

# THE BOOK OF THE PROPHET EZEKIEL.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion and Extended Alternation)

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### NOTES ON THE STRUCTURE OF THE BOOK OF EZEKIEL.

For the Canonical order and place of the Prophets, see [Ap. 1](#) and p. 1206.

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For the Chronological order of Ezekiel's prophecy, see below.

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The Canonical order of Ezekiel's prophecies is *Logical*, but not strictly *Chronological*. Later utterances and visions are recorded in their logical connections rather than in their historical sequence. This latter is noted, so that we make no mistake. When this fact is observed, and the records discriminated, the meaning becomes perfectly clear. See the [table below](#).

This is Page 1104/05 from The Companion Bible.

They may be set out as follows:—

### THE DATED YEARS IN EZEKIEL.

These are *thirteen* in number, and cover a period of twenty-one years (a period of three sevens) : viz. from 484-3 to 463-2 B.C. Arranged chronologically, the *seventh* stands in the center, with six on either side.

Reckoning the three in the 11<sup>th</sup> year as one year, and the three in the 12<sup>th</sup> year, as one year, we have *nine* several years: viz. the 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup>, and 12<sup>th</sup> (*seven*) : and then, after a break of thirteen years, we have *two*: viz. the 25<sup>th</sup> and 27<sup>th</sup>.

	Year of the Captivity of Jehoiachin.	Month.	Day.	Chapters.	B. C.
All these prophecies were uttered before the fall of Jerusalem.	5 <sup>th</sup>	4 <sup>th</sup> Thammuz (July)	5 <sup>th</sup>	1:1, 2	484
	5 <sup>th</sup>	4 <sup>th</sup> Thammuz (July)	12 <sup>th</sup>	3:16	484
	6 <sup>th</sup>	6 <sup>th</sup> Elul (Sept.)	5 <sup>th</sup>	8:1	483
	7 <sup>th</sup>	5 <sup>th</sup> Ab (Aug.)	10 <sup>th</sup>	20:1	482
	9 <sup>th</sup>	10 <sup>th</sup> Tebeth (Jan.)	10 <sup>th</sup>	24:1	480
	10 <sup>th</sup>	10 <sup>th</sup> Tebeth (Jan.)	12 <sup>th</sup>	29:1	479
	11 <sup>th</sup>	1 <sup>st</sup> Abid, or Nisan (April) <sup>1</sup>	1 <sup>st</sup>	26:1	478
11 <sup>th</sup>	1 <sup>st</sup> Abid, or Nisan (April)	7 <sup>th</sup>	30:20		
These prophecies were uttered at and after the fall of Jerusalem.	11 <sup>th</sup>	3 <sup>rd</sup> Sivan (June)	1 <sup>st</sup>	31:1	477
	12 <sup>th</sup>	12 <sup>th</sup> Adar (March)	1 <sup>st</sup>	32:1	
	12 <sup>th</sup>	12 <sup>th</sup> Adar (March) <sup>2</sup>	15 <sup>th</sup>	32:17	
	12 <sup>th</sup>	10 <sup>th</sup> (Tebeth (Jan.)	5 <sup>th</sup>	33:21	
	25 <sup>th</sup>	1 <sup>st</sup> Abid, or Nisan (April)	10 <sup>th</sup>	40:1	465
27 <sup>th</sup>	1 <sup>st</sup> Abid, or Nisan (April)	1 <sup>st</sup>	29:17	463	

The 30<sup>th</sup> year of 1:1, 2 cannot be in succession to the 27<sup>th</sup> year of ch. 29:17-21, because the visions of ch. 1 and 10 had already been seen, and the one recorded in ch. 10 is said to have been similar to that already seen in ch. 1. Moreover, if it be in succession to the 27<sup>th</sup> year, why is it brought into the very beginning of the book without any reason being assigned, or hint given?

The 30<sup>th</sup> year of 1:1 cannot have anything to do with Ezekiel's age, or with the commencement of his service as priest; for this is to misread Num. 4:3, which states that "all that enter into the host, to do the work of the tabernacle", were taken after the end of the 29<sup>th</sup> year, "from thirty years old and upward, even until fifty years". Moreover, this thirty years' rule was abrogated by Divine direction to David in 1 Chron. 23:24—27 (cp. 2 Chron. 31:17), and changed to "twenty years old and upward".

The 30<sup>th</sup> year cannot be fitted into any sequence of dates commencing with the fifth year of Jehoiachin's Captivity (1:2), which, in 33:21 and 40:1, he speaks of as "our captivity".

It must therefore be a cross-date to some unnamed *terminus a quo*, thirty years before the 5<sup>th</sup> year of the Captivity. This fixes it as being that epoch-making year 513 B.C., which was the year of Josiah's great Passover, and of the finding the Book of the Law in the 18<sup>th</sup> year of King Josiah. From 513 B.C. to 484 B.C. is exactly twenty-nine complete years. So also reckons the learned Prideaux (*Connection*, vol. 1, p.71, McCaul's ed., 1845)

<sup>1</sup> No month is named; but, by comparing 30:20, it must be the 1<sup>st</sup> month.

<sup>2</sup> No month is named; but it was probably the same as in v. 1.

This is Page 1105- from The Companion Bible.

# THE BOOK OF THE PROPHET

## ◦EZEKIEL.

- 1** ◦*And* it came to pass in the ◦thirtieth year, in the ◦fourth *month*, in the ◦fifth *day* of the month, as I *was* among the captives by the river of *Khabour*, that the heavens were opened, and I saw visions *from* God .
- 2** In the <sup>1</sup>fifth *day* of the month, which *was* the ◦fifth year of king ◦Jehoiachin's captivity,
- 3** The word of the LORD came *in reality* unto ◦Ezekiel ◦the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and \*the hand of the LORD ◦*became* there upon him.
- 4** And I looked, and, \*behold, a ◦whirlwind came ◦out of the north, a great cloud, and a fire *taking hold of itself*, and a brightness *was* about it, and out of the midst thereof as the colour of *glowing metal*, *in* the midst of the fire.
- 5** Also out of the midst thereof *came* the likeness of ◦four living creatures [the Cherubim]. And this *was* their appearance; they had the likeness of a man.
- 6** And every one had four faces, and every one had four wings.
- 7** And their feet *were* ◦*unjointed* feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.
- 8** And *they had* the ◦*hand* of a man under their wings on their four sides; and they four had their faces and their wings.
- 9** Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.
- 10** As for the likeness of their ◦faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.
- 11** Thus *were* their faces: and their wings *were spread out from above*; two wings of every one *were* joined one to another, and two covered their bodies.
- 12** And they went every one straight forward: whither the ◦spirit was to go, they went; *and* they turned not when they went.
- 13** As for the likeness of the living creatures, their appearance *was* like burning coals of fire, and like the appearance of *the lamp*: *it went up and down* among the living creatures; and the fire was bright, and out of the fire *kept going forth* lightning.
- 14** And the <sup>5</sup>living creatures *kept running and returning* as the appearance of a flash of lightning.
- 15** Now as I beheld the living creatures, \*behold one wheel upon the earth by the living creatures, with his four faces.
- 16** *And the* appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.
- 17** When they went, they went upon their four sides: *and* they ◦turned not when they went.
- 18** As for their rings, they were so ◦high that they were dreadful; and their rings *were* full of eyes round about them four.
- 19** And when ◦*the living ones* went, the wheels went by them: and when *the living ones* were lifted up from the earth, the wheels were lifted up.

**Ezekiel.** In Heb. *Y heze el* = *y<sup>h</sup>azzek-el* = El is strong, or El strengthens (cp. *Isra-el*, Gen. 32:28).

Of the four greater prophets, Ezekiel and Daniel (who prophesied in Babylonia) are compounded with "El" (**Ap. 4. IV**); while Isaiah and Jeremiah (who prophesied in the land) are compound with "Jah".

Ezekiel was a priest (1:3), carried away eleven years before the destruction of the city and temple (1:2; 33:21. 2Kings 24:14). He dwelt in his own house (8:1. Cp. Jer. 29:5). He was married; and his wife died in the year when the siege of Jerusalem began.

**1. 1 And.** This is a link in the prophetic chain. Cp. 1Pet. 1:10-12. 2Pet. 1:21. Ezekiel had doubtless received and seen the letter sent by Jeremiah (Jer. 29:1-31).

**thirtieth...fourth.** See notes on p. 1105.

**fifth day.** Dates in Ezekiel are always of the month, not of the week (1:1; 8:1; 20:1; 24:1; 26:1; 29:1; 30:20; 31:1; 32:1; 40:1).

**2 Fifth year.** B.C. 484. Cp. 2 Kings 24:12, 15.

**Jehoiachin.** Called also Jeconiah, and Coniah. Cp. 2Kings 24:17-20; 25:1-21.

**3 Ezekiel.** See the **Title. the priest.** And called, as Jeremiah was, to the office as prophet as well. *became.* Cp. Elijah (1Kings 18:46); Elisha (2Kings 3:15); Daniel (Dan. 10:10, 18); and John (Rev. 1:17).

**4 whirlwind.** Heb. *ruach* = spirit, but it came to be rendered "storm or whirlwind". Note the three symbols of Jehovah's glory, Storm, Cloud, and Fire. Cp. Nah. 1:3. Rev. 4:5. **out of the north.** See note on Ps. 75:6, and Isa. 14:13. *taking hold of itself.* Human and finite language is unable to find words to express infinite realities. It may mean spontaneous ignition: i.e. without the application of external fire. Cp. Ex. 9:24.

**5 four living creatures.** These are "the Cherubim". See **Ap.41.** The *zoa* of Rev. 4:6.

**7 unjointed.** The living creatures did not move by walking.

**8 hand.** Heb. text reads "hand". Some codices, with two early printed editions and Heb. text marg., read "hands" (pl.), followed by A.V. and R.V. The sing. is to be preferred, and is so rendered in 10:17. Why not here?

**10 faces.** See **Ap.41.**

**12 spirit.** Heb. *ruach.* **Ap.9.**

**17 turned.** The 1611 edition of the A.V. reads "returned".

**18 high.** In the sense of sublimity.

**19 the living ones.** Cp. vv. 21, 22; 9:3;

10:15, 20.. The four were one.

**20** Whithersoever the <sup>12</sup>spirit was to go, they went, thither *was their* <sup>12</sup>spirit to go; and the wheels were lifted up over against them: for the <sup>12</sup>spirit of *the living one* was in the wheels.

**21** When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the <sup>12</sup>spirit of *the living one* was in the wheels.

**22** And the likeness of the <sup>o</sup>*expanse* upon the heads of the living creature *was* as the colour of the terrible crystal, *spread out* over their heads *upward*.

**23** And under the *expanse* were their wings *level*, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

**24** And when they went, I heard the <sup>o</sup>noise of their wings, like the noise of great waters, as the *noise* of <sup>o</sup>THE ALMIGHTY, the *noise of tumult*, as the noise of an host: when they stood, they let down their wings.

**25** And there was a *noise* from the *expanse* that *was* over their heads, when they stood, *and* had let down their wings.

**26** And above the *expanse* that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

**27** And I saw as the colour of *glowing metal*, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

**28** As the appearance of <sup>o</sup>the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw it, <sup>o</sup>I fell upon my face, and I heard a <sup>24</sup>voice of **One That spake**.

**2** And **He Who was enthroned** said unto me, <sup>o</sup>*son of Adam*, <sup>o</sup>stand upon thy feet, and **I** will speak unto thee.

**2** And <sup>o</sup>the <sup>o</sup>spirit entered into me when **He** spake unto me, and set me upon my feet, that <sup>o</sup>I heard **Him That** spake unto me.

**3** And **He** said unto me, *Son of Adam, I am sending* thee to the *sons* of Israel, to *the revolting whole nation, Israel and Judah* that hath *revolted* against **Me**: they and their fathers have *revolted* against **Me**, *even* unto this very day.

**4** For *they are hard of face sons* and *stubborn of heart*. **I** do send thee unto them; and thou shalt say unto them, Thus saith <sup>o</sup>the Lord **GOD**.

**5** And they, <sup>o</sup>whether they will hear, or whether they will *refuse to hear*, (for they *are* <sup>o</sup>*a house of rebellion*,) yet shall know that there hath been a prophet among them.

**6** And thou, *son of Adam*, be not afraid of them, neither be afraid of their words, though <sup>o</sup>briers and thorns *be* with thee, and thou dost dwell among <sup>o</sup>scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* <sup>5</sup>*a house of rebellion*.

**7** And thou shalt speak <sup>o</sup>**My** words unto them, <sup>5</sup>whether they will hear, or <sup>5</sup>whether they will forbear: for they *are* most <sup>5</sup>rebellious.

**22** *expanse*. As in Gen. 1:6.

**24** *noise*. Heb. "voice", as in the next clause = any noise. Articulate speech not mentioned till v. 28 and 2:1.

**THE ALMIGHTY**. Heb. Shaddai. Ap.4.VII.

**28** *the bow...in the cloud*. Ref. to Pent. (Gen. 9:16). Ap.92. The only allusion to it in O.T. After Genesis. In N.T. cp. Rev. 4:3; 10:1.

**I fell upon my face**. Ref. to Pent. (Num. 14:5; 16:4, 22, 45).

**2. 1** *son of Adam*. Heb. *ben adam*. Ap.14.I. Used

of Ezekiel (exactly one hundred times) by Jehovah, always without the Article. In N.T. used by Christ (of Himself) eighty-six times in A.V. (eighty-three times in R.V., omitting Matt. 18:11; 25:13. Luke 9:56). Used by others of Christ twice (John 12:34), making the A.V. total eighty-eight, and the R.V. total eighty-five. Always with the Article in N.T. see notes on Ps. 8:4, Matt. 8:20, and Rev. 14:14.

*Without* the Article it denotes a human being, a natural descendant of Adam. In Ezekiel it is used in contrast with the celestial living creatures (ch. 1). *With* the Article (as used of Christ) it denotes "the second Man", "the last Adam", taking the place, dispensationally, which "the first man" had forfeited, and succeeding, therefore, to the universal dominion over the earth which had been committed to Adam (Gen. 1:26. Ps. 8:4-8). In the N.T., outside the Four Gospels, it is used only in Acts 7:56. Heb. 2:6. Rev. 1:13; 14:14. And, beside Ezekiel, it is used in O.T. only of Daniel (Dan. 8:17).

**stand, &c.** Cp. Dan. 10:11. Rev. 1:17. Reminding us that he was not a false prophet, or self-called and sent. Such spake "out of their own heart" (13:2, 3). Cp. Jer. 23:16.

**2** *the spirit entered...He spake*. Entered with the word. Cp. Gen. 1:2, 3. The Divine summons is accompanied by Divine preparation. Cp. 3:24. Rev. 1:17.

**spirit**. Heb. *ruach*. **I heard**. This is ever the Divine qualification.

**4** *the Lord God*. Heb. Adonai Jehovah. Ap.4.VIII

(2), and II. This title is characteristic of the prophecies of Ezekiel, being used 214 times. Very rarely in the other prophets. Ezekiel is in exile. This title is to remind him that Jehovah is still the sovereign Lord over all the earth, though Israel be "Lo-ammi" = not My People.

**5** *whether they will hear, or...forbear*. The latter is evidently assumed, and to be expected; as in 2 Tim. 4:3. But no alternative is given.

*a house of rebellion*. Not the same word as in v. 3.

Heb. *m<sup>e</sup>ri*, from *marah*, to be bitter, perverse, refractory. Ref. to Pent. (Num. 17:10, &c.)

**6** *briers and thorns...scorpions*. Put by Fig.

*Hypocatastasis*, for the rebellious.

**7** *My words*. Nothing less, nothing more, nothing different. Cp. Gen. 3:2, 3, and 2Tim. 4:2, under a similar warning in the following verse. Cp. v. 5, note.

**8** But thou, *Son of Adam*, hear what I say unto thee; Be not thou <sup>5</sup>rebellious like that <sup>5</sup>rebellious house: open thy mouth, and <sup>o</sup>eat that I give thee.

**9** And when I looked, <sup>\*</sup>behold, an hand *was* sent unto me; and, <sup>\*</sup>lo, <sup>o</sup>a *scroll* *was* therein;

**10** And He spread *it* before me; and *it was* written <sup>o</sup>within and without: and *there was* written therein *lamentation*, and mourning, and woe.

**3** Moreover He said unto me, *Son of Adam*, <sup>o</sup>eat that thou findest; eat this *scroll*, and go speak unto <sup>o</sup>the <sup>o</sup>house of Israel.

**2** So I opened my mouth, and He caused me to eat that roll.

**3** And He said unto me, *Son of Adam*, cause thy belly to eat, and fill thy bowels with this roll that I give thee. <sup>o</sup>Then did I eat it; and it was in my mouth <sup>o</sup>as honey for sweetness.

**4** And He said unto me, *Son of Adam*, go, get thee unto the house of Israel, and <sup>o</sup>speak with My words unto them.

**5** For thou *art* not sent to a people of a strange speech and of an hard language, *but* to <sup>1</sup>the house of Israel;

**6** Not to many *peoples* of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

**7** But <sup>1</sup>the house of Israel will not *be willing to hearken* unto thee; for they *are not willing to hearken* unto Me: for all the house of Israel *they are hard of face and stubborn of heart*.

**8** <sup>\*</sup>Behold, I have made thy face *strong for endurance* against their faces, and thy forehead <sup>o</sup>*harder* against their foreheads.

**9** As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be a house of rebellion*.

**10** Moreover He said unto me, *Son of Adam*, <sup>o</sup>all My words that I shall speak unto thee receive in thine heart, and hear with thine ears.

**11** And go, get thee to them of the *captives*, unto the *sons* of thy People, and speak unto them, and tell them, Thus saith the Lord GOD; <sup>o</sup>whether they will hear, or whether they will forbear.

**12** Then the <sup>o</sup>spirit *laid hold on me*, and I heard <sup>o</sup>behind me a *sound* of a great rushing, <sup>o</sup>saying, Blessed *be* the glory of the LORD from His place.

**13** *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

**14** So the <sup>12</sup>spirit <sup>o</sup>lifted me up, and took me away, and I went in bitterness, in the heat of my <sup>12</sup>spirit; but the hand of the LORD was <sup>8</sup>strong upon me.

**15** Then I came to them of the captivity at Tel-abib, that dwelt by the river of <sup>o</sup>Chebar, and I *dwelt* where they *dwelt*, and remained there astonished among them seven days.

**16** And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

**17** *Son of Adam*, I have <sup>o</sup>given thee [*to be*] a <sup>o</sup>watchman unto the house of Israel: therefore hear the word at My mouth, and <sup>o</sup>give them warning from Me.

**8 eat.** See 3:1-3. Cp. Rev. 10:9, 10.

**9 a scroll.** Cp. Jer. 36:2. Ps. 40:7.

**10 within and without.** Contrary to the usual custom (within only), to show the abundance and completeness of his prophecies. Cp. Rev. 5:1.

**3. 1 eat.** Cp. v. 10. Also Job 23:12, Ps. 119:103, Jer. 15:16.

**the house of Israel.** See note on Ex. 16:31. **house.** Some codices, with one early printed edition, Syr., and Vulg., read "sons".

**3 Then did I eat.** Cp. Rev. 10:10. **as honey, &c.** Cp. Pss. 19:10; 119:103. Jer. 15:16.

**4 speak with My words.** This is inspiration. See note on 2:5, 7. Ezekiel's voice and pen, but Jehovah's words.

**8 harder.** Heb. *hazak*. Cp. the name Ezekiel in Title.

**10 all My words.** See note on 2:7.

**11 whether, &c.** See note on 2:7.

**12 spirit.** Heb. *ruach*. Ap.9. See notes on 8:3. [Probably an Angel].

**behind me.** Therefore the prophet must have been facing south, as the glory appeared from the north (1:4).

**saying, &c.** By reading *b<sup>e</sup>rum* (arose) instead of *baruk* (Blessed), Ginsburg thinks the meaning should be "[when] the glory of Jehovah arose (or was lifted up) from its place" (cp. 10:4, 17, 19): i.e. when the vision was withdrawn.

**14 lifted me up, &c.** Cp. Acts 8:39, 40. 2Cor. 12:4. Rev. 1:10. Cp. Obadiah's fear (1Kings 18:12).

**15 Chebar.** Not the Chebar of 1:3. That was where he dwelt. This was the Chebar whither he was sent.

**17 given.** God's prophets and ministers were His "gifts" (Eph. 4:11).

**watchman.** = One who looks out or views from a height, with the object of warning. Heb. *zaphah*. Cp. 33:2, 6, 7. Isa. 52:8; 56:10. Jer. 6:17. Not *shamar*, to keep in view with the object of guarding, as in Song 3:3; 5:7. Isa. 21:11; 62:6. These are the two spheres of the pastoral office.

**give them warning.** Heb. *zahar*, to give a signal by a beacon or other fire (Jer. 6:1). Occurs fourteen times in Ezekiel in connection with the prophet's or pastor's care. Cp. vv. 18, 18, 19, 20, 21; 33:3, 4, 5, 5, 6, 7, 8, 9, 9.

**18** When I say unto the *lawless*, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the *lawless* from his *lawless* way, to save *himself alive*; the same *lawless man* shall die in his iniquity; but his blood will I require at thine hand.

**19** Yet if thou warn the *lawless*, and he turn not from his *lawlessness*, nor from his *lawless* way, he shall die in his iniquity; but thou hast delivered *thyself*.

**20** Again, When a righteous *man* doth turn from his <sup>o</sup>righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

**21** Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he *took warning*; also thou hast delivered *thyself*.

**22** And the hand of the LORD was there upon me; and He said unto me, Arise, go forth into the *valley*, and I will there talk with thee.

**23** Then I arose, and went forth into the *valley*: and, \*behold, <sup>o</sup>the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

**24** Then the <sup>12</sup>spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

**25** But thou, O *son of Adam*, \*behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

**26** And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them *a man of reproof*: for they are *a house of rebellion*.

**27** But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that *is minded to hear, will hear*; and he that *is minded to forbear, will forbear*: for they *are a house of rebellion*.

**4** Thou also, *son of Adam*, take thee a <sup>o</sup>brick, and *take it* before thee, and *grave* upon it the city, *even Jerusalem*:

**2** And *take* siege against it, and build a *siege tower* against it, and cast a *embankment* against it; set the camp also against it, and set *battering* rams against it round about.

**3** Moreover take thou unto thee *a flat plate, as used for baking*, and set *it for* a wall of iron between thee and the city: and <sup>o</sup>set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to <sup>o</sup>the house of Israel [*less Judah*].

**4** Lie thou also upon thy left side, and *place* the iniquity of <sup>3</sup>the house of Israel upon it: <sup>o</sup>according to the number of the days that thou shalt lie upon it thou shalt [*symbolically*] *endure the punishment due to their sin*.

**5** For I have laid upon thee the years of their iniquity, according to the number of the days, <sup>o</sup>three hundred and ninety days [*which represent 390 literal years*]: so shalt thou <sup>4</sup>*endure the punishment due to their sin* of <sup>3</sup>the house of Israel.

**6** And when thou hast accomplished them, lie <sup>o</sup>*a second time* on thy right side, and thou shalt [*symbolically*] *endure the punishment due to the sin* of the house of Judah <sup>o</sup>forty days: I have *given* thee each day for a year.

**7** Therefore thou shalt set thy face toward <sup>o</sup>the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

**20** *righteousness*. Heb. is plural in marg., but some codices, with one early printed edition, read "righteous deeds" (pl.) in text and marg.

**23** *the glory, &c.* See note on 1:28.

**4. 1** *brick*. A Babylonian brick, as used for inscription, was about 14 inches by 12.

**3** *set thy face*. Ref. to Pent. (Lev. 17:10; 20:3, 5, 6; 26:17).

*the house of Israel*. See note on Ex. 16:31. To be carefully distinguished here from Judah.

**4** *according to the number, &c.* Ref. to Pent. (Num. 14:34). This is no evidence that in prophetic scriptures there is a "year day" theory. These exceptions prove the opposite rule. In all them "day" means "day", and "year" means "year".

**5** *three hundred and ninety days*.

These were to be literal "days" to Ezekiel, and were to represent 390 literal "years". The date of the command is not material to the understanding of this prophecy. The meaning of the expression "bear their iniquity [*endure the punishment due to their sin*]" (see note on v. 4) determines the interpretation as referring to the duration of the *punishment*, and not to the period of iniquity which brought it down. The 390 days stand for 390 years, and the 40 days for 40 years, the duration of the punishment of Israel and Judah respectively. As this has to do with the city of Jerusalem (vv. 1-3), the periods must necessarily be continuous with something that affects the ending of its punishment. This was effected solely by the decree for the restoration and rebuilding of Jerusalem in 454 B.C. (*Ap.50*), &c. This symbolical action of Ezekiel shows us how long Jerusalem's punishment lasted, and when it ended.

**6** *a second time*. Showing that they are not necessarily consecutive or continuous, but are continuous, though not commencing at the same time.

*forty days*. See note on v. 4.

**7** *the siege of Jerusalem*. This is the point which determines the interpretation, as do vv. 1-3.

**8** And, \*behold, I will <sup>1</sup>lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

**9** Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and <sup>o</sup>fitches [a kind of corn], and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

**10** And thy meat which thou shalt eat *shall be* by weight, twenty <sup>o</sup>shekels a day: from time to time shalt thou eat it.

**11** Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

**12** And thou shalt eat it *as* barley cakes, and thou shalt *bake it upon* dung that cometh out of man, in their sight.

**13** And the LORD said, Even thus shall the *sons* of Israel eat their defiled bread among the *nations*, whither I will drive them.

**14** Then said I, Ah Lord GOD! \*behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of <sup>o</sup>that which dieth of itself, or is torn in pieces; neither came there <sup>o</sup>abominable flesh into my mouth.

**15** Then He said unto me, \*Lo, I have *appointed* thee cow's dung for man's dung, and thou shalt prepare thy bread *thereupon*.

**16** Moreover He said unto me, *Son of Adam*, \*behold, <sup>o</sup>I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

**17** That they may want bread and water, and be astonied one with another, and <sup>o</sup>consume away for their iniquity.

**5** And thou, *son of Adam*, take thee a sharp <sup>o</sup>sword, <sup>o</sup>as a barber's razor shalt thou take it, and cause it to pass upon thine head and upon thy beard: then take thee balances to weight, and divide the *hair*.

**2** Thou shalt burn with fire a third part <sup>o</sup>in the midst of the city, when the days of the siege are *completed*: and thou shalt take a third part, *and* smite about it with *the sword*: and a third part thou shalt scatter *to* the wind; and I will <sup>o</sup>draw out a <sup>o</sup>sword after them.

**3** Thou shalt also take thereof a few in number, and bind them in thy skirts.

**4** Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all <sup>o</sup>the house of Israel [less Judah].

**5** Thus saith the Lord GOD; <sup>o</sup>This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.

**6** And she hath <sup>o</sup>rebelled against My judgments into wickedness more than the nations, and My statutes more than the countries that *are* round about her: *for the nations and the countries* have refused My judgments and My statutes, <sup>o</sup>they have not walked in them.

**7** Therefore thus saith the Lord GOD; Because ye *rebelled* more than the nations that *are* round about you, *and* have not walked in My <sup>o</sup>statutes, *and have not kept* My judgments, <sup>o</sup>and according to the statutes of the *nations which are round about you have not done*;

#### 9-17 FOOD. (Alternation.)

9—12.	Sign. Food.
13.	Signification.
14, 15.	Sign. Food.
16, 17.	Signification.

**9 fitches.** In English, is another spelling of *vetches*, a plant having tendrils. But the Heb. = *kussemeth* is defined as *triticum spelta*, or spelt, a kind of corn, always distinguished from wheat, barely, &c. Cp. Ex. 9:32. Isa. 28:25. Here, in plural.

**10 shekels.** See [Ap.51. II.5.](#)

**14 that which dieth of itself.** Ref. to Pent. (Ex. 22:31. Lev. 11:39, 40; 17:15).

**abominable flesh.** Ref. to Pent. (Lev. 7:18; 19:7). Elsewhere, only in Isa. 65:3.

**16 I will break.** Ref. to Pent. (Lev. 26:26). Occurring again in 5:16; 14:13; but nowhere else in O.T.

**17 consume away, &c.** Ref. to Pent. (Lev. 26:39). Cp. 24:23; 33:10 (“pine away”).

#### 5:1-17 HAIR. (Extended Alternation.)

1.	Shaving. (The fourth sign.)	
2.	Third part. Burning, &c. <b>The Sign.</b>	
3, 4.	Binding in skirts.	
5-11.	Judgments.	<b>Significa-</b>
12.	Third part. Death, &c.	<b>tion.</b>
13-17.	Anger accomplished.	

**5.1 sword.** As in v. 12, and 11:8, 10. *as a barber's razor, &c.* This is the sign of the Assyrian army (Isa. 7:20).

**2 in the midst of the city.** Which he had graven on the brick. See the signification in v. 12. **draw out a sword, &c.** Ref. to Pent. (Lev. 26:33).

**4 the house of Israel.** As in 4:3.

**5 This is Jerusalem.** Cp. 4:1.

**6 rebelled against.** Cp. 20:8, 13, 21. Num. 20:24; 27:14. Heb. *marah*. Occurs forty-two times in O.T., and rendered “changed” only here. **they.** i.e. the nations and the countries.

**7 statutes.** See note on Gen. 26:5. Deut. 4:1. *and according to the statutes...have not done.* Some codices, with two early printed editions and Syr., omit this “not”. Cp. 11:12.

**8** Therefore thus saith the Lord GOD; \*Behold, **I**, even **I**, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

**9** And **I** will do in thee that which **I** have not done, and whereunto **I** will not do any more the like, because of all thine abominations.

**10** Therefore <sup>o</sup>*fathers shall eat* the sons in the midst of thee, and the sons shall eat their fathers; and **I** will execute judgments in thee, and the whole remnant of thee will **I** scatter into all the winds.

**11** Wherefore, \*as **I** live, *is Jehovah's oracle*; Surely, because thou <sup>o</sup>hast defiled My sanctuary with all thy detestable things, and with all thine abominations, therefore will **I** also <sup>o</sup>diminish *thee*; neither shall \*Mine eye spare, neither will **I** have any pity.

**12** <sup>o</sup>A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the <sup>2</sup>sword round about thee and **I** will scatter a third part into *all quarters*, and **I** will <sup>2</sup>draw out a <sup>2</sup>sword after them.

**13** Thus shall Mine anger be accomplished, and **I** will cause My fury to rest upon them, and <sup>o</sup>**I** will be comforted: and they shall know that **I** the LORD have spoken *it* in My zeal, when **I** have accomplished My fury in them.

**14** Moreover <sup>o</sup>**I** will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

**15** So it shall <sup>o</sup>be a reproach and a taunt, an instruction and an astonishment *among* the nations that *are* round about thee, when **I** shall execute judgments in thee in anger and in fury and in furious rebukes. **I** the LORD have spoken *it*.

**16** When <sup>o</sup>**I** shall send upon them the evil arrows of famine, *who* shall be for *their* destruction, *and* which **I** will send to destroy you: and **I** will increase the famine upon you, and will <sup>o</sup>break your staff of bread:

**17** <sup>o</sup>So will **I** send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and <sup>o</sup>**I** will bring the sword upon thee. **I** the LORD have spoken *it*.

**6** And the word of the LORD came unto me, saying,

**2** <sup>o</sup>*Son of Adam*, set thy face toward <sup>o</sup>the mountains of Israel, and prophesy against them,

**3** And say, Ye mountains of Israel, hear the word of <sup>o</sup>the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the *ravines*, and to the valleys; \*Behold, **I**, *even I*, will <sup>o</sup>bring a sword upon you, and **I** will <sup>o</sup>destroy your high places.

**4** And your altars shall be desolate, and your <sup>o</sup>*sun-images* shall be broken: and **I** will cast down your slain *men* before your *manufactured gods*.

**5** And **I** will lay the dead carcasses of the *sons* of Israel before *your manufactured gods*; and **I** will scatter your bones round about your altars.

**6** In all your dwellingplaces the cities shall be laid <sup>o</sup>waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your *manufactured gods* may be broken and cease, and your images may be cut down, and your works may be abolished.

**7** And *a slain one* shall fall in the midst of you, and <sup>o</sup>ye shall know that **I am** the LORD.

**10 fathers shall eat, &c.** (no Art.). Ref. to Pent. (Lev. 26:29. Deut. 28:53).

**11 hast defiled.** This charge is substantiated in ch. 8.

**diminish thee.** So the Western codices. Heb. *egra* (with *Resh* = r). But Eastern codices read *egda* (with *Daleth* = d) = "I shall cut off", with the former reading in margin. But some codices, with two early printed editions read "cut off" in the text.

**12 A third part, &c.** This is the signification of the sign (vv. 1-4).

**13 I will be conformed.** Ref. to Pent. (Deut. 32:36).

**14 I will make thee waste.** Ref. to Pent. (Lev. 26:31, 32). Ap.92.

**15 be a reproach and a taunt, &c.** Ref. to Pent. (Deut. 28:37: the words being different). Ap.92.

**16 I shall send, &c.** Ref. to Pent. (Deut. 32:23, 24).

**break your staff of bread, &c.** Ref. to Pent. (Lev. 26:26). Ap.92. Cp. 4:16.

**17 So will I send, &c.** Ref. to Pent. (Lev. 26:22. Deut. 32:24).

**I will bring the sword, &c.** Ref. to Pent. (Lev. 26:25) Ap.92. Cp. 6:3; 11:8; 14:17; 29:8; 33:2. Not used elsewhere in O.T.

#### 6:1-7:21. THE MOUNTAINS. (Extended Alternation.)

6:1-7.	The Mountains of Israel.
6:8-10	The remnant.
6:11-	Sign. Smiting.
6:-11-14.	Signification.
7:1-15.	The Land of Israel.
7:16-22.	The Remnant.
7:23-	Sign. A chain.
-7:23-27.	Signification.

**6. 2 Son of Adam.** See note on 2:1.

**the mountains.** Specially defiled by the high places. Cp. v. 13.

**3 the Lord God.** Heb. Adonai Jehovah. See note on 2:4.

**bring a sword.** See note on 5:17.

**destroy your high places.** Ref. to Pent. (Lev. 26:30). Cp. 2 Chron. 14:5; 34:4, 7. Isa. 17:8; 27:9.

**4 sun-images.** Ref. to Pent. (Lev. 26:30). Cp. 2 Chron. 14:5; 34:4, 7. Isa. 17:8; 27:9.

**6 waste.** Ref. to Pent. (Lev. 26:31).

**7 ye shall know that I am the Lord.**

This formula occurs twenty-one times in Ezekiel: five times at the beginning of a verse; five times in the middle of a verse; and eleven times at the end of the verse.

In two instances, which are thus safeguarded (see Ap.93), the verb is fem. (13:21, 23).



**8** Yet will **I** leave a remnant, that *Israel* may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

**9** And they that escape of you shall remember **Me** among the nations whither they shall be carried captives, because <sup>o</sup>**I** am broken with their *idolatrous* heart, which hath departed from **Me**, and with their eyes, which go a whoring after their *manufactured gods*: and they shall lothe themselves for the evils which they have committed in all their abominations.

**10** <sup>o</sup>And they shall know that **I am** the LORD, and that **I** have not said in vain that **I** would do this evil unto them.

**11** Thus saith the Lord GOD; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of <sup>o</sup>the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

**12** He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will **I** accomplish **My** fury upon them.

**13** Then shall *Israel* know that **I am** the LORD, when their slain *men* shall be among their *manufactured gods* round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer *savour of rest* to all their idols.

**14** **And I will** <sup>o</sup>stretch out **My** hand upon them, and make the land desolate, yea, more desolate than the wilderness toward <sup>o</sup>*Diblah*, in all their habitations: and they shall know that **I am** the LORD.

**7** Moreover the word of the LORD came unto me, saying,

**2** Also, thou *son of Adam*, thus saith the Lord GOD unto <sup>o</sup>*the soil of Israel*; <sup>\*</sup>An end, <sup>\*</sup>the end is come upon the four corners of <sup>o</sup>the land.

**3** Now *is* <sup>\*</sup>the end *come* upon thee, and **I** will send **Mine** anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

**4** And <sup>\*</sup>**Mine** eye shall not spare thee, neither will **I** have pity: but **I** will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that **I am** the LORD.

**5** Thus saith the Lord GOD; <sup>o</sup>*calamity after calamity*, <sup>\*</sup>behold, is come.

**6** <sup>\*</sup>An end is come, <sup>\*</sup>the end is come: <sup>o</sup>*she* watcheth for

**9** **I am broken with.** Aram., Syr., and Vulg. read "I have broken".

**11** **the house of Israel.** See note on Ex. 16:31.

**14** **stretch out My hand.** Ref. to Pent. (Ex. 7:5, &c.).

*Diblah.* = Diblathaim (Num. 33:46. Jer. 48:22). A Massoretic note records the fact that some MSS. read "Riblah"; but many codices, with ten early printed editions, Aram., Sept., Syr., and Vulg., read "Diblah".

**7. 2** **the soil of Israel.** *Admath* Israel, not *eretz*, as in the next clause.

See note on 11:17.

**the land.** Heb. *eretz*.

**5** **calamity after calamity.** Heb. *ra'a'*. Some codices, with four early printed editions and Arm., read "calamity after calamity". reading '*ahar*' (after) instead of *ahad*.

**6** **she.** Note the sudden change of gender, referring to "the morning" of v. 7.

**7** **sounding again.** Occurs only here.

**10** **the rod hath blossomed.** i.e. Nebuchadnezzar's scepter is ready.

**presumption.** i.e. Israel's sin, which has called for the judgment.

**11** **no rest for them.** Some codices, with four early printed editions, Syr., and Vulg., read "no rest for them".

**13** **although they were yet alive.** i.e. at the time of the redemption, when, at the jubilee, the property sold would come back to the seller. Ref. to Pent. (Lev. 25).

thee; behold, *she* is come.

**7** **The circle hath come around** unto thee, O thou that dwellest in <sup>2</sup>the land: the time is come, the day of trouble *is* near, and not the <sup>o</sup>sounding again of the mountains.

**8** Now will **I** shortly pour out **My** fury upon thee, and accomplish **Mine** anger upon thee: and **I** will judge thee according to thy ways, and will recompense thee for all thine abominations.

**9** And **Mine** eye shall not spare, neither will **I** have pity: **I** will recompense thee according to thy ways and thine abominations *that* are in the midst of thee; and <sup>4</sup>ye shall know that **I am** the LORD That smiteth.

**10** <sup>\*</sup>Behold the day, <sup>\*</sup>behold, it is come: **the circle hath come around**; <sup>o</sup>the rod hath blossomed, <sup>o</sup>**presumption** hath budded.

**11** Violence is risen up into **a rod to punish the lawlessness**: none of them *shall remain*, nor of their multitude, nor of any of theirs: **there shall be** <sup>o</sup>**no rest for them**.

**12** The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

**13** For the seller shall not return **to the possession** which is sold, <sup>o</sup>although they were yet alive: for the vision [*of indignation*] *is* touching the whole multitude thereof, *which* shall not return; **no man by his iniquity shall strengthen his life**.

**14** *Blow ye* the trumpet, even to make all ready; but none goeth to the battle: for **My** wrath *is* upon all the multitude thereof.

**15** °The sword [*war*] *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

**16** But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his *judgment, which is the consequence of iniquity*.

**17** All hands shall be feeble, and all knees shall be weak *as* water.

**18** They shall also gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and °baldness upon all their heads.

**19** They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to *rescue* them in the day of the wrath of the LORD: they shall not satisfy their *cravings of their animal nature*, neither fill their bowels: because it is the stumblingblock of their <sup>13</sup>iniquity.

**20** As for the beauty of **His** ornament, **He** set *His Sanctuary* in majesty: but they made the images of their abominations *and their* detestable things therein: therefore have **I** set it far from them.

**21** And **I** will give it into the hands of the *foreigners* for a prey, and to the *lawless* of the earth for a spoil; and they shall *profane* it.

**22** My face will **I** turn also from them, and they shall *profane* My secret *place*: for the robbers shall enter into it, and defile it.

**23** °Make a chain: for the land is full of *crimes of bloodshed* [*capital crimes*], and the city is full of violence.

**24** Wherefore **I** will bring the worst of the *nations*, and they shall possess their houses: **I** will also make the pomp of the strong to cease; and their holy places shall be defiled.

**25** *Cutting off* cometh; and they shall seek peace, and *there shall be* none.

**26** *Calamity* °shall come upon *calamity*, and \*rumour shall be *after* \*rumour; then shall °they seek a vision of the prophet; but °the law shall perish from the priest, and counsel from the *elders*.

**27** The king shall mourn, and the prince shall be clothed with °*rent garments*, and the hands of the People of the land shall be troubled: **I** will do unto them after their way, and according to their *judgments* will **I** judge them;

**15** *The sword is without*. Ref. to Pent. (Deut. 32:25).

**18** *baldness*. A sign of mourning.

**23** *Make a chain*. The sign of captivity, answering to the other sign in v. 11.

**26** *shall come*. Ref. to Pent. (Deut. 32:23).

*they seek*. But in vain. See v. 25.

*the law*. This was a special province of the priest (Deut. 17:8-13; 33:10), as the vision was that of the prophet, and counsel that of elders. Cp. Jer. 18:18.

**27** *rent garments*. Which were the outward expression of inward grief.

8:1—11:24. **SECOND VISION. IN JERUSALEM.**  
(Introversion and Alternation.)

8:1-4.	The beginning of the Vision.
8:5-9:11.	Sins and Punishments.
10:1-22.	Cherubim.
11:1-21.	Sins and Punishment.
11:22-23.	Cherubim.
11:24, 25.	The end of the Vision.

**8. 1** *the sixth year, &c.* See table on p. 1105.

*fifth*. Some codices read "first".

**2** *a man*. So the Sept., reading *ish* (Ap.14.II.) instead of *esh* = fire.

**3** *the spirit*. Probably an angel. See below. Heb. *ruach*. Ap.9. *me*. Emphatic: i.e. Ezekiel himself, as Philip. Cp. 1Kings 18:12. 2Kings 2:16. Acts 8:39. 2Cor. 12:2, 4. Rev. 1:10; 4:2; 17:3; 21:10. Cp. 11:24, 25; 40:2, 3.

*to Jerusalem*. i.e. to the actual city itself, not a vision of it.

*jealousy*. Put by Fig. *Metonymy* (of Effect), Ap.6, for the effect produced by it, as explained in the next clause. Ref. to Pent. (Deut. 4:16). Elsewhere only in 2Chron. 33:7, 15.

*provoketh to jealousy*. Ref. to Pent. (Ex. 20:5. Deut. 32:16).

and they shall know that **I am** the LORD.

**8** And it came to pass in °the sixth year, in the sixth *month*, in the °fifth *day* of the month, *as* I sat in mine house, and °the elders of Judah [*of the Jewish colony at Tel-Abid*] sat before me, that \*the hand of the Lord GOD fell there upon me.

**2** Then I beheld, and \*to a likeness as the appearance of °*a man*: from the appearance of **His** loins even downward, fire; and from **His** loins even upward, as the appearance of brightness, as the colour of amber.

**3** And **He** put forth the form of an hand, and took me by a lock of mine head; and °the spirit lifted °me up between the earth and the heaven, and brought me in *the vision given by God* °to Jerusalem, to the *entrance* of the inner gate that looketh toward the north; where *was* the seat of the image of °jealousy, which °provoketh to jealousy.

**4** And, \*behold, °the glory of the God of Israel *was* there, according to the vision that I saw in the *valley*.

**5** Then said **He** unto me, *Son of Adam*, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and \*behold northward at the gate of the altar this image of <sup>3</sup>jealousy in the entry.

**6** **He** said furthermore unto me, *Son of Adam*, \*seest thou what they do? *even* the great <sup>o</sup>abominations [*idols and sin of idolatry*] that <sup>o</sup>the house of Israel committeth here, *that they or I should remove* from **My** sanctuary? but turn thee yet again, *and* thou shalt see greater <sup>o</sup>abominations.

**7** And **He** brought me to the *entrance* of the court; and when I looked, behold <sup>o</sup>*one certain mysterious* hole in the wall.

**8** Then said **He** unto me, *Son of Adam*, dig now in the wall: and when I had digged in the wall, behold *a certain mysterious entrance*.

**9** And **He** said unto me, Go in, and behold the wicked <sup>o</sup>abominations that they do here.

**10** So I went in and saw; and \*behold every form of creeping things, and <sup>o</sup>abominable <sup>o</sup>beasts, and all the *manufactured gods* of <sup>o</sup>the house of Israel, pourtrayed upon the wall round about.

**11** And there stood before them <sup>o</sup>seventy men of the *elders* of <sup>o</sup>the house of Israel, and in the midst of them stood <sup>o</sup>Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

**12** Then said **He** unto me, *Son of Adam*, hast thou seen what the *elders* of the house of Israel do <sup>o</sup>in the dark, every man in the chambers of his imagery? for they say, <sup>o</sup>The LORD seeth us not; the LORD hath forsaken the earth.

**13** **He** said also unto me, Turn thee yet again, *and* thou shalt see greater <sup>o</sup>abominations that they do.

**14** Then **He** brought me to the *entrance* of the gate of the LORD's house which *was* toward the north; and, \*behold, there sat women weeping for [*the idol*] <sup>o</sup>Tammuz .

**15** Then said **He** unto me, Hast thou seen this, *O son of Adam* ? turn thee yet again, *and* thou shalt see greater <sup>o</sup>abominations than these.

**16** And **He** brought me into the inner court of the LORD's house, and, \*behold, at the *entrance* of the temple of the LORD, between the porch and the altar [*the place appointed for the priests*], *were* about <sup>o</sup>five and twenty men, with <sup>o</sup>their backs toward the temple of the LORD, and their faces toward the east; and they <sup>o</sup>worshipped the sun toward the east.

**17** Then **He** said unto me, Hast thou seen *this*, *O son of Adam* ? Is it a light thing to the house of Judah that they commit *all the* <sup>o</sup>abominations which they commit here? for they have filled the land with violence, and have returned to <sup>3</sup>provoke **Me** to anger: and, \*lo, they put <sup>o</sup>*the Asherah* to <sup>o</sup>their nose.

**18** Therefore will **I** also deal in fury: <sup>o</sup>Mine eye shall not spare, neither will **I** have pity: and though they cry in <sup>o</sup>Mine ears with a loud voice, *yet* will **I** not hear them.

**9** <sup>o</sup>**He** cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his <sup>o</sup>destroying *weapons* in his hand.

**2** And, \*behold, <sup>o</sup>six [*supernatural*] men came from the way of the higher gate, which lieth toward the north, and every man a slaughter <sup>o</sup>weapon in his hand; and one man among them *was* clothed with linen, with <sup>o</sup>a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

**6** *the house of Israel*. See note on Ex. 16:31.

**abominations**. Put by Fig. *Metonymy* (of Cause), for the idols and the sin of idolatry which Jehovah abominated.

**7** *one*. i.e. a single, or certain; as though it were mysterious or remarkable.

**10** *abominable*. Ref. to Pent. (Lev. 7 and 11). Elsewhere only in Isa. 66:17.

**beasts**. This animal-worship was part of Egyptian idolatry.

**11** *seventy*. The number of the elders. See Num. 11:16. 2Chron. 19:8. Jer. 26:17.

**Jaazaniah**. His father, Shaphan, had taken part in Josiah's reformation (2Kings 22:8, &c.). Two of his sons were friendly to Jeremiah. Another Jaazaniah is mentioned in 11:1.

**12** *in the dark*. This was a special feature of this animal idolatry.

**The Lord seeth us not**. Or, there is no Jehovah seeing us. Cp. 9:9.

**14** *Tammuz*. With Art. An idol personifying vegetable and animal life, worshipped in Phoenicia and Babylonia.

**16** *five and twenty*. The number of the heads of the twenty-four courses of the priests.

**their backs toward the temple**.

Because their faces were toward the sun-rising.

**worshipped the sun**. This form of idolatry seen as early as Job 31:26, 27; foreseen in Deut. 4:19; adopted as early as Asa (2Chron. 14:5); abolished by Josiah (2Kings 23:5, 11).

**17** *the Asherah*. (Ap.42), represented by a branch cut to a certain shape.

**their**. This is one of the eighteen emendations of the *Sopherim* (Ap.33), by which they record their change of 'aphphi (My nostrils) of the primitive text, to 'aphpham (their nostrils), in order to remove what was thought to be an indelicate and derogatory *Anthropomorphism*.

**18** *Mine eye...Mine ears*. Ref. to Pent. (Deut. 13:8). See 5:11; 7:4, 9; 9:5; and cp. Jer. 21:7. Fig. *Anthropopatheia*.

**9. 1** *He cried, &c*. Contrast "though they cry", &c. (8:18).

**destroying**. = dashing (in pieces).

**2** *six men*. Evidently supernatural. Angels are often called "men".

**weapons**. A various reading called *Sevir*, with some codices, one early printed edition, and Syr., read "weapons" (pl.).

**3** And the glory of <sup>o</sup>the God of Israel was gone up from the <sup>o</sup>cherub, whereupon *It* was, to the threshold of *the Temple building*. And **He** called to <sup>o</sup>the man clothed with linen, which *had* the writer's inkhorn by his side;

**4** And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and <sup>o</sup>set a <sup>o</sup>mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

**5** And to the others **He** said in mine hearing, Go ye after him through the city, and smite: let not your eye *shield*, neither have ye pity:

**6** Slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and <sup>o</sup>begin at **My** sanctuary. Then they began at the *elder* men which *were* before the house.

**7** And **He** said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

**8** And it came to pass, while they were slaying them, and I was left, that <sup>o</sup>I fell upon my face, and cried, and said, <sup>o</sup>Ah Lord GOD! wilt **Thou** destroy all the residue of Israel in **Thy** pouring out of **Thy** fury upon Jerusalem?

**9** Then said **He** unto me, The iniquity of the house of Israel and Judah *is* <sup>o</sup>exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD <sup>o</sup>hath forsaken the earth, and the LORD seeth not.

**10** And as for **Me** also, <sup>o</sup>Mine eye shall not spare, neither will **I** have pity, *but* **I** will recompense their way upon their head.

**11** And, <sup>\*</sup>behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done <sup>o</sup>according as **Thou** hast commanded me.

**10** Then I looked, and, <sup>\*</sup>behold, in the <sup>o</sup>expansion that was above the head of the cherubims there appeared over them as it were <sup>o</sup>a sapphire stone, as the appearance of the likeness of a throne.

**2** And **He** spake unto the man clothed with linen, and said, Go in *amid* <sup>o</sup>the whirling wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and *toss* them over the city. And he went in in my sight.

**3** Now the cherubims stood on the right side of the house, when the <sup>2</sup>man went in; and <sup>o</sup>the cloud filled the inner court.

**4** Then the glory of <sup>o</sup>the LORD went up from the cherub, *and* stood over the threshold of the house; and the house was <sup>o</sup>filled with the cloud, and the court was full of the brightness of the LORD's glory.

**5** And the <sup>o</sup>sound of the cherubims' wings was heard *even* to the outer court, as the voice of the <sup>o</sup>ALMIGHTY GOD when **He** speaketh.

**6** And it came to pass, *that* when **He** had commanded the man clothed with linen, saying, Take fire from between <sup>2</sup>the whirling wheels, from between the cherubims; then he went in, and stood beside <sup>o</sup>the wheel.

**7** And *the* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him* that *was* clothed with linen: who took *it*, and went out.

**8** And there appeared in the cherubims the form of a <sup>o</sup>human hand under their wings.

**9** And when I looked, <sup>\*</sup>behold the four <sup>o</sup>wheels by the cherubims, one <sup>o</sup>wheel by one cherub, and another *wheel* by another cherub: and the appearance of <sup>o</sup>the wheel was as the colour of a <sup>o</sup>beryl stone.

**10** And *as* for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

**3 the God of Israel.** See note on Isa. 29:23.

**cherub.** Sing., as in 1:20.

**the man clothed with linen.** Cp. Dan. 10:5, 6. Rev. 1:13.

**4 set a mark.** Cp. Rev. 7:3; 9:4; 13:16, 17; 20:4.

**mark.** Heb. Occurs elsewhere only in Job 31:35.

**6 begin at My sanctuary.** Cp. Isa. 10:12. Jer. 25:29; 49:12.

Mal. 3:5. 1Pet. 4:17.

**8 I fell on my face.** See note on 1:28.

**Ah.** Fig. *Ecphonesis*. Ap.6.

**9 exceeding great.** Fig. Heb.= "great, by degree, degree".

**hath forsaken.** See 8:12.

**10 Mine eye, &c.** See note on 5:11; 7:4; 8:18.

**11 according as.** Some codices, with three early printed editions, read "according to all which".

#### 10:1-19 THE CHERUBIM.

**10.1 expansion.** Cp. 1:22.

**a sapphire stone.** Cp. 1:26. Ex. 24:10.

**2 the whirling wheels.** The word here and in vv. -6-, 13 is *galgal*. Not the same word as in vv. -6, 9, 10, 12, 13-, 16, 19, and chs. 1:15 and 11:22. In these it is '*ophan*, from '*aphan*, to turn round: as in Ex. 14:25, &c. *Galgal* occurs in Pss. 77:18 (in the heaven); 83:13. Ecc. 12:6. Isa. 5:28; 17:13. Jer. 47:3; and Ezek. 23:24; 26:10. Dan. 7:9 (Chaldean).

**3 the cloud, &c.** It was here as in Ex. 19:9; 24:15, 16, 18. Num. 9:19; 12:10. 1Kings 8:10.

**4 the Lord.** Heb. *Jehovah*.

**filled, &c.** As in 1Kings 8:10, 11.

**5 sound.** i.e. their movement, as though about to depart in flight. Cp. v. 18.

**ALMIGHTY GOD.** Heb. *El Shaddai*. Ap.4. VII.

**6 the wheel.** Heb. '*ophan*. See note on v. 2.

**8 human.** Heb. *adam*. The same word as in vv. 14, 21. Not the same as in 2, 3, 6.

**9 beryl stone.** = stone of Tarshish.

**11** When they went, they went upon their four sides; they turned not as they went, but to the place whither *one head* looked they followed it; they turned not as they went.

**12** And their whole body, and their backs, and their hands, and their wings, and <sup>6</sup>*the wheel*, [was] full of eyes round about, *to the four of them belonged their wheels*.

**13** As for <sup>6</sup>*the wheel*, it was cried unto them in my hearing, <sup>o</sup>*Roll, roll whirling wheels*.

**14** And every one had four faces: the first face was the face of <sup>o</sup>*the cherub*, and the second face was the face of a *human*, and the third the face of a lion, and the fourth the face of an eagle.

**15** And the <sup>o</sup>cherubims were <sup>o</sup>lifted up [to bear away the symbol of the Divine presence]. This is the <sup>o</sup>living creature that I saw by the river of Chebar.

**16** And when the <sup>15</sup>cherubims went, <sup>6</sup>*the whirling wheels* went by them: and when the cherubims lifted up their wings to mount up from the earth, the same <sup>6</sup>*wheel* also turned not from beside them.

**17** When they stood, *these* stood; and when they were lifted up, *these* <sup>15</sup>lifted up themselves *also*: for the <sup>o</sup>spirit of the living creature was in them.

**18** Then the glory of the LORD <sup>o</sup>departed from *over* the threshold of the house, and stood over the <sup>15</sup>cherubims.

**19** And the <sup>15</sup>cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, *the wheel* also [was] beside them, and *every one* stood at the door of the east gate of the LORD's house; and the glory of <sup>o</sup>the God of Israel was over them above.

**20** This is the <sup>15</sup>living creature that I saw under <sup>19</sup>the God of Israel by the river of Chebar; and I knew that they were <sup>o</sup>the cherubims.

**21** Every one had four faces apiece, and every one four wings; and the likeness of the hands of a *human* was under their wings.

**22** And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went <sup>o</sup>every one straight forward.

**11** Moreover the <sup>o</sup>spirit lifted me up, and brought me unto <sup>o</sup>the east gate of the LORD's house, which looketh eastward: and behold at the *entrance* of the gate <sup>o</sup>five and twenty men; among whom I saw <sup>o</sup>Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, the princes of the people.

**2** Then said He unto me, <sup>o</sup>*Son of Adam*, these are the men that devise *vanity*, and give *evil* counsel in this city:

**3** Which say, *It is not near*; let us build houses: *she* is the caldron, and we *be* the flesh.

**4** Therefore <sup>o</sup>prophesy against them, prophesy, O *son of Adam*.

**5** And the <sup>1</sup>Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your *spirit*, *every one* of them.

**6** Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

**7** Therefore thus saith <sup>o</sup>the Lord GOD; Your slain whom ye have laid in the midst of it, they are the flesh, and *she* is the caldron: <sup>o</sup>but I will bring you forth out of the midst of it.

**8** <sup>o</sup>Ye have feared the sword; and <sup>o</sup>I will bring a sword upon you, saith the Lord GOD.

**13** *Roll, roll*. As implying urgency and celerity for the accomplishment of all that was symbolized by the imagery of this chapter. Same word as in v. 2. See note.

**14** *the cherub*. Identifying it with that of v. 7.

**15** *cherubims*. Heb. *sherubim*, pl.; Eng. pl. = cherubs.

**lifted up**. To bear away the symbol of the Divine presence.

**living creature**. Singular.

**17** *spirit*. Heb. *ruach*. Ap.9.

**18** *departed*. This is what is signified by this chapter. In 43:1-7, &c., it is seen to return when Israel shall again be restored. The latter will be as literal as the former.

**19** *the God of Israel*. See note on Isa. 29:23.

**20** *the cherubims*. i.e. which he had seen in ch. 1.

**11. 1** *spirit*. As in 2:2. Heb. *ruach*. See note on 8:3.

**the east gate**. Cp. 43:1.

**five and twenty men**. These are not the same as in 8:16, but were princes of the People, a title never given to priests, who were called "princes of the sanctuary" (Isa. 43:28). They were probably those referred to in Jer. 38:4.

**Jaazaniah**. Not the same as in 8:11.

**2** *Son of Adam*. See note on 2:1.

#### 11:4-13 PROPHECY.

4.	Prophecy. Command.
5-12.	Threatening.
13-.	Prophecy. Event.
-13.	Deprecation.

**4** *prophesy...prophesy*. Figure, for emphasis.

**7** *the Lord God*. Heb. Adonai Jehovah. See note on 2:4.

**but I will bring you forth**. A special various reading called *Sevir* (Ap.34), with some codices and two early printed editions (one Rabbinic), read "when I take you".

**8** *Ye have feared, &c.* Cp. Jer. 42:16.

**I will bring a sword, &c.** See note on 5:17.

**9** And I will bring you out of the midst thereof, and deliver you into the hands of *foreigners*, and will execute judgments among you.

**10** Ye shall fall by the sword; I will judge you *at Riblah, in the extreme north of the land*; and ye shall know that I am the LORD.

**11** *She* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you <sup>10</sup>in the border of Israel:

**12** And ye shall know that I am the LORD: for ye have not walked in My <sup>o</sup>statutes, neither executed My judgments, but <sup>o</sup>have done after the manners of the *nations* that are round about you.

**13** And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then <sup>o</sup>fell I down upon my face, and cried with a loud voice, and said, \*Ah Lord GOD! wilt thou make <sup>o</sup>a full end of <sup>o</sup>the remnant of Israel?

**14** Again the word of the LORD came unto me, saying,

**15** *Son of Adam*, \*thy brethren, *even* \*thy brethren, the men of thy *redemption*, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

**16** Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although <sup>o</sup>I have scattered them among the countries, yet *I will become* to them *as a holy place, and asylum for a little while* in the countries where they shall come.

**17** Therefore say, Thus saith the Lord GOD; <sup>o</sup>I will even gather you from the *peoples*, and assemble you out of the countries where ye have been scattered, and I will give you *the soil of Israel*.

**18** And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

**19** And <sup>o</sup>I will give them one heart, and I will put a new <sup>1</sup>spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

**20** <sup>o</sup>That they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My People, and I will be their God.

**21** But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

**22** Then did the cherubims lift up their wings, and the wheels beside them; and the glory of <sup>o</sup>the God of Israel was over them above.

**9** strangers = foreigners.

**10** in the border of Israel: i.e. at Riblah, in the extreme north of the land (2 Kings 25. 18-21. Jer. 52. 24-27). Cp. v. 11.

ye shall know, &c. See note on 6. 7.

**12** statutes . . . judgments. See note on Deut. 4. 1. have done after the manners, &c. Ref. to Pent. (Lev. 18. 3, 4. Deut. 12. 30, 31). Ap. 92. heathen = nations.

**13** fell I down, &c. See note on 1. 28.

Ah. Fig. *Ecphōnēsis*. Ap. 6.

a full end. Cp. Jer. 4. 27; 5. 10, 18.

the remnant of Israel. Cp. 9. 8.

**15** thy brethren . . . thy brethren. Fig. *Epizeuxis*. Ap. 6. kindred = redemption.

**11. 16-21** (*K*, above). PROMISE. (*Alternation*.)

*K* | e | 16, 17. Restoration.

| f | 18. Evil. Removal.

| e | 19, 20. Conversion.

| f | 21. Evil. Recompense.

**16** I have scattered, &c. Cp. Jer. 30. 11; 31. 10, &c. will I be = I will become.

as a little sanctuary = a sanctuary for a little while. sanctuary = as a holy place, or asylum, as in Isa. 8. 14.

**17** I will even gather you. Cp. Jer. 31. 10. Ref. to Pent. (Deut. 30. 3). Ap. 92. people = peoples.

the land of Israel. Here, "the land", in Heb. is 'admath ('ādāmāh) = the soil of Israel. This expression occurs seventeen times in Ezekiel (11. 17; 12. 19, 22; 13. 9; 18. 2; 20. 38, 42; 21. 3 (Heb. = v. 8); 25. 3, 6; 33. 24; 36. 6; 37. 12; 38. 18, 19; "unto the land" (with *h*), 7. 2; 21. 3 (Heb. v. 8). The three occurrences of the expression, with 'eret<sup>z</sup> instead of 'admath, are thus safeguarded by the *Massōrah*: viz. 27. 17; 40. 2; 47. 18. (See Ginsburg's *Massōrah*, vol. i, p. 107, § 1100) and Ap. 98.

**19** I will give, &c. Cp. 36. 25-27; and Jer. 32. 39.

**20** That they may walk, &c. Ref. to Pent. (Deut. 12. 30, 31). Ap. 92.

God. Heb. Elohim. Ap. 4. I.

**22** the God of Israel. See note on Isa. 29. 23.

**23** And the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

**24** Afterwards the <sup>1</sup>spirit took me up, and brought me in a vision by the <sup>1</sup>Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

**25** Then I spake unto them of the captivity all the things that the LORD had shewed me.

- 12** The word of *Jehovah* also came unto me, saying,  
**2** *Son of Adam*, thou dwellest in the midst of a *perverse* house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are a perverse* house.  
**3** Therefore, thou *son of Adam*, prepare thee *baggage* for removing [for captivity], and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be a perverse* house.  
**4** Then shalt thou bring forth thy *baggage* by day in their sight, as *baggage* for removing: and thou shalt go forth <sup>o</sup>at even in their sight, as they that go forth into captivity.  
**5** <sup>o</sup>Dig thou through the wall in their sight, and carry out thereby.  
**6** In their sight shalt thou bear *it* upon *thy* shoulders, and carry *it* forth in the twilight: thou shalt <sup>o</sup>cover thy face, that thou see not <sup>o</sup>the land: for I have set thee *for* <sup>o</sup>a sign [of things that are to come] unto the house of Israel.  
**7** And I did so *according as* I was commanded: I brought forth my *baggage* by day, as *baggage* for <sup>o</sup>captivity, and in the even I <sup>5</sup>digged through the wall with mine hand; I brought *it* forth in the twilight, and I bare *it* upon *my* shoulder in their sight.  
**8** And in the morning came the word of the LORD unto me, saying,  
**9** *Son of Adam*, hath not the house of Israel, the *perverse* house, said unto thee, What doest thou?  
**10** Say thou unto them, Thus saith <sup>o</sup>the Lord GOD; This <sup>o</sup>burden *concerneth* the prince [Zedekiah] in Jerusalem, and all the house of Israel that *are* among them.  
**11** Say, I *am* your <sup>6</sup>sign: like as I have done, so shall it be done unto them: they shall remove *and* go into captivity.  
**12** And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall <sup>6</sup>cover his face, that he see not *the land* with *his* eyes.  
**13** <sup>o</sup>My net also will I spread upon him, and he shall be taken in *My* snare: and I will bring him to Babylon *to* the <sup>6</sup>land of the Chaldeans; yet shall he <sup>o</sup>not see *it*, though he shall die there.  
**14** And I will scatter toward every <sup>o</sup>wind all that *are* about him to help him, and all his bands; and I will <sup>o</sup>draw out the sword after them.  
**15** And <sup>o</sup>they shall know that I *am* the LORD, when <sup>o</sup>I shall scatter them among the nations, and disperse them in the countries.  
**16** But <sup>o</sup>I will leave a few men of them from the sword,

**12. 1-28** (B, p. 1106). SIGNS. (*Alternation.*)

B	L	g		1-7. Signs. Removal.
		h		8-16. Signification.
	g		17, 18. Sign. Eating and drinking.	
	h		19, 20. Signification.	
L	i		21, 22. Proverb.	
	k		23-25. Explanation.	
	i		26, 27. Saying.	
	k		28. Explanation.	

- 1** the LORD. Heb. Jehovah. Ap. 4. II.  
**2** Son of man. See note on 2. 1.  
 rebellious = perverse. See note on 2. 3.  
**3** stuff = vessels, or baggage.  
 removing: i. e. for captivity.  
**4** at even. The sign (v. 11) that the prince (Zedekiah) would try to escape by night (2 Kings 25. 4. Jer. 39. 4).  
**5** Dig thou through the wall. The sign (v. 11) that Zedekiah would do this "betwixt the walls" (2 Kings 25. 4. Jer. 39. 4).  
**6** cover thy face. The sign (v. 11) that Zedekiah would disguise himself.  
 the ground = the land: i. e. the land Zedekiah was going forth from and would never see again. Heb. 'eth hā-ērez.  
 a sign. Heb. 'ōth. Cp. Gen. 1. 14. Divine portents as to things that were to come.  
**7** as = according as.  
 captivity. See notes on v. 3.  
**10** the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.  
 burden concerneth the prince (i. e. Zedekiah). Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. hannasī' hammassā'. Eng. "this grief [concerneth] the chief".  
**13** My net, &c.: i. e. the Chaldean army which overtook Zedekiah.  
 not see it. The Fig. *Amphibologia*, or *Ænigma* (Ap. 6), as in Jer. 34. 3. The explanation is given in 2 Kings 25. 7, and Jer. 39. 7; 52. 11. Zedekiah was taken to Babylon, but he never saw it, though he died there.  
**14** wind. Heb. rüach. Ap. 9.  
 draw out the sword, &c. See note on 5. 2, 17.  
**15** they shall know. See note on 6. 10.  
 I shall scatter them. Ref. to Pent. (Lev. 26. 33. Deut. 4. 27; 28. 64). Ap. 92.  
**16** I will leave, &c. Ref. to Pent. (Deut. 4. 27).  
 men. Heb. pl. of 'enōsh. Ap. 14. III.  
 from. Some codices, with four early printed editions, Sept., Syr., and Vulg., read "and from", which emphasises the Fig. *Polysyndeton* (Ap. 6), to enhance the completeness of the enumeration.  
 heathen = nations.

*and from* the famine, and from the pestilence; that they may declare all their abominations among the *nations* whither they come; and <sup>15</sup>they shall know that I *am* the LORD.

**17** Moreover the word of the LORD came to me, saying,

**18** *Son of Adam*, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

**19** And say unto the People of <sup>6</sup>the land, Thus saith the Lord GOD *to the inhabitants* of Jerusalem, *and concerning the land* of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that <sup>o</sup>her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

**20** And <sup>o</sup>the cities that are inhabited shall be laid waste, and the land shall be desolate; and <sup>o</sup>ye shall know that **I am** the LORD.

**21** And the word of the LORD came unto me, saying,

**22** *Son of Adam*, \*what *is* that <sup>o</sup>proverb *that* ye have in the land of Israel, saying, The days are *postponed*, and every vision faileth?

**23** Tell them therefore, Thus saith the Lord GOD; **I** will make this proverb to cease, and they shall no more use *it* as a proverb in Israel; but say unto them, The days <sup>o</sup>are at hand, and *the fulfilled word* of every vision.

**24** For there shall be no more any <sup>o</sup>vain vision nor flattering divination within the *sons* of Israel.

**25** For **I am** the LORD: **I** will speak, and the word that **I** shall speak shall come to pass; it shall be no more *delayed*: for in your days, **O** *perverse* house, will **I** say the word, and will perform it, <sup>o</sup>saith the Lord GOD.

**26** Again the word of the LORD came to me, saying,

**27** *Son of Adam*, \*behold, *they* of the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off.

**28** Therefore say unto them, Thus saith the Lord GOD; There shall none of **My** words be *delayed* any more, but the word which **I** have spoken shall be done, saith the Lord GOD.

**13** And the word of the LORD came unto me, saying,

**2** *Son of Adam*, prophesy *against* <sup>o</sup>the [*false*] prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;

**3** Thus saith the Lord GOD; Woe unto the <sup>o</sup>foolish prophets, that follow <sup>o</sup>their own <sup>o</sup>spirit, and have seen nothing!

**4** O Israel, thy prophets are like the *jackals* in the *ruins*.

**5** Ye have not gone up into the *breaches*, neither made up the *fence of a vineyard* for the house of Israel to stand in the battle in the day of the LORD.

**6** They have seen vanity and lying divination, <sup>o</sup>saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that *their word would be confirmed*.

**7** Have ye not seen a vain vision, and have ye not spoken a

**19** of the inhabitants = to the inhabitants. the land, &c. = concerning the land, &c. Heb. 'ādmath. See note on 11. 17.

her. Some codices, with one early printed edition, read "their".

all. The 1611 edition of the A. V. omitted this "all". **20** the cities . . . shall be laid waste. Ref. to Pent. (Lev. 26. 31). Ap. 92.

ye shall know, &c. See note on 6. 7.

**22** what . . . ? Fig. *Erotēsis*. Ap. 6.

proverb. See the Structure, "i", on p. 1119.

prolonged: i. e. protracted, or postponed.

**23** are at hand. The fulfilment took place five years later.

effect = word: i. e. the [fulfilled] word, meaning, or purpose. **24** vain vision. Cp. Lam. 2. 14.

house. Some codices, with one early printed edition (Rabbinic in marg.), Aram., Sept., Syr., and Vulg., read "sons". **25** prolonged: i. e. delayed, or deferred.

saith the LORD = [is] Adonai Jehovah's oracle.

**27** behold. Fig. *Asterismos*. Ap. 6.

### 13. 1-23 (B, p. 1104). PROPHETS AND PROPHETESSES. (*Alternation and Introversion.*)

B	M		1, 2-. Prophets.
			N
			P   8, 9. Divine hostility.
			Q   10-16. Symbols.
	M		17. Prophetesses.
	N		Q   18, 19. Symbols.
			P   20, 21. Divine hostility.
			O   22, 23. Lies.

**1** the LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

against = concerning. Some codices, and the special reading called *Sevir* (Ap. 84), with Aram., Sept., and Syr., read "against".

the prophets. See the Structure, "M", above. The ref. is to the false prophets of Israel. Cp. Jer. 5. 30, 31; 23. 9-32; 27. 14; 29. 8, 9, 22, 23.

**3** the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

foolish. Heb. *nābēl*. See note on Prov. 1. 7.

their own spirit. Not the Holy Spirit.

spirit. Heb. *rūach*. Ap. 9. **4** foxes = jackals.

deserts = ruins. **5** gaps = breaches.

hedge = fence or wall of a vineyard (Num. 22. 24. Ps.

80. 12. Isa. 5. 5).

saying, 'The LORD saith' = saying [it] is Jehovah's oracle.

they would confirm the word = their word would be confirmed.

**7** saith it; albeit, &c. A solemn warning as to some of the changes made in the Vulgate versions. Cp. 2. 5-7. Jer. 23. 21.

lying divination, whereas ye say, The LORD <sup>o</sup>saith *it*; albeit **I** have not spoken?

**8** Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, **I am** against you, saith the Lord GOD.



**9** And Mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the *secret council* of My People, neither shall they be written in the *register* of the house of Israel, neither shall they enter into the *soil* of Israel; and °ye shall know that **I am** the Lord GOD.

**10** \*Because, even because they have seduced My People, saying, Peace; and *there was* no peace; and *a false prophet* built up *the outer wall of a house*, and, \*lo, *the false prophets coated it* with *whitewash*:

**11** Say unto them which *coated it* with *whitewash*, that it shall fall: there shall be an overflowing *rain*; and ye, O great hailstones, shall fall; and a stormy °wind shall rend *it*.

**12** \*Lo, when the wall is fallen, shall it not be said unto you, Where is the *coating* wherewith ye have *coated it* ?

**13** Therefore thus saith the Lord GOD; **I** will even rend it with a stormy wind in My fury; and there shall be an overflowing *rain* in Mine anger, and great hailstones in My fury to consume *it*.

**14** So will **I** break down *the outer wall of the house* that ye have *coated* with *whitewash*, and bring it down to the ground, so that the foundation thereof shall be discovered, and *the wind* shall fall, and ye shall be consumed in the midst thereof: and °ye shall know that **I am** the LORD.

**15** Thus will **I** accomplish My wrath upon the wall, and upon them that have *coated it* with *whitewash*, and will say unto you, The wall *is* no *more*, neither they that *coated it*;

**16** *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see *a vision* of °peace for her, and *there is* no peace, saith the Lord GOD.

**17** Likewise, thou *son of Adam*, °set thy face against the daughters of thy People, which prophesy out of °their own heart; and prophesy thou against them,

**18** And say, Thus saith the Lord GOD; Woe to the *women* that *sew together coverings upon all the joints of My hands*, and *make mantles to cover the heads* to *ensnare* \*the *People*! °Will ye *ensnare* the °souls of My People, and will ye save the \**People* alive that come unto you?

**19** And will ye pollute Me among My People for handfuls of barley and for pieces of bread, *to prophesy falsely that they should be slain*, and *to promise life to those who should not live*, by °your lying to My People that hear *your* lies?

**20** Wherefore thus saith the Lord GOD; \*Behold, **I am** against your *coverings for purposes of concealment*, wherewith ye there hunt *the People* to make *them escape*, and °I will tear them from your arms, and will let the *People* go, *even the People* that ye *ensnare* to make *them escape*.

**9** assembly=secret council. writing=register. land=soil. Heb. 'admath. See note on 11. 17. ye shall know, &c. This formula occurs only here, 23. 49; and 24. 24 (not the same as v. 14; 6. 7, &c.)

**13. 10-16** (Q, p. 1120). SYMBOLS.  
(Introversion and Alternation.)

Q	R		10-	False peace.
	S		-10.	Wall.
	T		1	11. Storm.
			m	12. Fall.
	T		l	13. Storm.
			m	14. Fall.
	S		15.	Wall.
	R		16.	False peace.

**10** Because, even because. Fig. Epizeuxis. Ap. 6. one built=ḥe: i. e. one=a false prophet.

a wall=the outer wall of a house.

lo. Fig. Asterismos. Ap. 6.

others: i. e. the false prophets. Cp. v. 16.

daubed=coated.

untempered mortar=whitewash. Cp. Matt. 23. 28.

Acts 23. 3. \* 11 shower=rain. Cp. Matt. 7. 23, 27.

wind. Heb. rûach. Ap. 9.

14 it. Fem. referring to rûach (the wind in v. 11).

ye shall know, &c. See note on 6. 7.

16 visions=a vision.

peace. Ref. to meaning of the word Jerusalem.

17 set thy face against, &c. This required Divine courage on the part of Ezekiel. Cp. 14. 8; 20. 46; 21. 2; 29. 2; 38. 2.

their own heart. Cp. vv. 2, 3, and a similar transition from men to women in Isa. 3. 16, 17.

18 sew pillows to all armholes=sew together coverings upon all the joints of My hands: i. e. hide from the People the hands of Jehovah lifted up and stretched forth in judgment (Isa. 26. 11; 52. 10).

pillows=coverings for purposes of concealment. Heb. k<sup>ṣ</sup>āthōth (occurs only here and in v. 20), from kāṣāh, to conceal, to hide. First occ. (of k<sup>ṣ</sup>āḡāh) Gen. 7. 19, 20; 9. 23; 18. 17; 24. 65; 37. 26; 38. 14, 15, &c. The object is shown in Isa. 26. 11.

armholes=My hands; referring to the judgments they were to execute (14. 9, 13). Cp. vv. 9, 21, 22, 23. The Sept. renders it proskephalaia=for the head.

make kerchiefs upon the head of every stature =make mantles to cover the heads (and therefore the eyes) of those on whom the judgments of God's hand were about to fall, lest they should see.

kerchiefs=wraps that cleave close round the head. Heb. miṣpāhōth (occurs only here), from ṣaphah, to join, or cleave closely. Ṣaphah occurs 1 Sam. 2. 36 (put=attach); 26. 19 (abiding=cleaving). Job 30. 7 (gathered together). Isa. 14. 1 (cleave). Hab. 2. 15 (puttest=holdest). The object being to cover the head so that God's hand may not be seen (Isa. 26. 11).

stature=tall figure. Heb. kōmāh=height. First occ. Gen. 6. 15. Cp. 1 Sam. 16. 7 (his stature); 28. 20, &c. Put, here, for every man of high or lofty station: i. e. for the princes or rulers in Jerusalem, whose eyes were blinded by these false prophetesses.

hunt=harry, or ensnare.

souls. Heb. nephesh. Ap. 13. Put here by Fig. Synecdoche (of the Part), Ap. 6, for the People.

Will ye . . . P This is not a question, but a statement.

19 to slay, &c. = to prophesy (falsely) that they should be slain. Fig. Metonymy (of Subject), Ap. 6.

to save, &c. = to promise life to those who should not live. Fig. Metonymy (of Subject), Ap. 6.

your. Masc. suffix, indicating unwomanly character.

20 Behold. Fig. Asterismos. Ap. 6. fly=escape. I will tear. So that these wraps could be torn away.

**21** Your *wraps* also will <sup>20</sup>I tear, and deliver My People out of your hand, and they shall be no more in your hand to be *ensnared*; and ye shall know that **I am** the LORD.

**22** Because with lies ye have made the heart of *a righteous one* sad, whom **I** have not made sad; and strengthened the hands of *a lawless one*, that he should not return from *his wrong way*, by promising him *escape from judgment*:

**23** Therefore ye shall see no more vanity, nor divine divinations: for **I** will deliver My People out of your hand: and ye shall know that **I am** the LORD.

**14** <sup>o</sup>Then came certain of <sup>o</sup>the elders of <sup>o</sup>Israel unto me, and sat before me.

**2** And the word of the LORD came unto me, saying,

**3** *Son of Adam*, these men have set up their *manufactured gods* in their heart, and put the stumblingblock of their *perversity* <sup>o</sup>before their face: should **I** be inquired of at all by them?

**4** Therefore speak unto them, and say unto them, Thus saith <sup>o</sup>the Lord GOD; <sup>o</sup>Every man of the house of Israel that setteth up his *manufactured gods* in his heart, and putteth the stumblingblock of his *perversity in front of* his face, and cometh to the prophet; **I** the LORD <sup>o</sup>have been replied to for him; he hath answered My claims by classing his idols with Me;

**5** That **I** may take the house of Israel in their own heart, because they are all estranged from Me through their <sup>3</sup>idols.

**6** Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and *turn ye* from your *manufactured gods*; and turn away your faces from all your abominations.

**7** For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from Me, and setteth up his *manufactured gods* in his heart, and putteth the stumblingblock of his *perversity in front of* his face, and cometh to a prophet to inquire of him concerning Me; **I** the LORD <sup>4</sup>will answer him by Myself:

**8** And <sup>o</sup>I will set My face against that man, and <sup>o</sup>will make him a sign and a proverb, and <sup>o</sup>I will cut him off from the midst of My People; and <sup>o</sup>ye shall know that **I am** the LORD.

**9** And if the prophet be deceived when he hath spoken a thing, **I** the LORD <sup>o</sup>have permitted him to be deceived, and <sup>o</sup>I will stretch out My hand upon him, and will destroy him from the midst of My People Israel.

**10** And <sup>o</sup>they shall bear the punishment of their *perversity*: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*;

**11** That the house of Israel may go no more astray from Me, neither be polluted any more with all their *rebellions*; but that they may be My People, and **I** may be their God, saith the Lord GOD.

#### 14. 1-11 (D, p. 1097). ELDERS.

(Extended Alternation.)

**D** U | 1-4-. Sin. Idolaters seeking the Prophet.  
V | -4. Answer of Jehovah.  
W | 5. Purpose of His answer.  
U | 6, 7-. Sin. Idolaters seeking the Prophet.  
V | -7-10. Answer of Jehovah.  
W | 11. Purpose of His answer.

**1** Then came certain of the elders of Israel. These are to be distinguished from the elders of Judah (8. 1). They had no knowledge (probably) of what was transpiring in Judæa. They had travelled from Tel-abib. **the elders.** See the Structure (p. 1097).

**Israel.** See 8. 11, 12; 9. 6. In 8. 1 we have Judah's elders. **2 the LORD.** Heb. Jehovah. Ap. 4. II.

**3** Son of man. See note on 2. 1.

men. Heb. pl. of 'ēnōsh. Ap. 14. III.

idols = manufactured idols.

iniquity = perversity. Heb. 'āvāh. Ap. 44. iv.

before their face. Instead of God's law, according to Deut. 6. 8; 11. 18; and Prov. 3. 21-23.

**4 the Lord GOD.** Heb. Adonai Jehovah. See note on 2. 4. **Every man.** Heb. 'ish, 'ish. Ap. 14. II.

before = in front of, or right before.

will answer, &c. = have been replied to for him; he hath come amid [the] multitude of his idols: i. e. he hath answered My claims by classing his idols with Me. The form is *Niphal* which in all its three occ. is rendered Passive, except here and v. 7. See Job 11. 2; 19. 7, and Prov. 21. 13. **6 turn yourselves = turn ye.**

**7 will answer, &c.** = and being replied to for him in Myself: i. e. by his comparing his idols with Me. See note on v. 4.

**8 I will set My face, &c.** Ref. to Pent. (Lev. 17. 10; 26. 17). Ap. 92. **man.** Heb. 'ish. Ap. 14. II.

will make him, &c. Ref. to Pent. (Num. 26. 10. Deut. 28. 37). Some codices, with eight early printed editions, read "will make him desolate, for a sign and a proverb".

**I will cut him off, &c.** Ref. to Pent. (Gen. 17. 14. Ex. 12. 15, 19; 30. 33, 38. Lev. 7. 20, 21, 25, 27; 17. 4, 9; 19. 8; 23. 29. Num. 9. 13, &c.). Ap. 92.

**ye shall know, &c.** See note on 6. 7.

**9 have deceived.** Heb. idiom = have permitted him to be deceived: i. e. as a judicial punishment for his own deception of the People.

**I will stretch out, &c.** Ref. to Pent. (Ex. 3. 20, &c.).

**10 they shall bear the punishment, &c.** Ref. to Pent. (Ex. 28. 38. Lev. 5. 1, 17. Num. 14. 34, &c.).

**11 transgressions = rebellions.** Heb. pāsha'. Ap. 44. ix. **God.** Heb. Elohim. Ap. 4. I.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

#### 14. 12-15. 8 (E, p. 1097). THE LAND AND CITY. (JUDGMENTS.) (Division.)

**E** X<sup>1</sup> | 14. 12-23. Literal.  
X<sup>2</sup> | 15. 1-8. Symbolical.

#### 14. 12-23 (X<sup>1</sup>, above). LITERAL. (Repeated Alternation.)

X<sup>1</sup> n<sup>1</sup> | 12, 13. Famine.  
o<sup>1</sup> | 14. Noah, Daniel, and Job.  
n<sup>2</sup> | 15. Beasts.  
o<sup>2</sup> | 16. The three men.  
n<sup>3</sup> | 17. Sword.  
o<sup>3</sup> | 18. The three men.  
n<sup>4</sup> | 19. Pestilence.  
o<sup>4</sup> | 20. Noah, Daniel, and Job.  
n<sup>5</sup> | 21. The four sore judgments.  
o<sup>5</sup> | 22, 23. A remnant.

**12** The word of the LORD came again to me, saying,

**13** *Son of Adam*, when a *land* sinneth against Me by trespassing grievously, then will I stretch out Mine hand upon it, and will break the staff *that is to say* the bread thereof, and will send famine upon it, and will cut off man and beast from it:

**14** Though these °three men, °Noah, °Daniel, and °Job, were in it, they should deliver *but* their own *soul* by their righteousness, saith the Lord GOD.

**15** °If I cause *annoying, hurtful* beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

**16** *Though* these <sup>14</sup>three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

**17** Or °if I bring a sword upon that land, and say, Sword, go through the land; so that I <sup>8</sup>cut off man and beast from it:

**18** Though these <sup>14</sup>three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

**19** Or if I send a pestilence into that land, and pour out My fury upon it in blood, to cut off from it man and beast:

**20** Though <sup>14</sup>Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own *soul* by their righteousness.

**21** For thus saith the Lord GOD; °How much more when I send My four sore judgments upon Jerusalem, the sword, and the famine, and the *annoying, hurtful* beast, and the pestilence, to <sup>8</sup>cut off from it man and beast?

**22** Yet, \*behold, therein shall be left °a remnant that shall be brought forth, *both* sons and daughters: \*behold, they shall come forth unto you, and ye shall see *their good way and doings*: and ye shall be comforted concerning the °evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

**23** And *the remnant* shall comfort you, when ye see their ways and their doings: and <sup>8</sup>ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

**15** And the word of the LORD came unto me, saying,  
**2** *Son of Adam*, What is the vine tree more than any tree, or [What is a vine ] branch which *hath come to be* among the trees of the forest?

**3** Shall wood be taken thereof to do any work? or will *men* take a *peg* of it to hang any vessel thereon?

**4** \*Behold, it is °cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. °Is it meet for *any* work?

**13** the land = a land.

break the staff of the bread. Ref. to Pent. (Lev. 26. 26, &c.). Ap. 92.

of = that is to say. Gen. of Apposition. Ap. 17. 4. man. Heb. 'ādām. Ap. 14. I.

**14** three men. In Jer. 15. 1, we have two men, "Moses and Samuel", as intercessors. See note there. Here we have "three men", also as intercessors. All three prevailed in saving others. Noah (1 Pet. 3. 20). Daniel (2. 5, 48, 49). Job (42. 8-10).

Noah, Daniel, and Job. This order is determined by the Structure, which is an *Introversion*, in order to separate the true Israelite (of the nation of Israel) from the two who lived before the nation was formed (which is the subject of the book of Exodus).

| NOAH. Earlier than Job, but before Israel was a nation.

| DANIEL. A true Israelite.

| JOB. Later than Noah, but before Israel was a nation.

Noah prevailed in saving others (the whole human race). Gen. 6-9.

Daniel prevailed in saving his fellow wise men (Dan. 2. 24). He is mentioned again in 28. 3. While Ezekiel bears witness to Daniel (already fourteen years in Babylon), Daniel bears witness to Jeremiah (Dan. 9. 2).

souls = soul. Heb. nephesh. Ap. 13.

**15** If I cause noisome beasts, &c. Ref. to Pent. (Lev. 26. 22). Ap. 92.

noisome = annoying, hurtful.

**17** if I bring a sword, &c. Ref. to Pent. (Lev. 26. 25).

See Ezek. 5. 17.

**21** How much more, &c. National judgments are thus sent for national sins. Cp. v. 13.

**22** behold. Fig. *Asterismos*. Ap. 6.

a remnant. This is always used in a good sense.

their way, &c. : i. e. their good way and doings.

evil. Heb. rā'a'. Ap. 44. viii.

**23** they : i. e. the remnant of v. 22.

**15. 1-8** (X<sup>2</sup>, p. 1122). SYMBOLICAL. (VINE.)

(*Alternation.*)

X<sup>2</sup> | p | 1-4. Vine. Fit only for fuel. } Symbol.

q | 5. Devoured by fire. }

p | 6. Inhabitants of Jerusalem. } Signification.

q | 7, 8. Devoured by another fire. }

**1** the LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

than a. Supply the *Ellipsis* [What is a vine] branch?"

is = hath come to be.

**3** pin = peg. **4** Behold. Fig. *Asterismos*. Ap. 6.

cast into the fire. Cp. John 15. 6.

Is it meet . . . ? Fig. *Erotēsis*. Ap. 6.

**6** the Lord GOD. Heb. Adonai Jehovah. See note

on 2. 4.

**5** \*Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

**6** Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, °so will I give the inhabitants of Jerusalem.

**7** And <sup>o</sup>I will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them; and <sup>o</sup>ye shall know that *I am* the LORD, when *I* set *My* face against them.

**8** And *I* will make the land desolate, because they have *committed a great trespass*, saith the Lord GOD.

**16** Again the word of <sup>o</sup>the LORD came unto me, saying,

**2** *Son of Adam*, cause <sup>o</sup>Jerusalem to know her abominations,

**3** And say, Thus saith the Lord GOD unto Jerusalem; Thy *excisions and kinships* is of the land of Canaan; <sup>o</sup>*thy founder* was an Amorite, and thy mother an Hittite.

**4** And *as for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water *to cleanse thee*; thou wast not <sup>o</sup>*rubbed, or washed with salt* at all, nor swaddled at all.

**5** None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy *soul*, <sup>o</sup>in the day that thou wast born.

**6** And <sup>o</sup>when *I* passed by thee, and saw thee <sup>o</sup>polluted in thine own blood, *I* said unto thee <sup>o</sup>*when thou wast* in thy blood, Live; yea, *I* said unto thee <sup>o</sup>*when thou wast* in thy blood, Live.

**7** *I* have caused thee to multiply as the bud of the field, and thou <sup>o</sup>*didst increase* and waxen great, and thou art come to excellent ornaments: *thy* breasts are *developed*, and thine hair is grown, whereas thou *wast* naked and bare.

**8** Now when *I* passed by thee, and looked upon thee, <sup>\*</sup>behold, <sup>o</sup>thy time *was* the time of love; and <sup>o</sup>*I* spread *My* skirt over <sup>o</sup>thee, and covered thy nakedness: yea, *I* swore unto <sup>o</sup>thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest *Mine*.

**9** Then washed *I* thee with water; yea, *I* throughly washed away thy blood from thee, and *I* anointed thee with oil.

**10** *I* clothed thee also with broidered work, and shod thee with <sup>o</sup>badgers' skin, and *I* girded thee about with fine linen, and *I* covered thee with silk.

**11** *I* decked thee also with ornaments, and *I* put bracelets upon thy hands, and a chain on thy neck.

**12** And *I* put a jewel *in thy nose*, and earrings in thine ears, and a beautiful crown upon thine head.

**13** Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and broidered work; thou didst eat *all kinds of delicacies*, and honey, and oil: and thou wast <sup>o</sup>exceeding beautiful, and thou didst prosper into a kingdom.

**7** *I* will set *My* face. Ref. to Pent. (Lev. 17. 10). ye shall know, &c. See note on 6. 7.

**8** committed a trespass. Fig. *Polyptoton*. Ap. 6. Heb. "trespassed a trespass" for emphasis = committed a great trespass, as in 14. 13.

trespass. Heb. *mā'al*. Ap. 44. xi. saith the Lord GOD = [is] Adonai Jehovah's oracle.

**16. 1-63** [For Structure see next page].

**16. 1** the LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

Jerusalem is the subject of this chapter by *interpretation*. Note the Fig. *Prosōpographia* (Ap. 6). Not the nation as such. By *application*, the reader may, by grace, refer it to himself.

**3** the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

birth, &c. = excisions and kinships. Cp. Isa. 51. 1. Only other occurrences, 21. 30; 29. 14.

thy father, &c. : i. e. thy founder. This refers to the first builders of Jebus; not to Abraham and his seed. Jebus was a Canaanite city. See Ap. 68. Thus Satan occupied in advance both land and capital as soon as the promise to Abraham was known. See Ap. 23 and 25.

**4** to supple = to cleanse.

salted : i. e. rubbed, or washed with salt. This is the custom in the Land to-day.

**5** person = soul. Heb. *nepheš*. Ap. 13.

in the day. See Ap. 18.

**6** when. This word is not in the Hebrew text.

polluted = trodden under foot. Referring to the city, of course.

when thou . . . blood, &c. Note the Fig. *Epizeuxis* (Ap. 6), for emphasis. Canaanite cities were founded in blood, as proved to-day by human sacrifices discovered on the foundations. See note on 1 Kings 9. 15-17.

**7** hast increased = didst increase. This does not refer to the increase in Egypt, but to the city. All the tenses in this verse should be past tenses.

fashioned = developed.

**8** behold. Fig. *Asterismos*. Ap. 6.

thy . . . thee : i. e. the city. Not the nation at Sinai. thy time, &c. Of this covenant nothing has been recorded. The secret is here first revealed.

*I* spread *My* skirt, &c. The symbolic act to-day, signifying the taking under one's protection. Common in the East for marrying. Cp. Ruth 3. 9.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

**10** badgers' skin. Similarly so used to present day. Ref. to Pent. (Ex. 25. 5; 26. 14. Num. 4. 6). Ap. 92. Occurs elsewhere, only here. No reference to the tabernacle.

**12** on thy forehead = in thy nose. Referring to the decorations, &c., of the city after being occupied by David.

**13** fine flour, &c. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for all kinds of delicacies.

exceeding beautiful. Heb. *m'od m'od*. Fig. *Epizeuxis* (Ap. 6), thus well rendered.

a kingdom. Hence the expression, "Judah and Jerusalem", the latter being reckoned as a separate kingdom.

**14** heathen = nations.

**14** And thy renown went forth among the *nations* for thy beauty: for *it was* perfect through My comeliness, which I had put upon thee, saith the Lord GOD.

**15** But thou didst *confide* in thine own beauty, and °playedst the harlot because of thy renown, and pouredst out thy *idolatrous acts* on every one that passed by; his it was.

**16** And of thy garments thou didst take, and deckedst thy high places with divers colours, and <sup>15</sup>playedst the harlot thereupon: *saying the curses come not, and the threatened judgment will not be.*

**17** Thou hast also taken thy fair jewels of My gold and of My silver, which I had given thee, and madest to thyself images °of the male, and didst commit *idolatry* with them,

**18** And tookest thy broidered garments, and coveredst *these images*: and thou hast set Mine oil and Mine incense before *these images*.

**19** My *food* also which I gave thee, *all kinds of delicacies*, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them °for a sweet savour: and *so it became*, saith the Lord GOD.

**20** Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto Me, and these hast thou °sacrificed [as offerings to idols] unto them to be devoured. *Is this* of thy *idolatries* a small matter,

**21** That thou hast °slain My *sons*, and delivered them to cause them to pass through *the fire* for them?

**22** And in all thine °abominations and thy *idolatries* thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast *wallowing* in thy blood.

**23** And it came to pass after all thy °wickedness, \* (woe, woe unto thee! saith the Lord GOD;)

**24** That thou hast also built unto thee an °*idol's temple*, and hast made thee an high place in every street.

**25** Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy *idolatries*.

**26** Thou hast also committed *idolatrous acts* with the Egyptians thy neighbours, *lustful* of flesh; and hast increased thy *idolatrous acts*, to provoke Me to anger.

**27** \*Behold, therefore °I have stretched out My hand *against* thee, and have diminished thine *allowance*, and delivered thee unto the *desire* of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

**28** Thou hast <sup>15</sup>played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast <sup>15</sup>played the

**15** trust = confide. Heb. *bāṭah*. Ap. 69. I. playedst the harlot. All these expressions that follow are to be interpreted of idolatry, and not to sins of the flesh, to which they are likened.

**16** the like things. Supply the *Ellipsis* better thus: "thereupon: [saying] they (the curses) come not, and it (the threatened judgment) will not be."

**17** of men = of the male: i.e. the *Phallus*, referring to the *Asherah*. See Ap. 42. **whoredom** = idolatry. **them** = i.e. these images.

**19** meat. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for all kinds of food.

for a sweet savour. Ref. to Pent. A legal phrase, found only in Ezekiel outside the Pentateuch. But in Ezekiel four times: viz. 6. 13; 16. 19; 20. 28, 41. See notes on Gen. 8. 21. Lev. 1. 9. Ap. 92.

thus it was = [so] it became.

**20** sacrificed, &c. As offerings to idols. Cp. v. 36; 20. 26, 31; 23. 39. 2 Kings 16. 3. Ps. 106. 37, 38. Isa. 57. 6. Jer. 7. 31; 32. 35, &c.

**whoredoms** = idolatries. See notes on v. 15.

**21** slain My children. See note on v. 20, above. Ref. to Pent. (Lev. 18. 21). Ap. 92. **children** = sons.

**22** abominations. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for that which Jehovah abominated. **polluted** = wallowing, or weltering.

#### 16. 23-43 (Z, p. 1124). SINS.

(*Alternation and Introversion.*)

Z | D | t | 23-25. Whoredoms. (Idolatries.)

u | 26. Egyptians.

E | 27. Threatenings.

D | u | 28, 29. Assyrians.

t | 30-34. Whoredoms. (Idolatries.)

E | 35-43. Threatenings.

**23** wickedness. Heb. *rā'a'*. Ap. 44. viii.

woe, woe. Note the Figs. *Cataploce* and *Epizeuxis* (Ap. 6), for emphasis.

**24** eminent place = brothel house. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the idol's temple.

**26** great of flesh = lustful. Referring to their idolatries.

**27** I have stretched out My hand, &c. Ref. to Pent. (Ex. 7. 19, &c.). Ap. 92. **over** = against.

ordinary food = allowance. Referring to food as measured out to captives or slaves.

will = desire. Heb. *nepesh*. Ap. 13.

**29** unto Chaldea = Assyrian idolatry as well as Egyptian (v. 26). See the Structure, above.

**30** imperious = headstrong, or without shame.

woman = wife. Cp. v. 32.

harlot with them, and yet couldst not be satisfied.

**29** Thou hast moreover multiplied thy *idolatrous acts* in the land of Canaan °unto Chaldea; and yet thou wast not satisfied herewith.

**30** How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an *headstrong* whorish wife;

**31** In that thou buildest thine *idol's temple* in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest <sup>o</sup>hire;

**32** *Thou hast been* a wife that committeth adultery, *which* taketh strangers instead of her husband!

**33** They *give fees* to all whores: but thou givest thy *presents* to all thy lovers, and *bribe*st them, that they may come unto thee on every side for thy *idolatries*.

**34** And the contrary is in thee from *other* women in thy *idolatries*, whereas none followeth thee to commit whoredoms: and in that thou givest a *hire*, and no *hire* is given unto thee, therefore thou art contrary.

**35** Wherefore, O *idolatress*, hear the word of the LORD:

**36** Thus saith the Lord GOD; Because thy <sup>o</sup>filthiness [*the money of the brothel*] was poured out, and thy nakedness discovered through thy *idolatries* with thy lovers, and with all the *manufactured gods* of thy <sup>22</sup>abominations, *even as* the blood of thy *sons*, which thou didst give unto them;

**37** \*Behold, therefore I will *gather out* all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even *gather out* them round about against thee, and will discover thy nakedness unto *these images*, that they may see all thy nakedness.

**38** And I will judge thee, *with the judgment meted out to* women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

**39** And I will also give thee into their hand, and they shall throw down thine *idol's temple*, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

**40** They shall also bring up *a military host* against thee, and they shall stone thee with stones, and thrust thee through with their swords.

**41** And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many *idolatrous cities*: and I will cause thee to cease from <sup>15</sup>playing the harlot, and thou also shalt give no <sup>o</sup>hire any more.

**42** So will I make My fury toward thee to rest, and My jealousy shall depart from thee, and I will be quiet, and will be no more angry.

**43** Because thou hast not remembered the days of thy youth, but hast *enraged Me* in all these *things*; \*behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and *I will not allow this greatest evil by suffering it to go unpunished, and thus conniving at it.*

**44** \*Behold, every one that useth proverbs shall use *this derisive proverb* against thee, saying, As *is* the mother, so

**31** hire. See note on "reward", v. 34.

**32** But as = [Thou hast been].

**33** give gifts = give fees. gifts = presents. hirest = bribe.

**34** reward = hire. Used especially for the hire of fornication. Heb. 'ethnan. Ref. to Pent. (Deut. 23. 18). Ap. 92. Used outside the Pentateuch only in 16. 31 (hire), 33, 41. Isa. 23. 17 (hire), 18 (hire). Hos. 9. 1 (reward). Mic. 1. 7 (hire). **35** harlot = idolatress.

**36** filthiness. Heb. = brass. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for money's worth: i. e. the money of the brothel. See v. 31.

idols = manufactured gods.

and by = even as. **37** gather = gather out.

**38** as = with the judgments meted out to: i. e. by death (Lev. 20. 20. Deut. 22. 22. John 8. 5). Cp. Gen. 38. 24.

**40** a company = a military host.

**41** women: i. e. idolaters, or idolatrous cities.

**43** fretted Me = chafed at Me: i. e. at my laws. Aram., Sept., Syr., and Vulg. read "enraged Me".

thou shalt not, &c.: i. e. I will not allow this greatest evil by suffering it to go unpunished, and thus conniving at it (referring to Lev. 19. 29). Ap. 92.

**16. 44-46** (Y, p. 1124). BIRTH AND SISTERHOOD. (*Alternation.*)

Y | F | 44. Relations. Mother and daughter.

G | 45-. Application.

F | -45. Relations. Mother and sisters.

G | 46. Application.

**44** proverb = derisive proverb. Fig. *Paroemia*. Ap. 6.

**16. 46** (G, above). APPLICATION.

(*Alternation and Introversion.*)

G | H | And thine elder sister

J | v | is Samaria, and her daughters

w | who dwelleth at thy left hand:

H | and thy younger sister,

J | w | who dwelleth at thy right hand,

v | is Sodom and her daughters.

**46** thine elder: or, thy greater.

daughters. Put by Fig. *Prosopopœia* (Ap. 6), for vil-  
lages or neighbouring towns. **younger**: or, lesser.

is her daughter.

**45** Thou *art* thy mother's daughter, that lotheth her husband and her *sons*; and thou *art* the sister of thy sisters, which lothed their husbands and their *sons*: your <sup>3</sup>mother *was* an Hittite, and your father an Amorite.

**46** And *thy greater* sister *is* Samaria, she and her <sup>o</sup>daughters that dwell at thy left hand: and thy *lesser* sister, that dwelleth at thy right hand, *is* Sodom and her <sup>o</sup>daughters.

**47** Yet hast thou not walked after their ways, nor done after their abominations: but, *quickly*, thou wast corrupted more than they in all thy ways.

**48** As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her <sup>46</sup>daughters, °as thou hast done, thou and thy daughters.

**49** \*Behold, this *came to be* the iniquity of thy sister Sodom, pride, fulness of bread, and *luxurious* idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

**50** And they were haughty, and committed abomination before Me: therefore I took them away *according to what* I saw ... .

**51** Neither hath Samaria committed half of thy °sins; but thou hast multiplied thine abominations more than *Samaria and Sodom*, and hast justified thy sisters in all thine <sup>22</sup>abominations which thou hast done.

**52** Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they *will prove* °more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters [*Samaria and Sodom*].

**53** *When therefore I shall restore them prosperity*, the captivity of °Sodom and her <sup>46</sup>daughters, and the captivity of Samaria and her <sup>46</sup>daughters, then *will I bring again* the captivity of thy captives in the midst of them:

**54** That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

**55** When thy sisters, <sup>53</sup>Sodom and her <sup>46</sup>daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy <sup>46</sup>daughters shall return to your former estate.

**56** For thy sister <sup>53</sup>Sodom was not mentioned by thy mouth in the day of thy pride,

**57** Before thy <sup>23</sup>wickedness was °as at the time of thy reproach of the daughters of °Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about.

**58** Thou hast borne thy lewdness and thine abominations, saith the LORD.

**59** For thus saith the Lord GOD; I will even deal with thee *according to what* thou hast done, which hast despised the °oath in breaking the covenant.

**60** Nevertheless I will remember My covenant with thee in the days of thy youth, and I will establish unto thee an °everlasting covenant.

**16. 47-63** (Z, p. 1124). SINS.  
(*Alternation and Introversion.*)

Z		K		M		47-52. Jerusalem's sins.
				N		53. Restoration.
				L		64. Jehovah's purpose.
		K		N		55. Restoration.
				M		56-62. Jerusalem's sins.
				L		63. Jehovah's purpose.

**16. 47-52** (M, above). JERUSALEM'S SINS.  
(*Introversion.*)

M		x		47. Collectively.
		y		48. More than Sodom.
		z		49, 50. Sins of Sodom.
		y		51-. More than Samaria.
		x		-51, 52. Collectively.

} Severally.

**47** as if that were ... thing. The *Ellipsis* is wrongly supplied. See further note.

a *very little* = a very little time, or quickly. See note on "almost" (Prov. 5. 14).

**48** as thou hast done. Sodom does not mean Jerusalem here, but it refers to the Sodom of Gen. 19. Sodom had not Jerusalem's privileges: hence her transgression was less. Cp. v. 46, and Matt. 11. 20-24.

**49** was = came to be.

abundance of = luxurious: i. e. security of ease. Cp. Deut. 11. 21.

**50** as I saw good. Some codices read "when I saw it", with marg. "as thou sawest". Better to omit "good". Cp. Gen. 18. 21. as = according to what.

**51** sins. Heb. *chātā'*. Ap. 44. i.

they: i. e. Samaria and Sodom.

**52** are = will prove.

more righteous. See note on v. 48.

sisters. Samaria and Sodom.

**53** When I: or, When therefore I.

bring again their captivity = restore them; referring not to any return of captives, but to a restoration of prosperity. See notes on Deut. 30. 3. Job 42. 10. Ps. 126. 1.

Sodom. If the waters of the Dead Sea are to be healed, there is no reason why there should not be a restoration as here stated. Cp. 47. 8. Zech. 14. 8.

will I bring again. Aram., Sept., and Vulg. read these words in the text.

**16. 56-62** (M, p. 1126). JERUSALEM'S SINS.  
(*Alternation.*)

M		a		56-59. Jerusalem's sins.
		b		60. Jehovah's covenant remembered.
		a		61. Jerusalem's sins.
		b		62. Jehovah's covenant established.

**57** discovered = unveiled.

as at the time of thy. Sept. and Vulg. read "as now [thou] art". Cp. 23. 43.

Syria. Heb. *'aram*. Some codices, with two early printed editions, read "*'ādām*" = men (Ⲛ Daleth = D, being read for Ⲛ Resh = R).

**58** the LORD. Heb. Jehovah. Ap. 4. II. Some codices, with three early printed editions, read "Adonai". Ap. 4. VIII (2).

**59** oath . . . covenant. Ref. to Pent. (Deut. 29. 12, 14). These words are thus found together here, and in 17. 13, 16, 18, 19; but nowhere else in Scripture.

**60** everlasting covenant. See notes on Gen. 9. 16 and Isa. 44. 7.

**61** Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy <sup>46</sup>sisters, thine elder and thy younger: and I will give them unto thee for <sup>46</sup>daughters, but not by thy covenant.

**62** And I will establish My covenant with thee; and thou shalt know that I *am* the LORD:

**63** That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I *have accepted a propitiatory covering for thee* for all that thou hast done, saith the Lord GOD.

**17** And the word of the LORD came unto me, saying,

**2** Son of Adam, put forth a riddle [enigma], and speak a °parable unto the house of Israel;

**3** And say, Thus saith the Lord GOD; °A great eagle [the king of Babylon] with great wings, *long-pinioned*, full of *plumage*, which had divers colours, came unto Lebanon, and took °the highest branch of the cedar [Jehoiachin]:

**4** He cropped off the *topmost* of his young twigs, and carried it into a land of traffick [Babylon]; he set it in a city of merchants.

**5** He took also of °the seed of the land [Zedekiah], and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

**6** And it grew, and became a spreading vine of low stature, whose branches °turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

**7** There was also °another great eagle with great wings and many feathers: and, behold, this vine did °bend her roots toward him, and shot forth her branches toward him, that he might °water it [from the Nile] by the furrows of her plantation.

**8** It was planted in a good *field* by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

**9** Say thou, Thus saith the Lord GOD; °Shall it prosper? shall He not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her *sproutings*, even without great power or many people to pluck it up by the roots thereof.

**10** Yea, °behold, *being* planted, °shall it prosper? shall *the vine* not utterly wither, when the east °wind toucheth it? *the vine* shall wither in the furrows where it grew.

**11** Moreover the word of the LORD came unto me, saying,

**12** Say now to *the house of rebellion*, Know ye not what these *things mean?* tell them, °Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

**63 am pacified toward thee**=have accepted a propitiatory covering for thee.

**17. 1-24** (G, p. 1104). BABYLONIAN WAR. PARABLE. (*Repeated and Extended Alternation.*)

G	O <sup>1</sup>	P <sup>1</sup>	1-4. Great Eagle. "Topmost branch".	} The Parable.
			Q <sup>1</sup>   5, 6. Planting of seed.	
			R <sup>1</sup>   7, 8. Another Eagle. (Egypt.)	
			S <sup>1</sup>   9, 10. "Shall it prosper?"	
	O <sup>2</sup>	P <sup>2</sup>	11, 12. King of Babylon.	} The Solution.
			Q <sup>2</sup>   13, 14. Planting of seed. (King's.)	
			R <sup>2</sup>   15-. Another kingdom. (Egypt.)	
			S <sup>2</sup>   -15-21. "Shall he prosper?"	
	O <sup>3</sup>	P <sup>3</sup>	22-. Adonai Jehovah.	} Future Solution.
			Q <sup>3</sup>   -22, 23-. Planting of Mes-	
			R <sup>3</sup>   -23. His increase.	
			S <sup>3</sup>   24. "It shall prosper."	

This chapter, under a parable, concerns Zedekiah's perfidy and punishment.

**1** The LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

riddle=enigma. Heb. *chidāh*=a difficult or perplexing problem put forth for solution. Occ. in Judg. 14. 12, 13, 14, 15, 16, 17, 18, 19 (=riddle). Num. 12. 8. 1 Kings 10. 5. 2 Chron. 9. 1 (=dark sayings). Ps. 49. 4. Prov. 1. 6, &c. Distinct from a "parable". Cp. Ps. 78. 2 (=dark sayings). Dan. 8. 23. Hab. 2. 6 (= "proverb"). parable = the comparing of one thing with another. Not the same as "riddle" (enigma).

**3** the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

A great eagle. The king of Babylon.

longwinged=long-pinioned, as in v. 7.

feathers=plumage.

the highest branch. Jehoiachin (i.e. Jeconiah, or Coniah). See v. 12; and Jer. 22. 23, 24.

**4** top=topmost. traffick. Babylon.

**5** the seed of the land. Zedekiah. See vv. 6 and 13. Nebuchadnezzar did not set up a Chaldean king over Judah, but nourished Zedekiah, as vv. 5, 6 show.

**6** turned toward him. Zedekiah being dependent upon Nebuchadnezzar.

**7** another great eagle. Pharaoh Hophra, king of Egypt.

bend her roots: i.e. looked for succour to Egypt. Cp. vv. 5, 8.

water it. From the Nile.

**8** soil=field.

**9** Shall it prosper? &c. This is Jehovah's sentence on the perfidy of Zedekiah in breaking his oath to Nebuchadnezzar. Cp. v. 13 and the Structure (S<sup>1</sup>, S<sup>2</sup>, S<sup>3</sup>). Those who interpret this enigma of Zedekiah's daughters are hereby warned that their interpretation shall not prosper. See notes on vv. 22 and 24.

spring=sproutings.

**10** behold. Fig. *Asterismos*. Ap. 6.

it: i.e. the vine. wind. Heb. *rūach*. Ap. 9.

**12** rebellious house. See note on 2. 5.



**13** And hath <sup>o</sup>taken of the king's seed, and made a <sup>o</sup>covenant with him, and hath <sup>o</sup>taken an oath of him: he hath also taken the mighty of the land:

**14** That the kingdom might be *low*, that it might not lift itself up, *but* that by keeping of his covenant it might stand.

**15** But <sup>o</sup>he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much People. <sup>o</sup>Shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant, and be delivered?

**16** As **I** live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose <sup>13</sup>oath he despised, and whose <sup>13</sup>covenant he brake, *even* with him <sup>o</sup>in the midst of Babylon he shall die.

**17** Neither shall Pharaoh with *his* mighty army and great *gathered force help him* in the war, by casting up mounts, and building forts, to cut off many *souls*:

**18** Seeing he despised the <sup>13</sup>oath by breaking the <sup>13</sup>covenant, when, <sup>o</sup>lo, he had *made a covenant*, and hath done all these *things*, he shall not escape.

**19** Therefore thus saith the Lord GOD; As **I** live, surely Mine oath that he hath despised, and My <sup>13</sup>covenant that he hath broken, even it will **I** recompense upon his own head.

**20** And **I** will <sup>o</sup>spread My net upon him, and he shall be taken in My snare, and **I** will bring him to Babylon, and will *reckon* with him there for his <sup>o</sup>trespass that he hath trespassed against Me.

**21** And <sup>o</sup>all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and <sup>o</sup>ye shall know that **I** the LORD have spoken *it*.

**22** Thus saith the Lord GOD; **I** will also take of <sup>o</sup>the highest <sup>o</sup>branch of the high cedar, and will set *it*; **I** will crop off from the top of his young twigs <sup>o</sup>a tender **One**, and will plant *it* upon an high mountain and eminent:

**23** <sup>o</sup>In the mountain of the height of Israel will **I** plant *it*: and it shall *exalt its branch*, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

**24** And all the trees of the field shall know that **I** the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: <sup>o</sup>**I** the LORD have spoken and have done *it*.

**18** *And the word* of the LORD came unto me again, saying, **2** What mean ye, that ye use this proverb concerning the *soil* of Israel, saying, <sup>o</sup>The fathers have eaten sour grapes, and the *sons'* teeth are set on edge?

**13** taken, &c. Cp. 2 Kings 24. 17.  
**covenant** . . . oath. See note on 16. 59.  
**taken an oath.** See 2 Chron. 36. 13.

**14** base=low.

**15** he rebelled,&c. See 2 Kings 24. 20. 2 Chron. 36. 13.

**17. -15-21** (S<sup>2</sup>, p. 1127). "SHALL HE PROSPER?" (Introversion.)

S<sup>2</sup> | c | -15, 16. Zedekiah's oath broken. "Yet death in Babylon."  
d | 17. No escape through the king of Egypt.  
d | 18. No escape from the king of Babylon.  
c | 19-21. Jehovah's oath sure. Death in Babylon.

**16** saith the Lord GOD = [is] Adonai Jehovah's oracle. in the midst of Babylon, &c. Cp. 12. 13.

**17** company = gathered force.

**make for him** = help him.

persons = souls. Heb. *nepesh*. Ap. 13.

**18** lo. Fig. *Asterismos*. Ap. 6.

**given his hand.** Put by Fig. *Metonymy* (of Ad-junct), Ap. 6, for making a covenant (2 Kings 10. 15. Ezra 10. 19. Jer. 50. 15).

**20** spread My net upon him. Cp. 12. 13; 32. 3.

**plead**=reckon. Cp. 20. 36; 38. 22.

**trespass that he hath trespassed.** See note on 15. 8.

**21** all his fugitives. Cp. 12. 14.

**ye shall know, &c.** See note on 6. 7.

**22** the highest branch. Sets forth the restoration of the kingdom in the Messiah.

**branch.** Cp. Jer. 23. 5, 6; 33. 15. Zech. 3. 8; 6. 12; and Isa. 4. 2.

**a tender one.** Cp. Isa. 11. 1; 53. 1, 2. The Chaldee Targum interprets this of the Messiah. Those who interpret this of Zedekiah's "younger daughter" are guilty of substituting her for the Messiah Himself; Whose *future* kingdom is to be "in the mountain of the height of Israel", and not in any other country; or, during the present dispensation. See notes on *vv.* 23, 24.

**23** In the mountain, &c. Cp. Isa. 2. 2, 3; 54. 1-17; 62. 1-7. **bring forth boughs**=exalt its branch.

**24** **3** the LORD, &c. He will prosper His work. This is in contrast with *vv.* 9, 10 (S<sup>1</sup>), and *vv.* -15-21 (S<sup>2</sup>), which would not prosper.

**18. 1-32** [For Structure see next page].

**1** The word = And the word.

**the LORD.** Heb. Jehovah. Ap. 4. II.

**2** the land = the soil. Heb. *'admath*. See note on 11. 17. **The fathers, &c.** Cp. Jer. 31. 29, 30. **children's** = sons'.

**18. 1-32** (H, p. 1104). PEOPLE. PROVERB. (SOUR GRAPES.) (*Repeated Alternation.*)

H | T<sup>1</sup> | 1, 2. Proverb.  
U<sup>1</sup> | 3. Recrimination.  
T<sup>2</sup> | 4. Proverb.  
U<sup>2</sup> | 5-18. Discrimination.  
T<sup>3</sup> | 19-. Proverb.  
U<sup>3</sup> | -19-24. Discrimination.  
T<sup>4</sup> | 25-. Proverb.  
U<sup>4</sup> | -25-28. Discrimination.  
T<sup>5</sup> | 29-. Proverb.  
U<sup>5</sup> | -29-32. Discrimination.

**3** As I live, saith the Lord GOD, ye shall not have *occasion* °any more to use this proverb in Israel.

**4** \*Behold, all °souls [persons] are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that °sinneth, *it* shall °die.

**5** But if a man be just, and do that which is lawful and right,

**6** And hath not °eaten upon the mountains, neither hath lifted up his eyes [for worship] to the idols of the house of Israel, neither hath °defiled his neighbour's wife, neither hath °come near to a menstruous woman,

**7** And °hath not oppressed any, *but* °hath restored to the debtor his pledge, hath spoiled none by violence, °hath given his bread to the hungry, and hath covered the naked with a garment;

**8** He *that* °hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from *trickery*, °hath executed true judgment between man and man,

**9** °Hath walked in My statutes, and hath kept My judgments, to deal truly; he *is* just, °he shall surely live, saith the Lord GOD.

**10** If he beget a son *that is* °a robber, °a shedder of blood, and *that* doeth the like to *any* one of these *things*,

**11** And that doeth not any of those *duties*, but even hath °eaten upon the mountains, and °defiled his neighbour's wife,

**12** °Hath oppressed the poor and needy, hath spoiled by violence, °hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

**13** °Hath given forth upon usury, and hath taken increase: shall he then °live? he shall not live: he hath done all these abominations; °he shall surely die; °his blood shall be upon him.

**14** Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

**15** *That* hath not °eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, *and hath not* defiled his neighbour's wife,

**16** Neither °hath oppressed any, °hath not withholden the pledge, neither °hath spoiled by violence, *but* °hath given his bread to the hungry, and hath covered the naked with a garment,

**17** *That* hath taken off his hand from °*the oppressed*, *that* °hath not received usury nor increase, hath executed My judgments, °hath walked in My statutes; he shall not °die for the °iniquity of his father, °he shall surely live.

**18** As for his father, because he cruelly °oppressed, spoiled his brother by violence, and did *that* which *is* not good among his *peoples*, lo, even he shall °die in his °iniquity.

**19** Yet say ye, Why? doth not the son bear the °iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all My statutes, and hath done *them*, he shall surely °live.

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**3** saith the Lord GOD = [is] Adonai Jehovah's oracle.

the Lord GOD. See note on 2. 4.

any more. This refers to a future time, which has not yet come (Jer. 31. 29, 30). Till then it is otherwise (21. 3. Lam. 5. 7), and has been since Gen. 3. Cp. Rom. 5. 12-21.

**4** Behold. Fig. Asterismos. Ap. 6.

souls = persons. Heb. *nepesh*. Ap. 13.

sinneth. Descendants were not punished for the sins of their ancestors, unless they persevered in their ancestors' sins. Cp. Ex. 20. 5. Matt. 23. 30-32. Here Heb. *chata'*. Ap. 44. i.

die. Die and live in this chapter are used in the sense of 3. 18.

**5** man. Heb. *'ish*. Ap. 14. II.

**18. 5-18** (U<sup>2</sup>, above). DISCRIMINATION.  
(*Alternation.*)

U <sup>2</sup>	c	5-9. The righteous.	} All in the Singular Number.
	d	10-13. The wicked.	
	c	14-17. The righteous.	
	d	18. The wicked.	

**6** eaten, &c. Implies sacrificing and partaking of the idolatrous feast. Ref. to Pent. (Deut. 12. 2 compared with vv. 11, 15). Ap. 92.

**hath lifted up his eyes**, &c. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for worship.

**defiled**, &c. Ref. to Pent. (Lev. 18. 20; 20. 10).

**come near**. Ref. to Pent. (Lev. 18. 19; 20. 18).

**7** hath not oppressed, &c. Ref. to Pent. (Ex. 22. 21. Lev. 25. 14. Deut. 23. 16). Ap. 92.

**hath restored**, &c. Ref. to Pent. (Ex. 22. 26. Deut. 24. 6, 10, 12, 13). Ap. 92.

**hath given his bread**, &c. Ref. to Pent. (Deut. 15. 7, 8).

**8** hath not given forth, &c. Ref. to Pent. (Ex. 22. 25. Lev. 25. 36, 37. Deut. 23. 19). Ap. 92.

**iniquity** = *trickery*. Heb. *'ava'*. Ap. 44. vi. Not the same word as in vv. 17, 18, 19, 20, 30.

**hath executed**, &c. Ref. to Pent. (Lev. 19. 15, 35. Deut. 1. 16, 17; 16. 18-20). Ap. 92.

**9** Hath walked, &c. Ref. to Pent. (Lev. 18. 5. Deut. 4. 1; 5. 1; 6. 1, 2; 10. 12, 13; 11. 1).

**he shall surely live**. Ref. to Pent. (Lev. 18. 5).

**live**. See note on Lev. 18. 5.

**10** a robber. Ref. to Pent. (Ex. 22. 2. Lev. 19. 13).

**a shedder of blood**. Ref. to Pent. (Gen. 9. 6. Ex. 21. 12. Num. 35. 31). Ap. 92.

**13** his blood shall be upon him. Ref. to Pent. (Lev. 20. 9, 11, 12, 13, 16, 27). Ap. 92.

**15** hath not, &c. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "and hath not", &c.

**17** the poor = the oppressed. The Sept. reads "injustice", as in v. 8.

**iniquity**. Heb. *'ava'*. Ap. 44. iv. Not the same word as in vv. 8, 24, 26.

**18** people = peoples.

**20** The son, &c. Ref. to Pent. (Deut. 24. 26). Ap. 92.

**the righteous** = a righteous one.

**wickedness . . . the wicked**. Heb. *nasha'*. Ap. 44. x.

**the wicked** = a lawless one. Heb. text marg., with some codices and three early printed editions, read "lawless ones".

**20** The <sup>4</sup>soul that <sup>4</sup>sinneth, *it* shall die. °The son shall not bear the <sup>8</sup>iniquity of the father, neither shall the father bear the <sup>17</sup>iniquity of the son: the righteousness of *a righteous one* shall be upon him, and the wickedness of *a lawless one* shall be upon him.

**21** But if *a lawless one* will turn from <sup>o</sup>all his sins that he hath committed, and keep all **My** statutes, and do that which is lawful and right, he shall surely <sup>o</sup>live, *and not die*.

**22** All his <sup>o</sup>transgressions that he hath committed, they shall not be <sup>o</sup>*remembered against* him: in his righteousness that he hath done he shall <sup>o</sup>live.

**23** <sup>o</sup>Have **I** any pleasure at all that *the lawless* should die? saith the Lord GOD: *and* not that he should return from his *way*, and live?

**24** But when *a righteous one* turneth away from his righteousness, and committeth <sup>8</sup>iniquity, *and* doeth according to all the abominations that *a lawless one* doeth, shall he <sup>o</sup>live? All his <sup>o</sup>righteousness that he hath done shall not be *remembered*: in his <sup>o</sup>trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

**25** Yet ye say, The way of the Lord is not <sup>o</sup>equal. Hear now, O house of Israel; Is not **My** way equal? are not your ways <sup>o</sup>unequal?

**26** When a righteous *man* turneth away from his righteousness, and committeth <sup>8</sup>*trickery*, and dieth in them; for his *trickery* that he hath done shall he die.

**27** Again, when *a lawless one* turneth away from his <sup>20</sup>wickedness that he hath committed, and doeth that which is lawful and right, he shall save his <sup>4</sup>soul alive.

**28** Because he considereth, and turneth away from all his <sup>22</sup>transgressions that he hath committed, he <sup>9</sup>shall surely live, <sup>21</sup>he shall not die.

**29** Yet saith the house of Israel, The way of the Lord is not <sup>25</sup>equal. O house of Israel, are not **My** ways <sup>25</sup>equal? are not your ways <sup>25</sup>unequal?

**30** Therefore **I** will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselves* from all your <sup>22</sup>transgressions; so <sup>22</sup>iniquity shall not be your ruin.

**31** Cast away from you all your <sup>22</sup>transgressions, *which ye have committed against Me*; and make you a new <sup>o</sup>heart and a new <sup>o</sup>spirit: for why will ye die, O house of Israel?

**32** For <sup>o</sup>**I** have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye.

**19** Moreover take thou up a lamentation for the *prince* of *Judah*,

**2** And say, What is <sup>o</sup>thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

**3** And she brought up <sup>o</sup>one of her whelps: it became a young lion, and it learned to *rend* the prey; it devoured men.

**4** The nations also heard of him; he was <sup>o</sup>taken in their pit, and they [*Pharaoh-necho*] brought him with chains unto the land of Egypt.

**21** all his sins. Heb. text reads "any sin of his"; but the marg., some codices, and two early printed editions, read "all his sins".

he shall not die. Note the Fig. *Pleonasm* (Ap. 6), here. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "and not die".

**22** transgressions. Heb. *pāsha'*. Ap. 44. ix. mentioned unto = remembered against. No "purgatory" here.

**23** Have I any pleasure . . . ? Answered in v. 32. ways. Many codices, with eight early printed editions, read plural; but others, with Aram., Sept., and Syr., read "way" (sing.).

saith the Lord GOD = [is] Adonai Jehovah's oracle.

**24** righteousness. So Heb. text; but marg., with some codices and one early printed edition, read pl. = "none of his righteous acts". The Heb. verb is pl. trespass . . . trespassed. Heb. *mā'al*. Ap. 44. xi.

**25** the LORD\*. This is one of the 134 places where the *Sopherim* say that they changed "Jehovah" of the primitive text to "Adonai". See Ap. 32.

equal. See note on "pondereth", Prov. 21. 2. unequal. Note the Fig. *Anticategoria* (Ap. 6).

**31** whereby, &c. The Sept. reads "which ye have committed against Me".

heart . . . spirit. Put by Fig. *Metonymy* (of Cause), Ap. 6, for all that is of the spirit, and not of the flesh. Cp. Luke 1. 46, 47. John 4. 24. "The flesh profiteth nothing" (John 6. 63).

spirit. Heb. *rūach*. Ap. 9.

**32** I have no pleasure. This is the answer to the question in v. 23.

**19. 1-14** (J, p. 1104). THE PRINCE OF ISRAEL. (*Introversion and Alternation.*)

J		V   1. Lamentation.
		W   e   2, 3. Young lion.
		f   4. Taken.
		e   5-7. Another young lion.
		f   8, 9. Taken.
		W   g   10, 11. Vine (planted by waters).
		h   12. Plucked up.
		g   13. Vine (planted in desert).
		h   14-. Devoured.
		V   -14. Lamentation.

**1** princes. Sept. reads "prince" (sing.). Here refers to Zedekiah.

Israel. Put here for Judah. See note on 1 Kings 12. 17.

**2** thy mother. Probably Hamutal, one of the wives of Josiah, the mother of Shallum (or Jehoahaz) and Zedekiah (2 Kings 23. 31 and 24. 18). The other son of Josiah (Jehoiakim) had a different mother (Zebudah). See 2 Kings 23. 36.

**3** one of her whelps. Probably Jehoahaz (i. e. Shallum), the youngest son of Josiah, is intended (1 Chron. 3. 15). catch = rend.

men. Heb. *'ādām*. Ap. 14. I.

**4** taken in their pit. As a lion is taken (Pss. 35. 7; 94. 13).

they: i. e. Pharaoh-necho (2 Kings 23. 30-34. 2 Chron. 36. 1-4). Jeremiah laments his fate. See Jer. 22. 10-12.

**5** Now when she saw that she had waited, *and* her hope was lost, then she took <sup>o</sup>another of her whelps, *and* made him a young lion.

**6** And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

**7** And he <sup>o</sup>*knew carnally* their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

**8** Then the nations set against him on every side from the provinces, and spread their net over him: he was <sup>4</sup>taken in their pit.

**9** And they put him *in a cage with hoops*, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

**10** <sup>o</sup>Thy mother is like a vine *in thy vineyard*, planted by the <sup>o</sup>waters: she was fruitful and full of branches by reason of many waters.

**11** And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

**12** But she was plucked up in fury, she was cast down to the ground, and the east <sup>o</sup>wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

**13** And <sup>o</sup>now she *is* planted in the wilderness, in a dry and thirsty ground.

**14** And fire is gone out *of the rod* of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation.

**20** And it came to pass in <sup>o</sup>the seventh year, in the fifth *month*, the tenth *day* of the month, that certain of the elders of Israel came to inquire of the LORD, and sat before me.

**2** Then came the word of the LORD unto me, saying,

**3** *Son of Adam*, speak <sup>o</sup>unto <sup>o</sup>the elders of Israel [*in the captivity*], and say unto them, Thus saith the Lord GOD; Are ye come to inquire of Me? As I live, <sup>o</sup>saith the Lord GOD, I will not be inquired of by you.

**4** \*Wilt thou judge them, *son of Adam*, \*wilt thou judge *them*? cause them to know the abominations of their fathers:

**5** And say unto them, Thus saith the Lord GOD; In the day <sup>o</sup>when I chose Israel, and <sup>o</sup>lifted up Mine hand unto the seed of the house of Jacob, and <sup>o</sup>made Myself known unto them in the land of <sup>o</sup>Egypt, when I <sup>o</sup>lifted up Mine hand unto them, saying, I *am* the LORD your God;

**6** In *that* day that I <sup>5</sup>lifted up Mine hand unto them, to bring them forth of the land of Egypt into a land that I had *spied out* for them, <sup>o</sup>flowing with milk and honey, which *is* the *gazelle* \* [beauty] of all lands:

**5** another of her whelps. Probably Jehoiakim, another son of Josiah (2 Kings 23. 36. 2 Chron. 36. 6). Hardly Jehoiachin, who reigned only three months (2 Kings 24. 8). But Jehoiakim reigned eleven years, and his character corresponds with *vv.* 7, 8, here. See 2 Kings 23. 36; 24. 1-6. Jer. 22. 11-19.

**7** knew their desolate palaces. Aram. and Sept. read "injured or defiled his widows".  
knew - knew carnally. See 2 Chron. 36. 8.

**9** in ward in chains = in a cage with hooks (or hoops), as lions are represented on the monuments. See 2 Chron. 36. 6-7, and Jer. 22. 13-19.

king. Some codices read "land".

**10** Thy mother. Another *Simile*. See the Structure (*W*, p. 1130).

in thy blood: or, in thy vineyard (acc. to Dr. C. D. Ginsburg).

waters. Ref. to Pent. (Deut. 8. 7). Ap. 92.

**12** wind. Heb. *rūach*. Ap. 9.

**13** now, &c. Referring to Jeconiah and Ezekiel's own days (1. 3; and 2 Kings 24. 12-16).

**14** of a rod: or, of the rod: i.e. Zedekiah, who by his perjury brought about the destruction of Jerusalem by fire.

#### 20. 1-44 (*D*, p. 1104). ELDERS. (*Introversion*.)

<i>D</i>	X	1-4. The Elders of Israel.
		Y   5-22. Rebellions and Causes.
		Y   23-26. Punishments and Reasons.
		X   27-44. The house of Israel.

**1** the seventh year. See the table on p. 1105.

the LORD. Heb. Jehovah, with 'eth (= Jehovah Himself). Ap. 4. II.

**2** the LORD. Heb. Jehovah. Ap. 4. II.

**3** Son of man. See note on 2. 1.

unto = with. Some codices, with one early printed edition, Aram., Sept., and Vulg., read "unto".

the elders of Israel. In the Captivity; who were being deceived by false prophets who predicted a speedy return.

saith the Lord GOD = [is] Adonai Jehovah's oracle. See note on 2. 4.

**5** when I chose Israel, &c. Ref. to Pent. (Ex. 6. 7; 20. 2. Deut. 7. 6). Ap. 92.

lifted up Mine hand. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for "I swear". Cp. *vv.* 6, 15, 23, 28, 42.

Gen. 14. 22. Deut. 32. 40. Used seven times in ch. 20.

made Myself known, &c. Ref. to Pent. (Ex. 6. 3).  
Egypt. Ezekiel speaks about Israel in Egypt more than any other prophet. See 23. 8. In this chapter he mentions it seven times (*vv.* 5, 6, 7, 8, 8, 9, 10).

the LORD your God = Jehovah (Ap. 4. II) your Elohim.

God. Heb. Elohim. Ap. 4. I.

**6** the = that.

bring them forth, &c. Ref. to Pent. (Ex. 3. 8, 17. Deut. 8. 7, 8, 9). Ap. 92.

espied = looked, or spied out.

flowing with milk and honey. Ref. to Pent. (Ex. 3. 8, 17; 13. 6; 33. 3. Lev. 20. 24. Num. 13. 27; 14. 8;

**7** Then said **I** unto them, Cast ye away every man the <sup>o</sup>abominations of his eyes, and defile not yourselves with the *manufactured gods* of Egypt: **I am** the LORD your God.

**8** But they *revolted* against **Me**, and would not hearken unto **Me**: they did not every man cast away the <sup>7</sup>abominations of their eyes, neither did they forsake the *manufactured gods* of Egypt: then **I** said, **I** will <sup>o</sup>pour out **My** fury upon them to accomplish **My** anger against them in the midst of the land of Egypt.

**9** But <sup>o</sup>**I** wrought for **My** name's sake, that it should not be polluted before the *nations*, among whom they *were*, in whose sight **I** made **Myself** known unto them, in bringing them forth out of the land of Egypt.

**10** Wherefore <sup>o</sup>**I** caused them to go forth out of the land of Egypt, and brought them into the wilderness.

**11** And **I** gave them **My** <sup>o</sup>statutes, and shewed them **My** judgments, <sup>o</sup>which *if* a man *do them*, <sup>o</sup>he shall even live in them.

**12** Moreover also <sup>o</sup>**I** gave them **My** sabbaths, to be a sign between **Me** and them, <sup>o</sup>that they might know that **I am** the LORD that sanctify them.

**13** But the house of Israel *revolted* against **Me** in the wilderness: they walked not in **My** <sup>11</sup>statutes, and they despised **My** <sup>11</sup>judgments, which *if* a man *do them*, <sup>11</sup>he shall even live in them; and **My** sabbaths they greatly polluted: <sup>o</sup>then **I** said, **I** would pour out **My** fury upon them in the wilderness, to consume them.

**14** But <sup>9</sup>**I** wrought for **My** name's sake, that it should not be polluted before the *nations*, in whose sight **I** brought them out.

**15** Yet also **I** <sup>5</sup>lifted up **My** hand unto them in the wilderness, that <sup>o</sup>**I** would not bring them into the land which **I** had given *to them*, <sup>6</sup>flowing with milk and honey, which *is* <sup>6</sup>the glory of all lands;

**16** Because they despised **My** <sup>11</sup>judgments, and walked not in **My** <sup>11</sup>statutes, but polluted **My** sabbaths: for their heart went after their *manufactured gods*.

**17** Nevertheless **Mine** eye spared them from destroying them, neither did **I** make an end of them in the wilderness.

**18** But <sup>o</sup>**I** said unto their *sons* in the wilderness, Walk ye not in the <sup>o</sup>statutes of your fathers, neither observe their <sup>o</sup>judgments, nor <sup>7</sup>defile yourselves with their *manufactured gods*:

**19** **I am** the LORD your God; walk in **My** statutes, and keep **My** judgments, and do them;

**20** And hallow **My** sabbaths; and they shall be a sign between **Me** and you, that <sup>o</sup>ye may know that **I am** the LORD your God.

**21** Notwithstanding the *sons* <sup>o</sup>rebelled against **Me**: they walked not in **My** <sup>11</sup>statutes, neither kept **My** <sup>11</sup>judgments to do them, <sup>11</sup>which if a man *do them*, <sup>11</sup>he shall even live in them; <sup>o</sup>they

**7** abominations. Put by Fig. *Metonymy* (of Cause), Ap.6, for that which Jehovah abominated.

**8** rebelled. See note on 2. 5.

pour out **My** fury, &c. Repeated in vv. 13, 21, 33, 34. See the Structure, p. 1131.

**9** **I** wrought, &c. Repeated in vv. 14, 22, 44. Ref. to Pent. (Ex. 32. 12. Num. 14. 13, &c.). Ap. 92. heathen = nations.

**10** **I** caused, &c. Ref. to Pent. (Ex. 13, &c.). Ap. 92.

**11** **I** gave them, &c. Ref. to Pent. (Deut. 4. 8).

statutes . . . judgments. Ref. to Pent. (Deut. 4. 1).

which if a man do, &c. Ref. to Pent. (Lev. 18. 5).

man. Heb. 'ādām. Ap. 14. I.

do = do [tēm].

he shall . . . live. See note on Lev. 18. 5.

**12** **I** gave them, &c. Ref. to Pent. (Ex. 20. 8 ; 31. 13).

that they might know. Cp. note on 6. 10.

**13** then **I** said, **I** would, &c. Ref. to Pent. (Num. 14. 22, 23, 29 ; 26. 65). Ap. 92.

**15** **I** would not bring them into, &c. Ref. to Pent. (Num. 14. 24-30). Ap. 92. Cp. Ps. 95. 11.

them. Sept., Syr., and Vulg. read "to them" in the text.

**16** their heart went, &c. Ref. to Pent. (Ex. 32. 23).

**18** **I** said, &c. Ref. to Pent. (Num. 14. 32, 33 ; 32. 13-15. Deut. 4. 3-6). Ap. 92.

children = sons.

statutes . . . judgments. Like those of Omri (Mic. 6. 16). Cp. Jer. 16. 13.

**20** ye may know. See note on 6. 7.

**21** rebelled. Ref. to Pent. (Num. 25. 1, 2. Deut. 9. 23, 24 ; 31. 27). Ap. 92.

they polluted **My** sabbaths. Some codices, with four early printed editions, add "even **My** sabbaths".

**22** withdrew, &c. Idiom for a relaxing of anger or refraining from punishment.

#### 20. 23-26 (Y, p. 1131). PUNISHMENTS AND REASONS. (*Introversions and Alternation.*)

Y	A		23. Punishments.			} Reasons.						
			B		C			n	24-. Judgments.			
									o	24-. Statutes.		
			B		C			o		25-. Statutes.	D	24. Pollution by People.
											n	25-. Judgments.
A		-26.	Punishment.	D		26-. Pollution by Jehovah.						

**23** §. Some codices, with three early printed editions, read "Yet even (or, also) §", as in v. 15.

polluted **My** sabbaths: then **I** said, **I** would <sup>o</sup>pour out **My** fury upon them, to accomplish **My** anger against them in the wilderness.

**22** Nevertheless **I** <sup>o</sup>withdrew **Mine** hand, and <sup>9</sup>wrought for **My** name's sake, that it should not be polluted in the sight of the *nations*, in whose sight **I** brought them forth.

**23** <sup>o</sup>**I** lifted up **Mine** hand unto them also in the wilderness, <sup>o</sup>that **I** would scatter them among the *nations*, and disperse them through the countries;

**24** Because they had not executed My <sup>11</sup>judgments, but had despised My <sup>11</sup>statutes, and had polluted My sabbaths, and their eyes were after their fathers' idols.

**25** Wherefore <sup>o</sup>I suffered others to give them statutes [in their captivity], and judgments whereby they should not live;

**26** And <sup>o</sup>I polluted them in their own gifts, in that they caused to pass over the fire all that openeth the womb, that I might make them desolate, to the end <sup>12</sup>that they might know that I am the LORD.

**27** Therefore, son of Adam, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed Me, in that they have committed a great trespass against Me.

**28** For when I had brought them into the land, for the which I <sup>5</sup>lifted up Mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

**29** Then I said unto them, <sup>o</sup>What is the high place whereunto ye go? And the name thereof is called Bamah unto this day.

**30** Wherefore say unto the house of Israel, Thus saith the Lord GOD; \*Are ye polluted after the manner of your fathers? and commit ye whoredom after their <sup>7</sup>abominations?

**31** For when ye offer your gifts, when ye make your sons and your daughters to <sup>26</sup>pass through the fire, ye pollute yourselves with all your manufactured gods, even unto this day: and shall I be inquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be inquired of by you.

**32** And that which cometh into your spirit shall not be at all, that ye say, We will be as the nations, as the families of the countries, to serve wood and stone.

**33** As I live, saith the Lord GOD, surely <sup>o</sup>with a mighty hand, and with a stretched out arm, and with fury poured out, will I become king over you:

**34** And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, <sup>33</sup>with a mighty hand, and with a stretched out arm, and with fury poured out.

**35** And I will bring you into <sup>o</sup>the wilderness of the peoples, and there will I plead with you face to face.

**36** Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

**37** And I will cause you to <sup>o</sup>pass under the rod, and I will bring you into the binding obligation of the covenant:

**38** And I will purge out from among you the rebels, and them that <sup>o</sup>transgress against Me: I will bring them forth out of the country where they sojourn, and they shall not enter on the soil

**25** I gave them also statutes, &c. In Heb. idiom = I suffered others to give them statutes, &c. : i.e. in their captivity. Active verbs in Hebrew were used to express not only the doing of the thing, but the permission of the thing which the agent is said to do. The verb *nāthan*, to give, is therefore often rendered to suffer in this sense. See Gen. 31. 7. Judg. 15. 1. 1 Sam. 24. 7. 2 Sam. 21. 10. Where not so actually rendered it means permission. Cp. 14. 9. Ex. 4. 21; 5. 22. Ps. 16. 10. Jer. 4. 10. The same idiom is used in N.T. (Matt. 6. 13; 11. 25; 13. 11. Rom. 9. 18; 11. 7, 8. 2 Thess. 2. 11).

**26** I polluted them, &c. See note on v. 25. The contrast is with their pollution of God's gifts (v. 16). pass through: or, pass over. The firstborn were to be passed over to Jehovah (Ex. 13. 12); but they passed them (through the fire) over to Moloch (Lev. 18. 21. Deut. 18. 10). Note the refs. to Pent. here. Ap. 92.

**20. 27-44** (X, p. 1181). THE HOUSE OF ISRAEL. (Alternation.)

X | p | 27-32. Incrimination.  
q | 33-38. Threatening.  
p | 39. Incrimination.  
q | 40-44. Restoration.

**27** committed a trespass = trespassed a trespass. Fig. *Polyptōton* (Ap. 6), for emphasis = committed a great trespass.

trespass = treachery. Heb. *mā'al*. Ap. 44. xi. As in 14. 13 and 15. 8.

**29** What is the high place . . . ? Note the Fig. *Paronomasia* (Ap. 6). Heb. *māh habbāmāh*, for emphasis, to mark the contrast between this idolatrous high place and Zion the true high and holy mountain (v. 40).

**30** Are ye . . . ? Fig. *Erotēsis*. Ap. 6.

**31** your sons. Some codices, with two early printed editions, read "your sons and your daughters".

**32** mind = spirit. Heb. *rūach*. Ap. 9.

**33** with a mighty hand, &c. Ref. to Pent. (Deut. 4. 34, &c.). will I rule = will I become king.

**34** people = peoples.

**35** the wilderness of the people. Probably another country which would be to them another wilderness in which they were tested as to whether they would hear.

**36** Like as I pleaded, &c. Ref. to Pent. (Num. 14. 21-23, 28, 29). Ap. 92. See also vv. 13 and 38.

**37** pass under the rod. This was the manner of counting the sheep, which were numbered as they passed under the shepherd's club: implying here that none should be lost (Amos 9. 9), and that the restored nation should be holy to Jehovah (cp. v. 40). Ref. to Pent. (Lev. 27. 32). Occurs elsewhere only in Jer. 33. 13).

bond = binding obligation. Occurs only here.

**38** transgress. Heb. *pāsha'*. Ap. 44. ix. into the land of Israel = on the soil of Israel. Thus illustrating v. 36. Heb. *'admath*. See note on 11. 17.

ye shall know, &c. See note on 6. 7.

**39** Go ye, &c. Fig. *Eironēia*. Ap. 6. Divine irony. every one = every man, as in v. 7, 8. but: or, yet. holy. See note on Ex. 3. 5.

of Israel: and <sup>o</sup>ye shall know that I am the LORD.

**39** As for you, O house of Israel, thus saith the Lord GOD; <sup>o</sup>Go ye, serve ye every man his idols, and hereafter also, if ye will not hearken unto Me: yet pollute ye My holy name no more with your gifts, and with your manufactured gods.

**40** For in Mine holy mountain, °in the mountain [Moriah and Zion] of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve Me: there will I accept them, and there will I seek your *heave offerings*, and the *firstfruit gifts* of your oblations, with all your holy things.

**41** I will accept you with your sweet savour, when I bring you out from the *peoples*, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

**42** And <sup>38</sup>ye shall know that I am the LORD, when I shall bring you *on the soil of Israel*, into the country for the which I <sup>5</sup>lifted up Mine hand to give it to your fathers.

**43** And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and °ye shall lothe yourselves in your own sight for all your °evils that ye have committed.

**44** And ye shall know that I am the LORD, when I have wrought with you for My name's sake, not according to your °wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

**45** Moreover the word of the LORD came unto me, saying,

**46** *Son of Adam*, set thy face toward °the south [the Negeb], and drop thy word toward °the south, and prophesy unto the forest of the south field [Judah and Jerusalem];

**47** And say to the forest of <sup>46</sup>the south, Hear the word of the LORD; Thus saith the Lord GOD; \*Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

**48** °And *all people, every one* shall see that I the LORD have kindled it: it shall not be quenched.

**49** Then said I, Ah Lord GOD! they say of me, Doth he not speak °parables?

**21** And the word of the LORD came unto me, saying,  
**2** *Son of Adam*, set thy face toward Jerusalem, and drop thy word toward the °holy places, and prophesy against *the soil of Israel*,

**3** And say to *the soil of Israel*, Thus saith the LORD; \*Behold, I am against thee, and will °draw forth My sword out of his sheath, and will cut off from thee °a *righteous one* and a *lawless one*.

**4** Seeing then that I will cut off from thee a *righteous one* and a *lawless one*, therefore shall My sword go forth out of his sheath against all flesh from the south to the north:

**5** That all flesh may know that I the LORD have <sup>3</sup>drawn forth My sword out of his sheath: °it shall not return any more [until it has executed its mission].

**40** in the mountain: i.e. Moriah and Zion. See Ap. 68. Cp. Isa. 2. 2; 54. 1-7; 62. 1-9; 65. 17-25; 66. 20-23. require = seek.

offerings = heave offerings. Heb. *terūmāh*. Ap. 43. II. viii.

firstfruits of your oblations: i.e. firstfruit gifts or presents. Heb. *mas'ēth*. Not the same word as in chs. 44, 45, and 48, which is *terūmāh* = heave offering.

**43** ye shall lothe yourselves. Cp. 16. 61-63. evils. Same word as "wicked", v. 44.

**44** wicked. Heb. *rā'a'*. Ap. 44. viii.

**20. 45—21. 32** (E, p. 1104). THE LAND AND THE CITY. (JUDGMENTS.) (Division.)

E | G<sup>1</sup> | 20. 45—21. 5. Parable and its Interpretation.  
G<sup>2</sup> | 21. 6-32. Signs and their Signification.

**20. 45—21. 5** (G<sup>1</sup>, above). PARABLE AND ITS INTERPRETATION.

(Introversion and Extended Alternation.)

G<sup>1</sup> | H | r | 20. 45, 46. Subject. Forest of the South.

s | 20. 47. Fire. Devouring.

t | 20. 48. All flesh shall see.

I | 20. 49. Ezekiel. Complaint.

H | r' | 21. 1, 2. Subject. Jerusalem and the Land.

s | 21. 3, 4. Sword. Cutting off.

t | 21. 5. All flesh shall know.

**20. 45—22. 31** (E, p. 1104). THE LAND AND THE CITY. (Alternation.)

[ ] | E | 20. 45—21. 32. Parables and signs.

F | 22. 1-16. The City defiled.

E | 22. 17-22. Symbol. Dross.

F | 22. 23-31. The Land not cleansed.

**46** the south = the Negeb. See note on Ps. 126. 4. against: or, unto. Some codices read "toward". the south field: i.e. Judah and Jerusalem.

**47** Behold. Fig. *Asterismos*. Ap. 6.

**48** And all flesh shall see. See the Structure above. flesh. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole person. All flesh = all people, every one.

**49** parables. Thus intended to have the same purpose as the Lord's parables. See Matt. 13. 11.

**21. 1** the LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

holy. See note on Ex. 3. 5.

the land of Israel = the soil of Israel. Heb. *'admath Israel*. See note on 11. 17.

**3** Behold. Fig. *Asterismos*. Ap. 6.

draw forth My sword. See note on 5. 2, 17, and 12. 14.

the righteous, &c. Therefore 18. 2, 3, is not yet fulfilled, but corresponds with the green tree and the dry of 20. 47. the righteous = a righteous one.

the wicked = a lawless one. Heb. *rāsha'*. Ap. 44. x. **5** it shall not return, &c.: i.e. until it has executed its mission.

**21. 6-32** (G<sup>2</sup>, above). SIGNS AND THEIR SIGNIFICATION. (Alternation.)

G<sup>2</sup> | J | 6, 7. Ezekiel. First sign. Sighing.

K | 8-13. Signification of first sign.

J | 14-17. Ezekiel. Second sign. Smiting.

K | 18-32. Signification of second sign.

**7** spirit. Heb. *rūach*. Ap. 9.

saith the Lord GOD = [is] Adonai Jehovah's oracle. See note on 2. 4.

**21. 8-13** (K, above). SIGNIFICATION OF FIRST SIGN. (Alternation.)

K | L | 8-10-. The sword of Jehovah.

M | -10. Its contempt for the sceptre of Judah.

L | 11, 12. The sword of Jehovah.

M | 13. Its contempt for the sceptre of Judah.

**6** Sigh therefore, thou *son of Adam*, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

**7** And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as water*: \*behold, it cometh, and shall be brought to pass, saith the Lord GOD.

**8** Again the word of <sup>o</sup>the LORD came unto me, saying,

**9** *Son of Adam*, prophesy, and say, Thus saith the LORD; Say, \**a great sword* is sharpened, and also furbished:

**10** It is sharpened to <sup>o</sup>make a sore slaughter; it is furbished that it may *flash as lightning*: *should we flourish the sceptre of My son Judah? Jehovah's sword despiseth the wooden sceptre of My son Judah, as it despiseth every tree.*

**11** And He hath give *it* to be furbished, that it may be handled: this sword is sharpened, and *it* is furbished, to give *it* into the hand of the slayer [*the king of Babylon*].

**12** Cry and howl, *son of Adam*: for *the sword of Jehovah, the king of Babylon* shall *come* upon My people, *it shall be* upon all the *leaders* of Israel: *who shall be delivered to the sword with My people*: <sup>o</sup>smite therefore upon *thy* thigh.

**13** Because *Jehovah's sword has been proved, and what will happen or be the result if Jehovah's sword shall not despise the wooden sceptre? it will not despise it*, saith the Lord GOD.

**14** Thou therefore, *son of Adam*, prophesy, and <sup>o</sup>smite *thine* hands together, and let the sword be doubled the third time, the sword of the slain: *it is the sword of the great men that are slain*, which entereth into their privy chambers.

**15** I have set the point of the sword against all their gates, that *their heart* may faint, and *the overthrown* be multiplied: ah! *it is made bright as lightning*, it is *sharp* for the slaughter.

**16** \*Go <sup>o</sup>*the sword one stroke to the right, another to the left*, whithersoever *thine edge* is set.

**17** \*I will also smite Mine hands together, and I will cause My fury to rest: I the LORD have said *it*.

**18** The word of the LORD came unto me again, saying,

**19** Also, thou *son of Adam*, appoint thee two ways, *for the sword of the king of Babylon to come: the two ways* shall come forth out of one land: and *set up a sign post*, choose *it* at the head of the way to the city.

**20** Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

**21** For the king of Babylon *hath come to a stand* at the parting of the way, at the head of the two ways, *to divine a divination*: he <sup>o</sup>*hath shaken his arrows*, he consulted with *teraphim*, he <sup>o</sup>*inspected the liver*.

**9** the LORD = Jehovah. Ap. 4. II. Some codices, with three early printed editions (one Rabbinic in marg.), read *Adonai*. Ap. 4. VIII (2).

A sword, a sword. Fig. *Epizeuxis* (Ap. 6), for emphasis = a great or sharp sword.

**10** make a sore slaughter. Fig. *Polyptoton* (Ap. 6), for emphasis. Heb. to slay a slaughter. glitter = flash as lightning.

should we then make mirth? or, "should we flourish [the sceptre of My son (i.e. of Judah)]?"

it, &c. : i.e. "Jehovah's sword despiseth the [wooden] sceptre of My son (i.e. Judah), as [it despiseth] every tree". The Ellipsis is to be thus supplied.

rod = sceptre.

**12** it: i.e. the sword of Jehovah, the king of Babylon. princes = leaders.

be = come.

terrors by, &c. = who shall be delivered to the sword with My People.

smite therefore, &c. This was the symbol of grief in man, as beating the breast was in woman.

**13** it is a trial = it (Jehovah's sword) has been tried (or proved).

and what, &c. = and what [will happen or be the result] if [Jehovah's sword shall not despise] the [wooden] sceptre?

it shall be no more = it will not [despise it].

saith the Lord GOD = [is] *Adonai* Jehovah's oracle.

**14** smite thine hands together, &c. A sign of disappointment or grief in men. Ref. to Pent. (Num. 24. 10).

**15** their ruins = the overthrown. So the Sept. and Syr. Cp. Jer. 18. 23.

bright = bright as lightning.

wrapped up = keen, or sharp.

**16** Go thee. Fig. *Apostrophe*. Ap. 6. Addressed to the sword.

thee: i.e. the sword. Not Ezekiel. It is fem., not masc. : = Go to the right, turn to the left: or, One stroke to the right, another to the left, &c.

thy face = thine edge.

**17** § will also smite, &c. Fig. *Anthropopatheia*. Ap. 6.

#### 21. 18-32 (K, p. 1134). SIGNIFICATION OF SECOND SIGN. (*Alternation and Introversion.*)

K | N | 18-20-. The two ways.

O | u | -20-. The Ammonites.

v | -20. Judah and Jerusalem.

N | 21-24. The two ways.

O | v | 25-27. The wicked prince of Israel.

u | 28-32. The Ammonites.

**19** that the sword . . . may come = for the sword . . . to come.

both twain = the two ways.

choose thou a place = grave a hand: i.e. set up a sign-post.

**21** stood = hath come to a stand.

to use divination = to divine a divination.

made his arrows bright = hath shaken his arrows.

This was one of the modes of divination by which the arrow (marked like a lot), gave the decision.

images = teraphim.

looked in, &c. = inspected the liver; another mode of divination. If healthy or double and the lobes inclined inward, the omen was favourable; but if diseased or too dry, or without a lobe or a band between the parts, the omen was unfavourable.



**22** At his right hand was the divination for Jerusalem, to *set up battering-rams*, to open *a hole by a breach*, to lift up the voice with *a war-shout*, to appoint *battering* rams against the gates, to cast a mount, *and* to build *a siege wall*.

**23** And it shall be unto <sup>o</sup>them [Zedekiah and the rulers in Jerusalem] as a false divination in their sight, to <sup>o</sup>them that have <sup>o</sup>sworn oaths: but he will call to remembrance the *treachery*, that they may be taken.

**24** Therefore thus saith the Lord GOD; Because ye have made your *treachery* to be remembered, in that your *great rebellion* are discovered, so that in all your doings your *great sins* do appear; because, *I say*, that ye are come to remembrance, ye shall be *made captives*.

**25** And thou, <sup>o</sup>*pierced through lawless* prince of Israel, whose day is come, when iniquity *shall have* an end,

**26** Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall not endure*: exalt *him that is low*, and abase *him that is high*.

**27** I will <sup>\*</sup>overturn, overturn, overturn, it: and it shall be no *more*, until He [the promised Messiah] come Whose right it is; and I will give it *Him*.

**28** And thou, *son of Adam*, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning <sup>o</sup>their reproach; even say thou, The <sup>o</sup>sword, the sword *is drawn*: for the slaughter *it is furbished*, *that when it beginneth it may flash like lightning*:

**29** Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are slain*, of *wicked ones*, whose day is come, when <sup>o</sup>their *treachery shall have* an end.

**30** Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

**31** And I will pour out Mine indignation upon thee, I will blow against thee in the fire of My wrath, and deliver thee into the hand of brutish men, *and skilful to destroy*.

**32** Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken *it*.

**22** Moreover the word of the LORD came unto me, saying,  
**2** Now, thou *son of Adam*, wilt thou *pronounce judgment on*, wilt thou judge the <sup>o</sup>*city of bloods*? yea, thou shalt shew her all her *idolatries*.

**3** Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh *manufactured gods* against herself to defile herself.

**4** Thou art become guilty in thy *bloods* that thou hast shed; and hast defiled thyself in thine *manufactured gods* which thou

**22** appoint captains = set up battering-rams. Cp. 4. 2.

the mouth in the slaughter = a hole by a breach. shouting = a war-shout.

and. Some codices, with four early printed editions (one Rabbinic in marg.), Aram., Sept., and Syr., read this "and" in the text.

a fort = a siege wall.

**23** them: i.e. Zedekiah and the rulers in Jerusalem. sworn oaths. Referring to Zedekiah's treacherous breach of faith with the king of Babylon. See 17. 11-21.

iniquity = treachery. Heb. 'āvāh. Ap. 44. iv.

**24** transgressions = rebellion (pl. of Majesty) = great rebellion. Heb. pāshā'. Ap. 44. ix.

sins. Heb. chātā'. Ap. 44. i. Pl. of Majesty = great sin.

taken with the hand = captured, or made captives.

**25** profane = pierced through: i.e. deadly wounded one.

Zedekiah a type of the future Antichrist. Cp. Rev. 13:3

**27** overturn, &c. Fig. Epizeuxis (Ap. 6), for great emphasis.

until He come: i.e. the promised Messiah. Ref. to Pent. (Gen. 49. 10). Ap. 92. See Isa. 9. 6, 7; 42. 1. Jer. 23. 5; 33. 17. Zech. 6. 12, 13, &c.

**28** their reproach. Brought against Jerusalem. See Jer. 49. 1. Zeph. 2. 8.

to consume = that when it beginneth it may flash like lightning. **29** the wicked = wicked ones (pl.). their. Refers to "them" (v. 23).

**31** men. Heb. pl. of 'ēnōsh. Ap. 14. III.

**1** the LORD Heb. Jehovah. Ap. 4. II.

**2** son of man. See note on 2. 1.

judge = pronounce judgment on. See 20. 4; 23. 36.

bloody city = city of bloods; bloods (pl. of Majesty) = much blood. Put by Fig. Metonymy (of Subject), Ap. 6, for great bloodshed: referring to those put to death for the truth's sake by the wicked rulers. So in vv. 3, 4, 6, 12, 27. abominations = idolatries.

**3** the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4. idols = manufactured gods.

**4** days. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the judgment inflicted in them.

come even unto. Some codices, with Sept., Syr., and Vulg., read "hast entered the time of".

have I made thee a reproach . . . mocking. Ref. to Pent. (Deut. 28. 37). These words occur nowhere else. Ap. 92. heathen = nations.

**5** those: i.e. those cities.

much vexed = full of confusion.

hast made; and thou hast caused thy *\*days of judgment* to draw near, and *hast entered the time of* thy years: therefore have I made thee a reproach unto the *nations*, and a mocking to all countries.

**5** *Those cities that be near, and those that be far from thee, shall mock thee, which art infamous and full of confusion.*

**6** \*Behold, the *leaders* of Israel, every one were in thee *according to their* power to shed blood.

**7** In thee have they °set light by father and mother: in the midst of thee have they °dealt by oppression with the stranger: in thee have they °vexed the fatherless and the widow.

**8** Thou hast despised Mine °holy things, and hast °profaned My sabbaths.

**9** In thee are men that °carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

**10** In thee have they °discovered their fathers' nakedness: in thee have they humbled her that was °set apart for pollution.

**11** And one hath °committed abomination with his neighbour's wife; and another hath °lewdly defiled his daughter in law; and another in thee hath °humbled his sister, his father's daughter.

**12** In thee have they °taken gifts to shed blood; thou hast °taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and °hast forgotten me, saith the Lord GOD.

**13** Behold, therefore °I have smitten Mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

**14** Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD °have spoken it, and will do it.

**15** And °I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

**16** And thou *shalt be profaned on thine own account* in the sight of the *nations*, and thou shalt know that I *am* the LORD.

**17** And the word of the LORD came unto me, saying,

**18** <sup>2</sup>Son of man, the house of Israel is to Me become dross: all they *are copper*, and tin, and iron, and lead, in the midst of the furnace; they are *even* the °dross of silver.

**19** Therefore thus saith the Lord GOD; Because ye are all become dross, \*behold, therefore I will gather you into the midst of Jerusalem.

**20** As they gather silver, and *copper*, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in Mine anger and in My fury, and °I will leave you *there*, and melt you.

**21** Yea, I will gather you, and blow upon you in the fire of My wrath, and ye shall be melted in the midst thereof.

**22** As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out My fury upon you.

**23** And the word of the LORD came unto me, saying,

**24** *Son of Adam*, say unto her, Thou *art* the land that is *not to be rained upon, nor to receive fruitful showers* in the day of indignation.

**6** Behold. Fig. *Asterismos*. Ap. 6. princes=leaders. to their=according to their.

**7** set light by, &c. Ref. to Pent. (Deut. 27. 16). dealt by oppression . . . vexed, &c. Ref. to Pent. (Ex. 22. 21, 22). Ap. 92.

**8** holy. See note on Ex. 3. 5.

**9** profaned My sabbaths, &c. Ref. to Pent. (Lev. 19. 30).

**9** men. Heb. pl. of 'enōsh. Ap. 14. III. Heb. men of slander.

**9** carry tales, &c. Ref. to Pent. (Lev. 19. 16). Ap. 92.

**9** eat upon the mountains: i. e. the idolatries practised on the mountains. Cp. 18. 6.

**10** discovered, &c. Ref. to Pent. (Lev. 18. 7, 8, 9; 20. 11, 17). Ap. 92.

**10** set apart, &c. Ref. to Pent. (Lev. 18. 19). Ap. 92.

**11** committed abomination, &c. Ref. to Pent. (Lev. 18. 20; 20. 10. Deut. 22. 22). Ap. 92. Cp. 18. 11.

**11** lewdly defiled, &c. Ref. to Pent. (Lev. 18. 15; 20. 12).

**11** humbled his sister. Ref. to Pent. (Lev. 18. 9; 20. 17).

**12** taken gifts, &c. Ref. to Pent. (Ex. 23. 8. Deut. 16. 19; 27. 25).

**12** taken usury, &c. Ref. to Pent. (Ex. 22. 25. Lev. 25. 36. Deut. 23. 19). Ap. 92. Cp. 18. 8.

**12** hast forgotten Me. Ref. to Pent. (Deut. 32. 18).

**12** saith the Lord GOD=[is] Adonai Jehovah's oracle.

**13** I have smitten Mine hand. See note on 21. 17.

**14** have spoken it. Cp. 21. 17; and Num. 23. 19.

**15** I will scatter, &c. Ref. to Pent. (Deut. 4. 27; 28. 25, 64). Ap. 92. Cp. 12. 14, 15.

**16** shalt take thine inheritance = shalt be profaned in thyself (or on thine own account).

**22. 17-22** (E, p. 1134). SYMBOL, DROSS. (Introversion.)

E | P | 17, 18. Incrimination.  
 Q | 19. Gathering.  
 R | 20. Comparison.  
 Q | 21. Gathering.  
 P | 22. Incrimination.

**18** brass=copper, or bronze. furnace: or crucible.

**dross.** Lead put into the crucible with gold or silver causes the baser metals to retire, or form *scoriae* or *dross* at the sides of the crucible, leaving the pure gold or silver in the middle. But here the silver itself becomes the dross. Cp. v. 19.

**20** I will leave you there. The letter פ (Pe=P) in *v'hippihtē*, in being transferred from the ancient Hebrew into the modern square character, was probably mistaken for the נ (Nun=N), being much alike. If so, "I will blow" became "I will leave"; and the words "you there" had to be necessarily supplied. By this change the correspondence of the two verses (20, 21) is restored:—v. 20. Gather . . . blow . . . melt: v. 21. Gather . . . blow . . . melt.

**22. 23-31** (F, p. 1134). LAND NOT CLEANSSED. (Introversion and Alternation.)

F | S | 23. Jehovah. His word.  
 T | 24. The Land. Not cleansed.  
 U | y | 25. The prophets. Conspiracy.  
 z | 26. The priests. Violated the Law.  
 V | 27. The princes. Like wolves.  
 U | y | 28. The prophets. Daubed.  
 z | 29. The People. Violated the Law.  
 T | 30. The Land. No intercessor.  
 S | 31. Jehovah. His judgment.

**24** not cleansed = not to be rained upon. nor rained upon = nor to receive fruitful showers.

**25** There is a conspiracy of her °prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured °souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

**26** Her priests have violated My law, and have profaned Mine °holy things: they have °put no difference between the °holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.

**27** Her *leaders* in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy <sup>25</sup>souls, to get dishonest gain.

**28** And her prophets have daubed them with untempered *morter* [whitewash], seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

**29** The People of the land have used oppression, and exercised robbery, and °have vexed the °poor and needy: yea, they °have oppressed the stranger wrongfully.

**30** And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but °I found none.

**31** Therefore have I poured out Mine indignation upon them; I have consumed them with the fire of My wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

**23** The word of the LORD came again unto me, saying,

**2** Son of Adam, there were °two women, the daughters of one mother:

**3** And they committed *idolatries* in °Egypt; they committed *idolatries* in their youth: there were their breasts *handled*, and there they *squeezed* the teats of their virginity.

**4** And the names of them were °Aholah [she has her own tent] the °elder, and °Aholibah [my tent is in her] her sister: and they were Mine, and they bare sons and daughters. Thus were their names; Samaria is °Aholah, and Jerusalem °Aholibah.

**5** And °Aholah played the harlot when she was Mine; and she doted on her lovers, on the Assyrians *her* neighbours,

**6** Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

**7** Thus she committed her *idolatries* with them, with all them that were *the choice of Asshur's sons*, and with all on whom she doted: with all their idols she defiled herself.

**8** Neither left she her *idolatries* brought from Egypt: for in her youth they lay with her, and they *squeezed* the breasts of her virginity, and poured their *idolatries* upon her.

**9** Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

**25** prophets. Note the four classes here enumerated. See the Structure above; and vv. 26, 28, 29. souls. Heb. *nepheesh*. Ap. 13.

**26** put no difference, &c. Ref. to Pent. (Lev. 10. 10; 11. 47; 22. 22). Ap. 92.

**29** have vexed . . . have oppressed, &c. Ref. to Pent. (Ex. 22. 21; 28. 9. Lev. 19. 33, &c.). Ap. 92. poor. Heb. 'āni. See note on Prov. 6. 11.

**30** man. Heb. 'ish. Ap. 14. II. I found none. Cp. 13. 5, and Jer. 5. 1.

**23. 1-49** (F, p. 1104). JERUSALEM. (TWO SISTERS.) (*Introversion*.)

F | W | 1-4. Aholah and Aholibah.

X | 5-10. Aholah = Samaria (Israel).

X | 11-35. Aholibah = Jerusalem (Judah).

W | 36-49. Aholah and Aholibah.

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 Son of man. See note on 2. 1.

two women. Two sisters, representing respectively Samaria and Jerusalem.

3 whoredoms = idolatries. Egypt. Cp. 20. 7, 8. pressed = handled, as in vv. 8, 21.

bruised = squeezed (in natural use).

4 Aholah. Heb. 'āhālāh = [She has] her own tent. So named probably because Israel set up her own worship as distinct from Jehovah's.

elder. Refers not to age, but to extent.

Aholibah. Heb. 'āhālībāh = My tent [is] in her.

**23. 5-35** (X, p. 1137). AHOLAH AND AHOLIBAH. (*Extended Alternation*.)

X | Y | A | 5-. AHOLAH. (Samaria.)

B | -5, 6. Doting on the Assyrians.

C | 7. Her idolatry with them.

D | 8. Her perseverance.

E | 9, 10. Judgment executed.

Y | A | 11. AHOLIBAH. (Jerusalem.)

B | 12. Doting on the Assyrians.

C | 13-18. Her idolatry with them.

D | 19-21. Her perseverance.

E | 22-35. Judgment threatened.

7 the chosen, &c. = the choice of Asshur's sons. So vv. 9, 12.

10 famous = a name: i. e. infamous.

**10** These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became *infamous* among women; for they had executed judgment upon her.

**11** And when her sister °Aholibah saw *this*, she was more corrupt in her inordinate love than she, and in her *idolatries* more than her sister in *her* whoredoms.

**12** She doted upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

**13** Then **I** saw that she was defiled, *that they took* both one way,  
**14** And *that* she increased her *idolatrics*: for when she saw men  
 pourtrayed upon the wall, the images of the Chaldeans  
 pourtrayed with vermilion,

**15** Girded with girdles upon their loins, exceeding in dyed attire  
 upon their heads, all of them princes to look to, after the manner  
 of the Babylonians of Chaldea, the land of their nativity:

**16** And as soon as she saw them with her eyes, she doted upon  
 them, and sent messengers unto them into Chaldea.

**17** And the Babylonians came to her into the bed of love, and  
 they defiled her with their *idolatrics*, and she was polluted with  
 them, and her *soul* was alienated from them.

**18** So she discovered her *idolatrics*, and discovered her  
 nakedness: then <sup>o</sup>My <sup>17</sup>mind was alienated from her, *according*  
*as My* <sup>17</sup>mind was alienated from her sister.

**19** Yet she multiplied her *idolatrics*, in <sup>o</sup>calling to remembrance  
 the days of her youth, wherein she had played the <sup>o</sup>harlot in the  
 land of <sup>3</sup>Egypt.

**20** For she doted upon their paramours, whose flesh *is as* the  
 flesh of asses, and whose issue *is like* the issue of horses.

**21** Thus thou <sup>19</sup>calledst to remembrance the lewdness of thy  
 youth, in *handling* thy teats by the <sup>3</sup>Egyptians for the paps of  
 thy youth.

**22** There, O <sup>4</sup>Aholibah, thus saith the Lord GOD; \*Behold, **I**  
 will raise up thy lovers against thee, from whom thy *soul* is  
 alienated, and **I** will bring them against thee on every side;

**23** The Babylonians, and all the Chaldeans, <sup>o</sup>Pekod, and  
<sup>o</sup>Shoa, and <sup>o</sup>Koa, *and* all the Assyrians with them: all of them  
 desirable young men, captains and rulers, great lords and  
 renowned, all of them riding upon horses.

**24** And they shall come against thee with chariots, *chariots*,  
 and wheels, and with *a gathered host* of *peoples*, *which* shall  
 set against thee buckler and shield and helmet round about:  
 and **I** will set judgment before them, and they shall judge thee  
 according to their judgments.

**25** And **I** will set **My** jealousy against thee, and they shall deal  
 furiously with thee: they shall take away thy nose and thine

**26** They shall also strip thee out of thy clothes, and take away  
 thy fair jewels.

**10** famous = a name : i. e. infamous.

**14** men. Heb. pl. of 'ēnōsh. Ap. 14. III.

**17** mind = soul. Heb. nephesh. Ap. 13.

**18** My mind. Fig. Anthropopatheia. Ap. 6.

like as = according as.

**19** calling to remembrance. Put by Fig. Metonymy  
 (of the Cause), Ap. 6, for the desiring of her former  
 idolatries.

harlot. Put for idolatress.

in. Some codices read "from", as in vv. 8 and 27.

**21** bruising. Aram. and Syr. read "handling", as  
 in v. 3.

**23. 22-35** (E, above). JUDGMENT THREATENED.  
 (Alternation.)

E | a | 22-26. Enemies.

b | 27. Purpose. (Negative.)

a | 28-34. Enemies.

b | 35. Purpose. (Positive.)

**22** the Lord GOD. Heb. Adonai Jehovah. See note  
 on 2. 4.

Behold. Fig. Asterismos. Ap. 6.

**23** Pekod . . . Shoa . . . Koa. These Eastern peoples  
 are all named in the inscriptions.

**24** wagons = chariots.

an assembly = a gathered host. people = peoples.

**27** Thus will **I** make thy lewdness to cease from  
 thee, and thy *idolatrics* brought from the land of  
<sup>3</sup>Egypt: so that thou shalt not lift up thine eyes  
 unto them, nor remember <sup>3</sup>Egypt any more.

**28** For thus saith the Lord GOD; \*Behold, **I** will  
 deliver thee into the hand of *them* whom thou  
 hatest, into the hand of *them* from whom thy  
*soul* is alienated:

**29** And they shall deal with thee hatefully, and  
 shall take away all thy labour, and shall leave  
 thee naked and bare: and the nakedness of thy  
*idolatrics* shall be discovered, both thy lewdness  
 and thy *idolatrics*.

**30** **I** will do these *things* unto thee, because thou  
 hast gone a <sup>3</sup>whoring after the *nations*, *and*  
 because thou art polluted with their  
*manufactured gods*.

**31** Thou hast walked in the way of thy sister;  
 therefore will **I** give her cup into thine hand

**32** Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

**33** Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the <sup>31</sup>cup of thy sister Samaria.

**34** Thou shalt even drink *it* and suck *it* out, and thou shalt <sup>o</sup>gnaw the sherds thereof, and <sup>o</sup>tear out thine own breasts: for I have spoken *it*, saith the Lord GOD.

**35** Therefore thus saith the Lord GOD; Because thou hast forgotten Me, and cast Me behind thy back, therefore bear thou also thy <sup>o</sup>lewdness and thy <sup>3</sup>whoredoms.

**36** The LORD said moreover unto me; <sup>2</sup>Son of man, wilt thou judge <sup>4</sup>Aholah and <sup>4</sup>Aholibah? yea, declare unto them their abominations;

**37** That they have committed *idolatry*, and blood *is* in their hands, and with their <sup>30</sup>idols have they committed *idolatry*, and have also *set apart* their sons, whom they bare unto Me, <sup>o</sup>to pass for <sup>o</sup>them through *the fire*, to devour *them*.

**38** Moreover this they have done unto Me: they have <sup>o</sup>defiled My sanctuary in the same day, and have <sup>o</sup>profaned My sabbaths.

**39** For when they had slain their *sons* to their *manufactured gods*, then they came the same day into My sanctuary to profane it; and, <sup>\*</sup>lo, thus have they done in the midst of Mine house.

**40** And furthermore, that ye have sent for men to come from far, unto whom a messenger *was* sent; and, <sup>\*</sup>lo, they came: for whom thou didst <sup>o</sup>wash thyself, <sup>o</sup>paintedst thy eyes, and deckedst thyself with ornaments,

**41** And satest upon <sup>o</sup>a stately bed, and a table prepared before it, whereupon thou hast set Mine incense and Mine oil.

**42** And a voice of a *careless throng* being at ease *was in her* [Jerusalem]: and with the *men out of the mass of mankind* were brought <sup>o</sup>drunkards [Sabeans] from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

**43** Then said I unto *her that was* old in *idolatries*, Will they now commit *idolatries* with her, *even hers with them*?

**44** Yet *came they* in unto her, as they go in unto a woman that playeth the harlot: so went they in unto <sup>4</sup>Aholah and unto <sup>4</sup>Aholibah, the lewd women.

**45** And <sup>o</sup>the righteous men, they <sup>o</sup>shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

**46** For thus saith the Lord GOD; I will bring up a *gathered host* upon them, and will give them to be removed and spoiled.

**47** And the *gathered host* shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

**34** break: or, gnaw, lest a drop should be lost. pluck off=tear out: i. e. destroy the occasions of their idolatry.

saith the Lord GOD=[is] Adonai Jehovah's oracle. **35** lewdness . . . whoredoms. Put here by Fig. *Metonymy* (of the Cause), Ap. 6, for the punishment due to the idolatry.

**23. 36-49** (*W*, p. 1137). AHOLAH AND AHOLIBAH. (*Alternation*.)

*W* | c | 36, 37. Judgment.  
| d | 38-44. Incrimination.  
| c | 45. Judgment.  
| d | 46-49. Threatening.

**37** adultery. Put (like whoredom) for all idolatry, as being unfaithfulness to Jehovah. See note on 16. 15. caused=set apart.

to pass, &c. Ref. to Pent. (Lev. 18. 21; 20. 2-4). them. "Them" is masc., and refers to the idols, in the first clause; and so, many codices, with six early printed editions (one Rabbinic). But some codices read fem.=themselves.

**38** defiled . . . profaned. Ref. to Pent. (Lev. 19. 31). Ap. 92. Cp. 22. 8.

**39** children=sons. lo. Fig. *Asterismos*. Ap. 6.

**40** men. Pl. of 'ēnōsh. Ap. 14. III.

wash thyself. Cp. Ruth 3. 3.

paintedst, &c. Cp. 2 Kings 9. 30. Jer. 4. 30.

**41** a stately bed. Cp. Prov. 7. 16-18. Isa. 57. 8, 9.

**42** multitude, &c.=a careless throng.

with her: or, in her: i. e. in Jerusalem.

men of the common sort=men out of the mass of mankind. men. Heb. pl. of 'ēnōsh. Ap. 14. III.

the common sort. Heb. 'ādām. Ap. 14. I.

Sabeans. Heb. text reads "drunkards". But marg., and some codices, with three early printed editions, read "Sabeans".

**43** and she=even hers. Ginsburg thinks it should read "but so it was". Cp. 16. 15, 19.

**44** they went. Heb. text reads "came he". A special various reading called *Sevir* (Ap. 34), with some codices, Aram., Sept., Syr., and Vulg., read "came they".

**45** the righteous . . . shall judge. Ref. to Pent. (Lev. 20. 10). Ap. 92.

**46** company=a gathered host.

**49** sins. Heb. *chātā*. Ap. 44. i.

ye shall know, &c. Occurs only here, 13. 9; and 24. 24. Cp. note on 6. 7.

**24. 1-32. 33** [For Structure see next page].

**48** Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

**49** And they shall recompense your lewdness upon you, and ye shall bear the <sup>o</sup>sins of your *manufactured gods*: and <sup>o</sup>ye shall know that I *am* the Lord GOD.

**24** Again in <sup>o</sup>the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,  
**2** *Son of Adam*, write thee the name of the day, *even* of <sup>o</sup>this same day: the king of Babylon set himself against Jerusalem this same day.

**3** And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a *caldron*, set it on, and also pour water into it:

**4** Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill it with the choice bones.

**5** Take the choice of the flock, and *pile up* also the *wood* under it, and make it boil well, and let <sup>o</sup>them seethe the bones of it therein.

**6** Wherefore thus saith the Lord GOD; Woe to the *city of bloods*, to the *caldron* whose *verdigris* [rust] is therein, and whose *verdigris* is not gone out of it! bring it out piece by piece; <sup>o</sup>let no lot fall up on it.

**7** For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, <sup>o</sup>to cover it with dust;

**8** That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

**9** Therefore thus saith the Lord GOD; Woe to the *city of bloods*! I will even make the pile for fire great.

**10** Heap on wood, kindle the fire, consume the flesh, and *boil it down till only the bones are left*, and let the bones be burned.

**11** Then set it empty upon the coals thereof, that the *copper* of it may be *scorched*, and may burn, and *that* the filthiness of it may be molten in it, *that* the *verdigris* of it may be consumed.

**12** She hath wearied *herself* with lies, and her great *verdigris* went not forth out of her: her scum <sup>o</sup>shall be in the fire.

**13** In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused My fury to rest upon thee.

**14** I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

**15** Also the word of the LORD came unto me, saying,

**16** *Son of Adam*, behold, I take away from thee <sup>o</sup>the desire of thine eyes with a *plague*: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

**17** Forbear to cry, make no mourning for the dead, <sup>o</sup>bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and <sup>o</sup>cover not thy lips, and eat not *the food brought to the house of mourners*.

**18** So I spake unto the People in the morning: and at even my

**1** the ninth year. Of Jehoiachin's captivity. See the table, p. 1105. Cp. 1. 2. the LORD. Heb. Jehovah. Ap. 4. II.

**24. 1—32. 33** (*G*, p. 1104). THE BABYLONIAN WAR. PARABLE. (*Division*.)

*G* | *F*<sup>1</sup> | 24. 1-27. Jerusalem.  
 | *F*<sup>2</sup> | 25. 1-17. Ammonites and others.  
 | *F*<sup>3</sup> | 26. 1—28. 26. Tyre and Sidon.  
 | *F*<sup>4</sup> | 29. 1—32. 32. Egypt.

**24. 1-27** (*F*<sup>1</sup>, above). JERUSALEM. (*Division*.)

*F*<sup>1</sup> | *G*<sup>1</sup> | 1, 2. Literal.  
 | *G*<sup>2</sup> | 3-27. Symbolical.

**2** Son of man. See note on 2. 1. this same day. Cp. 2 Kings 25. 1. Jer. 39. 1; 52. 4. The captives of Israel thus knew what was going on in Jerusalem.

**24. 3-27** (*G*<sup>2</sup>, above). SYMBOLICAL. (*Repeated Alternation*.)

*G*<sup>2</sup> | *H*<sup>1</sup> | 3-5. Symbol. A Pot.  
 | *J*<sup>1</sup> | 6-9. Signification.  
 | *H*<sup>2</sup> | 10, 11. Symbol. A Fire.  
 | *J*<sup>2</sup> | 12-14. Signification.  
 | *H*<sup>3</sup> | 15-18. Symbol. Ezekiel.  
 | *J*<sup>3</sup> | 19-27. Signification.

**3** the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

pot: or, caldron, using the words of the scoffers in 11. 3, and cp. Jer. 1. 13.

**5** burn = pile up.

bones. Ginsburg thinks we should read "wood". them. The 1611 edition of the A.V. reads "him".

**6** the bloody city. See note on 22. 2.

scum = verdigris. Occurs only in this chapter.

let no lot fall, &c. Signifying that the city was to be destroyed, not lotted out to or by the conquerors.

**7** not. The 1611 edition of the A.V. omitted this "not". to cover it with dust. Ref. to Pent. (Lev. 17. 13).

**10** spice it well, &c.: or, boil it down till only the bones are left.

**11** brass = copper.

hot = scorched.

**12** shall be in the fire. Ginsburg thinks it should read "with a stench".

**14** saith the Lord GOD = [is] Adonai Jehovah's oracle.

**16** the desire of thine eyes. Put by the Fig. *Periphrasis* (Ap. 6): for Ezekiel's wife. A symbol of Jerusalem. See v. 21. stroke: or plague.

**17** bind, &c. Ref. to Pent. (Lev. 10. 6; 13. 45; 21. 10). cover not thy lips. Cp. Mic. 3. 7.

the bread of men: i. e. the bread or food brought to the house of mourners. Cp. Jer. 16. 5-7. Hos. 9. 4.

men. Heb. pl. of 'ēnōsh. Ap. 14. III.

wife died; and I did in the morning *according as* I was commanded.

**19** And the People said unto me, Wilt thou not tell us what these *things are* to us, that thou doest so?

**20** Then I answered them, The word of the LORD came unto me, saying,

**21** Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane My sanctuary, the excellency of your strength, the °desire of your eyes, and that which your °soul °pitieth; and your sons and your daughters whom ye have *left behind* shall fall by the sword.

**22** And ye shall do as I have done: ye shall not cover *your* lips, nor eat *the food brought to the house of mourners*.

**23** And your tires *shall be* upon your heads, and your shoes upon your feet: °ye shall not *moan* nor weep; but ye shall pine away for your °iniquities, and *moan* one toward another.

**24** Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD.

**25** Also, thou <sup>2</sup>son of man, *shall it not be* °in the day when I take from them their strength, the joy of their glory, <sup>16</sup>the *delight* of their eyes, and that whereupon they set their *souls*, their sons and their daughters,

**26** That °he that escapeth in that day shall come unto thee, to cause *thee* to hear it with *thine* ears?

**27** In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be °no more dumb: and thou shalt be a sign unto them; and °they shall know that I *am* the LORD.

**25** The word of the LORD came again unto me, saying,

**2** *Son of Adam*, set thy face against the Ammonites, and prophesy against them;

**3** And say unto the °Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against My sanctuary, when it was profaned; and against *the soil of Israel*, when it was desolate; and against the house of Judah, when they went into captivity;

**4** \*Behold, therefore °I will deliver thee to °the *sons* of the east [the *Babylonians*] for a possession, and they shall set their *encampments* in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

**5** And I will make °Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and °ye shall know that I *am* the LORD.

**6** For thus saith the Lord GOD; Because thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in °heart with all thy despite against *the soil of Israel*;

**7** \*Behold, therefore I will stretch out Mine hand °upon thee, and will deliver thee for a spoil to the *nations*; and I will cut thee off from the *peoples*, and I will cause thee to perish out of the countries: I will destroy thee; and °thou shalt know that I *am* the LORD.

**21** desire . . . pitieth. Note the Fig. *Paronomasia* (Ap. 6), to call attention to the emphasis. Heb. *mahmad* . . . *mahmal*.

soul. Heb. *nephesh*. Ap. 13.

left = left behind.

**23** ye shall not. Some codices read "yet shall ye neither".

mourn = moan.

iniquities. Heb. *'avāh*. Ap. 44. iv.

**25** in the day. See Ap. 18. desire = delight.

minds = souls. Heb. *nephesh*. Ap. 13.

**26** he that escapeth. This we find exactly fulfilled in ch. 33. 21, by the flight, on the fifth day of the tenth month, in the twelfth year.

**27** no more dumb: i. e. as regards his nation and his testimony to it. In the interval his prophecies are concerning other nations (chs. 25—32).

they shall know, &c. See note on 6. 10.

**25. 1-17** (F<sup>2</sup>, p. 1140). AMMONITES AND OTHER NATIONS. (*Repeated Alternation*.)

F <sup>2</sup>	e <sup>1</sup>   1-3. Incrimination.	} Ammon.
	f <sup>1</sup>   4, 5. Threatening.	
	e <sup>2</sup>   6. Incrimination.	} Moab and Seir.
	f <sup>2</sup>   7. Threatening.	
	e <sup>3</sup>   8. Incrimination.	} Edom.
	f <sup>3</sup>   9-11. Threatening.	
	e <sup>4</sup>   12. Incrimination.	} Philistines.
	f <sup>4</sup>   13, 14. Threatening.	
	e <sup>5</sup>   15. Incrimination.	
	f <sup>5</sup>   16, 17. Threatening.	

**1** the LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

**3** Ammonites. See 21. 28. Ammon was a party to the plot against Gedaliah, the governor whom Nebuchadnezzar appointed after the destruction of Jerusalem. See Jer. 40. 14; 41. 10, 15.

the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

the land of Israel = the soil of Israel. Heb. *'admath*. See note on 11. 17.

**4** Behold. Fig. *Asterismos*. Ap. 6.

I will deliver. Josephus (*Ant.* x. 9. 7) tells us that Nebuchadnezzar subdued the Ammonites and Moabites in the fifth year after the destruction of Jerusalem. Cp. Jer. 49. 28.

the men of the east: i. e. the Babylonians. See 21. 19, 20. Jer. 25. 21. men = sons.

palaces. Heb. rows: i. e. of tents = encampments.

**5** Rabbah. See Deut. 3. 11.

ye shall know, &c. See note on 6. 7.

**6** heart. Heb. *nephesh*. Ap. 13.

**7** upon. A special various reading called *Sevir* (Ap. 34) reads "against".

heathen = nations. people = peoples.

thou shalt know, &c. So in 16. 22; 22. 16; 25. 7; 35. 4.

**8** Moab. Descended from Lot, like the Ammonites (Gen. 19. 37). Usually hostile to Israel.

**8** Thus saith the Lord GOD; Because that °Moab and Seir do say, \*Behold, the house of Judah *is* like unto all the *nations*;

**9** Therefore, \*behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

**10** Unto the *sons* of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

**11** And I will execute judgments upon Moab; and <sup>o</sup>they shall know that **I am** the LORD.

**12** Thus saith the Lord GOD; Because that <sup>o</sup>Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

**13** Therefore thus saith the Lord GOD; **I** will also stretch out **Mine** hand upon <sup>12</sup>Edom, and will cut off man and beast from it; and **I** will make it desolate from <sup>o</sup>Teman; and they of Dedan shall fall by the sword.

**14** And **I** will lay **My** vengeance upon <sup>12</sup>Edom <sup>o</sup>by the hand of **My** People Israel: and they shall do in <sup>12</sup>Edom according to **Mine** anger and according to **My** fury; and they shall know **My** vengeance, saith the Lord GOD.

**15** Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful <sup>o</sup>heart, to destroy *it* for the old hatred;

**16** Therefore thus saith the Lord GOD; <sup>\*</sup>Behold, **I** will stretch out **Mine** hand upon <sup>o</sup>the Philistines, and **I** will <sup>o</sup>cut off the <sup>o</sup>Cherethims, and destroy the remnant of the sea coast.

**17** And **I** will execute great vengeance upon them with furious rebukes; and <sup>o</sup>they shall know that **I am** the LORD, when **I** shall lay **My great vengeance** upon them.

**26** And it came to pass in <sup>o</sup>the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying, **2** *Son of Adam*, because that **Tyre, the city** hath said against Jerusalem, Aha, she is broken *that was* the gates of the *peoples*: <sup>o</sup>she is turned unto me: I shall be replenished, *now* she is laid waste:

**3** Therefore thus saith the Lord GOD; <sup>\*</sup>Behold, **I am** against thee, O <sup>2</sup>**Tyre**, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

**4** And they shall destroy the walls of **Tyre**, and break down her towers: **I** will also scrape her dust from her, and make her like **a bare rock**.

**5** It shall be a *place* for the spreading of nets in <sup>o</sup>the midst of the sea: for **I** have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.

**6** And her *daughter cities and towns inland* shall be slain by the sword; and they shall know that **I am** the LORD.

**7** For thus saith the Lord GOD; <sup>\*</sup>Behold, **I** will bring upon Tyrus <sup>o</sup>Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and **a gathered host**, and much people.

**11** they shall know, &c. See note on 6. 10.

**12** Edom. Descended from Esau (Gen. 36. 1, 43). For their unbrotherly spirit, see Ps. 137. 7. Lam. 4. 21, 22; and Obad. 10-16.

**13** man. Heb. 'āḏām. Ap. 14. I.

Teman. A grandson of Esau (Gen. 36. 11). A town or city in Edom, not yet identified.

**14** by the hand, &c. See Num. 24. 17-19.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

**16** the Philistines. Cp. Pss. 60. 8, 9; 108. 9, 10. Isa. 11. 14.

cut off the Cherethims. Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *hikrātti k'rēthim*; in Eng. **I** will cut off the cutters off.

Cherethims. A tribe of the Philistines (1 Sam. 30. 14. Zeph. 2. 5). David's body-guard, drawn partly from them.

**17** vengeance. Heb. pl. = great vengeance.

they shall know, &c. See note on 6. 10.

**26. 1-28. 26** (F<sup>3</sup>, p. 1140). TYRE AND ZIDON. (*Division.*)

F<sup>3</sup> | K<sup>1</sup> | 26. 1-28. 19. Tyre.  
K<sup>2</sup> | 28. 20-26. Zidon.

**26. 1-28. 19** (K<sup>1</sup>, above). TYRE. (*Division.*)

K<sup>1</sup> | L<sup>1</sup> | 26. 1-27. 36. The City of Tyre.  
L<sup>2</sup> | 28. 1-19. The "Prince" and "King" of Tyre.

**26. 1-27. 36** (L<sup>1</sup>, above). THE CITY OF TYRE. (*Division.*)

L<sup>1</sup> | M<sup>1</sup> | 26. 1-21. The Destruction of Tyre.  
M<sup>2</sup> | 27. 1-36. The Lamentation of Tyre.

**26. 1-21** (M<sup>1</sup>, above). THE DESTRUCTION OF TYRE. (*Introversion and Extended Alternation.*)

M<sup>1</sup> | N | 1, 2. Tyre rejoices at Jerusalem's fall.  
O | g | 3. Invasion by many nations.  
h | 4-. Breaking down.  
i | 4-6. Likeness to top of a rock.  
O | g | 7, 8. Invasion by Babylon.  
h | 9-13. Breaking down.  
i | 14. Likeness to top of a rock.  
N | 15-21. Nations lament at Tyre's fall.

**1** the eleventh year. The month not given; but see Jer. 39. 1-7; 52. 4-14. See note on 30. 20. Jerusalem fell probably in the fifth month, after the fall but before the destruction in that year of the Temple (2 Kings 25. 8). Cp. v. 2. This prophecy began to be fulfilled then, and Tyre was taken by Nebuchadnezzar after a thirteen years' siege (see Isa. 23. 1, and Josephus (*Ant.* x. 11. 1; *cont. Apion*, i. 20); but not completely fulfilled till later. Jehovah sees the end from the beginning, and speaks of it by way of prophetic foreshortening. "The day of Jehovah" (30. 3) looks forward to the end.

the LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

Tyrus = Tyre, the city. Now, *es Sūr*. Heb. *tzur* = a rock.

people = peoples.

she is turned: i. e. the tide of her traffic.

**3** the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

Behold. Fig. *Asterismos*. Ap. 6.

**4** the top of a rock = a bare rock.

**5** the midst of the sea. Tyre was on a promontory spreading out into the sea.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

**6** daughters which are in the field = her daughter cities and towns inland.

**7** Nebuchadnezzar. Occurs thus spelt four times in this book (here; 29. 18, 19; and 30. 10). See note on Dan. 1. 1.



**8** He shall slay with the sword thy *daughter cities and inland towns*: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

**9** And he shall set *battering rams* against thy walls, and with his *weapons* he shall break down thy towers.

**10** By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

**11** With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong *pillars* shall go down to the ground.

**12** And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

**13** And **I** will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

**14** And **I** will make thee like *a bare rock*: thou shalt be *a place* to spread nets upon; thou shalt <sup>o</sup>be built no more: for **I** the LORD have spoken *it*, saith the Lord GOD.

**15** Thus saith the Lord GOD to *Tyre*; Shall not the *coastlands* shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

**16** Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with *a great trembling*; they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

**17** And they shall *raise a dirge* for thee, and say to thee, How art thou destroyed, *that was an abode from the seas*, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

**18** Now shall the *coastlands* tremble in the day of thy fall; yea, the *coastlands* that *are* in the sea shall be troubled at thy departure.

**19** For thus saith the Lord GOD; When **I** shall make thee a desolate city, like the cities that are not inhabited; when **I** shall bring up the deep upon thee, and great waters shall cover thee;

**20** When **I** shall bring thee down with them that <sup>o</sup>descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; <sup>o</sup>and **I** shall set glory <sup>o</sup>in the land of the living;

**21** **I** will make thee a terror, and thou *shalt be no more*: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

**9** engines of war = battering rams. Occurs only here. axes = weapons.

**11** garrisons: or, pillars. Seen in vast numbers in the ruins to-day.

**14** thou. The 1611 edition of the A.V. reads "they". be built no more. Zidon's fate has been different. Its extinction was not prophesied. See 28. 20-26.

the LORD. The Syr. and Vulg., with some codices, and two early printed editions, omit "Jehovah" here.

**15** isles = coastlands, or maritime countries.

**16** trembling. Heb. pl. = a great trembling.

**17** take up = raise.

a lamentation = a dirge.

that wast inhabited of seafaring men: or, that wast an abode from the seas. The Syr. *kataluṣ* means *to lodge*, and is the rendering of Heb. *yāshab* in Num. 25. 1.

**20** descend into the pit. The people of Tyre are meant, as joining those who were dead and buried.

and **I** shall set glory. This is either a parenthetical contrast referring to Jerusalem (with which the prophecy begins, v. 2), or we may read, with Sept., "nor yet arise", &c., completing the end of Tyre, as in v. 21.

in the land of the living. This expression occurs eight times without the Article ("the" living): here; 32. 23, 24, 25, 26, 27, 32; and Ps. 27. 13. It occurs three times with the Article ("the living"). See note on Isa. 38. 11. In each case it refers to the condition of *life*, in contrast with "*Sheṓl*", which is the condition of death.

#### 27. 1-36 (M<sup>2</sup>, p. 1142). THE LAMENTATION OF TYRE. (*Extended Alternation.*)

M <sup>2</sup>	j		1-25. Opulence. Influx.
	k		26, 27. Ruin.
	l		28-32. Commiseration.
	j		33. Opulence. Efflux.
	k		34. Ruin.
	l		35, 36. Astonishment.

**1** the LORD. Heb. Jehovah. Ap. 4. II.

**2** son of man. See note on 2. 1.

Tyrus. See note on 26. 2.

**3** the entry, &c. Denoting the insular Tyre.

people = peoples.

isles = coast, or maritime lands.

the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

**27** The word of the LORD came again unto me, saying,

**2** Now, thou *son of Adam*, take up a lamentation for *Tyre*;

**3** And say unto Tyrus, O thou that art situate at <sup>o</sup>the entry of the sea, *which art* a merchant of the *peoples* for many *maritime lands*, Thus saith the Lord GOD; O *Tyre*, thou hast said, I *am* of perfect beauty.

**4** Thy borders *are* in the midst of the seas, thy *sons* have perfected thy beauty.

**5** They have made all thy *planks* of *cypress* trees of *Mount Hermon*: they have taken cedars from Lebanon to make masts for thee.

**6** Of the oaks of Bashan have they made thine oars; *a branch of the Ashurites* have made thy benches of ivory, brought out of the isles of °Chittim [Cyprus].

**7** Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of °Elishah was that which covered thee.

**8** The inhabitants of Zidon and °Arvad were thy *rowers*: thy wise men, O Tyrus, *they were* in thee, were thy pilots.

**9** The *elders* of °Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to *trade* thy merchandise.

**10** They of Persia and of °Lud and of °Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

**11** The *sons* of °Arvad with thine army were upon thy walls round about, and the *valiant men* were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

**12** °Tarshish was thy merchant by reason of the multitude of all *kind of riches*; with silver, iron, tin, and lead, they traded in thy °fairs.

**13** *Ionia*, Tubal, and Meshech, they were thy merchants: they traded the *souls of mankind* and vessels of brass in thy market.

**14** They of the *descendants* of °Togarmah traded in thy <sup>12</sup>fairs with horses and horsemen and mules.

**15** The *sons* of Dedan were thy merchants; many *maritime lands* were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

**16** Syria was thy merchant by reason of the multitude of the wares of thy making: they *traded* in thy <sup>12</sup>fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

**17** Judah, and °the land of Israel, they were thy merchants: they traded in thy market wheat of °Minnith, and °Pannag, and honey, and oil, and balm.

**18** Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the °wine of °Helbon, and white wool.

**19** °Dan also and <sup>13</sup>Javan °going to and fro [from Uzal] *traded* in thy <sup>12</sup>fairs: bright iron, cassia, and calamus, were in thy market.

**20** Dedan was thy merchant in precious clothes for chariots.

**21** Arabia, and all the princes of Kedar, they *traded* with thee in lambs, and rams, and goats: in these were *they* thy merchants.

**22** The merchants of Sheba and Raamah, they were thy merchants: they *traded* in thy <sup>12</sup>fairs with chief of all

**6** the company of the Ashurites, &c. = a daughter (or branch) of the Ashurites, &c. Ginsburg thinks this clause should read, "they have made thy benches with ivory [and] box-wood (or cypress)"; reading *bith'ashshurim* instead of *bath-'āshshurim* (= a daughter, or branch of the Ashurites), dividing and pointing the words differently. See note on 81. 3; and cp. Isa. 41. 19; 60. 13.

Chittim. Probably Cyprus.

**7** Elishah. Probably the Greek Æolis: i.e. the coasts of Peloponnesus. Mentioned in Gen. 10. 4 with Javan (Ionia).

**8** Arvad. Now the island *Er Ruad*. Mentioned in 1 Macc. 15. 23.

mariners = rowers, that were = tsep [were].

**9** ancients = elders.

Gebal. Now *Jebeil*, on the coast between Beirut and Tripolis.

occupy = barter, or trade.

**10** Lud . . . Phut. Cp. Gen. 10. 6, 13.

men. Heb. pl. of 'ēnōsh. Ap. 14. III.

**11** men = sons.

Gammadims: or, valiant men.

**12** Tarshish. See note on 1 Kings 10. 22.

fairs. Occurs only in this chapter, and here, seven times: vv. 12, 14, 16, 19, 22, 27, 33 ("wares").

**13** Javan = Ionia. Cp. Gen. 10. 4. These are named together in Gen. 10. 2.

persons = souls. Heb. *nepshesh*. Ap. 13. Referring to the slave trade. See Rev. 18. 13.

men = mankind. Heb. 'ādām. Ap. 14. I.

**14** house. Put by Fig. *Metonymy* (of Subject), Ap. 6, for descendants.

Togarmah (Gen. 10. 3). Probably Armenia.

**15** men = sons.

**16** occupied = traded. Cp. "occupy" in Luke 19. 13.

**17** the land of Israel. Heb. 'eretz Israel. One of three occurrences of this expression in this book with Heb. 'eretz (27. 17; 40. 2; 47. 18), instead of 'admath, which occurs seventeen times. See note on 11. 17.

Minnith. An Ammonite town not yet identified. *Minyeh*, south of Nebo, is suggested by Conder. Cp. Judg. 11. 33.

Pannag. Some article of merchandise, or name of place, not now known.

**18** wine. Heb. *yayin*. Ap. 27. I.

Helbon. Now *Helbōn*, in the mountains, thirteen miles north of Damascus.

**19** Dan. Heb. Vedan, or Wedan.

going to and fro. Heb. *Me'uzzāl*. Marg. *Me'uzzāl* = from Uzal. Cp. Gen. 10. 27.

**21** occupied = were the merchants of thy hand. Cp. v. 15.

**23** Haran. Now *Harran*, between the Euphrates and the Khabour (Gen. 11. 35).

Canneh. Probably now Calneh, a Babylonian city (Gen. 10. 10).

Eden. In Mesopotamia (2 Kings 19. 12. Isa. 37. 12. Amos 1. 5). Mentioned in the Inscriptions. Some suggest *Aden*, in Arabia.

Asshur = Assyria.

Chilmad. Now *Kalwādha*, near Baghdad.

spices, and with all precious stones, and gold.

**23** *Harran*, and °Canneh, and °Eden, the merchants of Sheba, *Assyria*, and *Kalwadha*, near *Baghdad*, were thy merchants.

**24** These *were* thy merchants in all sorts of *things*, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

**25** The ships of <sup>12</sup>Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

**26** Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

**27** Thy riches, and thy <sup>12</sup>fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the *traders* of thy merchandise, and all thy men of war, that *are* in thee, and ... all thy *gathered host* which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

**28** The suburbs shall shake at the sound of the cry of thy pilots.

**29** And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

**30** And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

**31** And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of *soul* and bitter wailing.

**32** And in their wailing *their sons* shall take up a lamentation for thee, and lament over thee, *saying*, What *city* is like *Tyre*, like *the silent one* in the midst of the sea?

**33** When thy wares went forth out of the seas, thou filledst many *peoples*; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

**34** Now thou art wrecked by the seas in the depths of the waters thy merchandise and all thy *gathered host* in the midst of thee shall fall.

**35** All the inhabitants of the *maritime lands* shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

**36** The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be for ever.

**28** The word of the LORD came again unto me, saying,

**2** Son of Adam, say unto the prince of *Tyre* [the city], Thus saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, I am a GOD, I sit in the seat of God, in the *heart* of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

**3** Behold, thou art wiser [in thine own eyes] than Daniel; there is no secret that they can hide from thee:

**4** With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

**26** Thy rowers. Continuing the symbol of a ship, used of Tyre in this chapter.

wind. Heb. *rūach*. Ap. 9.

**27** occupiers = barterers, or traders.

in. A special various reading called *Sevir* (Ap. 34), with four early printed editions, Aram., Sept., and Syr., omit this word "in".

company = gathered host.

**28** suburbs. The root *garash* = to drive out or about. When used of a city it = suburbs; but, when used of the sea, it = the driving and casting about of the waves. Cp. Isa. 57. 20. It means here that the waves of the sea lash themselves at the wailing of the pilots.

**31** heart = soul. Heb. *nepheš*. Ap. 13.

**32** they. Some codices, with two early printed editions, Sept., and Syr., read "their sons".

the destroyed: or, the silent one.

**33** wares. See note on "fairs", v. 12.

**34** In the time when thou shalt be broken: or, "Now thou art wrecked", with Aram., Sept., Syr., and Vulg.

**36** be = become.

any more = for ever. Cp. 26. 21.

**28. 1-19** (L<sup>2</sup>, p. 1142). "THE PRINCE" AND "THE KING" OF TYRE. (*Extended Alternation*.)

L<sup>2</sup> P | Q | 1, 2-. "The Prince of Tyre." Commission to speak.

R | -2-6. Description. Type. A mere man (vv. 1, 9).

S | 7-10. Destruction of "the Prince".

P | Q | 11, 12-. "The King of Tyre." Commission to speak.

R | -12-17-. Description. Antitype. Satan. S | -17-19. Destruction of "the King".

**1** the LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

the prince of Tyre. The prince (Heb. *nāgīd*) is to be distinguished as the type (vv. 1-10) from the king (*melek*) of Tyre, the antitype (vv. 11-19). See the Structure above. He is a mere man, as shown in v. 9, where note the emphasis marked by the Fig. *Pleonasm* (Ap. 6). He was Ithobalus II. Heb. 'Ethbaal. See Josephus (*cont. Apion*. § 21).

Tyre - Tyre (the city), as in 26. 2.

the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

**28. -2-6** (R, above). DESCRIPTION OF THE PRINCE. (THE TYPE.) (*Introversion and Alternation*.)

R | T | m | -2-. Thine heart is lifted up.

n | -2. As the heart of God.

U | o | 3, 4<sup>2</sup>. Thy wisdom.

p | -4. Thy riches. Gotten.

U | o | 5-. Thy wisdom.

p | -5-. Thy riches. Increased.

T | m | -5. Thine heart is lifted up.

n | 6. As the heart of God.

-2 thine heart. Note the Fig. *Polyptōton* (Ap. 6), by which the word heart is repeated in different inflections for emphasis. "Thine heart . . . in the heart (midst) . . . thine heart . . . the heart."

GOD. Heb. 'El (sing.). Ap. 4. IV.

of God. Heb. Elohim (pl.). Ap. 4. I.

midst = heart (as in ch. 27 throughout).

a man. Heb. 'ādām. Ap. 14. I.

a man, and not GOD ('El). Note the Fig. *Pleonasm* (Ap. 6), by which the same thing is put in two ways (first pos. and then neg.) to emphasise the fact that the "prince" here spoken to (vv. 2-10) is purely human ('ādām), and therefore not "the king" spoken to in vv. 11-19. not GOD = not 'El. Ap. 4. IV.

God. Heb. Elohim. Ap. 4. I.

**3** Behold. Fig. *Asterismos* (Ap. 6), to attract our attention.

wiser. In thine own eyes. Daniel. Here an example of wisdom; as of righteousness in 14. 14, 20. Cp. Dan. 1. 17.

**5** By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

**6** Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

**7** \*Behold, therefore I will bring *foreigners* upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall *profane* thy <sup>o</sup>*splendour*.

**8** They shall bring thee down to the <sup>o</sup>pit [*corruption*], and thou shalt die the deaths of *them that are wounded* in the *heart* of the seas.

**9** Wilt thou yet say before Him That slayeth thee, I *am* God? but *thou art* a man, and no GOD, in the hand of Him That *wounded* thee.

**10** Thou shalt *come to the miserable end of the ungodly* by the hand of *foreigners*: for I have spoken *it*, saith the Lord GOD.

**11** Moreover the word of the LORD came unto me, saying,

**12** *Son of Adam*, take up a lamentation upon <sup>o</sup>the king of <sup>2</sup>Tyrus, and say unto him, Thus saith the Lord GOD; *Thou art the finished pattern*, full of wisdom, and perfect in beauty.

**13** Thou *wast* <sup>o</sup>in Eden <sup>o</sup>the garden of God; every <sup>o</sup>precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy *drums* and of thy pipes was prepared in thee <sup>o</sup>in the day that <sup>o</sup>thou wast created.

**14** Thou *wast* <sup>o</sup>the anointed cherub that covereth; *when I appointed thee thou wast* upon <sup>o</sup>the holy mountain of God; thou *didst walk to and fro* in the midst of the stones of fire.

**15** Thou *wast* <sup>o</sup>perfect in thy ways from the day that thou wast <sup>o</sup>created, till *perversity* was found in thee.

**16** By the multitude of thy <sup>o</sup>traffic they have filled the midst of thee with violence, and thou *didst sin*: therefore *I cast thee as profane* out of <sup>o</sup>the mountain of God: and I will destroy thee, <sup>o</sup>covering cherub, <sup>o</sup>from the midst of the stones of fire.

**17** Thine heart was lifted up because of thy beauty, thou *didst corrupt* thy wisdom by reason of thy *splendour*: *I did cast thee* to the *earth*, I will lay thee before kings, that they may behold thee.

**18** Thou *didst defile* thy *sanctuary* by the *abounding* of thine *iniquity*, by the *perversity* of thy traffick; therefore will I bring forth a fire from the midst of thee, *it* shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

**19** All they that know thee among the *peoples* shall be astonished at thee: thou shalt *become* a terror, and never *shalt* thou be any more [*for ever*].

**20** Again the word of the LORD came unto me, saying,

**21** *Son of Adam*, set thy face against Zidon, and prophesy against it,

**7** *strangers* = aliens, or foreigners : the Babylonians were noted for their barbarity. Cp. 30. 11 ; 31. 12. Isa. 1. . 7 ; 25. 2). **defle** = profane. **brightness** = splendour : occurs only here, and v. 17. See note on Gen. 3.1 and Ap.19. **8** *pit*=corruption. Heb. *shahath*. **slain** =wounded.

**9** **God**. Heb. Elohim.Ap. 4. I. **thou shalt be**= thou [art]. **GOD**. Heb. 'El. Ap.4. IV. **10** *die . . . uncircumcised*: i.e.come to the miserable end of the ungodly. Cp. 31. 18 ; 32. 19, 21, 25, 32. The word being used in its moral, not physical sense **deaths**. P1. =the great, or awful death. **saith the Lord GOD** = [is] Adonai Jehovah's oracle.

**12- the king of Tyrus**. Here we have a supernatural being addressed : He of whom the "prince of Tyre" was only a type; He who was using that "prince" as one of his agents to secure the world-power. He is not a mere " man "as "the prince of Tyre " (see v. 9). His description (see the Structure, vv. -12-17-, below) is superterrestrial, and superhuman, and can refer to no other than Satan himself.

**13** *hast been* = *wast*.

**in Eden**. Here is no evidence of a "legend", but a reality. Satan, the *Nachash* or shining one, was there. See notes on Gen. 3. 1, and Ap. 19. Eve was smitten with his beauty as "an angel of light" (2 Cor. 11. 14); and deferred to him as one possessing this "wisdom", and believed his power to make good his promise. Ref. to Pent. No mention of Eden since Gen. 4. 16. Isa. 51. 3, till here; and none after till 31. 9, 16, 18 ; 36. 35. Isa. 51. 3. Joel 2. 3. Ap. 92.

**the garden of God**. This is added to leave us in no doubt as to what is meant by Eden, and to show that it was no mere "summer residence" of the "prince" of Tyre, but the "garden" of Gen. 2. 8-15.

**precious stone**. Referring to Gen. 2. 11, 12.

**tabrets**=drums. See note on "timbrel" (Ex. 15. 20), and cp. note on 1 Sam. 10. 5.

**in the day**. See Ap. 18.

**thou wast created**. Not begotten by man, or born of woman. This can refer only to Satan.

**14** *art*= *wast*, as in the other verses here.

**the anointed cherub that covereth**. Cherub can be used only of a supernatural being, overshadowing and protecting "the world that then was" (2 Pet. 3. 6), or the "garden" of v. 13.

**and I have set thee so, &c.** : or, when I appointed thee . . . thou wast.

**the holy mountain, &c.** See note on v. 16, below; and cp. Isa. 14. 12-14.

**hast walked up and down**=*didst walk to and fro*, &c.; referring to facts concerning which nothing further is revealed.

**15** *perfect . . . created*. Referring to the period before Satan's fall. See Ap. 19.

**iniquity**=*perversity*. Heb. 'āvāl. Ap. 44. vi.

**16** *merchandise*=*traffic*, or going about, as in v. 18. Hence it meant calumniator (slanderer), in a moral sense. **hast sinned**=*didst sin*.

**sinned**. Heb. *chātā'*. Ap. 44. i.

**I will cast, &c.** = I cast thee as profane. Lit. I profaned thee.

**the mountain of God**. This Hebrew expression (*har ha'ēlohim*) occurs seven times (28. 16. Ex. 3. 1 ; 4. 27 ; 18. 5 ; 24. 13. 1 Kings 19. 8. Ps. 68. 15). The *Massōrah* gives these to distinguish it from *har Jehovah*, which also occurs seven times (Gen. 22. 14. Num. 10. 33. Ps. 24. 3. Isa. 2. 3 ; 30. 29. Mic. 4. 2. Zech. 8. 3).

**covering cherub**. See note on v. 14.

**from**. Contrast this "from" with "in" in v. 14; and see the Structure on p. 1145.

**17** *hast corrupted* = *didst corrupt*. When this took place we are not told. It was before Gen. 3. 1: and the only time seems to have been between vv. 1 and 2 of Gen. 1, and may have been the cause of the overthrow : i.e. the *katabolē kosmou*. See note on Matt. 13. 35.

**22** And say, Thus saith the Lord GOD; \*Behold, I am against thee, O <sup>21</sup>Zidon; and <sup>o</sup>I will be glorified in the midst of thee: and <sup>o</sup>they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

**23** For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and <sup>22</sup>they shall know that I am the LORD.

**24** And there shall be no more <sup>o</sup>a pricking brier unto <sup>o</sup>the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and <sup>22</sup>they shall know that I am the Lord GOD.

**25** Thus saith the Lord GOD; When I shall have <sup>o</sup>gathered <sup>24</sup>the house of Israel from the *peoples* among whom they are scattered, and shall be <sup>o</sup>sanctified in them in the sight of the *nations*, <sup>o</sup>then shall they dwell *on their soil* that I have <sup>o</sup>given to My servant Jacob.

**26** And <sup>o</sup>they shall dwell *with confidence* therein, and shall <sup>o</sup>build houses, and plant vineyards; yea, they shall dwell with confidence, <sup>o</sup>when I have executed judgments upon all those that despise them round about them; and <sup>22</sup>they shall know that I am the LORD their God.

**29** <sup>o</sup>In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

**2** *Son of Adam*, set thy face against <sup>o</sup>Pharaoh [*Hophra*] king of Egypt, and prophesy against him, and against all Egypt:

**3** Speak, and say, Thus saith the Lord GOD; \*Behold, I am against thee, Pharaoh king of Egypt, *the great crocodile* that lieth in the midst of his rivers, which hath said, *the Nile is mine own*, and <sup>o</sup>I have made *it* for myself.

**4** But I will put hooks in thy jaws, and I will cause the <sup>o</sup>fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

**5** And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

**6** And all the inhabitants of Egypt <sup>o</sup>shall know that I am the LORD, because they have been <sup>o</sup>a staff of reed to <sup>o</sup>the house of Israel.

**7** (When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins *to come to a halt*).

**8** Therefore thus saith the Lord GOD; \*Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

**24** a pricking brier. Ref. to Pent. (Num. 33. 55). the house of Israel. See note on Ex. 16. 31.

**25** gathered. Ref. to Pent. (Deut. 30. 3, 4). See also 11. 17; 20. 41; 34. 13; 36. 24; 37. 21; 39. 27. Lev. 26. 44, 45. Ps. 106. 47. Isa. 11. 11, 12, 13; 27. 12, 13. Jer. 30. 18; 31. 8-10; 32. 37. Hos. 1. 11. Joel 3. 7. Amos 9. 14, 15. Obad. 17-21. Zeph. 3. 19, 20. Ap. 92.

sanctified. Cp. v. 22; 36. 23; 38. 23. Isa. 5. 16. heathen = nations.

then shall, &c. Cp. 36. 28; 37. 25. Jer. 23. 8; 27. 11. in their land = on their soil.

given, &c. See Gen. 28. 13; and cp. note on Gen. 50. 24.

**26** they shall dwell. Ref. to Pent. (Lev. 25. 18, 19. Deut. 12. 10; 33. 28). Ap. 92. See also 34. 25-28; 38. 8. Jer. 23. 6-8; 33. 16. Hos. 2. 18. Zech. 2. 4, 5.

safely = with confidence. Cp. 38. 11. Ref. to Pent. (Deut. 33. 28). Ap. 92.

build, &c. Cp. Isa. 65. 21, 22. Jer. 29. 5, 6, 28; 31. 4, 5; 32. 15. Amos 9. 13, 14.

when I, &c. Cp. v. 24; chs. 25-32; 35. Isa. 13-21. Jer. 46-51. Zech. 1. 17.

**29. 1-32. 32** (F<sup>4</sup>, p. 1140). EGYPT. (*Alternation*.)

F<sup>4</sup> | X | 29. 1-30. 26. Destruction.

Y | 31. 1-18. Perdition.

X | 32. 1-18. Destruction.

Y | 32. 17-32. Perdition.

**29. 1-30. 26** (X, above). DESTRUCTION. (*Alternation*.)

X | A | 29. 1-16. Egypt. Pharaoh.

B | 29. 17-21. Nebuchadnezzar. Wages promised.

A | 30. 1-19. Egypt. Allies.

B | 30. 20-26. Nebuchadnezzar. Wages paid.

**29. 1-16** (A, above). EGYPT. PHARAOH. (*Extended Alternation*.)

A | a | 1-3. Incrimination. The River.

b | 4, 5. Threatening.

c | 6, 7. Purpose.

a | 8, 9. Incrimination. The River.

b | 10-12. Threatening.

c | 13-16. Purpose.

**1** In the tenth year, &c.: i.e. a year and two days after the siege of Jerusalem began (Jer. 39. 1), and six months, less three days, before its fall. See notes on p. 1105. the LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

Pharaoh. Namely, Pharaoh Hophra, called Apries by the Greeks. Cp. Jer. 44. 30. He besieged and captured Gaza (Jer. 47. 1); attacked Zidon and encountered the prince of Tyre on the sea (Herodotus, ii. 161: cp. 2 Kings 24. 7. Jer. 46. 2); and said, "no god could deprive him of his kingdom" (Herodotus, ii. 169). Zedekiah relied on him. See Jer. 37. 5-8. Egypt was thus the cause of Jerusalem's destruction. See Jer. 44. 30; and cp. Jer. 46. 25, 26.

**3** the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4. Behold. Fig. *Asterismos*. Ap. 6.

the great dragon = the great crocodile, to which Egypt was likened on Roman coins. Cp. Isa. 51. 9, where "Rahab" is used of Egypt (Isa. 30. 7).

My river = the Nile.

**3** have made it. Referring probably to the artificial system of canals and water-ways.

**4** fish. Symbols of Pharaoh's subjects.

**6** shall know. See note on 6. 7.

a staff of reed. This was by inciting Israel to resist and rebel against Assyria by promises of help which failed. See 2 Kings 18. 21. Isa. 20. 5, 6; 30. 6, 7; 31. 3. Jer. 2. 36; 37. 7.

the house of Israel. See note on Ex. 16. 31.

**9** And the land of Egypt shall be desolate and waste; and they shall know that **I am** the LORD: because he hath said, The river *is* mine, and I have made it.

**10** \*Behold, therefore **I am** against thee, and against thy rivers, and **I** will make the land of Egypt utterly waste and desolate, *from Migdol to* °Synene even unto the border of Ethiopia.

**11** No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

**12** And **I** will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and **I** will scatter the Egyptians among the nations, and will disperse them through the countries.

**13** Yet thus saith the Lord GOD; At the end of forty years °will **I** gather the Egyptians from the *peoples* whither they were scattered:

**14** And **I** will *turn the fortunes* [of] °*the Egyptian captives*, and will cause them to return *into* the land of °Pathros [Southern Egypt], into the land of their *nativity*; and they shall be there a *low* kingdom.

**15** It shall be the *lowest* of the kingdoms; neither shall it exalt itself any more above the nations: for **I** will diminish them, that they shall no more rule over the nations.

**16** And it shall be no more the confidence of °the house of Israel, which bringeth *their* °iniquity to remembrance, when they shall look after them: but they shall know that **I am** the Lord GOD.

**17** And it came to pass in °the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

**18** *Son of Adam*, °Nebuchadrezzar king of Babylon °caused his army to serve a great service against Tyrus: every °head *was* made bald, and every °shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

**19** Therefore thus saith the Lord GOD; \*Behold, °**I** will give the land of Egypt unto °Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and °it shall be the wages for his army.

**20** **I** have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for **Me**, saith the Lord GOD.

**21** In that day will **I** cause the horn of the house of Israel to bud forth, and **I** will give thee the opening of the mouth °in the midst of them; and they shall know that **I am** the LORD.

**30** The word of the LORD came again unto me, saying,

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**13** will **I** gather. Therefore they could not be the people known as gipsies. **people** = peoples.

**14** bring again, &c. = turn the fortunes, &c. See note on Deut. 30. 3.

the captivity of Egypt: or, the Egyptian captives. Note the discrimination shown in these prophecies. Some were never to be restored; others were to be resuscitated.

Pathros = Upper, or Southern Egypt.

habitation = nativity.

base = low.

**15** basest = lowest.

**16** iniquity. Heb. 'āvāh. Ap. 44. iv.

they shall know, &c. See note on 6. 10.

**17** the seven and twentieth year. See the table, p. 1105.

**18** Nebuchadrezzar . . . caused his army, &c. That this was fulfilled is shown by Prof. Sayce, *The Egypt of the Hebrews* (1896), p. 130, who quotes an inscription which describes this campaign, which took place (it says) in the thirty-seventh year of his reign. He defeated Pharaoh Amasis. For this spelling ("Nebuchadrezzar") see note on 26. 7.

head was made bald. Probably from the helmet worn in so long a war.

shoulder was peeled. From bearing arms so long.

**19** **I** will give. See note on v. 18, above.

it shall be the wages. See the Structure on p. 1147.

**20** saith the Lord GOD = [is] Adonai Jehovah's oracle.

**21** in the midst. Cp. 3. 26, 27; 24. 27.

### 30. 1-19 (A, p. 1147). EGYPT AND HER ALLIES. (Alternation.)

A | d | 1-4. The Sword.

e | 5-9. The Allies.

d | 10-12. The Sword.

e | 13-19. The Allies.

**1** the LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

worth. This is the past tense (*weorth*) of Anglo-Saxon *weorthan*, to become. It means Woe be to the day! Heb. = Alas for the day!

**3** the day of the LORD. See notes on Isa. 2. 12; 13. 6; and Rev. 1. 10.

the time of, &c.: i.e. the season in which their power shall be judged and broken. **heathen** = nations.

**4** Ethiopia. Heb. Cush, allied with Egypt. Cp. v. 9; and Jer. 46. 9. Also resorted to for help by Israel.

**2** *Son of Adam*, prophesy and say, Thus saith the Lord GOD; Howl ye, *Woe be to the day* !

**3** For the day *is* near, even °the day of the LORD *is* near, a cloudy day; it shall be °the time of the *nations*.

**4** And the sword shall come upon Egypt, and great pain shall be in °Ethiopia [Cush], when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

**5** <sup>4</sup>Ethiopia, and <sup>o</sup>Libya [Phut], and <sup>o</sup>Lydia [Lud], and all the *mixed multitude*, and <sup>o</sup>Chub, and the men of the land that is in league, shall fall with them by the sword.

**6** Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: *from Migdol to Syene* shall they fall in it by the sword, saith the Lord GOD.

**7** And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

**8** And they shall know that **I am** the LORD, when **I** have set a fire in Egypt, and *when* all her helpers shall be destroyed.

**9** In that day shall messengers go forth *from before Me* <sup>o</sup>in ships [going up the Nile] to make the careless Ethiopians afraid, and great pain shall come upon them, *in the day* of Egypt: for, <sup>\*</sup>lo, it cometh.

**10** Thus saith the Lord GOD; **I** will also make the multitude of Egypt to cease by the hand of <sup>o</sup>Nebuchadrezzar king of Babylon.

**11** He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

**12** And **I** will make the rivers dry, and sell the land into the hand of the <sup>o</sup>wicked: and **I** will make the land waste, and all that is therein, by the hand of strangers: **I** the LORD have spoken *it*.

**13** Thus saith the Lord GOD; **I** will also destroy the *manufactured gods*, and **I** will cause *their things of nought* to cease out of *Memphis*; and there shall be no more a prince of the land of Egypt: and **I** will put a fear in the land of Egypt.

**14** And **I** will make *Southern Egypt* desolate, and will set fire in <sup>o</sup>Tanis, and will execute judgments in *No Ammon*.

**15** And **I** will pour **My** fury upon *Pelusium, in the Egyptian delta*, the strength of Egypt; and **I** will cut off <sup>o</sup>the multitude of No.

**16** And **I** will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and <sup>13</sup>Noph shall have distresses daily.

**17** The young men of *Heliopolis* and of <sup>o</sup>Pi-beseth shall fall by the sword: and these *cities* shall go into captivity.

**18** At <sup>o</sup>Tehaphnehes also the day shall be darkened, when **I** shall break there *the yokes imposed by Egypt*: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

**19** Thus will **I** execute judgments in Egypt: and they shall know that **I am** the LORD.

**20** And it came to pass in <sup>o</sup>the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

**21** *Son of Adam*, **I** have broken the arm of Pharaoh king of Egypt; and, <sup>\*</sup>lo, it shall not be bound up to be healed, to put *a bandage* to bind it, to make it strong to hold the sword.

**5** Libya . . . Lydia. Heb. Phut . . . Lud. Cp. 27. 10. Gen. 10. 6. These were an African people. Cp. Jer. 46. 9. Nah. 3. 9.

mingled people = mixed multitude: i. e. the allies of Babylon. Cp. Jer. 25. 20.

Chub. Perhaps Caba, in Mauretania, or Cobē, in Ethiopia. men = sons.

**6** the tower, &c. See note on 29. 10.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

**9** from Me = from before Me.

in ships. Going up the Nile. The Sept. reads "hastening" or "running"; but note that Ethiopia sent messengers in ships to promise help to Judah, but Jehovah sent His messengers in ships to prophesy her judgment.

as in the day. Many codices (including the Hillel Codex, A. D. 600, quoted in the *Massōrah*), with three early printed editions, Sept., Syr., and Vulg., read "in the day". Other codices, with seven early printed editions and Aram., read "as (or like, or about the time of) the day".

**10.** Fig. Asterismos. Ap. 6.

**10** Nebuchadrezzar. See notes on 26. 7, and 29. 18.

**12** wicked. Heb. rā'a'. Ap. 44. viii.

**13** idols = manufactured gods.

images = things of nought.

Noph = Memphis. Now Abu Sir.

**14** Pathros. Upper, or Southern Egypt.

Zoan = Tanis: now San; an ancient Egyptian city in Lower Egypt (Num. 13. 22. Ps. 78. 12). See note on Isa. 30. 4.

No. No Ammon. Now Thebes (Nah. 3. 8). Cp. Jer. 46. 25.

**15** Sin = Pelusium, in the Egyptian delta. See 29. 10.

the multitude of No. Heb. Hamon-No. Cp. v. 14.

**17** Aven = On, or Heliopolis (Beth-shemesh, city or house of the Sun), north of Memphis.

Pi-beseth. In some codices written as one word; in others as two words: Pi being "the" in Coptic, and Pasht = the Egyptian goddess Artemis. Now Tel Basta, in the Delta, north of Memphis.

**18** Tehaphnehes. See note on Jer. 43. 7. Greek name Daphne. Now Tel Defenneh. See Ap. 87.

the yokes of Egypt. The yokes imposed by Egypt on other peoples. Gen. of Origin. See Ap. 17. 2; and cp. 34. 27.

**30. 20-26** (B, p. 1147): NEBUCHADNEZZAR.

WAGES PAID. (Alternation.)

B | f | 20-22. Arms of Pharaoh broken.

g | 23. Dispersion.

f | 24, 25. Arms of Nebuchadnezzar strengthened.

g | 26. Dispersion.

**20** the eleventh year. About four months before the fall of Jerusalem. See table on p. 1105.

**21** a roller = a bandage.

**22** Therefore thus saith the Lord GOD; <sup>\*</sup>Behold, **I am** against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and **I** will cause the sword to fall out of his hand.

**23** And **I** will scatter the Egyptians among the nations, and will disperse them through the countries.

**24** And **I** will strengthen the arms of the king of Babylon, and put **My** sword in his hand: but **I** will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*.

**25** But **I** will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and <sup>o</sup>they shall know that **I am** the LORD, when **I** shall put **My** sword into the hand of the king of Babylon, and he shall stretch *it* out upon the land of Egypt.

**26** And **I** will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that **I am** the LORD.

**31** And it came to pass in <sup>o</sup>the eleventh year, in <sup>o</sup>the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

**2** *Son of Adam*, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

**3** <sup>\*</sup>Behold, <sup>o</sup>the Assyrian *was* a cedar in Lebanon with fair branches, and with a shadowing *foliage*, and of an high stature; and his top was among the thick boughs.

**4** The <sup>o</sup>waters made him great, the <sup>o</sup>deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

**5** Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his <sup>o</sup>branches became long because of the multitude of waters, when he shot forth.

**6** All the fowls of heaven made their nests in his *arms*, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

**7** Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

**8** The cedars in <sup>o</sup>the garden of God could not hide him: the fir trees were not like his *arms*, and the chestnut trees were not like his branches; nor any tree in <sup>o</sup>the garden of God was like unto him in his beauty.

**9** **I** have made him fair by the multitude of his branches: so that all the trees of <sup>o</sup>Eden, that *were* in <sup>o</sup>the garden of God, envied him.

**10** Therefore <sup>o</sup>thus saith the Lord GOD; Because <sup>o</sup>thou [*Pharaoh*] hast lifted up thyself in height, and <sup>o</sup>he [*ashur*] hath shot up his top among the thick boughs, and his heart is lifted up in his height;

**11** **I** have therefore delivered him into the hand of the mighty one of the *nations*; he shall surely deal with him: **I** have driven him out *according to* his *lawlessness*.

**12** And *foreigners*, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the *torrents* of the land; and all the people of the earth are gone down from his shadow, and have left him.

**25** they shall know, &c. See note on 6. 10.

**31. 1-18** (Y, p. 1147). PERDITION.  
(Introversion and Extended Alternation.)

Y	C		1.	Introduction.	
	D		2.	Question. Likeness, &c.	
	E	h		3-5. Exaltation.	} Former state.
		i		6. Shelter.	
		k		7-9. Envy.	
	E	h		10-12. Excision.	} Latter state.
		i		13, 14. Shelter.	
		k		15-17. Mourning.	
	D		18-	Question. Likeness.	
	C		-18.	Conclusion.	

**1** the eleventh year. See note on 80. 20, and p. 1105. the third month. About two months before the fall of Jerusalem.

the LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

**3** Behold. Fig. *Asterismos*. Ap. 6.

the Assyrian. Ginsburg thinks this should read *ashshur* (= a box-tree) instead of *ashshur* (= an Assyrian). There is no article; and Egypt is the subject here, not Assyria. See note on 27. 6, and cp. Isa. 41. 19; 60. 13. The subject is the proud exaltation of Egypt, which is likened to a box or cypress, exalting itself into a cedar of Lebanon. shroud = foliage.

**4** waters . . . deep: i. e. the water-ways, and the Nile. Cp. v. 15.

**5** branches. Heb. text reads "branch" (sing.); but margin, with some codices and four early printed editions, read "branches" (pl.). Occurs only in Ezekiel.

**6** boughs = arms. Occurs only here and in v. 8.

**8** the garden of God. Ref. to Pent. (Gen. 2. 8).

God. Heb. Elohim. Ap. 4. I.

**9** Eden. Ref. to Pent. (Gen. 2). Cp. 28. 13. Ap. 92.

**10** thus saith, &c. See note on 44. 9.

the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4. thou. Pharaoh. he. Ashur.

**11** heathen = nations.

for. Many codices, with five early printed editions, Syr., and Vulg., read "according to", as our text does. Other codices, with four early printed editions and Aram., read "in".

wickedness = lawlessness. Heb. *rasha'*. Ap. 44. x.

**12** strangers = foreigners.

rivers = torrents. Heb. *aphikim*. See note on "channels", 2 Sam. 22. 16.

**14** all. All the trees. So in v. 16. children = sons. men. Heb. *adam*. Ap. 14. I.

**13** Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

**14** To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, <sup>o</sup>all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the *sons* of men, with them that go down to the pit.



**15** <sup>10</sup>Thus saith the Lord GOD; In the day when he went down to <sup>o</sup>the grave [Sheol] I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

**16** I made the nations to shake at the sound of his fall, when I caused him to descend to Sheol with them that descend into <sup>o</sup>the pit: and all the trees of <sup>9</sup>Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

**17** They also went down into <sup>16</sup>hell with him unto them that be slain with the sword; and his seed, that dwelt under his shadow in the midst of the nations.

**18** To whom art thou thus like in glory and in greatness among the trees of <sup>9</sup>Eden? yet shalt thou be brought down with the trees of <sup>9</sup>Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord GOD.

**32** And it came to pass in <sup>o</sup>the twelfth year, in the <sup>o</sup>twelfth month, in the first day of the month, that the word of the LORD came unto me, saying,

**2** Son of Adam, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou hast been likened to a young lion of the nations, yet art thou as a crocodile in the <sup>o</sup>branches of the Nile: and thou camest forth with thy ravines, and troubledst the waters with thy feet, and fouledst their <sup>o</sup>rivers.

**3** Thus saith the Lord GOD; I will therefore spread out My net over thee with a gathered host of mighty peoples; and they shall bring thee up in My net.

**4** Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will satisfy the beasts of the whole earth with thee.

**5** And I will lay thy flesh upon the mountains, and fill the valleys with thy high heap [of thy slain].

**6** I will also water with thy blood the land of thy overflowing, even to the mountains; and the ravines shall be full of thee.

**7** And when I shall extinguish thee, <sup>o</sup>I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

**8** All the <sup>o</sup>light-bearers of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

**9** I will also vex the hearts of many peoples, when I shall bring thy destruction among the nations, into the countries

**15** the grave. Heb. Sheol. Ap. 35.

**16** I cast him down = I caused him to descend. hell = Sheol. Same word as "the grave" in v. 15. the pit. Heb. bor. Showing the sense in which Sheol is used in vv. 15 and 16. See notes on "well", Gen. 21. 19; and "pit", Isa. 14. 19.

**17** and they that were his arm. Sept. and Syr. read "and his seed".

**18** saith the Lord GOD = [is] Adonai Jehovah's oracle.

**32. 1-16** (X, p. 1147). DESTRUCTION.  
(Introversions and Alternation.)

X	F		1, 2-	Lamentation.
	G		H   1	-2. Beast. Waters troubled.
			m   3.	Net.
			J   4-10.	Destruction.
	G		H   m   11, 12.	Sword.
			l   13.	Beasts. Waters troubled no more.
			J   14, 15.	Desolation.
	F		16.	Lamentation.

**1** the twelfth year. See the table on p. 1105. twelfth month. About one year and a half after the fall of Jerusalem.

the LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

Thou art like = Thou hast been likened to. and thou art = yet art thou. The contrast is between what was noble and less noble.

whale = crocodile.

seas = a collection of waters, like the branches of the Nile. Cp. Isa. 27. 1.

rivers. Heb. nahar. Not the same word as in v. 8.

**3** the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

company = gathered host. Cp. 16. 40.

many: or, mighty. people = peoples.

**4** fill = satisfy.

**5** height = thy high heap: i. e. of thy slain.

**6** wherein thou swimmest: or, of thy overflowing. rivers = torrents, or ravines. Heb. 'aphikim. See note on 2 Sam. 22. 16. Not the same word as in v. 2.

**7** put thee out = extinguish thee.

I will cover, &c. Cp. Isa. 13. 10; 14. 12. Joel 2. 10; 3. 15. Amos 8. 9. Rev. 6. 12-14.

**8** bright lights = light-bearers. Ref. to Pent. (Gen. 1. 14). Ap. 92. Heb. ma'or.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

**10** every man. Heb. 'ish. Ap. 14. II.

which thou hast not known.

**10** Yea, I will make many peoples amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish My sword before them; and they shall tremble at every moment, every man for his own soul, in the day of thy fall.

**11** For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

**12** By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

**13** I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

**14** Then will I make their waters *subside*, and cause their rivers to run like oil, saith the Lord GOD.

**15** When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD.

**16** This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

**17** It came to pass also in <sup>1</sup>the twelfth year, in the fifteenth *day* of *the twelfth month*, that the word of the LORD came unto me, saying,

**18** *Son of Adam*, wail for the multitude of Egypt, and *declare by the dirge that they shall descend, even* her, and the daughters of the famous nations, unto the *lower* parts of the earth, with them that go down into *a grave dug in the earth*.

**19** Whom dost thou pass in beauty? go down, and be thou laid with <sup>o</sup>the uncircumcised.

**20** They shall fall in the midst of *them that are* <sup>o</sup>slain by the sword: she is delivered to the sword: *drag her away to the grave* and all her multitudes.

**21** *The strongest* among the mighty <sup>o</sup>shall speak to him out of the midst of <sup>o</sup>*the grave* [Sheol] with them that help him: they are gone down, they lie uncircumcised, <sup>20</sup>slain by the sword.

**22** <sup>o</sup>Asshur [the great empire of Assyria] is there and all her company: his *sepulchres* are about him: all of them <sup>20</sup>slain, fallen by the sword:

**23** Whose *sepulchres* are set in the sides of <sup>18</sup>the pit, and her *gathered host* is round about her *sepulchres*: all of them <sup>20</sup>slain, fallen by the sword, which caused terror in <sup>o</sup>the land of the living.

**24** There is Elam and all her multitude round about her *sepulchre*, all of them <sup>20</sup>slain, fallen by the sword, which are gone down <sup>19</sup>uncircumcised into the *lower* parts of the earth, which caused their terror <sup>23</sup>in the land of the living; yet have they borne their shame with them that go down to <sup>18</sup>the pit.

**25** They have set her a bed in the midst of the slain with all her multitude: her *sepulchres* are round about him: all of them <sup>19</sup>uncircumcised, <sup>20</sup>slain by the sword: though their terror was caused <sup>23</sup>in the land of the living, yet have they borne their shame with them that go down to <sup>18</sup>the pit: he is put in the midst of *them that be* slain.

**26** There is Meshech, Tubal, and all her multitude: her *sepulchres* are round about him: all of them

**13** man. Heb. 'ādām. Ap. 14. I.

**14** deep = subside.

**32. 17-32** (Y, p. 1147). PERDITION.  
(*Alternation and Introversion.*)

Y	K		17-20. Fellowship in Sheol.
			L   n   21. Pharaoh.
K		o   22-27. Other Kings and nations.	
		L   o   28. Fellowship in Sheol.	
L		n   29, 30. Other Kings and nations.	
		n   31, 32. Pharaoh.	

**17** the month: i. e. the twelfth month. See v. 1.

**18** cast them down = cause them to descend: i. e. by Heb. idiom = declare (by the dirge) that they shall descend. See note on 14. 8, 9; 20. 25.

nether = lower.

the pit. Heb. bōr = a grave dug in the earth. See note on 31. 16, showing the meaning of Sheol in v. 21.

**19** the uncircumcised. This word is repeated ten times in this chapter, and always in connection with an ignominious death (vv. 19, 21, 24-30, 32). Cp. Jer. 9. 25, 26.

**20** slain by the sword. Note the Fig. *Cycloides* (Ap. 6), by which these words occur as a refrain twelve times in the following verses (twelve being the number of governmental perfection or completion. See Ap. 10).

draw her = drag her away: i. e. to the grave.

**21** The strong = The strongest, or chiefest. shall speak, &c. Note the Fig. *Prosopopœia* (Ap. 6), by which dead people are represented as speaking.

hell = the grave. Heb. Sheol. Ap. 85.

**22** Asshur: i. e. the great empire of Assyria. graves. Heb. keber = burying-places, or sepulchres. See Ap. 35. Same word as in vv. 23, 25, 26.

**23** company = gathered host.

in the land of the living. Used here as the opposite of the land of the dead. See note on 26. 20. The expression occurs six times in this chapter.

**25** multitude. The 1611 edition of the A.V. reads "multitudes" (pl.).

<sup>19</sup>uncircumcised, <sup>20</sup>slain by the sword, though they caused their terror <sup>23</sup>in the land of the living.

**27** And they shall not lie with the mighty *that are* fallen of the <sup>19</sup>uncircumcised, which are gone down to *the grave* <sup>o</sup>with their weapons of war: and they have laid their swords under their heads, but their <sup>o</sup>iniquities shall be upon their bones, though *they were* the terror of the mighty <sup>23</sup>in the land of the living.

**28** Yea, thou shalt be *overthrown* in the midst of the <sup>19</sup>uncircumcised, and shalt lie with *them that are* <sup>20</sup>slain with the sword.

**29** There is Edom, her kings, and all her princes, which with their might are laid by *them that were* <sup>20</sup>slain by the sword: they shall lie with the <sup>19</sup>uncircumcised, and with them that go down to *the grave*.

**30** There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie <sup>19</sup>uncircumcised with *them that be* <sup>20</sup>slain by the sword, and bear their shame with them that go down to *the grave*.

**31** Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army <sup>20</sup>slain by the sword, saith the Lord GOD.

**32** For **I** have *given* <sup>o</sup>*His* terror <sup>23</sup>in the land of the living: and he shall be laid in the midst of the <sup>19</sup>uncircumcised with *them that are* <sup>20</sup>slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

**33** Again the word of the LORD came unto me, saying,

**2** *Son of Adam*, speak to the *sons* of thy People, and say unto them, When **I** bring the sword upon a land, if the people of the land take *one man out from within the borders of their land*, and set him for their watchman:

**3** If when he seeth *judgment* come upon the land, he blow the trumpet, and warn the people;

**4** Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon *himself*.

**5** He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his <sup>o</sup>soul.

**6** But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his <sup>o</sup>iniquity; but his blood will **I** require at the watchman's hand.

**7** So thou, O *son of Adam*, **I** have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at **My** mouth, and warn them from **Me**.

**8** When **I** say unto the *lawless*, O *lawless man*, thou shalt surely die; if thou dost not speak to warn the *lawless* from his way, that *lawless man* shall die in his <sup>o</sup>iniquity; but his blood will **I** require at thine hand.

**9** Nevertheless, if thou warn the *lawless* of his way to turn from it; if he do not turn from his way, he shall die *for* his <sup>o</sup>iniquity; but thou hast delivered thy <sup>o</sup>soul.

**10** Therefore, O thou <sup>2</sup>son of man, speak unto the house of Israel; Thus ye speak, saying, If our <sup>o</sup>transgressions and our <sup>o</sup>sins *be* upon us, and we <sup>o</sup>pine away in them, how should we then live?

**11** Say unto them, <sup>o</sup>As **I** live, saith the Lord GOD, **I** have no pleasure in the death of the *lawless*; but that the *lawless* turn from his way and live: <sup>o</sup>turn ye, turn ye from your <sup>o</sup>evil ways; for <sup>o</sup>why will ye die, O house of Israel?

**32** caused. Heb. *nathan*=given: as distinct from their terror. See note on 20. 25.

**My**. Heb. text has "His"; marg. "My".

**33. 1-22** (*H*, p. 1104). PEOPLE SIGN. (WATCHMAN.) (*Division*.)

<i>H</i>		M <sup>1</sup>   1-9. Signification.
		M <sup>2</sup>   10-20. Application.
		M <sup>3</sup>   21, 22. Fulfilment.

**33. 1-9** (M<sup>1</sup>, above). SIGNIFICATION. (*Alternation and Introversion*.)

M <sup>1</sup>		N   1, 2. Sign. The watchman.
		O   p   3-5. Warning. Positive.
		q   6. Warning. Negative.
		N   7. Sign. Signification. (Ezekiel.)
O		q   8. Warning. Negative.
		p   9. Warning. Positive.

**1** the LORD. Heb. *Jehovah*. Ap. 4. II.

**2** Son of man. See note on 2. 1.

children = sons. a = one.

man. Heb. *'ish*. Ap. 14. II.

coasts = borders: i. e. one man out from within the borders of their land.

**3** the sword = judgment. Put by Fig. *Metonymy* (of the Effect), Ap. 6, for that which executes the judgment.

**4** his own head = himself: "head" being put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole person.

**5** soul. Heb. *nephesh*. Ap. 13.

**6** person = soul. Heb. *nephesh*. Ap. 13.

iniquity. Heb. *'avah*. Ap. 44. iv. Not the same as in *vs.* 13, 15, 18.

**8** wicked = lawless. Heb. *rasha'*. Ap. 44. x.

iniquity. Heb. *'avah*. Ap. 44. iv.

**9** in: or, for.

**33. 10-20** (M<sup>2</sup>, p. 1152). APPLICATION. (*Repeated Alternation*.)

M <sup>2</sup>		r <sup>1</sup>   10, 11. The way of Jehovah.
		s <sup>1</sup>   12-16. The righteous and the wicked.
		r-   17. The way of Jehovah.
		s <sup>2</sup>   18, 19. The righteous and the wicked.
r <sup>3</sup>   20. The way of Jehovah.		

**10** transgressions. Heb. *pasha'*. Ap. 44. ix.

sins. Heb. *chata'*. Ap. 44. i.

pine away, &c. Ref. to Pent. See notes on 4. 17 and 24. 23.

**11** As *I* live, &c. Fig. *Deisis*. Ap. 6.

saith the Lord GOD = [is] Adonai Jehovah's oracle. See note on 2. 4.

turn ye. Note the Fig. *Epizeuxis*. Ap. 6.

evil. Heb. *ra'a'*. Ap. 44. viii.

why will ye die . . . ? Fig. *Erotesis*. Ap. 6.

**12** thereby: or, therein.

in the day = when. See Ap. 18.

for his righteousness = thereby, or therein, in the day, &c. sinneth. Heb. *chata'*. Ap. 44. i.

**12** Therefore, thou *son of Adam*, say unto the *sons* of thy People, The righteousness of the righteous shall not deliver him in the day of his <sup>10</sup>transgression: as for the *lawlessness* of the *lawless*, he shall not fall *therein when* that he turneth from his *lawlessness*; neither shall the righteous be able to live *therein, when* that he <sup>o</sup>sinneth.

**13** When I shall say to the righteous, *that* he shall surely live; if he *confide* to his own righteousness, and commit <sup>8</sup>iniquity, all his *righteous deeds* shall not be remembered; but *in* his <sup>9</sup>iniquity that he hath committed, he shall die *therein*.

**14** Again, when I say unto the *lawless*, Thou shalt surely die; if he turn from his <sup>10</sup>sin, and do *judgment and righteousness*;

**15** If the *lawless* <sup>11</sup>restore the pledge, <sup>12</sup>give again that he had robbed, walk in the statutes of life, without committing <sup>13</sup>iniquity; <sup>14</sup>he shall surely live, <sup>15</sup>he shall not die.

**16** None of his <sup>16</sup>sin that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

**17** Yet the *sons* of thy People say, The way of the Lord is not <sup>17</sup>equal: but as for them, their way is not <sup>18</sup>equal.

**18** When the righteous turneth from his righteousness, and committeth <sup>19</sup>iniquity, he shall even die *in those deeds*.

**19** But if the *lawless* turn from his *lawlessness*, and do *judgment and righteousness*, he shall live *in those deeds*.

**20** Yet ye say, The way of the Lord is not <sup>20</sup>equal. O ye house of Israel, I will judge you every one after his ways.

**21** And it came to pass in <sup>21</sup>the twelfth year of our captivity, in the <sup>22</sup>tenth month, in the <sup>23</sup>fifth day of the month, *that* one that had escaped out of Jerusalem <sup>24</sup>came unto me, saying, The city is smitten.

**22** Now the hand of the LORD was upon me in <sup>25</sup>the evening, afore <sup>26</sup>he that was escaped came; and had opened my mouth, until he came to me in the morning; and <sup>27</sup>my mouth was opened [in prophecy], and I was no more *silent from prophesying*.

**23** Then the word of the LORD came unto me, saying,

**24** <sup>28</sup>Son of man, they that inhabit those *ruins* of *the soil of Israel* speak, saying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance.

**25** Wherefore say unto them, Thus saith the Lord GOD; <sup>29</sup>*Ye eat over the blood* [as the heathen in necromancy], and lift up your eyes toward your *manufactured gods*, and shed blood: and <sup>30</sup>shall ye possess the land?

**26** *Ye men take your stand upon* your sword, *ye women work* abomination, and ye defile every one his neighbour's wife: and <sup>31</sup>shall ye possess the land?

**27** Say thou thus unto them, Thus saith the Lord GOD; <sup>32</sup>As I live, surely they that *are* in the *ruins* shall fall by the sword, and him that *is* in the open field will I give to the beasts to be devoured, and they that *be* in the forts and in the caves shall die of the pestilence.

**28** For I will lay <sup>33</sup>the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

**13** trust=confide. Heb. *batah*. Ap. 69. I. righteousnesses = righteous deeds. In Hebrew text it is sing. ("righteousness"); but the margin, with four early printed editions, reads "righteousnesses" (pl.).

for: or, in. Cp. v. 9. iniquity. Heb. *'aval*. Ap. 44. vi. Not the same word as in v. 8, but same as in v. 15, 18.

for it=thereby, or therein, as in v. 12. **14** that which is . . . right=judgment and righteousness.

**15** restore the pledge, &c. Ref. to Pent. (Ex. 22. 26. Lev. 6. 2, 4, 5. Deut. 24. 6, 10-13, 17).

give again. Note the Fig. *Asyndeton* (Ap. 6), hurrying on to the climax at end of verse.

he shall surely live. Ref. to Pent. (Lev. 18. 5). he shall not die. Note the Fig. *Pleonasm* (Ap. 6), for emphasis.

**16** sins. Heb. text reads "sin"; but marg., some codices, and four early printed editions, read "sins" (pl.).

**17** the LORD\*. One of the emendations of the *Sopherim*, by which they say they changed *Jehovah* of the primitive text to *Adonai*. See Ap. 32.

equal. See note on "pondereth", Prov. 21. 2.

**18** thereby: or, in them: i.e. in those deeds.

**20** the Lord. Heb. *Adonai*. Ap. 4. VIII (2).

**21** the twelfth year . . . tenth month . . . fifth day. This is the date of the taking of Jerusalem by Nebuchadnezzar. See 40. 1. The event in the twenty-fifth year is said to be the fourteenth year from the twelfth (i.e. from the tenth month of the twelfth year to the first month of the twenty-fifth). The prophecies of the preceding chapters were given to Ezekiel in the Land before this twelfth year. See the table on p. 1105, and Ap. 50, p. 60). This was the eleventh year of Zedekiah, in the fourth month and ninth day (Jer. 39. 1, 2. 2 Kings 25. 1-4).

came unto me. While still in the Land, probably in hiding.

**22** the evening. Doubtless, of the same day of his escape. he that was escaped. As foretold in 24. 26. my mouth was opened. Cp. 24. 27; 29. 21: i.e. in prophecy.

no more dumb: i.e. silent from prophesying. Note the Fig. *Pleonasm* (Ap. 6), to emphasise the fact.

**33. 23-33** (J, p. 1104). INHABITANTS OF THE WASTES. (*Extended Alternation*.)

J | P | 23, 24. The saying of the People.

Q | 25-28. Threatening.

R | 29. Purpose. "Then shall they know."

P | 30-32. The saying of the People.

Q | 33-. Threatening.

R | -33. Purpose. "Then shall they know."

**24** wastes = ruins.

the land of Israel = the soil of Israel. Heb. *'admath*. Not the same word as in v. 28, which is *'eret*. See note on 11. 17.

*Ye eat with the blood* = eat over (*'al*) the blood: i.e. over or near (as the heathen in their necromancy). Ref. to Pent. (not to Deut. 12. 16 (where it is *'o* = not), but to Lev. 19. 26 (where it is *'al* = over), as here, and where it is connected with the idolatrous practices of the heathen.

idols = manufactured gods.

shall ye . . . ? Note the Fig. *Erotēsis* (Ap. 6).

**26** Ye: i.e. Ye [men]. The verb is masculine.

*Ye stand upon your sword* = Ye take your stand (first occurrence Gen. 18. 8, 22), [leaning] upon, &c. The posture assumed by necromancers waiting for the rites. *ye work*, &c.: i.e. ye [women] work, &c. The verb is feminine.

**28** the land. Heb. *'eret*. Not the same word as in v. 24.

**29** Then shall they know that **I am** the LORD, when **I** have laid<sup>28</sup> the land most desolate because of all their abominations which they have committed.

**30** Also, thou *son of Adam*, the *sons* of thy People still are talking *about* thee by the walls and in the *entrances* of the houses, and speak one to another, every one *with* his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

**31** And they come unto thee *according as an assembly cometh together*, and they sit before thee *as My People*, and they hear thy words, but they will not do them: for with their mouth they shall shew much love [*counterfeit lovers*], *but* their heart goeth after their covetousness.

**32** And, <sup>lo</sup>, thou *art* unto them as <sup>a</sup> very lovely song [*a song for the pipes*] of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

**33** And when this cometh to pass, (<sup>lo</sup>, it will come,) then shall they know that a prophet hath been among them.

**34** And the word of the LORD came unto me, saying,  
**2** *Son of Adam*, prophesy against the <sup>shepherds</sup> [*rulers*] of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the <sup>shepherds</sup>; Woe *be* to the <sup>shepherds</sup> of Israel that do feed themselves! should not the <sup>shepherds</sup> feed the flocks?  
**3** Ye eat the fat, and ye clothe you with the wool, ye *kill for sacrifice, and eating the fat ewe*: but ye feed not the flock.  
**4** The diseased have ye not strengthened, <sup>neither</sup> have ye healed that which was sick, <sup>neither</sup> have ye bound up *that which was broken*, <sup>neither</sup> have ye brought again that which was driven away, <sup>neither</sup> have ye sought that which was lost; but with force and with <sup>rigour</sup> have ye ruled them.  
**5** And they were scattered, *without a <sup>shepherd</sup>*: and they became meat to all the beasts of the field, when they were scattered.

**6** My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek *after them*.

**7** Therefore, ye <sup>shepherds</sup>, hear the word of the LORD;

**8** <sup>As I live</sup>, saith the Lord GOD, surely because My flock became a prey, and My flock became meat to every beast of the field, *without a <sup>shepherd</sup>*, neither did My <sup>shepherds</sup> search for My flock, but the <sup>shepherds</sup> fed themselves, and fed not My flock;

**9** *Therefore I repeat O ye <sup>shepherds</sup>*, hear the word of the LORD;

**10** Thus saith the Lord GOD; <sup>Behold</sup>, **I am** against the <sup>shepherds</sup>; and **I** will require My flock at their hand, and

**29** shall they know, &c. See note on 6. 10.  
**30** against = about. doors = entrances.  
to = with.

**31** as the People cometh: or, according as an assembly cometh together.

shew much love: or, counterfeit lovers. Heb. 'ägäbim. See note on next verse.

**32** lo. Fig. Asterismos. Ap. 6.

a very lovely song. Heb. 'ägäbim = a song for the pipes. Note the Fig. Paronomasia (Ap. 6), with "lovers", in v. 31.

**34. 1-31** (B, p. 1104). SHEPHERDS AND FLOCK.  
(Alternation.)

B | S | 1-16. False Shepherds.  
| T | 17-22. The Flock. False.  
| S | 23-30. True Shepherds.  
| T | 31. The Flock. True.

**34. 1-16** (S, above). FALSE SHEPHERDS.  
(Alternation and Introversion.)

S | U | 1-3. The False Shepherds.  
| V | t | 4. Their neglect.  
| | u | 5, 6. Consequent scattering of Flock.  
| U | 7-10. The False Shepherds.  
| V | u | 11-16-. Subsequent gathering of Flock.  
| | t | -16. Their punishment.

**1** the LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

shepherds = rulers.

the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

**3** kill = kill for sacrifice, and eating. Heb. zabach. Ap. 48. I. iv.

them that are fed = the fat ewe.

**4** neither. Note the Fig. Paradiastole (Ap. 6), emphasizing the five counts.

crudelty = rigour. Ref. to Pent. (Ex. 1. 13, 14. Lev. 25. 46, 53, its only other occurrences).

**5** because there is no shepherd: or, without a shepherd.

**8** As I live. Fig. Deisis. Ap. 6.

saith the Lord God = [is] Adonai Jehovah's oracle.

**9** Therefore = Therefore [I repeat] O ye, &c.

**10** Behold. Fig. Asterismos. Ap. 6.

**11** I, even I. Note the Fig. Epizeuxis (Ap. 6), for emphasis.

**12** in the day. See Ap. 18.

cause them to cease from feeding the flock; neither shall the <sup>shepherds</sup> feed themselves any more; for **I** will deliver My flock from their mouth, that they may not be meat for them.

**11** For thus saith the Lord GOD; <sup>Behold</sup>, <sup>I, even I</sup>, will both search My sheep, and seek them out.

**12** As a shepherd seeketh out his flock <sup>in the day</sup> that he is among his sheep *that are scattered*; so will **I** seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

**13** And **I** will bring them out from the *nations*, and gather them from the countries, and will bring them to their own *soil*, and feed them upon the mountains of Israel by the *ravines*, and in all the inhabited places of the country.

**14** **I** will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

**15** **I** will feed **My** flock, and **I** will cause them to lie down, saith the Lord **GOD**.

**16** **I** will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but **I** will *watch* the fat and the strong; **I** will feed them with judgment.

**17** And *as for* you, O **My** flock, thus saith the Lord **GOD**;

\*Behold, **I** judge between *the sheep and the goats*, between the rams and the he goats.

**18** *It is* a small thing unto *ye goats* to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

**19** And *as for* **My** flock, they eat that which ye have trodden with *the goats* feet; and they drink that which ye have fouled with *the goats* feet.

**20** Therefore thus saith the Lord **GOD** unto them; Behold, \***I**, *even I*, will judge between the fat cattle and between the lean cattle.

**21** Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

**22** Therefore will **I** *bring salvation to* **My** flock, and they shall no more be a prey; and **I** will judge between *the sheep and the goats*.

**23** And **I** will set up *one ruler* over them, and he shall feed them, *even* °**My** servant °**David**; he shall feed them, and he shall be their shepherd.

**24** And **I** the **LORD** will be their God, and <sup>23</sup>**My** servant **David** a *leader* among them; **I** the **LORD** have spoken *it*.

**25** And **I** will make with them °a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in *a place of pasture*, and sleep in the woods.

**26** And **I** will make them and the places round about **My** hill a blessing; and **I** will cause the shower to come down in his season; there shall be showers of blessing.

**27** And the tree of the field shall yield her fruit, and the earth shall yield her increase, and °they shall be *confident on* their *soil*, and °shall know that **I** *am* the **LORD**, *by My breaking* the bands of their yoke, and delivered them out of the hand of *the false rulers*.

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**13** people = nations.  
land = soil.

rivers = ravines. Heb. 'āphikim. See note on "channels", 2 Sam. 22. 16.

**16** destroy: or, "watch", reading 𐤒 (=R) for 𐤓 (=D).

**34. 17-22** (T, p. 1154). THE FLOCK  
(Repeated Alternation.)

T | v<sup>1</sup> | 17. "I judge".  
w<sup>1</sup> | 18, 19. Destructiveness.  
v<sup>2</sup> | 20. "I will judge".  
w<sup>2</sup> | 21, 22-. Voracity.  
v<sup>3</sup> | -22. "I will judge".

**17** cattle and cattle: i.e. between the sheep and the goats: rams being the sheep, while the he-goats are set in contrast

**18** Seemeth it: or, supply "Is it".

you: i.e. ye goats. The verse goes on to describe the evil work of the goats in fouling the pastures of the sheep. There is a solemn application of this to the churches and congregations in the present day.

your: i.e. the goats.

**22** save = bring salvation or deliverance to.

**34. 23-30** (S, p. 1154). TRUE SHEPHERD.  
(Alternations and Introversion.)

S | W | x | 23, 24. The true Shepherd.  
y | 25. Security.  
X | a | 26, 27-. Prosperity. (Positive.)  
b | -27. Purpose.  
W | y | 28. Security.  
x | 29-. The plant of renown.  
X | a | -29. Prosperity. (Negative.)  
b | 30. Purpose.

**23** one shepherd = one ruler. Cp. Isa. 40. 11. John 10. 11.

**My** servant **David**. Occurs only here, v. 24; 37. 24. 1 Kings 11. 32, 34, and 14. 8. Cp. Jer. 80. 9. Hos. 3. 5.

**David**. Either **David** the king, or **Messiah**, of Whom he was the type.

**24** God. Heb. Elohim. Ap. 4. I.

prince = a leader. Cp. Isa. 9. 6, 7; 55. 4.

**25** a covenant of peace. Cp. 37. 26.

wilderness = a place of pasture. Cp. Ps. 65. 12. Not a barren place or desert, unless so stated or implied.

**27** they . . . shall know. See note on 6. 10.

safe = confident. in = on.

when **I** have broken: or, by **My** breaking.

those, &c.: i.e. the false rulers.

**28** heathen = nations.

beast. The 1611 edition of the A.V. reads "beasts".

land: or, earth.

**29** plant. Referring to **Messiah**, as in vv. 23, 24.

of renown: for fame.

consumed = pinched [with hunger].

**28** And they shall no more be a prey to the *nations*, neither shall the beast of the *earth* devour them; but they shall dwell safely, and none shall make *them* afraid.

**29** And **I** will raise up for them a °plant [**Messiah**] *for fame*, and they shall be no more *pinched with hunger* in the land, neither bear the shame of the *nations* any more.

**30** Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are My People, saith the Lord GOD.

**31** And ye My flock, the flock of My pasture, ye are men, and I am your God, saith the Lord GOD.

**35** Moreover the word of the LORD came unto me, saying, **2** Son of Adam, set thy face against mount Seir [Edom], and prophesy against it,

**3** And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I am against thee, and I will stretch out Mine hand against thee, and I will make thee most desolate.

**4** I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.

**5** Because thou hast had a hatred of old, and hast shed the blood of the sons of Israel by the hands of the sword in the time of their calamity, in the time of the final punishment for their iniquity:

**6** Therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, even blood shall pursue thee.

**7** Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

**8** And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

**9** I will make thee perpetual desolations, and thy cities shall not be inhabited: and ye shall know that I am the LORD.

**10** Because thou hast said, These two nations [Israel and Judah] and these two countries shall be mine, and we will possess it; though the LORD was there:

**11** Therefore, as I live, saith the Lord GOD, I will even deal according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make Myself known among them, when I have judged thee.

**12** And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

**13** Thus with your mouth ye have boasted against Me, and have multiplied your words against Me: I have heard them.

**14** Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.

**15** As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Edom, even all of it: and they shall know that I am the LORD.

**30** shall they know. See note on 6. 10. Some codices, with three early printed editions, read "shall the nations know".

**31** flock. The 1611 edition of the A.V. omitted these two words "flock, the". are = ye [are] men. Heb. 'ādām, Ap. 14. I: i.e. human beings, not "sheep", as spoken of in this chapter. your God. Some codices, with Sept., Syr., and Vulg., read "Jehovah your Elohim".

**35. 1—48. 35** (A, p. 1104). THE RESTORATION. (Alternation.)

A | Y | 35. 1—15. Judgments on enemies.  
Z | 36. 1—37. 38. Restoration of Israel.  
Y | 38. 1—39. 29. Judgments on nations.  
Z | 40. 1—48. 35. Restoration of Israel.

**35. 1—15** (Y, above). JUDGMENTS ON ENEMIES. (SEIR.) (Repeated Alternation.)

Y | c<sup>1</sup> | 1—4. Threatening. Desolation.  
d<sup>1</sup> | 5. Reason. Hatred.  
c<sup>2</sup> | 6—9. Threatening. Desolation.  
d<sup>2</sup> | 10. Reason. Covetousness.  
c<sup>3</sup> | 11—15. Threatening. Desolation.

**1** the LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

mount Seir: i.e. Edom. Cp. 6. 2; 25. 12—14. Ch. 35 is introductory. Cp. 36. 5, preparing the way for the reoccupation by Israel.

**3** the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4. Behold. Fig. Asterismos. Ap. 6.

**4** thou shalt know. See note on 6. 7.

**5** a perpetual hatred = a hatred of old children = sons.

by the force = by the hands of: "hands" being put by Fig. Metonymy (of the Effect), Ap. 6, for the slaughter wrought by them.

that their iniquity had an end: or, in the time of the final punishment for their iniquity.

iniquity. Heb. 'avāh. Ap. 44. iv.

**6** as I live. Fig. Deisis. Ap. 6.

saith the Lord GOD = [is] Adonai Jehovah's oracle. sith = since. **8** I will fill. Cp. Isa. 34. 1—15.

**9** return = be rebuilt, or inhabited.

ye shall know, &c. See note on 6. 7.

**10** thou hast said. Cp. Ps. 83. 4, 12.

two: i.e. Israel and Judah.

it. Can this refer to the blessing which Esau sought? whereas: or, though.

was there. Cp. 36. 2, 5, and 48. 35.

**11** do = deal.

**15** the house of Israel. See note on Ex. 16. 31.

Idumea = Edom.

they shall know. See note on 6. 10.

**36. 1—37. 38** (Z, above). RESTORATION OF ISRAEL. (Division.)

Z | A<sup>1</sup> | 36. 1—38. Literal.  
A<sup>2</sup> | 37. 1—28. Symbolical.

**36. 1—38** (A<sup>1</sup>, above). RESTORATION. LITERAL. (Introversion.)

A<sup>1</sup> | B | 1—15. The Land.  
C | 16—29. The People. Israel.  
B | —29—38. The Land.

**36. 1—15** (B, above). THE LAND. (Alternation.)

B | e | 1—3. What the enemy said.  
f | 4—12. What Jehovah purposed.  
e | 13. What the enemy said.  
f | 14, 15. What Jehovah purposed.

**36** Also, thou *son of Adam*, prophesy unto the <sup>o</sup>mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

**2** Thus saith the Lord GOD; Because <sup>o</sup>the enemy hath said against you, Aha, even *the everlasting hills, promised to Israel* are ours in possession:

**3** Therefore prophesy and say, Thus saith the Lord GOD; *\*Because, even because* they have made *you* desolate, and <sup>o</sup>swallowed you up [*like a beast of prey*] on every side, that ye might be a possession unto the residue of the heathen, and ye *have been* taken up in the lips of talkers, and *are* an *evil report* of the people:

**4** Therefore, ye <sup>1</sup>mountains of Israel, *\*hear* the word of the Lord GOD; Thus saith the Lord GOD <sup>o</sup>to the <sup>1</sup>mountains, and to the hills, to the *ravines*, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;

**5** Therefore thus saith the Lord GOD; Surely in the <sup>o</sup>fire of My jealousy have I spoken against the residue of the *nations*, and against all *Edom*, which have appointed My land into their possession with the joy of all *their* heart, with despiteful *souls*, to cast it out for a prey.

**6** Prophecy therefore concerning *the soil of Israel*, and say unto the <sup>1</sup>mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; *\*Behold, I* have spoken in My jealousy and in My fury, because ye have borne the shame of the heathen:

**7** Therefore thus saith the Lord GOD; I have *sworn*, Surely the *nations* <sup>o</sup>that *are* about you, they shall bear their shame.

**8** But ye, O <sup>1</sup>mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My People of Israel; for they are at hand to come.

**9** For, *\*behold, I am* for you, and I will turn unto you, and ye shall be tilled and sown:

**10** And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

**11** And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your *former* estates, and will do better *unto you* than at your beginnings: and <sup>o</sup>ye shall know that I *am* the LORD.

**12** Yea, I will cause men to walk upon you, *even* My People Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth <sup>o</sup>bereave them *of men*.

**13** Thus saith the Lord GOD; Because they say unto you, <sup>o</sup>Thou *land* devourest up men, and hast <sup>12</sup>bereaved thy nations;

What now follows refers to the yet future Restoration of the People and Land of Israel and Judah, as shown in the Structure above.

**1 son of man.** See note on 2. 1.  
**mountains of Israel.** See 6. 1-7; 36. 1.  
**the LORD.** Heb. Jehovah. Ap. 4. II.

**2 the Lord GOD.** Heb. Adonai Jehovah. See note on 2. 4.  
**the enemy.** Note the Structure above.  
**hath said.** The 1611 edition of the A. V. reads "had said".

**the ancient high places** = the everlasting hills, promised to Israel (Gen. 49. 26. Deut. 13. 13; 33. 15).

**3 Because** = Because, even because. Fig. *Epizeuxis*. Ap. 6.

**swallowed you up.** Like a beast of prey. Cp. Job 5. 5. Pss. 56. 1, 2; 57. 3. Eccles. 10. 12.

**are** = have been. **infamy** = evil report.

**4 hear.** Fig. *Apostrophe*. Ap. 6.  
**to the mountains, &c.** Note the Fig. *Merismos* (Ap. 6).  
**rivers** = torrents, or ravines. Heb. *'āphūkīm*. See note on "channels", 2 Sam. 22. 16.

**5 fire of My jealousy.** Ref. to Pent. (Deut. 4. 24).  
**heathen** = nations. **Idumea** = Edom.

**minds** = souls. Heb. *nepesh*. Ap. 13.  
**6 the land of Israel** = the soil of Israel. See note on 11. 17. **Behold.** Fig. *Asterismos*. Ap. 6.

**7 lifted up Mine hand** = sworn. Heb. idiom. Ref. to Pent. (Ex. 6. 8. Num. 14. 30. Deut. 32. 40). Cp. Dan. 12. 7. Elsewhere only in Pentateuch. See Gen. 14. 22, and Ezek. 20. 5. **heathen** = nations.

**that are** = which are yours; referring to "ours" in v. 2.  
**10 men.** Heb. *'ādām*. Ap. 14. I.

**11 old** = former.  
**ye shall know, &c.** See note on 6. 7.

**12 bereave, &c.** = make childless.

**13 Thou land devourest, &c.** Ref. to Pent. (Num. 13. 32). Ap. 92.

**14 bereave.** Heb. text reads "cause to fall"; but marg. reads "make childless". Some codices, with three early printed editions, Aram., Sept., Syr., and Vulg., read "make childless" (text and marg.).  
**saith the Lord GOD** = [is] Adonai Jehovah's oracle.

**15 the people** = peoples.  
**thy.** The 1611 edition of the A. V. reads "the".

**36. 16-29-**. (C, p. 1156). THE PEOPLE. ISRAEL  
(*Introversion and Alternation.*)

C	D		16, 17.	Israel's uncleanness.
	E		18, 19.	"I scattered".
	F		20.	"They profaned".
	G		g   21-	Jehovah's Name's sake.
			h   -21.	Which Israel had profaned.
	G		g   22-	Jehovah's Name's sake.
			h   -22.	Which Israel had profaned.
	F		23.	"I will sanctify".
	E		24.	"I will bring".
	D		25-29.	Israel's cleansing.

**14** Therefore thou shalt devour men no more, neither <sup>12</sup>bereave thy nations any more, saith the Lord GOD.

**15** Neither will I cause *men* to hear in thee the shame of the *nations* any more, neither shalt thou bear the reproach of *peoples* any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.



**16** Moreover the word of the LORD came unto me, saying,  
**17** *Son of Adam*, when the house of Israel dwelt in their own *soil*, °they defiled *it* by their own way and by their doings: their way was before Me °as the uncleanness of a removed woman.  
**18** Wherefore °I poured My fury upon them for the blood that they had shed upon the land, and for their *dirty idols* wherewith they had polluted it:  
**19** And °I scattered them among the *nations*, and they were dispersed through the countries: °according to their way and according to their doings I judged them.  
**20** And when *he* entered unto the *nations*, whither they went, they °profaned My °holy °name, when *men said unto them*, These *are* the People of the LORD, and are *come* forth out of His land.  
**21** But °I had pity for Mine <sup>20</sup>holy name, which the house of Israel had <sup>20</sup>profaned among the *nations*, whither they went.  
**22** Therefore say unto the house of Israel, Thus saith the Lord GOD; I do °not *this* for your sakes, O house of Israel, but for Mine <sup>20</sup>holy <sup>20</sup>name's sake, which ye have <sup>20</sup>profaned among the *nations*, whither ye went.  
**23** And °I will sanctify My great <sup>20</sup>name, which was <sup>20</sup>profaned among the *nations*, which ye have profaned in the midst of them; and the *nations* °shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified *in them* before *your* eyes.  
**24** For I will take you from among the *nations*, and gather you out of all countries, and °will bring you *on to your own soil*.  
**25** °Then will I *throw* clean °water upon °you, and ye shall be clean: from all your filthiness, and from all your *dirty idols*, will I cleanse you.  
**26** A °new heart also will I give <sup>25</sup>you, and a new °spirit will I put within <sup>25</sup>you: and I will take away the stony heart out of your <sup>25</sup>flesh, and I will give you an heart of flesh.  
**27** And I will put My <sup>26</sup>spirit within you, and cause <sup>25</sup>you to walk in My statutes, and <sup>25</sup>ye shall keep My °judgments, and do *them*.  
**28** And <sup>25</sup>ye shall dwell in the °land that I gave to <sup>25</sup>your fathers; and °ye shall °become to Me a People, and I will °become to you a God.  
**29** I will also save <sup>25</sup>you from all your uncleannesses: and I will call for °the corn, and will increase *it*, and lay no famine upon <sup>25</sup>you.  
**30** And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more °reproach of famine among the *nations*.  
**31** <sup>25</sup>Then °shall ye remember your own °evil ways, and your doings that *were* not good, and shall lothe yourselves in your own sight for your °iniquities and for your *idolatries*.

**17** land = soil.  
 they defiled it, &c. Ref. to Pent. (Lev. 15. 19; 18. 25, 27, 30. Num. 35. 33, 34). Ap. 92.  
 as the uncleanness, &c. Ref. to Pent. (Lev. 15. 19; 18. 19, &c.).  
**18** I poured, &c. See 7. 8; 14. 19; 21. 31. Cp. 2 Chron. 34. 21, 25. Jer. 7. 20; 44. 6, &c.  
 idols = dirty idols.  
**19** I scattered, &c. See 5. 12; 22. 15. Ref. to Pent. (Lev. 26. 33. Deut. 28. 64). Ap. 92.  
 according to their way. See 7. 3, 8; 18. 30; 22. 31; 39. 24.

**20** they. Heb. text reads "he", or "it". A special various reading called *Sevir* (Ap. 34), and some codices, with Aram., Sept., Syr., and Vulg., read "they".  
 profaned, &c. Ref. to Pent. (Lev. 19. 12, &c.). Ap. 92.  
 holy. See note on Ex. 3. 5.  
 name. See note on Ps. 20. 1.  
 they said to them: i.e. men said of Israel.  
 gone = come.

**21** I had pity, &c. See 20. 9, 14, 22.  
**22** not . . . for your sakes, &c. Ref. to Pent. (Deut. 7. 7, 8; 9. 5-7). Ap. 92. Cp. Pss. 106. 8; 115. 1, 2.  
**23** I will sanctify, &c. The opposite of the profanation of v. 20.

shall know. See note on 6. 10.  
 in you. So in the Babylonian Codex; but some codices, with Codex Hillel and three early printed editions (one in marg.), read "in them".  
 their. The Babylonian Codex, Codex Hillel, and other codices, with nine early printed editions (one Rabbinic, in marg.), read "your".

**24** will bring you, &c. Cp. 11. 17; 34. 13; 37. 21, 25; 39. 27, 28, &c. Ref. to Pent. (Deut. 30. 3-5). Ap. 92.  
 into your own land = on to your own soil. Heb. 'adāmāh. Not the same word as in v. 28.

**25** Then. Note the time for the fulfilment of this prophecy. Not now, among the Gentiles; not now, in the Church of God; but, when Israel shall be brought back "into their own land" (vv. 16-24). Note the "you . . . ye . . . your", &c., of vv. 25-29. Observe the importance of this word "Then" in other passages. See notes on Ex. 17. 8. Mal. 3. 4, 16. Matt. 25. 1. 1 Thess. 4. 17, &c.

sprinkle = throw. See Lev. 1. 5.  
 water. See Isa. 44. 3.

you . . . ye . . . your. The same People referred to in vv. 25-29 as in vv. 16, 17. See the Structure, p. 1157.

**26** new heart. Not the old heart improved, but a new heart created and "given". The old one "taken away". spirit. Heb. rūach. Ap. 9.

**27** statutes . . . judgments. Ref. to Pent. See note on Deut. 4. 1. Ap. 92.

**28** land. Heb. 'ereṣ. Not the same word as in v. 24.  
 ye: i.e. the People who are the subject of these verses. See note on "Then", v. 25.

be My People = become to Me a people. } Ref. to  
 be your God = become to you a God. } Pent. (Lev.  
 God. Heb. Elohim. Ap. 4. I. } 26. 12).

### 36. -29-38 (B, p. 1156). THE LAND. (Alternation.)

B | H | -29, 30. Its Restoration.  
 J | 31. The Purpose. (Negative.)  
 H | 32-35. Its Restoration.  
 J | 36-38. The Purpose. (Positive.)

**29** the corn, &c. Pointing to the physical blessings.  
**30** reproach, &c. Ref. to Pent. (Deut. 29. 23-28). Ap. 92. Cp. Joel 2. 17, 26.

**31** shall ye remember. See 6. 9; 16. 61-63; 20. 43.  
 evil. Heb. rā'a'. Ap. 44. viii.  
 iniquities. Heb. 'āvāh. Ap. 44. iv.  
 abominations: i.e. idolatries.

**32** <sup>22</sup>Not for your sakes do I this, saith the Lord GOD, be it known unto you: °be ashamed and confounded for your own ways, O house of Israel.

**33** Thus saith the Lord GOD; *when* I shall have cleansed you from all your <sup>31</sup>iniquities I will also *cause the cities to be inhabited*, and the wastes shall be builded.

**34** And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

**35** And they shall say, This land that was desolate is become °like the garden of Eden; and the waste and desolate and ruined cities *are become fortified*, and are inhabited.

**36** Then the *nations* that are left round about you <sup>23</sup>shall know that I the LORD build the ruined *places*, and plant that that was desolate: I the LORD have spoken *it*, and I will do *it*.

**37** Thus saith the Lord GOD; I will °yet for this °be inquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

**38** *Like a flock of holy offerings*, as the flock of Jerusalem in her *appointed seasons*; so shall the waste cities be filled with flocks of men: and they shall <sup>23</sup>know that I *am* the LORD.

**37** The hand of the LORD was upon me, and carried me out *by the* °spirit of the LORD, and set me down in the midst of the *plain* which *was* full of bones,

**2** And caused me to pass by them °on every side: and, °behold, *there were* very many in the open valley; and, °lo, *they were* very dry.

**3** And He said unto me, *Son of Adam*, can these bones live? And I answered, O Lord GOD, thou knowest.

**4** Again He said unto me, Prophecy *over* these bones, and say unto them, O ye dry bones, hear the word of the LORD.

**5** Thus saith the Lord GOD unto these bones; °Behold, I will cause °breath to enter into you, and ye shall live:

**6** And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and °put <sup>5</sup>breath in you, and ye shall live; and °ye shall know that I *am* the LORD.

**7** So I prophesied *according as* I was commanded: and as I prophesied, there was a *voice*, and °behold a *commotion*, and the bones came together, bone to his bone.

**8** And when I beheld, °lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no <sup>5</sup>breath [*spirit*] in them.

**9** Then said He unto me, Prophecy unto the °spirit, prophecy, <sup>3</sup>son of man, and say to the °spirit, Thus saith the Lord GOD; Come from the four °winds [*spirit*], O *spirit*, and *blow* upon these °dead [*by violent death*] slain, that they may live.

**10** So I prophesied *according as* He commanded me, and the *spirit* came into them, and they lived, and stood up upon their feet, an exceeding great army.

**32** be ashamed. Cp. 16. 63.

**33** In the day that = When. See Ap. 18. cause you to dwell, &c. = cause the cities to be inhabited.

**35** like the garden of Eden. Ref. to Pent. (Gen. 2. 8-15). See note on 28. 13. fenced = fortified.

**37** yet . . . be enquired of: i.e. the time shall come when they will ask for what they had in the past despised.

**38** As the holy flock = Like a flock of holy offerings. solemn feasts = appointed seasons.

**37. 1-28** (A<sup>2</sup>, p. 1156). RESTORATION. SYMBOLICAL. (*Division*.)

A<sup>2</sup> | K<sup>1</sup> | 1-14. The Dry Bones.  
K<sup>2</sup> | 15-28. The Two Sticks.

**37. 1-14** (K<sup>1</sup>, above). THE DRY BONES. (*Alternations: Simple and Extended.*)

K<sup>1</sup> | L | N | 1, 2. The Vision shown.  
O | 3. The Question. Answer of prophet.  
M | 1 | 4. Command to prophecy *over* ('*al*).  
m | 5, 6. Words of the prophecy.  
n | 7-. Obedience of the prophet.  
o | -7, 8. Result.  
M | l | 9-. Command to prophecy *unto* ('*el*).  
m | -9. Words of the prophecy.  
n | 10-. Obedience of the prophet.  
o | -10. Result.  
L | N | 11. The Vision explained.  
O | 12-14. The Question. Answer of Jehovah.

**1** the LORD. Heb. Jehovah. Ap. 4. II. in the spirit = by the spirit. Cp. 1. 1, 3; 8. 3; 11. 24, 25; 40. 2, 3. These expressions show the meaning of Rev. 1. 10. spirit. Heb. *rūach*. Ap. 9.

valley = plain. Same word as in 3. 22, 23; and 8. 4. **2** round about = on every side. Heb. *šābīb šābīb* = on this side and on that side. Fig. *Epizeuxis* (Ap. 6), for emphasis.

behold . . . lo. Fig. *Asterismus* (Ap. 6), calling special attention to that which was seen.

**3** Son of man. See note on 2. 1. Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

**4** upon = over. Heb. '*al*. **5** breath = spirit. Heb. *rūach*. Ap. 9. **6** put breath, &c. Ref. to Pent. (Gen. 2. 7). Ap. 92. ye shall know, &c. See note on 6. 7.

**7** as = according as. noise = voice.

shaking = commotion. **9** unto. Heb. '*el*. Cp. v. 4, and see the Structure above.

wind = spirit. Same as "breath" in v. 5. breathe = blow. Heb. *naphaḥ*.

slain = dead (by violent death). Sept. renders it *tous nekrous* = corpses, as distinct from *nekrous*, which (without the Article) refers to the dead as having been once alive (cp. Matt. 22. 31. Luke 24. 5. 1 Cor. 15. 29 (first and third words), 35, 42, 52); while, with the Article it denotes corpses. See Deut. 14. 1. Matt. 22. 32. Mark 9. 10. Luke 16. 30, 31; 24. 46. Acts 23. 6; 24. 15; 26. 8. Rom. 6. 13; 10. 7; 11. 15. Heb. 11. 19; 13. 20. 1 Cor. 15. 12, 13, 15, 16, 20, 21, 29 (second word), 32. Especially cp. 1 Pet. 4. 6. See Ap. 139.

**11** Then He said unto me, *son of Adam*, these bones *they are* °the whole house of Israel: \*behold, they say, Our bones are dried, and our hope is lost: *as for us, we are clean cut off*.

**12** Therefore prophesy and say unto them, Thus saith the Lord GOD; \*Behold, O My People, I will open your *sepulchres*, and cause you to come up out of your *sepulchres*, and bring you *upon the soil of Israel*.

**13** And °ye shall know that I *am* the LORD, *by My opening* your <sup>12</sup>graves, O My People, and *by My causing you to come up* out of your <sup>12</sup>graves,

**14** And shall °put My °spirit in you, and ye shall live, and I shall *settle* you *upon your own soil*: then shall °ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

**15** The word of the LORD came again unto me, saying,

**16** Moreover, thou *son of Adam*, take thee one °stick, and write upon it, For Judah, and for the *sons* of Israel his °companions [Benjamin and Levi]: then take another °stick, and write upon it, For °Joseph, the °stick of Ephraim, and *for* all the house of Israel °his companions [the other tribes]:

**17** And join them one to another into one stick; and they shall become one in thine *hands*.

**18** And when the *sons* of thy People shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

**19** Say unto them, Thus saith the Lord GOD; \*Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his *companions*, and will put them with *it*, *even* with the stick of Judah, and make them one stick, and they shall be one in Mine hand.

**20** And the <sup>16</sup>sticks whereon thou writest shall be in thine hand before their eyes.

**21** And say unto them, Thus saith the Lord GOD; °Behold, \*I *even I* will take the *sons* of Israel from among the *nations*, whither they be gone, °and will gather them on every side, and bring them <sup>12</sup>into their own land:

**22** And I will make them one nation in the <sup>21</sup>land *among* the °mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

**23** Neither shall they defile themselves any more with their *dirty gods*, nor with their °*abominable* things, nor with any of their *rebellions*: but I will save them out of all their °dwellingplaces, *whereby* they have °sinned, and will cleanse them: so shall they be *to Me a People*, and I will be *to them a God*.

**24** And *My servant David* shall be king over them; and they all shall have one *ruler*: they shall also walk in My °judgments, and observe My °statutes, and do them.

**11** are=they [are]. Fig. *Metaphor*. Ap.6. the whole house. As distinct from "the house". we are cut off for our parts=as for us, we are quite cut off, or clean cut off. into the land of Israel = upon the soil of Israel. Heb. 'admath. See note on 11.17.

**12** graves = sepulchers, or burying-places. Heb. keber, not Sheol. See Ap.35. The repetition of this must include resurrection as well as restoration.

**13** when I have opened= by My opening.

and brought you up = by My causing you to come up.

**14** spirit. Heb. rûach. Ap. 9. Same word as "breath" and "wind" above. place = settle.

in your own land=upon your own soil. Heb. 'ādāmāh. Cp. v. 21, and see note on v. 12.

saith the Lord GOD=[is] Adonai Jehovah's oracle.

**37. 15-28** (K<sup>2</sup>, p. 1159). THE TWO STICKS  
(Division.)

K<sup>2</sup> | R<sup>1</sup> | 15-19. The Sign.  
R<sup>2</sup> | 20-28. The Signification.

**37. 15-19** (R<sup>1</sup>, above). THE SIGN.  
(Alternation and Introversion.)

R<sup>1</sup> | S | s | 15, 16-. The stick for Judah.  
t | -16. The stick for Ephraim.  
T | 17. Union.  
S | t | 18, 19-. The stick for Ephraim.  
s | -19-. The stick for Judah.  
T | -19. Union.

**16** stick. Heb. "wood": put by Fig. *Metonymy* (of Cause), Ap. 6, for anything made of it.

children=sons.

companions: i.e. Benjamin and Levi. Heb. text reads "companion" (sing.); but marg., with some codices and one early printed edition, reads "companions" (pl.).

Joseph. Who held the primogeniture of the other tribes (1 Chron. 5. 1), forfeited by Reuben; and was represented by Ephraim, the head of the ten tribes. Cp. 1 Kings 11. 26. Isa. 11. 13. Jer. 31. 6. Hos. 5. 3, 5. his companions: i.e. the other tribes.

**17** hand. Some codices, with three early printed editions, read "hands" (pl.).

**19** fellows. Same word as "companions" in v. 16, and same note as to the readings.

him: or, it.

**21** Behold... heathen; and... land. These words were chosen for the legend on the Zionist medal commemorating the National Federation (of 1896), which is a landmark in the history of the Jewish nation.

§=§ even §. Fig. *Epizeuxis* (Ap. 6).

heathen=nations.

land. Heb. 'eret̄. Not the same word as in vv. 12, 14, 21. **22** upon=among.

mountains. A special various reading called *Sevir* (Ap. 34) reads "cities".

**23** idols=dirty gods.

detestable=abominable. Referring to idolatry, and its accompaniments.

transgressions=rebellions. Heb. pāsha'. Ap. 44. ix. dwellingplaces. Sept. reads "lawlessnesses". Cp. Jer. 2. 19; 3. 22; 5. 6. So Houbigant, Bishops Newcombe and Horsley, with Ginsburg.

wherein=whereby.

sinned. Heb. chātā'. Ap. 44. i.

My People=to Me a People.

their God=to them a God.

God. Heb. Elohim. Ap. 4. I.

**24** David My servant=Heb. My servant David. Occurs five times (34. 23, 24; 37. 24. 1 Kings 11. 32; 14. 8). In v. 25 and 2 Sam. 3. 18 t is (in Heb.) "David My servant" (though the A.V. there renders it "My servant David"). shepherd=ruler.

judgments... statutes. See note on Deut. 4. 1.

**25** °And they shall dwell in the <sup>12</sup>land that I have °given unto Jacob My servant, wherein your fathers have dwelt; °and they shall dwell therein, *even* they, and their *sons*, and their *son's sons* for ever: and *David My servant shall be* their prince for ever.

**26** Moreover I will make °a covenant of peace with them; it shall be an °everlasting covenant with them: and I will *settle* them, and multiply them, and will set My sanctuary in the midst of them for evermore.

**27** My °tabernacle also shall be with them: yea, I will be *to them a God*, and they shall be *to Me a People*.

**28** And the *nations* °shall know that I the LORD do sanctify Israel, *by existence of My sanctuary in* the midst of them °for evermore.

**38** And the word of the LORD came unto me, saying,

**2** *Son of Adam*, set thy face against °Gog, *of the land of Magog, the head of °Rosh* of °Meshech and Tubal [*regions about the Caucasus*], and prophesy against him,

**3** And say, Thus saith the Lord GOD; \*Behold I *am* against thee, O <sup>2</sup>Gog, <sup>2</sup>the chief prince of <sup>2</sup>Meshech and Tubal:

**4** And I will *lead thee away enticingly*, and °put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of *armour*, *even* a great *gathered host* with bucklers and shields, all of them handling swords:

**5** Persia, °Ethiopia [*Cush*], and °Libya [*Phut*] with them; all of them with shield and helmet:

**6** °Gomer, and all his bands; the house of °Togarmah [*Armenia*] of the north quarters, and all his *hordes*: *and* many *peoples* with thee.

**7** Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

**8** After many days thou shalt be visited: °in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many *peoples*, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell *confidently* all of them.

**9** Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy *hordes*, and many *peoples* with thee.

**10** Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall *words* come into thy mind, and thou shalt *devise a mischievous device*:

**25** And they shall dwell. Repeated in middle of the verse by Fig. Mesarchia (Ap.6), for emphasis. **given unto Jacob**. And not any other land. **My servant David**. Here, it is (in Heb.) "David My servant".

**26** covenant of peace. Cp. 34. 25.

**everlasting covenant**. See notes on Gen. 9. 16, and Isa. 41. 7.

**27** tabernacle. Heb. *mishkân*. See Ap. 42. Ref. to Pent. (Lev. 26. 11, 12). Ap. 92.

**28** shall know. See note on 6. 10.

**when, &c.** = by the existence of My sanctuary in, &c.

**for evermore**. Therefore this prophecy yet awaits its fulfilment.

**38. 1—39. 29** (Y, p. 1156). JUDGMENTS ON ENEMIES. (GOG.) (*Alternations*.)

V | 38. 1-3. Gog.

W | 38. 4-7. Repulsed.

X | x | 38. 8-16-. Invasion.

y | 38. -16. Purpose.

x | 38. 17-22. Invasion.

y | 38. 23. Purpose.

V | 39. 1. Gog.

W | 39. 2, 3. Repulse.

X | z | 39. 4-6. Fall.

a | 39. 7. Purpose.

z | 39. 8-21. Spoliation.

a | 39. 22-29. Purpose.

**1** the LORD. Heb. Jehovah. Ap. 4. II.

**2** Son of man. See note on 2. 1.

**Gog**. A symbolical name for the nations north and east of Palestine, or the nations as a whole. That the prophecies of chs. 38 and 39 are still future is clear from 38. 8, 14, 16; 39. 9, 25, 26; as Israel will have then already been "gathered", and complete restoration enjoyed immediately following the destruction of Gog: "Now will I bring again the captivity of Israel". It must therefore precede the Millennium; and on that account must be distinguished from Rev. 20. 8, 10; and may therefore perhaps be identified with Rev. 16. 14; 17. 14; 19. 17-21. Cp. Matt. 24. 14-30. Zech. 12. 1-4. It marks the climax of Satan's effort to destroy Israel from being a People, and clearly belongs to the close of a yet future kingdom age. See 38. 8, &c., above). The name is connected with "Og" (Deut. 3. 1-13), and "Agag" (Num. 24. 7), where the Samaritan Pent. reads "Agog", and the Sept. reads "Gog". Here the Arabic reads "Agag". The historical interpretation of this prophecy is confessedly impossible.

**the land of Magog** = of the land of the Magog. If "Gog" denotes and symbolises all that is powerful, gigantic, and proud, then "Magog" is symbolical of the same lands and peoples. Magog was a son of Japheth.

**the chief prince** = the head, or leader of *Rosh*. Heb. *Ro'sh*, which may point to Russia.

**Meshech and Tubal**. The Sept. renders these *Mesoch* and *Thobel*: i.e. the *Moschi* and *Tibareni*, occupying regions about the Caucasus. All these are nations distant from Palestine: not near nations, or nations connected by consanguinity. They were also descended from Japheth (Gen. 10. 2).

**3** the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

**Behold**. Fig. *Asterismos*. Ap. 6.

**4** turn thee back: or, lead thee away enticingly. Cp. Isa. 47. 10 (perverted). Jer. 50. 6. See the Oxford *Gesenius*.

**5** Ethiopia = Cush. Libya = Phut. Cp. 27:10; 30:5. These were descended from Ham (Gen. 10:6). **6** Gomer. Also descended from Japheth (Gen. 10:3). **Togarmah** = Armenia. Cp. 27:14. Also descended from Japheth (Gen. 10:3). **8** in the latter years. See notes above on v. 2.

**put hooks, &c.** Cp. Isa. 37:29. Heb. "curbs".. **company** = gathered host. Cp. 16:40. descended from Ham (Gen. 10:6). **6** Gomer. Also descended from Japheth (Gen. 10:3). **8** in the latter years. See notes above on v. 2.

**11** And thou shalt say, I will go up to the land of *mere hamlets*; I will go to them that are at rest, that dwell *confidently*, all of them dwelling without walls, and having neither bars nor gates, **12** *To spoil a spoil and to prey a prey*; to turn thine hand upon the desolate places *that are now* inhabited, and *against* the <sup>o</sup>People [Israel] *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the *middle* of the <sup>o</sup>earth. **13** <sup>o</sup>Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy *gathered host* to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? **14** Therefore, <sup>2</sup>son of man, prophesy and say unto <sup>2</sup>Gog, Thus saith the Lord GOD; In that day when My <sup>12</sup>People of Israel dwelleth *confidently*, <sup>o</sup>shalt thou not know it? **15** And thou shalt come from thy place out of the north parts, thou, and many *peoples* with thee, all of them riding upon horses, a great *gathered host*, and a mighty army: **16** And thou shalt come up against My <sup>12</sup>People of Israel, as a cloud to cover the land; it shall be *in the end of days*, and I will bring thee against My land, that <sup>o</sup>the *nations* may know Me, *by My hallowing Myself* in thee, O <sup>2</sup>Gog, before their eyes. **17** Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them? **18** And it shall come to pass at *that day* when <sup>2</sup>Gog shall come *on the soil of Israel*, saith the Lord GOD, *that* My fury shall come up in My face. **19** For in My jealousy and in the fire of My wrath have I spoken, Surely in that day there shall be a great *trembling on the soil of Israel*; **20** So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall *tremble* at My presence, and the mountains shall be thrown down, and the steep places shall *sink down*, and every wall shall fall to the ground. **21** And I will call for a sword against him throughout all My mountains, saith the Lord GOD: every man's sword shall be against his brother. **22** And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many *peoples* that *are* with him, an overflowing rain, and <sup>o</sup>great hailstones, fire, and brimstone. **23** Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and <sup>o</sup>they shall know that I *am* the LORD.

**11** unwall'd villages=mere hamlets. **12** To take a spoil, &c. The Heb. exhibits the Fig. Polyptoton (Ap.6)="To spoil a spoil and to prey a prey". Cp. Ps. 83:4, &c.

upon=against. A special various reading called *Sevir* (Ap. 34) reads "over".

People: i. e. Israel, as in 39.13; not in vv. 6, 8, 9, 15, 22. midst. Heb.=navel. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the middle.

land=earth. Heb. 'eretz. Cp. v.18. Of which Palestine is in the centre, politically and morally, if not exactly geographically.

**13** Sheba, &c. These are some who protest.

**14** shalt thou not know it? The Sept. reads "wilt thou not rouse thyself?"

**16** in the latter days=in the end of days. Still future. See notes on vv. 2 and 8.

the heathen may know, &c. See note on 6. 10.

heathen=nations.

when I shall be sanctified, &c.: or, by My hallowing Myself, &c.

**18** the same time=that day.

the land of Israel=on the soil of Israel. Heb. 'admath. See note on 11. 17.

saith the Lord GOD=[is] Adonai Jehovah's oracle.

**19** shaking=trembling. **20** fall=sink down.

**21** every man's. Heb. 'ish. Ap. 14. II.

**22** great hailstones. As in Josh. 10. 11.

**23** they shall know, &c. See note on 6. 10.

**39. 1** Therefore, &c. See the Structure, p. 1161. son of man. See note on 2. 1.

Gog, &c. See note on 38. 2.

the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4. Behold. Fig. *Asterismos*. Ap. 6.

**2** turn thee back. See note on 38. 4.

leave but the sixth part of thee=and will lead thee on. This being from the root *shasha*=to lead; not *shesh*=six.

upon the mountains of Israel. The others will be smitten in their own lands.

**4** people=peoples. Some codices, with Aram. and Syr., read "many peoples". Cp. 38. 22.

**5** saith the Lord GOD=[is] Adonai Jehovah's oracle.

**39** <sup>o</sup>Therefore, thou *son of adam*, prophesy against <sup>o</sup>Gog, and say, Thus saith the Lord GOD; *\*Behold, I am* against thee, O <sup>o</sup>Gog, the chief prince of Meshech and Tubal:

**2** And I will *lead thee away enticingly, and will lead thee on*, and will cause thee to come up from the north parts, and will bring thee <sup>o</sup>upon the mountains of Israel:

**3** And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

**4** Thou shalt fall <sup>2</sup>upon the mountains of Israel, thou, and all thy bands, and the *many peoples* that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured.

**5** Thou shalt fall upon the open field: for I have spoken *it*, <sup>o</sup>saith the Lord GOD.

**6** And I will send a fire on Magog, and among them that dwell carelessly in the *maritime lands*: and they shall know that I am the LORD.

**7** So will I make My holy name known in the midst of My People Israel; and I will not let them profane My holy name any more: and the nations shall know that I am the LORD, the Holy One in Israel.

**8** Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken.

**9** And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

**10** So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and make a prey of those that robbed them, saith the Lord GOD.

**11** And it shall come to pass in that day, that I will give unto Gog a place there of memorial for burial in Israel, the valley of the passengers on the east of the sea: and it shall obstructeth the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog [the multitude of Gog].

**12** And seven months shall the house of Israel be burying of them, that they may cleanse the land.

**13** Yea, all the People of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

**14** And they shall sever out constantly, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

**15** And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

**16** And also the name of the city shall be Hamonah [to the multitudes]. Thus shall they cleanse the land.

**17** And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

**18** Ye shall eat the flesh of the mighty, and drink the blood of the leaders of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

**19** And ye shall eat fat till ye be full, and drink blood till ye

**6** isles = coasts, or maritime lands.  
they shall know, &c. See note on 6. 10.

the LORD. Heb. Jehovah. Ap. 4. II.

**7** holy. See note on Ex. 3. 5.

name. See note on Ps. 20. 1.

pollute = profane.

heathen = nations.

shall know, &c. See note on 6. 10.

**10** rob = make a prey.

**11** in. The 1611 edition of the A.V. reads "at".

graves = sepulture. Sept. and Vulg. read "memorial for burial".

shall stop . . . passengers = obstructeth, or arresteth, the passengers. Probably on account of its depth.

Hamon-gog = the multitude of Gog.

**14** men of continual employment = constantly.

men. Heb. pl. of 'ēnōsh. Ap. 14. III.

**15** man's. Heb. 'ādām. Ap. 14. I.

**16** Hamonah = "to the multitude".

**18** princes = leaders.

**22** God. Heb. Elohim. Ap. 4. I.

**23** iniquity. Heb. 'āvāh. Ap. 44. iv.

trespassed = committed treachery. Heb. mā'al. Ap. 44. xi.

**24** transgressions = rebellions. Heb. pāshā'. Ap. 44. ix.

**25** Now: i. e. after the destruction of Gog; i. e. after the "gathering" but before the final "Restoration", and therefore before the Millennium. See note on 38. 2.

be drunken, of My sacrifice which I have sacrificed for you.

**20** Thus ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

**21** And I will set My glory among the nations, and all the nations shall see My judgment that I have executed, and My hand that I have laid upon them.

**22** So the house of Israel shall know that I am the LORD their God from that day and forward.

**23** And the nations shall know that the house of Israel went into captivity for their iniquity:

because they committed treachery against Me, therefore hid I My face from them, and gave them into the hand of their enemies: so fell they all by the sword.

**24** According to their uncleanness and according to their rebellions have I done unto them, and hid My face from them.

**25** Therefore thus saith the Lord GOD; Now [after the destruction of Gog.] will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name;

**26** °After that they have borne their shame, and all their *treachery* whereby they have °trespassed against Me, when they dwelt *confidently on their soil*, and none made *them* afraid.

**27** °When I have brought them again from the *peoples*, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

**28** Then shall they know that I *am* the LORD their God, which cause them to be led into captivity among the *nations*: but I have gathered them unto their own land, and have left none of them any more there.

**29** °Neither will I hide My face °any more from them: for I have °poured out My °spirit upon the house of Israel, saith the Lord GOD.

**40** In °the five and twentieth year of our captivity, in °the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that °the city was smitten, in the selfsame day °the hand of the LORD was upon me, and brought me thither.

**2** In the °visions of God brought He me into °the land of Israel, and set me °upon a very high mountain, *upon* which *was* as the *structure* of a city on the south.

**3** And He brought me thither, and, \*behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

**4** And the man said unto me, *son of Adam*, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

**5** And \*behold a wall *went on* outside of *the Temple* round about, and in the man's hand a measuring reed of six °cubits long by the °cubit and an hand breadth: so °he measured the breadth of *the wall and its contents*, one reed; and the height, one reed.

**6** Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and °the other threshold of *the gate, which was* one reed broad.

**7** And *every ... chamber was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate °within *was* one reed.

**8** °He measured also the porch of the gate within, one reed.

**9** Then measured he the porch of the gate, eight cubits; and the *projections* thereof, two cubits; and the porch of the gate was *toward the house*.

**26** After, &c. Another note of time, determining the fulfilment of the prophecy concerning Gog. trespasses = treachery. Heb. *mā'al*, as in v. 23. safely = confidently.

in their land = on their soil.

**27** When. Another mark of time.

**29** Neither . . . any more. Another mark of time. poured out, &c. See Joel 2. 28. Another mark of time.

spirit. Heb. *rūach*. Ap. 9.

#### 40. 1—48. 35 (Z, p. 1156). THE RESTORATION. (*Alternation.*)

Z	A		40. 1—44. 31. The House.
	B		45. 1—46. 18. The Land.
	A		46. 19—24. The House.
	B		47. 1—48. 35. The Land.

#### 40. 1—44. 31 (A, above). THE HOUSE. (*Repeated and Extended Alternation.*)

A	C <sup>1</sup>	D <sup>1</sup>		40. 1-3. Visions of God.
		E <sup>1</sup>		40. 4. Injunctions.
		F <sup>1</sup>		40. 5—42. 20. The House. Itself.
	C <sup>2</sup>	D <sup>2</sup>		43. 1-6. The Glory. Returning.
		E <sup>2</sup>		43. 7-12. Injunctions.
		F <sup>2</sup>		43. 13-27. The House. Its altar.
	C <sup>3</sup>	D <sup>3</sup>		44. 1-4. The Glory. Abiding.
		E <sup>3</sup>		44. 5-8. Injunctions.
		F <sup>3</sup>		44. 9-31. The House. Its Ministers.

**1** the five and twentieth year. See table on p. 1105. the beginning. Probably Abib or Nisan.

the city was smitten. The fall of Jerusalem is thus fixed as happening in the eleventh year of the captivity. See the table on p. 1105.

the hand. Cp. 3. 14.

the LORD. Heb. Jehovah. Ap. 4. II

**2** visions of God. Cp. 1. 1; 8. 3; 43. 3.

God. Heb. Elohim. Ap. 4. I.

the land of Israel. One of the three occurrences in Ezekiel with *'eretz* instead of *'admath*. See notes on 27. 17; and cp. note on 11. 17.

upon a very high mountain. Cp. 17. 22, 23. Isa. 2. 2. by: or, upon. frame = fabric, or structure.

**3** behold. Fig. *Asterismos*. Ap. 6.

man. Heb. *'ish*. Ap. 14. II.

reed. See Ap. 51. III. 2 (2).

**4** Son of man. See note on 2. 1.

#### 40. 5-43 (G, above). THE INCLOSURES. (*Division.*)

G	K <sup>1</sup>		5-16. The Outer Wall and Gates.
	K <sup>2</sup>		17-43. The Outer and Inner Courts.

**5** behold. Fig. *Asterismos*. Ap. 6.

on the: or, went on.

the house: i.e. the Temple.

cubits. See Ap. 51. III. 2 (1).

he measured. In all the measurements the unit is one-seventh longer than Solomon's Temple, pointing to the eighth, the day of God. Seven speaks of completion. Eight speaks of a new beginning (see Ap. 10). In "the day of God" all things will be new.

building: i.e. the wall and its contents.

**6** the other: viz. that mentioned in v. 7.

**7** little. This word may well be omitted.

within. R.V. = toward the house.

**8** He measured, &c. Verse 8 is not found in the Sept., Syr., or Vulg. It may be the latter clause of v. 7 copied again through human infirmity.

**9** posts: or projections, coigns or small turrets.

**10** And the ... chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the *projections* had one measure on this side and on that side.

**11** And he measured the breadth of the *entrance* of the gate, ten cubits; *and* the *way* of the gate, thirteen cubits.

**12** The *border* also before the ... chambers was one cubit *on this side*, and the space *was* one cubit on that side: and the ... chambers were six cubits on this side, and six cubits on that side.

**13** He measured then the gate from the roof of *one* ... chamber to the roof of another: the breadth *was* five and twenty cubits, *entrance* against *entrance*.

**14** He *measured* also *projections* of threescore cubits, even unto the *projections* of the court round about the gate.

**15** And from the *front* of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

**16** And *there were* *latticed* windows to the ... chambers, and to their *projections* within the gate round about, and likewise to the *porches*: and windows *were* round about *within*: and *against each projection* were <sup>o</sup>palm trees.

**17** Then brought he me into the outward court, and, <sup>10</sup>, *there were* <sup>o</sup>attachments, and a <sup>o</sup>pavement made for the court round about: <sup>o</sup>thirty *attachments* *were* upon the <sup>o</sup>pavement.

**18** And the <sup>17</sup>pavement by the *shoulder* of the gates *all along* the length of the gates *was* the lower pavement.

**19** Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court *from without*, an hundred cubits eastward and northward.

**20** And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

**21** And the ... chambers thereof *were* three on this side and three on that side; and the *projections* thereof and the *porches* thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

**22** And their windows, and their *porches*, and their <sup>16</sup>palm trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by <sup>o</sup>seven steps; and the *porches* thereof *were* before them.

**23** And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

**24** After that he brought me toward the south, and behold a gate toward the south: and he measured the <sup>9</sup>posts thereof and the <sup>16</sup>arches thereof according to <sup>o</sup>these measures.

**25** And *there were* windows in it and in the arches thereof round about, like those windows: the length was fifty

**11** entry = entrance, or doorway.

length = extent, or way.

**12** space = barrier, border, or parapet.

**13** door = entrance.

**14** made: or, measured.

**15** face = front.

**16** narrow = latticed. Cp. 41. 16, 26. 1 Kings 6. 4.

arches = projections, or porches.

inward: or, within. upon = against.

palm trees. Artificial. Cp. 41. 18.

**40. 17-43** (K<sup>2</sup>, above). THE OUTER AND INNER COURT. (*Repeated and Extended Alternation.*)

K <sup>2</sup>	L <sup>1</sup>	b <sup>1</sup>   17-22. North Gate.	} The Outer Court.
		c <sup>1</sup>   -22. Seven steps.	
L <sup>2</sup>	b <sup>2</sup>   24, 25. South Gate.	d <sup>1</sup>   23. Opposite Inner Gate.	} The Inner Court.
	c <sup>2</sup>   26. Seven steps.	d <sup>2</sup>   27. Opposite Inner Gate.	
L <sup>3</sup>	b <sup>3</sup>   28. South Gate.	} The Inner Court.	
	c <sup>3</sup>   29, 30. Chambers, &c.		
L <sup>4</sup>	b <sup>4</sup>   32. East Gate.	d <sup>3</sup>   31. Porches. Eight steps.	} The Inner Court.
	c <sup>4</sup>   33. Chambers, &c.	d <sup>4</sup>   34. Porches. Eight steps.	
L <sup>5</sup>	b <sup>5</sup>   35. North Gate.	} The Inner Court.	
	c <sup>5</sup>   36. Chambers, &c.		
		d <sup>5</sup>   37-43. Porches. Eight steps.	

**17** 10. Fig. Asterismos. Ap. 6.

chambers = attachments. Always rendered "chambers", except 1 Sam. 9. 22, where it is "parlour". These chambers or storerooms are for the priests and Levites, and for the tithes and offerings. Not the same word as in vv. 7, 7, 10, 12, 12, 13, 16, 21, 29, 33, 36; but the same as vv. 38, 44, 45, 46. See note on 41. 5.

pavement. Stones ranged artificially. Probably tessellated. Cp. John 19. 13.

thirty. Probably ten on each of the three sides of the court, in clusters of five on each of the sides of the three gates.

**18** side = shoulder. over against. Or, all along.

**19** without = from without.

**22** seven steps. These are the steps to the outer gates, and distinct from the "eight" of the inner court. Neither have anything to do with the fifteen steps of the "Songs of the Degrees". See Ap. 67.

**24** these measures. This phrase is repeated in vv. 28, 29, 32, 33, 35: showing the conformity of the whole plan.

cubits, and the breadth five and twenty cubits.

**26** And *there were* <sup>o</sup>seven steps to go up to it, and the arches thereof *were* before them: and it had <sup>16</sup>palm trees, one on this side, and another on that side, upon the *projections* thereof.

**27** And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

**28** And he brought me to the inner court by the south gate: and he measured the south gate according to <sup>o</sup>these measures;



**29** And the ... chambers thereof, and the posts thereof, and the *porches* thereof, according to <sup>24</sup>these measures: and *there were* windows in it and in the *porches* thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

**30** And the *porches* round about *were* five and twenty cubits long, and five cubits broad.

**31** And the *porches* thereof *were* toward the *outer* court; and palm trees were upon the *projections* thereof: and the *ascent* to it *had* <sup>o</sup>eight steps.

**32** And he brought me into the inner court toward the east: and he measured the gate according to these measures.

**33** And the ... chambers thereof, and the *projections* thereof, and the *porches* thereof, *were* according to these measures: and *there were* windows therein and in the *porches* thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

**34** And the *porches* thereof *were* toward the outward court; and palm trees *were* upon the *projections* thereof, on this side, and on that side: and the going up to it *had* <sup>31</sup>eight steps.

**35** And he brought me to the north gate, and measured it according to <sup>24</sup>these measures;

**36** The ... chambers thereof, the posts thereof, and the *porches* thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

**37** And the *projections* thereof *were* toward the *outer* court; and palm trees *were* upon the *projections* thereof, on this side, and on that side: and the going up to it *had* eight steps.

**38** And the <sup>17</sup>chambers and the entries thereof *were* by the <sup>o</sup>posts of the gates, where they *took out the entrails of* the <sup>o</sup>burnt offering.

**39** And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the <sup>38</sup>burnt offering and the <sup>o</sup>sin offering and the <sup>o</sup>trespass offering.

**40** And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

**41** Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon *their slaying was done*.

**42** And the four tables *were* of <sup>o</sup>hewn stone for the <sup>38</sup>burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the <sup>38</sup>burnt offering and the sacrifice.

**43** And within *were the ranges*, an hand broad, fastened round about: and upon the tables *was* the flesh of the <sup>o</sup>offering [corban].

**31** utter = outer. going up = ascent.  
eight steps. These were in the inner court. See note on "seven", v. 22.

**38** washed. Or, took out the entrails of.  
burnt offering. See Ap. 43. II. ii. See note on "ordinances", 43. 18.

**39** sin offering. See Ap. 43. II. v.

trespass offering. See Ap. 43. II. vi.

**41** they slew, &c. = their slaying [was done].

**42** hewn stone. The other eight (v. 41) were probably of wood.

**43** hooks = the ranges.

offering = corban.

**40. 44-46** (H, p. 1164). THE PRIESTS' ROOMS.  
(Alternation.)

H		e		44-. South Prospect.	} Situation.		
				f		-44. North Prospect.	
	e		45. South Prospect.	} Use.	f		46. North Prospect.

**46** Zadok among = Zadok : those from.

**47** foursquare. Cp. 48. 20 and Rev. 21. 16.

**40. 48-41. 26** (G, p. 1164). THE INNER HOUSE.  
(Alternations.)

G		M		g		40. 48, 49. The Porch.		
						h	41. 1-3. The Temple.	
	M		g		41. 5-11. The Porch.	N		41. 4. The Most Holy Place.
	N		41. 16-26. The Most Holy Place.					

**48** porch = vestibule.

**44** And without the inner gate *were* the <sup>17</sup>chambers of the singers in the inner court, which *was* at the *shoulder* of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

**45** And he said unto me, This <sup>17</sup>chamber, whose prospect *is* toward the south, *is* for the priests, the keepers of the charge of the house.

**46** And the <sup>17</sup>chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these are the sons of **Zadok**: *those from* the sons of Levi, which come near to the LORD to minister unto **Him**.

**47** So he measured the court, an hundred cubits long, and an hundred cubits broad, <sup>o</sup>foursquare; and the altar *that was* before the house.

**48** And he brought me to the *vestibule* of the house, and measured *each* <sup>o</sup>post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

**49** The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the <sup>o</sup>posts, one on this side, and another on that side.

**41** Afterward he brought me to the *palace*, and measured the °posts, six cubits broad on the one side, and six cubits broad on the other side, ... .

**2** *The breadth of the tent* and the breadth of the *entrance* was ten cubits; and the *shoulders* of the *entrance* were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

**3** Then went he inward, and measured the <sup>1</sup>post of the door, two cubits; and the *entrance*, six cubits; and the breadth of the *entrance*, seven cubits.

**4** So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the *palace*: and he said unto me, This is *the Holy of Holies*.

**5** After he measured the wall of the house, six cubits; and the breadth of every °side chamber, four cubits, round about the house on every side.

**6** And the <sup>5</sup>side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the <sup>5</sup>side chambers round about, that they might have hold, but they had not hold in the wall of the house.

**7** And *there was a broadening*, and a winding about still upward to the <sup>5</sup>side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.

**8** I saw also *that the house had an elevation* round about: the foundations of the <sup>5</sup>side chambers were a full °reed of six great cubits.

**9** The thickness of the wall, which was for the side chamber without, was five cubits: and *that* which was left was the place of the <sup>5</sup>side chambers that were within.

**10** And between the *storerooms* was the wideness of twenty cubits round about the house on every side.

**11** And the *entrances* of the <sup>5</sup>side chambers were toward the place that was left, one *entrance* toward the north, and another *entrance* toward the south: and the breadth of the place that was left was five cubits round about.

**12** Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

**13** So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

**14** Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

**41. 1** temple = palace. Heb. *heykāl*.

posts = projections. The Sept. reads "post." cubits. See Ap. 51. III. 2 (1).

which was. Omit these words, and commence v. 2 with the clause which follows.

tabernacle = tent. Heb. *'ohel*. See Ap. 40. 3. 2 door = entrance. sides = shoulders.

4 the most holy place = the Holy of Holies.

5 side chamber. Not the same word for "chamber" as in v. 10 and ch. 40. 7, 7, 10, 12, 12, 13, 16, 21, 29, 33, 36 (which is *tā'*); or in 40. 17, 17, 38, 44, 45, 46; or in 42. 1, 4, 5, 7, 7, 8, 9, 10, 11, 12, 13, 13, 13; or in 44. 19; 45. 5; 46. 15 (which is *lishkāh* = a storeroom).

7 an enlarging = a broadening.

8 the height of the house = that the house had an elevation or platform. reed. See Ap. 51. III. 2 (3).

10 chambers = storerooms. Heb. *lishkāh*. See note on v. 5.

15 galleries. Heb. *'attik*. Occurs only here, v. 16, and 42. 3, 5. Probably from *natak*, to cut away, but in what sense is obscure. Perhaps balconies.

**41. 16-26** (N, p. 1166). THE MOST HOLY PLACE. (*Introversion and Alternation.*)

N | O | i | 16, 17. Walls.

| | k | 18-21. Cherubim.

| | P | 22. Altar of Wood.

O | i | 23, 24. Doors.

| | k | 25, 26. Cherubim.

16 door posts = thresholds.

narrow = latticed. See note on 40. 16.

cieled = overlaid, panelled, or wainscoted.

17 by measure. Showing that every detail, however small, is important.

18 cherubims. See Ap. 41.

palm trees: i. e. artificial palm trees.

19 man. Heb. *'ādām*. Ap. 14. I.

**15** And he measured the length of the building over against the separate place which was behind it, and the °galleries [*balconies*] thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

**16** The *thresholds*, and the *latticed* windows, and the <sup>15</sup>galleries round about on their three stories, over against the *entrance*, *panelled* with wood round about, and from the ground up to the windows, and the windows were covered;

**17** To that above the *entrance*, even unto the inner house, and without, and by all the wall round about within and without, °by measure.

**18** And *it was* made with °cherubims and *artificial palm trees*, so that a °palm tree was between a cherub and a cherub; and every cherub had two faces;

**19** So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

**20** From the ground unto above the *entrance* were cherubims and palm trees made, <sup>o</sup>and on the wall of <sup>o</sup>the temple.

**21** The *post* of <sup>20</sup>the temple were squared, and the face of the sanctuary; the appearance of *the one* as the appearance of *the other*.

**22** The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This *is* the table that *is* before the LORD.

**23** And the temple and the sanctuary had two doors.

**24** And the doors had two leaves *apiece*, two turning *leaves*; two leaves for the one door, and two leaves for the other *door*.

**25** And *there were* made on them, on the doors of the temple, <sup>18</sup>cherubims and <sup>18</sup>palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

**26** And *there were* *latticed* windows and palm trees on the one side and on the other side, on the *shoulders* of the porch, and upon the <sup>5</sup>side chambers of the house, and thick planks.

**42** Then he brought me forth into the *outer* court, the way toward the north: and he brought me into the *storeroom* that was over against the separate place, and which was before the building toward the north.

**2** Before the length of an hundred <sup>o</sup>cubits was the north *entrance*, and the breadth was fifty cubits.

**3** Over against the twenty *cubits* which were for the inner court, and over against the <sup>o</sup>pavement which was for the *outer* court, was <sup>o</sup>gallery against <sup>o</sup>gallery in three *stories*.

**4** And before the *storerooms* was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

**5** Now the upper *storerooms* were shorter: for the <sup>o</sup>galleries *took away from* these, than the lower, and than the middlemost of the building.

**6** For they were in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

**7** And the wall that was without over against the *storerooms*, toward the *outer* court on the forepart of the *storerooms*, the length thereof was fifty cubits.

**8** For the length of the *storerooms* that were in the *outer* court was fifty cubits: and, <sup>\*</sup>lo, *towards the holy place* were an hundred cubits.

**9** And *underneath were these storerooms the entrance* was on the east side, as one goeth into them from the *outer* court.

**20** and on the wall of the temple. Render: And as for the wall of the temple, the door-posts were squared; and, as for the face of the sanctuary, the appearance, &c. (as in v. 20).

the temple. This word has the extraordinary points (Ap. 31), the dots indicating that the word is repeated by mistake from v. 20.

**21** posts = post. Sing. Only here and 1 Sam. 1. 9.

**22** the LORD. Heb. Jehovah. Ap. 4. II.

**42. 1-14** (H, p. 1164). THE PRIESTS' ROOMS. (Division.)

H | Q<sup>1</sup> | 1-12. The Rooms.  
| Q<sup>2</sup> | 13, 14. Their Uses.

**1** utter = outer.

chamber = storeroom. Heb. *lishkāh*. See note on 40. 17. **2** cubits. See Ap. 51. III. 2 (1).

door = entrance.

**3** pavement. See note on 40. 17.

gallery. See note on 41. 15.

**5** were higher than = took away from.

**8** lo. Fig. *Asterismos*. Ap. 6.

before the temple = towards the holy place.

**9** from under these chambers = underneath were these chambers.

was the entry = the entrance [was].

**11** fashions. Place a full stop here, and begin: "And according", &c.

**13** holy. See note on Ex. 3. 5.

holy chambers = the chambers of the holy place.

where, &c. Ref. to Pent. (Lev. 6. 16, 26; 24. 9). Ap. 92. the LORD. Heb. Jehovah. Ap. 4. II.

meat offering = the gift offering. Heb. *minchah*.

Ap. 43. II. iii. Ref. to Pent. (Lev. 2. 3, &c.). Ap. 92.

sin offering. Heb. *chattath*. Ap. 43. II. v.

**10** The *storerooms* were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

**11** And the way before them was like the appearance of the *storerooms* which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions. *And according* to their *entrances*.

**12** And according to the doors of the *storerooms* that were toward the south was a *entrance* in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

**13** Then said he unto me, The north *storerooms* and the south *storerooms*, which are before the separate place, they be *the chambers of the Holy place*, <sup>o</sup>where the priests that approach unto the LORD shall eat the most <sup>o</sup>holy things: there shall they lay the most <sup>o</sup>holy things, and the *gift offering*, and the <sup>o</sup>sin offering, and the trespass offering; for the place is <sup>o</sup>holy.

**14** When the priests enter therein, then shall they not go out of the <sup>o</sup>holy *place* into the *outer* court, but there they shall lay their garments wherein they minister; for they *are* <sup>o</sup>holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

**15** Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

**16** He measured the east *wind* with the measuring <sup>o</sup>reed, five hundred <sup>o</sup>reeds, with the measuring reed round about.

**17** He measured the north *wind*, five hundred <sup>16</sup>reeds, with the measuring <sup>16</sup>reed round about.

**18** He measured the south *wind*, five hundred reeds, with the measuring <sup>16</sup>reed.

**19** He turned about to the <sup>o</sup>west *wind*, and measured five hundred <sup>16</sup>reeds with the measuring <sup>16</sup>reed.

**20** He measured it by the four *winds*: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

**43** Afterward he brought me to the gate, *even* the gate that looketh toward the east:

**2** And, behold, <sup>o</sup>the glory of <sup>o</sup>the God of Israel came from the way of the east: and **His** voice *was* like a noise of many waters: and the earth shined with **His** glory.

**3** And *it was* according to the appearance of the vision which I saw, *even* according to the vision <sup>o</sup>that I saw when I came <sup>o</sup>to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

**4** And the glory of the LORD came into <sup>o</sup>the house by the way of <sup>o</sup>the gate whose prospect *is* toward the east.

**5** So the <sup>o</sup>spirit took me up, and brought me into the inner court; and, behold, <sup>2</sup>the glory of the LORD filled <sup>4</sup>the house.

**6** And I heard **Him** speaking unto me out of the house; and the man *was standing* by me.

**7** And **He** said unto me, *son of Adam*, the place of **My** throne, and the place of the soles of **My** feet, where <sup>o</sup>**I** will dwell in the midst of the *sons* of Israel <sup>o</sup>for ever, and **My** <sup>o</sup>holy name, shall the house of Israel <sup>o</sup>no more defile, *neither* they, nor their kings, by their *idolatry*, nor <sup>o</sup>by the carcasses of their kings *in their death*.

**8** In their <sup>o</sup>setting of their threshold by **My** thresholds, and their post *close by, alongside of My* posts, *for there was but a wall* between **Me** and them, they have even defiled **My** <sup>7</sup>holy name by their *idolatries* that they have committed: wherefore **I** have consumed them in **Mine** anger.

**42. 15-20** (*J*, p. 1164). THE OUTER PLACE.  
(*Introversion.*)

*J* | 15. The circumference.  
  *m* | 16. East side.  
  *n* | 17. North side.  
  *n* | 18. South side.  
  *m* | 19. West side.  
  *l* | 20. The circumference.

**16** side = wind. Heb. *rūach*. Ap. 9.  
**reeds**. See Ap. 51. III. 2 (3).

**19** west. Heb. "sea", put for the "side" on which the sea was: i.e. the west.

**43. 2** the glory. In 11. 23 he had seen this glory quitting the Temple.

the God of Israel. See note on Isa. 29. 23.

God. Heb. Elohim. Ap. 4. I.

**3** that I saw. See 1. 28; 3. 23.

to destroy. Heb. idiom, by which the doer is said to do what he declares shall be done. See 9. 1, 5; note on Jer. 14. 8, 9; 20. 25.

**4** the LORD. Heb. Jehovah. Ap. 4. II.

the house. Not Solomon's Temple, but the Temple which he had been shown in vision (chs. 41 and 42).

the gate. Not the present gate on the east side of the Temple area, but that of the yet future Temple (40. 6; 42. 15; 44. 1; 46. 1).

**5** spirit. See note on 8. 3. Heb. *rūach*. Ap. 9.

**6** the man. Heb. *'ish*. Ap. 14. II.

stood = was standing.

**7** Son of man. See note on 2. 1.

the place of My throne. The *Ellipsis* must be thus supplied: "[This is] the place", &c. Not the ark, as in Solomon's Temple. There is no ark here.

where I will dwell, &c. See *v.* 9; 37. 26, 28; 48. 35. Pss. 68. 18; 132. 14. Joel 3. 17.

I will dwell, &c. Ref. to Pent. (Ex. 29. 45).

children = sons.

for ever. Showing that this prophecy yet waits for its fulfilment. holy. See note on Ex. 3. 5.

no more defile. Cp. 20. 39; 23. 38, 39; 39. 7. Hos. 14. 8. Zech. 13. 2; 14. 20, 21.

whoredom. Always put for idolatry, by the Fig. *Metonymy* (of the Subject), Ap. 6.

by the carcasses, &c. Ref. to Pent. (Lev. 26. 30).

in their high places: or, in their death.

**8** setting, &c. Cp. 5. 11; 8. 3-16; 23. 39; 44. 7. 2 Kings 16. 14, 15; 21. 4-7; 23. 11, 12. 2 Chron. 33. 4, 7.

by = close by, alongside of.

and the wall: or, "For [there was but a] wall".

abominations = idolatries.

**10** Thou. Some codices, with Sept., Syr., and Vulg., read "Thou therefore". This is yet future, and involves the fulfilment of ch. 37, for Ezekiel and for the whole nation.

shew the house . . . let them measure. This will be the evidence, to the new nation, that all this prophecy, and Ezekiel's part in it, is of Jehovah.

iniquities. Heb. *'āvāh*. Ap. 44. iv.

pattern: or, plan, or arrangement.

**9** Now let them put away their *idolatry*, and the carcasses of their kings, far from **Me**, and **I** will dwell in the midst of them for ever.

**10** *Thou therefore son of Adam*, <sup>o</sup>shew the house to the house of Israel, that they may be ashamed of their <sup>o</sup>iniquities: and let them measure the *plan*.

**11** And if they be ashamed of all that they have done,<sup>10</sup> shew them the form of the house, and the fashion thereof, and *the exits* thereof, and *the entrances* thereof, and all the *models* thereof, and all the ordinances thereof, and all the forms thereof, and all the <sup>o</sup>laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

**12** This *will be* the law of the house; <sup>o</sup>Upon the top of the mountain the whole limit thereof round about *shall be the holy of holies*. \*Behold, this *will be* the law of the house.

**13** And these *are* the measures of <sup>o</sup>the altar after the cubits: The cubit *is* a cubit and an hand breadth; even the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span: and this shall be *the ash-pit* of the altar.

**14** And from the *hollow* upon the ground *even* to the lower *ledge* shall be two cubits, and the breadth one cubit; and from the lesser *ledge* *even* to the greater *ledge* shall be four cubits, and the breadth *one* cubit.

**15** So *the hearth* shall be four cubits; and from *the hearth* and upward *shall be* four horns.

**16** And *the hearth* shall be twelve cubits long, twelve broad, square in the four squares thereof.

**17** And the *ledge* shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his <sup>o</sup>stairs shall look toward the east.

**18** And he said unto me, *son of Adam*, thus saith the Lord GOD; These *are* <sup>o</sup>the ordinances of the altar <sup>o</sup>in the day when they shall make it, to offer <sup>o</sup>burnt offerings thereon, and to <sup>o</sup>throw blood thereon.

**19** And <sup>o</sup>thou shalt give to <sup>o</sup>the priests the Levites that be of the seed of Zadok, which approach unto Me, to minister unto Me, saith the Lord GOD, a young <sup>o</sup>bullock for a <sup>o</sup>sin offering.

**20** And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the *ledge*, and upon the border round about: thus shalt thou cleanse and purge *it*.

**21** Thou shalt take the bullock also of the <sup>19</sup>sin offering, and <sup>o</sup>he shall burn it in the appointed place of the house, without the sanctuary.

**22** And on the second day thou shalt offer a kid of the goats without blemish for a <sup>19</sup>sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

**23** When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

goings out = the exits.  
comings in = the entrances.  
forms = models, or visible forms. The word is found only in this verse. Heb. text written "form"; but marg. "forms".  
laws. Heb. text written "law"; but marg. "laws". Some codices, with four early printed editions, read "laws" both in text and margin.  
**12 is.** Supply "will be".  
Upon, &c. Cp. 40. 2; 42. 20. Ps. 93. 5. Joel 3. 17. Zech. 14. 20, 21. Rev. 21. 27.  
most holy = the holy of holies.  
holy. See note on Ex. 3. 5.  
Behold. Fig. Asterismos (Ap. 6), for emphasis.

#### 43. 13-27 (F<sup>2</sup>, p. 1163). THE ALTAR, ETC. (Division.)

F<sup>2</sup> | R<sup>1</sup> | 13-17. The Altar. Itself.  
| R<sup>2</sup> | 18-27. The Altar. Its ordinances.

**13 the altar.** Heb. *mišbeaḥ*. Same word as in v. 18; not the same as in vv. 15, 16.  
cubits. See Ap. 51. III. 2 (1).  
higher place = the pit: i.e. the ash-pit. Heb. *gab* = anything curved or convex, from *gabab* = hollow, hollowed out.

**14 bottom** = hollow.  
settle = ledge. The Heb. word in this sense occurs only here, vv. 17, 20, and 45. 19. The altar will be thus narrowed at the top (twelve cubits square). The height and breadth will be the same as Solomon's, except that this will have these ledges for the priests to walk round.

**15 the altar** = the hearth. Heb. *ha harēl* = the mount of El. Not the same word as in v. 13.

**17 stairs.** Steps were forbidden in Ex. 20. 26: but may be permitted here.

#### 43. 18-27 (R<sup>2</sup>, above). THE ALTAR. ITS ORDINANCES. (Alternation.)

R<sup>2</sup> | o | 18-21. First day. } Separate.  
| p | 22-24. Second day. }  
| o | 25, 26. Seven days. } Collective.  
| p | 27. Eighth day. }

**18 thus saith, &c.** See note on 44. 9.  
the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

the ordinances of the altar. Compared with the Mosaic tabernacle, the ritual began with the consecration of the priests (Lev. 8. 1-10); here, they are already consecrated (vv. 19, 26). In Lev. 8. 11, the altar was anointed with the holy oil; here no anointing, and the priests are only from Zadok's line (cp. 40. 46; 44. 16). In Ex. 29. 36, a bullock offered on seven successive days; here only once, and on the other days a kid of the goats. The offerings here (vv. 18-27) are *National* and *Priestly* (the Priest representing the Nation); not *individual*, for there will be no day of atonement. The sacrifices will not therefore be as when under the law.

in the day. See Ap. 18. This day is yet future.  
burnt offerings. See Ap. 43. II. ii.  
sprinkle, &c. = dash, or throw. Ref. to Pent. (Lev. 1. 5). This expression is exclusively technical. Ap. 92. For the exceptions see 2 Chron. 34. 4. Job 2. 12. Isa. 28. 5. Cp. Ezek. 10. 2 and Hos. 7. 9.

**19 thou.** Testifying to the share of Ezekiel "in the day when", &c.

the priests the Levites. Referring to the distinction between the Levitical priests and all other priests (heathen, Israelitish, or tribal). See note on Deut. 17. 9.  
saith the Lord GOD = [is] Jehovah's oracle.

bullock. See note on "ordinances", v. 18.  
sin offering. Ref. to Pent. (Ex. 29. 14). Ap. 92.

**21 he shall burn it.** Ref. to Pent. (Ex. 29. 14).

**24** And thou shalt offer them before the LORD, and the priests shall °cast salt upon them, and they shall offer them up *for* a burnt offering unto the LORD.

**25** Seven days shalt thou prepare every day a goat *for* a <sup>19</sup>sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

**26** Seven days shall they *atone for* the altar and purify *it*; and they shall °consecrate *it*.

**27** And when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make °your burnt offerings upon the altar, and your peace offerings; and °I will accept you, saith the Lord GOD.

**44** Then he brought me back the way of *the outer gate of the sanctuary* which looketh toward the east; and *it was* shut.

**2** Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no °man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

**3** °*It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

**4** Then brought he me the way of the north gate before the house: and I looked, and, °*behold*, the glory of the LORD filled the house of the LORD: and I fell upon my face.

**5** And the LORD said unto me, *son of Adam, set thine heart*, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the *statutes* of the house of the LORD, and all the °laws thereof; and *set thine heart* the *entrance* of the house, with every *outgoings* of the sanctuary.

**6** And thou shalt say to the *rebellious people*, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

**7** In that ye have brought *into My sanctuary aliens*, °uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary, to *profane* it, *even My house*, when ye *bring near My bread*, °the fat and the blood, and ye have broken My covenant because of all your abominations.

**8** And °ye have not kept the charge of Mine °holy things: but ye have set keepers of My charge in My sanctuary for *your own pleasure*.

**9** °Thus saith the Lord GOD; No *foreigner*, <sup>7</sup>uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary, of any *foreigner* that *is* among the *sons* of Israel.

**10** And °the Levites that *went astray* far from Me, when Israel went astray, which went astray away from Me after their *dirty idols*; they shall even bear their °iniquity.

**24 cast salt.** This was not done in this case under the Mosaic law. Cp. Lev. 2:13. See Ap.92.

**26 purge**=atone for.  
**consecrate.** See note on Ex. 28. 41. Lev. 9. 17.  
**themselves**=it.

**27 your . . . you:** i.e. nationally, not individually. See note on "ordinance", &c., v. 18.

**I will accept you.** Ref. to Pent. (Lev. 22. 27. Deut. 33. 11). Ap. 92.

**44. 1 the gate of the outward sanctuary**=the outer gate of the sanctuary.

**2 the LORD.** Heb. Jehovah. Ap. 4. II.

**man.** Heb. 'ish. Ap. 14. II. Therefore the prince of v. 3 is more than man: either the risen David, or the Messiah Himself.

**the God of Israel.** See note on Isa. 29. 23.

**God.** Heb. Elohim. Ap. 4. I.

**3 It is for the prince; the prince.** Heb. The Prince! as prince: i.e. the risen David, the Vice-regent of the Messiah (34. 23, 24; 37. 24, 25); or, the Messiah Himself. See note on "man", v. 2.

**4 behold.** Fig. *Asterismos*. Ap. 6.

**5 Son of man.** See note on 2. 1.

**mark well**=set thine heart.

**ordinances**=statutes.

**laws.** Heb. text "law"; but marg. and some codices, with four early printed editions, read "laws".

**entering in**=entrance. **going forth**=outgoings.

**6 rebellious.** Heb. rebellion, put by Fig. *Metonymy* (of Adjunct), Ap. 6, for rebellious people.

**the Lord GOD.** Heb. Adonai Jehovah. See note on 2. 4.

**7 strangers**=aliens. Heb. "sons of the foreigner".  
**uncircumcised in heart.** Ref. to Pent. (Lev. 26. 41. Deut. 10. 16). Ap. 92. Cp. Jer. 9. 25, 26.

**pollute**=profane. **offer**=bring near.

**the fat and the blood.** Ref. to Pent. (Lev. 3. 16, 17).

**they.** Most of the ancient versions read "ye".

**8 ye have not kept, &c.** See 40. 46, &c.

**holy.** See note on Ex. 3. 5.

**yourselves:** i.e. your own pleasure.

**44. 9-31** (F<sup>3</sup>, p. 1163). THE HOUSE. ITS ORDINANCES. (*Division.*)

F<sup>3</sup> | S<sup>1</sup> | 9-14. The Levites.

| S<sup>2</sup> | 15-31. The Priests.

**44. 9-14** (S<sup>1</sup>, above). THE LEVITES. (*Introversion and Alternation.*)

S<sup>1</sup> | T | q | 9, 10. Prohibitions. (Negative.)

| r | 11. Ministry. (Positive.)

| U | 12. Reason.

| T | q | 13. Prohibitions. (Negative.)

| r | 14. Ministry. (Positive.)

**9 Thus saith, &c.** This emphatic commencement is repeated in 45. 9, 18; 46. 1, 16; 47. 13. Cp. 31. 10, 15; 43. 18.  
**stranger**=foreigner. **children**=sons.

**10 the Levites.** These are distinguished here from the priests (15-27); see S<sup>1</sup> and S<sup>2</sup>, above and consult note on 43. 19; and Deut. 17. 9.

**are gone away**=went astray.

**idols**=dirty idols.

**iniquity.** Put by Fig. *Metonymy* (of Cause), Ap. 6, for the punishment due to it. Heb. 'āvāh. Ap. 44. iv.

**11** °Yet they shall be ministers in My sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for *the Nation*, and °they shall stand before them to minister unto them.

**12** Because they ministered unto them before their *dirty idols*, and *were to the house of Israel for a stumblingblock of iniquity*; therefore have I lifted up Mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

**13** And they shall °not come near unto Me, to do the office of °a priest unto Me, nor to come near to any of My holy things, in the *holy of holies*: but they shall bear their shame, and their abominations which they have committed.

**14** But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

**15** But <sup>13</sup>the priests the Levites, the sons of Zadok, that kept the charge of My sanctuary when the *sons* of Israel went astray from Me, they shall come near to Me to minister unto Me, and they shall stand before Me to *bring near* unto Me <sup>7</sup>the fat and the blood, saith the Lord GOD:

**16** They shall enter into My sanctuary, and they shall come near to My table, to minister unto Me, and they shall keep My charge.

**17** And it shall come to pass, *that* when they enter in at the gates of the inner court, °they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and *toward the house*.

**18** They shall have linen °*turbans* upon their heads, and shall have linen breeches upon their loins; *and they* shall not gird *themselves* °with any thing that causeth sweat.

**19** And when they go forth into the *outer* court, *even* into the *outer* court to the People, they shall put off their garments wherein they ministered, and lay them in the holy *storerooms*, °and they shall put on other garments; and they shall not sanctify the People with their garments.

**20** °Neither shall they shave their heads, nor suffer their locks to grow long; they shall *surely clip* their heads.

**21** °Neither shall any priest drink °wine, °when they enter into the inner court.

**22** °Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

**23** °And they shall teach My People *the difference* between the holy and *common*, and cause them to discern between the unclean and the clean.

**24** °And in *strife* they shall stand in judgment; *and they* shall judge it according to My judgments: and they shall keep My laws and My statutes in all Mine *appointed seasons*; and °they shall hallow My sabbaths.

**11** Yet. Refers to the portion of service reserved for these Levites.

for the People: i.e. the Nation. See note on "ordinances", 43. 18.

they shall stand. Ref. to Pent. (Deut. 10. 8). Ap. 92. Cp. v. 15 and Num. 16. 9.

**12** caused, &c. = were to the house of Israel for a stumblingblock of iniquity.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

**13** not come near unto Me. This is to be the punishment in the coming future order.

a priest. See note on 43. 19.

most holy place = holy of holies.

**44. 15-31** (S<sup>2</sup>, p. 1170). THE PRIESTS.  
(*Alternation and Introversion.*)

S <sup>2</sup>	V		s		15, 16. Public.	} Ceremonial.
					t	
					W	23, 24. Moral.
V		t		s	25. Personal.	} Ceremonial.
					s	
					W	28-31. Moral.

**17** they shall be clothed, &c. Ref. to Pent. (Ex. 28. 42). Ap. 92.

within = toward [the house].

**18** bonnets = head-dresses, or turbans. Ref. to Pent. (Ex. 39. 28). Ap. 92. Cp. 24. 17. Isa. 61. 10.

they. Some codices, with Aram., Sept., and Vulg., read "and they".

with, &c. Heb. = "with sweat"; sweat being put by Fig. *Metonymy* (of Effect), Ap. 6, for that which causes sweat.

**19** utter = outer.

chambers = storerooms. Heb. *lishkāh*. See note on 40. 17. Same word as 41 10; but not elsewhere in ch. 41.

and they shall. Heb. text of some codices reads "they shall"; and marg. "and shall". Cp. 42. 14.

**20** Neither shall they, &c. Ref. to Pent. (Lev. 21. 5). Ap. 92.

only poll = surely clip.

**21** Neither shall any, &c. Ref. to Pent. (Lev. 10. 9). wine. Heb. *yayin*. See Ap. 27. I.

when, &c. They might do so at other times.

**22** Neither shall they, &c. Ref. to Pent. (Lev. 21. 14). Ap. 92.

**23** And they shall teach, &c. Ref. to Pent. (Lev. 10. 11). Ap. 92. profane = common.

them. The 1611 edition of the A. V. reads "men".

**24** And in controversy, &c. Ref. to Pent. (Deut. 17. 9). Ap. 92. controversy = strife.

assemblies = appointed seasons.

they shall hallow, &c. Ref. to Pent. (Lev. 19. 30).

**25** And they shall come, &c. Ref. to Pent. (Lev. 21. 1). Ap. 92.

person = human being. Heb. *'ādām*. Ap. 14. I.

for brother. Some codices, with one early printed edition, read "or for", completing the Fig. *Paradiastole* (Ap. 6).

**26** And after he is cleansed . . . seven days. Ref. to Pent. (Num. 6. 10, "on the eighth day"). Ap. 92.

**25** °And they shall come at no dead *human being* to defile themselves: but for father, or for mother, or for son, or for daughter, *or for* brother, or for sister that hath had no husband, they may defile themselves.

**26** °And after he is cleansed, they shall reckon unto him seven days.

**27** And <sup>o</sup>in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall **bring near** his <sup>o</sup>sin offering, saith the Lord GOD.

**28** And it shall be unto them for an inheritance: <sup>o</sup>I *am* their inheritance: and ye shall give them no possession in Israel: **I am** their possession.

**29** They shall eat the meat offering, and the <sup>27</sup>sin offering, and the trespass offering; and <sup>o</sup>every dedicated thing in Israel shall be theirs.

**30** And the <sup>o</sup>first of all the firstfruits of all *things*, and every **heave offering** of all, of every *sort* of your **heave offerings**, shall be the priest's: ye shall also give unto the priest <sup>o</sup>the first of your dough, that he may cause the blessing to rest in thine house.

**31** The priests shall not eat of any thing that is <sup>o</sup>dead of itself, or torn, whether it be fowl or beast.

**45** Moreover, when ye shall divide by lot the land for inheritance, ye shall **heave up a heave offering** unto the LORD, an <sup>o</sup>holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* <sup>o</sup>ten thousand. This *shall be* <sup>o</sup>holy in all the borders thereof round about.

**2** Of this there shall be <sup>o</sup>for the sanctuary [*the outer court*] five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the **void ground outside the outer court, to prevent contact** thereof.

**3** And of this measure shalt thou measure the length of *about sixty or seventy miles, according to the length of the cubit*, and the breadth of ten thousand: and in it shall be the sanctuary *and the holy of holies*.

**4** The <sup>1</sup>holy *portion* of the land *it shall be* for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an <sup>1</sup>holy place for the sanctuary.

**5** And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, *as a possession as twenty chambers*.

**6** And ye shall appoint the possession of the city five thousand broad, and <sup>3</sup>five and twenty thousand long, over against the **heave offering** of the <sup>1</sup>holy *portion*: it shall be for <sup>o</sup>the whole house of Israel.

**7** And *a portion shall be* for the prince on the one side and on the other side of the **heave offering** of the holy portion, and of the possession of the city, *in front of the heave offering* of the <sup>1</sup>holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

**27** in the day. See Ap. 18.  
sin offering. Ap. 43. II. v.  
**28** <sup>3</sup> *am* their inheritance. Ref. to Pent. (Num. 18. 20. Deut. 10. 9; 18. 1, 2). Ap. 92.  
**29** every dedicated thing, &c. Ref. to Pent. (Num. 18. 14). A verbal reference. Ap. 92.  
**30** first of all, &c. Ref. to Pent. (Ex. 13. 2; 22. 29, 30; 23. 19. Num. 3. 13; 18. 12, 13).  
oblation = heave offering. Heb. *terumah*. See note on Ex. 29. 27. The word is often repeated here. See 45. 6, 7, 13, 16; 48. 8-10, 12, 18, 20, 21.  
the first of your dough. Ref. to Pent. (Num. 15. 20).  
**31** dead of itself, &c. Ref. to Pent. (Lev. 22. 8).

**45. 1-46. 18** (B, p. 1163). RESTORATION. THE LAND. (*Division.*)

B | X<sup>1</sup> | 45. 1-6. The Oblation.  
| X<sup>2</sup> | 45. 7-46. 18. The Prince's Portion.

**45. 1-6** (X<sup>1</sup>, above). THE OBLATION. (*Division.*)

X<sup>1</sup> | Y<sup>1</sup> | 1-4. The Holy Portion. } Persons.  
| Y<sup>2</sup> | 5. The Portion of the Levites. }  
| Y<sup>3</sup> | 6. The Portion of the City. Place.

**45. 1-4** (Y<sup>1</sup>, above). THE HOLY PORTION. (*Repeated Alternation.*)

Y<sup>1</sup> | u<sup>1</sup> | 1. The Holy Portion.  
| v<sup>1</sup> | 2. The Sanctuary.  
| u<sup>2</sup> | 3-. The Holy Portion.  
| v<sup>2</sup> | -3. The Sanctuary.  
| u<sup>3</sup> | 4-. The Holy Portion.  
| v<sup>3</sup> | -4. The Sanctuary.

**1** offer = heave up. See next note.  
oblation = a heave offering. See note on 44. 30.  
the LORD. Heb. Jehovah. Ap. 4. II.  
holy. See note on Ex. 3. 6.  
ten. The Sept. reads twenty. Cp. Num. 35. 2. Josh. 21. 2.  
**2** for the sanctuary: i.e. the outer court (42. 15-20). cubits. See Ap. 51. III. 2 (1).  
suburbs = void ground outside the outer court, to prevent contact.  
**3** five and twenty thousand = about sixty or seventy miles, according to the length of the cubit.  
most holy place = holy of holies.  
**4** shall be = it [shall be].  
the LORD. Heb. Jehovah, with '*eth*' = Jehovah Himself. Ap. 4. II. **5** for = as.  
for twenty chambers: or, of cities to dwell in.  
**6** the whole house of Israel. Cp. 48. 19.

**45. 7-46. 18** (X<sup>2</sup>, above). THE HOLY PORTION. (*Introversion.*)

X<sup>2</sup> | A | 45. 7-12. The Prince's Portion.  
| B | 45. 13-26. Ordinances.  
| B | 46. 1-15. Ordinances.  
| A | 46. 16-18. The Prince's Portion.

**45. 7-12** (A, above). THE PRINCE'S PORTION. (*Alternation.*)

A | w | 7, 8-. The Prince.  
| x | 8-. Injunctions to princes.  
| w | -8. The Tribes.  
| x | 9-12. Injunctions to princes.

**7** before = in front of.

**8** In the land shall be his possession in Israel: and **My** princes shall no more oppress **My** People; and *the rest of the land* shall they give to the house of Israel according to their tribes.



**9** <sup>o</sup>Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, <sup>o</sup>and execute judgment and justice, take away your *evictions* from My People, saith the Lord GOD.

**10** <sup>o</sup>Ye shall have just balances, and a just <sup>o</sup>ephah, and a just <sup>o</sup>bath.

**11** The <sup>10</sup>ephah and the <sup>10</sup>bath shall be of one measure, that the bath may contain <sup>o</sup>the tenth part of an <sup>o</sup>homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

**12** <sup>o</sup>And the <sup>o</sup>shekel shall be twenty <sup>o</sup>gerahs: twenty <sup>o</sup>shekels, five and twenty <sup>o</sup>shekels, fifteen shekels, shall be your <sup>o</sup>maneh.

**13** This is the *heave offering* that ye shall *offer up*; the sixth part of an <sup>10</sup>ephah of an <sup>11</sup>homer of wheat, and ye shall give the sixth part of an <sup>10</sup>ephah of an <sup>11</sup>homer of barley:

**14** Concerning the ordinance of oil, the <sup>10</sup>bath of oil, ye shall offer the tenth part of a <sup>10</sup>bath out of the <sup>o</sup>cor, which is an <sup>11</sup>homer of ten <sup>10</sup>baths; for ten <sup>10</sup>baths are an <sup>11</sup>homer:

**15** And one lamb out of the flock, out of two hundred, out of the *well-watered land* of Israel; for a *gift offering*, and for a <sup>o</sup>burnt offering, and for <sup>o</sup>peace offerings, <sup>o</sup>to make *atonement* for them, saith the Lord GOD.

**16** <sup>o</sup>All the People of the land shall be for a *heave offering* for the prince in Israel.

**17** But on the prince himself shall rest to give <sup>15</sup>burnt offerings, and *gift offerings*, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, and in all appointed seasons of the house of Israel: he shall prepare the <sup>o</sup>sin offering, and the *gift offering*, and the <sup>15</sup>burnt offering, and the <sup>15</sup>peace offerings, to make *atonement* <sup>o</sup>for the house of Israel.

**18** <sup>o</sup>Thus saith the Lord GOD; <sup>o</sup>In the first month, in the first day of the month, thou shalt take a young <sup>o</sup>bullock without blemish, and cleanse the sanctuary:

**19** And the priest shall take of the blood of the <sup>17</sup>sin offering, and put it upon the posts of the house, and upon the four corners of the *ledge* of the altar, and upon the posts of the gate of the inner court.

**20** And so thou shalt do the seventh day of the <sup>o</sup>month <sup>o</sup>for every one that erreth, and for him that is *undesigning*: so shall ye *make atonement for* the house.

**21** <sup>o</sup>In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

**22** And upon that day shall the prince prepare for himself and <sup>o</sup>for all the People of the land a bullock for a <sup>17</sup>sin offering.

**23** And seven days of the feast he shall prepare a <sup>15</sup>burnt offering to the LORD, seven bullocks and seven rams

**9** Thus saith, &c. See note on 44. 9. the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

and. Some codices, with five early printed editions, omit this "and". exactions = evictions.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

**10** Ye shall have, &c. Ref. to Pent. (Lev. 19. 36).

ephah. See Ap. 51. III. 3 (5).

bath. See Ap. 51. III. 3 (1).

**11** the tenth part. See the next note.

homer. Heb. *chomer*: not to be confounded with 'omer. The former contained ten ephahs; the latter was one-tenth of an ephah. Cp. Ex. 16. 16.

**12** And the shekel, &c. Ref. to Pent. (Ex. 30. 13. Lev. 27. 25. Num. 3. 47). Ap. 92.

shekel. See Ap. 51. II. 5.

gerahs. See Ap. 51. II. 2.

maneh. See Ap. 51. II. 3.

#### 45. 13-25 (B, above). ORDINANCES. (Division.)

B | C<sup>1</sup> | 13-16. The Offerings. (Things, 13, 14. Lamb, 15.)

| C<sup>2</sup> | 16, 17-. The Offerers. (People, 16. Prince, 17-.)

| C<sup>3</sup> | -17-25. The Times. (General, -17. Part., 18-25.)

**13** offer = offer up.

**14** cor. See Ap. 51. III. 3 (4).

**15** fat pastures = well-watered land (Sing.). Cp. Gen. 13. 10.

meat offering = gift offering. See Ap. 43. II. iii.<sup>f</sup>

burnt offering. See Ap. 43. II. ii.

peace offerings. See Ap. 43. II. iv.

to make reconciliation. Ref. to Pent. (Lev. 1. 4). The same expression. Ap. 92.

reconciliation = atonement.

**16** All the People of the land shall give this = All the People of the land shall be for, &c. The People will not offer individually. The prince will make the national offering for the People or nation as a whole. See note on "ordinances", 43. 18. There is no Hebrew for "give" here.

**17** And it shall be the prince's part = But on the prince himself shall rest, &c.

in all. Some codices, with one early printed edition (Rabbinic), Aram., Sept., Syr., and Vulg., read "and in all", thus completing the Fig. *Polysyndeton* (Ap. 6).

solemnities = appointed seasons.

he. The emphasis is thus marked.

sin offering. See Ap. 43. II. v.

for the house of Israel. The People will thus offer through the prince. They are summed up in him.

**18** In the first month, in the first day of the month. See notes on Gen. 8. 13.

bullock. Ref. to Pent. (Ex. 29. 1-14). Ap. 92.

**19** settle = ledge. See note on 43. 14.

**20** month. The Septuagint adds "on the first day of the month".

for every one, &c. They do not offer themselves. The sacrifices here are national, not individual. See note on v. 17 above, and on "ordinances", 43. 18.

simple = artless, undesigning.

reconcile = make atonement for.

**21** In the first month, &c. Ref. to Pent. (Ex. 12. 18). Ap. 92. This is the Feast of the Passover.

**22** for all the People. The People will not do it by families as heretofore, but the prince does it for the whole nation. See notes on vv. 17, 20, above, and 43. 18.

without blemish daily the seven days; and a kid of the goats daily for a <sup>17</sup>sin offering.

**24** And he shall prepare a *gift offering* of an <sup>10</sup>ephah for a bullock, and an <sup>10</sup>ephah for a ram, and an <sup>o</sup>hin of oil for an <sup>10</sup>ephah.

**25** <sup>o</sup>In the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the <sup>17</sup>sin offering, according to the <sup>15</sup>burnt offering, and according to the *gift offering*, and according to the oil.

**46** <sup>o</sup>Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

**2** And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare <sup>o</sup>his [the prince, who offers for the nation] <sup>o</sup>burnt offering and his <sup>o</sup>peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

**3** Likewise <sup>o</sup>the people of the land shall worship at the *entrance* of this gate before the LORD in the sabbaths and in the new moons.

**4** And the <sup>2</sup>burnt offering that the prince shall *bring near* unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

**5** And the *gift offering* shall be an <sup>o</sup>ephah for a ram, and the *gift offering* for the lambs as he shall be able to give, and an <sup>o</sup>hin of oil to an <sup>o</sup>ephah.

**6** And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

**7** And he shall prepare a *gift offering*, an <sup>5</sup>ephah for a bullock, and an <sup>5</sup>ephah for a ram, and for the lambs according as his hand shall attain unto, and an <sup>5</sup>hin of oil to an <sup>5</sup>ephah.

**8** And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

**9** But when <sup>3</sup>the People of the land shall come before the LORD in the *appointed times*, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

**10** And *as for the prince, when they come in, he shall come in in the midst of them; and when they go forth, he <sup>o</sup>shall go forth.*

**11** And in the feast and in the *appointed seasons* the *gift offering* shall be an <sup>5</sup>ephah to a bullock, and <sup>5</sup>ephah to a ram,

**24** hin. See Ap. 51. III. 3 (8).

**25** In the seventh month, &c. This is the Feast of Tabernacles. Ref. to Pent. (Lev. 23. 34). Ap. 92.

**46. 1-15** (B, p. 1172). ORDINANCES.  
(Repeated and Extended Alternation.)

B	D <sup>1</sup>	a <sup>1</sup>   1, 2. Prince.
		b <sup>1</sup>   3. The People. "They".
		c <sup>1</sup>   4-7. The offerings.
D <sup>2</sup>	a <sup>2</sup>   8. The Prince.	
	b <sup>2</sup>   9, 10. The People.	
	c <sup>2</sup>   11. The offerings.	
D <sup>3</sup>	a <sup>3</sup>   12-. The Prince.	
	b <sup>3</sup>   -12. Personal.	
	c <sup>3</sup>   13-16. The offerings.	

**1** Thus saith, &c. See note on 44. 9.

the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

**2** his: i. e. the prince, who offers for the nation. See notes above, on 45. 16, 17, 20, 22.

burnt offering. Ap. 48. II. ii.  
peace offerings. Ap. 48. II. iv.

**3** the People of the land. They worship only; they do not offer. Op. 45. 16. door = entrance.

the LORD. Heb. Jehovah. Ap. 4. II.

**4** offer = bring near. Ap. 48. I. i.

**5** meat offering = meal, or gift, offering. Ap. 48. II. iii.  
ephah. Ap. 51. III. 3 (5).

hin. Ap. 51. III. 3 (8).

**9** solemn feasts = appointed times.

**10** the prince, &c. = As for the prince, when they come in, he shall come in in the midst of them; and when they go forth, he shall go forth.

shall go forth. Heb. text reads "shall they go forth". Some codices read in marg. "he"; other codices, with Sept., Syr., and Vulg., read "he".

**11** solemnities = appointed seasons.

**12** one. Supply the *Ellipsis*, "[the gatekeeper] shall". he shall prepare, &c. It will be the prince's duty to offer for the nation. See notes on 45. 16, 17, 20, 22.

as = according as.

**13** daily prepare, &c. Ref. to Pent. (Ex. 29. 38. Num. 28. 3). Ap. 92.

**14** for it = thereupon.

temper = mix.

and to the lambs as he is able to give, and an <sup>5</sup>hin of oil to an <sup>5</sup>ephah.

**12** Now when the prince shall prepare a voluntary <sup>2</sup>burnt offering or <sup>2</sup>peace offerings voluntarily unto the LORD, *the gate keeper* shall then open him the gate that looketh toward the east, and <sup>o</sup>he shall prepare his <sup>2</sup>burnt offering and his <sup>2</sup>peace offerings, *according as* he did on the sabbath day: then he shall go forth; and after his going forth *the gate keeper* shall shut the gate.

**13** Thou shalt <sup>o</sup>daily prepare a <sup>2</sup>burnt offering unto the LORD *of* a lamb of the first year without blemish: thou shalt prepare *it* every morning.

**14** And thou shalt prepare a *gift offering thereupon* every morning, the sixth part of an <sup>5</sup>ephah, and the third part of an <sup>5</sup>hin of oil, to *mix* with the fine flour; a *gift offering* continually by a perpetual ordinance unto the LORD.

**15** Thus shall they prepare the lamb, and the *gift offering*, and the oil, every morning *for a continual* <sup>2</sup>burnt offering.

**16** <sup>1</sup>Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his *son's*; it *shall be* their possession by inheritance.

**17** But if he give a gift of his inheritance to one of his servants, then it shall be his to <sup>o</sup>*the year of jubilee*; after it shall return to the prince: *truly, it is his own inheritance; as to his sons, to them it shall go.*

**18** Moreover the prince shall not take of the People's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that My People be not scattered <sup>o</sup>every man from his possession.

**19** After he brought me through the entry, which *was* at the side of the gate, into the <sup>o</sup>holy *storerooms* of the priests, which looked toward the north: and, <sup>\*</sup>behold, there *was* a place *on the farthest side* westward.

**20** Then said he unto me, This *is* the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the *gift offering*; that they bear *them* not out into the *outer* court, <sup>o</sup>to sanctify the people.

**21** Then he brought me forth into the <sup>o</sup>outer court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a court.

**22** In the four corners of the court *there were closed courts* of forty *cubits* long and thirty broad: *these four were of the same measure.*

**23** *And there was an enclosure* round about in them, round about them four, and *it was* made with boiling places under the rows round about.

**24** Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the People.

**47** Afterward he brought me again unto the *entrance* of the house; and, <sup>\*</sup>behold, waters issued out from under the threshold of the house eastward: for the forefront of the house the east, and the waters *were coming down from beneath* from the <sup>o</sup>right side [*south side*] of the house, at the *south side* of the altar.

**2** Then brought he me out of the way of the gate northward, and led me about the way without unto the *outer* gate by the way that looketh eastward; and, <sup>\*</sup>behold, there ran out waters on the <sup>1</sup>right side.

**3** And when the man that had *a measuring line* in his hand went forth eastward, he measured a thousand <sup>o</sup>cubits, and he brought me through the waters; *waters reaching to the ankle.*

**16** sons'. The Sept. and Syr. read "son's".

**17** the year of liberty = the year of jubilee. Ref. to Pent. (Lev. 25. 10). Ap. 92. This shows that this prophecy will, and must yet, be literally fulfilled. Moreover, the jubilee occurred only twice in a century. but, &c. = truly, it is his own inheritance; as to his sons, to them it shall go.

**18** every man. Heb. 'ish. Ap. 14. II.

#### 46. 19-24 (A, p. 1163). THE HOUSE. (Alternation.)

A | d | 19. Boiling places. In the inner court.

e | 20. Uses. For the Priests.

d | 21-23. Boiling places. In the outer court.

e | 24. Uses. For the People.

**19** holy. See note on Ex. 3. 5.

chambers = storerooms. Heb. *lishkäh*. See note on 40. 17. behold. Fig. *Asterismos*. Ap. 6.

on the two sides = on the farthest side.

**20** to sanctify the People. Cp. 44. 19.

**21** utter = outer. The boiling places.

**22** courts joined = courts covered over, or closed courts, cloisters.

corners. Heb. *m hukzã'õth*. This hybrid word has the extraordinary points (Ap. 31) or dots on the top, denoting that it does not properly belong to the primitive text. It is omitted in Sept., Syr., and Vulg. The clause should therefore read: "these four were of the same measure" (see Ginsburg's *Introduction*, pp. 382-3).

**23** And there was a row of building = And there was an enclosure. The 1611 edition of the A.V. reads "And there was a new building".

#### 47. 1-48. 35 (B, p. 1163). THE LAND, (Division.)

B | E<sup>1</sup> | 47. 1-12. The Healing of the Land.

E<sup>2</sup> | 47. 13-48. 35. The Restoration of the Land.

#### 47. 1-12 (E<sup>1</sup>, above). THE HEALING OF THE LAND. (Alternation.)

E<sup>1</sup> | f | 1-6. The water.

g | 7. The trees.

f | 8-11. The water.

g | 12. The trees.

**1** door = entrance.

behold. Fig. *Asterismos*. Ap. 6.

came down = were coming down. Cp. Joel 3. 18; and see Isa. 12. 3; 44. 3. Zech. 14. 8. Rev. 22. 1.

from under = from beneath. Referring to the perennial source which has supplied the fountain of Gihon. See Ap. 68.

right side: i. e. the south side. Cp. v. 2.

**2** utter = outer.

**3** man. Heb. 'ish. Ap. 14. II.

the line = a measuring line. Heb. *qav*. Only here in Ezekiel. Not the same word as in 40. 3, which is *pãthil*.

cubits. See Ap. 51. III. 2 (1).

the waters, &c. = waters [reaching] to the ankle. No Art. Heb. "of the ankles". Gen. of Relation. Ap. 17. 5.

**4** Again he measured a thousand, and brought me through the waters; *waters reaching to the knees.* Again he measured a thousand, and brought me through; *waters reaching to the loins.*

**5** Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

**6** And he said unto me, *Son of Adam*, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river.

**7** Now when I had returned, behold, at the bank of the river *were* very many °trees on the one side and on the other.

**8** Then said he unto me, These waters issue out toward the °*circular border-land*, and go down into the *plain*, and go into the sea: *which being* brought forth into *the Dead sea*, the waters shall be healed.

**9** And it shall come to pass, *that* every *soul* that liveth, which *swarmeth*, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

**10** And it shall come to pass, *that* the fishers shall stand upon it from °En-gedi even unto °En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of *the Mediterranean sea*, exceeding many.

**11** But the *swamps* thereof and the °*marshes* [pools] thereof shall not be healed; they shall be given to salt.

**12** And by the river upon the bank thereof, on this side and on that side, shall grow all °trees for meat, whose leaf shall not fade, neither shall the fruit thereof *fail*: it shall bring forth *ripe* fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for °*healing*.

**13** °Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: °Joseph *shall inherit* two portions.

**14** And ye shall inherit *it*, one as well as another: *concerning* the which I lifted up Mine hand °to give it unto your fathers: and this land shall fall unto you for inheritance.

**15** And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

**16** Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon, which *is* by the *border* of Hauran.

**17** And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

**18** And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from °the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.

**19** And the south side southward, from Tamar *even* to the waters of °strife *in* °Kadesh, the *torrent* to *the*

**6** Son of man. See note on 2. 1.

**7** trees. See the Structure above.

**8** east country—the eastern *g'elilah*: i. e. circular border-land. Used of the Jordan in Josh. 22. 11. desert=plain. Heb. 'arabāh. See Deut. 3. 17; 4. 49.

**the sea.** The so-called Salt, or Dead Sea.

**9** thing=soul. Heb. nephesh. Ap. 13. moveth=swarmeth.

**10** En-gedi. Now the well-known spring, *Ain Jidy*, on the west shore. The original name was Hazazon-tamar (2 Chron. 20. 2).

En-eglaim. Not yet identified. Eusebius places it eight miles south of 'Ar of Moab. This would probably be 'Ain Hajla, the ancient Beth Hogla.

**the great sea.** The Mediterranean.

**11** miry places=swamps.

**marshes**=marshes. Heb.=pools.

**12** trees for meat. Heb. "trees of meat". Gen. of Relation. Ap. 17. 5. Cp. Gen. 2. 9. consumed=fail.

**new**=ripe.

**medicine**=healing. The Divine provision for preserving and restoring health in that future day, when this prophecy shall be literally fulfilled. Cp. Rev. 22. 2.

#### 47. 13—48. 35 (E<sup>2</sup>, above). THE RESTORATION OF THE LAND. (*Division*.)

E<sup>2</sup> | F<sup>1</sup> | 47. 13-23. The Land.

| F<sup>2</sup> | 48. 1-29. The Tribes.

| F<sup>3</sup> | 48. 30-35. The City.

#### 47. 13-23 (F<sup>1</sup>, above). THE LAND. (*Introversion and Alternation*.)

F<sup>1</sup> | G | 13, 14. Distribution and Boundaries.

| H | h | 15-17. North border.

| | i | 18. East border.

| H | h | 19. South border.

| | i | 20. West border.

| G | 21-23. Distribution and Boundaries.

**13** Thus saith, &c. See note on 44. 9.

**the Lord GOD.** Heb. Adonai Jehovah. See note on 2. 4.

**Joseph.** Ref. to Pent. (Gen. 48. 5-22). Ap. 92.

**shall have.** Supply this *Ellipsis* (Ap. 6), by "shall inherit".

**14** to give it, &c. Ref. to Pent. (Gen. 12. 7; 17. 8; 26. 3; 28. 13; 50. 24). Ap. 92.

**16** coast=border, or boundary.

**18** the land of Israel. One of the three passages in Ezekiel where 'eretṣ (land) is used, instead of 'ādāmāh (soil). See note on 27. 17; and cp note on 11. 17.

**19** strife. Heb. Meribah. Ref. to Pent. (Num. 20. 1-13). Kadesh. Now 'Ain Kadēs. river=torrent.

*Mediterranean sea.* And *this is* the south side southward.

**20** The west side also *shall be the Mediterranean sea* from the border, till a man come over against Hamath. This *is* the west side.

**21** So shall ye divide this land unto you according to the tribes of Israel.

**22** And it shall come to pass, *that* ye shall divide *it* by lot for an inheritance unto you, and to the *foreign sojourners* that sojourn among you, which shall beget *sons* among you: and they shall be unto you as born in the country among the *sons* of Israel; they shall have inheritance with you among the tribes of Israel.

**23** And it shall come to pass, *that* in what tribe the *foreign sojourner* sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

**48** Now <sup>o</sup>these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; a *portion* for <sup>o</sup>Dan.

**2** And by the border of Dan, from the east side unto the west side, a *portion* for Asher.

**3** And by the border of Asher, from the east side even unto the west side, a *portion* for Naphtali.

**4** And by the border of Naphtali, from the east side unto the west side, a *portion* for Manasseh.

**5** And by the border of Manasseh, from the east side unto the west side, a *portion* for Ephraim.

**6** And by the border of Ephraim, from the east side even unto the west side, a *portion* for Reuben.

**7** And by the border of Reuben, from the east side unto the west side, a *portion* for Judah.

**8** And by the border of Judah, from the east side unto the west side, shall be the *heave offering* which ye shall *offer up* of five and twenty thousand *reeds* in breadth, and *in* length as one of the *other* parts, from the east side unto the west side: <sup>o</sup>and the sanctuary shall be in the midst of <sup>o</sup>*him* [Judah].

**9** The *heave offering* that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

**10** And for them, *even* for the priests, shall be *this* <sup>o</sup>holy *heave offering*; toward the north five and twenty thousand *in* length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

**11** *It shall be* for the priests *the consecrated body of Zadok's sons*; which have kept *My ordinance*, which went not astray when the *sons* of Israel went astray, *according as* the Levites went astray.

**12** And *this heave offering* of the land that is *offered up* shall be unto them a thing most holy *reaching to* the border of the Levites.

**22** strangers = foreign sojourners.

children = sons.

**23** saith the Lord GOD = [is] Adonai Jehovah's oracle.

**48. 1-29** (F<sup>2</sup>, p. 1175). THE TRIBES.  
(Introversion and Alternation.)

F<sup>2</sup> | J | 1-. The Tribes. "These are the names", &c.  
K | -1-3. The Slave Offspring (Bilhah and Zilpah).  
L | N | 4, 5. Rachel. } The Wives' Offspring.  
O | 6, 7. Leah. }  
M | 8-22. THE OBLATION.  
L | N | 23. Rachel. } The Wives' Offspring.  
O | 24-26. Leah. }  
K | 27. The Slave Offspring (Zilpah).  
J | 28, 29. The Tribes. "This is the Land", &c.

**1** these are the names. For the various orderings and groupings of the twelve tribes, see Ap. 45. Cp. Ex. 1. 1.

Dan. Note the different positions, by which the wives' offspring are placed in the centre, nearest to the oblation; while the slave offspring are placed at the extremities farthest from the oblation.

**48. 8-22** (M, above). THE OBLATION.  
(Alternation.)

M | P | 8, 9. The Oblation. Foursquare.  
Q | 10-19. The Inhabitants.  
P | 20. The Oblation. Foursquare.  
Q | 21, 22. The Prince.

**8** offering = heave offering. Heb. *terumah*. (Ap. 43. II. viii). See note on Ex. 29. 27. The same word as "oblation", v. 9; the whole area of which is to be considered as the heave offering offered to Jehovah.

ye. The 1611 edition of the A. V. reads "they".

offer = offer up.

and the sanctuary. Note the Alternation in vv. 8-10.

it = him: i. e. Judah.

**9** oblation = heave offering. See note on v. 8 the LORD. Heb. Jehovah. Ap. 4. II.

**48. 10-19** (Q, above). THE INHABITANTS.  
(Division.)

Q | R<sup>1</sup> | 10-14. Ecclesiastical.  
R<sup>2</sup> | 15-19. Civil.

**48. 10-14** (R<sup>1</sup>, above). ECCLESIASTICAL.  
(Division.)

R<sup>1</sup> | S<sup>1</sup> | 10-12. The Priests' Portion.  
S<sup>2</sup> | 13, 14. The Levites' Portion.

**10** holy. See note on Ex. 8. 5.

**11** that are . . . Zadok = the consecrated body of Zadok's sons. charge = ordinance.

children = sons.

as = according as.

**12** offered = offered up, or heaved. Ap. 43. I. ix.

by = reaching to.

**13** And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

**14** And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the LORD.

**15** And the five thousand, that are left in the breadth over against the five and twenty thousand, *it shall be a common place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

**16** And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

**17** And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

**18** And the residue in length over against the oblation of the <sup>10</sup>holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the *heave offering* of the <sup>10</sup>holy *portion*; and the increase thereof shall be for food unto them that serve the city.

**19** And they that serve the city shall serve it out of all the tribes of Israel.

**20** All the *heave offering shall be* five and twenty thousand by five and twenty thousand: ye shall *offer up* the <sup>10</sup>holy *heave offering* foursquare, with the possession of the city.

**21** And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the <sup>10</sup>holy *heave offering*; and the sanctuary of the house *shall be* in the midst thereof.


**22** Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

**23** As for the rest of the tribes, from the east side unto the west side, <sup>o</sup>Benjamin *shall have one portion*.

**24** And by the border of Benjamin, from the east side unto the west side, Simeon *shall have one portion*.

**25** And by the border of Simeon, from the east side unto the west side, Issachar *one portion*.

**26** And by the border of Issachar, from the east side unto the west side, Zebulun *one portion*.

 **The LORD is there.** Denoting the fact that Jehovah has gone thither and rests There, with all the blessing, peace, security, and glory of His abiding presence. Those who read this book, and believe what God has here written for our learning, will not be troubled with all the puerile guesses and trifling comments of the natural man, but understand something of the grand revelations which can only be spiritually discerned (1 Cor. 12:14).

**15 shall be = it** [shall be].  
profane = common.

**23 Benjamin.** Note the positions of these five tribes in the south. See the Structure (F<sup>2</sup>), p. 1175.  
a = one.

**28 strife.** Heb. *Meribah*. See note on 47. 19.  
toward. Sept. reads "as far as".

**29 saith the Lord GOD = [is] Adonai Jehovah's oracle.** See note on 2. 4.

**30 goes out = outlets.**

**32 and one.** Some codices, with Aram., Sept., Syr., and Vulg., omit "and".

**27** And by the border of Zebulun, from the east side unto the west side, Gad *one portion*.

**28** And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of <sup>o</sup>strife in Kadesh, and to the river *as far as* the great sea.

**29** This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

**30** And these *are* the *outlets* of the city on the north side, four thousand and five hundred measures.

**31** And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

**32** And at the east side four thousand and five hundred: and three gates; ... one gate of Joseph, one gate of Benjamin, one gate of Dan.

**33** And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

**34** At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

**35** *It was* round about eighteen thousand *measures*: and the name of the city from *that day shall be*, <sup>o</sup>The LORD is there.