
יחזקאל • EZEKIEL

INTRODUCTION

There was no other prophet in Israel whose words and actions expressed a personality so distinctive as Ezekiel's. In his vision reports, such as that of the throne chariot of Yahweh (Ch. 1) or of the abominations of the Temple of Jerusalem (Ch. 8), his use of language and symbolism is peculiar. His symbolic actions, such as his eating a scroll (2:8–3:3) or his foregoing the customary rites of mourning at the death of his wife (24:15–27), seem bizarre. His long allegories of erring Israel and Judah (Chs 16 & 23) are repellent, at least to our taste. However, there is no way to know whether the strange modes of presentation that he employed were due to his double role as both priest and prophet, or whether Ezekiel's personality was confounded by the disorienting experiences of Exile in Babylon. In the innovativeness with which he employed the language of vision, he laid the groundwork for the symbolic universe of the apocalyptic tradition. However, he made it clear that, no matter how specific his description of godly matters was, there was no human language that could do them justice (1:28).

The text has suffered much in transmission; consequently, the interpretation is frequently uncertain. Only fragments of the book of Ezekiel are represented in the Qumran Scrolls: 3QEzek (16:31–33), 4QEzek^a (small parts of Chs 10, 23 & 41), 4QEzek^b (parts of Ch. 1), 4QEzek^c (24:2 – 3), and 11QEzek (small parts of Chs 1, 4, 5 & 7). When compared to the *Masoretic Text*, the *Septuagint* text has numerous omissions (large ones being in Chs 32 & 33) as well as some additions (in Chs 40, 43 & 44); the verses near the beginning of Ch. 7 are also rearranged in order.

AUTHORSHIP AND DATES

Ezekiel was a priest whose ministry to his fellow Exiles extended from 593 (1:2) to perhaps 563 BCE, if the enigmatic 'thirtieth year' in 1:1 is taken as the 30th year after his call, and this is most likely the date of the initial composition of the *Book of Ezekiel* by the prophet himself. That original collection has quite clearly been rewritten and expanded by an editor, but Ezekiel's distinctive style may be recognised throughout the book.

יחזקאל פרק א

א ויהי בשלשים שנה ברביעי בחמשה לחדש ואני בתוך הגולה על-נהר-כבר נפתחו השמים ואראה מראות אלהים: ב בחמשה לחדש היא השנה החמישית לגלות המלך יויכין: ג היה היה דבר-יהוה אלי-יחזקאל בן-בוזי הכהן בארץ כשדים על-נהר-כבר ותהי עליו שם ידיהוה: ד וארא והנה רוח סערה באה מן-הצפון ענן גדול ואש מתלקחת ונגה-לו סביב ומתוכה כעין החשמל מתוך האש: ה ומתוכה דמות ארבע חיות וזה מראהן דמות אדם להנה: ו וארבעה פנים לאחת וארבע כנפים לאחת להם: ז ורגליהם רגל ישרה וכף רגליהם ככף רגל עגל ונצצים כעין

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¹ Now, it happened that, in the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles by the River Chebar, heaven opened and I saw visions from God. ² On the fifth of the month (it was the fifth year of exile for King Jehoiachin) ³ the word of Yahweh came to the priest Ezekiel son of Buzi, in Chaldaea by the River Chebar; the hand of Yahweh came on him there. ⁴ I looked and behold, a stormy wind blew from the north, a great cloud with flashing fire and brilliant light around it, and, in the middle of the fire, a brilliance like that of amber; ⁵ and, in the middle, what seemed to be four living creatures. They looked like this: they had human form. ⁶ Each had four faces and four wings. ⁷ Their legs were straight; they had hooves like calves, glittering like polished brass. ⁸ Under their wings, on their four

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- ¹ Vv. 1-3 juxtapose 2 introductions. One (vv. 2-3^a) speaks of Ezekiel in the 3rd person and introduces the whole book, dating the prophet's first vision to the 5th year of Jehoiachin's exile (July 31st 593 BCE). The other (v. 1) may have introduced the vision of the Chariot of Yahweh before that occupied its present position (vv. 4-28; if so, the date ('the thirtieth year') is difficult, unless we emend to 'the thirteenth year' (585 BCE).
- ² 'The hand of Yahweh came on him' is a phrase commonly used by Ezekiel to indicate ecstasy (see 3:22, 8:1, 33:22, 37:1, 40:1). The LXX & Peshitta read 'on me' instead of 'on him', requiring v. 3^b to be read with v. 4.
- ³ The 'River Chebar' is a canal flowing SE from its fork above Babylon, through Nippur, and re-joining the Euphrates near Erech.
- ⁴ The LXX translates חשמל ('amber') with the word ἡλέκτρον, an alloy of silver and gold.
- ⁵ The phrase 'they had human form' may mean that they stood upright.
- ⁶ The MT repeats 'each had' before 'four wings'; here, we follow NETB.
- ⁷ The verb translated 'glittering' occurs only here in the OT.
- ⁸ In place of 'hands of', here following the Qere (וידיו), the Ketiv opens with 'his hands' (וידיו).

נְחֹשֶׁת קָלִיל: ^ח וַיְדֹוּ וַיְדִי אָדָם מִתַּחַת כַּנְפֵיהֶם עַל
 אַרְבַּעַת רַבְעֵיהֶם וּפְנֵיהֶם וְכַנְפֵיהֶם לְאַרְבַּעַתָּם:
^ט חִבְּרָת אִשָּׁה אֶל־אַחֻתָּהּ כַּנְפֵיהֶם לֹא־יִסְבּוּ
 בְּלִכְתָּן אִישׁ אֶל־עֵבֶר פָּנָיו יֵלְכוּ: ^י וַדְמוּת פְּנֵיהֶם
 פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־
 שׁוֹר מִהַשְׂמָאוֹל לְאַרְבַּעַתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּן:
^{יא} וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרָדוֹת מִלְמַעְלָה לֹאִישׁ שְׁתֵּים
 חִבְּרוֹת אִישׁ וּשְׁתֵּים מְכַסּוֹת אֶת גּוֹיֵתֵיהֶנָּה:
^{יב} וְאִישׁ אֶל־עֵבֶר פָּנָיו יֵלְכוּ אֶל אֲשֶׁר יִהְיֶה־שָׁמָּה
 הָרוּחַ לָלֶכֶת יֵלְכוּ לֹא יִסְבּוּ בְּלִכְתָּן: ^{יג} וַדְמוּת
 הַחַיּוֹת מֵרְאִיָּהֶם כְּגַח־לִי־אֵשׁ בַּעֲרוֹת כְּמֵרָאָה
 הַלִּפְדִּים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנִגְהָ לֹאֵשׁ וּמִן־
 הָאֵשׁ יוֹצֵא בָרֶק: ^{יד} וְהַחַיּוֹת רָצוּא וְשׁוֹב כְּמֵרָאָה
 הַבְּזֹק: ^{טו} וְאֵרָא הַחַיּוֹת וְהִנֵּה אוֹפֵן אֶחָד בְּאַרְץ
 אֶצֶל הַחַיּוֹת לְאַרְבַּעַת פָּנָיו: ^{טז} מֵרָאָה הָאוֹפְנִים

sides, they had human hands. And the four had their faces and their wings thus: ⁹ they touched one another with their wings; each of them moved straight ahead, without turning as they moved. ¹⁰ As to the appearance of their faces, all four had a human face, a lion's face to the right, an ox's face to the left, and all four had an eagle's face. ¹¹ Their wings were spread upwards: each had two touching its neighbour's and two covering its body. ¹² Each moved straight ahead; wherever the spirit would go, they went, without turning as they went. ¹³ Between these living creatures were what looked like blazing coals, like torches moving to and fro among the living creatures; the fire gave a brilliant light, and lightning flashed from the fire, ¹⁴ and the living creatures kept disappearing and reappearing like flashes of lightning. ¹⁵ As I looked at the living creatures, I saw a wheel on the ground beside each of the four-faced living creatures. ¹⁶ The appearance and structure of the wheels were like glittering beryl. All four looked alike, and their construction

⁹ Literally translated, this verse ends, "They each went in the direction of one of his faces."

¹⁰ These strange creatures are reminiscent the great winged creatures over the Ark, the *Cherubim* (see #Ex 25:18).

¹¹ The MT has an additional word at the start of this verse, וּפְנֵיהֶם ('and their faces'); this is missing from the LXX – a scribe appears to have copied the phrase 'and their faces and their wings' from v. 8, where it introduces the content of vv. 9–11, but only 'and (as for) their wings' belongs here.

¹² See #9 on the phrase 'straight ahead'.

¹³ 'Between' follows the LXX & Peshitta – the MT has 'the likeness of'; 'what looked like' follows the LXX – the MT has 'their appearance'.

¹⁴ The literal translation of 'kept disappearing and reappearing' is 'ran and returned'; the LXX lacks this verse, which may be a later gloss on v. 13.

¹⁵ Another vision that includes wheels on thrones occurs in Dn 7:9; and Ezk 10 contains a vision similar to this one.

¹⁶ Some see concentric wheels here, while others propose a globe, with the wheels at right angles; the description in v. 17 favours the latter idea.

וּמַעֲשֵׂיהֶם כְּעֵין תַּרְשִׁישׁ וּדְמוּת אֶחָד לְאַרְבַּעַתָּן
וּמֵרָאִיָּהֶם וּמַעֲשֵׂיהֶם כַּאֲשֶׁר יִהְיֶה הָאוֹפֶן בְּתוֹךְ
הָאוֹפֶן: י' עַל־אַרְבַּעַת רַבְעֵיהֶן בְּלַכְתָּם יִלְכוּ לֹא
יִסְבוּ בְּלַכְתָּן: י"ח וְגִבֵּיהֶן וְגִבָּה לָהֶם וִירָאָה לָהֶם
וְגִבְתָּם מִלֵּאֵת עֵינַיִם סָבִיב לְאַרְבַּעַתָּן: יט וּבְלַכְתָּ
הַחַיּוֹת יִלְכוּ הָאוֹפָנִים אַצְלָם וּבִהְנֵשָׂא הַחַיּוֹת מֵעַל
הָאָרֶץ יִנְשְׂאוּ הָאוֹפָנִים: כ' עַל אֲשֶׁר יִהְיֶה־שֵׁם
הָרוּחַ לְלַכְתָּ יִלְכוּ שָׁמָּה הָרוּחַ לְלַכְתָּ וְהָאוֹפָנִים
יִנְשְׂאוּ לְעַמְתָּם כִּי רוּחַ הַחַיָּה בָּאוֹפָנִים: כא בְּלַכְתָּם
יִלְכוּ וּבַעֲמָדָם יַעֲמָדוּ וּבִהְנֵשָׂאֵם מֵעַל הָאָרֶץ
יִנְשְׂאוּ הָאוֹפָנִים לְעַמְתָּם כִּי רוּחַ הַחַיָּה בָּאוֹפָנִים:
כב וּדְמוּת עַל־רֵאשֵׁי הַחַיָּה רִקִּיעַ כְּעֵין הַקָּרָח
הַנּוֹרָא נָטוּי עַל־רֵאשֵׁיהֶם מִלְּמַעְלָה: כג וְתַחַת
הַרְקִיעַ כְּנִפְיָהֶם יִשְׁרוּת אִשָּׁה אֶל־אַחוּתָהּ לְאִישׁ
שְׁתֵּים מִכִּסּוֹת לְהִנָּה וּלְאִישׁ שְׁתֵּים מִכִּסּוֹת לְהִנָּה
אֵת גּוֹיְתֵיהֶם: כד וְאִשְׁמַע אֶת־קוֹל כְּנִפְיָהֶם בְּקוֹל^ל

was something like a wheel within a wheel. ¹⁷ In whichever of the four directions they moved, they did not need to turn as they moved. ¹⁸ Their circumference was of awe-inspiring size, and the rims of all four sparkled all the way round. ¹⁹ When the living creatures moved, the wheels moved beside them; and when the living creatures left the ground, the wheels too left the ground. ²⁰ They moved in whichever direction the spirit chose to go, and the wheels rose with them, since the wheels shared the spirit of the animals. ²¹ When the living creatures moved on, they moved on; when the former halted, the latter halted; when the former left the ground, the wheels too left the ground, since the wheels shared the spirit of the animals. ²² Over the heads of the living creatures was what looked like a solid surface of glittering crystal, spread out over their heads, above them, ²³ and under the solid surface, their wings were spread out straight, touching one another, and each had a pair covering its body. ²⁴ I also heard the noise of their wings; when they moved, it was like the noise of floodwaters, like the voice of

¹⁷ The text of the beginning of this verse is obscure; the literal translation is 'as they went, they advanced in the four directions'.

¹⁸ The literal translation of 'sparkled' is 'had eyes' but the word must be understood in its figurative sense (vv. 4, 7, 16, 22, 27, 8:2, 10:9).

¹⁹ The NRSV has 'rose from the earth' in place of 'left the ground', here following the NJB.

²⁰ After 'moved', the MT adds 'for the spirit to go forward'.

²¹ The LXX opens with, "When it went, they went; when it stood, they stood." (ἐν τῷ πορεύεσθαι αὐτὰ ἐπορεύοντο καὶ ἐν τῷ ἐστάναι αὐτὰ εἰστῆχαισαν.)

²² After 'crystal', the MT adds 'awe-inspiring'; the LXX omits this.

²³ The MT repeats 'each had a pair covering it', a dittography missing from the LXX.

²⁴ The only other occurrence of the word translated 'tumult' is in Jr 11:16; it indicates a noise like the sound of an army on the march.

מִים רַבִּים בְּקוֹל־שְׁדֵי בְּלִכְתָּם קוֹל הַמֶּלֶךְ בְּקוֹל
מִחְנֶה בְּעַמָּדָם תִּרְפִּינָה כְּנִפְיָהּ: כה וַיְהִי־קוֹל מֵעַל
לָרְקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעַמָּדָם תִּרְפִּינָה כְּנִפְיָהּ:
כו וּמִמֶּעַל לָרְקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמֵרָאָה אֶבֶן
סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמֵרָאָה
אָדָם עָלָיו מִלְמַעְלָה: כז וַאֲרָא | בְּעֵין חֲשֹׁמֶל
כְּמֵרָאָה־אֵשׁ בֵּית־לָהּ סָבִיב מִמֵּרָאָה מִתְּנִי
וּלְמַעְלָה וּמִמֵּרָאָה מִתְּנִי וּלְמַטָּה רְאִיתִי כְּמֵרָאָה־
אֵשׁ וְנִגָּה לֹו סָבִיב: כח כְּמֵרָאָה הַקָּשֶׁת אֲשֶׁר יְהִיָּה
בְּעֵינֵי בְּיוֹם הַגֹּשֶׁם כֵּן מֵרָאָה הַנִּגָּה סָבִיב הוּא
מֵרָאָה דְּמוּת כְּבוֹד־יְהוָה וַאֲרָאָה וַאֲפֹל עַל־פָּנַי
וַאֲשִׁמַּע קוֹל מְדַבֵּר: {פ}

Shaddai, like the noise of a storm, like the tumult of an armed camp; and when they halted, they lowered their wings, ²⁵ and there came a voice from above the platform over their heads and they lowered their wings. ²⁶ Above the solid surface over their heads, there was what seemed like a sapphire, in the form of a throne. High above on the form of a throne was a form with the appearance of a man. ²⁷ I saw a brilliance like amber, like fire, radiating from what appeared to be the waist upwards; and, from what appeared to be the waist downwards, I saw what looked like fire, giving a brilliant light all round. ²⁸ The radiance of the encircling light was like the radiance of the bow in the clouds on rainy days. The sight was like the glory of Yahweh. I saw and fell to the ground, and I heard the voice of someone speaking to me.

²⁵ The LXX commits haplography here, leaving out vv. 25^b and 26^a, by skipping from עַל־רֹאשָׁם (v. 25) to עַל־רֹאשָׁם (v. 26).

²⁶ The Israelites were afraid of seeing Yahweh's face and, in the theophanies, Yahweh normally allowed them to see only 'his glory', that is the exterior signs surrounding and revealing his presence (Ex 33:18, 22). The glory usually took the form of a bright cloud (Ex 16:10, and see also 43:1, 5). Here, a brilliant, luminous silhouette in human shape accompanies the cloud. Another reading for 'sapphire' is 'lapis lazuli'.

²⁷ The LXX lacks 'like fire ... waist upwards'; this may be a case of haplography (skipping from כְּמֵרָאָה to וּמִמֵּרָאָה); but, on the other hand, the LXX presents a much more balanced verse structure when it is recognised that the final words of this verse belong in the next sentence.

²⁸ The vision closes with the repetition of the verb "I saw" from the beginning of the vision in 1:4.

EZEKIEL 2

יחזקאל פרק ב

א וַיֹּאמֶר אֵלַי בֶּן-אָדָם עֲמֵד עַל-רַגְלֶיךָ וְאֶדְבֵּר אִתָּךְ: ^ב וַתָּבֹא בִי רוּחַ כְּאִשׁוֹר דִּבֶּר אֵלַי וַתַּעֲמִדֵנִי עַל-רַגְלִי וְאִשְׁמַע אֶת מְדַבֵּר אֵלַי: {פ}

ג וַיֹּאמֶר אֵלַי בֶּן-אָדָם שׁוּלַח אֲנִי אוֹתָךְ אֶל-בְּנֵי יִשְׂרָאֵל אֱלֹגִים הַמּוֹרְדִים אֲשֶׁר מִרְדּוּ-בִי הֵמָּה וְאֲבוֹתָם פָּשְׁעוּ בִּי עַד-עַצְם הַיּוֹם הַזֶּה: ^ד וְהַבְנִים קָשִׁי פָנִים וְחִזְקִי-לֵב אֲנִי שׁוּלַח אוֹתָךְ אֲלֵיהֶם וְאִמַּרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה: ^ה וְהִמָּה אִם-יִשְׁמָעוּ וְאִם-יִחָדְלוּ כִּי בֵּית מְרִי הֵמָּה וַיִּדְעוּ כִּי נָבִיא הִיָּה בְּתוֹכָם: {פ}

ו וְאַתָּה בֶּן-אָדָם אַל-תִּירָא מֵהֶם וּמִדְבָרֵיהֶם אַל-תִּירָא כִּי סְרָבִים וְסִלּוֹנִים אוֹתָךְ וְאֶל-עֲקָרְבַּיִם אַתָּה יוֹשֵׁב מִדְבָרֵיהֶם אַל-תִּירָא וּמִפְּנֵיהֶם אַל-

¹ He said, "Son of man, get to your feet; I will speak to you." ² As he said these words, a wind came into me and put me on my feet, and I heard him speaking to me.

³ He said, "Son of man, I am sending you to the Israelites, to the nation of rebels who have rebelled against me. They and their ancestors have been in revolt against me up to the present day. ⁴ The people to whom I am sending you are stubborn and obstinate children, and you must say to them, "Lord Yahweh says this." ⁵ Whether they listen or refuse to listen (for they are a tribe of rebels), they shall know there is a prophet among them.

⁶ And you, son of man, do not be afraid of them or be afraid of what they say, even though you find yourself surrounded with brambles and sitting on scorpions. Do not be afraid of their words or alarmed by their

EZEKIEL 2

This 'Vision of the Scroll' was probably Ezekiel's first vision (in 593 BCE), in which he received his prophetic call.

- ¹ The expression 'son of man' (the NRSV has 'mortal') used by God of his prophet is peculiar to Ezekiel (with the exception of Dn 8:17). It occurs 93 times in Ezekiel and emphasises the prophet's finite dependence and insignificance before God's infinite power and glory (Ps 8:4).
- ² The NJB & NRSV have 'spirit' in place of 'wind' (the word is the same in Hebrew) but the absence of the article in the MT makes this unlikely: elsewhere in Ezekiel, God's Spirit is referred to as 'the Spirit of Yahweh' (11:5, 37:1), 'the Spirit of God' (11:24), or 'my Spirit' (36:27, 37:14, 39:29).
- ³ The NJB, following the LXX, omits 'nation of', here following the MT (and NRSV).
- ⁴ The literal translation of 'obstinate' is 'hard of face and stiff of heart'.
- ⁵ 'Tribe of rebels' is a designation normally used of Judah, whose apostasy was the cause of the Exile (Jr 2:29, 3:13).
- ⁶ The word translated 'brambles' occurs only here in the OT.

תַּחַת כִּי בֵּית מְרִי הֵמָּה: וְדַבַּרְתָּ אֶת־דְּבָרִי
 אֲלֵיהֶם אִם־יִשְׁמְעוּ וְאִם־יִחְדְּלוּ כִּי מְרִי הֵמָּה: {פ}
 ח וְאַתָּה בֶן־אָדָם שִׁמְעֵ אֶת אֲשֶׁר־אֲנִי מְדַבֵּר אֵלֶיךָ
 אֶל־תִּהְיֶימְרִי כְּבֵית הַמְּרִי פֶּצֶה פִּיךָ וְאָכַל אֶת
 אֲשֶׁר־אֲנִי נָתַן אֵלֶיךָ: ט וְאַרְאֶה וְהִנֵּה־יָד שְׁלֹוחָה
 אֵלַי וְהִנֵּה־בּוֹ מְגִלַּת־סֵפֶר: י וַיִּפְרֹשׂ אוֹתָהּ לִפְנֵי
 וְהִיא כְּתוּבָה פָּנִים וְאַחֲוֹר וְכָתוּב אֵלֶיהָ קִנִּים וְהִגָּה
 וְהִיא: {ס}

looks; for, they are a tribe of rebels.⁷ And you are to deliver my words to them whether they listen or do not; for, they are a tribe of rebels.

⁸ But you, son of man, are to listen to what I say to you; do not be a rebel like that rebellious tribe. Open your mouth and eat what I am about to give you.”⁹ I looked, and a hand was stretched out to me, and a written scroll was in it.¹⁰ He unrolled it in front of me; it had writing on the front and on the back; on it was written, “Lamentations, dirges and cries of grief.”

⁷ The MT omits ‘a tribe of’ (literally, ‘a set of’), here following the LXX (οἶκος παραπικραίνων ἐστίν).

⁸ Throughout this section, the NRSV has ‘house’ in place of ‘tribe’, here following the NJB.

⁹ For this verse, here following the NRSV, the NJB reads, “When I looked, there was a hand stretching out to me, holding a scroll.”

¹⁰ ‘On it (was written)’ is a conjectural translation; the MT has ‘to it’.

EZEKIEL 3

יחזקאל פרק ג

- א וַיֹּאמֶר אֵלַי בֶּן-אָדָם אֵת אֲשֶׁר-תִּמְצָא אֲכֹל
אֲכֹל אֶת-הַמְּגִלָּה הַזֹּאת וְלֵךְ דַּבֵּר אֶל-בֵּית
יִשְׂרָאֵל: ^ב וְאִפְתַּח אֶת-פִּי וַיֹּאכִילֵנִי אֵת הַמְּגִלָּה
הַזֹּאת: ^ג וַיֹּאמֶר אֵלַי בֶּן-אָדָם בְּטֶנֶךָ תֹאכַל וּיִמְעִיךְ
תִּמְלֵא אֵת הַמְּגִלָּה הַזֹּאת אֲשֶׁר אֲנִי נֹתֵן אֵלֶיךָ
וְאָכַלְהָ וְתָהִי בְּפִי כְדָבֶשׁ לְמַתּוֹק: {פ}
- ד וַיֹּאמֶר אֵלַי בֶּן-אָדָם לֵךְ-בָּא אֶל-בֵּית יִשְׂרָאֵל
וְדַבַּרְתָּ בְּדִבְרֵי אֱלֹהִים: ^ה כִּי לֹא אֶל-עַם עִמְקֵי
שָׁפָה וְכִבְדֵי לִשׁוֹן אַתָּה שְׁלֹחַ אֶל-בֵּית יִשְׂרָאֵל:
^ו לֹא אֶל-עַמִּים רַבִּים עִמְקֵי שָׁפָה וְכִבְדֵי לִשׁוֹן
אֲשֶׁר לֹא-תִשְׁמַע דְּבָרֵיהֶם אִם-לֹא אֱלֹהִים
שְׁלַחְתִּיךָ הֵמָּה יִשְׁמְעוּ אֵלֶיךָ: ^ז וּבֵית יִשְׂרָאֵל לֹא
יֵאבֹד לִשְׁמַע אֵלֶיךָ כִּי-אֵינָם אֲבִים לִשְׁמַע אֵלַי כִּי
- ¹ He then said to me, “Son of man, eat that which you see; eat this scroll and then go and speak to the House of Israel.” ² So, I opened my mouth and he gave me the scroll for me to eat. ³ Then he said to me, “Son of man, feed your stomach with this scroll that I am giving you and fill your belly with it.” Then I ate it; and, in my mouth, it tasted as sweet as honey.
- ⁴ He then said to me, “Son of man, go to the House of Israel and tell them what I have said. ⁵ You are not being sent to a nation of obscure speech and difficult foreign language; you are being sent to the House of Israel.
- ⁶ Not to big nations of obscure speech and difficult foreign language, and whose words you would not understand – if I sent you to them, they would not listen to you; ⁷ but the House of Israel will not listen to you, for they are not willing to listen to me. The whole House of Israel

EZEKIEL 3

- ¹ The literal translation of ‘eat that which you see’ is ‘eat that which you find’.
- ² A similar idea of consuming God’s word is found in Jr 15:16 and Rv 10:10, where it is also compared to honey and may be specifically reminiscent of this text.
- ³ The literal translation of ‘I ate it’ is ‘I ate’, a singular verb with a paragogic ת; the versions read ‘I ate it’, which indicates they read the ת as a 3FS pronominal suffix. The Masoretes typically wrote a *Mappiq* (central dot) in the ת for the pronominal suffix but apparently missed this one.
- ⁴ The NJB lacks ‘to me’, here following the NRSV & NETB.
- ⁵ The literal translation of ‘of obscure speech and difficult foreign language’ is ‘deep of lip and heavy of tongue’.
- ⁶ For ‘if (I sent) ... (they would) not’, here following the MT, most ancient versions translate only ‘if’ (as do the NRSV and NETB).
- ⁷ The NJB ends this verse (here following the MT & NRSV) with ‘defiant and obstinate’.

כָּל־בֵּית יִשְׂרָאֵל חֲזָקִי־מֵצַח וקָשִׁי־לֵב הִמָּה: ^ח הִנֵּה
נָתַתִּי אֶת־פָּנֶיךָ חֲזָקִים לְעַמַּת פְּנֵיהֶם וְאֶת־מִצְחֶךָ
חֲזָק לְעַמַּת מִצְחָם: ^ט בְּשֹׁמֵר חֲזָק מִצָּר נָתַתִּי
מִצְחֶךָ לֹא־תִירָא אוֹתָם וְלֹא־תַחַת מִפְּנֵיהֶם כִּי בֵּית
מְרֵי הִמָּה: {פ}

וַיֹּאמֶר אֵלַי בֶּן־אָדָם אֶת־כָּל־דְּבָרִי אֲשֶׁר אֲדַבֵּר
אֵלֶיךָ קַח בְּלִבְבְּךָ וּבִאֲזִנֶּיךָ שְׁמַע: ^א וְלֹךְ בָּא אֶל־
הַגּוֹלָה אֶל־בְּנֵי עַמֶּךָ וְדַבַּרְתָּ אֲלֵיהֶם וְאָמַרְתָּ
אֲלֵיהֶם כֹּה אָמַר אֲדֹנִי יְהוָה אִם־יִשְׁמְעוּ וְאִם־
יִחְדְּלוּ: ^ב וַתִּשְׁאַנֵּי רוּחַ וַאֲשַׁמַּע אַחֲרַי קוֹל רַעַשׁ
גָּדוֹל בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ: ^ג וְקוֹל כְּנָפֵי
הַחַיּוֹת מְשִׁיקוֹת אִשָּׁה אֶל־אֲחוֹתָהּ וְקוֹל הָאוֹפָנִים
לְעַמָּתָם וְקוֹל רַעַשׁ גָּדוֹל: ^ד וְרוּחַ נִשְׁאַתָּנִי וַתִּקַּחֲנִי
וְאַלְךָ מֵר בַּחֲמַת רוּחִי וַיִּדְּ־יְהוָה עָלַי חֲזָקָה:

is hard of forehead and stiff of heart. ⁸ See, I have made your face hard against their faces, and your forehead hard against their foreheads; ⁹ I am making your resolution as hard as diamond, harder than flint, so do not be afraid of them and do not be overawed by them, for they are a tribe of rebels."

¹⁰ Then he said to me, "Son of man, take to heart all my words I speak to you, and listen carefully, ¹¹ then go to the exiles, your fellow countrymen and talk to them. Say to them, "Lord Yahweh says this," whether they listen or refuse to listen." ¹² Then the spirit lifted me up and, behind me, I heard a great vibrating sound, "Blessed be the glory of Yahweh in his dwelling-place!" ¹³ it was the sound of the wings of the living creatures brushing against one another, and the sound of the wheels beside them, that sounded like a loud rumbling. ¹⁴ The spirit lifted me up and took me, and I went, bitter and angry, and the hand of

⁸ Ezekiel's determination to prophesy (Jr 1:18) must be stronger than Israel's refusal to hear (Am 7:10-17, Jr 20:7-18).

⁹ The term translated 'diamond' is parallel to 'iron' in Jr 17:1; the MT uses two terms which are both translated at times as 'flint' but here one is clearly harder than the other.

¹⁰ The NJB has 'everything' in place of 'all my words', here following the MT & NRSV.

¹¹ The literal translation of 'your fellow countrymen' is 'the sons of your people'.

¹² The NRSV & NETB end this verse with 'and the glory of Yahweh rose from its place', reading בְּרוּם for בְּרוּךְ; here, we follow the MT & NJB.

¹³ For this verse, here following the NRSV, the NJB reads, "This was the sound of the living creatures' wings beating against each other, and the sound of the wheels beside them: a great vibrating sound."

¹⁴ The traditional understanding is that Ezekiel embarked on his mission with bitterness and anger, either reflecting God's attitude toward the sinful people or his own feelings about having to carry out such an unpleasant task.

^{טו} וַאֲבֹא אֶל־הַגּוֹלָה תֵּל אָבִיב הַיֹּשְׁבִים אֶל־נְהַר־
כְּבָר וְאֲשֶׁר וַאֲשֶׁב הֵמָּה יוֹשְׁבִים שָׁם וַאֲשֶׁב שָׁם
שִׁבְעַת יָמִים מִשָּׁמַיִם בְּתוֹכָם: ^{טז} וַיְהִי מִקְצֵה
שִׁבְעַת יָמִים {פ}

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ^{יז} בֶּן־אָדָם צִפֵּה נְתַתִּיךָ
לְבֵית יִשְׂרָאֵל וּשְׁמַעְתָּ מִפִּי דָבָר וְהִזְהַרְתָּ אוֹתָם
מִמֶּנִּי: ^{יח} בְּאִמְרֵי לְרָשָׁע מוֹת תָּמוּת וְלֹא הִזְהַרְתָּו
וְלֹא דִבַּרְתָּ לְהִזְהִיר רָשָׁע מִדְּרָכּוֹ הַרְשָׁעָה לְחִיתּוֹ
הוּא רָשָׁע בְּעוֹנוֹ יָמוּת וְדָמוֹ מִיֶּדֶךָ אֲבַקֵּשׁ: ^{יט} וְאַתָּה
כִּי־הִזְהַרְתָּ רָשָׁע וְלֹא־שָׁב מִרְשָׁעוֹ וּמִדְּרָכּוֹ
הַרְשָׁעָה הוּא בְּעוֹנוֹ יָמוּת וְאַתָּה אֶת־נַפְשְׁךָ הַצַּלְתָּ:
^כ וּבְשׁוֹב צַדִּיק מִצְדָּקוֹ וְעָשָׂה עוֹל וְנִתַּתִּי מִכְשׁוֹל
לְפָנָיו הוּא יָמוּת כִּי לֹא הִזְהַרְתָּו בַּחֲטָאתוֹ יָמוּת
וְלֹא תִזְכָּרֶן צְדָקָתוֹ אֲשֶׁר עָשָׂה וְדָמוֹ מִיֶּדֶךָ אֲבַקֵּשׁ:
^{כא} וְאַתָּה כִּי הִזְהַרְתָּו צַדִּיק לְבִלְתִּי חֲטֹא צַדִּיק
וְהוּא לֹא־חֲטֹא חֵיו יַחִיָּה כִּי נִזְהָר וְאַתָּה אֶת־נַפְשְׁךָ
הַצַּלְתָּ: {פ}

Yahweh lay heavy on me. ¹⁵ Then I came to Tel Abib, to those of the captivity, beside the River Chebar where they were living, and there I stayed with them in a stupor for seven days. ¹⁶ And it came to pass at the end of seven days,

that the word of Yahweh came to me, saying, ¹⁷ “Son of man, I make you a watchman for the House of Israel. When you hear a word from my mouth, warn them from me. ¹⁸ If I say to the wicked, “You will die,” and you do not warn them, or speak to warn the wicked to renounce evil, to save their life, the wicked shall die for his sin but his blood will be on your hands. ¹⁹ But, if you warn the wicked who does not renounce wicked and evil ways, he shall die for his sin but you will save your life. ²⁰ If the upright renounce uprightness to sin and I set a trap for them, he shall die; if you failed to warn him, they will die for their guilt, and the uprightness they practised will not be remembered; but his blood will be on your hands. ²¹ But if you warn the upright not to sin and they do not sin, they shall live, thanks to your warning, and you will have saved your life.

¹⁵ The *Kethib*/*Qere* difference here would benefit from an explanation.

¹⁶ The *Petuhah* in the Hebrew text is reflected in the paragraph break of the translation, even though it seems out of place.

¹⁷ The literal role of a ‘watchman’ is described in 2 Sam 18:24; 2 Kgs 9:17.

¹⁸ Literally translated, this verse ends, “but his blood I shall seek from your hand.”

¹⁹ Vv. 17–19 are repeated in 33:7–9.

²⁰ The word translated ‘trap’ refers to an obstacle in the road in Lv 19:14.

²¹ In place of the 1st instance of the pronoun ‘they’, the MT repeats ‘the upright’.

כב וַתְּהִי עָלַי שֵׁם יְדִי־יְהוָה וַיֹּאמֶר אֵלַי קוּם צֵא אֶל־
הַבְּקָעָה וְשֵׁם אֲדַבֵּר אוֹתָךְ: כג וַאֲקוּם וְאֵצֵא אֶל־
הַבְּקָעָה וְהִנֵּה שֵׁם כְּבוֹד־יְהוָה עֹמֵד כַּכְּבוֹד אֲשֶׁר
רָאִיתִי עַל־נְהַר־כְּבָר וְאָפַל עַל־פָּנַי: כד וַתִּבְּאֵבֵי
רוּחַ וַתַּעֲמִדְנִי עַל־רַגְלֵי וַיְדַבֵּר אֵתִי וַיֹּאמֶר אֵלַי בֶּן־
הַסָּגֵר בְּתוֹךְ בֵּיתְךָ: כה וְאַתָּה בֶן־אָדָם הִנֵּה נָתַנּוּ
עָלֶיךָ עֲבוֹתִים וְאַסְרוּךָ בָּהֶם וְלֹא תֵצֵא בְּתוֹכָם:
כו וְלִשׁוֹנְךָ אֲדַבֵּיק אֶל־חִפְךָ וְנִאֲלַמַּת וְלֹא־תִהְיֶה
לָהֶם לְאִישׁ מוֹכִיחַ כִּי בֵית מְרֵי הֵמָּה: כז וּבְדַבְּרֵי
אוֹתָךְ אֶפְתָּח אֶת־פִּיךָ וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר
אֲדֹנֵי יְהוָה הַשְׁמַע | יִשְׁמַע וְהַחֲדֵל | יִחְדָּל כִּי בֵית
מְרֵי הֵמָּה: {פ}

²² The hand of Yahweh came on me there; he said, “Rise, go out into the valley, and there I shall speak to you.” ²³ I rose and went out into the valley; the glory of Yahweh stood there, like the glory I had seen by the River Chebar, and I fell on my face. ²⁴ The spirit then entered me, put me on my feet and spoke to me. He said, “Go and shut yourself in your house. ²⁵ Son of man, you are to be tied and bound, and unable to mix with other people. ²⁶ I am going to make your tongue stick to the roof of your mouth; you will be dumb, and no longer able to reprove them, for they are a tribe of rebels. ²⁷ When I speak to you, however, I shall open your mouth and then you will say to them, “Lord Yahweh says this: Those who listen will listen; those who refuse will refuse!” For, they are a tribe of rebels.”

²² The ‘valley’ is that of the Tigris-Euphrates (37:1, Gn 11:2).

²³ Ezekiel had another vision at this location, recounted in Ch. 37.

²⁴ After ‘spirit’, the NJB adds ‘of Yahweh’, but this is not in the MT.

²⁵ For ‘tied and bound’, some understand a paralysis of some kind (cf. 4:4ff), the physical ordeal acquiring, by revelation, a symbolic meaning incorporating it into the prophetic message (see #Jr 18:1).

²⁶ In Is 29:21 & Am 5:10 a ‘reprover’ issued rebuke at the city gate.

²⁷ Because the word for listening can also mean obeying, the nuance may be that the obedient will listen, or that the one who listens will obey. Also, although the verbs are not jussive as pointed in the MT, some (cf. NJB) translate them with a volitive sense: “let those who listen, listen; let those who refuse, refuse.”

EZEKIEL 4

יחזקאל פרק ד

א וְאַתָּה בֶן-אָדָם קַח-לָךְ לִבְנָה וְנָתַתָּה אוֹתָהּ
לְפָנֶיךָ וְחָקוֹת עָלֶיהָ עִיר אֶת-יְרוּשָׁלַם: ב וְנָתַתָּה
עָלֶיהָ מָצוֹר וּבִנִית עָלֶיהָ דִּיק וּשְׂפָכַת עָלֶיהָ סִלְלָה
וְנָתַתָּה עָלֶיהָ מַחֲנוֹת וְשִׁים-עָלֶיהָ כָּרִים סָבִיב:
ג וְאַתָּה קַח-לָךְ מַחֲבֵת בַּרְזֶל וְנָתַתָּה אוֹתָהּ קִיר
בַּרְזֶל בֵּינְךָ וּבֵין הָעִיר וְהַכִּינֹתָ אֶת-פָּנֶיךָ אֵלֶיהָ
וְהִיתָה בְּמָצוֹר וּצָרָת עָלֶיהָ אוֹת הִיא לְבֵית
יִשְׂרָאֵל: {פ}

ד וְאַתָּה שָׁכַב עַל-צִדְךָ הַשְּׂמָאלִי וְשָׁמַתְּ אֶת-עֹן
בֵּית-יִשְׂרָאֵל עָלָיו מִסְפֵּר הַיָּמִים אֲשֶׁר תִּשְׁכַּב עָלָיו
תֵּשָׂא אֶת-עֹנָם: ה וְאָנִי נָתַתִּי לָךְ אֶת-שְׁנֵי עֹנָם
לְמִסְפַּר יָמִים שְׁלֹש־מֵאוֹת וּתְשֻׁעִים יוֹם וְנִשְׁאָת
עֹן בֵּית-יִשְׂרָאֵל: ו וְכָלִית אֶת-אֵלֶּה וּשְׁכַבְתָּ עַל-
צִדְךָ הַיְמָנִי הַיָּמִנִי שְׁנִית וְנִשְׁאָת אֶת-עֹן בֵּית-
יְהוּדָה אַרְבָּעִים יוֹם לְשָׁנָה יוֹם לְשָׁנָה נָתַתִּי

1 “And, for your part, son of man, take for yourself a brick and lay it in front of you; and, on it, inscribe a city, Jerusalem. 2 And you are then to lay siege to it, and build siege-works against it, and build a barricade round it; and pitch camps outside it and bring up battering rams all round. 3 Then, take an iron frying pan and place it as though it were an iron wall between you and the city. Then, fix your gaze on it; it is being besieged and you are besieging it. This shall be a sign for the House of Israel.

4 “Then, lie down on your left side and take the punishment of the House of Israel on it. You shall bear their punishment for as many days as you lie on that side. 5 Allowing one day for every year of their guilt, I ordain that you bear it for three hundred and ninety days; this is how long you will bear the House of Israel’s punishment. 6 When you have finished doing this, you are to lie down again, on your right side, and bear the guilt of the House of Judah for forty days. I have set the length

EZEKIEL 4

1 Bricks in the Ancient Middle East were 25–60 cm long and 15–30 cm wide.

2 Ezekiel is commanded to mime the forthcoming siege of Jerusalem. For similar gestures, particularly elaborate with Ezekiel, see #Jr 18:1.

3 In place of ‘frying pan’ (here following NETB), the NJB has simply ‘pan’ and the NRSV has ‘plate’; possibly, a griddle is in mind.

4 In place of ‘on it’ (here following the MT, NRSV & NETB), the NJB has the conjectural translation, ‘on yourself’.

5 The LXX has ‘one hundred and ninety days’ (ἐνενήκοντα καὶ ἑκατὸν ἡμέρας) in place of ‘three hundred and ninety days’.

6 Unsuccessful attempts have been made to put a strict interpretation on these figures as prophecies of the duration of the respective exiles of Israel and Judah. The *Kethib*/*Qere* difference here would benefit from an explanation.

לָךְ: ^ז וְאֶל-מִצּוֹר יְרוּשָׁלַם תִּכּוֹן פְּנֶיךָ וְזָרַעְךָ חֲשׂוּפָה וְנִבֵּאתָ עָלֶיהָ: ^ח וְהִנֵּה נָתַתִּי עָלֶיךָ עֲבוֹתִים וְלֹא-תִהְיֶה מִצַּדֶּךָ אֶל-צִדְךָ עַד-כַּלּוֹתְךָ יָמֵי מִצּוֹרְךָ: ^ט וְאַתָּה קַח-לָךְ חֲטִין וְשַׁעֲרִים וּפּוֹל וְעֵדְשִׁים וְדַחַן וְכַסְמִים וְנִתְתָּה אוֹתָם בְּכָלִי אֶחָד וְעָשִׂיתָ אוֹתָם לָךְ לֶלֶחֶם מִסֵּפֶר הַיָּמִים אֲשֶׁר-אַתָּה | שׁוֹכֵב עַל-צִדְךָ שְׁלֹשׁ-מֵאוֹת וְתִשְׁעִים יוֹם תֹּאכְלֶנּוּ: ^י וּמֵאֲכָלְךָ אֲשֶׁר תֹּאכְלֶנּוּ בְּמִשְׁקוֹל עֶשְׂרִים שֶׁקֶל לַיּוֹם מֵעַתָּה עַד-עַתָּה תֹּאכְלֶנּוּ: ^{יא} וַיִּמָּס בְּמִשׁוֹרָה תִּשְׁתֶּה שְׁשִׁית הַהֵין מֵעַתָּה עַד-עַתָּה תִּשְׁתֶּה: ^{יב} וְעַגְתָּ שְׁעָרִים תֹּאכְלָנָה וְהָיָא בְּגִלְלִי צֵאת הָאָדָם תִּעֲגֹגָה לְעֵינֵיהֶם: {ס}

^{יג} וַיֹּאמֶר יְהוָה כִּכָּה יֹאכְלוּ בְנֵי-יִשְׂרָאֵל אֶת-לֶחֶמָם טָמֵא בְּגוֹיִם אֲשֶׁר אֲדִיחָם שָׁם: ^{יד} וַיֹּאמֶר אֱהֵא אֲדֹנָי יְהוָה הִנֵּה נַפְשִׁי לֹא מִטְמָאָה וְנִבְלָה וְטִרְפָּה לֹא-

for you as one day for one year. ⁷ Then, fix your gaze on the siege of Jerusalem, raise your bared arm and prophesy against her. ⁸ Look, I am going to tie you up and you will not be able to turn over from one side to the other until the period of your seclusion is over. ⁹ Now take wheat, barley, beans, lentils, millet and spelt; put them all into the same pot and make them into bread for yourself. You are to eat it for as many days as you are lying on your side – three hundred and ninety days. ¹⁰ Of this food, you are to weigh out a daily portion of twenty shekels and eat it a little piece at a time. ¹¹ You are to ration the water that you drink – the sixth part of of a hin – drinking that a little at a time. ¹² You are to eat this in the form of a barley cake baked where they can see you, on human dung.”

¹³ Yahweh said, “This is how the Israelites will have to eat their defiled food, wherever I disperse them among the nations.” ¹⁴ I then said, “Lord Yahweh, my soul is not defiled. From my childhood until now, I have

⁷ The ‘bared arm’ represents that of a soldier fighting: as they wore long garments, they were obliged to turn up the ‘sleeves’ in order to more efficiently handle their weapons.

⁸ The action here surely refers to a series of daily acts rather than to a continuous period.

⁹ Unclean food and rationing reflect the rigours of the siege, during which the people even practised cannibalism (Jr 19:9, Lm 4:10).

¹⁰ ‘Twenty shekels’ would have been about 230 grams.

¹¹ The ‘sixth of a hin’ was about 1 litre of water.

¹² Human waste was to remain outside the camp of the Israelites according to Dt 23:15.

¹³ Lands outside of Israel were considered unclean (Jos 22:19, Am 7:17).

¹⁴ The term translated ‘unclean meat’ refers to sacrificial meat not eaten by the appropriate time (Lv 7:18, 19:7).

אֲכַלְתִּי מִנְעוּרִי וְעַד-עֵתָהּ וְלֹא-בָּא בִּפִּי בֶּשָׂר
פָּגוּל: {ס} ^{טו} וַיֹּאמֶר אֵלַי רָאָה נָתַתִּי לְךָ אֶת-צִפְיָעִי
צִפּוּעֵי הַבָּקָר תַּחַת גִּלְלֵי הָאָדָם וְעָשִׂיתָ אֶת-לֶחְמְךָ
עֲלֵיהֶם: {ס}

^{טז} וַיֹּאמֶר אֵלַי בֶּן-אָדָם הִנְנִי שֹׁבֵר מִטֶּה-לֶּחֶם
בִּירוּשָׁלַם וְאֹכְלוֹ-לֶחֶם בַּמֶּשְׁקָל וּבִדְאָגָה וּמַיִם
בַּמְשׁוּרָה וּבִשְׂמֻמֹּן יִשְׁתּוּ: ^{יז} לִמְעַן יִחְסְרוּ לֶחֶם
וּמַיִם וְנִשְׁמּוּ אִישׁ וְאָחִיו וְנִמְקּוּ בְּעוֹנָם: {פ}

never eaten an animal that has died a natural death or been savaged; no unclean meat has ever entered my mouth.” ¹⁵ Then he said to me,

“Very well, I grant you cow dung instead of human dung; you are to bake your bread on that.”

¹⁶ He then said, “Son of man, I shall break Jerusalem’s food supply; in their extremity, the food they eat will be weighed out; to their horror, the water they drink will be rationed, ¹⁷ until there is no food or water left, and they fall into a stupor and waste away because of their guilt.”

¹⁵ Dried dung is used as fuel in the East. The *Kethib*/*Qere* difference here would benefit from an explanation.

¹⁶ The literal translation of ‘food supply’ is ‘staff of bread’, for bread was stored on a stick (see 5:16, 14:13, Lv 26:26, Ps 105:16).

¹⁷ During the siege, Jerusalem’s water came from cisterns and two springs – Gihon in the Kidron Valley and En-Rogel to the south (2K 20:20).

EZEKIEL 5

יחזקאל פרק ה

א ואתה בן־אדם קח־לך חרב חדָה תַעַר הַגְּלָבִים
תִּקְחֶנָּה לְךָ וְהַעֲבַרְתָּ עַל־רֹאשְׁךָ וְעַל־זַקְנְךָ וְלִקְחַתָּ
לְךָ מֵאֲזֵנִי מִשְׁקָל וְחִלַּקְתָּם: ב שלשית בָּאוֹר
תִּבְעִיר בַּתּוֹךְ הָעִיר כְּמִלְאֵת יְמֵי הַמָּצוֹר וְלִקְחַתָּ
אֶת־הַשְּׁלִשִׁית תִּבָּהּ בַּחֶרֶב סְבִיבוֹתֶיהָ וְהַשְּׁלִשִׁית
תִּזְרֶה לָרוּחַ וְחָרַב אֶרֶץ אַחֲרֵיהֶם: ג וְלִקְחַתָּ מִשָּׁם
מַעֵט בְּמִסְפָּר וְצַרְתָּ אוֹתָם בְּכַנְפֶיךָ: ד וּמֵהֶם עוֹד
תִּקַּח וְהַשְׁלַכְתָּ אוֹתָם אֶל־תּוֹךְ הָאֵשׁ וְשָׂרַפְתָּ אֹתָם
בָּאֵשׁ מִמֶּנּוּ תֵצֵא־אֵשׁ אֶל־כָּל־בֵּית יִשְׂרָאֵל: {פ}
ה כֹּה אָמַר אֲדֹנִי יְהוָה זֹאת יְרוּשָׁלַם בַּתּוֹךְ הַגּוֹיִם
שְׂמִתִּיהָ וְסְבִיבוֹתֶיהָ אֲרָצוֹת: ו וְתָמַר אֶת־מִשְׁפָּטִי
לְרָשָׁעָה מִן־הַגּוֹיִם וְאֶת־חֻקוֹתִי מִן־הָאֲרָצוֹת אֲשֶׁר
סְבִיבוֹתֶיהָ כִּי בְּמִשְׁפָּטִי מָאָסוּ וְחֻקוֹתִי לֹא־הָלְכוּ
בָּהֶם: {ס}

1 “And you, son of man, take a sharp sword, use it like a barber’s razor and run it over your head and your beard. Then, take scales and divide the hair you have cut off. 2 You shall burn one-third inside the city, when the days of the siege are completed. Then, take another third and chop it up with the sword all around the city. The last third, you are to scatter to the wind, and I will unsheathe the sword behind them. 3 Also, you shall take a few hairs and tie them up in your cloak; 4 and, of these, again take a few and throw them into the midst of the fire and burn them. From them, fire will come out against the whole House of Israel.

5 “Thus says the Lord Yahweh, “This is Jerusalem; I have set her in the centre of the nations, with countries all around her. 6 She has rebelled against my observances and my laws more than the surrounding nations have; for they have rejected my observances and not kept my laws.”

EZEKIEL 5

1 The word translated ‘barber’s razor’ occurs only here in the OT.

2 In place of ‘completed’, here following the NRSV & NETB, the NJB has ‘working themselves out’. The meaning of the prophet’s mime is unmistakable – the siege will end in massacre.

3 The ‘few hairs’ are the ‘remnant’ that will be spared and, after further ordeal, saved (see #Is 4:3).

4 The meaning of this verse is obscure; it may be a gloss suggested by 19:14.

5 Jerusalem, the holy city, was designated as the geographical centre of the earth (see 38:12, ‘Navel of the World’), as later Rome was looked upon as the navel of the earth.

6 The ‘surrounding nations’ are subject to a natural law according to Gn 9; see also Am 1:3–2:3 & Jon 1:2.

ז לֹכֵן כֹּה־אָמַר | אֲדֹנִי יְהוָה יַעַן הַמַּנְכֶם מִן־הַגּוֹיִם
 אֲשֶׁר סְבִיבוֹתֵיכֶם בַּחֲקוֹתַי לֹא הִלַּכְתֶּם וְאֶת־
 מִשְׁפָּטַי לֹא עָשִׂיתֶם וּכְמִשְׁפָּטַי הַגּוֹיִם אֲשֶׁר
 סְבִיבוֹתֵיכֶם לֹא עָשִׂיתֶם: ח לֹכֵן כֹּה אָמַר אֲדֹנִי
 יְהוָה הִנְנִי עָלֶיךָ גַּם־אֲנִי וְעָשִׂיתִי בְּתוֹכְךָ מִשְׁפָּטִים
 לְעֵינֵי הַגּוֹיִם: ט וְעָשִׂיתִי בְךָ אֶת אֲשֶׁר לֹא־עָשִׂיתִי
 וְאֶת אֲשֶׁר־לֹא־אָעֲשֶׂה כִּמְהוּ עוֹד יַעַן כָּל־
 תוֹעֲבֹתֶיךָ: {פ}

י לֹכֵן אָבוֹת יֹאכְלוּ בָנִים בְּתוֹכְךָ וּבָנִים יֹאכְלוּ
 אָבוֹתָם וְעָשִׂיתִי בְךָ שְׁפָטִים וְזָרִיתִי אֶת־כָּל־
 שְׂאֵרִיתְךָ לְכָל־רוּחַ: {ס}

יא לֹכֵן חִי־אֲנִי נֹאם אֲדֹנִי יְהוָה אִם־לֹא יַעַן אֶת־
 מִקְדָּשִׁי טָמְאַת בְּכָל־שְׁקוּצִיךָ וּבְכָל־תוֹעֲבֹתֶיךָ
 וְגַם־אֲנִי אֶגְרַע וְלֹא־תִחוּס עֵינִי וְגַם־אֲנִי לֹא
 אֶחְמוֹל: יב שְׁלֹשְׁתֶּיךָ בַּדֶּבֶר יָמוּתוּ וּבִרְעָב יָכְלוּ

⁷ “Therefore, the Lord Yahweh says this, “Because your disorders are worse than those of the nations round about you, since you do not keep my laws or respect my observances, and since you do not even respect the observances of the surrounding nations, ⁸ very well, the Lord Yahweh says this: I, too, am against you and shall execute my judgements on you for the nations to see. ⁹ Because of all your loathsome practices, I shall do such things as I have never done before, nor shall ever do again.

¹⁰ “Those of you who are parents will eat their children, and children will eat their parents. I shall execute judgement on you and disperse what remains of you to the winds.

¹¹ “For, as I live, declares the Lord Yahweh, as surely as you have defiled my Sanctuary with all your detestable things and with all your abominations, so I too will reject you; my eye will not pity you, nor will I spare you. ¹² A third of you shall die of plague or starve to death inside you; a

⁷ Some Hebrew MSS and the Peshitta omit the words ‘not even’; here, they are accused of following the practices of the surrounding nations.

⁸ ‘I shall execute my judgements’ (מִשְׁפָּטִים) is often emended to ‘I shall do justice’, a frequent expression in Ezk, but the Hebrew word also means ‘customs’ and is used in that sense in the previous verse (‘observances’). Possibly, a play on words is intended.

⁹ An alternative reading for ‘loathsome practices’ is ‘abominable idols’.

¹⁰ This cannibalism would occur as a result of starvation due to the city being besieged; it is one of the judgments threatened for a Covenant Law violation (Lv 26:29; see also Dt 28:53, Jr 19:9, Lm 2:20 & Zc 11:9).

¹¹ ‘Reject’ follows the LXX (ἀπώσσωμαι) and Peshitta (and NJB); the MT has ‘shave’ and the NRSV has ‘cut you down’.

¹² This catalogue of disasters: sword, famine and plague, very common in Jr (14:12, 21:7,9, 24:10, 27:8,13, 29:17,18, 32:24,36, 34:17, 38:2, 42:17,22, 44:13), frequently recurs with variations in Ezk (6:11–12, 7:15, 12:16, 14:21 and see also 33:27).

בְּתוֹכְךָ וְהַשְׁלִישִׁית בַּחֶרֶב יִפְּלוּ סְבִיבוֹתֶיךָ
 וְהַשְׁלִישִׁית לְכָל־רוּחַ אַזְוָה וְחָרֵב אָרִיק אַחֲרֵיהֶם:
 י' וְכָל־הָאָפִי וְהַנְּחוּתִי חֲמָתִי בָם וְהַנְּחַמְתִּי וַיֵּדְעוּ
 כִּי־אֲנִי יְהוָה דִּבַּרְתִּי בְּקִנְאָתִי בְּכָל־חֲמָתִי בָם:
 י" וְאֶתְּנֶךָ לְחֶרֶב וּלְחַרְפָּה בְּגוֹיִם אֲשֶׁר סְבִיבוֹתֶיךָ
 לְעֵינֵי כָל־עוֹבֵר: טו וְהָיְתָה חֲרָפָה וּגְדוּפָה מוֹסֵר
 וּמִשְׁמָה לְגוֹיִם אֲשֶׁר סְבִיבוֹתֶיךָ בְּעִשְׂוֹתֶיךָ בְּךָ
 שְׁפָטִים בָּאֵף וּבְחִמָּה וּבְתַכְחוֹת חֲמָה אֲנִי יְהוָה
 דִּבַּרְתִּי: טז בְּשַׁלְחִי אֶת־חֲצִי הָרֶעֶב הָרָעִים בָּהֶם
 אֲשֶׁר הָיוּ לְמִשְׁחִית אֲשֶׁר־אֶשְׁלַח אוֹתָם לְשַׁחֲתֶכֶם
 וְרָעַב אֶסָּף עֲלֵיכֶם וְשִׁבַּרְתִּי לָכֶם מִטֶּה־לֶּחֶם:
 יז וְשִׁלַּחְתִּי עָלֵיכֶם רָעַב וְחִיָּה רָעָה וְשַׁכְלָךְ וְדָבָר
 וְדָם יַעֲבִר־בְּךָ וְחָרֵב אָבִיא עָלֶיךָ אֲנִי יְהוָה
 דִּבַּרְתִּי: {פ}

third shall fall by the sword round you; and a third I will scatter to the winds, unsheathing the sword after them. ¹³ I shall sate my anger and vent my fury on them until I am appeased; and, when I vent my fury on them, they will know that I, Yahweh, spoke in my jealousy. ¹⁴ Yes, I will make you desolate and an object of scorn among the nations around you, in the sight of all who pass by. ¹⁵ You shall be a mockery and a taunt, a warning and a horror to the nations around you, when I execute judgement on you in furious anger and furious punishments. I, Yahweh, have spoken. ¹⁶ On them, I will send deadly, destructive arrows of famine, for I will send them to destroy you; then I will prolong the famine and cut off your food supply. ¹⁷ I shall send famine and wild beasts on you to bereave you; plague and bloodshed will overwhelm you, and I shall bring the sword down on you. I, Yahweh, have spoken.""

¹³ The noun translated 'jealousy' is used in the human realm to describe suspicion of adultery (Nb 5:14ff, Pr 6:34); since Israel's relationship with God was often compared to a marriage, the term is appropriate here.

¹⁴ This final threat adds insult to injury.

¹⁵ 'You shall be' follows the LXX (εἶσθαι), Tg and Peshitta; the MT has 'it will be'.

¹⁶ The literal translation of 'cut off your food supply' is 'break your staff of bread'.

¹⁷ The threat of 'plague and bloodshed' recalls the warning of Lv 26:22, 25 and Dt 32:24-25.

EZEKIEL 6

יחזקאל פרק ו

א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ב בֶּן־אָדָם שִׁים פָּנֶיךָ
אֶל־הָרֵי יִשְׂרָאֵל וְהִנָּבֵא אֲלֵיהֶם: ג וְאָמַרְתָּ הָרֵי
יִשְׂרָאֵל שְׁמַעוּ דְבַר־אֲדֹנֵי יְהוָה כֹּה־אָמַר אֲדֹנֵי
יְהוָה לְהָרִים וּלְגִבְעוֹת לְאִפְּיָקִים וּלְגִיאֹת וּלְגִיאֹת
הֲנִי אֲנִי מֵבִיא עֲלֵיכֶם חֶרֶב וְאֶבְדְּתִי בְּמוֹתֵיכֶם:
ד וְנָשַׁמּוּ מִזְבְּחוֹתֵיכֶם וְנִשְׁבְּרוּ חֲמִנֵיכֶם וְהִפְלִיתִי
חֲלָלֵיכֶם לִפְנֵי גִלּוּלֵיכֶם: ה וְנָתַתִּי אֶת־פְּגְרִי בְּנִי
יִשְׂרָאֵל לִפְנֵי גִלּוּלֵיהֶם וְזִרְתִּי אֶת־עַצְמוֹתֵיכֶם
סְבִיבוֹת מִזְבְּחוֹתֵיכֶם: ו בְּכָל מוֹשְׁבוֹתֵיכֶם הָעָרִים
תִּחְרַבְנָה וְהַבְּמוֹת תִּישְׁמְנָה לְמַעַן יִחְרְבוּ וַיֵּאֲשָׁמוּ
מִזְבְּחוֹתֵיכֶם וְנִשְׁבְּרוּ וְנִשְׁבְּתוּ גִלּוּלֵיכֶם וְנִגְדְּעוּ
חֲמִנֵיכֶם וְנִמְחוּ מֵעֵשִׂיכֶם: ז וְנָפַל חָלָל בְּתוֹכְכֶם

¹ The word of Yahweh came to me, ² "Son of man, turn towards the mountains of Israel and prophesy against them. ³ Say, "Mountains of Israel, hear the word of the Lord Yahweh; thus says the Lord Yahweh to the mountains and hills, ravines and valleys: Look, I will bring a sword against you and destroy your high places. ⁴ Your altars will be wrecked and your incense burners smashed; I shall fling your slain in front of your idols; ⁵ I shall lay the corpses of the Israelites in front of their idols and scatter your bones around your altars. ⁶ Wherever you live, the towns shall be waste and the high places ruined, so your altars shall be waste and ruined, your idols broken and destroyed, your incense burners cut down and your works destroyed. ⁷ As the slain fall about you, you will know that I am Yahweh. ⁸ But I will spare some of

EZEKIEL 6

¹ At the end of this verse, the NJB adds 'as follows'.

² 'Against' is a conjectural translation; the MT has 'towards' (אֵלַי) but the use of these prepositions is lax in Ezk, a trace perhaps of popular dialect.

³ The Kethib/Qere difference here would benefit from an explanation.

⁴ 'Idols' translates the word גִּלּוּלֵיכֶם; the word seems to have been invented by Ezekiel (who uses it 38 times), possibly on analogy with שְׁקוּצִיָּהֶם ('horrors'), used earlier by Jeremiah, and influenced by אֱלִילֵי ('false gods', 'nothings'), used by Isaiah.

⁵ This first part of this verse, which explains the meaning of the last part of the previous verse, does not appear in the LXX and may be an instance of a marginal explanatory note making its way into the text.

⁶ 'Ruined' follows the LXX and Peshitta; the MT has 'made guilty'. 'Works' may refer to the sacred pillars or standing stones, which may have been commemorative monuments (Ex 23:24, Dt 7:5).

⁷ 'You/they will know that I am Yahweh' is a recurrent expression in Ezk.

⁸ Literally translated, this verse ends, "... when you have fugitives from the sword among the nations, when you are scattered among the lands."

וידעתם כי־אני יהוה: ^ח והותרתי בהיות לכם פליטי חרב בגוים בהזרותיכם בארצות: ^ט וזכרו פליטיכם אותי בגוים אשר נשבו־שם אשר נשברתי את־לבם הזונה אשר־סר מעלי ואת עיניהם הזנות אחרי גלוליהם ונקטו בפניהם אל־הרעות אשר עשו לכל תועבתיהם: ^י וידעו כי־אני יהוה לא אל־חנם דברתי לעשות להם הרעה הזאת: {פ}

^{יא} כה־אמר אדני יהוה הנה בכפף ורקע ברגלך ואמר־אח אל כל־תועבות רעות בית ישראל אשר בחרב ברעב ובדבר יפלו: ^{יב} הרחוק בדבר ימות והקרוב בחרב יפול והנשאר והנצור ברעב ימות וכליתי חמתי בם: ^{יג} וידעתם כי־אני יהוה בהיות חלליהם בתוך גלוליהם סביבות מזבחותיהם אל כל־גבעה רמה בכל ראשי ההרים ותחת כל־עץ רענן ותחת כל־אלה עבתה מקום אשר נתנו־שם ריח ניחח לכל גלוליהם:

you to escape the sword among the nations, when you have been dispersed in their lands; ⁹ and your survivors will remember me among the nations where they are held captive, since I shall have broken their wanton hearts for having deserted me, and destroyed their eyes for having lusted after their idols. They will loathe themselves for all the wrong they have caused by their abominations. ¹⁰ Then they will know that I am Yahweh; I was not talking lightly when I said that I would inflict these disasters on them."

¹¹ "Thus says the Lord Yahweh, "Clap your hands, stamp your feet, and say: Alas for all the loathsome sins of the House of Israel, which is about to fall by sword, by famine and by pestilence! ¹² Far off, they will die by pestilence; near at hand, they will fall by the sword; and any who survive or are spared will die of famine. This is how I shall vent my fury on them. ¹³ Then you will know that I am Yahweh, when their butchered corpses lie among their idols, all round their altars, on every high hill, on every mountain top, under every green tree, under every leafy oak, wherever they offer a smell pleasing to all their idols. ¹⁴ I shall point my

⁹ 'I shall have broken' follows the LXX and Peshitta; the MT has 'I shall have been broken (because of)'.

¹⁰ The wording of the last part of this verse parallels God's declaration after the sin of the golden calf (Ex 32:14).

¹¹ A similar trilogy of punishments is mentioned in Lv 26:25–26 (and see also Jr 14:12, 21:9, 27:8, 13, 29:18).

¹² In place of 'vent', here following NETB, the NJB has 'sate' and the NRSV has 'spend'.

¹³ By referring to 'every high hill ... under every leafy oak', Ezekiel may be expanding on the phraseology of Dt 12:2.

¹⁴ 'From the desert to Riblah' follows the Peshitta; the MT has 'the desert of Diblatha'.

וְנָטַתִּי אֶת־יָדִי עֲלֵיהֶם וְנָתַתִּי אֶת־הָאָרֶץ שְׂמָמָה
וּמִשְׁמָה מִמִּדְבָּר דְּבִלָּה בְּכָל מוֹשְׁבוֹתֵיהֶם וַיֵּדְעוּ
כִּי־אֲנִי יְהוָה: {פ} finger at them and reduce the country to an empty wasteland, from the
desert to Riblah, everywhere they live, and they will know that I am
Yahweh.""

EZEKIEL 7

יחזקאל פרק ז

א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ב וְאַתָּה בֶן־אָדָם כֹּה־
אָמַר אֲדֹנָי יְהוִה לְאַדְמַת יִשְׂרָאֵל קֵץ בָּא הַקֵּץ עָלֶיךָ־
אֲרָבַע אַרְבַּעַת כְּנָפֹת הָאָרֶץ: ג עָתָה הַקֵּץ עָלֶיךָ
וְשִׁלַּחְתִּי אִפְלִי בְךָ וּשְׁפַטְתִּיךָ כְּדַרְכֶּיךָ וְנָתַתִּי עָלֶיךָ
אֶת כָּל־תּוֹעֲבוֹתֶיךָ: ד וְלֹא־תַחֲסֹס עֵינִי עָלֶיךָ וְלֹא
אֶחְמֹל כִּי דָרְכֶיךָ עָלֶיךָ אֲתֹן וְתוֹעֲבוֹתֶיךָ בְּתוֹכָךָ
תִּהְיִין וִידַעְתֶּם כִּי־אֲנִי יְהוָה: {פ}

ה כֹּה אָמַר אֲדֹנָי יְהוִה רָעָה רָעָה אַחַת רָעָה הִנֵּה בָּאָה:
ו קֵץ בָּא בָּא הַקֵּץ הַקֵּץ אֲלֶיךָ הִנֵּה בָּאָה: ז בָּאָה
הַצָּפִירָה אֲלֶיךָ יוֹשֵׁב הָאָרֶץ בָּא הָעֵת קָרוֹב הַיּוֹם
מִהוֹמָה וְלֹא־הָד הָרִים: ח עָתָה מְקֻרֹב אֲשַׁפּוֹךְ
חֲמָתִי עָלֶיךָ וְכָלִיתִי אִפְלִי בְךָ וּשְׁפַטְתִּיךָ כְּדַרְכֶּיךָ
וְנָתַתִּי עָלֶיךָ אֶת כָּל־תּוֹעֲבוֹתֶיךָ: ט וְלֹא־תַחֲסֹס עֵינִי

¹ The word of Yahweh came to me, ² “Son of man, say, “Lord Yahweh says this to the land of Israel: An end! The end has come for the four corners of the land. ³ This is the end for you; I will unleash my anger on you, and judge you as your conduct deserves, and punish you for all your abominations. ⁴ I will show you no pity, I will not spare you; I will repay you for your conduct while your abominations are among you. Then you will know that I am Yahweh.

⁵ “The Lord Yahweh says this: Disaster after disaster; see, it comes! ⁶ An end has come, the end has come; it is moving towards you, it comes. ⁷ Now it is your turn, you who dwell in this land. Doom is coming; the day is near: no joy now, only tumult, on the mountains. ⁸ Soon, I will vent my fury on you and sate my anger on you: I will judge you on your conduct and repay you for all your abominations. ⁹ I shall show no pity

EZEKIEL 7

¹ The NJB adds the words ‘as follows’ at the end of this verse; here, we follow the MT.

² ‘Say’ follows the LXX and Peshitta; the MT lacks the word. The Kethib/Qere difference here would benefit from an explanation.

³ In place of ‘abominations’ (here following the NRSV), the NJB has ‘loathsome practices’.

⁴ The literal translation of ‘I will repay you for your conduct’ is ‘I will set your conduct on your head’.

⁵ The Hebrew MSS differ in this verse; the NJB ends, “Disaster, a unique disaster, is coming;” here, we follow the NRSV.

⁶ For this entire verse, the LXX has only “the end is come.”

⁷ The translation, ‘now it is your turn’, is uncertain (literally, ‘the crown is coming towards you’, as also in v. 10); the NRSV has ‘your doom has come to you’.

⁸ The expression translated ‘vent my fury’ also occurs in 9:8, 14:19, 20:8, 13, 21; 22:31, 30:15 & 36:18.

⁹ Literally translated, this verse opens, “My eye will not pity you.”

וְלֹא אֶחָמוּל כְּדֶרְכֶּיךָ עָלֶיךָ אֲתֹן וְתוֹעֲבוֹתֶיךָ בְּתוֹכָךָ
 תִּהְיִין וִידַעְתֶּם כִּי אֲנִי יְהוָה מִכָּה: ' הִנֵּה הַיּוֹם הִנֵּה
 בָּאָה יֵצֵאֶה הַצִּפְרָה צֵץ הַמַּטֶּה פָּרַח הַזָּדוֹן:
 י' הַחֲמָס | קָם לַמַּטֶּה-רָשָׁע לֹא-מֵהֶם וְלֹא מִהֶמוֹנָם
 וְלֹא מִהֶמְהָם וְלֹא-נָה בָהֶם: י"ב בָּא הָעַתְּ הַגִּיעַ הַיּוֹם
 הַקּוֹנָה אֶל-יִשְׁמָח וְהַמָּכָר אֶל-יִתְאֲבָל כִּי חֲרוֹן אֵל-
 כָּל-הַמוֹנָה: י"ג כִּי הַמָּכָר אֶל-הַמָּמְכָר לֹא יָשׁוּב וְעוֹד
 בַּחַיִּים חִיתָם כִּי-חֲזוֹן אֶל-כָּל-הַמוֹנָה לֹא יָשׁוּב
 וְאִישׁ בַּעֲוֹנוֹ חִיתוֹ לֹא יִתְחַזֵּק: י"ד תִּקְעוּ בַּתְּקוּעַ
 וְהָכִין הַכֹּל וְאִין הַלֵּךְ לַמִּלְחָמָה כִּי חֲרוֹנִי אֶל-כָּל-
 הַמוֹנָה: ט"ו הַחֶרֶב בַּחוּץ וְהַדֶּבֶר וְהָרָעָב מִבֵּית אֲשֶׁר
 בַּשָּׂדֶה בַּחֶרֶב יָמוּת וְאֲשֶׁר בְּעִיר רָעָב וְדָבָר
 יֵאָכְלוּ: ט"ז וּפְלָטוּ פְּלִיטֵיהֶם וְהָיוּ אֶל-הַהָרִים כִּיּוֹנֵי
 הַגְּאֵיּוֹת כָּלֵם הַמּוֹת אִישׁ בַּעֲוֹנוֹ: י"ז כָּל-הַיָּדִים

and no mercy but will repay you for your abominable practices Then you shall know that it is I, Yahweh, who strikes. ¹⁰ Now is the day, your turn has come; it appears, the rod has blossomed, pride has peaked. ¹¹ Violence has grown into a rod of wickedness. None of them shall remain: neither their numbers nor their wealth. ¹² Doom is coming: the day is near. Neither should buyer rejoice nor seller regret, for the fury rests on everyone alike. ¹³ The seller will not return to the sale, for the vision concerns their entire multitude and cannot be revoked; each persists in his sins; they take no defensive measures. ¹⁴ The trumpet sounds, all is ready, but no one goes into battle, for my fury is on all her multitude. ¹⁵ The sword is outside; plague and famine are inside. Those in the field will die by the sword; those in the city will be devoured by famine and plague. ¹⁶ The survivors will escape to the mountains and there, like doves of the valleys, each one moaning for his sin. ¹⁷ All hands

- ¹⁰ The text of this verse is very obscure; here, we try to give a translation consistent with v. 7. The literal translation of the MT gives, "... the crown has come, come out; the rod has blossomed." The NRSV has, "Your doom has gone out. The rod has blossomed, pride has budded."
- ¹¹ The end of this verse is unintelligible, literally, 'not (coming) from them, nor from their multitude, nor from their tumult, and they are worthless'. The LXX interprets the whole verse, "He will break the prop of the wicked, without tumult, without haste." Here, we (loosely) follow the NRSV.
- ¹² The literal translation of 'on everyone alike' (here following the NJB) is 'against their entire multitude', as in v. 14 (where we follow the NRSV).
- ¹³ The NJB, following the LXX, omits 'for the vision ... be revoked'; here, we follow the MT (and NRSV).
- ¹⁴ The word translated 'multitude' refers to the din or noise made by a crowd, and by extension may refer to the crowd itself.
- ¹⁵ The NJB has 'countryside' in place of 'field' (here following the NRSV).
- ¹⁶ The NJB, following the LXX (πάντας ἀποκτενῶ), has 'I shall slaughter them all' in place of 'all moaning', here following the MT.
- ¹⁷ The phrase 'all knees turn to water' may mean urination caused by fright – which is how the LXX renders it: πάντες μηροὶ μολυνθήσονται ὕγρασία.

תִּרְפִּינָה וְכָל־בְּרָכִים תִּלְכְּנָה מַיִם: יח וְחִגְרוּ שָׁקִים
 וְכִסְתָּה אוֹתָם פְּלָצוֹת וְאֵל כָּל־פָּנִים בּוֹשָׁה וּבְכָל־
 רֹאשֵׁיהֶם קָרְחָה: יט כִּסְפָּם בַּחוּצוֹת יִשְׁלִיכוּ וְזֶהְבָּם
 לִנְדָּה יִהְיֶה כִּסְפָּם וְזֶהְבָּם לֹא־יִוְכַל לְהַצִּילָם בְּיוֹם
 עֲבַרְתִּי יְהוָה נִפְשָׁם לֹא יִשְׂבְּעוּ וּמַעֲיָהֶם לֹא יִמְלֵאוּ
 כִּי־מִכְשׁוֹל עֲוֹנָם הָיָה: כ וְצָבִי עָדִיו לְגֵאוֹן שָׁמָּה
 וְצִלְמֵי תוֹעֲבֹתָם שְׁקוּצֵיהֶם עָשׂוּ בּוֹ עַל־כֵּן נִתְּתִיו
 לָהֶם לִנְדָּה: כא וְנִתְּתִיו בְּיַד־הַזָּרִים לְבָז וּלְרִשְׁעֵי
 הָאָרֶץ לְשָׁלַל וּחְלָלוּהָ וְחָלְלוּהָ: כב וְהַסְּבֹתִי פָנַי
 מֵהֶם וּחְלָלוּ אֶת־צִפּוֹנִי וּבְאוּבָה פְּרִיצִים
 וּחְלָלוּהָ: {פ}

כג עֲשֵׂה הַרְתֹּק כִּי הָאָרֶץ מְלֵאָה מִשִּׁפְטֵי דָמִים
 וְהָעִיר מְלֵאָה חֲמָס: כד וְהִבֵּאתִי רָעִי גּוֹיִם וִירִשׁוּ
 אֶת־בְּתֵיהֶם וְהִשְׁבַּתִּי גֵאוֹן עֲזִים וְנִחְלוּ מִקְדְּשֵׁיהֶם:
 כה קִפְדָּה־בָּא וּבִקְשׁוּ שָׁלוֹם וְאֵין: כו הוּא עַל־הוּא

will grow limp, all knees turn to water. ¹⁸ They shall wear sackcloth, each one trembling. Shame shall be on all faces and baldness on all heads. ¹⁹ They will throw their silver in the streets and their gold they will think unclean; their silver and their gold cannot save them on the day of Yahweh's fury. They shall not satisfy their hunger or fill their bellies with it, since that was the occasion for their guilt. ²⁰ They took pride in the beauty of their jewellery, out of which they made their loathsome images, their idols; so now, I have made it pollute them. ²¹ I shall hand it over as booty to foreigners, as loot to the world's wicked; they shall profane it. ²² I will avert face from them, while they profane my treasured house; robbers shall enter it and profane it.

²³ "Make a chain! For, the land is full of murder and the city full of violence. ²⁴ I will bring the worst of nations to seize their houses. I will put an end to the pride of the elite and their sanctuaries will be profaned. ²⁵ Terror is coming: they will seek peace but find none. ²⁶ Disaster will

¹⁸ A shaved head was a sign of disgrace.

¹⁹ The term translated 'unclean' (which also occurs in v. 20) normally refers to menstrual impurity.

²⁰ Literally translated, the MT opens, "He set up the beauty of his ornament as pride," but the verb may be repointed as plural.

²¹ The pronoun, 'it', may here refer to Jerusalem itself. The *Kethib*/*Qere* difference here would benefit from an explanation.

²² 'My treasured house' probably refers to the Temple.

²³ 'Chain' perhaps alludes to the coming deportation; the LXX (ποιοῦσιν φουρμόν—they will make carnage') reads הַבְּתֹק for הַרְתֹּק.

²⁴ In place of 'sanctuaries', here following NETB, the NJB has 'sanctuary' and the NRSV has 'holy places'.

²⁵ The word translated 'terror' occurs only here in the OT; it is interpreted based on a Syriac cognate meaning 'to bristle' or 'to stiffen' (in terror).

²⁶ The NJB ends this verse, here following the NRSV, with, 'the priest will be at a loss over the Law and the elders on how to advise'.

תָּבוֹא וְשִׁמְעָה אֶל־שְׁמוּעָה תִּהְיֶה וּבִקְשׁוּ חֲזוֹן
מִנְבִּיא וְתוֹרָה תֵּאבֵד מִכֹּהֵן וְעֶצָה מִזִּקְנִים:
כִּי הַמֶּלֶךְ יִתְאַבֵּל וְנָשִׂיא יִלְבַּשׁ שִׁמְמָה וַיְדִי עַם־
הָאָרֶץ תִּבְהַלְנָה מִדְּרָכָם אַעֲשֶׂה אֹתָם
וּבְמִשְׁפָּטֵיהֶם אֲשַׁפֵּט וַיֵּדְעוּ כִּי־אֲנִי יְהוָה: {פ}

follow disaster, rumour on rumour; they will pester the prophet for a vision; priestly instruction shall perish, and counsel from the elders.
²⁷ The king will mourn, the prince be clothed in grief, the hands of the country people tremble; I will treat them according to their way and judge them by their own standards. And they will know that I am Yahweh!"

²⁷ 'The king will go into mourning' (absent from the LXX) seems to be a later addition inspired by the reference to the 'prince'. Ezekiel does not use the term 'king' for the human ruler of Israel; for him, God alone is king of Israel (20:23); the ruler is referred to as the 'prince' (12:12).

EZEKIEL 8

יחזקאל פרק ח

א ויהי בשנה הששית בששי בחמשה לחדש אני יושב בביתי וזקני יהודה יושבים לפני ותפל עלי שם יד אדני יהוה: ב ואראה והנה דמות כמראה אש מראה מתניו ולמטה אש וממתניו ולמעלה כמראה זהר כעין החשמלה: ג וישלח תבנית יד ויקחני בציצת ראשי ותשא אתי רוח | בין הארץ ובין השמים ותבא אתי ירושלמה במראות אלהים אל-פתח שער הפנימית הפונה צפונה אשר-שם מושב סמל הקנאה המקנה: ד והנה שם כבוד אלהי ישראל כמראה אשר ראיתי בבקעה: ה ויאמר אלי בן-אדם שאנא עיניך דרך צפונה ואשא עיני דרך צפונה והנה מצפון לשער המזבח סמל הקנאה הזה בבאה: ו ויאמר אלי בן-אדם הראה אתה מהם [מה הם] עשים תועבות

¹ In the sixth year, on the fifth day of the sixth month, I was sitting at home with the elders of Judah sitting in front of me, when the hand of the Lord Yahweh fell on me there. ² I saw a form with the appearance of a man. Downwards from what seemed to be the waist, there was fire; and upwards from the waist there was the appearance of brightness, like the glitter of amber. ³ Something like a hand was stretched out and it took me by a lock of my hair; and the spirit lifted me between heaven and earth and, in visions from God, took me to Jerusalem, to the entrance of the inner north gate, where stands the idol that provokes jealousy. ⁴ And there was the glory of the God of Israel; like the vision that I had seen in the valley. ⁵ He said, "Son of man, raise your eyes toward the north." I raised my eyes to the north, and there, to the north of the altar gate, stood this image of jealousy at the entrance. ⁶ He said, "Son of man, do you see what they are doing, the monstrous, loathsome

EZEKIEL 8

- ¹ The date was September 17th, 592 BCE (about 14 months after the initial vision); the LXX has 'fifth month' (πέμπτω μηνί).
- ² 'Man' follows the LXX (ἄνθρωπος); the MT has 'fire' (the Hebrew words are very similar). As in 1:26–28, Yahweh himself appears to the prophet, whereas in v. 4, it is only the 'glory of Yahweh'.
- ³ The 'visions of God' are to show the prophet the guilt of Jerusalem, not for past sins or any collective identification with sinners who disregard the Law, but for present and positive faults calling for immediate punishment (see #14:12).
- ⁴ The NJB lacks 'the vision', here following the NRSV.
- ⁵ The literal translation of 'toward the north' is 'to the way of the north'.
- ⁶ The Kethib/Qere difference here would benefit from an explanation.

גְּדֻלוֹת אֲשֶׁר בֵּית יִשְׂרָאֵל | עֹשִׂים פֹּה לְרַחֲקָה מֵעַל
מִקְדָּשִׁי וְעוֹד תָּשׁוּב תִּרְאֶה תוֹעֵבוֹת גְּדֻלוֹת: {פ}

וַיָּבֵא אֹתִי אֶל־פֶּתַח הַחֲצֵר וְאֶרְאֶה וְהִנֵּה חֹר-
אֶחָד בִּקְיָר: ^ח וַיֹּאמֶר אֵלַי בֶּן־אָדָם חֲתַרְנָא בִּקְיָר
וְאַחֲתַר בִּקְיָר וְהִנֵּה פֶתַח אֶחָד: {ס}

^ט וַיֹּאמֶר אֵלַי בָּא וּרְאֵה אֶת־הַתוֹעֵבוֹת הַרְעוֹת
אֲשֶׁר הֵם עֹשִׂים פֹּה: ^י וְאָבֹא וְאֶרְאֶה וְהִנֵּה כָל־
תְּבֻנֹת רֶמֶשׂ וּבְהֵמָה שֶׁקֶץ וְכָל־גְּלוּלֵי בֵית יִשְׂרָאֵל
מִחֻקָּה עַל־הַקִּיר סָבִיב | סָבִיב: ^{יא} וְשִׁבְעִים אִישׁ
מִזְקְנֵי בֵית־יִשְׂרָאֵל וַיֹּאזְנִיחוּ בִן־שָׁפָן עֹמֵד בְּתוֹכָם
עֹמְדִים לִפְנֵיהֶם וְאִישׁ מִקְטָרְתּוֹ בְּיָדוֹ וְעֹתָר עֲנָן
הַקְטָרֶת עֲלֶיהָ: ^{יב} וַיֹּאמֶר אֵלַי הֲרֵאִיתָ בֶּן־אָדָם אֲשֶׁר
זִקְנֵי בֵית־יִשְׂרָאֵל עֹשִׂים בַּחֲשָׁךְ אִישׁ בְּחֻדְרֵי
מִשְׁכֵּיתוֹ כִּי אֹמְרִים אֵין יְהוָה רֹאֶה אֹתָנוּ עֹזֵב יְהוָה
אֶת־הָאָרֶץ: ^{יג} וַיֹּאמֶר אֵלַי עוֹד תָּשׁוּב תִּרְאֵה
תוֹעֵבוֹת גְּדֻלוֹת אֲשֶׁר־הֵמָּה עֹשִׂים: ^{יד} וַיָּבֵא אֹתִי

things that the House of Israel is practising here, to drive me out of my Sanctuary? Yet, you will see practices more loathsome still."

⁷ He next took me to the entrance to the court. I looked; there was a hole in the wall. ⁸ He said, "Son of man, bore through the wall." And, when I dug through the wall, there was an entrance.

⁹ He said to me, "Go in and see the vile abominations they are committing inside." ¹⁰ I went in and looked: there, portrayed on the walls and all around, was every kind of reptile and repulsive animal, and all the foul idols of the House of Israel, carved all around the walls.

¹¹ Seventy elders of the House of Israel were worshipping these idols, with Jaazaniah son of Shaphan standing among them, each one with his censer in his hand, from which a fragrant cloud of incense was ascending. ¹² He said to me, "Son of man, have you seen what the elders of the House of Israel do in the dark, each to his personal room of images? They say, "Yahweh cannot see us; Yahweh has abandoned the land."" ¹³ He said, "You will see still greater abominations that they are

⁷ For 'entrance to the court', the LXX reads 'threshold of the courtyard'.

⁸ The NJB ends this verse (here following the MT & NRSV) with, "I bored through the wall, until I had made an opening."

⁹ In place of 'vile abominations' (here following the NRSV), the NJB has 'loathsome things'.

¹⁰ These engravings were prohibited by Mosaic Law (Dt 4:16-18).

¹¹ Note the contrast between these 'seventy elders', who represented Israel, and the seventy elders who ate the covenant meal before God, inaugurating the covenant relationship (Ex 24:1, 9).

¹² The NJB has 'image-shrine' in place of 'room of images', here following the MT & NRSV.

¹³ For this verse, here following the NRSV, the NJB reads, "You will see them at practices more loathsome still."

אֶל־פֶּתַח שַׁעַר בֵּית־יְהוָה אֲשֶׁר אֶל־הַצָּפוֹנָה
וְהָנָה־שָׁם הַנָּשִׁים יֹשְׁבוֹת מִבְּכוֹת אֶת־הַתְּמוּזָּה: {ס}
טו וַיֹּאמֶר אֵלַי הָרְאִיתָ בֶּן־אָדָם עוֹד תָּשׁוּב תִּרְאֶה
תּוֹעֵבוֹת גְּדִלוֹת מְאֹלָה: טז וַיָּבֹא אֵתִי אֶל־חֹצֵר
בֵּית־יְהוָה הַפְּנִימִית וְהָנָה־פֶתַח הֵיכַל יְהוָה בֵּין
הָאוֹלָם וּבֵין הַמִּזְבֵּחַ כְּעֶשְׂרִים וַחֲמִשָּׁה אִישׁ
אַחֲרֵיהֶם אֶל־הֵיכַל יְהוָה וּפְנֵיהֶם קִדְמָה וְהֵמָּה
מִשְׁתַּחֲוִיִּתִם קִדְמָה לַשֶּׁמֶשׁ: יז וַיֹּאמֶר אֵלַי הָרְאִיתָ
בֶּן־אָדָם הַנִּקְלָ לְבַיִת יְהוּדָה מַעֲשׂוֹת אֶת־
הַתּוֹעֵבוֹת אֲשֶׁר עֲשׂוּ־פָה כִּי־מָלְאוּ אֶת־הָאָרֶץ
חֲמָס וַיָּשְׁבוּ לְהַכְעִיסֵנִי וְהָנָם שְׁלָחִים אֶת־הַזְמוּרָה
אֶל־אַפִּי: יח וְגַם־אֲנִי אַעֲשֶׂה בְחֵמָה לֹא־תַחֲסֹס
עֵינִי וְלֹא אַחְמֹל וְקִרְאוּ בְּאָזְנִי קוֹל גְּדוֹל וְלֹא
אֶשְׁמַע אוֹתָם:

committing.” ¹⁴ He next took me to the entrance of the north gate of the Temple of Yahweh, where women were sitting, weeping for Tammuz.

¹⁵ And he said to me, “Son of man, do you see this? You will see greater abominations than these.” ¹⁶ And he led me to the inner court of the Temple of Yahweh; there, at the entrance to Yahweh’s Temple, between the porch and the altar, were about twenty-five men, with their backs to Yahweh’s Temple and their faces toward the east, prostrating themselves to the rising sun. ¹⁷ He said to me, “Son of man, do you see that? Is it not bad enough for the House of Judah to be doing the abominable things that they are doing here? Must they fill the country with violence and provoke my anger further? Look at them now, putting that branch to their nostrils. ¹⁸ Therefore, I shall react in fury; I shall neither pity nor spare them. They may cry as loudly as they like to me; I will not listen.”

¹⁴ ‘Tammuz’ was an Assyro-Babylonian (Sumero-Accadian) vegetation deity of popular origin, known in Mediterranean mythology as Adonis (‘My Lord’). Mourning was held for him every year in the month of Tammuz (June–July) to commemorate the period of his stay in the underworld, coinciding with the annual decline of vegetation.

¹⁵ The NJB ends this verse (here following the NRSV) with, “even more loathsome things than that.”

¹⁶ This may reflect the Egyptian worship of the sun god.

¹⁷ The ceremony referred to here (putting the ‘branch to their nostrils’) cannot be identified with any certainty; it may refer to an obscene gesture.

¹⁸ The meaning of the word translated ‘spare’ is primarily emotional.

EZEKIEL 9

יחזקאל פרק ט

א וַיִּקְרָא בְּאָזְנִי קוֹל גָּדוֹל לֵאמֹר קִרְבוּ פְקֻדוֹת הָעִיר וְאִישׁ כְּלִי מִשְׁחָתוֹ בְּיָדוֹ: ב וְהִנֵּה שֵׁשָׁה אַנְשִׁים בָּאִים מִדֶּרֶךְ-שַׁעַר הָעֲלִיזוֹן אֲשֶׁר מִפְּנֵה צְפוֹנָה וְאִישׁ כְּלִי מִפְּצוֹ בְּיָדוֹ וְאִישׁ-אֶחָד בְּתוֹכָם לְבָשׁ בְּדִים וְקֶסֶת הַסֵּפֶר בְּמִתְנָיו וַיָּבֹאוּ וַיַּעֲמֻדוּ אֶצְלֵ מִזְבֵּחַ הַנְּחֹשֶׁת: ג וַיִּכְבֹּד אֱלֹהֵי יִשְׂרָאֵל נֹעֲלָה מֵעַל הַכְּרוֹב אֲשֶׁר הָיָה עָלָיו אֶל מִפְתָּן הַבַּיִת וַיִּקְרָא אֶל-הָאִישׁ הַלְבָּשׁ הַבְּדִים אֲשֶׁר קֶסֶת הַסֵּפֶר בְּמִתְנָיו: {פ}

ד וַיֹּאמֶר יְהוָה אֵלָיו עֲבַר בְּתוֹךְ הָעִיר בְּתוֹךְ יְרוּשָׁלַם וְהַתִּיֹת תָּו עַל-מַצְחוֹת הָאֲנָשִׁים הַנֹּאנְחִים וְהַנֹּאנְקִים עַל כָּל-הַתּוֹעֵבוֹת הַנַּעֲשׂוֹת בְּתוֹכָהּ: ה וְלֹאֲלֵהָ אָמַר בְּאָזְנִי עָבְרוּ בְּעִיר אַחֲרָיו וְהָבוּ עַל אֶל-תַּחֵס עֵינֵיכֶם עֵינֵיכֶם וְאֶל-תַּחֲמְלוּ: ו זָקֵן בַּחֹר וּבַתּוֹלָה וְטָף וְנָשִׁים תַּהַרְגוּ לְמִשְׁחִית וְעַל-כָּל-אִישׁ

¹ Then he cried in my hearing with a loud voice, saying, "Make them draw near, the executioners of the city, each with his weapon of destruction in his hand!" ² Immediately, six men advanced from the upper north gate, each holding a deadly weapon. Among them was a man dressed in linen, with a scribe's writing case in his belt. They came in and halted in front of the bronze altar. ³ The glory of the God of Israel rose from above the cherub where it had been, towards the threshold of the Temple. He called to the man dressed in linen with a scribe's writing case in his belt.

⁴ And Yahweh said to him, "Go all through the city, all through Jerusalem, and mark a cross on the foreheads of all those who grieve and lament over all the abominable practices that are done in the midst of it." ⁵ And he said to the others, in my hearing, "Follow him through the city and strike. Not one glance of pity; show no mercy; ⁶ old men, young men, girls, children, women, kill and exterminate them all, but

EZEKIEL 9

¹ This vision reveals that the punishment will not strike indiscriminately but will spare the innocent (see #14:12).

² The 6 men plus the scribe would equal 7, believed by the Babylonians to be the number of planetary deities.

³ The literal translation of 'Temple' is 'house'.

⁴ The literal translation of 'cross' is 'taw' (as in the Vg) made like an X in the ancient script.

⁵ The *Kethib*/*Qere* differences here would benefit from explanations.

⁶ The 'elders' (here following the NRSV; the NJB repeats 'old men') were those of 8:16.

אֲשֶׁר-עָלְיוֹ הָתוּ אֶל-תִּגְשׁוּ וּמִמֶּקְדָּשִׁי תַחֲלוּ וַיִּחְלוּ
בְּאֲנָשִׁים הַזִּקְנִים אֲשֶׁר לִפְנֵי הַבַּיִת: ^ז וַיֹּאמֶר
אֲלֵיהֶם טִמְאוּ אֶת-הַבַּיִת וּמִלְאוּ אֶת-הַחֲצֵרוֹת
חֲלָלִים צֵאוּ וַיֵּצְאוּ וְהָכּוּ בָעִיר: ^ח וַיְהִי כִהְיוֹתָם
וְנֹאשְׂאָר אֲנִי וְאֶפְלָה עַל-פָּנַי וְאֶזְעַק וְאָמַר אֲהֵה
אֲדֹנִי יְהוָה הַמִּשְׁחִית אֶתָּה אֶת כָּל-שְׂאֵרִית
יִשְׂרָאֵל בְּשִׁפְכֶךָ אֶת-חֲמַתְךָ עַל-יְרוּשָׁלַם: ^ט וַיֹּאמֶר
אֵלַי עוֹן בֵּית-יִשְׂרָאֵל וַיְהוּדָה גָּדוֹל בְּמֵאֹד מְאֹד
וַתִּמְלֹא הָאָרֶץ דָּמִים וְהָעִיר מְלֵאָה מָטָה כִּי אָמְרוּ
עֲזַב יְהוָה אֶת-הָאָרֶץ וְאִין יְהוָה רֹאֶה: ^י וְגַם-אֲנִי
לֹא-תַחֲוֹס עֵינַי וְלֹא אַחֲמֹל דְּרָכָם בְּרֹאשָׁם נִתְּתִי:
^{יא} וְהִנֵּה הָאִישׁ לְבָשׁ הַבְּדִים אֲשֶׁר הִקְסֵת בְּמִתְנִי
מִשִּׁיב דָּבָר לֵאמֹר עָשִׂיתִי כֹאשֶׁר [כָּל אֲשֶׁר]
צוִיתִנִּי: {פ}

do not touch anyone with a cross on his forehead. Begin at my Sanctuary.” Thus, they began with the elders who were in the Temple.

⁷ He said to them, “Defile the Temple; fill the courts with the slain; then go out!” They went out and hacked their way through the city. ⁸ While they were hacking them down, I was left alone; I fell prostrate on my face, crying out, “Ah, Lord Yahweh, are you going to annihilate all that is left of Israel by venting your fury on Jerusalem?” ⁹ He said, “The guilt of the House of Israel and Judah is immense; the country is full of bloodshed, the city full of perversity, for they say, “Yahweh has abandoned the country, Yahweh cannot see.” ¹⁰ Then, I too shall neither give one glance of pity nor show any mercy. I shall repay them for what they have done.” ¹¹ The man dressed in linen with the scribe’s writing case in his belt then came back and made his report, “I have carried out your orders.”

⁷ The NJB has ‘corpses’ in place of ‘the slain’, here following the NRSV.

⁸ The NJB lacks the word ‘prostrate’, here following the NRSV.

⁹ The word translated ‘perversity’ (here following the NRSV & NJB) occurs only here in the OT and its meaning is uncertain; NETB has ‘corruption’ and the NAB has ‘lawlessness’.

¹⁰ Literally translated, this verse ends, “their way on their head I have placed.”

¹¹ The Kethib/Qere difference here would benefit from an explanation.

EZEKIEL 10

יחזקאל פרק י

א וַאֲרָאָה וְהִנֵּה אֶל־הָרָקִיעַ אֲשֶׁר עַל־רֹאשׁ
הַכְּרֻבִּים כְּאֶבֶן סַפִּיר כְּמֵרָאָה דְּמוּת כֶּסֶּא נִרְאָה
עֲלֵיהֶם: ב וַיֹּאמֶר אֶל־הָאִישׁ לְבַשׁ הַבְּדִים וַיֹּאמֶר
בֹּא אֶל־בֵּינֹת לְגַלְגָּל אֶל־תַּחַת לְכְּרוּב וּמִלֹּא
חֲפָנֶיךָ גַּחֲלֵי־אֵשׁ מִבֵּינֹת לְכְּרֻבִים וְזָרַק עַל־הָעִיר
וַיָּבֹא לְעֵינָי: ג וְהַכְּרֻבִּים עֹמְדִים מִיָּמִין לְבֵית בְּבֹאוֹ
הָאִישׁ וְהָעֶנָן מִלֹּא אֶת־הַחֲצֵר הַפְּנִימִית: ד וַיֵּרָם
כְּבוֹד־יְהוָה מֵעַל הַכְּרוּבִים עַל מַפְתָּן הַבַּיִת וַיִּמָּלֵא
הַבַּיִת אֶת־הָעֶנָן וְהַחֲצֵר מִלֹּא אֶת־נֹגַהּ כְּבוֹד
יְהוָה: ה וְקוֹל כְּנָפֵי הַכְּרוּבִים נִשְׁמָע עַד־הַחֲצֵר
הַחִיצוֹנָה כְּקוֹל אֵל־שֹׁדֵי בְדָבָרוֹ: ו וַיְהִי בַּצּוֹתוֹ אֶת־
הָאִישׁ לְבַש־הַבְּדִים לֵאמֹר קַח אֵשׁ מִבֵּינֹת לְגַלְגָּל
מִבֵּינֹת לְכְּרוּבִים וַיָּבֹא וַיַּעֲמֵד אֶצֶל הָאוֹפֶן:
ז וַיִּשְׁלַח הַכְּרוּב אֶת־יָדוֹ מִבֵּינֹת לְכְּרוּבִים אֶל־
הָאֵשׁ אֲשֶׁר בֵּינֹת הַכְּרֻבִים וַיִּשָּׂא וַיִּתֵּן אֶל־חֲפָנֵי

¹ Then, in vision, I saw that above the dome that was over the heads of the cherubim there was above them something like a sapphire, which seemed to be like a throne. ² He then said to the man dressed in linen, "Go in between the wheels below the cherubim; take a handful of burning coal from between the cherubim and scatter it over the city." He went in as I watched. ³ The cherubim were on the right side of the Temple as the man went in, and the cloud filled the inner court. ⁴ The glory of Yahweh rose from above the cherubim, towards the threshold of the Temple; the Temple was filled by the cloud at the court was full of the brightness of the glory of Yahweh. ⁵ The noise of the cherubim's wings could be heard even in the outer court, like the voice of El Shaddai when he speaks. ⁶ When he had given the order to the man dressed in linen, "Take the fire from between the wheels, between the cherubim," the man went in and stood by one of the wheels. ⁷ One of the cherubim then reached out his hand from among the cherubim towards the fire

EZEKIEL 10

¹ In place of 'dome', here following the NRSV, the NJB has 'solid surface'. Another translation for 'sapphire' is 'lapis lazuli'.

² 'Cherubim' follows the LXX (χερουβιν), Peshitta, Tg and Vg; the MT has the singular, 'cherub' (לְכְּרוּב).

³ The 'right side' here would have been towards the south.

⁴ The literal translation of 'Temple' (twice in this verse) is 'house'.

⁵ The name 'El Shaddai' is traditionally translated 'God Almighty', primarily because of Jerome's translation in the Vg (*Dei omnipotentis*).

⁶ Literally translated, 'one of the wheels' is simply 'the wheel'.

⁷ The NJB & NETB, following the LXX, omit the phrase 'from among the cherubim', here following the MT & NRSV.

לְבַשׁ הַבְּדִים וַיִּקַּח וַיֵּצֵא: ^ח וַיֵּרָא לְכִרְבָּיִם תְּבִנִית
 יְד־אָדָם תַּחַת כַּנְפֵיהֶם: ^ט וַאֲרָאָה וְהִנֵּה אַרְבַּעַה
 אֹפָנִים אֲצֵל הַכְּרוּבִים אֹפֶן אֶחָד אֲצֵל הַכְּרוּב
 אֶחָד וְאֹפֶן אֶחָד אֲצֵל הַכְּרוּב אֶחָד וּמֵרָאָה
 הָאֹפָנִים כַּעֲזֵן אָבֶן תַּרְשִׁישׁ: ^י וּמֵרָאִיהֶם דְּמוּת
 אֶחָד לְאַרְבַּעַתָּם כַּאֲשֶׁר יִהְיֶה הָאֹפֶן בְּתוֹךְ הָאֹפֶן:
^{יא} בְּלַכְתָּם אֶל־אַרְבַּעַת רְבַעִיהֶם יֵלְכוּ לֹא יִסְבוּ
 בְּלַכְתָּם כִּי הַמָּקוֹם אֲשֶׁר־יִפְנֶה הָרֹאשׁ אַחֲרָיו יֵלְכוּ
 לֹא יִסְבוּ בְּלַכְתָּם: ^{יב} וְכָל־בָּשָׂר וְגִבָּהֶם וַיִּדְּיָהֶם
 וְכַנְפֵיהֶם וְהָאֹפָנִים מְלֵאִים עֵינִים סָבִיב
 לְאַרְבַּעַתָּם אֹפְנֵיהֶם: ^{יג} לְאֹפָנִים לָהֶם קוֹרָא
 הַגִּלְגָּל בְּאָזְנֵי: ^{יד} וְאַרְבַּעַה פָּנִים לְאֶחָד פָּנֵי הָאֶחָד
 פָּנֵי הַכְּרוּב וּפָנֵי הַשָּׂנִי פָּנֵי אָדָם וְהַשְּׁלִישִׁי פָּנֵי
 אַרְיֵה וְהָרְבִיעִי פָּנֵי־נֶשֶׁר: ^{טו} וַיֵּרְמוּ הַכְּרוּבִים הָיָא
 הַחַיָּה אֲשֶׁר רָאִיתִי בְּנֶהֱר־כְּבָר: ^{טז} וּבְלַכְתָּ

between the cherubim, took some of it and put it into the hands of the man dressed in linen, who took it and came out again. ⁸ The cherubim appeared to have the form of a human hand under their wings. ⁹ I looked, and there were four wheels beside the cherubim, one wheel beside each cherub, and the appearance of the wheels was like the sparkle of beryl. ¹⁰ In appearance, all four looked alike, as though each wheel had another wheel inside it. ¹¹ In whichever of the four directions they moved, they did not need to turn as they moved, but whichever way the head was facing, there they followed; they did not turn as they moved; ¹² and their entire bodies, their backs, their hands, their wings, as well as the wheels, had eyes all the way round – the wheels of all four. ¹³ In my hearing, these wheels were called ‘the wheelwork’. ¹⁴ Each had four faces; the first was a cherub’s face, the second a human face, the third a lion’s face and the fourth an eagle’s face. ¹⁵ The cherubim rose; these were the beings I had seen by the River Chebar. ¹⁶ When the

⁸ The term translated ‘form’ is normally used as an architectural term in describing the plan or pattern of the tabernacle or temple.

⁹ The literal translation of ‘beryl’ (as NJB & NRSV) is ‘Tarshish stone’; the exact meaning is uncertain.

¹⁰ Some envision concentric wheels here, while others propose a globe-like structure in which two wheels stand at right angles to each other.

¹¹ Many interpreters assume that the human face of each cherub was the one that looked forward.

¹² The phrase ‘and their entire bodies’ is absent from the LXX and may be a gloss explaining the following words.

¹³ The precise connotation of ‘the wheelwork’ (following the NRSV – the NJB simply transliterates גִּלְגָּל to ‘galgal’), is uncertain.

¹⁴ The cherub described here is slightly different from the one described in 1:10, where a bull’s face appeared instead of a cherub’s.

¹⁵ The MT has ‘it was the being’ in place of ‘these were the beings’.

¹⁶ NETB has ‘spread their wings’ in place of ‘raised their wings’, here following the NJB.

הַכְּרוּבִּים יֵלְכוּ הָאוֹפָנִים אֶצְלָם וּבִשְׁאֵת הַכְּרוּבִּים
אֶת־כַּנְפֵיהֶם לָרוּם מֵעַל הָאָרֶץ לֹא־יִסָּבּוּ הָאוֹפָנִים
גַּם־הֵם מֵאֶצְלָם: ^{יז} בְּעֵמָדָם יַעֲמִדוּ וּבְרוּמָם יָרוּמוּ
אוֹתָם כִּי רוּחַ הַחַיָּה בָּהֶם: ^{יח} וַיֵּצֵא כְבוֹד יְהוָה מֵעַל
מִפְתָּן הַבַּיִת וַיַּעֲמֵד עַל־הַכְּרוּבִּים: ^{יט} וַיֵּשְׂאוּ
הַכְּרוּבִּים אֶת־כַּנְפֵיהֶם וַיָּרוּמוּ מִן־הָאָרֶץ לְעֵינַי
בְּצֵאתָם וְהָאוֹפָנִים לְעִמָּתָם וַיַּעֲמֵד פֶּתַח שַׁעַר
בֵּית־יְהוָה הַקִּדְמוֹנִי וּכְבוֹד אֱלֹהֵי־יִשְׂרָאֵל עָלֵיהֶם
מִלְמַעְלָה: ^כ הִיא הַחַיָּה אֲשֶׁר רָאִיתִי תַּחַת אֱלֹהֵי־
יִשְׂרָאֵל בְּנֶהֱר־כְּבָר וְאָדַע כִּי כְרוּבִים הֵמָּה:
^{כא} אַרְבַּעָה אַרְבַּעָה פָּנִים לְאֶחָד וְאַרְבַּע כַּנְּפִים
לְאֶחָד וּדְמוּת יָדֵי אָדָם תַּחַת כַּנְפֵיהֶם: ^{כב} וּדְמוּת
פָּנֵיהֶם הֵמָּה הַפָּנִים אֲשֶׁר רָאִיתִי עַל־נֶהֱר־כְּבָר
מֵרְאִיהֶם וְאוֹתָם אִישׁ אֶל־עֵבֶר פָּנָיו יֵלְכוּ:

cherubim moved, the wheels moved beside them; and when the cherubim raised their wings to leave the ground, the wheels did not turn beside them. ¹⁷ When the former halted, the latter halted; when the former rose, the latter rose with them, for the spirit of the living creatures was in them. ¹⁸ The glory of Yahweh then came out over the Temple threshold and stopped above the cherubim. ¹⁹ These raised their wings and rose from the ground as I watched, and the wheels were beside them. They paused at the entrance to the east gate of the Temple of Yahweh, with the glory of the God of Israel over them, above. ²⁰ These were the cherubim that I saw underneath the God of Israel, by the River Chebar; I knew that they were cherubim. ²¹ Each had four faces and four wings and what seemed to be human hands under their wings. ²² Their faces were like those I had seen by the River Chebar. Each one moved straight forward.

¹⁷ The NJB ends this verse (here following the NRSV) with, "since they shared the same living spirit."

¹⁸ The NJB has 'paused over' in place of 'stopped above', here following the NRSV.

¹⁹ 'They paused' follows the LXX (ἐστάσαντες) and Peshitta; the MT has 'he paused'. The east gate overlooked the Kidron Valley towards the Mount of Olives (cf. 11:23). Here, God in his throne chariot paused a moment and then forsook his Sanctuary, desecrated by pagan rites and superficial worship. The departure continues in 11:22–23.

²⁰ The MT opens this verse with, "That was the living creature..."

²¹ In place of 'what seemed to be', here following the NJB, the NRSV has 'something like'.

²² After 'River Chebar', the MT adds 'their appearance and them' (?); here, we follow the LXX.

יחזקאל פרק יא

EZEKIEL 11

א וַתָּשָׂא אֹתִי רוּחַ וַתָּבֵא אֹתִי אֶל-שַׁעַר בֵּית-יְהוָה
הַקִּדְמוֹנִי הַפּוֹנֶה קְדִימָה וְהֵנָּה בִּפְתָח הַשַּׁעַר
עֹשְׂרִים וַחֲמִשָּׁה אִישׁ וְאָרְאָה בְּתוֹכָם אֶת-יָאֲזַנְיָה
בֶּן-עֶזֶר וְאֶת-פְּלִטְיָהוּ בֶן-בְּנִיָּהוּ שְׂרֵי הָעָם: {פ}

ב וַיֹּאמֶר אֵלַי בֶּן-אָדָם אֵלֶּה הָאֲנָשִׁים הַחֹשְׁבִים אֹן
וְהִיעֲצִים עֲצַת-רָע בְּעִיר הַזֹּאת: ג הָאֲמָרִים לֹא
בְּקֶרֶב בָּנוֹת בָּתִּים הֵיא הַסִּיר וְאֶנְחֲנוּ הַבָּשָׂר: {ס}

ד לִכֵּן הִנְבֵּא עֲלֵיהֶם הִנְבֵּא בֶן-אָדָם: ה וַתִּפֹּל עָלַי
רוּחַ יְהוָה וַיֹּאמֶר אֵלַי אָמֵן כֹּה-אָמַר יְהוָה בֶּן
אֲמַרְתֶּם בֵּית יִשְׂרָאֵל וּמַעֲלֹת רוּחְכֶם אָנִי
יִדְעֹתִיהָ: ו הָרַבִּיתֶם חֲלָלִיכֶם בְּעִיר הַזֹּאת וּמִלֵּאתֶם
חוֹצְתֶיהָ חֲלָל: {פ}

¹ The spirit lifted me up and brought me to the east gate of the Temple of Yahweh, the gate that looks eastwards. There, at the entrance to the gate, stood twenty-five men, among whom I saw Jaazaniah son of Azzur and Pelatiah son of Benaiah, officials of the people.

² He said to me, "Son of man, these are the men who plot evil and give bad advice through this city. ³ They say, "There will be no house building yet awhile. The city is the cooking pot and we are the meat."

⁴ So, prophesy against them; prophesy, son of man!" ⁵ The spirit of Yahweh fell on me, and he said to me, "Say, "Yahweh says this: This is what you think, O house of Israel; I know what comes into your mind.

⁶ You have killed many people in this city and have filled its streets with the slain.

EZEKIEL 11

¹ The vision of the departure of Yahweh (10:18–22) should have its normal continuation in 11:22–23.

² 'Bad advice' perhaps refers to the plot between Egypt and Zedekiah's pro-Egyptian counsellors against Nebuchadnezzar (Jr 27:1–3, 37:5, 7, 11).

³ The importance of the evil counsellors' advice is by no means clear. In the LXX, where their first sentence is a question, Ezekiel seems to be denouncing the sense of false security indulged by those who think they have escaped the calamity and now propose to settle down in Jerusalem. The image of the meat in the pot, resumed and developed at 24:1–4, would also seem to refer to the false security of those who now think themselves safe, as the meat is protected from the flames by the pot. The MT, however, followed here, shows Ezekiel denouncing an extreme form of defeatism, with the image of the pot elaborating on this pessimism by foretelling the dire results of the lack of confidence.

⁴ For this verse, the NLT reads, "Therefore, son of man, prophesy against them loudly and clearly."

⁵ The NJB ends this verse (here following the NRSV) with, "I know what you are saying, House of Israel; I know how insolent you are."

⁶ For this verse, the NJB reads, "You have filled this city with more and more of your victims; you have strewn its streets with victims."

^ז לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה חֲלִילֵכֶם אֲשֶׁר שְׂמַתֶּם
 בַּתּוֹכָהּ הַמָּה הַבֶּשֶׂר וְהָיָא הַסִּיר וְאַתֶּכֶם הוֹצִיא
 מִתּוֹכָהּ: ^ח חָרַב יִרְאַתֶּם וְחָרַב אָבִיא עֲלֵיכֶם נָא
 אֲדֹנָי יְהוִה: ^ט וְהוֹצֵאתִי אֶתְכֶם מִתּוֹכָהּ וְנָתַתִּי
 אֶתְכֶם בְּיַד־זָרִים וְעָשִׂיתִי בְכֶם שְׁפָטִים: ^י בַּחֲרַב
 תִּפְּלוּ עַל־גְּבוּל יִשְׂרָאֵל אֲשֶׁפּוֹט אֶתְכֶם וַיִּדְעַתֶּם
 כִּי־אֲנִי יְהוִה: ^{יא} הִיא לֹא־תִהְיֶה לָכֶם לִסִּיר וְאַתֶּם
 תִּהְיוּ בַתּוֹכָהּ לַבֶּשֶׂר אֶל־גְּבוּל יִשְׂרָאֵל אֲשֶׁפּוֹט
 אֶתְכֶם: ^{יב} וַיִּדְעַתֶּם כִּי־אֲנִי יְהוִה אֲשֶׁר בָּחַקְלִי לֹא
 הִלַכְתֶּם וּמִשְׁפָּטִי לֹא עָשִׂיתֶם וּכְמִשְׁפָּטֵי הַגּוֹיִם
 אֲשֶׁר סָבִיבוֹתֵיכֶם עָשִׂיתֶם: ^{יג} וַיְהִי כִּהִנָּבְאִי
 וּפְלִטִיהוּ בֶן־בְּנִיָּה מֵת וְאָפֵל עַל־פָּנָי וְאָזַעַק קוֹל־
 גָּדוֹל וְאָמַר אָהָּהּ אֲדֹנָי יְהוִה כָּלָה אֶתָּה עֲשֵׂה אֵת
 שְׂאֵרֵית יִשְׂרָאֵל: {פ}

7 Therefore, the Lord Yahweh says this: Your victims, whom you have put in it, are the meat, and the city is the cooking pot; but I will lead you out of it. 8 You are afraid of the sword and I will bring the sword down on you, declares the Lord Yahweh, 9 and I will lead you out of it and hand you over to foreigners and bring you to justice. 10 You shall fall by the sword; I will judge you at the border of Israel; and you shall know that I am Yahweh. 11 This city shall be no cooking pot for you, nor shall you be the meat inside; I will execute justice on you at the border of Israel; 12 and you shall know that I am Yahweh, whose statutes you have not obeyed and whose ordinances you have not kept; but you have acted according to the laws of the nations that are around you.”” 13 Now, as I was prophesying, Pelatiah son of Benaiah dropped dead. I fell to the ground and cried out, “Ah, Lord Yahweh, you going to annihilate the remnant of Israel!”

7 ‘I will lead’ follows the LXX (ἐξάξω) and Peshitta (and NJB); the MT has ‘he shall lead’ and the NRSV phrases the clause in the passive voice.

8 For ‘Lord Yahweh’ (אֲדֹנָי יְהוִה), the NRSV reads ‘Lord GOD’ and NETB has ‘sovereign Lord’.

9 The literal translation of ‘out of it’ is ‘out of its midst’.

10 The NJB opens this verse (here following the MT & NRSV) with, “You shall fall by the sword on the soil of Israel; I will execute justice on you ...”

11 The NJB has ‘on the soil’ in place of ‘at the border’ (cf. #10).

12 The NJB ends this verse (here following the NRSV) with, “instead, you have adopted the customs of the nations round you.”

13 Ezekiel added this note when these oracles were being transcribed (see 1:1); the NJB & NRSV, following the LXX (κύριε, εἰς συντέλειαν σὺ ποιεῖς τοὺς καταλοιπούς τοῦ Ισραηλ), read Ezekiel’s statement as a question: it is possible that the interrogative particle has been omitted by haplography, but an exclamatory statement (as in the MT) also makes sense, and the LXX may have simply tried to harmonise this passage with 9:8.

יְיָ וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ^{טו} בֶּן־אָדָם אַחִיד אַחִיד אֲנֹשִׁי גְאֻלְתָּ וְכָל־בֵּית יִשְׂרָאֵל כָּלָה אֲשֶׁר אָמְרוּ לָהֶם יֹשְׁבֵי יְרוּשָׁלַם רַחֲקוּ מֵעַל יְהוָה לָנוּ הִיא נְתָנָה הָאָרֶץ לְמוֹרָשָׁה: {ס}

^{טז} לָכֵן אָמַר כֹּה־אָמַר אֲדֹנָי יְהוָה כִּי הִרְחַקְתִּים בְּגוֹלִים וְכִי הִפִּיצוֹתִים בְּאַרְצוֹת וְאֵהִי לָהֶם לְמִקְדָּשׁ מֵעַט בְּאַרְצוֹת אֲשֶׁר־בָּאוּ שָׁם: {ס}

יְיָ לָכֵן אָמַר כֹּה־אָמַר אֲדֹנָי יְהוָה וְקִבַּצְתִּי אֶתְכֶם מִן־הָעַמִּים וְאֶסְפַּתִּי אֶתְכֶם מִן־הָאֲרָצוֹת אֲשֶׁר נִפְצוֹתֶם בָּהֶם וְנָתַתִּי לָכֶם אֶת־אֲדָמַת יִשְׂרָאֵל: יְיָ וּבָאוּ־שָׁמָּה וְהִסִּירוּ אֶת־כָּל־שְׁקֻצִיָּה וְאֶת־כָּל־תּוֹעֲבוֹתֶיהָ מִמֶּנָּה: יְיָ וְנָתַתִּי לָהֶם לֵב אֶחָד וְרוּחַ חֲדָשָׁה אֶתֶּן בְּקִרְבְּכֶם וְהִסֵּרְתִּי לֵב הָאֲבֵן מִבְּשָׁרִם וְנָתַתִּי לָהֶם לֵב בָּשָׂר: כ לִמְעַן בְּחַקְתִּי יֵלְכוּ וְאֶת־מִשְׁפָּטִי יִשְׁמְרוּ וַעֲשׂוּ אֶתֶּם וְהָיוּ־לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים: כא וְאֶל־לֵב שְׁקֻצִיָּהֶם

¹⁴ The word of Yahweh then came to me, ¹⁵ “Son of man, to your brothers one and all, to your kinsfolk and to the whole House of Israel, the inhabitants of Jerusalem have said, “Keep well away from Yahweh. This country has now been made over to us!”

¹⁶ So, say, “The Lord Yahweh says this: I have sent them far away among the nations and dispersed them to foreign lands; yet, for a while, I have been a sanctuary for them in the lands to which they have gone.”

¹⁷ Therefore, say, “The Lord Yahweh says this: I will gather you back from the peoples and I will collect you in from the countries where you have been scattered, and I will give you back the land of Israel. ¹⁸ When they come there, they will remove from it all its detestable things and all its abominations. ¹⁹ I will give them a single heart and I will put a new spirit within them; I will remove the heart of stone from their bodies and give them a heart of flesh, ²⁰ so that they can follow my statutes and respect my ordinances, and put them into practice. Then they shall be my people and I will be their God. ²¹ But those whose hearts are set on

¹⁴ At the end of this verse, the NJB adds ‘as follows’; here, we follow the NRSV & NETB.

¹⁵ The MT repeats ‘your brothers’ (אַחִיד), possibly for emphasis but possibly as a result of dittography.

¹⁶ Another reading of ‘for a while’ is ‘to some extent’.

¹⁷ NETB has, “When I regather you from the peoples and assemble you from the lands where you have been dispersed, I will give you back the land of Israel.”

¹⁸ For ‘detestable things and abominations’, here following the NRSV & NETB, the NJB reads ‘horrors and loathsome practices’.

¹⁹ In place of ‘Single heart’ (following the MT), the LXX has ‘another heart’ (καρδίαν ἑτέραν) and the Peshitta has ‘new heart’.

²⁰ The words, “They will be my people, and I will be their God,” occur as a promise to Abraham (Gn 17:8), Moses (Ex 6:7), and the nation (Ex 29:45).

²¹ ‘Those whose hearts are’ follows the Tg; the MT has ‘and to the heart that is’.

וְתוֹעֲבוֹתֵיהֶם לִבָּם הִלֵּךְ דֶּרֶכְכֶם בְּרָאשִׁם נִתְּתִי נֶאֱמַר
 אֲדֹנָי יְהוֹה: כִּי וַיִּשְׁאוּ הַכְּרוּבִים אֶת־כַּנְפֵיהֶם
 וְהָאוֹפָנִים לָעֲמָתָם וּכְבוֹד אֱלֹהֵי־יִשְׂרָאֵל עָלֵיהֶם
 מִלְּמַעְלָה: כִּי וַיַּעַל כְּבוֹד יְהוֹה מֵעַל תֹּוך הָעִיר
 וַיַּעֲמֵד עַל־הָהָר אֲשֶׁר מִקֶּדֶם לָעִיר: כִּי וָרוּחַ
 נִשְׁאַתְנִי וַתִּבְּאֵנִי כַשְׂדִּימָה אֶל־הַגּוֹלָה בַּמְּרָאָה
 בְּרוּחַ אֱלֹהִים וַיַּעַל מֵעַל־י הַמְּרָאָה אֲשֶׁר רָאִיתִי:
 כִּי וַאֲדַבֵּר אֶל־הַגּוֹלָה אֵת כָּל־דִּבְרֵי יְהוֹה אֲשֶׁר
 הִרְאֵנִי: {פ}

their horrors and loathsome practices I shall repay for their conduct, declares the Lord Yahweh.”” 22 The cherubim then raised their wings and the wheels moved with them, and the glory of the God of Israel hovered above them; 23 and the glory of Yahweh ascended from the centre of the city and halted on the mountain to the east of the city. 24 Then the spirit lifted me up and brought me, in a vision, by the spirit of God, into Chaldaea, to the exiles; and then the vision that I had seen left me. 25 I then told the exiles all the things that Yahweh had shown me.

22 ‘Hovered’ follows NETB; the NRSV & NJB have simply ‘was’.

23 The ‘mountain’ is the Mount of Olives.

24 Vv. 24–25 correspond to 8:3: the prophet, having been transported to Jerusalem to see the visions of Chs 8–11, is returned by the spirit to his place of exile.

25 The literal translation of ‘all the things’ is ‘all the words’.

יחזקאל פרק יב

א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ב בֶּן־אָדָם בְּתוֹךְ
בֵּית־הַמָּרִי אֲתָה יֹשֵׁב אֲשֶׁר עֵינַיִם לָהֶם לִרְאוֹת
וְלֹא רְאוּ אֲזֵנִים לָהֶם לִשְׁמָעַ וְלֹא שָׁמְעוּ כִּי בֵּית
מָרִי הֵם: ג וְאַתָּה בֶּן־אָדָם עֲשֵׂה לָךְ כְּלִי גֹלָה וְגִלָּה
יוֹמָם לְעֵינֵיהֶם וְגִלִּית מִמְּקוֹמְךָ אֶל־מְקוֹם אֲחֵר
לְעֵינֵיהֶם אוֹלִי יֵרְאוּ כִּי בֵּית מָרִי הֵמָּה: ד וְהוֹצֵאתָ
כְּלִיךָ כְּכִלְי גֹלָה יוֹמָם לְעֵינֵיהֶם וְאַתָּה תֵּצֵא בָעֶרֶב
לְעֵינֵיהֶם כְּמוֹצֵאֵי גֹלָה: ה לְעֵינֵיהֶם חֲתַר־לְךָ בְּקִיר
וְהוֹצֵאתָ בּוֹ: ו לְעֵינֵיהֶם עַל־כִּתְּףְךָ תִּשָּׂא בַעֲלֻטָּה
תּוֹצִיא פָנֶיךָ תִּכְסֶּה וְלֹא תִרְאֶה אֶת־הָאָרֶץ כִּי־
מוֹפֶת נִתְּתִיךָ לְבֵית יִשְׂרָאֵל: ז וְאַעֲשֶׂה כֵן כַּאֲשֶׁר
צֻוִּיתִי כְּלִי הוֹצֵאתִי כְּכִלְי גֹלָה יוֹמָם וּבָעֶרֶב

EZEKIEL 12

¹ The word of Yahweh came to me: ² “Son of man, you are living among a tribe of rebels who have eyes but never see and ears but never hear, for they are a tribe of rebels. ³ So, son of man, pack an exile’s bundle and set off for exile by day while they watch. You will leave your home and go somewhere else while they watch. Perhaps they will see, but they are a tribe of rebels. ⁴ You will pack your bags like an exile’s bundle by day, while they watch, and leave like an exile in the evening, while they watch. ⁵ While they watch, dig a hole in the wall and carry your bags through it. ⁶ While they watch, shoulder your pack and go out into the dark; cover your face so that you cannot see the land, for I have made you an omen for the House of Israel.” ⁷ I did as I had been told. I packed my bags like an exile’s bundle by day and, in the evening, I made a hole

EZEKIEL 12

- ¹ This new symbolic action, mimed in dumb show, foretells the approaching deportation of the population of Jerusalem. Ezekiel prophesies the collection of whatever goods the Exiles could carry (Jr 10:17) and the leaving of the city in the cool of the evening through its breached wall. Many scholars conclude that this oracle has been revised to refer to Zedekiah (the ‘prince’ of v. 12) who left Jerusalem by night, was captured (17:20), taken to Riblah, and blinded (vv. 6, 12, cf. Jr 39:1–10).
- ² The NRSV places ‘for they are a tribe of rebels’ in v. 3; here, we follow the MT, NJB & NETB.
- ³ The word ‘see’ plays on the uses of the same in v. 2: they will see his actions with their eyes and perhaps they will ‘see’ with their mind, that is, understand or grasp the point.
- ⁴ In place of ‘bags’, the NJB & NRSV have ‘baggage’ and NETB has ‘belongings’.
- ⁵ The NJB has simply ‘go through’ in place of ‘carry your bags through’.
- ⁶ See also 12:11 and 24:24–27.
- ⁷ The words ‘my pack’ are not in the MT but are implied from the context.

חֲתַרְתִּי־לִי בִקִּיר בַּיָּד בְּעֶלְטָה הוֹצֵאתִי עַל־כַּתֵּף
נִשְׂאתִי לְעֵינֵיהֶם: {פ}

וַיְהִי דְבַר־יְהוָה אֵלַי בַּבֹּקֶר לֵאמֹר: ט בֶּן־אָדָם
הֲלֹא אָמְרוּ אֵלַיךָ בֵּית יִשְׂרָאֵל בֵּית הַמֶּרִי מָה אַתָּה
עֹשֶׂה: י אָמַר אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה הַנְּשִׂיא
הַמַּשָּׂא הַזֶּה בִּירוּשָׁלַם וְכָל־בֵּית יִשְׂרָאֵל אֲשֶׁר־
הֵמָּה בְּתוֹכָם: יא אָמַר אֲנִי מוֹפְתֶכֶם כְּאֲשֶׁר עֲשִׂיתִי
כֵּן יַעֲשֶׂה לָהֶם בְּגוֹלָה בְּשָׁבִי יִלְכוּ: יב וְהַנְּשִׂיא
אֲשֶׁר־בְּתוֹכָם אַל־כַּתֵּף יֵשֶׁא בְּעֶלְטָה וַיֵּצֵא בִקִּיר
יַחְתְּרוּ לְהוֹצִיא בּוֹ פָנָיו יִכְסֶּה יָעַן אֲשֶׁר לֹא־יִרְאֶה
לְעֵין הוּא אֶת־הָאָרֶץ: יג וּפְרַשְׁתִּי אֶת־רֶשֶׁתִּי עָלָיו
וְנִתְּפַשׁ בַּמַּצּוֹדָתִי וְהִבֵּאתִי אֹתוֹ בְּבִלְהָ אָרֶץ
כַּשְׂדִּים וְאוֹתָהּ לֹא־יִרְאֶה וְשֵׁם יָמוּת: יד וְכָל־אֲשֶׁר
סָבִיבְתִּיו עֲזָרָה וְכָל־אֲגָפָיו אֲזָרָה לְכָל־רוּחַ וְחָרַב

through the wall with my hands; then I went out into the dark and shouldered my pack while they watched.

⁸ Next morning, the word of Yahweh came to me, ⁹ “Son of man, did not the House of Israel, has not the tribe of rebels, asked you, “What are you doing?” ¹⁰ Say, “The Lord Yahweh says this: The prophecy concerns the prince in Jerusalem and the whole House of Israel in it.” ¹¹ Say, “I am an omen for you; as I have done, so will be done to them; they shall be deported into exile.” ¹² Their prince shall shoulder his pack in the dark and go through the wall; a hole shall be made to let him out; he shall cover his face, so that he cannot see the land. ¹³ I will throw my net over him and catch him in my mesh; I will take him to Babylon, to the land of the Chaldeans, though he shall not see it, and there he shall die. ¹⁴ All those in attendance on him, his helpers and all his troops, I will scatter to all the winds and unsheathe the sword behind them. ¹⁵ Then they

⁸ The literal translation of ‘next morning’ (following the NJB) is ‘in the morning’.

⁹ Literally translated, ‘asked you’ would be ‘said to you’.

¹⁰ The opening of God’s reply is incoherent in the MT, reading: “The prince this burden in Jerusalem;” the Tg, trying to make sense of a difficult text, reads, “Concerning the prince is this oracle,” assuming the addition of a preposition. This is the only case where Ezekiel uses this term (הַנְּשִׂיא) for an oracle: the LXX takes it as a synonym for leader (ὁ ἀφηγούμενος – ‘the one guiding’), as both words are built on the same root.

¹¹ In place of ‘omen’, here following the NJB, the NRSV has ‘sign’ and NETB has ‘object lesson’.

¹² ‘The prince’ is a reference to King Zedekiah.

¹³ The prediction that ‘he shall not see it’ was fulfilled in 2K 25:7 and Jr 52:11, which recount how Zedekiah was blinded before being deported.

¹⁴ In place of ‘helpers’, here following the NRSV, the NJB has ‘army’.

¹⁵ The NRSV ends this verse, here following the NJB, with, “when I disperse them among the nations and scatter them through the countries.”

אָרִיִּק אַחֲרֵיהֶם: ^{טו} וַיֵּדְעוּ כִּי־אֲנִי יְהוָה בַּהֲפִיצִי
 אוֹתָם בְּגוֹיִם זָרִיתִי אוֹתָם בְּאַרְצוֹת: ^{טז} וְהוֹתַרְתִּי
 מֵהֶם אֲנָשִׁי מִסֵּפֶר מַחֲרָב מִרָעָב וּמִדָּבָר לְמַעַן
 יִסְפְּרוּ אֶת־כָּל־תּוֹעֲבוֹתֵיהֶם בְּגוֹיִם אֲשֶׁר־בָּאוּ שָׁם
 וַיֵּדְעוּ כִּי־אֲנִי יְהוָה: {פ}

^{יז} וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ^{יח} בֶּן־אָדָם לַחֲמֹךְ
 בָּרֶעַשׁ תֹּאכַל וּמִיָּמֶיךָ בְּרָגָזָה וּבִדְאָגָה תִּשְׁתָּה:
^{יט} וְאָמַרְתָּ אֶל־עַם הָאָרֶץ כֹּה־אָמַר אֲדֹנָי יְהוָה
 לַיּוֹשְׁבֵי יְרוּשָׁלַם אֶל־אֲדָמַת יִשְׂרָאֵל לַחֲמֹם בִּדְאָגָה
 יֹאכְלוּ וּמִימֵיהֶם בְּשִׁמְמוֹן יִשְׁתּוּ לְמַעַן תִּשָּׂם אֶרְצָהּ
 מִמְּלָאָה מַחֲמָס כָּל־הַיּוֹשְׁבִים בָּהּ: ^כ וְהָעָרִים
 הַנּוֹשְׁבוֹת תַּחֲרַבְנָה וְהָאָרֶץ שְׁמָמָה תִּהְיֶה וַיֵּדְעֶתָם
 כִּי־אֲנִי יְהוָה: {פ}

^{כא} וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ^{כב} בֶּן־אָדָם מַה־
 הַמַּשָּׁל הַזֶּה לָכֶם עַל־אֲדָמַת יִשְׂרָאֵל לֵאמֹר יֵאָרְכוּ

shall know that I am Yahweh, when I scatter them throughout the nations and disperse them in foreign countries. ¹⁶ But I will let a few of them escape the sword, famine, and plague, to describe all their abominations to the peoples among whom they will go, so that these too may know that I am Yahweh.”

¹⁷ The word of Yahweh came to me, ¹⁸ “Son of man, eat your bread with quaking, and drink your water with fearful trembling, ¹⁹ and you are to say to the people of the land, “The Lord Yahweh says this concerning the inhabitants of Jerusalem. They will eat their bread anxiously and drink their water in fear, for their land will be stripped of all it contains, because of the violence of all those who live in it. ²⁰ The inhabited towns shall be destroyed and the land shall be reduced to desert; then you will know that I am Yahweh.”

²¹ The word of Yahweh came to me, ²² “Son of man, what do you understand by the saying pronounced over the land of Israel, “The days

¹⁶ The NJB has ‘loathsome practices’ in place of ‘abominations’, here following the NRSV.

¹⁷ At the end of this verse, the NJB adds ‘as follows’.

¹⁸ For this verse, here following the NRSV, the NJB reads, “Son of man, you are to tremble as you eat your food and shudder apprehensively as you drink your water.”

¹⁹ For the end of this verse, here following the MT, NRSV & NETB, the NJB, following the LXX, reads, “so that the country and its population may be freed from the violence of its inhabitants.” (ὅπως ἀφανισθῇ ἡ γῆ σὺν πληρώματι αὐτῆς, ἐν ἀσεβείᾳ γὰρ πάντες οἱ κατοικοῦντες ἐν αὐτῇ.)

²⁰ The NJB has ‘populous cities’ in place of ‘inhabited towns’, here following the NRSV.

²¹ At the end of this verse, the NJB adds ‘as follows’.

²² People had evidently refused to believe Ezekiel’s prophecies of disaster; he now turns their own words against them: punishment is imminent.

הַיָּמִים וְאֶבֶד כָּל-חֲזֹן: ^{כג} לֵכֵן אָמַר אֲלֵיהֶם כֹּה-
אָמַר אֲדֹנִי יְהוָה הַשְׁבֵּתִי אֶת-הַמָּשָׁל הַזֶּה וְלֹא-
יִמְשְׁלוּ אֹתוֹ עוֹד בְּיִשְׂרָאֵל כִּי אִם-דָּבָר אֲלֵיהֶם
קָרְבוּ הַיָּמִים וְדָבָר כָּל-חֲזֹן: ^{כד} כִּי לֹא יִהְיֶה עוֹד
כָּל-חֲזֹן שׁוֹא וּמִקֶּסֶם חֶלֶק בְּתוֹךְ בַּיִת יִשְׂרָאֵל:
^{כה} כִּי אֲנִי יְהוָה אֲדַבֵּר אֶת אֲשֶׁר אֲדַבֵּר דָּבָר
וַיַּעֲשֶׂה לֹא תִמְשָׁךְ עוֹד כִּי בִימֵיכֶם בַּיִת הַמָּרִי
אֲדַבֵּר דָּבָר וַעֲשִׂיתִיו נְאֻם אֲדֹנִי יְהוָה: {פ}

^{כו} וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר: ^{כז} בֶּן-אָדָם הִנֵּה בַיִת-
יִשְׂרָאֵל אֲמָרִים הַחֲזֹן אֲשֶׁר-הוּא חֹזֶה לַיָּמִים רַבִּים
וְלַעֲתִידִים רְחוֹקוֹת הוּא נִבֵּא: ^{כח} לֵכֵן אָמַר אֲלֵיהֶם
כֹּה אָמַר אֲדֹנִי יְהוָה לֹא-תִמְשָׁךְ עוֹד כָּל-דָּבָר
אֲשֶׁר אֲדַבֵּר דָּבָר וַיַּעֲשֶׂה נְאֻם אֲדֹנִי יְהוָה: {פ}

are prolonged, and every vision comes to nothing"? ²³ Very well, tell them, "The Lord Yahweh says this: I shall put an end to this saying; it will never be used in Israel again." Instead, tell them: "The days are coming when every vision will come true," ²⁴ for there will be no more futile visions or deceptive prophecy in the House of Israel, ²⁵ since I, Yahweh, shall speak. What I say shall come true without delay, for what I shall say, I shall perform in your own lifetime, you tribe of rebels, declares the Lord Yahweh.""

²⁶ The word of Yahweh came to me, ²⁷ "Son of man, the House of Israel now says, "The vision that this man sees is for many years ahead; he is prophesying for times far off." ²⁸ So, tell them, "The Lord Yahweh says this: There will be no further delay in the fulfilling of any of my words. What I have said shall be done now, declares the Lord Yahweh.""

²³ Literally translated, the new saying reads, "the days draw near and the word of every vision (draws near)."

²⁴ The days of the false prophets will end.

²⁵ For this verse, here following the NJB, NETB reads, "For I, the LORD, will speak. Whatever word I speak will be accomplished. It will not be delayed any longer. Indeed, in your days, O rebellious house, I will speak the word and accomplish it, declares the sovereign LORD."

²⁶ At the end of this verse, the NJB adds 'as follows'.

²⁷ The NJB has 'concerns the distant future' in place of 'is for many years ahead', here following the MT & NRSV.

²⁸ The title 'Lord Yahweh' ('Lord GOD' in the NRSV) translates אֲדֹנִי יְהוָה.

EZEKIEL 13

יחזקאל פרק יג

א ויהי דבר־יהוה אלי לאמר: ב בן־אדם הנבא אל־
נביאי ישראל הנבאים ואמרת לנביאי מלכּם
שמעו דבר־יהוה: ג כה אמר אֲדֹנִי יְהוָה הוּא עַל־
הנביאים הנבלים אשר הלכים אחר רוחם
ולבלתי ראו: ד כשעלים בחרבות נביאיך ישראל
היו: ה לא עליכם בפרצות ותגדרו גדר על־בית
ישראל לעמד במלחמה ביום יהוה: ו חזו שוא
וקסם כזב האמרים נאם־יהוה ויהוה לא שלחם
ויחלו לקים דבר: ז הלוא מחזה־שוא חזיתם
ומקסם כזב אמרתם ואמרים נאם־יהוה ואני לא
דברתי: {ס}

ח לכן כה אמר אֲדֹנִי יְהוָה יען דברכם שוא
וחזיתם כזב לכן הנני אליכם נאם אֲדֹנִי יְהוָה:

¹ The word of Yahweh came to me, ² “Son of man, prophesy against the prophets of Israel who prophesy; say to those who prophesy from their minds, “Hear the word of Yahweh: ³ The Lord Yahweh says this: Woe to the vile prophets who follow their own spirit and have seen nothing! ⁴ Your prophets, Israel, are like jackals in ruins! ⁵ You have not gone into the breach; you have not repaired the wall round the House of Israel, to stand in battle on the Day of Yahweh. ⁶ Theirs are false visions and lying divinations, who say, “Yahweh says,” when Yahweh has not sent them; yet they expect their words to come true. ⁷ Have not the visions you see been futile? Have not the divinations you make been false, when you say, “Yahweh says,” when I have not spoken?

⁸ Very well, the Lord Yahweh says this: because of your futile words and lying divinations, I am against you – declares Lord Yahweh. ⁹ My hand

EZEKIEL 13

- ¹ The absence of objective criteria (Jr 28:8–9) resulted in the problem of identifying true prophets (1K 22, Mi 3:5, Is 9:15, Jr 14–15' cf. Jr 23:9–32).
- ² Note the repeated, emphatic use of words derived from 'prophet' (נביא).
- ³ An alternative translation for 'vile' (here following the JPS) is 'senseless' (as NRSV).
- ⁴ 'Ruin-haunting jackals' follows the NJB; the NRSV has 'jackals among the ruins'.
- ⁵ The NJB has 'built up' in place of 'repaired', here following the NRSV.
- ⁶ Divination (Ex 28:30, 1S 28:6) played no role among the great prophets of Israel but was common in non-Israelite prophets.
- ⁷ The NJB has 'a prophecy of Yahweh' in place of 'Yahweh declares', here keeping consistency with the rest of the book.
- ⁸ The phrase 'I am against you' (הנני אליכם) may be a formula for challenging someone to combat or a duel.
- ⁹ The 'registry' here is probably a civil list (as in Ezr 2:16, Ne 7:64) rather than to a 'book of life' (Ex 32:32, Is 4:3, Ps 69:29, Dn 12:1).

וְהִיָּתָה יָדִי אֶל־הַנְּבִיאִים הַחֲזִים שׁוֹאֵ וְהַקְּסָמִים
 כָּזָב בְּסוּד עַמִּי לֹא־יִהְיוּ וּבִכְתָּב בֵּית־יִשְׂרָאֵל לֹא
 יִכְתְּבוּ וְאֶל־אֲדַמַּת יִשְׂרָאֵל לֹא יָבֹאוּ וִידַעְתֶּם כִּי
 אֲנִי אֲדֹנֵי יְהוָה: יַעַן וּבִיַּעַן הִטְעוּ אֶת־עַמִּי לֵאמֹר
 שָׁלוֹם וְאֵין שָׁלוֹם וְהוּא בָּנָה חֵיץ וְהִנֵּם טָחִים אֹתוֹ
 תִּפֹּל: יֹא אֲמַר אֶל־טַחֵי תִּפֹּל וַיִּפֹּל הָיָה | גֶּשֶׁם שׁוֹטֵף
 וְאַתָּנָה אֲבָנִי אֶלְגָּבִישׁ תִּפְלֶנָּה וְרוּחַ סַעֲרוֹת
 תִּבְקַע: יְיָ וְהִנֵּה נָפַל הַקִּיר הַלֹּא יֹאמַר אֲלֵיכֶם אֵי
 הַטִּיחַ אֲשֶׁר טָחַתֶּם: {ס}

יִי לָכֵן כֹּה אָמַר אֲדֹנֵי יְהוָה וּבִקְעָתִי רוּחַ־סַעֲרוֹת
 בַּחֲמָתִי וּגֶשֶׁם שֹׁטֵף בְּאַפִּי יִהְיֶה וְאַבְנֵי אֶלְגָּבִישׁ
 בַּחֲמָה לִכְלָה: יִי וְהִרְסָתִי אֶת־הַקִּיר אֲשֶׁר־טָחַתֶּם
 תִּפֹּל וְהִנֵּעַתִּיהוּ אֶל־הָאָרֶץ וְנִגְלָה יְסָדוֹ וְנִפְלָה
 וְכָלִיתֶם בְּתוֹכָהּ וִידַעְתֶּם כִּי־אֲנִי יְהוָה: טוּ וְכָלִיתִי
 אֶת־חֲמָתִי בַּקִּיר וּבַטָּחִים אֹתוֹ תִּפֹּל וְאֹמַר לָכֶם
 אֵין הַקִּיר וְאֵין הַטָּחִים אֹתוֹ: טז נְבִיאֵי יִשְׂרָאֵל

will be against the prophets who have futile visions and utter lying divinations; they shall not be in the council of my people, nor be enrolled in the registry of the House of Israel, nor shall they enter the land of Israel, and you shall know that I am the Lord Yahweh. ¹⁰ For they have misled my people by saying, “peace,” when there is no peace; when my people were repairing a wall, they came and plastered it over! ¹¹ Tell these plasterers it will fall: it will rain hard, it will hail; it will blow a gale, ¹² When the wall falls, will it not be said to you, "Where is the plaster you smeared on it?

¹³ “So, the Lord Yahweh says this: I will unleash a stormy wind in my fury, torrential rain in my anger, hailstones in my destructive fury, ¹⁴ and I will shatter the wall you plastered, and knock it down and lay its foundations bare. It will fall and you shall perish under it; then you shall know that I am Yahweh. ¹⁵ When I have vented my anger on the wall and those who plastered it, I shall say to you, “The wall is gone, and so are those who plastered over it – ¹⁶ the prophets of Israel who

¹⁰ The word ‘peace’ means not merely the absence of danger from abroad but prosperity and harmony within the community (see #Jr 6:14).

¹¹ The NJB lacks ‘it will fall’, a dittography here following the MT and NRSV. After ‘hail’, the MT adds ‘I sent’.

¹² For this verse, here following the NRSV, the NJB reads, “and down you will come on the wall! Will not the people ask you: What has become of the plaster you slapped on it?”

¹³ God’s judgments are frequently described in storm imagery (Ps 18:7–15, 77:17–18, 83:15, Is 28:17, 30:30, Jr 23:19, 30:23).

¹⁴ The literal translation of ‘under it’ is ‘within it’ (possibly referring to the city of Jerusalem).

¹⁵ The NJB has ‘sated’ in place of ‘vented’, here (loosely) following NETB.

¹⁶ The NJB puts the actions of the false prophets in the present tense; here, we follow the NRSV & NETB.

הַנְּבִאִים אֶל־יְרוּשָׁלַם וְהַחֲזִים לָהּ חֲזֹן שָׁלֵם וְאִין
שָׁלֵם נֶאֱמַר אֲדֹנִי יְהוָה: {פ}

י וְאַתָּה בֶן־אָדָם שִׁים פָּנֶיךָ אֶל־בָּנוֹת עַמֶּיךָ
הַמְתַּנְבְּאוֹת מִלְּבָבָן וְהַנְּבִא עֲלֵיהֶן: י וְאַמַּרְתָּ כֹּה־
אָמַר | אֲדֹנִי יְהוָה הוּא לְמִתְפָּרוֹת כְּסָתוֹת עַל | כָּל־
אַצִּילִי יָדַי וְעֲשׂוֹת הַמִּסְפָּחוֹת עַל־רֹאשׁ כָּל־קוֹמָה
לְצוֹדֵד נַפְשׁוֹת הַנְּפָשׁוֹת תְּצוֹדְדֶנָּה לְעַמִּי וְנַפְשׁוֹת
לְכֹנָה תַּחֲיִינָה: ט וְתַחֲלִלְנָה אֹתִי אֶל־עַמִּי בְּשַׁעֲלִי
שְׁעָרִים וּבִפְתוֹתֵי לֶחֶם לְהַמִּית נַפְשׁוֹת אֲשֶׁר לֹא־
תִּמּוֹתְנָה וּלְחַיּוֹת נַפְשׁוֹת אֲשֶׁר לֹא־תַחֲיִינָה
בְּכֻזְבְּכֶם לְעַמִּי שְׁמַעִי כֹזֵב: {ס}

כ לֵכֵן כֹּה־אָמַר | אֲדֹנִי יְהוָה הִנְנִי אֶל־כְּסָתוֹתֶיךָ
אֲשֶׁר אֲתָנָה מִצְדָּדוֹת שֵׁם אֶת־הַנְּפָשׁוֹת לְפָרְחוֹת
וְקִרְעֹתִי אֹתָם מֵעַל זְרוֹעֵיכֶם וּשְׁלַחְתִּי אֶת־
הַנְּפָשׁוֹת אֲשֶׁר אֹתָם מִצְדָּדוֹת אֶת־נַפְשִׁים
לְפָרְחוֹת: כא וְקִרְעֹתִי אֶת־מִסְפָּחֵיכֶם וְהִצַּלְתִּי

prophesied about Jerusalem and had visions of peace for her when there was no peace, declares the Lord Yahweh.”

¹⁷ “As for you, son of man, turn to the women of your people who make up prophecies from their own minds: prophecy against them. ¹⁸ Say, “The Lord Yahweh says this: Disaster is in store for women who sew ribbons round each wrist and make veils for people of all sizes, in their hunt for souls! Are you to hunt the souls of my people and keep your own souls safe? ¹⁹ You dishonour me in front of my people for a few handfuls of barley, a few scraps of bread, killing people who ought not to die and sparing those who ought not to live, and lying to my people who love listening to lies.

²⁰ “Very well, the Lord Yahweh says this: Look, I am now against your ribbons, with which you hunt souls like birds, and I shall tear them off your arms and free those souls whom you hunt like birds. ²¹ I will tear your veils to pieces and rescue my people from your clutches; no longer will they be fair game for you to ensnare. Then you shall know that I am

¹⁷ Next, the prophet denounces practitioners of the black arts: sorceresses and mediums (vv. 18, 20, 1S 28:7–25), who were outside the cult of Yahweh, which provided few opportunities for the participation of women.

¹⁸ ‘Each wrist’ follows the LXX (πάντα ἀγκῶνα χειρὸς – literally, ‘every elbow of the hand’) and Peshitta; the MT as ‘all my wrists’. The significance of ‘ribbons’ and ‘veils’ is unknown.

¹⁹ The literal translation of ‘people’ is ‘human lives’ or ‘souls’.

²⁰ ‘Like birds’ (both occurrences) is an uncertain translation, though possibly, as the Aramaic suggests, connected with flying. The NRSV, following the LXX, omits the 1st occurrence; here, before the 2nd occurrence, we omit ‘souls’ (an unusual form of the word and probably a dittography).

²¹ The literal translation of ‘clutches’ is ‘hands’.

אֶת־עַמִּי מִיַּדְכֶּן וְלֹא־יְהִיוּ עוֹד בְּיַדְכֶּן לְמַצּוֹדָה
וַיִּדְעֲתֶן כִּי־אֲנִי יְהוָה: ^{כב} יַעַן הַכָּאוֹת לִב־צַדִּיק שֶׁקָּר
וְאֲנִי לֹא הִכָּאֲבָתִיו וּלְחֹזֶק יָדִי רָשָׁע לְבַלְתִּי־שׁוּב
מִדְרָכּוֹ הִרְעָה לְהַחֲיוֹתוֹ: ^{כג} לָכֵן שׂוֹא לֹא תַחֲזִינָה
וְקַסָּם לֹא־תִקְסַמְנָה עוֹד וְהִצַּלְתִּי אֶת־עַמִּי מִיַּדְכֶּן
וַיִּדְעֲתֶן כִּי־אֲנִי יְהוָה:

Yahweh. ²² For, having intimidated with lies the heart of the righteous whom I had done nothing to alarm, and for having encouraged the wicked not to give up wicked ways and so be saved, ²³ very well, you will have no more futile visions and make no more divinations, for I shall rescue my people from your clutches, and you shall know that I am Yahweh.””

²² The NJB has ‘upright’ in place of ‘righteous’, here following the NRSV & NETB.

²³ The verb ‘you shall know’ is feminine plural, indicating that it is the false prophetesses who are addressed here.

EZEKIEL 14

יחזקאל פרק יד

א וַיָּבֹאוּ אֵלַי אַנְשֵׁים מִזִּקְנֵי יִשְׂרָאֵל וַיֵּשְׁבוּ
לִפְנֵי: {פ}

ב וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ג בֶּן־אָדָם הָאֲנָשִׁים
הָאֵלֶּה הָעֵלּוּ גִלּוּלֵיהֶם עַל־לִבָּם וּמִכְשׁוֹל עֹנֶם נָתְנוּ
נֹכַח פְּנֵיהֶם הָאֲדָרֶשׁ אֲדָרֶשׁ לָהֶם: {ס}

ד לָכֵן דְּבַר־אוֹתָם וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר | אֲדֹנָי
יְהוִה אֵישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יַעֲלֶה אֶת־
גִּלּוּלָיו אֶל־לִבּוֹ וּמִכְשׁוֹל עֹנֶם יֵשִׁים נֹכַח פְּנָיו וַיָּבֹא
אֶל־הַנְּבִיא אֲנִי יְהוִה נִעֲנִיתִי לוֹ בֶּה בָּא בְּרַב
גִּלּוּלָיו: ה לְמַעַן תִּפָּשׂ אֶת־בֵּית־יִשְׂרָאֵל בְּלִבָּם אֲשֶׁר
נָזְרוּ מֵעָלַי בְּגִלּוּלֵיהֶם כֻּלָּם: {ס}

ו לָכֵן אָמַר | אֶל־בֵּית יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוִה
שׁוּבוּ וְהִשְׁיבוּ מֵעַל גִּלּוּלֵיכֶם וּמֵעַל כָּל־תּוֹעֲבֹתֵיכֶם
הִשְׁיבוּ פְּנֵיכֶם: ז כִּי אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִהַגֵּר

¹ Then some men from Israel's elders came to me and sat down in front of me.

² And the word of Yahweh came to me, ³ "Son of man, these men have taken their idols into their hearts and placed the cause of their sinning right before their eyes. Should I let myself be consulted by them?

⁴ "So, speak to them; tell them this, "Lord Yahweh says this: Any member of the House of Israel who takes his idols into his heart and places the cause of his sinning right before his eyes, and yet comes to the prophet, will get this answer from me, Yahweh, as the multiplicity of his idols deserves; ⁵ in this way, I hope to win back the hearts of the House of Israel who have been estranged from me by their idols."

⁶ "So, say to the House of Israel, "The Lord Yahweh says this: Come back, turn away from your idols and turn your backs on all your abominations; ⁷ for, if any member of the House of Israel, or any foreigner

EZEKIEL 14

¹ The NJB makes this verse part of the same sentence as v.2, reading, "¹ Then, some elders of Israel visited me and, while they were sitting with me, ² the word of Yahweh came to me as follows." Here, we follow NETB and the paragraph division of the MT.

² The NJB adds 'as follows' at the end of this verse; here, we follow the NRSV.

³ Religious duplicity was so reprehensible to God that God himself would punish anyone guilty of it.

⁴ The NSRV ends this verse, here following the NJB, with, "...I the LORD will answer those who come with the multitude of their idols."

⁵ Throughout this opening section, the NJB adds the word 'foul' before 'idols'.

⁶ The NJB has 'loathsome practices' in place of 'abominations', here following the NRSV & NETB.

⁷ In the legislation of Ezk, the foreigner settling in Israel (see #Ex 12:48) has the same legal status as an Israelite (Ezk 47:22).

אֲשֶׁר-יִגְדֹר בְּיִשְׂרָאֵל וַיִּנָּזֶר מֵאַחֲרַי וַיַּעַל גְּלוּלָיו אֶל-
 לְבָבוֹ וּמִכְשׁוֹל עֲוֹנוֹ יָשִׁים נֶכַח פָּנָיו וּבָא אֶל-הַנְּבִיא
 לְדַרְשׁ-לּוֹ בִּי אָנִי יְהוָה נַעֲנֶה-לּוֹ בִּי: ^ח וְנָתַתִּי פָנַי
 בְּאִישׁ הַהוּא וְהִשְׁמַתִּיהוּ לְאוֹת וּלְמִשְׁלִים וְהִכְרַתִּיו
 מִתּוֹךְ עַמִּי וַיִּדְעֻתָם כִּי-אָנִי יְהוָה: {ס}

^ט וְהַנְּבִיא כִּי-יִפְתָּה וּדְבַר דְּבַר אָנִי יְהוָה פְּתִיתִי אֶת
 הַנְּבִיא הַהוּא וְנָטִיתִי אֶת-יָדִי עָלָיו וְהִשְׁמַדְתִּיו
 מִתּוֹךְ עַמִּי יִשְׂרָאֵל: ^י וְנִשְׂאוּ עֹנָם כַּעֲוֹן הַדָּרֶשׁ כַּעֲוֹן
 הַנְּבִיא יִהְיֶה: ^{יא} לִמְעַן לֹא-יִתְּעוּ עוֹד בֵּית-יִשְׂרָאֵל
 מֵאַחֲרַי וְלֹא-יִטְמְאוּ עוֹד בְּכָל-פְּשָׁעֵיהֶם וְהָיוּ לִי
 לְעָם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים נָאֻם אֲדֹנָי
 יְהוָה: {פ}

^{יב} וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר: ^{יג} בֶּן-אָדָם אֶרֶץ כִּי
 תַּחֲטֹא-לִי לְמַעַל-מַעַל וְנָטִיתִי יָדִי עָלֶיהָ וְשִׁבַּרְתִּי
 לָהּ מִטֶּה-לֶחֶם וְהִשְׁלַחְתִּי-בָּהּ רָעַב וְהִכְרַתִּי מִמֶּנָּה
 אָדָם וּבְהֵמָה: ^{יד} וְהָיוּ שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה
 בְּתוֹכָהּ נֹחַ דָּנָאֵל דָּנִיֵּאל וְאַיִזָּב הֵמָּה בְּצַדִּיקָתָם

living in Israel, deserts me to take his idols into his heart and places the cause of his sin before his eyes and yet comes to a prophet to consult me through him, then I, Yahweh, will answer him personally. ⁸ I will set my face against that person; I will make him an example and a byword; I will rid my people of him, and you shall know that I am Yahweh.

⁹ If the prophet is seduced into saying something, I, Yahweh, will have seduced that prophet; I will point my finger at him and rid my people Israel of him. ¹⁰ Both will bear their guilt; the prophet's guilt shall be the same as the guilt of the person who consults him, ¹¹ so that the House of Israel shall never stray from me again or defile themselves again with these crimes, but be my people and I their God, declares the Lord Yahweh.””

¹² And the word of Yahweh came to me, saying, ¹³ “Son of man, when a land sins against me by being unfaithful and I point my finger at it and destroy its supply of food, inflicting famine on it and denuding it of human and animal, ¹⁴ even if the three men, Noah, Danel and Job, were living in it, they would save only their own lives by their uprightness,

⁸ A more literal translation of ‘byword’ would be ‘proverb’.

⁹ If the prophet lets himself be seduced into giving an answer, God will have allowed this to happen.

¹⁰ The term translated ‘guilt’ often refers by metonymy to the consequence of sin (see Gn 4:13).

¹¹ Cf. Ex 6:7, Lv 26:12, Jr 7:23, 11:4.

¹² With Ch. 18 and 33:10–20, this text (vv. 12–23) marks a decisive advance in the development of moral teaching in the Old Testament.

¹³ The literal translation of ‘destroy its food supply’ is ‘break its staff of bread’.

¹⁴ In place of ‘Danel’, here following the *Ketiv* (דָּנָאֵל) & NJB, the NRSV, following the *Qere* (דָּנִיֵּאל), has ‘Daniel’.

יִנְצְלוּ נַפְשָׁם נָא אֲדֹנֵי יְהוָה: ^{טו} לֹו־חַיָּה רָעָה
 אֶעֱבִיר בָּאָרֶץ וְשִׁכַּלְתָּהּ וְהִיתָה שְׂמָמָה מִבְּלִי עוֹבֵר
 מִפְּנֵי הַחַיָּה: ^{טז} שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה בְּתוֹכָהּ
 חַי־אֲנִי נָא אֲדֹנֵי יְהוָה אִם־בָּנִים וְאִם־בָּנוֹת יֵצְלוּ
 הֵמָּה לְבָדָם יִנְצְלוּ וְהָאָרֶץ תִּהְיֶה שְׂמָמָה: ^{יז} אִו חָרֵב
 אָבִיא עַל־הָאָרֶץ הַהִיא וְאָמַרְתִּי חָרֵב תִּעֲבֹר
 בָּאָרֶץ וְהִכְרַתִּי מִמֶּנָּה אָדָם וּבְהֵמָה: ^{יח} וְשִׁלֹּשֶׁת
 הָאֲנָשִׁים הָאֵלֶּה בְּתוֹכָהּ חַי־אֲנִי נָא אֲדֹנֵי יְהוָה
 לֹא יֵצְלוּ בָנִים וּבָנוֹת כִּי הֵם לְבָדָם יִנְצְלוּ: ^{יט} אִו
 דְּבַר אֲשַׁלַּח אֶל־הָאָרֶץ הַהִיא וְשִׁפְכְּתִי חֲמָתִי
 עָלֶיהָ בָּדָם לְהִכְרִית מִמֶּנָּה אָדָם וּבְהֵמָה: ^כ וְנָח
 דָּנָאֵל דָּנִיֵּאל וְאַיּוֹב בְּתוֹכָהּ חַי־אֲנִי נָא אֲדֹנֵי יְהוָה
 אִם־בָּן אִם־בַּת יֵצְלוּ הֵמָּה בְּצַדִּיקְתָּם יֵצְלוּ
 נַפְשָׁם: {פ}

^{כא} כִּי כֹה אָמַר אֲדֹנֵי יְהוָה אֵף כִּי־אֲרַבֶּעַת שְׁפָטִי |
 הָרָעִים חָרֵב וְרָעָב וְחַיָּה רָעָה וְדָבָר שְׁלַחְתִּי אֶל־

declares the Lord Yahweh. ¹⁵ If I send wild animals through the land to ravage it, so that it is made desolate, and no one may pass through because of the animals; ¹⁶ even if these three men were living there, as I live, declares the Lord Yahweh, they would save neither son nor daughter; they alone would be saved, and the land would become a desert. ¹⁷ Or if I bring the sword down on that land and say, "Sword, cross the land," so as to cut off human beings and animals from it, ¹⁸ even if these three men were living there, as I live, declares the Lord Yahweh, they would save neither son nor daughter; but they alone would be saved. ¹⁹ Or if I were to send a plague on that land and vent my fury on it by bloodshed, so as to cut off human beings and animals from it, ²⁰ even if Noah, Danel and Job were living there, as I live, declares the Lord Yahweh, they would save neither son nor daughter, only themselves, by their righteousness.

²¹ "For, thus says the Lord Yahweh, "How much more when I send upon Jerusalem my four deadly acts of judgment, sword, famine, wild

¹⁵ For this verse, here following the NRSV, the NJB reads, "Were I to unleash wild beasts on that country to rob it of its children and reduce it to a desert that no one would dare to cross because of the animals."

¹⁶ The NRSV & NETB have the plural forms, 'sons' and 'daughters'; here, we follow the NJB.

¹⁷ For the 'command' to the sword, here following the NJB, the NRSV & NETB have "Let a sword pass through the land."

¹⁸ NETB ends this verse with 'they would save only their own lives' (as also in v. 16); here, we follow the NJB & NRSV.

¹⁹ The NRSV has 'pestilence' in place of 'plague', here following the NJB.

²⁰ On the *Ketiv/Qere* difference here, see #14.

²¹ The NJB has 'plague' in place of 'pestilence', here following the NRSV.

יְרוּשָׁלַם לְהַכְרִית מִמֶּנָּה אָדָם וּבְהֵמָה: ^{כב} וְהָנִחַ
 נֹתְרָה-בָּהּ פְּלִטָה הַמוּצָאִים בָּנִים וּבָנוֹת הַנִּסְלָ
 יוֹצְאִים אֲלֵיכֶם וּרְאִיתֶם אֶת-דִּרְכָּם וְאֶת-עֲלִילוֹתָם
 וְנִחַמְתֶּם עַל-הָרָעָה אֲשֶׁר הֵבֵאתִי עַל-יְרוּשָׁלַם אֵת
 כָּל-אֲשֶׁר הֵבֵאתִי עָלֶיהָ: ^{כג} וְנִחַמוּ אֶתְכֶם כִּי-תֵרְאוּ
 אֶת-דִּרְכָּם וְאֶת-עֲלִילוֹתָם וִידַעְתֶּם כִּי לֹא חֲנַם
 עָשִׂיתִי אֵת כָּל-אֲשֶׁר-עָשִׂיתִי בָּהּ נְאֻם אֲדֹנָי
 יְהוֹה: {פ}

animals, and pestilence, to cut off humans and animals from it! ²² Even
 so, there will be a remnant left, a few sons and daughters who come
 through; when they come to you and you see their conduct and actions,
 you will take comfort in spite of the disaster that I have brought on
 Jerusalem, in spite of all I have brought on her. ²³ They will comfort you,
 when you see their conduct and actions, and so you will know that I
 have not done in vain all I have done to her, declares the Lord
 Yahweh.""

²² The NJB has 'men and women' in place of 'sons and daughters', here following the MT, NRSV & NETB.

²³ The phrase 'to her' (literally, 'in her') refers to Jerusalem (the NRSV & NETB have 'in it').

יחזקאל פרק טו

EZEKIEL 15

א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

¹ The word of Yahweh came to me:

ב בֶּן־אָדָם מַה־יְהִי עֵץ־הַגֶּפֶן מִכָּל־עֵץ

² Son of man, how is the wood of the vine better than the wood from the branch of a forest tree?

הֲזִמּוּלָה אֲשֶׁר הִיא בַּעֲצֵי הַיַּעַר:

³ Is its wood used for making anything?

ג הֲיִקַּח מִמֶּנּוּ עֵץ לַעֲשׂוֹת לְמִלְאכָה

Are pegs on which to hang things made from it?

אִם־יִקְחוּ מִמֶּנּוּ יִתֵּד לְתֵלוֹת עָלָיו כָּל־כְּלִי:

⁴ There it is, thrown on the fire for fuel.

ד הִנֵּה לֹאֵשׁ נָתַן לֶאֱכָלָהּ

The fire burns off both ends and the middle is charred: can it be kept for anything now?

אֵת שְׁנֵי קְצוֹתָיו אֲכָלָהּ הָאֵשׁ

וְתוֹכוֹ נִחַר הִיצִלַח לְמִלְאכָה:

⁵ When it was whole it was used for nothing;

ה הִנֵּה בְּהִיּוֹתוֹ תָּמִים

how much less, when the fire has consumed it, and it is charred,

לֹא יַעֲשֶׂה לְמִלְאכָה

can it ever be used for anything!

אֶף כִּי־אֵשׁ אֲכָלְתָּהּ וַיִּחַר

וַנַּעֲשֶׂה עוֹד לְמִלְאכָה: {ס}

ו יֵלֶכֶן כֹּה אָמַר אֲדֹנִי יְהוָה כַּאֲשֶׁר עֵץ־הַגֶּפֶן בָּעֵץ ⁶ So, the Lord Yahweh says this: As the wood of the vine among the forest trees, which I have given to the fire for fuel, so I shall treat the

EZEKIEL 15

¹ At the end of this verse, the *NJB* adds 'as follows'.

² Vines and vineyards are common metaphors (Jg 9:8–15, Is 5:1–7, Jr 2:21) but this reference to its 'wood' is unique. The wood of the vine is good only when it produces satisfactorily; otherwise, even as fuel, it is useless: unproductive Judah must be destroyed (Jn 15:1–11).

³ For the 2nd line, here following the *NJB*, the *NRSV* reads, "Does one take a peg from it on which to hang any object?"

⁴ If the comparison is to be urged, Israel had been deprived of the territory of Samaria in 720 BCE and of Judah in 597 BCE. Jerusalem itself (the middle) is no longer 'intact' since it has already suffered one siege and deportation.

⁵ This verse follows the *NRSV*; the *NJB* reads, "While it was intact, you could make nothing with it; burned and charred, is it any more useful now?"

⁶ At the end of this verse, *NETB* repeats 'for fuel', but this is not in the *MT*.

יֹשְׁבֵי יְרוּשָׁלַם: ^ז וְנָתַתִּי אֶת־פָּנַי בָּהֶם מֵהָאֵשׁ יֵצְאוּ
וְהָאֵשׁ תֹּאכְלֵם וַיִּדְעַתֶּם כִּי־אֲנִי יְהוָה בְּשׁוּמִי אֶת־
פָּנַי בָּהֶם: ^ח וְנָתַתִּי אֶת־הָאָרֶץ שְׂמָמָה יֵעַן מַעַלּוֹ
מַעַל נָאֻם אֲדֹנִי יְהוָה: {פ}

inhabitants of Jerusalem. ⁷ I will set my face against them; they have
escaped one fire but fire will consume them; and you shall know that I
am Yahweh, when I set my face against them. ⁸ I will make the land
desolate, because of their infidelity, declares the Lord Yahweh.

⁷ This escape refers to the exile of Ezekiel and others in 597 BCE (1:2, 2Kg 24:10–16).

⁸ The word translated ‘make’ is the same Hebrew word translated as ‘given’ in v. 6.

יחזקאל פרק טז

א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ב בֶּן־אָדָם הוֹדַע אֶת־
יְרוּשָׁלַם אֶת־תּוֹעֲבֹתֶיהָ: ג וְאָמַרְתָּ כֹה־אָמַר אֲדֹנִי
יְהוָה לִירוּשָׁלַם מִכְרַתֶּיךָ וּמִלְדֹתֶיךָ מֵאֶרֶץ הַכְּנַעֲנִי
אֲבִיךָ הָאֱמֹרִי וְאִמְךָ חִתִּית: ד וּמוֹלְדוֹתֶיךָ בְּיוֹם
הַיּוֹלֶדֶת אוֹתְךָ לֹא־כָרַת שָׂרֶךְ וּבָמִים לֹא־רָחַצְתָּ
לְמַשְׁעִי וְהַמֶּלֶח לֹא הִמְלַחְתָּ וְהַחֶתֶל לֹא חִתַּלְתָּ:
ה לֹא־חָסָה עָלֶיךָ עֵין לַעֲשׂוֹת לָךְ אַחַת מֵאלֵה
לְחַמְלָה עָלֶיךָ וּתְשַׁלְכִי אֶל־פְּנֵי הַשָּׂדֶה בְּגַעַל נִפְשֶׁךָ
בְּיוֹם הַלֵּדָת אוֹתְךָ: ו וְאֶעֱבֹר עָלֶיךָ וְאֶרְאֶךָ
מִתְּבוֹסֶסֶת בְּדַמֶּיךָ וְאָמַר לָךְ בְּדַמֶּיךָ חַיִּי וְאָמַר לָךְ
בְּדַמֶּיךָ חַיִּי: ז רַבְּבָה כְּצִמְחַ הַשָּׂדֶה נָתַתֶּיךָ וְתִרְבִּי
וְתִגְדְּלִי וְתִבְאִי בַעֲדֵי עַדִּים שְׂדִים נִכְנּוּ וְשַׁעֲרֶךָ
צִמְחָ וְאֵת עֵרֹם וְעִרְיָה: ח וְאֶעֱבֹר עָלֶיךָ וְאֶרְאֶךָ

EZEKIEL 16

¹ The word of Yahweh came to me, ² “Son of man, make known to Jerusalem her abominations! ³ Say, “The Lord Yahweh says this: Your origin and birth were in the land of Canaan; your father was an Amorite and your mother a Hittite. ⁴ At birth, the very day you were born, there was no one to cut your navel cord, wash you in water to clean you, rub you with salt, or wrap you in cloths. ⁵ No eye pitied you, to do any of these things out of sympathy for you. You were thrown into the open fields, for you were abhorred on the day you were born. ⁶ I saw you flailing about in your blood as I was passing, and I said to you as you lay in your blood: Live! ⁷ I made you grow like the grass of the fields; you developed, you grew, you reached marriageable age. Your breasts became firm and your hair had grown, yet you were stark naked. ⁸ Then I saw you as I was passing, and you were at the age for love. I spread

EZEKIEL 16

- ¹ This chapter present an allegorical history of Jerusalem and Israel, the faithless wife of Yahweh and ‘whore’ of alien gods – a familiar image in prophetic literature from Hosea onwards (see #Ho 1:2).
- ² For this verse, here following the NRSV, the NJB reads, “Son of man, confront Jerusalem with her loathsome practices!”
- ³ Jerusalem’s ancestry was pagan and not related to the Covenant. The Canaanites were the Semitic-speaking residents of Palestine before the Israelite invasion in the 13th Century BCE. The Hittites were an Armenian people living in Palestine with the Canaanites (Gn 23, Jos 3:10).
- ⁴ Note the unusual/unexpected dagesh on the *resh* in לֹא־כָרַת and שָׂרֶךְ.
- ⁵ A similar concept is found in Dt 32:10. The NJB has ‘in your own dirt’ in place of ‘for you were abhorred’.
- ⁶ The MT repeats ‘and I said ... Live’ (a dittography).
- ⁷ ‘Marriageable age’ is a conjectural translation following the NJB (the NRSV has ‘full womanhood’); the MT has ‘ornament of ornaments’.
- ⁸ A more literal translation of ‘cloak’ is ‘wing’ or ‘skirt’; the gesture symbolised acquiring a woman in early Arabia (similarly, see Dt 22:30, Rt 3:9).

והִנֵּה עָתִיד עַת דִּדִּים וְאַפְרָשׁ כְּנָפִי עָלֶיךָ וְאַכְסָה
 עֲרוֹתֶךָ וְאַשְׁבַּע לְךָ וְאַבּוֹא בְּבְרִית אִתְּךָ נָאִם אֲדֹנִי
 יִהְיֶה וְתִהְיֶה־לִּי: ^ט וְאַרְחֹצֶךָ בַּמִּים וְאַשְׁטֹף דְּמִיֶּךָ
 מֵעַלְיֶךָ וְאַסְכֶּךָ בְּשֶׁמֶן: ^י וְאַלְבִּישְׁךָ רִקְמָה וְאַנְעִלְךָ
 תַּחֲשׁ וְאַחְבֹּשְׁךָ בְּשֵׁשׁ וְאַכְסֶךָ מָשִׁי: ^{יא} וְאַעֲדֶךָ עֲדֵי
 וְאַתָּנָה צְמִידִים עַל־יָדֶיךָ וְרִבִּיד עַל־גְּרוֹנֶךָ:
^{יב} וְאַתָּן־נָזֶם עַל־אַפְּךָ וְעִגְלִים עַל־אָזְנוֹךָ וְעִטְרֹת
 תַּפְּאֶרֶת בְּרֹאשְׁךָ: ^{יג} וְתַעֲדִי זָהָב וְכֶסֶף וּמִלְּבוּשֶׁךָ
 שֵׁשׁ וְשֵׁשׁ וּמָשִׁי וְרִקְמָה סֶלֶת וְדָבֶשׁ וְשֶׁמֶן אֲכַלְתִּי
 אֲכַלְתִּי וְתִיפִל בְּמָאֵד מָאֵד וְתִצְלַחִי לְמִלּוּכָה:
^{יד} וְיֵצֵא לְךָ שֵׁם בְּגוֹיִם בִּיפְיֶךָ כִּי כָּלִיל הוּא בַּהֲדָרִי
 אֲשֶׁר־שָׁמַתִּי עָלֶיךָ נָאִם אֲדֹנִי יִהְיֶה: ^{טו} וְתַבְּטַחִי
 בִּיפְיֶךָ וְתִזְנִי עַל־שִׁמְךָ וְתִשְׁפְּכִי אֶת־תְּזִנוּתֶיךָ עַל־
 כָּל־עוֹבֵר לוֹ־יָהִי: ^{טז} וְתִקְחִי מִבְּגְדֶיךָ וְתַעֲשִׂי־לְךָ
 בָּמֹת טְלָאוֹת וְתִזְנִי עֲלֵיהֶם לֹא בָאוֹת וְלֹא יִהְיֶה:

my cloak over you and covered your nakedness: I gave you my oath; I made a covenant with you, declares the Lord Yahweh, and you became mine. ⁹ I bathed you in water, washed the blood off you and anointed you with oil. ¹⁰ I gave you embroidered dresses, fine leather shoes, a linen headband, and a cloak of silk. ¹¹ I adorned you with jewels, gave you bracelets for your wrists, a necklace for your throat, ¹² a nose ring and earrings and a beautiful diadem on your head. ¹³ You were adorned with gold and silver, and dressed in linen, silk, and embroidered cloth. You ate the finest flour, honey, and oil; you grew exceedingly beautiful and you rose to be queen. ¹⁴ The fame of your beauty spread through the nations: it was perfect, for I had clothed you in my own splendour, declares the Lord Yahweh. ¹⁵ But you trusted in your beauty and used your fame to play the whore, lavishing your debauchery on all comers. ¹⁶ You took some of your clothes to make for yourself colourful shrines, and on them played the whore; nothing like this has ever been or ever

⁹ The NJB repeats the pronoun 'I' (twice times in this verse); here, we follow the NRSV.

¹⁰ Vv. 10–14 allude to Jerusalem in Israel's golden age under Solomon.

¹¹ The NJB has 'loaded' in place of 'adorned', here following the NRSV.

¹² The NJB makes this verse a separate sentence, adding 'I gave you' at the beginning.

¹³ The meaning of the word here translated as 'silk' (the NRSV has 'finest fabric') is uncertain (as also in v. 10). The Kethib/Qere differences here would benefit from explanations.

¹⁴ The literal translation of 'fame' is 'name'.

¹⁵ To the end of this verse, the MT appends 'he was to him', omitted by some LXX MSS and the Peshitta.

¹⁶ The NJB omits 'nothing like this ... or ever shall be' (here following the NRSV); the meaning of the Hebrew is uncertain.

י^ז וְתִקַּחְיִי כָּלִי תַפְאָרְתְּךָ מְזֹהָבִי וּמִכַּסְפִּי אֲשֶׁר נָתַתִּי
לָךְ וַתַּעֲשִׂי־לָךְ צִלְמֵי זָכָר וַתִּזְנִיבֵם: י^ח וְתִקַּחְיִי אֶת־
בְּגָדֵי רִקְמָתְךָ וְתַכְסִּים וְשִׁמְנִי וְקִטְרֹתַי נָתַתִּי נִתַּת
לִפְנֵיהֶם: י^ט וְלֶחְמִי אֲשֶׁר־נָתַתִּי לָךְ סֶלֶת וְשֶׁמֶן
וְדִבְשׁ הָאֵכְלִיתִּךָ וּנְתַתִּיהוּ לִפְנֵיהֶם לָרִיחַ נִיחַח
וַיְהִי נֹאֵם אֲדֹנָי יְהוֹה: כ^י וְתִקַּחְיִי אֶת־בְּנֶיךָ וְאֶת־
בְּנוֹתֶיךָ אֲשֶׁר יִלְדָּתָ לִי וַתִּזְבְּחִים לָהֶם לֶאֱכֹל
הַמֶּעֶט מִתְּזֻנוֹתֶיךָ מִתְּזֻנוֹתֶיךָ: כ^א וַתִּשְׁחָטִי אֶת־בְּנֵי
וְתִתְּנִים בְּהַעֲבִיר אוֹתָם לָהֶם: כ^ב וְאֵת כָּל־
תּוֹעֲבֹתֶיךָ וַתִּזְנֹתֶיךָ לֹא זָכַרְתִּי זָכַרְתָּ אֶת־יָמֵי
נְעוּרֶיךָ בְּהִיזֹתְךָ עֵירִם וְעָרִיָּה מִתְּבוֹסֶסֶת בְּדָמְךָ
הָיִיתָ: כ^ג וַיְהִי אַחֲרָי כָּל־רַעְתֶּךָ אוֹי אוֹי לָךְ נֹאֵם
אֲדֹנָי יְהוֹה: כ^ד וַתִּבְנִי־לָךְ גִּב וַתַּעֲשִׂי־לָךְ רֶמָּה בְּכָל־
רְחוֹב: כ^ה אֶל־כָּל־רֹאשׁ דֶּרֶךְ בָּנִית רַמְתְּךָ וַתִּתְּעִבִי

shall be. ¹⁷ You also took your jewellery, made with my gold and silver that I had given you, and made yourself male images to serve your whoring. ¹⁸ You took your embroidered clothes to dress them and you offered them my oil and my incense; ¹⁹ and the bread I gave you, the finest flour, the oil and honey with which I fed you, you offered them as a pleasing smell, and so it was, declares the Lord Yahweh. ²⁰ You took the sons and daughters you had borne me and sacrificed them as food to the idols. Was your whoring not enough, ²¹ for you to slaughter my children and hand them over to be passed through? ²² And, in all your abominations and your whoring, you never called your youth to mind, when you were stark naked, flailing about in your blood. ²³ To crown your wickedness – woe, woe to you, declares the Lord Yahweh, ²⁴ you built yourself a mound and made yourself a high place in every square. ²⁵ At the head of every street, you made yourself a high place, defiling

¹⁷ 'Whoring' here, in a figurative sense, probably refers to worshipping the idols.

¹⁸ The *Kethib*/*Qere* difference here would benefit from an explanation.

¹⁹ The NJB has 'what is more' in place of 'and so it was', merging the sentence with the beginning of v. 20.

²⁰ The sacrifice of children was prohibited in Lv 18:21, 20:2 and Dt 12:31, 18:10. The *Kethib*/*Qere* difference here would benefit from an explanation.

²¹ The phrase 'passed through' refers to the pagan practice of making children pass through fire (i.e. being burnt alive).

²² The word 'whoring' is used here in a double sense, referring both to the practice of cult prostitution and to Jerusalem's unfaithfulness, which was widespread in the days of Manasseh (2K 21:1–18) & Zedekiah (Ch. 8). The *Kethib*/*Qere* difference here would benefit from an explanation.

²³ In place of 'woe, woe to you', here following the NRSV & NETB, the NJB has 'disaster upon you, disaster'.

²⁴ The word translated 'mound' (גִּב) is rare in the OT: it may refer to a mound or a platform; the LXX, Peshitta, and Vg interpret this as a brothel.

²⁵ The only other occurrence of the Hebrew root here translated 'opening' is found in Pr 13:3, in reference to the talkative person who habitually 'opens wide' his lips. The *Kethib*/*Qere* difference here would benefit from an explanation.

אֶת־יָפִיֶךָ וּתְפַשְׂקִי אֶת־רַגְלֶיךָ לְכָל־עוֹבֵר וּתְרַבִּי
 אֶת־תְּזוּנוֹתֶיךָ תְּזוּנוֹתֶיךָ: ^{כו} וּתְזַנִּי אֶל־בְּנֵי־מִצְרַיִם
 שְׂכָנֶיךָ גְדֹלֵי בָשָׂר וּתְרַבִּי אֶת־תְּזוּנוֹתֶיךָ לְהַכְעִיסֵנִי:
^{כז} וְהִנֵּה נָטִיתִי יָדִי עָלֶיךָ וְאֶגְרַע חֶקֶדְךָ וְאֶתְנֶנְךָ בְּנַפְשׁ
 שְׂנְאוֹתֶיךָ בְּנֹת פְּלִשְׁתִּים הַנִּכְלָמוֹת מִדֶּרֶךְ זִמָּה:
^{כח} וּתְזַנִּי אֶל־בְּנֵי אַשּׁוּר מִבְּלָתִי שְׁבַעְתָּךְ וּתְזַנִּים
 וְגַם לֹא שְׁבַעְתָּ: ^{כט} וּתְרַבִּי אֶת־תְּזוּנוֹתֶיךָ אֶל־אַרְץ
 כַּנְעַן כְּשָׂדִימָה וְגַם־בְּזָאת לֹא שְׁבַעְתָּ: ^ל מָה אִמְלֶה
 לְבַתְּךָ נָא אֲדֹנִי יְהוָה בַּעֲשׂוֹתְךָ אֶת־כָּל־אֵלֶּה
 מַעֲשֵׂה אִשָּׁה־זוֹנָה שְׁלֹטָה: ^{לא} בְּבָנוֹתֶיךָ גִּבּוֹר
 בְּרָאשׁ כָּל־דָּרֶךְ וְרִמָּתְךָ עָשִׂיתִי עָשִׂית בְּכָל־רְחוֹב
 וְלֹא־הָיִית הָיִיתִי כְּזוֹנָה לְקַלֵּס אֶתְנֶנְךָ: ^{לב} הָאִשָּׁה
 הַמִּנְאֶפֶת תַּחַת אִשָּׁה תִּקַּח אֶת־זָרִים: ^{לג} לְכָל־
 זָנוֹת יִתְנוּ־נֶדֶה וְאֵת נֹתָת אֶת־נִדְנֶיךָ לְכָל־מֵאֵהְבֶיךָ

your beauty and opening your legs to all comers in countless acts of
 fornication. ²⁶ You fornicated with your lustful neighbours, the
 Egyptians, provoking my anger with further acts of fornication. ²⁷ So, I
 now have raised my hand against you, cut your rations and put you at
 the mercy of your enemies, the Philistine women, who blush at your
 lewd behaviour. ²⁸ Still unsated, you prostituted yourself to the
 Assyrians; you played the whore with them but were still not satisfied.
²⁹ You multiplied you whoring in Chaldaea, the land of merchants, but
 were not sated there. ³⁰ How simple you are, declares the Lord Yahweh,
 for, although you do all the things, like a brazen whore, ³¹ in building a
 mound and making yourself a high place in every street, you are not
 like a whore because you scorn payment. ³² Adulteress wife, who
 strangers to her husband! ³³ All prostitutes accept presents, but you give
 presents to all your lovers; you bribe them to come from all over the

²⁶ The literal translation of 'lustful' is 'large of flesh'; the word 'flesh' is used here of the genitals: it may simply refer to the size of their genitals in general, or, as the translation suggests, depicts them as sexually aroused.

²⁷ The cities of the Philistine coast profited from Judah's reversals under Ahaz (2Ch 28:18), under Hezekiah in 701 BCE according to the Annals of Sennacherib (in reprisal for an alliance with Egypt), and perhaps after the first deportation (Jr 13:19).

²⁸ This verse speaks especially of the reign of Manasseh, when subversion to Assyria encouraged idolatry.

²⁹ 'Chaldaea', the territory from which the tribal group ruling Babylon originated, is used as metonymy for the whole empire of Babylon.

³⁰ 'Simple' is an uncertain translation (the NRSV has 'how sick is your heart').

³¹ 'Building' follows the LXX (ᾠκοδομῆσας) and Peshitta; the MT has 'in your daughters' (בְּבָנוֹתֶיךָ). The Kethib/Qere differences here would benefit from explanations.

³² For this verse, here following the NRSV, the NJB reads, "An adulteress welcomes strangers instead of her husband."

³³ The word translated 'presents' occurs only here in the OT.

וְתִשְׁחָדִי אוֹתָם לָבוֹא אֵלַי מִסְבִּיב בְּתִזְנוּתִיךָ:
 לִי וַיְהִי־בְךָ הַפֶּדַּךְ מִן־הַנָּשִׁים בְּתִזְנוּתִיךָ וְאַחֲרֶיךָ לֹא
 זֹוֹנָה וּבִתְתֶּךָ אֶתְנֶן וְאַתְּנֶן לֹא נִתֵּן־לְךָ וְתָהִי לַהֶפְדָּ:
 לִי לְכֵן זֹוֹנָה שְׁמָעִי דְּבַר־יְהוָה: {פ}

לִי כֹה־אָמַר אֲדֹנִי יְהוָה יַעַן הִשְׁפַּדְתָּ נַחֲשֶׁתְךָ וְתַגְלָה
 עֲרוֹתְךָ בְּתִזְנוּתִיךָ עַל־מֵאֵהֶבֶיךָ וְעַל כָּל־גִּלּוּלֵי
 תּוֹעֲבוֹתֶיךָ וּכְדָמִי בְנִיךָ אֲשֶׁר נָתַתָּ לָהֶם: לִי לְכֵן
 הִנְנִי מִקְבֵּץ אֶת־כָּל־מֵאֵהֶבֶיךָ אֲשֶׁר עָרַבְתָּ עֲלֵיהֶם
 וְאֵת כָּל־אֲשֶׁר אָהַבְתָּ עַל כָּל־אֲשֶׁר שָׁנֵאת וּקְבַצְתִּי
 אֹתָם עֲלֶיךָ מִסְבִּיב וּגְלִיתִי עֲרוֹתְךָ אֲלֵהֶם וְרָאוּ
 אֶת־כָּל־עֲרוֹתְךָ: לִי וְשִׁפְטִיתִיךָ מִשְׁפָּטִי נֹאפֹת
 וְשִׁפְכָת דָּם וְנִתַּתִּיךָ דָּם חֲמָה וְקִנְיָה: לִי וְנִתַּתִּי
 אֶתְךָ בְּיָדָם וְהִרְסוּ גִבְךָ וְנִתְּצוּ רַמְתֶּיךָ וְהִפְשִׁיטוּ
 אוֹתְךָ בְּגָדֶיךָ וְלָקְחוּ כָּלִי תַפְאֲרֶתְךָ וְהִנִּיחוּךָ עֵירָם
 וְעָרִיָה: מִי וְהֵעִלוּ עֲלֶיךָ קֹהֶל וְרָגְמוּ אוֹתְךָ בָּאֲבָן
 וּבִתְקוּדָה בְּחִרְבוֹתָם: מֵא וְשִׂרְפוּ בְּתִיךָ בָּאֵשׁ וְעָשׂוּ־

place to fornicate with you! ³⁴ In fornicating, you are the opposite of other women, since no one runs after you to fornicate with you; since you give the fee and do not get one, you are the very opposite! ³⁵ Very well, whore, hear the word of Yahweh!

³⁶ The Lord Yahweh says this: For having squandered your money and letting yourself be seen naked while whoring with your lovers and all your foul idols, and for giving them your children's blood, ³⁷ so I shall gather all the lovers with whom you took pleasure, all those you liked and all those you disliked; I shall gather them round you and strip you naked in front of them, and let them see all your nakedness. ³⁸ I will judge you as an adulteress and murderess; I will hand you over to their jealous fury. ³⁹ I shall hand you over to them; they will destroy your mounds and pull down your high places; they will tear off your clothes, take away your jewels and leave you stark naked. ⁴⁰ They shall call up a mob against you, who will stone you and hack you to pieces with their swords, ⁴¹ and burn down your houses and execute justice on you, while

³⁴ Literally translated, this verse opens, "With you it was opposite of women in your prostitution."

³⁵ Having finished presenting the evidence of guilt, the judgement now follows!

³⁶ The literal translation of 'squandered your money' is 'poured out your bronze', alluding to the presents to the lovers; some consider the text corrupt.

³⁷ Harlots suffered degradation when their nakedness was exposed (Jr 13:22, 26, Ho 2:12, Na 3:5).

³⁸ The last sentence is a conjectural translation following the NJB (cf. 23:25); the MT has 'I shall give you the blood of fury'.

³⁹ On the word translated 'mounds' (גִּבְךָ), cf. #24.

⁴⁰ In place of 'call up a mob against you', here following NETB (and the NRSV), the NJB has 'call an assembly of citizens to deal with you'.

⁴¹ The NJB has 'no more paid lovers for you' in place of 'you will make no more payments', here following the NRSV.

בְּךָ שִׁפְטִים לְעֵינַי נָשִׁים רַבּוֹת וְהִשְׁבַּתִּיךָ מִזֹּנָה
וְגַם־אֶתְנֶן לֹא תִתְּנִי־עוֹד: ^{מב} וְהִנַּחְתִּי חֲמָתִי בְּךָ
וְסָרָה קִנְאָתִי מִמֶּךָ וְשָׁקֵטְתִּי וְלֹא אֶכְעַס עוֹד:
^{מג} יֵעַן אֲשֶׁר לֹא־זָכַרְתָּ זִכְרָתִי אֶת־יָמַי נְעוּרַיִךְ
וְתִרְגְּזִי־לִי בְּכָל־אֱלֹה וְגַם־אֲנִי הֵא דִרְכֶּךָ | בְּרָאשׁ
נִתְּתִי נָא אֲדֹנִי יְהוָה וְלֹא עָשִׂיתִי עֲשִׂית אֶת־
הַזֹּמָה עַל כָּל־תּוֹעֲבֹתֶיךָ: ^{מד} הִנֵּה כָל־הַמֶּשֶׁל עֲלֶיךָ
יִמְשָׁל לֵאמֹר כְּאִמָּה בָּתָּה: ^{מה} בֶּת־אֲמִיךָ אֶת גִּעְלָת
אִישָׁה וּבְנִיָּה וְאָחוֹת אָחוֹתֶךָ אֶת אֲשֶׁר גִּעְלוּ
אֲנָשֶׁיהֶן וּבְנֵיהֶן אֲמִיךָ חֲתִית וְאֲבִיכָן אֲמָרִי:
^{מו} וְאָחוֹתֶךָ הַגְּדוֹלָה שְׁמֶרֶן הִיא וּבָנוֹתֶיהָ הַיּוֹשֶׁבֶת
עַל־שְׂמֹאלֶךָ וְאָחוֹתֶךָ הַקְּטָנָה מִמֶּךָ הַיּוֹשֶׁבֶת
מִיְמִינֶךָ סֹדֶם וּבָנוֹתֶיהָ: ^{מז} וְלֹא בְּדִרְכֵיהֶן הִלַּכְתָּ
וּכְתּוֹעֲבוֹתֵיהֶן עָשִׂיתִי עֲשִׂית כְּמַעַט קָט וְתִשְׁחָתִי
מֵהֶן בְּכָל־דֶּרֶכֶיךָ: ^{מח} חִי־אֲנִי נָא אֲדֹנִי יְהוָה אִם־

many women look on; and I shall put an end to your whoring: you will make no more payments! ⁴² I will satisfy my fury on you, and my jealousy shall turn away from you; I will be calm, and angry no longer. ⁴³ Since you never called to mind your early days and have provoked me with all these deeds, so I will bring your conduct down on your head, declares the Lord Yahweh! Have you not behaved lewdly beyond all your abominations? ⁴⁴ Thus, all dealers in proverbs will apply this to you: Like mother, like daughter. ⁴⁵ You are the daughter of your mother, who hated her husband and her children; you are the sister of your sisters, who hated their husbands and their children. Your mother was a Hittite and your father an Amorite. ⁴⁶ Your elder sister is Samaria, who lived north of you with her daughters; your younger sister is Sodom, who lived south of you with her daughters. ⁴⁷ Have you not walked in their ways and copied their abominations? And, in a very little while, you were more corrupt than they were. ⁴⁸ As I live, declares the Lord

⁴² For this verse, the NJB reads, "Once my fury is exhausted with you, then my jealousy will leave you; I shall be clam and not angry any more."

⁴³ The literal translation for 'I will bring your conduct down on your head' is 'your way on (your) head I have placed' (using the so-called 'prophetic perfect'. The Kethib/Qere differences here would benefit from explanations.

⁴⁴ Jerusalem is so much worse than her 'elder sister', Samaria, and 'younger sister', Sodom (Jr 3:6-11), that they appear righteous by comparison.

⁴⁵ 'Sister of your sisters' follows the LXX (ἀδελφῆ τῶν ἀδελφῶν σου) and Peshitta; the MT has 'sister of your sister', as also in v. 52.

⁴⁶ The literal translations of 'north' and 'south' are 'left' and 'right'.

⁴⁷ The translation of 'Have you not copied their behaviour and their abominations' is conjectural (the MT is doubtful); the NRSV reads, "You not only followed their ways and acted according to their abominations." The Kethib/Qere difference here would benefit from an explanation.

⁴⁸ In place of 'never did', NETB has the more expansive 'never behaved as wickedly'.

עָשְׂתָה סֹדִם אֲחוֹתְךָ הִיא וּבָנוֹתֶיהָ כַּאֲשֶׁר עָשִׂיתָ
 אֹתָם וּבָנוֹתֶיהֶן: ^{מט} הִנֵּה־זֶה הָיָה עִוֹן סֹדִם אֲחוֹתְךָ
 גָּאוֹן שִׁבְעַת־לֶחֶם וּשְׁלוֹת הַשֶּׁקֶט הָיָה לָהּ
 וּלְבָנוֹתֶיהָ וַיִּדְעֵנִי וְאֲבִיוֹן לֹא הִחֲזִיקָה: ^נ וַתִּגְבְּהִינָה
 וַתַּעֲשִׂינָה תוֹעֵבָה לְפָנַי וְאָסִיר אֶתְהֶן כַּאֲשֶׁר
 רָאִיתִי: {ס}

^{נא} וְשִׁמְרוֹן בְּחָצִי חַטֹּאתֶיךָ לֹא חָטְאָה וּתְרַבִּי אֶת־
 תוֹעֲבוֹתֶיךָ מִהֵנָּה וַתַּצְדֵּקִי אֶת־אֲחוֹתֶיךָ אֲחוֹתְךָ
 בְּכָל־תוֹעֲבוֹתֶיךָ אֲשֶׁר עָשִׂיתִי עִשִׂיתִי: ^{נב} גַּם־אֶתָּא
 שְׂאִי כְלִמָּתְךָ אֲשֶׁר פָּלַלְתָּ לְאֲחוֹתְךָ בְּחַטֹּאתֶיךָ
 אֲשֶׁר־הִתְעַבְתָּ מֵהֵן תַּצְדִּיקֶנָּה מִמֶּדּוּ וְגַם־אֶתָּא בּוֹשִׁי
 וְשְׂאִי כְלִמָּתְךָ בְּצַדִּיקְךָ אֲחִיוֹתְךָ: ^{נג} וְשִׁבַּתִּי אֶת־
 שְׁבִיתָהֶן אֶת־שְׁבוֹת שְׁבִית סֹדִם וּבָנוֹתֶיהָ וְאֶת־
 שְׁבוֹת שְׁבִית שִׁמְרוֹן וּבָנוֹתֶיהָ וּשְׁבוֹת וּשְׁבוֹת
 שְׁבִיתֶיךָ בְּתוֹכָהֶנָּה: ^{נד} לְמַעַן תִּשְׂאִי כְלִמָּתְךָ
 וְנִכְלַמְתָּ מִכָּל אֲשֶׁר עָשִׂיתָ בְּנִחְמָד אֲתָן:

Yahweh, your sister Sodom and her daughters never did as you have done, you and your daughters. ⁴⁹ This was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but they did not aid the poor and needy. ⁵⁰ They were proud and did abominable things before me, so I swept them away as you have seen.

⁵¹ “Neither has Samaria ever committed half your crimes; you have done more loathsome things than they have. By all your abominable practices, you have made your sisters seem innocent; ⁵² so now, bear the shame of which you have freed your sisters, since the sins you have committed are worse than theirs, they are more upright than you. So, bear the disgrace and shame of having put your sisters in the right. ⁵³ And I shall restore their fortunes; I will restore the fortune of Sodom and her daughters, I will restore the fortune of Samaria and her daughters, and I shall restore your fortune with theirs, ⁵⁴ so that you may bear your disgrace and be ashamed of all you have done in

⁴⁹ For this verse, here following the NRSV, the NJB reads, “The crime of your sister Sodom was pride, gluttony and calm complacency; such were hers and her daughters’ crimes. They never helped the poor and needy.”

⁵⁰ ‘You have seen’ follows the LXX (καθὼς εἶδον) and Peshitta; the MT has ‘I have seen’ (which the NRSV interprets as ‘when I saw it’).

⁵¹ The Kethib/Qere differences here would benefit from explanations.

⁵² A more literal translation of ‘since the sins you have committed are worse than theirs’ is ‘because you have interceded for your sisters with your sins’.

⁵³ The Kethib/Qere differences here would benefit from explanations.

⁵⁴ For this verse, here following NETB (the NRSV is similar), the NJB reads, “so that you can bear your shame and disgrace for all you have done, and so console them.”

נ^ה וְאֶחָוִיתֶיךָ סֹדֶם וּבְנוֹתֶיהָ תִּשְׁבֹּן לְקִדְמָתָן וְשִׁמְרוֹן
 וּבְנוֹתֶיהָ תִּשְׁבֹּן לְקִדְמָתָן וְאֵת וּבְנוֹתֶיךָ תִּשְׁבִּינָה
 לְקִדְמָתְכֶן: נ^ו וְלֹא הִיתָה סֹדֶם אֶחָוִיתֶיךָ לְשִׁמוּעָה
 בַּפִּיךָ בַּיּוֹם גְּאוּנֶיךָ: נ^ז בְּטָרֶם תִּגְלָה רַעְתְּךָ כְּמוֹ עַתָּה
 חֲרַפְתָּ בְּנוֹת־אֱלֹם וְכָל־סְבִיבוֹתֶיהָ בְּנוֹת פְּלִשְׁתִּים
 הַשְׂאֲטוֹת אוֹתְךָ מִסְבִּיב: נ^ח אֶת־זִמְתְּךָ וְאֶת־
 תּוֹעֲבוֹתֶיךָ אֵת נִשְׁאֵתִים נָאִם יְהוָה: {ס}

נ^ט כִּי כֹה אָמַר אֲדֹנִי יְהוָה וְעָשִׂיתָ וְעָשִׂיתִי אוֹתְךָ
 כַּאֲשֶׁר עָשִׂיתָ אֲשֶׁר־בָּזִית אֱלֹהָ לְהַפֵּר בְּרִית:
 ס וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי אוֹתְךָ בַּיּוֹם נִעוּרֶיךָ
 וְהִקִּימוֹתִי לְךָ בְּרִית עוֹלָם: ס^א וְזָכַרְתָּ אֶת־דְּרָכֶיךָ
 וְנִכְלַמְתָּ בְּקַחְתְּךָ אֶת־אֶחָוִיתֶיךָ הַגְדִּלוֹת מִמֶּךָ אֶל־
 הַקְּטָנוֹת מִמֶּךָ וְנָתַתִּי אֶתְהֶן לְךָ לְבָנוֹת וְלֹא
 מִבְּרִיתְךָ: ס^ב וְהִקִּימְתִּי אֲנִי אֶת־בְּרִיתִי אִתְּךָ וַיִּדְעַתָּ
 כִּי־אֲנִי יְהוָה: ס^ג לִמְעַן תִּזְכְּרִי וּבִשְׁתִּי וְלֹא יִהְיֶה־לְךָ

consoling them. ⁵⁵ When your sisters, Sodom and her daughters, are restored, and Samaria and her daughters are restored, then you too and your daughters will be restored. ⁵⁶ Did you not gloat over your sister Sodom when you were so proud, ⁵⁷ before you were stripped? Like her, you are now a mockery to the women of Edom, and her neighbours, to the women of Philistia, who despise you. ⁵⁸ You must suffer for your lewdness and your abominations, declares the Lord Yahweh.

⁵⁹ “For, the Lord Yahweh says this: I will treat you as you deserve for despising an oath and breaking a covenant, ⁶⁰ but I will remember my covenant with you in your youth and will establish an everlasting covenant with you. ⁶¹ Then you, for your part, will remember your behaviour and feel ashamed of it when you receive your elder and younger sisters and I make them your daughters, although this is not included in my covenant with you. ⁶² I shall renew my covenant with you and you will know that I am Yahweh, ⁶³ and so remember and feel

⁵⁵ After ‘restored’ (thrice in this verse), the NJB adds ‘to what they were’.

⁵⁶ For this verse, here following the NJB, the NRSV reads, “Was not your sister Sodom a byword in your mouth in the day of your pride?”

⁵⁷ ‘Like her’ follows the LXX; the MT has ‘like the time’. ‘Edom’ follows the Peshitta (and NJB); the MT (and NRSV) has ‘Aram’.

⁵⁸ For this verse, the NJB reads, “You have brought this on yourself, with your lewdness and your loathsome practices, declares the Lord Yahweh.”

⁵⁹ In place of ‘despising’ (here following the MT & NRSV), the NJB has ‘making light of’.

⁶⁰ The NJB has ‘when you were a girl’ in place of ‘in your youth’.

⁶¹ ‘I make’ follows the Peshitta; the MT has ‘you make’.

⁶² Ezekiel’s insists that God’s favour is bestowed on Jerusalem freely, and not as a reward for her repentance.

⁶³ The literal translation of ‘be reduced to silence’ is ‘your mouth will not be open any longer’.

עוֹד פִּתְחוֹן פֶּה מִפְּנֵי כְּלִמְתְּךָ בְּכַפְרִי־לָךְ לְכָל־
אֲשֶׁר עָשִׂיתָ נָאִם אֲדֹנֵי יְהוָה: {פ} ashamed and, in your confusion, be reduced to silence, when I forgive
you for everything you have done, declares the Lord Yahweh.""

יחזקאל פרק יז

א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ב בֶּן־אָדָם חוּד חִידָה
וּמִשַּׁל מִשַּׁל אֶל־בֵּית יִשְׂרָאֵל: ג וְאָמַרְתָּ כֹה־אָמַר
אֲדֹנָי יְהוָה

הַנֶּשֶׁר הַגָּדוֹל גְּדוֹל הַכְּנָפִים אָרְךְ הָאֵבֶר
מְלֵא הַנוֹצָה
אֲשֶׁר־לוֹ הָרַקְמָה
בָּא אֶל־הַלְבָּנוֹן
וַיִּקַּח אֶת־צֶמֶרֶת הָאֲרֹז:
ד אֵת רֹאשׁ יְנִיקוֹתָיו קָטַף
וַיְבִיאֵהוּ אֶל־אֶרֶץ כְּנָעַן
בְּעִיר רַכָּלִים שָׁמוֹ:
ה וַיִּקַּח מִזֶּרַע הָאֲרֶז
וַיִּתְּנֵהוּ בְּשֹׂדֶה־זֶרַע
קָח עַל־מִים רַבִּים
צִפְצָפָה שָׁמוֹ:
ו וַיִּצְמַח וַיְהִי לְגִפֶּן סֶרְחַת שְׁפֵלַת קוֹמָה

EZEKIEL 17

¹ The word of Yahweh came to me: ² “Son of man, put a riddle, speak a parable to the House of Israel. ³ Say, to them “Thus says the Lord Yahweh:

A great eagle, with great wings, long-pinioned,
rich in plumage,
with many-colours,
came to Lebanon.

He took the top of the cedar tree,

⁴ he plucked off the branch,
and carried it to a land of trade
and set it in a city of merchants.

⁵ Next, he took a seed from the land
and put it in fertile soil;
by the side of a generous stream,
like a willow tree, he placed it.

⁶ It grew and became a fruitful vine

EZEKIEL 17

¹ The NJB adds ‘as follows’ to the end of this verse; here, we follow the NRSV & NETB.

² The word translated ‘riddle’ occurs elsewhere in the OT only in Jg 14:12–19, where Samson provides a riddle.

³ The ‘eagle’ is a metaphor for Nebuchadnezzar who, in 597 BCE, put Zedekiah (the top of the cedar tree, v. 4) on the throne (see v. 12ff).

⁴ The NJB has ‘the country of merchants’ in place of ‘a land of trade’ and ‘shopkeepers’ in place of ‘merchants’; here, we follow the NRSV.

⁵ Before ‘by the side’, the MT inserts ‘take’, (conjecturally translated as ‘a plant’ by the NRSV); this is absent from the LXX and Peshitta.

⁶ The literal translation of the 2nd line, here following the NRSV, is simply ‘short of stature’; the NJB has ‘of modest size’.

לִפְנוֹת דְּלִיּוֹתָיו אֲלֵיו
 וּשְׂרָשָׁיו תַּחֲתָיו יִהְיוּ
 וְתֵהִי לְגֶפֶן
 וְתַעֲשֶׂה בְדִים
 וְתִשְׁלַח פְּרָאוֹת:
 וְיִהְיֶה נֶשֶׁר־אֶחָד גָּדוֹל ז
 גָּדוֹל כְּנָפָיו וְרֵב־נוֹצָה
 וְהָנָה הֶגְפֵּן הַזֶּה כִּפְנֵה שְׂרָשֵׁיהָ עָלָיו
 וְדִלְיּוֹתָיו שִׁלְחָה־לּוֹ
 לְהַשְׁקוֹת אוֹתָהּ
 מֵעֲרֻגוֹת מַטְעָה:
 אֶל־שָׂדֶה טוֹב אֶל־מַיִם רַבִּים ח
 הִיא שְׂתוּלָה
 לַעֲשׂוֹת עֵנָף וְלִשְׂאֹת פֵּרוֹ
 לִהְיוֹת לְגֶפֶן אֲדָרַת:
 אָמַר כֹּה אָמַר אֲדֹנָי יְהוִה ט
 תִּצְלַח
 הֲלוֹא אֶת־שְׂרָשֵׁיהָ יִנְתֹּק וְאֶת־פְּרִיהָ
 יִקְוֶס וַיִּבֶשׁ

spreading out, but low;

it grew up towards the eagle

and its roots grew down.

So it became a vine,

branching out and sprouting shoots.

- 7 “There was another great eagle
with great wings and thick plumage,
and now the vine twisted its roots towards him
and stretched its branches towards him,
for him to water it
from the bed where it was planted.
- 8 It was in fertile soil, by the side of a wide stream
that it was planted,
to branch out and bear fruit
and become a noble vine.”
- 9 Say, “The Lord Yahweh says this:
Will it succeed?
Will the eagle not tear out its roots
and strip off its fruit,

⁷ ‘Another’ follows the LXX and Peshitta; the MT has ‘one’. This ‘eagle’ is the Pharaoh, Psammetichus II (594–588 BCE), on whose help Zedekiah was always disposed to rely for support against Babylon (see v. 15) and Jr 27).

⁸ In the 2nd line, the NJB has ‘the vine’ in place of the pronoun, ‘it’.

⁹ ‘Will it succeed’ follows some Hebrew MSS and the LXX & Peshitta; the MT has ‘It will succeed’.

כִּלְטֵרְפֵי צִמְחָהּ תִּיבֹשׁ
וְלֹא־בִזְרַע גְּדוּלָּהּ וּבְעַם־רַב
לְמַשְׁאוֹת אוֹתָהּ מִשְׁרָשֶׁיהָ:
וְהִנֵּה שְׂתוּלָהּ הִתְצַלַּח
הֲלֹא כָגַעַת בָּהּ רוּחַ הַקִּדִּים
תִּיבֹשׁ יִבֹּשׁ עַל־עֲרֹגַת צִמְחָהּ תִּיבֹשׁ: {פ}

so that all the new leaves it puts out will wither,
and not great strength is needed nor many people
to pull it up by the roots?

¹⁰ Planted it may be – will it thrive?

Will it not shrivel up when the east wind blows?

It will wither in the bed where it was growing!”

י' וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: י"ב אֲמַר־נָא לְבֵית
הַמֶּלֶךְ הַלֹּא יִדְעֻם מַה־אָּלָה אֲמַר הַנֶּה־בָּא מֶלֶךְ־
בָּבֶל יְרוּשָׁלַם וַיִּקַּח אֶת־מַלְכָּהּ וְאֶת־שָׂרֶיהָ וַיָּבֵא
אוֹתָם אֵלָיו בְּבִלָּה: י" וַיִּקַּח מִזֶּרַע הַמְּלוּכָה וַיְכַרֵּת
אֹתוֹ בְּרִית וַיָּבֵא אוֹתוֹ בְּאֹלָה וְאֶת־אֵילֵי הָאָרֶץ
לִקַּח: י"ד לְהִיזֹת מִמְּלָכָהּ שְׂפָלָה לְבִלְתִּי הִתְנַשָּׂא
לְשֹׁמֵר אֶת־בְּרִיתוֹ לְעַמּוּדָה: ט"ו וַיִּמְרֹדְבוּ לְשַׁלַּח
מִלְּאָכָיו מִצִּרְיִים לְתַת־לוֹ סוּסִים וְעַם־רַב הַיִּצְלָח
הַיִּמְלֹט הָעֹשֶׂה אֱלֹה וְהַפֵּר בְּרִית וְנִמְלֹט: ט"ז חִי־אֲנִי
נֹאם אֲדֹנָי יְהוִה אִם־לֹא בְּמָקוֹם הַמֶּלֶךְ הַמְּמֻלָּךְ

¹¹ The word of Yahweh came to me: ¹² “Say to that tribe of rebels, “Do you not know what this means?” Say this, “The king of Babylon came to Jerusalem, took its king and officials, and brought them to his home in Babylon. ¹³ He took one of the royal seed and made a treaty with him, putting him under oath (he had deported the chief men of the land), ¹⁴ so that the kingdom would be lowly and without ambition, and would keep and honour his treaty. ¹⁵ But he rebelled against him and sent envoys to Egypt to procure himself horses and a large army. Will he succeed? Will a man who doing this escape? Can he break the treaty and escape? ¹⁶ As I live, declares the Lord Yahweh, surely in the land of

¹⁰ The ‘east wind’ is clearly a reference to the Babylonian army.

¹¹ The NJB adds ‘as follows’ to the end of this verse; here, we follow the NRSV & NETB.

¹² The narrative description of this interpretation of the riddle is given in 2K 24:11–15.

¹³ The literal translation of ‘putting him under oath’, is ‘causing him to enter into an oath’. For ‘seed’, the NJB & WEBBE have ‘offspring’.

¹⁴ For this verse, here (loosely) following the NJB, the NRSV reads, “so that the kingdom might be humble and not lift itself up, and that by keeping his covenant it might stand.”

¹⁵ In place of the pronoun, ‘he’ (here following the MT & NRSV), the NJB has ‘the prince’.

¹⁶ NETB has ‘city’ in place of ‘land’; the literal translation of the MT is ‘place’.

אֹתוֹ אֲשֶׁר בָּזָה אֶת־אֱלֹתָיו וְאֲשֶׁר הִפָּר אֶת־בְּרִיתוֹ
אִתּוֹ בְּתוֹד־בָּבֶל יָמוּת: י' וְלֹא בְּחֵיל גָּדוֹל וּבִקְהָל
רַב יַעֲשֶׂה אוֹתוֹ פָּרַעַה בַּמִּלְחָמָה בְּשִׁפְךְ סִלְלָה
וּבִבְנוֹת דֵּיק לְהַכְרִית נַפְשׁוֹת רַבּוֹת: י" וּבָזָה אֱלֹה
לְהַפָּר בְּרִית וְהִנֵּה נָתַן יָדוֹ וְכָל־אֱלֹה עָשָׂה לֹא
יִמָּלֵט: {ס}

יט לֵכֵן כֹּה־אָמַר אֲדֹנִי יְהוָה חִי־אֲנִי אִם־לֹא אֶלְתִּי
אֲשֶׁר בָּזָה וּבְרִיתִי אֲשֶׁר הִפָּר וּנְתַתִּיו בְּרֹאשׁוֹ:
כ וּפְרִשְׁתִּי עָלָיו רִשְׁתִּי וּנְתַפֵּשׂ בַּמִּצּוֹדָתִי
וְהִבִּיאֹתִיהוּ בַבִּלָּה וְנִשְׁפָּטְתִּי אִתּוֹ שָׁם מֵעַלּוֹ אֲשֶׁר
מַעַל־בִּי: כא וְאֵת כָּל־מִבְרָחוֹ בְּכָל־אֲגָפָיו בַּחֶרֶב
יִפְּלוּ וְהַנִּשְׁאָרִים לְכָל־רוּחַ יִפְרָשׁוּ וִידַעְתֶּם כִּי אֲנִי
יְהוָה דִּבַּרְתִּי: {פ}

כב כֹּה אָמַר אֲדֹנִי יְהוָה

וְלִקְחָתִי אֲנִי מִצְמַרְת הָאֲרִז הָרְמָה וְנִתַּתִּי
מִרְאֵשׁ יִנְקוֹתָיו
רֶךְ אֶקְטֹף

the king who made him king, whose oath he despised and whose treaty he broke, in Babylon he will die. ¹⁷ Pharaoh's great army and hordes of men will help him in war, when earthworks are raised and trenches dug to the loss of many lives. ¹⁸ He has despised the oath by breaking the treaty to which he had promised himself and, having done all this, will not escape.

¹⁹ "So, the Lord Yahweh says this: As I live, I swear it: my oath, which he has despised, my treaty, which he has broken, I shall make them both recoil on his own head. ²⁰ I shall throw my net over him and he will be caught in my snare; I shall take him to Babylon and punish him there for being unfaithful to me. ²¹ All the pick of all his troops will fall by the sword, and the survivors be scattered to all the winds; and you will know that I, Yahweh, have spoken.

²² "The Lord Yahweh says this:

I will take a shoot from the top of the tall cedar tree,
from the highest branch,
I will take it,

¹⁷ The literal translation of 'help' (יַעֲשֶׂה) is 'make'.

¹⁸ The literal translation of 'had promised' is 'gave his hand' (cf. 2K 10:15).

¹⁹ The NRSV has 'covenant' in place of 'treaty' (throughout this section), here following the NJB.

²⁰ The NJB has 'mesh' in place of 'snare', here following the NRSV & NETB.

²¹ 'The pick' (מִבְרָחוֹ) follows the Tg and Peshitta; the MT has 'fugitives' (מִבְרָחוֹ).

²² The NJB, following the LXX, Peshitta and several Hebrew MSS, omits 'I will take it', here following the MT, NRSV & NETB.

וַשְׁתַּלֵּתִי אֲנִי
 עַל הַר־גְּבוּהַּ וְתִלְוִל:
 כג בְּהַר מְרוֹם יִשְׂרָאֵל אֶשְׁתַּלֶּנּוּ
 וְנִשְׂא עֲנָף וְעָשָׂה פֶרִי
 וְהָיָה לְאֵרֶז אֲדִיר
 וְשָׁכְנוּ תַּחְתָּיו
 כד כָּל צִפּוֹר כָּל־כָּנָף
 בְּצֵל דְּלִיּוֹתָיו תִּשְׁכָּנָה:
 וַיִּדְעוּ כָל־עֵצֵי הַשָּׂדֶה
 כִּי אֲנִי יְהוָה הַשֹּׁפֵלִיתִי
 עֵץ גְּבוּהַּ הַגְּבוּהִיתִי עֵץ שָׁפֹל
 הוֹבֵשֶׁתִי עֵץ לֹחַ
 וְהַפְּרַחְתִּי עֵץ יִבֵּשׁ
 אֲנִי יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי: {פ}

and plant it myself,
 on a high and lofty mountain.

²³ On the highest mountain in Israel, I will plant it.

It will put out branches and bear fruit,
 and grow into a noble cedar tree.
 Every kind of bird will live beneath it,
 every kind of winged creature will rest in the shade of it
 branches.

²⁴ All the trees of the field will know
 that I, Yahweh, am the one

who lays the tall tree low and raises the low tree high,
 who makes the green tree wither
 and makes the withered bear fruit.

I, Yahweh, have spoken, and I will do it.""

²³ The language is analogous to messianic imagery in Is 11:1 and Zc 3:8 & 6:4, although the technical terminology is not the same.

²⁴ The NJB has 'countryside' in place of 'field', here following the NRSV.

יחזקאל פרק יח

א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ב מִה־לָּכֶם אַתֶּם מְשַׁלִּים אֶת־הַמֶּשֶׁל הַזֶּה עַל־אֲדַמַּת יִשְׂרָאֵל לֵאמֹר אָבוֹת יָאֲכְלוּ בָסֵר וְשָׁנִי הַבָּנִים תִּקְהִינָה: ג חִי־אֲנִי נְאֻם אֲדֹנָי יְהוִה אִם־יִהְיֶה לָכֶם עוֹד מֶשֶׁל הַמֶּשֶׁל הַזֶּה בְּיִשְׂרָאֵל: ד הֵן כָּל־הַנִּפְשׁוֹת לִי הִנֵּה בְּנַפְשׁ הָאָב וּבְנַפְשׁ הַבֵּן לִי־הִנֵּה הַנֶּפֶשׁ הַחַטָּאת הִיא תָמוּת: ה וְאִישׁ כִּי־יִהְיֶה צָדִיק וַעֲשֵׂה מִשְׁפָּט וְצִדְקָה: ו אֶל־הַהָרִים לֹא אָכַל וְעֵינָיו לֹא נָשָׂא אֶל־גִּלּוּלֵי בַּיִת יִשְׂרָאֵל וְאֶת־אִשְׁתׁ רַעְהוּ לֹא טָמָא וְאֶל־אִשָּׁה נָדָה לֹא יִקְרַב: ז וְאִישׁ לֹא יוֹנֵה חֲבֻלָתוֹ חֹב יֹשִׁיב גִּזְלָה לֹא יִגְזֹל לַחֲמוֹ לְרַעֵב יִתֵּן וְעֵרֹם יְכַסֶּה־בְּגָד: ח בִּנְשֹׁךְ לֹא־יִתֵּן וְתַרְבִּית לֹא יִקַּח מֵעוֹל יֹשִׁיב יָדוֹ מִשְׁפָּט אֱמֶת יַעֲשֶׂה בֵּין אִישׁ לְאִישׁ: ט בַּחֲקוֹתֵי

EZEKIEL 18

¹ The word of Yahweh came to me: ² “Why do you repeat this proverb in the land of Israel: The fathers eat sour grapes, and the children’s teeth are set on edge? ³ As I live, declares the Lord Yahweh, you will have no further cause to use this proverb in Israel. ⁴ Look, all life is mine; the father’s life and the son’s life, both alike are mine. The one who sins will die. ⁵ If a man is upright, his actions law-abiding and righteous, ⁶ and he does not eat on the mountains or raise his eyes to the foul idols of the House of Israel, does not defile his neighbour’s wife or touch a woman during her periods, ⁷ oppresses no one, returns the pledge on a debt, does not rob, gives his bread to the hungry, his clothes to those who lack clothing, ⁸ does not lend for profit, does not charge interest, abstains from evil, gives honest judgement between one person and another, ⁹ keeps my laws and respects my judgements by carrying them out,

EZEKIEL 18

¹ At the end of this verse, the NJB adds ‘as follow’; here, we follow the NRSV & NETB.

² The Exiles blamed their ancestors for their misfortunes (Jr 31:27–30), presumably based on the Covenant provision in Ex 20:5.

³ The expression, ‘declares the Lord Yahweh’, occurs 78 times in the Book of Ezekiel.

⁴ For the last sentence, here following NETB, the NJB reads, “The one who has sinned is the one to die.”

⁵ The following catalogue recalls the confessions or ‘professions’ that seemed to have accompanied certain liturgical ceremonies.

⁶ Eating ritual meals on high places was a feature of the idolatrous local cults.

⁷ The root of the verb translated ‘restores (the pledge)’ occurs in Ex 22:25 in reference to restoring a man’s garment as a pledge before nightfall.

⁸ The law of not lending for interest is from Lv 25:36.

⁹ For ‘carrying them out’, the MT reads לַעֲשׂוֹת אֱמֶת (‘to do with integrity’), while the LXX reads ‘to do them’, presupposing לַעֲשׂוֹת אֹתָם (the ם and ת have been reversed in the MT but the LXX reflects the original, supported by similar phrasing in 1:20 & 20:19).

יְהוָה וּמִשְׁפָּטֵי שֹׁמֵר לַעֲשׂוֹת אֱמֶת צַדִּיק הוּא חִיָּה
 יְחִיָּה נֶאֱמַר אֲדֹנָי יְהוֹה: 'וְהוֹלִיד בֶּן־פָּרִיץ שֹׁפֵךְ דָּם
 וְעָשָׂה אֶחָד מֵאֵלֶּה: ¹⁰ וְהוּא אֶת־כָּל־אֱלֹהִים לֹא
 עָשָׂה כִּי גַם אֱלֹהֵהָרִים אָכַל וְאֶת־אִשְׁתִּי רָעָהוּ
 טָמֵא: ¹¹ עָנִי וְאֶבְיוֹן הוֹנָה גְזֻלוֹת גָּזַל חֶבֶל לֹא יָשִׁיב
 וְאֶל־הַגְּלוּלִים נָשָׂא עֵינָיו תּוֹעֵבָה עָשָׂה: ¹² בִּנְשֹׁךְ
 נָתַן וְתִרְבִּית לָקַח וְחִי לֹא יְחִיָּה אֶת כָּל־תּוֹעֵבוֹת
 הָאֱלֹהִים עָשָׂה מוֹת יוֹמָת דָּמִיו בּוֹ יִהְיֶה: ¹³ וְהִנֵּה
 הוֹלִיד בֶּן וַיֵּרָא אֶת־כָּל־חַטָּאת אָבִיו אֲשֶׁר עָשָׂה
 וַיֵּרָאָה וְלֹא יַעֲשֶׂה כֵהֵן: ¹⁴ עַל־הָהָרִים לֹא אָכַל
 וְעֵינָיו לֹא נָשָׂא אֶל־גְּלוּלֵי בֵּית יִשְׂרָאֵל אֶת־אִשְׁתִּי
 רָעָהוּ לֹא טָמֵא: ¹⁵ וְאִישׁ לֹא הוֹנָה חֶבֶל לֹא חָבַל
 וְגִזְלָה לֹא גָזַל לַחֲמוֹ לָרַעַב נָתַן וְעָרוֹם כֶּסֶה־בְּגָד:
¹⁶ מִעֲנֵי הַשִּׁיב יָדוֹ גִּשְׁךְ וְתִרְבִּית לֹא לָקַח מִשְׁפָּטֵי
 עָשָׂה בַּחֲקוֹתֵי הַלֵּךְ הוּא לֹא יָמוּת בַּעֲוֹן אָבִיו חִיָּה

someone like this is truly upright and will live, declares the Lord Yahweh. ¹⁰ If he has a son prone to violence and bloodshed, who commits one of these misdeeds, ¹¹ even though the father never has, a son who dares to eat on the mountains, who defiles his neighbour's wife, ¹² who oppresses the poor and needy, robs, fails to return pledges, raises his eyes to foul idols, commits abominations, ¹³ lends for profit, or charges interest, such a person will by no means live; having committed all these appalling crimes, he will die, and his blood be on his own head. ¹⁴ But if he in turn has a son who, in spite of seeing all the sins that his father has committed, does not imitate him, ¹⁵ does not eat on the mountains or raise his eyes to the idols of the House of Israel, does not defile his neighbour's wife, ¹⁶ oppresses no one, takes no pledges, does not rob, gives his bread to the hungry, his clothes to those who lack clothing, ¹⁷ abstains from evil, does not lend for profit or charge interest, respects my judgements and keeps my laws, he will not die for his

¹⁰ 'One of these' follows the Peshitta; the MT has 'a brother of one of these' but אָח is probably a dittography (note the אָח in the following word).

¹¹ For 'father', the MT has simply 'he', but the referent is made explicit here to avoid ambiguity.

¹² The 'poor and needy' are often mentioned together in the OT (e.g. Dt 24:14, Jr 22:16, Ezk 14:69, Ps 12:6, 35:10, 37:14).

¹³ The literal translation of 'by no means live' is 'in life, he will not live' (following the LXX – ζῶν οὐ ζήσεται, a common Greek turn of phrase) or 'and living, he will not live' (following the MT).

¹⁴ Literally translated, this verse ends, "and he sees and does not do likewise."

¹⁵ For 'raise his eyes', many English translations (including NETB) have 'pray'.

¹⁶ Note the similarity to v. 7.

¹⁷ 'From evil' follows the LXX (καὶ ἀπ' ἀδικίας, cf. v. 8); the MT has 'from the wretched', which makes no sense here.

יְחִיָּה: יי אָבִיו כִּי־עָשָׂק עָשָׂק גָּזַל גָּזַל אֶחָ וְאֲשֶׁר
 לֹא־טוֹב עָשָׂה בְּתוֹךְ עַמּוֹ וְהִנֵּה־מָת בַּעֲוֹנוֹ:
 יט וְאִמְרָתָם מִדַּע לֹא־יָשָׂא הֵבֵן בַּעֲוֹן הָאָב וְהֵבֵן
 מִשְׁפָּט וְצִדְקָה עָשָׂה אֶת כָּל־חֻקֹּתַי שֹׁמֵר וַיַּעַשׂה
 אַתֶּם חִיָּה יְחִיָּה: כ הַנֶּפֶשׁ הַחַטָּאת הִיא תָמוּת בֶּן
 לֹא־יָשָׂא | בַּעֲוֹן הָאָב וְאֵל לֹא יֵשָׂא בַּעֲוֹן הֵבֵן צִדְקַת
 הַצַּדִּיק עָלָיו תִּהְיֶה וְרָשָׁעַת רָשָׁע הַרְשָׁע עָלָיו
 תִּהְיֶה: {ס}

כא וְהָרָשָׁע כִּי יָשׁוּב מִכָּל־חַטָּאתוֹ אֲשֶׁר עָשָׂה
 וְשֹׁמֵר אֶת־כָּל־חֻקֹּתַי וַעַשְׂה מִשְׁפָּט וְצִדְקָה חִיָּה
 יְחִיָּה לֹא יָמוּת: כב כָּל־פְּשָׁעָיו אֲשֶׁר עָשָׂה לֹא יִזְכְּרוּ
 לוֹ בְּצִדְקָתוֹ אֲשֶׁר־עָשָׂה יְחִיָּה: כג הַחֹפֶץ אַחֲפֹץ
 מוֹת רָשָׁע נָאִם אֲדֹנָי יְהוִה הֲלוֹא בְּשׁוּבוֹ מִדַּרְכָּיו
 וְחִיָּה: {ס}

כד וּבְשׁוּב צַדִּיק מִצִּדְקָתוֹ וַעַשְׂה עוֹל כָּל־
 הַתּוֹעֲבוֹת אֲשֶׁר־עָשָׂה הַרְשָׁע יַעַשְׂה וְחִי כָל־
 צִדְקָתוֹ אֲשֶׁר־עָשָׂה לֹא תִזְכְּרָהּ בְּמַעַלּוֹ אֲשֶׁר־

father's sins: he will most certainly live. ¹⁸ As for his father, because he was violent, robbed his brother and never did any good among his people, he will most certainly die in his guilt. ¹⁹ Now, you say, "Why doesn't the son bear his father's guilt?" If the son has been law-abiding and upright, has kept all my laws and followed them, most certainly he will live. ²⁰ The one who sins shall die; a son is not to bear his father's guilt, nor a father his son's guilt. The upright will be credited with his uprightness and the wicked with his wickedness.

²¹ "But if the wicked renounces all the sins he has committed, keeps my laws and is law-abiding and upright, he will surely live; he will not die.

²² None of the crimes he committed will be remembered against him; he will surely live because of his upright actions. ²³ Would I take pleasure in the death of the wicked, declares the Lord Yahweh, and not prefer to see him renounce his wickedness and live?

²⁴ "But, when the upright man abandons uprightness and does wrong by copying the loathsome practices of the wicked, is he to live? None of his upright actions will be remembered; for the infidelity of which he is

¹⁸ In place of 'robbed his brother' (here following the MT and NRSV), the NJB has the conjectural translation 'robbed others' (cf. vv. 7, 12 & 16).

¹⁹ The NRSV & NETB have 'suffer' in place of 'bear'.

²⁰ The Kethib/Qere difference here would benefit from an explanation.

²¹ Here, the idea of individual – and not collective – obedience or disobedience is emphasised.

²² After 'against him', the NJB adds 'from then on'; here, we follow the NRSV.

²³ Compare the idea behind this verse with that of Lk 15:7.

²⁴ The NJB & NRSV omit 'because of them' at the end of this verse, here following the MT.

מַעַל וּבַחֲטָאתוֹ אֲשֶׁר-חָטָא בָּם יָמוּת: כֹּה וְאָמַרְתֶּם
 לֹא יִתְּכֶן דֶּרֶךְ אֲדֹנִי שְׁמֵעוּנָא בֵּית יִשְׂרָאֵל הַדֶּרֶךְ
 לֹא יִתְּכֶן הֲלֹא דְרִכְיֶכֶם לֹא יִתְּכֶנוּ: כִּי בְּשׁוּב-צַדִּיק
 מִצְדָּקָתוֹ וְעָשָׂה עוֹל וּמָת עֲלֵיהֶם בַּעוּלוֹ אֲשֶׁר-
 עָשָׂה יָמוּת: {ס} כִּי וּבְשׁוּב רָשָׁע מִרְשָׁעָתוֹ אֲשֶׁר
 עָשָׂה וַיַּעַשׂ מִשְׁפָּט וּצְדָקָה הוּא אֶת-נַפְשׁוֹ יַחֲיֶה:
 כֹּה וַיִּרְאֶה וַיֵּשׁוּב וַיֵּשֶׁב מִכָּל-פְּשָׁעָיו אֲשֶׁר עָשָׂה חַיֵּו
 יַחֲיֶה לֹא יָמוּת: כֹּט וְאָמְרוּ בֵּית יִשְׂרָאֵל לֹא יִתְּכֶן
 דֶּרֶךְ אֲדֹנִי הַדֶּרֶךְ לֹא יִתְּכֶנוּ בֵּית יִשְׂרָאֵל הֲלֹא
 דְרִכְיֶכֶם לֹא יִתְּכֶן: לִלְכֹן אִישׁ כְּדֶרְכִּיו אֲשַׁפֵּט
 אֶתְכֶם בֵּית יִשְׂרָאֵל נֹאם אֲדֹנִי יְהוָה שׁוּבוּ וְהָשִׁיבוּ
 מִכָּל-פְּשָׁעֵיכֶם וְלֹא-יְהִי לָכֶם לְמַכְשׁוֹל עוֹן:
 לֹא הִשְׁלִיכוּ מֵעַלֵיכֶם אֶת-כָּל-פְּשָׁעֵיכֶם אֲשֶׁר
 פָּשַׁעְתֶּם בָּם וַעֲשׂוּ לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה
 וְלִמָּה תִּמְתּוּ בֵּית יִשְׂרָאֵל: לֵב כִּי לֹא אֶחָפֵן בְּמוֹת
 הַמָּת נֹאם אֲדֹנִי יְהוָה וְהָשִׁיבוּ וְחַיֵּו: {פ}

guilty and the sin that he has committed, he will surely die because of them ²⁵ Now, you say, “What the Lord does is unjust.” Now listen, House of Israel: is what I do unjust? Is it not what you do that is unjust? ²⁶ When the upright abandons uprightness and does wrong and dies for it, he dies for the wrong he has done. ²⁷ Again, when the wicked abandons wickedness to become law-abiding and upright, he saves his life. ²⁸ Because he has reconsidered and renounced all his previous crimes, he will surely live: he will not die. ²⁹ Yet, the House of Israel says, “What the Lord does is unjust.” Is my way that is unjust, House of Israel? Is it not your way that is unjust? ³⁰ Therefore, House of Israel, I shall judge each of you according to what that person does, declares the Lord Yahweh. Repent and renounce all your transgressions; otherwise, iniquity will be your ruin. ³¹ Shake off all the crimes you have committed and make yourselves a new heart and a new spirit! Why die, House of Israel? ³² I take no pleasure in the death of anyone, declares the Lord Yahweh, so repent and live!”

²⁵ The literal translation of ‘what the Lord does’ is ‘the way of the Lord’.

²⁶ Literally translated, this verse ends ‘for them’.

²⁷ The *Kethib*/*Qere* difference here would benefit from an explanation.

²⁸ The literal translation of ‘having chosen’ is ‘because he saw’.

²⁹ The NJB has ‘what I do’ in place of ‘my way’ (cf. v. 25).

³⁰ An alternative translation for the end of the verse is, “so that they shall not be a stumbling block of iniquity to you.”

³¹ In 11:19 & 36:26, the ‘new heart’ and ‘new spirit’ are promised as future blessings.

³² The literal translation of ‘the death of anyone’ is ‘the death of the one dying’.

יחזקאל פרק יט

EZEKIEL 19

^א ואתה שא קינה אל-נשיאי ישראל: ^ב ואמרת: ¹ “As for you, raise up a lamentation for the princes of Israel, ² and say:

מה אמך לביא

What a lioness was your mother

בין אריות רבצה

among lions!

בתוך כפרים

She lay down among the cubs,

רבתה גוריה:

nursing her whelps.

^ג ותעל אחד מגריה

³ She reared one of her whelps:

כפיר היה

he grew into a young lion;

וילמד לטרף-טרף

he learnt to tear his prey;

אדם אכל:

he became a man-eater.

^ד וישמעו אליו גוים

⁴ The nations came to hear of him;

בשחתם נתפש

he was caught in their pit;

ויבאהו בחתים

they dragged him away with hooks

אל-ארץ מצרים:

to the land of Egypt.

^ה ותרא כי נוחלה

⁵ Her expectation thwarted,

אבדה תקותה

and seeing her hope dashed,

ותקח אחד מגריה

she took another of her whelps

EZEKIEL 19

¹ This poem is a *qinah* – a lament characterised rhythmically by an inequality of the lines within each couplet (cf. 26:17–18, 27:3–9, 25–36).

² The ‘lioness’ is Israel (though take it as Hamutal, the wife of Josiah and mother of Jehoahaz and Zedekiah), whose kings are the ‘whelps’.

³ The literal translation of ‘man-eater’ is ‘man’ (אדם).

⁴ This verse alludes to King Jehoahaz, deposed and taken away to Egypt by Necho in 609 BCE (2K 23:31–34, Jr 22:10–12).

⁵ The identity of this 2nd lion is unclear; the referent is probably Jehoiakim or Zedekiah.

כִּפִּיר שִׁמְתָהּוּ:
 וַיִּתְּהַלֵּךְ בְּתוֹךְ־אֲרִיֹּת ^ו
 כִּפִּיר הָיָה
 וַיִּלְמַד לִטְרֹף־טֶרֶף
 אָדָם אָכַל:
 וַיִּדַּע אֶל־מְנוֹתָיו ^ז
 וַעֲרִיָּהֶם הִחְרִיב
 וַתִּשָּׂם אֶרֶץ וּמְלָאָהּ
 מִקוֹל שִׁאֲגָתוֹ:
 וַיִּתְּנוּ עָלָיו גּוֹיִם סָבִיב ^ח
 מִמְּדִינֹת
 וַיִּפְרְשׁוּ עָלָיו רְשֵׁתָם
 בְּשַׁחֲתָם נִתְפָּשׁ:
 וַיִּתְּנֵהוּ בְּסוּגָר בַּחֲחִים ^ט
 וַיָּבֵאֵהוּ אֶל־מֶלֶךְ בָּבֶל
 וַיִּבְּאֵהוּ בַּמַּצְדֹּת
 לְמַעַן לֹא־יִשְׁמַע קוֹלוֹ עוֹד
 אֶל־הָרִי יִשְׂרָאֵל: {פ}

and made a young lion of him.

- ⁶ He prowled among the lions;
 he grew into a young lion;
 he learnt to tear his prey;
 he became a man-eater.
- ⁷ He tore down their palaces;
 he destroyed their cities;
 the land and all its inhabitants were appalled
 by the sound of his roars.
- ⁸ The nations marched out against him
 from the surrounding provinces;
 they spread their net over him;
 he was caught in their pit.
- ⁹ They shackled him with hooks;
 they took him to the king of Babylon
 and threw him into custody,
 so that his voice could never again be heard
 on the mountains of Israel.

⁶ The literal translation of 'man-eater' is 'man' (אָדָם).

⁷ 'He tore down their palaces' follows the versions (reading וַיִּרַע אֶרְמְנוֹתָיו); the MT has 'he knew their widows' (וַיִּדַּע אֶל־מְנוֹתָיו).

⁸ For the first 2 lines (here following the NJB – the NRSV is very similar), NETB reads, "The nations – the surrounding regions – attacked him."

⁹ In place of 'into custody' (here following the MT & NRSV), the NJB (following the LXX – εἰς φυλακήν) has 'into a fortress'; the term occurs only here and in Qo 9:12, where it refers to a net for catching fish; (the LXX translation assumes a confusion of ד and ר).

אִמְךָ כַּגֶּפֶן בְּדִמְךָ י
 עַל־מִים שְׁתוּלָה
 פְּרִיָּה וְעִנְפָּה הִיְתָה
 מִמֵּים רַבִּים:
 וַיְהִי־לָּהּ מִטּוֹת עֹז יא
 אֶל־שִׁבְטֵי מְשָׁלִים
 וַתִּגְבֶּה קוֹמָתָהּ
 עַל־בֵּין עֲבֹתִים
 וַיֵּרָא בְּגָבוֹהָ
 בְּרַב דְּלִיתָיו:
 וַתֵּשׁ בַּחֲמָה לָאָרֶץ הַשְּׁלֹכָה יב
 וְרוּחַ הַקִּדִּים הוֹבִישׁ פְּרִיָּה
 הִתְפָּרְקוּ וַיִּבְשׁוּ מִטָּה עֲזָה
 אֵשׁ אֲכָלָתָהּ:
 וַעֲתָה שְׁתוּלָה בַּמִּדְבָּר יג
 בָּאָרֶץ צִיָּה וְצָמָא:
 וַתֵּצֵא אֵשׁ מִמֶּטֶה בְּדִיהָ יד
 פְּרִיָּה אֲכָלָה

- 10 Your mother was like a vine in your vineyard,
planted beside the water,
fruitful and leafy
because the water flowed so full.
- 11 Her strongest stem became
a ruler's sceptre;
she grew higher and higher,
up into the clouds;
She was admired for her height
and the number of her branches.
- 12 But she was furiously uprooted and thrown on the ground;
the east wind dried up her fruit;
she was broken to pieces; her stout stem dried up:
the fire devoured it.
- 13 Now she has been transplanted to the desert,
to a dry and thirsty land.
- 14 Fire bursts out of her stem,
devouring her branches and fruit.

10 'In your vineyard' follows the Tg; the MT has 'in your blood' (ב/כ confusion).

11 Literally translated, the verse opens, "Its strongest stems became rulers' sceptres."

12 The 'east wind' symbolises the Babylonians. 'She was broken ... (it) dried up' follows the LXX; the MT has 'they were broken ... (they) dried up'.

13 This metaphor depicts the Babylonian exile of the Davidic dynasty.

14 The first part of this verse describes a similar situation recorded in Jg 9:20.

וְלֹא־הָיָה בָּהּ מִטֵּה־עֵז
שֶׁבֶט לְמִשּׁוֹל

No more stout stem for her,
no more kingly sceptre."

קִינָה הִיא וְתִהְיֶה לְקִינָה: {פ} This is a lamentation and it was used as such.

יחזקאל פרק ב

א ויהי בשנה השביעית בחמשי בעשור לחדש
באו אנשים מזקני ישראל לדרש את יהוה וישבו
לפני: {ס}

ב ויהי דברי יהוה אלי לאמר: ג בן אדם דבר את-
זקני ישראל ואמרת אליהם כה אמר אדני יהוה
הלדרש אתי אתם באים חי-אני אם-אדרש לכם
נאם אדני יהוה: ד התשפט אתם התשפוט בן-
אדם את-תועבת אבותם הודיעם: ה ואמרת
אליהם כה-אמר אדני יהוה ביום בחרתי בישראל
ואשא ידי לזרע בית יעקב ואודע להם בארץ
מצרים ואשא ידי להם לאמר אני יהוה אלהיכם:
ו ביום ההוא נשאתי ידי להם להוציאם מארץ
מצרים אל-ארץ אשר-תירתי להם זבת חלב
ודבש צבי היא לכל-הארצות: ז ואמר אלהים איש
שקוצי עיניו השליכו ובגלולי מצרים אל-תטמאו

EZEKIEL 20

¹ In the seventh year, in the fifth month, on the tenth day of the month, some of the elders of Israel came to consult Yahweh and sat down before me.

² And the word of Yahweh came to me: ³ “Son of man, speak to the elders of Israel. Say, “The Lord Yahweh says this: Have you come to consult me? As I live, declares the Lord Yahweh, I will not be consulted by you.”

⁴ Will you judge them? Will you judge them, son of man? Confront them with the abominations of their ancestors. ⁵ Say, “The Lord Yahweh says this: On the day when I chose Israel, when I pledged my word to the House of Jacob, I made myself known to them in Egypt; I pledged my word to them and said: I am Yahweh your God. ⁶ That day, I pledged them my word that I would bring them out of Egypt to a land that I had reconnoitred for them, a land flowing with milk and honey, and the loveliest of them all. ⁷ I said to them: reject the horrors that attract you, each of you; do not defile yourselves with the idols of Egypt; I am

EZEKIEL 20

¹ The date was August 14, 591 BCE - the 7th year of Jehoiachin's exile.

² At the end of this verse, the NJB adds 'as follows'.

³ Another reading for 'I will not be consulted by you' is 'I will not reveal myself to you'.

⁴ The imperfect verbs ('will you judge') are used with a desiderative nuance; 'judge' means to warn of or pronounce God's impending judgment.

⁵ The literal translation of 'pledged my word' is 'raised my hand' – a gesture used in taking oaths.

⁶ The word translated 'reconnoitred' is used to describe the activity of the spies in 'spying out' the land of Canaan (Nb 13-14).

⁷ The Torah does not refer to the Israelites worshiping idols in Egypt but Jos 24:14 appears to suggest that they did so.

אֲנִי יְהוָה אֱלֹהֵיכֶם: ^ח וַיִּמְרוּ-בִי וְלֹא אָבוּ לִשְׁמָעַי
אֲלֵי אִישׁ אֶת-שְׁקוּצֵי עֵינֵיהֶם לֹא הִשְׁלִיכוּ וְאֶת-
גִּלּוּלֵי מִצְרַיִם לֹא עָזְבוּ וְאָמַר לִשְׁפָךְ חַמְתִּי עֲלֵיהֶם
לְכָלוֹת אֲפִלּוּ בָהֶם בְּתוֹךְ אֶרֶץ מִצְרַיִם: ^ט וְאָעֵשׂ
לְמַעַן שְׁמִי לְבַלְתִּי הִחַל לַעֲיִנִי הַגּוֹיִם אֲשֶׁר-הָמָה
בְּתוֹכָם אֲשֶׁר נֹדַעְתִּי אֲלֵיהֶם לַעֲיִנֵיהֶם לְהוֹצִיאֵם
מֵאֶרֶץ מִצְרַיִם: ^י וְאוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם וְאָבֹאֵם
אֶל-הַמִּדְבָּר: ^{יא} וְאָתַתְּןָ לָהֶם אֶת-חֻקֹּתַי וְאֶת-
מִשְׁפָּטֵי הַדִּבְעֹתַי אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם
וְחִי בָהֶם: ^{יב} וְגַם אֶת-שַׁבָּתוֹתַי נָתַתִּי לָהֶם לִהְיוֹת
לְאוֹת בֵּינִי וּבֵינֵיהֶם לִדְעוֹת כִּי אֲנִי יְהוָה מְקַדָּשׁ:
^{יג} וַיִּמְרוּ-בִי בֵּית-יִשְׂרָאֵל בַּמִּדְבָּר בְּחֻקֹּתַי לֹא-
הָלָכוּ וְאֶת-מִשְׁפָּטֵי מֹאֲסוֹ אֲשֶׁר יַעֲשֶׂה אֹתָם
הָאָדָם וְחִי בָהֶם וְאֶת-שַׁבָּתוֹתַי חָלְלוּ מְאֹד וְאָמַר
לִשְׁפָךְ חַמְתִּי עֲלֵיהֶם בַּמִּדְבָּר לְכָלוֹתָם: ^{יד} וְאָעֵשׂה

Yahweh your God. ⁸ But they rebelled against me and would not listen to me. None of them rejected the horrors that attracted them; they did not give up the idols of Egypt. I then resolved to vent my fury on them, to sate my anger on them in the land of Egypt. ⁹ But I acted for the sake of my name, that it should not be profaned in the sight of the nations among whom they lived, in whose sight I made myself known to them in bringing them out of the land of Egypt. ¹⁰ So, I brought them out of the land of Egypt and led them into the desert. ¹¹ I gave them my statutes and taught them my regulations, in whose observance people live. ¹² And I gave them my Sabbaths as a sign between me and them, so that they might know that I, Yahweh, sanctify them. ¹³ But the House of Israel rebelled against me in the desert; they refused to keep my statutes, they scorned my regulations, in whose observance people live, and they grossly profaned my Sabbaths. I then resolved to vent my fury on them in the desert and destroy them. ¹⁴ But I acted for the sake of my name,

⁸ The NJB omits 'land of' before 'Egypt', here following the MT & NRSV.

⁹ The sole reason for Yahweh's forbearance with his people, despite their apostasy, is the honour of his name.

¹⁰ The NJB omits 'land of' before 'Egypt', here following the MT & NRSV.

¹¹ The laws were given at Mount Sinai; the wording and the concepts here are contained in Lv 18:5 and Dt 30:15-19.

¹² Of interest here is the picture of the institution of the Sabbaths in the wilderness period (Ex 31:13). The proper observance of the Sabbath (see Jr 17:19-27) becomes increasingly important in post-Exilic Judaism (Mt 12:1-8, Jn 9:13-16).

¹³ The literal translation of 'destroy them' is 'bring them to an end'.

¹⁴ This verse follows the NRSV; the NJB reads, "But respect for my own name kept me from letting it be profaned in the eyes of the nations, before whom I had brought them out." (Cf. also v. 9).

לִמְעַן שְׁמִי לִבְלֹתִי הַחַל לְעֵינֵי הַגּוֹיִם אֲשֶׁר
 הוֹצֵאתִים לְעֵינֵיהֶם: ^{טו} וְגַם־אֲנִי נִשְׁאַתִּי יָדִי לָהֶם
 בַּמִּדְבָּר לִבְלֹתִי הַבִּיֹּא אוֹתָם אֶל־הָאָרֶץ אֲשֶׁר־
 נָתַתִּי זִבְתַּ חֶלֶב וּדְבַשׁ עָבִי הִיא לְכָל־הָאֲרָצוֹת:
^{טז} יָעַן בַּמִּשְׁפָּטִי מָאָסוּ וְאֶת־חֻקוֹתַי לֹא־הִלְכוּ בָּהֶם
 וְאֶת־שַׁבָּתוֹתַי חָלְלוּ כִּי אַחֲרֵי גְלוּלֵיהֶם לִבָּם הָלָךְ:
^{יז} וַתַּחַס עֵינִי עֲלֵיהֶם מִשַּׁחַתָּם וְלֹא־עָשִׂיתִי אוֹתָם
 כָּלָה בַּמִּדְבָּר: ^{יח} וְאָמַר אֶל־בְּנֵיהֶם בַּמִּדְבָּר בַּחוּקֵי
 אֲבוֹתֵיכֶם אֶל־תֵּלְכוּ וְאֶת־מִשְׁפָּטֵיהֶם אֶל־תִּשְׁמְרוּ
 וּבְגְלוּלֵיהֶם אֶל־תִּטְמְאוּ: ^{יט} אֲנִי יְהוָה אֱלֹהֵיכֶם
 בַּחֻקוֹתַי לֵכּוּ וְאֶת־מִשְׁפָּטִי שִׁמְרוּ וַעֲשׂוּ אוֹתָם:
^כ וְאֶת־שַׁבָּתוֹתַי קִדְּשׁוּ וְהָיוּ לְאוֹת בֵּינִי וּבֵינֵיכֶם
 לְדַעַת כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם: ^{כא} וַיִּמְרוּ־בִי הַבְּנִים
 בַּחֻקוֹתַי לֹא־הִלְכוּ וְאֶת־מִשְׁפָּטִי לֹא־שִׁמְרוּ
 לַעֲשׂוֹת אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחֵי בָּהֶם
 אֶת־שַׁבָּתוֹתַי חָלְלוּ וְאָמַר לְשַׁפֹּךְ חֲמָתִי עֲלֵיהֶם

so that it should not be profaned in the sight of the nations, in whose sight I had brought them out. ¹⁵ Even so, I gave them my word in the desert that I would not lead them to the land that I had given them, a land flowing with milk and honey and the loveliest of them all, ¹⁶ since they had scorned my regulation, had refused to keep my statutes and had profaned my Sabbaths, their hearts being attracted to idols. ¹⁷ Yet, I took pity on them; I did not destroy them and did not make an end of them in the desert. ¹⁸ I said to their children in the desert: Do not follow the statutes of your ancestors, do not practice their regulations, and do not defile yourselves with their idols. ¹⁹ I am Yahweh your God: Follow my statutes, respect my regulations and practise them. ²⁰ Keep my Sabbaths holy; let them be a sign between me and you, so that people may know that I am Yahweh your God. ²¹ But their sons rebelled against me; they refused to keep my statutes, did not respect or practise my regulations, which must be practised by all who want to live, and they profaned my Sabbaths. I then resolved to vent my fury on them, to sate

¹⁵ The literal translation of 'pledged my word' is 'lifted up my hand'.

¹⁶ Literally translated, this verse ends, "for after their idols their heart was going." The use of the active participle in Hebrew draws attention to the ongoing nature of their idolatrous behaviour.

¹⁷ The literal translation of 'I took pity on them' is 'my eye pitied them'.

¹⁸ An alternative translation for 'regulations' (here following NETB) is 'standards of judgement' (cf. 7:27).

¹⁹ In place of 'practise', here following the NJB, the NRSV has 'be careful to observe'.

²⁰ A more literal opening is 'set apart my Sabbaths'.

²¹ The literal translation of 'children' is 'sons'.

לְכָלוֹת אִפִּי בָם בַּמִּדְבָּר: כִּי וַהֲשַׁבְתִּי אֶת־יָדִי
וְאַעֲשֶׂה לְמַעַן שְׁמִי לִבְלֹתִי הַחַל לְעֵינַי הַגּוֹיִם אֲשֶׁר־
הוֹצֵאתִי אוֹתָם לְעֵינֵיהֶם: כִּי גַם־אֲנִי נִשְׁאַתִּי אֶת־
יָדִי לָהֶם בַּמִּדְבָּר לְהַפִּיץ אֹתָם בְּגוֹיִם וּלְזָרוֹת אוֹתָם
בְּאַרְצוֹת: כִּי יֵעַן מִשְׁפָּטִי לֹא־עָשׂוּ וְחֻקוֹתִי מָאֲסוּ
וְאֶת־שַׁבְּתוֹתַי חָלְלוּ וְאַחֲרֵי גְלוּלֵי אֲבוֹתָם הָיוּ
עֵינֵיהֶם: כִּי וְגַם־אֲנִי נָתַתִּי לָהֶם חֻקִּים לֹא טוֹבִים
וּמִשְׁפָּטִים לֹא יָחִיו בָּהֶם: כִּי וְאַטְמָא אוֹתָם
בַּמַּתָּנוֹת בַּהֶעֱבִיר כָּל־פֶּטֶר רַחֵם לְמַעַן אֲשַׁמֵּם
לְמַעַן אֲשֶׁר יֵדְעוּ אֲשֶׁר אֲנִי יְהוָה: {ס}

כִּי לִכֹּן דִּבֶּר אֱלֹהֵי יִשְׂרָאֵל בֶּן־אָדָם וְאָמַרְתָּ
אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה עוֹד זֹאת גִּדְּפוּ אוֹתִי
אֲבוֹתֵיכֶם בַּמַּעַל בִּי מַעַל: כִּי וְאַבִּיאֵם אֶל־הָאָרֶץ
אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לָתֵת אוֹתָהּ לָהֶם וַיֵּרְאוּ כָל־
גִּבְעָה רָמָה וְכָל־עֵץ עֹבֵת וַיִּזְבְּחוּ־שָׁם אֶת־זִבְחֵיהֶם

my anger on them in the desert. ²² But I withheld my hand and acted for the sake of my name, so it should not be profaned in the sight of the nations, in whose sight I had brought them out. ²³ And I gave them my word that I would scatter them among the nations and disperse them in foreign lands, ²⁴ because they had not followed my regulations but had rejected my statutes and profaned my Sabbaths, their eyes being fastened on their fathers' idols. ²⁵ For this reason, I gave them statutes that were not good and regulations by which they could never live. ²⁶ I defiled them through their very gifts, in offering up their firstborn, to horrify them, so that they might know that I am Yahweh.

²⁷ "Therefore, son of man, speak to the House of Israel and say to them, "The Lord Yahweh says this: In this way, moreover, your fathers blasphemed me by their dealing with me treacherously. ²⁸ For, once I had brought them into the land that I gave my word to give them, when they saw any high hill or any leafy tree, there they gave sacrifices and

²² More literally translated, the opening is 'But I drew back my hand'; this idiom also occurs in Lm 2:8 and Ps 74:11.

²³ Though the Torah does not mention this episode, Ps 106:26–27 may speak of God's oath to exile the people before they had entered Canaan.

²⁴ A looser translation of 'their eyes being fastened on' is 'they worshipped'.

²⁵ Primitive theology ascribed to Yahweh customs and practices that were purely human in origin. Here, Ezekiel seems to have in mind the commandment to offer the newly born (Ex 22:28–29), often so grossly misconstrued by the Israelites (see #Lv 18:21).

²⁶ God sometimes punishes sin by inciting the sinner to sin even more, as the biblical examples of divine hardening and deceit make clear; see also 1S 2:25, 2S 17:14, 1K 12:15 & 2Ch 25:20.

²⁷ The NJB has 'outraged' in place of 'blasphemed', here following the NRSV.

²⁸ The literal translation of 'swore' is 'lifted up my hand'.

וַיִּתְּנוּ־שֶׁם כַּעַס קִרְבָּנָם וַיִּשְׁימוּ שֵׁם רִיחַ נִחוּחֵיהֶם וַיִּסִּיכוּ שֵׁם אֶת־נִסְכֵּיהֶם: ^{כט} וַאֲמַר אֱלֹהִים מֶה הַבָּמָה אֲשֶׁר־אַתֶּם הֹבְאִים שָׁם וַיִּקְרָא שְׁמָהּ בָּמָה עַד הַיּוֹם הַזֶּה: {ס}

לֵלְכֶן אָמַר | אֶל־בֵּית יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוֹה הַבְּדֶרֶךְ אֲבוֹתֵיכֶם אַתֶּם נִטְמָאִים וְאַחֲרֵי שְׁקֻצֵיהֶם אַתֶּם זֹנִים: ^{לא} וּבִשְׂאֵת מִתְּנִיתְכֶם בְּהַעֲבִיר בְּנֵיכֶם בְּאֵשׁ אַתֶּם נִטְמָאִים לְכָל־גִּלּוּלֵיכֶם עַד־הַיּוֹם {ס} וְאֲנִי אֲדַרְשׁ לָכֶם בֵּית יִשְׂרָאֵל חִי־אֲנִי נָא אֲדֹנָי יְהוֹה אִם־אֲדַרְשׁ לָכֶם: ^{לב} וְהָעֵלָה עַל־רוּחְכֶם הִיוּ לֹא תִהְיֶה אֲשֶׁר | אַתֶּם אֹמְרִים נְהִיָּה כְּגוֹיִם כְּמִשְׁפָּחוֹת הָאָרְצוֹת לְשֶׁרֶת עֵץ וְאֶבֶן: ^{לג} חִי־אֲנִי נָא אֲדֹנָי יְהוֹה אִם־לֹא בְיַד חֲזָקָה וּבִזְרוּעַ נְטוּיָה וּבַחֲמָה שְׂפוּכָה אֲמַלּוֹךְ עֲלֵיכֶם: ^{לד} וְהוֹצֵאתִי אֶתְכֶם מִן־הָעַמִּים וְקִבַּצְתִּי אֶתְכֶם מִן־הָאָרְצוֹת אֲשֶׁר נְפֻצְתֶּם בָּם בְּיַד חֲזָקָה וּבִזְרוּעַ נְטוּיָה וּבַחֲמָה שְׂפוּכָה: ^{לה} וְהִבֵּאתִי אֶתְכֶם אֶל־מִדְבָּר

made offerings that provoked my anger; and there they set up their pleasing smell and poured out their libations. ²⁹ I then said to them: What is this high place where you go? So, the name of that place is Bamah to this day.”

³⁰ “So, say to the House of Israel, “The Lord Yahweh says this: Will you defile yourselves as your fathers did by fornicating with their horrors? ³¹ When you offer your gifts and make your children pass through the fire, you defile yourselves with all your idols to this very day!

“Shall I let myself be consulted by you, House of Israel? As I live, declares the Lord Yahweh, I shall not let myself be consulted by you.

³² What is in your minds shall never happen, when you say, “We shall be like the peoples, the tribes of the foreign lands, worshipping wood and stone. ³³ As I live, I swear it, declares the Lord Yahweh, I am the one who will be king over you, with a strong hand and outstretched arm, once my fury is sated. ³⁴ With a strong hand and outstretched arm, once my fury is sated, I shall bring you back from the peoples and gather you again from the lands throughout which you have been scattered. ³⁵ I

²⁹ The name ‘Bamah’ (בָּמָה) means ‘High Place’. The NRSV places this verse in parentheses.

³⁰ The literal translation of ‘as your fathers did’ is ‘in the way of your fathers’.

³¹ An alternative translation for ‘let myself be consulted’ is ‘reveal myself’.

³² This verse echoes the content of 1S 8:20.

³³ The phrase ‘with a strong hand and outstretched arm’ occurs frequently in Deuteronomy (e.g. Dt 4:34, 5:15, 7:19, 11:2 & 26:8).

³⁴ NETB has ‘nations’ in place of ‘peoples’, here following the NJB & NRSV.

³⁵ The ‘desert of the nations’ indicates the Syrian Desert.

הַעַמִּים וְנִשְׁפָּטְתִּי אֹתְכֶם שָׁם פָּנִים אֶל-פָּנִים:
 לֹא כַּאֲשֶׁר נִשְׁפָּטְתִּי אֶת-אֲבוֹתֵיכֶם בְּמִדְבַּר אֶרֶץ
 מִצְרַיִם כִּן אֲשַׁפֵּט אֹתְכֶם נָא אֲדֹנִי יְהוָה:
 לֹא וְהַעֲבַרְתִּי אֹתְכֶם תַּחַת הַשֶּׁבֶט וְהִבֵּאתִי אֹתְכֶם
 בְּמִסְרֵת הַבְּרִית: ^{לח} וּבְרוֹתֵי מִכָּם הַמֵּרְדִּים
 וְהַפּוֹשְׁעִים בִּי מֵאֶרֶץ מִגּוּרֵיהֶם אוֹצִיא אוֹתָם וְאֶל-
 אֲדַמַּת יִשְׂרָאֵל לֹא יָבוֹא וִידַעְתֶּם כִּי-אֲנִי יְהוָה:
 לֹט וְאַתֶּם בֵּית-יִשְׂרָאֵל כֹּה-אָמַר אֲדֹנִי יְהוָה אִישׁ
 גִּלּוּלִיו לָכוּ עֲבְדוּ וְאַחֵר אִם-אֵינְכֶם שֹׁמְעִים אֵלַי
 וְאַתֶּם-שֹׁם קֹדֶשִׁי לֹא תַחֲלֹל-עוֹד בְּמִתְנוּתֵיכֶם
 וּבְגִלּוּלֵיכֶם: ^מ כִּי בְהַר-קֹדֶשִׁי בְּהָרַי מְרוֹם יִשְׂרָאֵל
 נָא אֲדֹנִי יְהוָה שֹׁם יַעֲבֹדֵנִי כָל-בֵּית יִשְׂרָאֵל כֻּלָּה
 בְּאֶרֶץ שֹׁם אֲרָצָם וְשֹׁם אֲדָרוֹשׁ אֶת-תְּרוֹמֹתֵיכֶם
 וְאֶת-רֵאשִׁית מִשְׁאוֹתֵיכֶם בְּכָל-קֹדְשֵׁיכֶם: ^{מא} בְּרִיחַ
 נִיחָח אֲרָצָה אֹתְכֶם בְּהוֹצִיאִי אֹתְכֶם מִן-הָעַמִּים
 וְקִבַּצְתִּי אֹתְכֶם מִן-הָאֲרָצוֹת אֲשֶׁר נִפְצַתֶם בָּם
 וְנִקְדַּשְׁתִּי בְכֶם לְעֵינֵי הַגּוֹיִם: ^{מב} וִידַעְתֶּם כִּי-אֲנִי

shall lead you into the desert of the nations and there I shall judge you face to face. ³⁶ As I judged your ancestors in the desert of Egypt, so I will judge you, declares the Lord Yahweh. ³⁷ I shall make you pass under the crook, bring you to respect the Covenant ³⁸ and rid you of the rebels who have revolted against me; I will bring them out of the land where they are staying, but they shall not enter the land of Israel, and you shall know that I am Yahweh. ³⁹ House of Israel, Lord Yahweh says this: Go on, all of you, worship your idols, but later we shall see if you do not listen to me! Then you will stop profaning my holy name with your offerings and your idols. ⁴⁰ For, on my holy mountain, on the high mountain of Israel, declares the Lord Yahweh, is where the whole House of Israel, everyone in the country, will worship me. There I shall accept and there expect your presents, your choicest offerings and all your consecrated gifts. ⁴¹ I shall welcome you like a pleasing smell when I bring you back from the peoples and gather you from the countries throughout which you have been scattered, and through you I shall display my holiness for all the nations to see; ⁴² and you will know that

³⁶ The 'desert of Egypt' may refer to the Sinai Desert.

³⁷ The Israelites will be judged in much the same way as the shepherd makes the sheep file past him to count them (see Lv 27:32 and #Ezk 34:1).

³⁸ The 'rebels' here are probably in both Israel and Judah.

³⁹ Compare the irony here to Am 4:4 and Jr 44:25.

⁴⁰ After the New Exodus (Jr 23:7-8), God will restore his people to Zion (17:22-24) and their sacrifices will again be acceptable.

⁴¹ NETB reinterprets the opening, reading, "I will accept you along with your soothing aroma."

⁴² In place of 'to the soil of Israel', here following the NJB, the NRSV & NETB have 'into the land of Israel'.

יְהוָה בִּהְבִּיאִי אֶתְכֶם אֶל-אֲדָמַת יִשְׂרָאֵל אֶל-
הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת-יָדִי לָתֵת אוֹתָהּ
לְאַבֹּתֵיכֶם: ^{מג} וּזְכַרְתֶּם-שֵׁם אֶת-דַּרְכֵיכֶם וְאֵת כָּל-
עֲלִילוֹתֵיכֶם אֲשֶׁר נִטְמַאתֶם בָּם וּנְקַטְתֶּם בְּפָנֵיכֶם
בְּכָל-רָעוֹתֵיכֶם אֲשֶׁר עָשִׂיתֶם: ^{מד} וַיִּדְעֶתֶם כִּי-אֲנִי
יְהוָה בַּעֲשׂוֹתִי אֶתְכֶם לְמַעַן שְׁמִי לֹא כִדְרֵיכֶם
הָרָעִים וְכַעֲלִילוֹתֵיכֶם הַנִּשְׁחָתוֹת בֵּית יִשְׂרָאֵל נֹאֵם
אֲדֹנִי יְהוָה: {פ}

I am Yahweh, when I bring you back to the soil of Israel, to the land that I pledged my word to give to your ancestors. ⁴³ There, you will remember your past behaviour and all the actions by which you have defiled yourselves, and you will despise yourselves for all the wrongs that you have committed. ⁴⁴ And you will know that I am Yahweh, when I deal with you for my own name's sake, and not as your wicked behaviour and corrupt actions deserve, House of Israel, declares the Lord Yahweh.""

⁴³ The literal translation of 'despise yourselves' is 'loathe yourselves in your faces'.

⁴⁴ In place of 'deal with you for my own name's sake', here following the NRSV, the NJB has 'treat you as respect for my own name requires'.

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יחזקאל פרק כא

^א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ^ב בֶּן־אָדָם שִׁים פָּנֶיךָ
דָּרֶךְ תִּימְנָה וְהִטָּף אֶל־דָּרוֹם וְהִנָּבֵא אֶל־יַעַר
הַשָּׂדֶה נֶגֶב: ^ג וְאָמַרְתָּ לִיעָר הַנֶּגֶב שְׁמַע דְּבַר־יְהוָה
כֹּה־אָמַר אֲדֹנָי יְהוִה הִנְנִי מַצִּית־בָּךְ | אֵשׁ וְאָכְלָה
בָּךְ כָּל־עֵץ־לֵחַ וְכָל־עֵץ יִבֹּשׁ לֹא־תִכְבֶּה לַהֲבַת
שְׁלֵהֶבֶת וְנִצְרְבוּ־בָהּ כָּל־פָּנִים מִנֶּגֶב צָפוֹנָה:
^ד וְרָאוּ כָּל־בָּשָׂר כִּי אֲנִי יְהוָה בַּעֲרִיתִיהָ לֹא תִכְבֶּה:
^ה וְאָמַר אֵתָּה אֲדֹנָי יְהוִה הֲמָה אֹמְרִים לִי הֲלֹא
מִמֶּשֶׁל מְשָׁלִים הוּא: {פ}

^ו וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ^ז בֶּן־אָדָם שִׁים פָּנֶיךָ
אֶל־יְרוּשָׁלַם וְהִטָּף אֶל־מִקְדָּשִׁים וְהִנָּבֵא אֶל־
אֲדָמַת יִשְׂרָאֵל: ^ח וְאָמַרְתָּ לְאֲדָמַת יִשְׂרָאֵל כֹּה
אָמַר יְהוָה הִנְנִי אֵלֶיךָ וְהוֹצֵאתִי חֲרָבִי מִתַּעֲרָה
וְהִכֵּיתִי מִמֶּךָ צְדִיק וְרָשָׁע: ^ט יֵעַן אֲשֶׁר־הִכֵּיתִי

¹ The word of Yahweh came to me as, ² “Son of man, turn to the south; utter your word towards the south and prophesy against the forest land of the Negeb. ³ Say to the forest of Negeb, “Hear the word of Yahweh! The Lord Yahweh says this: Listen; I will kindle a fire in you that will devour every green tree in you as well and every dry tree; it will be an unquenchable blaze and every face will be scorched by it, from the Negeb to the north. ⁴ All flesh shall see that I, Yahweh, have kindled it, and it will not be extinguished.”” ⁵ I said, “Lord Yahweh, they say of me, “He does nothing but speak in riddles!””

⁶ Then, the word of Yahweh came to me, ⁷ “Son of man, turn toward Jerusalem and preach against the sanctuaries; prophesy against the land of Israel. ⁸ Say to the land of Israel, “Yahweh says this: I am against you; I shall unsheathe my sword and rid you of the upright and the wicked alike. ⁹ Since I am going to rid you of upright and wicked alike, I shall

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¹ The NRSV includes vv. 1–5 as 20:45–49 (as most English versions); therein, verse numbers of this chapter are correspondingly lower.

² The 2 words translated ‘south’ are, respectively, ‘*Teman*’ (a city in S. Edom) and ‘*Daron*’ (a region to the north of the southern city of Beersheba).

³ The word translated ‘forest’ can also mean uncultivated wasteland.

⁴ The NJB has ‘humanity’ in place of ‘flesh’, here following the MT & NRSV.

⁵ For the last sentence, here following the NJB, the NRSV has “*Is he not a maker of allegories?*”

⁶ The NJB adds ‘*as follows*’ at the end of this verse.

⁷ The literal translation of ‘turn’ is ‘*set your face*’.

⁸ Ezekiel again enunciates the principle of collective punishment, though elsewhere (#14:12) he advances that of individual responsibility.

⁹ The literal translation of ‘everyone alive’ is ‘*all flesh*’ (as also in v. 10).

מִמֶּדְ צִדִּיק וְרָשָׁע לָכֵן תִּצָּא חֲרָבִי מִתְּעָרָה אֶל-כָּל-
בָּשָׂר מִנֶּגֶב צָפוֹן: וַיֵּדְעוּ כָּל-בָּשָׂר כִּי אֲנִי יְהוָה
הוֹצֵאתִי חֲרָבִי מִתְּעָרָה לֹא תָשׁוּב עוֹד: {ס}

יֵא וְאַתָּה בֶן-אָדָם הֲאֵנָּה בְּשִׁבְרוֹן מִתְנִים
וּבְמִרְיוֹת תִּאֲנַח לְעֵינֵיהֶם: יִבְּוִהִי כִּי-יֹאמְרוּ
אֵלֶיךָ עַל-מָה אַתָּה נֹאנָח וְאֹמְרָת אֶל-שְׁמוּעָה כִּי-
בָאָה וְנִמְסָ כָּל-לֵב וְרָפוּ כָּל-יָדַיִם וְכָהֲתָה כָּל-רוּחַ
וְכָל-בְּרָכִים תִּלְכָּנָה מֵיִם הִנֵּה בָאָה וְנִהְיָתָה נֹאֵם
אֲדֹנִי יְהוָה: {פ}

יִבְּוִהִי דְבַר-יְהוָה אֵלַי לֵאמֹר: יִבְּוִהִי אֲדָם הַנִּבְאָה
וְאֹמְרָת כֹּה אָמַר אֲדֹנִי אָמַר

חֲרֵב חֲרֵב

הוֹחֲדָה וְגַם-מְרוּטָה:

לְמַעַן טִבַּח טִבַּח הוֹחֲדָה טו

לְמַעַן-הִיָּה-לָהּ בָּרָק מִרְטָה

אוֹ נְשִׂישׁ

שִׁבְט בְּנֵי מֵאֶסֶת כָּל-עֵץ:

unsheathe my sword against everyone alive, from the Negeb to the north, ¹⁰ so that everyone alive will know that I, Yahweh, am the one who has unsheathed my sword; it will not go back again."

¹¹ "Therefore, son of man, groan as though your heart were breaking. Utter your bitter groans where they can see you. ¹² If they say, "Why these groans?" reply, "Because of the news that is about to come, all hearts shall sink, all hands shall grow weak, all spirits shall grow faint and all knees shall turn to water. It is coming now; it is here, declares Lord Yahweh.""

¹³ The word of Yahweh came to me, ¹⁴ "Son of man, prophesy; say, "The Lord Yahweh says this. Say:

The sword, the sword
has been sharpened and polished.

¹⁵ It is sharpened for slaughter,
honed to a flash like lightning!
How can we make merry?
You have despised the rod and all discipline.

¹⁰ In place of 'go back', the NRSV has 'be sheathed'.

¹¹ For this verse, here following the NJB, the NRSV reads, "Moan therefore, mortal; moan with breaking heart and bitter grief before their eyes."

¹² The expression 'all knees shall turn to water' (i.e. become wet with urine) depicts in a very vivid way how they will be overcome with fear.

¹³ The NJB adds 'as follows' at the end of this verse.

¹⁴ The text of this poem, in urgent rhythm, is badly preserved and many details are difficult to interpret.

¹⁵ The NJB lacks the last two lines (here following the NRSV).

טז	וַיִּתֵּן אֶת־הָאֵלֶּה לְמִרְטָה לְתַפֵּשׁ בִּכְף הַיָּאֵהוּתְחָדָה חֶרֶב וְהִיא מִרְטָה לְתֵת אוֹתָהּ בְּיַד־הוֹרֵג: יז זַעַק וְהִלֵּל בֶּן־אָדָם כִּי־הִיא הִיְתָה בְּעַמִּי הִיא בְּכָל־נְשִׂאֵי יִשְׂרָאֵל מִגּוֹרֵי אֶל־חֶרֶב הָיוּ אֶת־עַמִּי לִכְן סָפַק אֶל־יֶרֶךְ: יח כִּי בָחַן וּמָה אִם־גַּם־שָׁבַט מֵאֶסֶת לֹא יִהְיֶה נֶאֱמַר אֲדֹנָי יְהוֹה: {פ} יט וְאַתָּה בֶּן־אָדָם הִנָּבֵא וְהָיָה כָּךְ אֶל־כָּךְ וְתִכְפֹּל חֶרֶב שְׁלִישִׁתָּהּ חֶרֶב חֲלָלִים הִיא חֶרֶב חֲלָל הַגָּדוֹל הַחֲדָרֶת לָהֶם: כ לְמַעַן לִמּוֹג לֵב וְהִרְבֵּה הַמְּכַשְׁלִים עַל כָּל־שַׁעְרֵיהֶם נָתַתִּי אֶבְחַת־חֶרֶב	16 He has had it polished to be wielded, this sword sharpened and polished to put in the slaughterer's hand! 17 Shout and wail, son of man; for, it will come on my people, on all the chief men of Israel doomed like my people to the sword! Therefore, strike your thigh. 18 For consider what! If you despise the rod, will it not happen, says the Lord Yahweh. 19 Therefore, prophesy, son of man, and clap your hands! Let the sword pass three times, that sword for victims, the sword for a great victim, threatening them from every side! 20 To make hearts sink and make sure many fall, I have posted the slaughtering sword at every gate
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16 The NRSV has 'the sword' in place of 'it', here following the MT & NJB.

17 The phrase 'strike your thigh' symbolises a gesture of mourning and pain.

18 The NJB lacks most of this verse, here following the NRSV.

19 The 4th line (here following the NJB – the NRSV has 'a sword for great slaughter') is a conjectural translation of an apparently corrupt text.

20 'The slaughtering sword' follows the LXX; the MT is doubtful. 'Polished' (מְרֻטָּה) follows the Tg; the MT (מְעֻטָּה) makes no sense ('wrapped up').

אח עשויה לברק מעטה לטבח:

כא התאחד הימני השמימי השמילי

אנה פניך מעדות:

כב וגם-אני אכה כפי אל-כפי

והניחתי חמתי

אני יהוה דברתי: {פ}

כג ויהי דבר-יהוה אלי לאמר: כד ואתה בן-אדם
שים-לך שנים דרכים לבוא חרב מלך-בבל
מארץ אחד יצאו שניהם ויד ברא בראש דרך-
עיר ברא: כה דרך תשים לבוא חרב את רבת בני-
עמון ואת-יהודה בירושלם בצורה: כו כי-עמד
מלך-בבל אל-אם הדרך בראש שני הדרכים
לקסם-קסם קלקל בחצים שאל בתרפים ראה
בכבד: כז בימינו היה הקסם ירושלם לשום כרים
לפתח פה ברצח להרים קול בתרועה לשום

to flash like lightning, polished for slaughter.

²¹ Be sharp on the right and be ready on the left,
whichever way your blade is needed!

²² I too shall clap my hands
and sate my fury!

I, Yahweh, have spoken.””

²³ The word of Yahweh came to me, ²⁴ “Son of man, mark out two roads
for the sword of the king of Babylon to come, both shall issue from the
same land. Then put up a signpost, where the road forks for the city;
²⁵ mark the road for the sword to come to Rabbah-of-the-Ammonites,
and for Judah, with Jerusalem in it. ²⁶ For the king of Babylon stands at
the fork where these two roads diverge, to take the omens: he shakes the
arrows, questions the household gods and inspects the liver. ²⁷ The lot
marked ‘Jerusalem’ is in his right hand: to set battering rams, call out
for slaughter, raise the war cry, level battering rams against the gates,

²¹ ‘Sharp’ follows the LXX (ὀξύς); the MT has ‘unique’; for this line, the NRSV reads, “Attack on the right! Engage on the left!”

²² In place of ‘clap my hands’ (here following the NJB), the NRSV has ‘strike hand to hand’.

²³ The NJB adds ‘as follows’ at the end of this verse.

²⁴ As the Babylonians approached from the north, one road would branch off to the left and lead down the east side of the Jordan River to Ammon; the other road would veer to the right and lead down west of the Jordan to Jerusalem.

²⁵ For ‘Judah, with Jerusalem in it’, the MT reads ‘Judah in fortified Jerusalem’ (a geographic impossibility); the translation follows the LXX (Ιουδαίαν καὶ ἐπὶ Ἱερουσαλὴμ ἐν μέσῳ αὐτῆς), which assumes בְּתוֹכָהּ (‘in it’) for בְּצוּרָה (‘fortified’).

²⁶ ‘Household gods’ (following the NJB) translates ‘teraphim’ (as in the WEBBE & NRSV).

²⁷ The first mention of ‘battering rams’ is probably faulty, though also found in the LXX and Peshitta.

כָּרִים עַל־שָׁעָרִים לִשְׂפָךְ סִלְלָה לְבָנוֹת דִּיק:
 כֹּחַ וְהָיָה לָהֶם כִּקְסוֹם כִּקְסֵם־שׂוֹא בְּעֵינֵיהֶם שְׁבַעִי
 שְׁבַעוֹת לָהֶם וְהוּא־מִזְכִּיר עֹן לְהַתְּפֹשׁ: {ס}

כֹּחַ לָכֵן כֹּה־אָמַר אֲדֹנִי יְהוָה יַעַן הִזְכַּרְתֶּם עֲוֹנֵיכֶם
 בְּהִגְלוֹת פְּשָׁעֵיכֶם לְהִרְאוֹת חַטֹּאוֹתֵיכֶם בְּכָל
 עֲלִילוֹתֵיכֶם יַעַן הִזְכַּרְתֶּם בְּכָף תִּתְּפֹשׁוּ: {פ}

לְוַאתָּה חָלַל רֶשַׁע נָשִׂיא יִשְׂרָאֵל אֲשֶׁר־בָּא יוֹמוֹ
 בָּעֵת עֹן קִץ: {ס}

לֹא כֹה אָמַר אֲדֹנִי יְהוָה הַסִּיר הַמִּצְנֶפֶת וְהָרִים
 הָעֶטְרָה זֹאת לֹא־זֹאת הַשְׁפֹּלָה הַגְּבִיָּה וְהַגְּבִיָּה
 הַשְׁפִּיל: לֵב עֲוֹה עֲוֹה עֲוֹה אֲשִׁימָנָה גַם־זֹאת לֹא
 הִיא עַד־בָּא אֲשֶׁר־לּוֹ הַמִּשְׁפָּט וְנִתְּתִיו: {פ}

לֵב וְאַתָּה בֶן־אָדָם הַנִּבְאָ וְאָמַרְתָּ כֹּה אָמַר אֲדֹנִי
 יְהוָה אֶל־בְּנֵי עַמּוֹן וְאֶל־חֶרְפָּתָם וְאָמַרְתָּ חָרֵב
 חָרֵב פְּתוּחָה לְטֶבַח מְרוּטָה לְהַכִּיל לְמַעַן בָּרֵק:

cast up earthworks and build entrenchments. ²⁸ The inhabitants will believe that these omens are idle, for they have received sworn guarantees, but he will bring their guilt to mind and capture them.

²⁹ “So, the Lord Yahweh says this, “As you have brought your guilt to mind by parading your misdeeds and flaunting your sins in all you do, and as you have drawn attention to yourselves, you will be captured.

³⁰ “As for you, impious and wicked prince of Israel, your doom is approaching to put an end to your crimes.

³¹ “The Lord Yahweh says this: tear off the turban, take off the crown; everything will be changed; exalt the low and abase the high! ³² Ruin, ruin, I shall bring such ruin as never was before, until the rightful ruler comes, on whom I shall bestow it.”

³³ “Son of man, prophesy and say, “The Lord Yahweh says this: In reply to the Ammonites and their jeers, say: “A sword, a sword, drawn for slaughter, polished to consume, to flash like lightning; ³⁴ offering you

²⁸ The *Kethib*/*Qere* difference here would benefit from an explanation.

²⁹ Literally translated, this verse ends, “you will be seized by the hand.”

³⁰ This verse probably refers to King Zedekiah.

³¹ The NJB ends, “... they will take away your children and remove your crown. Everything will be changed; the low will be raised and the high brought low!”

³² ‘Bestow it’ refers to the crown but who the ‘rightful ruler’ may be is left in doubt: whether Jehoiachin, previously dethroned, or a future Messiah.

³³ The lot having fallen on Jerusalem (v. 27), the Ammonites may think they have escaped, but they too will be punished.

³⁴ The literal translation of ‘to cut the throats’ is (conjecturally) ‘to put on the throat’ or (following the MT) ‘to put you on the throat’; the next two words are grammatically incorrect.

לֹד בַּחֲזוֹת לֹד שׁוֹא בְקֶסֶם-לֹד כּוֹזב לָתֵת אוֹתָךְ אֶל-
 צוּאֲרֵי חֲלָלִי רְשָׁעִים אֲשֶׁר-בָּא יוֹמָם בָּעֵת עֹן קָץ:
 לֵה הֵשֵׁב אֶל-תַּעֲרָה בְּמָקוֹם אֲשֶׁר-נִבְרָאת בָּאָרֶץ
 מִכְרוֹתֶיךָ אֲשַׁפֵּט אֹתָךְ: לִי וְשַׁפְכְּתִי עָלֶיךָ זַעֲמִי
 בְּאֵשׁ עֲבַרְתִּי אֶפְיָה עָלֶיךָ וְנִתַּתִּיךָ בְּיַד אֲנָשִׁים
 בְּעָרִים חֲרָשֵׁי מִשְׁחִית: לִי לֹאֵשׁ תִּהְיֶה לְאֹכְלָה דָּמָךְ
 יִהְיֶה בְּתוֹךְ הָאָרֶץ לֹא תִזְכְּרִי כִי אֲנִי יְהוָה
 דִּבַּרְתִּי: {פ}

empty visions and lying omens, to cut the throats of the wicked, whose
 doom is approaching to put an end to their crimes. ³⁵ Put it back in the
 scabbard. The place where you were created, the land of your origin,
 will be where I judge you. ³⁶ I shall vent my fury on you, breathe the fire
 of my rage against you, and hand you over to the brutal men whose skill
 is destruction. ³⁷ You will be fuel for the fire, your blood will flow
 through the land, and you will leave no memory behind you; for I,
 Yahweh, have spoken!""

³⁵ Once the Babylonian king's sword (vv. 24–25) has carried out its assigned task, God commands it to halt and announces that Babylon itself
 will also experience his judgement.

³⁶ The NJB has 'trade' in place of 'skill'.

³⁷ The literal translation of 'flow through' is simply 'be in'.

יחזקאל פרק כב

א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ב וְאַתָּה בֶן־אָדָם הַתִּשְׁפָּט הַתִּשְׁפָּט אֶת־עִיר הַדָּמִים וְהוֹדַעְתָּהּ אֶת כָּל־תּוֹעֲבוֹתֶיהָ: ג וְאָמַרְתָּ כֹּה אָמַר אֲדֹנִי יְהוָה עִיר שִׁפְכַת דָּם בְּתוֹכָהּ לְבוֹא עָתָה וְעֲשֵׂתָה גְלוּלִים עָלֶיהָ לְטִמְאָה: ד בְּדַמָּךְ אֲשֶׁר־שִׁפְכָתָ אֲשַׁמָּת וּבְגִלּוּלֶיךָ אֲשֶׁר־עָשִׂיתָ טִמְאַת וּתְקַרִּיבִי יָמֶיךָ וּתָבוֹא עַד־שְׁנוֹתֶיךָ עַל־פֶּן נִתְתִּיךָ חֲרָפָה לְגוֹיִם וְקִלְסָה לְכָל־הָאֲרָצוֹת: ה הַקְרִבּוֹת וְהִרְחָקוֹת מִמֶּךָ יִתְקַלְסוּ־בְךָ טִמְאַת הַשֵּׁם רַבַּת הַמְּהוּמָה: ו הִנֵּה נְשֵׂאֵי יִשְׂרָאֵל אִישׁ לְזִרְעוֹ הָיוּ בְךָ לְמַעַן שִׁפְךָ־דָם: ז אָב וָאִם הִקְלוּ בְךָ לָגֵר עָשׂוּ בַעֲשָׁק בְּתוֹכְךָ יָתוֹם וְאַלְמָנָה הוֹנוּ בְךָ: ח קִדְשֵׁי בְּזִית וְאֶת־שַׁבָּתִתִּי חָלַלְתָּ: ט אַנְשֵׁי רֵכִיל הָיוּ בְךָ לְמַעַן שִׁפְךָ־דָם וְאֶל־

EZEKIEL 22

¹ The word of Yahweh came to me, ² “Son of man, will you judge? Will you judge the bloody city? Confront her with all her abominable deeds! ³ Say, “The Lord Yahweh says this: A city shedding blood within itself; its time has come; making its idols, defiling itself. ⁴ You have become guilty by the blood you have shed and defiled by the idols you have made; you have shortened your days, and you have come to the end of your years. So, I have made you a disgrace before the nations and a mockery to every country. ⁵ From far and near, they will taunt you with your infamy. ⁶ Look! In you, the princes of Israel, each according to his power, shed blood; ⁷ in you, people despise their fathers and mothers; in you, they ill-treat the settler; in you, they wrong the widow and orphan. ⁸ You have despised my holy things and profaned my Sabbaths. ⁹ In you, informers incite to bloodshed; in you, people eat on the

EZEKIEL 22

- ¹ Here, the prophet does not speak in parables, nor does he refer to the sins of past generations but to those of the present, listed in vv. 2–12.
² The phrase ‘bloody city’ is used of Nineveh in Na 3:1.
³ ‘Doom’ (literally, ‘time’) refers to the time of impending judgment.
⁴ The expression ‘shortened your days’ appears to be an adaptation of the idiom ‘days draw near’, which is used to indicate that an event, such as death, is imminent (see Gn 27:41, 47:29, Dt 31:14, 1K 2:1, Ezk 12:23).
⁵ The literal translation of ‘infamy’ is ‘unclean name’.
⁶ Literally translated, this verse reads, “Look! The princes of Israel, each according to his arm, were in you in order to shed blood.”
⁷ Widows and orphans are often coupled together in the OT (Dt 14:29, 16:11, 14, 24:19–21, 26:12–13, Jr 7:6, 22:3).
⁸ In place of ‘despised my holy things’, here following the MT, NRSV & NETB, the NJB has ‘treated my Sanctuary with contempt’.
⁹ The clause, ‘and act licentiously’, introduces vv. 10–11 and refers in general terms to the sexual sins described there.

ההרים אכלו בָּדָד זָמָה עָשׂוּ בְּתוֹכָךְ: י' עֲרוֹת־אֵב
גָּלָה־בָּדָד טִמְאַת הַנָּדָה עֲנוּ־בָדָד: י"א וְאִישׁ | אֶת־אִשְׁתּוֹ
רָעָהוּ עָשָׂה תוֹעֵבָה וְאִישׁ אֶת־כַּלְתּוֹ טִמְאָה בְּזָמָה
וְאִישׁ אֶת־אֲחֻתּוֹ בֶּת־אָבִיו עֲנָה־בָדָד: י"ב שָׁחַד
לְקַחוּ־בָדָד לְמַעַן שִׁפְךָ־דָם נֶשֶׁךְ וְתִרְבִּית לְקַחַת
וְתִבְצָעִי רַעֲיוֹךְ בַּעֲשֵׁק וְאֲתִי שְׂכַחַת נֶאֱסָה אֲדֹנִי
יְהוָה: י"ג וְהִנֵּה הִכִּיתִי כָפִי אֶל־בִּצְעֶךָ אֲשֶׁר עָשִׂיתָ
וְעַל־דָּמְךָ אֲשֶׁר הָיוּ בְּתוֹכָךְ: י"ד הִיעָמַד לִבְךָ אִם־
תִּחְזַקְנָה יָדֶיךָ לַיָּמִים אֲשֶׁר אֲנִי עֹשֶׂה אוֹתָךְ אֲנִי
יְהוָה דְּבַרְתִּי וְעָשִׂיתִי: ט"ו וְהִפִּיצוֹתִי אוֹתָךְ בַּגּוֹיִם
וְזָרִיתִיךָ בָּאֲרָצוֹת וְהִתְמַתִּי טִמְאַתְךָ מִמֶּךָ:
ט"ז וְנִחַלְתָּ בָדָד לְעֵינֵי גוֹיִם וְיָדַעַת כִּי־אֲנִי יְהוָה: {פ}
י"ח וְיִהְיֶה דְּבַר־יְהוָה אֵלַי לֵאמֹר: י"ח בֶּן־אָדָם הִיוּ־לִי
בֵּית־יִשְׂרָאֵל לְסוּג לְסִיג כָּלֵם נְחָשֶׁת וּבָדִיל וּבְרֹזֶל

mountains and act lewdly; ¹⁰ in you, they have sex with their fathers; in you, they violate women in their periods; ¹¹ each commits abominations with his neighbour's wife, each lewdly defiles his daughter-in-law, each in you violates his sister, his father's daughter. ¹² In you, they take gifts to shed blood; you lend for profit and charge interest, you extort money from your neighbours, and you have forgotten me, says the Lord Yahweh. ¹³ See, I clap my hands at your banditry and the bloodshed in you. ¹⁴ Can your heart endure, can your hands be strong, on the day I deal with you? I, Yahweh, have spoken and will act. ¹⁵ I will scatter you among the nations and disperse you through the countries, and I will purge the filthiness from you. ¹⁶ You will be profaned in the eyes of the nations and you will know that I am Yahweh!"

¹⁷ The word of Yahweh came to me, ¹⁸ "Son of man, for me, the House of Israel has become dross: bronze, tin, iron, lead, all mixed up together

¹⁰ The literal translation of 'have sex with their fathers' is 'uncover their fathers' nakedness'.

¹¹ The end of the verse most likely relates to sexual relations with one's half-sister (see Lv 18:9; 20:17).

¹² The kind of economic exploitation described here violates the law given in Lv 25:36.

¹³ The gesture of clapping one's hands apparently expresses mourning and/or anger (see 6:11 & 21:22).

¹⁴ The 'heart' here stands for the emotions: Jerusalem would panic in the face of God's judgment.

¹⁵ The ultimate purpose of divine judgment is to purify the covenant community of its sins.

¹⁶ Others (including the NRSV) emend to 'I shall be profaned (or dishonoured) by you', following the LXX, but the Greek translator has not understood properly and has derived the verb וְנִחַלְתָּ from the root נָלַל (to inherit) rather than from חָלַל (to profane).

¹⁷ At the end of this verse, the NJB adds 'as follows'.

¹⁸ The NJB omits 'of silver', and the NRSV transposes it to before 'bronze'; it is possibly an accidental misplacement (cf. v. 20). The *Kethib*/*Qere* difference here would benefit from an explanation.

וְעוֹפְרַת בְּתוֹךְ כֹּזֵר סִגִּים כֶּסֶף הֵיוּ: {ס} לֹכֵן כֹּה
אָמַר אֲדֹנָי יְהוִה יֵעַן הָיִיתָ כֻּלְּכֶם לְסִגִּים לִכְנֵן הִנְנִי
קֹבֵץ אֶתְכֶם אֶל־תּוֹךְ יְרוּשָׁלַם: כִּי קִבַּצְתָּ כֶּסֶף
וְנִחַשְׁתָּ וּבְרָזָל וְעוֹפְרַת וּבְדִיל אֶל־תּוֹךְ כֹּזֵר לִפְחַת־
עָלְיוֹ אֲשֶׁר לְהִנְתִּיךָ בֵּן אֶקְבֹּץ בְּאַפִּי וּבְחִמָּתִי
וְהִנַּחְתִּי וְהִתְכַּתִּי אֶתְכֶם: כֹּא וּכְנִסְתִּי אֶתְכֶם
וְנִפְחַתִּי עֲלֵיכֶם בְּאֵשׁ עֲבָרְתִּי וְנִתְכַּתְּם בְּתוֹכָהּ:
כִּי כְּהִתּוֹךְ כֶּסֶף בְּתוֹךְ כֹּזֵר בֵּן תִּתְּכּוּ בְּתוֹכָהּ
וְיִדְעֶתֶם כִּי־אֲנִי יְהוִה שֶׁפִּכְתִּי חִמָּתִי עֲלֵיכֶם: {פ}

כִּי וַיְהִי דְבַר־יְהוִה אֵלַי לֵאמֹר: כִּד בֶּן־אָדָם אָמַר־לֵא
אֶת אֶרֶץ לֹא מְטַהֵרָה הִיא לֹא גִשְׁמָה בְּיוֹם זַעַם:
כִּי קֶשֶׁר נְבִיאֶיהָ בְּתוֹכָהּ פֶּאֶרִי שׂוֹאֵג טָרֶף טָרֶף
נֶפֶשׁ אֹכְלוֹ חֶסֶן וִיקָר יִקְחוּ אֱלִמְנוּתֶיהָ הָרְבוּ
בְּתוֹכָהּ: כִּי כִּהְנִיָּה חָמְסוּ תוֹרָתִי וַיַּחֲלִלוּ קִדְשִׁי בֵּין־

in the melting-pot of silver; they are dross. ¹⁹ So, Lord Yahweh says this: "Since you have all become dross, look out: I will gather you inside Jerusalem. ²⁰ As one gathers silver, bronze, iron, lead and tin in the melting pot, and the fire is blown underneath to melt them down, so I will gather you in my furious anger and have you melted down. ²¹ I will gather you and blow up the fire of my rage for you, and have you melted down inside the city. ²² As silver is melted in the melting-pot, so you shall be melted down inside the city, and you shall know that I, Yahweh, have vented my fury on you."

²³ The word of Yahweh came to me, ²⁴ "Son of man, say to her, "You are a land that receives no rain or shower on the day of anger. ²⁵ Its princes within are like a roaring lion tearing its prey; they have eaten people, seized wealth and jewels, and widowed many inside her. ²⁶ Its priests have violated my Law and profaned my holy things; they have made no

¹⁹ This pronouncement may well have been made when the people of Judah were crowding into Jerusalem, to take refuge there, shortly before the siege of 589–987 BCE. The NRSV omits 'look out' (here following the MT & NETB) and the NJB has instead, 'right!'

²⁰ The literal translation of 'my furious anger' is 'my anger and my fury'; this verbal hendiadys (following the NJB) is not translated by the NRSV.

²¹ For this verse, the NRSV reads, "I will gather you and blow upon you with the fire of my wrath, and you shall be melted within it."

²² In place of 'melting-pot', here following the NJB, the NRSV has 'smelter' and NETB has 'furnace'.

²³ This 3rd section of the pronouncement was perhaps written after the city had fallen in 587 BCE (v. 31).

²⁴ 'Receives no rain' follows the LXX (οὐ βρεχόμενη); the MT has 'has not been cleansed'. The LXX reading assumes a different vowel pointing as well as the loss of a מ due to haplography; in light of the following reference to showers, this reading certainly fits the context well.

²⁵ 'The princes' follows the LXX (οἱ ἀφηγούμενοι – literally, 'the ones leading'); the MT has 'a conspiracy of her prophets'.

²⁶ In place of 'profaned my holy things', here following the NRSV, the NJB has 'desecrated my Sanctuary'.

קֹדֶשׁ לַחַל לֹא הִבְדִּילוּ וּבֵין־הַטָּמֵא לַטְהוֹר לֹא
הוֹדִיעוּ וּמִשְׁבֹּתוֹתֵי הָעֲלִימוּ עֵינֵיהֶם וְאַחַל בְּתוֹכָם:
כִּי שָׂרִיָּה בִקְרֵבָה כְּזֹאבִים טְרַפֵּי טָרֶף לִשְׁפָד־דָּם
לֹא־בָד נִפְשׁוֹת לְמַעַן בָּצַע בָּצַע: כֹּחַ וּנְבִיאִיהָ טָחוּ
לָהֶם תִּפְלֵ חַיִּים שׁוֹא וְקִסְמִים לָהֶם כְּזָב אֹמְרִים
כֹּה אָמַר אֲדֹנֵי יְהוָה וַיהוָה לֹא דִבֶּר: כֹּס עִם הָאָרֶץ
עָשְׂקוּ עֶשֶׂק וּגְזָלוּ גְזֹל וְעָנִי וְאֲבִיּוֹן הוֹנוּ וְאֶת־הַגֵּר
עָשְׂקוּ בְלֹא מִשְׁפָּט: ל וְאֲבָקֶשׁ מֵהֶם אִישׁ גִּדְר־גִּדְרֹ
וְעַמִּד בַּפֶּרֶץ לִפְנֵי בַּעַד הָאָרֶץ לְבִלְתִּי שַׁחֲתָהּ וְלֹא
מִצָּאתִי: לֹא וְאֲשַׁפֵּד עֲלֵיהֶם זַעֲמִי בְּאֵשׁ עֲבַרְתִּי
כְּלִיתִים דֶּרֶכְכֶם בְּרֹאשׁם נָתַתִּי נֹאם אֲדֹנֵי
יְהוָה: {פ}

distinction between holy and profane; and they have not taught the difference between clean and unclean; they have hidden their eyes from my Sabbaths and I am profaned among them. ²⁷ In it, the leaders are wolves tearing their prey, shedding blood, killing people for profit. ²⁸ Its prophets have plastered these things over with their false visions and divining lies, saying, “Yahweh says this,” when Yahweh has not spoken. ²⁹ The people of the land have taken to extortion and banditry; they have oppressed the poor and needy, and ill-treated the settler unjustly. ³⁰ I sought a man among them to build a wall and oppose me in the breach to defend the land, so I would not destroy it, but I found none. ³¹ So, I vented my fury on them; I consumed them in the fire of my rage. I brought their own way on their heads, says the Lord Yahweh.”

²⁷ The NJB has ‘steal their possessions’ in place of ‘gain dishonest profit’, here following the NRSV.

²⁸ The expression ‘plastered these things over’ may be based on 13:10–15.

²⁹ Literally translated, this verse ends, “... and the foreigner they have oppressed without justice.”

³⁰ The literal translation of ‘I found no one’ is ‘I did not find’.

³¹ The literal translation of ‘I have returned their conduct on their own heads’ is ‘their way on their head I have placed’.

EZEKIEL 23

יחזקאל פרק כג

¹ The word of Yahweh came to me, ² “Son of man, there were two women, daughters of one mother. ³ They played the whore in Egypt; they played the whore in their youth. There, their nipples were handled; there, their virgin breasts were fondled. ⁴ Their names were: Oholah, the elder and Oholibah, her sister. They belonged to me and bore sons and daughters. As regards their names, Samaria is Oholah, Jerusalem Oholibah. ⁵ Oholah played the whore while she was mine; she lusted after her lovers, her the Assyrian warriors, ⁶ dressed in blue, governors and magistrates, all of them young and desirable, and skilful horsemen. ⁷ She played the whore with all of them, the pick of Assyria, and defiled herself with all the idols of everyone for whom she lusted, ⁸ nor did she give up the whoring begun in Egypt, where men had slept with her in her youth, fondling her virgin breasts, debauching her over and over

EZEKIEL 23

- ¹ The allegory of Israel's history (see #16:1) is resumed here and elaborated by the comparison between Samaria and Jerusalem.
- ² The NJB & NETB have 'the same mother' in place of 'one mother', here following the MT & NRSV.
- ³ In place of 'in their youth', the NJB has 'when they were still girls'.
- ⁴ 'Oholah' (אֹהֵלָה) means 'her tent' and 'Oholibah' (אֹהֵלִיבָה) means 'my tent'. The etymology of the words seems to contrast the schismatic cult of Samaria with the authentic cult of Jerusalem; however, they may allude to events or practices unknown to us. Possibly, there is reference to the tents pitched on the 'high places'.
- ⁵ The expression 'while she was mine' (literally, 'while she was under me') indicates that Oholah is viewed as the God's wife (see Nb 5:19–20, 29).
- ⁶ 'Blue' follows the NRSV & NETB; the NJB has 'purple'.
- ⁷ In place of 'for whom she lusted', here following the NRSV, the NJB has 'with whom she was in love'.
- ⁸ Literally translated, this verse ends, "and poured out their harlotry on her."

מֵאֵהָבִיָּה בִּיד בְּנֵי אַשּׁוּר אֲשֶׁר עֲגָבָה עֲלֵיהֶם:
 'הֵמָּה' גָּלוּ עֲרוֹתָהּ בְּנִיָּהּ וּבָנוֹתֶיהָ לְקַחוּ וְאוֹתָהּ
 בַּחֶרֶב הִרְגוּ וְהָיָה שֵׁם לְנָשִׁים וּשְׁפוֹטִים עָשׂוּ
 בָּהּ: {ס}

יֵא וַתֵּרָא אֲחוֹתָהּ אֶהְלִיבָה וַתִּשְׁחַת עֲגָבָתָה מִמֶּנָּה
 וְאֶת־תַּזְנוּתֶיהָ מִזְנוּנֵי אֲחוֹתָהּ: יב אֶל־בְּנֵי אַשּׁוּר
 עֲגָבָה פָּחוֹת וּסְגָנִים קָרְבִּים לְבָשִׁי מְכָלֹל פְּרָשִׁים
 רֹכְבֵי סוּסִים בַּחוּרֵי חֵמֶד כָּלָם: יג וְאָרָא כִּי נִטְמָאָה
 דְּרָךְ אֶחָד לִשְׁתִּיָּהּ: יד וַתּוֹסֶף אֶל־תַּזְנוּתֶיהָ וַתֵּרָא
 אֲנָשִׁי מַחֲקָה עַל־הַקִּיר צִלְמֵי כַּשְׂדִּים כַּשְׂדִּים
 חֲקָקִים בַּשָּׁשָׁר: טו חֲגוּרֵי אֲזוּר בְּמַתְנֵיהֶם סְרוּחֵי
 טְבוּלִים בְּרָאשֵׁיהֶם מֵרָאָה שְׁלֹשִׁים כָּלָם דְּמוֹת
 בְּנֵי־בָבֶל כַּשְׂדִּים אֶרֶץ מוֹלְדָתָם: טז וַתַּעֲגֹב

again.⁹ So, I handed her over to her lovers, to the Assyrians for whom she lusted.¹⁰ They stripped her naked, seized her sons and daughters and put her to the sword. She became a name among women for the justice done on her.

¹¹ “Her sister Oholibah saw this, but she was more depraved, and her whoring was worse than her sister’s.¹² She lusted after her neighbours the Assyrians, governors and magistrates, dressed in sumptuous clothes, skilful horsemen, all young and desirable.¹³ Then I saw that she had defiled herself; they both took the same way.¹⁴ She began whoring worse than ever; she saw wall carvings of men, pictures of Chaldaeans coloured vermillion,¹⁵ with sashes round their waists and flowing turbans on their heads, lordly of bearing, depicting the Babylonians, natives of Chaldaea,¹⁶ and she lusted after them at first sight and sent

⁹ Literally translated, this verse reads, “I gave her into the hand of her lovers, into the hand of the sons of Assyria.”

¹⁰ The NJB has ‘notorious’ in place of ‘a name’, here following the MT.

¹¹ Judah, like Samaria, was tributary to Assyria: Ahaz (735–715 BCE) to Tiglath-Pileser III (2K 16:7–9), Hezekiah (715–687 BCE) to Sennacherib (2K 18:1–36) and Manasseh (687–642 BCE) to Esarhaddon. Judah also made alliance with Babylon: Hezekiah with Merodach-Baladan (2K 20:12–21), Jehoiakim and Zedekiah with Nebuchadnezzar (2K 24:1, cf. Jr 22:18–23; 2K 24:17, cf. Jr 27:1–22) as well as with Egypt (2K 23:35). The prophets’ objections were based on the inherent, and demonstrated, dangers of syncretism and apostasy (2K 16:7–19).

¹² The NJB has ‘fell in love with’ in place of ‘lusted after’, here following the NRSV & NETB.

¹³ For the 2nd part of this verse, here following the MT & NRSV, the NJB has “that both sisters were equally bad.”

¹⁴ The term translated ‘vermillion’ (בִּשְׁשָׁר) occurs only here and in Jr 22:14. The Kethib/Qere difference here would benefit from an explanation.

¹⁵ ‘Babylonians’ translates ‘sons of Babel’ (בְּנֵי־בָבֶל).

¹⁶ The Kethib/Qere difference here would benefit from an explanation.

וַתַּעֲגֹבָה עֲלֵיהֶם לְמַרְאָה עֵינֶיהָ וַתִּשְׁלַח מַלְאָכִים
 אֲלֵיהֶם כְּשָׂדִימָה: ^י וַיָּבֹאוּ אֵלֶיהָ בְּנֵי-בָבֶל לְמִשְׁכַּב
 דָּדִים וַיִּטְמְאוּ אוֹתָהּ בַּתְּזוֹנוֹתָם וַתִּטְמַא-בָּם וַתִּקַּע
 נַפְשָׁהּ מֵהֶם: ^{יח} וַתִּגַּל תְּזוֹנוֹתֶיהָ וַתִּגַּל אֶת-עֲרוֹתָהּ
 וַתִּקַּע נַפְשִׁי מֵעֲלֶיהָ כַּאֲשֶׁר נִקְעָה נַפְשִׁי מֵעַל
 אֲחוֹתָהּ: ^{יט} וַתִּרְבֶּה אֶת-תְּזוֹנוֹתֶיהָ לְזָכֹר אֶת-יָמֶי
 נְעוּרֶיהָ אֲשֶׁר זָנְתָה בָּאָרֶץ מִצְרַיִם: ^כ וַתַּעֲגֹבָה עַל
 פִּלְגָּשִׁיהֶם אֲשֶׁר בְּשַׁר-חֲמוּרִים בְּשָׂרָם וְזִרְמַת
 סוּסִים זִרְמָתָם: ^{כא} וַתִּפְקְדֵי אֶת זִמַּת נְעוּרֶיהָ
 בַּעֲשׂוֹת מִמִּצְרַיִם דָּדֶיהָ לְמַעַן שָׂדֵי נְעוּרֶיהָ: {ס}
^{כב} לָכֵן אֶהְיֶיבָה כֹּה-אָמַר אֲדֹנָי יְהוִה הַנְּנִי מֵעִיר
 אֶת-מֵאֵהָבֶיךָ עֲלֶיךָ אֶת אֲשֶׁר-נִקְעָה נַפְשְׁךָ מֵהֶם
 וְהִבֵּאתִים עֲלֶיךָ מִסָּבִיב: ^{כג} בְּנֵי בָבֶל וְכָל-כְּשָׂדִים
 פִּקּוּד וְשׁוּעַ וְקוֹעַ כָּל-בְּנֵי אֲשׁוּר אוֹתָם בַּחוּרֵי חָמֶד
 פִּחוֹת וְסִגְנִים כָּלֵם שְׁלֵשִׁים וּקְרוּאִים רַכְבֵּי סוּסִים

messengers to them in Chaldaea. ¹⁷ The Babylonians came to her, shared her love-bed, and defiled her with their whoring. Once defiled by them, she became disgusted with them. ¹⁸ When she flaunted her whoring, exposing her body, I turned in disgust from her as I had turned from her sister. ¹⁹ Yet, she increased her whoring, remembering the days of her youth, when she had played the whore in Egypt, ²⁰ when she had been in love with their profligates, with members like those of donkeys and ejaculating as violently as stallions. ²¹ You were hankering for the debauchery of your girlhood, when they used to handle your nipples in Egypt and fondle your young breasts.

²² "So, Oholibah, Lord Yahweh says this: "I shall set all your lovers against you, from whom you turned in disgust, and bring them against you from every side: ²³ the Babylonians and all the Chaldeans, Pekod, Shoa and Koa, and all the Assyrians with them, young and desirable, all governors and officials, famous lords riding horses. ²⁴ From the north,

¹⁷ The NJB has 'withdrew her affection from them' in place of 'became disgusted with them', here following the NRSV & NETB.

¹⁸ The literal translation of the pronoun, 'I' (twice in this verse) is 'my soul'.

¹⁹ The NJB omits 'the days of', here following the MT, NRSV & NETB.

²⁰ The literal translation of 'their profligates' (following the NJB – the NRSV has 'their paramours') is 'their concubines'; the phrase is problematic, as the pronoun is masculine, suggesting that Egyptian men are in view, but how concubines would fit into the picture is not clear.

²¹ 'Handle' and 'fondle' are conjectural translations (see v. 3); the MT has 'make' (בַּעֲשׂוֹת) and 'in order to' (לְמַעַן). 'In Egypt' follows the LXX and Peshitta; the MT has 'of Egypt'.

²² The NJB has 'withdrew your affection' in place of 'turned in disgust', here following the NRSV & NETB.

²³ 'Pekod' was an Aramaean tribe to the east of Babylonia; 'Shoa', possibly identifiable with the Sutu, has not been located.

²⁴ 'From the north' follows the LXX (ἀπὸ βορρᾶ); the MT has an unknown word.

כלם: כד ובאו עליך הֶעָן רֶכֶב וּגְלָגַל וּבִקְהָל עַמִּים
צָנָה וּמִגָּן וְקוֹבֵעַ יִשְׁיִמוּ עָלֶיךָ סָבִיב וְנָתַתִּי לַפְּנֵיהֶם
מִשְׁפָּט וּשְׁפָטוֹךָ בְּמִשְׁפָּטֵיהֶם: כה וְנָתַתִּי קִנְאָתִי בְּךָ
וַעֲשׂוּ אוֹתָךְ בַּחֲמָה אַפָּךְ וְאַזְנֶיךָ יִסִּירוּ וְאַחֲרִיתָךְ
בַּחֲרֵב תִּפּוֹל הֵמָּה בְּנֶיךָ וּבָנוֹתֶיךָ יִקְחוּ וְאַחֲרִיתָךְ
תֹּאכַל בָּאֵשׁ: כו וְהִפְשִׁיטוֹךָ אֶת־בְּגָדֶיךָ וּלְקַחוּ כָּל־
תְּפָאֲרֶתְךָ: כז וְהִשְׁבַּתִּי זִמְתְּךָ מִמֶּךָ וְאֶת־זִנוּתָךְ
מֵאַרְצַן מִצְרַיִם וְלֹא־תִשָּׂא עֵינֶיךָ אֲלֵיהֶם וּמִצְרַיִם
לֹא תִזְכְּרִי־עוֹד: {פ}

כח כִּי כֹה אָמַר אֲדֹנִי יְהוָה הִנְנִי נֹתֵן בְּיָד אֲשֶׁר
שָׂנֵאת בְּיָד אֲשֶׁר־נִקְעָה נִפְשְׁךָ מֵהֶם: כט וַעֲשׂוּ
אוֹתָךְ בְּשִׁנְאָה וּלְקַחוּ כָּל־יִגְיֶעֶךָ וְעִזְבוּךָ עֵירֶם
וְעָרֶיהָ וְנִגְלָה עֲרוֹת זְנוּנֶיךָ וְזִמְתְּךָ וְתִזְנוּתֶיךָ: ל עֲשֵׂה
אֵלֶּה לָּךְ בְּזִנוּתָךְ אַחֲרֵי גוֹיִם עַל אֲשֶׁר־נִטְמַאת
בְּגִלּוּלֵיהֶם: לא בְּדֶרֶךְ אַחֲוֹתָיִךְ הִלַּכְתְּ וְנָתַתִּי כוֹסָה
בְּיָדְךָ: {ס}

they shall attack you with chariots and wagons, and a host of peoples, and beset you with shield, buckler, and helmet on all sides. I will charge them to judge you and they shall judge you as they see fit. ²⁵ I will direct my jealousy against you; they will treat you with fury; they will cut off your nose and ears, and your survivors shall fall by the sword; they will seize your sons and daughters, and what is left will be burnt. ²⁶ They shall strip off your clothes and rob you of your jewels. ²⁷ I will put an end to your lewdness and your whoring began in Egypt; you shall not long for them, or remember Egypt any more.

²⁸ “For thus says the Lord Yahweh: Now I will hand you over to those you hate, to those from whom you turned in disgust. ²⁹ They will treat you with hatred; they will rob you of all the fruit of your labour and leave you stark naked, so your harlotry will be exposed. Your lewdness and your whoring ³⁰ will bring this on you because you played the whore with the nations and defiled yourself with their idols. ³¹ You have gone the way of your sister, so I will put her cup in your hand.”

²⁵ This method of punishment is attested among ancient Egyptian and Hittite civilisations.

²⁶ The act of taking booty would have been a final insult.

²⁷ The NJB ends this verse, here following the NRSV, with, “you will not look to the Egyptians any more: you will never think of them again.”

²⁸ The word הִנְנִי (‘now’) indicates becoming aware of something and is traditionally translated ‘behold’.

²⁹ Literally translated, this verse ends, “The nakedness of your prostitution will be exposed, and your obscene conduct and your harlotry.”

³⁰ The opening infinitive absolute continues the sequence begun in v. 28 (“Now I will hand you over ...”).

³¹ A cup of intoxicating strong drink is used, here and elsewhere, as a metaphor for judgment because both leave one confused and reeling (see Jr 25:15, 17, 28, Hab 2:16).

לֵב כֹּה אָמַר אֲדֹנֵי יְהוָה ³² “Thus says Lord Yahweh:

כּוֹס אַחֻזְתָּךְ תִּשְׁתֵּי
הַעֲמֻקָּה וְהָרָחֶבֶת
תִּהְיֶה לְצַחֲקִים וּלְלֵעָג
מְרַבָּה לְהַכִּיל:
לֵג שִׁכְרוֹן וַיִּגֹּז תִּמְלֹאִי
כּוֹס שָׁמָּה וּשְׁמָמָה
כּוֹס אַחֻזְתָּךְ שִׁמְרוֹן:
לִד וְשִׁתִּית אוֹתָהּ וּמָצִית
וְאֶת־חֲרָשֶׁיהָ תִּגְרָמִי
וּשְׁדִידֶךָ תִּנְתְּקִי

You will drink your sister's cup,
a cup both deep and wide,
leading to laughter and mockery,
so ample the draught it holds.

³³ You will be filled with drunkenness and sorrow.

A cup of affliction and devastation
is the cup of your sister Samaria.

³⁴ You will drink it; you will drain it;
and then you will break it in pieces
and lacerate your own breasts.

כִּי אֲנִי דִבַּרְתִּי נְאֻם אֲדֹנֵי יְהוָה: {ס} For, I have spoken, says the Lord Yahweh.

לֵה לָכֵן כֹּה אָמַר אֲדֹנֵי יְהוָה יֵעַן שָׁכַחְתָּ אוֹתִי
וּתְשַׁלִּיכִי אוֹתִי אַחֲרֵי גִידֶךָ וְגַם־אֶת שְׂאֵי זִמְתְּךָ
וְאֶת־תַּזְנוּתֶיךָ: {ס} לֵי וַיֹּאמֶר יְהוָה אֵלַי בֶּן־אָדָם
הִתְשַׁפּוּט אֶת־אֶהְלָה וְאֶת־אֶהְלִיבָה וְהִגַּד לָהֶן אֶת
תּוֹעֲבוֹתֵיהֶן: לֵי כִי נֶאֱפוּ וְדָם בְּיָדֵיהֶן וְאֶת־גִּלְיָהֶן ³⁵ “So, the Lord Yahweh says this: Since you have forgotten me and have
turned your back on me, you too will bear the weight of your lewdness
and whoring.”” ³⁶ Yahweh said to me, “Son of man, will you judge
Oholah and Oholibah, and charge them with their abominations?
³⁷ They have committed adultery and blood is on their hands; they have

³² This short poem is probably a popular song or a satirical epigram that Ezekiel applies to Jerusalem.

³³ Samaria and Jerusalem were the capitals of the Two Kingdoms (Judah and Israel).

³⁴ The severe action of self-laceration is more extreme than beating the breasts in anguish (Is 32:12, Na 2:7).

³⁵ The word ‘weight’ (following the NJB) is not in the MT but is demanded by the context (the NRSV has ‘consequences’ and NETB has ‘punishment’).

³⁶ Addressed to the prophet, ‘judge’ means to warn of or pronounce God’s impending judgement.

³⁷ The verb translated ‘passed ... for food’ refers to passing children through fire, especially as an offering to the pagan god Molech.

נֶאֱפוּ וְגַם אֶת-בְּנֵיהֶן אֲשֶׁר יִלְדוּ-לִי הֵעֲבִירוּ לָהֶם
לֶאֱכָלָהּ: ^{לח} עוֹד זֹאת עָשׂוּ לִי טִמְאוּ אֶת-מִקְדָּשִׁי
בַּיּוֹם הַהוּא וְאֶת-שַׁבְּתוֹתַי חָלְלוּ: ^{לט} וּבִשְׁחָטִים אֶת-
בְּנֵיהֶם לְגִלּוּלֵיהֶם וַיָּבֹאוּ אֶל-מִקְדָּשִׁי בַּיּוֹם הַהוּא
לְחַלְּלוֹ וְהִנֵּה-כֹה עָשׂוּ בְּתוֹךְ בֵּיתִי: ^מ וְאַף כִּי
תִשְׁלַחְנָה לְאֲנָשִׁים בָּאִים מִמֶּרְחָק אֲשֶׁר מֵלֹאָךְ
שְׁלֹוּחַ אֲלֵיהֶם וְהִנֵּה-בָּאוּ לְאֲשֶׁר רָחֲצָתָ כַּחֲלָתָ
עֵינֶיךָ וְעַדִּיתָ עֲדִי: ^{מא} וַיֵּשְׁבָתָ עַל-מִטָּה כְּבוֹדָהּ
וְשִׁלַּחַן עָרוֹךְ לִפְנֵיהָ וּקְטֹרֶתִי וְשִׁמְנִי שָׁמַתָּ עָלֶיהָ:
^{מב} וְקוֹל הַמִּזְבֵּחַ שָׁלוֹ בָּהּ וְאֶל-אֲנָשִׁים מְרֹב אָדָם
מוֹבָאִים סוֹבָאִים סָבָאִים מִמִּדְבָּר וַיִּתְּנוּ צִמִּידִים
אֶל-יָדֵיהֶן וְעֹטֶרֶת תְּפָאֶרֶת עַל-רֹאשֵׁיהֶן: ^{מג} וְאָמַר
לְבָלָהּ נְאוּפִים עַתָּה עָתָה יִזְנֶה יִזְנוּ תִּזְנוּתָהּ וְהִיא:
^{מד} וַיָּבֹאוּ אֲלֶיהָ כְּבֹאוֹ אֶל-אִשָּׁה זֹוֹנָה בֵּן בָּאוּ אֶל-

committed adultery with their idols. They have passed to them for food the children they had borne me. ³⁸ Moreover, they have done this to me: they have defiled my Sanctuary on the same day and profaned my Sabbaths. ³⁹ The same day as sacrificing their children to their idols, they came into my Sanctuary to profane it. Yes, this is what they did in my house. ⁴⁰ Furthermore, they even summoned men from far away, invited by messenger, and they came. For them, you bathed, and you painted your eyes, and you put on jewels, ⁴¹ and you sat on a stately couch, by which a table was laid out; and on this, you put my incense and my oil. ⁴² The noise of the carefree crowd was around her, made by the crowd for the sake of men brought in drunk from the desert; they put bracelets on the women's arms and magnificent crowns on their heads. ⁴³ I thought, "She is worn out with adultery! Will they fornicate with her too?" ⁴⁴ Yet, every one of them visited her as men do with any whore,

³⁸ In place of 'on the same day', here following the NRSV & NETB, the NJB has 'today'; the literal translation of the MT is 'that day'.

³⁹ NETB has 'desecrate' in place of 'profane', here following the NJB & NRSV.

⁴⁰ The prophet now addresses his contemporaries directly and blames them for their recent sins; hence the use of the second person.

⁴¹ The verbs are feminine singular here, indicating that Oholibah (Judah) is specifically addressed; this address continues through v. 42^a, but then both sisters are described in v. 42^b, where the feminine pronouns are again plural.

⁴² The text of the first part of this verse is corrupt and the translation (following the NJB) is conjectural. After 'company', the MT adds 'and to men'. The NRSV reads, "The sound of a raucous multitude was around her, with many of the rabble brought in drunken from the wilderness." The Kethib/Qere difference here would benefit from an explanation.

⁴³ The Kethib/Qere difference here would benefit from an explanation.

⁴⁴ It is not clear who the adulteress of vv. 43–44 refers to, as she is compared to both Oholah and Oholibah.

אֱהֻלָּה וְאֶל־אֱהֻלִּיבָה אֲשֶׁת הַזֹּמָה: ^{מה} וְאֲנָשִׁים
צַדִּיקִים הֵמָּה יִשְׁפֹּטוּ אוֹתָהֶם מִשְׁפָּט נְאֻפֹת
וּמִשְׁפָּט שִׁפְכוֹת דָּם כִּי נֹאֲפֹת הֵנָּה וְדָם
בִּידֵיהֶן: {ס}

^{מו} כִּי כֹה אָמַר אֲדֹנֵי יְהוָה הֵעֵלָה עֲלֵיהֶם קֹהֶל וְנָתַן
אֹתָהֶן לְזֵעוּה וּלְבָז: ^{מז} וְרָגְמוּ עֲלֵיהֶן אֲבָן קֹהֶל וּבִרְא
אוֹתָהֶן בַּחֲרֻבוֹתֵם בְּנֵיהֶם וּבָנוֹתֵיהֶם יִהָרְגוּ וּבְתֵינָהֶן
בָּאֵשׁ יִשְׂרְפוּ: ^{מח} וְהִשְׁבַּתִּי זִמָּה מִן־הָאָרֶץ וְנוֹסְרוּ
כָּל־הַנָּשִׁים וְלֹא תַעֲשִׂינָה כְּזִמְתִּכֶּנָּה: ^{מט} וְנָתַנּוּ
זִמְתִּכֶּנָּה עֲלֵיכֶן וַחֲטָאֵי גְלוּלֵיכֶן תִּשְׁאִינָה וַיִּדְעֻתֶם
כִּי אֲנִי אֲדֹנֵי יְהוָה: {פ}

just as they visited Oholah and Oholibah, those wanton women. ⁴⁵ But righteous men shall judge them as adulteresses are judged and as women that shed blood are judged, because they are adulteresses and blood is on their hands."

⁴⁶ "Thus says the Lord Yahweh, "Summon an assembly against them, and give them to terror and pillage; ⁴⁷ let the assembly stone them and kill them with their swords; let them kill their sons and daughters and burn their houses. ⁴⁸ This is how I shall purge the land of lewdness, so that all women will be taught the lesson never to copy your lewdness. ⁴⁹ They will repay you for your lewdness, and you will be punished for your idolatry; and you shall know that I am the Lord Yahweh.""

⁴⁵ As the adulteress is stoned (Lv 20:10), so the adultery (i.e. child sacrifice, pagan worship, profanation of the Sabbaths) of Samaria and Judah (Jr 4:30) has been and will be punished – with death.

⁴⁶ In place of 'assembly', here following the MT, NJB & NRSV, NETB has 'army'.

⁴⁷ After 'burn their houses', the MT adds 'with fire'.

⁴⁸ In place of 'lewdness', here following the NRSV, the NJB has 'debauchery' and NETB has 'obscene conduct' (as also in v. 49).

⁴⁹ The NJB opens this verse, here following the NRSV, with, "Your debauchery will recoil on yourselves, you will bear the weight of the sins committed with your foul idols."

יחזקאל פרק כד

EZEKIEL 24

א וַיְהִי דְבַר־יְהוָה אֵלַי בַּשָּׁנָה הַתְּשִׁיעִית בַּחֹדֶשׁ
הָעֲשִׂירִי בֶּעָשׂוֹר לַחֹדֶשׁ לֵאמֹר: ב בֶּן־אָדָם כְּתוֹב
כְּתַב־לָךְ אֶת־שֵׁם הַיּוֹם אֶת־עַצְם הַיּוֹם הַזֶּה סִמּוֹן
מִלֶּךְ־בָּבֶל אֶל־יְרוּשָׁלַם בְּעַצְם הַיּוֹם הַזֶּה: ג וּמָשַׁל
אֶל־בֵּית־הַמֶּלֶךְ מָשַׁל וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר
אֲדֹנָי יְהוָה

¹ And, in the ninth year, in the tenth month, on the tenth day of the month, the word of Yahweh came to me, saying: ² “Son of man, write down the name of this day, this very day; for, the king of Babylon began his attack on Jerusalem on this very day. ³ Therefore, pronounce a parable for this rebellious house, and say to them, “Thus says the Lord Yahweh:

שְׂפֹת הַסִּיר שְׂפֹת

Put the pot on the fire;

וְגַם־יִצֹק בּוֹ מַיִם:

put it on; pour the water in!

ד אִסּוֹף נְתַחֶיהָ אֵלַיָּהּ

⁴ Add the pieces of meat to it,

כָּל־נֶתַח טוֹב יֶרֶךְ וְכֹתֵף

all the best cuts, leg and shoulder.

מִבְּחַר עֲצָמִים מְלֵא:

Fill it with the best bones.

ה מִבְּחַר הַצֹּאן לְקֹחַ

⁵ Take the best of the flock,

וְגַם דּוֹר הָעֲצָמִים תַּחְתֶּיהָ

then heap wood underneath;

רַתַּח רַתַּחֶיהָ

boil it thoroughly

גַּם־בְּשָׁלוֹ עֲצָמֶיהָ בְּתוֹכָהּ: {ס}

until even the bones are cooked.

EZEKIEL 24

¹ The date was January 15th, 588 BCE.

² The *Kethib*/*Qere* difference here would benefit from an explanation.

³ Ezekiel often refers to Israel as a ‘tribe of rebels’ or ‘rebellious house’ – cf. 2:5–8, 3:9, 26–27, 12:2–3, 9, 25, 17:12.

⁴ These verses describe a symbolic action: the prophet ironically mimes the boast of 11:3 claiming the impregnability of Jerusalem.

⁵ ‘Wood’ (the NRSV has ‘logs’) is a conjectural translation (הַעֲצָמִים, cf. v. 10); the MT has ‘bones’ (הָעֲצָמִים). For the 3rd line, the NRSV (following 2 Hebrew MSS) has ‘boil its pieces’.

^ו לֵכֶן כֹּה־אָמַר | אֲדֹנֵי יְהוָה
 אֹי עִיר הַדָּמִים סִיר
 אֲשֶׁר חִלְאַתָּהּ בָּהּ
 וְחִלְאַתָּהּ לֹא יֵצֵא מִמֶּנָּה
 לִנְתַחֲיָהּ לִנְתַחֲיָהּ הוֹצִיאָהּ
 לֹא־נִפֹל עָלֶיהָ גּוֹרֵל:
^ז כִּי דָמָה בְּתוֹכָהּ הִיא
 עַל־צַחֲיָהּ סָלַע שָׁמְתָהּ
 לֹא שִׁפְכָתָהּ עַל־הָאָרֶץ
 לְכִסּוֹת עָלָיו עָפָר:
^ח לְהַעֲלוֹת חֲמָה לְנֶקֶם נֶקֶם
 נָתַתִּי אֶת־דָּמָהּ עַל־צַחֲיָהּ סָלַע
 לְבִלְתִּי הַכְּסוֹת: {פ}
^ט לֵכֶן כֹּה אָמַר אֲדֹנֵי יְהוָה
 אֹי עִיר הַדָּמִים
 גַּם־אֲנִי אֶגְדִּיל הַמְדוּרָה:
^י הָרִבָּה הָעֵצִים הַדֹּלֵק הָאֵשׁ
 הַתֵּם הַבָּשָׂר

⁶ “For, thus says the Lord Yahweh:
 Woe to the bloody city,
 for that rusty cooking pot
 whose rust will not come off!
 Empty it, bit by bit,
 not bothering to draw lots.
⁷ For she is still full of bloodshed,
 she has put blood on the naked rock;
 she did not pour it on the ground
 to cover it with dust.
⁸ To make anger rise, to exact vengeance,
 I have put her blood on the naked rock,
 so that it should not be covered.
⁹ “Therefore, thus says the Lord Yahweh:
 Woe to the bloody city!
 I too plan to build a great fire.
¹⁰ Heap on wood, light it,
 cook the meat,

⁶ The literal translation of the last line is ‘no lot has fallen on it’.

⁷ The Law prescribed that, even when an animal was killed, its blood should be poured onto the ground and covered with earth (Lv 17:13).

⁸ In punishment, God leaves Israel’s blood uncovered, so that it is hidden from neither avengers nor wild animals.

⁹ Literally translated, the last line reads, “I will also make the pile high.”

¹⁰ For the 3rd line, here following the NRSV, the NJB has, “prepare the seasoning.”

וְהִרְקַח הַמֶּרְקָחָה
וְהַעֲצִמוֹת יִחָרוּ:
וְהַעֲמִידָה עַל־גַּחְלִיָּה רִקָּה יא
לְמַעַן תִּחַם וְחָרָה נִחְשָׁתָה
וְנִתְכָּה בְּתוֹכָהּ טִמְאָתָה
תִּתֵּם חֲלָאָתָה:
תֵּאֲנִים הַלֵּאָת יב
וְלֹא־תִצָּא מִמֶּנָּה רַבַּת חֲלָאָתָה
בְּאֵשׁ חֲלָאָתָה:
בְּטִמְאָתְךָ זִמָּה יג
יַעַן טָהַרְתִּיךָ וְלֹא טָהַרְתָּ
מִטִּמְאָתְךָ לֹא תִטְהַר־עוֹד
עַד־הַנִּיחִי אֶת־חֲמָתִי בָּךְ:

mix in the spices
and let the bones burn!

11 Put the empty pot on the coals
to make it hot, until the bronze glows,
the filth inside melts
and the rust is burnt away!

12 It has tried my patience;
its thick rust would not come off:
To the fire with its rust!

13 Your filth is lewdness!
I tried to cleanse you but you are not clean:
you will not be cleansed again
until I have exhausted my fury on you.

י"ד אֲנִי יְהוָה דִּבַּרְתִּי בָאָה וְעָשִׂיתִי לֹא־אֶפְרָע וְלֹא־
אֶחֱוֹס וְלֹא אֶנָּחֵם בְּדַרְכֶּיךָ וְכַעֲלִילוֹתֶיךָ שִׁפְטוֹךָ
נֹאֵם אֲדֹנִי יְהוָה: {פ}

14 I, Yahweh have spoken; this will happen; I shall act and not relent; I shall show no pity, no compassion. I will judge you as your deeds deserve, says the Lord Yahweh."

11 Literally translated, the 1st line reads, "Set it upon its coals, empty."

12 The NJB (following the LXX) omits the 1st line, here following the MT (the exact meaning of which is uncertain). The meaning of the last line is also unclear: it is possibly a command to burn the rust away.

13 The NJB has this verse as prose, reading: "Your filth is infamous. Since I have tried to purge you and you would not let yourself be purged of your filth, so now you will never be purged of your filth until I have sated my anger on you."

14 'I will judge' follows some medieval Hebrew MSS and the major ancient versions, while most Hebrew MSS have an indefinite subject, which could be translated 'you will be judged'.

טו וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: טז בֶּן־אָדָם הֲנִי לֶקַח
מִמֶּךָ אֶת־מַחְמַד עֵינֶיךָ בְּמַגִּפָּה וְלֹא תִסְפֹּד וְלֹא
תִבְכֶּה וְלֹא תִבּוֹא דְמַעַתָּךְ: יז הֲאֵנָקָא דָם מֵתִים
אֲבָל לֹא־תַעֲשֶׂה פֶאֶרְךָ חֲבוּשׁ עָלֶיךָ וְנַעֲלִיךָ תְּשִׁים
בְּרַגְלֶיךָ וְלֹא תַעֲטֶה עַל־שִׁפְסָם וְלֶחֶם אֲנָשִׁים לֹא
תֹאכַל: יח וְאָדָבֶר אֶל־הָעָם בְּבֹקֶר וְתָמַת אִשְׁתִּי
בְּעֶרֶב וְאָעַשׂ בְּבֹקֶר כַּאֲשֶׁר צִוִּיתִי: יט וַיֹּאמְרוּ אֵלַי
הָעָם הֲלֹא־תִגִּיד לָנוּ מָה־אָלֶה לָנוּ כִּי אַתָּה עֹשֶׂה:
כ וַיֹּאמֶר אֲלֵיהֶם דְּבַר־יְהוָה הִיא אֵלַי לֵאמֹר:
כא אָמַר לְבֵית יִשְׂרָאֵל כֹּה־אָמַר אֲדֹנִי יְהוָה הֲנִי
מְחַלֵּל אֶת־מִקְדָּשִׁי גִזְאוֹן עֲזֹכֶם מִחֲמַד עֵינֵיכֶם
וּמִחֲמַל נַפְשֵׁכֶם וּבְנֵיכֶם וּבָנוֹתֵיכֶם אֲשֶׁר עֲזַבְתֶּם
בְּחָרֵב יָפְלוּ: כב וְעֲשִׂיתֶם כַּאֲשֶׁר עָשִׂיתִי עַל־שִׁפְסָם
לֹא תַעֲטוּ וְלֶחֶם אֲנָשִׁים לֹא תֹאכְלוּ: כג וּפְאֲרֶכֶם

¹⁵ The word of Yahweh came to me, ¹⁶ "Son of man, at a single blow I am about to deprive you of the delight of your eyes. Yet, you are not to lament, not to weep, and not to let your tears run down. ¹⁷ Groan in silence; do not go into mourning for the dead; knot your turban round your head; put your sandals on your feet; do not cover your beard; do not eat the usual food." ¹⁸ I told this to the people in the morning and my wife died in the evening; in the morning, I did as I had been ordered. ¹⁹ The people then said to me, "Will you not explain what meaning these actions have for us?" ²⁰ I replied, "The word of Yahweh came to me, ²¹ "Say to the House of Israel, the Lord Yahweh says this: I am about to profane my Sanctuary, the pride of your strength, the delight of your eyes, the joy of your hearts. And your sons and daughters, whom you have left behind, shall fall by the sword. ²² Then you shall do as I have done: you shall not cover your beards or eat the usual food; ²³ you shall

¹⁵ At the end of this verse, the NJB adds 'as follows'.

¹⁶ 'Delight of your eyes' is a term of affection, here designating the prophet's wife (v. 18).

¹⁷ The literal translation for 'usual food' (here following the NJB) is 'bread of men'; the NRSV, following the Tg & Vg, has 'bread of mourners'.

¹⁸ The phrase 'in the morning' almost certainly refers to the following morning.

¹⁹ The people clearly did not understand Ezekiel's lack of mourning rites.

²⁰ At the end of this verse, the NJB adds 'as follows'.

²¹ Just as Ezekiel was deprived of his beloved wife (v. 16, the 'delight of his eyes'), so God would be forced to remove the object of his devotion, the Temple, which symbolised his close relationship to his covenant people.

²² The citizens of Jerusalem are not forbidden to lament their sins but there will be no time for doing so – the catastrophe will be too sudden and too sharp.

²³ The Hebrew word for 'iniquity' may also mean the punishment for, or guilt of, iniquity.

עַל־רֹאשֵׁיכֶם וְנַעֲלִיכֶם בְּרִגְלֵיכֶם לֹא תִסְפְּדוּ וְלֹא
תִבְכּוּ וְנִמְקַתֶּם בְּעֹנֵי תִיכֶם וְנִהְיֶתֶם אִישׁ אֶל־
אָחִיו: כִּי וְהָיָה יְחִזְקָאֵל לָכֶם לְמוֹפֶת כָּכָל אֲשֶׁר־
עָשָׂה תַעֲשׂוּ בְּבוֹאָהּ וִידַעְתֶּם כִּי אֲנִי אֲדֹנָי
יְהוָה: {ס}

כִּי וְאַתָּה בֶן־אָדָם הֲלוֹא בְיוֹם קָחְתִּי מֵהֶם אֶת־
מְעֹזָם מְשׁוֹשׁ תִּפְאַרְתָּם אֶת־מַחְמַד עֵינֵיהֶם וְאֶת־
מִשָּׂא נַפְשָׁם בְּנִיחָם וּבְנוֹתֵיהֶם: כִּי בְיוֹם הַהוּא יָבוֹא
הַפִּלִיט אֵלַיךְ לְהַשְׁמָעוֹת אֲזִנִּים: כִּי בְיוֹם הַהוּא
יִפְתָּח פִּיךָ אֶת־הַפִּלִיט וּתְדַבֵּר וְלֹא תֵאֻלֵּם עוֹד
וְהָיִיתָ לָהֶם לְמוֹפֶת וִידְעוּ כִּי־אֲנִי יְהוָה: {פ}

keep your turbans on your heads and your sandals on your feet; you shall not lament or weep, but shall waste away in your iniquity, groaning among yourselves. ²⁴ Thus, Ezekiel is a sign for you: You shall do exactly what he has done; when this happens, you shall know that I am Lord Yahweh!"

²⁵ "And you, son of man, the day that I deprive them of their strength, their crowning joy, the delight of their eyes, the joy of their hearts, their sons and daughters, ²⁶ on that day a survivor will bring you the news. ²⁷ That day, your mouth will be opened to speak to the survivor; you will speak and no longer be dumb; you will be a sign for them, and they will know that I am Yahweh."

²⁴ The prophet now becomes an object lesson.

²⁵ The literal translation of 'the joy of their hearts' is 'the uplifting of their soul': the term 'uplifting' (מְשׁוֹשׁ) could refer to 'that to which they lift up their soul, their heart's desire'; however, this text is the only one listed for this use. It seems more likely that the term has its well-attested nuance of 'burden' or 'load' here and refers to that which weighs them down emotionally and is a constant source of concern or worry.

²⁶ The literal translation of 'bring you the news' is 'make the ears hear'.

²⁷ When word of the fall of Jerusalem reached Ezekiel (33:21–22), his tongue would be loosed (3:24–27) and he would proclaim a new message.

יחזקאל פרק כה

א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ב בֶּן־אָדָם שִׁים פָּנֶיךָ
אֶל־בְּנֵי עַמּוֹן וְהִנָּבֵא עֲלֵיהֶם: ג וְאָמַרְתָּ לְבְנֵי עַמּוֹן
שְׁמַעוּ דְּבַר־אֲדֹנִי יְהוָה כֹּה־אָמַר אֲדֹנִי יְהוָה יֵעַן
אָמַרְתָּ הָאֵח אֶל־מִקְדָּשִׁי כִּי־נָחַל וְאֶל־אֲדֹמַת
יִשְׂרָאֵל כִּי נָשְׂמָה וְאֶל־בֵּית יְהוּדָה כִּי הִלְכוּ בַּגּוֹלָה:
ד לָכֵן הִנְנִי נֹתֵנְךָ לְבְנֵי־קֶדֶם לְמוֹרָשָׁה וְיֹשְׁבוּ
טִירוֹתֵיהֶם בָּךְ וְנָתְנוּ בָךְ מִשְׁכֵּניהֶם הֵמָּה יֹאכְלוּ
פְּרִיךָ וְהֵמָּה יִשְׁתּוּ חֲלִבֶךָ: ה וְנָתַתִּי אֶת־רֶבֶה לְנוּהָ
גְּמֻלִים וְאֶת־בְּנֵי עַמּוֹן לְמִרְבֵּץ־צֹאן וַיִּדְעֻתָם כִּי־אֲנִי
יְהוָה: {פ}

ו כִּי כֹה אָמַר אֲדֹנִי יְהוָה יֵעַן מִחָאֲךָ יָד וְרַקְעָךָ
בִּרְגֶל וּתְשֻׁמַּח בְּכָל־שְׂאטְךָ בִּנְפֹשׁ אֶל־אֲדֹמַת
יִשְׂרָאֵל: ז לָכֵן הִנְנִי נֹטִיתִי אֶת־יָדִי עָלֶיךָ וְנָתַתִּיךָ

EZEKIEL 25

¹ The word of Yahweh came to me: ² "Son of man, turn towards the Ammonites and prophesy against them. ³ Say to the Ammonites, "Hear the word of the Lord Yahweh. The Lord Yahweh says this: "You said 'Aha!' when my Sanctuary was profaned, and over the land of Israel when it was ravaged, and over the House of Judah when it went into exile, ⁴ so I shall let the sons of the East take possession of you; they will pitch their tents and make camps inside you. They will eat your produce and drink your milk. ⁵ I shall turn Rabbah into a camel yard and the towns of Ammon into sheepfolds; and so, you will know that I am Yahweh."

⁶ "The Lord Yahweh says this: "Since you have clapped your hands and stamped your feet, full of malicious delight at Israel's fate, ⁷ my hand shall be against you for this; I will hand you over as plunder to the

EZEKIEL 25

- ¹ The Ammonites (see #Dt 2:19) had taken part in the various rebellions against Nebuchadnezzar. Later, they deserted their allies and profited from Jerusalem's misfortune.
- ² This speech is addressed to Ammon, here personified (the leading pronoun is singular), which was to the east of Israel.
- ³ In place of 'said "Aha!"', here following the NRSV & NETB, the NJB has 'gloated'.
- ⁴ The 'sons of the East' were nomadic Arabs (cf. #Nb 24:21, Is 11:14, Jr 49:28), whose expansion during this period pushed the Edomites into southern Judah (vv. 12-14). Centuries later, this Arab expansion produced the Nabataean Empire (cf. 2Co 11:32).
- ⁵ 'Towns of' is a conjectural translation (the NRSV omits the phrase); the MT has 'sons of'.
- ⁶ The NJB has 'danced for joy' in place of 'stamped your feet', here following the MT & NRSV.
- ⁷ In place of 'plunder', here following the Qere (לְבוֹז), the Ketiv has an unknown word, לבג.

לבג לבז לגוים והכרתיך מן העמים והאבדתיך
מן הארצות אשמידך וידעת כי אני יהוה: {פ}

ח כה אמר אדני יהוה יען אמר מואב ושעיר הנה
ככל הגוים בית יהודה: ט לכן הנלי פתח את-כתי
מואב מהערים מעריו מקצו צבי ארץ בית
הישימת בעל מעון וקריתמה וקריתמה: י לבני-
קדם על-בני עמון ונתתיה למורשה למען לא-
תזכר בני-עמון בגוים: יא ובמואב אעשה שפטים
וידעו כי אני יהוה: {פ}

יב כה אמר אדני יהוה יען עשות אדום בנקם נקם
לבית יהודה ויאשמו אשום ונקמו בהם: יג לכן כה
אמר אדני יהוה ונטתי ידי על-אדום והכרתי
ממנה אדם ובהמה ונתתיה חרבה מתימן וידדנה
בחרב יפלו: יד ונתתי את-נקמתי באדום ביד עמי

peoples, obliterate you as a nation and wipe you out as a country. I will reduce you to nothing, and you will know that I am Yahweh."

8 "The Lord Yahweh says this: "Since Moab and Seir have said: Look at the House of Judah, it is like any other nation; ⁹ so, I will lay open Moab's flank; from the cities on its frontier, the jewels of the land, Beth-Jeshimoth, Baal-Meon and Kiriathaim. ¹⁰ I will let the sons of the East and the Ammonites take possession of them, so that they will no longer be remembered by the nations. ¹¹ I shall bring Moab to justice, and they shall know that I am Yahweh."

12 "Thus says the Lord Yahweh: "Since Edom has taken revenge on the House of Judah and grievously offended in that, ¹³ so the Lord Yahweh says this: My hand shall be against Edom and denude it of human and animal. I will lay it waste, from Teman even to Dedan they will fall by the sword. ¹⁴ I will take vengeance on Edom by means of my people

⁸ 'Seir' designates the mountainous plateau southeast of the Dead Sea in Edomite territory (but see Dt 2:1); the name is often used as a synonym for Edom (35:2, Gn 32:4, Nb 24:18, Jg 5:4). The word is not present in the LXX (or the NRSV) and is perhaps a gloss.

⁹ This verse follows the NRSV; the NJB has the conjectural, "very well, I shall expose Moab's heights; its cities will no longer be cities throughout the land – Beth-Jeshimoth ..." The whole verse is obscure and both translations are uncertain. The Kethib/Qere difference here would benefit from an explanation.

¹⁰ On the 'sons of the East', see #4.

¹¹ In place of 'bring Moab to justice' (here following the NJB), the NRSV & NETB have 'execute judgements upon Moab'.

¹² Edom was south of Moab.

¹³ 'Teman' was a southerly part of Edom but the two names are often used synonymously (see Jr 49:20).

¹⁴ After 'know', the NJB adds 'this is'; here, we follow the MT, NRSV & NETB.

יִשְׂרָאֵל וְעָשׂוּ בְּאֵדוֹם כַּאֲפִי וְכַחֲמָתִי וַיֵּדְעוּ אֶת־
 נִקְמָתִי נֹאֵם אֲדֹנָי יְהוִה: ^{טו} כֹּה אָמַר אֲדֹנָי יְהוִה יֵעַן
 עָשׂוּת פְּלִשְׁתִּים בְּנִקְמָה וַיִּנְקְמוּ נָקָם בְּשֹׂאֵט
 בְּנֶפֶשׁ לְמִשְׁחִית אִיבַת עוֹלָם: ^{טז} לָכֵן כֹּה אָמַר אֲדֹנָי
 יְהוִה הִנְנִי נֹטֶה יָדִי עַל־פְּלִשְׁתִּים וְהִכְרַתִּי אֶת־
 כְּרֹתִים וְהָאֲבֻדָּתִי אֶת־שְׂאֲרֵית חוֹף הַיָּם: ^{יז} וְעָשִׂיתִי
 בָּם נִקְמוֹת גְּדֻלוֹת בְּתוֹכָהֶם חֲמָה וַיֵּדְעוּ כִּי־אֲנִי
 יְהוִה בְּתַתִּי אֶת־נִקְמָתִי בָּם: {פ}

Israel. They will act out in Edom my anger and fury, and they shall know my vengeance, declares the Lord Yahweh.” ¹⁵ Thus says the Lord Yahweh: “Since with extreme hatred the Philistines acted in vengeance, and with malice destroyed in revenge, ¹⁶ so the Lord Yahweh says this: My hand will be against the Philistines; I shall cut off the Cherethites and destroy the rest of the coastal peoples. ¹⁷ I will exact great vengeance on them with angry rebukes; and they shall know that I am Yahweh, when I exact my vengeance on them.””

¹⁵ The Philistines inhabited the coastal plain by the Mediterranean Sea, west of Judah.

¹⁶ The ‘Cherethites’ were neighbours of (#Jos 13:2) and related to the Philistines (#2S 8:18), living between Gerar and Sharuhēn (2S 30:14). They may perhaps have been Cretans. Here, the two names are virtually synonymous.

¹⁷ This verse follows the NRSV & NETB; the NJB opens with, “I shall perform frightful acts of vengeance and inflict furious punishments on them.”

יחזקאל פרק כו

א ויהי בעשתי־עשרה שנה באחד לחדש היה
דבר־יהוה אלי לאמר: ב בן־אדם יען אשר־אמרה
צַר על־ירושלם האֵח

נשברה דלתות העמים
נסבה אלי
אמלאה החרבה:
ג לכן כה אמר אֲדֹנִי יְהוֹה
הגני עליך צַר
והעליתי עליך גוים רבים
כה עלות הים לגליו:
ד ושחתו חמות צַר
והרסו מגדליה
וסחיתי עפרה ממנה
ונתתי אותה לצחיה סלע:
ה משטח חרמים תהיה
בתוך הים

EZEKIEL 26

¹ In the eleventh year, on the first day of the month, the word of Yahweh came to me, saying ² "Son of man, since Tyre has said concerning Jerusalem:

"Aha! She is shattered, the Gateway to the Nations;
she now gives way to me.
Her riches are ruined!"

³ Very well, thus says the Lord Yahweh:
"Now, Tyre, I am against you.
I shall raise many nations against you
as the sea raises its waves.

⁴ They will destroy the walls of Tyre
and demolish her towers;
I will sweep away her soil
and reduce her to a naked rock.

⁵ She will be a place for spreading nets,
out at sea;

EZEKIEL 26

- ¹ The year is 587–586 BCE; in place of 'the first (day) of the month' (following the MT), the LXX reads 'the first month' (μῆς τοῦ μηνός), making it April 586 BCE.
- ² 'Her riches' is conjectural, following the NJB; the MT has 'I shall grow rich' and the NRSV has 'I shall be replenished now that it is wasted'.
- ³ The NJB includes the last 2 lines as part of v. 4.
- ⁴ 'Tyre' was built on a 'rock' lying about 1Km off the coast.
- ⁵ The NJB has 'the prey of' in place of 'plunder for', here following the NRSV & NETB.

כִּי אֲנִי דִבַּרְתִּי
נֹאם אֲדֹנִי יְהוָה
וְהִיְתָה לְבִז לְגוֹיִם:
וּבְנוֹתֶיהָ אֲשֶׁר בַּשָּׂדֶה⁶
בַּחֶרֶב תִּהְרָגְנָה
וַיֵּדְעוּ כִּי־אֲנִי יְהוָה: {פ}

זֶכֶר כֹּה אָמַר אֲדֹנִי יְהוָה הִנְנִי מְבִיא אֶל־צָר
נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל מִצָּפוֹן מֶלֶךְ מַלְכִּים בָּסוּס
וּבָרֶכֶב וּבַפָּרָשִׁים וְקָהָל וְעִסְרֵי־ב:

ח בְּנוֹתֶיךָ בַּשָּׂדֶה בַּחֶרֶב יִהְיֶה
וְנָתַן עָלֶיךָ דִּיק
וְשָׂפָךְ עָלֶיךָ סִלְלָה
וְהָקִים עָלֶיךָ צֹנֶה:

ט וּמַחֵי קִבְּלוּ יָתֵן בַּחֲמוֹתֶיךָ
וּמַגְדִּילֶיךָ יִתֵּן בַּחֲרֻבוֹתָיו:

י מְשַׁפֶּעַת סוּסָיו יִכְסֶּה אֲבָקָם
מִקּוֹל פָּרֶשׁ וְגִלְגָּל וְרֶכֶב
תִּרְעָשְׁנָה חֲמוֹתֶיךָ בְּבֹאוֹ בְּשַׁעְרֶיךָ

for, I have spoken,
says Lord Yahweh.

She will be plunder for the nations.

⁶ As for her daughters on the mainland,
these will be put to the sword,
and they will know that I am Yahweh."

⁷ "For the Lord Yahweh says this, "From the north, I shall bring
Nebuchadnezzar, king of Babylon, king of kings, down on Tyre with
horses, chariots, cavalry, and an enormous army.

⁸ "He will put your daughters on the mainland to the sword.
He will build siege-works against you,
cast up a siege-ramp against you,
and raise a screen against you.

⁹ He will pound your walls with his battering rams
and demolish your towers with his weapons.

¹⁰ His horses are so many that their dust will hide you.
The noise of his horsemen and his chariot-wheels
will make your walls tremble as he enters your gates

⁶ 'Her daughters' were the towns located inland that were under Tyre's rule (cf. v. 8).

⁷ The siege of Tyre by Nebuchadnezzar, lasted 13 years and ended without much advantage to the victor (29:17-21).

⁸ In place of 'on the mainland', here following the NJB, the NRSV has 'in the country' and NETB has 'in the field' (as also in v. 6).

⁹ For 'weapons', the MT actually has 'swords'; the NJB has 'siege-engines' and the NRSV has 'axes'.

¹⁰ Literally translated, the 1st line reads, "From the abundance of his horses he will cover you (with) their dust."

כַּמְּבֹאֵי עִיר מִבְּקָעָה:
 י^א בַּפֶּרֶסוֹת סוּסָיו
 יִרְמָס אֶת־כָּל־חֻצוֹתֶיךָ
 עֲמֹךְ בַּחֶרֶב יִהְרֹג
 וּמִצְבּוֹת עֲזָךְ לְאֶרֶץ תִּהְרָד:
 י^ב וְשָׁלְלוּ חֵילֶךְ וּבָזְזוּ רִכְלֶתְךָ
 וְהִרְסוּ חֻמוֹתֶיךָ וּבִתֵּי חֲמֻדֶּיךָ יִתְּצוּ
 וְאַבְנֶיךָ וְעֲצֵיךָ וְעִפְרֶיךָ
 בַּתְּוֹךְ מַיִם יִשְׁימוּ:
 י^ג וְהִשְׁבַּתִּי הַמֶּזֶן שִׁירֶיךָ
 וְקוֹל כְּנֹרֶיךָ לֹא יִשְׁמַע עוֹד:
 י^ד וְנִתַּתִּיךָ לְצַחִיחַ סֶלַע
 מִשֹּׁטַח חֲרָמִים תִּהְיֶה
 לֹא תִבְנֶה עוֹד
 כִּי אֲנִי יְהוָה דִּבַּרְתִּי
 נֹאם אֲדֹנִי יְהוָה: {ס}

טו כֹּה אָמַר אֲדֹנִי יְהוָה לְצֹר הָלֵא | מִקּוֹל מַפְלֵתְךָ
 בְּאַנֶּק חָלָל בִּהְרֹג הָרֹג בְּתוֹכְךָ יִרְעָשׁוּ הָאֲיִים:

as though storming into a city through the breach.

11 With his horses' hoofs,

he will trample through all your streets;

he will put your people to the sword,

and throw your strong pillars to the ground.

12 They will seize your wealth and loot your merchandise looted;

they will flatten your walls, shatter your luxurious houses;

your stones, your timbers, and your soil,

he will throw into the sea.

13 I will silence the sound of your songs;

the sound of your harps will be heard no more.

14 I shall reduce you to a naked rock

and make you into a place for spreading nets,

never to be rebuilt;

for I, Yahweh, have spoken,

declares the Lord Yahweh."

15 "This is what the Lord Yahweh says to Tyre, "Will not the islands quake at the sound of your fall, while the wounded groan and the

11 The NJB has 'massive' in place of 'strong', here following the NRSV & NETB.

12 Note the change from plural to singular verb forms in this verse.

13 A more literal translation of 'sound' is 'din'.

14 The 2nd line refers to a place for spreading out fishing nets to dry them.

15 The term 'islands' refers the Phoenician trade-counters that were all over the Mediterranean and beyond.

סז וַיִּרְדּוּ מֵעַל בְּסֻאוֹתָם כָּל נְשִׂאֵי הַיָּם וְהִסִּירוּ
 אֶת־מַעְלֵיהֶם וְאֶת־בִּגְדֵי רִקְמָתָם יִפְשְׁטוּ חֲרָדוֹת |
 יִלְבָּשׁוּ עַל־הָאָרֶץ יֵשְׁבוּ וְחָרְדוּ לְרִגְעִים וּשְׁמָמוּ
 עָלֶיךָ: יז וְנִשְׁאוּ עָלֶיךָ קִינָה וְאָמְרוּ לֹךְ אֵיךְ אֲבָדְתָּ
 נוֹשֶׁבֶת מִיָּמִים

הָעִיר הַהִלְלָה
 אֲשֶׁר הָיְתָה חֲזָקָה בַּיָּם הִיא וַיִּשְׁבֶּיהָ
 אֲשֶׁר־נָתְנוּ חֲתִיתָם
 לְכָל־יוֹשְׁבֵיהָ:
 יח עֲתָה יִחָרְדוּ הָאִיִּן
 יוֹם מִפִּלְתְּךָ

וְנִבְהָלוּ הָאִיִּים אֲשֶׁר־בָּיִם מִצֵּאתְךָ: {ס}

יט כִּי כֹה אָמַר אֲדֹנָי יְהוִה בְּתַתִּי אֶתְךָ עִיר נִחְרָבֶת
 כְּעָרִים אֲשֶׁר לֹא־נִשְׁבּוּ בַּהֲעֵלוֹת עָלֶיךָ אֶת־תְּהוֹמוֹ
 וְכִסּוֹף הַמַּיִם הָרַבִּים: כ וְהוֹרַדְתִּיךָ אֶת־יֹרְדֵי בֹר
 אֶל־עַם עוֹלָם וְהוֹשַׁבְתִּיךָ בָּאָרֶץ תַּחְתִּיּוֹת כְּחֲרָבוֹת

slaughter takes place inside you? ¹⁶ All the princes of the sea will come down from their thrones, lay aside their cloaks and take off their embroidered robes. Dressed in terror, they will sit on the ground trembling incessantly, stunned at your fate. ¹⁷ They will raise the lament for you as follows:

You are destroyed, then,
 vanished from the seas, famous city, former sea-power,
 who with her citizens used to spread terror
 all over the mainland!

¹⁸ Now the islands are trembling
 on the day of your fall;
 the islands of the sea are terrified by your end."

¹⁹ "For, thus says the Lord Yahweh, "When I make you desolate like uninhabited cities, when I raise the deep over you and the ocean covers you, ²⁰ when I fling you down with those who go down into the abyss, to the people of old, and make you live in the underworld, in the old

¹⁶ In place of 'come down from', here following the MT (and NRSV), the NJB has simple 'leave'.

¹⁷ The word 'lament' translates קִינָה (see #19:1). 'Vanished' follows Aquila and the Peshitta, by rearrangement of the vowels of the MT ('inhabited'). 'The mainland' follows the Peshitta; the MT has 'her inhabitants'.

¹⁸ The literal translation of 'your end' is 'your going out'.

¹⁹ For 'desolate like uninhabited cities', the NJB has 'a ruined city like other deserted cities'.

²⁰ The 'abyss' (the NRSV has 'Pit'), synonymous with Sheol, is the underworld, inhabited by the souls of the dead (see #Nb 16:33). 'Stand' follows the LXX; the MT has 'for me to give beauty'.

מֵעוֹלָם אֶת־יּוֹרְדֵי בּוֹר לִמְעַן לֹא תִשְׁבִּי וְנִתְתִּי צָבִי
בְּאֶרֶץ חַיִּים: כֹּא בִלְהוֹת אֶתְנֶךָ וְאִינֶךָ וְתִבְקְשִׁי
וְלֹא־תִמְצְאִי עוֹד לְעוֹלָם נֹאם אֲדֹנֵי יְהוָה: {פ}

ruins, with those who sink to the pit, you will not be inhabited or stand
in the land of the living,²¹ I will make you a terror; you will not be. They
will seek you but never find you again, says the Lord Yahweh!"

²¹ The NJB opens this verse with, "I will make you an object of terror;" here, we follow NETB.

יחזקאל פרק כז

EZEKIEL 27

א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ^ב וְאַתָּה בֶן־אָדָם שֵׂא
עַל־צָר קִינָה: ^ג וְאַמַּרְתָּ לְצֹר הַיִּשְׁבָּתִי הַיֹּשֶׁבֶת עַל־
מְבוֹאֹת יָם רַכֶּלֶת הָעַמִּים אֶל־אֲיִים רַבִּים {ס}

¹ The word of Yahweh came to me, ² "Son of man, raise the lament for Tyre. ³ Say to Tyre, "City enthroned at the gateway of the sea, agent between the peoples and the many islands:

Lord Yahweh says this:

כָּה אָמַר אֲדֹנָי יְהוָה

Tyre, you have said:

צֹר אַתָּה אֲמַרְתָּ

I am of perfect beauty.

אֲנִי כָלִילַת יָפִי:

ד בָּלַב יָמִים גְּבוּלֶיךָ

⁴ Your frontiers were far out to sea;

בְּנִיךָ כָּלְלוּ יָפִיךָ:

your builders made perfect your beauty.

ה בְּרוּשִׁים מִשְׁנִיר בָּנוּ לָךְ

⁵ Cypress from Senir they used

אֶת כָּל־לַחְתֵּיךְ

for all your planking.

אֶרֶז מִלְבָּנוֹן לָקְחוּ

They took a cedar from Lebanon

לַעֲשׂוֹת תֵּרֶן עֲלֶיךָ:

to make a mast above you.

ו אֱלוֹנִים מִבָּשָׁן

⁶ From oaks of Bashan,

עָשׂוּ מִשׁוֹטֵיךָ

they made your oars.

קָרְשְׁךָ עָשׂוּ־שֵׁן בֵּת־אַשְׁרִים

They built you a deck of cedar inlaid with ivory

מֵאֵי כִּתִּים:

from the Kittim isles.

EZEKIEL 27

¹ This allegorical description of a shipwreck uses technical terms whose exact meaning is not always clear.

² The *Kethib*/ *Qere* difference here would benefit from an explanation.

³ After 'I am', the NJB adds the conjectural 'a ship'.

⁴ The city of Tyre is described in the following poem as a merchant ship.

⁵ 'Senir' is the Amorite name for Hermon (cf. Dt 3:9) but it may also refer to the hull or decks or a ship.

⁶ 'Of cedar inlaid with' follows the Tg; the MT has 'daughter of the Assyrians' (בֵּת־אַשְׁרִים).

ז שש-ברקמה ממצרילם היה מפרשך
 להיות לך לגס
 תכלת וארגמן מאיי אלישה
 היה מכסך:
 ח ישבי צידון וארוד
 היו שטים לך
 חכמך צור היו בך
 המה חבליך:
 ט זקני גבל וחכמיה היו בך
 מחזיקי בדקך
 כל-אניות הים ומלחיהם היו בך
 לערב מערבך:

י פרס ולוד ופוט היו בחילך אנשי מלחמתך מגן
 וכובע תלוי-בך המה נתנו הדרך: יא בני ארוד
 וחילך על-חומותיך סביב וגמדים במגדלותיך היו
 שליטיהם תלו על-חומותיך סביב המה כללו
 יב תרשיש סחרתך מרב כל-הון בכסף ברזל

7 Embroidered linen from Egypt was used for your sail and for your flag.

Purple and scarlet from the Elishah islands formed your deck-tent.

8 The people of Sidon and Arvad were your oarsmen.

The sages of Tyre were abroad, serving as sailors.

9 The elders and craftsmen of Gebal were there to caulk your seams.

“Every sea-going ship and crew frequented you to guarantee your trade.

10 Persia, Lud and Put were in your army; hanging up shield and helmet in you, they gave you splendour. 11 Men of Arvad and Helech manned your walls all round, the Gammadians manned your towers; hanging their quivers round your walls, they completed your beauty. 12 Tarshish traded with you because of your abundant wealth and exchanged your

7 Royal quality ‘purple’ was the chief export of Phoenicia (the name, ‘Phoenicia’, comes from the Greek word for ‘purple’).

8 ‘Sidon’ and ‘Arvad’, two towns of the Phoenician coast, more or less recognised the economic suzerainty of Tyre.

9 ‘Gebal’ (Greek Byblos) was another Phoenician city 110Km north of Tyre.

10 The poem is here interrupted by a detailed list of the commercial interests of Tyre, not forming part of the original saying.

11 In place of ‘Helech’, the NJB has ‘their army’. Helech is possibly Cilicia. The identity of the ‘Gammadians’ (גמדיים) is uncertain; perhaps the word should read ‘Gomerim’ (גמרים), i.e. the Cimmerians in Cappadocia.

12 ‘Tarshish’ (תרשיש) refers to a distant seaport generally believed to be in southern Spain (though some identify it as Carthage).

בְּדִיל וְעוֹפֶרֶת נָתַנוּ עִזְבוֹנֵיֶךָ: י' יוֹן תְּבַל וּמִשָּׁךְ
הֵמָּה רִכְלִיֶּךָ בְּנֶפֶשׁ אָדָם וְכָלִי נְחֹשֶׁת נָתַנוּ
מֵעֶרְבָךָ: י" מִבֵּית תּוֹגֶרְמָה סוֹסִים וּפָרָשִׁים וּפְרָדִים
נָתַנוּ עִזְבוֹנֵיֶךָ: ט" בְּנֵי דָדָן רִכְלִיֶּךָ אֵיִם רַבִּים סַחֲרַת
יָדְךָ קֶרְנֹת שֵׁן וְהוֹבְנִים וְהַבְּנִים הַשִּׁיבוּ אֶשְׁכְּרֶךָ:
ט" אֲרָם סַחֲרֶתְךָ מֶרֶב מַעֲשֵׂיֶךָ בְּנֶפֶךָ אֲרָגָמָן וְרִקְמָה
וּבוֹץ וְרֹאמֶת וְכֹדָד נָתַנוּ בְּעִזְבוֹנֵיֶךָ: י" יְהוּדָה
וְאֶרֶץ יִשְׂרָאֵל הֵמָּה רִכְלִיֶּךָ בַּחֲטִי מִזֵּית וּפִנֶּגֶץ וְדָבֶשׁ
וְשֶׁמֶן וְצָרִי נָתַנוּ מֵעֶרְבָךָ: י" דְּמֶשֶׁק סַחֲרֶתְךָ בָּרֶב
מַעֲשֵׂיֶךָ מֶרֶב כָּל־הוֹן בֵּין חִלְבוֹן וְצֹמֶר צָחַר: ט" וְדָן
וְיוֹן מֵאוּזַל בְּעִזְבוֹנֵיֶךָ נָתַנוּ בָּרִזָּל עֲשׂוֹת קָדָה וְקָנָה
בְּמֵעֶרְבָךָ הִיְהָ: י" דָּדָן רִכְלֶתְךָ בְּבִגְדֵי־חֹפֶשׁ
לְרִכְבָּה: כ" עֶרֶב וְכָל־נְשִׂאֵי קֶדֶר הֵמָּה סַחֲרֵי יָדְךָ
בְּכָרִים וְאֵילִם וְעִתּוּדִים בָּם סַחֲרֶיךָ: כ" רִכְלֵי שְׂבָא

wares for silver, iron, tin, and lead. ¹³ Javan, Tubal and Meshech traded with you; for your merchandise, they traded slaves and bronze vessels. ¹⁴ Beth-Togarmah traded your horses, chargers, and mules. ¹⁵ The sons of Dedan traded with you; many islands were your customers and paid you in ivory tusks and ebony. ¹⁶ Edom traded with you because of your abundant goods, exchanging garnets, purple, embroideries, fine linen, coral, and rubies for your goods. ¹⁷ Judah and the land of Israel also traded with you, bringing corn from Minnith, millet, honey, oil, and balm. ¹⁸ Damascus traded with you, for quantities of your abundant goods and other wealth of all kinds, furnishing you with wine from Helbon and wool from Zahar. ¹⁹ Dan and Javan, from Uzal, supplied you with wrought iron, cassia, and reeds in exchange for your goods. ²⁰ Dedan traded with you in saddlecloths for riding. ²¹ Arabia and all the sheikhs of Kedar traded with you in lamb, rams, and goats. ²² The

¹³ 'Javan' (i.e. Ionia) indicates the Greek or even the western peoples in general. On 'Tubal' and 'Meshech', see 38:6.

¹⁴ 'Beth-Togarmah' could be Armenia or possibly the Assyria Tilgarimmu, in what is now central Turkey.

¹⁵ The *Kethib* / *Qere* difference here would benefit from an explanation.

¹⁶ 'Edom' (reading אֲדוֹם) follows *Aquila* and the *Peshitta*; the MT has 'Aram' (אַרָם) and the LXX has 'man' (reading אָדָם).

¹⁷ The exact meaning of the word here translated as 'millet' (וּפִנֶּגֶץ) is unknown; the Vg has 'balm'. 'Minnith' was a region in Ammon.

¹⁸ The wine of 'Helbon' was famous. 'Zahar' is unknown and maybe not a place name; some suggest 'unbleached wool'.

¹⁹ Suppressing 'Dan' (which is not present in the LXX), some emend 'Javan' to 'they will furnish you' (assuming some confusions between *vav* and *yod*).

²⁰ The NJB lacks 'for riding', here following the MT (לְרִכְבָּה), NRSV & NETB.

²¹ For 'goats', the NJB has 'he-goats'.

²² The NJB has 'supplied you with' in place of 'traded'.

וְרַעְמָה הָמָּה רַכְלִיָּךְ בְּרֹאשׁ כָּל-בָּשָׂם וּבְכָל-אַבֵּן
 יִקְרָה וְזָהָב נָתַנוּ עֲזָבוֹנֶיךָ: ^{כג} חֶרֶן וְכֶנֶה וְעֶדֶן רַכְלִי
 שָׁבָא אֲשׁוּר כָּלמֶד רַכְלִתָּךְ: ^{כד} הָמָּה רַכְלִיָּךְ
 בְּמַכְלָלִים בְּגָלוּמֵי תְכֵלֶת וְרַקְמָה וּבְגָנָזִי בְּרָמִים
 בְּחִבְלִים חֲבָשִׁים וְאַרְזִים בְּמַרְכָּלֶתָךְ:

^{כה} אֲנִיּוֹת תַּרְשִׁישׁ
 שָׂרוֹתֶיךָ מְעֻרָּבִין
 וְתַמְלָאֵי וְתַכְבְּדֵי מְאֹד
 בְּלֵב יָמִים:
^{כו} בְּמִים רַבִּים הִבְאוּךָ
 הַשָּׁטִים אֹתָךְ
 רוּחַ הַקָּדִים
 שִׁבְרָךְ בְּלֵב יָמִים:
^{כז} הַנֶּגֶד וְעֲזָבוֹנֶיךָ מְעֻרָּבִין
 מִלְּחִיָּךְ וְחַבְלִיָּךְ
 מַחְזִיקֵי בִדְקָךְ
 וְעַרְבֵי מְעֻרָּבִין
 וְכָל-אֲנָשֵׁי מִלְּחָמָתָךְ

merchants of Sheba and Raamah traded with you; they traded the finest spices, precious stones, and gold for your products. ²³ Haran, Canneh and Eden, the merchants of Sheba, Asshur and Chilmad traded with you; ²⁴ they traded rich clothes, embroidered and purple cloaks, multi-coloured materials, and strong plaited cords in your markets.

²⁵ Ships of Tarshish
 sailed on your business;
 you were full and heavily loaded
 far out to sea.
²⁶ Your oarsmen rowed you
 out to the open sea.
 The east wind has wrecked you
 far out to sea.
²⁷ Your riches, your goods, your cargo,
 your seamen, your sailors,
 your caulkers, your commercial agents,
 and all the warriors you carry,
 and all the passengers

²³ On 'Sheba', see #1K 10:1.

²⁴ In place of 'in your markets', here following the MT & NJB, the NRSV has 'in these they traded with you'.

²⁵ Vv. 25–36 continue vv. 1–9. Another (more literal) reading of 'full and heavily loaded' is 'rich and glorious'.

²⁶ The NJB inverts the order of the first 2 lines.

²⁷ NETB has 'ship's carpenters' in place of 'caulkers', here following the NJB & NRSV.

אֲשֶׁר-בָּדָד
 וּבְכָל-קֶהֱלֵךְ אֲשֶׁר בְּתוֹכָד
 יִפְּלוּ בַלֵּב יָמִים בְּיוֹם מַפְלֵתָד:
 כח לְקוֹל זַעֲקַת חֲבֵלֵיךְ
 יִרְעֲשׁוּ מִגְרָשׁוֹת:
 כט וְיִרְדּוּ מֵאֲנִיּוֹתֵיהֶם
 כָּל תַּפְשֵׁי מִשּׁוֹט
 מִלַּחִים כָּל חֲבֵלֵי
 הַיָּם אֶל-הָאָרֶץ יַעֲמְדוּ:
 ל וְהִשְׁמִיעוּ עֲלֶיךָ בְּקוֹלָם
 וַיִּזְעֲקוּ מֵרָח
 וַיַּעֲלוּ עֹפֹר עַל-רֹאשֵׁיהֶם
 בְּאֹפֶר יִתְפַּלְשׁוּ:
 לא וְהִקְרִיחוּ אֵלֶיךָ קִרְחָה
 וְחִגְרוּ שָׁקִים
 וּבָכוּ אֵלֶיךָ בְּמַרְנָנֶפֶשׁ
 מִסִּפְּד מֵר:
 לב וְנָשְׂאוּ אֵלֶיךָ בְּנִיחָם קִינָה

who are aboard
 will founder far out to sea
 on the day of your shipwreck.

28 When they hear the cries of your sailors
the coasts will tremble.

29 They will descend from their ships,
those who handle the oars;
the sailors and seafaring people
will stay ashore.

30 They will raise their voices for you
and weep bitterly;
they will throw dust on their heads
and roll in ashes.

31 They will shave their heads for you
and put sackcloth round their waists;
with heartfelt bitterness, they will weep for you,
bitterly wail.

32 Wailing, they will raise a lament for you;

28 Compare the 2nd line to Is 57:20 and Am 8:8.

29 In place of 'descend from', here following the MT, NRSV & NETB, the NJB has 'desert'.

30 Note a similar expression to 'roll in ashes' in Mi 1:10.

31 Literally translated, the last 2 lines read, "and they will weep concerning you with bitterness of soul, (with) bitter mourning."

32 'Who is like Tyre' is conjectural, following the NJB (the NRSV has 'Who was ever destroyed like Tyre'); the MT has 'Like Tyre, the silent one'.

וְקוֹנְנוֹ עָלֶיךָ
 מִי כָצוֹר
 כְּדָמָה בְּתוֹךְ הַיָּם:
 לַג בְּצֵאת עֲזֹבוֹנֶיךָ מִיָּמִים
 הַשְׁבַּעְתָּ עַמִּים רַבִּים
 בְּלֵב הוֹנִיךָ וּמַעֲרֹבֶיךָ
 הִעֲשֵׂרְתָּ מְלָכֵי-אֶרֶץ:
 לַד עַתָּה נִשְׁבַּרְתָּ מִיָּמִים
 בְּמַעַמְקֵי-מַיִם
 מַעֲרַבְדָּ וְכָל-קָהֳלְךָ
 בְּתוֹכָךָ נָפְלוּ:
 לַה כָּל יוֹשְׁבֵי הָאֲיִלִּים
 שָׁמְמוּ עָלֶיךָ
 וּמְלָכֵיהֶם שָׁעֲרוּ שָׁעַר
 רַעְמוֹ פָּנִים:
 לִו סֹחֲרִים בְּעַמִּים
 שָׁרְקוּ עָלֶיךָ
 בְּלִהּוֹת הָיִיתָ
 וְאַיִנְךָ עַד-עוֹלָם: {פ}

they will lament over you:

“Who is like Tyre,

far out to sea?

33 When you unloaded your goods
 to satisfy so many peoples,
 with your abundant wealth and goods
 you enriched the kings of the earth.

34 Now you have been wrecked by the waves,
 by the depths of the sea;
 your cargo and all your passengers
 have sunk with you.”

35 All those who live in the islands
 will be stunned at your fate;
 their kings are horribly afraid,
 their faces are convulsed.

36 The merchants of the nations
 will whistle at your fate.
 You will be an object of terror;
 you shall be no more forever.””

33 The NJB inverts the order of the last 2 lines.

34 The literal translation of ‘sunk’ is ‘fallen’.

35 For the last 2 lines, here following the NRSV, the NJB reads, “Their kings will quake with horror, with downcast expressions.”

36 For the last line, here following the NRSV, the NJB has simply, “gone forever.”

יחזקאל פרק כח

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- ^א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ^ב בֶּן־אָדָם אָמַר ^ג לְנִגִּיד צֹר כֹּה־אָמַר | אֲדֹנִי יְהוָה יֵעַן גָּבַהּ לִבִּי וַתֹּאמֶר אֵל אֲנִי מוֹשֵׁב אֱלֹהִים יִשְׁבְּתִי בְּלֵב יָמִים וְאַתָּה אָדָם וְלֹא־אֵל וַתִּתֵּן לִבִּי כָּלֵב אֱלֹהִים:
- ^ד הִנֵּה חֲכָם אַתָּה מִדְּנָאֵל מִדְּנִיאֵל כָּל־סֵתוֹם לֹא עֲמָמוֹד: ^ה בַּחֲכָמְתְּךָ וּבִתְבוּנָתְךָ עָשִׂיתָ לָּךְ חֵיל וַתַּעַשׂ זָהָב וְכֶסֶף בְּאוֹצְרוֹתֶיךָ: ^ו בָּרַב חֲכָמְתְּךָ בְּרַכְלָתְךָ הִרְבִּיתָ חֵילְךָ וַיִּגְבֶּה לִבְבֶּךָ בַּחֲלִילְךָ: {ס}
- ¹ The word of Yahweh came to me, ² “Son of man, say to the prince of Tyre, “Thus says the Lord Yahweh: Because your heart has grown proud, you thought: I am a god; I am divinely enthroned far out to sea. Though you are human, not divine, you have allowed yourself to think like God. ³ So, you are wiser than Danel; no secret is hidden from you! ⁴ By your wisdom and your intelligence, you have made yourself a fortune; you have put gold and silver into your treasuries. ⁵ Such is your skill in trading, your fortune has continued to increase, and your fortune has made your heart grow prouder.

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- ¹ This oracle against Tyre borrows from many mythological themes, including the Canaanite story of Danel (v.3: see #14:14).
² An alternative translation for ‘prince’ (as NRSV) is ‘ruler’ (as NJB).
³ ‘Danel’ follows the *Ketiv* (מִדְּנָאֵל) – the *Qere* has ‘Daniel’ (מִדְּנִיאֵל). For the 2nd line, here following the MT & NRSV, the NJB, loosely following the LXX (σοφοὶ οὐκ ἐπαίδευσάν σε τῇ ἐπιστημῇ αὐτῶν), has “no sage is as wise as you are.”
⁴ The tone here is sarcastic, reflecting the ruler’s view of himself.
⁵ An alternative translation for ‘skill’ is ‘wisdom’.

לֵכֶן כֹּה אָמַר אֲדֹנֵי יְהוָה	⁶ “So, thus says the Lord Yahweh:
יֵעַן תִּתְּנָה אֶת־לִבְבְּךָ כָּל־בְּאֵלֵהִים:	Since you compare your mind with the mind of God,
לֵכֶן הִנְנִי מְבִיא עֲלֶיךָ זָרִים עָרִיצֵי גּוֹיִם	⁷ so, I will bring foreigners against you, the most barbarous of the nations.
וְהִרְקִיּוּ חֲרִבּוֹתֶם עַל־יְפֵי חֲכָמָתְךָ וְחָלְלוּ יִפְעֹתֶךָ:	They shall draw their swords against your fine wisdom and desecrate your splendour.
לְשַׁחַת יוֹרְדּוֹךָ	⁸ They shall throw you down into the Pit
וּמָתָה מִמּוֹתֵי חָלָל בְּלִב יַמִּים:	and you shall die a violent death far out to sea.
הֲאָמַר תֹּאמַר אֱלֹהִים אֲנִי לִפְנֵי הָרָגֶךָ	⁹ Will you still think: I am a god, when your slaughterers confront you?
וְאַתָּה אָדָם וְלֹא־אֵל בְּיַד מַחֲלִלֶיךָ:	You will be human, not divine, in the hands of those who wound you!
מוֹתֵי עַרְלִים תָּמוּת בְּיַד־זָרִים	¹⁰ You will die like the uncircumcised at the hand of foreigners.
כִּי אֲנִי דִבַּרְתִּי נְאֻם אֲדֹנֵי יְהוָה: {פ}	For, I have spoken, says the Lord Yahweh.””

⁶ The literal translation of ‘mind’ is ‘heart’.

⁷ ‘The most barbarous of nations’ is Babylonia (30:10–11).

⁸ Literally translated, the 2nd line reads, “you shall die the death of the slain.”

⁹ The NJB has ‘strike you down’ in place of ‘wound you’, here following the NRSV & NETB.

¹⁰ The Phoenicians practiced circumcision, so the language here must be figurative, indicating that they would be treated in a disgraceful manner (uncircumcised peoples were viewed as inferior, unclean, and perhaps even sub-human – see 31:18 & 32:17–32).

- י^א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: י^ב בֶּן־אָדָם שֵׂא קִינָה
עַל־מֶלֶךְ צוּר וְאָמַרְתָּ לוֹ כֹּה אָמַר אֲדֹנָי יְהוִה
אַתָּה חֹתֶם תְּכָנִית
מִלֹּא חֲכָמָה וּכְלִיל יָפִי:
י^ג בַּעֲדֹן גֶּן־אֱלֹהִים הָיִיתָ
כָּל־אֲבֹן יִקְרָה מְסַכֶּתְךָ אָדָם פִּטְדָּה
וַיְהִלֵּם תְּרָשִׁישׁ שֹהֵם וַיִּשְׁפֹּה סַפִּיר
נִפֶּךְ וּבִרְקַת וְזָהָב מְלֹאכֶת
תְּפִיד וּנְקִבִיד בָּךְ
בַּיּוֹם הַבְּרָאֶךְ כּוֹנְנֹנִי:
י^ד אֶת־כְּרוֹב מִמָּשַׁח הַסּוֹכֵךְ
וַנִּתְּתִיד
בְּהָר קֹדֶשׁ אֱלֹהִים הָיִיתָ בְּתוֹךְ
אֲבִנֵי־אֵשׁ הִתְהַלַּכְתָּ:
טו תָּמִים אַתָּה בְּדַרְכֶיךָ
מִיּוֹם הַבְּרָאֶךְ
עַד־נִמְצָא עוֹלָתָה בָּךְ:
- 11 Moreover, the word of Yahweh came to me, 12 “Son of man, raise a lament for the king of Tyre. Say to him, “Thus says the Lord Yahweh:
You used to be a model of perfection,
full of wisdom, perfect in beauty.
13 You were in Eden, in the garden of God.
All kinds of gem formed your mantle:
sard, topaz, diamond, chrysolite, onyx,
jasper, sapphire, garnet, emerald,
and your ear-pendants and spangles were made of gold;
all was ready on the day you were created.
14 I made you a living creature with outstretched wings,
as guardian;
you were on the holy mountain of God;
you walked amid red-hot coals.
15 Your behaviour was exemplary
from the day you were created
until guilt first appeared in you.

¹¹ At this time, the ‘king of Tyre’ was Ittobaal II, though the poem is addressed more to the personified might of the city.

¹² The literal translation of ‘model of perfection’ (following the LXX – ἀποσφράγισμα ὁμοιότητος) is ‘seal of perfection’; the MT has ‘sealing the model’.

¹³ ‘Ear-pendants’ and ‘spangles’ are conjectural translations (the NRSV has ‘settings’ and ‘engravings’). The first term normally means ‘lyre’ and the second, an unusual form (a unique example of a noun formed from the root normally meaning ‘to dig’ or ‘to pierce’), is possibly a technical term used by goldsmiths. Another reading for ‘sapphire’ is ‘lapis lazuli’.

¹⁴ The first 2 lines follow the Vg (& NJB); the meaning of the MT is unidentified; the NRSV has, “With an anointed cherub as guardian I placed you.”

¹⁵ The literal translation of ‘behaviour’ is ‘ways’.

טז בָּרַב רַכְלָתְךָ
 מָלֵא תוֹכְךָ חֲמָס וְתַחֲטָא
 וְאַחֲלִילְךָ מֵהָר אֱלֹהִים וְאַבְדְּךָ כְּרוֹב הַסִּכּוֹךְ
 מִתּוֹךְ אֲבִנֵי-אֵשׁ:
 יז גָּבַהּ לִבְךָ בִּיפְיֶךָ
 שַׁחַת חֲכָמְתְּךָ עַל-יִפְעָתְךָ
 עַל-אֶרֶץ הַשְּׁלֹכָתִיךָ
 לִפְנֵי מְלָכִים נִתַּתִּיךָ
 לְרֹאוֹה בָּךְ:
 יח מְרַב עֲוֹנֶיךָ
 בָּעוֹל רַכְלָתְךָ
 חָלַלְתָּ מִקְדָּשֶׁיךָ
 וְאוֹצֵא-אֵשׁ מִתּוֹכְךָ
 הִיא אֹכֶלֶתְךָ
 וְאַתָּנָה לְאֶפֶר עַל-הָאָרֶץ
 לְעֵינֵי כָל-רֹאִיֶּךָ:
 יט כָּל-יֹדְעֶיךָ בַּעַמִּים
 שָׁמְמוּ עֲלֶיךָ
 בְּלִהּוֹת הִיִּת וְאִינָה עַד-עוֹלָם: {פ}

- 16 Your busy trading
has filled you with violence and sin.
I have thrown you down from the mountain of God
and destroyed you, guardian winged creature, amid the coals.
- 17 Your heart has grown proud because of your beauty;
your wisdom has been corrupted by your splendour.
I have thrown you to the ground;
I exposed you before kings,
to feast their eyes on you.
- 18 By the multitude of your crimes,
by the dishonesty of your trading,
you defiled your sanctuary.
So, I brought fire out of you
to devour you;
I reduced you to ashes on the ground
before the eyes of all who saw you.
- 19 All the nations who know you
are stunned at your fate.
You are an object of terror; gone forever.”””

16 In Canaanite mythology, the ‘mountain of God’ was Mount Sapon, modern Jebel Aqra, north of Ugarit.

17 For the last 2 lines, here following the NRSV, the NJB has, “I have made you a spectacle for kings.”

18 Throughout this verse, the NJB has perfect tense verbs in place of the past historic, here following the NRSV.

19 For the last line, here following the NJB, the NRSV has ‘and shall be no more forever’.

כ וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: כֹּא בֶן־אָדָם שִׁים פָּנֶיךָ
אֶל־צִידֹן וְהִנָּבֵא עָלֶיהָ: כִּב וְאָמַרְתָּ כֹּה אָמַר אֲדֹנִי
יְהוָה

20 The word of Yahweh came to me, 21 “Son of man, turn your face
towards Sidon and prophesy against her. 22 And say, “Thus says the
Lord Yahweh:

הֲנִי עָלֶיךָ צִידֹן
וְנִכְבְּדַתִּי בְּתוֹכְךָ
וַיֵּדְעוּ כִּי־אֲנִי יְהוָה
בַּעֲשׂוֹתִי בָּהּ שְׁפָטִים
וְנִקְדַּשְׁתִּי בָּהּ:
כג וְשִׁלַּחְתִּי־בָּהּ דָּבָר וְדָם
בְּחוֹצוֹתֶיהָ
וְנִפְלַל חָלָל בְּתוֹכָהּ
בְּחֶרֶב עָלֶיהָ מִסָּבִיב
וַיֵּדְעוּ כִּי־אֲנִי יְהוָה:

I am against you, Sidon;
I will show my glory in you!
They will know I am Yahweh,
once I execute sentence on her
and display my holiness in her.

23 For, I shall send her the plague,
there will be blood in her streets,
in her the dead will fall
under the sword raised against her from all sides,
and they will know that I am Yahweh.

כד וְלֹא־יְהִיָּה עוֹד לְבֵית יִשְׂרָאֵל סָלוֹן מִמְּאִיר וְקוֹץ
מִכָּאָב מִכָּל סְבִיבָתָם הַשָּׂאֲטִים אוֹתָם וַיֵּדְעוּ כִּי
אֲנִי אֲדֹנִי יְהוָה: {פ}

24 “No more, for the House of Israel, shall any of the hostile nations
surrounding them be a thorn that wounds or a briar that tears; and they
will know that I am Yahweh.

20 The NJB adds ‘as follows’ at the end of this verse.

21 ‘Sidon’, some 40 Km north of Tyre, was one of the principal towns of Phoenicia but before the Persian period was less important than Tyre. According to Jr 27:3, Sidon was party to the policy leading to the ruin of Judah, hence Ezekiel’s hostility. God’s ‘glory’ is fundamentally his transcendence as sovereign ruler of the world; the revelation of his authority and power through judgment is in view in this context.

22 The phrase ‘I am against you’ may be a formula for challenging someone to combat or a duel.

23 Note the use of the feminine pronoun for the city.

24 Similar language is used in reference to Israel’s adversaries in Nb 33:55 & Jos 23:13.

כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל | אֶת־בֵּית יִשְׂרָאֵל
מִן־הָעַמִּים אֲשֶׁר נִפְצוּ בָם וְנִקְדַּשְׁתִּי בָם לְעֵינֵי
הַגּוֹיִם וַיָּשְׁבוּ עַל־אֲדָמָתָם אֲשֶׁר נָתַתִּי לְעַבְדִּי
לְיַעֲקֹב: כֹּי וַיָּשְׁבוּ עָלֶיהָ לְבָטָח וּבְנוּ בָתִּים וְנִטְעוּ
כֶּרְמִים וַיָּשְׁבוּ לְבָטָח בַּעֲשׂוֹתִי שְׁפָטִים בְּכָל־
הַשָּׂאֲטִים אֲתֶם מִסְבִּיבוֹתֶם וַיֵּדְעוּ כִּי אֲנִי יְהוָה
אֱלֹהֵיהֶם: {פ}

²⁵ “Thus says the Lord Yahweh: When I gather the House of Israel from the peoples where they are dispersed and display my glory in them for the nations to see, they will live on the soil that I gave to my servant Jacob. ²⁶ They will live there in confidence; they will build houses and plant vineyards. They will live in safety, once I inflict punishments on all the hostile nations surrounding them, and they will know that I am Yahweh, their God.”

²⁵ Vv. 24–26 comprise an editorial addition, concluding the first section of the ‘Prophecies against the Nations’.

²⁶ This promise was given in Lv 25:18–19.

יחזקאל פרק בט

^א בַּשָּׁנָה הָעֲשָׂרִית בַּעֲשָׂרֵי בִשְׁנַיִם עָשָׂר לַחֹדֶשׁ
הָיָה דְבַר־יְהוָה אֵלַי לֵאמֹר: ^ב בֶּן־אָדָם שִׁים פָּנֶיךָ
עַל־פְּרֹעָה מֶלֶךְ מִצְרַיִם וְהִנָּבֵא עָלָיו וְעַל־מִצְרַיִם
כָּלָה: ^ג דִּבֶּר וְאָמַרְתָּ כֹה־אָמַר | אֲדַנִּי יְהוָה

הִנְנִי עָלֶיךָ פְּרֹעָה מֶלֶךְ־מִצְרַיִם
הַתַּנִּים הַגְּדֹל הָרֹבֵץ בַּתּוֹךְ יַאֲרִיו
אֲשֶׁר אָמַר לִי יַאֲרִי וְאֲנִי עָשִׂיתִנִּי:
^ד וְנָתַתִּי חַחִים חֲחִים בְּלַחְיֶיךָ
וְהִדְבַקְתִּי דָגַת־יַאֲרֶיךָ בְּקִשְׁשֶׁתִּיךָ
וְהֶעֱלִיתִיךָ מִתּוֹךְ יַאֲרֶיךָ
וְאֵת כָּל־דָּגַת יַאֲרֶיךָ בְּקִשְׁשֶׁתִּיךָ תִּדְבֹק:
^ה וְנִטְשְׁתִּיךָ הַמִּדְבָּרָה
אוֹתָךְ וְאֵת כָּל־דָּגַת יַאֲרֶיךָ
עַל־פְּנֵי הַשָּׂדֶה תִּפֹּל
לֹא תִאָּסֵף וְלֹא תִקְבָּץ לַחַיִּית
הָאָרֶץ וְלַעֹף הַשָּׁמַיִם

EZEKIEL 29

¹ In the tenth year, in the tenth month, on the twelfth day of the month,
the word of Yahweh came to me, ² “Son of man, turn towards Pharaoh
king of Egypt and prophesy against him and against the whole of Egypt.

³ Speak and say, “Thus says the Lord Yahweh:

Look, I am against you, Pharaoh king of Egypt –
the great crocodile wallowing in his Niles
who thought: My Nile is mine; I made it for myself.

⁴ I shall put hooks through your jaws,
make your Nile fish stick to your scales,
and pull you out of your Niles
with all your Nile fish sticking to your scales.

⁵ I shall drop you in the desert,
with all your Nile fish.
You will fall in the wilds
and not be gathered up or collected.
I shall give you as food

EZEKIEL 29

¹ The date corresponds to January 7th, 587 BCE.

² The Pharaoh was Hophra (or Apries, 589–566 BCE), with whom Judah intrigued for assistance.

³ ‘Made it for myself’ follows the NRSV; the NJB, following the Peshitta, has ‘made it’ and the MT has ‘made myself’.

⁴ The Kethib/Qere difference here would benefit from an explanation.

⁵ The NJB, following the Tg, has ‘buried’ (תִּקְבָּר) in place of ‘collected’, here following the MT (תִּקְבָּץ).

נִתְּתִידָּ לְאֹכְלָהּ:
 וַיֵּדְעוּ כָּל־יֹשְׁבֵי מִצְרַיִם ^ו
 כִּי אֲנִי יְהוָה
 יַעַן הָיוּתֶם מְשַׁעֲנֵת קֶנֶה
 לְבֵית יִשְׂרָאֵל:
 בַּתְּפֹשֶׁם בְּךָ בַּכֶּפֶךְ בְּכָף תִּרְוֹץ ^ז
 וּבִקְעַתָּ לָהֶם כָּל־כַּתֶּף
 וּבְהִשָּׁעֲנִם עָלֶיךָ תִּשָּׁבֵר
 וְהִעַמְדַתָּ לָהֶם כָּל־מַתְנִיִּים: {ס}

^ח לָכֵן כֹּה אָמַר אֲדֹנֵי יְהוָה הִנְנִי מֵבִיא עָלֶיךָ חֶרֶב
 וְהִכְרַתִּי מִמֶּךָ אָדָם וּבְהֵמָה: ^ט וְהָיְתָה אֶרֶץ־מִצְרַיִם
 לְשִׁמְמָה וְחִרְבָּה וַיֵּדְעוּ כִּי־אֲנִי יְהוָה יַעַן אָמַר יְאֹר
 לִי וְאֲנִי עָשִׂיתִי: ^י לָכֵן הִנְנִי אֵלֶיךָ וְאֶל־יְאֹרֶיךָ וְנִתַּתִּי
 אֶת־אֶרֶץ מִצְרַיִם לְחִרְבוֹת חֶרֶב שְׁמָמָה מִמִּגְדֹּל
 סוּנָה וְעַד־גְּבוּל כּוּשׁ: ^{יא} לֹא תַעֲבֹר־בָּהּ רֶגֶל אָדָם
 וְרֶגֶל בְּהֵמָה לֹא תַעֲבֹר־בָּהּ וְלֹא תֵשֵׁב אֲרֻבָּעִים

to the wild animals and the birds of heaven.

- ⁶ Then, all the inhabitants of Egypt will know that I am Yahweh, for they have given no more support than a reed to the House of Israel.
- ⁷ When they grasped you with their hand, you broke and dislocated their shoulders. Whenever they leaned on you, you broke, making all their limbs give way.

⁸ “Therefore, the Lord Yahweh says this: I shall send the sword against you to denude you of human and animal. ⁹ Egypt will become a desolate waste, and they will know that I am Yahweh. Because he thought: The Nile is mine, I made it; ¹⁰ very well, I am against you and your Niles. I shall make Egypt a waste and a desolation, from Migdol to Syene and beyond to the frontiers of Ethiopia. ¹¹ No human foot shall pass through it and no animal foot shall pass through it. For forty years, it shall remain

⁶ The NRSV, following the LXX, Peshitta and Vg, has ‘you have given’ in place of ‘they have given’, here following the MT & NJB.

⁷ In place of ‘with the hand’, here following the Qere (בְּכַף), the Ketiv has ‘by your hand’ (בַּכֶּפֶךְ). ‘Making ... give way’ follows the Peshitta; the MT has ‘making ... firm’ (inversion of two letters).

⁸ The literal translation of ‘denude you’ is ‘cut off from you’.

⁹ The referent of pronoun, ‘he’, is Pharaoh.

¹⁰ ‘Migdol’ and ‘Syene’ marked the northern and southern limits of Egypt.

¹¹ The implication here is that it will not only be uninhabited, but also unapproachable.

שָׁנָה: יב וְנָתַתִּי אֶת־אֶרֶץ מִצְרַיִם שְׁמָמָה בְּתוֹךְ |
אֲרָצוֹת נִשְׁמֹת וְעָרֶיהָ בְּתוֹךְ עָרִים מְחֻרָבוֹת תִּהְיוּ
שְׁמָמָה אַרְבַּעִים שָׁנָה וְהִפְצַתִּי אֶת־מִצְרַיִם בְּגוֹיִם
וְזֵרִיתִים בְּאֲרָצוֹת: {ס}

יג כִּי כֹה אָמַר אֲדֹנִי יְהוָה מֶלֶךְ אַרְבַּעִים שָׁנָה
אֶקְבֹּץ אֶת־מִצְרַיִם מִן־הָעַמִּים אֲשֶׁר־נִפְצוּ שָׁמָּה:
יד וְשִׁבַּתִּי אֶת־שְׁבוֹת מִצְרַיִם וְהִשְׁבַּתִּי אֹתָם אֶרֶץ
פַּתְרוֹס עַל־אֶרֶץ מְכוֹרָתָם וְהָיוּ שָׁם מַמְלָכָה
שְׁפִלָּה: טו מִן־הַמַּמְלָכוֹת תִּהְיֶה שְׁפִלָּה וְלֹא־
תִּתְנַשֵּׂא עוֹד עַל־הַגּוֹיִם וְהִמַּעֲטִיתִם לְבַלְתִּי רַדּוֹת
בְּגוֹיִם: טז וְלֹא יִהְיֶה־עוֹד לְבֵית יִשְׂרָאֵל לְמִבְטָח
מִזִּכִּיר עוֹן בְּפָנוֹתָם אַחֲרֵיהֶם וַיִּדְעוּ כִּי אֲנִי אֲדֹנִי
יְהוָה: {פ}

יז וַיְהִי בַעֲשָׂרִים וְשֶׁבַע שָׁנָה בְּרִאשׁוֹן בְּאַחַד לַחֹדֶשׁ
הָיָה דְבַר־יְהוָה אֵלַי לֵאמֹר: יח בֶּן־אָדָם
נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל הָעֶבֶד אֶת־חֵילוֹ עֲבָדָה

uninhabited. ¹² I will make Egypt the most desolate of countries; for forty years, its cities shall be the most desolate of wasted cities. I will scatter the Egyptians among the nations and disperse them among the countries.

¹³ “But the Lord Yahweh says this: After forty years, I will gather the Egyptians back from the nations where they were dispersed. ¹⁴ I will bring the Egyptian captives back and reinstall them in the land of Pathros, the land of their origin; there, they shall be a lowly kingdom. ¹⁵ It shall be the lowliest of kingdoms and no longer dominate other nations; for I will reduce it, so that it shall not rule other nations ever again. ¹⁶ It shall no longer be the House of Israel’s reliance; they shall recall their iniquity when they turned to them for aid; and they shall know that I am the Lord Yahweh.”

¹⁷ In the twenty-seventh year, on the first day of the first month, the word of Yahweh came to me, ¹⁸ “Son of man, Nebuchadnezzar king of Babylon has taken his army in a great expedition against Tyre. Their

¹² Literally translated, this verse opens, “I will make the land of Egypt a desolation among desolated countries.”

¹³ Here, the Exiles from Egypt are not to be associated with the chosen people in the restored worship of Yahweh.

¹⁴ ‘Pathros’ (‘the land of the south’) was Upper Egypt.

¹⁵ In place of ‘I will reduce it, so that’, here following the NJB, the NRSV has ‘I will make them so small that’.

¹⁶ The NJB opens, “It shall no longer be anything for the House of Israel to trust in but shall be a reminder of the guilt that lay in turning to it for help.”

¹⁷ The date corresponds to April 26th, 571 BCE, shortly after Ahmosis II forced Hophra to make him co-regent.

¹⁸ As compensation for his partial failure against Tyre (v. 18, cf. 26:7, Jr 46:2–26), Nebuchadnezzar is given permission to plunder Egypt.

גְּדוּלָהּ אֶל-צֶר כָּל-רֹאשׁ מִקֶּרֶחַ וְכָל-כֶּתֶף מְרוּטָה
וְשָׁכָר לֹא-הָיָה לוֹ וּלְחִילוֹ מִצָּר עַל-הָעֲבֹדָה אֲשֶׁר-
עָבַד עָלֶיהָ: {ס}

יט לָכֵן כֹּה אָמַר אֲדֹנֵי יְהוָה הִנְנִי נֹתֵן לְנְבוּכַדְרֶאצַּר
מֶלֶךְ-בָּבֶל אֶת-אֶרֶץ מִצְרַיִם וְנִשְׂא הַמָּנָה וְשָׁלַל
שָׁלָלָהּ וּבְזָז בָּזָה וְהָיְתָה שָׂכָר לְחִילוֹ: כ פָּעֲלָתוֹ
אֲשֶׁר-עָבַד בָּהּ נֹתַתִּי לוֹ אֶת-אֶרֶץ מִצְרַיִם אֲשֶׁר
עָשׂוּ לִי נֹאֵם אֲדֹנֵי יְהוָה: כא בַּיּוֹם הַהוּא אֶצְמִיחַ
קֶרֶן לְבֵית יִשְׂרָאֵל וְלֹךְ אֶתֶּן פֶּתַח-חַיִּים בְּתוֹכָם
וְיָדְעוּ כִּי-אֲנִי יְהוָה: {פ}

heads have all gone bald, their shoulders are all chafed but, even so, he has derived no profit, either for himself or for his army, from the expedition mounted against Tyre.

¹⁹ “Thus, the Lord Yahweh says this, “Look, I shall hand Egypt over to Nebuchadnezzar king of Babylon; he will carry off her riches, loot her and sack her; that will be the wages for his army. ²⁰ As wages for the trouble he has taken, I am giving him Egypt instead, for they have been working for me, declares the Lord Yahweh. ²¹ On that day, I shall raise up a horn for the House of Israel and allow you to open your mouth among them. Then, they will know that I am Yahweh.””

¹⁹ The MT actually has ‘Nebuchadrezzar’ (נְבוּכַדְרֶאצַּר), a variant and more correct spelling of the name (as also throughout this section).

²⁰ As an agent of divine punishment, Nebuchadnezzar deserves his wages.

²¹ The ‘horn’ was a symbol of strength, sometimes with messianic implications (Ps 132:17). There are several instances in Ezekiel of periods of dumbness, followed by authorisation to open the mouth and speak in Yahweh’s name (3:26, 24:26–27, 33:21–22). Here, it would seem that the prophet, reduced to silence by his confusion (cf. 16:63) is at last allowed to express his gratitude.

יחזקאל פרק ל

EZEKIEL 30

- ¹ The word of Yahweh came to me, ² “Son of man, prophesy and say,
וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ^ב בֶּן־אָדָם הִנְבֵּא
וְאָמַרְתָּ כֹה אָמַר אֲדֹנָי יְהוִה
הִלְלִי הָהָ לַיּוֹם:
^ג כִּי־קָרוֹב יוֹם
וְקָרוֹב יוֹם לַיהוָה
יוֹם עָנָן עֵת
גּוֹיִם יִהְיֶה:
^ד וּבָאָה חֶרֶב בְּמִצְרַיִם
וְהִיתָה חֲלָחֶלָה בְּכוֹשׁ
בְּנָפֶל חֲלָל בְּמִצְרַיִם
וְלָקְחוּ הַמּוֹנֶה
וְנִהָרְסוּ יְסֻדוֹתֶיהָ:
^ה כּוֹשׁ וּפּוּט וְלוּד וְכָל־הָעֲרָב וְכוּב וּבְנֵי אֲרָץ
הַבְּרִית אֲתֵם בַּחֶרֶב יִפְּלוּ: {פ}
- ¹ The word of Yahweh came to me, ² “Son of man, prophesy and say,
“Thus says the Lord Yahweh:
Wail! Alas for the day!
³ For the day is near,
the day of Yahweh is near;
it will be a day dark with cloud,
a time of doom for the nations.
⁴ The sword will come on Egypt
and anguish on the country of Cush
when the slaughtered fall in Egypt,
when her riches are carried away
and her foundations are destroyed.
⁵ Cush, Put and Lud, all Arabia, Libya, and the children of the country
of the covenant will fall by the sword with them.

EZEKIEL 30

- ¹ This divine utterance is supplementary to, though perhaps later than, the utterance in Ch. 29.
² The NJB formats the whole of this chapter as prose; here we follow the NRSV & NETB.
³ The MT lacks ‘of doom’, here following the NJB and NRSV.
⁴ The NRSV translates ‘Cush’ (כוֹשׁ) as ‘Ethiopia’ (consistently, throughout the OT).
⁵ ‘Arabia’ follows Symmachus and Theodotus (and both the NJB & NRSV); the MT has ‘union’ (הָעֲרָב). ‘Libya’ follows the LXX (Λίβυες) and Peshitta (and NRSV); the MT (and NJB) has ‘Cub’ (כוּב). In place of ‘people of the covenant’ (following the NJB), the NRSV has ‘people of the allied land’; the meaning of the Hebrew is uncertain.

1 כֹּה אָמַר יְהוָה
 וְנָפְלוּ סִמְכֵי מִצְרַיִם
 וִירַד גָּאוֹן עִזָּהּ
 מִמִּגְדֹּל סֶנֶה
 בַּחֶרֶב יִפְּלוּ-בָּהּ
 נֹאם אֲדֹנֵי יְהוָה:
 2 וְנִשְׁמּוּ בְתוֹךְ אַרְצוֹת נִשְׁמּוֹת
 וְעָרָיו בְּתוֹךְ-עָרִים נִחְרְבוֹת תִּהְיֶינָה:
 3 וִידְעוּ כִּי-אֲנִי יְהוָה
 בַּתִּי-אֵשׁ בְּמִצְרַיִם
 וְנִשְׁבְּרוּ כָּל-עֲזָרֶיהָ:

4 בַּיּוֹם הַהוּא יֵצְאוּ מִלֶּאכִים מִלִּפְנֵי בָעִים לְהַחְרִיד
 אֶת-כּוּשׁ בָּטָח וְהִיתָה חֲלָחֳלָה בָהֶם בַּיּוֹם מִצְרַיִם
 כִּי הִנֵּה בָּאָה: {ס}

5 כֹּה אָמַר אֲדֹנֵי יְהוָה
 וְהִשְׁבַּתִּי אֶת-הַמֶּזֶן מִצְרַיִם
 בְּיַד נְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל:

- 6 Yahweh says this:
The supports of Egypt will fall;
the pride of her strength will crumble;
from Migdol to Syene,
they will fall by the sword,
says the Lord Yahweh.
- 7 They will be the most desolate of desolate lands,
and their cities the most ruined of cities.
- 8 And they will know that I am Yahweh
when I set fire to Egypt
and all who help her are broken.
- 9 On that day, I shall send messengers by ship to terrify the carefree
Cushites, and anguish will overtake them on the day of Egypt – it is
coming now!
- 10 Thus says the Lord Yahweh:
I shall destroy the hordes of Egypt
by the hand of Nebuchadnezzar king of Babylon.

6 Egypt's mercenaries (27:10–11) will collapse before the onslaught; Egypt will be reduced to ashes (28:18).

7 Literally translated, this verse reads, "They will be desolate among desolate lands, and their cities among ruined cities."

8 For the last line, here following the MT & NRSV, the NJB reads, "and all its supports are shattered."

9 For 'Cushites' (אֶת-כּוּשׁ), the NRSV has 'Ethiopians'.

10 The MT actually has 'Nebuchadrezzar' (נְבוּכַדְרֶאצַּר), a variant and more correct spelling of the name.

יא הוא ועמו אתו
 עריצי גוים מובאים
 לשחת הארץ
 והריקו חרבותם על-מצרים
 ומלאו את-הארץ חלל:
 יב ונתתי יארים חרבה
 ומכרתי את-הארץ ביד-רעים
 והשמתי ארץ ומלאה
 ביד-זרים אני יהוה דברתי: {ס}
 יג כה-אמר אדני יהוה
 והאבדתי גלולים והשבתי אלילים
 מנף ונשיא מארץ-מצרים
 לא יהיה-עוד ונתתי יראה בארץ מצרים:
 יד והשמתי את-פתרוס
 ונתתי אש בצען
 ועשיתי שפטים בנא:
 טו ושפכתי חמתי על-סין מעוז מצרים
 והכרתי את-המון נא:

- 11 He and his people,
 the most barbarous of nations,
 will be brought to ravage the land.
 They will draw the sword against Egypt
 and fill the land with corpses.
- 12 I shall dry up the courses of the Nile
 and sell the country to the wicked.
 I shall lay the whole country waste and everything in it,
 at the hand of foreigners. I, Yahweh, have spoken.
- 13 Thus says the Lord Yahweh:
 I will destroy the idols and remove the false gods from Noph.
 Egypt will be left without a ruler,
 and so I will spread fear through Egypt.
- 14 I will lay Pathros waste,
 set Zoan on fire,
 and inflict my punishments on No.
- 15 I shall vent my fury on Sin, the bastion of Egypt;
 I shall wipe out the throngs of No.

11 The Babylonians were known for their cruelty (2K 25:7).

12 For 'courses of the Nile', here following the *NJB*, the *NRSV* has 'channels' and *NETB* has 'waterways'; these are irrigation channels.

13 'Noph' is Memphis in Lower Egypt.

14 On 'Pathros', see #29:14; 'Zoan' is Tanis, a city of the northeast Delta region and 'No' is Thebes, present-day Karnak, capital of Upper Egypt.

15 'Sin' was a fortress in the Delta.

טז וְנִתְּתִי אֵשׁ בַּמִּצְרַיִם

חֹל תֶּחִיל תֶּחֹל סִין

וְנָא תִּהְיֶה לְהִבָּקַע

וְנָף צָרֵי יוֹמָם:

יז בַּחֲוָרֵי אֹן וּפִי־בֶסֶת

בַּחֶרֶב יִפְּלוּ

וְהָנָה בְּשָׁבִי תִלְכָּנָה:

יח וּבַת־חַפְנָחַס חֶשֶׁךְ הַיּוֹם

בְּשִׁבְרֵי־שֵׁם אֶת־מִטּוֹת מִצְרַיִם

וְנִשְׁבַּת־בָּהּ גָּאוֹן עֲזָה

הִיא עָנָן יִכְסֶּנָּה

וּבְנוֹתֶיהָ בְּשָׁבִי תִלְכָּנָה:

יט וְעָשִׂיתִי שְׁפָטִים בַּמִּצְרַיִם

וַיֵּדְעוּ כִּי־אֲנִי יְהוָה: {פ}

כ וַיְהִי בְּאַחַת עֶשְׂרֵה שָׁנָה בְּרִאשׁוֹן בְּשִׁבְעָה לַחֹדֶשׁ

זָרָה דְּבַר־יְהוָה אֵלַי לֵאמֹר: כא בֶּן־אָדָם אֶת־זְרוֹעַ

פַּרְעֹה מִלְךְ־מִצְרַיִם שִׁבַּרְתִּי וְהָנָה לֹא־חֻבָּשָׁה לְתֵת

16 I shall set fire to Egypt;

Sin will be seized with convulsions;

a breach will be opened at No

and the waters flood out.

17 The young men of On and Pi-Beseth

will fall by the sword

and the cities themselves go into captivity.

18 At Tahpanhes, day will turn to darkness

when I shatter the sceptres of Egypt there,

when the pride of her strength ceases;

a cloud will cover Egypt itself,

and her daughters will go into captivity.

19 Thus, I will execute acts of judgment on Egypt;

and they will know that I am Yahweh.””

20 And, in the eleventh year, on the seventh day of the first month, the

word of Yahweh came to me, saying, 21 “Son of man, I have broken the

arm of Pharaoh king of Egypt; it has not been bound up for healing or

16 ‘And the waters will flood out’ follows the LXX (and NJB); the MT (and NRSV) has ‘and Noph face adversaries by day’. The Kethib/Qere difference here would benefit from an explanation.

17 ‘On’ is Heliopolis, ‘Pi-Beseth’ is Bubastis (both in Lower Egypt)

18 ‘Tahpanhes’ was a frontier town east of the Delta.

19 For the 1st line, here following the NRSV, the NJB reads, “Such will be the punishments I inflict on Egypt.”

20 The date corresponds to April 29th, 587 BCE.

21 Egypt tried to intervene with a view to raising the siege of Jerusalem but failed (see Jr 37:5–8).

רַפְּאוֹת לְשׁוֹם חֲתוּל לְחִבְשָׁה לְחִזְקָה לְתַפֵּשׁ
בְּחֶרֶב: {ס}

כב לֵכֵן כֹּה־אָמַר | אֲדֹנֵי יְהוָה הִנְנִי אֶל־פְּרָעָה מֶלֶךְ־
מִצְרַיִם וְשִׁבְרֹתַי אֶת־זִרְעוֹתָיו אֶת־הַחֲזָקָה וְאֶת־
הַנְּשִׁבְרֹת וְהִפַּלְתִּי אֶת־הַחֶרֶב מִיָּדוֹ: כג וְהִפְצֹתִי
אֶת־מִצְרַיִם בְּגוֹיִם וְזָרִיתָם בְּאֲרָצוֹת: כד וְחִזְקֹתִי
אֶת־זִרְעוֹת מֶלֶךְ בָּבֶל וְנָתַתִּי אֶת־חֶרְבִי בְּיָדוֹ
וְשִׁבְרֹתַי אֶת־זִרְעוֹת פְּרָעָה וְנָאֵק נֶאֱקוֹת חָלָל
לִפְנָיו: כה וְהַחֲזָקֹתִי אֶת־זִרְעוֹת מֶלֶךְ בָּבֶל וְזִרְעוֹת
פְּרָעָה תִּפְלְנָה וַיֵּדְעוּ כִּי־אֲנִי יְהוָה בְּתַתִּי חֶרֶב בְּיַד
מֶלֶךְ־בָּבֶל וְנָטָה אוֹתָהּ אֶל־אֶרֶץ מִצְרַיִם:
כו וְהִפְצֹתִי אֶת־מִצְרַיִם בְּגוֹיִם וְזָרִיתִי אוֹתָם
בְּאֲרָצוֹת וַיֵּדְעוּ כִּי־אֲנִי יְהוָה: {פ}

wrapped with a bandage, so that it may become strong enough to wield the sword.

22 “Therefore, thus says the Lord Yahweh, “Look, I am against Pharaoh king of Egypt; I will break his arms, the sound one and the broken one, and make the sword drop from his hand. 23 I will scatter the Egyptians among the nations and disperse them among the lands. 24 I will strengthen the arms of the king of Babylon and put my sword in his hand. I will break Pharaoh’s arms and, he shall groan before him like a dying man. 25 I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall; and they shall know that I am Yahweh when I put my sword into the hands of the king of Babylon to wield it against Egypt. 26 I will scatter the Egyptians among the nations and disperse them among the lands; and they shall know that I am Yahweh.””

22 This is a prediction of a further defeat, which will destroy the remainder of the Egyptian armies.

23 The NJB has ‘Egypt’ in place of ‘the Egyptians’, here following the MT (אֶת־מִצְרַיִם), NRSV & NETB.

24 The NJB lacks ‘before him’ but, instead, has ‘confronted by his enemy’ before ‘he shall groan’.

25 After ‘fall’, NETB adds the implied ‘limp’.

26 The NJB has ‘Egypt’ in place of ‘the Egyptians’, here following the MT (אֶת־מִצְרַיִם), NRSV & NETB.

EZEKIEL 31

יחזקאל פרק לא

- ¹ In the eleventh year, on the first day of the third month, the word of Yahweh came to me, ² “Son of man, say to Pharaoh king of Egypt and his throng of subjects:
- “Who are you like in your greatness?
- ³ Consider Assyria, a cedar of Lebanon with noble branches, dense foliage and lofty height. Its top pierces the clouds.
- ⁴ The waters have made it grow; the Deep has made it tall, pouring its rivers round where it is planted, sending rivulets to all the wild trees.
- ⁵ That is why its height was greater than that of other wild trees, its branches grew long and its boughs stretched wide, because of the plentiful waters in its shoots.
- ^א וַיְהִי בְּאַחַת עֶשְׂרֵה שָׁנָה בְּשִׁלְשִׁי בְּאַחַד לַחֹדֶשׁ
^ב הָיָה דְּבַר־יְהוָה אֵלַי לֵאמֹר: ^ג בֶּן־אָדָם אֲמַר אֶל־
פַּרְעֹה מֶלֶךְ־מִצְרַיִם וְאֶל־הַמוֹנֹה
אֶל־מִי דְמִית בְּגִדְלָךְ:
^ג הֲנֵה אֲשׁוּר אֶרְזוּ בִלְבָנוֹן
יָפָה עֲנָף וְחֹרֶשׁ מִצֵּל
וְגִבָּה קוֹמָה וּבֵין עֲבֹתַיִם
הָיְתָה צִמְרָתָהּ:
^ד מַיִם גִּדְּלוּהָ תְהוֹם רִמְמָתָהּ
אֶת־נַהֲרֹתֶיהָ הַלֵּךְ סְבִיבוֹת מִטָּעָהּ
וְאֶת־תַּעֲלֹתֶיהָ שִׁלְחָה
אֶל כָּל־עֵצֵי הַשָּׂדֶה:
^ה עַל־כֵּן גָּבְהָא קָמְתָהּ
מִכָּל עֵצֵי הַשָּׂדֶה
וְתַרְבִּינָהּ סָרַעְפָּתֶיהָ וְתֶאֱרַכְנָהּ פִּאֲרָתָהּ
מִמַּיִם רַבִּים בְּשִׁלְחוֹ:

EZEKIEL 31

- ¹ The date corresponds to June 21st, 587 BCE.
- ² The images in the poem describe the magnificence of Egypt that will suddenly be destroyed by divine punishment.
- ³ In place of ‘consider Assyria’, here following the MT and NRSV, the NJB has the conjectural ‘to a cedar tree’. ‘Clouds’ follows the LXX (νεφελῶν); the MT has ‘thick boughs’.
- ⁴ ‘The Deep’ (תְהוֹם) was the mythological opponent of the gods who nourished the tree so that it reached into the heavens and sheltered all life.
- ⁵ ‘In its shoots’ is a conjectural translation (re-pointing the consonants); the MT reads ‘when it sends forth’.

1 בִּסְעֻפֹתָיו קָנְנוּ כָּל־עוֹף הַשָּׁמַיִם
 וְתַחַת פָּאֲרָתָיו יָלְדוּ
 כָּל חַיַּת הַשָּׂדֶה
 וּבְצֵלוֹ יָשְׁבוּ כָּל גּוֹיִם רַבִּים:
 2 וַיֵּיף בְּגִדְלוֹ בְּאַרְדֹּךְ דָּלִיוָתָיו
 כִּי־הָיָה שְׂרָשׁוֹ אֶל־מִים רַבִּים:
 3 אֲרָזִים לֹא־עֲמָמָהוּ בְּגִן־אֱלֹהִים
 בְּרוֹשִׁים לֹא דָמוּ אֶל־סְעֻפֹתָיו
 וְעֶרְמָנִים לֹא־הָיוּ כַּפְּרָאֲתָיו
 כָּל־עֵץ בְּגִן־אֱלֹהִים
 לֹא־דָמָה אֵלָיו בִּיפּוֹ:
 4 יָפָה עֲשִׂיתָיו בְּרַב דָּלִיוָתָיו
 וַיִּקְנָאֵהוּ כָּל־עֵצֵי־עֵדֶן
 אֲשֶׁר בְּגִן הָאֱלֹהִים: {פ}

6 All the birds of heaven nested in its branches;
 under its boughs,
 all wild animals dropped their young;
 in its shade all great nations lived.
 7 It was beautiful in its size, in the span of its boughs,
 for its roots went down to plentiful waters.
 8 There was no cedar like it in the garden of God;
 no cypress had branches such as these;
 no plane tree could match its boughs;
 no tree in the garden of God
 could rival its beauty.
 9 I had made it so lovely with its many branches
 that it was the envy of every tree in Eden,
 in the garden of God.

10 "So, the Lord Yahweh says this: Since it towered high and lifted its
 top into the clouds, and has grown proud of its height, 11 I have handed
 it to the prince of the nations, treat as its wickedness deserves; I have

6 An alternative, more literal translation of 'all great nations' is 'all the many nations'.

7 The NJB has 'were in' in place of 'went down to', here following the NRSV.

8 The splendour of the tree (Egypt) was incomparable (28:11-19), surpassing even those in the garden of God, thus rivalling God (Gn 11:1-9).

9 It is not clear here whether God claims to have made Egypt or the cedar tree to which it is compared.

10 'Clouds' follows the LXX (νεφελῶν); the MT has 'thick boughs'.

11 The 'prince of the nations' is Nebuchadnezzar (see 29:19, and #Jr 43:12), who was to invade Egypt in 568 BCE.

גִּרְשָׁתָּהּ: יִבְכְּרוּהָ זָרִים עָרִיצֵי גּוֹיִם וַיִּטְשׂוּהָ
אֶל־הָהָרִים וּבְכָל־גְּאֻזֹּת נָפְלוּ דְלִיּוֹתֶיהָ וַתִּשְׁבְּרָנָה
פְּרָאֲתֶיהָ בְּכָל־אִפְיקֵי הָאָרֶץ וַיִּרְדּוּ מִצֵּלוֹ כָּל־עַמֵּי
הָאָרֶץ וַיִּטְשׂוּהָ:

י' עַל־מַפְלְתּוֹ יִשְׁכְּנוּ כָל־עוֹף הַשָּׁמַיִם
וְאֶל־פְּרָאֲתֶיהָ יִזּוּ כָל־חַיַּת הַשָּׂדֶה:

י"ד לִמְעַן אֲשֶׁר לֹא־יִגְבְּהוּ בְּקוֹמָתָם כָּל־עֵצִי־מִים
וְלֹא־יִתְּנוּ אֶת־צִמְרָתָם אֶל־בֵּין עֲבֹתִים וְלֹא־יִעֲמְדוּ
אֲלֵיהֶם בְּגִבְהַם כָּל־שְׁתֵּי מַיִם כִּי־כֻלָּם נִתְּנוּ לַמּוֹת
אֶל־אָרֶץ תַּחְתִּית בְּתוֹךְ בְּנֵי אָדָם אֶל־יוֹרְדֵי
בּוֹר: {פ}

טו כֹּה־אָמַר אֲדֹנֵי יְהוָה בַּיּוֹם רָדְתָּ שְׂאוּלָה
הָאֲבֵלֶתִי כִסְתִּי עָלֶיהָ אֶת־תְּהוֹם וְאֶמְנַע נְהִירוֹתֶיהָ
וַיִּכְלְאוּ מַיִם רַבִּים וְאֶקְדָּר עָלֶיהָ לִבְנוֹן וְכָל־עֵצֵי
הַשָּׂדֶה עָלֶיהָ עָלְפָה: טז מִקּוֹל מַפְלְתָהּ הִרְעַשְׁתִּי גּוֹיִם
בְּהוֹרְדֵי אֶת־שְׂאוּלָה אֶת־יֹרְדֵי בּוֹר וַיִּנְחֲמוּ בְּאָרֶץ
תַּחְתִּית כָּל־עֵצֵי־עֵדֶן מִבְּחָר וְטוֹב־לִבְנוֹן כָּל־שְׁתֵּי

rejected it.¹² Foreigners, the most barbarous of nations, have cut it down and left it. On the mountains, in all the valleys, lie its branches; its broken boughs are in every ravine throughout the land; everybody in the land has fled its shade and left it.

¹³ On its wreckage perch all the birds of heaven;
all the wild animals have advanced on its branches.

¹⁴ Therefore, in future let no tree rear its height beside the waters, none push its top into the clouds, no watered tree stretch its height towards them, for all of them are doomed to death, to the depths of the underworld, with the common run of humanity, with those who sink into oblivion.

¹⁵ "Thus says the Lord Yahweh: The day it went down to Sheol, I imposed mourning, I closed the deep over it. I stopped its rivers and the mighty waters dried up; I made Lebanon dark for it, and all the wild trees wilted for it.¹⁶ At the sound of its fall, I made the nations quake, as I cast it down to Sheol, with those who sink to the Pit. In the world below, all the trees of Eden, the pick of the best trees of Lebanon, all

¹² 'Fled' (וַיִּרְדּוּ) is a conjectural translation; the MT has 'gone down' (וַיִּנְדּוּ).

¹³ The literal translation of 'wild animals' is 'beasts of the field', referring to wild as opposed to domesticated animals.

¹⁴ 'Clouds' follows the LXX (νεφελῶν); the MT has 'thick boughs'.

¹⁵ The literal translation of 'imposed mourning' is 'caused lamentation'. 'Sheol' is the place of the dead.

¹⁶ In place of 'in the world below', here following the NRSV, the NJB has 'in the depths of the underworld'.

מִיָּם: י" גַם־הֵם אֶתּוֹ יִרְדּוּ שְׂאוּלָה אֶל־חֲלִי־חֶרֶב
וְזָרְעוֹ יֵשְׁבוּ בְצִלּוֹ בְּתוֹךְ גּוֹיִם: י"ח אֶל־מִי דָמִית כָּכָה
בְּכָבוֹד וּבְגִדְלָה בְּעֵצִי־עֵדֶן וְהוֹרִדְתָּ אֶת־עֵצִי־עֵדֶן
אֶל־אֶרֶץ תַּחְתִּית בְּתוֹךְ עֲרֵלִים תִּשְׁכַּב אֶת־חֲלִי־
חֶרֶב הוּא פֶּרַעַה וְכָל־הַמּוֹנֶה נֶאֱמַר אֲדֹנִי יְהוָה: {פ}

well-watered, took comfort. ¹⁷ Its allies among the nations, who lived in its shade, went down to Sheol with it, to those killed by the sword. ¹⁸ Which tree of Eden was like you in glory and greatness? Yet, you were cast down with the trees of Eden, to the world below, among the uncircumcised, and lie with those killed by the sword. This is Pharaoh and all his throng, says the Lord Yahweh.””

¹⁷ ‘Its allies’ is a conjectural translation following the NRSV & NETB (the NJB has ‘its offspring’); the MT has ‘its arm’.

¹⁸ In place of ‘to the world below’, here following the NRSV, the NJB has ‘to the depths of the underworld’.

יחזקאל פרק לב

א וַיְהִי בַשְּׁתִּי עֶשְׂרֵה שָׁנָה בְּשָׁנֵי-עֶשֶׂר חֹדֶשׁ בְּאַחַד
לַחֹדֶשׁ הָיָה דְּבַר-יְהוָה אֵלַי לֵאמֹר: ^ב בֶּן-אָדָם שֵׂא
קִינָה עַל-פַּרְעֹה מֶלֶךְ-מִצְרַיִם וְאָמַרְתָּ אֵלָיו

כְּפִיר גִּזְיִים נַדְמִית
וְאַתָּה כְּתַנִּים בַּיָּמִים
וַתֵּגַח בְּנְהַרְוֹתֶיךָ
וַתְּדַלַּח מַיִם בְּרַגְלֶיךָ
וַתִּרְפֹּס נְהַרְוֹתָם: {ס}

ג כֹּה אָמַר אֲדֹנָי יְהוִה
וּפָרַשְׁתִּי עָלֶיךָ אֶת-רְשָׁתִּי
בְּקֶהֱל עַמִּים רַבִּים
וְהֵעֵלֹךְ בְּחַרְמִי:

ד וְנִטְשְׁתִּיךָ בָּאָרֶץ
עַל-פְּנֵי הַשָּׂדֶה אֲטִילֶךָ
וְהִשְׁכַּנְתִּי עָלֶיךָ כָּל-עוֹף הַשָּׁמַיִם
וְהִשְׁבַּעְתִּי מִמֶּךָ חַיֵּת כָּל-הָאָרֶץ:

EZEKIEL 32

¹ In the twelfth year, on the first day of the twelfth month, the word of Yahweh came to me as follows, ² “Son of man, raise a lament for Pharaoh king of Egypt. Say to him:

“You were like a young lion of nations,
now, you are like a monster in the seas;
emerging from your rivers,
churning the water with your feet
and fouling their streams.

³ “Thus says the Lord Yahweh:
In the assembly of many nations
I will throw my net over you
and they will haul you up in my net.

⁴ I will leave you high and dry.
I will throw you out into the wilds
and make all the birds of heaven settle on you,
and cause all the beasts of the earth to feast you.

EZEKIEL 32

¹ The date corresponds to March 3rd, 585 BCE.

² Though Pharaoh considered himself a lion (the symbol of royal power – cf. the sphinx), he is only a sea monster whom God will capture with a net (12:13), as Marduk captured Tiamat (see #31:4), and will expose on land for carrion (29:1–16).

³ The expression ‘throw my net’ is common in Ezekiel (12:13, 17:20 and 19:8).

⁴ Alternative readings for ‘cause’ are ‘permit’ (as NETB) and ‘let’ (as the NRSV).

ה	וְנָתַתִּי אֶת־בִּשְׂרְךָ עַל־הָהָרִים וּמְלֵאתִי הַגְּאִיֹּת רְמוֹתֶךָ: וְהִשְׁקִיתִי אֶרֶץ צָפְתְּךָ מִדָּמְךָ אֶל־הָהָרִים וְאַפְקִים יִמְלְאוּ מִדָּמְךָ: וְכִסִּיתִי בִּכְבוֹתֶךָ שָׁמַיִם וְהִקְדַּרְתִּי אֶת־כִּכְבִּיהֶם שֶׁשֶׁשׁ בַּעַן אֲכַסְנוּ וַיֵּרַח לֹא־יֵאִיר אוֹרוֹ: כָּל־מְאוֹרֵי אוֹר בַּשָּׁמַיִם אֶקְדִּירֶם עָלֶיךָ וְנָתַתִּי חֹשֶׁךְ עַל־אֶרְצֶךָ נֶאֱמַר אֲדֹנִי יְהוָה: וְהִכְעַסְתִּי לֵב עַמִּים רַבִּים בְּהִבֵּי־אֵי שִׁבְרֶךָ בְּגוֹלִים עַל־אֲרָצוֹת אֲשֶׁר לֹא־יָדְעֻם: וְהִשְׁמוֹתִי עָלֶיךָ עַמִּים רַבִּים וּמְלִכֵיהֶם יִשְׁעֲרוּ עָלֶיךָ שֹׁעַר	5 I will strew your flesh on your mountains and fill the valleys with your carcass. 6 I will water the country with your flowing blood, on the mountains, and you will fill the ravines. 7 When I extinguish you, I will cover the skies and darken the stars. I will cover the sun with clouds and the moon will not give its light. 8 I will dim every luminary in heaven because of you and cover your country in darkness, says the Lord Yahweh. 9 I will trouble the heart of many peoples when I bring about your destruction among the nations, in countries unknown to you. 10 I will stun many peoples with shock at your fate; their kings will tremble with horror at your fate,
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⁵ 'Carcass' (literally, 'maggots') follows the *Peshitta* and *Symmachus* (and the *NRSV*); the *MT* has 'height' and the *NJB* has 'corruption'.

⁶ The last line means that the ravines will be filled with blood.

⁷ Vv. 7-8 recall the 'day of Yahweh' (30:1-5, Is 13:10, Jl 2:2), in which God overcomes all that oppose him.

⁸ For similar features of cosmic eschatology, see Jl 2:10, 4:15, Am 5:18-20 & Zp 1:5.

⁹ The literal translation of 'trouble' is 'provoke'.

¹⁰ Vv. 10-15 seem a later addition, the subject being not so much Pharaoh as his subjects and allies. The conclusion (v. 16) must have originally been joined to v. 9.

בְּעוֹפְפִי חֶרֶבִי עַל־פְּנֵיהֶם
וַחֲרָדוּ לְרֹגְעִים אִישׁ לְנַפְשׁוֹ
בְּיוֹם מַפְלֹתָךְ: {פ}

א כִּי כֹה אָמַר אֲדֹנִי יְהוָה
חֶרֶב מִלֶּךְ־בָּבֶל תִּבּוֹאָךְ:
ב בַּחֲרָבוֹת גְּבוּרִים אֶפְיֹל הַמוֹנָךְ
עֲרִיצֵי גוֹיִם כָּלָם
וְשִׁדְּדוּ אֶת־גְּאוֹן מִצְרַיִם
וְנִשְׁמַד כָּל־הַמוֹנָה:
ג וְהֵאֲבֹדְתִי אֶת־כָּל־בְּהֵמָתָהּ
מֵעַל מֵי־רַבִּים
וְלֹא תִדְלַחַם רֶגֶל־אָדָם עוֹד
וּפְרָסוֹת בְּהֵמָה לֹא תִדְלַחַם:
ד אֲזִי אֲשַׁקֶּיעַ מִימֵיהֶם
וְנִהְרֹזְתָם בְּשֶׁמֶן אוֹלִיךְ
נֹאֵם אֲדֹנִי יְהוָה:
טו בְּתַתִּי אֶת־אֶרֶץ מִצְרַיִם שְׂמָמָה וְנִשְׁמָה
אֶרֶץ מְמֹלָאָה בְּהִכּוֹתִי

when I brandish my sword before their eyes;
each will tremble in terror for his life,
the day you fall.

- 11 For, thus says the Lord Yahweh:
The sword of the king of Babylon will overtake you.
- 12 I will make your hordes fall by the swords of mighty ones.
They are the most barbarous of nations;
they shall annihilate the pride of Egypt,
and all its throngs shall be destroyed.
- 13 I will also destroy all its cattle
beside the plentiful waters;
no human foot shall muddy them,
no animal foot shall churn them up again.
- 14 Then, I will let their waters settle
and make their rivers glide like oil,
says the Lord Yahweh.
- 15 When I reduce the land of Egypt to a ruin
and the land is stripped of its contents,

11 The recurring 'sword' of God (vv. 10–12, 21:1–32, 30:25) recalls the sword-wielding Baal depicted in statues found by archaeologists.

12 In place of 'mighty ones', here following the NRSV, the NJB has 'my warriors'.

13 The referent of the pronouns ('them') in the last 2 lines is the 'plentiful waters'.

14 The literal translation of 'settle' is 'sink' (i.e. to become clear and un-muddied).

15 The NJB omits 'the land of' before 'Egypt'; here, we follow the MT, NRSV & NETB.

אֶת־כָּל־יֹשְׁבֵי בָהּ

וַיֵּדְעוּ כִּי־אֲנִי יְהוָה:

קִינָה הִיא וְקוֹנְנָהּ טז

בָּנוֹת הַגּוֹיִם תִּקְוֶנָה אוֹתָהּ

עַל־מִצְרַיִם וְעַל־כָּל־הַמּוֹנֶה תִּקְוֶנָה אוֹתָהּ

נֹאם אֲדֹנִי יְהוָה: {פ}

יז וַיְהִי בַשְּׁתִּי עֶשְׂרֵה שָׁנָה בַּחֲמִשָּׁה עָשָׂר לַחֹדֶשׁ

הָיָה דְבַר־יְהוָה אֵלַי לֵאמֹר:

יח בֶּן־אָדָם נָהָה עַל־הַמּוֹן מִצְרַיִם וְהוֹרְדָהּ

אוֹתָהּ וּבָנוֹת גּוֹיִם אֲדָרָם

אֶל־אֶרֶץ תַּחְתִּיּוֹת

אֶת־יֹרְדֵי בֹר:

יט מִמִּי נֶעְמָתָ

רָדָה וְהִשְׁכַּבָּה אֶת־עַרְלִים:

when I strike all those who live there,
they shall know that I am Yahweh.

16 This is a lamentation; it shall be chanted;
the daughters of the nations shall chant it;
over Egypt and all its hordes they shall chant it,
says the Lord Yahweh.””

17 In the twelfth year, on the fifteenth day of the first month, the word of
Yahweh came to me:

18 “Son of man, lament over the throng of Egypt,
for down she must go with the daughters of majestic nations,
to the world below
with those who go down to the Pit.

19 Whom do you surpass in beauty?
Down with you; make your bed with the uncircumcised.

16 For this verse, here following the NRSV & NETB, the NJB reads, “Such is the lament that the daughters of the nations shall raise. They shall raise it over Egypt and all its throng; this is the lament they shall raise, declares the Lord Yahweh.”

17 The MT lacks ‘of the first month’, here following the LXX. The date corresponds to April 27th, 586 BCE, and therefore earlier than the preceding prophecy (if these dates are rightly preserved).

18 ‘Down she must go ... majestic’ is a conjectural translation, following the NJB (the NRSV has ‘and send them down with it (Egypt) and the daughters of majestic nations’); the MT is uncertain.

19 The text of vv. 19–21 is poorly preserved: possibly, as in the LXX, v. 19 should be repositioned between vv. 21^a and 21^b, of which the concluding words are perhaps an accidental repetition from v. 19. The NRSV reads as follows: ¹⁹ “Whom do you surpass in beauty? Go down! Be laid to rest with the uncircumcised.” ²⁰ They shall fall among those who are killed by the sword. It (Egypt) has been handed over to the sword; carry away both it and its hordes.”

כ בתוך חללי-חרב יפלו חרב נתנה משכו אותה
 וכל-המוניה: כא ידברו-לו אלי גבורים מתוך
 שאול את-עזריו ירדו שכבו הערלים חללי-חרב:
 כב שם אשור וכל-קהלה סביבותיו קברתיו כלם
 חללים הנפלים בחרב: כג אשר נתנו קברתיה
 בירכתי-בור ויהי קהלה סביבות קברתה כלם
 חללים נפלים בחרב אשר-נתנו חתית בארץ
 חיים: כד שם עילם וכל-המונה סביבות קברתה
 כלם חללים הנפלים בחרב אשר-ירדו ערלים
 אל-ארץ תחתיות אשר נתנו חתיתם בארץ חיים
 וישאו כלמתם את-יורדי בור: כה בתוך חללים
 נתנו משכב לה בכל-המונה סביבותיו קברתה
 כלם ערלים חללי-חרב כי-נתן חתיתם בארץ
 חיים וישאו כלמתם את-יורדי בור בתוך חללים
 נתן: כו שם משך תבל וכל-המונה סביבותיו

²⁰ They will fall with those killed by the sword. (The sword is drawn.) She and all her throngs have fallen. ²¹ From the depths of Sheol, the mighty heroes, her allies, will say to her, "The uncircumcised have come down; they lie down, killed by the sword." ²² Assyria is there and all her hordes round her grave; all of them fallen, killed by the sword; ²³ their graves are set in the depths of the Pit, and her hordes are around her grave; all of them fallen, killed by the sword, who spread terror in the land of the living. ²⁴ Elam is there and all her throng round her grave, all of them killed, fallen by the sword; they went down uncircumcised to the world below, who spread terror in the land of the living. They bear their shame with those who go down to the Pit. ²⁵ Among the dead, they have put a bed for her, with her throng round her grave, all uncircumcised, killed by the sword for spreading terror in the land of the living. They bear their shame with those who go down to the Pit. They have been put among the slain. ²⁶ Meshech-Tubal is there and all

²⁰ 'Throngs' is a conjectural translation of obscure text; instead of 'he and (all) his (throngs)', the MT has two feminine pronouns without antecedents. Others suppress 'the sword', following the LXX & Peshitta, and read 'she has been handed over; they will drag her away with all her throng'.

²¹ Pharaoh is welcomed into Sheol (the abode of the dead) by all the kings of the nations killed in battle before him.

²² For 'their graves all round her', the MT has 'around him his graves'; the masculine pronominal suffixes are problematic and the expression is best emended to correspond to the phrase 'around her grave' in v. 23.

²³ The only other occurrence of the phrase 'depths of the Pit' is in Is 14:15.

²⁴ The NJB has 'Elan' in place of 'Elam', here following the MT (עִלָּם), NRSV & NETB.

²⁵ For 'around her grave', the MT has 'around him her graves' (as also in v. 26).

²⁶ For 'Meshech-Tubal' (here following NETB), the NJB & NRSV have 'Meshech and Tubal' (but note the singular pronoun forms).

קְבוּרֹתֶיהָ כָּל־עַרְלִים מִחֻלִּי חֶרֶב כִּי־נָתַנּוּ
חַתִּיתָם בְּאֶרֶץ חַיִּים: ^{כז} וְלֹא יִשְׁכְּבוּ אֶת־גְּבוּרִים
נַפְלִים מֵעַרְלִים אֲשֶׁר יִרְדּוּ־שָׂאוֹל בְּכָל־מִלְחָמָתָם
וַיִּתְּנוּ אֶת־חַרְבוֹתָם תַּחַת רִאשֵׁיהֶם וַתְּהִי עֹנֹתָם
עַל־עַצְמוֹתָם כִּי־חַתִּית גְּבוּרִים בְּאֶרֶץ חַיִּים:
^{כח} וְאַתָּה בְּתוֹךְ עַרְלִים תִּשְׁכַּב וְתִשְׁכַּב אֶת־חֻלִּי־
חֶרֶב: ^{כט} שָׁמָּה אֲדוֹם מְלָכֶיהָ וְכָל־נְשֵׂאֶיהָ אֲשֶׁר־
נָתַנּוּ בְּגִבּוֹרָתָם אֶת־חֻלִּי־חֶרֶב הֵמָּה אֶת־עַרְלִים
יִשְׁכְּבוּ וְאֶת־יֹרְדֵי בּוֹר: ^ל שָׁמָּה נְסִיכֵי צָפוֹן כָּל־
וְכָל־צֹדְנֵי אֲשֶׁר־יִרְדּוּ אֶת־חֻלִּים בְּחַתִּיתָם
מִגְּבוּרָתָם בּוֹשִׁים וַיִּשְׁכְּבוּ עַרְלִים אֶת־חֻלִּי־חֶרֶב
וַיִּשְׂאוּ כָּל־מָתָם אֶת־יֹרְדֵי בּוֹר: ^{לא} אוֹתָם יֵרָאֶה
פָּרְעָה וְנָחָם עַל־כָּל־הַמוֹנָה חֻלִּי־חֶרֶב פָּרְעָה
וְכָל־חֵילוֹ נָאֵם אֲדֹנֵי יְהוָה: ^{לב} כִּי־נָתַתִּי אֶת־חַתִּיתִי
חַתִּיתוֹ בְּאֶרֶץ חַיִּים וְהִשְׁכַּב בְּתוֹךְ עַרְלִים אֶת־
חֻלִּי־חֶרֶב פָּרְעָה וְכָל־הַמוֹנָה נָאֵם אֲדֹנֵי
יְהוָה: {פ}

her throng round her grave, all uncircumcised, killed by the sword for spreading terror through the land of the living. ²⁷ They do not lie with the heroes who fell long ago, those who went down to Sheol fully armed, whose swords were laid under their heads and whose shields put on their bones, for the terror of the heroes was in the land of the living. ²⁸ You shall be broken with the uncircumcised and lie with those killed by the sword. ²⁹ Edom is there, her kings and all her princes who, despite their valour, are laid with those killed by the sword; they lie with the uncircumcised, with those who go down to the Pit. ³⁰ All the princes of the north and all the Sidonians are there, who have gone down with the slain, despite the terror of their power; they lie uncircumcised with those killed by the sword and bear their shame with those who down to the Pit. ³¹ Pharaoh will see them and be consoled for all his throng killed by the sword, Pharaoh and all his army, declares the Lord Yahweh. ³² For spreading terror in the land of the living, he will be laid with the uncircumcised, with those killed by the sword, Pharaoh and all his army, says the Lord Yahweh."

²⁷ 'Long ago' follows the LXX (ἀπὸ αἰῶνος) & Vg; the MT has 'among the uncircumcised'. 'Their shields' is conjectural; the MT has 'their iniquities'.

²⁸ For this verse, the NRSV reads, "So you shall be broken and lie among the uncircumcised, with those who are killed by the sword."

²⁹ In place of 'despite their valour', here following the NJB, the NRSV has 'for all their might'.

³⁰ The NJB adds 'ashamed' before 'uncircumcised'.

³¹ In place of 'for all his throng', the NJB has 'at the sight of all his throng'.

³² 'For spreading' follows the Tg; the MT has 'I have spread'. The Kethib/Qere difference here would benefit from an explanation.

EZEKIEL 33

יחזקאל פרק לג

א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ב בֶּן־אָדָם דַּבֵּר אֶל־
בְּנֵי־עַמְּךָ וְאָמַרְתָּ אֲלֵיהֶם אֶרֶץ כִּי־אָבִיא עָלֶיהָ
חֶרֶב וּלְקַחוּ עִם־הָאָרֶץ אִישׁ אֶחָד מִקְצֵיהֶם וְנָתַנּוּ
אֹתוֹ לָהֶם לְצִפָּה: ג וְרָאָה אֶת־הַחֶרֶב בָּאָה עַל־
הָאָרֶץ וְתָקַע בְּשׁוֹפָר וְהִזְהִיר אֶת־הָעָם: ד וְשָׁמַע
הַשְׁמַע אֶת־קוֹל הַשׁוֹפָר וְלֹא נִזְהָר וַתָּבֹא חֶרֶב
וְתִקַּחְתּוּ דָּמָו בְּרֹאשׁוֹ יֵהִיָּה: ה אֵת קוֹל הַשׁוֹפָר
שָׁמַע וְלֹא נִזְהָר דָּמָו בּוֹ יֵהִיָּה וְהוּא נִזְהָר נַפְשׁוֹ
מִלֹּט: ו וְהִצַּפָּה כִּי־רָאָה אֶת־הַחֶרֶב בָּאָה וְלֹא־
תָּקַע בְּשׁוֹפָר וְהָעָם לֹא־נִזְהָר וַתָּבֹא חֶרֶב וְתִקַּח
מֵהֶם נַפְשׁ הוּא בְּעוֹנוֹ נִלְקַח וְדָמוֹ מִיַּד־הַצִּפָּה
אֲדַרְשׁ: {פ}

ז וְאַתָּה בֶּן־אָדָם צִפֵּה נְתִתִּיךָ לְבֵית יִשְׂרָאֵל
וְשָׁמַעְתָּ מִפִּי דְבַר וְהִזְהַרְתָּ אֹתָם מִמֶּנִּי: ח בְּאָמְרִי

¹ The word of Yahweh came to me, ² “Son of man, speak to your people; say to them, “When I send the sword against the land, take one of their number as a sentinel; ³ if he sees the sword coming against the land, he must sound his horn to warn the people. ⁴ If any hears the sound of the horn but pays no attention and the sword comes and takes him, his blood shall be upon his own head: ⁵ He heard the sound of the horn and paid no attention; his death will be his own responsibility. If he had heeded the warning, he would have saved his life. ⁶ But if the sentinel sees the sword coming but does not blow his horn and the people are not alerted, and the sword comes and takes even one of them, he will indeed die for his guilt, but I shall hold the sentinel responsible for his death.”

⁷ “Son of man, I have made you a sentinel for the House of Israel. When you hear a word from my mouth, warn them from me. ⁸ If I say to the

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¹ The 3rd section of the book (Chs 33–39) contains prophecies uttered after Nebuchadnezzar’s invasion of Palestine.

² At the beginning of a new period in this ministry, the prophet receives the same mission as that received after his inaugural vision (3:17–21).

³ ‘Horn’ translates שׁוֹפָר, a ram’s horn rather than a brass instrument (and so throughout the chapter).

⁴ In this and the following verse, the NRSV uses plural pronouns; here, we follow the NJB & NETB.

⁵ For the last sentence, here following NETB, the NJB reads, “However, the life of someone who pays attention will be secure.”

⁶ The Hebrew word for ‘guilt’ may also mean ‘punishment’.

⁷ Jeremiah (Jr 6:17) and Habakkuk (Hab 2:1) also served in the role of sentinel.

⁸ The phrase, ‘you are to die’ also occurs in Gn 2:15.

לְרָשָׁע רָשָׁע מוֹת תָּמוּת וְלֹא דְבַרְתָּ לְהִזְהִיר רָשָׁע
מִדְרָכּוֹ הוּא רָשָׁע בְּעוֹנוֹ יָמוּת וְדָמּוֹ מִיַּדְךָ אֲבַקֵּשׁ:
ט וְאַתָּה כִּי־הִזְהַרְתָּ רָשָׁע מִדְרָכּוֹ לָשׁוּב מִמֶּנָּה וְלֹא־
שָׁב מִדְרָכּוֹ הוּא בְּעוֹנוֹ יָמוּת וְאַתָּה נִפְשְׁךָ
הַצַּלְתָּ: {פ}

י וְאַתָּה בֶּן־אָדָם אָמַר אֶל־בֵּית יִשְׂרָאֵל בֶּן אֲמַרְתֶּם
לְאֹמֶר כִּי־פִשְׁעֵינוּ וְחַטֹּאתֵינוּ עָלֵינוּ וּבָם אֲנַחֲנוּ
נִמְקִים וְאִיךָ נַחֲיָה: יא אָמַר אֱלֹהֵי־חֵי־אֲנִי נֹאֵם
אֲדֹנָי יְהוִה אִם־אֶחְפֹּץ בְּמוֹת הָרָשָׁע כִּי אִם־בְּשׁוּב
רָשָׁע מִדְרָכּוֹ וְחַיָּה שׁוּבוֹ שׁוּבוּ מִדְרָכֵיכֶם הָרָעִים
וְלָמָּה תָּמוּתוּ בֵּית יִשְׂרָאֵל: {פ}

יב וְאַתָּה בֶּן־אָדָם אָמַר אֶל־בְּנֵי־עַמְּךָ צְדָקָת הַצְדִּיק
לֹא תַצִּילֵנּוּ בְיוֹם פִּשְׁעוֹ וְרַשְׁעַת הָרָשָׁע לֹא־יִבְשֹׁל
בָּהּ בְיוֹם שׁוּבוֹ מִרְשָׁעוֹ וְצְדִיק לֹא יוּכַל לַחַיּוֹת בָּהּ
בְיוֹם חַטֹּאתָיו: יג בְּאֹמְרִי לַצְדִּיק חַיָּה יִחְיֶה וְהוּא־
בָּטַח עַל־צְדָקָתוֹ וַעֲשֵׂה עוֹל כָּל־צְדָקָתוֹ לֹא
תִזְכְּרָנָה וּבַעֲוֹלוֹ אֲשֶׁר־עָשָׂה בּוֹ יָמוּת: יד וּבְאֹמְרִי

wicked, “Evildoers, you are to die,” and you do not speak to warn the wicked to renounce such ways, the wicked will die for their guilt, but I will seek their blood from your hand. ⁹ But if you do warn the wicked to renounce such ways and repent, and they do not repent, then the wicked will die for their guilt, but you will have saved your life.

¹⁰ “Son of man, say to the House of Israel, “You have said: Our crimes and sins weigh heavily on us; we are wasting away because of them. How are we to go on living?” ¹¹ Say to them, “As I live, declares the Lord Yahweh, I do not take pleasure in the death of the wicked but in the conversion of the wicked who changes his ways and saves his life. Repent! Turn back from your evil ways. Why die, House of Israel?”

¹² “Son of man, say to your people, “The uprightness of the upright will not save them once they transgress; the wickedness of the wicked will not ruin them once they repent. No one upright will be able to live on the strength of uprightness, once he sins. ¹³ If I say to the upright: They are to live, and then, trusting in this uprightness, they sin, none of the uprightness will be remembered; because of the sin, they will die. ¹⁴ But

⁹ The literal translation of ‘repent’ is ‘turn from their way’.

¹⁰ The discouraged nation feels crushed under the weight of its sins and unable to escape from them.

¹¹ The literal translation of ‘repent’ is ‘turn back’.

¹² The NJB has ‘the members of your nation’ in place of ‘your people’, here following the NRSV & NETB.

¹³ The NJB, following the LXX, has ‘you are to live’ in place of ‘they are to live’, here following the MT & NRSV.

¹⁴ In this and the following verse, the NRSV uses plural pronouns.

לְרָשָׁע מוֹת תָּמוּת וְשָׁב מִחַטָּאתוֹ וַעֲשֵׂה מִשְׁפָּט
וַצְדִּיקָה: ^{טו} חֵבֶל יִשִּׁיב רָשָׁע גְּזֻלָּה יִשְׁלֵם בַּחֲקוֹת
הַחַיִּים הַלֵּךְ לִבְלֹתִי עֲשׂוֹת עוֹל חַיּוֹ יִחְיֶה לֹא יָמוּת:
^{טז} כָּל-חַטָּאתוֹ אֲשֶׁר חָטָא לֹא תִזְכְּרָנָה לוֹ מִשְׁפָּט
וַצְדִּיקָה עֲשֵׂה חַיּוֹ יִחְיֶה: ^{יז} וְאָמְרוּ בְּנֵי עַמּוֹךְ לֹא יִתְּבֹן
דֶּרֶךְ אֲדֹנָי וְהֵמָּה דִּרְכָם לֹא-יִתְּבֹן: ^{יח} בְּשׁוֹב-צְדִיק
מִצְדִּיקָתוֹ וַעֲשֵׂה עוֹל וּמָת בָּהֶם: ^{יט} וּבְשׁוֹב רָשָׁע
מִרְשָׁעָתוֹ וַעֲשֵׂה מִשְׁפָּט וַצְדִּיקָה עֲלֵיהֶם הוּא יִחְיֶה:
^כ וְאָמַרְתֶּם לֹא יִתְּבֹן דֶּרֶךְ אֲדֹנָי אִישׁ כַּדְרָכֵי
אֲשֶׁפּוֹט אֶתְכֶם בֵּית יִשְׂרָאֵל: {פ}

^{כא} וַיְהִי בִשְׁתֵּי עָשָׂרָה שָׁנָה בַּעֲשָׂרֵי בַחֲמִשָּׁה לַחֹדֶשׁ
לְגָלוּתֵנוּ בֶּא-אֱלִי הַפְּלִיט מִירוּשָׁלַם לֵאמֹר הִכְתָּה
הָעִיר: ^{כב} וַיִּדְּ-יְהוָה הִיתָה אֵלַי בְּעָרֵב לִפְנֵי בּוֹא
הַפְּלִיט וַיִּפְתַּח אֶת-פִּי עַד-בּוֹא אֵלַי בִּבְקָר וַיִּפְתַּח
פִּי וְלֹא נִאֲלַמְתִּי עוֹד: {פ}

if I say to the wicked, “You are to die,” and he turns from sin and does what is lawful and right, ¹⁵ if the wicked returns pledges, restores what he has stolen, keeps the laws that give life and no longer sins, he will live and not die. ¹⁶ None of his previous sins will be remembered; having done what is lawful and upright, he will live. ¹⁷ But your people say: What the Lord does is unjust. But it is what you do that is unjust. ¹⁸ When the upright gives up being upright and does wrong, he dies for it. ¹⁹ When the wicked gives up being wicked and do what is lawful and right, because of this he lives. ²⁰ Yet, you say: What the Lord does in unjust! I shall judge each of you by what you do, House of Israel.”

²¹ In the twelfth year of our exile, on the fifth day of the tenth month, a fugitive came from Jerusalem and said to me, “The city has been taken.” ²² Now the hand of Yahweh had been on me the evening before the fugitive came; he had opened my mouth before the fugitive came to me in the morning; my mouth was opened and I was dumb no longer.

¹⁵ The NJB omits ‘the wicked’, here following the MT (and NRSV).

¹⁶ The literal translation of ‘remembered’ is ‘counted against them’.

¹⁷ The NJB has ‘the members of your nation’ in place of ‘your people’, here following the NRSV & NETB.

¹⁸ Literally translated, this verse ends ‘they die for them’.

¹⁹ In this and the previous verse, the NJB uses singular pronouns.

²⁰ The word ‘Lord’ (here and in v. 17) translates אֲדֹנָי.

²¹ The date (January 19th, 585 BCE) is suspect: the capture of the city took place in the 4th month of the 11th year of Zedekiah (2K 25:3), so the news would have taken 17 months to reach Ezekiel, on a typical 4-month journey. Some *Hebrew & LXX MSS*, and the *Peshitta*, read ‘the eleventh year’.

²² Ezekiel had been deprived of speech by ‘the hand of Yahweh’ (3:24–27, 24:27).

כג וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: כד בֶּן־אָדָם יֹשְׁבֵי
הַחֲרָבוֹת הָאֵלֶּה עַל־אֲדָמַת יִשְׂרָאֵל אֹמְרִים לֵאמֹר
אֶחָד הָיָה אַבְרָהָם וַיִּירֶשׁ אֶת־הָאָרֶץ וְאַנְחֵנוּ רַבִּים
לָנוּ נָתַן הָאָרֶץ לְמוֹרֶשֶׁה: {ס}

לָכֵן אָמַר אֱלֹהִים כֹּה־אָמַר | אֲדֹנִי יְהוָה עַל־הַדָּם |
תֹּאכְלוּ וְעֵינֵיכֶם תִּשְׂאוּ אֶל־גִּלּוּלֵיכֶם וְדָם תִּשְׁפְּכוּ
וְהָאָרֶץ תִּירָשׁוּ: כו עֲמַדְתֶּם עַל־חֲרָבְכֶם עֲשִׂיתֶן
תּוֹעֵבָה וְאִישׁ אֶת־אִשְׁתּוֹ רָעָהוּ טָמְאַתֶּם וְהָאָרֶץ
תִּירָשׁוּ: {ס}

כז כֹּה־תֹאמַר אֱלֹהִים כֹּה־אָמַר אֲדֹנִי יְהוָה חַי־אֲנִי
אִם־לֹא אֲשֶׁר בַּחֲרָבוֹת בַּחֲרָב יָפְלוּ וְאֲשֶׁר עַל־פְּנֵי
הַשָּׂדֶה לַחֲיָה נָתַתִּיו לְאֹכְלוֹ וְאֲשֶׁר בַּמַּצְדּוֹת
וּבַמַּעְרוֹת בַּדֶּבֶר יָמוּתוּ: כח וְנָתַתִּי אֶת־הָאָרֶץ
שְׁמָמָה וּמִשְׁמָה וְנִשְׁבַּת גִּזְאוֹן עֲזָה וּשְׁמָמוּ הָרִי
יִשְׂרָאֵל מֵאִין עוֹבֵר: כט וַיִּדְעוּ כִּי־אֲנִי יְהוָה בְּתַתִּי
אֶת־הָאָרֶץ שְׁמָמָה וּמִשְׁמָה עַל כָּל־תּוֹעֵבֹתֶם אֲשֶׁר
עָשׂוּ: {פ}

²³ The word of Yahweh then came to me, ²⁴ “Son on man, the people living in those ruins on the soil of Israel say this, “Abraham was alone when he was given possession of this land; but we are many – the land has been given to us as our heritage.”

²⁵ “Therefore, say to them, “The Lord Yahweh says this: You eat blood, you raise your eyes to your foul idols and you shed blood; are you to own the land? ²⁶ You rely on your swords; you engage in loathsome practices; and each of you defiles his neighbour’s wife! Are you to own the land?”

²⁷ “Tell them this, “The Lord Yahweh says this: As I live, surely those in the ruins shall fall to the sword, those in the countryside I will give to the wild animals for food, and those in the crags and in caves shall die of plague. ²⁸ I will make the land a desolate waste, and the pride of its strength shall be at an end. The mountains of Israel shall be deserted and no one will pass through. ²⁹ And they shall know that I am Yahweh, when I make the land a desolate waste because of all the filthy things they have done.”

²³ At the end of this verse, the NJB adds ‘as follows’.

²⁴ This shows the people’s affection for their land but also, even after the disaster of 587 BCE, an arrogant confidence about their future.

²⁵ The translation of ‘you eat blood’ (the NRSV has ‘you eat flesh with blood’ – a violation of the Law, Lv 19:26) is doubtful (literally, ‘you eat on blood’).

²⁶ The literal translation of ‘rely on’ is ‘stand by’.

²⁷ Another reading for ‘countryside’ is ‘open fields’.

²⁸ ‘A desolate waste’ translates the hendiadys, ‘a desolation and a waste’.

²⁹ The judgments of vv. 27–29 echo the judgments of Lv 26:22–25.

לְוַאֲתָהּ בֶן־אָדָם בְּנֵי עַמֶּךָ הַנִּדְבָרִים בֶּךָ אֶצְלֵ
 הַקִּירוֹת וּבִפְתָחֵי הַבָּתִּים וְדִבְר־תָּחַד אֶת־אֶחָד אִישׁ
 אֶת־אָחִיו לֵאמֹר בְּאוּ־נָא וְשִׁמְעוּ מֶה הַדָּבָר הַיּוֹצֵא
 מֵאֵת יְהוָה: ^{לא} וַיָּבֹאוּ אֲלֵיךָ כְּמִבּוֹא־עָם וַיֵּשְׁבוּ
 לִפְנֶיךָ עַמִּי וְשִׁמְעוּ אֶת־דְּבָרֶיךָ וְאוֹתָם לֹא יַעֲשׂוּ
 כִּי־עֲגָבִים בְּפִיהֶם הֵמָּה עֹשִׂים אַחֲרֵי בִצְעָם לִבָּם
 הַלֵּךְ: ^{לב} וְהִנֵּה לָהֶם כְּשִׁיר עֲגָבִים יִפָּה קוֹל וּמִטָּב
 נִגֵּן וְשִׁמְעוּ אֶת־דְּבָרֶיךָ וְעֹשִׂים אֵינָם אוֹתָם:
^{לג} וּבִבְאֵה הִנֵּה בָּאָה וַיֵּדְעוּ כִּי נָבִיא הִיא
 בְּתוֹכָם: {פ}

³⁰ “Son of man, your people are talking about you on the ramparts and in doorways; they say to one another, “Come and hear the word that has come from Yahweh.” ³¹ They throng towards you; my people sit down in front of you and listen to your words, but they do not act on them. What they act on is the lie in their mouths, and their hearts are set on dishonest gain. ³² As far as they are concerned, you are like a love song pleasantly sung to a good musical accompaniment. They listen to your words but no one acts on them. ³³ When the thing takes place – and it is beginning now – they will know that there has been a prophet among them.”

³⁰ In place of ‘your people’ (literally, ‘the sons of your people’), here following the NRSV, the NJB has ‘the members of your nation’.

³¹ ‘The lie’ is a conjectural translation (כְּזָבִים) following the NJB; the MT has ‘passion’ (עֲגָבִים), a word used in the subsequent verse meaning ‘love (song)’. The NRSV opens this sentence with, “For flattery is on their lips.”

³² Similar responses are found in Is 29:13, Mt 21:28–32 & Jas 1:22–25.

³³ A more literal translation of ‘and it is beginning now’ is ‘behold it is coming’.

EZEKIEL 34

יחזקאל פרק לד

א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ב בֶּן־אָדָם הִנָּבֵא עַל־
רוּעֵי יִשְׂרָאֵל הִנָּבֵא וְאָמַרְתָּ אֲלֵיהֶם לְרָעִים כֹּה־
אָמַר | אֲדַנִּי יְהוָה הוּא רֹעֵי־יִשְׂרָאֵל אֲשֶׁר הָיוּ רָעִים
אוֹתָם הֲלוֹא הֵצֵאן יָרְעוּ הָרָעִים: ג אֶת־הַחֲלָב
תֹּאכְלוּ וְאֶת־הַצֶּמֶר תִּלְבְּשׁוּ הַבְּרִיָּאָה תִּזְבַּחוּ הַצֹּאן
לֹא תִרְעוּ: ד אֶת־הַנַּחֲלוֹת לֹא חֲזַקְתֶּם וְאֶת־הַחוֹלָה
לֹא־רִפֵּאתֶם וְלִנְשֹׁבֶרֶת לֹא חִבַּשְׁתֶּם וְאֶת־הַנִּדְחֹת
לֹא הִשְׁבַּתֶּם וְאֶת־הָאֲבֵדֹת לֹא בִקַּשְׁתֶּם וּבַחֲזָקָה
רִדִיתֶם אֹתָם וּבִפְרֹד: ה וַתִּפּוּצֵינָה מִבְּלִי רָעָה
וַתִּהְיֶינָה לְאֹכְלָה לְכָל־חַיַּת הַשָּׂדֶה וַתִּפּוּצֵינָה:
ו יִשְׁגּוּ צֹאנִי בְּכָל־הַהָרִים וְעַל כָּל־גִּבְעָה רָמָה וְעַל
כָּל־פְּנֵי הָאָרֶץ נִפְצוּ צֹאנִי וְאִין דּוֹרֵשׁ וְאִין מִבְקֵשׁ:
ז לָכֵן רָעִים שָׁמְעוּ אֶת־דְּבַר יְהוָה: ח חִי־אֲנִי נְאֻם |
אֲדַנִּי יְהוָה אִם־לֹא יֵעַן הִיּוֹת־צֹאנִי | לָבוֹז וַתִּהְיֶינָה

1 The word of Yahweh came to me, 2 “Son of man, prophesy against the shepherds of Israel; prophesy and say to them, “Shepherds, the Lord Yahweh says this: Woe the shepherds of Israel who feed themselves! Should not shepherds feed the flock? 3 You eat the fat, you dress yourselves in wool, you sacrifice the fattest sheep, but do not feed the flock. 4 You have failed to make weak sheep strong, or to heal the sick, or bandage the injured; you have failed to bring back strays or look for the lost. But you have ruled with cruelty and harshness. 5 For lack of a shepherd, they have been scattered, to become the prey of all the wild animals. 6 My flock is astray on every mountain and on every high hill; my flock has been scattered all over the world; no one bothers about them and no one looks for them. 7 Very well, shepherds, hear the word of Yahweh: 8 As I live, declares the Lord Yahweh, since my flock has been pillaged and, for lack of a shepherd, is now the prey of every wild

EZEKIEL 34

- 1 The image of the shepherd-king is deeply rooted in Eastern literary tradition.
- 2 ‘Shepherds’ follows the *Peshitta* (and *NJB*, cf. v. 9); the *MT* (and *NRSV*) has ‘to the shepherds’.
- 3 The *NJB*, following the *LXX*, has ‘milk’ (*γάλα*) in place of ‘fat’ (different vowel arrangement).
- 4 The term translated ‘harshness’ is used to describe the oppression the Israelites suffered as slaves in Egypt (Ex 1:13).
- 5 In a case of dittography, the *MT* repeats ‘they have been scattered’ at the end of the verse.
- 6 The first sentence is probably an allusion to worship on the ‘high places’.
- 7 This verse is a stern introduction to the upcoming judgment.
- 8 In this verse, the prophet summarises the sins of the ‘shepherds’.

צֹאֲנִי לֹא־כָלָה לְכַל־חֵית הַשָּׂדֶה מֵאֵין רָעָה וְלֹא־
 דָּרְשׁוּ רָעִי אֶת־צֹאֲנִי וַיִּרְעוּ הָרָעִים אוֹתָם וְאֶת־
 צֹאֲנִי לֹא רָעוּ: ^ט לִכֵּן הָרָעִים שָׁמְעוּ דְבַר־יְהוָה:
 'כֹּה־אָמַר אֲדֹנִי יְהוָה הִנְנִי אֶל־הָרָעִים וְדַרְשָׁתִּי
 אֶת־צֹאֲנִי מִיָּדָם וְהִשְׁבַּתִּים מִרְעוֹת צֹאן וְלֹא־יִרְעוּ
 עוֹד הָרָעִים אוֹתָם וְהִצַּלְתִּי צֹאֲנִי מִפִּיהֶם וְלֹא־
 תִּהְיֶינָה לָהֶם לֶאֱכֹלָה: {ס}

^{יא} כִּי כֹה אָמַר אֲדֹנִי יְהוָה הִנְנִי־אֲנִי וְדַרְשָׁתִּי אֶת־
 צֹאֲנִי וּבִקְרָתִים: ^{יב} כְּבִקְרַת רָעָה עֲדֹלּוֹ בְיוֹם־הַיּוֹתוֹ
 בְּתוֹךְ־צֹאֲנוֹ נִפְרָשׁוֹת כֵּן אֲבַקֵּר אֶת־צֹאֲנִי וְהִצַּלְתִּי
 אֹתָהֶם מִכָּל־הַמְּקוֹמַת אֲשֶׁר נִפְצוּ שָׁם בְּיוֹם עָנָן
 וְעָרְפָל: ^{יג} וְהוֹצֵאתִים מִן־הָעַמִּים וּקְבִצְתִים מִן־
 הָאֲרָצוֹת וְהִבִּיאוֹתִים אֶל־אֲדֹמָתָם וְרַעֲיָתִים אֶל־
 הָרִי יִשְׂרָאֵל בְּאַפִּיקִים וּבְכָל מוֹשְׁבֵי הָאָרֶץ:
^{יד} בְּמִרְעָה־טוֹב אֶרְעָה אֹתָם וּבַהָרִי מְרוֹם־יִשְׂרָאֵל
 יִהְיֶה נֹהֵם שָׁם תִּרְבֹּצְנָה בְּנוֹה טוֹב וּמִרְעָה שָׁמֶן
 תִּרְעִינָה אֶל־הָרִי יִשְׂרָאֵל: ^{טו} אֲנִי אֶרְעָה צֹאֲנִי וְאֲנִי

animal, since my shepherds have ceased to bother about my flock, since my shepherds feed themselves rather than my flock, ⁹ very well, shepherds, hear the word of Yahweh. ¹⁰ The Lord Yahweh says this: Look, I am against the shepherds. I will take my flock out of their charge and not allow them to feed my flock; and the shepherds will stop feeding themselves, because I shall rescue my sheep from their mouths to stop them from being food for them.

¹¹ “For, the Lord Yahweh says this: Look, I myself will search for my sheep, and will seek them out. ¹² As a shepherd looks after his flock when he is with scattered sheep, so I will look after my sheep. I will rescue them from wherever they have been scattered on the day of clouds and darkness. ¹³ I will bring them back from the peoples where they are; I will gather them back from the countries and bring them back to their own land. I will pasture them on the mountains of Israel, by the streams and in all the inhabited parts of the land. ¹⁴ I will feed them in good pasturage; the highest mountains of Israel shall be their grazing ground. There, they shall rest in good grazing grounds; they shall

⁹ This 2nd instance of the phrase, ‘hear the word of Yahweh’, closes the ‘cause’ part of the judgement.

¹⁰ The literal translation of ‘not allow them to feed’ is ‘cause them to cease from feeding’.

¹¹ The NJB ends this verse with, “take care of my flock and look after it;” here, we follow the NRSV & NETB.

¹² The imagery of the end of the verse may reflect the overthrow of the Israelites by the Babylonians in 587–6 BCE.

¹³ The NJB has ‘in the ravines’ in place of ‘by the streams’, here following NETB.

¹⁴ Compare vv. 12–15 with the opening of Psalm 23.

אַרְבִּיצִם נֶאֱם אֲדֹנִי יְהוָה: טז אֶת־הָאֲבֹדֶת אֲבַקֵּשׁ
וְאֶת־הַנִּדְחָת אֲשִׁיב וְלִנְשַׁבֵּרֶת אֲחַבֵּשׁ וְאֶת־
הַחוּלָה אֲחַזֵּק וְאֶת־הַשְּׁמֵנָה וְאֶת־הַחֲזָקָה אֲשַׁמֵּד
אֶרְעֶנָּה בַּמִּשְׁפָּט: יז וְאֶתָּנָה צֹאנִי כֹה אֶמַר אֲדֹנִי
יְהוָה הִנְנִי שֹׁפֵט בֵּין־שֵׁה לְשֵׁה לְאִילִים וּלְעִתּוּדִים:
יח הַמַּעֲט מִכֶּם הַמֵּרְעָה הַטּוֹב תִּרְעֹו וְיִתֵּר מִרְעִיכֶם
תִּרְמָסוּ בְּרַגְלֵיכֶם וּמִשְׁקַע־מִים תִּשְׁתּוּ וְאֵת
הַנּוֹתָרִים בְּרַגְלֵיכֶם תִּרְפְּשׁוּן: יט וְצֹאנִי מִרְמָס
רַגְלֵיכֶם תִּרְעִינָה וּמִרְפֶּשׁ רַגְלֵיכֶם תִּשְׁתִּינָה: {פ}

כ לָכֵן כֹּה אֶמַר אֲדֹנִי יְהוָה אֱלֹהֵם הִנְנִי־אֲנִי
וְשֹׁפֵטִי בֵּין־שֵׁה בְרִיָּה וּבֵין שֵׁה רָזָה: כא יֵעַן בָּצַד
וּבִכְתָּף תִּהְדָּפוּ וּבִקְרָנֵיכֶם תִּנָּגְחוּ כָּל־הַנִּחְלָלוֹת עַד
אֲשֶׁר הִפְּצוּתֶם אוֹתָנָה אֶל־הַחוּצָה: כב וְהוֹשַׁעְתִּי
לְצֹאנִי וְלֹא־תִהְיֶינָה עוֹד לִבּוֹ וְשֹׁפֵטִי בֵּין שֵׁה

browse in rich pastures on the mountains of Israel. ¹⁵ I myself will pasture my sheep and I myself will give them rest, declares the Lord Yahweh. ¹⁶ I will look for the lost one, bring back the stray, bandage the injured and make the sick string. I will destroy the fat and healthy. I will be a true shepherd to them. ¹⁷ As for you, my sheep, the Lord Yahweh says this: I will judge between sheep and sheep, between rams and male goats. ¹⁸ Not content to drink the clearest of the water, you foul the rest with your feet; ¹⁹ and my sheep must graze on what your feet have trampled and drink what your feet have fouled.

²⁰ “Very well, the Lord Yahweh says this: I myself will judge between the fat sheep and the lean sheep. ²¹ Since you jostled with flank and shoulder and butted all the ailing sheep with your horns until you scattered them outside, ²² I will save my sheep and stop them from being ravaged; I will judge between sheep and sheep. ²³ I will set up over them

¹⁵ This verse acts as a ‘reminder’ that it is God (still) speaking.

¹⁶ The NJB, following the LXX (φύλαξω) and Peshitta, has ‘I will watch over’ in place of ‘I will destroy’, here following the MT & NRSV.

¹⁷ Compare this verse with Mt 25:32.

¹⁸ The ‘clearest of the water’ refers to the true word of God.

¹⁹ The elders had corrupted the teaching of the Law.

²⁰ All Israel is God’ flock: the ‘fat sheep’ are the rich oppressors and the ‘lean sheep’ are the humble poor.

²¹ In place of ‘outside’, here following the MT & NJB, the NRSV has ‘far and wide’.

²² The NJB has ‘victimized’ in place of ‘ravaged’, here following the NRSV.

²³ The Messianic king is here called ‘David’ (see Jr 30:9 and Ho 3:5, as well as Is 11:1 and Mi 5:2) because he will fulfil the Davidic royal ideal depicted in the prophets and royal psalms (see Ps 2 & 89).

לְשֵׁה: כִּג וְהִקְמַתִּי עֲלֵיהֶם רֹעֶה אֶחָד וְרֹעֶה אֶתְהֶן
 אֶת עֲבָדַי דֹּיֵד הוּא יִרְעֶה אֹתָם וְהוּא־יִהְיֶה לָהֶן
 לְרֹעֶה: כִּד וְאֲנִי יְהוָה אֱהִיָּה לָהֶם לֵאלֹהִים וְעַבְדֵי
 דֹּד נִשְׂיָא בְתוֹכָם אֲנִי יְהוָה דְּבִרְתִּי: כִּה וְכִרְתִּי לָהֶם
 בְּרִית שְׁלֹום וְהִשְׁבַּתִּי חִיַּה־דְרָעָה מִן־הָאָרֶץ וְיִשְׁבּוּ
 בַּמִּדְבָּר לִבְטַח וְיִשְׁנּוּ בִיעָרִים: כִּו וְנָתַתִּי אוֹתָם
 וְסִבִּיבוֹת גִּבְעָתִי בִרְכָה וְהוֹרֵדְתִּי הַגֶּשֶׁם בְּעֵתוֹ
 גִּשְׁמִי בִרְכָה יִהְיוּ: כִּז וְנָתַן עֵץ הַשָּׁדָה אֶת־פִּרְיוֹ
 וְהָאָרֶץ תִּתֵּן יְבוּלָהּ וְהָיוּ עַל־אֲדָמָתָם לִבְטַח וְיִדְעוּ
 כִּי־אֲנִי יְהוָה בְּשִׁבְרִי אֶת־מָטוֹת עֲלֵם וְהַצִּלְתִּים
 מִיַּד הָעֲבָדִים בָּהֶם: כִּח וְלֹא־יִהְיוּ עוֹד בֹּז לַגּוֹיִם
 וְחֵית הָאָרֶץ לֹא תֹאכֹלֶם וְיִשְׁבּוּ לִבְטַח וְאִין
 מִחְרִיד: כִּט וְהִקְמַתִּי לָהֶם מַטֵּעַ לֵשֶׁם וְלֹא־יִהְיוּ עוֹד
 אֶסְפִּי רָעַב בָּאָרֶץ וְלֹא־יִשְׁאֲאוּ עוֹד כָּל־מִת הַגּוֹיִם:
 ל וְיִדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם אֲתָם וְהִמָּה עַמִּי בֵּית

one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. ²⁴ I, Yahweh, will be their God, and my servant David will be prince among them. I, Yahweh, have spoken. ²⁵ I will make a covenant of peace with them; I will rid the land of wild animals; they shall be able to live securely in the wild and sleep in the woods. ²⁶ I will settle them all round my hill; I will send rain at the proper time; it will be a rain of blessings. ²⁷ The trees of the field shall yield their fruit and the soil shall yield its produce; they shall be secure on their soil; and they shall know that I am Yahweh when I break the bars of their yoke and save them from the hands of their slave-masters. ²⁸ No more shall they be a prey to the nations; no more shall the wild animals devour them. They shall live secure, with no one to frighten them. ²⁹ I will make for them a healthy planting; no more shall they suffer from famine in the land; no more shall they have to bear the insults of other nations. ³⁰ They shall know that I, Yahweh, their God,

²⁴ The use of the term 'prince' for David facilitates the contrast between this ideal ruler and the Davidic princes denounced in earlier prophecies.

²⁵ The phrase, 'live securely', is a promised blessing resulting from obedience (see Lv 26:5–6).

²⁶ 'I shall settle them round my hill' follows the LXX (καὶ ὥσω αὐτοὺς περιούλω τοῦ ὄρους μου) and NJB; the MT (and NRSV) has 'I will make them and the region around my hill a blessing'. The 'hill' is Zion.

²⁷ Abundant rain (v. 26), which in turn produces fruit and crops, is a covenantal blessing for obedience (Lv 26:4).

²⁸ The literal translation of 'wild animals' is 'beasts of the field'.

²⁹ 'Healthy planting' follows NETB (the NJB & NRSV have 'splendid vegetation'); the MT has 'for a name' (לִשְׁם), meaning perhaps a renowned planting (place); the NETB translation takes this to be a metathesis of שָׁלֵם, as was read by the LXX (φυτὸν εἰρήνης – 'plant of peace').

³⁰ This verse repeats a promise given to Abraham (Gn 15:7) and his descendants (Gn 15:8, Ex 6:7).

יִשְׂרָאֵל נָאִם אֲדֹנֵי יְהוָה: לֹא וְאַתֶּן צֹאֲנִי צֹאֲנִי
מִרְעִיתִי אָדָם אַתֶּם אֲנִי אֱלֹהֵיכֶם נָאִם אֲדֹנֵי
יְהוָה: {פ} am with them and that they, the House of Israel, are my people, declares
the Lord Yahweh. ³¹ You, my sheep, are the flock of my human pasture,
and I am your God, declares the Lord Yahweh.””

³¹ For this verse, here following the NJB (the MT reads, ‘flock of my pasture, you are people’), the NRSV, following the LXX and *Vetus Latina*, opens with, “You are my sheep, the sheep of my pasture.”

יחזקאל פרק לה

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^א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ^ב בֶּן־אָדָם שִׁים פָּנֶיךָ עַל־הָר שְׁעִיר וְהִנָּבֵא עָלָיו: ^ג וְאָמַרְתָּ לוֹ כֹּה אָמַר אֲדֹנֵי יְהוָה

¹ And the word of Yahweh came to me, saying, ² “Son of man, turn towards Mount Seir and prophesy against it ³ and say to it, “Thus says the Lord Yahweh:

הִנְנִי אֵלֶיךָ הַר־שְׁעִיר
וְנָטִיתִי יָדִי עָלֶיךָ
וְנָתַתִּיךָ שְׂמָמָה וּמִשְׁמָה:
^ד עָרֶיךָ חָרְבָה אֲשִׁים
וְאַתָּה שְׂמָמָה תִּהְיֶה
וְיָדַעְתָּ כִּי־אֲנִי יְהוָה:

Look, I am against you, Mount Seir;
I will stretch out my hand against you;
I will make you a desolate waste.
⁴ I will lay waste your cities
and you shall become desolate;
and you shall know that I am Yahweh.

^ה יָעַן הָיִיתָ לָךְ אֵיבָת עוֹלָם וַתִּגְרֹ אֶת־בְּנֵי־יִשְׂרָאֵל עַל־יְדֵי־חָרֶב בָּעַת אִידָם בָּעַת עוֹן קִץ: ^ו לָכֵן חִי־אֲנִי נֹאֵם אֲדֹנֵי יְהוָה כִּי־לָדָם אֶעֱשֶׂה וְדָם יִרְדָּפָךָ אֲסִלֶּא דָם שָׁנֵאת וְדָם יִרְדָּפָךָ: ^ז וְנָתַתִּי אֶת־הָר

⁵ You long held hatred and betrayed the Israelites to the sword on the day of their distress, on the day of their final punishment; ⁶ thus, as I live, says the Lord Yahweh, I give you to blood, and blood will pursue you; as you did not hate bloodshed, blood will pursue you. ⁷ I will make

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- ¹ This prophecy against ‘Mount Seir’ (i.e. Edom) would find a more natural place among the ‘Prophecies against the Nations’ but is evidently placed here to balance the subsequent prophecy addresses to the mountains of Israel.
- ² The literal translation of ‘turn towards’ is ‘set your face against’.
- ³ The word הִנְנִי (‘look’) indicates becoming aware of something and is traditionally translated ‘behold’; the NRSV omits it.
- ⁴ For the 2nd line, here following NETB, the NJB has ‘you will become a waste’ and the NRSV has ‘you shall become a desolation’.
- ⁵ The NJB ends this verse, here following the NRSV & NETB, with, “on the day when an end came for their guilt.”
- ⁶ The NJB, following the LXX (εἰ μὴ ἐὶς αἷμα ἡμαρτυρῆς), has ‘you have incurred guilt by shedding blood’ (cf. 22:4) in place of ‘since you did not hate bloodshed’, here following the MT & NRSV.
- ⁷ ‘Desolate waste’ follows some MSS, reading לְשִׁמְמָה וּמִשְׁמָה (cf. v. 3); the majority reading reverses מ & ש, resulting in the repetition of ‘desolate’.

שְׁעִיר לְשִׁמְמָה וּשְׁמָמָה וְהִכְרַתִּי מִמֶּנּוּ עֵבֶר וְשֹׁב:
 ח וּמִלֵּאֲתִי אֶת־הָרָיו חֲלָלִיו גְּבֻעוֹתֶיךָ וְגִיאֹתֶיךָ
 וְכָל־אֲפִיקֶיךָ חֲלִי־חֶרֶב יִפְּלוּ בָהֶם: ט שְׁמָמוֹת
 עוֹלָם אֶתְנֶךָ וְעָרֶיךָ לֹא תִישְׁבְּנָה תִשְׁבְּנָה וִידַעְתֶּם
 כִּי־אֲנִי יְהוָה: י יַעַן אָמַרְתָּ אֶת־שְׁנֵי הַגּוֹיִם וְאֶת־שְׁתֵּי
 הָאֲרָצוֹת לִי תִהְיֶינָה וִירִשְׁנֶנּוּ וַיהוָה שֵׁם הָיָה: {ס}
 יא לָכֵן חִי־אֲנִי נָאִם אֲדֹנָי יְהוָה וְעָשִׂיתִי כַּאֲפֹךְ
 וּכְקִנְאָתְךָ אֲשֶׁר עָשִׂיתָ מִשְׁנֹאֲתֶיךָ בָּם וְנוֹדַעְתִּי
 בָּם כַּאֲשֶׁר אֲשַׁפֵּטְךָ: יב וִידַעְתָּ כִּי אֲנִי יְהוָה
 שְׁמַעְתִּי | אֶת־כָּל־נֹאצוֹתֶיךָ אֲשֶׁר אָמַרְתָּ עַל־הָרִי
 יִשְׂרָאֵל לֵאמֹר | שְׁמָמוּ שְׁמָמָה לָנוּ נָתַנוּ לְאֹכְלָהּ:
 יג וַתִּגְדְּלוּ עָלַי בְּפִיכֶם וְהִעַתְרַתֶּם עָלַי דְּבָרֵיכֶם אֲנִי
 שְׁמַעְתִּי: {ס} יד כֹּה אָמַר אֲדֹנָי יְהוָה כְּשִׁמְחָה כָּל־
 הָאָרֶץ שְׁמָמָה אֶעֱשֶׂה־לָּךְ: טו כְּשִׁמְחָתְךָ לְנַחֲלַת
 בֵּית־יִשְׂרָאֵל עַל אֲשֶׁר־שְׁמָמָה בָּן אֶעֱשֶׂה־לָּךְ

Mount Seir a desolate waste and isolate it from all who travel back and forth. ⁸ I will fill its mountains with the slain; on your hills, in your valleys, and in all your ravines, those killed by the sword shall fall. ⁹ I will make you a perpetual waste, your towns shall not be inhabited and you shall know that I am Yahweh. ¹⁰ You said: The two nations, the two lands, will be mine; we will possess them, although Yahweh was there. ¹¹ “So, as I live, declares the Lord Yahweh, I will act with the same anger and jealousy as you acted in your hatred for them. I will make myself known among them, when I punish you, ¹² and you shall know that I, Yahweh, have heard all the insults that you have uttered against the mountains of Israel, such as: They are laid waste; they are given to us to devour. ¹³ Great was your insolence towards me, many your speeches against me; I have heard! ¹⁴ Thus says the Lord Yahweh: While the whole world rejoices, I will make you desolate. ¹⁵ As you rejoiced when the heritage of the House of Israel was laid waste, so I will do to you;

⁸ The NJB has ‘watercourses’ in place of ‘ravines’, here following the NJB & NETB.

⁹ The Kethib/Qere difference here would benefit from an explanation.

¹⁰ After 587 BCE, Edom occupied only southern Judah (Idumaea) and, episodic raids notwithstanding, never attempted to invade all Judah and Israel, the ‘two countries’ (cf. 37:22). However, the Exiles interpreted the news of the Edomite invasion as a threat to Yahweh’s entire domain.

¹¹ The NRSV, following the LXX (γῶσος ἡμεῶν σοι) has ‘among you’ in place of ‘among them’, here following the MT.

¹² The Kethib/Qere difference here would benefit from an explanation.

¹³ Literally translated, this verse reads, “And you multiplied yourselves against me with your mouth, and multiplied your words against me; I heard it.”

¹⁴ A more literal reading of ‘desolate’ is ‘into a desolation’.

¹⁵ The NJB expands the phrase, ‘and all Edom’, to ‘and so shall the whole of Edom’.

שְׁמָמָה תִּהְיֶה הָר־שֵׁעִיר וְכָל־אֲדָוָם כָּלָה וַיֵּדְעוּ כִּי־
אֲנִי יְהוָה: {פ} you shall be desolate, Mount Seir, and all Edom; and they shall know
that I am Yahweh.""

יחזקאל פרק לו

א ואתה בן־אדם הנבא אליהרי ישראל ואמרת
הרי ישראל שמעו דברי־יהוה: ב כה אמר אדני
יהוה יען אמר האויב עליכם האח ובמות עולם
למורשה היתה לנו: ג לכן הנבא ואמרת כה אמר
אדני יהוה יען ביען שמות ושאר אתכם מסביב
להיותכם מורשה לשארית הגוים ותעלו על־
שפת לשון ודבת־עם: ד לכן הרי ישראל שמעו
דבר־אדני יהוה כה־אמר אדני יהוה להרים
ולגבעות לאפיקים ולגאיות ולחרבות השממות
ולערים הנעזבות אשר היו לבז וללעג לשארית
הגוים אשר מסביב: ה לכן כה־אמר אדני יהוה
אם־לא באש קנאתי דברתי על־שארית הגוים
ועל־אדם כלא אשר נתנו־את־ארצי לָהֶם
למורשה בשמחת כל־לבב בשאט נפש למען
מגרשה לבז: ו לכן הנבא על־אדמת ישראל
ואמרת להרים ולגבעות לאפיקים ולגאיות כה־

EZEKIEL 36

¹ "Son of man, prophesy to the mountains of Israel. Say, "Mountains of Israel, hear the word of Yahweh. ² The Lord Yahweh says this: The enemy has gloated over you by saying: Aha! The ancient heights have become our possession. ³ So, prophesy and say: The Lord Yahweh says this: Since you have been ravaged and seized on from all sides, and have become the property of the rest of the nations, and become the subject of people's talk and gossip, ⁴ thus, mountains of Israel, hear the word of the Lord Yahweh! The Lord Yahweh says this to the mountains and hills, to the ravines and valleys, to the desolate waste and deserted towns that have become a source of plunder and an object of derision to the rest of the nations all around; ⁵ thus, the Lord Yahweh says this: I speak in the fire of my zeal against the rest of the nations and all Edom, who so exultantly and contemptuously took possession of my land to despoil its pastureland." ⁶ Because of this, prophesy about the land of Israel; say to the mountains and hills, to the ravines and valleys, "The Lord Yahweh says this: I am speaking in my zeal and anger; because

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¹ This was probably delivered shortly after 587 BCE, when the neighbouring peoples were making incursions (see v.6).

² The NJB has 'eternal heights' in place of 'ancient heights', here following the NRSV & NETB.

³ The literal translation of 'gossip' is 'lip of the tongue'.

⁴ The NJB ends this verse: "... that have been put to the sack and have become a laughing-stock to the rest of the nations all round."

⁵ The NRSV ends this verse: "... who, with wholehearted joy and utter contempt, took my land as their possession, because of its pasture, to plunder it."

⁶ In place of 'zeal and anger', here following NETB, the NJB has 'jealousy and rage'.

אָמַר | אֲדַנִּי יְהוָה הִנְנִי בְּקִנְיָתִי וּבְחִמְתִּי דְּבַרְתִּי
 יַעַן כָּל־מַת גּוֹיִם נִשְׁאַתָּם: ^ז לָכֵן כֹּה אָמַר אֲדַנִּי יְהוָה
 אֲנִי נִשְׁאַתִּי אֶת־יְדֵי אִם־לֹא הַגּוֹיִם אֲשֶׁר לָכֵם
 מִסְבִּיב הֵמָּה כָּל־מַתָּם יִשְׂאוּ: ^ח וְאַתֶּם הָרִי יִשְׂרָאֵל
 עֲנַפְכֶם תִּתְּנוּ וּפְרִיכֶם תִּשְׂאוּ לְעַמִּי יִשְׂרָאֵל כִּי
 קָרְבוּ לָבוֹא: ^ט כִּי הִנְנִי אֲלֵיכֶם וּפְנִיתִי אֲלֵיכֶם
 וְנִעַבְדְתֶם וְנִזְרַעְתֶם: ^י וְהָרַבִּיתִי עֲלֵיכֶם אָדָם כָּל־
 בֵּית יִשְׂרָאֵל כָּל־הָ וְנִשְׁבּוּ הָעָרִים וְהַחֲרָבוֹת
 תִּבְנֶינָה: ^{יא} וְהָרַבִּיתִי עֲלֵיכֶם אָדָם וּבְהֵמָּה וְרָבוּ
 וּפָרוּ וְהוֹשַׁבְתִּי אֶתְכֶם כְּקִדְמוֹתֵיכֶם וְהִיטַבְתִּי
 מִרְאשֵׁיכֶם וִידַעְתֶּם כִּי־אֲנִי יְהוָה: ^{יב} וְהוֹלַכְתִּי
 עֲלֵיכֶם אָדָם אֶת־עַמִּי יִשְׂרָאֵל וִירְשׁוּךָ וְהָיִיתָ לָהֶם
 לְנַחֲלָה וְלֹא־תוֹסֵף עוֹד לְשִׁפְלָם: {ס}

^{יג} כֹּה אָמַר אֲדַנִּי יְהוָה יַעַן אֲמָרִים לָכֵם אֲכַלְתֶּם אָדָם
 אֶת־יְדֵי אֶת־וּמִשְׁפַּלְתֶּם גּוֹיֶיךָ הָיִיתָ: ^{יד} לָכֵן אָדָם

you are enduring the insults of the nations, ⁷ therefore, the Lord Yahweh says this: I raise my hand and I swear that the nations all round you shall have their own insults to bear. ⁸ Mountains of Israel, you will grow branches and bear fruit for my people Israel, who will soon return. ⁹ Yes, I am on your side; I shall turn to you and you will be tilled and sown. ¹⁰ I will increase your population, the whole House of Israel, yes, all. The towns will be inhabited and the ruins rebuilt. ¹¹ I shall increase your population, both human and animal; they will be fertile and reproduce. I shall repopulate you as you were before; I shall make you more prosperous than you were before, and you will know that I am Yahweh. ¹² Thanks to me, men will tread your soil again, my people Israel; they will own you and you will be their heritage, and never again will you rob them of their children.

¹³ “The Lord Yahweh says this: Since they say to you: You are a man-eater and rob your nation of its children, ¹⁴ thus, you will eat no more

⁷ The NJB & NETB lack ‘I raise my hand’ – the traditional sign made to indicate making a vow or taking an oath.

⁸ Such faith in a homecoming in the near future is striking at this time of shock and discouragement (cf. Ch. 37 and Is 40–55).

⁹ The literal translation of ‘I am on your side’ is ‘I (am) toward you’.

¹⁰ Literally translated, this verse opens, “I will multiply on you human(s).”

¹¹ ‘As you were before’ refers to the time just after the Exodus (Ho 11:1–4, Jr 2:1–3).

¹² The NRSV opens, “I will lead people upon you;” here, we follow the NJB.

¹³ The Kethib/Qere differences here would benefit from explanations.

¹⁴ ‘You will never rob (your nation) of its children’ (לֹא תִשְׁכַּל־יְעוֹד) follows the LXX, Peshitta and the Qere; the Ketiv has ‘(and your nations) you will never stumble again’ (לֹא תִכְשַׁל־יְעוֹד). The same conjectural emendation has been made in v. 15.

לֹא-תֹאכְלִי עוֹד וְגוֹיִךְ וְגוֹיִיךָ לֹא תִכְשְׁלִי תִשְׁכְּלִי-
 עוֹד נָא אֲדֹנִי יְהוָה: ^{טו} וְלֹא-אֲשַׁמֶּיֶע אֲלֶיךָ עוֹד
 כְּלִמַּת הַגּוֹיִם וְחִרְפַּת עַמִּים לֹא תִשְׁאִי-עוֹד וְגוֹיִךְ
 וְגוֹיִיךָ לֹא-תִכְשְׁלִי עוֹד נָא אֲדֹנִי יְהוָה: {פ}

^{טז} וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר: ^{יז} בֶּן-אָדָם בֵּית
 יִשְׂרָאֵל יֹשְׁבִים עַל-אֲדָמָתָם וַיִּטְמְאוּ אוֹתָהּ בְּדַרְכָּם
 וּבַעֲלִילוֹתָם בְּטִמְאַת הַנֶּזֶה הִיְתָה דֶּרֶכָם לִפְנֵי:
^{יח} וְאֲשַׁפֵּךְ חֲמָתִי עֲלֵיהֶם עַל-הַדָּם אֲשֶׁר-שָׁפְכוּ עַל-
 הָאָרֶץ וּבְגִלּוּלֵיהֶם טִמְאוּהָ: ^{יט} וְאֶפִּיץ אֹתָם בַּגּוֹיִם
 וַיִּזְרוּ בָּאֲרָצוֹת כְּדַרְכָּם וּכְעִלְלוֹתָם שִׁפְטֵתִים:
^כ וַיִּבְזּוּ אֶל-הַגּוֹיִם אֲשֶׁר-בָּאוּ שָׁם וַיְחַלְלוּ אֶת-שֵׁם
 קְדֹשִׁי בֹאמֹר לָהֶם עַם-יְהוָה אֱלֹהֵהּ וּמֵאֲרָצוֹ יֵצְאוּ:
^{כא} וְאֶחָמֶל עַל-שֵׁם קְדֹשִׁי אֲשֶׁר חָלְלוּ בֵּית יִשְׂרָאֵל
 בַּגּוֹיִם אֲשֶׁר-בָּאוּ שָׁמָּה: {פ}

^{כב} לֵכֵן אָמַר לְבֵית-יִשְׂרָאֵל כֹּה אָמַר אֲדֹנִי יְהוָה לֹא
 לְמַעַנְכֶם אֲנִי עֹשֶׂה בֵּית יִשְׂרָאֵל כִּי אִם-לְשֵׁם-

men, never rob your nation of its children again, declares the Lord Yahweh. ¹⁵ I shall never again let you hear the insults of the nations, you will never again have to bear the taunts of the peoples, and you will never again rob the nation of its children, declares the Lord Yahweh.”

¹⁶ The word of Yahweh came to me, ¹⁷ “Son of man, when the House of Israel lived on their own soil, they defiled it by their ways and deeds; to me, their conduct was as unclean as a woman’s menstruation. ¹⁸ So, I vented my fury on them for the blood they shed in the land and the idols with which they defiled it. ¹⁹ I scattered them among the nations; they were dispersed through the lands. I judged them for their ways and deeds. ²⁰ They profaned my holy name in the nations where they went, so men say of them, “These are the Yahweh’s people; they have left his land.” ²¹ But I had concern for my holy name, which the House of Israel had profaned among the nations where they have gone.

²² “So, say to the House of Israel, “The Lord Yahweh says this: I am acting not for your sake, House of Israel, but for the sake of my holy

¹⁵ On the *Ketiv/Qere* difference here, see #14.

¹⁶ At the end of this verse, the *NJB* adds ‘as follows’.

¹⁷ Cf. Lv 15:19. The *Kethib/Qere* difference here would benefit from an explanation.

¹⁸ For the concept of defiling the land in legal literature, see Lv 18:28 and Dt 21:23.

¹⁹ The *NJB* has ‘sentenced’ in place of ‘judged’, here following the *NRSV* & *NETB*.

²⁰ At the beginning of the verse, following the *NJB*, we omit ‘he has come’; the *NRSV* open, “But when they came to the nations.”

²¹ The ‘name’ of God is also his reputation.

²² In 20:22, God refrained from punishment for the sake of his holy name; here, God’s reputation is the basis for Israel’s restoration.

קִדְשִׁי אֲשֶׁר חִלַּלְתֶּם בְּגוֹיִם אֲשֶׁר-בָּאתֶם שָׁם:
 כִּי וְקִדְשָׁתִי אֶת-שְׁמִי הַגָּדוֹל הַמְּחַלָּל בְּגוֹיִם אֲשֶׁר
 חִלַּלְתֶּם בְּתוֹכָם וַיִּדְעוּ הַגּוֹיִם כִּי-אֲנִי יְהוָה נֹאֵם
 אֲדֹנֵי יְהוָה בַּהֲקִדְשִׁי בָכֶם לְעֵינֵיהֶם: כִּי וְלִקְחַתִּי
 אֶתְכֶם מִן-הַגּוֹיִם וְקִבַּצְתִּי אֶתְכֶם מִכָּל-הָאֲרָצוֹת
 וְהִבֵּאתִי אֶתְכֶם אֶל-אֲדֹמְתְכֶם: כִּה וּזְרַקְתִּי עֲלֵיכֶם
 מִמַּיִם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמְאוֹתֵיכֶם וּמִכָּל-
 גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם: כִּי וְנָתַתִּי לָכֶם לֵב חָדָשׁ
 וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם וְהִסְרֹתִי אֶת-לֵב הָאֵבֶן
 מִבְּשָׁרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר: כִּי וְאֶת-רוּחִי אֶתֵּן
 בְּקִרְבְּכֶם וְעָשִׂיתִי אֵת אֲשֶׁר-בִּחְקִי תֵּלְכוּ וּמִשְׁפָּטִי
 תִּשְׁמְרוּ וְעָשִׂיתֶם: כִּי וּשְׁבַתֶּם בְּאֶרֶץ אֲשֶׁר נָתַתִּי
 לְאֲבֹתֵיכֶם וְהָיִיתֶם לִי לְעָם וְאֲנִכִּי אֶהְיֶה לָכֶם
 לֵאלֹהִים: כֹּט וְהוֹשַׁעְתִּי אֶתְכֶם מִכָּל טְמְאוֹתֵיכֶם
 וְקִרְאתִי אֶל-הַדָּגָן וְהִרְבֵּיתִי אוֹתוֹ וְלֹא-אֶתֵּן עֲלֵיכֶם
 רָעָב: ל וְהִרְבֵּיתִי אֶת-פְּרִי הָעֵץ וְתִגְוַבַּת הַשָּׂדֶה

name, which you have profaned among the nations where you have gone. ²³ I am going to sanctify my great name, which has been profaned among the nations, which you have profaned among them; and the nations will know that I am Yahweh, declares the Lord Yahweh, when, in you, I display my holiness before their eyes. ²⁴ For, I will take you from among the nations and gather you back from all the countries and bring you home to your own land. ²⁵ I will pour clean water over you and you will be cleansed; I will cleanse you of all your filth and of all your foul idols. ²⁶ I will give you a new heart and put a new spirit in you; I shall remove the heart of stone from your bodies and give you a heart of flesh instead. ²⁷ And I will put my spirit in you and make you keep my laws, and respect and practise my judgements. ²⁸ And you shall live in the country that I gave your ancestors. You shall be my people and I will be your God. ²⁹ And I will save you from everything that defiles you; I will summon the wheat and make it plentiful and impose no more famines on you. ³⁰ And I will increase the yield of tree and field,

²³ In place of 'sanctify my great name', here following the NRSV, the NJB has 'display the holiness of my great name'.

²⁴ Here, the promise of restoration is stated explicitly.

²⁵ God here uses a metaphor from the realm of ritual purification; for the use of water in ritual cleansing, see Ex 30:19-20, Lv 14:51 & Nb 19:18.

²⁶ The 'heart of stone' symbolises a will that is stubborn and unresponsive (see 1S 25:37).

²⁷ The 'spirit' (or 'breath') of God creates and gives life, and lays hold of people to endow them with superhuman power, particularly the prophets.

²⁸ This promise reflects the ancient covenantal ideal (see Ex 6:7).

²⁹ Compare the phrase 'I will summon the wheat' with 2K8:1, Ho 2:23, Jr 31:12 & Zc 9:17.

³⁰ The NJB has 'ignominy' in place of 'disgrace', here following the NRSV & NETB.

לִמְעַן אֲשֶׁר לֹא תִקְחוּ עוֹד חֲרַפַּת רָעֵב בְּגוֹיִם:
 לֹא וּזְכַרְתֶּם אֶת־דַּרְכֵיכֶם הָרָעִים וּמַעַלְלֵיכֶם אֲשֶׁר
 לֹא־טוֹבִים וּנְקֻטַּתְכֶם בְּפִנְיֶכֶם עַל עוֹנֹתֵיכֶם וְעַל
 תּוֹעֲבוֹתֵיכֶם: לֵב לֹא לְמַעַנְכֶם אֲנִי־עֹשֶׂה נֶאֱמַר אֲדֹנִי
 יְהוָה יוֹדֵעַ לָכֶם בּוֹשׁוּ וְהִכְלֵמוּ מִדַּרְכֵיכֶם בֵּית
 יִשְׂרָאֵל: {ס} לֵי כֹה אָמַר אֲדֹנִי יְהוָה בְּיוֹם טְהַר
 אֶתְכֶם מִכָּל עוֹנֹתֵיכֶם וְהוֹשַׁבְתִּי אֶת־הָעָרִים וְנִבְנוּ
 הַחֲרָבוֹת: לֵי וְהָאָרֶץ הַנִּשְׁמָה תַעֲבֹד תַּחַת אֲשֶׁר
 הָיְתָה שְׂמֵמָה לְעֵינַי כָּל־עוֹבֵר: לֵי וְאָמְרוּ הָאָרֶץ
 הַלְזוּ הַנִּשְׁמָה הָיְתָה כְּגִזְעֵן וְהָעָרִים הַחֲרָבוֹת
 וְהַנִּשְׁמֹת וְהַנִּהְרָסוֹת בְּצוּרוֹת יִשְׁבוּ: לֵי וַיֵּדְעוּ
 הַגּוֹיִם אֲשֶׁר יִשְׁאָרוּ סְבִיבוֹתֵיכֶם כִּי אֲנִי יְהוָה
 בְּנִיתִי הַנִּהְרָסוֹת נָטַעְתִּי הַנִּשְׁמָה אֲנִי יְהוָה דִּבַּרְתִּי
 וְעָשִׂיתִי: {ס} לֵי כֹה אָמַר אֲדֹנִי יְהוָה עוֹד זֹאת
 אֲדַרֵּשׁ לְבֵית־יִשְׂרָאֵל לַעֲשׂוֹת לָהֶם אֲרָבָה אֲתֶם
 כְּצֹאן אָדָם: לֵי כְצֹאן קִדְשִׁים כְּצֹאן יְרוּשָׁלַם

so that you may never again bear the disgrace of famine among the nations. ³¹ Then you shall remember your evil ways, and your dealings that were not good; and you will loathe yourselves for your guilt and your loathsome practices. ³² Let it be known that I am not doing this for your sake, declares the Lord Yahweh. Be ashamed and blush for your ways, House of Israel. ³³ Thus says the Lord Yahweh: On the day I cleanse you from all your guilt, I will populate the cities and the ruins shall be rebuilt. ³⁴ Wasteland, once desolate for every passer-by to see, will now be farmed again. ³⁵ And they will say: This land that was desolate is now like a garden of Eden, and the ruined cities once abandoned and levelled to the ground are now fortified and inhabited; ³⁶ and the nations left around you will know that I, Yahweh, have rebuilt what was levelled and replanted what was ruined. I, Yahweh, have spoken and I will do it. ³⁷ Thus says the Lord Yahweh: I will also let myself be consulted by the House of Israel; I shall increase their numbers like a flock. ³⁸ Like a flock for sacrifices, like the flock in

³¹ The NJB opens this verse, "Then you shall remember your evil conduct and actions;" here, we follow the NRSV.

³² In place of 'let it be known', the NJB opens with 'I assure you' and NETB has 'understand'.

³³ The NRSV has 'waste places' in place of 'ruins', here following the NJB & NETB.

³⁴ For this verse, the NRSV reads, "The land that was desolate shall be tilled, instead of being the desolation that it was in the sight of all who passed by."

³⁵ The NJB ends this verse: "... are now strongholds with people living in them."

³⁶ On God's assertion of action, cf. Nb 23:19.

³⁷ The NJB adds 'as a further mark of favour' at the beginning of this verse;

³⁸ The NJB takes the 1st part of this verse as continuing the sentence begun in v. 37, with a 2nd sentence beginning, "Thus your ruined cities ..."

בְּמוֹעֲדֶיהָ כֵּן תִּהְיֶינָה הָעָרִים הַחֲרוּבוֹת מְלֵאוֹת צֹאן
אָדָם וַיֵּדְעוּ כִּי־אֲנִי יְהוָה: {פ} Jerusalem on her solemn feasts, so your ruined cities will be filled with
human flocks, and they will know that I am Yahweh.""

יחזקאל פרק לז

א הִיָּתָה עָלַי יְדִי־יְהוָה וַיּוֹצֵאֲנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי
בְּתוֹךְ הַבְּקָעָה וְהִיא מְלֵאָה עֲצָמוֹת: ב וַהֲעִבִירֵנִי
עֲלֵיהֶם סָבִיב | סָבִיב וְהָנָה רַבּוֹת מְאֹד עַל־פְּנֵי
הַבְּקָעָה וְהָנָה יְבִשׁוֹת מְאֹד: ג וַיֹּאמֶר אֵלַי בֶּן־אָדָם
הִתְחַיֵּינָה הָעֲצָמוֹת הָאֵלֶּה וְאָמַר אֲדֹנָי יְהוָה אַתָּה
יֹדַעְתָּ: ד וַיֹּאמֶר אֵלַי הִנָּבֵא עַל־הָעֲצָמוֹת הָאֵלֶּה
וְאָמַרְתָּ אֲלֵיהֶם הָעֲצָמוֹת הַיְבִשׁוֹת שִׁמְעוּ דְּבַר־
יְהוָה: ה כֹּה אָמַר אֲדֹנָי יְהוָה לָעֲצָמוֹת הָאֵלֶּה הִנֵּה
אֲנִי מְבִיא בָכֶם רוּחַ וְחַיִּיתֶם: ו וְנָתַתִּי עֲלֵיכֶם גִּידִים
וְהַעֲלֵתִי עֲלֵיכֶם בָּשָׂר וְקָרַמְתִּי עֲלֵיכֶם עוֹר וְנָתַתִּי
בָכֶם רוּחַ וְחַיִּיתֶם וִידַעְתֶּם כִּי־אֲנִי יְהוָה: ז וְנִבֵּאתִי
כַּאֲשֶׁר צִוִּיתִי וַיְהִי־קוֹל כְּהִנָּבְאִי וְהָנָה־רָעַשׁ
וַתִּקְרְבוּ עֲצָמוֹת עַם אֶל־עַצְמוֹ: ח וּרְאִיתִי וְהָנָה־

EZEKIEL 37

¹ The hand of Yahweh was on me; he carried me away by the spirit of Yahweh and set me down in the middle of the valley, a valley full of bones. ² He made me walk up and down and all around among them. I realised there were a great many bones on the floor of the valley, and they were completely dry. ³ He said to me, “Son of man, can these bones live?” I said, “Lord Yahweh, you know.” ⁴ He said, “Prophecy over these bones. Say, “Dry bones, hear the word of Yahweh. ⁵ The Lord Yahweh says this to these bones: I am now going to make breath enter you, and you will live. ⁶ I shall put sinews on you, I shall make flesh grow on you, I shall cover you with skin and give you breath, and you will live; and you will know that I am Yahweh.”” ⁷ I prophesied as I had been ordered. While I was prophesying, there was a noise, a clattering sound; it was the bones coming together. ⁸ As I looked, they were covered with

EZEKIEL 37

- ¹ The word ‘hand’ in the OT can refer metaphorically to power, authority, or influence; in Ezekiel, God’s hand being on the prophet is regularly associated with communication or a vision from God (3:14, 22, 8:1, 40:1). The ‘valley’ is that already mentioned in 3:22–23 and 8:4.
- ² The word הִנֵּה (traditionally, ‘behold’) indicates becoming aware of something and is here translated as ‘I realised’ (following NETB).
- ³ The title, ‘Lord Yahweh’, translates אֲדֹנָי יְהוָה.
- ⁴ This section (37:1–14) inspired the famous spiritual song, “Dem Dry Bones,” by James Weldon Johnson.
- ⁵ In Hebrew, one word (רוּחַ) means ‘spirit’, ‘breath’ and ‘wind’; thus, there is a constant word play here.
- ⁶ The exact meaning of the term translated ‘sinews’ is uncertain; other than here, the term occurs only in Gn 32:33, Job 10:11 & 40:17, and Jr 48:4.
- ⁷ The literal translation of ‘it was the bones coming together’ is ‘the bones came towards one another’ (as LXX) or ‘you made the bones come...’ (MT).
- ⁸ See #5 on the term translated ‘breath’.

עֲלֵיהֶם גְּדִים וּבָשָׂר עָלָה וַיִּקְרָם עֲלֵיהֶם עוֹר
מִלְמַעְלָה וְרוּחַ אִין בָּהֶם: ^ט וַיֹּאמֶר אֵלֵי הַנְּבִיא אֶל-
הָרוּחַ הַנְּבִיא בֶן־אָדָם וַאֲמַרְתָּ אֶל־הָרוּחַ {ס} כֹּה־
אָמַר | אֲדַנִּי יְהוָה מֵאַרְבַּע רוּחוֹת בָּאִי הָרוּחַ וּפְחִי
בַּהֲרוּגִים הָאֵלֶּה וַיְחִיּוּ: ^י וְהַנְּבִיאָתִי כַּאֲשֶׁר צֻוֵּנִי
וַתְּבוֹא בָהֶם הָרוּחַ וַיְחִיּוּ וַיַּעֲמֵדוּ עַל־רַגְלֵיהֶם חִיל
גָּדוֹל מְאֹד־מְאֹד: ^{יא} וַיֹּאמֶר אֵלֵי בֶן־אָדָם הֲעֲצָמוֹת
הָאֵלֶּה כָּל־בֵּית יִשְׂרָאֵל הֵמָּה הִנֵּה אֹמְרִים יִבְשׁוּ
עֲצָמוֹתֵינוּ וְאֲבִדָה תִּקְוָתֵנוּ נִגְזַרְנוּ לָנוּ: ^{יב} לִכֵּן הַנְּבִיא
וַאֲמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדַנִּי יְהוָה הִנֵּה אֲנִי
פֹתֵחַ אֶת־קְבֻרֹתֵיכֶם וְהַעֲלִיתִי אֶתְכֶם
מִקְבֻרֹתֵיכֶם עָמִי וְהִבֵּאתִי אֶתְכֶם אֶל־אֲדָמַת
יִשְׂרָאֵל: ^{יג} וַיִּדְעֻם כִּי־אֲנִי יְהוָה בִּפְתָחִי אֶת־
קְבֻרֹתֵיכֶם וּבְהַעֲלוֹתִי אֶתְכֶם מִקְבֻרֹתֵיכֶם עָמִי:
^{יד} וְנָתַתִּי רוּחִי בְכֶם וַחֲיִיתֶם וְהִנַּחְתִּי אֶתְכֶם עַל־
אֲדָמַתְכֶם וַיִּדְעֻם כִּי־אֲנִי יְהוָה דְּבַרְתִּי וַעֲשִׂיתִי
נְאֻם־יְהוָה: {פ}

sinews; flesh was growing on them and skin was covering them, yet there was no breath in them. ⁹ And he said to me, "Prophecy to the breath; prophecy, son of man. And say to the breath: "The Lord Yahweh says this: Come from the four winds, O breath, and breathe upon these slain, so that they come to life!" ¹⁰ So, I prophesied as he had commanded me, and the breath entered them; they came to life and stood up on their feet, a great and immense army. ¹¹ Then he said to me, "Son of man, these bones are the whole House of Israel. They keep saying, "Our bones are dried up and our hope is gone; we are cut off completely." ¹² Therefore, prophecy, and say to them, "Thus says the Lord Yahweh: Behold! I am now going to open your graves; I shall raise you up from your graves, my people, and lead you back to the soil of Israel. ¹³ Then you will know that I am Yahweh, when I open your graves and raise you up from your graves, my people, ¹⁴ and put my spirit in you, and revive you, and I will resettle you on your own soil. Then you will know that I, Yahweh, have spoken and done this, says the Lord Yahweh."

⁹ The {ס} (*Setumah*) in the middle of this verse (here transcribed with 2 Em-Space characters) indicates a pause for consideration.

¹⁰ Here, as in Is 26:19, Ho 6:2, 13:14, God announces (Ezk 37:11-14) the messianic restoration of Israel after the sufferings of the Exile; but also, by the imagery chosen, he is already preparing minds for the idea of an individual resurrection of the body, glimpsed in Job 19:25.

¹¹ The ending remark suggests that the vision takes place in Babylon, among the discouraged Exiles.

¹² In place of 'I am now going to open', here following the NJB, the NRSV has 'I shall open' and NETB has 'I am about to open'.

¹³ A more literal opening conjunction is 'and' in place of 'then'.

¹⁴ In Hebrew, one word (רוּחַ) means 'spirit', 'breath' and 'wind';

^{טו} וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ^{טז} וְאַתָּה בֶן־אָדָם קַח־לָךְ עֵץ אֶחָד וּכְתֹב עָלָיו לַיהוּדָה וּלְבְנֵי יִשְׂרָאֵל חֲבֵרוּ וּלְקַח עֵץ אֶחָד וּכְתֹב עָלָיו לְיוֹסֵף עַץ אֶפְרַיִם וְכָל־בֵּית יִשְׂרָאֵל חֲבֵרוּ: ^{יז} וְקָרַב אַתֶּם אֶחָד אֶל־אֶחָד לָךְ לְעֵץ אֶחָד וְהָיוּ לְאַחָדִים בְּיָדְךָ: ^{יח} וּכְאֲשֶׁר יֹאמְרוּ אֵלֶיךָ בְּנֵי עַמְּךָ לֵאמֹר הֲלוֹא־תִגִּיד לָנוּ מִה־אֵלֶּה לָךְ: ^{יט} דַּבֵּר אֲלֵהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה הִנֵּה אֲנִי לֹקֵחַ אֶת־עֵץ יוֹסֵף אֲשֶׁר בְּיַד־אֶפְרַיִם וּשְׁבֹטֵי יִשְׂרָאֵל חֲבֵרוּ וְנִתְּתִי אוֹתָם עָלָיו אֶת־עֵץ יְהוּדָה וְעָשִׂיתִם לְעֵץ אֶחָד וְהָיוּ אֶחָד בְּיָדִי: ^כ וְהָיוּ הָעֵצִים אֲשֶׁר־תִּכְתֹּב עֲלֵיהֶם בְּיָדְךָ לְעֵינֵיהֶם: ^{כא} וְדַבֵּר אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יְהוִה הִנֵּה אֲנִי לֹקֵחַ אֶת־בְּנֵי יִשְׂרָאֵל מִבֵּין הַגּוֹיִם אֲשֶׁר הִלְכוּ־שָׁם וּקְבַצְתִּי אֹתָם מִסְבִּיב וְהִבֵּאתִי אוֹתָם אֶל־אֲדָמָתָם: ^{כב} וְעָשִׂיתִי אֹתָם לְגוֹי אֶחָד בָּאָרֶץ בְּהָרִי

¹⁵ The word of Yahweh came to me, ¹⁶ “Son of man, take a stick and write on it, “For Judah and those Israelites loyal to him.” Take another stick and write on it, “For Joseph (the branch of Ephraim) and all the House of Israel loyal to him.” ¹⁷ Join one to the other and make a single piece of wood, a single stick in your hand; ¹⁸ and, when the members of your nation say to you, “Will you not show us what you mean by these things?” ¹⁹ say to them, “Thus says the Lord Yahweh: I am taking the stick of Joseph (which is now in the hand of Ephraim) and those tribes of Israel loyal to him and shall join them to the stick of Judah. I shall make one stick out of the two, in order that they may be a single stick in my hand.” ²⁰ When the pieces of wood you have written on are in your hand, in full sight of them, ²¹ say to them, “The Lord Yahweh says this: I shall take the Israelites from the nations where they have gone. I shall gather them together from everywhere and bring them home to their own land. ²² I shall make them into one nation in the country, on the

¹⁵ The NJB adds ‘as follows’ at the end of this verse.

¹⁶ Here, the term ‘Israelites’ is not used in antithesis to Judaeans but means the whole population of the Southern Kingdom; the ‘House of Israel’ is the whole Northern Kingdom, which vanished after the fall of Samaria and the deportation of 721 BCE.

¹⁷ The literal translation of ‘a single piece of wood in your hand’ is ‘one to one for you one stick’.

¹⁸ A more literal translation of ‘members of your nation’ is ‘sons of your people’.

¹⁹ The reunification of Israel and Judah is envisioned as well in 33:23–29, Jr 3:18, 23:5–6, Ho 1:11 & Am 9:11.

²⁰ The literal translation of ‘in full sight of them’ is ‘before their eyes’.

²¹ The NJB has ‘soil’ in place of ‘land’, here following the NRSV & NETB.

²² The Kethib/Qere difference here would benefit from an explanation.

יִשְׂרָאֵל וּמֶלֶךְ אֶחָד יִהְיֶה לְכֻלָּם לְמֶלֶךְ וְלֹא יִהְיֶה
 יְהוֹיָעוֹד לְשָׁנִי גוֹיִם וְלֹא יִחָצוּ עוֹד לְשֹׁתֵי מַמְלָכוֹת
 עוֹד: ^{כג} וְלֹא יִטְמְאוּ עוֹד בַּגְּלוּלֵיהֶם וּבִשְׁקוּצֵיהֶם
 וּבְכָל פְּשָׁעֵיהֶם וְהוֹשַׁעְתִּי אֹתָם מִכָּל מוֹשְׁבֵיתֵיהֶם
 אֲשֶׁר חָטְאוּ בָהֶם וְטַהַרְתִּי אוֹתָם וְהוֹיָלִי לָעַם וְאֲנִי
 אֶהְיֶה לָהֶם לֵאלֹהִים: ^{כד} וְעַבְדִּי דָוִד מֶלֶךְ עֲלֵיהֶם
 וְרוֹעֶה אֶחָד יִהְיֶה לְכֻלָּם וּבִמְשַׁפְּטֵי יֵלְכוּ וְחֻקוֹתֵי
 יִשְׁמְרוּ וְעָשׂוּ אוֹתָם: ^{כה} וְיָשְׁבוּ עַל־הָאָרֶץ אֲשֶׁר
 נָתַתִּי לְעַבְדִּי לִיעֲקֹב אֲשֶׁר יִשְׁבוּ־בָהּ אֲבוֹתֵיכֶם
 וְיָשְׁבוּ עֲלֶיהָ הֵמָּה וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם עַד־עוֹלָם
 וְדָוִד עַבְדִּי נָשִׂיא לָהֶם לְעוֹלָם: ^{כו} וְכָרַתִּי לָהֶם בְּרִית
 שְׁלֹם בְּרִית עוֹלָם יִהְיֶה אוֹתָם וְנִתְּתִים וְהִרְבֵּיתִי
 אוֹתָם וְנִתְּתִי אֶת־מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם: ^{כז} וְהָיָה
 מִשְׁכְּנִי עֲלֵיהֶם וְהָיִיתִי לָהֶם לֵאלֹהִים וְהֵמָּה יְהוֹיָ-
 לִי לָעַם: ^{כח} וַיֵּדְעוּ הַגּוֹיִם כִּי אֲנִי יְהוָה מְקַדֵּשׁ אֶת־
 יִשְׂרָאֵל בַּהֲיוֹת מְקַדְשִׁי בְּתוֹכָם לְעוֹלָם: {פ}

mountains of Israel, and one king is to be king of them all; they will no longer form two nations, nor be two separate kingdoms. ²³ They will no longer defile themselves with their foul idols, their horrors and any of their crimes. I shall save them from the lawless deeds that they have committed and shall cleanse them; they will be my people and I shall be their God. ²⁴ My servant David will reign over them, one shepherd for all; they will follow my judgements, respect my statutes and practise them. ²⁵ They will live in the land that I gave to my servant Jacob, the land in which your ancestors lived. They will live in it: they, their children, and their children's children, forever. David my servant is to be their prince forever. ²⁶ I shall make a covenant of peace with them, an eternal covenant with them. I shall resettle them and make them grow; I shall set my Sanctuary among them forever. ²⁷ I shall make my home among them; I shall be their God and they will be my people; ²⁸ and the nations will know that I am Yahweh, the sanctifier of Israel, when my Sanctuary is with them forever.”

²³ ‘Lawless deeds’ follows the LXX (ἀνομίᾱν), Peshitta (and some other MSS); the MT has ‘dwellings’ (מוֹשְׁבֵיתֵיהֶם); the reading emends 2 vowels.

²⁴ Literally translated, this verse ends, “and my statutes they will guard and they will do them.”

²⁵ The use of the term ‘prince’ highlights the contrast between this ideal ruler and the Davidic princes denounced in earlier prophecies.

²⁶ See Is 24:5, 55:3, 61:8, Jr 32:40, 50:5 & Ezk 16:60, for other references to perpetual covenants.

²⁷ God shall dwell in them by his Spirit and grace; and every one of them shall be the temple of the living God, in whom he will walk and dwell.

²⁸ The ‘Sanctuary’ of Israel becomes the main focus of Chs 40–48.

יחזקאל פרק לח

א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ^ב בֶּן־אָדָם שִׁים פָּנֶיךָ
אֶל־גּוֹג אֶרֶץ הַמָּגוּג נָשִׂיא רֹאשׁ מֶשֶׁךְ וְתוּבַל וְהַנֶּבֶא
עָלָיו: ^ג וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה הַנְּנִי אֵלֶיךָ גּוֹג
נָשִׂיא רֹאשׁ מֶשֶׁךְ וְתוּבַל: ^ד וְשׁוּבְבֹתֶיךָ וְנָתַתִּי חֲחִים
בְּלַחְיֶיךָ וְהוֹצֵאתִי אוֹתָךְ וְאֶת־כָּל־חֵילְךָ סוּסִים
וּפָרָשִׁים לְבָשִׂי מְכֻלּוֹל כָּלָם קָהָל רַב צָנָה וּמָגֵן
תַּפְשֵׁי חֲרָבוֹת כָּלָם: ^ה פָּרָס כּוֹשׁ וּפּוֹט אַתֶּם כָּלָם
מָגֵן וְכוּבָע: ^ו גֹּמֶר וְכָל־אַגְפֵּיהָ בֵּית תּוֹגַרְמָה יִרְכָּתִי
צָפוֹן וְאֶת־כָּל־אַגְפָּיו עַמִּים רַבִּים אִתָּךְ: ^ז הֲכֵן וְהָכֵן
לָךְ אַתָּה וְכָל־קְהָלְךָ הַנִּקְהָלִים עֲלֶיךָ וְהָיִיתָ לָהֶם
לְמִשְׁמָר: ^ח מִיָּמִים רַבִּים תִּפָּקֵד בְּאַחֲרִית הַשָּׁנִים

EZEKIEL 38

¹ The word of Yahweh came to me, ² “Son of man, turn towards Gog, of the land of Magog, the chief prince of Meshech and Tubal. Prophecy against him: ³ say, “Thus says the Lord Yahweh: I am against you, Gog, chief prince of Meshech and Tubal. ⁴ I will turn you about, fix hooks in your jaws and bring you out with all your army, horses and horsemen, all fully armed, a huge array armed with shields and bucklers, and all wielding swords. ⁵ Persia, Cush, and Put are with them, all with buckler and helmet; ⁶ Gomer and all its troops, Beth-Togarmah in the far north and all its troops; many nations with you. ⁷ Be ready, stay ready, you and all your troops and those rallying to you, and hold yourself at their service. ⁸ After many days you will be mustered; in the final years, you

EZEKIEL 38

Though not a pure apocalypse, Chs 38–39 already show a number of apocalyptic features.

- ¹ The NJB adds ‘as follows’ at the end of this verse.
- ² The ‘land of Magog’ (here and 39:6 only) is an invented name, meaning ‘country of Gog’; it seems useless to try to identify ‘Gog’ – the only biblical reference outside Ezk 38–39 is in Rev 20:8. Doubtless deriving features from several contemporary personalities, he figures here as the type of victorious barbarian who, in an unspecified distant future, will inflict the final ordeals on Israel.
- ³ ‘Meshech’ and ‘Tubal’ are countries in Asia Minor (27:13 and see #Is 66:19).
- ⁴ Yahweh will seize Gog and will enforce obedience on him.
- ⁵ ‘Cush’ is Ethiopia and ‘Put’ is Lydia; for ‘Persia’, some prefer to see the Hebrew word (פָּרָס) referring to a western ally of Egypt or as an alternative spelling for Pathros (Upper Egypt).
- ⁶ ‘Beth-Togarmah and all its troops’ probably refers to the Cimmerians, also from the north. Though people and places in apocalyptic literature can often be identified, they are part of the literary equipment and should rarely be taken literally.
- ⁷ In place of ‘at their service’, here following the MT (and NRSV), the NJB, following the LXX (ἐσθῆ μοι), has ‘at my service’.
- ⁸ ‘Living securely’ implies that this is long after the return to Palestine.

תָּבוֹא | אֶל-אֶרֶץ | מְשׁוֹבֶבֶת מִחֶרֶב מְקַבֵּצַת
מַעַמִּים רַבִּים עַל הָרֵי יִשְׂרָאֵל אֲשֶׁר-הָיוּ לְחֶרֶב
תָּמִיד וְהִיא מַעַמִּים הוֹצָאָה וַיֵּשְׁבוּ לְבֶטַח כָּל־ם:
ט וְעָלִיתָ כַּשָּׂאָה תָּבוֹא כַּעֲנַן לְכַסּוֹת הָאָרֶץ תִּהְיֶה
אֹתָהּ וְכָל-אֲגַפֶּיךָ וְעַמִּים רַבִּים אוֹתָךְ: {ס}

י כֹּה אָמַר אֲדֹנֵי יְהוָה וְהָיָה | בַּיּוֹם הַהוּא יַעֲלוּ
דְּבָרִים עַל-לִבְּךָ וְחִשְׁבֹת מַחֲשַׁבֶת רָעָה:
יא וְאִמְרָתָ אֵעֱלֶה עַל-אֶרֶץ פְּרוֹזוֹת אֲבוֹא הַשְׁקֵטִים
יֵשְׁבֵי לְבֶטַח כָּל־ם יֹשְׁבִים בְּאֵין חוֹמָה וּבְרִיחַ
וְדִלְתִים אֵין לָהֶם: יב לְשַׁלֵּל שָׁלַל וּלְבֹז בֹּז לְהַשִּׁיב
יג עַל-חֲרָבוֹת נוֹשְׁבוֹת וְאֶל-עַם מְאֻסָּף מְגוּרִים
עֲשֵׂה מְקַנָּה וְקִנְיָן יֵשְׁבֵי עַל-טְבוֹר הָאָרֶץ: יד שְׁבֹא
וְדָדָן וְסַחֲרֵי תַרְשִׁישׁ וְכָל-כְּפִירֵיהָ יֹאמְרוּ לְךָ
הֲלִשְׁלַל שָׁלַל אֹתָהּ בָּא הַלְבֹז בֹּז הַקְהֵלֶת קְהֵלְךָ
לְשָׂאתָ | בְּסָף וְזָהָב לְקַחַת מְקַנָּה וְקִנְיָן לְשַׁלֵּל שָׁלַל
גְּדוֹל: {ס} טו לָכֵן הִנֵּבֵא בֶן-אָדָם וְאִמְרָתָ לְגֹג כֹּה
אָמַר אֲדֹנֵי יְהוָה הִלּוֹא | בַּיּוֹם הַהוּא בְּשִׁשֶׁת עַמִּי

will march on this land, whose people will be living securely, remote from other peoples, since they escaped the sword and were gathered in from various nations, here in the long-deserted mountains of Israel.
9 Like a storm you will approach, you will advance and cover the land like a cloud, you, all your troops and many nations with you.

10 “The Lord Yahweh says this: On that day, a thought will enter your mind and you will form an evil plan. 11 You shall think: I will attack this undefended land and march on this peaceful nation living secure, all living without walls, bars, or gates. 12 You shall come to plunder and loot, and turn your might against the ruins they live in, against this people gathered back from the nations, these stock-breeders and traders who live at the Navel of the World. 13 Sheba and Dedan, the merchants and all the young warriors of Tarshish will ask you: Have you come for plunder? Are you massing your troops with a view to looting? To make off with gold and silver, seize cattle and goods, and come away with unlimited spoil?” 14 So, Son of man, prophesy: say to Gog, “Thus says the Lord Yahweh: On that day, when my people Israel is living safe,

9 The literal translation of ‘approach’ is ‘go up’.

10 Unaware of being the instrument of Yahweh, Gog supposes himself a free agent (see #Is 10:4).

11 A more literal translation of ‘undefended land’ (here following the NJB) is ‘land of towns without walls’.

12 The ‘Navel of the World’ is Jerusalem, at the centre of the world (see #Jg 9:37).

13 The literal translation of ‘young warriors’ (the NJB has ‘magnates’) is ‘fierce lions’.

14 In the MT, ‘you will notice’ is a rhetorical question, “Will you not take notice?” The NJB, following the LXX (ἐγερθήσῃ), has ‘you will set out’.

יִשְׂרָאֵל לִבְטַח תִּדְעֶ: ^{טו} וּבָאתָ מִמְּקוֹמָךְ מִיִּרְכַּתִּי
צִפּוֹן אֶתָּה וְעַמִּים רַבִּים אֶתָּךְ רֶכְבִּי סוּסִים כָּלָם
קָהָל גָּדוֹל וְחֵיל רַב: ^{טז} וְעַלִּיתָ עַל־עַמִּי יִשְׂרָאֵל
כַּעֲנָן לְכַסּוֹת הָאָרֶץ בְּאַחֲרִית הַיָּמִים תִּהְיֶה
וְהִבְאוּתִיךָ עַל־אַרְצִי לְמַעַן דַּעַת הַגּוֹיִם אֹתִי
בְּהַקְדָּשִׁי בְּךָ לְעֵינֵיהֶם גּוֹג: {ס}

י" כֹּה־אָמַר אֲדֹנִי יְהוָה הָאֶתָּה־הוּא אֲשֶׁר־דִּבַּרְתִּי
בְּיָמִים קְדָמוֹנִים בְּיַד עֲבָדִי נְבִיאֵי יִשְׂרָאֵל הַנִּבְּאִים
בְּיָמִים הָהֵם שָׁנִים לְהִבְיֹא אֶתָּךְ עֲלֵיהֶם: {ס}

י" וְהָיָה | בַּיּוֹם הַהוּא בַּיּוֹם בּוֹא גּוֹג עַל־אֲדַמַּת
יִשְׂרָאֵל נָאֻם אֲדֹנִי יְהוָה תַּעֲלֶה חֲמָתִי בְּאַפִּי:
יט וּבִקְנֹאתִי בְּאֲשֶׁר־עֲבַרְתִּי דְּבַרְתִּי אִם־לֹא | בַּיּוֹם
הַהוּא יִהְיֶה רָעַשׁ גָּדוֹל עַל אֲדַמַּת יִשְׂרָאֵל: כ וְרַעְשׁוּ
מִפְּנֵי דָגֵי הַיָּם וְעוֹף הַשָּׁמַיִם וְחַיַּת הַשָּׂדֶה וְכָל־
הָרֶמֶשׂ הָרֹמֵשׁ עַל־הָאֲדָמָה וְכָל־הָאָדָם אֲשֶׁר עַל־
פְּנֵי הָאֲדָמָה וְנִהְרְסוּ הַהָרִים וְנִפְּלוּ הַמְּדֻרָּגוֹת וְכָל־

you will notice ¹⁵ and leave your home in the far north, you and many nations with you, a great army of countless, mounted troops. ¹⁶ You shall invade Israel, my people. You shall be like a cloud covering the land. In the final days, I myself will bring you to attack my country, so that the nations shall know who I am, when I display my holiness to them, by means of you, Gog.

¹⁷ “Thus says the Lord Yahweh: Are you he of whom I spoke in the past through my servants the prophets of Israel, who prophesied in those days, for years, foretelling your invasion?

¹⁸ “On that day, when Gog attacks the land of Israel, declares the Lord Yahweh, my furious wrath will boil up. In my anger, ¹⁹ in my jealousy, in the heat of my fury, I say it: That day, I swear, there shall be such an earthquake in the land of Israel, ²⁰ that the fish in the sea and the birds of heaven, the wild beasts, all the reptiles creeping along the ground, and all the people on the surface of the earth will quake before me. The mountains shall fall, the cliffs shall crumble, all walls shall collapse, and

¹⁵ A more literal translation of ‘the far north’ is ‘the remotest parts of the north’.

¹⁶ An alternative reading for ‘display’ is ‘reveal’.

¹⁷ In place of ‘are you he of whom’, here following the MT (and NRSV), the NJB, following the LXX (Σὺ εἶ περὶ οὗ) & Peshitta, has ‘it was of you’. The NJB, following the LXX omits ‘for years’, which may be a scribal gloss.

¹⁸ So far, Gog has been the instrument of Yahweh who now, however, turns on him to inflict a terrible defeat.

¹⁹ The literal translation of ‘earthquake’ is ‘shaking’.

²⁰ The word translated ‘cliffs’ occurs only here and in Sg 2:14.

חֹמֶה לְאֶרֶץ תְּפֹל: כֹּא וְקִרְאֹתַי עָלָיו לְכָל־הָרִי
חֶרֶב נֶאֱסָם אֲדֹנִי יְהוָה חֶרֶב אִישׁ בְּאֶחָיו תִּהְיֶה:
כִּב וְנִשְׁפָּטִי אֹתוֹ בְּדִבְרֵי וּבְדָם וּגְשָׁם שׁוֹטֵף וְאֲבָנֵי
אֶלְגָּבִישׁ אֵשׁ וְגִפְרִית אֲמַטִּיר עָלָיו וְעַל־אֲגָפָיו וְעַל־
עַמִּים רַבִּים אֲשֶׁר אֹתוֹ: כִּג וְהִתְגַּדַּלְתִּי וְהִתְקַדְשֹׁתִי
וְנִודַעְתִּי לְעֵינֵי גוֹיִם רַבִּים וְיָדְעוּ כִּי־אֲנִי יְהוָה: {ס}

²¹ I will summon every kind of sword against him, says the Lord Yahweh, and each man's sword shall be against his brother. ²² I will punish him with plague and bloodshed, and rain down torrential rain, hail, fire, and brimstone on him, on his troops, and on the many nations with him. ²³ I will display my greatness and holiness, and I shall reveal myself to many nations; and they shall know that I am Yahweh."

²¹ 'Every kind of sword' (לכל חרב) is a conjectural translation; the MT has 'all my mountains, the sword' (לְכָל־הָרִי חֶרֶב).

²² 'Brimstone' is sulphur.

²³ For this verse, the NJB reads, "I will display my greatness and holiness, and bring the many nations to acknowledge me; and they shall know that I am Yahweh."

יחזקאל פרק לט

^א ואתה בן־אדם הנבא על־גוג ואמרת כה אמר
אדני יהוה הנני אליך גוג נשיא ראש משך ותבל:
^ב ושבבתיך וששאתיך והעליתיך מירכתי צפון
והבאותך על־הרי ישראל: ^ג והביתי קשתך מיד
שמאולך וחצריך מיד ימינך אפיל: ^ד על־הרי
ישראל תפול אתה וכל־אגפריך ועמים אשר אתך
לעית צפור כל־כנף וחית השדה נתתיך לאכלה:
^ה על־פני השדה תפול כי אני דברתי נאם אדני
יהוה: ^ו ושלחתי־אש במגוג וביושבי האיים לבטח
וידעו כי־אני יהוה: ^ז ואת־שם קדשי אודיע בתוך
עמי ישראל ולא־אחל את־שם־קדשי עוד וידעו
הגוים כי־אני יהוה קדוש בישראל: ^ח הנה באה
ונהיתה נאם אדני יהוה הוא היום אשר דברתי:

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¹ “So, son of man, prophesy against Gog; say, “Thus says the Lord Yahweh: I am against you, Gog, chief prince of Meshech and Tubal. ² I will turn you about, lead you on and bring you from the far north against the mountains of Israel. ³ I will break the bow in your left hand and dash the arrows out of your right. ⁴ You shall fall on the mountains of Israel, you, all your troops and the nations with you. I will make you food for every kind of bird of prey and wild animals. ⁵ You shall fall into the wilds, for I have spoken, declares the Lord Yahweh. ⁶ I will send fire on Magog and those living safely in the coastlands, and they shall know that I am Yahweh. ⁷ I will make known my holy name among my people Israel, and no longer let my holy name be profaned; and the nations shall know that I am Yahweh, holy in Israel. ⁸ It has come! It has happened, declares the Lord Yahweh: this is the day I predicted. ⁹ Those

EZEKIEL 39

- ¹ This chapter is not a doublet of Ch. 38 but a development of its closing verses – a detailed account of the defeat of Gog and its consequences.
² A more literal translation of ‘the far north’ is ‘the remotest parts of the north’.
³ This verse is a poetic description of total disarmament.
⁴ The NRSV ends this verse, here following the NJB & NETB, with, “I will give you to birds of prey of every kind and to the wild animals to be devoured.”
⁵ The NRSV & NETB have ‘open fields’ in place of ‘wilds’, here following the NJB.
⁶ The NJB has ‘islands’ in place of ‘coastlands’, here following the NRSV & NETB.
⁷ ‘Holy in Israel’ here follows the NJB and most Hebrew MSS; the NRSV, following the LXX (ἅγιος ἐν Ἰσραηλ) and Peshitta (and some Hebrew MSS) has ‘the Holy One in Israel’, an expression very common in Isaiah but nonetheless suspect here.
⁸ The NJB & NETB interpret ‘it has come’ and ‘it has happened’ as ‘prophetic perfects’, and translate in the future tense; here, we follow the NRSV.
⁹ In place of ‘javelins’, here following the NJB, the NRSV has ‘hand-pikes’ and NETB has ‘war clubs’.

וַיֵּצְאוּ יִשְׁבֵּי עָרֵי יִשְׂרָאֵל וּבְעָרוֹ וְהָשִׁיקוּ בִנְשֵׁק
וּמִגֶּן וְצִנָּה בִקֶּשֶׁת וּבַחֲצִים וּבַמֶּקֶל יָד וּבַרְמָח
וּבְעָרוּ בָהֶם אֵשׁ שִׁבְעַת שָׁנִים: ¹⁰ וְלֹא יִשְׁאוּ עֲצִים מִן־
הַשָּׂדֶה וְלֹא יַחֲטֹבוּ מִן־הַיַּעְרִים כִּי בִנְשֵׁק יִבְעֲרוּ־
אֵשׁ וְשָׁלְלוּ אֶת־שִׁלְיָהֶם וּבָזְזוּ אֶת־בָּזְזֵיהֶם נָאֻם
אֲדֹנֵי יְהוָה: {ס}

¹¹ וְהָיָה בְיוֹם הַהוּא אֶתֶּן לְגֹג | מְקוֹם־שֵׁם קֶבֶר
בְּיִשְׂרָאֵל גִּי הָעֵבְרִים קִדְמַת הַיָּם וְחִסְמַת הָיָא אֶת־
הָעֵבְרִים וּקְבְּרוּ שֵׁם אֶת־גֹּג וְאֶת־כָּל־הַמּוֹנֶה
וְקִרְאוּ גֵיא הַמּוֹן גֹּג: ¹² וּקְבֹרוּם בֵּית יִשְׂרָאֵל לְמַעַן
טַהֵר אֶת־הָאָרֶץ שִׁבְעָה חֳדָשִׁים: ¹³ וּקְבְּרוּ כָל־עַם
הָאָרֶץ וְהָיָה לָהֶם לְשֵׁם יוֹם הַכְּבֹדִי נָאֻם אֲדֹנֵי
יְהוָה: ¹⁴ וְאֲנָשִׁי תַמִּיד יַבְדִּילוּ עֵבְרִים בָּאָרֶץ
מִקְבָּרִים אֶת־הָעֵבְרִים אֶת־הַנּוֹתְרִים עַל־פְּנֵי
הָאָרֶץ לְטַהֲרָהּ מִקְצָה שִׁבְעָה־חֳדָשִׁים יַחְקְרוּ:

who live in the towns of Israel shall go out and set fire to and burn the weapons, the shields and bucklers, bows and arrows, javelins and spears; they shall burn these for seven years ¹⁰ and not fetch wood from the fields or cut it in the forests, for they will be burning the weapons. They shall loot their looters, and plunder their plunderers, says the Lord Yahweh.

¹¹ “On that day, I shall give Gog a spot in Israel for his grave, the valley of the Obarim, east of the Sea – the valley that halts the traveller – and there, Gog and his whole throng will be buried, and it will be called the Valley of the Hamon-Gog. ¹² The House of Israel will take seven months to bury them and cleanse the land. ¹³ All the people of the land will dig their graves, thus bringing them honour, the day I display my glory, says the Lord Yahweh. ¹⁴ Men will be set apart to go through the land and burying the travellers left above ground to cleanse it; they will search for a full seven months. ¹⁵ As they go through the land, anyone

¹⁰ For the last sentence, here following the MT, the NJB reads, “They shall plunder those who plundered them, and despoil those who despoiled them, declares the Lord Yahweh.”

¹¹ The NJB, following the LXX & Peshitta, has ‘famous’ before ‘spot’. Instead of ‘valley of the Obarim’ (or ‘valley of the Travellers’), one could read, with the Coptic text, ‘valley of the Abarim’, the play on words in the remainder of the verse having given rise to mistaken placing of vowels.

¹² See #1 on the amount of time required to bury the dead.

¹³ The magnitude of the opposing forces, and thus of God’s victory, is emphasised by the huge quantities of war material (enough wood for seven years, vv. 9–10) and by the seven months required to remove the enemy dead (v. 12).

¹⁴ In place of ‘the travellers’ (following the MT), the NJB, following the LXX, has ‘those’ and the NRSV has ‘the invaders’.

¹⁵ The literal translation of ‘as they go through’ is ‘as the scouts scout’.

^{טו} וְעִבְּרוּ הָעֹבְרִים בָּאָרֶץ וְרָאָה עֵצֶם אָדָם וּבָנָהּ
אָצְלוּ צִיּוֹן עַד קִבְּרוּ אֹתוֹ הַמִּקְבְּרִים אֶל־גִּיאַ הַמּוֹן
גִּיּוֹג: ^{טז} וְגַם שִׁם־עִיר הַמּוֹנָה וְטִהְרוּ הָאָרֶץ: {פ}

^{יז} וְאַתָּה בֶן־אָדָם כֹּה־אָמַר | אֲדֹנִי יְהוָה אָמַר
לְצִפּוֹר כָּל־כַּנָּף וּלְכָל | חַיַּת הַשָּׂדֶה הַקִּבְּצוֹ וּבָאוּ
הָאֶסְפּוּ מִסָּבִיב עַל־זִבְחִי אֲשֶׁר אֲנִי זֹבֵחַ לָכֶם זֶבַח
גָּדוֹל עַל הָרֵי יִשְׂרָאֵל וְאֹכְלֹתֶם בָּשָׂר וּשְׁתִּיתֶם דָּם:
^{יח} בָּשָׂר גִּבּוֹרִים תֹּאכְלוּ וְדַם־נְשִׂאֵי הָאָרֶץ תִּשְׁתּוּ
אֵילִים כְּרִים וְעִתּוּדִים פָּרִים מְרִיאֵי בָשָׂן כָּלֶם:
^{יט} וְאֹכְלֹתֶם־חֵלֶב לְשִׁבְעָה וּשְׁתִּיתֶם דָּם לְשִׁכְרוֹן
מִזִּבְחִי אֲשֶׁר־זִבַּחְתִּי לָכֶם: ^כ וּשְׁבַעְתֶּם עַל־שְׁלַחְנִי
סוֹס וּרְכָב גִּבּוֹר וְכָל־אִישׁ מִלְחָמָה נָאֻם אֲדֹנִי
יְהוָה: ^{כא} וְנָתַתִּי אֶת־כְּבוֹדִי בְּגוֹיִם וְרָאוּ כָל־הַגּוֹיִם
אֶת־מִשְׁפָּטִי אֲשֶׁר עָשִׂיתִי וְאֶת־יָדִי אֲשֶׁר־שָׁמַתִּי
בָּהֶם: ^{כב} וַיִּדְעוּ בֵּית יִשְׂרָאֵל כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם

who sees a human bone will set up a sign by it until the gravediggers have buried them in the Valley of Hamon-Gog ¹⁶ (and Hamonah is also the name of a town) and have cleansed the land.”

¹⁷ “Son of man, thus says the Lord Yahweh: “Say to the birds of every kind and to all the wild animals: Muster, come, gather from all around for the sacrifice I am making for you, a great sacrifice on the mountains of Israel, and you shall eat flesh and drink blood. ¹⁸ You shall eat the flesh of warriors and drink the blood of the princes of the world. They are all rams and lambs, goats and fat bulls of Bashan. ¹⁹ You shall glut on fat and drink blood until drunk at this sacrifice I am making for you. ²⁰ You shall be filled at my table with horses and charioteers, heroes and every kind of warrior, declares the Lord Yahweh.” ²¹ I will display my glory to the nations, and all nations shall see my judgment when I inflict it and my hand when I strike them. ²² The House of Israel shall know that I am Yahweh their God, from that day forward. ²³ The nations too

¹⁶ No such town as ‘Hamonah’ (הַמּוֹנָה) is known (it could be a feminine form of the word הַמּוֹן, used for ‘horde’); the parentheses enclose a gloss on ‘Hamon’ and the text is doubtful.

¹⁷ The NRSV has ‘sacrificial feast’ in place of ‘sacrifice’, here following the NJB, and NETB has ‘slaughter’.

¹⁸ Note the similarity of this prophesy to the vision in Rv 19:18.

¹⁹ Eating the fat and drinking blood were God’s exclusive rights in Israelite sacrifices (Lv 3:17).

²⁰ The NJB has ‘chargers’ in place of ‘charioteers’, here following the NRSV; the MT has ‘chariots’.

²¹ Vv. 21–29 conclude the whole section, not just the prophesy against Gog; they sum up the teaching of Ezekiel.

²² At the end of this verse, the NJB adds ‘forever’.

²³ The NRSV divides the clauses of this verse differently: “And the nations shall know that the house of Israel went into captivity for their iniquity,

מִן־הַיּוֹם הַהוּא וְהַלְאָה: כִּי יִדְעוּ הַגּוֹיִם כִּי בַעֲוֹנָם
גָּלוּ בֵּית־יִשְׂרָאֵל עַל אֲשֶׁר מָעְלוּ־בִי וְאַסְתֵּר פָּנַי
מֵהֶם וְאַתָּנִם בְּיַד צָרֵיהֶם וַיִּפְּלוּ בַחֲרֵב כָּל־ם:
כִּי כָטְמַתְּם וּכְפַשְׁעֵיהֶם עָשִׂיתִי אֹתָם וְאַסְתֵּר פָּנַי
מֵהֶם: {ס}

כֹּה לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה עֲתָה אָשִׁיב אֶת־שְׁבִית
שְׁבוֹת יַעֲקֹב וְרַחֲמֵי כָל־בֵּית יִשְׂרָאֵל וְקִנְיַתִּי
לְשֵׁם קֹדֶשׁ: כִּי וְנָשׁוּ אֶת־כָּל־מַתָּם וְאֶת־כָּל־מַעַלְם
אֲשֶׁר מָעְלוּ־בִי בְּשִׁבְתָּם עַל־אַדְמָתָם לַבָּטָח וַאֲזִין
מִחֲרִיד: כִּי בְּשׁוֹבֹבִי אוֹתָם מִן־הָעַמִּים וְקִבְּצָתִי
אֹתָם מֵאַרְצוֹת אִי־בִיָּהֶם וְנִקְדַּשְׁתִּי בָם לְעֵינֵי הַגּוֹיִם
רַבִּים: כֹּה יִדְעוּ כִּי אֲנִי יְהוִה אֱלֹהֵיהֶם בְּהַגְלוֹתִי
אֹתָם אֶל־הַגּוֹיִם וְכִנְסָתִים עַל־אַדְמָתָם וְלֹא־אוֹתִיר
עוֹד מֵהֶם שֵׁם: כִּי וְלֹא־אֲסְתִּיר עוֹד פָּנַי מֵהֶם אֲשֶׁר
שָׁפַכְתִּי אֶת־רוּחִי עַל־בֵּית יִשְׂרָאֵל נָאֻם אֲדֹנָי
יְהוִה: {פ}

shall know that the House of Israel were exiled for their guilt; because they were unfaithful to me, I hid my face from them at put them into the clutches of their enemies, so that they all fell by the sword. ²⁴ I treated them as their uncleanness and rebellion deserved and hid my face from them.

²⁵ “So, thus says the Lord Yahweh: “Now I will bring Jacob’s captives back and take pity on the whole House of Israel and I will be jealous for my holy name. ²⁶ They shall forget their shame and all the treachery they practised against me when they lived safely in their own land, with no one to disturb them. ²⁷ When I bring them home from the peoples, when I gather them back from their enemies’ lands, I will display my holiness in them for many nations to see; ²⁸ they shall know that I am Yahweh their God, for I sent them into exile among the nations and gathered them in their own land, not leaving a single one behind. ²⁹ I shall never hide my face from them again, when I pour out my spirit on the House of Israel, declares the Lord Yahweh.””

because they dealt treacherously with me. So, I hid my face from them and gave them into the hand of their adversaries, and they all fell by the sword.”

²⁴ In place of ‘uncleanliness and rebellion’, here following NETB, the NJB has ‘loathsome acts of infidelity’.

²⁵ The Kethib/Qere difference here would benefit from an explanation.

²⁶ An alternative translation of ‘forget’ is ‘bear’.

²⁷ In place of ‘I will display’, the NJB continues the temporal clause structure, ‘when I display’.

²⁸ The literal translation of ‘behind’ is ‘there’, referring to the nations to which they were exiled.

²⁹ Cf. 11:19 and 37:14.

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יחזקאל פרק מ

^א בַּעֲשָׂרִים וְחֲמִשׁ שָׁנָה לְגָלוּתֵנוּ בְּרֹאשׁ הַשָּׁנָה
בַּעֲשׂוֹר לַחֹדֶשׁ בְּאַרְבַּע עָשָׂר שָׁנָה אַחֲרֵי אֲשֶׁר
הִכְתָּה הָעִיר בְּעַצָּם | הַיּוֹם הַזֶּה הָיְתָה עָלַי יְדִי־הוָה
וַיֵּבֵא אֹתִי שָׁמָּה: ^ב בְּמַרְאֹת אֱלֹהִים הֵבִיאֲנִי אֶל־
אֶרֶץ יִשְׂרָאֵל וַיְנִיחֵנִי אֶל־הָר גָּבֹהַּ מְאֹד וְעָלִיו
כְּמִבְנֵה־עִיר מְגֻבָּה: ^ג וַיֵּבֵא אוֹתִי שָׁמָּה וְהָנָה־אִישׁ
מֵרְאֵהוּ כְּמֵרְאֵה נְחֹשֶׁת וּפְתִיל־פִּשְׁתִּים בְּיָדוֹ וְקֶנֶה
הַמִּדָּה וְהוּא עֹמֵד בַּשַּׁעַר: ^ד וַיְדַבֵּר אֵלַי הָאִישׁ בֶּן־
אָדָם רָאָה בְּעֵינָיָהּ וּבְאַזְנוֹיָהּ שָׁמַע וְשִׁים לִבָּהּ לְכָל
אֲשֶׁר־אָנִי מֵרְאֵה אוֹתָךְ כִּי לִמְעַן הִרְאוֹתְכָה
הַבָּאֲתָה הֵנָּה הִגַּד אֶת־כָּל־אֲשֶׁר־אֲתָה רָאָה לְבֵית
יִשְׂרָאֵל: ^ה וְהָנָה חוֹמָה מְחוּץ לְבֵית סָבִיב | סָבִיב
וּבִיד הָאִישׁ קֶנֶה הַמִּדָּה שֵׁשׁ־אַמּוֹת בְּאַמָּה וְטַפַּח
וַיִּמַּד אֶת־רָחֹב הַבִּנְיָן קֶנֶה אֶחָד וְקוֹמָה קֶנֶה אֶחָד:
^ו וַיָּבֹא אֶל־שַׁעַר אֲשֶׁר פָּנָיו דֶּרֶךְ הַקְּדִימָה וַיַּעַל

¹ In the twenty-fifth year of our captivity, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was struck down, on that very day, the hand of Yahweh was upon me, and he carried me there: ² in divine visions, he carried me away to the land of Israel and put me down on a very high mountain, on the south of which there seemed to be a built city. ³ When he took me to it, I saw a man there, whose appearance shone like bronze. He had a flax cord and a measuring rod in his hand, and he was standing in the gateway. ⁴ The man said to me, "Son of man, look carefully and listen attentively, and pay close attention to everything I show you, since you have been brought here only for me to show it to you. Tell the House of Israel everything that you see." ⁵ Now, the Temple area was surrounded on all sides by an outer wall. The length of the measuring rod in the man's hand was six long cubits, each cubit a forearm and a hand's-breadth. He measured the thickness of this construction – one rod; and its height –

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¹ The date corresponds to April 28th, 573 BCE.

² The 'built city' is evidently Jerusalem, though expanded and idealised. The reference to a very high mountain is harmonious with Is 2:2.

³ The 'man', clearly an angel, explains the prophet's vision to him. Angelic interpreters are a feature of late prophetic literature (see Dn 8:16, 9:21ff, 10:5ff, Zc 1:8ff, 2:2, Rv 1:1, 10:1-11).

⁴ Literally translated, the angel's order opens, "... look with your eyes, hear with your ears, and set your mind on."

⁵ There were two cubits: the common cubit of 6 palms, or 'hands-breadths' (45 cm) and the older, 'long cubit' of 7 palms (53 cm). Ezekiel makes it clear that he used the latter, which measures 'one (common) cubit and a palm'.

בַּמַּעֲלוֹתָיו וַיִּמְדֹּ | אֶת־סָף הַשַּׁעַר קָנָה אֶחָד רָחֹב
וְאֵת סָף אֶחָד קָנָה אֶחָד רָחֹב: ^ז וְהָתָא קָנָה אֶחָד
אַרְבֵּי וְקָנָה אֶחָד רָחֹב וּבֵין הַתָּאִים חֲמֵשׁ אַמּוֹת
וְסָף הַשַּׁעַר מֵאֶצֶל אֶלֶם הַשַּׁעַר מִהַבִּית קָנָה אֶחָד:
^ח וַיִּמְדֹּ אֶת־אֶלֶם הַשַּׁעַר מִהַבִּית קָנָה אֶחָד: ^ט וַיִּמְדֹּ
אֶת־אֶלֶם הַשַּׁעַר שְׁמֹנֶה אַמּוֹת וְאֵילוֹ שְׁתֵּים אַמּוֹת
וְאֶלֶם הַשַּׁעַר מִהַבִּית: ^י וְתָאִי הַשַּׁעַר דֶּרֶךְ הַקָּדִים
שְׁלֹשָׁה מִפֶּה וְשְׁלֹשָׁה מִפֶּה מִדָּה אַחַת לְשְׁלֹשָׁתָם
וּמִדָּה אַחַת לְאֵילִם מִפֶּה וּמִפּוֹ: ^{יא} וַיִּמְדֹּ אֶת־רָחֹב
פֶּתַח־הַשַּׁעַר עֶשֶׂר אַמּוֹת אַרְבֵּי הַשַּׁעַר שְׁלוֹשׁ
עֶשְׂרֵה אַמּוֹת: ^{יב} וְגָבֹל לְפָנֵי הַתְּאֹת אִמָּה אַחַת
וְאִמָּה־אַחַת גָּבֹל מִפֶּה וְהָתָא שְׁש־אַמּוֹת מִפּוֹ
וְשֵׁשׁ אַמּוֹת מִפּוֹ: ^{יג} וַיִּמְדֹּ אֶת־הַשַּׁעַר מִגֵּג הַתָּא
לְגִזּוֹ רָחֹב עֶשְׂרִים וְחֲמֵשׁ אַמּוֹת פֶּתַח נִגְדֹּ פֶּתַח:
^{יד} וַיַּעַשׂ אֶת־אֵילִים שְׁשִׁים אִמָּה וְאֶל־אֵיל הַחֲצִיר
הַשַּׁעַר סָבִיב | סָבִיב: ^{טו} וְעַל פָּנֵי הַשַּׁעַר הִיאֲתוֹן

one rod. ⁶ He went into gateway facing east, climbed the steps and measured the threshold of the gate: one rod deep. ⁷ There were guardrooms, and each guardroom was one rod by one rod and the pilasters between the guardrooms were five cubits thick; the threshold of the gate inwards from the vestibule of the gate was one rod deep. ⁸ He measured the vestibule of the gate, on the inside: one rod. ⁹ Then he measured the vestibule of the gateway: eight cubits; its pilasters: two cubits; the vestibule of the gate was at the inner end. ¹⁰ There were three guardrooms on each side of the east gate, all three of the same size; the pilasters between them were all of the same thickness on each side. ¹¹ He measured the width of the opening of the gateway: ten cubits; and the width all down the gateway: thirteen cubits. ¹² There was a barrier in front of the guardrooms; each rail on either side was one cubit; and the guardrooms on either side were six cubits square. ¹³ Then he measured the width of the gate from the back of one guardroom to the back of the other: it was twenty-five cubits across, the opening being opposite each

⁶ At the end of this verse, the MT repeats 'and the threshold: one rod deep'; here, following the LXX, we omit the dittography.

⁷ 'Pilasters' (here and throughout this section) follows the NRSV; the NJB has 'piers'; here, the MT omits the word (here following the LXX).

⁸ The NJB omits this verse (a dittography), following the LXX and Peshitta.

⁹ Throughout this section, the NJB has 'porch' in place of 'vestibule', here following the NRSV.

¹⁰ The NRSV has 'recesses' in place of 'guardrooms' (and so throughout this section).

¹¹ In place of 'opening of the gateway', here following the NRSV, the NJB has simply 'entrance'.

¹² The NJB has 'rail' in place of 'barrier', here following the NRSV & NETB.

¹³ In place of the 2 occurrences of 'roof' (here following the MT), the NJB & NRSV have the conjectural translations, 'back'.

הָאֵיתוֹן עַל-לִפְנֵי אֶלֶם הַשַּׁעַר הַפְּנִימִי חֲמִשִּׁים
אָמָּה: טו וַחֲלוֹנוֹת אֶטְמוֹת אֶל-הַתָּאִים וְאֶל־
אֵלֵיהֶמָּה לַפְּנִימָה לְשַׁעַר סָבִיב | סָבִיב וְכֵן
לְאֻלְמוֹת וַחֲלוֹנוֹת סָבִיב | סָבִיב לַפְּנִימָה וְאֶל-אֵיל
תְּמָרִים: יז וַיְבִיאֵנִי אֶל-הַחֲצֵר הַחִיצוֹנָה וְהִנֵּה
לְשָׁכוֹת וְרֹצֶפֶה עָשׂוּי לַחֲצֵר סָבִיב | סָבִיב שְׁלֹשִׁים
לְשָׁכוֹת אֶל-הַרֹצֶפֶה: יח וְהַרֹצֶפֶה אֶל-כַּתֵּף
הַשְּׁעָרִים לְעֹמֶת אַרְךָ הַשְּׁעָרִים הַרֹצֶפֶה
הַתַּחְתּוֹנָה: יט וַיִּמַּד רָחֹב מִלִּפְנֵי הַשַּׁעַר הַתַּחְתּוֹנָה
לִפְנֵי הַחֲצֵר הַפְּנִימִי מִחוּץ מֵאָה אָמָּה הַקָּדִים
וְהַצָּפוֹן: כ וְהַשַּׁעַר אֲשֶׁר פָּנּוּ דֶרֶךְ הַצָּפוֹן לַחֲצֵר
הַחִיצוֹנָה מִדָּד אַרְכּוֹ וְרָחְבּוֹ: כא וְתָאוּ שְׁלוֹשָׁה מִפּוֹ
וְשְׁלֹשָׁה מִפּוֹ וְאֵילָו וְאֶלְמוֹ הִזֵּה כְּמִדַּת הַשַּׁעַר
הָרֵאשׁוֹן חֲמִשִּׁים אָמָּה אַרְכּוֹ וְרָחֹב חֲמֵשׁ וְעֶשְׂרִים

other.¹⁴ He measured the vestibule: twenty cubits; the court surrounded the gate on all sides.¹⁵ From the front of the entrance gate to the far end of the vestibule of the inner gate: fifty cubits.¹⁶ All around, inside the gate, there were trellised windows in the guardrooms and in their pilasters; also, in the vestibules, there were windows all round and palm trees on the pilasters.¹⁷ He took me to the outer court, which had rooms and a pavement going all the way round; there were thirty rooms on this pavement.¹⁸ This pavement, which came up to the sides of the gates and matched their depth, was the Lower Terrace. He measured the width,¹⁹ from the front of the lower gate to the façade of the inner court, outside: a hundred cubits (on the east and on the north).²⁰ He measured the length and breadth of the north gate of the outer court.²¹ It guardrooms, three on each side, its pilasters and vestibule were of the same size as those of the first gate: fifty cubits long and twenty-five

¹⁴ This verse is unintelligible in the MT; following the NJB, we read 'he measured' in place of 'he made' and the remainder follows the LXX but makes little sense. The NRSV reads, "He measured also the vestibule: twenty cubits; and the gate next to the pilaster on every side."

¹⁵ The Kethib/Qere difference here would benefit from an explanation.

¹⁶ 'Trellised windows' is a conjectural translation (the NRSV has 'windows with shutters'); the literal translation is 'blocked windows'. These elaborate gates, the only openings in the surrounding wall, were to allow strict watch to be kept over the entrances. Ezekiel insists that the Temple should be kept pure from foreigners and sinners.

¹⁷ The NJB has 'paved terrace' in place of 'pavement', here following the NRSV.

¹⁸ At the end of this verse, the NJB, following the LXX, adds 'of the court'.

¹⁹ The NRSV omits 'on the east and the north', here following the MT (& NJB).

²⁰ The literal translation of 'north gate' is 'gate that faces north'.

²¹ The NJB opens with, "It had three guardrooms on each side; its piers..."

בְּאַמָּה: כב וַחֲלוֹנוֹ וְאֵילָמוֹ וְתִימָרוֹ כַּמֶּדֶת הַשָּׁעַר
 אֲשֶׁר פָּנָיו דֶּרֶךְ הַקָּדִים וּבְמַעֲלוֹת שִׁבְעַת יַעֲלוּ-בָּו
 וְאֵילָמוֹ לִפְנֵיהֶם: כג וְשַׁעַר לַחֲצֵר הַפְּנִימִי נִגְדַּת
 הַשָּׁעַר לַצָּפוֹן וְלִקְדָּים וַיִּמַּד מִשָּׁעַר אֶל-שָׁעַר מֵאָה
 אַמָּה: כד וַיּוֹלֶכְנִי דֶּרֶךְ הַדְּרוֹם וְהִנֵּה-שָׁעַר דֶּרֶךְ
 הַדְּרוֹם וּמִדָּד אֵילָו וְאֵילָמוֹ כַּמֶּדֶת הָאֵלֶּה:
 כה וַחֲלוֹנִים לוֹ וְלֵאֵילָמוֹ סָבִיב | סָבִיב כְּהַחֲלוֹנוֹת
 הָאֵלֶּה חֲמִשִּׁים אַמָּה אָרְךְ וְרֹחַב חֲמִשׁ וְעֶשְׂרִים
 אַמָּה: כו וּמַעֲלוֹת שִׁבְעָה עֲלוֹתָיו וְאֵלָמוֹ לִפְנֵיהֶם
 וְתִמָּרִים לוֹ אֶחָד מִפּוֹ וְאַחַד מִפּוֹ אֶל-אֵילָו:
 כז וְשַׁעַר לַחֲצֵר הַפְּנִימִי דֶּרֶךְ הַדְּרוֹם וַיִּמַּד מִשָּׁעַר
 אֶל-הַשָּׁעַר דֶּרֶךְ הַדְּרוֹם מֵאָה אַמּוֹת: כח וַיָּבִיֵּאֲנִי
 אֶל-חֲצֵר הַפְּנִימִי בַּשָּׁעַר הַדְּרוֹם וַיִּמַּד אֶת-הַשָּׁעַר
 הַדְּרוֹם כַּמֶּדֶת הָאֵלֶּה: כט וְתֹאֵו וְאֵילָו וְאֵלָמוֹ
 כַּמֶּדֶת הָאֵלֶּה וַחֲלוֹנוֹת לוֹ וְלֵאֵילָמוֹ סָבִיב | סָבִיב

cubits wide. ²² Its windows, its vestibule and its palm trees were of the same sizes as those of the east gate. There were seven steps up to it, and its vestibule was before them. ²³ In the inner court there was, opposite the north gate, a gate as on the east. He measured the distance from one gate to the other: a hundred cubits. ²⁴ He took me to the south side, where there was a south gate; he measured its pilasters and vestibule; they were of the same size as the others. ²⁵ The gateway, as well as its vestibule, had windows all round, like the windows of the others; it was fifty cubits long and twenty-five cubits wide, ²⁶ and it had seven steps up to it; its vestibule was before them and had palm trees on its pilasters, one on either side. ²⁷ The inner court had a gate toward the south; he measured the distance southwards from one gate to the other: a hundred cubits. ²⁸ He then took me into the inner court by the south gate; he measured the south gate, which had the same dimensions as the others. ²⁹ Its guardrooms, piers and vestibule were of the same size

²² The NJB, following the LXX, has 'at the inner end' in place of 'before them', as also in v. 26.

²³ The NJB, following the LXX, has 'like the one opposite the east gate' in place of 'as on the east', here following the MT. The distance here is about 52½ metres.

²⁴ The NJB, following the LXX, adds 'guardrooms' before 'pilasters'.

²⁵ The literal translation of 'like the windows of the others' is 'as these windows'.

²⁶ The NJB, following the LXX (εἴσωθεν), has 'at the inner end' in place of 'before them'.

²⁷ In place of 'a gate toward the south', here following NETB, the NJB has 'a south gate' and the NRSV has 'there was a gate on the south'.

²⁸ The NJB has 'was the same size' in place of 'had the same dimensions', here following the NRSV & NETB.

²⁹ Throughout this section, the NRSV has 'recesses' in place of 'guardrooms' and NETB has 'alcoves'; here, we follow the NJB.

חֲמִשִּׁים אַמָּה אַרְךָ וְרֹחַב עֲשָׂרִים וְחֲמֵשׁ אַמּוֹת:
 ל וְאֶלְמֹת סָבִיב | סָבִיב אַרְךָ חֲמֵשׁ וְעֶשְׂרִים אַמָּה
 וְרֹחַב חֲמֵשׁ אַמּוֹת: לא וְאֶלְמוֹ אֶל־חֹצֵר הַחִצּוֹנָה
 וְתִמְרִים אֶל־אֵילָיו וּמַעְלֹת שְׁמוֹנֶה מַעְלָיו:
 לב וַיְבִיאֵנִי אֶל־הַחֹצֵר הַפְּנִימִי דֶּרֶךְ הַקָּדִים וַיִּמַּד
 אֶת־הַשַּׁעַר כַּמְדֹּת הָאֵלֶּה: לג וְתָאוֹ וְאֵלָיו וְאֶלְמוֹ
 כַּמְדֹּת הָאֵלֶּה וְחִלּוֹנוֹתָיו לֹא וְאֶלְמוֹ סָבִיב | סָבִיב
 אַרְךָ חֲמִשִּׁים אַמָּה וְרֹחַב חֲמֵשׁ וְעֶשְׂרִים אַמָּה:
 לד וְאֶלְמוֹ לַחֹצֵר הַחִיצוֹנָה וְתִמְרִים אֶל־אֵילָיו מִפּוֹ
 וּמִפּוֹ וּשְׁמוֹנֶה מַעְלֹת מַעְלָיו: לה וַיְבִיאֵנִי אֶל־שַׁעַר
 הַצָּפוֹן וַיִּמַּד כַּמְדֹּת הָאֵלֶּה: לו תָּאוֹ אֵלָיו וְאֶלְמוֹ
 וְחִלּוֹנוֹתָיו לֹא סָבִיב | סָבִיב אַרְךָ חֲמִשִּׁים אַמָּה וְרֹחַב
 חֲמֵשׁ וְעֶשְׂרִים אַמָּה: לז וְאֵילָיו לַחֹצֵר הַחִיצוֹנָה
 וְתִמְרִים אֶל־אֵילָיו מִפּוֹ וּמִפּוֹ וּשְׁמוֹנֶה מַעְלֹת מַעְלָיו:
 לח וְלִשְׁכָּה וּפֶתַחָהּ בְּאֵילִים הַשְּׁעָרִים שֵׁם יִדְּיָחוּ

as the others. ³⁰ The gateway, as well as its vestibule, had windows all round; it was twenty-five long and five cubits wide. ³¹ The vestibule gave on to the outer court. It had palm trees on its pilasters and its stairway had eight steps. ³² And he took me to the eastern part of the inner court and measured the gate. It was of the same size as the others. ³³ Its guardrooms, pilasters and porch were of the same size as the others. The gateway, as well as its vestibule, had windows all round; it was fifty cubits long and twenty-five cubits wide. ³⁴ Its vestibule gave on to the outer court. There were palm trees on its piers on either side its stairway had eight steps. ³⁵ He then took me to the north gate and measured it; it had the same dimensions as the others. ³⁶ Its guardrooms, pilasters and vestibule were of the same size as the others. The gateway had windows all round; it was fifty cubits long and twenty-five cubits wide. ³⁷ Its vestibules gave on to the outer court; there were palm trees on it, pilasters on either side and its stairway has eight steps. ³⁸ There

³⁰ This verse follows the MT and NRSV; the NJB emends the ending to, "... fifty cubits long and twenty-five cubits wide." (Cf. vv. 21, 25, 34 & 37.)

³¹ The NJB ends this verse, "and eight steps leading up to it" (as also in v. 34); here, we follow the NRSV & NETB.

³² In place of 'And he took me to the eastern part' (following the MT), the LXX has 'And he took me to the east gate' (καὶ εἰσήγαγέν με εἰς τὴν πύλην τὴν βλέπουσαν κατὰ ἀνατολὰς); either way, the general meaning is clear.

³³ The NRSV has 'its depth was fifty cubits' in place of 'it was fifty cubits long'.

³⁴ The NRSV has 'faced' in place of 'gave on to', here following the NJB (as also in v. 31).

³⁵ The NJB omits 'it had the same dimensions as the others'.

³⁶ 'Pilasters' is here plural, following the LXX (αἰλᾶν); the MT has 'pilaster' (singular).

³⁷ 'Its vestibules' follows the LXX (αἰλαμμοῦ); the MT has 'pilaster' (pier).

³⁸ 'In the vestibule of the gateway' follows the LXX; the MT has 'in the pilasters, the gateways'.

אֶת־הָעֹלָה: ^{לט} וּבָאֵלֶם הַשַּׁעַר שְׁנַיִם שְׁלַחֲנוֹת מִפּוֹ
וּשְׁנַיִם שְׁלַחֲנוֹת מִפָּה לַשְּׁחוּט אֲלֵיהֶם הָעוֹלָה
וְהַחֲטָאת וְהָאֲשָׁם: ^מ וְאֶל־הַכֶּתֶף מִחוּצָה לָעוֹלָה
לִפְתַּח הַשַּׁעַר הַצְפוֹנָה שְׁנַיִם שְׁלַחֲנוֹת וְאֶל־הַכֶּתֶף
הָאַחֶרֶת אֲשֶׁר לְאֵלֶם הַשַּׁעַר שְׁנַיִם שְׁלַחֲנוֹת:
^{מא} אַרְבַּעַת שְׁלַחֲנוֹת מִפָּה וְאַרְבַּעַת שְׁלַחֲנוֹת מִפָּה
לְכֶתֶף הַשַּׁעַר שְׁמוֹנֶה שְׁלַחֲנוֹת אֲלֵיהֶם יִשְׁחָטוּ:
^{מב} וְאַרְבַּעַת שְׁלַחֲנוֹת לָעוֹלָה אֶבְנֵי גִזִּית אֶרֶץ אֲמָה
אַחַת וְחֲצִי וְלַחֵב אֲמָה אַחַת וְחֲצִי וְגִבָּה אֲמָה
אַחַת אֲלֵיהֶם וַיִּנְיְחוּ אֶת־הַכֵּלִים אֲשֶׁר יִשְׁחָטוּ אֶת־
הָעוֹלָה בָּם וְהַזָּבַח: ^{מג} וְהַשְּׁפָתִים טַפַּח אֶחָד
מוֹכֲנִים בְּבֵית סָבִיב | סָבִיב וְאֶל־הַשְּׁלַחֲנוֹת בָּשָׂר
הַקָּרְבָּן: ^{מד} וּמִחוּצָה לַשַּׁעַר הַפְּנִימִי לַשְּׁכוֹת שְׁרִים
בְּחֶצֶר הַפְּנִימִי אֲשֶׁר אֶל־כֶּתֶף שַׁעַר הַצְפוֹן וּפְנֵיהֶם
דֶּרֶךְ הַדְּרוֹם אֶחָד אֶל־כֶּתֶף שַׁעַר הַקְּדִים פְּנֵי דֶּרֶךְ

was a room, with its entrance in the vestibule of the gateway, where they washed the burnt offering. ³⁹ Inside the vestibule of the gateway were slabs, two on either side, for slaughtering the burnt offering, the sin offering and the guilt offering. ⁴⁰ Outside the vestibule, at the entrance to the north gate, were two slabs, and on the other side of the vestibule of the gate, were two slabs. ⁴¹ There were four slabs on one side and four slabs on the other side of the gateway, eight slabs in all, on which the slaughtering was done. ⁴² There were also four slabs of carved stone for the burnt offering, a cubit and a half long, a cubit and a half wide and a cubit high, on which the instruments for slaughtering the burnt offering and sacrifice were laid: ⁴³ and hooks a hands-breadth wide went all round the top and, on these slabs, was put the flesh for the offering. ⁴⁴ Then he took me into the inner court, where there were two rooms, one on the side of the north gate, facing towards the south, and the other on the side of the south gate, facing towards the north.

³⁹ The NJB has 'sacrifice of reparation' in place of 'guilt offering', here following the NRSV.

⁴⁰ 'Outside the vestibule' is a conjectural translation; the MT has 'to him who goes up'.

⁴¹ The NRSV has 'the sacrifices were slaughtered' in place of 'the slaughtering was done', here following the NJB.

⁴² The NJB has 'dressed' in place of 'carved' (here following NETB) and the NRSV has 'hewn'. The dimensions, 'a cubit and a half', correspond to about 79 cm.

⁴³ 'Hooks' (following NETB) is supported by the Tg; the LXX, Vg and Peshitta read 'shelves', or some type of projection (the NRSV has 'pegs' and the NJB has 'runnels').

⁴⁴ 'Then he took me ... rooms' follows the LXX; the MT has 'outside the inner court were rooms for singers'. In place of 'south (gate)', following the LXX, the MT has 'east (gate)'.

הַצֵּפֶן: ^מוְיִדְבֹּר אֵלַי זֶה הַלְשָׁפָה אֲשֶׁר פָּנִיָּה דָרֶךְ
הַדְרוֹם לִכְהֻנִּים שֹׁמְרֵי מִשְׁמֶרֶת הַבַּיִת: ^מוְהַלְשָׁפָה
אֲשֶׁר פָּנִיָּה דָרֶךְ הַצָּפוֹן לִכְהֻנִּים שֹׁמְרֵי מִשְׁמֶרֶת
הַמִּזְבֵּחַ הִמָּה בְנֵי־צִדּוֹק הַקֹּרְבָּיִם מִבְּנֵי־לֵוִי אֶל־
יְהוָה לְשִׁרְתּוֹ: ^מוְיָמַד אֶת־הַחֹצֵר אַרְבֶּּה מֵאָה אֲמָה
וְרֹחַב מֵאָה אֲמָה מֵרַבְעֶת וְהַמִּזְבֵּחַ לִפְנֵי הַבַּיִת:
^מוְיִבְאַנִּי אֶל־אֵלֶם הַבַּיִת וְיָמַד אֶל אֵלֶם חֲמֵשׁ
אַמּוֹת מִפֶּה וְחֲמֵשׁ אַמּוֹת מִפֶּה וְרֹחַב הַשַּׁעַר שְׁלֹשׁ
אַמּוֹת מִפּוֹ וְשְׁלֹשׁ אַמּוֹת מִפּוֹ: ^מאֶרֶךְ הָאֵלֶם
עֶשְׂרִים אֲמָה וְרֹחַב עֲשֵׂתִי עֲשֶׂרָה אֲמָה וּבִמְעֻלוֹת
אֲשֶׁר יַעֲלוּ אֵלָיו וְעַמֻּדִים אֶל־הָאֵילִים אֶחָד מִפֶּה
וְאֶחָד מִפֶּה:

⁴⁵ And he told me, “The room looking towards the south is for the priests responsible for the service of the Temple, ⁴⁶ and the room looking towards the north is for the priests responsible for the service of the altar. These are the sons of Zadok, those of the sons of Levi who approach Yahweh to serve him.” ⁴⁷ He measured the court; it was a hundred cubits long and a hundred cubits wide, a square with the altar standing in front of the Temple. ⁴⁸ He took me to the Ulam of the Temple and measured the pilasters of the Ulam: five cubits on either side; and the width of the entrance was three cubits on either side. ⁴⁹ The length of the Ulam was twenty cubits and its width twelve cubits. There were ten steps leading up to it, and there were columns by the pilasters, one on either side.

⁴⁵ The literal translation of ‘Temple’ is ‘house’.

⁴⁶ The keepers of the altar officiated in the temple-worship and in the sacrifices and burning of incense upon them (Lv 1–6).

⁴⁷ The court was 52½ metres on a side.

⁴⁸ The prophet now (40:48–41:26) describes the Temple proper, with its three parts: ‘Ulam’ (or Vestibule), ‘Hekal’ (or Hall or ‘Holy’) and ‘Debir’ (the Sanctuary or ‘Holy of Holies’). It is an almost exact replica of the Temple of Solomon (1K 6) and hence described with less detail than the surrounding constructions, the arrangement of which is entirely original.

The NRSV & NETB, following the LXX, end the verse with, “and the width of the gate was fourteen cubits; and the sidewalls of the gate were three cubits on either side.” It is possible that there is an omission in the MT due to haplography.

⁴⁹ In place of ‘ten steps’, following the LXX, the MT has ‘the steps that’.

יחזקאל פרק מא

א וַיְבִיאֵנִי אֶל־הַהֵיכָל וַיִּמַּד אֶת־הָאֵלִים שֵׁשׁ־
אַמּוֹת רָחֵב מִפּוֹ וְשֵׁשׁ־אַמּוֹת־רָחֵב מִפּוֹ רָחֵב
הָאֵהָל: ב וְרָחֵב הַפֶּתַח עֶשְׂרֵת אַמּוֹת וְכַתְּפוֹת
הַפֶּתַח חֲמֵשׁ אַמּוֹת מִפּוֹ וְחֲמֵשׁ אַמּוֹת מִפּוֹ וַיִּמַּד
אֲרָכּוֹ אַרְבַּעִים אַמָּה וְרָחֵב עֲשָׂרִים אַמָּה: ג וּבָא
לַפְּנִימָה וַיִּמַּד אֵיל־הַפֶּתַח שְׁתֵּים אַמּוֹת וְהַפֶּתַח־
שֵׁשׁ אַמּוֹת וְרָחֵב הַפֶּתַח שֶׁבַע אַמּוֹת: ד וַיִּמַּד אֶת־
אֲרָכּוֹ עֲשָׂרִים אַמָּה וְרָחֵב עֲשָׂרִים אַמָּה אֶל־פְּנֵי
הַהֵיכָל וַיֹּאמֶר אֵלַי זֶה קֹדֶשׁ הַקְּדוּשִׁים: ה וַיִּמַּד קִיר־
הַבַּיִת שֵׁשׁ אַמּוֹת וְרָחֵב הַצֶּלַע אַרְבַּע אַמּוֹת סָבִיב |
סָבִיב לַבַּיִת סָבִיב: ו וְהַצִּלְעוֹת צֶלַע אֶל־צֶלַע שְׁלוֹשׁ
וּשְׁלֹשִׁים פְּעָמִים וּבָאוֹת בַּקִּיר אֲשֶׁר־לַבַּיִת
לְצִלְעוֹת סָבִיב | סָבִיב לַהֲיוֹת אַחֲזוּזִים וְלֹא־יִהְיוּ

EZEKIEL 41

¹ He took me on to the Hekal and measured its pilasters: six cubits wide on the one side, six cubits wide on the other, the width of the tent. ² The width of the entrance was ten cubits, and the sides of the entrance were five cubits on the one side and five cubits on the other. He measured the length of the nave: forty cubits, and its width: twenty cubits. ³ He then went into the inner sanctuary and measured the pilaster at the entrance: two cubits, then the entrance: six cubits, and the side of the entrance: seven cubits. ⁴ He measured its length: twenty cubits, and its width against the Hekal: twenty cubits. He then said to me, "This is the Holy of Holies." ⁵ He then measured the wall of the Temple: six cubits. The width of the side rooms was four cubits, all around the Temple. ⁶ The side rooms were in three stories, one over another, thirty in each story. The side rooms were recessed into the wall, the wall of the structure

EZEKIEL 41

¹ The NJB, following the LXX and several other MSS, omits 'the width of the tent', treating it as a gloss.

² 'Sides' follows the LXX (ἐπιπλάτους), NJB and NETB; the MT (and NRSV) repeats 'width' (as also in v. 3).

³ In place of 'into the inner sanctuary', here following the NRSV, the NJB has simply 'inside'.

⁴ The NRSV & NETB have 'the most holy place' rather than 'the Holy of Holies', here following the NJB.

⁵ Similar cells existed in the Temple of Solomon (1K 6:5-6). Here, however, their disposition is obscure and their purpose not stated. It has been suggested that they were the 'treasury' of the Temple. Difference in style suggests that vv. 5-15^a may be additional, although they seem a necessary contribution to the description of the Temple.

⁶ The MT for the 1st sentence is very obscure – literally, "The cells, cells and cells, three and thirty times." The translation here (following the NRSV) is made with the help of the LXX and Peshitta.

אֲחוּזִים בְּקִיר הַבַּיִת: ז' וְרַחְבָּהּ וְנִסְבָּהּ לַמַּעְלָה
לַמַּעְלָה לַצִּלְעוֹת כִּי מוֹסַב־הַבַּיִת לַמַּעְלָה לַמַּעְלָה
סָבִיב | סָבִיב לַבַּיִת עַל־כֵּן רַחֲב־לַבַּיִת לַמַּעְלָה וְכֵן
הִתְחַתְּוָנָה יַעֲלֶה עַל־הָעֲלִיוֹנָה לְתִיכּוֹנָה: ח' וְרָאִיתִי
לַבַּיִת גִּבָּה סָבִיב | סָבִיב מִסְדּוֹת מוֹסְדּוֹת הַצִּלְעוֹת
מָלוּ הַקֶּנֶה שֵׁשׁ אַמּוֹת אֲצִילָה: ט' רַחֲב הַקִּיר אֲשֶׁר־
לַצִּלְע אֶל־הַחוּץ חֲמֵשׁ אַמּוֹת וְאֲשֶׁר מִנֵּחַ בֵּית
צִלְעוֹת אֲשֶׁר לַבַּיִת: י' וּבֵין הַלְשָׁכוֹת רַחֲב עֶשְׂרִים
אַמָּה סָבִיב לַבַּיִת סָבִיב | סָבִיב: י"א וּפֶתַח הַצִּלְע
לְמִנְחָ פֶתַח אֶחָד דֶּרֶךְ הַצִּפּוֹן וּפֶתַח אֶחָד לְדֶרוֹם
וְרַחֲב מְקוֹם הַמִּנְחָ חֲמֵשׁ אַמּוֹת סָבִיב | סָבִיב:
י"ב וְהַבִּנְיָן אֲשֶׁר אֶל־פְּנֵי הַגְּזֵרָה פֶּאֶת דֶּרֶךְ־הַיָּם
רַחֲב שִׁבְעִים אַמָּה וְקִיר הַבִּנְיָן חֲמֵשׁ־אַמּוֹת רַחֲב
סָבִיב | סָבִיב וְאַרְכּוֹ תִּשְׁעִים אַמָּה: י"ג וּמָדַד אֶת־
הַבַּיִת אֶרֶךְ מֵאָה אַמָּה וְהַגְּזֵרָה וְהַבִּנְיָה וְקִירוֹתֶיהָ

comprising the cells, all round, forming offsets; but there were no offsets in the wall of the Temple itself. ⁷ The width of the side rooms increased, storey by storey, according to the amount taken in from the wall from one storey to the next, all round the Temple. ⁸ Then I saw that there was a raised platform all around the Temple. The height of this, which formed the base of the side rooms, was one complete rod of six long cubits. ⁹ The outer wall of the side rooms was five cubits thick. There was a passageway between the side rooms of the Temple ¹⁰ and the rooms of the court, twenty cubits wide, all around the Temple on every side. ¹¹ As a way in to the side rooms on the passageway, there was one entrance on the north side and one entrance on the south side. The width of the passageway was five cubits right round. ¹² The building on the west side of the court was seventy cubits wide, the wall of the building was five cubits thick all round, and its length was ninety cubits. ¹³ He measured the length of the Temple: a hundred cubits; and the length of

⁷ 'Increased' is a conjectural translation; the MT has 'turned'. 'Corresponding to ... wall' follows the LXX; the MT has 'for they surrounded the Temple' and adds, "... that is why the width of the Temple towards the top, and so, the lower part went up towards the top by way of the middle."

⁸ The Kethib/Qere difference here would benefit from an explanation. At the end of this verse, the MT adds an incomprehensible word.

⁹ In place of 'passageway', the NRSV has 'free space' and NETB has 'open space'.

¹⁰ The NJB omits 'on every side', here following the NRSV & NETB.

¹¹ The NJB has 'lateral cells' in place of 'side rooms', here following the NRSV.

¹² This 'building' was, apparently, a great roofless hall of unknown purpose. There seems to have been no such building in the Temple of Solomon but see 2K 23:11 & 1Ch 26:18, where reference is made to something on the west side, which may have served as a stable for sacred horses.

¹³ The NJB lacks the last part of this verse (from 'and the length of the court'); here, we follow the NRSV & NETB.

אֶרֶץ מֵאָה אֲמָה: יד וְרֹחַב פְּנֵי הַבַּיִת וְהַגִּזְרָה
לִקְדִים מֵאָה אֲמָה: טו וּמִדָּד אֶרֶץ־הַבִּנְיָן אֶל־פְּנֵי
הַגִּזְרָה אֲשֶׁר עַל־אַחֲרֶיהָ וְאֶתוֹקִיָּהָ וְאֶתִיקֶיהָ
מִפּוֹ וּמִפּוֹ מֵאָה אֲמָה וְהַיִּכָּל הַפְּנִימִי וְאֶלְמִי
הַחֲצָר: טז הַסָּפִים וְהַחֲלוֹנִים הָאֵטְמוֹת וְהָאֵתִיקִים |
סָבִיב לְשֵׁלֶשֶׁתָם נִגְדַּד הַסֵּף שְׁחִיף עֵץ סָבִיב | סָבִיב
וְהָאֶרֶץ עַד־הַחֲלוֹנוֹת וְהַחֲלֹנוֹת מִכְסוֹת: יז עַל־מַעַל
הַפֶּתַח וְעַד־הַבַּיִת הַפְּנִימִי וְלַחוּץ וְאֶל־כָּל־הַקִּיר
סָבִיב | סָבִיב בַּפְּנִימִי וּבַחִיצוֹן מִדּוֹת: יח וַעֲשׂוּ
כְּרוּבִים וְתַמָּרִים וְתַמָּרָה בֵּין־כְּרוּב לְכְרוּב וּשְׁנַיִם
פָּנִים לְכְרוּב: יט וּפְנֵי אָדָם אֶל־הַתַּמָּרָה מִפּוֹ וּפְנֵי־
כִפִּיר אֶל־הַתַּמָּרָה מִפּוֹ עֲשׂוּ אֶל־כָּל־הַבַּיִת סָבִיב |
סָבִיב: כ מהָאֶרֶץ עַד־מַעַל הַפֶּתַח הַכְּרוּבִים
וְהַתַּמָּרִים עֲשׂוּיִם וְקִיר הַיִּכָּל: כא הַיִּכָּל מְזוֹזוֹת
רַבְעָה וּפְנֵי הַקֹּדֶשׁ הַמִּרְאָה כַּמִּרְאָה: כב הַמִּזְבֵּחַ

the court and the building with its walls: one hundred cubits; ¹⁴ and the width of the east front of the Temple and the court: one hundred cubits. ¹⁵ He measured the length of the building, along the court, at the back, and its galleries on either side: a hundred cubits. The inside of the Hekal and the porches of its court, ¹⁶ the thresholds, the windows, the galleries on three sides, facing the threshold, were panelled with wood all round from floor to windows, and the windows were screened with latticework. ¹⁷ From the door to the inner part of the Temple, as well as outside, and on the wall all round, both inside and out, ¹⁸ were carved with cherubim and palm trees, one palm tree between two cherubim; each cherubim had two faces: ¹⁹ a human face turned towards the palm tree on one side and the face of a lion towards the palm tree on the other side, throughout the Temple, all round. ²⁰ Cherubim and palm trees were carved on the wall from the floor to above the entrance. ²¹ The doorposts of the Temple were square. In front of the Sanctuary, there

¹⁴ For this verse, here following the NRSV & NETB, the NJB reads, "The length of the court plus the building and its walls: a hundred cubits;" (cf. #13).

¹⁵ The *Kethib*/*Qere* difference here would benefit from an explanation. The meaning of the term translated 'galleries' is uncertain.

¹⁶ 'On three sides' is a conjectural translation; the MT has 'two of them'. 'From floor' is conjectural; the MT has 'and the floor'.

¹⁷ At the end of this verse, the MT adds an unintelligible word, which NETB translates as 'by measurement'; here, we follow the LXX & NJB.

¹⁸ The literal translation of 'between two cherubim' is 'between cherub and cherub'.

¹⁹ Note that the cherubim described in Ch. 1 have 4 faces, not 2.

²⁰ 'On the wall' is a conjectural translation (see v. 25); the MT has 'and the wall of the Hekal' (but, in the *Ketiv*, the word 'Hekal' is marked as not intended to be read aloud).

²¹ NETB ends this verse rather differently: "In front of the sanctuary one doorpost looked just like the other."

עַן שְׁלוֹשׁ אַמּוֹת גְּבֵהַ וְאַרְכּוֹ שְׁתֵּים-אַמּוֹת
וּמִקְצָעוֹתָיו לוֹ וְאַרְכּוֹ וְקִירָתוֹ עֵץ וַיִּדְבֵּר אֵלַי זֶה
הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְהוָה: ^{כג} וּשְׁתֵּים דִּלְתוֹת לַהֵיכָל
וּלְקֹדֶשׁ: ^{כד} וּשְׁתֵּים דִּלְתוֹת לַדִּלְתוֹת שְׁתֵּים
מוֹסֵבּוֹת דִּלְתוֹת שְׁתֵּים לַדֶּלֶת אַחַת וּשְׁתֵּי דִלְתוֹת
לְאַחֶרֶת: ^{כה} וַעֲשׂוּהָ אֲלֵיהֶן אֶל-דִּלְתוֹת הַהֵיכָל
כְּרוּבִים וְתַמָּרִים כַּאֲשֶׁר עָשׂוּם לְקִירוֹת וְעַב עֵץ
אֶל-פְּנֵי הָאוּלָם מֵהַחוּץ: ^{כו} וְחִלּוּנִים אֲטָמוֹת
וְתַמָּרִים מִפּוֹ וּמִפּוֹ אֶל-כְּתָפוֹת הָאוּלָם וְצִלְעוֹת
הַבַּיִת וְהָעֲבִים:

was something like ²² a wooden altar, three cubits high and two cubits square. Its corners, base and sides were of wood. He said to me, “This is the table in the presence of Yahweh.” ²³ And the Hekal had double doors and the Sanctuary ²⁴ had double doors. These doors had two hinged leaves, two leaves for the one door, and two leaves for the other. ²⁵ On them (on the doors of the Hekal), were carved cherubim and palm trees like those carved on the walls. There was a wooden vestibule canopy on the front of the Ulam on the outside, ²⁶ and windows with flanking palm trees on the sides of the Ulam, the side rooms of the Temple and the vestibules.

²² The MT lacks ‘two cubits square’, here following the LXX (καὶ τὸ μῆκος πηχῶν δύο καὶ τὸ εὖρος πηχῶν δύο).

²³ We rely on the LXX for the whole of vv. 23–26, the style being compressed and the text probably corrupt.

²⁴ For this verse, here following the NJB, the NRSV reads, “The doors had two leaves apiece, two swinging leaves for each door.”

²⁵ The NJB has ‘roof’ in place of ‘canopy’, here following the NRSV & NETB.

²⁶ The NJB ends with ‘porch roofs’ in place of ‘vestibules’, here loosely following the NRSV & NETB.

יחזקאל פרק מב

א וַיּוֹצֵאֵנִי אֶל־הַחֹצֵר הַחַיצוֹנָה הַדָּרָךְ דָּרָךְ הַצָּפוֹן
וַיְבֹאֵנִי אֶל־הַלְשָׁכָה אֲשֶׁר נִגְדָה הַגִּזְרָה וְאֲשֶׁר־נִגְדָה
הַבִּנְיָן אֶל־הַצָּפוֹן: ב אֶל־פְּנֵי־אֲרָךְ אַמּוֹת הַמָּאָה
פָּתַח הַצָּפוֹן וְהָרַחֵב חֲמִשִּׁים אַמּוֹת: ג נִגְדָה
הָעֲשָׂרִים אֲשֶׁר לַחֹצֵר הַפְּנִימִי וְנִגְדָה רֹצֵפָה אֲשֶׁר
לַחֹצֵר הַחַיצוֹנָה אַתִּיק אֶל־פְּנֵי־אַתִּיק בְּשָׁלְשִׁים:
ד וּלְפָנֵי הַלְשָׁכוֹת מֵהַלֵּךְ עֶשֶׂר אַמּוֹת רָחֵב אֶל־
הַפְּנִימִית דָּרָךְ אִמָּה אַחַת וּפְתַחֲהֶם לַצָּפוֹן:
ה וְהַלְשָׁכוֹת הָעֲלִיוֹנֹת קְצָרוֹת כִּי־יֻכְּלוּ אֶתִּיקִים
מִהֶנָּה מִהַתְּחַנְּנוֹת וּמִהַתְּכַנּוֹת בְּנִין: ו כִּי
מְשֻׁלְּשׁוֹת הָנָה וְאֵין לָהֶן עַמּוּדִים כַּעֲמוּדֵי הַחֲצָרוֹת
עַל־כֵּן נֶאֱצַל מִהַתְּחַנְּנוֹת וּמִהַתְּכַנּוֹת מִהָאָרֶץ:
ז וְנִגְדָה אֲשֶׁר־לְחוּץ לְעַמֻּת הַלְשָׁכוֹת דָּרָךְ הַחֹצֵר
הַחַיצוֹנָה אֶל־פְּנֵי הַלְשָׁכוֹת אֲרָכּוֹ חֲמִשִּׁים אִמָּה:

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¹ He then took me out into the outer court, towards the north, and led me to the room facing the court, that is to say, to the front of the building on the north side. ² Along the front, the length was a hundred cubits on the north side and the width was fifty cubits. ³ Facing the gateways of the inner court, and facing the paving of the outer court, was a gallery in front of the triple galley, ⁴ and, in front of the rooms was a walk, ten cubits measured inwards and a hundred cubits long; their doors looked north. ⁵ The top floor rooms were narrow because the galleries took up part of the width, being narrower than those on the ground floor or those on the middle floor of the building. ⁶ These were divided into three storeys and had no columns such as the court had. Hence, they were narrower than the ground floor ones or the middle floor ones (below them). ⁷ And the wall that was outside, parallel to the rooms, facing them and giving on to the outer court, was fifty cubits in length; ⁸ the

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- ¹ The LXX opens with, "And he brought me to the east of inner court, opposite the north gate..." (*Kai ἐξήγαγέν με εἰς τὴν αὐλὴν τὴν ἐξωτέραν κατὰ ἀνατολὰς κατέναντι τῆς πύλης τῆς πρὸς βορρᾶν*).
- ² 'On the north side' follows the LXX (*πρὸς βορρᾶν*); the MT has 'the north gate'.
- ³ 'The gateways' follows the LXX (*πύλαι*) and NJB; the MT and NRSV have 'the twenty (cubits)'.
- ⁴ 'A hundred cubits long' follows the LXX (*πῆχεις ἑκατὸν τὸ μῆκος*) and Peshitta; the MT has 'a way of a cubit'.
- ⁵ In place of 'top floor rooms', here following the NJB, the NRSV & NETB have 'upper galleries'.
- ⁶ Before 'court', the NRSV adds 'outer'.
- ⁷ The LXX opens this verse with the additional, "And there was light from outside..." (*kai φῶς ἔξωθεν*).
- ⁸ The chambers were, respectively, 26¼ and 52½ metres long.

ח כִּי־אַרְבֵּי הַלְשָׁכוֹת אֲשֶׁר לַחֲצֵר הַחִצּוֹנָה חֲמִשִּׁים
אֵמָּה וְהֵנָּה עַל־פְּנֵי הַהֵיכָל מֵאָה אֵמָּה: ט וּמִתַּחֲתֶיהָ
לְשָׁכוֹת [וּמִתַּחַת הַלְשָׁכוֹת] הָאֵלֶּה הַמְּבֹאֵה
הַמְּבִיא מִהַקְדִּים בָּבֹאוּ לֵהֲנָה מִהַחֲצֵר הַחִצּוֹנָה:
י בְּרֹחַב גֶּדֶר הַחֲצֵר דֶּרֶךְ הַקְדִּים אֶל־פְּנֵי הַגִּזְרָה
וְאֶל־פְּנֵי הַבִּנְיָן לְשָׁכוֹת: יא וְדֶרֶךְ לִפְנֵיהֶם בְּמֵרָאָה
הַלְשָׁכוֹת אֲשֶׁר דֶּרֶךְ הַצָּפוֹן כְּאַרְכּוֹ כֵּן רָחְבוֹ וְכָל
מוֹצְאֵיהֶן וְכַמְשַׁפְּטֵיהֶן וְכַפְתְּחֵיהֶן: יב וְכַפְתְּחֵי
הַלְשָׁכוֹת אֲשֶׁר דֶּרֶךְ הַדָּרוֹם פָּתַח בְּרֹאשׁ דֶּרֶךְ דֶּרֶךְ
בְּפְנֵי הַגִּזְרָת הַגִּזְרָה דֶּרֶךְ הַקְדִּים בְּבֹאוֹן: יג וַיֹּאמֶר
אֵלַי לְשָׁכוֹת הַצָּפוֹן לְשָׁכוֹת הַדָּרוֹם אֲשֶׁר אֶל־פְּנֵי
הַגִּזְרָה הֵנָּה לְשָׁכוֹת הַקֹּדֶשׁ אֲשֶׁר יֹאכְלוּ־שָׁם
הַכֹּהֲנִים אֲשֶׁר־קְרוּבִים לַיהוָה קֹדְשֵׁי הַקֹּדְשִׁים שָׁם
יִנְיָחוּ קֹדְשֵׁי הַקֹּדְשִׁים וְהַמִּנְחָה וְהַחֲטָאת וְהַאֲשָׁם
כִּי הַמָּקוֹם קֹדֶשׁ: יד בְּבֹאֵם הַכֹּהֲנִים וְלֹא־יֵצְאוּ
מִהַקְדֶּשׁ אֶל־הַחֲצֵר הַחִיצוֹנָה וְשָׁם יִנְיָחוּ בְּגָדֵיהֶם
אֲשֶׁר־יִשְׁרְתוּ בָּהֶן כִּי־קֹדֶשׁ הֵנָּה יִלְבְּשׁוּ וְלִבְשׁוּ

length of the rooms that faced the outer court being fifty cubits, while for those facing the hall of the Temple it was a hundred cubits. ⁹ And, beneath these rooms, there was an entrance on the east side, leading in from the outer court. ¹⁰ In the thickness of the wall of the court, on the south side fronting the court and the building, were rooms. ¹¹ A passage ran in front of them, as with the rooms built on the north side; they were of the same length and breadth, and were of similar design with similar doors in and out. ¹² And, before the rooms on the south side, there was an entrance at the end of each walk, opposite the corresponding wall on the east side, at their entries. ¹³ And he said to me, "The northern rooms and southern rooms giving on to the court are the rooms of the Sanctuary, in which the priests who approach Yahweh will eat the most holy things. In them will be placed the most holy things; there they shall put the oblation, and the sacrifice for sin, and the sacrifice for guilt, since this is a holy place. ¹⁴ Once the priests have entered, they will not go out of the holy place into the outer court without leaving their liturgical vestments there, since these vestments are holy; they will put on other

⁹ The *Kethib/Qere* differences here would benefit from explanations.

¹⁰ 'On the south side' follows the LXX; the Hebrew text has 'on the east side' (but cf. vv. 12-13).

¹¹ The NJB has 'walk' in place of 'passage', here following the NRSV & NETB.

¹² 'Before' is conjectural, following the NJB; the MT (and NRSV) has 'so'. The rest of the verse is very obscure and the versions offer little help.

¹³ In place of 'sacrifice for guilt', here following the NRSV, the NJB has 'sacrifice of reparation'.

¹⁴ The *Kethib/Qere* difference here would benefit from an explanation.

בגדים אחרים וקרבו אל-אשר לעם: ^{טו} וכלה את-
מדות הבית הפנימי והוציאני דרך השער אשר
פניו דרך הקדים ומדדו סביב | סביב: ^{טז} מדד רוח
הקדים בקנה המדה חמש-מאות אמות קנים
בקנה המדה סביב: ^{יז} מדד רוח הצפון חמש-
מאות קנים בקנה המדה סביב: ^{יח} את רוח
הדרום מדד חמש-מאות קנים בקנה המדה:
^{יט} סבב אל-רוח הים מדד חמש-מאות קנים
בקנה המדה: ^כ לארבע רוחות מדדו חומה לו
סביב | סביב ארך חמש מאות ורחב חמש מאות
להבדיל בין הקדש לחל:

clothes before going near places assigned to the people.” ¹⁵ Now, when
he had finished measuring the inside of the Temple, he led me out by
the gate that faces to the east and measured the Temple area all around.
¹⁶ He measured the east side with his measuring rod: a total of five
hundred cubits by the measuring rod. ¹⁷ He then measured the north
side: a total of five hundred cubits by the measuring rod. ¹⁸ He then
measured the south side: five hundred cubits by the measuring rod
¹⁹ was the total. On the west side, he measured five hundred cubits by
the measuring rod. ²⁰ He measured the entire enclosing wall on all four
sides: length five hundred, breadth five hundred, separating the sacred
from the profane.

¹⁵ The NJB ends this verse with, “he took me out to the east gate and measured it right round the sides;” here, we follow the NRSV.

¹⁶ ‘Five hundred cubits’ follows the LXX (πεντακοσίους ἐν τῷ καλᾶμῳ τοῦ μέτρου) and Peshitta; the MT has ‘five cubits of rods’. The Kethib/Qere difference here would benefit from an explanation.

¹⁷ 500 cubits equals 262½ metres.

¹⁸ ‘He then measured’ follows the LXX; the MT has ‘measuring reed all around; he measured’ (as also in v. 17).

¹⁹ The NRSV & NETB lack the words ‘was the total’, here following the NJB.

²⁰ In place of ‘separating the sacred from the profane’, here following the NJB, the NRSV ends with ‘to make a separation between the holy and the common’.

יחזקאל פרק מג

^א וַיֹּלֶכְנִי אֶל־הַשַּׁעַר שֶׁעַר אֲשֶׁר פָּנָה דֶּרֶךְ הַקְּדִים:
^ב וְהִנֵּה כְבוֹד אֱלֹהֵי יִשְׂרָאֵל בָּא מִדֶּרֶךְ הַקְּדִים
וְקוֹלוֹ כְּקוֹל מֵיִם רַבִּים וְהָאָרֶץ הָאֵירָה מִכְּבֹדוֹ:
^ג וּבִמְרֹאֶה הַמְּרֹאֶה אֲשֶׁר רָאִיתִי כַּמְרֹאֶה אֲשֶׁר־
רָאִיתִי בְּבֹאֵי לְשַׁחַת אֶת־הָעִיר וּמְרֹאֹת כַּמְרֹאֶה
אֲשֶׁר רָאִיתִי אֶל־נְהַר־כְּבָר וְאֶפֶל אֶל־פָּנָי: ^ד וּכְבוֹד
יְהוָה בָּא אֶל־הַבַּיִת דֶּרֶךְ שֶׁעַר אֲשֶׁר פָּנּוּ דֶּרֶךְ
הַקְּדִים: ^ה וַתִּשָּׂאֵנִי רוּחַ וַתְּבִאֵנִי אֶל־הַחֹצֵר הַפְּנִימִי
וְהִנֵּה מָלֵא כְבוֹד־יְהוָה הַבַּיִת: ^ו וַאֲשַׁמַּע מְדַבֵּר אֵלַי
מִהַבַּיִת וְאִישׁ הָיָה עֹמֵד אֵצֶלִי: ^ז וַיֹּאמֶר אֵלַי בֶּן־
אָדָם אֶת־מְקוֹם כְּסִאִי וְאֶת־מְקוֹם כַּפּוֹת רַגְלִי
אֲשֶׁר אֲשַׁכֵּן־שָׁם בְּתוֹךְ בְּנֵי־יִשְׂרָאֵל לְעוֹלָם וְלֹא
יִטְמְאוּ עוֹד בֵּית־יִשְׂרָאֵל שֵׁם קֹדֶשִׁי הַמָּה וּמִלְכִּיהֶם

EZEKIEL 43

¹ He took me to the gate, the one facing east. ² And I saw the glory of the God of Israel approaching from the east. A sound came with him, like the sound of the ocean, and the earth shone with his glory. ³ The vision I saw was like the vision I had seen when he came to destroy the city, and like the one I had seen by the River Chebar. Then, I fell to the ground. ⁴ The glory of Yahweh arrived at the Temple by the east gate. ⁵ The Spirit lifted me up and brought me into the inner court; I saw the glory of Yahweh fill the Temple. ⁶ Then, I heard someone speaking to me from the Temple while the man stood beside me. ⁷ He said, "Son of man, this is the dais of my throne, the step on which I rest my feet. I shall live here among the Israelites forever; and the House of Israel, they and their kings at their high places, will never again defile my holy name with their whoring and the corpses of their kings, ⁸ by putting their

EZEKIEL 43

- ¹ This vision of the return of Yahweh corresponds to that of his departure (10:18–19, 11:22–23).
- ² The word הִנֵּה (traditionally, 'behold') indicates becoming aware of something and has been translated here as a verb ('I saw').
- ³ For 'he came', the MT reads 'I came'; the reading is due to the confusion of *yod* (י, indicating a 1P pronoun) and *vav* (ו, indicating the 3P). A few medieval Hebrew MSS, Theodotion, and the Vg (*videram*) support a 3P pronoun here.
- ⁴ Earlier, Ezekiel had observed God leaving the Temple to the east (11:23).
- ⁵ In 1K 8:10–11, we find a similar event with regard to Solomon's Temple; see also Ex 40:34–35 and Is 6:4.
- ⁶ The voice was that of Yahweh himself, not the angel accompanying Ezekiel.
- ⁷ The NJB omits 'at their high places' and the NRSV has 'at their death'; the literal translation is 'by their corpses in their death' but the term normally translated 'corpses' is better understood here as a reference to funeral pillars or funerary offerings.
- ⁸ Ezekiel relegates the palace to another part of the city, reserving the entire eastern height of Jerusalem for the Temple.

בַּזְנוּתָם וּבַפִּגְרֵי מַלְכֵיהֶם בְּמוֹתָם: ^ח בְּתֵתָם סָפֹם
 אֶת־סָפִי וּמְזוֹזָתָם אֶצֶל מְזוֹזָתִי וְהִקִּיר בֵּינִי וּבֵינֵיהֶם
 וְטָמְאוּ אֶת־שֵׁם קֹדְשִׁי בְּתוֹעֵבוֹתָם אֲשֶׁר עָשׂוּ
 וְאָכַל אֹתָם בְּאַפִּי: ^ט עַתָּה יִרְחֲקוּ אֶת־זְנוּתָם וּפִגְרֵי
 מַלְכֵיהֶם מִמֶּנִּי וְשָׁכַנְתִּי בְּתוֹכְכֶם לְעוֹלָם: {ס}

י' אַתָּה בֶן־אָדָם הִגֵּד אֶת־בֵּית־יִשְׂרָאֵל אֶת־הַבֵּית
 וְיִכְלְמוּ מַעֲוֹנוֹתֵיהֶם וּמִדָּדוּ אֶת־תְּכֵנִית: י"א וְאִם־
 נִכְלְמוּ מִכָּל אֲשֶׁר־עָשׂוּ צוּרַת הַבֵּית וּתְכוּנָתוֹ
 וּמוֹצְאָיו וּמוֹבָאָיו וְכָל־צוּרָתוֹ וְאֵת כָּל־חֻקְתָּיו וְכָל־
 צוּרָתוֹ וְכָל־תּוֹרָתוֹ הוֹדַע אוֹתָם וּכְתַב לְעֵינֵיהֶם
 וְיִשְׁמְרוּ אֶת־כָּל־צוּרָתוֹ וְאֶת־כָּל־חֻקְתָּיו וְעָשׂוּ
 אוֹתָם: י"ב זֹאת תּוֹרַת הַבֵּית עַל־רֹאשׁ הָהָר כָּל־
 גְּבֻלּוֹ סָבִיב | סָבִיב קֹדֶשׁ קֹדְשִׁים הִנֵּה־זֹאת תּוֹרַת
 הַבֵּית: י"ג וְאֵלֶּה מִדּוֹת הַמִּזְבֵּחַ בָּאֲמֹת אֲמָה
 וְטֶפַח וְחִיק הָאֲמָה וְאֲמָה־רֹחַב וּגְבוּלָה אֶל־
 שִׁפְתָּהּ סָבִיב זֶרֶת הָאֶחָד וְזֶה גֹב הַמִּזְבֵּחַ:
 י"ד וּמִחִיק הָאָרֶץ עַד־הָעֶזְרָה הַתַּחְתּוֹנָה שְׁתֵּים

threshold by my threshold and their doorposts by my doorposts, with a party wall shared by them and me. They used to defile my holy name by their loathsome practices, and that is why I put an end to them in my anger. ⁹ From now on, they will banish their idolatry and the corpses of their kings from my presence and I shall live among them forever.

¹⁰ “As for you, son of man, describe this Temple to the House of Israel, and let them draw up the plan of it, so that they will be ashamed of their iniquities. ¹¹ And when they are ashamed of their behaviour, show them the design and plan of the Temple, its exits and entrances, its shape, how all of it is arranged, the entire design and all its principles. Give them all this in writing, so that they can see and take note of its design and the way it is all arranged, and carry it out. ¹² This is the charter of the Temple: all the surrounding space on the mountaintop is an especially holy area. Such is the charter of the Temple.” ¹³ These were the dimensions of the altar, in cubits each of a cubit and a hand’s-breadth. The base: one cubit high and one cubit wide; the space by the hook, all round the edge of the altar, one hand’s-breadth. ¹⁴ From the ground level

⁹ NETB has ‘pillars’ in place of ‘corpses’ (see #7).

¹⁰ The NJB puts ‘let them draw up the plan of it’ in parentheses.

¹¹ Presumably, the plan drawn up by the people would have been heavily influenced by their desire for idolatry.

¹² The NJB places the last sentence in parentheses.

¹³ Vv. 13–27 are 2 additions about the structure and dedication of the altar; they do not imply that Zerubbabel’s altar had already been erected.

¹⁴ The units in this section are the Hebrew ‘long cubit’, consisting of a cubit (45 cm) and a handbreadth (7½ cm), for a total of 52½ cm.

אֲמוֹת וְרֹחַב אֲמָה אַחַת וּמֵהַעֲזָרָה הַקְּטָנָה עַד־
הָעֲזָרָה הַגְּדוֹלָה אַרְבַּע אֲמוֹת וְרֹחַב הָאֲמָה:
טו וְהָרֶאֱל אַרְבַּע אֲמוֹת וּמֵהָאֲרָאִיל וּמֵהָאֲרִיאֵל
וְלִמְעַלָּה הַקִּרְנוֹת אַרְבַּע: טז וְהָאֲרָאִיל וְהָאֲרִיאֵל
שְׁתֵּים עָשָׂר אֶרֶץ בְּשֵׁתִים עָשָׂרָה רֹחַב רְבֹוע אֵל
אַרְבַּעַת רַבְעִיו: יז וְהָעֲזָרָה אַרְבַּע עָשָׂרָה אֶרֶץ
בְּאַרְבַּע עָשָׂרָה רֹחַב אֵל אַרְבַּעַת רַבְעִיָּה וְהַגָּבֹול
סָבִיב אוֹתָהּ חֲצִי הָאֲמָה וְהַחִיק־לָהּ אֲמָה סָבִיב
וּמַעֲלָתָהּ פְּנוֹת קָדִים: יח וַיֹּאמֶר אֵלַי בֶּן־אָדָם כֹּה
אָמַר אֲדֹנָי יְהוִה אֱלֹהֵ חֲקוֹת הַמִּזְבֵּחַ בַּיּוֹם הַעֲשׂוֹתוֹ
לְהַעֲלֹת עָלָיו עֹלָה וְלִזְרֹק עָלָיו דָּם: יט וְנָתַתָּה אֶל־
הַפְּהָגִים הָלוֹאִים אֲשֶׁר הֵם מִזֶּרַע צִדּוֹק הַקִּרְבִּים
אֵלַי נָאִם אֲדֹנָי יְהוִה לְשִׁרְתָּנִי פֶּר בֶּן־בָּקָר
לְחִטָּאת: כ וּלְקַחְתָּ מִדָּמּוֹ וְנָתַתָּה עַל־אַרְבַּע
קִרְנֹתָיו וְעַל־אַרְבַּע פְּנוֹת הָעֲזָרָה וְעַל־הַגָּבֹול

of the base up to the lower plinth: two cubits high and one cubit wide; from the lesser plinth to the greater plinth: four cubits high and one cubit wide. ¹⁵ The altar hearth, four cubits; and from the altar hearth projecting upward, four horns. ¹⁶ The altar hearth was square: twelve cubits by twelve cubits; ¹⁷ and the square plinth: fourteen cubits by fourteen cubits; and the ledge all round: half a cubit; and the base: one cubit all round. The steps were on the east side. ¹⁸ He said to me, “Son of man, the Lord Yahweh says this, “As regards the altar, this is how things must be done when it has been built for the sacrifice of the burnt offering and for the pouring of blood. ¹⁹ To the Levitical priests – those of the race of Zadok – who approach me to serve me, declares the Lord Yahweh, you must give a young bull as a sacrifice for sin. ²⁰ You must take some of its blood and put it on the four horns, on the four corners of the plinth and on the surrounding ledge. In this way, you will purify and make atonement on it. ²¹ Then, take the bull of the sacrifice for sin

¹⁵ The NJB adds ‘high’ after ‘four cubits’.

¹⁶ The precise Hebrew word used here to refer to an ‘altar hearth’ occurs only here in the OT.

¹⁷ The MT lacks the 1st instance of the word ‘cubits’ but it is understood from the context.

¹⁸ On the analogy of earlier rites of consecration (Ex 29:36–37, 40:1–38, Lv 8:14–15), the priests of Zadok (44:5–31) are to dedicate the altar.

¹⁹ In the case of the altar of the Tabernacle, the consecration began with anointing with oil (Lv 8:11), and this was a prominent feature of the service; but is here wholly omitted. The service began with the offering of a sin offering, which was always, according to the law, to be first offered when several kinds of sacrifice were to occur together.

²⁰ Note the similar language in Lv 16:18.

²¹ The NJB has ‘cut off from’ in place of ‘outside’, here following the NRSV & NETB.

סָבִיב וְחִטָּאת אֹתוֹ וְכִפְּרָתָהּ: כֹּא וְלִקְחָתָּ אֶת הַפָּר־
הַחֲטָאת וּשְׂרָפוּ בַּמִּזְבֵּחַ הַבַּיִת מִחוּץ לַמִּקְדָּשׁ:
כִּבּ וּבְיוֹם הַשְּׁנִי תִקְרִיב שְׁעִיר־עִזִּים תָּמִים לַחֲטָאת
וְחִטָּאוּ אֶת־הַמִּזְבֵּחַ כַּאֲשֶׁר חֲטָאוּ בָּפָר: כִּג בְּכָל־זֶה
מִחֲטָא תִקְרִיב פָּר בֶּן־בָּקָר תָּמִים וְאַיִל מִן־הֶעֱזָאן
תָּמִים: כִּד וְהִקְרַבְתָּם לִפְנֵי יְהוָה וְהִשְׁלִיכוּ הַכֹּהֲנִים
עֲלֵיהֶם מֶלַח וְהָעִלוּ אוֹתָם עֲלֵה לַיהוָה: כֵּה שִׁבְעַת
יָמִים תַּעֲשֶׂה שְׁעִיר־חֲטָאת לַיּוֹם וּפָר בֶּן־בָּקָר וְאַיִל
מִן־הֶעֱזָאן תָּמִימִים יַעֲשׂוּ: כִּו שִׁבְעַת יָמִים יִכְפְּרוּ
אֶת־הַמִּזְבֵּחַ וְטָהְרוּ אֹתוֹ וּמָלְאוּ יָדָיו: כִּז וַיִּכְלוּ אֶת־
הַיָּמִים {ס}

וְהָיָה בַּיּוֹם הַשְּׁמִינִי וְהִלָּאָה יַעֲשׂוּ הַכֹּהֲנִים עַל־
הַמִּזְבֵּחַ אֶת־עֹלֹתֵיכֶם וְאֶת־שְׁלָמֵיכֶם וְרִצְאָתִי
אֶתְכֶם נָאִם אֲדֹנִי יְהוָה: {ס}

and burn it in that part of the Temple that is outside the Sanctuary. ²² On the second day, you must offer an unblemished male goat as the sacrifice for sin, and the altar must be purified again as was done with the bull. ²³ When you have finished the purification, you must offer a young, unblemished bull and an unblemished ram from the flock. ²⁴ You must present them before Yahweh, and the priests will sprinkle salt on them and offer them as burnt offerings to Yahweh. ²⁵ As a sacrifice for sin, every day for seven days, you must offer a male goat, a bull, and an unblemished ram from the flock. ²⁶ Seven days shall they make atonement for the altar and cleanse it, and so consecrate it, ²⁷ and the period will be over.

“On the eighth day and afterwards, the priest will offer your burnt offerings and your communion sacrifices on the altar, and I shall look favourably on you, declares the Lord Yahweh.”

²² The NJB generally uses the term ‘he-goat’ in place of ‘male goat’, here following the NRSV & NETB.

²³ These offerings were in addition to those used for purification (vv. 21–22).

²⁴ It is likely that salt was used with sacrificial meals (Nb 18:19, 2Ch 13:5).

²⁵ Some reckon these 7 days as additional to the 1st (v. 19) and 2nd (v. 22) days and others begin them with the 2nd; but the majority of expositors take them as inclusive of the 1st and 2nd. The first proposal may be set aside, since it cannot be maintained without erasing ‘...will make atonement on it’ from v. 20 and the first half of v. 26.

²⁶ The literal translation of ‘consecrate it’ is ‘fill its hands’.

²⁷ The people also could partake of the food of the communion sacrifice (Lv 3).

יחזקאל פרק מד

א וישב אתי דרך שער המקדש החיצון הפנה
קדים והוא סגור: ב ויאמר אלי יהוה השער הזה
סגור יהיה לא יפתח ואיש לא יבא בו כי יהוה
אלהי ישראל בא בו והיה סגור: ג את הנשיא
נשיא הוא ישב בו לאכול לאכל לחם לפני יהוה
מדרך אולם השער יבוא ומדרך יצא: ד וביאני
דרך שער הצפון אל פני הבית וארא והנה מלא
כבוד יהוה את בית יהוה ואפל אל פני: ה ויאמר
אלי יהוה בן אדם שים לבך וראה בעיניך
ובאזניך שמע את כל אשר אני מדבר אתך לכל
חקות בית יהוה ולכל תורותיו ושמעת לבך למבוא
הבית בכל מוצאי המקדש: ו ואמרת אל מרי אל-

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¹ He brought me back to the outer east gate of the Sanctuary; it was shut.
² Yahweh said to me, "This gate will be kept shut; no one may open it or go through it, since Yahweh, God of Israel, has been through it. So, it must be kept shut. ³ But the prince himself may sit there to take his meal in the presence of Yahweh; he must enter and leave through the porch of the gate." ⁴ He led me through the north gate to the front of the Temple; then I looked: I saw the glory of Yahweh filling the Temple of Yahweh and I fell to the ground. ⁵ Yahweh said to me, "Son of man, pay attention, look carefully, and listen closely to everything I explain; these are all the arrangements of the Temple of Yahweh and all its laws. Be careful about who is admitted to the Temple and who is excluded from the Sanctuary. ⁶ Say to the rebels of the House of Israel, "The Lord

EZEKIEL 44

- ¹ A more literal translation of 'the outer east gate' is 'the outer gate ... which faces east'.
- ² The thought is that the gate sanctified by such a manifestation of the Divine presence should not afterwards be used for the ordinary purposes of the entrance of the people.
- ³ This verse evidently alludes to a sacred meal, presumably that accompanying the communion sacrifice (Lv 7:15, Dt 12:7, 18 & cf. Ezk 46:1-2). The *Kethib*/*Qere* difference here would benefit from an explanation.
- ⁴ The word הִנֵּה (traditionally, 'behold') indicates becoming aware of something and has been translated here as a verb ('I saw').
- ⁵ The translation of the last sentence is uncertain (literally, "Be careful at the entrance to the Temple and at all the exits from the Sanctuary").
- ⁶ Vv. 6-31, on the clergy of the Temple, are additional, but very possibly date from before the end of the Exile; they institutionalise the actual distinction that had arisen since the Deuteronomic reform, between the old Levites of the provincial sanctuaries, who were relegated to inferior status, and the Zadokite Priests, who formed the clergy of Jerusalem. This explained why the Levites (cf. Ezr 2:40), as opposed to the priests, were reluctant to return from the Exile (Ezr 8:15-19).

בֵּית יִשְׂרָאֵל כֹּה אָמַר אֲדֹנֵי יְהוָה רַב־לַכֶּם מִכָּל־
 תּוֹעֲבוֹתֵיכֶם בֵּית יִשְׂרָאֵל: ⁷ בְּהִבְיָאֲכֶם בְּנִינְכֶם
 עַרְלִי־לֵב וְעַרְלֵי בָשָׂר לִהְיוֹת בְּמִקְדָּשִׁי לְחַלְלוֹ אֶת־
 בֵּיתִי בְּהִקְרִיבְכֶם אֶת־לֶחְמִי חֶלֶב וְדָם וַיִּפְרוּ אֶת־
 בְּרִיתִי אֵל כָּל־תּוֹעֲבוֹתֵיכֶם: ⁸ וְלֹא שְׁמַרְתֶּם
 מִשְׁמַרְתִּי קִדְּשִׁי וַתְּשִׁימוּן לְשֹׁמְרֵי מִשְׁמַרְתִּי
 בְּמִקְדָּשִׁי לָכֶם: {ס}

⁹ כֹּה־אָמַר אֲדֹנֵי יְהוָה כָּל־בֶּן־נָכָר עַרְלֵב לֵב וְעַרְלֵב
 בָּשָׂר לֹא יָבֹא אֶל־מִקְדָּשִׁי לְכָל־בֶּן־נָכָר אֲשֶׁר
 בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: ¹⁰ כִּי אֲסִי־הִלּוּם אֲשֶׁר רָחֲקוּ
 מֵעָלַי בַּתְּעוֹת יִשְׂרָאֵל אֲשֶׁר תָּעוּ מֵעָלַי אַחֲרֵי
 גְּלוֹלֵיהֶם וְנִשְׁאוּ עֹנָם: ¹¹ וְהָיוּ בְּמִקְדָּשִׁי מְשָׁרְתִים
 פְּקֻדוֹת אֶל־שַׁעְרֵי הַבַּיִת וּמְשָׁרְתִים אֶת־הַבַּיִת
 הֵמָּה יִשְׁחָטוּ אֶת־הָעוֹלָה וְאֶת־הַזֶּבַח לָעָם וְהָמָּה
 יַעֲמִדוּ לִפְנֵיהֶם לְשָׁרְתָם: ¹² יֵעַן אֲשֶׁר יִשְׁרְתוּ אוֹתָם

Yahweh says this: You have gone beyond all bounds with all your abominations, House of Israel, ⁷ by admitting aliens, uncircumcised in heart and body, to frequent my Sanctuary and profane my Temple, while offering my food, the fat and the blood; you broke my covenant with all your abominations. ⁸ Instead of maintaining the service of my holy things, you have deputed someone else to maintain my service in my Sanctuary.

⁹ “The Lord Yahweh says this: No alien, uncircumcised in heart and body, of the aliens among the Israelites may enter my Sanctuary. ¹⁰ But the Levites, who abandoned me when Israel strayed by following its idols, must bear their own punishment. ¹¹ They must be servants in my Sanctuary, responsible for guarding the Temple gates and serving the Temple. They will kill the burnt offerings, and the sacrifice for the people, and attend on them and serve them. ¹² Since they used to be at their service in front of their idols and were an occasion of guilt for the

⁷ ‘You broke’ follows the LXX (παρεβαίνετε) and Peshitta; the MT has ‘they broke’.

⁸ This verse alludes to the employment of more or less assimilated aliens (cf. Dt 29:10, Jos 9:27) in the service of the Temple of Jerusalem.

⁹ Tobiah, an Ammonite (Ne 13:8), was dismissed from the Temple. Furthermore, in the Temple of Herod in the days of Jesus, the following notice, cut in Greek, was still to be seen: “Let no alien pass beyond the balustrade and wall surrounding the Sanctuary. Whoever is caught doing so will have only himself to blame for the death that will be his penalty.” Several of these stone inscriptions have been unearthed.

¹⁰ The word here translated ‘punishment’ could also be read as ‘sin’ or ‘guilt’ (cf. v. 12).

¹¹ The Levites were frequently employed at the ‘high places’. When these shrines were abolished under Josiah, these Levites lost their official standing and were forced to live on charity (Dt 12:12, 18) or else to re-affiliate themselves to the Sanctuary in Jerusalem (Dt 18:6–8).

¹² The literal translation of ‘an occasion for guilt’ is ‘a stumbling block of iniquity’; this is a unique phrase of the prophet Ezekiel (7:19, 14:3–7, 18:30).

לפני גלוליהם והיו לבית-ישראל למכשול עון על-
כן נשאתי ידי עליהם נאם אדני יהוה ונשא
עונם: ^י ולא יגשו אלי לכהן לי ולגשת על-כל-
קדשי אל-קדשי הקדשים ונשא כלמתם
ותועבותם אשר עשו: ^{יד} ונתתי אותם שמרי
משמרת הבית לכל עבדתו ולכל אשר יעשה
בו: {פ}

^{טו} והכהנים הלויים בני צדוק אשר שמרו את-
משמרת מקדשי בתעות בני-ישראל מעלי המה
יקרבו אלי לשרתני ועמדו לפני להקריב לי חלב
ודם נאם אדני יהוה: ^{טז} המה יבאו אל-מקדשי
והמה יקרבו אל-שלחני לשרתני ושמרו את-
משמרת: ^{יז} והיה בבואם אל-שערי החצר
הפנימית בגדי פשתים ילבשו ולא יעלה עליהם
צמר בשרתם בשערי החצר הפנימית וביתה:
^{יח} פארי פשתים יהיו על-ראשם ומכנסי פשתים

House of Israel, so I stretch out my hand against them, declares the Lord Yahweh, they will bear the weight of their guilt. ¹³ They may never approach me to perform the priestly office in my presence, nor touch my holy things and my most holy things; they must bear the disgrace of their abominations. ¹⁴ I shall give them the responsibility of serving the Temple; I shall make them responsible for serving it and for everything to be done in it.

¹⁵ “But the Levitical priests, the sons of Zadok, who maintained the service of my Sanctuary when the Israelites strayed from me, they will approach me to serve me; and they will stand before me to offer me the fat and the blood, says the Lord Yahweh. ¹⁶ They will enter my Sanctuary and they will approach my table to serve me; and they will maintain my service. ¹⁷ At it shall be that, when they enter the gates of the inner court, they must wear linen clothes; they must wear no wool when they serve inside the gates of the inner court and in the Temple. ¹⁸ They must wear linen caps on their heads and linen breeches on their

¹³ Other readings for ‘abominations’ (as NRSV) are ‘loathsome practices’ (NJB) and ‘iniquities’.

¹⁴ But cf. Ps 84:10: “Better ... to stand on the threshold of God’s house than to live in the tents of the wicked!”

¹⁵ The Levitical priests (see Dt 18:1–5) are those who remained loyal to the service of the Sanctuary in Jerusalem; they were of the line of Zadok, the priest appointed by Solomon after the deprivation of Abiathar (1K 2:27–35).

¹⁶ They would approach the table to set the shew-bread on, and to take it off.

¹⁷ The dress code is the same as that described in Lv 28, with only a few special points being mentioned (for emphasis and to recall the whole).

¹⁸ The literal translation of the end of this verse is ‘not to belt themselves with sweat’. Sweat was apparently regarded as unclean, unless the word here means something else that we do not know about.

יְהִיו עַל־מִתְנֵיהֶם לֹא יַחֲגֹרוּ בִיזָע: יט וּבִצְאָתָם אֶל־
הַחֲצֵר הַחִיצוֹנָה אֶל־הַחֲצֵר הַחִיצוֹנָה אֶל־הָעַם
יִפְשְׁטוּ אֶת־בְּגָדֵיהֶם אֲשֶׁר־הֵמָּה מְשֻׁרְתִּים בָּם
וְהִנִּיחוּ אוֹתָם בַּלְשָׁכַת הַקֹּדֶשׁ וּלְבָשׁוּ בְּגָדִים
אַחֲרִים וְלֹא־יִקְדְּשׁוּ אֶת־הָעַם בְּבְּגָדֵיהֶם: כ וְרֹאשׁוֹ
לֹא יִגְלָחוּ וּפָרַע לֹא יִשְׁלַחוּ כְּסוּם יִכְסֻמוּ אֶת־
רֹאשֵׁיהֶם: כא וְיִין לֹא־יִשְׁתּוּ כָּל־כֹּהֵן בְּבוֹאָם אֶל־
הַחֲצֵר הַפְּנִימִית: כב וְאַלְמָנָה וְגֵרוּשָׁה לֹא־יִקְחוּ
לָהֶם לְנָשִׁים כִּי אִם־בְּתוּלַת מִזְרַע בֵּית יִשְׂרָאֵל
וְהַאֲלָמָנָה אֲשֶׁר תִּהְיֶה אֲלָמָנָה מִכֹּהֵן יִקְחוּ:
כג וְאֶת־עַמִּי יִזְרוּ בֵּין קֹדֶשׁ לְחָל וּבֵין־טָמֵא לְטָהוֹר
יִדְעֻם: כד וְעַל־רִיב הֵמָּה יַעֲמְדוּ לִשְׁפֹט לְמִשְׁפָּט
בְּמִשְׁפָּטִי וּשְׁפֹטוּהוּ יִשְׁפֹּטוּהוּ וְאֶת־תּוֹרָתִי וְאֶת־
חֻקֹּתַי בְּכָל־מוֹעֲדֵי יִשְׁמְרוּ וְאֶת־שַׁבָּתוֹתַי יִקְדְּשׁוּ:
כה וְאַל־מָת אָדָם לֹא יָבֹא לְטָמְאָהּ כִּי אִם־לְאָב
וְלֵאִם וּלְבֶן וּלְבַת לְאָח וּלְאָחוֹת אֲשֶׁר־לֹא־הִיָּתָה

loins; they must wear nothing that makes them sweat. ¹⁹ When they go out to the people in the outer court, they must remove the clothes in which they have been ministering and leave them in the rooms of the Holy Place, and put on other garments, so as not to hallow the people with their clothes. ²⁰ They may neither shave their heads nor let their hair grow long but must trim their hair. ²¹ No priest may drink wine when he enters the inner court. ²² They may not marry widows or divorced women, but only virgins of the race of Israel or the widow of a priest. ²³ They must teach my people the difference between the holy and the common and show them the difference between the clean and the unclean. ²⁴ They must be judges in lawsuits and must judge according to my statutes; they must follow my laws and ordinances at all my feasts and keep my Sabbaths holy. ²⁵ They may not go near a dead person, in case they become unclean, except in these permissible cases: that is, for father, mother, daughter, son, brother or unmarried sister. ²⁶ After he has been purified, they shall count seven days for him;

¹⁹ The MT repeats 'in the outer court'. The laity were forbidden to touch consecrated objects (Lv 17:1).

²⁰ Long, unkempt hair symbolised either a vow (Nb 6:5) or mourning (cf. Ezk 24:17, 23).

²¹ The NJB has 'on the day' in place of 'when', here following the NRSV & NETB.

²² The NJB makes the ending more verbose: "however, they may marry a widow if she is the widow of a priest."

²³ This task was a fundamental role of the priest (Lev 10:10).

²⁴ The Kethib/Qere differences here would benefit from explanations.

²⁵ 'They are not to go near' follows the LXX (οὐκ εἰσελεύσονται) and Peshitta; the MT has 'he may not go near'.

²⁶ For 'they shall count', here following the MT, 1 medieval Hebrew MS, the LXX, and the Peshitta, along with Lv 15:13/28 read a singular verb.

לְאִישׁ יִטְמָאוּ: כֹּ וְאַחֲרֵי טְהַרְתּוֹ שִׁבַּעַת יָמִים
 יִסְפְּרוּ-לוֹ: כֹּ וּבִיּוֹם בָּאוּ אֶל-הַקֹּדֶשׁ אֶל-הַחֹצֵר
 הַפְּנִימִית לְשֶׁרֶת בַּקֹּדֶשׁ יִקְרִיב חֲטָאתוֹ נֶאֱמַר אֲדֹנִי
 יְהוָה: כֹּ וְהִיתָה לָּהֶם לִנְחֻלָּה אֲנִי נִחְלָתָם וְאַחֲזָה
 לֹא-תִתְּנוּ לָהֶם בְּיִשְׂרָאֵל אֲנִי אֲחֻזָּתָם: כֹּ הַמִּנְחָה
 וְהַחֲטָאת וְהָאֵשֶׁם הַמָּה יֹאכְלוּם וְכָל-חֶרֶם
 בְּיִשְׂרָאֵל לָהֶם יִהְיֶה: לְ וְרֹאשִׁית כָּל-בְּכוֹרֵי כָל וְכָל-
 תְּרוּמַת כָּל מִכֹּל תְּרוּמוֹתֵיכֶם לַכֹּהֲנִים יִהְיֶה
 וְרֹאשִׁית עֲרֹסוֹתֵיכֶם תִּתְּנוּ לַכֹּהֵן לְהֵנִיחַ בִּרְכָה אֶל-
 בֵּיתְךָ: לֹא כָל-נִבְלָה וְטֶרֶף מִן-הָעוֹף וּמִן-הַבְּהֵמָה
 לֹא יֹאכְלוּ הַכֹּהֲנִים: {פ}

²⁷ then, the day he enters the Holy Place in the inner court to minister in the Holy Place, he must offer his sacrifice for sin, declares the Lord Yahweh. ²⁸ This shall be their inheritance: I am their inheritance. You may give them no patrimony in Israel; I am their patrimony. ²⁹ Their food must be the oblation, the sacrifice for sin and the sacrifice for guilt. Everything dedicated by vow in Israel shall be for them. ³⁰ The first of all the first fruits of all kinds, and every offering of all kinds from all your offerings, must go to the priests; and the best of your dough you must also give to the priests, so that a blessing may rest on your house. ³¹ Priests must not eat the flesh of anything that has died a natural death or been savaged, be it bird or animal.””

²⁷ During the days of his uncleanness, he kept out of the Sanctuary; when the days of purification are fulfilled, he then may go in.

²⁸ In place of ‘this shall be their inheritance’, here following the MT & NRSV, the NJB, following the Vg, has ‘they may have no heritage’.

²⁹ The remains of the sacrifices were a chief source of the priests’ support: the burnt offerings were entirely consumed but the priests had the skins, which yielded a considerable revenue; meat offerings and drink offerings belonged entirely to them and were partaken of in the Temple; of the peace offerings a portion dedicated to God by waving was left for the priests, and the rest eaten by the officers and their friends, either in the courts of the Temple, or at least within Jerusalem. The kitchen courts (46:21–24) were provided in order to prepare these public meals.

³⁰ NETB considers the repeated ‘from all your offerings’ unnecessary in modern English and thus omits it.

³¹ According to Lv 7:24, this prohibition applied to all Israelites.

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^א וּבִהְפִילְכֶם אֶת־הָאָרֶץ בְּנַחֲלָה תְרִימוּ תְרוּמָה לַיהוָה | קֹדֶשׁ מִן־הָאָרֶץ אֶרֶץ חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף אֶרֶץ וְרֹחַב עֶשְׂרֵה אֶלֶף קֹדֶש־הוּא בְּכָל־גְּבוּלָהּ סָבִיב: ^ב יִהְיֶה מִזֶּה אֶל־הַקֹּדֶשׁ חֲמֵשׁ מֵאוֹת בַּחֲמֵשׁ מֵאוֹת מֵרַבַּע סָבִיב וְחֲמִשִּׁים אַמָּה מְגֵרֶשׁ לוֹ סָבִיב: ^ג וּמִן־הַמִּדָּה הַזֹּאת תִּמְדֹּד אֶרֶץ חֲמֵשׁ חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף וְרֹחַב עֶשְׂרֵה אֶלְפִים וּבִוְיָהִיא הַמִּקְדָּשׁ קֹדֶשׁ קְדָשִׁים: ^ד קֹדֶשׁ מִן־הָאָרֶץ הוּא לַכֹּהֲנִים מִשְׁרְתֵי הַמִּקְדָּשׁ יִהְיֶה הַקְּרָבִים לְשֶׁרֶת אֶת־יְהוָה וְהָיָה לָהֶם מְקוֹם לְבָתִּים וּמִקְדָּשׁ לַמִּקְדָּשׁ: ^ה וְחֲמִשָּׁה וְעֶשְׂרִים אֶלֶף אֶרֶץ וְעֶשְׂרֵה אֶלְפִים רֹחַב יִהְיֶה וְהָיָה לַלְוִיִּם מִשְׁרְתֵי הַבַּיִת לָהֶם לְאַחֲזָה עֲשָׂרִים לְשָׁכָת: ^ו וְאַחֲזָת הָעִיר תִּתְּנוּ חֲמֵשֶׁת אֶלְפִים רֹחַב וְאֶרֶץ חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף

¹ “When you allot the land as an inheritance, you must set a sacred portion of the country aside for Yahweh: twenty-five thousand cubits long and ten thousand wide. The whole of this land must be sacred

² and, of this, an area five hundred by five hundred cubits must be for the Sanctuary, with a boundary fifty cubits wide right round. ³ Out of this area, you must also measure a section twenty-five thousand by ten thousand cubits, in which will be the Sanctuary, the Holy of Holies.

⁴ This will be the sacred portion of the country, belonging to the priests who officiate in the Sanctuary and approach Yahweh to serve him. It will contain room for their houses and room for the Sanctuary. ⁵ A portion twenty-five thousand by ten thousand cubits will be owned by the Levites serving the Temple, with towns for them to live in. ⁶ You must give the city possession of an area five thousand by twenty-five thousand cubits, near the land belonging to the Sanctuary; this must be

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- ¹ The NJB & NRSV, following the LXX (εἴκοσι χιλιάδας), have ‘twenty thousand’ for the width of allotments; here, we follow the MT & NETB.
- ² These are the dimensions of the Temple.
- ³ The Kethib/Qere difference here would benefit from an explanation.
- ⁴ The LXX ends this verse with, “... for their houses, being separated for their sanctification” (εἰς οἴκους ἀφωρισμένους τῷ ἁγιασμῷ αὐτῶν); here, we follow the MT.
- ⁵ ‘With towns to live in’ follows the LXX (πόλεις τοῦ κατοικεῖν); the MT has ‘twenty rooms’. The Kethib/Qere difference here would benefit from an explanation.
- ⁶ This land was communal property, belonging to no tribe in particular.

לְעַמַּת תְּרוּמַת הַקֹּדֶשׁ לְכָל־בֵּית יִשְׂרָאֵל יִהְיֶה:
 וְלִנְשִׂיא מִזֶּה וּמִזֶּה לְתְרוּמַת הַקֹּדֶשׁ וּלְאַחֲזַת
 הָעִיר אֶל־פְּנֵי תְרוּמַת־הַקֹּדֶשׁ וְאֶל־פְּנֵי אַחֲזַת
 הָעִיר מִפָּאֵת־יָם יָמָה וּמִפָּאֵת־קִדְמָה קְדִימָה וְאַרְדָּ:
 לְעִמּוֹת אֶחָד הַחֲלָקִים מִגְּבוּל יָם אֶל־גְּבוּל קְדִימָה:
 לְאַרְצָן יִהְיֶה־לּוֹ לְאַחֲזָה בְּיִשְׂרָאֵל וְלֹא־יוֹנּוּ עוֹד
 נְשִׂאֵי אֶת־עַמִּי וְהָאָרֶץ יִתְּנוּ לְבֵית־יִשְׂרָאֵל
 לְשִׁבְטֵיהֶם: {פ}

כֹּה־אָמַר אֲדֹנֵי יְהוָה רַב־לָכֶם נְשִׂאֵי יִשְׂרָאֵל
 חָמָס וְשָׁד הַסִּירוּ וּמִשְׁפָּט וּצְדָקָה עֲשׂוּ הָרִימוּ
 גְּרִשְׁתֵּיכֶם מֵעַל עַמִּי נָאִם אֲדֹנֵי יְהוָה: מֵאֲנִי־צָדֵק
 וְאִפְת־צָדֵק וּבִת־צָדֵק יְהִי לָכֶם: ^אהָאִיפָה וְהַבַּת
 תִּכֶּן אֶחָד יִהְיֶה לְשֵׁאת מַעֲשֵׂר הַחֹמֶר הַבַּת
 וְעִשִּׂירַת הַחֹמֶר הָאִיפָה אֶל־הַחֹמֶר יִהְיֶה מִתְכַּנָּתוֹ:
^בוְהַשֶּׁקֶל עֶשְׂרִים גֵּרָה עֶשְׂרִים שְׁקָלִים חֲמִשָּׁה

for the whole House of Israel. ⁷ The prince must have a territory either side of the sacred portion and of the property of the city, adjacent to the sacred portion and the property of the city, stretching westwards from the west and eastwards from the east, its size equal to one of the portions between the west and the east frontiers ⁸ of the land. This will be his property in Israel. Then my princes will no longer oppress my people; they must leave the rest of the country for the House of Israel, for its tribes.

⁹ “The Lord Yahweh says this: Enough, princes of Israel! Give up your violence and plundering, do what is upright and just, and put an end to your evictions of my people – declares the Lord Yahweh. ¹⁰ Have fair scales, a fair ephah and a fair bath. ¹¹ The ephah and bath shall be equal, the bath being one-tenth of a homer and the ephah one-tenth of a homer. The homer shall be the standard measure. ¹² The shekel must be twenty gerahs. Twenty shekels, twenty-five shekels and fifteen shekels must

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- ⁷ The concluding clause, containing a plural form occurring only here (לְעִמּוֹת), though somewhat obscure, implies that the prince's portion should be bounded on the north and south by the tribal territories of Judah and Benjamin (see 48:22).
- ⁸ That Israel in former times had suffered from the oppressions of her kings, as Samuel had predicted (1S 8:10-18), was matter of history (1K 12:4, 10-11, 2K 23:35) and was partly explained by the fact that the kings had no crown lands assigned them for their support.
- ⁹ Evictions of the less fortunate by the powerful are described in 1K 21:1-16, Jr 22:1-5, 13-17 & Ezk 22:25.
- ¹⁰ Previous legislation regarding this practice may be found in Lv 19:35-36, Dt 25:13-16 & Mi 6:10-12.
- ¹¹ The 'ephah' (45 litres) is a solid and the 'bath' (same volume) is a liquid measure.
- ¹² A comparison of 1K 10:17 with 2Ch 9:16 shows that a *mina* was equal to 100 shekels, which does not harmonise with this verse unless an error has crept in, or the Chronicler employed the late Greek style of reckoning, in which one *mina* is equivalent to a hundred drachmas.

וְעֹשְׂרִים שְׁקָלִים עֲשֶׂרָה וְחֻמְשָׁה שְׁקָל הַמִּנֶּה יִהְיֶה
לָכֶם: ¹³ וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּרְיֻמוּ שְׁשִׁית הָאֵיפָה
מִחֹמֶר הַחֲטִיִּם וְשִׁשִּׁיתָם הָאֵיפָה מִחֹמֶר הַשְּׁעִירִים:
¹⁴ וְחֹק הַשֶּׁמֶן הַבֵּת הַשֶּׁמֶן מֵעֶשֶׂר הַבֵּת מִן־הַכֹּר
עֲשֶׂרֶת הַבֵּתִים חֹמֶר כִּי־עֲשֶׂרֶת הַבֵּתִים חֹמֶר:
¹⁵ וְשֶׁ־אַחַת מִן־הַצֹּאן מִן־הַמֵּאֲתָיִם מִמִּשְׁקָה
יִשְׂרָאֵל לַמִּנְחָה וְלַעֲוֹלָה וְלִשְׁלָמִים לְכַפֵּר עֲלֵיהֶם
נֹאם אֲדֹנָי יְהוֹה: {פ}

¹⁶ כָּל־הָעָם הָאָרֶץ יִהְיוּ אֲל־הַתְּרוּמָה הַזֹּאת לְנָשִׂיא
בְּיִשְׂרָאֵל: ¹⁷ וְעַל־הַנָּשִׂיא יִהְיֶה הָעֹלֹת וְהַמִּנְחָה
וְהַזֶּסֶד בַּחֲגִים וּבַחֲדָשִׁים וּבַשַּׁבָּתוֹת בְּכָל־מוֹעֲדֵי
בֵּית יִשְׂרָאֵל הוּא־יַעֲשֶׂה אֶת־הַחֲטָאֹת וְאֶת־
הַמִּנְחָה וְאֶת־הָעֹלָה וְאֶת־הַשְּׁלָמִים לְכַפֵּר בְּעַד
בֵּית־יִשְׂרָאֵל: {ס}

¹⁸ כֹּה־אָמַר אֲדֹנָי יְהוֹה בְּרִאשׁוֹן בָּאֶחָד לַחֹדֶשׁ
תִּקַּח פֶּ־בֶן־בָּקָר תָּמִים וְחֹטֵאת אֶת־הַמִּקְדָּשׁ:

make one mina. ¹³ This is the offering that you must levy: a sixth of an ephah for every homer of wheat and a sixth of an ephah for every homer of barley. ¹⁴ The dues on oil: one bath of oil out of every ten bath or out of every kor, which is equal to ten bath or one homer, since ten bath equal one homer. ¹⁵ You must levy one sheep on every flock of two hundred from the pastures of Israel for the oblation, the burnt offerings, and the communion sacrifice. This must form your atonement, declares the Lord Yahweh.

¹⁶ "All the people of the land will contribute to this due for the prince of Israel. ¹⁷ It will be the duty of the prince to provide the burnt offering, the oblation and the libations for feasts, New Moons, Sabbaths and all the solemn festivals of the House of Israel. He must provide the sacrifice for sin, the oblation, the burnt offerings, and the peace offerings to make atonement for the House of Israel.

¹⁸ "Thus says the Lord Yahweh: On the first day of the first month, you must take an unblemished young bull to purify the Sanctuary. ¹⁹ The

¹³ The 'homer' was about 5 bushels as a solid measure.

¹⁴ The 'kor' was a liquid measure of equal volume to the homer.

¹⁵ As provision was earlier made for grain and oil, so here it is made for meat for the Levites.

¹⁶ The people will bring token gifts to the prince who, as their representative, will offer them to God.

¹⁷ For the Feast of the New Moon, see Nb 28:11-14.

¹⁸ Vv. 18-25 allude to a new feast cycle, which deviated somewhat from that described in the Pentateuch.

¹⁹ 'Doorposts' (twice) follows the LXX and Peshitta; the MT has the singular, as with 'gates'.

יט וְלָקַח הַכֹּהֵן מִדָּם הַחֹטֵאת וְנָתַן אֶל־מְזוֹזֹת הַבַּיִת
וְאֶל־אַרְבַּע פְּנֹת הָעֲזָרָה לַמִּזְבֵּחַ וְעַל־מְזוֹזֹת שַׁעַר
הַחֹצֵר הַפְּנִימִית: כ וְכֵן תַּעֲשֶׂה בַשְּׁבִעָה בַּחֹדֶשׁ
מֵאִישׁ שֶׁגָּה וּמִפְּתִי וּכְפָרְתָם אֶת־הַבַּיִת:
כא בְּרִאשׁוֹן בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם
הַפֶּסַח חֹג שְׁבַע יָמִים מִצּוֹת יֶאֱכָל: כב וְעָשָׂה
הַנָּשִׂא בַּיּוֹם הַהוּא בַּעֲדוֹ וּבַעֲד כָּל־עַם הָאָרֶץ פֶּר
חֹטֵאת: כג וּשְׁבַעַת יְמֵי־הַחֹג יַעֲשֶׂה עֹלָה לַיהוָה
שְׁבַעַת פָּרִים וּשְׁבַעַת אֵילִים תְּמִימִם לַיּוֹם שְׁבַעַת
הַיָּמִים וְחֹטֵאת שְׁעִיר עִזִּים לַיּוֹם: כד וּמִנְחָה אֵיפָה
לֶפֶר וְאֵיפָה לָאֵיל יַעֲשֶׂה וְשֶׁמֶן הַיֵּין לְאֵיפָה:
כה בַּשְּׁבִיעִי בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ בַּחֹג יַעֲשֶׂה
כָּאֵלָה שְׁבַעַת הַיָּמִים כַּחֲטָאת כַּעֲלָה וְכַמִּנְחָה
וּכְשֶׁמֶן: {ס}

priest must take blood from the sin-sacrifice and put it on the doorposts of the Temple, on the four corners of the altar plinth, and on the doorposts of the gates of the inner court. ²⁰ You must do the same on the seventh of the month, for anyone who has sinned through error or ignorance; so, you shall make atonement for the Temple. ²¹ On the fourteenth day of the first month, you must celebrate the feast of the Passover; for seven days, unleavened bread must be eaten. ²² On that day, the prince must offer a bull as a sin-sacrifice, for himself and all the people of the land. ²³ For the seven days of the feast, he must offer Yahweh burnt offerings of seven bulls and seven rams without blemish, daily for a week, and a male goat daily as a sin-sacrifice ²⁴ and, as an oblation, an ephah for each bull, an ephah for each ram and a hin of oil to each ephah. ²⁵ For the feast that falls on the fifteenth day of the seventh month, he must do the same for seven days, offering the sacrifice for sin, the burnt offerings, the oblation, and the oil.”

²⁰ In place of ‘error’, here following the NRSV, the NJB & NETB have ‘inadvertence’.

²¹ Though the selection of the lamb on the 10th day of the 1st month is not specified, it may be assumed that this would be implied in the appointment of a Passover, which should begin on the day already prescribed by Mosaic Law.

²² This deviates from Mosaic Law in 3 particulars: 1, the ‘sacrifice for sin’ here prescribed took precedence over the feast proper, whereas in the Priestly code, the sacrifices were appointed to begin on the 15th day after the lamb had been slain (Lv 23:8); 2, the sin offering was to consist of a bullock instead of a male goat as formerly (Nb 28:22); 3, it was not intended to be renewed on each of the 7 following days.

²³ A more literal translation of ‘daily for a week’ (here following the NJB) is ‘on each of the seven days’.

²⁴ A ‘hin’ of oil was about a sixteenth of a bath.

²⁵ This verse speaks of the Feast of Shelters.

EZEKIEL 46

יחזקאל פרק מו

א כה־אמר אֲדֹנָי יְהוֹה שַׁעַר הַחֲצֵר הַפְּנִימִית
הַפְּנִיָּה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבְיוֹם
הַשַּׁבָּת יִפָּתַח וּבְיוֹם הַחֹדֶשׁ יִפָּתַח: ב וּבֹא הַנָּשִׂיא
דָּרֶךְ אוֹלָם הַשַּׁעַר מִחוּץ וְעָמַד עַל־מְזוֹזַת הַשַּׁעַר
וַעֲשׂוּ הַכֹּהֲנִים אֶת־עוֹלֹתוֹ וְאֶת־שְׁלָמָיו וְהִשְׁתַּחֲוּהוּ
עַל־מִפְתָּן הַשַּׁעַר וַיֵּצֵא וְהַשַּׁעַר לֹא־יִסָּגֵר עַד־
הָעֶרֶב: ג וְהִשְׁתַּחֲוּ עַם־הָאָרֶץ פָּתַח הַשַּׁעַר הַהוּא
בַּשַּׁבָּתוֹת וּבַחֲדָשִׁים לִפְנֵי יְהוֹה: ד וְהָעֹלָה אֲשֶׁר־
יִקְרַב הַנָּשִׂיא לִיהוֹה בְּיוֹם הַשַּׁבָּת שְׁשֶׁה כְּבָשִׂים
תְּמִימִם וְאַיִל תְּמִים: ה וּמִנְחָה אֵיפָה לְאֵיל
וּלְכַבָּשִׂים מִנְחָה מִתַּת יָדוֹ וְשֶׁמֶן הֵינן לְאֵיפָה: {ס}
וּבְיוֹם הַחֹדֶשׁ פֶּר בֶּן־בָּקָר תְּמִימִם וְשֵׁשֶׁת כְּבָשִׂים
וְאֵיל תְּמִימִם יִהְיוּ: ז וְאֵיפָה לֶפֶר וְאֵיפָה לְאֵיל

1 “Thus says the Lord Yahweh: The east gate of the inner court must be shut on the six working days; but on the Sabbath day it must be open, as also on the day of the new moon. 2 The prince must go in by the porch of the outer gate and stand by the posts of the gate; the priests must offer his burnt offering and his peace sacrifice and bow down on the threshold of the gate and go out; the gate must not be shut until evening. 3 The people of the land must bow down before Yahweh at the entrance to the gate on Sabbaths and new moons. 4 The burnt offering made to Yahweh by the prince on the Sabbath day shall be six unblemished lambs and an unblemished ram, 5 with an oblation of an ephah for the ram and such oblation as he can for the lambs, and a hin of oil for every ephah. 6 “On the day of the new moon: a young bull, six lambs and a ram, all unblemished; 7 he must make an oblation of one ephah for the bull and

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- 1 The east gate of the outer court was permanently closed (44:2).
- 2 But the prince must not enter the inner court or assume any priestly functions.
- 3 The people, in so far as they might be present on the Sabbaths and New Moons, are not to worship in the same place as the prince, but in the outer court, at the entrance of the east gate to the inner court.
- 4 The burnt offering for the Sabbath, according to Mosaic law (Nb 28:9), was 2 lambs; this is greatly increased here.
- 5 The literal translation of ‘as he pleases’ is ‘a gift of his hand’.
- 6 For the New Moons, Mosaic Law required, for a burnt offering, 2 bullocks, 2 lambs, and a ram (Nb 28:11), so that this sacrifice is here diminished; it also required a male goat for a sin offering, of which no mention is here made.
- 7 The literal translation of ‘what he pleases’ is ‘as his hand can reach’.

יַעֲשֶׂה מִנְחָה וְלִכְבָּשִׁים כַּאֲשֶׁר תִּשְׁיֹג יָדוֹ וְשֶׁמֶן הָיִן
 לְאִיפָה: ^ח וּבָבֹא הַנָּשִׂיא דֶּרֶךְ אוֹלָם הַשַּׁעַר יָבוֹא
 וּבִדְרָכּוֹ יֵצֵא: ^ט וּבָבֹא עַם־הָאָרֶץ לִפְנֵי יְהוָה
 בַּמוֹעֲדִים הַבָּא דֶּרֶךְ־שַׁעַר צָפוֹן לְהִשְׁתַּחֲוֹת יֵצֵא
 דֶּרֶךְ־שַׁעַר נֹגֵב וְהַבָּא דֶּרֶךְ־שַׁעַר נֹגֵב יֵצֵא דֶּרֶךְ־
 שַׁעַר צָפוֹן לֹא יָשׁוּב דֶּרֶךְ הַשַּׁעַר אֲשֶׁר־בָּא בּוֹ כִּי
 נִכְחוּ יֵצְאוּ יֵצֵא: ^י וְהַנָּשִׂיא בְּתוֹכָם בְּבֹאֵם יָבוֹא
 וּבִצְאָתָם יֵצְאוּ: ^{יא} וּבַחֲגִים וּבַמוֹעֲדִים תִּהְיֶה
 הַמִּנְחָה אִיפָה לִּפְרָ וְאִיפָה לְאֵיל וְלִכְבָּשִׁים מִתַּת
 יָדוֹ וְשֶׁמֶן הָיִן לְאִיפָה: {פ}

^{יב} וְכִי־יַעֲשֶׂה הַנָּשִׂיא נִדְבָה עֹלָה אוֹ־שְׁלָמִים נִדְבָה
 לִיהוָה וּפָתַח לוֹ אֶת־הַשַּׁעַר הַפָּנִי קָדִים וַעֲשֶׂה
 אֶת־עֹלָתוֹ וְאֶת־שְׁלָמָיו כַּאֲשֶׁר יַעֲשֶׂה בְּיוֹם הַשַּׁבָּת
 וַיֵּצֵא וְסָגַר אֶת־הַשַּׁעַר אַחֲרָי צֵאתוֹ: ^{יג} וְכִבֵּשׁ בֶּן־
 שָׁנָתוֹ תָמִים תַּעֲשֶׂה עֹלָה לַיּוֹם לִיהוָה בַּבֹּקֶר

one ephah for the ram, and what can for the lambs, and a hin of oil to an ephah. ⁸ When the prince goes in, he must enter by the porch of the gate and leave the same way. ⁹ When the people of the land come before Yahweh at the solemn festivals, he who comes in by the north gate to worship must leave by the south gate and he who comes in by the south gate must leave by the north gate; he must not return through the gate he entered but must go out straight ahead. ¹⁰ The prince will be with them, coming in and going out like them. ¹¹ On feast days and solemn festivals, the oblation must be an ephah for a bull, an ephah for a ram, what can for the lambs, and a hin of oil for every ephah.

¹² “When the prince offers Yahweh voluntary burnt offerings or a voluntary peace sacrifice, the east gate must be opened for him and he must offer his burnt offerings and his peace sacrifice as he does on the Sabbath: when he has gone out, the gate must be shut after him. ¹³ Every day, he must offer an unblemished lamb one year old as a burnt offering

⁸ To go in at the eastern gate was the privilege of the prince and the priests only; the people were to enter in by the north or south gates, as is mentioned in the v. 9.

⁹ The *Kethib*/*Qere* difference here would benefit from an explanation.

¹⁰ For the annual feasts, it was no longer necessary that the prince should represent the people, they being themselves present; therefore, he now worships in their midst, entering with them at the north or south gate, and going out by the opposite one.

¹¹ The literal translation of ‘*what he pleases*’ is ‘*a gift of his hand*’.

¹² Like any of the people, the prince may offer a voluntary sacrifice at any time; in this case, he is still to enter by the east gate but the gate, instead of standing open until evening, as on the Sabbaths and New Moons, is to be immediately shut after completion of the sacrifice.

¹³ ‘*He must offer*’ follows the LXX, *Peshitta* and some other *Hebrew MSS*; the MT has ‘*you must offer*’.

בִּבְקָר תַּעֲשֶׂה אֹתוֹ: י' וּמִנְחָה תַעֲשֶׂה עָלָיו בִּבְקָר
בִּבְקָר שְׁשִׁית הָאֵיפָה וְשֶׁמֶן שְׁלִישִׁית הֵיזֵן לָרֶס
אֶת־הַסֹּלֶת מִנְחָה לַיהוָה חֲקוֹת עוֹלָם תָּמִיד:
טז וַעֲשׂוּ יַעֲשׂוּ אֶת־הַכֶּבֶשׂ וְאֶת־הַמִּנְחָה וְאֶת־
הַשֶּׁמֶן בִּבְקָר בִּבְקָר עוֹלֹת תָּמִיד: {ס}

טז כֹּה־אָמַר אֲדֹנֵי יְהוָה כִּי־יִתֵּן הַנָּשִׂיא מַתָּנָה לְאִישׁ
מִבָּנָיו נַחֲלָתוֹ הִיא לְבָנָיו תְּהִיָּה אֲחֻזָּתָם הִיא
בְּנַחֲלָה: {ס}

יז וְכִי־יִתֵּן מַתָּנָה מִנַּחֲלָתוֹ לְאֶחָד מֵעֲבָדָיו וְהָיְתָה לוֹ
עַד־שְׁנַת הַדְּרוֹר וְשָׁבַת לְנָשִׂיא אֶדְ נַחֲלָתוֹ בָּנָיו
לָהֶם תְּהִיָּה: יח וְלֹא־יִקַּח הַנָּשִׂיא מִנַּחֲלַת הָעָם
לְהוֹנֵתָם מֵאֲחֻזָּתָם מֵאֲחֻזָּתוֹ יִנָּחַל אֶת־בָּנָיו לְמַעַן
אֲשֶׁר לֹא־יִפְצוּ עָמִי אִישׁ מֵאֲחֻזָּתוֹ: טט וַיְבִיאֵנִי
בַּמָּבֹאֶ אֲשֶׁר עַל־כִּתְּף הַשַּׁעַר אֶל־הַלְשָׁכוֹת
הַקֹּדֶשׁ אֶל־הַכֹּהֲנִים הַפְּנוּת צְפוֹנָה וְהִנֵּה־שָׁם
מָקוֹם בִּירְכָתָם בִּירְכָתֵי יָמָה: כ וַיֹּאמֶר אֵלָּי זֶה

to Yahweh; he must offer this every morning. ¹⁴ Every morning, in addition, he must offer an oblation of one-sixth of an ephah and one-third of a hin of oil, for mixing with the flour. This is the oblation to Yahweh, a perpetual decree, fixed forever. ¹⁵ The lamb, the oblation and the oil must be offered morning after morning forever.

¹⁶ "This says the Lord Yahweh: If the prince makes a gift to any of his sons as his inheritance, it shall belong to his sons, it is their holding by inheritance.

¹⁷ "But if he presents part of his inheritance to one of his slaves, it will belong to the man only until the year of liberation and then must revert to the prince. Only his sons may retain his inheritance. ¹⁸ The prince may not take any part of the people's inheritance, thus robbing them of what is theirs; he must provide the patrimony of his sons out of his own property, so that no member of my people is robbed of what is his!" ¹⁹ He took me through the entrance at the side of the north gate that leads to the rooms of the Holy Palace set apart for the priests. There

¹⁴ The daily sacrifice was indeed zealously resumed by post-Exilic Judaism and ceased only in the final days of the siege of Jerusalem in 70 CE.

¹⁵ The *Kethib*/*Qere* difference here would benefit from an explanation.

¹⁶ In place of 'as', here following *NETB*, the *NRSV* (following the *LXX*) has 'out of'; the *MT* has no preposition.

¹⁷ 'Revert to' follows the *LXX*; the *MT* has 'come to an end'. The 'year of liberation' was presumably the jubilee year, occurring every 50 years (see #Lv 25:1).

¹⁸ Fresh warning is here given against oppression on the part of the prince, and he is reminded that the territory given inalienably to him and his heirs is to provide for his sons' inheritance.

¹⁹ The *Kethib*/*Qere* difference here would benefit from an explanation.

הַמִּקּוֹם אֲשֶׁר יִבְשְׁלוּ־שָׁם הַכֹּהֲנִים אֶת־הָאֲשָׁם
וְאֶת־הַחֹטְאֹת אֲשֶׁר יֵאָפוּ אֶת־הַמִּנְחָה לְבִלְתִּי
הוֹצִיא אֶל־הַחֹצֵר הַחִיצוֹנָה לְקַדֵּשׁ אֶת־הָעָם:
כא וַיּוֹצִיאֲנִי אֶל־הַחֹצֵר הַחִיצוֹנָה וַיַּעֲבִרְנִי אֶל־
אַרְבַּעַת מִקְצוֹעֵי הַחֹצֵר וְהִנֵּה חֹצֵר בְּמִקְצַע הַחֹצֵר
חֹצֵר בְּמִקְצַע הַחֹצֵר: **כ**ב בְּאַרְבַּעַת מִקְצְעוֹת הַחֹצֵר
חֲצֵרוֹת קְטָרוֹת אַרְבָּעִים אֶרְךָ וּשְׁלֹשִׁים רָחֵב מִדָּה
אַחַת לְאַרְבַּעַתָּם מִהִקְצְעוֹת: **כ**ג וְטוֹר סָבִיב בָּהֶם
סָבִיב לְאַרְבַּעַתָּם וּמִבְשָׁלוֹת עֲשׂוֹי מִתַּחַת הַטִּירוֹת
סָבִיב: **כ**ד וַיֹּאמֶר אֵלַי אֱלֹה בֵּית הַמִּבְשָׁלִים אֲשֶׁר
יִבְשְׁלוּ־שָׁם מִשְׁרָתֵי הַבַּיִת אֶת־זִבַּח הָעָם:

before us, to the west, was a space at the end.²⁰ He said to me, “This is where the priests must boil the slaughtered animals for the sacrifice for sin and the sacrifice of reparation, and where they must bake the oblation, without having to carry them into the outer court and so run the risk of hallowing the people.”²¹ He then took me into the outer court and led me to each of its four corners; in each corner of the outer court was a compound;²² in other words, the four corners of the court contained four small courts, forty cubits by thirty, all four being the same size.²³ All four were enclosed by a wall, with hearths all around the bottom of the wall.²⁴ He said, “These are the kitchens where the Temple servants must boil the sacrifices offered by the people.”

²⁰ The logical place for this passage is following 42:12.

²¹ The word וְהִנֵּה (traditionally, ‘and behold’) indicates becoming aware of something and has been left untranslated.

²² ‘Small courts’ follows the LXX (αὐλῆς μικραῖς) and Peshitta; the Hebrew text has ‘incense courts’ (though this translation is uncertain). At the end of this verse, the MT adds ‘corners’, marked as not to be read aloud (מִהִקְצְעוֹת).

²³ After ‘all four’, the NRSV adds ‘courts’.

²⁴ It is likely that these kitchens were in the priests’ courts, rather than in the people’s courts.

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יחזקאל פרק מז

א וַיִּשְׁבְּנִי אֶל־פֶּתַח הַבַּיִת וְהִנֵּה־מַיִם יֵצְאִים מִתַּחַת
מִפְתָּן הַבַּיִת קְדִימָה כִּי־פָנֵי הַבַּיִת קִדְּמִים וְהַמַּיִם
יֵרְדִים מִתַּחַת מִכְתָּף הַבַּיִת הַיְּמָנִית מִנֶּגֶב לַמִּזְבֵּחַ:
ב וַיּוֹצֵאֲנִי דֶרֶךְ־שַׁעַר צְפוֹנָה וַיְסִבְנִי דֶרֶךְ חוּץ אֶל־
שַׁעַר הַחוּץ דֶּרֶךְ הַפּוֹנָה קִדְּמִים וְהִנֵּה־מַיִם מִפְּסִים
מִן־הַפֶּתַח הַיְּמָנִית: ג בְּצֵאת־הָאִישׁ קִדְּמִים וְקוֹ בִּידּוֹ
וַיִּמַּד אֶלֶף בָּאַמָּה וַיַּעֲבִרְנִי בַמַּיִם מִי אַפְסִים: ד וַיִּמַּד
אֶלֶף וַיַּעֲבִרְנִי בַמַּיִם מִי בְרָפִים וַיִּמַּד אֶלֶף וַיַּעֲבִרְנִי
מִי מִתְּנִים: ה וַיִּמַּד אֶלֶף נָחַל אֲשֶׁר לֹא־אוּכַל לַעֲבֹר
כִּי־גָאוּ הַמַּיִם מִי שָׁחוּ נָחַל אֲשֶׁר לֹא־יַעֲבֹר:
ו וַיֹּאמֶר אֵלַי הֲרֵאִית בֶּן־אָדָם וַיּוֹלִכְנִי וַיִּשְׁבְּנִי שְׂפַת
הַנָּחַל: ז בְּשׁוֹבְנִי וְהִנֵּה אֶל־שְׂפַת הַנָּחַל עֵץ רַב
מְאֹד מְזֶה וּמְזֶה: ח וַיֹּאמֶר אֵלַי הַמַּיִם הָאֵלֶּה
יוֹצְאִים אֶל־הַגְּלִילָה הַקְּדִמוֹנָה וַיֵּרְדּוּ עַל־הָעֲרֵבָה

1 He brought me back to the entrance of the Temple, where a stream flowed eastwards from under the Temple threshold, for the Temple faced east. The water flowed from under the south side of the Temple, south of the altar. 2 He took me out by the north gate and led me around outside to the outer east gate, where the water flowed out on the south side. 3 The man went off to the east holding his cord and measured a thousand cubits; he then led me through water, which was ankle deep. 4 Again, he measured a thousand and led me through water, which was now knee deep. Again, he measured a thousand and led me through water, which was now waist deep. 5 Again, he measured a thousand; it was now a river that I could not cross; the water had risen and was now deep enough to swim in, a river impossible to cross. 6 He then said, "Do you see, son of man?" He then took me and brought me back to the bank of the river. 7 When I returned, I saw an enormous number of trees on

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- ¹ Vv. 1-12 follow on from 43:1ff: the marvellous river – also known from Ugaritic (Canaanite) and Mesopotamian sources – is a manifestation of the blessings conferred on the country by Yahweh's return to live among his people.
- ² The meaning of the Hebrew translated '*the outer east gate*' (following the *NJB*) is uncertain; the *NRSV* has '*the outer gate that faces toward the east*'.
- ³ The *NJB* ends this verse (here following the *NRSV*) with, "...he then made me wade across the stream; the water reached my ankles."
- ⁴ The *NJB* has a rather more verbose translation for this verse (cf. #3).
- ⁵ This image of the river is used again in *Jl* 3:18, *Zc* 14:8 and *Rv* 22:1-2.
- ⁶ In place of '*back to the bank*', here following the *NJB* & *NETB*, the *NRSV* has '*back along the bank*'.
- ⁷ The word הִנֵּה (traditionally, '*behold*') indicates becoming aware of something and has been translated here as a verb ('*I saw*').

וּבָאוּ הַיָּמָה אֶל-הַיָּמָה הַמוּצָאִים וְנִרְפְּאוּ הַמַּיִם:
 ט וְהָיָה כָּל-נֶפֶשׁ חַיָּה | אֲשֶׁר-יִשְׁרָץ אֶל כָּל-אֲשֶׁר
 יָבוֹא שָׁם נִחְלִים יַחֲיֶה וְהָיָה הַדָּגָה רַבָּה מְאֹד כִּי
 בָּאוּ שָׁמָּה הַמַּיִם הָאֵלֶּה וְנִרְפְּאוּ וְחַי כָּל אֲשֶׁר-יָבוֹא
 שָׁמָּה הַנֶּחֱל: י וְהָיָה יַעֲמִדוּ עֲמִידוֹ עָלָיו דּוֹגִים מֵעֵין
 גְּדִי וְעַד-עֵין עֲגָלִים מִשְׁטוֹחַ לַחֲרָמִים יִהְיוּ לַמִּינֶה
 תִּהְיֶה דָגָתָם כְּדָגַת הַיָּם הַגָּדוֹל רַבָּה מְאֹד:
 יא בְּצִאתוֹ וּגְבָאֵיו וְלֹא יִרְפְּאוּ לַמֶּלַח נִתְּנוּ: יב וְעַל-
 הַנֶּחֱל יַעֲלֶה עַל-שִׁפְתּוֹ מִזֶּה | וּמִזֶּה | כָּל-עֵץ-מֵאֲכָל
 לֹא-יָבוֹל עָלָיו וְלֹא-יִתֵּם פִּרְיוֹ לַחֲדָשׁוֹ יִבְכֹּר כִּי
 מִיָּמָיו מִן-הַמִּקְדָּשׁ הֵמָּה יוֹצְאִים וְהָיָה פִּרְיוֹ
 לַמֵּאֲכָל וְעָלָיו לַתְּרוּפָה: {פ}

יג כֹּה אָמַר אֲדֹנֵי יְהוָה גִּבּוֹל אֲשֶׁר תִּתְּנַחֲלוּ אֶת-
 הָאָרֶץ לְשְׁנֵי עָשָׂר שְׁבֵטֵי יִשְׂרָאֵל יוֹסֵף חֲבָלִים:
 יד וְנִחַלְתֶּם אוֹתָהּ אִישׁ כְּאָחִיו אֲשֶׁר נִשְׁאֲתִי אֶת-

each bank of the river. ⁸ He said, “This water flows east down to the Arabah and to the sea; and, flowing into the sea, it makes its waters fresh. ⁹ Wherever the river flows, all living creatures teeming in it will live and there will be many fish where the waters reach. It will be fresh and everything will live where the river goes. ¹⁰ There will be fishermen beside it. Fishing nets will be spread from En-Gedi to En-Eglaim. The species of fish will be like the fish of the Great Sea. ¹¹ The marshes and lagoons, however, will not become fresh, but will remain salt. ¹² Along the river, on either bank, will grow every kind of fruit tree with leaves that never wither and fruit that never fails; they will bear new fruit every month, because this water comes from the Sanctuary; and their fruit will be good to eat and the leaves medicinal.”

¹³ “Thus says the Lord Yahweh, “This will be the territory that you must distribute among the twelve tribes of Israel, with two portions for Joseph. ¹⁴ You shall divide it equally; I swore to give it to your fathers,

⁸ Here, the term ‘Arabah’ means the deep depression of the River Jordan. The ‘sea’ is the Dead Sea, whose bitter waters are to be sweetened.

⁹ ‘The river’ follows the LXX and Peshitta; the MT has ‘the two rivers’.

¹⁰ The ‘Great Sea’ is the Mediterranean. ‘En-Eglaim’ is modern Ain Feshkha, about 2Km south of Khirbet Qumran, on the northwest coast of the Dead Sea. The Kethib/Qere difference here would benefit from an explanation.

¹¹ Throughout this paragraph, the NJB has ‘wholesome’ in place of ‘fresh’, here following the NRSV.

¹² The Kethib/Qere difference here would benefit from an explanation.

¹³ Some of the place names here are difficult to site but the northern frontier was apparently to pass north of Tripoli and include the territory of Damascus (vv. 15–16, 48:1) – a purely imaginary arrangement. The River Jordan marks the eastern frontier (v. 18).

¹⁴ See Gn 15:9–21.

יְדֵי לַתְּתָהּ לְאַבְתִּיכֶם וְנִפְלָה הָאָרֶץ הַזֹּאת לָכֶם
בְּנַחֲלָה: ^{טו} וְזֶה גְבוּל הָאָרֶץ לַפָּאֵת צְפוֹנָה מִן־הַיָּם
הַגָּדוֹל הַדֶּרֶךְ חֶתְלָן לְבוֹא צִדָּדָה: ^{טז} חֲמַת | בְּרוֹתָהּ
סְבָרִים אֲשֶׁר בֵּין־גְּבוּל דְּמֶשֶׁק וּבֵין גְּבוּל חֲמַת
חֲצֵר הַתֵּיכּוֹן אֲשֶׁר אֶל־גְּבוּל חוֹרָן: ^{יז} וְהִיא גְבוּל מִן־
הַיָּם חֲצֵר עֵינוֹן גְּבוּל דְּמֶשֶׁק וְצִפּוֹן | צְפוֹנָה וּגְבוּל
חֲמַת וְאֵת פָּאֵת צִפּוֹן: ^{יח} וּפָאֵת קָדִים מִבֵּין חוֹרָן
וּמִבֵּין־דְּמֶשֶׁק וּמִבֵּין הַגִּלְעָד וּמִבֵּין אֶרֶץ יִשְׂרָאֵל
הַיַּרְדֵּן מִגְּבוּל עַל־הַיָּם הַקֶּדְמוֹנִי תִמְדּוּ וְאֵת פָּאֵת
קְדִימָה: ^{יט} וּפָאֵת נֶגֶב תִּימָנָה מִתְּמָר עַד־מִי
מְרִיבוֹת קָדֵשׁ נַחֲלָה אֶל־הַיָּם הַגָּדוֹל וְאֵת פָּאֵת־
תִּימָנָה נֶגְבָּה: ^כ וּפָאֵת־יָם הַיָּם הַגָּדוֹל מִגְּבוּל עַד־
נֶכַח לְבוֹא חֲמַת זֹאת פָּאֵת־יָם: ^{כא} וְחִלְקֶתֶם אֶת־
הָאָרֶץ הַזֹּאת לָכֶם לְשִׁבְטֵי יִשְׂרָאֵל: ^{כב} וְהִיא תִפְלוּ
אוֹתָהּ בְּנַחֲלָה לָכֶם וּלְהַגָּרִים הַגָּרִים בְּתוֹכְכֶם
אֲשֶׁר־הוֹלְדוּ בָנִים בְּתוֹכְכֶם וְהִיוּ לָכֶם כְּאֶזְרָח בְּבִנֵי

and this land shall fall to you as your inheritance. ¹⁵ These will be the frontiers of the land. On the north, from the Great Sea, the road from Hethlon to the Pass of Hamath, Zedad, ¹⁶ Berothah, Sibraim, lying between the territories of Damascus and Hamath, to Hazer-ha-Tikon on the borders of Hauran; ¹⁷ the frontier will extend from the sea to Hazer-Enon, with the territory of Damascus and the territory of Hamath to the north; that will be the northern frontier. ¹⁸ On the east, the Jordan will serve as frontier between Hauran and Damascus, between Gilead and Israel, down to the Eastern Sea as far as Tamar; that will be the eastern frontier. ¹⁹ On the south, from Tamar south to the Waters of Meribah in Kadesh, to the Wadi and the Great Sea; that is the southern frontier. ²⁰ To the west, the Great Sea will serve as frontier up to the point opposite the Pass of Hamath; that will be the western frontier. ²¹ You must distribute this country among yourselves, among the tribes of Israel. ²² You must distribute it as a heritage for yourselves and the aliens settled among you who have fathered children among you, since you must treat them

¹⁵ 'The pass of Hamath, Zedad...' follows the LXX (τῆς εἰσόδου Ἡμαθ Σεδδαδα); the MT reads, 'the pass of Zedad, ¹⁶ Hamath'.

¹⁶ The NRSV places the clause, 'lying between the territories of Damascus and Hamath', in parentheses.

¹⁷ The meaning of the Hebrew translated as 'to the north' is uncertain.

¹⁸ 'As far as Tamar' follows the Peshitta; the MT has 'you shall measure'.

¹⁹ After 'Wadi', the NRSV adds 'of Egypt'.

²⁰ 'Hamath' is just south of Antioch, on the Orontes River.

²¹ For this verse, here following the NJB, the NRSV reads, "So you shall divide this land among you according to the tribes of Israel."

²² An entirely new feature is here added to the Mosaic Law.

יִשְׂרָאֵל אֶתְכֶם יִפְּלוּ בְנַחֲלָה בְּתוֹךְ שְׁבִטֵי יִשְׂרָאֵל:
 כִּי וְהָיָה בְּשֵׁבֶט אֲשֶׁר־גָּר הַגֵּר אֹתוֹ שֵׁם תִּתְּנוּ
 נַחֲלָתוֹ נֹאם אֲדֹנֵי יְהוָה: {פ}

as citizens of Israel. They must draw lots for their heritage with you,
 among the tribes of Israel. ²³ You will give the alien his heritage in the
 tribe where he has settled, declares the Lord Yahweh.""

²³ A similar attitude toward non-Israelites is found in Is 56:3–8.

יחזקאל פרק מח

א וְאֵלֶּה שְׁמוֹת הַשְּׁבֵטִים מִקְצֵה צְפוֹנָה אֶל־יַד
דֶּרֶךְ־חֶתְלָן | לְבֹא־חֶמֶת חֲצַר עֵינָן גְּבוּל דְּמֶשֶׁק
צְפוֹנָה אֶל־יַד חֶמֶת וְהַיּוֹלֹ פְּאֵת־קָדִים הֵם דָּן
אֶחָד: ב וְעַל | גְּבוּל דָּן מִפְּאֵת קָדִים עַד־פְּאֵת־יָמָה
אֲשֶׁר אֶחָד: ג וְעַל | גְּבוּל אֲשֶׁר מִפְּאֵת קָדִים וְעַד־
פְּאֵת־יָמָה נַפְתָּלִי אֶחָד: ד וְעַל | גְּבוּל נַפְתָּלִי מִפְּאֵת
קָדִים עַד־פְּאֵת־יָמָה מְנַשֶּׁה אֶחָד: ה וְעַל | גְּבוּל
מְנַשֶּׁה מִפְּאֵת קָדִים עַד־פְּאֵת־יָמָה אֶפְרַיִם אֶחָד:
ו וְעַל | גְּבוּל אֶפְרַיִם מִפְּאֵת קָדִים וְעַד־פְּאֵת־יָמָה
רְעוּבֵן אֶחָד: ז וְעַל | גְּבוּל רְעוּבֵן מִפְּאֵת קָדִים עַד־
פְּאֵת־יָמָה יְהוּדָה אֶחָד: ח וְעַל | גְּבוּל יְהוּדָה מִפְּאֵת
קָדִים עַד־פְּאֵת־יָמָה תְּהִיָּה הַתְּרוּמָה אֲשֶׁר־תָּרִימוּ
חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף רֹחַב וְאַרְבָּע פָּאֵת הַחֲלָקִים

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¹ “This is the list of the tribes. One portion from the far north by way of Hethlon to the Pass of Hamath, to Hazer-Enon, with the territory of Damascus to the north, and marching with Hamath, and extending from the east side to the west: Dan. ² One portion bordering Dan, from the east side to the west: Asher. ³ One portion bordering Asher, from the east side to the west: Naphtali. ⁴ One portion bordering Naphtali, from the east side to the west: Manasseh. ⁵ One portion bordering Manasseh, from the east side to the west: Ephraim. ⁶ One portion bordering Ephraim, from the east side to the west: Reuben. ⁷ One portion bordering Reuben, from the east side to the west: Judah. ⁸ One portion bordering Judah, from the east side to the west, is the portion that you must set apart, twenty-five thousand cubits wide, and as long as the tribal portions from the east side to the west; the Sanctuary will be in the

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- ¹ The end of this verse follows the NRSV; the NJB, more literally following the MT, reads, “... belonging to him, from the eastern limit to the western limit: Dan.”
- ² Throughout this section, the NJB has ‘from the eastern limit to the western limit’ in place of ‘from the east side to the west’, here following the NRSV.
- ³ The tribes descended from Jacob’s maidservants are placed farthest from the Sanctuary (see Gn 30).
- ⁴ The ‘breadth’ of one portion (from north to south) was just over 27 Km.
- ⁵ The allotments for Asher, Naphtali, Manasseh, and Ephraim are approximated to their old places, north of the Sanctuary.
- ⁶ Note that Zebulun and Issachar are move to the south to make room for Manasseh.
- ⁷ The tribe from which the Davidic prince would come is given the most prestigious allotment (see Gn 49:8–12).
- ⁸ In place of ‘set apart’, here following the MT, NRSV & NETB, the NJB has ‘set aside for Yahweh’.

מִפֶּאֶת קְדִימָה עַד־פֶּאֶת־יָמָה וְהָיָה הַמִּקְדָּשׁ
בְּתוֹכָם: ^ט הַתְּרוּמָה אֲשֶׁר תָּרִימוּ לַיהוָה אֶרֶץ
חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף וְרֹחֵב עֶשְׂרֵת אֲלָפִים:
וְלֹאֵלֶּה תִּהְיֶה תְּרוּמַת־הַקֹּדֶשׁ לַכֹּהֲנִים צִפּוֹנָה
חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף וְיָמָה רֹחֵב עֶשְׂרֵת אֲלָפִים
וְקְדִימָה רֹחֵב עֶשְׂרֵת אֲלָפִים וְנִגְבָּה אֶרֶץ חֲמִשָּׁה
וְעֶשְׂרִים אֶלֶף וְהָיָה מִקְדָּש־יְהוָה בְּתוֹכָם: ^י לַכֹּהֲנִים
הַמִּקְדָּשׁ מִבְּנֵי צְדוֹק אֲשֶׁר שָׁמְרוּ מִשְׁמֶרְתִּי אֲשֶׁר
לֹא־תָעוּ בַּתְּעוֹת בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר תָּעוּ הַלְוִיִּם:
^{יב} וְהִיְתָה לָהֶם תְּרוּמָה מִתְּרוּמַת הָאָרֶץ קֹדֶשׁ
קִדְשִׁים אֶל־גְּבוּל הַלְוִיִּם: ^{יג} וְהַלְוִיִּם לַעֲמַת גְּבוּל
הַכֹּהֲנִים חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף אֶרֶץ וְרֹחֵב עֶשְׂרֵת
אֲלָפִים כָּל־אֶרֶץ חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף וְרֹחֵב
עֶשְׂרֵת אֲלָפִים: ^{יד} וְלֹא־יִמְכְּרוּ מִמֶּנּוּ וְלֹא יִמָּר וְלֹא
יַעֲבֹר יַעֲבִיר רֵאשִׁית הָאָרֶץ בִּי־קֹדֶשׁ לַיהוָה:

centre of it. ⁹ The portion that you must set apart for Yahweh must be twenty-five thousand cubits long and ten thousand cubits wide. ¹⁰ This sacred portion must belong to the priests being, on the north side, twenty-five thousand cubits, on the west side, ten thousand cubits wide, on the east side, ten thousand cubits wide and, on the south side, twenty-five thousand cubits long, with the Sanctuary of Yahweh in the centre of it. ¹¹ This will be for the consecrated priests, the sons of Zadok who kept my charge and did not go astray with the straying Israelites, as the Levites did. ¹² It will be their portion from the allotment of the land, a most holy place, next to the border of the Levites. ¹³ The territory of the Levites, like that of the priests, must be twenty-five thousand cubits long and ten thousand wide – the whole length being twenty-five thousand and the width being ten thousand. ¹⁴ They shall not sell or exchange any of it, and the domain can never be alienated, since it is holy to Yahweh. ¹⁵ As regards the remainder, an area of five thousand

⁹ The NRSV, following 45:1, has 'twenty thousand cubits wide'; here, we follow the MT (and NJB).

¹⁰ This portion was slightly narrower than the others (around 24 Km broad).

¹¹ The NJB, following the MT, has 'those of' before 'the sons of Zadok'; here, we follow the NRSV and LXX (and 1 Hebrew MS).

¹² For this verse, here following NETB, the NJB reads, "Thus, their portion must be taken out of the especially holy portion of the land, near the territory of the Levites."

¹³ The Levites' portion was 5¼ Km wide.

¹⁴ The Kethib/Qere difference here would benefit from an explanation.

¹⁵ When the 2 strips of territory for the Levites and the priests, each 10,000 cubits wide, are deducted from the whole width of the central portion, a strip 5,000 wide and 25,000 long remains, which is here apportioned to the city and its suburbs.

^{טו} וַחֲמִשָּׁת אֲלָפִים הַנוֹתֵר בְּרָחֵב עַל-פְּנֵי חֲמִשָּׁה
 וְעֶשְׂרִים אֶלֶף חֹלֶהוּא לָעִיר לְמוֹשָׁב וּלְמִגְרָשׁ
 וְהִיְתָה הָעִיר בְּתוֹכָהּ: ^{טז} וְאֵלֶּה מְדוֹתֶיהָ פֶּאת צָפוֹן
 חֲמִשׁ מֵאוֹת וָאַרְבַּעַת אֲלָפִים וּפֶאֶת-נֹגֵב חֲמִשׁ
 (חֲמִשׁ) מֵאוֹת וָאַרְבַּעַת אֲלָפִים וּמִפֶּאֶת קָדִים
 חֲמִשׁ מֵאוֹת וָאַרְבַּעַת אֲלָפִים וּפֶאֶת-יָמָה חֲמִשׁ
 מֵאוֹת וָאַרְבַּעַת אֲלָפִים: ^{יז} וְהִי מִגְרָשׁ לָעִיר
 צָפוֹנָה חֲמִשִּׁים וּמֵאוֹתִים וְנֹגֵבָה חֲמִשִּׁים וּמֵאוֹתִים
 וְקִדְמָה חֲמִשִּׁים וּמֵאוֹתִים וְיָמָה חֲמִשִּׁים וּמֵאוֹתִים:
^{יח} וְהַנוֹתֵר בְּאַרְדָּ לַעֲמַת | תְּרוּמַת הַקֹּדֶשׁ עֲשֶׂרֶת
 אֲלָפִים קִדְמָה וְעֲשֶׂרֶת אֲלָפִים יָמָה וְהִי לַעֲמַת
 תְּרוּמַת הַקֹּדֶשׁ וְהִי תְּבוּאָתָהּ לֶלֶחֶם לַעֲבָדֵי
 הָעִיר: ^{יט} וְהָעֶבֶד הָעִיר יַעֲבֹדוּהוּ מִכָּל שְׁבִטֵי
 יִשְׂרָאֵל: ^כ כָּל-הַתְּרוּמָה חֲמִשָּׁה וְעֶשְׂרִים אֶלֶף
 בַּחֲמִשָּׁה וְעֶשְׂרִים אֶלֶף רְבִיעִית תִּרְיֻמוּ אֶת-

cubits by twenty-five thousand, this must be for the common use of the city, for houses and pastures. In the middle will be the city. ¹⁶ These will be its dimensions: on the north side, four thousand five hundred cubits; on the south side, four thousand five hundred cubits; on the east side, four thousand five hundred cubits; on the west side, four thousand five hundred cubits. ¹⁷ The open land of the city must extend two hundred and fifty cubits to the north, two hundred and fifty to the south, two hundred and fifty to the east and two hundred and fifty to the west. ¹⁸ One strip, contiguous to the sacred portion, must be left over, consisting of ten thousand cubits to eastward and ten thousand to westward, marching with the sacred portion; its produce shall be food the city's workmen. ¹⁹ The city's workmen, drawn from all the tribes of Israel, will farm it. ²⁰ The portion must have a total area of twenty-five thousand cubits by twenty-five thousand. You must allocate a square area from the sacred portion to constitute the city. ²¹ What is left over

¹⁶ The *Kethib*/*Qere* difference here would benefit from an explanation.

¹⁷ The NJB has 'pastureland' in place of 'open land', here following the NRSV.

¹⁸ This piece of land, only 4 times the size of the city itself, would seem a very insufficient provision for raising all the food required for the labourers of the city; but here, as everywhere, it is to be remembered that the description is ideal.

¹⁹ The city itself is no longer, as of old, to belong to any particular tribe, but is to be 'shared' between all the tribes; thus, the old jealousies are to be extinguished and in this, as in all other respects, each tribe is to be treated like every other.

²⁰ The NRSV ends this verse, here following the NJB, with, "...that is, the holy portion together with the property of the city."

²¹ 'To eastward' is a conjectural translation (קדומה); the MT has 'portion' (תְּרוּמָה); the LXX omits the word. The size of Jerusalem, with the surrounding area, was exactly 10 times that of the Temple (42:20).

תְּרוֹמַת הַקֹּדֶשׁ אֶל-אַחֲזַת הָעִיר: כֹּא וְהִנּוֹתָר לְנָשִׂיא מִזֶּה | וּמִזֶּה | לְתְרוֹמַת-הַקֹּדֶשׁ וּלְאַחֲזַת הָעִיר אֶל-פְּנֵי חֲמֶשֶׁה וְעֶשְׂרִים אֵלֶּף | תְּרוֹמַת עַד-גָּבֹול קְדִימָהּ וְיָמָה עַל-פְּנֵי חֲמֶשֶׁה וְעֶשְׂרִים אֵלֶּף עַל-גָּבֹול יָמָה לְעֶמֶת חֲלָקִים לְנָשִׂיא וְהִיתָה תְּרוֹמַת הַקֹּדֶשׁ וּמִקְדָּשׁ הַבַּיִת בְּתוֹכָהּ: כִּב וּמֵאַחֲזַת הַלְוִיִּם וּמֵאַחֲזַת הָעִיר בְּתוֹךְ אֲשֶׁר לְנָשִׂיא יִהְיֶה בֵּין גָּבֹול יְהוּדָה וּבֵין גָּבֹול בְּנִימֵן לְנָשִׂיא יִהְיֶה: כִּג וְיִתֵּר הַשְּׁבִטִים מִפָּאֵת קְדִימָה עַד-פָּאֵת-יָמָה בְּנִימֵן אֶחָד: כִּד וְעַל גָּבֹול בְּנִימֵן מִפָּאֵת קְדִימָה עַד-פָּאֵת-יָמָה שְׁמֹעוֹן אֶחָד: כִּה וְעַל גָּבֹול שְׁמֹעוֹן מִפָּאֵת קְדִימָה עַד-פָּאֵת-יָמָה יִשָּׁשָׁכָר אֶחָד: כִּו וְעַל גָּבֹול יִשָּׁשָׁכָר מִפָּאֵת קְדִימָה עַד-פָּאֵת-יָמָה זְבוּלֹן אֶחָד: כִּז וְעַל גָּבֹול זְבוּלֹן מִפָּאֵת קְדִמָּה עַד-פָּאֵת-יָמָה גָּד אֶחָד: כִּח וְעַל גָּבֹול גָּד אֶל-פָּאֵת נֶגֶב תִּימָנָה וְהִיא גָבֹול מִתְמָר מִי מְרִיבַת קָדֵשׁ נַחֲלָה

will be for the prince, on either side of the sacred portion and of the property of the city, marching with the twenty-five thousand cubits to eastward to the eastern frontier, and marching with the twenty-five thousand cubits to westward to the western frontier – running parallel with the other portions and belonging to the prince. In the centre will be the sacred portion and the Sanctuary of the Temple. ²² Thus, apart from the property of the Levites and the property of the city that lie in the middle of the prince's portion, everything between the borders of Judah and the borders of Benjamin must belong to the prince. ²³ As regards the rest of the tribes: One portion from the east side to the west: Benjamin. ²⁴ One portion bordering Benjamin, from the east side to the west: Simeon. ²⁵ One portion bordering Simeon, from the east side to the west: Issachar. ²⁶ One portion bordering Issachar, from the east side to the west: Zebulun. ²⁷ One portion bordering Zebulun, from the east side to the west: Gad. ²⁸ On the southern border of Gad, on the south side, the border will run from Tamar to the Waters of Meribah in Kadesh, to the

²² The possessions of to the priests and Levites, and the city, were to be bounded on the east and west with the prince's portion; so those were to lie in the middle, and this beyond them.

²³ In vv. 23–29, the remaining 5 tribes have their portions assigned on the south of the city in precisely the same way as the 7 on the north.

²⁴ The tribe of Simeon is not now to be divided, as formerly (Gn 49:5–7), but to be distinct, and have a portion by itself.

²⁵ Issachar's ancient portion had been on the Plain of Esdraelon.

²⁶ Zebulun shall no longer be 'by the shore of the sea' (Gn 49:13).

²⁷ The tribe of Gad would hold the southern frontier of the land.

²⁸ Traditionally, 'the Wadi' is translated 'the Brook of Egypt', the word 'Egypt' is not in the MT, but is implied.

עַל־הַיָּם הַגָּדוֹל: כִּסּוּת זֶאת הָאָרֶץ אֲשֶׁר־תִּפְּלוּ
מִנְחָלָה לְשִׁבְטֵי יִשְׂרָאֵל וְאֵלֶּה מַחְלָקוֹתֵם נֹאם
אֲדֹנֵי יְהוָה: {ס}

לְאֵלֶּה תוֹצֵאת הָעִיר מִפֶּאת צִפּוֹן חֲמֵשׁ מֵאוֹת
וָאַרְבַּעַת אֲלָפִים מִדָּה: לֹא וְשַׁעְרֵי הָעִיר עַל־שְׁמוֹת
שִׁבְטֵי יִשְׂרָאֵל שְׁעָרִים שְׁלוֹשָׁה צִפּוֹנָה שַׁעַר רְאוּבֵן
אֶחָד שַׁעַר יְהוּדָה אֶחָד שַׁעַר לֵוִי אֶחָד: לֵב וְאֶל־
פֶּאת קְדִימָה חֲמֵשׁ מֵאוֹת וָאַרְבַּעַת אֲלָפִים
וְשַׁעְרִים שְׁלֹשָׁה וְשַׁעַר יוֹסֵף אֶחָד שַׁעַר בְּנִימִן
אֶחָד שַׁעַר דָּן אֶחָד: לֵב וּפֶאת־נֹגֶב חֲמֵשׁ מֵאוֹת
וָאַרְבַּעַת אֲלָפִים מִדָּה וְשַׁעְרִים שְׁלֹשָׁה שַׁעַר
שִׁמְעוֹן אֶחָד שַׁעַר יִשָּׁשְׁכָר אֶחָד שַׁעַר זְבוּלֹן אֶחָד:
לֵב פֶּאת־יָמָה חֲמֵשׁ מֵאוֹת וָאַרְבַּעַת אֲלָפִים
שַׁעְרֵיהֶם שְׁלֹשָׁה שַׁעַר גָּד אֶחָד שַׁעַר אֲשֵׁר אֶחָד
שַׁעַר נַפְתָּלִי אֶחָד: לֵב סָבִיב שְׁמֹנֶה עָשָׂר אֲלֵף
וְשֵׁם־הָעִיר מִיּוֹם יְהוָה | שְׁמָה: {ש}

Wadi and the Great Sea. ²⁹ This is how you must distribute the country to the tribes of Israel as their heritage, and these must be their portions, says the Lord Yahweh.

³⁰ “Here are the exits from the city. On the north side, four thousand five hundred cubits are to be measured off. ³¹ The gates of the city are to be named after the tribes of Israel. Three gates to the north: one gate of Reuben, one gate of Judah and one gate of Levi. ³² On the east side, there will be four thousand five hundred cubits and three gates: one the gate of Joseph, one the gate of Benjamin and one the gate of Dan. ³³ On the south side, four thousand five hundred cubits are to be measured off, and there are to be three gates: one the gate of Simeon, one the gate of Issachar and one the gate of Zebulun. ³⁴ On the west side, there will be four thousand five hundred cubits and three gates: one the gate of Gad, one the gate of Asher and one the gate of Naphtali. ³⁵ Total perimeter: eighteen thousand cubits. The name of the city in future must be: Yahweh-is-there.”

²⁹ Note that the land is divided up by predetermination, not by the casting of lots.

³⁰ Vv. 30–35, concerned with the city and no longer with the Temple, are an addition to the book.

³¹ See Rv 21:12–14.

³² Joseph is here assigned a gate, although his portion is divided between his 2 sons, Ephraim and Manasseh.

³³ The 12 gates bear the names of the 12 tribes to imply that all are regarded as having an interest in the city.

³⁴ ‘Three gates’ follows the LXX, Peshitta and 1 Hebrew MS; the MT has ‘their gates three’.

³⁵ The Hebrew for ‘Yahweh-is-there’ is *Yahweh-Sham* (יְהוָה שָׁמָּה), possibly intended to suggest the sound of the name, ‘Jerusalem’.