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 Prophetical Books, see Ap. 78.
For the **Formulse** of Prophetic utterances, see Ap. 82.
For the **Chronological** order of Ezekiel's prophecy, see below.
For the References to the Pentateuch in the Prophetical Books, see Ap. 92.
For the Plan of Ezekiel's temple, see Ap. 88.

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

They may be set out as follows :-

**THE DATED YEARS IN EZEKIEL**

These are thirteen in number, and cover a period of twenty-one years (a period of three sevens): viz. from 484-3 to 483-2 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 6th, 6th, 7th, 9th, 10th, 11th, and 12th (seven): and then, after a break of thirteen years, we have two: viz. the 26th and 27th.

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<tr>
<th>Year of the Captivity of Jehoiachin.</th>
<th>Month.</th>
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<td>Tebeth (Jan.)</td>
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<td>25th</td>
<td>1st</td>
<td>Abib, or Nisan (April)</td>
<td>10th</td>
<td>40, 1</td>
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<tr>
<td>27th</td>
<td>1st</td>
<td>Abib, or Nisan (April)</td>
<td>1st</td>
<td>29, 17</td>
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</table>

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

The 30th year of 1. 1 cannot have anything to do with Ezekiel's age, or with the commencement of his service as a priest; for this is to misread Num. 4. 3, which states that "all that enter into the host, to do the work in the tabernacle", were taken after the end of the 29th year, "from thirty years old and upward, even until fifty years". Moreover, this thirty years' rule was abrogated by Divine direction to David in 1 Chron. 23. 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 a quo, 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 Prideaux (Connection, vol. i, p. 71, McCaul's ed., 1846)

1 No month is named: but, by comparing 30. 26, it must be the 1st month.
2 No month is named: but it was probably the same as in v. 1.
Ezekiel. In Heb. יָעֵזְיֵל = יָעֵזְיֵלָּה צְיֵלָּה El is strong, or El strengthens (cp. Isra-el, Gen. 32. 29). Of the four greater prophets, Ezekiel and Daniel (who prophesied in Babylon) are compounded with "El" (Ap. 4. IV); 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. (Alternation.)

I. 1—3. 27 (A, above). FIRST VISION (AT CHEBAR). (Extended Alternation.)

C | 1. 1—28—. Visions of God.
H | a 1. The cloud.
H | b 5—21. The living creatures.
H | a 17. The firmament.

1. Now= And. This is a 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—32).

5th day. Dates in Ezekiel are always of the month, not of the week (1. 1; 8. 1; 20. 1; 24. 1; 26. 1; 29. 1; 30. 20; 31. 1; 32. 1; 40. 1). captives. Heb. captivity. Put by Fig. Metonymy (of Adjunct), Ap. 6, for "captives", as translated. Cp. 3. 15. Ezekiel. Called also Jechoniah, and Coniah. Cp. 2 Kings 24. 12, 13. Jeconiah. Called also Jechoniah, and Coniah. Cp. 2 Kings 24. 17—20. 25. 1—21.

3. the LORD. Heb. Jehovah. Ap. 4. II. expressly— in very deed, or in reality. Ezekiel. See the Title. the priest: and called, as Jeremiah was, to the office of prophet as well. the hand. Fig. Anthropopathia. Ap. 6. was= became. Cp. Elijah (1 Kings 18. 40); Elisha (2 Kings 3. 15); Daniel (Dan. 10. 10, 18); and John (Rev. 1. 17). 4 behold. Fig. Asterismos. Ap. 6. whirlwind. Heb. רוח = spirit, but it came to be rendered "storm or whirlwind". Note the three symbols of Jehovah's glory, Storm, Cloud, and Fire. Cp. Nah. 1. 3. Rev. 4. 5. infolding itself = taking hold of itself. R.V. marg., "flashing continually". Human and infinite 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 size of Rev. 4. 6. 7 straight: i.e. unjointed. The living creatures did not move by walking. 8 hands. Heb. text reads "hand". Some codices, with two early printed editions and Heb. text marg., read "hands" (pl.), followed by A.V. and R.V. The sing. is to be preferred, and is so rendered in 10. 7. Why not here? 10 faces. See Ap. 41. man. Heb. ידָדִים. Ap. 14. I.
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 forth: whether 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 coal of fire, and like the appearance of brightness; and they went forward.

14 And the likeness of the four living creatures was man, each one had four faces, and four wings.

15 The one face was toward the east, and the second face south, and the third face west, and the fourth face north.

16 And the spirit entered into them, and they stood up upon their feet; for the likeness of the living creature went forward.

17 And the spirit lifted up the likeness of the living creature upon the earth; and the south wind blew in the face of the living creature, and there was a mighty noise from the east, and when the living creature moved, the wind was lifted up from the earth.

18 And the likeness of the four living creatures went forth, the one toward the other, as the appearance of a torch that burneth: and the wheels went by them: and when the living creature went, the wheels went with them: and when the living creature turned, the wheels turned; and when the living creature lifted up his wings to go; and the spirit of the living creature went up; and the living creature lifted up itself.

19 And the likeness of the firmament above the living creature was as the appearance ofity fire: its appearance was as 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 spirit to go; and the likeness of the firmament was over their heads above.

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

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

22 And when they went, they let down their wings.

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

24 And when I saw the likeness of the firmament and the appearance of the man above it, then saw I the appearance of the likeness of aVISION that was upon it.

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

26 And above the likeness of the firmament 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 its lions even upward, and from the appearance of its lions even downward, I saw as it were the appearance of fire, and it had brightness round about.

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

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

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

2 And he said unto me, "Son of man, stand upon thy feet, and I will speak unto thee."
2. 3.

EZEKIEL

3 And He said unto me, "Son of man, 1 send thee unto the children of Israel, to a rebellious nation that hath rebelled against Me: they and their fathers have transgressed against Me, even unto this very day.

4 For they are impudent children and stiff-hearted, and will not hearken unto thee; for they are a rebellious house; yet shall I make my words unto thee: Thus saith the Lord God.

5 And they will forbear, (for a prophet among them.

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

7 And thou shalt speak My words unto them, whether they will hear, or whether they will forbear: for thou art a rebellious house, yet shall I make my words unto thee: Be not thou rebelling like that rebellious house.

8 But thou, son of man, hear what I say unto thee; and it shall be in my mouth, and it was in my mouth; and it was written within and without: and there was written therein lamentations, and mourning, and woe.

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

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

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

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

3 And He said unto me, "Son of man, 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.

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

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

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

7 But the house of Israel will not hearken unto thee; for they will not hearken unto Me: for all the house of Israel are impudent and hard-hearted.

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

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

3 3 send = am sending, children = sons, rebellious ... rebell ed = rev olting (against lawful authority), contumacious. Heb. marad. Not the same word as in vs. 6, 7, 8. Occurs again in 17. 10; 20. 38, nation = nations (pl. of Majesty) = the whole nation, Israel and Judah. Hence, the great rebellious nation like the heathen.


4 impudent ... stiffhearted. Ref. to Pent. A new approach brought against Israel eight times in Exod. and Deuteronomy (Ex. 32. 9; 33. 3, 5; 34. 9. Deut. 9. 6; 10. 16; 31. 27). Ap. 92. Cp. Judg. 2. 19, and Isa. 48. 4.

impudent = hard of face. Heb. kishkah.

stiffhearted = stubborn of heart. Heb. hazak.

5 whether they will hear, or ... forbear. The latter is evidently assumed, and to be expected; as in 2 Tim. 4. 3. But no alternative is given. "My words" correspond with "preach the word" (2 Tim. 4. 2).

6 forbear = abstain, or refuse to hear.

A rebellious house. Heb. a house of rebellion. Not the same word as in v. 3. Heb. m’rî, from marráh, to be bitter, perverse, refractory. Ref. to Pent. (Num. 17. 10. Deut. 1. 17. Elsewhere only in 1 Sam. 15. 23. Neh. 7. 1. Job 24. 13. Prov. 17. 1. Isa. 30. 9). The Verb occurs forty-three times in O.T. The Noun occurs sixteen times in Ezekiel (2. 5, 6, 7, 8, 9; 3. 9, 26, 27; 12. 2, 5, 9, 22; 17. 12; 24. 3; 44. 9).

briers and thorns ... scorpions. Put by Fig. Hypocatastasis (Ap. 6), for the rebellious.

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

8 eat. See 3. 1-5. Cp. Rev. 10. 9, 10.

9 behold ... lo. Fig. Asterismos. Ap. 6.


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

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

eat. Cp. 10. Also Job 23. 12. Ps. 119. 103, and Jer. 15. 16. the house of Israel. See note on Ex. 16. 31.


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

house. Some codices, with one early printed edition, Syr., and Vulg., read "sons."

3 Then did I eat. Cp. Rev. 10. 10.

as honey, &c. Cp. Ps. 19. 10; 119. 103. Jer. 15. 16.

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

6 people = peoples. hearken = be willing to hearken.

will not hearken = are not willing to hearken. are = tî̄ṣîq [are].

impudent, &c. Ref. to Pent. See note on 2. 4.

8 Behold. Fig. Asterismos. Ap. 6.

strong = strong, or hard (for endurance). Heb. hazak. Same as "harder" (v. 9). Cp. the name Ezekiel in Title.

9 harder. Same as "strong" (v. 8, 14).

rebellious house. See note on 2. 5.
10 Moreover He said unto me, 'Son of man, all My words that I shall speak unto thee receive in thine heart, and bear with thine ears. And go, get thee to them of the captivity, unto the children of thy People, and speak unto them, and tell 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 a voice of a great rushing, saying, "Blessed be the glory of the Lord from His place."

14 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.

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

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

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

18 When I say unto the wicked, 'Thou shalt surely die;' and thou givest him not warning, nor spakest to warn him from his wicked way, to save his life; and 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 sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

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

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

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

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:

and I fell on my face.

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

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

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

R h

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

Q

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

R h

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

Q

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

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

P j

9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the three hundred and ninety days. These were to be literal "days" to Ezekiel, and were to represent 390 literal "years". The meaning of the command is not material to the understanding of this prophecy. The meaning of the expression "bear their iniquity" (see note on v. 4) determines the interpretation as referring to the duration of the punishment, and not to the period of the iniquity which brought it down. The 390 days stand for 390 years, and the 40 days for 40 years, the duration of the punishment of Israel and Judah respectively. As this has to do with the city Jerusalem (vv. 1-3), the periods must necessarily be conterminous with something that affects the ending of its punishment. This was effected solely by the decree for the restoration and rebuilding of Jerusalem in 454 B.C. (Ap. 60, p. 60). Three hundred and ninety years take us back to the sixteenth year of Asa, when Baasha made war on Judah (944 B.C. 2 Chron. 16. 1. Ap. 56, p. 57); which was followed by the solemn announcement by the prophet Jehu against Baasha of the quickly coming punishment of Israel (1 Kings 16. 1, &c.). The punishment of Judah, in like manner, began forty years before (455-4 B.C.); viz. in 455-4 B.C.; 455 (his fifth year), being the year of Jehoiaikim's burning of the roll. The prophecy of this punishment was given in his fourth year (Jer. 26. 1, 9-11), and the execution of it speedily followed. This symbolic action of Ezekiel shows us how long Jerusalem's punishment lasted, and when it ended.

6 Again a second time, showing that they are not necessarily consecutive or continuous, but are conterminous, though not commencing at the same time. Forty days. See note on v. 4.

7 the siege of Jerusalem. This is the point which determines the interpretation, as do vv. 1-3.
4. 9.  EZEKIEL.  5.  11.

484 days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. 10 And thy meat which thou shalt eat shall be by weight, twenty 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 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.

P S | 5 And if thou, son of man, take thee a sharp knife, take thee a barber's rasor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair.

m | 2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

n | 3 Thou shalt also take thereof a few in number, and bind them in thy skirts. 4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel."

S t | 5 Thus saith the Lord God; "This is Jerusalem: I have set it in the midst of the nations and countries that are round about her. 6 And she hath changed My judgments into wickedness more than the nations, and My statutes more than the countries that are round about her: for they have refused My judgments and My statutes, they have not walked in them." 7 Therefore thus saith the Lord God; "Because ye multiplied more than the nations that are round about you, and have not walked in My statutes, neither have kept My judgments, neither have done according to the judgments of the nations that are round about you;

hold, I, even 3, am against thee, and will execute judgments in the midst of thee in the sight of the nations. 8 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 those abominations. 9 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. 10 Wherefore, as 3 live, saith the Lord
5. 11. EZEKIEL.

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heat defiled. This charge is substantiated in ch. 8.

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

14 Moreover I will make their 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 furious rebukes. 3 the LORD have spoken it.

16 When I shall send upon them the evil arrows of famine, 8 which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence shall slay you, and you shall be gathered together, and I will bring the sword upon you.

18 Thus shall Mine anger be accomplished 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 2 sword after them.

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

(Extended Alternation.)

O T o | p 6. 8-10. The mountains of Israel.

p | q | r 6. 11-14. Signification.

r | p 7. 1-15. The Land of Israel.

q | r 7. 23-27. Signification.

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

2 Son of man. See note on 2.1.

3 the LORD God. Heb. Adonai Jehovah. See note on 2.4.

4 Yes, mountains of Israel, hear the word of the LORD. Thus saith the LORD God to the mountains, and to the hills, to the rivers, and to the valleys: Behold, even I, even I will bring a sword upon you, and I will destroy your high places.

5 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your 2 idols; and I will scatter your bones round about your altars.

6 And 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 2 idols may be broken and cease, and your images may be cut down, and your works may be abominated.

7 And the slain shall fall in the midst of you, and ye shall know that 3 am I 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 4 I am broken with their 2 whorish heart, which hath departed.
from Me, and with their eyes, which go a
whorling after their idols: and they shall loathe
themselves for the evils which they have com-
mmitted in all their abominations.
10 And ye shall know that I am the
LORD, and that I have not said in vain that
I would do this evil unto them.'

11 Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say,
Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.
12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish My fury upon them.
13 Then shall ye know that I am the Lord, when their slain men shall be among their 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 I will stretch out My hand, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all the tops of the mountains, and under every green tree, and under every thick oak.
15 Also, when their slain are fallen in all their habitations: and I will judge thee according to thy ways, and I will judge thee according to thy iniquity. Thus saith the Lord God.

7 Moreover the word of the Lord came unto me, saying,
2 'Also, thou son of man, thus saith the Lord God unto the land of Israel; An end is come.
The morning is come; The turn (or circle) hath come round, sounding again. Occurs only here.
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 upon thee all thine abominations.
4 And Mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am 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; it is come, it is come.
7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and 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 I am 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 wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them.
12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.
13 For the seller shall not return *to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life: or, no man by his iniquity shall strengthen his life.
14 *They have blown the trumpet, even to make all ready; but none goeth to the battle: for My wrath is upon all the multitude thereof.
484 15 The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword, and he that is in the city, famine and pestilence shall devour him.

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

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

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

19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall be removed: their silver shall be as dust, and their gold as an encumbrance.

20 And all flesh shall be corrupt because of them, for their iniquity shall be multiplied in the midst of them.

21 And I will set My face against them; and I will profane the covenant that I made with them in the land, and break my oath which I swore to them.

22 And their land shall be desolate, and strangers shall possess it: and I will do unto them according to their ways, and according to their judgments, saith the Lord GOD.

23 And it shall come to pass in the land of Israel, in the places that were waste, before many generations were, the houses thereof, and the approachable places thereof, and the walls thereof, shall again be in protection.

24 Then I will set My tabernacle in the midst of the children of Israel, and will be their God. And they shall know that I am in the midst of Israel.

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

The sword is without. Ref. to Pent. (Deut. 32. 23).

16 iniquity. As in v. 13: but here is put by Fig. Metonymy (of Effect), Ap. 6, for the judgment which was the consequence of it.

18 baldness. A sign of mourning.

19 deliver = rescue.


20 it: i.e. His Sanctuary, or His holy city Jerusalem. Ap. 13.

21 strangers = foreigners.

wicked = lawless. Heb. ra'ash'. Ap. 44. x.

23 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 'eswzam, instead of 'eswzim ("the fierce ones"). Cp. 24. 21.

holy. See note on Ex. 3. 5.

24 destruction: or, Cutting off.

Mischief = Calamity.

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Bloody crimes = crimes of bloodshed: i.e. capital crimes.
gate that looketh toward the north; where was the seat of the image of jealousy, which provoked 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 shalt see greater abominations.''

7 And He brought me to the 3 door of the court; and when I looked, behold 2 a hole in the wall.

8 Then said He unto me, "Son of man, dig here.

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, poutrayed upon the wall round about.

11 And there stood before them 70 men of the ancients of the house of Israel, in the midst of them stood Jaazaniah, the son of Shaphan, with every man his censor in his hand; and a thick cloud of incense went up.

12 Then said He unto me, "Son of man, hast thou seen what 11 the ancients of the house of Israel do in the dark, every man in the chambers of his house? for they say, "The LORD seeth not; the LORD hath forsaken the earth."

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

14 Then He brought me to the 3 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 shalt see greater abominations than these.''

16 And He brought me into the inner court of the LORD's house, and, behold, at the 2 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.

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

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

for they have filled the land with violence, and have returned to provoke Me to anger: and, lo, they put the branch to their nose.

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

EZEKIEL. 9. 11.

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

lo. Fig. Asteriscos. Ap. 6.

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

their. This is one of the eighteen emendations of the Sopherim (Ap. 35), by which they record their change of 'aphphi (My nostrils) of the primitive text, to 'aphpham (their nostrils), in order to remove what was thought to be an indecent and derogatory Anthropomorphism.


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


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

D | E | 1-6-. Command to slay. (The Agents.)
F | 1-7-. Command to defile. (The Agents.)

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

E | y | 1, 2. Six men.
| z | 2. One man.
| z | 3, 4. One man.
| y | 5, 6. The others.

1 He cried, &c. Contrast "though they cry", &c. (S. 18).


destroying = dashing (in pieces).

weapon. A various reading called Sevir (Ap. 34), with some codices, four early printed editions, Sept., and Syr., reads "weapons" (pl.).

2 behold. Fig. Asterismos. Ap. 6.

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


Heb. 'ish. Ap. 14, II.

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

a writer's inkhorn. See v. 11. Seen in use in the East to this day.

3 the glory, &c. See note on 1. 28.

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


Rev. 1. 13.


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

5 spare=shielad.


ancient=eilah.

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

Ah. Fig. Echponomos. Ap. 6.


exceeding great. Fig. Epics. Ap. 6. Heb. = "great, by degree, degree".


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

11 as=according as. Some codices, with three early printed editions, read "according to all which".
10. 1. EZEKIEL.

10 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.

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

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

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

5 And the sound of the cherubims' wings was heard even to the outer court, as the voice of one mighty God when He speaketh.

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

7 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.

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

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

10 And as for their appearances, they four had one likeness, as if a four-wheeled chariot was in the midst of a four wheel.

11 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.

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

13 As for the wheels, it was cried unto them in my hearing, "O 2 wheel." 14 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.

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

16 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.

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

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the 18 cherubims.
Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and I saw by the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

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

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

4 Therefore prophesy against them, prophesy, O Son of man.

5 And the Spirit of the Lord fell upon me, and said unto me, "Speak; Thus saith the Lord: 'Thus have ye said, each one of the inhabitants of Jerusalem have said, a little sanctuary among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.'

6 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

7 And I will bring upon you all the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

8 Ye have feared, and I will bring a sword upon you, saith the Lord GOD.

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

10 In the border of Israel: i.e. at Riblah, in the extreme north of the land (2 Kings 25. 18-21; Jer. 52. 31-37). Cp. v. 11.

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

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

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

14 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?"

15 "Son of man, they brethren, even they 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.'
3 people, eople. 
the land of Israel. Here, "the land " in Heb. is ‘admath (‘ādāmāh) = the soil of Israel. This expression occurs seventeen times in Ezekiel (11. 17; 12. 19, 22; 13. 9; 15. 2; 20. 38, 42; 21. 3 (Heb. v. 9); 25. 5, 6; 38. 24; 39. 6; 37. 12; 38. 18, 19; “unto the land” (with ṣ), 7. 2, 21. 3 (Heb. v. 8). The three occurrences of the expression, with 'ereṣ instead of ‘admath, are thus safeguarded by the Massorah: viz. 27. 17; 40. 2; 47. 16. (See Ginsburg’s Massorah, vol. i, p. 107, § 1100) and Ap. 98. 
19 I will give, &c. Cp. 36. 25–27; and Jer. 32. 20. 
22 the God of Israel. See note on Isa. 29. 23.

12. 1–28 (B, p. 1106). SIGNS. (Alternation.)
2 Son of man. See note on 2. 1. 
rebellious = perverse. See note on 2. 3. 
3 stuff = vessels, or baggage. 
4 removing: i.e. for captivity. 
5 at even. The sign (v. 11) that the prince (Zedekiah) would try to escape by night (2 Kings 25. 4. Jer. 39. 4.). 
6 Dig thou through the wall. The sign (v. 11) that Zedekiah would do this “betwixt the walls” (2 Kings 25. 4. Jer. 39. 4.). 
7 cover thy face. The sign (v. 11) that Zedekiah would disguise himself. 

the ground = the land: i.e. the land Zedekiah was going forth from and would never see again. Heb. ‘āmāh ‘ereṣ. 

7 as = according as. 
8 captivity. See notes on v. 3. 
burden concerneth the prince (i.e. Zedekiah). 
Note the Fig. Paronomasia (Ap. 6.), for emphasis. Heb. ‘āmāh ‘hamassā. Eng. “this griev (concerneth) the chief.” 
13 My net, &c. : i.e. the Chaldean army which overtook Zedekiah. 
not see it. The Fig. Amphibologia, or Ānigma (Ap. 6.), as in Jer. 34. 3. The explanation is given in 2 Kings 25. 7. and Jer. 39. 7.; 52. 11. Zedekiah was taken to Babylon, but he never saw it, though he died there. 

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
And they shall no more use hand, and the Israel; but say unto them, ‘The days ye have in the land of Israel, saying, it shall be no more Israel. and will perform it, saith the LORD. ’

Moreover the word of the LORD came to me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; 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. And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that the days of the LORD are come.’

And the word of the LORD came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision falleth? Tell them therefore, ‘Thus saith the LORD: I will speak, and every vision shall fail, and every word shall be prolonged: for in your days, O rebellious house, will I say the word, and it shall not fail. ‘Moreover the word of the LORD came to me, saying, For the days are prolonged, and every vision falleth. again the word of the LORD came unto me, saying, Son of man, behold, they of the house of Israel say, ‘The vision that is seeth is for many days to come, and prophesieth of the times that are far off.’

And the word of the LORD came unto me, saying, 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; Thus saith the Lord God; ‘Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither draw out the sword, &c. See note on 5. 2, 17.


I will leave, &c. Ref. to Pent. (Deut. 4. 27). men. Heb. pl. of čznā. Ap. 14. 110. Some codices, with four early printed editions, Sept., Syr., and Vulg., read "and from", which emphasises the Fig. Polysyndeton (Ap. 6), to enhance the completeness of the enumeration.

And will perform it, saith the LORD. ’

And say unto the People of the land, thy prophets are like the foxes in the deserts. This figurative description is a reflection of the Israelites’ spiritual condition, where the prophets are depicted as foxes, animals known for their cunning and isolation, echoing the nation’s state of divine abandonment and spiritual desolation.

The vision that is seeth is for many days to come, and prophesieth of the times that are far off. This phrase highlights the tendency of self-centered prophecies that promise futures far into the future, while the land itself suffers desolation.

The word of the LORD came unto me, saying, 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; Thus saith the Lord God; ‘Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither draw out the sword, &c. See note on 5. 2, 17. They have seen vanity and lying divination, ‘saying, ‘The LORD saith:’ and the LORD hath not sent them; and they have made of others to hope that they would confirm the word. They have not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, ‘The LORD saith it;’ albeit they have not spoken?
13. 8.

EZEKIEL.

13. 22.

The Companion Bible

E. W. Bullinger

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

9 'And Mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of My People, neither shall they be written in the writing of the house of Israel; neither shall they enter into the land of Israel; and 'ye shall know that 3 am 1 the Lord GOD.

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

S and 'one built up a wall, and, 0, others 'daubed it with 'untempered mortar;

T 11 Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hammer stones, shall fall; and an astormy wind 'shall rend it.

m 12 'Lo, when the wall is fallen, shall it not be said unto you, 'Where is the 10 daubing wherewith ye have 10 daubed it?'

T 13 Therefore thus saith the Lord GOD; 'I will even rend it with a stormy wind in My fury; and there shall be an overflowing shower in Mine anger, and great hailstones in My fury to consume it.

m 14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and 'it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that 3 am 1 the Lord.

S Thus will I accomplish My wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, 'The wall is no more, neither they that 10 daubed it;

R 10 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.

M Likewise, their son of man, 0 set thy face against the daughters of thy People, which prophesy out of their own heart; and prophesy thou against them,

Q 18 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?

19 And will ye pollute Me among My People for handfuls of barley and for pieces of bread, 0 to slay the 11 souls that should not die, and 0 to save the 18 souls alive that should not live, by 'your lying to My People that hear your lies?

P 20 Wherefore thus saith the Lord GOD; 'Behold, I am against your 13 pillows, where-with ye there hunt the 15 souls to make them fly, and I will tear them from your arms, and will let the 15 souls go, even the 16 souls that ye 13 hunt to make them fly.

21 'Your 18 kerchiefs also will 20 I tear, and deliver My People out of your hand, and they shall be no more in 'your hand to be 18 hunted; and ye shall know that 3 am 1 the Lord.

8 saith the Lord GOD = [is] Adonai Jehovah's oracle.
ye shall know, &c. This formula occurs only here, 23. 19; and 24. 24 (not the same as v. 14; 6. 7, &c.)

13. 10-16 (Q. p. 1120). SYMBOLS.

(Introduction and Alternation.)

Q R | 10- 16. False peace.

S | 10. Wall.

T 1 | 11. Storm.

m | 12. Fall.

T 1 | 13. Storm.

m | 14. Fall.

S | 15. Wall.

R | 16. False peace.

10 Because, even because. Fig. Epiesaeu. Ap. 6.

one built = jot: i.e. one = a false prophet.
a wall = the outer wall of a house.

Fig. Asterismos. Ap. 6.

others: i.e. the false prophets. Cp. v. 16.
daubed = coated.

Acts 23. 3. 11 shower = rain.


likewise, to whom referring to râuch (the wind in v. 11).
ye shall know, &c. See note on 6. 7.

16 visions = a vision.

peace. Ref. to meaning of the word Jerusalem.

17 set thy face against, &c. This required Divine

courcge on the part of Ezekiel. Cp. 14. 5; 20. 4; 21. 2; 29. 2; 38. 2.

their own heart.

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

28 sew pillows to all armholes = sew

ehther coverings upon all the joints of My hands: i.e. hide from the People the hands of Jehovah lifted up and

stretched forth in judgment (Isa. 26. 11; 52. 10).

pillows = coverings for purposes of concealment. Heb.

kaphchæth (occurs only here), from kaph, to conceal, to hide. First occ. (of kaphchæth) Gen. 7. 19; 20; 9. 23; 18. 17; 24. 65; 37. 26; 38. 14, 15, &c. The object is shown in

Isa. 26. 11.

armholes = My hands: referring to the judgments

they were to execute (14. 8, 13). Cp. v. 8, 21, 22, 23. The Sept. renders it proskcephalaia = for the head.

make kerchiefs upon the head of every stature = make mantles to cover the heads (and therefore the

eyes) of those on whom the judgments of God's hand

were to fall, lest they should see.

kerchiefs = wraps that cleave close round the head.

Heb. mishpâkoth (occurs only here), from saphah, to join, or cleave closely. Saphah occurs 1 Sam. 2. 36 (put =

attach); 26. 19 (abiding attachment). Job 30. 7 (gathered)


The object being to cover the head so that God's hand

may not be seen (Isa. 26. 11).

stature = tall figure. Heb. kōmâth = height. First occ.

Gen. 6. 15. Cp. 1 Sam. 18. 7 (his stature); 26. 20, &c.

Put, here, for every man of high or lofty station: i.e. for

the princes or rulers in Jerusalem, whose eyes were

blinded by these false prophetesses.

hurt = harry, or ensnare.

Heb. nephesh. Ps. 35. 5. Psa. 13. 2.

souls. Heb. negheb. Ap. 18. Put here by Fig. Syned-

moch (of the Part), Ap. 6, for the People.

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

19 to slay, &c. to prophesy (falsefully) that they should be slain.

Fig. Metonomy (of Subject), Ap. 6.

to save, &c. to promise life to those who should not live.

Fig. Metonomy (of Subject), Ap. 6.

your. Masc. suffix, indicating unwomanly character.

20 Behold. Fig. Asterismos. Ap. 6.

fly = escape. I will tear. So that these wraps could be torn away.

21 your. Fem. suffix.

22 the righteous = a righteous one.

22 Because with lies ye have made the heart of the righteous sad, whom 3 have not made

(Extended Alternation.)

DUU (p. 1128)

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

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

3 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?

4 Therefore speak unto them, Thus saith the Lord God; every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning Me;

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

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

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

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

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

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

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

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

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

EZEKIEL.

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

2 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,


three men. In Jer. 15. 1, we have two men, "Moses and Samuel", as intercessors. See note there. Here we have "three men", also as intercessors. All three prevailed in saving others. Noah (1 Pet. 3. 20). Daniel (2. 5, 18, 49.) Job (42. 8-10).

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

Noah, Earlier than Job, but before Israel was a nation.

Daniel, A true Israelite.

Jon. Later than Noah, but before Israel was a nation.

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


noisome = annoying, hurtful.

If I bring a sword, &c. Ref. to Pent. (Lev. 26. 25.) See Ezek. 5. 17.


behold. Fig. Asterismos. Ap. 6.

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

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

evil. Heb. ra'a'. Ap. 44. viii.

they = i.e. the remnant of v. 22.

15. 1-8 (X2, p. 1122). SYMBOLICAL. (VINE.) (A plant of the vine 

X2 p (p. 1123)

2 o 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 wood of it to hang any vessel therein? (Ap. 22.)

4 o 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 o Behold, when it was whole, it was meet for no work: how much 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. 1-63 [For Structure see next page].


is it meet ... ? Fig. Erotiosis. Ap. 6.

8 committed a trespass. Fig. Polyptoton. Ap. 6.

Heb. "trespassed a trespass" for emphasis = committed a great trespass, as in 14. 13.


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

16. Again the word of the Lord came unto me, saying,
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 thy right hand salted; thou wast not washed with water to supple thee; thou wast not rubbed, nor swaddled at all.
5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.
6 And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, 'when thou wast in thy blood, 'Live,' yea, I said unto thee 'when thou wast in thy blood, 'Live.'
7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent beauty: for all have seen thee, and playedst the harlot because of thy beauty.
8 And of thy garments thou didst take, and thou didst increase. This does not refer to the increase in Egypt, but to the city. All the tenses in this verse should be past tenses.
9 Then washed I thee with water, yea, I throughly washed away thy blood from thee, and I anointed thee with oil.
10 I clothed thee also with brodered work, and shod thee with "badgers' skin," and I girded thee about with fine linen, and I covered thee with silk.
11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.
12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon 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 pourest out thy "fornications on every one that passed by; his it was.
16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and "playedst the harlot thereupon: "the like 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, and tookest thy brodered garments, and polluted in thine own blood, and thy nakedness."
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 Me 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, (wone, woe unto thee! saith the Lord God;) that thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

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 eminent in the land of Canaan; yea, thou hast played the harlot with them, and hast not been discovered through thy nakedness.

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

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

28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; 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 doest all these things, the work of an imperious whorish woman; in that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that-thou scornest hire; 

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

33 They give gifts to all whores: 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 nakedness 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: they shall strip 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 many nations; 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 angry.

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

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

45 Thou art thy mother's daughter, that loveth her husband and her children;

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

46 And thine elder sister Samaria, and her daughters, that dwell at thy right hand:

and thy younger sister, Sodom and her daughters, that dwell at thy left hand:

47 Yet hast thou not walked after their ways, but hast fretted Me in all these things; therefore I also will recompense thy way upon thine head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.

48 As I live, saith the Lord God, Sodom thy sister hath not done, 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 took I 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 these abominations which thou hast done.

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

53 When I shall bring again their captivity,
16. 54. EZEKIEL.

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

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

M a
56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, because of the reproach of her daughters, which despise her round about.

b 60 Nevertheless shall remember My covenant with thee and thou shalt known that am the LORD:

L
63 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.

G O P 1
17 And the word of the LORD came unto me, saying,

Q 1
2 "Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the LORD God; A great eagle with great wings, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

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

R 1
5 He took also of the seed of the land, and planted it in a fruitful field; he planted it by great waters, and set it as a willow tree.

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

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

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

M a

b 60. Jehovah's covenant remembered.

a 61. Jerusalem's sins.

b 62. Jehovah's covenant established.

57 discovered= unveiled.


59 oath . . . covenant. Ref. to Pent. (Deut. 29, 19, 14). These words are thus found together here, and in 17, 13, 15, 18, 19; but nowhere else in Scripture.

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

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

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

O P 1

Q 1 5, 6. Planting of seed.

R 1 7, 8. Another Eagle. (Egypt.)

S 1 9, 10. "Shall it prosper?"

O P 2 11, 12. King of Babylon.

Q 2 13, 14. Planting of seed. (King's.)

R 2 15-. Another kingdom. (Egypt.)

S 2 15-21. "Shall he prosper?"

O P 3 22-. Adonai Jehovah.

Q 3 23-25. Planting of Messiah.

R 3 24. His increase.

S 3 25. "It shall prosper."

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

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

2 Son of man. See note on 2. 1. riddle= enigma. Heb. kidash= a difficult or perplexing problem put forth for solution. Occ. in Judg. 14, 12, 15, 14, 15, 16, 17, 18, 19 (= riddle). Num. 12, 8. 1 Kings 10, 5, 2 Chron. 9, 1 (= dark sayings). Ps. 48, 4. Prov. 1, 6, 8, &c. Distinct from a "parable". Cp. Ps. 78, 2 (= dark sayings). Dan. 8, 23. Hab. 2, 6 (= "proverb"). parable = the comparing of one thing with another. Not the same as "riddle" (enigma).

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

A great eagle. The king of Babylon.

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

feathers= plumage.

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

4 top= topmost. traffic. Babylon.

5 the seed of the land. Zedekiah. See vv. 6 and 13.

Nebuchadnezzar did not set up a Chaldean king over Judah, but nourished Zedekiah, as vv. 5, 8 show.

6 turned toward him. Zedekiah being dependent upon Nebuchadnezzar.

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

8 soil= field.
17. 9.

**EZEKIEL.**

9 Say thou, 'Thus saith the Lord God; &c. This is Jehovah's sentence on the perfidy of Zedekiah in breaking his oath to Nebuchadnezzar. Cp. v. 13 and the Structure (S, S', S'').

O1 10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.'

Q1 11 Moreover the word of the Lord came unto me, saying, &c. Cp. v. 14. In contrast with Zedekiah's ' younger daughter' are the 'children of Jerusalem'.

Q1 12 Say now to the rebellious house, (Know ye not what these things mean?) tell them, &c. Cp. v. 13. No escape through the king of Egypt. Cp. Jer. 1:17.

Q1 13 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:

R1 14 That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.

R1 15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people.

R1 16 As live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

d 17 Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

d 18 Seeing he despised the oath by breaking the covenant, when, &c. He who interprets this of Zedekiah's oath broken. Yet death in Babylon.

c 19 Therefore thus saith the Lord God; As live, surely Mine oath that he hath despised, and My 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 the Lord have spoken it.'

Q1 22 Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; &c. Will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:

Q1 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:

R1 24 And under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

18. 2.

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

24 And all the trees of the field shall know that 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: &c. The word of the Lord shall prosper and have done it.'
"As he liveth, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

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.

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; he 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, any thing, things, that he hath kept all My statutes, and hath walked in My judgments; to deal truly; he shall surely live, saith the Lord God.

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

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

7 Hath oppressed the poor and needy, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination.

8 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,

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,

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,

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

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

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

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

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.
21 But if the wicked will turn from all his ways, and turn away from all his transgressions that he hath committed, and do that which is lawful and right; then shall he surely live, and 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 hath 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.'

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, he shall save his soul alive.

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

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

30 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 iniquity shall not be your ruin.

31 Cast away from you all your transgressions, whereby ye have trespassed; 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 ye.

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

J | V. 1. Lamentation.
W | e | 2, 3. Young lion.
   | f | 4. Taken.
   | e | 5-7. Another young lion.
   | f | 8, 9. Taken.
   | W | g | 10, 11. Vine (planted by waters).
   | h | 12. Plucked up.
   | g | 13. Vine (planted in desert).
   | V | 14-. Devoured.

1 princes. Sept. reads 'prince' (sing.). Here refers to Zedekiah.


2 thy mother. Probably Hamutal, one of the wives of Josiah, the mother of Shallum (or Jehoahaz) and of Zedekiah (2 Kings 23. 31 and 24. 16). The other son of Josiah (Jehoiakim) had a different mother (Zebudah). See 2 Kings 23. 36.

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

4 in their pit. As a lion is taken (Pss. 35. 7; 94. 12).

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


7 knew their desolate palaces. Aram. and Sept. read 'injured or defiled his widows' as for 'knew - knew carnally. See 2 Chron. 36. 8.

8 he became a young lion, and learned to catch the prey, and devoured men.

9 And he 'knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.
8 Then the nations set against him on every side from the provinces, and spread their net over him: he was 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.

8 "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 sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east 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 had devour 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."

D X (p. i 31) 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 the house of Jacob, and made Myself known unto them in the land of Egypt, when I lifted up Mine hand unto them, saying, 'I am the Lord your God,'

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

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

16. 13, 14. Deut. 6. 3; 11. 9; 26. 9, 13; 27. 3; 31. 10. Josh. 5. 6. Jer. 11. 5; 32. 21. -- the glory of the gazelle. Put by Fig. Metonymy (of Subject), Ap. 6, for "beauty, Cp. Psa. 48. 2. "every man. Heb. 'ish. Ap. 14. II. abominations. Put by Fig. Metonymy (of Cause), Ap. 6, for that which Jehovah abominated.


D X | 1-4. The Elders of Israel.
Y 5-32. Rebellions and Causes.
X 27-44. The House of Israel.

1 the seventh year. See the table on p. 1105.

3 Son of man. See note on 2.

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


Ezekiel's style is unlike any other prophet. See 23. 8. In this chapter he mentions it seven times (v. 5, 6, 7, 8, 9, 10). The Lord your God = Jehovah (Ap. 4. II) your Elohim.


6 the = that. bring them forth, &c. Ref. to Pent. (Ex. 3. 8, 17. Deut. 8. 7, 8, 9). Ap. 92. espied = looked, or spied out. flowing with milk and honey. Ref. to Pent. (Ex. 3. 8, 17; 13. 5; 33. 3. Lev. 20. 24. Num. 13. 27; 14. 8; 16. 13, 14. Deut. 6. 3; 11. 9; 26. 9, 13; 27. 3; 31. 10. Josh. 5. 6. Jer. 11. 5; 32. 21. -- the glory of the gazelle. Put by Fig. Metonymy (of Subject), Ap. 6, for "beauty. Cp. Psa. 48. 2. "every man. Heb. 'ish. Ap. 14. II. abominations. Put by Fig. Metonymy (of Cause), Ap. 6, for that which Jehovah abominated.

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

l 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.'

m But I wrought for My name's sake, that it should not be polluted before the heathen, among whom ye 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.

n And I gave them My statutes, and shewed them My judgments, which I made for them, that they might know that I am the LORD that sanctify them.

o But I said unto their fathers, neither observe their judgments, neither keep My statutes, the statutes and judgments whereby they should not live;

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

q Nevertheless I withdrew Mine hand from them, to destroy them, neither did I make an end of them in the wilderness.

r But I said unto their children in the wilderness, 'Walk ye not in the ways of your fathers, neither observe their judgments, neither keep My statutes, which I gave unto them; neither shall ye lift up Mine hand against them; but I will hallow My sabbaths, and they shall sanctify My sabbaths, and they shall keep My sabbaths, and they shall be a sign between Me and them, that ye may know that I am the LORD, that I sanctify you.'

s Notwithstanding the children rebelled against Me; they walked not in My statutes, neither kept My judgments, to do them, which I gave unto their fathers; neither did they forsake the idols of Egypt:

t Wherefore I caused them to go to the nations, to consume them. Active verbs in Hebrew were used to refrain from punishment.

u Nevertheless I withdrew Mine hand from them, to destroy them, neither did I make an end of them in the wilderness.

v But I said unto them, 'I would pour out My fury upon them, to accomplish My anger against them in the wilderness.'

w Nevertheless I withdrew Mine hand from them, to destroy them, neither did I make an end of them in the wilderness.


24. 22. withdrew, &c. Idiom for a relaxing of anger or refraining from punishment.
26 And I polluted them in their own gifts, in that they caused to pass through the fire all that opened the womb,

that I might make them desolate, to the end 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 the land of their fathers, 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 it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented their drink offerings.

29 Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Barmah 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 the abominations of their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As 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 may know that I am the LORD.

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

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

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

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, all of them in the land, serve Me: there will I accept your offerings, and the firstfruits of your oblations; i.e. firstfruits gifts or presents. Heb. malkîth. Not the same word as in chs. 44, 45, and 48, which is tūrāmîth = heave offering.

41 And ye shall loathe yourselves. Cp. 16. 61-65.
44 And ye shall know that am the LORD, when I have wrought with you for My name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the LORD God .

45 Moreover the word of the LORD came unto me, saying, 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 , 'Hear the word of the LORD; Thus saith the LORD God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that the Lord have kindled it: it shall not be quenched.'

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

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

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

And say to the land of , '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 am the LORD have drawn forth My sword out of his sheath: it shall not return any more.'

6 Sigh therefore, sore 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,

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?

it cometh, and shall be brought to pass, saith the LORD God .'

11 And He hath given it to be furnished, that it may be handled: this sword is sharpened, and if is furnished, to give it into the hand of the slayer.'
21. 12.

EZEKIEL.

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 condemn even the rod? 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 legs be weak: their loins shall be loosened, and their faces shall fall to the ground.

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

17 'Tis will also smite Mine hands together, and I will cause My fury to rest: for My People, saith the Lord God: My People: it shall be no more; it will not despise it.

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

19 Also, son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twin 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 defenced.

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he 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 ye will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord God; Be it known among the heathen, and published among the Gentiles, that he made his arrows bright, he consulted with images, he looked in, and inspected the liver; another mode of divination. If healthy or double and the lobes inclined inward, the omen was favourable; but if diseased or too dry, or without a lobe or a band between the parts, the omen was unfavourable.

25 And hearken, 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.

one. Zedekiah a type of the future Antichrist.

12 it: i.e. the sword of Jehovah, the king of Babylon. princes=leaders.

terrors by, &c.=who shall be delivered to the sword with My People.

smite therefore, &c. This was the symbol of grief in man, as beating the breast was in woman.

13 it is a trial=it (Jehovah's sword) has been tried (proved).

and what, &c.=and what (will happen or be the result) if (Jehovah's sword shall not despise) the wooden sceptre? it shall be no more=it will not [despise it].

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

14 smite thine hands together, &c. This is a sign of disappointment or grief in men. Ref. to Pent. (Num. 24. 10).


bright=as bright as lightning.

wrapped up=keen, or sharp.

16 Go thee. Fig. Apostrophe. Ap. 6. Addressed to the sword.
Thee: i.e. the sword. Not Ezekiel. It is fem., not masc.: Go to the right, turn to the left: or, One stroke to the right, another to the left, &c.

thy face=thine edge.

17 3 also smite, &c. Fig. Anthropopatiea. Ap. 6.


K | N | 13-20. The two ways.

O | u | v | -20. The Ammonites.

N | w | v | 21-24. The two ways.

O | u | v | 25-27. The wicked prince of Israel.

19 that the sword . . . may come=for the sword . . . to come.

both twain=the two ways.

choose thou a place=grave a hand: i.e. set up a sign-post.

21 stood=had come to a stand.

to use divination=to divine a divination.

made his arrows bright=had shaken his arrows.

This was one of the modes of divination by which the arrow (marked like a lot), gave the decision.

looked in, &c.=inspected the liver; another mode of divination. If healthy or double and the lobes inclined inward, the omen was favourable; but if diseased or too dry, or without a lobe or a band between the parts, the omen was unfavourable.

22 appoint captains=set up battering-rams. Cp. 4. 2.

the mouth in the slaughter=hole by a breach.

shouting=a war-shout.

and. Some codices, with four early printed editions (one Rabbinic in marg.), Aram., Sept., and Syr., read this “and” in the text.

a fort=a siege wall.

23 them: i.e. Zedekiah and the rulers in Jerusalem.

sworn oaths. Referring to Zedekiah's treacherous breach of faith with the king of Babylon. See 17. 11-21.


transgressions = rebellion (pl. of Majesty)=great rebellion. Heb. pásáha'. Ap. 44. ix.

sins. Heb. čádáš'. Ap. 44. i. Pl. of Majesty=great sin.

taken with the hand=captured, or made captives.

25 profane=perjured through i.e. deadly wounded.

 Cp. Rev. 19. 3. wicked=lawless. Heb. rásáḥ'.

26 the same=or, endure. They might exalt and
EZEKIEL

22. 1-16 (p. 1134). THE CITY DEFILES.
(Repeated Alternation.)

x² | 3-4. Abominations. General.
x² | 7-12. Abominations. Particular.

1 the LORD Heb. Jehovah. Ap. 4. II.
2 son of man. See note on 2. 1.
3 judge = pronounce judgment on. See 20. 4; 23. 36.
4 bloody city = city of bloods: bloods (pl. of Majesty) = much blood. Put by Fig. Metonymy (of Object).
5 Abominations. Particular.
6 idol = manufactured gods.
7 days. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the judgment inflicted in them.
8 holy. See note on Ex. 3. 6.
9 princes = leaders. See note on Lev. 19. 19.
12 taken gifts, &c. Ref. to Pent. (Ex. 23. 8. Deut. 16. 19; 27. 26).
13 Behold, therefore I have smitten Mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.
14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? 3 The LORD have spoken it, and will do it.
15 And I will scatter thee among the heathen,
22. 15. EZEKIEL.

18 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord;" 19 Therefore saith the Lord GOD; Because ye are all become dross, therefore will I gather you into the midst of Jerusalem.

20 As they gather silver, and 1brass, and iron, and lead, and 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.

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

24 As man, say unto her, 'I know art the land that is neither cleansed, nor rained upon in the day of indignation.'

25 There is a conspiracy of her 8 prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured 0souls; they have made her many widows in the midst thereof.

26 Her 8priests have violated My law, and have profaned Mine holy things; they have 'put no difference between the holy and profane.'

27 Her 8princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy 28souls, to destroy 0genuine.

28 And her 25prophets have daubed them with untempered 0mortar, seeing vanity, and divining lies unto them, saying, 'Thus saith the Lord GOD,' when I the Lord hath not spoken.

29 The People of the land have used oppression, and exercised robbery, and 8have vexed the 0poor and needy; ye have 0-oppressed the stranger wrongfully.

30 And I sought for a 8man 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 0I found none.

31 Therefore have I poured out Mine indignation upon them; I have consumed them with the fire of My wrath: their own way have I repaid upon their heads, 12thath 8the Lord GOD.

23. 4.

23. 15. EZEKIEL.

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

22. 17-22 (F, p. 1184). SYMBOL, DROSS.

23. 23-31 (F, p. 1184). LAND NOT CLEANSED.

23. 1-49 (F, p. 1104). JERUSALEM. (TWO SISTERS.)

they committed 0whoredoms in their youth: there were their breasts 'pressed, and there they 8bruised the teats of their virgins.

4 And the names of them were 8Aholah the elder, and 8Aholibah her sister: and they were Mine, and they bare sons and daughters, Thus were their names: Samaria is 8Aholah, and Jerusalem 8Aholibah.
23. 5.  

EZEKIEL.

23. 5-35 (X, p. 1137).  

AHOLAH AND AHOLIBAH.  

(Extended Alteration.)

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

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

8 Neither left she her whoredoms more than her sister, and in her whoredoms more than her sister in her whoredoms.

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

10 For short discovered her nakedness: they took her sons and her daughters, and slew her, and poured their whoredom upon her.

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

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

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

14 And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then My mind was alienated from her, as My mind was alienated from her sister.

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

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

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

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

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

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before 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: thy sons and thy daughters shall be devoured by the fire.

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

27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated:
29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy 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; I shall break thy drinking vessels, and will take away all thy good wine; and I will pour out thy wine unto thee into the cup of astonishment and desolation, with the cup of thy sister Samaria.

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

34 Thus shalt thou drink of thy sister's cup deep and large: thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

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

36 Thus saith the Lord God; I will send for many nations, and will send a messenger to them; and, lo, they came: for whom thou didst wash thyself, and deckedst thyself with ornaments, and dyedst and paintedst thy eyes, and didst anoint thine head with oil, to pass for them through the fire, to devour them.

37 Moreover these have done unto Me: they have defiled My sanctuary in the same day, and have profaned My sabbaths.

38 For when they had slain their children to their idols, then they came the same day into the house of the Lord, and profaned My sabbaths.

39 And furthermore, that ye have sent for a company to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, and paintedst thy eyes, and deckedst thyself with ornaments, and wast even her. Ginsburg thinks it should read "but so it was". Cp. 16. 18, 19.

40 They went. Heb. text reads "came he". A special various reading called Sevir (Ap. 84), with some codices, Aram. Sept., Syr., Vulg., read "came they".


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 they now commit whoredoms with her, and she with them?

44 Yet went they 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, the men shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

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

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.

24. 1-32, 33 (G, p. 1104), THE BABYLONIAN WAR. PARABLE. (Division.)

24. 1-27 (F1, above), JERUSALEM. (Division.)

J1 1 The Companion Bible

G2 H1

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24. 2.

24. 1-27 (G3, above), SYMBOLICAL. (Repeated Alteration.)

G2 H1 | 3-5. Symbol A Pot.

2 Son of man. See note on 2.1.

24. 1-27. The captives of Israel thus knew what was going on in Jerusalem.

24. 1-27. JERUSALEM.

2. 1. God. Ginsburg thinks we should read "wood". them. The 1611 edition of the A. V. reads "him".

2. 2. The bloody city. See note on 22.2.


2. 4. The captives of Israel th\Uf knew what was go

2. 5. He b. iniquities. He b.


2. 7. He b. the desire of your eyes, and that which your

2. 8. He b. your lips, nor eat

2. 9. He b. your sons and your daughters whom ye have "left shall fall by the

2. 12. He b. the fire. Ginsburg thinks it should read "with a stench".

2. 13. He b. the Lord God = [is] Adonai Jehovah's oracle.

2. 14. He b. the desire of thine eyes. Put by the Fig. Periphraqis (Ap. 6) for Ezekiel's wife. A symbol of Jerusalem.

2. 15. He b. the bread of men: i.e. the bread or food brought to the house of mourners. Cp. Jer. 16. 5-7. Hos. 9. 4.

2. 16. He b. the stroke: or plague.


2. 18. He b. the bread of men.

2. 19. He b. the mouth of the prophet.

2. 20. He b. the mouth of the prophet.

2. 21. He b. the mouth of the prophet.

2. 22. And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.

2. 23. And your tongs shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

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24. 24. **EZEKIEL.**

25 the day. See Ap. 18. desire = delight.


26 he that escapeth. This we find exactly fulfilled in ch. 33. 21, by the flight, on the fifth day of the tenth month, in the twelfth year.

27 no more dumb: i.e. as regards his nation and his testimony to it. In the interval his prophecies are concerning other nations (chs. 25-29). they shall know, &c. See note on 6. 10.

25. 1-17 (P\^2, p. 1140). AMMONITES AND OTHER NATIONS. (Repeated Alternation.)

F\^2  e1  1-3. Incrimination.

Ammon.

F\^2  e1  4, 5. Threatening.

Moab and Seir.

F\^2  e2  6. Incrimination.

Edom.

F\^2  e3  7. Threatening.

Philistines.

F\^2  e4  8. Incrimination.

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

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

3 Ammonites. See 21. 28. Ammon was a party to the plot against Gedaliah, the governor whom Nebuchadnezzar appointed after the destruction of Jerusalem. See Jer. 40. 14; 41. 10, 15. the LORD GOD. Heb. Adonai Jehovah. See note 2. 4. the land of Israel = the soil of Israel. Heb. 'adamath. See note on 11. 17.


heathen = nations. people = peoples. thou shalt know, &c. See in 18. 22; 22. 16; 25. 7; 35. 4. 8 Moab. Descended from Lot, like the Ammonites (Gen. 19. 37). Usually hostile to Israel. 9 Beth-jeshimoth. Now 'Ain Surweimeh, near the north-east corner of the Dead Sea (Num. 33. 49. Josh. 12. 3; 13. 20). Baal-meon. Now Tell M'ain (Num. 32. 38. 1 Chron. 5. 8), two miles south of Heshbon. Kiriathaim. Now el Kûrailût, between Dibon and Meleha (Jer. 45. 1, 22). 11 they shall know, &c. See note on 6. 10. 12 Edom. Descended from Esau (Gen. 36. 1, 43). For their unbrotherly spirit, see Ps. 135. 7. Lam. 4. 21, 22; and Obad. 10-16. 13 man. Heb. 'addâm. Ap. 14. I. Teman. A grandson of Esau (Gen. 36. 11). A town or city in Edom, not yet identified. 14 by the hand, &c. See Num. 24. 17-19; saith the Lord GOD = [is] Adonai Jehovah's oracle. will make it desolate from Teman; and they of Dedan shall fall by the sword.

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

15 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;
25. 16. **EZEKIEL.**

16 Therefore saith the Lord God; Behold, I will stretch out Mine hand upon thee the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay My vengeance upon them.'''

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

2 "Son of man, because that Tyre hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:"

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

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape them with furious rebukes; and I will cast a mount against thee.

5 It shall be a place for the spreading of nets in the midst of the sea: for thou shalt be built no more: for thou shalt be no more heard.

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

7 For thus saith the Lord God; Behold, I will bring upon Tyre Nebuchadrezzar king of Babylon, a king of kings, from the north, and he shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the sea.

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

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

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

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

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

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


(Division.)

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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 (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: conf. 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. 7) looks forward to the end. The Lord. Heb. Jehovah. Ap. 4. II.

2 Son of man. See note on 2. 4. Tyre = Tyre, the city. Now, as Sûr. Heb. tsur = a rock.


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.

6, 7 Nebuchadrezzar. Occurs thus spelt four times in this book (here; 29. 18; 19; and 30. 10). See note on Dan. 1. 1.

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

8 Nebuchadrezzar. Occurs thus spelt four times in this book (here; 29. 18; 19; and 30. 10). See note on Dan. 1. 1.

9 companies = a gathered host.

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

11 garrisons: or, pillars. See 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. Its extinction was not prophesied. See 28. 29-32.

13 the Lord. The Syr. and Vulg., with some codices, omit "Jehovah" here.
15 Thus saith the Lord God to Tyrus; 16 Shall not the isles shake at the sound of thy fall, when the slaughter is made in the midst of thee? 17 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 trembling; they shall sit up upon the ground, and shall tremble at every moment, and be astonished at thee.

18 And they shall take a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, whose ruines were in thee, thy ships of Tarshish, thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

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, that thou be not found again, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, whose ruines were in thee, thy ships of Tarshish, thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

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$^2$, p. 1143). THE LAMENTATION OF TYRE. (Extended Alteration.)

The word of the Lord came again unto me, saying, 2 Now, thou son of man, take up a lamentation for Tyrus; 3 And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, 4 Thy borders are in the midst of the seas, thy builders have perfected thy beauty. 5 They have made thy benches of ivory; 6 Of the oaks of Bashan have they made thine oars; 7 Fine linen with broidered work from Egypt, that was that which covered thee. 8 The inhabitants of Zidon and of Gebal, the wise men of Tarshish, and the inhabitants of Arvad, were thy mariners; 9 The ancients of Gebal and the wise men of Arvad were thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

11 The men of Arvad with thine army were upon thy walls round about, and the Gamadims were in thy towers; they hanged their shields upon thy walls round about; thy merchant made thy beauty perfect.

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

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.

Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs: bright iron, cassia, and calamus, were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with every ornate thy market: and thou wast replenished, and agate.

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

Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

Dedan was thy merchant in precious clothing for chariots.

Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

The merchants of Sheba and Raamah, they were thy merchants: they traded in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

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

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

1. Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with every ornate thy market.

Dedan was thy merchant in precious clothing for chariots.

Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

The merchants of Sheba and Raamah, they were thy merchants: they traded in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

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

1. Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with every ornate thy market.

Dedan was thy merchant in precious clothing for chariots.

Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

The merchants of Sheba and Raamah, they were thy merchants: they traded in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.
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28. 1-10 (L2, p. 1142). "THE PRINCE" AND "THE KING" OF TYRE. (Extended Alternation.)

"The prince of Tyre." Tyre (Heb. nápídos) is to be distinguished as the type (vv. 1-10) from the antitype (vv. 11-19). See the Structure above. He is a mere man, as shown in v. 9, where note the emphasis marked by the Fig. Ptolemais (Ap. 6). He was Ithobalus II. Heb. 'Ithbaal. See Josephus (Cont. Apion. § 21).

Tyrus = Tyre (the city), as in 26. 2, the Lord God. Heb. Adonai Jehovah. See note on 24.

28. 2-6 (R, above). DESCRIPTION OF THE PRINCE. (THE TYPE.) (Introduction and Alternation.)

Thine heart is lifted up because of thy riches: thou hast set thine heart as the heart of God; and thou hast gotten thee riches, and thy wisdom is increased.

28. 7. Thine heart is lifted up.

Thou hast set thine heart as the heart of God; and thou hast gotten thee riches, and thy wisdom is increased.

28. 8. Thy wisdom.

Thou shalt die the deaths of Tyre, the uncircumcised, and the uncircumcised shall slay thee.

28. 9. Thou shalt die the deaths of Tyre, and the uncircumcised shall slay thee.

28. 10. Thou shalt die the deaths of Tyre.

28. 11. 12. Son of man, take up a lamentation upon the king of Tyre, and say unto him, Thus saith the Lord God; thou shalt seal up the sum, full of wisdom, and perfect in beauty.


10 die ... uncircumcised; i.e. come to the miserable end of the ungodly. Cp. 31. 12; 32. 18, 21, 25, 29. The word being used in its moral, not physical sense. Pl. of the great, or awful death. saith the Lord God = is[i] Adonai Jehovah’s oracle.

11. the king of Tyre. Here we have a supernatural being addressed: He of whom the ‘king of Tyre’ was only a type: He who was using that ‘king’ 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.


12. His ‘wisdom’ and ‘beauty’.
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 thou wast perfect in thy ways from the day that thou wast created, till an iniquity was found in thee.

15 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned.

16 Therefore will I cast thee as profane out of the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by the brightness of thy tabrets and of thy pipes in the day that thou wast created.

18 Thou hast defiled thy sanctuaries by the multitude of thy iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

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

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 I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall fall by the sword within her; and her mighty men shall be dismayed in the midst of her.

24 And I will lay thee open to the heaven, and will make thee a spoil to all peoples and nations. And they shall draw the line of划分, split, and divide thee in the midst of all peoples, and kings shall rule over thee. And all they that know thee among the peoples shall be astonished at thee; thy beauty shall be wasted, and thy destruction shall come upon thee.

25 I will cast thee as profane out of the midst of the peoples; and I will set thy merchandise in the midst of the waste, and all they that pass by shall be astonished at thee, and shall muse, and say, 'Is this the throne of Zidon, whose name is the beauty of the peoples?' And I will make the people of the coast and all they that pass by thee to utter an expression of astonishment among themselves over thee.

26 And I will destroy thee by the multitude of thy merchandise; and I will cast thee as profane out of the midst of the peoples, and I will pull you with aApproved version

27 And it shall come to pass, when I have accomplished my work upon her in the earth, that Zidon shall no more be a name known to the peoples; and the cities of Zidon shall be desolate without an inhabitant.
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 Thus saith the Lord God; -- When I shall have gathered the house of Israel from the people among whom they are scattered, and shall sanctify them in the sight of all nations round about them, that despised them; and they shall know that I am the Lord their God.

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 his rivers, which hath said, My river is mine own, and have made it for myself.

5 And I will leave thee thrown into the wilderness, thou and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be gathered 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 I 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 hind, thou didst break, and rend all their shoulder: and when they leaned upon thee safely, thou shalt not be gathered together, nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of the heaven.

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

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

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

11 In the north of Egypt.

12 Behold. Fig. Asterismos. Ap. 6.

13 The great dragon -- the great crocodile, to which Egypt was likened on Roman coins. Cp. Isa. 51. 8, where "Rahab" is used of Egypt (Isa. 30. 7). My river = the Nile.

14 I will bring a sword after you. Cp. Gen. 25. 11. I will cut off the sword after you.

15 From the tower of Syene = from Migdol to Syene. Cp. 30. 6. the house of Israel. See note on Ex. 16. 31. Ginsburg thinks, "to shake" (Ps. 69. 23). 8 I will bring a sword after you. Cp. Gen. 25. 11. I will cut off the sword after you.

16 From the tower of Syene = from Migdol to Syene. Cp. 30. 6. the tower = Migdol. See note of Syene = to Syene. Heb.
29. 11. 

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30. 9.

11. No foot of a 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 more above the nations: for I will diminish them, that they shall no more rule over the nations.

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

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

18. Son of man, Nebuchadrezzar king of Babylon caused his army to serve 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; 'Be bold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

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

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

Ad (p. 1148)

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 up to her multitude, and her foundations shall be broken down:

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 of

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

And I will make the rivers dry, and sell the land of Egypt for a song. 12 And I will make Pathros desolate, and his people with him, the terrible of Egypt, and fill the land with the slain.

And the nations shall be brought to destruction; and I will put a fear in the land of Egypt:

And they shall know that I am the LORD, when I stretch out my hand upon them; and they shall know that I am the LORD.

And I will execute judgments in Egypt: and the hand of the king of Babylon shall smite among his people.

The young men of Aven and of Pi-beseth shall fall by the sword; and their yokes shall be upon his shoulders: and the yokes of Egypt shall be upon them: and I will break the arm of Egypt: and, Lo, it cometh.

As for his multitude, there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

And the hand of the king of Babylon shall be upon thee: and I will scatter thee among the nations, and will disperse thee among the countries.

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

And I will strengthen the arm 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.

But I will strengthen the arm 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.

And I will scatter the Egyptians among the nations, and disperse them among the countries, in ships. Going up the Nile. The Sept. reads “hastening” or “running”; but note that Ethiopia sent messengers in ships to promise help to Judah, but Jehovah sent His messengers in ships to prophesy her judgment.

As in the day. Many codices (including the Hillel Codex, A. 6. 600, quoted in the Masorah), with three early printed editions, Sept., Syn., and Vulg., read “in the day” and “in the time of the day.” Other codices, with seven early printed editions and Aram., read “as (or like, or about the time of) the day.”

The Companion Bible

E. W. Bullinger
Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing of shroud, 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 height, all that drink water: for they are all fallen, and his boughs are broken by all beasts of the field.

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 in all the valleys his branches are fallen, and his boughs are broken by all 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 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 they that were his arm, that dwelt under his shadow in the midst of the 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.

This is 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,
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32. 23.

32. 2.

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32. 23.

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EZEKIEL.

23 company = gathered host.

in the land of the living. Used here as the opposite of the land of the dead. See note on 26. 25. The expression occurs six times in this chapter.

25 multitude. The 1611 edition of the A.V. reads "multitudes" (pl.).

27 with their weapons of war. This determines the nature of the place here described as "the grave", "the pit", and "Sheol".


32 caused. Heb. nathan = given: as distinct from their terror. See note on 20. 25.

My. Heb. text has "His"; marg. "My".

33. 1-29 (H, p. 1104). PEOPLE. SIGN. (WATCHMAN.) (Division.)

H

M1 1-9. Signification. (Alternation and Inversion.)


M3 21, 22. Fulfilment.

33. 1-9 (M1, above). SIGNIFICATION.

Synecdoche. (Ezekiel.)

M1 | N | 1, 2. Sign. The watchman.


N | 7. Sign. Signification. (Ezekiel.)


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

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

children = sons.

a = one.


coustas = borders; i.e. one man out from within the borders of their land.

3 the sword = judgment. Put by Fig. Synecdoche (of the Part), Ap. 6, for the whole person.


in: or, for.

come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But if that watchman warning shall deliver his soul.

8 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, if is 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.

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29 There is Edom, her kings, and all her princes, which with their might are laid by the sword, and have their terror gone down to the pit. 30 There be the princes of the north, all of them uncircumcised, which are gone down with the slain; with their terror they are ashamed of their might; for 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 Ye see, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

26 There is Meshech, Tubal, and all her multitude: her graves are round about her: 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.

25 They have set her a bed in the midst of the slain with all her multitude: her graves are round about her: 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.

24 There is Elam and all her multitude round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

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in the land of the living. Used here as the opposite of the land of the dead. See note on 26. 25. The expression occurs six times in this chapter.

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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.

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29 There is Edom, her kings, and all her princes, which with their might are laid by the sword: they lie with the uncircumcised, that are gone down to the pit.

30 There be the princes of the north, all of them and 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.

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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 them that are uncircumcised, with them that are slain by the sword, even Pharaoh and all his multitude, saith the Lord God:’
10 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 ye live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his ways; and live:

12 Therefore, thou son of man, say unto the children of thy People, 'The righteousness of the righteous shall surely live; if his righteousness be not remembered; but his way and live: turn ye, then live?

13 When I shall say to the righteous, that he shall surely live; if he turn from his iniquity; he shall surely live, and do that which is lawful and right; he shall surely live.

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,

16 None of his iniquities that he hath committed, he shall die for it.

17 Yet the children of thy People say, 'The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his ways, and do that which is lawful and right, he shall live thereby.

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

21 And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, "The city is smitten.

22 Now the hand of the Lord was upon me in the evening. As I opened the mouth the escaped came; and had opened my mouth, until he came to me in the morning; and the mouth was opened, and I was no more dumb.

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

24 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.'

Q 25 Wherefore say unto them, 'Thus saith
Ye eat with the blood, and eat over (all) the blood: i.e. over or near (as the heathen in their necromancy).

Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?'

27 Say thou thus unto them, 'Thus saith the Lord God: As I live, surely they that are in the waste places shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that are scattered upon all the face of the earth, and none did search or seek after them.

7 Therefore, ye shepherds, hear the word of the Lord;
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For thus saith the Lord God: Behold, I, even I, will both search My sheep, and seek them out.

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

And I will bring them out from 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, in all the inhabited places of the country.

And I will feed them with judgment. And they shall know that I am the Lord their God, and they shall know that I am the Lord, when I have broken the bonds of their yoke, and have delivered them out of the hand of those that have broken their yoke.

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

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

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

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

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

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

And I will judge between cattle and cattle.

And I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd.

And I the Lord will be their God, and My servant David a prince among them; even My servant David shall I clothe him with glory.

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

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

And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land,
30. 30 Thus shall they know that I am the Lord: for they shall be brought again to their own land, and I will make them dwell in their house. 31 And ye, ye sons of the captivity, hear the word of the Lord; 32 Thus saith the Lord; Behold, I will make you return to the land of your fathers, and will take you in my hand, and bring you up out of all places where I have cast you forth. 33 And I will make you to dwell in your own land: then shall ye know that I am the Lord, saith the Lord. 34. 30. EZEKIEL. 35. 35 Moreover the word of the Lord came unto me, saying, 2 o Son of man, set thy face against mount Seir, and prophesy against it, 3 and say unto it, Thus saith the Lord God; I will prepare thee unto blood, and blood shall cover thy mountains, and desolate shall be thy flocks: 4 5 Therefore, as I live, saith the Lord God; I will make thee perpetual desolations, and these cities shall not be inhabited any more for ever. 6 6 Therefore, as I live, saith the Lord God; I will make thee perpetual desolations, and these cities shall not be inhabited any more for ever. 7 7 Thus will I make mount Seir most desolate, and lay waste his cities; and I will make the whole land desolate, and the hireling shall not be therein. 8 8 thou shalt know. And they shall know that I am the Lord. 9 9 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; 10 Therefore, as I live, saith the Lord God, I will even do according to thy plans, and will fulfill thy threats; 11 Moreover the word of the Lord came unto me, saying, 12 And thou shalt know that I am the Lord; and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume: 13 Thus with your mouth ye have boasted against Me, and have multiplied your words against Me; 14 Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate. 15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee; thou shalt be desolate, O mount Seir, and all Idumea, even all of it; and they shall know that I am the Lord. 16 Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord:

31. 31 Therefore, as I live, saith the Lord God; I will make thee desolate, and make thy cities desolate, and the hireling shall not be therein. 32 32 Moreover the word of the Lord came unto me, saying, 33 33 And I will cause thee to fall by the sword in the land of the uncircumcised; and they shall know that I am the Lord. 34 34. 30. EZEKIEL. 35. 35 Moreover the word of the Lord came unto me, saying, 36 36 And I will make thee desolate, O mount Seir, and all Idumea, even all of it; and they shall know that I am the Lord.
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EZEKIEL.

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, and ye are taken up in the lips of talkers, and are an infamy of the people;

5 Therefore thus saith the Lord God; Surely the hills, and 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, and ye are taken up in the lips of talkers, and are an infamy of the people:

6 Prophesy therefore concerning the land of Israel, and say unto 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, and ye are taken up in the lips of talkers, and are an infamy of the people:

7 Therefore 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:

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, Ye shall devour up ten men, and hast bereaved thy nations;

14 Therefore thou shalt devour ten men no more, neither bereave thy nations any more,' saith the Lord God.

15 Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.'

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

17 'Son of man, when the House of Israel dwelt in their own land, they defiled it by their own way, and by their doings: their way was before Me as the uncleanness of a removed woman.

18 Wherefore I poured My fury upon them for the blood that they had shed upon the land, and for their idols whereby 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.

36. 37.

20 And when they entered into the heathen, whether they went, they profaned My holy name, when they said to them, These are the People of the LORD, and are gone forth out of His land.'

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

22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I will sanctify My great name, which was profaned among the heathen, who ye have profaned among the heathen, whither ye went.

23 And I will sanctify My great name, which was profaned among the heathen, whom I had pity on, and will bring them in the land that I gave to your fathers, O house of Israel, but for Mine holy name's sake, which was profaned among the heathen, whither they went.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be My People, and I will be your God.

29 I will also save all your uncleanesses:

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.

32 Not for your sakes do I do this, saith the Lord GOD; be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you of all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

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

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

**EZEKIEL.**

37. 1-28 (A', p. 1156). RESTORATION. SYM-

BOLICAL. (Division.)

A' K' | 1-14. The Dry Bones.


37. 1-14 (K', above). THE DRY BONES.

(Alternations: Simple and Extended.)

K' L N | 1, 2. The Vision shown.


M | 4-6. Command to prophesy over ("at").

m | 7-8. Words of the prophecy.

n | 9-10. Obedience of the prophet.

O | l-2. Result.

N | 2-3. Words of the prophecy.

n | 10-11. Obedience of the prophet.

O | 1-2. Result.

L | N | 11. The Vision explained.


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


4 upon. Heb. 'al.


7 as according as.

no I 'se voice.

shaking = commotion.

9 unto. Heb. et. Cp. v. 4, and see the Structure above.

wind = spirit. Same as "breath" in v. 5.

breathe = blow. Heb. naphah.

slain = dead (by violent death). Sept. renders it toun

nekrous = corpses, as distinct from nekrous, which (without

the Article) refers to the dead as having been


(first and third words), 35, 42, 22); while, with the

Article it denotes corpses. See Deut. 14: 11. Matt. 22,

Mark 9: 16; Luke 16: 26; Acts 24: 25; Rom. 6: 13;

10: 7; 11: 15. Heb. 11: 19; 13: 20; 1 Cor. 15: 12, 13, 15, 16, 20, 21, 22 (second word),


11 are = thq (are). Fig. Metaphor. Ap. 6.

unto 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 Alternate.)

O | P | 12-14. "Thus saith Jehovah ".

Q p | 12-14. "I will open your graves".

q | 13-14. "And bring you into the land".


Q p | 14-15. "When I have opened your graves".

q | 14-15. "And I shall place you in your own land"


12 graves = sepulchres, or burying-places. Heb. qubbe,

not Sheol. See Ap. 35. The repetition of this must

include resurrection as well as restoration.

37. 13. When I

Heb. 'adamath. See note on 11: 17.

37. 13 when I

have opened = by My opening.

and brought you up = by My causing you to come up.

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

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

saith the Lord.

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

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

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

And join them one to another into one stick; and they shall become one in thine hand.

And when the children of thy People shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

Say unto them, Thus saith the Lord God: Behold, three will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him,

even with the stick of Judah,

and make them one stick, and they shall be one in Mine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes.

And say unto them, Thus saith the Lord God; Behold, three will take the children of Israel from among the heathen, whither they have been gone, and will gather them on every side, and bring them into their own land:

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:

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

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 I will be their God.

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

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

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:

And My servant David shall be their prince for ever.


in your own land = upon your own soil. Heb. 'adānah. Cp. v. 12, and see note on v. 12.

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

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

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

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

And join them one to another into one stick; and they shall become one in thine hand.

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even with the stick of Judah,

and make them one stick, and they shall be one in Mine hand. *
Moreover I will make a covenant of peace with them: and I will put them among the nations, and they shall dwell in their own land; and I will multiply them; and they shall be Men.

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

And the heathen shall know that I am the LORD, when I sanctify Israel, and they shall dwell in the midst of them: and they shall know that I am the LORD, when I sanctify Israel for evermore.

The word of the LORD came unto me, saying,

Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him;

And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

And I will turn thee back, and put hooks into thy jaws, and I will bring thee to furnaces, and thou shalt be consumed: but it is brought forth out of the northland; for from the land of Magog shall it come, and it shall spread itself over them that dwell without walls, and having neither gates nor bars, that are at rest, that dwell without walls, and having neither gates nor bars, that are at rest, that dwell without walls, and having neither gates nor bars.

Moreover I will make a covenant of peace with them; and I will put them among the nations, and they shall dwell in their own land; and I will multiply them; and they shall be Men. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.

And the heathen shall know that I am the LORD, when I sanctify Israel, and they shall dwell in the midst of them: and they shall know that I am the LORD, when I sanctify Israel for evermore.

The word of the LORD came unto me, saying,

Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him;

And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

And I will turn thee back, and put hooks into thy jaws, and I will bring thee to furnaces, and thou shalt be consumed: but it is brought forth out of the northland; for from the land of Magog shall it come, and it shall spread itself over them that dwell without walls, and having neither gates nor bars, that are at rest, that dwell without walls, and having neither gates nor bars.

Moreover I will make a covenant of peace with them; and I will put them among the nations, and they shall dwell in their own land; and I will multiply them; and they shall be Men. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.

And the heathen shall know that I am the LORD, when I sanctify Israel, and they shall dwell in the midst of them: and they shall know that I am the LORD, when I sanctify Israel for evermore.
477 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.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when My People of Israel dwelleth safely, shalt thou not know it?

15 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:

16 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, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God; Art thou of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?

18 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.

19 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;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall 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.

21 And I will call for a sword against him throughout all My mountains, saith the Lord God; every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that am the Lord.

39. 1 Therefore, son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

2 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:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, the same and with his bands, and all 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.

5 Thou shalt fall upon the open field: for have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell carelessly in the islands; and they shall know that am the Lord.

7 So will I make My holy name known in the midst of My People Israel; and I will not let them pollute My holy name any more: and the heathen shall know that is the Holy One in Israel.

8 Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the buck-
EZEKIEL.

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

(Alternation.)

Z

A | 40. 1–44. 31. THE HOUSE.
   B | 45. 1–46. 15. The Land.
   A | 46. 16–24. The House.
   B | 47. 1–45. 35. The Land.

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

A

C1 | D1 | 40. 1–3. Visions of God.
   E1 | 40. 4. Injunctions.
   F1 | 40. 5–42. 20. The House. Itself.

C1 | D2 | 43. 1–6. The Glory. Returning.
   F2 | 43. 7–13. Injunctions.

C1 | D3 | 44. 1–4. The Glory. Abiding.
   F3 | 44. 5–8. Injunctions.

The House. Its Ministers.

1. the five and twentieth year. See table on p. 1105. the beginning. Probably Abib or Nisan.

26. 6 After that they have borne their shame, and all their trespasses whereby they have trespassed against Me, when they dwelt 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, 5 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. 5-42. 20 (F1, p. 1163).
THE HOUSE ITSELF.
(Extended Alteration.)

F1 G K1 (p. 1164)

40. 17-43 (K2, above). THE OUTER AND INNER COURT.
(Repeated and Extended Alteration.)

K2 L1 b1 | 17-22... North Gate. c1 | 22... Seven steps. d1 | 23... Opposite Inner Gate. The Outer Court.
L2 b2 | 24, 25... South Gate. c2 | 26... Seven steps. d2 | 27... Opposite Inner Gate. L1 b3 | 28... South Gate. c3 | 29, 30... Chambers, &c. d3 | 31... Porches. Eight steps. L4 b4 | 32... East Gate. c4 | 33... Chambers, &c. d4 | 34... Porches. Eight steps. L5 b5 | 35... North Gate. c5 | 36... Chambers, &c. d5 | 37-43... Porches. Eight steps. The Inner Court.

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E. W. Bullinger
court, and, 10, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement.
18 And the pavement by the side of the gates over against the length of the gates was the lower pavement.
19 Then he measured the breadth from the forehead of the lower gate unto the forehead of the inner court without, an hundred and twenty 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 little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.
22 And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them.
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 and twenty cubits.
24 After that he brought me toward the south, and beheld a gate toward the south: and he measured from gate to gate according to these measures.
25 And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits.
26 And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.
27 And there was a gate in the inner court toward the south: and he measured from gate 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 little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.
30 And the arches round about were five and twenty cubits long, and five cubits broad.
31 And the arches thereof were toward the utter court; and palm trees were upon the posts thereof: and the going up to it had eight steps.
32 And he brought me into the inner court toward the east: and he measured the gate according to these measures.
33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.
34 And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.
35 And he brought me to the north gate, and measured it according to these measures;
36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.
37 And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.
38 And the chambers and the entries thereof were by the 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 books, an hand broad,
H e
(p. 1166)

40. 43. EZEKIEL.

465 fastened round about; and upon the tables was the flesh of the offering.

44 And without the inner gate were the chambers of the singers in the inner court, which was at the north side of the north gate; and their prospect was toward the south:

45 And he said unto me, "This is chamber, whose prospect is toward the south, for the priests, the keepers of the charge of the altar:

46 And the chamber whose prospect is toward the north, 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."

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

48 And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side; and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 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 posts, one on this side, and another on that side.

50 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.

51 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.

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

53 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."

54 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.

55 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 which was at the north side of the north gate; and they might have hold, but they had not hold in the wall of the house.

56 And there was an enlarging, and a winding about still upward toward 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 offering = corban.

40. 44-46 (H, p. 1164). THE PRIESTS' ROOMS.

(Aalternation.)

H e
(p. 1166)


which was. Omit these words, and commence v. 2 with the clause which follows.


2 door = entrance. sides = shoulders.

4 the most holy place = the Holy of Holies.

5 side chamber. Not the same word for "chamber" as in v. 39 and ch. 40: 7, 7, 10, 12, 13, 18, 21, 29, 33, 36 (which is 67); or in 40. 17, 17, 28, 44, 45, 46; or in 42. 1, 5, 7, 7, 8, 9, 10, 11, 12, 13, 13; or in 44. 19; 45. 2; 46. 15 (which is lishkāh = a storeroom).

7 an enlarging = a broadening.

8 the height of the house = that the house had an elevation or platform. See Ap. 51. III. 2 (3).


increased from the lowest chamber to the highest by the midst.

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

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

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

11 And the 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.

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

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

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

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

16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows were covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

18 And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces;

19 So that the face of a man was toward the palm tree on the one side, and the face of another cherub 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 breadth toward the north.

5 Now the upper chambers were shorter: for the galleries were higher than those, than the lower, and than the midst 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 midst of the court 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 towards the holy place.

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 of the east, as one entered into them.

13 Then said he unto me, "The north chambers and the south chambers, which are
after the separate place, they be 1 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 outer court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.”

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,

16 He measured the east side, 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.

Afterward he brought me to the gate, even the gate that looketh toward the east:

2 And, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory.

3 And it was according to the appearance of the glory of the glory of the WHOSE JACOB. See note on 2. 3; 11; 17; 21; 23; 39; 45. 14. 8; Zech. 13; 11. 20, 21.

whoredom. Always put for idolatry, by the Fig. Metonymy (of the Subject), Ap. 6.

by the carcases, &c. Ref. to Pent. (Lev. 26. 30).
in their high places: or, in their death.


From there was but an wall”.

abominations = idolatries.

10 And he said unto me, “Son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever; and My holy name shall the house of Israel no more defile, neither they, nor their kings, by their whoredoms, nor by the carcases of their kings in their high places.

In their setting of their threshold by My thresholds, and their post by My posts, and the wall between Me and them, they have even defiled My holy name by their abominations that they have committed: wherefore I have consumed them in Mine anger.
43. 11. EZEKIEL.

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 most holy. Behold, this is the law of the house.

14 And from the bottom upon the ground even to the lower settle shall be two cubits; and on 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, 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 were consecrated unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer it as a burnt offering unto the LORD.

25 Seven days shalt thou prepare every day a goat for a sin offering: they shall also pre-
44 Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

2 Then said the LORD unto me, "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, and therefore it shall be shut.

3 It is for the prince; the prince shall enter by the way of the porch of that gate, and shall go out by the way of the same."

4 Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord; and I fell upon my face.

5 And the Lord said unto me, "Son of man, mark well the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, even to the house of Israel, 'Thus saith the Lord God; 'O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought into My sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary, to pollute it, even My house, ye offer My bread, the fat and the blood, and they have broken My covenant because of all your abominations.

8 And ye have not kept the charge of Mine holy things: but ye have set keepers of My charge in My sanctuary for yourselves.'

9 Thus saith the Lord God; 'No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary, of any stranger that is among the children of Israel.

10 And the Levites that are gone away far from Me, when Israel went astray, which went astray away from Me after their idols; they shall even bear their iniquity.

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.

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up a stone for a stumbling-block of iniquity, saith the Lord God; (is) Adonai Jehovah's oracle.

13 And they shall not come near unto Me, saith the Lord God; and they shall bear their iniquity.
44. 13. EZEKIEL.

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 offer unto Me the fat and the blood, saith the Lord God:

16 They shall enter into My sanctuary, 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 put off their garments wherein they shall go forth into the outer court; and they shall put on other garments, when they enter into My sanctuary, and they shall keep My charge.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat.

19 And when they go forth into the outer court, even into the outer court to the People, they shall put off their garments wherein they ministered, and lay them in the holy 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, for all the service thereof, and for all that shall be done therein.

23 And they shall teach My People the difference between the holy and 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 hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon upon 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: am their inheritance; and ye shall give them no possession in Israel: am their possession.

44. 18-31 (S' p. 1170). THE PRIESTS.

(Aalternation and Introvers.)

S' V s (p. 1171)

18 They shall be clothed, &c. Ref. to Pent. (Ex. 28. 42). Ap. 92. within = toward [the house].


20 neither shall they, &c. Ref. to Pent. (Lev. 21. 5). Ap. 92. only poll = surely clip.

21 neither shall any, &c. Ref. to Pent. (Lev. 10. 9). wine. Heb. yqpn. See Ap. 27. when, &c. They might do so at other times.


26 And after he is cleansed ... seven days. Ref. to Pent. (Num. 6. 10, "on the eighth day"). Ap. 92.

27 in the day. See Ap. 18. sin offering. Ap. 43. 11. v. first of all, &c. Ref. to Pent. (Ex. 13. 2; 22. 29; 30; 23. 19. Num. 3. 13; 18. 12, 13).


the first of all, &c. Ref. to Pent. (Ex. 13. 2; 22. 29; 30; 23. 19. Num. 3. 13; 18. 12, 13).

oblation = heave offering. Heb. terumah. See note on Ex. 29. 27. The word is often repeated here. See Ap. 45. 5, 15, 16; 48. 8-10, 12, 18, 20, 21.

30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's; ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.
Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand:

and in it shall be the sanctuary and the most holy place.

4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession of twenty chambers.

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 holy portion, and of the possession of the city, before 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.

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.

Ye shall have just balances, and a just ephah, and a just bath.

The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

This is the oblation that ye shall offer; the sixth part of an ephah of wheat, and ye shall give the sixth part of an ephah of barley:
45. 14. EZEKIEL.

14 Concerning the ordinance of oil, the 10 bath of oil, ye shall offer the tenth part of a 10 bath out of the oil, which is an 11 homer of ten 10 baths; for ten 10 baths are an 11 homer:
15 And one lamb out of the flock, out of two hundred, out of the 5 fat pastures of Israel; for a "meat offering, and for a "burnt offering, and for "peace offerings, to make "reconciliation for them, saith the Lord GOD.

16 All the People of the land shall give this "oblation for the prince in Israel.
17 And it shall be the prince's part to give "burnt offerings, and "meat offerings, and drink offerings,
18 in the feasts, and in the new moons, and in the sabbaths, in all "solemnities of the house of Israel:
19 shall prepare the "sin offering, and the "meat offering, and the "burnt offering, and the "peace offerings, to make "reconciliation for the house of Israel.
20 Thus saith the Lord GOD; In the first month, in the first day of the month, thou shalt take a young 2 bullock without blemish, and cleanse the sanctuary:
21 And the priest shall take of the blood of the "sin offering, and put it upon the posts of the house, and upon the four corners of the "settle of the altar, and upon the posts of the gate of the inner court.
22 And so thou shalt do the seventh day of the "month for every one that errreth, and for him that is "simple: so shall ye 'reconcile the house.
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 he shall prepare a "meat offering of an 10 ephah for a bullock, and an 10 ephah for a ram, and an 2 bin of oil for an "ephah.
25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the sabbaths, according to the 17 sin offering, according to the "burnt offering, and according to the "meat offering, and according to the oil.

Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

And the prince shall enter by the way of 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 shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

Likewise the People of the land shall work at the "door of this gate before the LORD in the sabbaths and in the new moons.

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.

And the "meat offering shall be an "ephah...
for a ram, and the 5th meat offering for the lambs as he shall be able to give, and an 8th hin of oil to an 5th ephah.

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.

And he shall prepare a 5th meat offering, an 5th ephah for a bullock, and an 5th ephah for a ram, and for the lambs according as his hand shall attain unto, and an 5th hin of oil to an 5th ephah.

And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

But when 2 the People of the land shall come before 3 the LORD in the solemn feasts, he that entereth in by the way of the north gate 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.

And the prince, 4 he shall not take of the people any inheritance out of his own possession: but his sons' inheritance shall be his sons'.

And in the feasts and in the solemnities the meat offering shall be an 5th ephah to a bullock, and an 5th ephah to a ram, and to the lambs as he is able to give, and an 5th hin of oil to an 5th ephah.

Now when the prince shall prepare a voluntary 5th burnt offering or 5th peace offerings voluntarily unto 3 the LORD, 4 one shall then open him the gate that looketh toward the east,

and 5th he shall prepare his 5th burnt offering and his 5th peace offerings, 6 as he did on the sabbath day: then he shall go forth; and after his going forth 7 one shall shut the gate.

Thou shalt 8 daily prepare a 5th burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

And thou shalt prepare a 5th meat offering for it every morning, the sixth part of an 5th ephah to a ram, and to the lambs according as his hand shall attain unto, and an 5th hin of oil to an 5th ephah.

Thus shall they prepare the lamb, and the 5th meat offering, and the oil, every morning for a continual 5th burnt offering. 10

Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his 5th sons; it shall be their possession by inheritance.

But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

Moreover the prince shall not take of the People's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that My People be not scattered every man from his possession.

After he brought me through the entry, which was at the side of the gate, into the 5th holy chambers of the priests, which looked toward the north: and, 5th behold, there was a place 5th on the two sides westward.

Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the 5th meat offering; that they bear them not out into the utter court, 5 to sanctify the People.
47 Afterward he brought me again unto the 6 door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters "came down "from under from the "right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand 6 cubits, and he brought me through the waters; 4 the waters were to the ancies.

4 Again he measured a thousand, and brought me through the waters; 5 the waters were to the knees. Again he measured a thousand, and brought me through; 6 the waters were to the loins.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, 8 waters to swim in, a river that could not be passed over.

6 And he said unto me, "Son of man, hast thou seen this?" Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river were very many 9 trees on the one side and on the other.

8 Then said he unto me, "These waters issue out toward the "east country, and go down into the "desert, and go into the sea: which being brought forth into the "sea, the waters shall be healed.

9 And it shall come to pass, that every "thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, that the fishers shall stand upon it from 9 En-gedi even unto Edem-galeaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of 9 the great sea, exceeding many.

11 But the "miry places thereof and the "marshes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all 6 trees for meat, whose leaf shall not fade, neither shall the fruit thereof be "consumed: it shall bring forth "new fruit according to his months, because their waters 6 up issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for "medicine."

13 Thus saith the Lord God; "This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: 6 Joseph shall have two portions.
14 And ye shall inherit it, one as well as another; concerning the which I lifted up Mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this shall be the border of the land towards the north side, from the great sea, the hand of Hethlon, as men go to Zedad:

16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazaran, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east side. And this is the east side.

19 And the south side southward, from Tamar even to the waters of Pharaoh in Kadesh, the river to the great sea, and the sea.

20 The west side also shall be the great sea, from the border, till a man come over against Hamath. This is the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and ye shall take the strangers that sojourn among you, and beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God."
48. 11.

EZEKIEL.

48. 34.

11. If shall be for the priests 6 that are sanctified of the sons of Zadok; which have kept My 7 charge, which went not astray when the 8 children of Israel went astray, 9 as the Levites went astray.

12. And this 9 oblation of the land that is offered shall be unto them a thing most 10 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 it, neither exchange, nor alienate the firstfruits of the land: for it is 10 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 8 profane place for the city, for dwelling, and for suburbs:

and the city shall be in the midst thereof.

16. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18. And the residue in length over against the oblation of the 10 holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the 8 oblation of the 10 holy portion; and the increase thereof shall be for food unto them that serve the city.

19. And they that serve the city shall serve it out of all the tribes of Israel.

20. All the 8 oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the 10 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 8 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 8 a portion.

24. And by the border of Benjamin, from the east side unto the west side, Simeon shall have 23 a portion.

25. And by the border of Simeon, from the east side unto the west side, Issachar 23 a portion.

26. And by the border of Issachar, from the east side unto the west side, Zebulun 23 a portion.

27. And by the border of Zebulun, from the east side unto the west side, Gad 23 a portion.

28. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of 8 strife in Kadesh, and to the river 8 toward the great sea.

29. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, 8 saith the Lord GOD.

30. And these are the 8 goings out of the city on the north side, four thousand and five hundred measures.

31. And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

as = according as.

12 offered = offered up, or heaved. Ap. 48. i. ix.

by = reaching to.

48. 15-19 (R2, p. 1175). CIVIL. (Introversion.)

R2 j 15-18. The common place.

k 18. The City. Its site.

k 19. Its measurements.

j 17-19. The suburbs.

15 shall be = it [shall be].

profane = common.

23 Benjamin. Note the positions of these five tribes in the south. See the Structure (F2), p. 1175.

a = one.


toward. Sept. reads "as far as ".

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

48. 30-35 (F3, p. 1175). THE CITY. (Introversion and Alteration.)

F3 T | 30-35. The City. Its exits.

U | 30-. Its measurements.


m | 32. The East side.

V | 33. The South side.

m | 34. The West side.

U | 35-. Its measurements.

T | 36. The City. Its name.

30 going = outlets.

32 and one. Some codices, with Aram., Sept., Syr., and Vulg., omit " and ".

east side unto the west side, Issachar 23 a portion.

26 And by the border of Issachar, from the east side unto the west side, Zebulun 23 a portion.

27 And by the border of Zebulun, from the east side unto the west side, Gad 23 a portion.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of 8 strife in Kadesh, and to the river 8 toward the great sea.

29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, 8 saith the Lord GOD.

30 And these are the 8 goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.
35 It was round about eighteen thousand measures:

and the name of the city from that day shall be, "The LORD is there."  

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.

(Introversion.)

A 1.1-21. 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 FINAL DOOM.


B 7.1-8.27. 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.

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 their 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 (604 B.C.) Syriac (or Aramaic) was not understood by the Jews (2 Kings 18. 26); but after the Exile, in Ezra's day (486 B.C.), Hebrew had been so far forgotten that it had to be explained (Neh. 8. 8). In Daniel's day (495 B.C.) both languages were generally understood; and both could be, and were, thus used by him. If an impostor had written the book in Hebrew some 250 years later (as alleged by modern critics), why should he have defeated his own object by writing any portion in Aramaic as well, thus proving himself to be a fool as well as a "forger"?