NOTES ON THE STRUCTURE OF THE BOOK OF EZEKIEL (p. 1104).

For the Canonical order and place of the Prophets, see Ap. 1 and p. 1206.
For the Chronological order of the Prophets, see Ap. 77.
For the Inter-relations of the Prophetic Books, see Ap. 78.
For the Formula of Prophetic utterances, see Ap. 82.
For the Chronological order of Ezekiel's prophecy, see below.
For the References to the Pentateuch in the Prophetic Books, see Ap. 92.
For the Plan of Ezekiel's temple, see Ap. 88.

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

They may be set out as follows —

THE DATED YEARS IN EZEKIEL.

These are thirteen in number, and cover a period of twenty-one years (a period of three sevens): viz. from 484-3 to 463-2 B.C.

Arranged chronologically, the seventh stands in the centre, with six on either side.

Reckoning the three in the 11th year as one year, and the three in the 12th year as one year, we have nine several years: viz. the 5th, 6th, 7th, 8th, 9th, 10th, 11th, and 12th (seven): and then, after a break of thirteen years, we have two: viz. the 26th and 27th.

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The 30th year of 1, 1, 2 cannot be in succession to the 27th year of ch. 29. 17–21, because the visions of chs. 3 and 10 had already been seen, and the one recorded in ch. 10 is said to have been similar to that already seen in ch. 1. Moreover, if it be in succession to the 27th year, why is it brought into the very beginning of the book without any reason being assigned, or hint given?

The 30th year of 1 cannot have anything to do with Ezekiel's age, or with the commencement of his service as a priest; for this is to misread Num. 4. 3, which states that "all that enter into the host, to do the work in the tabernacle" were taken after the end of the 29th year, "from thirty years old and upward, even until fifty years". Moreover, this thirty years' rule was abrogated by Divine direction to David in 1 Chron. 23. 14–27 (cp. 2 Chron. 8. 17), and changed to "twenty years old and upward".

The 30th year cannot be fitted into any sequence of dates commencing with the fifth year of Jehoiachin's captivity (1. 2), which, in 38. 21 and 40. 1, he speaks of as "our captivity".

It must therefore be a cross-date to some unnamed terminus a quo, thirty years before the 5th year of the Captivity. This fixes it as being that epoch-making year 615 B.C., which was the year of Josiah's great Passover, and of the finding the Book of the Law in the 16th year of King Josiah. From 615 B.C. to 484 B.C. is exactly twenty-nine complete years. So also reckons the learned Prieux (Connection, vol. i, p. 71, McCaul's ed., 1846).

1 No month is named; but, by comparing 80. 25, it must be the 1st month.
2 No month is named; but it was probably the same as in v. 1.
THE BOOK OF THE PROPHET

EZEKIEL.

1 Now it came to pass in the thirty-second year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

2 In the first day of the month, which was the fifth year of king Jehoiachin's captivity,

3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and brightness about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass.

8 And they had the hands of a man under their wings on their four sides; and they four had their four faces, and their four wings.

9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; and they four also had the face of an eagle.

Ezekiel. In Heb. Y hze'el = y'hesek'h-El = El is strong, or El strengthens (cp. Terael, Gen. 38. 28).

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

Ezekiel was a priest (1. 3.), carried away eleven years before the destruction of the city and temple (1. 2.; 28. 21; 2 Kings 24. 14). He dwelt in his own house (8. 1. Cp. Jer. 29. 5). He was married; and his wife died in the year when the siege of Jerusalem began.

1. 1-12. 28 A. THE DESOLATION.

(Alternation.)

A A 1. 1-5. 27. First Vision (by Chebar).

B B 6. 1-7. 27. Signs.


1. 1-3. 27 A (above). FIRST VISION (AT CHEBAR).

(Extended Alternation.)


E E 2. 1. 2. Raised by the Spirit.

F F 2. 3-3. 9. Mission of Ezekiel.


E B 3. 24-31. Raised by the Spirit.


(Introduction and Alternation.)


B | a | 4. The cloud.

H a b | 5-21. The living creatures.

B 22. The firmament.


1 Now = And. This is a link in the prophetic chain. Cp. 1 Pet. 1. 10-12. 2 Pet. 1. 3. Ezekiel had doubtless received and seen the letter sent by Jeremiah (Jer. 29. 1-22; thirtieth...fourth). See notes on p. 1105.

fifth day. Dates in Ezekiel are always of the month, not of the week (1. 1; 8. 1; 20. 1; 24. 1; 26. 1; 29. 1; 30. 25; 31. 1; 32. 1; 40. 1), captives. Heb. captivity. Put by Fig. Metonymy (of Adjunct), Ap. 6, for "captives", as translated. Cp. 3. 15. Chebar. Now Khabor. Probably the same as Chebar or Habur (2 Kings 17. 6; 18. 11. 1 Chron. 5. 24), falling into the Euphrates about forty-five miles north of Babylon. On the inscription it is called nab Kudri = great river, or "Grand Canal", cut between the Tigris and the Euphrates. In ch. 3. 15, it is not the same "Chebar" as in 1. 1, but the Chebar to which Ezekiel was sent ("go get thee", 3. 4). The "Chebar" of 1. 1 was where he dwelt; that of 3. 15 where he was sent. = from. Gen. of Origin or Efficient Cause. Cp. 17. 2. God. Heb. Elohim. Ap. 4. 1. A fifth year, b.c. 543. Cp. 2 Kings 24. 17. 15. Jehovah, also Jehoahaz, and Coniah. Cp. 2 Kings 24. 17-29; 25. 1-21. 3 the LORD. Heb. Jehovah. Ap. 4. II. expressly = in very deed, or in reality. Ezekiel. See the Title. the priest; and called, as Jeremiah was, to the office of prophet as well. the hand. Fig. Anthropopathia. Ap. 6. was = became. Cp. Elijah (1 Kings 18. 40); Elias (2 Kings 3. 24); Daniel (Dan. 10. 10, 18); and John (Rev. 1. 17). a behold. Fig. Asterismos. Ap. 6. whirlwind. Heb. ruach = spirit, but it came to be rendered "storm or whirlwind". Note: the three symbols of Jehovah's glory, Storm, Cloud, and Fire. Cp. Nah. 1. 4; Rev. 4. 5, infolding itself = taking hold of continually. R.V. marg., "fashioning continually". Human and finite language is unable to find words to express infinite realities. It may mean spontaneous ignition i.e. without the application of external fire. Cp. Ex. 9. 24. colour. Heb. "eye". Put by Fig. Metonymy (of Adjunct), Ap. 6, for colour. amber: or, glowing metal. out of: or, in. 5 four living creatures. These are "the four living beings", Ap. 41. The size of Rev. 4. 6. 7 straight: i.e. upright, not bent or twisted. The living creatures did not move by walking. 8 hands. Heb. text reads "hand". Some codices, with two early printed editions and Heb. text marg., read "hands" (pl.), followed by A.V. and R.V. The sing. is to be preferred, and is so rendered in 10. 7. Why not here? 10 faces. See Ap. 41. man. Heb. 'adam. Ap. 14. I.
Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

And they went every one straight forward: whether the spirit was to go, they went; and they turned not when they went.

As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up among the living creatures; and the fire was bright, and out of the fire went forth lightnings.

And the living creatures ran and returned as the appearance of a flash of lightning.

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

The appearance of the wheels and their work was like unto the colour of a beryl: and the four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

When they went, they went upon their four sides: and they turned not when they went.

As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

And under the firmament were their wings straight, one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the ALMIGHTY, the voice of speech, as the noise of an host: when they stood, they let down their wings.

And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

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

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

Lamps = the lamp; or, torch (sing.). Went forth = kept going forth.
Ran and returned = or kept running and returning. The Heb. is Inf. by Heterosis (of Mood), Ap. 6.
Behold. Fig. Asterisms. Ap. 8.
The. Some codices, with one early printed edition, Sept., Syr., and Vulg., read “And the”.
Turned. The 1611 edition of the A.V. reads “returned”. High. In the sense of sublimity.
Living creatures of the living ones. Cp. 21, 22; 9, 3; 10, 15, 20. The four were one.
Firmament = expanse, as in Gen. 1, 6.
Stretched forth = spread out.
Above = upward. Straight = level.
Noises. Heb. “voice”, as in the next clause, as any sound articulate speech not mentioned till v. 21 and 2.
Voice = noise, as above.
Voice of a voice = noise of tumult.
The glory. Sec. Cp. 8, 12, 23; 8, 4; 9, 3; 10, 4, 18, 19; 11, 22, 23; 43, 2, 4, 5; 44, 4.

Without the Article it denotes a human being, a natural descendant of Adam. In Ezekiel it is used in contrast with the celestial living creatures (ch. 1). With the Article (as used of Christ) it denotes “the second Man”, “the last Adam”, taking the place, dispensationally, which “the first man” had forfeited, and succeeding, therefore, to the universal dominion over the earth which had been committed to Adam (Gen. 1, 26. Ps. 8, 6). In the N.T. outside the Four Gospels, it is used only in Acts 7, 58. Heb. 2, 6. Rev. 1, 13, 14. And beside Ezekiel, it is used in O.T. only of Daniel (Dan. 8, 13), stand, &c. Cp. Dan. 10, 10, Rev. 1, 17. Reminding us that he was not a false prophet, or self-called and sent. Such spoke “out of their own heart” (21, 2).
I heard. This is over the Divine qualification.

28 As the appearance of the bow is in the cloud in the day of rain, so was the appearance of the brightness round about.

This was the appearance of the likeness of the glory of the LORD.

And when I saw it, I fell upon my face, and I heard a voice of One that spake.

2 And he said unto me, “Son of man, stand upon thy feet, and I will speak unto thee.”
2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him. That spake unto me.
3 And He said unto me, "Son of man, *3 send *thou to the *children of Israel, to a *rebellious *nation that hath *rebelled against Me: *they and their fathers have *transgressed against Me, even unto this very day.

4 For they are *impatient *children and *stiff-hearted. *I do send *thou unto them; and thou shalt say unto them, 'Thus saith the Lord God.'

5 And *if there be *whether they will hear, or whether they will *forbear, (for *if there be a *rebellious house,) yet shall know that there hath been a prophet among them.

6 And *if *thou, *son of man, be not afraid of them, neither be afraid of their words, though *briers and thorns be with thee, and *if thou dost dwell among *scorpions: be not afraid of their words, nor be dismayed at their looks, though *they be a *rebellious house.

7 And thou shalt speak, *My words unto them, whether they will hear, or whether they will *forbear: for *they are *most *rebellious.

8 But *if *thou, *son of man, hear what *I say unto thee; Be not thou *rebellious like that *rebellious house.

9 And when I looked, *behold, an hand was sent unto me; and, *lo, *a roll of a book was therein;

10 And He spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.

Moreover He said unto me, *"Son of man, *eat that thou findest; eat this roll, and go speak unto *the house of Israel.

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

3 And He said unto me, *"Son of man, go, get thee unto *the house of Israel, and *speak with My words unto them.

5 For *if they be not sent to a people of a strange speech and of an hard language, but to *the house of Israel;

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

7 But *the house of Israel will not *hear unto thee; for they *will not hearken unto Me: for all *the house of Israel *are *impatient and hardhearted.

8 *Behold, I have made thy face *strong against their faces, and thy forehead *strong against their foreheads.

9 As an adamant *harder than flint have I made thy forehead: fear *if their not, neither be dismayed at their looks, though *they be a *rebellious house."
10 Moreover He said unto me, 1 Son of man, 2 all My words that I shall speak unto thee receive in thine heart, and hear with thine ears. 11 And go, get thee to them of the captivity, 3 unto the 7 children of thy People, and speak unto them, 4 Thus saith the Lord God: 5 whether they will hear, or whether they will forbear.

12 Then the 9 spirit took me up, and I heard behind me a 7 voice of a great rushing, 6 saying, 7 Blessed be the glory of the Lord from His place.

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

14 So the 11 spirit lifted me up, and took me away, and I went in bitterness, in the heat of my 5 spirit; but the hand of the Lord was strong upon me.

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

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

17 1 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me.

18 When I say unto the 9 wicked, 7 Thou shalt surely die, 6 and thou givest him not warning, nor speakest to warn the 9 wicked from his 9 wicked way, to save 9 his life; 7 the same 9 wicked man shall die in his 7 iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the 11 wicked, and he turn not from his 11 wickedness, neither from his 11 wicked way, 6 he shall die in his 11 iniquity; but thou hast delivered 6 thy soul.

20 Again, When a righteous man doth turn from his 11 right way, and committeth 11 iniquity, and I lay a stumbling-block before him, 6 he shall die: because thou hast not given him warning, he shall die in his 11 sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous man, that the righteous 9 sin not, 6 and doth not 9 sin, 6 he 6 shall surely live, because he 9 is warned; 7 also thou hast delivered 6 thy soul.

22 And the hand of the Lord was there upon me; and He said unto me,

23 Arise, go forth into the plain, and I will there talk with thee.

24 Then I arose, and went forth into the plain: and behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar:

25 But if thou, 1 son of man, 2 behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them;

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

27 But when I speak with thee, I will open
27 thy mouth. Cp. 24. 27; 29. 23; 38. 22.
heareth = is minded to hear.
let him = will.
forbeareth = is minded to forbear.

B O Q
(p. 1110)

4 Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.

3 Moreover take thee an iron pan, and make a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

R h

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it, shall bear their iniquity.

5 For 3 have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

R h

6 And when thou hast accomplished them, lie again on thy right side, and bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

Q

7 Therefore shalt thou set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

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

P j

9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make bread thereof, according to the number of the

three hundred and ninety days. These were to be literal "days" to Ezekiel, and were to represent 390 literal "years". The date of the command is not material to the understanding of this prophecy. The meaning of the expression "bear their iniquity" (see note on v. 4) determines the interpretation as referring to the duration of the punishment, and not to the period of the iniquity which brought it down. The 390 days stand for 390 years, and the 40 days for 40 years, the duration of the punishment of Israel and Judah respectively. As this has to do with the city Jerusalem (vv. 1-5), the periods must necessarily be conterminous with something that affects the ending of its punishment. This was effected solely by the decree for the restoration and rebuilding of Jerusalem in 454 B.C. (Ap. 60, p. 56). Three hundred and ninety years take us back to the sixteenth year of Asa, when Baasha made war on Judah (2 Kings 16. 1. Ap. 50, p. 57); which was followed by the solemn announcement by the prophet Jehu against Baasha of the quickly coming punishment of Israel (1 Kings 16. 1, &c.). The punishment of Judah, in like manner, began forty years before (454 B.C.) viz. in 495-4 B.C. 495 (his fifth year), being the year of Jehoash's burning of the roll. The prophecy of this punishment was given in his fourth year (Jer. 26. 1, 2-14), and the execution of it speedily followed. This symbolical action of Ezekiel shows us how long Jerusalem's punishment lasted, and when it ended.

6 again = a second time, showing that they are not necessarily consecutive or continuous, but are conterminous, though not commencing at the same time. forty days. See note on v. 4. appointed = given. Same word as "lay", vv. 1, 2, 5, 8. 7 the siege of Jerusalem. This is the point which determines the interpretation, as do vv. 1-5.

4. 9-17 (P, above). FOOD. (Alternation.)

F j

9 fitches, in English, is another spelling of veticle, a plant having tendrils. But the Heb. = kussath is defined as triticum spelta, or spelt, a kind of corn, always distinguished from wheat, barley, &c. Cp. Ex. 9. 32. Isa. 29. 25. Here, in plural.
484 days that (you shall lie upon thy side, three hundred and ninety days shalt thou eat thereof.
10 And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.
11 Thou shalt drink water also by measure, the sixth part of an hin: from time to time shalt thou drink.
12 And thou shalt eat it as barley cakes, and thou shalt "bake it with dung that cometh out of "man, in their sight."
13 And "the Lord said, “Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.”
14 Then said I, "Ah "O Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there "abominable flesh into my mouth."
15 Then He saith unto me, "O "Lo, I have given thee cow’s dung for man’s dung, and thou shalt prepare thy bread "therewith."
16 Moreover He said unto me, "Son of man, "behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:
17 That they may want bread and water, and be astonied one with another, and consume away for their iniquity.

5. 1–17 (P, p. 1110). HAIR. (Extended Alternation)

5 And it was so, when I had returned out of the graves, lo, I stood in the midst of the city, when the sons of the exile were in the midst of the city, and there were many people that spread abroad through the city.
2 Thou shalt burn with fire a third part of the midst of the city, when the days of the siege are fulfilled: and thou shalt burn a third part, and smite about it with a 1knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.
3 Thou shalt also take thereof a few in number, and bind them in thy skirts.
4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel."
5 Thus saith the Lord God; "This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.
6 And she hath changed My judgments into wickedness more than the nations, and My statutes more than the countries that are round about her: for they have refused My judgments and My statutes, "they have not walked in them."
7 Therefore thus saith the Lord God; "Because ye multiplied more than the nations that are round about you, and have not walked in My statutes, "neither have kept My judgments, "neither have done according to the judgments of the nations that are round about you; 8 Therefore thus saith the Lord God; "Because ye multiplied more than the nations that are round about you, and have not walked in My statutes, "neither have kept My judgments, "neither have done according to the judgments of the nations that are round about you; hold, I, even 3, am against thee, and will execute judgments in the midst of thee in the sight of the nations.
9 And I will do in thee that which I have not done, and whereby I will not do any more the like, because of all the thine abominations.
10 Therefore "the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the 2winds.
11 Wherefore, "as 3 live, saith the Lord
5. 11. EZEKIEL.

484 GOD: Surely, because thou *hast defiled My sanctuary with all thy detestable things, and with all thine abominations, therefore will I also *diminish thee; neither shall *Mine eye spare, neither will I spare thee any pity.

12 A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

13 Thus shall Mine anger be accomplished, and I will cause My fury to rest upon them, and *I will be comforted; and they shall know that *the LORD have spoken it in My name, when I have accomplished My fury in them.

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

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

16 When *I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and *I will break thy staff of bread:

17 So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee: and I will bring the sword upon thee. *The LORD have spoken it."

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

2 *Son of man, set thy face toward *the mountains of Israel, and prophesy against them,

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

4 And your altars shall be desolate, and your images shall be broken; and I will cast down your slain men before your *Idols.

5 And I will lay the dead carcases of the children of Israel before their *Idols; and I will scatter your bones round about your altars.

6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your *Idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And *ye shall know that *I am the LORD. This charge is substantiated in ch. 8.6. 9. 11. 12. But the Eastern codices read *gods (with Dan.) Hebron. 30. 13. But the Western codices read *gods (with Deh.) I shall cut off", with the former reading in margin. But some codices, with two early printed editions, read *cut off" in the text.


12 A third part, &c. This is the signification of the sign (v. 2).

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

9 And they that escape of you shall remember Me among the nations whither they shall be carried captives, because *I am broken with their *whorish heart, which hath departed hast defiled. This charge is substantiated in ch. 8.6. 9. 11. 12. But the Eastern codices read *gods (with Dan.) Hebron. 30. 13. But the Western codices read *gods (with Deh.) I shall cut off", with the former reading in margin. But some codices, with two early printed editions, read *cut off" in the text.


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0 TO (p. 1112)
from Me, and with their eyes, which go a
whoring after their 1 idols; and they shall lothe
themselves for the 5 evils which they have com-
mitted in all their abominations.
10 And 6 they shall know that 3 am 1 the
LORD, and that I have not said in vain that
I would do this 7 evil unto them.

11 Thus saith 1 the Lord GOD; 8 Smite with
thine hand, and stamp with thy foot, and say,
Alas for all the 7 evils abominations of 1 the
house of Israel! for they shall fall by the
sword, by the famine, and by the pestilence.
12 He that is far off shall die of the pestilence;
and he that is near shall fall by the sword;
and he that remaineth and is besieged shall
die by the famine: thus will I accomplish My
fury upon them.
13 Then shall 7 ye know that 3 am 1 the
LORD, when their slain men shall be among their
1 idols round about their altars, upon every
high hill, in all the tops of the mountains, and
under every green tree, and under every thick
oak, the place where they did offer 5 sweet
savour to all their idols.
14 °So will I 8 stretch out My hand upon them,
and make the land desolate, yea, more deso-
late than the wilderness toward 6 Diblah, in
all their habitations: and 10 they shall know
that 3 am 1 the LORD.'

Moreover the word of 1 the Lord came unto
me, saying,
2 °Also, thou 4 son of man, thus saith 1 the
Lord God unto 2 the land of Israel; °An end,
ethe end is come upon the four corners of the
land.
3 Now °the end come upon thee, and I will
send Mine anger upon thee, and will judge thee
according to thy ways, and will recompense
upone thee all thine abominations.
4 And °Mine eye shall not spare thee, neither
will I have pity: but I will recompense thy
ways upon thee, and thine abominations shall
be in the midst of thee: and 3 ye shall know
that 3 am 1 the LORD.'
5 Thus saith 1 the Lord GOD; °An 8 evil, an
only evil, °behold, is come.
6 °An end is come; °the end is come; °it
watcheth for thee; °behold, °it is come.
7 °The morning is come unto thee, °O thou
that dwellest in °the land; °the time is come,
the day of trouble is near, and the °sounding
again of the mountains.
8 °Now will I shortly pour out °My fury upon
thee, and accomplish Mine anger upon thee;
and I will judge thee according to thy ways,
and will recompense thee for all thine abomina-
tions.
9 And °Mine eye shall not spare thee, neither
will I have pity: I will recompense thee accord-
ing to thy ways and thine abominations that
are in the midst of thee; and 3 ye shall know
that 3 am 1 the Lord That smiteth.
10 °Behold the day, °behold, it is come; °the
morning is gone forth; °the rod hath blos-
somed, °pride hath budded.
11 °Violence is risen up into °a rod of °wicked-
ness: °none of them shall remain, nor of their
multitude, nor of any of theirs; °neither shall
there be waiting for them.

12 °The time is come, °the day draweth near;
let not the buyer rejoice, nor the seller mourn:
for wrath is upon all the multitude thereof.
13 For the seller shall not return °to that
which is sold, °although they were yet alive:
for °the vision is touching the whole mul-
titude thereof, which shall not return; neither
shall any strengthen himself in °the iniquity of
his life.
14 °They have blown the trumpet, even to make
all ready; but none goeth to the battle:
for °My wrath is upon all the multitude thereof.
15 The sword. Put by Fig. Metonymy (of Adjunct), Ap. 6, for war.
The sword is without. Ref. to Pent. (Deut. 8:25).
16 Iniquity. As in v. 13; but here is put by Fig.
Metonymy (of Effect), Ap. 6, for the judgment which
was the consequence of it.
17 Baldness. A sign of mourning.
19 Deliver = rescue.
souls = cravings of their animal nature. Heb. nephesh.
Ap. 23.
20 it: i.e. His Sanctuary, or His holy city Jerusalem.
and Some codices, with Syr. and Vulg., read this
“and” in the text = “and their”.
21 strangers = foreigners.
wicked = lawless. Heb. raasha’. Ap. 44. x.
pollute = profane.
23 Make a chain. The sign of captivity, answering
to the other sign in v. 11 (= q’).
24 bloody crimes = crimes of bloodshed: i.e. capital
25 heathen = nations.
the strong. The Sept. evidently read ‘uazzim, instead
25 Destruction: or, Cutting off.
26 Mischief = Calamity. Heb. chavah.
shall come. Ref. to Pent. (Deut. 8:23).
rumour = hearing. Put by Fig. Metonymy (of Adjunct),
Ap. 8, for what is heard.
upon = after; but a special reading called Seev (Ap. 34),
reads “upon”. This is followed by A.V. and R.V.
they seek. But in vain. See v. 25.
the law. This was the special province of the priest
(Deut. 17: 8-13; 25: 10), as the vision was that of the
ancients = elders.
27 desolation, Put by Fig. Metonymy (of Subject),
Ap. 6, for rent garments, which were the outward
expression of inward grief.
they shall know, &c. See note on 6. 19.

JERUSALEM. (Introversion and Alternation.)
V W | 8. 5-26. sins and Penalties.

VISION. (Alternation.)
U | s 1. Place. “Mine house.”
| t 2. Vision.
t 4. Vision.
8. 1. the sixth year, &c. See table on p. 1105,
fifth. Some codices read “first”,
the elders of Judah: i.e. of the Jewish colony at
Tel-Abib (3. 15).
the hand. Fig. Anthropopatholic. Ap. 6.
the Lord God. Heb. Adoni Jehovah. See note on
2. 4.
2 Io. Fig. Asterismos. Ap. 6.
instead of ‘eb = fire.
3 the spirit. Probably an angel. See below. Heb.
2 Cor. 12: 2, 4. Rev. 1. 10; 4. 2; 17. 3; 21. 10.
Op. 11. 24, 25; 40. 2. 3.
the visions of God: i.e. the visions given him by
20 to Jerusalem: i.e. to the actual city itself, not a vision
of it.
door = entrance.
8. 17. EZEKIEL.

468 4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

5 Then said He unto me, "Son of man, lift up thine eyes now the way toward the north." So I lifted up mine eyes the way toward the north,

and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, "Son of man, seest thou what the house of Israel committeth here, that I should go far off from My sanctuary?"

but turn thee yet again, and shalt see greater abominations."

7 And He brought me to the third door of the court; and when I looked, behold a hole in the wall.

8 Then said He unto me, "Son of man, dig now in the wall: and when I had digged in the wall, behold a hole a door.

9 And He said unto me, "Go in, and behold the wicked abominations that they do here."

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, poured upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said He unto me, "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of their imagery? for they say, 'The LORD seeth us not; the LORD hath forsaken the earth.'"

13 He said also unto me, "Turn thee yet again, and thou shalt see greater abominations than these."

14 Then He brought me to the second door of the gate of the LORD'S house which was toward the north;

and behold, there sat women weeping for Tammuz.

15 Then said He unto me, "Hast thou seen this, O son of man?"

16 And He brought me into the inner court of the LORD'S house, and, behold, at the second door of the temple of the LORD, between the porch and the altar,

were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and if fig worshipped the sun toward the east.

Jealousy. Put by Fig. Motonymy (of Effect), Ap. 6, for the effect produced by it, as explained in the next clause. Ref. to Pent. (Deut. 4. 15). Ap. 92. Elsewhere only in 2 Chron. 33. 7, 16.


4 behold. Fig. Asterism. Ap. 6. the glory, &c. See note on 1. 28.

the God of Israel. See note on Isa. 29. 23.
plain=valley.

8. 5—9. 11 (W, p. 1114). SINS AND PUNISHMENTS. (Division.)

W Y1 8. 5—17. The Sins of the People.

Y1 8. 18—9. 11. The Punishments.

8. 5—17 (Y1, above). THE SINS OF THE PEOPLE. (Extended and Repeated Alternations. Like their sins.)

Y1 Z1 u1 5. Place. The North.


w1 5 Appeal to Ezekiel.

Z1 u2 7. Place. Entrance of the Court.

Y1 v2 5—11. Abomination. Chamber of Imagery.

w1 11 Appeal to Ezekiel.

Z1 u3 11. Place. Entrance of North Gate.


w1 15 Appeal to Ezekiel.


w1 17. Appeal to Ezekiel.

x1 17. Announcement of greater.

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

8 seest thou ... Fig. Erotasia. Ap. 6.

Abominations. Put by Fig. Motonymy (of Cause), Ap. 6, for the idols and the sin of idolatry which Jehovah abominated.

the house of Israel. See note on Ex. 16. 31.

I should go far off. Lit. to a removal far away: i.e. that they (or I) should remove, &c.

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

10 abominable. Ref. to Pent. (Lev. 7. and 11).


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


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


14 Tammuz. With Art. An idol fashioned and worshiped in Phoenicia and Babylonia.

15 between the porch and the altar. The place appointed for the priests.

16 The number of the heads of the twenty-four courses of the priests, their backs toward the temple. Because their faces were toward the sun-rising, worshipped the sun. This form of idolatry seen as early as Job 31. 26, 27; and foreseen in Deut. 4. 19; adopted as early as Asa (2 Chron. 14. 9); abolished by Josiah (2 Kings 23. 4, 11).

17 Then He said unto me, "Hast thou seen this, O son of man? Is it a light thing to thee.
8. 17.  

house of Judah that they commit the abominations which they commit here?

18 Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hearken unto them.

D E Y 9 He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, every man with his destroying weapon in his hand;

and one man among them was clothed with linen, with a writer’s inckhorn by his side: and they went in, and stood beside the brazen altar.

3 And the glory of the God of Israel was gone up from off the cherub, whereupon He was, to the threshold of the house. And He called to the man clothed with linen, which had the writer’s inckhorn by his side; 4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

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

6 Slay utterly old and young, both maidens, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary.

F Then they began at the ancient men which were before the house.

E 7 And He said unto them, Defile the house, and fill the courts with the slain: go ye forth.

F And they went forth, and slew in the city.

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

A C 9 Then said He unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness; for they say, The LORD hath forsaken the earth, and the LORD seeth not.

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

D 11 And, behold, the man clothed with linen, which had the inckhorn by his side, reported the matter, saying, “I have done as Thou hast commanded me.”

17 the. Some codices, with three early printed editions, read “all the”.

10. Fig. Asterisms. Ap. 6.

9. The branch—the Asherah (Ap. 49), represented by a branch cut to a certain shape.


8. 18—9. 11. (Y2, p. 1115). THE PUNISHMENTS. (Introversion and Alternation.)


9. 1—7 (D, above). PUNISHMENT COMMANDED. (Alternation.)

D E | 1—4. Command to slay. (The Agents.)
F | c. Obedience.
E | 7— Command to defile. (The Agents.)
F | c. Obedience.

9. 1—6 (E, above). COMMAND TO SLAY. (THE AGENTS.) (Introversion.)

E y | 1, 2— Six men.
 z | 3. One man.
 z | 5, 6. The others.

1 He cried, &c. Contrast “though they cry”, &c. (5. 18).

17 destroying = dashing (in pieces).

weapon. A various reading called Seor (Ap. 34), with some codices, four early printed editions, Sept., and Syr., reads “weapon” (pl.).

2 behold. Fig. Asterisms. Ap. 6.

3 six men. Evidently supernatural. Angels are often called “men”.


weapon. A various reading called Seor, with some codices, one early printed edition, and Syr., reads weapons (pl.).

a writer’s inckhorn. See v. 11. Seen in use in the East to this day.

3 the glory. See note on 1. 28.

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


churub. Sing., as in 1. 20.

9. He or, It.

the house: i.e., the Temple building.


Rev. 1. 13.

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

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

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

5 spare = shield.


ancient = elders.

8 I fell upon my face. See note on 1. 28.

Ah. Fig. Ephoditis. Ap. 6.

Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II. See note on 2. 5.


exceeding great. Fig. Epitexsis. Ap. 6. Heb. = “great, by degree, degree”.

hath forsaken. See 8. 12.

10 Mine eye, &c. See note on 5. 11; 7. 14; 8. 18.

11 as = according as. Some codices, with three early printed editions, read “according to all which”. 118
Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

And He spake unto the man clothed with linen, and said, “Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city.” And he went in my sight.

Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD’S glory.

And the sound of the cherubims’ wings was heard even to the outer court, as the voice of the ALMIGHTY GOD when He speaketh.

And it came to pass, that when He had commanded the man clothed with linen, saying, “Take fire from between the wheels, from between the cherubims;” then he went in, and stood beside the wheels.

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

And there appeared in the cherubims the form of a man’s hand under their wings.

And when I looked, behold the four wheels; each one had a wheel one cherub, and another wheel by another cherub: and the appearance of the four wheels was as the appearance of a beryl stone.

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

And when they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

And their whole body, and their backs, and their hands, and their wings, and the four wheels, were full of eyes round about: even the four wheels that they four had.

As for the four wheels, it was cried unto them in my hearing, “O wheel.”

And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD’S house; and the glory of the God of Israel was over them above.

This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.
21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same faces which I saw by the river of Chebar; their appearances and themselves: they went every one straight forward.

Moreover the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the "door of the gate" five and twenty men; among whom I saw Jaazaniah the son of Azaziah, and Pelatiah the son of Benaiah, princes of the people.

2 Then said He unto me, "Son of man, these are the men that devise mischief, and give wicked counsel in this city:

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

4 Therefore prophesy against them, prophesy, O son of man.'

And I will bring you forth out of the midst of it. 8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.

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

10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord.

11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:

12 And ye shall know that I am the Lord: for ye have not walked in My statutes, neither executed My judgments, but have done after the manners of the heathen that are round about you.'

And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died.

Then fell I down upon my face, and cried with a loud voice, and said, "Ah, Lord God! wilt thou make a full end of the remnant of Israel?"

14 Again the word of the Lord came unto me, saying,

15 "Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, 'Get you far from the Lord: unto us is this land given in possession.'

16 Therefore saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary for a little while, sanctuary = as a holy place, or asylum, as in Isa. 8. 16.
17 I will even gather you from the " people, and assemble you out of the countries where ye have been scattered, and I will give you " the land of Israel.

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

19 And "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

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

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

22 Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the " God of Israel was over them above.

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

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

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

The word of " the Lord also came unto me, saying,

26 " Son of man, thou dwellest in the midst of a " rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a " rebellious house.

3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight: and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a " rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and if thou go forth at even in their sight, as they that go forth into captivity,

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the " twilight: thou shalt " cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel:

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity; and in the even I " digged through the wall with mine hand; I brought it forth in the " twilight, and I bare it upon my shoulder in their sight.

8 And in the morning came the word of " the Lord unto me, saying,

9 " Son of man, hath not the house of Israel, the " rebellious house, said unto thee, What doest thou?

10 Say thou unto them, Thus saith the Lord God; This " burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.'

11 Say, 'I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.

12 And the prince that is among them shall bear upon his shoulder in the " twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall " cover his face, that he see not the ground with his eyes.

13 'My net also will I spread upon him, and he shall be taken in My snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he " not see it, though he shall die there.

14 And I will scatter toward every " wind all that are about him to help him, and all his
bands; and I will draw out the sword after them.

15 And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave a few of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the LORD.

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

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

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.

21 And the word of the Lord came unto me, saying,

22 Son of man, what is that proverb that ye have in the land of Israel, saying, 'The days are prolonged, and every vision falleth?

23 Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, 'The days are at hand, and the effect of every vision.'

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For 3 am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

26 Again the word of the Lord came unto me, saying,

27 Son of man, behold, they of the house of Israel say, 'The vision that he seeth is for many days to come, and is prophetic speech of the times that are far off.'

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

13 And the word of the Lord came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts,

3 Hear ye the word of the Lord;

4 Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

5 O Israel, thy prophets are like the foxes in the deserts.

6 Ye have not gone up into the gaps, neither
13. 8. 8 Therefore thus saith the Lord God: Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

9 'And Mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of My people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

Q R 10 Because, even because they have seduced My People, saying; 'Peace;' and there was no peace;

S and 'one built up a wall, and, 'lo, others daubed it with untempered mortar:

T l 11 Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and great hailstones, shall fall; and a stormy wind shall rend it.

m 12 'Lo, when the wall is fallen, shall it not be said unto you, 'Where is the daubing wherewith ye have daubed it?'

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

m 14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord.

S 15 Thus will I accomplish My wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, 'The wall is no more, neither they that daubed it;'

R 16 To will, the prophets of Israel which prophesy concerning Jerusalem, and which see 'peace for her, and there is no peace, saith the Lord God.

M 17 Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart, and prophesy thou against them.

N Q 18 And say, 'Thus saith the Lord God: Woe to the women that sew pillows to all armholes, and make kerihefs upon the head of every stature, to slay the souls that should not live, by Thy lying to My People that hear Thy lies.'

P 20 Wherefore thus saith the Lord God: Behold, I am against your pillows, wherein ye have there hunt the souls that should not live, and to save the souls alive that should not live, by Thy lying to My People that hear Thy lies.

21 Your kerihefs also will I tear, and deliver My People out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord.
Then came certain of the elders of Israel unto me, and sat before me.

2 And the word of the Lord came unto me, saying,

3 o Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I enquire of all by them?

4 Therefore speak unto them, Thus saith the Lord God; o Every man of the house of Israel that seteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet;

5 That I may take the house of Israel in their own heart, because they are all estranged from Me through their idols.'

6 Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from Me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning Me;

8 And I will set My face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of My people; and ye shall know that I am the Lord.

9 And if the prophet be deceived when he hath spoken a thing, saith the Lord God, then that prophet hath deceived that prophet, and I will stretch out My hand upon him, and will destroy him from the midst of My people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

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

The word of the Lord came again to me, saying,

13 Son of man, when the land sinneth against Me by trespassing grievously, then will I stretch out Mine hand upon it, and will...

14 Though these three men, Noah, Daniel, and Job, were in it, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

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

16 Though these three men were in it, as 3 live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 Or if I send a pestilence into that land, and pour out My fury upon it in blood, to cut off from it 13 man and beast:

18 Though these three men were in it, as 3 live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 Or if I send a pestilence into that land, and pour out My fury upon it in blood, to cut off from it 13 man and beast:

20 Though Noah, Daniel, and Job, were in it, as 3 live, saith the Lord God, they shall deliver neither son nor daughter; they shall deliver their own souls by their righteousness.

21 For thus saith the Lord God; How much more when I send My four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beasts, and the pestilence, to cut off from it 13 man and beast:

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

23 And they shall comfort you, when ye see their ways and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

15 And the word of the Lord came unto me, saying,

2 Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?

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

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

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

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

7 And I will set My face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set My face against them.

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

16 Again the word of the Lord came unto me, saying,
EZEKIEL.

2. "Son of man, cause Jerusalem to know her abominations,
3 And say, 'Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.
4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.
5 None eye pitted thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.
6 And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, 'Live;'; yea, I said unto thee, when thou wast in thy blood, 'Live.'
7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thy hair is grown, whereas thou wast naked and bare.
8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread My skirt over thee, and covered thy nakedness: yea, I was sworn unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine.
9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and anointed thee with oil.

B R
(p. 1124)

10 I clothed thee also with brodered work, and decked thee also with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.
11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.
12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thy head.
13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work;
14 And thy renown went forth among the heathen for thy beauty; for it was perfect through My comeliness, which I had put upon thee, saith the Lord God.
15 But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pourest out thy fornications on every one that passed by; his it was.
16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like shall not come, neither shall it be so.
17 Thou hast also taken thy fair jewels of My gold and of My silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,
18 And tookest thy brodered garments, and
coveredst them: and thou hast set Mine oil and Mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them *for a sweet savour.* and thus it was, *saieth the LORD GOD.*

20 O Lord GOD, thou hast taken thy sons and thy daughters, whom thou hast borne unto Me, and these hast thou *sacrificed unto them* to be devoured. *Is this* of thy *whoredoms a small matter,

21 That thou hast slain *thy children,* and delivered them to cause them to pass through the fire for them?*

And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast *polluted in thy blood.*

And it came to pass after all thy wickedness, *woe, woe unto thee!* 14 saith the Lord God:*

That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

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

Thou hast also committed fornication with the Egyptians thy neighbours,* great of flesh; and hast increased thy whoredoms, to provoke Me to anger.

Behold, therefore *I have stretched out My hand ove thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

Thou hast played the whore with also the Assyrians, because thou wast unsatiable: yea, thou hast played the harlot with them, and yet couldst not be satisfied.

Thou hast moreover multiplied thine fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

How weak is thine heart, *saith* the Lord God, seeing thou doest all these things, the work of an *imperious whorish woman:*

In that thou bastidiest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornerst *hire;

*But as a wife that committeth adultery, which taketh strangers instead of her husband!*

They give gifts to all thores: but if thou givest *gifts* to all thy lovers, and *hirest them,* that they may come unto thee on every side for thy whoredom.

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

Wherefore, O *harlot, hear the word of the LORD:*

Thus saith the Lord God; *Because thy whoredoms are increased unto thee, and the sight of thine eyes is great:

Not one thou didst visit; or findeth thee, when thou wast naked, that she should be ashamed of thee."
place, and shall break down thy high places: they shall strip also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up "a company against thee, and they shall stone the with stones, and thrust thee through with their swords.

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

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

43 Because thou hast not remembered the days of thy youth, but hast fretted Me in all these things; *behold, therefore I also will recompense thy way upon thine head, *saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.

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

G Ifou art thy mother's daughter, that loatheth her husband and her children;

F and thou art the sister of thy sisters, which loathed their husbands and their children: your mother was an Hittite, and your father an Amorite.

46 *And thine elder sister

J v is Samaria, & & & her daughters

w that dwell at thy left hand:

H and thy "younger sister,

J w that dwelleth at thy right hand,

E is Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but, *as if that were a very little thing, thou wast corrupted more than in all their vainities.

48 As I live, *saith the Lord God, Sodom thy sister hath not done, & & & nor her daughters, *as thou hast done, & & & thy sisters.

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

I And they were haughty, and committed abomination before Me: therefore I took away as I saw good.

51 Neither hath Samaria committed half of thy sins;

s but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all the abominations which thou hast done.

52 *&ou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be fain to judge also, and bear thy shame, in that thou hast justified thy sisters.

53 *When I shall bring again their captivity,
54. That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55. When thy sisters, Sodom, and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to thy former estate.

56. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride. Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise the round about.

57. hast borne thy lewdness and thine abominations, saith the LORD.

58. For thus saith the Lord GOD; I will even deliver it unto thee an everlasting covenant.

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

60. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give it unto thee for daughters, but not by thy covenant.

61. And I will establish My covenant with thee; and thou shalt know that I am the Lord.

62. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

17. And the word of the Lord came unto me, saying,

2. **Son of man, put forth a riddle, and speak a parable unto the house of Israel;**

3. And say, Thus saith the Lord GOD: **A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:**

4. He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.

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

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

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

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

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


2. **Son of man.** See note on 2.1.


5. **A great eagle.** The king of Babylon.

6. **Longwinged.** Long-winged, as in v. 7.

7. **Feathers.** Plumeage.

8. **The highest branch.** Jeleochain (i.e. Jecohiah, or Coniah). See v. 12; and Jer. 22. 23, 24.


10. **The seed of the land.** Zedekiah. See vv. 5 and 13.

11. Nebuchadnezzar did not set up a Chaldean king over Judah, but nourished Zedekiah, as vv. 4, 6 show.

12. **Turned toward him.** Zedekiah being dependent upon Nebuchadnezzar.

13. **Another great eagle.** Pharaoh Hophra, king of Egypt. Shall bend her roots: i.e. looked for succour to Egypt. Cp. v. 4, 6, 8. Water it. From the Nile. Soil = field.
17. 9 Say thou, \textit{Thus saith the Lord GOD;} \
9 Shall it prosper? shall He not pull up the \textit{roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. \textit{Shall it wither in the\textit{fallow where it grew.} \textit{wind toucheth it?} it shall wither in the fallow where it grew.\textit{ }}

O^{2} P^{2}

11 Moreover the word of the Lord came unto me, saying, \textit{Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;\textit{}}

Q^{2}

13 And hath \textit{taken of the king's seed, and made a covenant with him, and hath \textit{taken an oath of him: he hath also taken the mighty of the land:}}
\textit{That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.\textit{}}

R^{2}

15 But \textit{he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people.\textit{}}

S^{2} c \textit{Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?}}
\textit{As 3 live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him, in the midst of Babylon he shall die.\textit{}}

\textit{Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons.\textit{}}
\textit{Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.\textit{}}
\textit{And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered throughout all the lands; and ye shall know that 3 the Lord have spoken it.\textit{}}

\textit{Thus saith the Lord GOD; 3 will also take of the highest branch of the high cedar, and will set it; 3 will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:}}
\textit{In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing;\textit{}}

S^{2}

10 behold, Fig. Asterismus. Ap. 8.
\textit{it: i.e. the vine. wind. Heb. ruach. Ap. 9.\textit{ }}
12 rebellious house. See note on 2 a.
13 taken, &c. &c. 2 Kgs. 25. 17.
14 base=low.
15 he rebelled, &c. See 2 Kings 24. 20. 2 Chron. 36. 13.

17. -15-21 (S^{2}, p. 1127), \textit{"SHALL HE PROSPER?" (Introversion.)\textit{}}
\textit{d 17. No escape through the king of Egypt.\textit{}}
\textit{e 18. No escape from the king of Babylon.\textit{}}
\textit{16 saith the Lord GOD =[e] Adoni Jehovah's oracle.\textit{}}
\textit{in the midst of Babylon, &c. Cp. 15. 13.\textit{}}
\textit{17 company=gathered force.\textit{}}
\textit{make for =help him.\textit{}}
\textit{18 lo. Fig. Asterismus. Ap. 6.\textit{}}
\textit{19 on his hand. given by Fig. Metonomy (of Adjunct), Ap. 6, for making a covenant (s Kings 10. 15. Ezra 10. 19. Jer. 50. 15.\textit{}}
\textit{20 spread My not upon him. Cp. 12. 15; 32. 3.\textit{}}
\textit{plead=reckon. Cp. 35. 38; 39.\textit{}}
\textit{trepass=have trespassed. See note on 15. 8.\textit{}}
\textit{21 all his fugitives. Cp. 12. 14.\textit{}}
\textit{ye shall know, &c. See note on 6. 7.\textit{}}
\textit{22 the highest branch. Sets forth the restoration of the kingdom in the Messiah.\textit{}}
\textit{branch. Cp. Jer. 29. 6, 8; 33. 12. Zech. 8. 8; 6. 12;\textit{}}
\textit{and Isa. 4. 2.\textit{}}
\textit{a tender one. Cp. Isa. 11. 1; 58. 1, 2. The Chaldee Targum interprets this of the Messiah. Those who interpret this of Zedekiah's younger daughter are guilty of substituting her for the Messiah Himself: Whose future kingdom is to be in the mountain of the height of Israel, and not in any other country or, during the present dispensation. See notes on vv. 23, 24.\textit{}}
\textit{23 In the mountain, &c. Cp. Isa. 2. 2, 3; 54. 1-17; 62. 1-7.\textit{}}
\textit{bring forth boughs=exalt its branch.\textit{}}
\textit{24 3 the Lord, &c. He will prosper His work. This is in contrast with vv. 10 (69), and vv. 15-21 (69), which would not prosper.\textit{}}

18. 1-32 [For Structure see next page].
\textit{The word=And the word.\textit{}}
\textit{the land=the soil. Heb. adamoth. See note on 11. 17.\textit{}}
\textit{The fathers, &c. Cp. Jer. 31. 29, 30.\textit{}}
\textit{children=sons.\textit{}}

\textit{The word of the Lord came unto me again, saying,\textit{}}
\textit{What mean ye, that ye use this proverb concerning the land of Israel, saying, \textquoteleft The fathers have eaten sour grapes, and the children's teeth are set on edge?'\textit{}}
18. 3.

3 As 3 live, *saith o* the Lord God, ye shall have occasion any more to use this proverb in Israel.

4 *Behold, all *souls are Mine; as the *soul of the father, so also the *soul of the son is Mine: the *soul that *sinneth, it shall *die.  

5 But if a *man be just, and do that which is lawful and right, 

6 And hath not *eaten upon the mountains, neither *hath lifted up his eyes to the idols of the house of Israel, neither *hath defiled his neighbour's wife, neither *hath come near to a menstruous woman, 

7 And *hath not oppressed any, but *hath restored to the debtor his pledge, hath spared none by violence, *hath given his bread to the hungry, and hath covered the naked with a garment; 

8 He that *hath not given forth upon usury, neither *hath taken any increase, *that hath withdrawn his hand from *iniquity, *hath executed true judgment between *man and *man, 

9 *Hath walked in My statutes, and hath kept My judgments, to deal truly; *he is just, *he shall surely *live, *saith the Lord God.

10 If he beget a son that *is a robber, *a shedder of blood, and *doeth the like to any one of these things, 

11 And that doeth not any of those duties, but even *hath eaten upon the mountains, and *defiled his neighbour's wife, 

12 *Hath oppressed the poor and needy, hath spoiled by violence, *hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination; 

13 *Hath given forth upon usury, and hath taken increase: shall he then *live? *he shall not live: he hath done all these abominations; *he shall surely die; *his blood shall be upon him.

14 Now, lo, *if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, 

15 That hath not *eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, *neither hath defiled his neighbour's wife, 

16 Neither *hath oppressed any, *hath not withheld the pledge, neither *hath spoiled by violence, but *hath given his bread to the hungry, and hath covered the naked with a garment; 

17 *Hath taken off his hand from *the poor, *that *hath not received usury nor increase, hath executed My judgments, *hath walked in My statutes; *he shall not *die for the *iniquity of his father, *he shall surely live.

18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his *people, lo, even he shall *die in his *iniquity.

19 Yet say ye, Why? doth not the son bear the *iniquity of the father? *

When the son hath done that which is lawful and right, and hath kept all My statutes, and hath done *shem, he shall surely *live.

20 The *soul that *sinneth, it shall *die. *The son shall not bear the *iniquity of the father, neither shall the father bear the *iniquity of the son: the righteousness of *the righteous shall be upon him, and the *wickedness of *the wicked shall be upon him.
21 But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live: he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done shall he live.

23 Have I any pleasure at all that the wicked should die? saith the Lord God: and that he should return from his ways, and live?

24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that he hath done, so that he liveth; All his righteousness that he hath done shall not be mentioned: in his iniquity that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 Yet ye say, ‘The way of the Lord is not equal.’

26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his iniquities that he hath committed, he shall surely live: he shall not die.

29 Yet saith the house of Israel, ‘The way of the Lord is not equal.’

30 O house of Israel, are not My ways equal? are not your ways unequal?

31 Therefore I will judge you, O house of Israel, according to your ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

32 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? 33 For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye.

Moreover take thou up a lamentation for the princes of Israel.

2 And say, ‘What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to ‘catch the prey; and devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.

6 And he went up and down among the lions,
8 Then the nations set against him on every side from the provinces, and spread their net over him: he was 'taken in their pit.

9 And they put him 'in ward in chains, and brought him to the *king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 *Thy mother is like a vine *in thy blood, planted by the 'waters: she was fruitful and full of branches by reason of many 'waters.

11 And she had strong rods for the scepters of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now, *she is planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out *of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule.

This is a lamentation, and shall be for a lamentation.'

20 And it came to pass in *the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of *the LORD, and sat before me.

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

3 *Son of man, speak unto the elders of Israel, and say unto them, *Thus saith *the Lord GOD: *Are ye come to enquire of Me? As 3 live, saith *the Lord GOD, I will be enquired of by you.

4 *Wilt thou judge [h] *son of man, *wilt thou judge them? cause them to know the abominations of their fathers:

5 And say unto them, *Thus saith *the Lord GOD: *In the day *when I chose Israel, and lifted up Mine hand unto the seed of the house of Jacob, and *made Myself known unto them in the land of Egypt, when I lifted up Mine hand unto them, saying, *I am the LORD your *God;

6 *In the day that I lifted up Mine hand unto them, to bring them forth of the land of Egypt into a land that I had *espied for them, flowing with milk and honey, which *is the glory of all lands:

7 Then said I unto them, *Cast ye away *every man the abominations of his eyes, and *defile not yourselves with the *idols of Egypt: *I am the LORD your *God.'

9 in ward in chains - in a cage with hooks (or hoops), as lions are represented on the monuments. See 1 Chron. 36. 5-7, and Jer. 22. 13-19.

king. Some codices read "land."

10 Thy mother. Another Similar. See the Structure (IV, p. 1130).

in thy blood: or, in thy vineyard (acc. to Dr. C. D. Ginsburg).


13 now, &c. Referring to Jeconiah and Ezekiel's own days (1. 3; and 2 Kings 24. 12-18).

14 of a rod: or, of the rod: i.e. Zedekiah, who by his perjury brought about the destruction of Jerusalem by fire.

20. 1-44 (D, p. 1104), ELDERS.

(Introduction.)

D

X | 1-4. The Elders of Israel.
Y | 5-22. Rebellions and Causes.


X | 27-44. The house of Israel.

1 the seventh year. See the table on p. 1106.

2 the LORD. Heb. Jehovah, with 'eth (=Jehovah Himself).

3 son of man. See note on 2. 1.

unto = with. Some codices, with one early printed edition, Aram., Sept., and Vulg., read "unto."

the elders of Israel. In the Captivity; who were being deceived by false prophets who predicted a speedy return.

4 Wilt thou ... wilt thou ... ? Note the Fig. Epizeuxis (Ap. 6), for emphasis.

20. 5-22 (Y, above). REBELLIONS AND CAUSES.

(The repeated and extended Alternations.)

The Structure is made to correspond with the repeated and extended rebellions.


Egypt. Ezekiel speaks about Israel in Egypt more than any other prophet. See 23. 8. In this chapter he mentions it seven times (vs. 6, 4, 7, 8, 9, 10). the LORD your God = Jehovah (Ap. 4. 2) your Elohim.


8 the = that.

bring them forth, &c. Ref. to Pent. (Ex. 3. 8, 17 Deut. 8. 4, 9). Ap. 92.

censed = looked, or spied out, flowing with milk and honey. Ref. to Pent. (Ex. 3. 8, 17; 13, 5, 33. 3. Lev. 20. 24. Num. 13. 7; 14, 9.

Beside these passages it is found only in 20. 6, 15.

Josh. 6. 6. Jer. 11. 6; 22. 22, the glory = the gazelle. Put by Fig. Metonomy (of Subject), Ap. 6, for "beauty." Op. n. 5. Ps. 48. 2.

8 But they rebelled against Me, and would not hearken unto Me: they did not cast away the abominations of their eyes, neither did they forsake the idols of Egypt:  

1 Then I said, I will pour out My fury upon them, to accomplish My anger against them in the midst of land of Egypt.  

9 But I wrought for My name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made Myself known unto them, in bringing them forth out of the land of Egypt.  

10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.  

11 And I gave them My statutes, and shewed them My judgments, which if a man do, he shall even live in them.  

12 Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.  

13 But the house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despoiled My judgments, which if a man do, he shall even live in them; and My sabbaths they greatly polluted:  

14 Then I said, I will pour out My fury upon them in the wilderness, to consume them.  

15 But I wrought for My name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.  

16 Yet also lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;  

17 Nevertheless Mine eye spared them from destroying them, neither did I make an end of them in the wilderness.  

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:  

19 Yet, the Lord your God; walk in My statutes, and keep My judgments, and do them;  

20 And hallow My sabbaths: and they shall be a sign between Me and you, that ye may know that I am the Lord your God.  

21 Notwithstanding the children rebelled against Me: they walked not in My statutes, neither kept My judgments to do them, which if a man do, he shall even live in them; they polluted My sabbaths:  

22 Then I said, I would pour out My fury upon them, to accomplish My anger against them in the wilderness.  

23 Nevertheless I withdrew Mine hand, and wrought for My name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.
26 And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord.

27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed Me, in that they have committed a trespass against Me.

28 When I had brought them into the land, for which I lifted up Mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

29 Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamali unto this day.

30 Hence I said unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall 3 be enquired of by you, O house of Israel? As 3 live, saith the Lord God, I will not be enquired of by you.

32 And that which cometh into your "mind shall be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone."

33 As 3 live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you.

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you, saith the Lord God.

36 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

37 And I will purge out from among you the rebels, and them that transgress against Me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.

38 As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and henceforth also, if ye will not hearken unto Me; but pollute ye My holy name no more with your gifts, and with your idols.

39 For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve Me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations; i.e. firstfruits gifts or presents. Heb. maseth. Not the same word as in chs. 44, 45, and 48, which is the term for heave offerings. 43 ye shall loathe yourselves. Cp. 18. 41-43. evils. Same word as "wicked," v. 44.

40 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

41 And ye shall remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your "evils that ye have committed."

42 And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up Mine hand to give it to your fathers.
44 And ye shall know that the Lord shall come to the land of Israel.

B 45 Moreover the word of the Lord came unto me, saying,

46 "Son of man, set thy face toward the south, and prophesy against the south field.

47 And say to the forest of the south, 'Hear the word of the Lord; Thus saith the Lord God: Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.'

48 And all flesh shall see that I am, and shall prophesy against the land of Israel.

49 And say, 'Ah Lord God!Thy say of me, 'Doth it not speak of parables?'

H 21 And the word of the Lord came unto me, saying,

22 Son of man, set thy face toward Jerusalem, and prophesy toward the holy places, and prophesy against the land of Israel.

s 3 And say to 2 land of Israel, 'Thus saith the Lord; Behold, I am against thee, and will draw forth My sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall My sword go forth out of his sheath against all flesh from the south to the north.

5 That all flesh may know that I am, and shall return any more.

G 6 Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, 'Wherefore seest thou?' that thou shalt answer, 'For the tidings; because it cometh; and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water; behold, it cometh, and shall be brought to pass, saith the Lord God.'

K 8 Again the word of the Lord came unto me, saying,

9 Thou son of man, prophesy, and say, Thus saith the Lord; Say, 'A sword, a sword is sharpened, and also sharpened:

10 It is sharpened to make a sore slaughter; it is sharpened that it may glitter: should we then make mirth?

M it commendeth the rod of My son, as every tree.

11 And He hath given it to be handled, that it may be handled: this sword is sharpened, and it is sharpened, to give it into the hand of the slayer.'
18 Cry and hew, son of man: for it shall be upon My People, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon My People: smite therefore upon thy thigh.

13 Because it is a trial, and what if the sword contemn even the 10th? It shall be no more, saith the Lord GOD.

14 I will also smite Mine hands together, and I will cause My fury to rest: 3 I the Lord have said it.

18 The word of the Lord came unto me again, saying,

19 Also,  son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defended.

21 For the king of Babylon "stood at the parting of the ways, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in his fear set.

22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort.

23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths, but I will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end," 28 Thus saith the Lord GOD; "Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

one. Zedekiah a type of the future Antichrist. Ap 44 iv. iniquity...an end. Fig. Repentance. Ap 6. Heb. "iniquity of the end"...an end be the same: or, endure. They might exalt and
27 I will overturn, overturn, overturn, it; and it shall be no more, until He come Whose right it is; and I will give it Him."  

28 And 24 son of man, prophesy and say, "Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, 'The sword, the sword is drawn; for the slaughter it is furnished, *to* consume; because of the glittering: 29 Whiles they vanity unto thee, while thy divinie a lie unto thee, to bring 2 upon the necks of them that are slain, of the wicked, whose day is come, when their *2* iniquity shall have an end. 30 Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity. 31 And I will pour out Mine indignation upon thee, I will blow against thee in the fire of My wrath, and deliver thee into the hand of brutish 2 men, and skilful to destroy. 32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for 3 the LORD have spoken it."

22 Moreover the word of the LORD came unto me, saying, 2 "Now therefore, 2 son of man, wilt thou 2 judge, wilt thou judge the bloody city? 3 yea, thou shalt shew her all her abominations. 4 Then say thou, 'Thus saith the Lord GOD, 'The city shedeth blood in the midst of it, that the blood is laid up in its midst; and maketh 2 idols against herself to defile herself. 4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thyself days to draw near, and art come even unto years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. 5 Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed. 6 Behold, the princes of Israel, every one were in thee to their power to shed blood. 7 In thee have they 2 set light by father and mother: in the midst of thee have they *dealt* by oppression with the stranger: in thee have they *vexed* the fatherless and the widow. 8 Thou hast despised Mine holy things, and hast 2 profaned My sabbaths. 9 In thee are 2 men that 2 carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness. 10 In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution. 11 And one hath 2 committed abomination with his neighbour's wife; and another hath 2 lewdly defiled his daughter in law, and another in thee hath 2 humbled his sister, his father's daughter. 12 In thee have they 2 taken gifts to shed blood; thou hast 2 taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and 2 hast forgotten Me, saith the Lord GOD.

13 Behold, therefore 2 I have smitten Mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. 14 Can thine heart endure, or can thine hands be strong, in the days that 3 shall deal with thee? 3 the LORD 2 have spoken it, and will do it. 15 And 2 I will scatter thee among the heathen,
and disperse thee in the countries, and will consume thy filthiness out of thee.
16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD;’”

And the word of the Lord came unto me, saying,
18 “Son of man, the house of Israel is to Me become dross; all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are the dross of silver.

Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.
20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of My wrath, and ye shall be melted in the midst thereof.

As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I am the Lord who have poured out My fury upon you.”

And the word of the Lord came unto me, saying,
23 “Son of man, say unto her, ‘Shall not art the land that is not cleansed, nor rained upon in the day of indignation.’

There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.
26 Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.
27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, ‘Thus saith the Lord God,’ when I the Lord hath not spoken.
29 The People of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none.
31 Therefore have I poured out Mine indignation upon them; I have consumed them with the fire of My wrath: their own way have I repented upon their heads, saith the Lord God.

The word of the Lord came again unto me, saying,
2 “Son of man, there were two women, the daughters of one mother:
3 And they committed whoredoms in Egypt;

shalt take thine inheritance shalt be profaned in thyself (or on thine own account).

SYMBOL, DROSS.
(Introduction.)

There shall be no difference between the holy and profane, neither shall they show difference between the unclean and the clean, and hide their eyes from My sabbaths, and I am profaned among them.

I will gather you into the midst of Jerusalem, to blow the fire upon it, to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there, and melt you.

I will leave you there. The letter p (Pe=P) in vhiphás, in being transferred from the ancient Hebrew into the modern square character, was probably mistaken for the m (Nm-M), being much alike. If so, “I will blow” became “I will leave”; and the word “you there” had to be necessarily supplied. By this change the correspondence of the two verses (20, 21) is restored —v. 20. Gather blow melt u. v. 21.

Gather... blow... melt.

LAND NOT CLEANSED.
(Introduction and Alteration.)

Son of man, say unto her, ‘Shall not art the land that is not cleansed, nor rained upon...’

There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.
26 Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.
27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, ‘Thus saith the Lord God,’ when I the Lord hath not spoken.
29 The People of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none.
31 Therefore have I poured out Mine indignation upon them; I have consumed them with the fire of My wrath: their own way have I repented upon their heads, saith the Lord God.

The word of the Lord came again unto me, saying,
2 “Son of man, there were two women, the daughters of one mother:
3 And they committed whoredoms in Egypt;

they committed whoredoms in their youth; there were their breasts pressed, and there they bruised the breast of their virginity.
4 And the names of them were Aholah the elder, and Aholibah her sister: and they were Mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.

Ahola, and Jerusalem Aholibah.
And 'Aholah played the harlot when she was Mine; and she doted on her lovers, on the Assyrians her neighbours. 482 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her °whoredoms with them, with all them that were °the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her °whoredoms brought from Egypt: for in her youth they lay with °her, and °tore °bruised the breasts of her virginity, and poured their °whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. 10 °Her discovered her nakedness: they took °her sons and her daughters, and slew °her with the sword: and she became °famous among women: for they had executed judgment upon her.

11 And when her sister °Aholibah saw this, she was more corrupt in her inordinate love than she, and in her °whoredoms more than her sister in her °whoredoms.

12 She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, that they took both one way. 14 And °that she increased her °whoredoms: for when she saw °men poured upon the wall, the images of the Chaldeans poured upon with vermilion.

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: 16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled °her with their °whoredom, and she was polluted with them, and her °mind was alienated from them. 18 So she discovered her °whoredoms, and discovered her nakedness: then °My °mind was alienated from her, °like as °My °mind was alienated from her sister.

19 Yet she multiplied her °whoredoms, in °calling to remembrance the days of her youth, wherein she had played the °harlot °in the land of °Egypt.

20 For she doted upon their paramours, whose flesh is °like the flesh of asses, and whose issue is °like the issue of horses.

21 Thus thou °callest to remembrance the lewdness of thy youth, in °bruising thy teeth by the °Egyptians for the paps of thy youth.

Therefore, °Aholibah, thus saith °the Lord God; °Behold, °I will raise up thy lovers against thee, from whom thy °mind is alienated, and °I will bring them against thee on every side;

23 °The Babylonians, and all the Chaldeans, °Pekod, and °Shoa, °and °Koa, °and °all the Assyrians °with °them °all °of °them °desirable young °men, °captains °and °rulers, °great °lords °and °renowned, °all °of °them °riding upon °horses.

24 And they shall come against thee with chariots, °wagons, °and °wheels, °and °with °an °assembly °of °people, °which °shall °set °against °thee °buckler °and °shield °and °helmet °round about: °and °I °will °set °judgment °before °thee, °and °they °shall °judge °thee °according °to °their °judgments.

25 °And °I °will °set °My °jealousy °against °thee, °and °they °shall °deal °furiously °with °thee; °they °shall °take °away °thy °nose °and °thine °ears; °and °thy °remnant °shall °fall °by °the °sword: °they °shall °take °thy °sons °and °thy °daughters; °and °thy °residue °shall °be °devoured °by °the °fire.

26 °They °shall °also °strip °thee °out °of °thy °clothes, °and °take °away °thy °fair °jewels.

27 °Thus °will °I °make °thy °l Dowess °to °cease °from °thee, °and °thy °°whoredom °brought °from °the °land °of °°Egypt: °so °that °the °shall °not °lift °up °thine °eyes °unto °thee, °nor °remember °°Egypt °any °more; °

28 °For °thus °saith °°the °Lord °God; °°Behold, °I °will °deliver °thee °into °the °hand °of °°the °whom °thou °hatest, °into °the °hand °of °°the °from °whom °thou °°mind °is °alienated.
28. 29. EZEKIEL.

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the nakedness of thy 'whoredoms shall be discovered, both thy lewdness and thy 'whoredoms.

30 I will do these things unto thee, because thou hast gone a 'whoring after the 'heathen, and because thou art polluted with thy 'idols.

31 Thou hast walked in the way of thy sister; therefore will I give her 'cup into thine hand, even the cup of the heathen, and the cup of the daughter of Jacob. 

32 Thus saith the Lord God; 'Thou shalt drink of thy sister's 'cup deep and large: thou shalt be laughed to scorn and had in derision; it shall contain much.

33 Thou shalt be filled with drunkenness and sorrow, with the 'cup of astonishment and desolation, with the 'cup of thy sister Samaria. 

34 Thou shalt even drink it, and suck it out, and thou shalt break the sibers thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God; 'Because thou hast forgotten Me, and cast Me behind thy back, therefore bear thou also thy lewdness and thy 'whoredoms.'

36 The LORD said moreover unto me; 'Son of man, wilt thou judge 'Aholah and 'Aholibah? yea, declare unto them their abominations;

37 That they have committed 'adultery, and blood is in their hands, and with their 'idols have they committed 'adultery, and have also caused their sons, whom they bare unto Me, to pass for 'them through the fire, to devour them.

38 Moreover this they have done unto Me: they have 'defiled My sanctuary in the same day, and have 'profaned My sabbaths.

39 For when they had slain their 'children to their 'idols, then they came the same day into My sanctuary to profane it; and, 'Lo, thus have they done in the midst of Mine house.

40 And furthermore, that ye have sent for 'them from far, unto whom a messenger was sent; and, 'Lo, they came: for whom thou didst 'wash thyself, 'paintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon a stately bed, and a table prepared before it, upon whom waited Mine incense and Mine oil.

42 And a voice of a 'multitude being at ease was 'with her: and with the 'men of 'the common sort were brought 'Sabians from the wilderness, which put bracelets upon their hands, and golden crowns upon their heads.

43 Then said I unto her that was old in 'adulteries, 'Will they now commit 'whoredoms with her, and 'she with them?'

44 Yet 'they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto 'Aholah and unto 'Aholibah, the lewd women.

45 And 'the righteous 'men, shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they 'are adulteresses, and blood is in their hands.

46 For thus saith the Lord God; 'I will bring up a 'company upon them, and will give them to be removed and spoiled.

24. 1-32. [For Structure see next page].

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

bragging upon a 'company upon them, and will give them to be removed and spoiled.

47 And the 'company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the 'sluts of your idol; and ye shall know that I am the Lord God.'

24 Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying,
2 "Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious house, and say unto them, 'Thus saith the Lord God; Set on a pot, set it on, and also pour water into it:
4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.
5 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.'

6 Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.
7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;
8 That it might cause fire to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.
9 Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and seethe it well, and let the bones be burned.
11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.

12 She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.

13 In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused My fury to rest upon thee.

14 And the Lord God spake unto me, saying;

15 Also the word of the Lord came unto me, saying,

16 "Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shalt thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

18 So I spake unto the People in the morning: and at even my wife died; and I did in the morning "as I was commanded.

19 And the People said unto me, "Wilt thou not tell us what these things are to us, that thou doest so?"

20 Then I answered them, "The word of the Lord came unto me, saying,
24. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, ye shall know that 3 am the Lord God.

25 Also, if thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, that he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

26 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that 3 am the Lord.

25 The word of the Lord came again unto me, saying,

2 Son of man, set thy face against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God: Because thou saidst, Alas, against My sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set up their palaces in thee, and make their dwellings in thee: thou shalt eat thy fruit, and drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that 3 am the Lord.

6 For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy desolate against the land of Israel;

7 Behold, therefore I will stretch out Mine hand upon thee, and will deliver thee for a spoil to the heathen: and I will cut thee off from among the people, and I will cause thee to perish out of the countries: I will destroy thee, and thou shalt know that 3 am the Lord.

8 Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

9 Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kirjathaim, and I will make thee a desolation, and will give them in possession, that the Ammonites may not be remembered among the nations.

10 And I will execute judgments upon Moab; and they shall know that 3 am the Lord.

11 Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

12 Therefore thus saith the Lord God; I will also stretch out Mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

13 And I will lay My vengeance upon Edom by the hand of My People Israel: and they shall do in Edom according to Mine anger and according to My fury; and they shall know My vengeance, saith the Lord God.

14 Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a despicable heart, to destroy it for the old hatred;
26. And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying:

3. Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and her的女儿 which are in the field shall be slain by the sword; and they shall know that I am the Lord.

5. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.

6. And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord.

7. For thus saith the Lord God: Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8. He shall slay the sword with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

11. With the hoofs of his horses he shall tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.
26. 15. Ezekiel.

15 Thus saith the Lord God to Tyrus; 4 Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brocaded garments; they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which was strong in the sea, and her inhabitants, which caused their terror to be on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

19 For thus saith the Lord God; When I shall make for a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

21 I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shall thou never be found again, saith the Lord God.'

27 The word of the Lord came again unto me, saying,

22 Now, thou son of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that dwellest at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord; 4 Tyrus, thou hast said, 3 am of perfect beauty.

4 Thy borders are in the midst of the seas, thy builders have perfected thy beauty.

5 They have made all thy ship boards of fir trees of Senir; they have taken cedars from Lebanon to make masts for thee.

6 Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought of the isles of Chittim.

7 Fine linen with brocaded work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners; thy wise men, O Tyrus, that were in thee, were thy pilots.

9 The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of Phut were in thine army, thy men of war; they hanged the shield and helmet in thee; they set forth thy comeliness.

11 Ites = coastlands, or maritime countries.

16 trembling. Heb. pl. = a great trembling.

17 take up = raise.

a lamentation = a dirge.

18 that wast inhabited of seafaring men; or, that wast an abode from the seas. The Syr. kotelu means lodg, and is the rendering of Heb. yâshab in Num. 25. 1.

20 descend into the pit. The people of Tyrus are meant, as joining those who were dead and buried, and I shall set glory. This is either a parenthetical contrast referring to Jerusalem (with which the prophecy begins, v. 3), or we may read, with Sept., "nor yet arise," &c., completing the end of Tyrus, as in v. 21, in the land of the living. This expression occurs eight times without the Article ("the" living); here; 52, 23, 24, 25, 26, 27, 32; and Ps. 27. 12. It occurs three times with the Article ("the living"). See note on Isa. 38. 11. In each case it refers to the condition of life, in contrast with "Sheol," which is the condition of death.

27. 1-38 (M, p. 1143). THE LAMENTATION OF TYRE. (Extended Alteration.)


k 24, 27. Ruin.

| 1 | 25-32. Commiseration.

| 2 | 33. Opulence. Edifice.

k 24, 34. Ruin.

| 3 | 35, 36. Astonishment.


2 son of man. See note on 2. 1.

Tyres. See note on 26. 2.

3 the entry, &c. Denoting the insular Tyre.

people = peoples.

isles = coast, or maritime lands.


5 ship boards = planks.

fir = cypress.

6 Mount Hermon (Deut. 3, 9).

7 the company of the Ashurites, &c. = a daughter (or branch) of the Ashurites, &c. Ginsburg thinks this clause should read, "they have made thy benches with ivory [and box-wood (or cypress)]"; reading bithsheshurim instead of bithsheshurim (= a daughter, or branch of the Ashurites), dividing and pointing the words differently. See note on 61. 3; and cp. Isa. 41. 19; 60. 13.

Chittim. Probably Cyprus.

8 Elisah. Probably the Greek Ελίσσα: i.e. the coasts of Peloponnesus. Mentioned in Gen. 10. 4; with Javan (Ionia).

9 Arvad. Now the island Er Ruad. Mentioned in 1 Mac. 15. 23.

10 mariners = rowers.

11 ancients = elders.

12 Gebal. Now Jbeil, on the coast between Beirut and Tripoli.

13 occupy = barter, or trade.


16 men = sons.

17 Gammadus: or, valiant men.

18 Tarshish. See note on 1 Kings 10. 22.

19 fairs. Occurs only in this chapter, and here, seven times: vv. 12, 14, 15, 19, 22, 27, 33 ("wares").

11 The men of Arvad with thine army were upon thy walls round about, and the Gammadus were in thy towers: they hanged their shields upon thy walls round about; thy set forth thy comeliness.

12 Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.
13 Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.

14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.

15 The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

16 Syria was thy merchant by reason of the multitude of the wares of thy making; they occupied in thy fairs with emeralds, purple, and castanets, and coals, and dyed work, and fine linen, and coral, and agate.

17 Judah, and the land of Israel, were thy merchants; they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 And the merchant of Tarshish traded with thee in thy fairs, with precious stones, and iron, and purple, and oynxes, and Electrum.

20 And the merchant of Sheba and Raamah, they were thy merchants: they traded in thy fairs with spices, and spices, and spices, and frankincense, and balm, and myrrh.

21 Solomon was king over all the kingdoms of the east.

22 All the kings of Arabia and the kings of the merchant men traded for it.

23 And the ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas.

24 Thy rowers brought forth their treasures into great waters; the east wind breeseth thee in the midst of the seas.

25 They that rule over thee shall fall into the midst of the seas in the day of thy destruction; they shall be set up to speak against thee.

26 Thy merchants were the chief of men; thou hiddest them in thy treasures, and didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

27 When thy wares went forth out of thy sea, thou filldest many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

28 The suburbs shall be desolate, and no man shall lodge therein: there shall be no company there to inquire among the flocks.

29 All the inhabitants of the isles shall be astonished at thee, and the kings of the earth shall be sore afraid, they shall be troubled in their countenance.

30 The merchants shall be no more among the people; thou shalt be no terror, and never shall be any more.

2. Son of man, say unto the prince of Tyre, Thus saith the Lord God:
   R T m I have set the heart of Tyre as the heart of God; notwithstanding thou hast lifted thine heart as the heart of God:
   U o 3. Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:
   P and hast gotten gold and silver into thy treasures:
   T m 5. By thy great wisdom:
   n and by thy traffick hast thou increased thy riches,
   S q 6. Therefore saith the Lord God: Because thou hast set thine heart as the heart of God;
   T m 7. Behold, therefore I will bring strangers upon thee, the terrible of the nations:
   U o 8. Thy brightness:
   P Q 11. Moreover the word of the Lord came unto me, saying:
   R T t 12. Son of man, take up a lamentation upon the king of Tyre, and say unto him, Thus saith the Lord God;
   U o 3. Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:
   P and hast gotten gold and silver into thy treasures:
   T m 5. By thy great wisdom:
   n and by thy traffick hast thou increased thy riches,
   S q 6. Therefore saith the Lord God: Because thou hast set thine heart as the heart of God;
   T m 7. Behold, therefore I will bring strangers upon thee, the terrible of the nations:
   U o 8. Thy brightness:
   P Q 11. Moreover the word of the Lord came unto me, saying:
   R T t 12. Son of man, take up a lamentation upon the king of Tyre, and say unto him, Thus saith the Lord God;

28. 10-19 (S, above). DESTRUCTION OF "THE PRINCE." (Interruption.)

7. stragglers — aliens, or foreigners: the Babylonians were noted for their barbarity. Cp. 50. 11; 31. 12.
8. corruption. Heb. shaphath. stain — wounded.
10. die ... uncircumcised; i.e. come to the miserable end of the ungodly. Cp. 31. 12; 33. 19, 21, 22, 23. The word being used in its moral, not physical sense.
11. sayeth the Lord God.
12. the king of Tyre. Here we have a supernatural being addressed: He of whom the "prince of Tyre" was only a type. He who was using that "prince" as one of his agents to secure the world-power. He is not a mere "man" as "the prince of Tyre" (see v. 9). His description see the Structure, vv. 12-17, below, is superterrestrial, and superhuman, and can refer to no other than Satan himself.
13 Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 The anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thy name was Perfect in thy ways from the day that thou wast created, 16 until iniquity was found in thee. 17 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned.

17 Therefore I will cast thee as profane out of the midst of the stones calumniators, and the multitude of thine iniquities, by the iniquity of thy traffic;

18 That all they which see thee shall be astonished, and shall be turned every one of them, and shall say, Where is he that made us? for the Lord our God we will not make mention any more of his name. 19 Thou hast been then, and for a season, glorified, but now no more. The end is come upon thee, and goodly thy beauty shall not be found anymore. 20 Son of man, set thy face against the Zidonians, and prophesy against them, 21 And say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and it shall be, that it shall be no more named Zidon; but it shall be called, The City of Destruction.

22 For I will send into her pestilence, and blood into her streets; and the wounded shall fall by the sword.
28. 23.

EZEKIEL.

24 And there shall be no more a prickling brier unto the house of Israel, nor any-Eastern horn of all that are round about them, that despised: and 23 they shall know that 3 am the LORD.

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25 Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to My servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yes, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and 23 they shall know that 3 am the LORD their God.

29 a In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

2 Thus saith the Lord GOD; Be hold, I am against thee, Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and 3 have made it for myself.

b 4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee thrown into the wilderness, and all the fish of thy rivers; thou shalt fall upon the open fields; thou shalt not be brought together: no gathering: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that 3 am the LORD, because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulders: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand,

8 Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that 3 am the LORD, because he hath said, The river is mine, and 3 have made it.

10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate; from the tower of Syene even unto the border of Ethiopia.

7 to be at a stand = to come to a stand, or to halt.

Ginsburg thinks, "to shake" (Ps. 69:25). 8 I will bring a sword. This phrase is peculiar to Ezekiel. See 5:17; 6:3; 11:8; 14:17; 29:8; 38:2. In Leviticus it is, "I will draw out the sword after you." CP. Lev. 26:33. 10 Migdol is the tower of Syene— from Migdol to Syene. CP. Zep. 2:5. In the north of Egypt, Migdol. See note on Ex. 14:2 for "Migdol," and cp. Jer. 44:1. In the north of Egypt, of Syene = to Syene. Hab. 2:18. Now Assuan, in the south.
29. 11. 

EZEKIEL.

11. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12. And I will make the land of Egypt desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13. Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14. And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16. And it shall be no more the house of Israel, which bringeth their iniquity to remembrance, when they shall look upon them; but they shall know that I am the Lord.

17. And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying,

18. Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyre, for the service that he had served against it.

19. Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army.

20. And I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for Me, saith the Lord God.

21. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord.

30. 1-19 (A, p. 1147). EGYPT AND HER ALLIES.

(A) d: 1-4. The Sword.


d: 10-12. The Sword.

(c) e: 13-19. The Allies.


2. Son of man. See note on 2.1.


worth. This is the past tense (second) of Anglo-Saxon swortan, to become. It means the state to be the day.

4. The day of the Lord. See notes on Isa. 2. 12; 18, 6; and Rev. 1. 10.

5. The time of, &c.: i.e. the season in which their power shall be judged and broken.

6. Heathen nations.


9. Ethiopia, perhaps Cebai, in Mauretania, or Cabe, in Ethiopia, men=sons.

10. The tower, &c. See note on 29. 10.

11. This saith the Lord GOD. See note on 30. 19.

12. From Me=from before Me.

The word of the Lord came again unto me, saying,

Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

In that day shall messengers go forth from of the land that is in league, shall fall with them by the sword.

Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

In that day shall messengers go forth from
30.9 EZEKIEL. 31.2

483 Me "in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, it cometh."

10 Thus saith the Lord God: I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. 11 And his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: 3  thine Lord have spoken it."

13 Thus saith the Lord God: I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

15 And I will pour My fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.

17 The young men of Aven and of Pi-be Seth shall fall by the sword: and these cities shall go into captivity.

18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pom of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 And I will execute judgments in Egypt: and they shall know that I am the Lord."

20 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came unto me, saying,

21 "Son of man, I have broken the arm of Pharaoh king of Egypt, and, 3  it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord God: Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put My sword in his hand: but I will break Pharaoh's arm, and he shall groan before him with the groanings of a deadly wounded man.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put My sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord."
3 Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters made it great, the deep set him up high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

6 All the fowls of heaven made their nests in his branches, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the pine trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

10 Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and haest shot up thy top among the thick boughs, and thy heart is lifted up in height;

11 I have therefore delivered him into the hand of the mighty one of the nations: he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains, and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall lodge upon his branches.

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height; all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the nations.

18 To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword.

This is Pharaoh and all his multitude, saith the Lord God.

32 And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying,

2 "Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him,
Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

Thus saith the Lord God; I will therefore spread out My net over thee with a company of many people; and they shall bring thee up in My net.

Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water thy blood upon the land, wherein thou swimmest, even to the mountain of Lebanon, and the rivers shall be full of thee.

And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.

I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish My sword before them; and they shall tremble every moment, every man for his own life, in the day of thy fall.

For thus saith the Lord God; The sword of the king of Babylon shall come upon thee.

By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.

When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that am the LORD.

This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude; saith the Lord God.

It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying,

"Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the

Wound thou hast been likened to. The contrast is between what was noble and less noble.

Thy waters as a collection of waters, like the branches of the Nile. Cp. Isa. 27. 11.

rivers. Heb. nahar. Not the same word as in v. 6.

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


many: or, mighty.

people = peoples.

fill = satisfy.

height = high peak: i.e. of thy slain.

thou swimmetest: or, of thy overflowing.

rivers = torrents, or ravines. Heb. apakhim. See note on 2 Sam. 22. 16. Not the same word as in v. 2.

put thes out = extinguish thee.


saith the Lord God = is Adonai Jehovah's oracle.


deep = subside.

32. 17-32 (V. p. 1147). PERDITION. (Altaration and Intemroversion.)


Pharaoh.


22-27. Other Kings and nations.


24, 26. Other Kings and nations.

n 31, 32. Pharaoh.

17 the month: i.e. the twelfth month. See v. 1.

18 cast them down = cause them to descend : i.e. by

Heb. idiom = declare (by the dirge) that they shall
descend. See note on 14. 6, 9; 20, 22.

nether = lower.

the pit. Heb. bôr = a grave dug in the earth. See

note on 61. 15, showing the meaning of Sheol in v. 21.

19 the uncircumcised. This word is repeated ten

times in this chapter, and always in connection with


20 only by the sword. Note the Fig. Cycloides

(Ap. 6), by which these words occur as a refrain

twelve times in the following verses (twelve being the

number of governmental perfection or completion. See Ap. 10).

draw = give up to the grave.

21. The strong = The strongest, or chiefest.

shall speak, &c. Note the Fig. Propeopoeia (Ap. 8),

by which dead people are represented as speaking.


22 Assur = the great empire of Assyria.

graves. Heb. ceber = burying-places, or sepulchres.

See Ap. 85. Same word as in vv. 25, 28, 29.

* neither parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her, and all her multitudes.

21. The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Assur is there and all her company: his graves are about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the
477 pit, and her "company is round about her grave: all of them 29slain, fallen by the sword, which caused terror 6in the land of the living.

24 There is Elam and all her multitude round about her 29grave, all of them 29slain, fallen by the sword, which are gone down 19uncircumcised into the 13nether parts of the earth, which caused their terror 25in the land of the living; yet have they borne their shame with them that go down to 25the pit.

25 They have set her a bond in the midst of the slain with all her 6multitude: her 29graves are round about him: all of them 13uncircumcised, 29slain by the sword: though their terror was caused 21in the land of the living, yet have they borne their shame with them that go down to 25the pit: he is put in the midst of them that be slain.

26 There is Meshech, Tubal, and all her multitude: her 29graves are round about him: all of them 13uncircumcised, 29slain by the sword, though they caused their terror 21in the land of the living.

27 And they shall not lie with the mighty that are fallen of the 13uncircumcised, which are gone down to 25hell with their weapons of war; and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty 21in the land of the living.

K 28 Yes, 19 shall be 6broken in the midst of the 13uncircumcised, and shall lie with them that are 29slain by the sword.

L 29 There is Edom, her kings, and all her princes, which with their might are laid by them that were 29slain by the sword: they shall lie with the 13uncircumcised, and with them that go down to 25the pit.

30 There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie 13uncircumcised with them that be 29slain by the sword, and bear their shame with them that go down to 25the pit.

31 Pharaoh shall see 19m, and shall be comforted over all his multitude, even Pharaoh and all his army 29slain by the sword, 8saith his Lord God.

32 For I have 6caused My terror 21in the land of the living: and he shall be laid in the midst of the 13uncircumcised with them that are 29slain with the sword, even Pharaoh and all his multitude, 8saith the Lord God.

33 Again the word of the Lord came unto me, saying,

2 Son of man, speak to the children of thy People, and say unto them, When I bring the sword upon a land, if the people of the land take 6a man of their 6coasts, and set him for their watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword
10 Therefore, O then *son of man, speak unto the house of Israel; ‘Thus ye speak, saying, “If our *transgressions and our *sins be upon us, and we *pine away in them, how should we then live?”
11 Say unto them, *As 3 live, *saith the Lord GOD, I have no pleasure in the death of the *wicked; but that the *wicked turn from his way and live; turn ye, turn ye from your *evil ways; for *why will ye die, O house of Israel?’

12 Therefore, thou *son of man, say unto the *children of thy People, ‘The righteousness of the righteous shall not deliver him in the day of his *transgression; as for the *wickedness of the *wicked, he shall not fall *thereby; in the day that he turneth from his *wickedness; neither shall the righteous be able to live *for his righteousness in the day that he *sinneth.
13 When I say to the righteous, that he shall surely live; if he *trust to his own righteousness, and commit *iniquity, all his *righteousnesses shall not be remembered; but *for his *iniquity that he hath committed, he shall die *for it.
14 Again, when I say unto the *wicked, Thou shalt surely die; if he turn from his *sin, and do *that which is lawful and *right;
15 *if the *wicked *restore the pledge, *give again that he had robbed, walk in the statutes of life, without committing *iniquity; *he shall surely live, *he shall not die.
16 None of his *sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.’

17 Yet the *children of thy People say, ‘The way of *the LORD is not *equal:’ but as for them, their way is not *equal.
18 When the righteous turneth from his righteousness, and commiteth *iniquity, he shall even die *thereby.
19 But if the *wicked turn from his *wickedness, and do *that which is lawful and *right, *he shall live *thereby.
20 Yet ye say, ‘The way of *the Lord is not *equal.’ ‘O ye house of Israel, I will judge you every one after his ways.”

21 And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, “The city is smitten.”
22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was “no more dumb.”

23 Then the word of the LORD came unto me, saying,

24 2 *Son of man, they that inhabit those *wastes of the land of Israel speak, saying, ‘Abraham was one, and he inherited the land; but we are many; the land is given us for inheritance.’

25 Wherefore say unto them, ‘Thus saith
477 the Lord God; * Ye eat with the blood, and 
478 lift up your eyes toward your * idols, and shed 
479 blood; and shall ye possess the land? 
480 * Ye stand upon your sword, * ye work 
481 abomination, and ye defile every one his neigh-
482 bour’s wife: and shall ye possess the land? 
483 Say thou thus unto them, ‘Thus saith 
484 the Lord God; * As I live, surely they that 
485 are in the * wastes shall fall by the sword, and 
486 him that is in the open field will I give to the 
487 beasts to be devoured, and they that be in the 
488 fire, and in the caves shall die of the pestilence. 
489 For I will lay * the land most desolate, and 
490 the pomp of her strength shall cease; and 
491 the mountains of Israel shall be desolate, that none 
492 shall pass through.

R
29 Then * shall they know that I am * the 
30 LORD, when I have laid * the land most deso-
31 late because of all their abominations which 
32 they have committed,’”

P
30 Also, * son of man, the * children of thy 
31 People still are talking against thee by the 
32 walls and in the * doors of the houses, and 
33 speak one to another, every one * to his 
34 brother, saying, ‘Come, I pray you, and 
35 hear what is the word that cometh forth from 
36 the LORD.’

37 And they come unto thee * as the People 
38 cometh, and sit before thee as My People, 
39 and they hear thy words, but they will not do 
40 them: for with their mouth they * shew much 
41 love, but their heart goeth after their covetous-
42 ness.

32 And, * lo, thou art * unto them as * a very 
33 lovely song of one that hath a pleasant voice, 
34 and can play well on an instrument: for they 
35 hear thy words, but they do * not.

38 And when this cometh to pass, (32 lo, it will 
39 come),

R then * shall they know that a prophet hath 
40 been among them.”

34 And the word of * the Lord came unto 
41 me, saying, 
2 * Son of man, prophesy against the * shep-
42 hers of Israel, prophesy, and say unto them, 
5 Thus saith * the Lord God unto the * shep-
6 hers; ‘Woe be to the * shepherds of Israel 
7 that do feed themselves! should not the * shep-
8 hers feed the flocks?

3 * Ye eat the fat, and ye clothe you with the 
4 wool, ye * kill * them that are fed: but ye feed 
5 not the * flock.

4 The diseased have ye not strengthened, 
5 neither have ye healed that which was sick, 
6 neither have ye bound up that which was 
7 broken, neither have ye brought again that 
8 which was driven away, neither have ye 
9 sought that which was lost; but with force 
10 and with * cruelty have ye ruled * them.

5 And they were scattered, * because there is 
6 no * shepherd: and they became meat to all 
7 the beasts of the field, when they were scattered.

6 My sheep wandered through all the moun-
8 tains, and upon every high hill: yea, My * flock 
9 was scattered upon all the face of the earth, 
10 and none did search or seek after them.

7 Therefore, ye * shepherds, hear the word of 
8 the Lord;
For thus saith the Lord God; Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from all countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed My flock, and 3 will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment. And as for you, O My flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats. Seesth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for My flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save My flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd. And 3 the Lord will be their God, and My servant David a prince among them; 3 the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land,
35 Moreover the word of the LORD came unto me, saying,

2 "Son of man, set thy face against Mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord GOD; Behold, O Mount Seir, I am against thee; and I will stretch out Mine hand against thee, and I will make thee most desolate.

4 I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end:

6 Therefore, saith the Lord GOD; I will prepare thee unto blood, and blood shall pursue thee; saith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make Mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with slain men in the hills, and in the valleys, and in all the rivers, they that fall are slain with the sword.

9 And I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the Lord.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the Lord was there;

11 Therefore, saith the Lord GOD; I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make Myself known among them, when I have judged thee.

12 And thou shalt know that I am the Lord, and that I have heard all thine blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

13 Thus with your mouth ye have boasted against Me, and have multiplied your words against Me: I have heard them.

14 Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O Mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord."
36. 2. 

EZEKIEL.

477 2 Thus saith the Lord GOD: 'Because the enemy hath said against you, 'Aha, even the ancient high places are ours in possession: '
3 Therefore prophesy and say, 'Thus saith the Lord GOD: 'Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:

(p. 1156)

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD: Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about:
5 Therefore thus saith the Lord GOD: Surely in the fire of My jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed My land into their possession with the joy of all their heart, with despicable minds, to cast it out for a prey: 
6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, 'Thus saith the Lord GOD: 'Behold, I have spoken in My jealousy and in My fury, because ye have borne the shame of the heathen: '
7 Therefore thus saith the Lord GOD: 'I will lift up Mine hand, Surely the heathen that are about you, shall bear their shame.

(p. 1157)

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My People of Israel; for they are at hand to come.
9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:
10 And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:
11 And I will multiply upon you ten men and beasts; and they shall increase and bring fruit: and I will set up your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord.
12 Yea, I will cause ten men to walk upon you, even My People Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth 'bereave them of men: 
13 Thus saith the Lord GOD: 'Because they say unto you, 'Thee land devour wast and hast bereaved thy nations:'
14 Therefore thou shalt devour ten men no more, neither 'bereave thy nations any more,' saith the Lord God.
15 'Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of 'the people any more, neither shalt thou cause 'thy nations to fall any more,' saith the Lord God.

CD

(p. 1157)

16 Moreover the word of the Lord came unto me, saying,
17 'Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before Me as the uncleanness of a removed woman.
18 Wherefore I poured My fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:
19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.
20 And when they entered unto the heathen, whither they went, they profaned My name, when they said to them, These are the People of the LORD, and are gone forth out of His land.

21 But I had pity for Mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the LORD; I do not this for your sakes, O house of Israel, but for Mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the LORD, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.

29 I will also save all uncleanesses from you; and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye may receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate; I the LORD have spoken it, and I will do it.

37 Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel,
36. 37.

37 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones.

And I saw as it were dry bones. Moreover, I saw, and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, Thou knowest.

Thus saith the LORD God unto these bones: Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.'

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them.

Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the LORD God; Come from the four winds, O spirit, and breathe upon these slain, that they may live.

So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Therefore prophesy and say unto them, Thus saith the Lord God:

Behold, O My People, 3 will open your graves, and cause you to come up out of your graves,

and bring you into the land of Israel.

And ye shall know that I am the LORD.

when I have opened your graves, O My People, and brought you up out of your graves,

into the land of Israel=upon the soil of Israel.

have opened=by My opening. and brought you up=by My causing you to come up.

38 As the holy flock = like a flock of holy offerings.

solemn feasts = appointed seasons.

37. 1-28 (A2, p. 1156). RESTORATION. SYMBOLICAL. (Division.)

37. 1-14 (K1, above), THE DRY BONES.

(Alternations: Simple and Extended.)

The Question.

Command to prophesy over (of) the bones.

Obedience of the prophet.

Result.

Command to prophesy unto (of) the bones.

Words of the prophecy.

Obedience of the prophet.

Result.

The Vision shown.

The Question.

Answer of prophet.

The Vision explained.

The Question. Answer of Jehovah.

The Vision.

Son of man.

Regard to that which was seen.

Son of man.

Note on 2.1.

Lord God.

Heb. Adonai Jehovah.

See note on 2.4.

upon=over. Heb. 'al.

breath=spirit. Heb. ruach.

put breath=on. Ref to Pent. (Gen. 2.7).

ye shall know=know. See note on 6.7.

as=according as.

noise=voice.

shaking=commotion.

unto. Heb. 'el. Cp. 4.4, and see the Structure above.

wind=spirit.

Same as "breath" in v.5.

breathe=blow. Heb. naphah.

slain=dead (by violent death).

Sept. renders it tous nekrous=corpses, as distinct from nekrivos, which (without the Article) refers to the dead as having once alive (cp. Matt. 22.31; Luke 16.22, 1 Cor. 15.22 (first and third words), 32, 42, 52); while, with the Article it denotes corpses. See Deut. 14.1. Matt. 22.32.

Mark 9.10, Luke 16.30, 31; 24.46 Acts 23.6; 24.15; 26.8 Rom. 6.13, 10.7; 11.15 Heb. 11.18;

15.20. 1 Cor. 15.12, 14, 16, 20, 21, 22 (second word), 28.11. Especially cp. 1 Pet. 4.6. See Ap. 139.

11 are=119 [are]. Fig. Metaphor. Ap. 6.

the whole house. As distinct from "the house," we are cut off for our parts=as for us, we are quite cut off, or clean cut off.

37. 12-14 (O, above), THE QUESTION.

ANSWERED BY JEHOWAH.

(Introduction and Extended Alteration.)

"Thus saith Jehovah."

"I will open your graves.”

"And bring you into the land."

"And ye shall know."

"When I have opened your graves."

"And I shall place you in your own land."

"Then shall ye know."

"Saith Jehovah."

graves=sepulchres, or burying-places. Heb. keber.

See Ap. 35. The repetition of this must include resurrection as well as restoration.

Heb. 'adamath. See note on 11.17.

13 when I

saith the Lord God = is Adonai Jehovah's oracle.

37. 15-28 (K², p. 1159). THE TWO STICKS
(Division.)

K¹ | R² |
R² | 20-25. The Signification.

37. 15-19 (R¹, above). THE SIGN.
(Alternation and Introversions)

R¹ | S | 15, 16-. The stick for Judah.
R² | t | 17-. The stick for Ephraim.
T | 17-. Union.
S | t | 18, 19-. The stick for Ephraim.
T | 18-. Union.

15 stick. Heb. "wood": put by Fig. Metonymy (of Cause), Ap. 6, for anything made of it.

children = sons.
companions: i.e. Benjamin and Levi. Heb. text reads "companion" (sing.), but marg. with some codices and one early printed edition, reads "companions" (pl.).

Joseph. Who held the primogeniture of the other tribes (1 Chron. 5. 1), forsook by Reuben; and was represented by Ephraim, the head of the ten tribes. Cp. 1 Kings 11. 26. Is. 11. 12. Jer. 21. 6. Hos. 5. 3, 5. his companions: i.e. the other tribes.

17 hand. Some codices, with three early printed editions, read "hands" (pl.).

19 fellows. Same word as "companions" in v. 16, and same note as to the readings.

37. 20-28 (R², above). THE SIGNIFICATION.
(Repeated and Extended Alternation.)

R² | U¹ | 20, 21. Restoration.
| w¹ | 22-. One Nation.
| w¹ | 23-. Conversion.

U¹ | 22-. Restoration.
| w¹ | 24-. One Nation.
| w¹ | 24-. Conversion.

U² | 23-. Restoration.
| w¹ | 25-. Conversion.

w¹ | 24-. Restoration.

21 Behold... heathen; and... land. These words were chosen for the legend on the Zionit medal commemorating the National Federation (of 1896), which is a landmark in the history of the Jewish nation.

3-5 even 3. Fig. Epexegetes (Ap. 6).

heathen = nations.
land. Heb. teret. Not the same word as in v. 13, 14, 21.

22 upon = among.
mountains. A special various reading called Sevir (Ap. 84) reads "cities".

23 idols = dirty gods.
detestable = abominable. Referring to idolatry, and its accompaniments.

Jer. 2. 19; 3. 21; 5. 6. So Houbigant, Bishops Newcombe and Horsey, with Gissburg.

wherein = whereby.
My People = to Me a People.
their God = to them a God.

24 David. My servant. Heb. My servant David. Occurs five times (84. 23, 24; 37. 24. 1 Kings 11. 22; 14. 4). In v. 23 and 2 Sam. 8. 18 is (in Heb.) "David My servant" (though the A.V. there renders it "My servant David").

shepherd = ruler.

judgments = statutes. See note on Dent. 4. 1.

25 And they shall dwell. Repeated in middle of the verse by the Fig. Metochia (Ap. 80), for emphasis.
given unto Jacob. And not any other land. My servant David. Here, it is (in Heb.) "David My servant".
Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore.

My tabernacle also shall be with them: yea, I will be their God, and they shall be My People.

And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore.

And the word of the Lord came unto me, saying,

Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him.

And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

And I will turn thee back, and will put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords.

Persia, Ethiopia, and Libya with them; all of them with shield and helmet;

Gomer, and all his bands; the house of Tarshish of the north quarters, and all his bands: and many people with thee.

Be thou prepared, and prepare thyself, thou, and all thy company that are assembled unto thee, and thou be a guard unto them.

After many days thou shalt be visited: in the latter years shalt thou come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

To take a spoil, and to take a prey; to turn thine hand upon the desolate places that had not been inhabited.

Covenant of peace. Cp. 34. 25.

Everlasting covenant. See notes on Gen. 9. 15, and Isa. 44. 7.


28 shall know. See note on 6. 10.

29 when, &c. by the existence of My sanctuary in, &c. for evermore. Therefore this prophecy yet awaits its fulfilment.


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

Gog. A symbolical name for the nations north and east of Palestine, or the nations as a whole. That the prophesies of chs. 38 and 39 are still future is clear from 38. 8, 14, 15; 39. 2, 25; as Israel will have then already been "gathered", and complete restoration enjoyed immediately following the destruction of Gog: "Now will I bring again the captivity of Israel, and it must therefore precede the Millennium; and on that account be distinguished from Rev. 20. 8, 10; and may therefore perhaps be identified with Rev. 16. 14; 17. 16; 19. 17-21. Cp. Matt. 24. 14-20. Zech. 12. 1-4. It marks the climax of Satan's effort to destroy Israel from being a People, and clearly belongs to the close of a yet future kingdom age. See 38. 8, &c., above). The name is connected with "Gog" (Deut. 2. 1-12), and "Agag" (Num. 24. 1), where the Samaritan Pent. reads "Agag", and the Sept. reads "Gog". Here the Arabic reads "Agag". The historical interpretation of this prophecy is confessedly impossible.

The land of Magog = of the land of the Magog. If "Gog" denotes and symbolises all that is powerful, gigantic, and proud, then "Magog" is symbolical of the same lands and peoples. Magog was a son of Japheth.

The chief prince = the head, or leader of Rosch. Heb. also by which may point to Russia, Meshech and Tubal. The Sept. renders these Mesoch and Tcholb: i.e. the Moschi and Thbarani, occupying regions about the Caucasus. All these are nations distant from Palestine: not near nations, or nations connected by consanguinity. They were also descended from Japheth (Gen. 10. 2).


Behold. Fig. Asterismos. Ap. 6.

4 turn thee back: or, lead thee away enticingly. Cp. Isa. 47. 10 (perverted). Jer. 50. 6. See the Oxford Gemenia.

Army. Heb. "power": put by Fig. Melonymy of Adjunct, Ap. 6, for army, as translated. Company = gathered host. Cp. 16. 42. Ethiopia = Cush. Libya = Phut. Cp. 27. 10; 50. 6. These were descended from Ham (Gen. 10. 6). Gomer. North of Asia Minor; also descended from Japheth (Gen. 10. 2). Also descended from Japheth (Gen. 10. 2). Bands = hordes. People = peoples. Company. So (sing.) in many codices and seven early printed editions, but some codices, with three early printed editions, read pl. See note on v. 4. Mo a guard. After many days. Pointing to a then, and yet future time, when Israel shall have been recently "gathered", and before the Restoration is perfected.


12 To take a spoil, &c. The Heb. exhibits the Fig. Polyptoton (Ap. 6) = "To spoil a spoil and to prey a prey". Cp. Ps. 88. 4, &c.
are now inhabited, and upon the People that have gathered out of the nations, which have taken cattle and goods, that dwell in the midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when My People of Israel dwelleth safely, shalt thou know it?

And thou shalt come from the place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

And thou shalt come up against My People of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My People.

That the heathen may know, that I am sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God; Art thou of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring against them?

And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face.

For in My jealousy and in the fire of My wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the deep places shall fall, and every wall shall fall to the ground.

And I will call for a sword against him throughout all My mountains, saith the Lord God; every man's sword shall be against his brother.

And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

Therefore, son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

And I will smite thy bow out of thy hand, and will cause thine arrows to fall out of thy right hand.

And thou shalt fall upon the mountains of Israel, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

Thou shalt fall upon the open field; for I have spoken it, saith the Lord God.

And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord.

So will I make My holy name known in the midst of My People Israel; and I will not let them pollute My holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel.

Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.
477 10 So that they shall take no wood out of the
field, neither cut down any out of the forests;
for they shall burn the weapons with fire: and
they shall spoil those that spoiled them, and
rob those that robbed them, saith the Lord GOD.
11 And it shall come to pass, in that day, that
Gog shall call the valley of Hamon-gog to his
people of the utmost west; and they shall</p>
forteenth year after that  the city was smitten, in the selfsame day  the hand of  the LORD was upon me, and brought  me thither.
2 In the visions of  God brought  He me into  the land of Israel, and set me upon  a very high mountain,  by which was as the  frame of a city on the south.
3 And  He brought me thither, and,  behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring  reed; and  it stood in the gate.
4 And the man said unto me,  O Son of man, behold, with thine eyes, and hear with thine ears, and set thine heart upon all that  I shall shew thee; for to the intent that I might shew them unto thee  art thou brought hither: declare all that  thou seest to the house of Israel.

5 And  behold a wall  on the outside of the house round about, and in the man's hand a measuring reed of six  cubits long by the  cubit and an hand breadth; so  he measured the breadth of the  building, one  reed; and the height, one  reed.
6 Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one  reed broad; and the other threshold of the gate, which was one  reed broad.
7 And every  little chamber was one  reed long, and one  reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate  within was one  reed.
8  He measured also the porch of the gate within, one  reed.
9 Then measured he the porch of the gate, eight  cubits; and the  posts thereof, two  cubits; and the porch of the gate was  inward.
10 And the  little chambers of the gate eastward were three on this side, and three on that side; they three  were of one measure: and the  posts had one measure on this side and on that side.
11 And he measured the breadth of the  entrance of the gate, ten  cubits; and the  length of the gate, thirteen  cubits.
12 The  space also before the little chambers was one  cubit on this side, and the space was one  cubit on that side: and the  little chambers were six  cubits on this side, and six  cubits on that side.
13 He measured then the gate from the roof of one  little chamber to the roof of another: the breadth was five and twenty  cubits,  door against  door.
14 He made also  posts of threescore  cubits, even unto the  post of the court round about the gate.
15 And from the  face of the gate of the entrance unto the face of the porch of the inner gate were fifty  cubits.
16 And there were  narrow windows to the  little chambers, and to their  posts within the gate round about, and likewise to the  arches: and windows were round about  inward: and upon each  post were  palm trees.

17 Then brought he me into the outward...
court, and, 
10. there were chambers, and a 
pavement made for the court round about: 
thirty chambers were upon the pavement. 
18 And the pavement by the side of the 
gates over against the length of the gates 
was the lower pavement. 
19 Then he measured the breadth from the 
forefront of the lower gate unto the forefront 
of the inner court without, an hundred cubits 
eastward and northward. 
20 And the gate of the outward court was 
that looked toward the north, he measured the 
length thereof, and the breadth thereof. 
21 And the little chambers thereof were three 
on this side and three on that side; and the 
posts thereof and the arches thereof were 
after the measure of the first gate: the length 
thereof was fifty cubits, and the breadth five 
and twenty cubits. 
22 And their windows, and their arches, and 
their palm trees, were after the measure of 
the gate that looketh toward the east; 
and they went up unto it by seven steps; and 
the arches thereof were before them. 

(p. 1164)

And the gate of the inner court was over 
against the gate toward the north, and toward 
the east; and he measured from gate to gate 
an hundred cubits. 
24 After that he brought me toward the south, 
and behold a gate toward the south: and he 
measured the posts thereof and the arches 
thereof according to these measures. 
25 And there were windows in it and in the 
arches thereof round about, like those windows: 
the length was fifty cubits, and the breadth five 
and twenty cubits. 
26 And there were seven steps to go up to 
it, and the arches thereof were before them: 
and it had palm trees, one on this side, and 
and another on that side, upon the posts thereof. 
27 And there was a gate in the inner court 
toward the south: and he measured from gate 
toward the south an hundred cubits. 
28 And he brought me to the inner court by 
the south gate: and he measured the south 
gate according to these measures; 
29 And the little chambers thereof, and the 
posts thereof, and the arches thereof, according 
to these measures; and there were windows 
in it and in the arches thereof round about: 
it was fifty cubits long, and five and twenty 
cubits broad. 
30 And the arches round about were five 
and twenty cubits long, and five cubits broad. 
31 And the arches thereof were toward the 
utter court; and palm trees were upon the 
posts thereof; and the going up to it had eight steps. 
32 And he brought me into the inner court 
toward the east: and he measured the gate 
according to these measures. 
33 And the little chambers thereof, and the 
posts thereof, and the arches thereof, were 
according to these measures; and there were 
windows therein and in the arches thereof.
40. 43. OF EZEKIEL.

465 fastened round about: and upon the tables was 
the flesh of the *offering.

46 And without the inner gate were the 
chambers of the singers in the inner court, 
which was at the *side of the north gate; 
and their prospect was toward the south.

47 And he said unto me, "This chamber, 
whose prospect is toward the south, is for 
the priests, the keepers of the charge of the house.

49 And he brought me to the *porch of the 
house, and measured each *post of the porch, 
five *cubits on this side, and five *cubits on 
that side: and the breadth of the gate was 
three *cubits on this side, and three *cubits on 
that side.

41. Afterward he brought me to the *temple, 
and measured the *posts, six *cubits 
broad on the one side, and six *cubits broad on 
the other side, *which was the breadth of the 
tabernacle.

Afterward he brought me to the *door of the 
house, and measured the *sides of the *door 
were five *cubits on the one side, and five *cubits on 
the other side: and he measured the length thereof, forty *cubits: and the breadth, twenty one *cubits.

3 Then went he inward, and measured the 
*post of the door, two *cubits; and the *door, 
seven *cubits: and the breadth of the *door, 
seven *cubits.

4 So he measured the length thereof, twenty one *cubits: and the breadth, twenty one *cubits, before the *temple: and he said unto me, "This is the most holy place."

5 And after he measured the wall of the house, 
six *cubits; and the breadth of every *side 
chamber, four *cubits, round about the house on every side.

6 And the *side chambers were three, one 
over another, and thirty in order; and they 
entered into the wall which was of the house 
for the *side chambers round about, that they 
might have hold, but they had not hold in the 
wall of the house.

7 And there was an enlarging, and a winding 
about still upward to the *side chambers: for 
the winding about of the house went still up- 
ward round about the house; therefore the 
breadth of the house was still upward, and so

40. 44-46 (H, p. 1164). THE PRIESTS’ ROOMS. 
(Alternations.)

44 And without the inner gate were the 
chambers of the singers in the inner court, 
which was at the *side of the north gate; and 
their prospect was toward the south.

46 And he said unto me, "This chamber, 
whose prospect is toward the south, is for 
the priests, the keepers of the charge of the house.

48 And he brought me to the *porch of the 
house, and measured each *post of the porch, 
five *cubits on this side, and five *cubits on 
that side: and the breadth of the gate was 
three *cubits on this side, and three *cubits on 
that side.

49 And he brought me by the steps whereby they 
went up to it: and there were pillars by the 
*posts, one on this side, and another on that 
side.
side and on the other side, an hundred cubits, with the inner temple, and the porches of the court.

16. The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, were cieled with wood round about, and from the ground up to the windows, and the windows were covered:
17. To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.
18. And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces:
19. So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about.
20. From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.
21. The posts of the temple were squared, and the face of the sanctuary; the appearance of the one was as the appearance of the other.

22. The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, "This is the table that is before the Lord."
23. And the temple and the sanctuary had two doors.
24. And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door.

25. And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without.

26. And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

42. Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north.

2. Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.

3. Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories.

4. And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5. Now the upper chambers were shorter; for the galleries were higher than the doors, and than the lowerest of the building.

6. For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the middle of the ground.

7. And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits.

8. For the length of the chambers that were in the utter court was fifty cubits; and, lo, before the temple were an hundred cubits.

9. And from under these chambers was the entry on the east side, as one goeth into them from the utter court.

10. The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11. And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors.

12. And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

13. Then said he unto me, "The north chambers and the south chambers, which are..."
42. 13. Before the separate place, where the priests that approach unto the Lord shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy. When the priests enter therein, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister; for they are holy: and shall put on other garments, and shall approach to those things which are for the people.

J 1
(P. 1163)

14 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, and measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

43. 2 Afterward he brought me to the gate, even the gate that looketh toward the east.

2 And, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory.

3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east.

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house.

6 And I heard Him speaking unto me out of the house; and the man stood by me.

E 7 And He said unto me, son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever; and My holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

8 In their setting of their threshold by My thresholds, and their post by My posts, and the wall between Me and them, they have even defiled My holy name by their abominations that they have committed: wherefore I have consumed them in Mine anger.

13 holy. See note on Ex. 25.


42. 15-20 (J, p. 1164). THE OUTER PLACE. (Introversion.)

J 1 | 15. The circumference.
   m | 16. East side.
   n | 17. North side.
   n | 18. South side.
   m | 19. West side.
   l | 20. The circumference.


reads. See Ap. 51. III. 2 (8).

19 west. Heb. "sea", put for the "side" on which the sea was: i.e. the west.

43. 2 the glory. In 11. 23 he had seen this glory quitting the Temple.

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


1 that I saw. See 1. ap. 23.

to destroy. Heb. idiom, by which the doer is said to do what he declares shall be done. See 9. 1, 5; note on Jer. 14. 6, 7; 20. 12.


the house. Not Solomon's Temple, but the Temple which he had been shown in vision (chaps. 41 and 42), the gate. Not the present gate on the east side of the Temple area, but that of the yet future Temple (40. 6; 42. 15; 44. 1; 46. 1).


stood = was standing.

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

the place of My throne. The Ellipsis must be thus supplied: "[This is] the place", &c. Not the ark, as in Solomon's Temple. There is no ark here.

where I will dwell, &c. See v. 9; 97. 25, 28; 48. 35.


I will dwell, &c. Ref. to Pent. (Ex. 20. 4).

children = sons.

for ever. Showing that this prophecy yet waits for its fulfilment. See note on Ex. 3. 5. holy. See note on Ex. 3. 5. more defile. Cp. 20. 39; 23. 24, 39; 30. 7. Hos. 14. 4. Zech. 18. 2; 14. 20, 21.

whoredom. Always put for idolatry, by the Fig. Metonymy (of the Subject). Ap. 6.

by the carcasses, &c. Ref. to Pent. (Lev. 26. 30).

in their high places: or, in their death.

8 setting, &c. Cp. 5. 11; 8. 3-16; 23. 9; 44. 7. 2 Kings 16. 14, 15; 21. 4-7; 23. 11, 12. 2 Chron. 53. 4, 7.

by = close, by, alongside of, and the wall: or, "For there was but a wall".

abominations = idolatries.

10 Sæu. Some codices, with Sept., Syr., and Vulg., read "Thou therefore!". This is yet future, and involves the fulfilment of ch. 37, for Ezekiel and for the whole nation.

show the house . . . let them measure. This will be the evidence, to the new nation, that all this prophecy, and Ezekiel's prophecy, is of Jehovah.


pattern: or, plan, or arrangement.

9 Now let them put away their whoredom, and the carcasses of their kings, far from Me, and I will dwell in the midst of them for ever.

10 Son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house,
43. 11.

and the fashion thereof, and the goingings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This is the law of the house: Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

13 And these are the measures of the altar cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar.

14 And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.

15 So the altar shall be four cubits; and from the altar and upward shall be four horns.

16 And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof.

17 And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

18 And he said unto me, A son of man, thus saith the Lord God: These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereof.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which are come near unto me to minister unto me, saith the Lord God, a young bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer it up for a burnt offering unto the Lord.

25 Seven days shalt thou prepare every day a goat for a sin offering: they shall also pre-


(Translation.)

13 the altar. Heb. wsebeach. Same word as in v. 18, not the same as in v. 15, 16.

14 cubits. See Ap. 51. III. 2 (1).

16 higher place = the pit: i.e. the ash-pit. Heb. gab = anything curved or convex, from g'ab = hollow, hollowed out.

18 bottom = the settle.

18 altar. Heb. ha hariel = the mount of El. Not the same word as in v. 13.

17 stairs. Steps were forbidden in Ex. 20. 26; but may be permitted here.

18 thus saith, &c. See note on 44. 9.


the ordinances of the altar. Compared with the Mosaic tabernacle, the ritual began with the consecration of the priests (Lev. 8. 1-10); here, they are already consecrated (v. 19, 20). In Lev. 8. 11, the altar was anointed with no anointing; and the priests are only from Zadok's line (cp. 40. 14; 44. 14). In Ex. 29. 36, a bullock offered on seven successive days, here only once, and on the other days a kid of the goats. The offerings here (ex 11-27) are National and Priestly (the Priest representing the Nation); not individual, for there will be no day of atonement. The sacrifices will not therefore be as under the law, in the day. See Ap. 18. This day is yet future. burnt offerings. See Ap. 43. II. ii. sprinkle, &c. = dash, or throw. Ref. to Pent. (Lev. 1. 15). This expression is exclusively technical. Ap. 82.

21 thou. Testifying to the share of Ezekiel in the day when &c.

19 thou. Testifying to the share of Ezekiel in the day when &c.

the priests the Levites. Referring to the distinction between the Levitical priests and all other priests (heathen, Israelitish, or tribal). See note on Deut. 17. 8. saith the Lord God = [is] Jehovah's oracle.

bullock. See note on "ordinances", v. 18.


21 he shall burn it. Ref. to Pent. (Ex. 29. 14).

24 cast salt. This was not done in this case under the Mosaic law. Cp. Lev. 2. 13. See Ap. 92.
43. 25.

445 pare a young bullock, and a ram out of the flock, without blemish.
28 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

P 27 And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God.

C D (p. 1165)

44 Then he brought me back by the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.
2 Then said he unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it; therefore it shall be shut.
3 For the prince; the prince, he shall sit in it to eat bread before the Lord; and he shall enter by the way of the porch of that gate, and shall go out by the way of the same.
4 Then brought he me by the way of the north gate: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face.

E 5 And he said unto me, Son of man, mark well, and behold with thine eyes, and see with thine ears, and hear with thine thine ears all that I say unto thee; concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.
6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations.
7 In that ye have brought into My sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary, to pollute it, even My house, when ye offer My bread, the fat and the blood, and they have broken My covenant because of all your abominations.
8 And ye have not kept the charge of Mine holy things: but ye have set keepers of My charge in My sanctuary for yourselves.

F S T q (p. 1170) 9 Thus saith the Lord God; No stranger, uncircumcised in heart, and uncircumcised in flesh, shall enter into My sanctuary, of any stranger that is among the children of Israel.
10 And the Levites that are gone away far from Me, when Israel went astray, which went astray away from Me after their idols; they shall even bear their iniquity.

R 11 Yet they shall be ministers in My sanctuary, having charge at the gates of the house, and ministering to the house: they shall lye down upon the burnt offering and the sacrifice for the People, and they shall stand before them to minister unto them.

U 12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up

44. 13

28 purge=stone for, consecrate. See note on Ex. 28. 41. Lev. 9. 17. themselves=it.
27 your...you: i.e. nationally, not individually. See note on "ordinances", &c. v. 18.
1 will accept you. Ref. to Pent. (Lev. 22. 27. Deut. 33. 11). Ap. 92.

44. 1 the gate of the outward sanctuary=the outer gate of the sanctuary.
2 the LORD. Heb. Jehovah. Ap. 4. II.
3 man. Heb. Ish. Ap. 14. II. Therefore the prince of u. 3 is more than man; i.e. the risen David, or the Messiah Himself.
the God of Israel. See note on Isa. 29. 23.
3 it is for the prince; the prince. Heb. The prince! as prince: i.e. the risen David, the Vice-regent of the Messiah (34. 22. 24; 37. 24, 25); or, the Messiah Himself. See note on "man", v. 2.
4 behold. Fig. Asterismos. Ap. 6.
5 Son of man. See note on 2. 1.
mark well=sew thine heart.
ordinances=statutes.
laws. Heb. text "law"; but marg. and some codices, with four early printed editions, read "laws".
entering=entrance. going forth=going out.
6 rebellious. Heb. rebellion, put by Fig. Metonymy (of Adjunct). Ap. 6, for rebellious people.
7 strangers=aliens. Heb. "sons of the foreigner".
pollute=profane.
the fat and the blood. Ref. to Pent. (Lev. 3. 14. 17). They. Most of the ancient versions read "ye".
8 ye have not kept, &c. See 40. 46. &c.
holy. See note on Ex. 3. 3.
yourselves: i.e. your own pleasure.

44. 9-31 (F3, p. 1169). THE HOUSE. ITS ORDINANCES. (Division.)

F3 S 1-14. The Levites.

44. 9-14 (S3, above). THE LEVITES.
(Introduction and Alternation.)
S3 T | q | 9. 10. Prohibitions. (Negative.)
r | 11. Ministry. (Positive.)
U | 12. Reason.
T q | 13. Prohibitions. (Negative.)
r | 14. Ministry. (Positive.)

9 Thus saith, &c. This emphatic commencement is repeated in 45. 6. 18; 46. 1. 16; 47. 12. Cp. 21. 10. 15; 48. 18. stranger=foreigner. children=sons.
10 the Levites. These are distinguished here from the priests (15-27); see S3 and S5, above and consult note on 43. 19; and Deut. 17. 8.
are gone away=went astray.
idoles=dirty idols.
iniquity. Put by Fig. Metonymy (of Cause), Ap. 6, for the punishment due to it. Heb. dawh. Ap. 44. iv.
11 Yet. Refers to the portion of service reserved for these Levites. For the People: i.e. the Nation. See note on "ordinances", 45. 18.
Cp. v. 15 and Num. 16. 9.
12 caused, &c. were to the house of Israel for a stumbling-block of iniquity.
13 not come near unto Me. This is to be the punishment in the coming future order.

Mine hand against them, saith the Lord God, and they shall bear their iniquity.
13 And they shall not come near unto Me,
to the office of a priest unto Me, nor to come near to any of My holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 But the priests the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray east from Me, they shall come near to Me to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood, as the Lord God:

16 They shall enter into My sanctuary, and they shall come near to My table, to minister unto Me, and they shall keep My charge.

17 And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whereas they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and they shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat.

19 And when they go forth into the utter court, even into the utter court to the People, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the People with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or of a widow that had a priest before.

23 And they shall teach My People the difference between the holy and the profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment; and they shall judge it according to My judgments: and they shall keep My laws and My statutes in all Mine assemblies; and they shall hallow My sabbaths.

25 And they shall come at no dead person to defile themselves: for both father, or for mother, or for son, or for daughter, or for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, as the Lord God.

28 And it shall be unto them for an inheritance: 3 am their inheritance: and ye shall give them no possession in Israel: 3 am their possession.

29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be their's.

30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of thy dough, that he may cause the blessing to rest in thine house.

31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.
Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.

3 And of this measure shall thou measure the length of five and twenty thousand, and the breadth of ten thousand;

4 and in it shall be the sanctuary and the most holy place.

4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession, for twenty chambers.

6 And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward; and the length shall be over against one of the portions, from the west border unto the east border.

8 In the land shall he be his possession in Israel:

x and My princes shall no more oppress My People;

w and the rest of the land shall they give to the house of Israel according to their tribes.

9 Thus saith the Lord God: Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from My People, saith the Lord God.

10 Ye shall have just balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the shekel shall be twenty gerahs: twenty shekels, and five and twenty shekels, fifteen shekels, shall be your manah.

This is the oblation that ye shall offer: the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:
465. 14. Concerning the ordinance of oil, the tenth bath of oil, ye shall offer the tenth part of a tenth bath out of the tenth, which is an eleventh of ten tenth baths; for ten tenth baths are an eleventh homer: 15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the People of the land shall give this oblation for the prince in Israel.

17 And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths; in all solemnities of the house of Israel; shall prepare the sin offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

18 In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh day of the month for every one that err eth, and for him that is simple: so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the People of the land a bullock for a sin offering.

23 And seven days of the feast he shall prepare for the Lord seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.

24 And he shall prepare a tenth offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seventh days, according to the seventh offering, according to the burnt offering, and according to the meat offering, and according to the oil.'

B  D  a^2
(p. 1173)

46 Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the door; then they shall go forth; but the gate shall not be shut until the evening.

3 Likewise the People of the land shall wor-
for a ram, and the meat offering for the lambs shall be a young bull without blemish, and six lambs, and a ram: they shall be without blemish.

And in the day of the new moon it shall be a young bull without blemish, and six lambs, and a ram: they shall be without blemish.

And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

But when the People of the land shall come before the LORD in the solemn feasts, he shall enter in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go by the way of the north gate: he shall not return by the way of the gate wherein he came in, but shall go forth over against it.

And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

And in the feasts and in the solemnities the meat offering shall be a young bullock, and an ephah to a ram, and to the lambs as he is able to give, and an ephah of oil to an ephah.

Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east,

and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.

Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an ephah of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons; it shall be their possession by inheritance.

But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons for them.

Moreover the prince shall not take of the People's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that My People be not scattered 'every man from his possession.'
47. 1—48. 35 (E, p. 1163). THE LAND,

(Division.)

B | E1 | 47.1-12. The Healing of the Land.
E2 | 47.13—48.35. The Restoration of the Land.

47. 1-12 (E1, above). THE HEALING OF THE
LAND. (Alteration.)

E1 | f | 1-7. The water.
| g | 7. The trees.
| f | 8-11. The water.
| g | 12. The trees.

1 door = entrance.
2 beheld.
3 and when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.
4 and again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.
5 afterward he measured a thousand; and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over.
6 and he said unto me, "Son of man, hast thou seen this?" Then he brought me, and caused me to return to the brink of the river.
7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.
8 Then said he unto me, "These waters issue out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed.
9 And it shall come to pass, that every living thing that lieth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a great multitude of fish, because these waters shall come thither; for they shall be healed; and every thing shall live whither the river cometh.
10 And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.
11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.
12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

47. 13—48. 35 (E, above). THE RESTORATION
OF THE LAND. (Division.)

E2 | F1 | 47.13-23. The Land.
F2 | 48.1-29. The Tribes.
F3 | 49.30-41. The City.

47. 13-23 (E, above). THE LAND.

(Introduction and Alteration.)

F1 | G | 13, 14. Distribution and Boundaries.
I | 17, 18. East border.
H | 19. South border.
I | 20. West border.
G | 21-23. Distribution and Boundaries.

13 Thus saith, &c. See note on 44. 5.

13 Joseph. Ref. to Gen. 48. 5-22.

14 ye shall have, Supply this Ellipsis (Ap. 6), by "shall inherit".

15 land according to the twelve tribes of Israel:

16 Joseph shall have two portions.
14 And ye shall inherit it, one as well as another; concerning the which I lifted up Mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;
16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran.
17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.
18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the great sea. And this is the east side.
19 And the south side southward, from Tamar even to the waters of strife in Kadesh, the river Gihon, toward the great sea. And this is the south side southward.
20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.
21 So shall ye divide this land unto you according to the tribes of the tribes.
22 And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.
23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God unto Israel.

48 Now these are the names of the tribes.

From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath: for these are his sides east and west; a portion for Dan.
2 And by the border of Dan, from the east side unto the west side, a portion for Asher.
3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.
4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.
5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.
6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.
7 And by the border of Reuben, from the east side unto the west side, a portion for Judah.
8 And by the border of Judah, from the east side unto the west side, shall be the offering to give it, &c. Ref. to Pent. (Gen. 12: 7; 17: 8; 26: 3; 28: 12; 50: 24). Ap. 92.
9 coast=border, or boundary.
10 the land of Israel. One of the three passages in Ezekiel where 'ereg (land) is used, instead of 'adamah (soil). See note on 27: 17; and cp. note on 11: 17.
12 strangers=foreign sojourners.
13 And the Lord God of Israel.
15 coast=border, or boundary.
16 the land of Israel. One of the three passages in Ezekiel where 'ereg (land) is used, instead of 'adamah (soil). See note on 27: 17; and cp. note on 11: 17.
18 strangers=foreign sojourners.
19 And for them, even for the priests, shall be this holy offering: toward the north five and twenty thousand reeds in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.
48.11

11. It shall be for the priests that are sanctified of the sons of Zadok; which have kept My charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12. And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13. And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14. And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD.

15. And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling; and for suburbs: and the city shall be in the midst thereof.

16. And these shall be the measures thereof: the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17. And the suburbs of the city shall be toward the north two thousand and fifty, and toward the south two thousand and fifty, and toward the east two thousand and fifty, and toward the west two thousand and fifty.

18. And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.

19. And they that serve the city shall serve it out of all the tribes of Israel.

20. All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the oblation foursquare, with the possession of the city.

21. And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the oblation for the prince; and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

22. Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince’s, between the border of Judah and the border of Benjamin, shall be for the prince.

23. As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion.

24. And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

25. And by the border of Simeon, from the east side unto the west side, Issachar shall have a portion.

26. And by the border of Issachar, from the east side unto the west side, Zebulun shall have a portion.

27. And by the border of Zebulun, from the east side unto the west side, Gad shall have a portion.

28. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea.

29. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30. And these are the goings out of the city on the north side, four thousand and five hundred measures.

31. And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.
It was round about eighteen thousand measures; and the name of the city from that day shall be, "The Lord is there."

The Book of Daniel.

The Structure of the Book as a Whole.

(Introduction.)


B | 2.1–49. The Dream of Nebuchadnezzar. The Beginning and Duration of Gentile Dominion.


D | 4.1–37. The First King of Babylon. Nebuchadnezzar's Dream of the "Great Tree", Revealing his Temporary Deposition.


For the Canonical Order and Place of the Prophets, see Ap. 1.
For the Chronological Order of the Prophets, see Ap. 27.
For the Inter-relation of the Prophetic Books, see Ap. 78 and Structure on p. 1206.
For References to the Pentateuch in the Prophetic Books, see Ap. 92.
For the Visions of chs. 7–12, see Ap. 89.
For the Numbered "Days" in 8.14; 12.7, 11, 12, see Ap. 90.
For the Seventy Weeks of Daniel (9.25–27), see Ap. 91.

The position of the book in the "Hagiographa", or third division of the Old Testament ("the Psalms", see Ap. 1), rather than in the second division ("the Prophets"), may be explained by the fact that, unlike the other three greater prophets (Isaiah, Jeremiah, and Ezekiel), it stands in relation to them as the Apocalypse of the Old Testament; and as pertaining to what is yet future. And whereas those three greater prophets speak of the future from an Intro-Israelitish standpoint, Daniel has his prophecies as his background; and, instead of looking at Zion and its neighbouring localised kingdoms, Daniel has universal Monarchies as his perspective; and is therefore separated from them in the Hebrew Canon, becoming to us the "light" or "lamp" of 2 Pet. 1.11, and the realisation of 1 Pet. 1.11.

The first part of the book (1.1–6.28, A to C) is historic, while the latter half (7.1–12.13, A and B) is prophetic.

Moreover, of the former portion, 2.1–7.28 is written in Aramaic (or Chaldean), while the latter portion, 8.1–12.13, is written in Hebrew. This is to teach us that the historic portion is in the Gentile language, because it is concerned with "the times of the Gentiles", and with Gentile supremacy in relation to Israel; while the prophetic portion is in Hebrew (the language of Israel), because it is concerned with "the time of the end", and with the events which will lead up to the time when God will "restore again the kingdom to Israel" (Acts 1.6).

In Hezekiah's day (604 b.c.) Syriac (or Aramaic) was not understood by the Jews (2 Kings 18.26); but after the Exile, in Ezra's day (425 b.c.), Hebrew had been so far forgotten that it had to be explained (Neh. 8.8). In Daniel's day (456 b.c.) both languages were generally understood; and both could be, and were, thus used by him. If an impostor had written the book in Hebrew some 250 years later (as alleged by modern critics), why should he have defeated his own object by writing any portion in Aramaic as well, thus proving himself to be a fool as well as a "forger"?