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-relation 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. 68.

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, 9th, 10th, 11th, and 12th (seven): and then, after a break of thirteen years, we have two: viz. the 25th and 27th.

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<tr>
<th>Year of the Captivity of Jehoiachin</th>
<th>Month.</th>
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<td>15th</td>
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<td>1st</td>
<td>29, 17</td>
<td>463</td>
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The 30th year of 1, 2 cannot be in succession to the 27th year of ch. 29, 17-21, because the visions of chs. 1 and 10 had already been seen, and the one recorded in ch. 10 is said to have been similar to that already seen in ch. 1. Moreover, if it be in succession to the 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, 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, 2, which states that “all that enter into the host, to do the work in the tabernacle,” were taken after the end of the 28th year, “from thirty years old and upward, even until fifty years.” Moreover, this thirty years' rule was abrogated by Divine direction to David in 1 Chron. 23, 24-27 (cp. 2 Chron. 31, 17), and changed to “twenty years old and upward”.

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

It must therefore be a cross-date to some unnamed terminus ad quem, thirty years before the 5th year of the Captivity. This fixes it as being that epoch-making year 515 B.C., which was the year of Josiah's great Passover, and of the finding the Book of the Law in the 18th year of King Josiah. From 515 B.C. to 484 B.C. is exactly twenty-nine complete years. So also reckons the learned Pridaux (Connection, vol. 1, p. 71, McCaul's ed., 1849) 1

1 No month is named; but, by comparing 30, 20, 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 thirtieth year, in the fourth month, in the fifth day of the month, as was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

2 In the fifth 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 a brightness was 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 faces and their wings.

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

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

Ezekiel. In Heb. יְהֹיָכִין יִצְכָּלֵקִּד - El is strong, or El strengthens (cp. Isa. 44.28).

Of the four greater prophets, Ezekiel and Daniel (who prophesied in Babylon) are compounded with "El" (Ap. 4.14); 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; 33.21; 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, p. 1104). THE DESOLATION. (Aftervision.)**


B | 4. 1—7. 27. Signs.


B | 12. 1—28. Signs.

1. **1—3. 27 (A, above). FIRST VISION (AT CHEBAR). (Extended Aftervision.)**

A | C | 1. 1—27. The Cherubim.


C | E | 2. 1, 2. Raised by the Spirit.


C | 3. 10—23. The Cherubim.


1. **1—28. (C, above). THE CHERUBIM (FIRST VISION). (Introversion and Aftervision.)**

C | G | 1—3. Visions of God.

H | a | 1. The cloud.

b | 5—21. The living creatures.

H | a | 22. The firmament.

b | 23—28. The living creatures.


1 Now = And. This is link in the prophetic chain. Cp. 1 Pet. 1.10—12; 2 Pet. 1.21. Ezekiel had doubtless received and seen the letter sent by Jeremiah (Jer. 29.1—2). thirtieth . . . fourth. See notes on p. 1105.

fifth day. Dates in Ezekiel are always of the month, not of the week (1.1; 3.1; 20.1; 24.1; 26.1; 29.1; 30.20; 31.1; 32.1; 40.1).

"captives", as translated. Cp. 3.15.

Khiabur. Probably the same as Chebar or Habor (2 Kings 17.6; 18.11; 1 Chron. 5.26), falling into the Euphrates about forty-five miles north of Babylon.

On the Inscription it is called מַר בֵּית - 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 (3.1, 3.4). The "Chebar" of 1.1 was where he dwelt; that of 3.15 where he was sent. of... from. Gen. of Origin or Efficient Cause. Ap. 17.2.


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 18.46); Elisha (2 Kings 3.15); Daniel (Dan. 10.18, 19); and John (Rev. 1.17).

4 behold. Fig. Asterismos. Ap. 6. whirlwind. Heb. רוח = spirit, but it came to be "storm or whirlwind". Note the three symbols of Jehovah’s glory, Storm, out of the north. See notes on Ps. 78.5, and Isa. 14.13. infolding itself = taking hold of itself. R.V., margin, "flashing 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.

8 four living creatures. These are the Cherubim. See Ap. 41. The sze of Rev. 4.6.

7 straight: i.e. unjointed. The living creatures did not move by walking.

11 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.
12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.
13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.
14 And the living creatures went and returned as the appearance of a flash of lightning.
15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.
16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.
17 When they went, they went upon their four sides; they turned not when they went.
18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.
19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

22 And the likeness of the firmament upon the heads of the living creature was as the likeness of the terrible crystal, stretched forth over their heads.
23 And under the firmament was their 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.
24 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.
25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.
26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.
27 And I saw as the colour of 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.
And He said unto me, "Son of man, send thy fierce toward the children of Israel, to a rebellious nation that hath rebelled against Me; and their fathers have transgressed against Me, even unto this very day.

For they are impudent children and stiff-hearted. I do send them unto thee; and thou shalt deal with them, according to their ways; and thou shalt hear what they say unto thee. Thus saith the Lord God.

And they, whether they will learn, or will not learn, they will yet know; for they will know whether they do learn or not.

And thou shalt open thine mouth, and eat that which is given thee.

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

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.

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

And He said unto me, "Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee."

Then did I eat it; and it was in my mouth as honey for sweetness.

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

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

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.

But the house of Israel will not hearken unto thee; for they are a rebellious house.

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

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

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

13 I heard also the noise of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me, saying,

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

17 "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. When I say unto thee, 'Thou shalt surely die;' and thou givest him not warning, nor speakest to warn him that he is wicked, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

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

21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also he hath delivered thy soul." And the hand of the Lord was there upon me; and He said unto me,

22 "Arise, go forth into the plain, and I will there talk with thee." And I fell on my face.

23 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:

24 Then the Spirit entered into me, and set me upon my feet, and spake with me, and said unto me,

"Go, shut thyself within thine house."
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 thou unto thee an iron pan, and set it for 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. 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 thou shalt bear their iniquity. 5 For three hundred and ninety days shalt thou bear the iniquity of the house of Israel. 6 And when thou hast accomplished them, lie again upon thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. 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 I beheld, 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.

Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereon, according to the number of the three hundred and ninety days. These were the usual "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 (see 1:4), the periods must necessarily be commensurate 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. (530, p. 60). Three hundred and ninety years take us back to the sixteenth year of Asa, when Baasha made war on Judah (844 B.C.) 2 Chron. 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, etc.). The punishment of Judah, in like manner, began forty years before (454 B.C.): viz. in 454 B.C.; 450 (his fifth year), being the year of Jehoiakim's burning of the roll. The prophecy of this punishment is given in his fourth year (Jer. 25. 1, 9-11), and the execution of it speedily followed. This symbolical action of Ezekiel shows us how long Jerusalem's punishment lasted, and when it ended.

Again a second time, showing that they are not necessarily consecutive or continuous, but are commensurate, though not necessarily beginning at the same time. forty days. See note on v. 4. appointed = given. Same word as "lay", ev. 1. 5, 8.

The siege of Jerusalem. This is the point which determines the interpretation, as do ev. 1-3.

Fitches, in English, is another spelling of vetechas, a plant having tendrils. But the Heb. kugemeth is defined as "triticum spelta", or spelt, a kind of corn, always distinguished from wheat, barley, &c. Cp. Ex. 9. 32. Isa. 28. 72. Here, in plural.

Signification.

Signification.

Signification.

Signification.
484 days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.
10 And thou shalt eat that which thou shalt eat shalt be by weight, twenty shekels a day: from time to time shalt thou eat it.
11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.
12 And thou shalt eat it as barley cakes, and thou shalt bake it with dung with which 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, 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 said unto me, "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, with astonishment; 17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

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

P S | | | | Shaving. (The fourth sign.)
| | | | | 5, 6. Bonding in skirts.
| | | | | 7-11. Judgments.
| | | | | 13-17. Anger accomplished.

1 son of man. See note on 2. 1. knife = sword, as in v. 12, and 11, 8, 10.
2 in the midst of the city. Which he had given on the brick. See the signification in v. 12.
3 fulfilled = completed. Cp. 4, 8.
6 sword. Same word as "knife" (v. 1). Ap. 92.
7 house of Israel. As in 4, 4.
9 they: i.e. the nations and the countries.
10 multiplied = rebelled.
11 neither have kept - and have not kept.
12 neither have done, &c., or, "and according to the judgments of the nations which are round about you have not done". Some codices, with two early printed editions and Syr., omit this "not". Cp. 11, 11.
13 Behold. Fig. "Asterismos". Ap. 6.
14 fathers shall eat, &c., fathers shall eat, &c. (no Art.). Ref. to Pent. (Lev. 26, 29, Deut. 28, 23).
16 saith the Lord - [is] Jehovah's oracle.

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 whereunto I will not do any more the like, because of all 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 winds.
11 Wherefore, "as live, saith the Lord
5. 11. EZEKIEL.

484 God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thy abominations, therefore will I also diminish thee; neither shall Mine eye spare, neither will I have 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 third word after them.

13 Thus shall Mine anger be accomplished, and I will cause My fury to rest upon them, and I will comfort them: and they shall know that I the Lord have spoken it in Mine zeal, 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 in fury and in fierce rebukes. 3 the Lord have spoken it.

16 When I shall send upon thee 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 your 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. 3 the Lord have spoken it.

6. 1—7. 27 (O, p. 1110). THE MOUNTAINS.

(Extended Alternation.)

6 0 7 27 (O, p. 1114)

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; Thus saith the Lord God, Go to the mountains, and to the hills, to the river, and to the valley, Behold, 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 abominated.

7 The sin shall fall in the midst of you, and ye shall know that I am the Lord.

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, diminish thee. So the Western codices. Heb. 'egrum (with Rest = r). But the Eastern codices read 'eguda (with Daleth = d) "I shall cut off", with the former reading in margin. But some codices with two early printed editions, read "cut off" in the text. Mine eye, &c. Fig. Antevpapothelos. Ap. 6. Ref. to Pent. (Deut. 10. s). Cp. 7. 4; 8. 15; 9. 10. Ap. 92.

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


all the winds = all quarters. Fig. Metonymy (of Adjunct), Ap. 6.

13 and. Note the Fig. Polylogynoton (Ap. 6).

15 be a reproach and a taunt, &c. Ref. to Pent. (Deut. 28. 27; the words being different). Ap. 92.

unto. Some codices, with one early printed edition, Sept., and Vulg., use "in", or "among".


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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, diminish thee. So the Western codices. Heb. 'egrum (with Rest = r). But the Eastern codices read 'eguda (with Daleth = d) "I shall cut off", with the former reading in margin. But some codices with two early printed editions, read "cut off" in the text. Mine eye, &c. Fig. Antevpapothelos. Ap. 6. Ref. to Pent. (Deut. 10. s). Cp. 7. 4; 8. 15; 9. 10. Ap. 92.

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


all the winds = all quarters. Fig. Metonymy (of Adjunct), Ap. 6.

13 and. Note the Fig. Polylogynoton (Ap. 6).

15 be a reproach and a taunt, &c. Ref. to Pent. (Deut. 28. 27; the words being different). Ap. 92.

unto. Some codices, with one early printed edition, Sept., and Vulg., use "in", or "among".


from Me, and with their eyes, which go a
whoring after their 4 idols: and they shall loathe
themselves for the *evils which they have com-
mitted in all their abominations.
10 And *they shall know that 3 am I the
LORD, and that I have not said in vain that
I would do this *evil unto them.

11 Thus saith the Lord God; *Smite with
thine hand, and stamp with thy foot, and say,
'Alas for all the *evils abominations of 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 is besieged shall die by
the famine: thus will I accomplish My fury
upon them.
13 Then shall ye know that 3 am I the
LORD, when their slain men shall be among their
4 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 "sweet
savour" to all their idols.
14 So will I stretch out My hand upon them,
and make the land desolate, yea, more deso-
tlate than the wilderness toward 0 Diblah, in
all their habitations: and 10 they shall know
that 3 am I the LORD.'

Moreover the word of "the LORD came
unto me, saying
2 Thus saith the Lord God unto the son of
man, thus saith the Lord God unto the land of
Israel: an end, the end is come upon the four corners of the
land.
3 Now is the end come upon thee, and I will
send Mine anger upon thee, and will judge thee
according to thy ways, and will recompense
unto thee all thine abominations.
4 And I will not spare thee, neither will
I have pity: but I will recompense thy
ways upon thee, and thine abominations shall
be in the midst of thee: and ye shall know
that 3 am I the LORD.'
5 Thus saith the Lord God; *An *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 0 the land: the time is come,
the day of trouble is near, and not 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 abominations.
9 And *mine eye shall not spare thee, neither will
I have pity: I will recompense thee according to
thy ways and thine abominations that are in the
midst of thee; and ye shall know that
3 am I the LORD That smiteth.
10 Behold the day, *behold, it is come: *the
morning is gone forth; *the rod hath blossomed,
*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.

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

To

An end... the end. The Fig. Repetitio

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

An evil, an only evil. Fig. Hypotaxis. Ap. 6.

The rod hath blossomed: i.e. Nebuchadnezzar's
pride = insolence, or presumption: i.e. Israel's sin,
which has called for the judgment.

A rod of wickedness = i.e. a rod to punish the

The rod of wickedness = lawlessness. Heb. 'ath.' Ap. 44. x.

The vision: or, indignation, if charas is read for
chasas, *wrath*: i.e. *for *as in vv. 13 and 14.

The vision: or, indignation, if charas is read for
chasas, *wrath*: i.e. *for *as in vv. 13 and 14.

strengthen himself in the indignity of his life: or,
no man by his indignity shall strengthen his life.


They have blown. Some codices, with Sept., and
Valg., read "Blow ye".

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.

For the seller shall not return *to that
which is sold, *although they were yet alive: i.e. at the time of the redemption, when, at the jubilee, the property sold
would come back to the seller. Ref. to Pent. (Lev. 25).

The vision: or, indignation, if charas is read for
chasas, *wrath*: i.e. *for *as in vv. 13 and 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.
The sword is without, and the pestilence and the famine within; he that is in the field shall die in the field; and he that is in the city, famine and pestilence shall devour him.

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

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

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

They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not deliver them in the day of wrath of the Lord; they shall not satisfy their souls, neither fill their bowels; because it is the stumbling-block of their iniquity.

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

And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

My face will I turn also from them, and they shall pollute My secret place; for the robbers shall enter into it, and defile it.

For the land is full of bloody crimes, and the city is full of violence.

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

Destruction cometh; and they shall seek peace, and there shall be none.

Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

The king shall mourn, and the prince shall be clothed with desolation, and the hands of the People of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

Then I beheld, and behold, a likeness as the appearance of fire: from the appearance of His loins even downward, fire; and from His loins even upward, as the appearance of brightness, as the colour of amber.

And He put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought in the visions of God to Jerusalem, to the door of the inner

The sword. Put by Fig. Metonymy (of Adjunct), Ap. 6, for war.

The sword is without. Ref. to Ezek. (32. 21).

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.

Baldness. A sign of mourning.

Deliver= rescue.


If; i.e. His Sanctuary, or His holy city Jerusalem. And. Some codices, with Syr. and Vulg., read this "and" in the text= "and" and their".


Pollute= profane.

Make a chain. The sign of captivity, answering to the other sign in v. 11 ("q") bloody crimes= crimes of bloodshed: i.e. capital crimes.

Heathen= nations.

The strong. The Sept. evidently read 'uszm, instead of usim ("the fierce ones"). Cp. 24. 21.

Holy. See note on Ex. 3. 5.

Destruction; or, Cutting off.

Mischief= Calamity. Heb. chaush. shall come. Ref. to Pent. (Deut. 32. 23).

Rumour= hearing. Put by Fig. Metonymy (of Adjunct), Ap. 6, for what is heard.

Upon= after; but a special reading called Sevir (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. 7-13; 33. 10), as the vision was that of the prophet, and counsel that of elders. Cp. Jer. 18. 18. Ancients= elders.

Desolation. Put by Fig. Metonymy (of Subject), Ap. 6, for rent garments, which were the outward expression of inward grief.

Judgments. Cp. v. 23; they shall know, &c. See note on 6. 10.

1-11. 24. (4, p. 1105). SECOND VISION, IN JERUSALEM. (Introduction and Alternation.)


1 the sixth year, &c. See note on p. 1105, fifth. Some codices read "first".

The elders of Judah; i.e. of the Jewish colony at Tel-Athib (8. 15).

The hand. Fig. Anthropopatheia. Ap. 6.


10. Fig. Asterismos. Ap. 6.


The spirit. Probably an angel. See below. Heb. ruach.


Emph. i.e. Ezekiel himself, as Philip. Cp. 1 Kings 18. 12, 2 Kings 2. 16, Acts 8. 9, 9 Cor. 12. 2. 4.

Rev. 1. 10, 4. 7; 17. 3; 21. 10. Cp. 11. 24, 25 40. 3. 5.

The visions of God; i.e. the visions given him by God. The Gen. of Origin (Ap. 17. 2).


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

door = entrance.
gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the 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 they do? even the great abominations that the house of Israel committed here, that I should go far off from My sanctuary?

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

7 And He brought me to the 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 did dig in the wall, behold 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 Jaazaniah the son of Shaphan, with every man his scribe 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 his imagery, for they say, "The LORD seeth not;'' the LORD hath forsaken the earth."

13 He said also unto me, "Turn thee yet again, and thou shalt see greater abominations that they do."

14 Then He brought me to the door 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? turn thee yet again, and thou shalt see greater abominations than these."

16And He brought me into the inner court of the Lord's house, and, behold, at the 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 they worshipped the sun toward the east.

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

provoketh to jealousy. Ref. to Pent. (Ex. 20. 5, Deut. 52. 16). Ap. 92.

behold. Fig. Asterismos. Ap. 6.

the glory, &c. See note on I. 28.

the God of Israel. See note on Isa. 28. 23.

plain = valley.

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

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


6. Appeal to Ezekiel.

7. Place. Entrance of the Court.


12. Appeal to Ezekiel.

13. Annunciation of greater.

14. Place. Entrance of North Gate.


16. Place. The Inner Court.


8. 17 Then said He unto me, "Hast thou seen this, O son of man? Is it a light thing to the
8. 17. EZEKIEL. 9. 11.

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


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

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

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 maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary.”

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

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

And they went forth, and slew in the city.

8 And it came to pass, while they were slaying them, and they saw, there 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?”

9 Then said He unto me, “The iniquity of the house of Israel 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.”

11 And, behold, the man clothed with linen, which had the 2 inborn by his side, reported the matter, saying, “I have done as Thou hast commanded me.”
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 and stood 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: one wheel by one cherub, and another wheel by another cherub; and the appearance of the four wheels was as the colour of a beryl stone.

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

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 wheels, were full of eyes round about, even the wheels that they four had.

As for the 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 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 a piece, 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 Azur, and Pelatiah the son of Benahiah, 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, 'If it be not near; let us build houses: this city is the caldron, and let us be the flesh.'

4 Therefore prophesy against them, 'Prophecy, O 'son of man,' "

5 And the Spirit of the LORD fell upon me, and said unto me, 'Speak; Thus saith the LORD: 'Thus have ye said, O house of Israel: for I knew the things that come into your mind, every one of them.

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

7 Therefore thus saith the LORD GOD: 'Your slay whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but 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 manner of the heathen that are round about you.'"

And it came to pass, when I prophesied, that Pelatiah the son of Benahiah 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.'"

483 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. Here, "the land," in Heb. is 'adamath ('ādāmāh) = the soil of Israel. This expression occurs seventeen times in Ezekiel (11. 17; 12. 19, 22; 13. 9; 13. 20; 30. 18, 42; 21. 3 (Heb. v. 3); 25. 5, 6; 55. 24; 39. 4, 7; 57. 12; 38. 13, 14; "unto the land" (with ), 7. 2; 21. 3 (Heb. v. 8). The three occurrences of the expression, with 'are' instead of 'adamath,' are thus safeguarded by the Massorah: viz. 27. 17; 40. 2; 47. 18. (See Ginsburg's Massorah, vol. 1, p. 107, § 1100) and Ap. 99.

19 I will give, &c., and Jer. 92. 8; 20 That they may walk, &c., Ref. to Pent. (12. 30, 31). Ap. 92.


12 The God of Israel. See note on Isa. 29, 23.

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

B L g (p. 1119)

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

2 2 The word of the Lord also came unto me, saying, 

2 a 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 thou shalt go forth at even in their sight, as they 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 dug 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 a Son of man, hast not the house of Israel, the rebellious house, said unto thee, "What doest thou?"

10 Say 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 3 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 men 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 3 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 3 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 failth? 

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 ye rebellious house, will I say the word, and it shall perform itself, saith the LORD God."

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

27 Son of man, behold, they of the house of Israel say, The vision that ye seest is for many days to come, and prophesieth of the times that are far off. 

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

B M 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,

Hear ye the word of the LORD; 

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

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

5 Ye have not gone up into the gaps, neither draw out the sword, &c. See note on 5, 2, 17.

18 they shall know. See note on 6, 10.


from. Some codices, with four early printed editions, Sept., Syr., and Vulg., read "and from", which emphasizes the Fig. Polysyndeton (Ap. 6), to enhance the completeness of the enumeration.

heathen = nations.

19 of the inhabitants = to the inhabitants.

the land, &c. = concerning the land, &c. Heb. 'adannah. See note on 11. 17.

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

all. The 1611 edition of the A.V. omitted this "all".

20 the cities. ... shall be laid waste. Ref. to Pent. (Lev. 26. 31). Ap. 92.

ye shall know. &c. See note on 8. 7.

22 what. . .? Fig. Erotiota. Ap. 6. 

proverb. See the Structure, "11", on p. 1119. prolonged: i.e. protracted, or postponed. 

23 are at hand. The fulfillment took place five years later.

behold. Fig. Astereismos. Ap. 6.

13. 1-33 (B, p. 1104). PROPHETIES AND PROPHECETTES. (Alternation and Interversion.)


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

2 Son of man. See note on 2.1. against = concerning. Some codices, and the special reading called Stevir (Ap. 59), with Amram, Sept., and Syr., read "against".

the prophets. See the Structure, "11", above. The ref. is to the false prophets of Israel. Cp. Jer. 5. 20, 31; 14. 11-13; 22. 8, 9, 22, 23.


deserts = ruins.

gaps = breaches.

hedge = fence or wall of a vineyard (Num. 22. 24. Ps. 80. 12. Isa. 5. 5).

saying, 'The Lord saith' = saying (it) is Jehovah's oracle.

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

7 saith it; albeit, &c. A solemn warning as to some of the changes made in the Vulgate versions. Cp. 2. 5-7. Jer. 22. 21. 

made up the "hedge for the house of Israel to stand in the battle in the day of the LORD. 

6 They have seen vanity and lying divination, saying, 'The Lord saith:' and the Lord hath not sent them; and they have made others to hope that they would confirm the word. 

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, 'The Lord saith:' albeit have not spoken?
Therefore thus saith the Lord God: Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

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 3 am the Lord God.

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

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

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

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

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.

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 3 am the Lord.

Thou wilt accomplish My wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto them, The wall is no more, neither they that daubed it;

To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.

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,

And say, Thus saith the Lord God: Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of My People, and will ye save the souls alive that come unto you?

And will ye pollute My name among My People for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by thy lying to My People that hear thy lies?

Wherefore thus saith the Lord God: Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

Your kerchiefs 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 3 am the Lord.
13. 22.

EZEKIEL.


Then came certain of the elders of Israel unto me, and sat before me.

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

'3 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 be enquired of at all by them?'

Therefore say unto them, 'Thus saith the Lord God; Every man of the house of Israel that setteth up his idol in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet that cometh according to the multitude of his idols,'

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

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.'

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 idol 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;

'3 the Lord will answer him by Myself:

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 3 am the Lord.'

And if the prophet be deceived when he hath spoken a thing, 3 the Lord have deceived that prophet, and I will stretch out My hand upon him, and will destroy him from the midst of My people Israel.

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;

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 3 may be their God, saith the Lord God.'

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

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

the wicked = a lawless one. Heb. rāshā. Ap. 44. x.
by = life. Here the Figures in 6. 20 are translated.
life. Continuance in life: i.e. escape from the judgments announced by Jehovah.

(Extended Alternation.)

Sin. Idolaters seeking the Prophet. W 5. Purpose of His answer.

1 Then came certain of the elders of Israel. These are to be distinguished from the elders of Judah (8. 1). They had no knowledge (probably) of what was transpiring in Judah. They had travelled from Tel-seba to Jerusalem.


Son of man. See note on 2. 1.
ids = manufactured idols.
before their face. Instead of God's law's, refer to Deut. 6. 7; 11. 18; and Prov. 3. 21-22.

will answer, &c. have been replied to for him; he hath come amid [the multitude of his idols; i.e. he hath answered My claims by clasping his idols with Me. The form is Niphal which in all its three occ. rendered Passive, except here and v. 7. See Job 11. 2; 19. 7, and Prov. 21. 13.
6 turn yourselves — turn ye.
will answer, &c. = and being replied to for him in Myself: i.e. by his comparing his idols with Me. See note on v. 4.


will make him, &c. Ref. to Pent. (Num. 23. 19. Deut. 26. 27). Some codices, with eight early printed editions, read "will make him desolate, for a sign and a proverb."


they shall know, &c. See note on v. 7.

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

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

they shall bear the punishment, &c. Ref to Pent. (Ex. 23. 38. Lev. 5. 1, 17. Num. 14. 24, &c.).


saith the Lord God — [is] Adonai Jehovah’s oracle.


14. 12-23 (X^1, above). LITERAL (Repeated Alternation.)

X^1 | n. | 12. 13. Famine.
| 15. Beasts.
o. | 15. The three men.
n. | 17. Sword.
o. | 18. The three men.
| 19. Pestilence.
o. | 20. Nahah, Daniel, and Job.
n. | 21. The four sone judgments.
o. | 22. 23. A remnant.

Note the Fig. Polyptoton (Ap. 6). Heb. to trespass.
break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

(p. 1122)

14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver their souls by their righteousness, saith the Lord God.

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

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

17 Or if I bring a sword upon that land, and say, 'Sword, go through the land;' so that I cut off man and beast from it:

18 Though these three men were in it, as three lives, saith the Lord God, they shall deliver their own souls, because of their righteousness.

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

20 Though Noah, Daniel, and Job, were in it, as three lives, saith the Lord God, they shall deliver neither son nor daughter; but they only shall be delivered themselves.

21 For thus saith the Lord God: How much more, O national judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 Yet, behold, there 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.

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

F Y A

(p. 1124)
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 was thou washed in water to supple thee; thou wast not swaddled at all, nor any of thy clothes cast about 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.

5. 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 spurned thee, and entered into a covenant with thee, saith the Lord God, and thou wast Mine.

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

10. I clothed thee also with brodered work, and shod thee with badgers' skin, and 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 thine head.

13. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

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 pouredst 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 things 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," saith the Lord God.

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

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

22 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.

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God),

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

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

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

27 Behold, therefore I have stretched out My hand, 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.

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

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

30 How weak is thine heart, saith the Lord God, seeing thou dost all these things, the work of an "imperious whorish" woman;

31 In that thou hast dilated thine eminent place in the head of every way, and hast made thine highest high place in every street; and hast not been as an harlot, in that thou scornest hire;

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

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

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

35 Wherefore, O harlot, hear the word of the Lord:

36 Thus saith the Lord God; Because thy them = i.e. these images.

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


thus it was = so it became.

20 sacrificed, &c. As offerings to idols. Cp. v. 36; 20. 28, 31; 25. 39, 5 Kings 16. 3. Ps. 106, 57, 58, 58. 35, Jer. 7. 31; 92. 35, &c.

21 abominations. Put by Fig. Metonymy of Adjunct, Ap. 6, for that which Jehovah abominated.

22 women = wives. Cp. v. 32.


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

25 great of flesh = lustful. Referring to their idols.

26 I have stretched out My hand, &c. Ref. to Pent. (Ex. 7. 17. &c.). Ap. 92, over = against.

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

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

30 imperious = headstrong, or without shame.

29 harlot = idolstress.

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

32 But as = [Thou hast been].

33 give gifts = give fees.

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

37 gather = gather out.


*filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;*

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

38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent
place, and shall break down thy high places: 43 they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

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

41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of all the women; and I will cause thee to cease playing the harlot, and thou 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 anger.

43 Because thou hast not remembered the days of thy youth, but hast fretted Me in all these things; behold, therefore 3 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.

45 Thou art thy mother’s daughter, that lovesth her husband and her children;

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

46 And thine elder sister

is Samaria, she and her daughters that dwell at thy left hand:

and thy younger sister,

that dwelleth at thy right hand,

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 corruptly multiplied more than they in all thy ways.

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

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.

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

51 Neither hath Samaria committed half of thy sins;

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

52 Thou also, which hast judged thy sisters, bear thin shame of thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be confounded, also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity, a company shall a military host, women: i.e. idolators, or idolatrous cities.

54 fretted Me chated at Me: i.e. at my laws. Aram., Sept., Syr., and Vulg. read "enraged Me". thou shalt not, &c.: i.e. I will not allow this greatest evil bysuffering it to go unpunished, and thus convining at it (referring to Lev. 19. 29). Ap. 92.


(Alteration.)

Y | F | 44. Relations. Mother and daughter.
G | 45. Application.
F | -45. Relations. Mother and sisters.

44 proverb = derisive proverb. Fig. Paronomia. Ap. 6.

16. 46 (G, above). APPLICATION.

(Alteration and Introd.)

G | H | And thine elder sister | J | V | is Samaria, and her daughters w | who dwelleth at thy left hand:

H | and thy younger sister, J | W | who dwelleth at thy right hand, v | is Sodom and her daughters.

46 thine elder = or, thy greater. daughters. Put by Fig. PROPSOGOGYZ (Ap. 6), for villages or neighbouring towns. younger = or, lesser.

16. 47-63 (Z, p. 1124). SINS.

(Alteration and Introd.)

Z | K | M | 47-52. Jerusalem’s sins.

| N | 53. Restoration.
| L | 54. Jehovah’s purpose.
| K | N | 55. Restoration.
| L | 57. Jehovah’s purpose.

16. 47-52 (M, above). JERUSALEM’S SINS.

(Introd.)

M | X | 47. Collectively.

y | 48. More than Sodom.

z | 49, 50. Sins of Sodom. Severally.

y | 51. More than Samaria.

x | -51, 52. Collectively.

47 as if that were... thing. The Ellipsis is wrongly supplied. See further note. a very little = a very little time, or quickly. See note on “almost” (Prov. 5. 14).

48 as thou hast done. Sodom does not mean Jerusalem here, but it refers to the Sodom of Gen. 19. Sodom had not Jerusalem’s privileges: hence her transgression was less. Cp. v. 46, and Matt. 11. 29-34.

49 was = came to be.

50 and multiply her luxuries. i.e. security of ease. Cp. Deut. 11. 21.


52 sins. Heb. chageg. Ap. 44. i.

they = i.e. Samaria and Sodom.

53 when I = or, When therefore I.

54 I bring again their captivity = restore them; referring not to any return of captives, but to a restoration of prosperity. See notes on Deut. 30. 3. Job 42. 10. Ps. 126. 1. Sodom. If the waters of the Dead Sea are to be healed, is no reason why there should not be a restoration as afore stated. Cp. 47. 8. Zech. 14. 8. will I bring again. Aram., Sept., and Vulg. read these words in the text.

the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them:
16. 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.

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 your former estate.

For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

As at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about.

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

For thus saith the LORD: I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

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

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

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

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.

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

Thus saith the LORD; 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:

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

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.

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.

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

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.

16. 55-63 (M. p. 1129). JERUSALEM'S SINS. (Alternation.)

Discovered = unveiled. As at the time of thy. Sept. and Vulg. read "as now thou art." Cp. 29. 52.

Syria. Heb. haram. Some codices, with two early printed editions, read "addin" = men (1 Daleth = D, being read for ר as Resh = R).


Oath = covenant. Ref. to Pent. (Deut. 29. 13. 14). These words are thus found together here, and in 17. 13. 18. 18; but nowhere else in Scripture.

Everlasting covenant. See notes on Gen. 9. 16 and Isa. 44. 7.

Am pacified toward thee = have accepted a propitiatory covering for thee.

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

The Parable.

The Solution.

Future Solution.

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

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

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

3 And say. Thus saith the Lord: 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 traffick; 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 eagle did bend her roots toward him, and shot forth her 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.
17. 9. EZEKIEL.

11 Moreover the word of the LORD came unto me, saying,
12 "Say now to the rebellious house, 'Know ye not what these things mean?' tell them,
13 Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them him with him to Babylon;
14 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land;
15 That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.

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

9 Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?
16 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 3 in the midst of Babylon he shall die.
17 Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building fortresses, to off many 3 persons:
18 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.
19 Therefore thus saith the LORD God; As 3 live, surely Mine oath that he hath despised, and My 3 covenant that he hath broken, even it will I recompense upon his own head.
20 And I will spread My net upon him, and he shall be taken in My snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against Me.
21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that 3 the LORD have spoken it.
22 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:
23 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;

18. 2. EZEKIEL.

9 Shall it prosper &c. This is Jehovah's sentence on the perfidy of Zedekiah in breaking his oath to Nebuchadnezzar. Cp. v. 13 and the Structure (S₁, S₂, S₃). Those who interpret this enigma of Zedekiah's daughters are hereby warned that their interpretation shall not prosper. See notes on vv. 22 and 24.

spring=sproutings.
10 behold. Fig. Asterismos. Ap. 6.
14 taken on oath. See note on 16: 59.
16 base=low.
17. -15-21 (S₃, p. 1127). "SHALL HE PROSPER?"
(Introversion.)
S₃ p. 1128
16. No escape through the kingdom of Egypt.
18. No escape from the kingdom of Babylonia.
17 company=gathered force.
18 make for him=help him.
18 lo. Fig. Asterismos. Ap. 6.
given his hand. Put by Fig. Metonymy (of Adjunct), Ap. 6, for making a covenant (2 Kings 10: 12. Ezra 10: 19. Jer. 50: 14).
23 trespass that he hath trespassed. See note on 15: 1.
23 ye shall know, &c. See note on 6: 7.
24 the highest branch. Sets forth the restoration of the kingdom in the Messiah.
a tender one. Cp. Isa. 11: 1; 53: 1, 2. The Chaldee Targum interprets this of the Messiah. Those who interpret this of Zedekiah's "younger daughter" are guilty of substituting her for the Messiah Himself; Those whose future kingdom is to be "in the mountain of the height of Israel", and not in any other country; or, during the present dispensation. See notes on vv. 23, 24.
23 In the mountain, &c. Cp. Isa. 2: 2, 3; 55: 1-17; 60: 1-7; or, bring forth boughs =exalt its branch.
24 3 the LORD, &c. He will prosper His work. This is in contrast with vv. 9, 10 (S₁), and vv. 15-21 (S₃), which would not prosper.

18. 1-32 [For Structure see next page].
1 The word—and the word. the LORD. Heb. Jehovah. Ap. 4. II.
2 the land=the soil. Heb. 'adāmah. See note on 11: 17.
children=soul.
in the shadow of the branches thereof shall they dwell.
24 And all the trees of the field shall know that 3 the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: 3 the LORD have spoken and have done it.'"

18. The word of the LORD came unto me again, saying,
2 What mean ye, that ye use this proverb concerning the land of Israel, saying, "The fathers have eaten sour grapes, and the children's teeth are set on edge?"
18. 3. EZEKIEL.

3 As ἡμέρα τῆς ἀνάληψε τῆς Λάρνακας ἐν ἐκκλησίᾳ τοῦ Ισραήλ, ᾿ο ἀνήκε μένε μεν ἐν τῇ ἐκκλησίᾳ ἐκ τῆς ἐκκλησίας τοῦ Ισραήλ.

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, 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 spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment:

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

9 Hath walked in My statutes, and 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 doth 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 hath 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, hath not 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, hath not received usury nor increase, hath executed My judgments, hath walked in My statutes;

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

T3 When the son hath done that which is lawful and right, and hath kept all My statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The soul that sinneth of the son: the righteousness of the righteous shall be upon him.
18. 21.

**EZEKIEL.**

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 he shall live.

23 'Have I any pleasure at all that the wicked should die?' saith the Lord God; and not 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 the wicked man doeth, shall he live? All his righteousness that he had done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

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

T4 hear now, O house of Israel; Is not My way equal? are not your ways unequal?

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 that he hath committed, and doeth that which is lawful and right, shall he surely live, he shall not die.

29 Yet saith the house of Israel, 'The way of the Lord is not 25 equal.'

U4 o house of Israel, are not My ways equal? are not your ways unequal?

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

31 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?

32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live;

31 all his sins. Heb. text reads "any sin of his": but the marg., some codices, and two early printed editions, read "all his sins".

he shall not die. Note the Fig. Pletōnasm (Ap. 6), here. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "and not die".


23 Have I any pleasure . . . ? Answered in v. 22.

ways. Many codices, with eight early printed editions, read plural; but others, with Aram., Sept., and Syr., read "way" (sing.).

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


25 the LORD*. This is one of the 134 places where the Sopherim say that they changed "Jehovah" of the primitive text to "Adonai". See Ap. 92.

equal. See note on "pondereth", Prov. 21. 2.

unequal. Note the Fig. Anticatégorie (Ap. 6).

31 whereby, &c. The Sept. reads "which ye have committed against Me".

25 heart . . . spirit. Put by Fig. Adnomonymy (of Cause), Ap. 6, for all that is of the spirit, and not of the flesh.


32 I have no pleasure. This is the answer to the question in v. 23.

19. 1-14 (J, p. 1104). THE PRINCE OF ISRAEL.

(Introduction and Alternation.)

J V 1. Lamination.

W e 1. Young lion.

f 2. Taken.

j 3-7. Another young lion.

f 8-9. Taken.

W g 10, 11. Vine (planted by waters).

h 12. Plucked up.

g 13. Vine (planted in desert).

h 14-. Devoured.


2 thy mother. Probably Hamutal, one of the wives of Josiah, the mother of Shallum (or Jehoahaz) and Zedekiah (2 Kings 23. 31 and 24. 18). The other son of Josiah (Jehoiakim) had a different mother (Zebudiah). See 2 Kings 23. 36.

3 one of her whelps. Probably Jehoiakim (i.e. Shallum), the youngest son of Josiah, is intended (1 Chron. 3. 15). catch - rend.


4 taken in their pit. As a lion is taken (Ps. 35. 7; 94. 10).

they: i.e. Pharaoh-necho (2 Kings 23. 30-34. 2 Chron. 36. 1-4). Jeremiah laments his fate. See Jer. 22. 10-12.

5 another of her whelps. Probably Jehoiakim, another son of Josiah (2 Kings 23. 36. 2 Chron. 36. 5).

Hardly Jehoiachin, who reigned only three months (2 Kings 24. 8). But Jehoiakim reigned eleven years, and his character corresponds with vv. 7, 8, here. See 2 Kings 23. 36; 24. 1-6. Jer. 22. 11-19.

7 knew their desolate palaces. Aram. and Sept. read "injured or defiled his widows".

knew = knew carnally. See 2 Chron. 96. 8.

Moreover take thee 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; it 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 I live, saith the Lord God, I will not be enquired of by you."

4 "Wilt thou judge them, 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 Jacob, and made Mineself known unto them in the land of Egypt, when I lifted up Mine hand unto them, saying, I am the Lord your God; 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."
8 But they rebelled against Me, and would not hearken unto Me: they did not every man forsake the abominations of their eyes, neither did they forsake the idols of Egypt:

then I said, I will pour out My fury upon them, to accomplish My anger against them in the midst of the 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 I made with a man, 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 despised My judgments, which I gave. They dealt polluting My sabbaths: for their heart went after their idols.

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

15 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.

16 Because they despised My judgments, and walked not in My statutes, but polluted My sabbaths: for their heart went after their idols.

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 I am the LORD your God; walk in My statutes, and keep My judgments, and do them.

20 And hallow My sabbaths: and they shall be a sign between Me and you, that 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 I commanded them, and they polluted My sabbaths:

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

22 Nevertheless I withdrew Mine hand, and 3 lifted up Mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

23 Because they had not executed My judgments,

but had despised My judgments, and had polluted My sabbaths, and their eyes were after their fathers’ idols.

24 Wherefore gave them also statutes that were not good, and judgments whereby they should not live;
20. 26. EZEKIEL.

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 For when I had brought them into the land, for which I lifted up Mine hand to give 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 Balam unto this day."

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

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

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

q 33 As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fiery 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 fiery poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

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

38 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.

p 39 As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto Me; but pollute ye My holy name no more with your gifts, and with your idols.

40 For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, and 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 obligations, with all your holy things.

41 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.

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

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.
44 And ye shall know that am the LORD, when I have wrought with you for My name’s sake, not according to your ways, not according to your corrupt doings, O ye house of Israel, saith the LORD God.

45 Moreover the word of the LORD came unto me, saying,

46 Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of 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 turned therein.

48 And all flesh shall see that am the LORD; and it shall be quenched: it shall not be quenched.

49 Then said I, Ah Lord God! they say of me, Doth he not speak parables?

21 And the word of the LORD came to me, saying,

2 Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel;

3 And say to the 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 the LORD; and it shall not return any more.

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 sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water; behold, it cometh, and shall be brought to pass, saith the LORD God.

8 Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furnished:

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

11 And He hath given it to be furnished, that it may be handled; this sword is sharpened, and it is furnished, to give it into the hand of the slayer.
12 Cry and howl, 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 come even the 10th? it shall be no more, saith the Lord God.

14 Then therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers.

15 I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter.

16 Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set.

17 And I will also smite Mine hands together, and I will cause My fury to rest: 3 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, 2 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 way, at the head of the two ways, 2 to use divination: he made his arrows looked in the liver.

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 3 will call to remembrance the iniquity, that they may be taken."

24 Therefore saith the Lord God; 2 because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your end 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, 26 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.
22 Moreover the word of the Lord came unto me, saying, 
2 Now, therefore, son of man, wilt thou judge, wilt thou judge the bloody city? 
3 And thou shalt shew her all her abominations. 
4 Thou shalt be full of the hate of thy soul against thine idol, which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years.
5 Therefore have I made thee a reproach unto the heathen, and a mocking to all countries. 
6 Behold, the princes of Israel, every one was in thee to their power to shed blood. 
7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and widow. 
8 Thou hast despised Mine holy things, and hast profaned My sabbaths. 
9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.
10 In thee have they discovered their fathers’ nakedness: in thee have they humbled them that was set apart for pollution.
11 And one hath committed abomination with his neighbour’s wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father’s daughter.
12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten Me, saith the Lord God.

23 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 thou, son of man, prophesy and say, Thus saith the Lord God concerning the Amalekites and concerning their reproach; even saith thou, ‘The sword, the sword is drawn: for the slaughter is fulfilled, to consume because of the glittering:
29 Whiles they see vanity unto thee, whiles they divide a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their 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 men, and skilful to destroy.
32 The sword shall be for fuel to the fire; thy blood shall be in the midst of the land: thou shalt be no more remembered: for I the Lord have spoken it.‘”

22. 1-16 (F, p. 1134). THE CITY DEFILED. (Repeated Alternation.)

F w1 (p. 1136)
482 and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou shalt take thine inheritance in the sight of the heathen, and thou shalt know that I am the LORD.

E P (p. 1137)

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

18 This Son of man, the house of Israel is to Me become dross: all they are brass, tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

Q 19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

R 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.

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

P 22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I am the LORD have poured out My fury upon you.

F S 23 And the word of the LORD came unto me, saying,

T 24 This Son of man, say unto her, Zion art the land that is not cleansed, nor rained upon in the day of indignation.

U y 25 There is a conspiracy of her priests 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.

Z 26 Her priests have violated My law, and have profaned Mine holy things; they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.

V 27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

U y 28 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.

S 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.

T 30 And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none.

S 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 compensated upon their heads, saith the LORD.

F W 22 The word of the LORD came again unto me, saying,

2 This Son of man, there were two women, the daughters of one mother:

3 And they committed whoredoms in Egypt; 16 shalt take thine inheritance shalt be profaned in thyself (or on thine own account).

22. 17-22 (E, p. 1184). SYMBOL, DROSS. (Introversion.)

E P | 17, 18. Incrimination.
R | 20. Comparison.
P | 22. Incrimination.

18 brass=copper, or bronze.

20 I will leave you there. The letter s (Pe=P) in sippith being transferred from the ancient Hebrew into the modern square character, was probably mistaken for the J (Nis=N), being much alike. If so, “I will blow” became “I will leave”; and the words “you there” had to be necessarily supplied. By this change the correspondence of the two verses (20, 21) is restored:


22. 23-31 (F, p. 1134). LAND NOT CLEANSED. (Introversion and Alteration.)

X | 27. The princes. Like wolves.

X | 29. The People. Violated the Law.
T | 30. The Land. No intercessor.

24 not cleansed — not to be rained upon.

25 prophets. Note the four classes here enumerated.


29 have vexed . . . have oppressed, &c. Ref. to Pent. (Lev. 10; 11; 47; 22. 22). Ap. 92.

30 the LORD. Jehovah. Ap. 4. II.

21. 1-49 (F, p. 1104). JERUSALEM. (TWO SISTERS.) (Introversion.)

F W | 1-4. Aholah and Aholibah.
X | 5-10. Aholah=Samaria (Israel).
X | 11-35. Aholibah=Jerusalem (Judah).
X | 36-48. Aholah and Aholibah.

1 the LORD. Jehov. Ap. 4. II.

2 Son of man. See note on 2.1.

28. two women. Two sisters, representing respectively Samaria and Jerusalem.

3 whoredoms=adulteries.

4 Aholah. Heb. 'âholâh=[She has] her own tent.

4 Aholibah. Heb. 'âholîbâh=[Her tent] is in her.

they committed whoredoms in their youth: there were their breasts pressed, and there the bruised the tents 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.
23. 5-35 (X, p. 1187). Aholah and Aholibah.

(Ezra 28.)

X Y A

5 And 4 Aholah played the harlot when she was Mine;

and she doted on her lovers, on the Assyrians

her neighbours,

6 Which were clothed with blue, captains and

rulers, all of them desirable young men, horsemen

riding upon horses.

C

7 Thus she committed her 3whoredoms with them, with all them that were 5 the chosen men of Assyria, and with all upon whom she doted: with all their idols she defiled herself.

D

8 Neither left she her 3whoredoms brought

from Egypt: for in her youth they lay with her,

and they 3bruised the breasts of her virginity, and poured their 3whoredom upon her.

E

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 3But discovered her nakedness: they took

her sons and her daughters, and slew her with the sword: and she became 6famous among women; for they had executed judgment upon her.

Y A

11 And when her sister 4Aholibah saw this,

she was more corrupt in her inordinate love

than she, and in her 3whoredoms more than her sister in her whoredoms.

B

12 She doted upon the Assyrians her neigh-

bours, captains and rulers clothed most gorge-

ously, horsemen riding upon horses, all of them desirable young men.

C

13 Then I saw that she was defiled, that they took both one way,

14 And that she increased her 3whoredoms:

for when she saw 5men pourtrayed upon the

wall, the images of the Chaldeans pourtrayed

with vermin,

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 Babyloniens 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 3whoredom, and she was polluted with them, and her 3mind was alienated from them.

18 So she discovered her 3whoredoms, and
discovered her nakedness: then 3My 3mind was

alienated from her, like as 3My 3mind

was alienated from her sister.

D

19 Yet she multiplied her 3whoredoms, in

calling to remembrance the days of her youth,

wherein she had played the 3harlot 5 in the

land of 5Egypt.

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

21 Thus thou 3calledst to remembrance the lewdness of thy youth, in 3bruising thy teats by the 3Egyptians for the paps of thy youth.

E a

22 Therefore, O 4Aholibah, thus saith the Lord God; 3Behold, I will raise up thy lovers against thee, from whom thy 3mind is alienated,

and I will bring them against thee on every side:

23 The Babylonians, and all the Chaldeans,

O Pekod, and O Shoa, and O Ko a, and all the As-

syrians 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, 5 wagons, and wheels, and with an assembly of 5people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set My jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine 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 lewdness to cease from thee, and thy 3whoredom brought from the land of 5Egypt: so that thou shalt not lift up thine eyes unto them, nor remember 5Egypt any more.

28 For thus saith the Lord God; O Behold,

I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy 3mind is alienated:

a
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 their *idols.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

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

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

34 Thou shalt even drink it and suck it out, and thou shalt *break the sherdsof 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 the 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 they have 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 unto My sanctuary to profane it; and, *Io, thus have they done in the midst of Mine house.

40 And furthermore, that ye have sent for *men to come from far, unto whom a messenger was sent; and, *Io, 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 thee, whereupon thou hast set 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 *Sabbeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto her that was old in *adulteries, *Will thou now commit *whoredoms with her, *and *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, they *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.

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 *sins of your *idols: and *ye shall know that *I am the Lord God.'"
24. 2. EZEKIEL.

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 holl west, and let 'them see the bones of it therein.'

6 Therefore 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; 7 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 fury to come up to take vengeance; I have set her blood upon the top of the pot, that it should not be covered, nor 9 burned.'

Therefore thus saith the Lord God; 'Woe to the bloody city! 10 Even will even the pile for the fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spicew it well, 11 and let the bones be burned.

12 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.

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

14 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.

15 *The Lord* have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, 'Thus saith the Lord God.'

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

17 *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.

18 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.'

19 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 they 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 I am the Lord God.

Also, 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 wherewithon 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?

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

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

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

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

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

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

For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the foot, and rejoiced in all the heathen, I will also make thee desolate.

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

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

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,

Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

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

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;

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.

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 Mine fury; and they shall know My vengeance, saith the Lord God.

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;

16. the Philistines. Cp. Ps. 60. 8, 9; 108. 5, 10. Isa. 11. 14.
cut off the Cherethims. Note the Fig. Paronomasia (Ap. 6), for emphasis. Heb. הָיוֹתָא, בְּשֵׂרֵת; in Eng. I will cut off the cutters off.
Cherethims. A tribe of the Philistines (1 Sam. 30. 14. Zeph. 2. 5). David’s body-guard, drawn partly from them.
17. vengeance. Heb. pl. = great vengeance.
they shall know, &c. See note on 6. 10.

26. 1—28. 26 (F5, p. 1140). TYRE AND ZIDON.

Division.

26. 1—28. 19 (K1, above). TYRE.

Division.

K1 LI. 26. 1—27. 19. The City of Tyre.

K2 LI. 28. 1—19. The “Prince” and “King” of Tyre.


L2. 27. 1—36. The Lamentation of Tyre.

26. 1—21 (M1, above). THE DESTRUCTION OF TYRE. (Introversion and Extended Alliteration.)

M1 N 11. 1. Tyre rejoices at Jerusalem’s fall.

O g 3. Invasion by many nations.

h 4. Breaking down.

i 5. Likeness to top of a rock.

O g 7, 8. Invasion by Babylon.

h 9, 10. Breaking down.

f 11. Likeness to top of a rock.


1. the eleventh year. The month not given; but see Jer. 39. 1—7; 52. 4—14. See note on 30. 20. Jerusalem fell probably in the fifth month, after the fall but before the destruction in that year of the Temple (2 Kings 25. 8). Cp. v. 2. This prophecy began to be fulfilled then, and Tyre was taken by Nebuchadnezzar after a thirteen years’ siege (see Isa. 23. 1, and Josephus Ant. x. 11. 1; cont. Apion, i. 20); but not completely fulfilled till later. Jehovah sees the end from the beginning, and speaks of it by way of prophetic foreshortening. “The day of Jehovah” (30. 3) looks forward to the end.

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

Tyre = Tyro, the city. Now, a Sūr. Heb. tuw = a rock.
people = peoples.
she is turned: i.e. the tide of her traffic.


Behold. Fig. Asterismos. Ap. 6.

4. the top of a rock = a bare rock.

5. the midst of the sea. Tyre was on a promontory spreading out into the sea.
saith the Lord God = [is] Adonai Jehovah’s oracle.

6. daughters which are in the field = her daughter cities and towns inland.


companies = a gathered host.

9. engines of war = battering rams. Occurs only here.

10. the Lord. The Syr. and Vulg. with some codices, and two early printed editions, omit “Jehovah” here.

11. garrisons: or, pillars. Seen in vast numbers in the ruins to-day.

12. thou. The 1611 edition of the A.V. reads “they”, be built no more. Zidon’s fate has been different.

13. extinction was not prophesied. See 28. 20—24.

14. the Lord. The Syr. and Vulg. with some codices, and two early printed editions, omit “Jehovah” here.
thou shalt be built no more: for I, the Lord have spoken it, saith the Lord God.”
26. 15. EZEKIEL. 27. 12.

15 Thus saith the Lord God to Tyrus; 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 brodered garments; they shall clothe themselves with mourning; 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; or, that wast an abode from the sea. The Syr. katalud means a lodge, and is the rendering of Heb. yeshib in Num. 26. 1.
18 Now shall the isles tremble in the day of thy fall; yes, the isles that are in the sea shall be troubled at thy departure.
19 For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;
20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the lowest 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 shalt thou never be found again, saith the Lord God.’”

27. 1-36 (M). THE LAMENTATION OF TYRE. (Extended Alteration.)

 k | 24. 27. Ruin.
 k | 34. Ruin.
2 son of man. See note on 2. 1.
3 Tyrus. See note on 2. 2.
4 the entry, &c. Denoting the insular Tyre.
5 people=people.
6 isles=coast, or maritime lands.
7 the Lord God. Heb. Adonai Jehovah. See note on 2. 4.
8 builders=sons. Cp. Isa. 62. 5.
9 ship boards=planks.
10 fir=cypress.
11 Senir=Mount Hermon (Deut. 3. 9).
12 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 bithshekhurim instead of bith-ushekhurim (=a daughter, or branch of the Ashurites), dividing and pointing the words differently. See note on 81. 3; and cp. Isa. 41. 19; 60. 13.
13 Chittim. Probably Cyprus.
14 Eliahshah. Probably the Greek Eolus i.e. the coast of Peloponnesus. Mentioned in Gen. 10. 4 with Javan (Ionia).
15 Arvad. Now the island Er Ruad. Mentioned in 1 Macc. 15. 23.
16 mariners=rowsers. that were = they [were].
17 ancients=elders.
18 Gebal. Now Jebel, on the coast between Beirét and Tripolis.
19 occupy=barter, or trade.
22 men=sons.
23 Gammadims: or, valiant men.
24 Tarshish. See note on 1 Kings 10. 22.
25 fairs. Occurs only in this chapter, and here, seven times: vs. 12, 14, 16, 15, 19, 23, 33 (= "wares").

11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they made thy beauty perfect.
12 Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.
13 Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.
14 The house of Tobgarman 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 broderied work, and fine linen, and coral, and agate.
17 Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pamag, and honey, and oil, and balm.
18 Damascus was thy merchant in precious spices, and spices, and balsam, and calamus, were in thy market.
19 Dan also and Javan went to and fro, occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.
20 Dedan was thy merchant in precious stones for chariots.
21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were thy merchants.
22 The merchants of Sheba and Raamah were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.
23 Haran, Canneh, Eden, Ez准备好 ard and Chilmad, were thy merchants.
24 Zebaim were thy merchants in all sorts of things, in blue clothes, and broderied work, and in vestments of rich apparel, bound with cords, and made of cedar, among thy merchants.
25 The ships of Tarshish did sing of thee in thy market: and thou wastsplendid, and made very glorious in the midst of the seas.

Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

The suburbs shall shake at the sound of the cry of thy pilots.
And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; and shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:
And they shall make themselves utterly naked for thee, and gird them with sackcloth, and they shall wail over thee with bitterness of heart and bitter wailing.
And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?
When thy wares went forth out of the sea, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.
In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fail.
All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.
The merchants among the people shall hiss at thee; thou shalt be a terror, and never shall be any more.
The word of  the Lord came again unto me, saying,
2  "Son of man, say unto the prince of Tyre,  Thus saith  the Lord God;

though thou set thine heart as the heart of  God:

Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:
4  With thy wisdom and with thine understanding thou hast gotten thee riches,

and hast gotten gold and silver into thy treasures:

By thy great wisdom

and thine traffick hast thou increased thy riches,

Therefore  thus saith  the Lord God;  Because thou hast set thine heart as the heart of  God;

Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall  defile thy brightness.

They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

Wilt thou yet say before Him That slayeth thee, "I will go"? Then shall he be  a man, and no  God, in the hand of Him That slayeth thee.

Thou shalt  die the deaths of the uncircumcised by the hand of strangers: for  three have spoken it,  thus saith  the Lord God:"

Moreover the word of the Lord came unto me, saying,
12  "Son of man, take up a lamentation upon  the king of Tyre, and say unto him,  Thus saith  the Lord God;

They sealest up the sum, full of wisdom, and perfect in beauty.

7 strangers = aliens, or foreigners: the Babylonians were noted for their barbarity. Cp. 30:11; 31:12; Isa. 1:7; 35:2.  defile = profane. brightness = splendour; occurs only here, and v. 17. See note on Gen. 3:1 and Ap. 19.  pit = corruption. God. shabath.  slain = wounded.  God.  Heb. Elohim. Ap. 4:1.  thou shalt be = thou art.  God.  Heb. El. 3:4.  die = uncircumcised.  i.e. come to the miserable end of the ungodly. Cp. 31:18; 32:19, 21, 25, 32. The word being used in its moral, not physical sense.  deaths.  pl. = the great, or awful death.  saith the Lord God = [is] Adonai Jehovah's oracle. 28-12-13. 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 And the anointed cherub that covereth; and I will set thee so: thou wast upon the holy mountain of God; thou wast exalted in thy completeness. 

15 And the Lord God cast thee out of the garden of God, out of the presence of the Lord, and out of the face of the Lord. And the cherubim drove thee from the earth, and put his Cherubim at the gate of the garden of Eden to keep it. 

17 And the Lord God formed man of dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 

18 Now the Lord God took the man and put him into the garden of Eden to make him till the ground and to keep it. 

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

22 And say, Thus saith the Lord God: Behold, I am against thee, O Tyre, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments upon her, and shall be sanctified in her. 

23 For I will send into her pestilence, and blood into her streets; and the wounded shall fall by her hand, and they that are过剩 by her. 

13 hast been cast out of Eden. Here is no evidence of a "legend," but a reality. Satan, the Nachash or shining one, was there. See notes on Gen. 3, 1, and Ap. 19. Eve was smitten with his beauty as "an angel of light" (2 Cor. 11, 14); and he defaced her as one possessing this "wisdom," and believed his power to make good his promise. Ref. to Pent. No mention of Eden since Gen. 4, 6. Isa. 51, 3, till here; and none after till 81, 9, 16, 18, 36, 35. I sa. 51, 3. Joel 2, 3. Ap. 92. 

The garden of God. This is added to leave us in no doubt as to what is meant by Eden, and to show that it was no mere "summer residence" of the "prince" of Tyre, but the "garden" of Gen. 2, 15-18, precious stone. Referring to Gen. 2, 11, 12, tabrets - drums. See note on "timbrel" (Ex. 15, 20), and cp. note on 1 Sam. 10, 5.

15 in the day. See Ap. 18. thou wast created. Not begotten by man, or born of woman. This can refer only to Satan. 

16 art - wast, as in the other verses. the anointed cherub that covereth. Cherub can be used only of a supernatural being, overshadowing and protecting "the world that then was" (2 Pet. 3, 6), or the "garden" of v. 13. 

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: 

S V w (p. 1146) that they may behold thee. 

W 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; 

therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 

and I will bring thee to ashes upon the earth 

in the sight of all them that behold thee. 

10 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more. 

K S y 20 Again the word of the Lord came unto me, saying, 

21 "Son of man, set thy face against Zidon, and prophesy against it, 

22 And say, Thus saith the Lord God; 

"Behold, I am against thee, O Zidon; and 

IW shall be glorified in the midst of thee: and 

they shall know that I am the Lord, when 

I shall have executed judgments upon her, and 

shall be sanctified in her. 

For I will send into her pestilence, and 

blood into her streets; and the wounded 

shall fall by her hand, and they that 

are过剩 by her. 

See Rev. 20, 10. 

19 people - peoples. be - become. any more - for ever. 

20 cast thee - I did cast thee. ground - earth. 

17 I will cast thee = did cast thee. sanctuary = defile. sanctuaries. Some codices, with six early printed editions, with Aram. and Syr., read "iniquity" (sing). Heb. "leads". Ap. 44, iv. it shall devour thee. See note on 26, 2. Zidon. Was not threatened with extinction, as Tyre was. See note on 26, 2. 

21 Son of man. See note on 2, 1. Zidon. See note on 26, 2. 22 I will be glorified, &c. See note on 6, 10. 

ZIDON. (Introversions.) 

K S y 20, 21. Prophecy of evil for Zidon. 

22, 23. Jehovah known by His judgment on Zidon. 

24. Jehovah known by His removal of Zidon. 

25, 26. Prophecy of good for Israel. 

21 Son of man. See note on 2, 1.
be judged in the midst of her by the sword upon her on every side; and 22 they shall know that 3 am the LORD.

24 And there shall be no more "a prickling thorn in the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and 22 they shall know that 3 am the LORD God."

25 Thus saith the Lord God: ‘When I shall have gathered 24 the house of Israel from the 19 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 5 build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and 22 they shall know that 3 am the Lord their God.'"

29 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 0 Son of man, set thy face against 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 waters, which hath said, “My river is mine own, and 3 have made it for myself.”

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, 6th and all the fish of thy rivers; thou shalt sink into the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt 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 shoulder: 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 6 shall know that 3 am the Lord: because he hath said, ‘The river is mine, and I have made it.'

10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from 4 the tower of Syene even unto the border of Ethiopia.

24 a prickling brier. Ref. to Pent. (Num. 33. 55), the house of Israel. See note on Ex. 16. 31.

then shall, &c. Cp. 38. 25; 39. 27. Jer. 28. 8; 27. 11. in their land = on their soil.

given, &c. See Gen. 28. 13, and cp. note on Gen. 50. 24.


29. 1-32. 32 (F, p. 1140). EGYPT. (Alternation.)

29. 1-30. 26 (X, above). DESTRUCTION. (Alternation.)

29. 1-16 (A, above). EGYPT. PHARAOH. (Extended Alternation.)

1 In the tenth year, &c. i.e. a year and two days after the siege of Jerusalem began (Jer. 39. 1), and six months, less three days, before its fall. See notes on p. 1105. Heb. Jehovah. Ap. 4. II.
2 Son of man. See note on 21.
Pharaoh. Namely, Pharaoh Hopora, called Aprica by the Greeks. Cp. Jer. 44. 50. He besieged and captured Gaza (Jer. 47. 1); attacked Zidon and encountered the prince of Tyre on the sea (Herodotus, ii. 101; cp. 2 Kings 24. 7. Jer. 46. 2), and said, "no god could deprive him of his kingdom" (Herodotus, ii. 199), Zedekiah relied on him. See Jer. 37. 8-9. Egypt was thus the cause of Jerusalem's destruction. See Jer. 44. 50; and cp. Jer. 46. 25, 24.
3 the Lord God. Heb. Adonai Jehovah. See note on 2. 4.
Behold. Fig. Asterisms. Ap. 6.
the great dragon – the great crocodile, to which Egypt was likened on Roman coins. Cp. Isa. 51. 9, where "Rehab" is used of Egypt (Isa. 30. 7).
My river = the Nile. 3 have made it. Referring probably to the artificial system of canals and waterways.
2 fish. Symbols of Pharaoh's subjects.

7 to be at a stand = to come to a stand, or to halt. bring a sword. This phrase is peculiar to Ezekiel. It is: "I will draw out the sword after you." Cp. Lev. 26. 33.
1 8 from the tower of Migdol to Syene. Cp. 30. 6, of Syene = to Syene. Heb.
28. 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 in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the 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 above the nations: for I will diminish them, that they shall no more rule over nations.
16 And it shall be no more the house of Israel, which bringeth iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.

B

17 And it came to pass in the seventh 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 service for his army.
20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for Me, saith the Lord God.
21 In that day will I cause the horn of house of Israel to bud forth, and I will give thee the opening of the mouth of the midst of them; and they shall know that I am the Lord God.

A d

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

2 Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day!
3 For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen.
4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

C

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.
6 Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God.
7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.
8 And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed.
9 In that day shall messengers go forth from
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, lo, 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 y 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: shall the 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 Tehaphoneh also the day shall be dimmed, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I am the Lord.’”

20 And it came to pass in 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 To the son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up, 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 he shall break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

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

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

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and 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.
Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadow downing; and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. 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. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

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

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

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

Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and upon 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.

Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

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.

Thus saith the Lord GOD; In the day when he went down to the grave 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.

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.

They also went down into hell with him unto them that be slain with the sword; and

Behold, Fig. Asterisms. Ap 6. the Assyrian. Ginsburg thinks this should read 'ashshur (= a box-tree) instead of 'ashtar (= an Assyrian). There is no article; and Egypt is the subject here, not Assyria. See note on 27. 6, and cp. Isa. 41. 19; 60. 13. The subject is the proud exaltation of Egypt, which is likened to a box or cypress, exalting itself into a cedar of Lebanon.

shroud = foliation. waters = deep; i.e. the water-ways, and the Nile.

branches. Heb. text reads "branch" (sing.); but marg., with some codices and four early printed editions, read "branches" (pl.). Occurs only in Ezekiel.

boughs = arms. Occurs only here and in 8.


thus saith, &c. See note on 44. 9.

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

Pharaoh. he. Ashur.

heathen = nations. Many codices, with five early printed editions, Syr., and Vulg., read "according to", as our text does. Other codices, with four early printed editions and Arab., read "in".

wickedness = lawlessness. Heb. rash. Ap. 44. x.

strangers = foreigners.

rivers = torrents. Heb. 'aphkim. See note on "channels", x 2. 6. 15.

children = sons.


I cast him down = I caused him to descend.

hell = Sheol. Same word as "the grave" in v. 13.

the pit. Heb. bôr. Showing the sense in which Sheol is used in vv. 15 and 16. See notes on "well", Gen. 21. 13; and "pit", Isa. 14. 19.

and that they were his arm. Sept. and Syr. read "and his seed".

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

32. 1-16 (X, p. 1147). DESTRUCTION.

Intervolutions and Alternation.

X F | 1. 2. 3. 4. 5. 6. 7. 8. Lamentation.

G H | 1. 2. Beast. Waters troubled.

m | j. 2. Net.

J | 4-10. Destruction.

G H | m | j. 11-12. Sword.


F | 15. Lamentation.

the twelfth year. See the table on p. 1105. twelfth month. About one year and a half after the fall of Jerusalem.

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

Son of man. See note on 2. 1.

they that were his arm, that dwelt under his shadow in the midst of the nether heathen.

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.

Pharaoh and all his multitude, saith the Lord GOD.

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,

Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him,
32. 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 foulested their *rivers*.

3 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.

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

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy *height*.

6 I will also water with thy blood the land wherein thou swimmest, even to the mountains; and thy *rivers* shall be full of thee.

7 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.

8 All the *bright* lights of heaven shall make darkness upon thee, and set darkness upon thy land, *saith* *the LORD* God.

9 *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.

10 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 at every moment, *every* man for his own *life*, in the day of thy fall.

11 For *I* saith *the LORD* God; *The sword of the king of Babylon shall come upon thee.*

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

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

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

15 When I shall make the land of Egypt desolate, and the country shall be destitute of the people thereof; when I shall smite all them that dwell therein, then shall they know that *I am* *the LORD*.

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

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

18 *Son* of man, wail for the multitude of Egypt, and *cast* them down, *even* for *her*, and the daughters of the famous nations, unto the *nether* 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*: *she* is delivered to the sword: *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* pit, *he* is gone down into the pit, as all they that go down into the pit.
pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

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

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

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

27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell 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 in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain by the sword.

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

31 Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God.

32 For I have caused My terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.

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

34 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 a man of their coasts, 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 come, and bloweth not in the coasts, he shall be put to death for his sin; because he bare not warning.

5 But if the watchman see the sword come, and blow not in the coasts, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand.

6 But if the watchman see the sword come, and blow not in the coasts, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand.

7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me.

8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.
Therefore, O thou 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 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 shall say to the righteous, that he shall surely live; if he do trust in 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.  

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 turneth from his wickedness, and doeth that which is lawful and right; he shall live thereby.  

20 Yet ye say, The way of the Lord is not equal. 0 ye house of Israel, I will judge you every one after his ways.  

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, and 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.  

Then the word of the Lord came unto me, saying,  

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.  

Wherefore say unto them, Thus saith the Lord God.


As live, &c. Ref. to Deut. See notes on 4. 17 and 24. 23.

saith the Lord GOD= [is] Adonal Jehovah's oracle. See note on 2. 4.

why will ye die . . . ? Fig. Erotësia. Ap. 6.

thereby: or, therein, in the day= when. See Ap. 18.

for his righteousness= thereby, or therein, in the day, &c. sinneth. Heb. châdâ'. Ap. 44. i.


righteousnesses= righteous deeds. In Hebrew text it is sing. ("righteousnesses"); but the margin, with four early printed editions, reads "righteousnesses" (pl.).


iniquity. Heb. 'ishâl. Ap. 44. vi. Not the same word as in v. 8, but same as in v. 14, 18.

for it= thereby, or therein, as in v. 12.

that which is . . . right= judgment and righteousnesses.

restore the pledge, &c. Ref. to Pent. (Ex. 22. 26. Lev. 6. 2, 4, 5. Deut. 4. 6, 10–13, 17).

give again. Note the Fig. Asymdeon (Ap. 6), hurrying on to the climax at end of verse.  

he shall surely live. Ref. to Pent. (Lev. 18. 6).  

she shall not die. Note the Fig. Pnoëmatos (Ap. 6), for emphasis.

sins. Heb. text reads "sin"; but marg., some codices, and four early printed editions, read "sins" (pl.).

the Lord=. One of the emendations of the Septuagint, by which they say they changed Jehovah of the primitive text to Adonal. See Ap. 32.

equal. See note on "pondereth", Prov. 21. 2.

thereby: or, in them: i.e. in those deeds.


called unto me. While still in the Land, probably in hiding.  

the evening. Doubtless, of the same day of his escape; he that was escaped. As foretold in 24. 24.  

my mouth was opened. Op. 24. 27; 29. 21: i.e. in prophecy, no more dumb: i.e. silent from prophesying. Note the Fig. Pnoëmatos (Ap. 6), to emphasise the fact.

INHABITANTS OF THE WASTES. (Extended Alteration.)


wastes= ruins. the land of Israel= the soil of Israel. Heb. 'admah. Not the same word as in v. 28, which is 'erez. See note on 11, 17.
Ye eat with the blood - eat over (at) the blood: i.e. over or near (as the heathen in their necromancy). Ref. to Pent. (not to Deut. 12. 16 where it is Po - not), but to Lev. 19. 26 (where it is al - over), as here, and where it is connected with the idolatrous practices of the heathen.

idsa = manufactured gods.
shall ye . . . ? Note the Fig. Synecdoche (Ap. 6).
Ye stand upon your sword = Ye take your stand (first occurrence Gen. 18. 8, 22, [leaning] upon, &c. The posture assumed by necromancers waiting for the rites, ye work, &c.: i.e. ye [women] work, &c. The verb is feminine.

the land. Heb. 'eretz. Not the same word as in v. 24.
shall they know, &c. See note on 6. 16.
against = about. doors = entrances.

days = with.

as the People cometh: or, according as an assembly cometh together.
shew much love; or, counterfeit lovers. Heb. 'agābin. See note on next verse.

A very lovely song. Heb. 'agābin = a song for the pipes. Note the Fig. Paronomasia (Ap. 6), with 'lovers',

U 1-8. (Above). FALSE SHEPHERDS.

V 1-16 (A), FALSE SHEPHERDS.

W 1-3. The False Shepherds.

T 1-6. Their neglect.

S 1-10. The True Shepherds.

R 1-31 (B, p. 1104). SHEPHERDS AND FLOCK.

(Q 1-31, p. 1104).

B 1-16. False Shepherds.

T 1-16. The Flock. False.

S 1-20. True Shepherds.

T 1. The Flock. True.

A 1. False Shepherds.


A 1. False Shepherds.

B 1. True Shepherds.


B 1. True Shepherds.


B 1. True Shepherds.


B 1. True Shepherds.


B 1. True Shepherds.
34. 11. EZEKIEL.

11 For thus saith the Lord God: Behold, even I, will both search My sheep, and seek them out.

12 As a shepherd seeketh 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.

13 And I will bring them out from the heathen, and gather them from the 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.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 And three will feed My flock, and three will cause them to lie down, saith the Lord God.

16 And I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And as for you, O My flock, thus saith the Lord God: Behold, I judge between the cattle and cattle, between the rams and the he-goats.

18 Seemeth it a small thing unto you to have eaten upon the good pasture, but ye must tread down with your feet the residue of your pastures? and have drunk of the deep waters, but ye must foul the residue with your feet?

19 And as for My flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 Therefore thus saith the Lord God unto them: Behold, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save My flock, and they shall no more be a prey;

and I will judge between cattle and cattle.

SW x

23 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.

24 And the Lord will be their God, and My servant David a prince among them; the Lord have spoken it.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land,
34. 30. EZEKIEL.

30 Thus shall they know that I am the LORD their God am with them, and that they, even the house of Israel, are My People, saith the LORD God.

31 And My flock, the flock of My pasture, are men, and I am your God, saith the LORD God.

35 Moreover the word of the LORD came unto me, saying, 2 "Son of man, set thy face against Mount Seir; 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 desolate, 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, as I live, saith the LORD God, I will prepare thee unto blood, and blood shall pursue thee; 7 and their iniquity shall have an end; and thou shalt know that I am the LORD.

9 I will make thee desolate by reason of the children of Israel: 10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess; whereas the LORD was there:

11 Therefore, as I live, saith the LORD God, I will even do according to thine anger, and according to thine envy wherewith thou hast used out of thy hatred against them; and I will make Myself known among them, when I have judged thee.

12 And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against Me: 13 They are laid desolate, they are given us to consume.

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."";

30 shall they know. See note on 6. 10. Some codices, with three early printed editions, read "shall the nations know".

31 flock. The 1611 edition of the A.V. omitted these two words "flock, the", are = are[men. Heb. 'adam, Ap. 14. 1: i.e. human beings, not "sheep", as spoken of in this chapter.


F | 38. 1–38. Restoration of Israel.
| Z | 40. 1–45. 33. Restoration of Israel.

35. 1–15 (Y, above). JUDGMENTS ON ENEMIES. (SEIR, (Repeated Alternation.)


1 the LORD. Heb. Jehovah. Ap. 4. II.
3 the LORD God. Heb. Adonai Jehovah. See note on 2. 4. Fig. Behold. Fig. Ateriem. Ap. 6.
4 thou shalt know. See note on 6. 7.
5 a perpetual hatred = a hatred of old, children = sons.

by the force = by the hands of: "hands" being put by Fig. Metonymy (of the Effect), Ap. 6, for the slaughter wrought by them.

that their iniquity had an end: or, in the time of the final punishment for their iniquity.


9 return = be rebuilt, or inhabited.

ye shall know, &c. See note on 6. 7.
10 thou hast said. Cp. Ps. 82. 4, 12,
two: i.e. Israel and Judah.
it. Can this refer to the blessing which Esau sought? whereas: or, though.

was there. Cp. 38. 2, 4, and 48. 35.

11 do as. Fig. Deesis. Ap. 6.

saith the Lord God = (is) Adonai Jehovah's oracle.
sith = since.


9 return = be rebuilt, or inhabited.

ye shall know, &c. See note on 6. 7.
10 thou hast said. Cp. Ps. 82. 4, 12, two: i.e. Israel and Judah.
it. Can this refer to the blessing which Esau sought? whereas: or, though.
was there. Cp. 38. 2, 4, and 48. 35.

they shall know. See note on 6. 10.

36. 1–38. (Z, above). RESTORATION OF ISRAEL. (Division.)

A1 | 37. 1–38. Symbolical.

36. 1–38 (A, above). RESTORATION. LITERAL. (Introversion.)


36. 1–15 (B, above). THE LAND. (Alternation.)

B | e | 1–3. What the enemy said.
| e | 13. What the enemy said.
| f | 14, 15. What Jehovah purposed.

What now follows refers to the yet future Restoration of the People and Land of Israel and Judah, as shown in the structure above.

1 son of man. See note on 2. 1.
mountains of Israel. See 6. 1–7; 36. 1.
the LORD. Heb. Jehovah. Ap. 4. II.
2 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:
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, and to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and desolation 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 despiteful 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, and 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, they shall bear their shame.
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 built up:
11 And I will multiply upon you ten men and beast; and they shall increase and bring fruit: and I will settle you after 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, Zephon land devoureth up ten men, and hath 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.
16 Moreover the word of the Lord came unto me, saying,
17 The 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.
36. 20. EZEKIEL.

20 And when  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.

G g 21 But  I had pity for Mine holy name, which the house of Israel had profaned among the heathen, whither they went.

G g 22 Therefore say unto the house of Israel, Thus saith the LORD God; 3 3 shall do not for your sakes, O house of Israel, but for Mine holy name's sake, which ye have profaned among the heathen, whither ye went.

F 23 And  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  am the LORD, saith the LORD God, when I shall be sanctified in you before their eyes.

E 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.

D 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 you from all your uncleannesses:

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 shall 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.

II 32 Not for your sakes do I 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.

J 36 Then the heathen that are left round about you shall know that am the LORD build the ruined places, and plant that that was desolate; 37 the LORD have spoken it, and I will do it.

Thus saith the Lord God; I will yet for this be enquired of by the house of Israel,
36. 37.

477 to do it for them; I will increase them with ten men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; and shall the waste cities be filled with flocks of ten men: and they shall know that I am the LORD."

A2 K1 L N
(p. 1159)

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 caused me to pass by them round about: and, behold, there were very many in the open valley: and, lo, they were very dry.

O 3 And he said unto me, "Son of man, can these bones live?" And I answered, "O Lord God, thou knowest."

M 1 Again he said unto me, "Prophesy upon these bones, and say unto them, "O ye dry bones, hear the word of the LORD."

M 5 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 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."

n 7 So I prophesied as I was commanded:

and as I prophesied, there was a noise, and a shewing of this and a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but there was no breath in them.

M 9 Then said he unto me, "Prophesy upon the wind, prophesy, son of man, and say to the wind,"

m 1 Thus saith the Lord God; Come from the four winds, O spirit, and breathe upon these slain, that they may live."

n 10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army.

L N 11 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."

O P 12 Therefore prophesy and say unto them, "Thus saith the Lord God;"

Q p 1 Behold, O My People, will open your graves, and cause you to come up out of your graves,

q and bring you into the land of Israel.

r 13 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."

38 As the holy flock = like a flock of holy offerings; solemn feasts = appointed seasons.

37. 1-28 (A3, p. 156). RESTORATION. SYMBOLICAL. (Division.)

A2 K1 | 1-14. The Dry Bones.

37. 1-14 (K1, above). THE DRY BONES. (Alternations: Single and Extended.)

K1 L | N | 1. The Vision shown.
O | 2. The Question. Answer of prophet.
M | 3. Command to prophesy over (of) the dry bones.
| m | 4. Words of the prophecy.
| n | 5. Obedience of the prophet.
| o | 6. Result.

M | 7. Command to prophesy unto (of) the living.
| m | 8. Words of the prophecy.
| n | 9. Obedience of the prophet.
| o | 10. Result.

L | L | N | 11. The Vision explained.
In the spirit = by the spirit. Cp. 1. 1, 3; 8. 3; 11. 24, 25; 40. 2, 3. These expressions show the meaning of Rev. 1. 10.
valley = plain. Same word as in 3. 22, 23; and 8. 4.
round about = on every side. Heb. nobh, both of this side and on that side. Fig. Eponymous (Ap. 6), for emphasis.
behold . . . lo. Fig. Asterismos (Ap. 6), calling special attention to that which was seen.
up = over. Heb. 'al.
as = according as.
noise = voice.
shaking = commotion.
unto. Heb. 'et. Cp. v. 4, and see the Structure above.
wind = spirit. Same as "breath" in v. 5.
breathe = blow. Heb. nâphah.
11 are = are (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 JEHovah. (Introversion and Extended Alteration.)

O 12-14. "Thus saith Jehovah."

Q p | 1-12. "I will open your graves", q | 1-12. "And bring you into the land."
q | 1-14. "Then shall ye know", &c.


12 graves = sepulchres, or burying-places. Heb. ts[. See Ap. 35. The repetition of this must include resurrection as well as restoration. Heb. 'adamth. See note on 11. 17. 13 when I have opened = by My opening. and brought you up = by My causing you to come up.

14 And shall put My spirit in you, and ye shall live, and I shall place you in your own land:

r then shall ye know that the LORD have spoken it, and performed it;

P "saith the LORD.""

K1 R1 S s

15 The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions:

T then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

S t even with the stick of Judah,

and make thee one stick, and they shall be one in thine hand.

R1 U1

20 And the sticks whereon thou wast bound shall be in thine hand before your eyes.

21 And say unto them, Thus saith the LORD God; Behold, I will take the children of Israel from among the heathen, whither they have been, and will bring them into their own land:

V1 22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

W1 23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions:

U1 U2

but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be My People, and shall be the LORD God.

V2 24 And David My servant shall be king over them; and they shall all have one shepherd:

W2 they shall also walk in My judgments, and observe My statutes, and do them.

U2 U3

25 And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever:

V3 and My servant David shall be their prince for ever.
28 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.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be My People.

28 And the heathen shall know that I the LORD sanctify Israel, when My sanctuary shall be in the midst of them for evermore.

28 And the word of the LORD came unto me, saying,

3 And thou shalt say, Thus saith the Lord God; Behold, I am against thee, O Gog, the prince of Meshech and Tubal:

W 4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thy 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:

5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

X x 8 After many days shalt thou 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 wasted: but it is brought forth out of the nations, and they shall dwell safely all of them.

10 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:

11 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,

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that


[of Adjoining], Ap. 6, for army, as translated.

= Cush.

Libya = Phut. Cp. 27. 19; 30. 5. These were descended from Ham (Gen. 10. 6).

6 Ethiopia

North of Asia Minor; also descended from Japheth (Gen. 10. 3).

7 Togarmah = Armenia. Cp. 27. 14.

bands = hordes.

people = peoples.

10 things = words, or matters.

11 unwalled villages = mere hamlets.

12 To take a spoil, &c. The Heb. exhibits the Fig. Polyptoton (Ap. 6) = "To spoil a spoil and to prey a prey." Cp. Ps. 83. 4, &c.
are now inhabited, and upon the People that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

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, 'Thou saith the Lord God; In that day when My People of Israel dwelleth safely, shall thou not know it?' And thou shalt come from thy place out of the north parts, 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 Land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes.'

Thus saith the Lord God; 'Art thou not of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? 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 steep 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, thou 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 left hand, and will cause thine arrows to fall out of thy right hand.

Thou shalt fall upon the mountains of Israel, thee, 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 islands:

And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the buck-
477 lers, the bows and the arrows, and the hand- 
vases, and the spears, and they shall burn 
them with fire seven years:
10 So that they shall take no wood out of the 
field, neither cut down any out of the forests; 
for they shall burn the weapons with fire: and 
they shall spoil those that spoiled them, and 
rob those that robbed them, saith the Lord GOD.
11 And it shall come to pass in that day, that 
I will give unto Gog a place there of 
grazes in Israel, the valley of the passengers 
on the east of the sea: and it shall stop the 
roses of the passengers: and there shall they 
bury Gog and all his multitude: and they 
shall call it The valley of Hamon-gog.
12 And seven months shall the house of Isra- 
el be burying of them, that they may cleanse 
the land.
13 Yea, all the People of the land shall bury 
them; and it shall be to them a renown the 
day that I shall be glorified, saith the Lord GOD.
14 And they shall sever out men of contin- 
ual employment, passing through the land 
to bury with the passengers those that remain 
upon the face of the earth, to cleanse it: after 
the end of seven months shall they search.
15 And the passengers pass through the land, 
when any seeth a man's bone, then shall 
he set up a sign by it, till the buryers have 
buried it in the valley of Hamon-gog.
16 And also the name of the city shall be 
Hamonah. Thus shall they cleanse the land.
17 And, thou son of man, thus saith the Lord GOD; 
Speak unto every feathered fowl, and 
to every beast of the field, Assemble your- 
selves, and come; gather yourselves on every 
side to My sacrifice that I do sacrifice for you, 
even a great sacrifice upon the mountains of 
Israel, that ye may eat flesh, and drink blood.
18 Ye shall eat the flesh of the mighty, and 
drink the blood of the princes of the earth, 
of rams, of lambs, and of goats, of bullocks, 
all of them fatlings of Bashan.
19 And ye shall eat fat till ye be full, and 
drink blood till ye be drunken, of My sacrifice 
which I have sacrificed for you.
20 Thus ye shall be filled at My table with 
horses and chariots, with mighty men, and 
with all men of war, saith the Lord GOD.
21 And I will set My glory among the hea- 
then, and all the heathen shall see My judg- 
ment that I have executed, and My hand that 
I have laid upon them.
22 So the house of Israel shall know that 
I am the Lord their God from that day and 
forward.
23 And the heathen shall know that the 
house of Israel went into captivity for their 
iniquity: because they trespassed against 
Me, therefore hid I My face from them, and 
gave them into the hand of their enemies: so 
fell they all by the sword.
24 According to their uncleanness and accor- 
ding to their transgressions have I done 
unto them, and hid My face from them,
25 Therefore thus saith the Lord GOD; 
Now will I bring again the captivity of Jac- 
ob, and have mercy upon the whole house of 
Israel, and will be jealous for My holy name;
10 rob—make a prey.
11 in. The 1611 edition of the A.V. reads “at”, 
graves=sepulture. Sept. and Vulg. read “memorial 
for burial”.
12 shall stop...passengers=obstructeth, or arresteth, the 
passengers. Probably on account of its depth.
13 Hamon-gog=the multitude of Gog.
14 men of continual employment=constantly.
16 Hamonah=“to the multitude”.
18 princes=leaders.
24 transgressions=rebellions. Heb. pāšā’. Ap. 44.
25 Now: i.e. after the destruction of Gog; i.e. after the 
“gathering” but before the final “Restoration”, 
and therefore before the Millennium. See note on 
38. 8.
26 After, &c. Another note of time, determining 
the fulfilment of the prophecy concerning Gog. 
trespassed=treachery. Heb. mā’āf, as in v. 22.
safely=confidently, 
in their land=on their soil.
27 When. Another mark of time.
29 Neither...any more. Another mark of time. 
poured out, &c. See Joel 2. 26. Another mark of 
time.

40. 1—48. 35 (Z, p. 1156). THE RESTORATION. 
(Alternation.)

40. 1—44. 31 (A, above). THE HOUSE. 
(Repeated and Extended Alternation.)

26 After that they have borne their shame, 
and all their trespasses whereby they have 
trespassed against Me, when they dwell safely 
in their land, and none made them afraid.
27 When I have brought them again from the 
people, and gathered them out of their enemies’ 
lands, and am sanctified in them in the sight of many nations;
28 Then shall they know that I am the Lord 
their God, which caused them to be led 
into captivity among the heathen: but I have 
gathered them unto their own land, and have 
left none of them any more there.
29 Neither will I hide My face any more from 
them: for I have poured out My spirit 
upon the house of Israel, saith the Lord 
GOD.”

40 In the five and twentieth year of 
our captivity, in the beginning of the 
year, in the tenth day of the month, in the
40. 14th year after that the city was smitten, in the second day of the month, which 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 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 he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and with thine ears, and set thine heart upon all that I show thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest unto the house of Israel.

5 And he brought me to the house of the Lord, and measured the breadth of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.

6 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.

7 He measured also the porch of the gate within, one reed.

8 Then he measured the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward.

9 And the seven 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.

10 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

11 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.

12 He measured then from the gate of the 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 and two 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, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement.

18 And the 17th pavement by the 5th 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 that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the 7 little chambers thereof were three on this side and three on that side; and the 9 posts thereof and the 15 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 14 arches, and their 16 palm trees, were after the measure of the gate that looketh toward the east;

23 And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 After that he brought me toward the south, and he brought me toward the south: and he measured the 9 posts thereof and the 15 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 27 seven steps to go up to it, and the arches thereof were before them: and it had 17 palm trees, one on this side, and another on that side, upon the 9 posts thereof.

27 And there was a gate in, the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures.

29 And the 7 little chambers thereof, and the posts thereof, and the 16 arches thereof, according to these measures: and there were windows in it and in the 16 arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

30 And the 16 arches round about were five and twenty cubits long, and five cubits broad.

31 And the 16 arches were toward the utter court; and 16 palm trees were upon the 9 posts thereof: and the going up to it had 9 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 7 little chambers thereof, and the 9 posts thereof, and the 16 arches thereof, were according to these measures: and there were windows therein and in the 16 arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

34 And the 16 arches were toward the outer court; and 16 palm trees were upon the 9 posts thereof, on this side, and on that side: and the going up to it had 16 eight steps.

35 And he brought me to the north gate, and measured it according to these measures;

36 The 7 little chambers thereof, the posts thereof, and the 16 arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

37 And the 9 posts thereof were toward the north gate: and 16 palm trees were upon the 9 posts thereof, on this side, and on that side: and the going up to it had 9 eight steps.

38 And the 17 chambers and the entries thereof were by the 9 posts of the gates, where they washed the burnt offering.

39 And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.

40 And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.

42 And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within were hooks, an hand broad,
fastened round about: and upon the tables was the flesh of the offering.

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:

one at the side of the east gate having the prospect toward the north.

And he said unto me, “This 17 chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.

And the 15 chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto Him.”

So he measured the court, an hundred cubits long, and an hundred cubits broad, a foursquare; and the altar that was before the house.

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.

The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars by the 7 posts, one on this side, and another on that side.

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.

And the breadth of the door was ten cubits; and 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 cubits.

Then went he inward, and measured the post of the door, two cubits; and the 2 door, six cubits; and the breadth of the door, seven cubits.

So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, “This is the most holy place.”

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.

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.

And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.

I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits.

The thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within.

And between the chambers was the wideness of twenty cubits round about the house on every side.

And the 2 doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.

Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one
side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

18 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cleft 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 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 these, than the lower, and than the middlemost of the building.

6 For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground.

7 And the wall that was without over against the 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 eth into them.

13 Then said he unto me, "The north chamber and the south chamber, which are
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42. 13. 

before the separate place, thy be holy chambers, 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.

14 When the priests enter therein, then shall they not go out of the holy place into the house of the people, 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.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

16 He measured the east 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.

43. 2 the glory. In 11. 23 he had seen this glory quitting the Temple. the God of Israel. See note on Isa. 29. 23. God. Heb. Elohim. Ap. 4. 1. that I saw. See 1. 28; 8. 23. to destroy. Heb. idom, by which the doer is said to do what he declares shall be done. See 9. 1. 5; note on Jer. 14. 8, 9; 20. 25.

4 the house. Not Solomon's Temple, but the Temple which he had been shown in vision (chs. 41 and 42). the gate. Not the present gate on the east side of the Temple area, but that of the yet future Temple (40. 6; 42. 15; 44. 1; 48. 1).


13 whoredom. Always put for idolatry, by the Fig. Monotony of the Subject, Ap. 8.

14 by the carcases, &c. Ref. to Pent. (Lev. 26. 25).

15 in their high places: or, in their death.

5 setting, &c. Cp. 5. 11; 8. 3; 14; 23. 29; 44. 7, 2 Kings 16. 14, 15; 18. 4, 7, 21. 4, 7; 23. 11, 12. 2 Chron. 33. 4, 7.

16 by close by, alongside of, and the wall: or, 'for there was but a wall'.

17 abominations= idolatries. 10 They. Some codices, with Sept., Syr., and Vulg., read 'Thou therefore'. This is yet future, and involves the fulfilment of ch. 57, for Ezekiel and for the whole nation.

10 shew the house . . . let them measure. This will be the evidence, to the new nation, that all this prophecy, and Ezekiel's part in it, is of Jehovah.

11 And if they be ashamed of all that they have done, shew them the form of the house,
and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms 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 after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the 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, "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 thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto Me to minister unto Me, saith the Lord God, a young bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put it on the four corners of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purg 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 them 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 prepare going out = the exits, coming in = the entrances.

forms = models, or visible forms. The word is found only in this verse. Heb. text written "form"; but marg. "forms".

laws. Heb. text written "law"; but marg. "laws". Some codices, with four early printed editions, read "laws" both in text and margin.

12 is. Supply "will be".


most holy = the holy of holies. holy. See note on Ex. 3. 5.

Behold. Fig. Asterismos (Ap 6), for emphasis.

13 the altar. Heb. mishbach. Same word as in v. 18; not the same as in v. 15, 16.

cubits. See Ap. 51. III. 2 (1).

higher place = the pit: i.e. the ash-pit. Heb. gab = anything curved or convex, from gabab = hollow, hollowed out.

14 bottom = hollow.

sew = ledge. The Heb. word in this sense occurs only here, v. 17, 20, and 45. 19. The altar will be thus narrowed at the top (twelve cubits square). The height and breadth will be the same as Solomon's, except that this will have these ledges for the priests to walk round.

15 the altar = the hearth. Heb. ha baqel = 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. 10), and after they were already consecrated (v. 19, 20). In Lev. 8. 11, the altar was anointed with the holy oil; here no anointing, and the priests are only from Zadok's line (cp. 40. 16; 44. 10). In Ex. 29. 35, a bullock offered on seven successive days; here only once, and on the other days a kid of the goats. The offerings here (v. 18-27) are National and Priestly (the Priest representing the Nation); not individual, for there will be no day of atonement. The sacrifices will not therefore be as when under the law.

in the day. See Ap. 18. This day is yet future. burnt offerings. See Ap. 43. II. ii. sprinkle, &c. = dash, or throw. Ref. to Pent. (Lev. 1. 5). This expression is exclusively technical. Ap. 92. For the exceptions see 2 Chron. 24. 4. Job 2. 12. Isa. 29. 5. Cp. Ezek. 10. 3 and Hos. 7. 2.

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 Dent. 17. 2. saith the Lord God = [is] Jehovah's oracle. bullock. See note on "ordinances", v. 16, sin offering. Ref. to Pent. (Ex. 29. 14). Ap. 92.

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. Op. Lev. 2. 13. See Ap. 92.
p 27 And when these days are expired, it shall be, that 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. 

f 6 And thou shalt say unto 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,

k 8 the Levites. These are distinguished here from the priests (15-27); see St and Sf above and consult note on 43. 19 and Deut. 17. 9. 

w 11 Yet they shall be ministers in My sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the People, and they shall stand before them to minister unto them.

r 12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up
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44. 13. to do 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 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, saith the Lord God:

16 They shall enter into My sanctuary, and they shall come near 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, while they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any hard thing 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 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: but for father, or for mother, or for son, or for daughter, for brother, or for sister that 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, saith the Lord God.

28 And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

44. 15-31 (S7, p. 1170). THE PRIESTS. (Alternation and Introdution.)

17 they shall be clothed, &c. Ref. to Pent. (Ex. 28. 29), Ap. 92.


19 utter = outer.


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, &c. Ref. to Pent. (Ex. 18. 1; 23. 19; Num. 3. 13; 15. 13). Oblation = heave offering. Heb. terumah. See note on Ex. 29. 27. The word is often repeated here. See 25. 6, 7, 15, 16; 48. 8-10, 12, 18, 20, 21, 27. The first of your dough. Ref. to Pent. (Num. 15. 20).

31 dead of itself, &c. Ref. to Pent. (Lev. 22. 4).

44. 31.
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 of five and twenty thousand reeds, and the breadth shall be of 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 shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand:

4 and it shall be the sanctuary and the most holy place.

5 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.

6 And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against 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 be his possession in Israel: and My princes shall no more oppress My People;

and the rest of the land shall they give to the house of Israel according to their tribes.

9 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 ephah, 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, five and twenty shekels, fifteen shekels, shall be your maneh.

13 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:


2 for the sanctuary: i.e. the outer court (42. 18–20). cubits. See Ap. 51. III. 2 (4). suburbs = void ground outside the outer court, to prevent contact.

3 and twenty thousand = about sixty or seventy miles, according to the length of the cubit.

most holy place = holy of holies.

4 shall be it [shall be]. the LORD. Heb. Jehovah, with 'eth=Jehovah Himself. Ap. 4. II.

5 for as.

for twenty chambers: or, of cities to dwell in.

6 the whole house of Israel. Cp. 45. 15.

7–46. 18 (X1, above). THE HOLY PORTION. (Introversion.)

7–12 (A, above). THE PRINCE'S PORTION. (Alternation.)

7 Ye shall have, &c. See note on 44. 8. the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.

and. Some codices, with five early printed editions, omit this "and."

exactions = evictions.

saith the Lord GOD - [is] Adonai Jehovah's oracle. 10 Ye shall have, &c. Ref. to Pent. (Lev. 19. 36).

ephah. See Ap. 51. III. 3 (5).
bath. See Ap. 51. III. 3 (1).

11 the tenth part. See the next note. homer. Heb. homer: not to be confounded with 'omer. The former contained ten ephahs; the latter was one-tenth of an ephah. Op. Ex. 16. 16.


shekel. See Ap. 51. II. 5.


45. 13–25 (B, above). ORDINANCES. (Division.)

13 offer = offer up.
45. 14. EZEKIEL.

14 Concerning the ordinance of oil, the 10th bath of oil, ye shall offer the tenth part of a 10th bath out of the 10th bath, which is an 11th homer of ten 10th baths; for ten 10th baths are an 11th homer: 15 And one lamb out of the flock, out of two hundred, out of the 6 fat pastures of Israel; for a "meat offering, and for a "burnt offering, and for a "peace offering, to make "reconciliation for them, saith the Lord God.

C3 16 All the People of the land shall give this 1st oblation for the prince in Israel.
17 And it shall be the prince's part to give 10 burnt offerings, and 15 meat offerings, and drink offerings,
C3 in the feasts, and in the new moons, and in the sabbaths, "in all solemnities of the house of Israel: 18 He shall prepare the "sin offering, and the "meat offering, and the "burnt offering, and the "peace offering, to make reconciliation for the house of Israel.
19 Thus saith the Lord God: "In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary.
20 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 "altar, and upon the posts of the gate of the inner court.
21 And so shalt thou do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye," reconcile the house.
22 And 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.
23 And upon that day shall the prince prepare for himself and for all the People of the land a bullock for a sin offering,
24 And seven days of the feast he shall prepare a 15th burnt offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a 17th sin offering.
25 And he shall prepare a 10th meat offering of an ephah for a bullock, and an 10th ephah for a ram, and an 6th hin of oil for an 10th ephah.
26 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the 17th sin offering, according to the 15th burnt offering, according to the 10th meat offering, and according to the oil.'

B D1 a1 (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.
2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his "burnt offering and his "peace offering, and he shall worship at the threshold of the gate; then it shall go forth; but the gate shall not be shut until the evening.
3 Likewise the People of the land shall wor-

46 fat pastures = well-watered land (Sing.). Cp. Gen. 15. 10.
meat offering = gift offering. See Ap. 43. II. iii.
burnt offering. See Ap. 43. II. ii.
peace offering. See Ap. 43. II. iv.
reconciliation = atonement. Ref. to Pent. (Lev. 1. 4).
17 And it shall be the prince's part to give every one, &c. They do not offer themselves. The sacrifices here are national, not individual. See note on v. 17 above, and on "ordinances", 45. 18.
simple = artless, undesigned.
reconcile = make atonement for.
21 In the first month, &c. Ref. to Pent. (Ex. 12. 15). This is the Feast of the Passover.
22 for all the People. The People will not do it by families as heretofore, but the prince does it for the whole nation. See notes, &c. on 17, 20, above, and 45. 18.
hin. See Ap. 51. III. 3 (B).
25 In the seventh month, &c. This is the Feast of Tabernacles. Ref. to Pent. (Lev. 23. 34). Ap. 92.

46. 1-15 (B, p. 1172). ORDINANCES. (Repeated and Extended Alternation.)

B D1 a1 | 1-2, Prince.
b1 | 3, The People. "They ".
c1 | 4-7, The offerings.
D2 | 8, Prince.
b2 | 9, 10, The People.
c2 | 11, The offerings.
D1 | 12, Prince.
b1 | 13, 15, Personal.
c1 | 13-15, The offerings.

1 Thus saith, &c. See note on 44. 9.
2 his: i.e. the prince, who offers for the nation. See notes above, on 45. 15, 17, 20, 22.
burnt offering. Ap. 43. II. i.
peace offerings. Ap. 43. II. iv.
3 the People of the land. They worship only; they do not offer. Cp. 46. 16.
door = entrance.
the LORD. Heb. Jehovah. Ap. 4. II.
4 offer = bring near. Ap. 43. I. i.
5 meat offering = meal, or gift, offering. Ap. 43. II. iii.

ship at the door of this gate before the LORD in the sabbaths and in the new moons.
4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish.
5 And the meat offering shall be an ephah
for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.
6. And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram; they shall be without blemish.
7. And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.
8. And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.
9. But when the People of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.
10. And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11. And in the feasts and in the solemnities the meat offering shall be an ephah for a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.
12. Now when the prince shall prepare a burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east,

13. 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.
14. And thou shalt prepare a meat offering for every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.
15. Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

16. 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.
17. 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.
18. Moreover the prince shall not take of the People's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that My People be not scattered "every man from his possession.""
47. 1—48. 35 (B, p. 1163). THE LAND, (Division.)

B | 47. 1—12. The Healing of the Land.
E' | 47. 13—48. 16. The Restoration of the Land.

47. 1—12 (E', above). THE HEALING OF THE LAND. (Alternation.)

E1 | f | 1—6. The water.
g | 7. The trees.
f | 8—13. The water.
g | 12. The trees.

1 door = entrance.
2 behold. Fig. Aster. Ap. 6.
3 came down = were coming down. Cp. Joel 3, 18; and see Isa. 12, 3; 44, 3. Zech. 14, 8. Rev. 22, 1.
4 from under = from beneath. Referring to the perennial source which has supplied the fountain of Gihon. See Ap. 68.
5 right side = i.e. the south side. Cp. v. 2.
6 utter = outer.
7 cubits. See Ap. 51. III, 2 (1).
9 Son of man. See note on 2. 1.
10 east country = the eastern g'ilha : i.e. circular border-land. Used of the Jordan in Josh. 15, 11.
11 desert = plain. Heb. 'arabah. See Deut. 3, 17; 4, 49.
12 sea. The so-called Salt, or Dead Sea.
14 moveth = swaruneth.
15 En-gedi. Now the well-known spring, Ain Jidy, on the west shore. The original name was Haszon-
16 En-eqlam. Not yet identified. Eusebius places it eight miles south of 'Ar of Moab. This would probably
17 be 'An Hajla, the ancient Beth Hogla. the great sea. The Mediterranean.
18 miry places = swamps. marshes = marshes. Heb. = pools.
20 consumed = fall.
21 medici = healing. The Divine provision for preserving and restoring health in that future day, when this
22 prophecy shall be literally fulfilled. Cp. Rev. 22, 2.

47. 13—48. 35 (E', above). THE RESTORATION OF THE LAND. (Division.)

E' | F' | 47. 13—23. The Land.
F' | 48. 1—29. The Tribes.
F' | 48. 30—35. The City.

47. 13—23 (F', above). THE LAND. (Introversion and Alternation.)

F' | G | 13, 14. Distribution and Boundaries.
H | 15—17. North border.
H | 18. East border.
H | 19. South border.
H | 20. West border.
G | 21—23. Distribution and Boundaries.

13 Thus saith, &c. See note on 44. 8. the Lord GOD. Heb. Adonai Jehovah. See note on 2. 4.


shall have. Supply this Elthias (Ap. 6), by "shall inherit".

13 Thus saith the Lord GOD; "This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: "Joseph shall have two portions."
### Ezekiel 47:14

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.

### Ezekiel 48:1-29

1 And this shall be the border of the land toward the north side, from the sea, the way of Hethlon, as men go to Zedad;  
2 Hamath, Berithah, Sihamram, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the "coast of Hauran.  
3 And the border from the sea shall be Hazar-enan, the border of Damascus, and the northward, and the border of Hamath. And this is the north side.

4 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and and from the land of Israel by Jordan, from the border unto the east side. And this is the east side.

5 And the south side southward, from Tamar even to the waters of "a strife in "Kadesh, the "river to the great sea. And this is the south side southward.

6 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

7 So shall ye divide this land unto you according to the tribes of Israel.  
8 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: 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.  
9 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God."
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 which 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 first-fruits 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 shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy 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 against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the 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 a portion.

26 And by the border of Issachar, from the east side unto the west side, Zebulon a portion.

27 And by the border of Zebulon, from the east side unto the west side, Gad a portion.

28 And by the border of Gad, at the south side toward the great sea, and to the river toward the great sea. 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.

29 And these are the goings out of the city on the north side, four thousand and five hundred measures.

30 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.

31 And the gate 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: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.
35 It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.

The LORD is there: denoting the fact that Jehovah has gone thither and rests there, with all the blessing, peace, security, and glory of His abiding presence. Heb. Jehovah Shamma. See Ap. 4. II. Those who read this book, and believe what God has here written for our learning, will not be troubled with all the puerile guesses and trifling comments of the natural man, but understand something of the grand revelations which can be only spiritually discerned (1 Cor. 2. 14).

THE BOOK OF DANIEL.
THE STRUCTURE OF THE BOOK AS A WHOLE.

(Proemiation.)

A | 1.1-11. THE CAPTIVITY OF JUDAH. HISTORICAL EVENTS CONNECTED WITH ITS BEGINNING.

B | 2.1-49. THE DREAM OF NEBUCHADNEZZAR. THE BEGINNING AND DURATION OF GENTILE DOMINION.

C | 3.1-30. DANIEL'S COMPANIONS. THE "FIERY FURNACE". ANGELIC DELIVERANCE.

D | 4.1-37. THE FIRST KING OF BABYLON. NEBUCHADNEZZAR'S DREAM OF THE "GREAT TREE", REVEALING HIS TEMPORARY DEPOSITION.

D | 5.1-31. THE LAST KING OF BABYLON. BELSHAZZAR'S VISION OF THE "HAND", REVEALING HIS FUTURE DESTRUCTION.


B | 7.1-9.27. THE DREAM AND VISION OF DANIEL. THE END OF GENTILE DOMINION.

A | 9.1-12.13. THE DESOLATIONS OF JERUSALEM. PROPHETIC ANNOUNCEMENTS CONNECTED WITH THEIR END.

For the Canonical Order and Place of the Prophets, see Ap. 1
For the Chronological Order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 79 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. 99.
For the Numbered "Days" in chs. 8.14; 12.7, 11, 12, see Ap. 90.
For the Seventy Weeks of Daniel (9.22-27), 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 peoples, 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. 19, 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, 2.4—7.28 is written in Aramaic (or Chaldee), 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 (684 B.C.) Syriac (or Aramaic) was not understood by the Jews (2 Kings 18. 26); but after the Exile, in Ezra's day (428 A.C.), Hebrew had been so far forgotten that it had to be explained (Neh. 8. 8). In Daniel's day (495 a.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 "fooler"?