

them, and gave them into the hand of their enemies; so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their 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, 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

with me that I hid my face from them and gave them into the hand of their adversaries, and they all fell by the sword. 24 I dealt with them according to their uncleanness and their transgressions, and hid my face from them.

25 "Therefore thus says the Lord God: Now I will restore the fortunes of Jacob, and have mercy upon the whole house of Israel; and I will be jealous for my holy name. 26 They shall forget their shame, and all the treachery they have practiced against me, when they dwell securely in their land with none to make them afraid, 27 when I have brought them back from the peoples and gathered them from their enemies' lands, and through them have vindicated my holiness in the sight of many nations. 28 Then they shall know that I am the LORD their God because I sent them into exile among the nations, and then gathered them into their own land. I will leave none of them remaining among the nations any more; 29 and I will not hide my face any more from them, when I pour out my Spirit upon the house of Israel, says the Lord God."

40 In the twenty-fifth year of our exile, at the beginning of the year, on the

8. RESTORATION OF THE FORTUNES OF JACOB (39:25-29)

25. The whole house of Israel: Israel and Judah. For restore the fortunes see 16:53; 29:14. Note that this is really the doctrine of "for his name's sake."

26. Translate "They shall bear their shame" (cf. KJV) as in the M.T. rather than They shall forget their shame, which reads the letter *shin* for *sin*. With vs. 26b cf. 34:28.

29. Cf. 37:14.

IV. VISION OF THE RESTORED COMMUNITY (40:1-48:35)

These nine chapters comprise the final section of the book of Ezekiel, related to chs. 33-39, and yet standing apart as a distinct unit because of their concern with the

whether it is possible for a nation as such to renounce power. He answers that this could take place only were a nation found willing to die as state and be reborn as church, i.e., "only if in an unexpected historical moment it is seized as a whole by the transcendental idea and for its sake renounces power." He goes on to say, "Such an event would be one of the great turning points of history; it would perhaps create 'mankind.'" *

* New York: Charles Scribner's Sons, 1936, pp. 199-200.

Or we may quote from a book written at the time of the Versailles Treaty: "The precedents all mean war; only the great departure from all precedents can in the long run mean peace." *

40:1-43:27. *The Vision of the Temple*.—On the vexed question of the composition of chs. 40-48 see the Exeg. It will be assumed here that the groundwork of these final chapters is from a disciple of Ezekiel who lived in the Exile and

* J. L. Garvin, *The Economic Foundations of Peace* (London: Macmillan & Co., 1919), p. 574.

fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

tenth day of the month, in the fourteenth year after the city was conquered, on that very day, the hand of the LORD was upon

temple and its ritual. The passage 40:1-42:20 describes the detail of the arrangements of the temple area as witnessed by Ezekiel in a vision in which the divine architect acts as guide. The section 43:1-5 depicts the return of the glory of Yahweh, while in 43:6-27 Yahweh speaks from the inner sanctuary and gives instructions for the making of the altar and its consecration. Ch. 44 is concerned with the proper ministry in the sanctuary, granting full priestly rights only to the priests of the family of Zadok, with the Levites as temple servants and foreigners proscribed from such service. The description of the allotment of the land begins in 45:1-9, anticipating the more detailed account in 47:13-48:35. In 45:10-46:18 there are regulations for weights and measures, the contributions of the princes, the sacrifices at the stated feasts and the new moon and sabbaths, etc. In 46:19-24 the survey of the temple area continues; this is concluded with the vignette of the sacred stream flowing from the temple in 47:1-12. For a general analysis of the authorship of this section see the Intro., pp. 53-56, and Exeg. below.

A. THE TEMPLE ARRANGEMENTS: OUTER AND INNER COURTS (40:1-49)

The prophet is transported to the temple mount from Babylon, and a heavenly guide conducts him on a tour from point to point in the temple area, measuring off the various gates, walls, and chambers of the courts. The tour begins at the eastern gate and leads eventually into the inner court. The chapter ends with the beginning of the description of the temple itself, which is continued in ch. 41.

1. EZEKIEL AT THE TEMPLE MOUNT (40:1-5)

The date is April 17, 572 (April 28, 573), and the transport parallels that in ch. 8, which was also "in visions of God" (see Exeg. on 8:3; 11:22-25), but which may reflect an actual visit. Here we have no real vision, but rather the literary form of a vision, as

was confident that his people would soon be restored to their land. It is clear that the whole section is not from one hand, that there is a good deal of patchwork about it. But we shall be content to speak of "the seer" when the author of any part is referred to.

We need not doubt that the kernel of the section is a transcript of an actual vision on the part of the seer, which can be dated in 573, in accordance with 40:1-4. Of course the various details, the measurements, etc., were worked out subsequently. But the symmetry and general pattern of the sanctuary will belong to the original experience. Fresh and living at the first, it was reduced to mathematical precision in the act of committing it to writing. This draft was then amplified by various later hands, who may be held responsible in particular for the various scraps of legislation which lie scattered about chs. 40-48. Here we have something like a blueprint for reconstruction. Thus, while ch. 40 begins with a tour of the temple under angelic guidance, ch. 43 ends with elaborate ritual prescriptions.

Again, the vision will probably draw upon the seer's recollections of Solomon's temple

from the days when it still stood. Memories blend with hopes and create a condition of trance in which what was active in his waking moments now takes shape before him in symbolic forms.

The seer, we may suppose, has been brooding over the possibility of a fresh beginning in the life of his people. Convinced as he is that return to Palestine will come in God's time, his heart is set on something much more important than even that. He wants the severed bond between God and Israel to be restored. The divine presence forsook the land because of sin (11:23); what hope is there that it will return? If it returns, it will do so when the appointed hour comes, since God's majesty is not for us to command. Yet Israel need not remain passive; let the people make themselves ready in purity and dedication for what the future will bring.

We must not think of the seer as interested only in the temple as a ritualist and sacerdotalist of the most narrow sort. We should give his vision a more generous interpretation. The temple which he sees symbolizes for him a state of things in which the whole life of the restored community is dedicated to the Lord. As we read

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

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

me, 2 and brought me in the visions of God into the land of Israel, and set me down upon a very high mountain, on which was a structure like a city opposite me.^p 3 When he brought me there, behold, there was a man, whose appearance was like bronze, with a line of flax and a measuring reed in his hand; and he was standing in the gateway. 4 And the man said to me, "Son of man, look with your eyes, and hear with your ears, and set your mind upon all that I shall show you, for you were brought here in order that I might show it to you; declare all that you see to the house of Israel."

^p Gk: Heb on the south

also probably in Zechariah. The phrase at the beginning of the year (vs. 1) should probably be read "in the first month" (בראש השנה בראשון) as in the LXX and to accord with the usual formula. The tenth day of the month may be after the analogy of the tenth day of the seventh month, the day of Atonement, apparently considered a New Year's Day in Lev. 25:9 (see Julian Morgenstern, "The Three Calendars of Ancient Israel," and "Supplementary Studies in the Calendars of Ancient Israel," *Hebrew Union College Annual*, I [1924], 22-28; X [1935], 8, 29). According to the P source, the tenth day of the first month was the day the Hebrews entered the Promised Land (Josh. 4:19; for another association see Exod. 12:3). The author is using the symbolism of the New Year's Day, for on this day the glory of Yahweh enters the temple (43:1-5), recalling Exod. 40:1-38 (P), where the glory of Yahweh fills the tent of meeting at its erection and dedication on the first day of the first month.

40:2. The very high mountain is Mount Zion, as in Ps. 48:2; Isa. 2:2; Mic. 4:1; Zech. 14:10, considered elevated beyond actual height to suggest its significance. Actually the Mount of Olives towers above the sacred area by about three hundred feet. Opposite me: Read מנגד with the LXX for the less probable מנגב, on the south. The sacred area with its gates, walls, and buildings resembled a city plan.

3. This may be the architect of the heavenly courts (see Zech. 2:1-2; cf. the divine scribe in Ezek. 9:1-11). His appearance like bronze indicates his supernatural character (cf. 1:4, 7, 27; Dan. 10:6). Cf. the imagery in Rev. 21:10-27, where the transport to the high mountain, the angel with the measuring rod, and the measuring of the city of Jerusalem are influenced by this passage.

through these final chapters we are struck by the fact that the temple stands empty, waiting for the divine presence to enter and hallow it again. When God returns everything falls into its place, the purpose of the great construction is realized, and the new name of the city reveals its character: "The Lord is there" (48:35).

40:1-4. *He Came to a City*.—J. B. Priestley's play *They Came to a City* gives expression to the widespread desire in our time for a more satisfying form of community life, one in which artificial distinctions will be banished, honest work will be prized, and man will serve his fellow man in freedom and joy. Our seer wants a city in which the life of his people will be

renewed; in his vision such a city spreads out before his eyes. It is all blurred and obscure at first, but as it takes on clearer outline he sees that it is rather a temple than a city. Is he disappointed? No, for he is well aware that a city is made not only by the materials of which it is composed, but even more by the spiritual values which it cherishes. It is not merely that our modern town planning does not often give due place to the needs of a new area for worship. Something more than church buildings is involved. Can we really hope for a worthier and healthier common life unless it gathers around reverence for all that is high and holy?

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and a handbreadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 ¶ Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.

7 And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.

5 And behold, there was a wall all around the outside of the temple area, and the length of the measuring reed in the man's hand was six long cubits, each being a cubit and a handbreadth in length; so he measured the thickness of the wall, one reed; and the height, one reed. 6 Then he went into the gateway facing east, going up its steps, and measured the threshold of the gate, one reed deep; 7 and the side rooms one reed long, and one reed broad; and the space between the side rooms, five cubits; and the threshold of the gate by the vestibule of the gate at the inner end, one reed.

^a Heb deep, and one threshold, one reed deep

5. The reed six cubits long would have measured about ten feet four inches, the long cubit being 20.679 inches, while the shorter or more ordinary cubit was about 17½ inches (see Galling, *Biblisches Reallexikon*, p. 367). The equal height and thickness of the wall surrounding the temple area are probably not without significance, as also the fact that the temple area and the inner court formed perfect squares. The great thickness of the wall is in part to emphasize the separation between the secular and the sacred (cf. 42:20).

2. THE EAST GATE OF THE OUTER COURT (40:6-16)

For something of the significance of this gate in the ritual of the temple, see Morgenstern, "The Gates of Righteousness," pp. 1-37. The general plan of the gate has significant parallels in excavated city gates, especially the Solomonic period gate at Megiddo, with three recessed chambers on each side of the passageway (see Loud, *Megiddo II*, Vol. I, Pl. 6; Vol. II, p. 48, Fig. 105; an important discussion of the east gate is that by Howie, *Date and Composition of Ezekiel*, pp. 43-46, and "The East Gate of Ezekiel's Temple Enclosure and the Solomonic Gateway of Megiddo," *Bulletin of the American Schools of Oriental Research*, No. 117 [Feb., 1950], pp 13-19).

6. There were seven steps to the two other gates of the outer court (see vs. 22, 26), indicating that the whole temple area was on a terrace or platform. The LXX has seven steps for this east gate also, and this may be original. The gate has two thresholds, this one at the entrance corresponding to the thickness of the wall around the area. The second threshold, before the entrance into the vestibule of the gate, is mentioned in vs. 7. And one threshold, one reed deep (RSV mg.) is here obviously scribal dittography (note the "keepers of the threshold" in II Kings 12:9; 22:4; II Chr. 34:9; Jer. 35:4; etc.).

7. Crossing the threshold at the entrance of the gate, one went along the passageway with the three guardrooms or recessed chambers on either side, and then came to the

5. *The Divine Standard.*—The seer's guide, who is to initiate him into the plan of the temple, has a yardstick of uncommon length. In more than one country of the ancient East there were two measures, the longer of which went by the name of "royal." So the guide brings to the work a divine standard. The new community is to base its life from the very beginning on God's will. It is not sufficient that it should build part of the temple to its own

specifications and leave him to crown it; the work must be begun, continued, and finished under his direction. The trouble with us often is that we bring God in only when the work is finished and we find it going not so well as we had expected; his job is to put everything right for us! Why not bring him in as architect at the very outset of the enterprise?

40:5-42:20. *The Plan of Life.*—The plan to which the temple is rebuilt will symbolize those

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

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

10 And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side.

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

12 The space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.

8 Then he measured the vestibule of the gateway, eight cubits; 9 and its jambs, two cubits; and the vestibule of the gate was at the inner end. 10 And there were three side rooms on either side of the east gate; the three were of the same size; and the jambs on either side were of the same size. 11 Then he measured the breadth of the opening of the gateway, ten cubits; and the breadth of the gateway, thirteen cubits. 12 There was a barrier before the side rooms, one cubit on either side; and the side rooms were six cubits on either side. 13 Then he measured the gate from the back^r of the one side room to the back^r of the other, a breadth of five

^r Compare Gk: Heb roof

threshold which led into the vestibule of the gate. From the vestibule one stepped into the outer court. Howie (*op. cit.*, p. 111) believes there was no vestibule at the inner end and leaves the meaning of vs. 7b obscure, omitting as dittography a reference to it in vs. 9b.

8-10. The dittography in vs. 8 is obvious; the eight cubits are the depth of the vestibule, its breadth being given in the emended text of vs. 14 as twenty cubits. The jambs belong to the opening of the vestibule into the court, the opening itself measuring ten cubits from jamb to jamb (vs. 11).

11-12. The breadth of the gateway, not its length (contrast KJV), was thirteen cubits; we should perhaps read דרך, "passageway," for ארך, length. If so, this is the distance from the jambs of the side chambers on one side to the jambs of the side chambers on the opposite side; then the side chambers must have projected beyond their jambs, the projection possibly being the גבול or barrier of vs. 12. This גבול has been variously interpreted; the reference may be to the raised pavement of the side chambers, one cubit high, that pavement in the first pair of side chambers being narrower than in the others, set back one and one half cubits to permit space for the door sockets and for the door of the gate to swing back; the passageway at this point would thus be wider than through the rest of the gate, the thirteen cubits of vs. 11 (see Galling in Bertholet and Galling, *Hesekiel*, pp. 136-39). Howie takes the thirteen cubits as the measurements of the breadth of the inner vestibule, adjoining an outer vestibule; in this case we should read רחב, breadth (cf. LXX, τὸ εὖρος).

13. The over-all width of the gate was twenty-five cubits, and its length, given in vs. 15, fifty cubits. The Hebrew גג, roof, is difficult to understand, and we should perhaps emend to נ, back; the LXX reads τὸ τοίχου, "wall." The doors at the back of each side chamber would open on the pavement of the outer court.

features which the seer most desires to see in the life of the restored community. There are three points which particularly call for attention.

(a) Holiness. The whole structure of the temple is intended to impress upon those who

worship there that they are a holy people, that they belong to God. This is brought about in two ways. First, by separation. Special rooms are provided in which to lay up the most holy things, and the priests are required to change their clothing when they go out among the

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

16 And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees.

17 Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates was the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, a hundred cubits eastward and northward.

20 ¶ And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

and twenty cubits, from door to door. 14 He measured also the vestibule, twenty cubits; and round about the vestibule of the gateway was the court.¹ 15 From the front of the gate at the entrance to the end of the inner vestibule of the gate was fifty cubits. 16 And the gateway had windows round about, narrowing inward into their jambs in the side rooms, and likewise the vestibule had windows round about inside, and on the jambs were palm trees.

17 Then he brought me into the outer court; and behold, there were chambers and a pavement, round about the court; thirty chambers fronted on the pavement. 18 And the pavement ran along the side of the gates, corresponding to the length of the gates; this was the lower pavement. 19 Then he measured the distance from the inner front of the lower gate to the outer front of the inner court, a hundred cubits.

20 Then he went before me to the north, and behold, there was a gate² which faced toward the north, belonging to the outer court. He measured its length and its

¹ Compare Gk: Heb and he made the jambs sixty cubits, and to the jamb of the court was the gateway round about

² Compare Gk: Heb from before

³ Gk: Heb on the east and on the north. And the gate

14. The verse is hopelessly corrupt. The emended text of the RSV, based partly on the LXX, at least makes sense and provides a missing measurement. Howie finds here the over-all measurements of the outer gate (outer vestibule) twenty cubits wide.

16. See I Kings 6:4 where חלונות שקפים אטמים may best be translated "windows with recessed frames"; the text here refers to the same kind of windows, חלונות אטמות, windows . . . narrowing inwards, which are illustrated on ivory plaques found in excavations and called in the Talmud "Tyrian windows." The palm tree decoration, noted also on Solomon's temple, was a common decorative motif in the Near East (see G. Ernest Wright, "Solomon's Temple Resurrected," *Biblical Archaeologist*, IV [1941], 26-27).

3. THE THIRTY CHAMBERS AROUND THE COURT (40:17-19)

17-19. The size or disposition of the thirty chambers is not given. They would have been for the use of the people and the Levites who worshiped in the outer court. The pavement around the outer court extended the length of the gate from the walls, i.e., fifty cubits. It is called the lower pavement as over against the pavement in the inner court, which was at a higher level (cf. II Chr. 7:3). So also the gates of the outer court were the "lower" gates. The outer court was a hundred cubits deep, measuring from the inner face of the gates of the outer court to the outer face of the gates of the inner court (cf. vss. 23, 27). In vs. 19 some read "gate" for court with the LXX, although the latter is understandable.

4. THE NORTH AND SOUTH GATES OF THE OUTER COURT (40:20-27)

These measurements accord with those of the east gate. The *Qeré* אילמיו, "its vestibules," in vss. 21, 22, 24-26 might be taken to support the idea of two vestibules (cf. also vss. 29 ff.).

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 a hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and 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 a 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.

breadth. 21 Its side rooms, three on either side, and its jambs and its vestibule were of the same size as those of the first gate; its length was fifty cubits, and its breadth twenty-five cubits. 22 And its windows, its vestibule, and its palm trees were of the same size as those of the gate which faced toward the east; and seven steps led up to it; and its vestibule was on the inside. 23 And opposite the gate on the north, as on the east, was a gate to the inner court; and he measured from gate to gate, a hundred cubits.

24 And he led me toward the south, and behold, there was a gate on the south; and he measured its jambs and its vestibule; they had the same size as the others. 25 And there were windows round about in it and in its vestibule, like the windows of the others; its length was fifty cubits, and its breadth twenty-five cubits. 26 And there were seven steps leading up to it, and its vestibule was on the inside; and it had palm trees on its jambs, one on either side. 27 And there was a gate on the south of the inner court; and he measured from gate to gate toward the south, a hundred cubits.

28 Then he brought me to the inner court by the south gate, and he measured the south gate; it was of the same size as the others. 29 Its side rooms, its jambs, and its vestibule were of the same size as the others; and there were windows round about in it and in its vestibule; its length was fifty cubits, and its breadth twenty-five cubits. 30 And there were vestibules round about, twenty-five cubits long and five cubits

20. The words הקרים והצפון, eastward and northward, are meaningless, and the RSV reads ויִקְרַם צָפוֹנָה, he went before me to the north; cf. the LXX καὶ εἰσῆγαγέν με, "and he brought me" (ויוליכני). Instead of and the gate read and behold, there was a gate.

5. THE THREE GATES OF THE INNER COURT (40:28-37)

28-37. These gates correspond in position and arrangements with those of the outer court, save that they were reached by eight steps instead of seven, and the vestibule, facing the outer court, was at the opposite end. Vs. 30 is meaningless in the context and is

31 And the arches thereof *were* toward the outer 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 outer 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.

broad. 31 Its vestibule faced the outer court, and palm trees were on its jambs, and its stairway had eight steps.

32 Then he brought me to the inner court on the east side, and he measured the gate; it was of the same size as the others. 33 Its side rooms, its jambs, and its vestibule were of the same size as the others; and there were windows round about in it and in its vestibule; its length was fifty cubits, and its breadth twenty-five cubits. 34 Its vestibule faced the outer court, and it had palm trees on its jambs, one on either side; and its stairway had eight steps.

35 Then he brought me to the north gate, and he measured it; it had the same size as the others. 36 Its side rooms, its jambs, and its vestibule were of the same size as the others;^v and it had windows round about; its length was fifty cubits, and its breadth twenty-five cubits. 37 Its vestibule^w faced the outer court, and it had palm trees on its jambs, one on either side; and its stairway had eight steps.

38 There was a chamber with its door in the vestibule of the gate,^x where the burnt offering was to be washed. 39 And in the vestibule of the gate were two tables on either side, on which the burnt offering and the sin offering and the guilt offering

^v One Ms Compare verses 29 and 33; Heb lacks *were of the same size as the others*

^w Gk Vg Compare verses 26, 31, 34; Heb *jambs*

^x Cn: Heb *at the jambs of the gates*

omitted by several Hebrew MSS and the LXX; it may be due to dittography. Vs. 36 originally read as vss. 29, 33 (see RSV mg.). In vs. 37 read *Its vestibule* as in vss. 31, 34 for "its jambs" (cf. KJV) with the LXX and Vulg.; i.e., וַאֲשֶׁר לַאֲשֶׁר for וַאֲשֶׁר.

6. SACRIFICE AT THE NORTH OR EAST GATE OF THE INNER COURT (40:38-43)

38-43. The text does not clearly identify the gate. The position of the altar and the description of the practice in 46:1-2 suggest the east gate (so Cornill, Galling, Cooke, *et al.*), but the north gate has just been described and there is a possible allusion to it in vs. 40, although vs. 40a is corrupt and obscure. The editor's prince uses the east

people. Second, by graduation. The worshiper must go up from the outer court to the inner, while the central shrine again is elevated even above that. No one could worship in such a building without receiving the vivid impression of something beyond the human which is to be

approached with awe and reverence. Each step a man takes brings him nearer to the central mystery. In this respect the seer's vision departs considerably from the ground plan of Solomon's temple, so that we can be sure he is expressing something to which he attaches the utmost

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 a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within *were* hooks, a hand broad, 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 side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

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

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

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

were to be slaughtered. 40 And on the outside of the vestibule^c at the entrance of the north gate were two tables; and on the other side of the vestibule of the gate were two tables. 41 Four tables were on the inside, and four tables on the outside of the side of the gate, eight tables, on which the sacrifices were to be slaughtered. 42 And there were also four tables of hewn stone for the burnt offering, a cubit and a half long, and a cubit and a half broad, and one cubit high, on which the instruments were to be laid with which the burnt offerings and the sacrifices were slaughtered. 43 And hooks, a handbreadth long, were fastened round about within. And on the tables the flesh of the offering was to be laid.

44 Then he brought me from without into the inner court, and behold, there were two chambers² in the inner court, one^a at the side of the north gate facing south, the other at the side of the south^b gate facing north. 45 And he said to me, This chamber which faces south is for the priests who have charge of the temple, 46 and the chamber which faces north is for the priests who have charge of the altar; these are the sons of Zadok, who alone among the sons of Levi may come near to the LORD to minister to him. 47 And he measured the court, a hundred cubits long, and a hundred cubits broad, foursquare; and the altar was in front of the temple.

^a Cn: Heb to him who goes up

^b Gk: Heb and from without to the inner gate were chambers for singers

^c Gk: Heb which

^d Gk: Heb last

gate at the time of his sacrifices in 46:1-8, but Ezekiel associates the sacrifices of the priests with a "kitchen" not far from the north gate in 46:19-20. In vs. 38 substitute באילים השער, in the vestibule of the gate for the impossible באילים השערים, at the jambs of the gates (cf. KJV). For the burnt offerings, sin offerings, and guilt offerings see Lev. 1:1-7:38. Vs. 43 is very obscure, and the translation of השפתים as hooks (see Targ.) is by no means certain; many read with the versions שפתם, "their edge," i.e., of the table.

7. TWO CHAMBERS ON THE NORTH AND SOUTH (40:44-47)

44-47. The RSV emendation of vs. 44 with the LXX is generally accepted by scholars (reading שטים ושנים לשכות והנה אל-ההצר הפנימית והנה לשכות שטים), the M.T. being obviously inconsistent in the context, since the chambers were to be used by priests, not singers. The word הדרום, south, with the LXX for הדרום, east, is an obvious correction of an easy corruption. For the Zadokite priests see 43:19; 44:15-16. The anticipatory allusion to the Zadokites in vs. 46 may be secondary (see Holscher, Cooke, Herrmann, Bertholet), and if so, is by the editor. The court around the altar and before the temple was a perfect square.

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.

41 Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

48 Then he brought me to the vestibule of the temple and measured the jambs of the vestibule, five cubits on either side; and the breadth of the gate was fourteen cubits; and the sidewalls of the gate were three cubits^e on either side. 49 The length of the vestibule was twenty cubits, and the breadth twelve^d cubits; and ten steps led up^e to it; and there were pillars beside the jambs on either side.

41 Then he brought me to the nave, and measured the jambs; on each side six cubits was the breadth of the jambs.^f

^e Gk: Heb *and the breadth of the gate was three cubits*

^d Gk: Heb *eleven*

^e Gk: Heb *and by steps which went up*

^f Compare Gk: Heb *tent*

8. VESTIBULE OF THE TEMPLE (40:48-49)

48-49. As the inner court was higher above the outer court than the outer court above the territory outside, so the temple platform was higher above the inner court than the inner court above the outer court. The significance of this is obvious. The pillars here are usually interpreted to be within the entrance, beside the jambs of the vestibule, but the fact that no measurements of them are given has been taken to mean that they were before the vestibule (Galling), and so correspond to the free-standing pillars of Solomon's temple. Note also that the width of the entrance ignores their presence there (vs. 48; for the pillars of the Solomonic temple see W. F. Albright, "Two Cressets from Marisa and the Pillars of Jachin and Boaz," *Bulletin of the American Schools of Oriental Research*, No. 85 [Feb., 1942], pp. 18-27; R. B. Y. Scott, "The Pillars Jachin and Boaz," *Journal of Biblical Literature*, LVIII [1939], 143-49; May, "The Two Pillars Before the Temple of Solomon," pp. 19-27). The emendations of the RSV are demanded by the context. In vs. 48 we must add *וְכַתְּמֵת הַשַּׁעַר* *and the gateposts*, which has been omitted by homocoteleuton. In vs. 49 read *שְׁנֵי עֶשְׂרֵה*, *twelve*, with the LXX for *עֶשְׂרֵה*, *eleven*, to have the total measurements come out correctly. The corresponding measurement in I Kings 6:3 is ten cubits. Also in vs. 49 read *עֶשֶׂר*, *ten*, for *אֲשֶׁר*, "which."

B. NAVE, INNER ROOM, AND OTHER APPOINTMENTS (41:1-26)

The general plan of the temple, with its threefold division of vestibule, nave, and inner room, has parallels in the ancient Near East, e.g., the eighth-century temple found at Hattina (Tell Tainat) in Syria, and the palace-temples of Sargon from his capital at Dur-Sharrukin (Khorsabad; Gordon Loud, *et al.*, *Khorsabad* [Chicago: University of Chicago Press, 1936], I, 80-128; for general discussions see especially Carl Watzinger, *Denkmäler Palästinas* [Leipzig: J. C. Hinrichs, 1933], I, 88-95; Wright, "Solomon's Temple Resurrected," pp. 17-31; "The Temple in Palestine-Syria," *Biblical Archaeologist*, VII [1944], 65-77; Paul L. Garber, "Reconstructing Solomon's Temple," *ibid.*, XIV [1951], 2-24). This type was of Phoenician or Syrian origin, and we recall that it was Phoenician

importance. Not only is the holy separated from the profane, but there are degrees within the former. The innermost shrine is holiest of all, so that the seer does not dare to enter it himself, but waits outside to receive the report of his guide. So in every community there should be

some one thing which is sacred above all else, some ultimate loyalty which is dearer even than life.

(b) *Consecration*. It is noticeable, however, that what occupies the center of the building is not the inner shrine but the altar. Further,

2 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.

3 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.

4 So he measured the length thereof, twenty cubits; and the breadth, twenty

2 And the breadth of the entrance was ten cubits; and the sidewalls of the entrance were five cubits on either side; and he measured the length of the nave forty cubits, and its breadth, twenty cubits. 3 Then he went into the inner room and measured the jambs of the entrance, two cubits; and the breadth of the entrance, six cubits; and the sidewalls of the entrance, seven cubits. 4 And he measured the length of the room, twenty cubits, and its breadth, twenty cu-

* Gk: Heb *breadth*

workmen who built the temple for Solomon. Temple structures are known in Palestine from as early as Neolithic Jericho; they are particularly well illustrated in the Late Bronze Period (1550-1200) at such places as Shechem, Lachish, Beth-shan, and Megiddo. The temple was the palace of the king-god, and the inner room his throne room.

There are so many instances of obscurities and corruptions in this chapter that space permits only a few of the many comments that should be made.

I. NAVE OF THE TEMPLE (41:1-4)

41:1. *Hēkhāl*, nave, is a word of ultimate Sumerian origin (*egal*, Akkad. *ekallu*) and means temple or palace, here applied to the main room of the temple. The vestibule measured 20 by 12 cubits, i.e., about 35½ by 20½ feet (40:49), the nave 20 by 40 cubits, i.e., about 35½ by 71 feet, and the inner room 20 by 20 cubits, i.e., about 35½ by 35½ feet. I Kings 6:20 describes the inner room as a cube, 20 cubits in height. In the Solomonic temple the inner room was on a podium, raised above the rest of the temple, as illustrated in Canaanite temples at Beth-shan or in the temples at Khorsabad (cf. Kurt Galling, "Das Allerheiligste in Salomos Tempel, ein Christlicher 'Thoraschrein,'" *Journal of the Palestine Oriental Society*, XII [1932] 43-46). Instead of רחב האהל, the breadth of the tabernacle, read רחב האיל, the breadth of the jambs, although this may be a scribal addition, and is omitted by the LXX and one Hebrew MS.

3. The inner room is called the *debhir* in Kings and Chronicles (I Kings 6:5, 16, 19; etc.; II Chr. 4:20; 8:6, 8; etc.), and is usually translated "oracle," from the Hebrew *dābhar*, "to speak," but this has been questioned; the word is plausibly associated with the Arabic *dbir*, "back," i.e., the rear room. The progressively narrow entrance of the vestibule, nave, and inner room provide significant symbolism. Ezekiel enters the nave, but he does not follow the divine guide into the inner room. According to the P legislation, only the high priest could enter the inner room and he only on the day of Atonement (Lev. 16:1-34), although Ezekiel does not specify such a regulation. For רחב, and the breadth, read with the LXX, וכחפזת, and the sidewalls, for the measurements can fit only this reading (cf. emended text of 40:48). The sidewalls are the walls on each side of the entrance, the jamb measurements giving their breadth. The very narrow walls here (two cubits; contrast vs. 1; 40:48, the jambs of the entrance to the vestibule and nave) are necessary to keep the over-all proportions of the temple, in view of the fact that the vestibule is here twelve cubits broad, rather than the ten in I Kings 6:3.

4. The most holy place: "The holy of holies," a name given to the inner room of the temple in I Kings 6:1-8:66; II Chr. 3:1-5:14, and of the tabernacle in Exod. 26:31-37.

there is only one altar, although in the old temple there were several. Thus the seer finds room at the heart of the restored community both for the presence of God and for the consecration to him of the national life. All is so designed as to lead up to that high moment

when we stand facing the shrine in which the divine glory has taken up its abode, there to offer ourselves to God. The climax of the common life is in this act of dedication.

(c) *Unity*. Wherever possible, the building and its parts are planned in the form of a

cubits, before the temple; and he said unto me, This is the most holy place.

5 After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side.

6 And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.

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

bits, beyond the nave. And he said to me, This is the most holy place.

5 Then he measured the wall of the temple, six cubits thick; and the breadth of the side chambers, four cubits, round about the temple. 6 And the side chambers were in three stories, one over another, thirty in each story. There were offsets^a all around the wall of the temple to serve as supports for the side chambers, so that they should not be supported by the wall of the temple. 7 And the side chambers became broader as they roseⁱ from story to story, corresponding to the enlargement of the offsetⁱ from story to story round about the temple; on the side of the temple a stairway led upward, and thus one went up from the lowest story to the top story

^a Gk Compare 1 Kings 6: 6: Heb they entered

ⁱ Cn: Heb it was surrounded

^j Gk: Heb for the encompassing of the temple

2. SIDE CHAMBERS (41:5-11)

These chambers or vaults appear also in I Kings 6:5-10 (cf. the analogies in the Khorsabad temples). They went around three sides of the temple, and were in three stories, with thirty chambers in each story. All had the same length. In I Kings 6:6 the breadth is given as five, six, and seven cubits respectively for the three stories. Here the lower chambers are four cubits broad (vs. 5), and the upper two stories probably five and six cubits respectively. The breadth of the outer wall, here five cubits (vs. 9), in Solomon's temple would have been four. The entrance into the side chambers was by a doorway on the north and on the south side of the temple, and the stairway to get to the upper floor was probably at this point (vs. 7). The purpose of these side chambers is not given, but they were probably for the paraphernalia of the temple service and for holding the gifts to the temple, e.g., "the treasures of the house of the Lord" mentioned in I Kings 14:26; 15:15; II Kings 14:14; etc. Leroy Waterman has argued that the building was originally built by Solomon as a royal treasury and only later used as a temple, but the architectural form is that of a temple (see "The Damaged 'Blueprints' of the Temple of Solomon," *Journal of Near Eastern Studies*, II [1943], 284-94; "The Treasures of Solomon's Private Chapel," *ibid.*, VI [1947], 161-63).

5. The inner wall was six cubits thick at the base, and so probably five cubits thick opposite the second story, and four cubits opposite the third story.

6. Offsets: Read *ומנרעות* with the LXX (cf. I Kings 6:6) for *ובאות*, and they entered. The verse is obscure, although the RSV gives the intended sense; contrast the fairly literal KJV. This structural formation is to keep the side chambers from infringing on the greater sanctity of the walls of the nave and inner room.

7. This verse is also very obscure and doubtless corrupt; contrast the KJV with the RSV. Read *ונסבה*, "and increased" (RSV as they rose [?]) for *ונסבה*, "and it went round about"; cf. KJV and there was . . . a winding about. Read with the LXX, *במוסף מהקיר*, "corresponding to the increase from the wall," i.e., the enlargement of the offset (RSV), for *כי מוסב הבית*, for the winding about of the house. On the side of the temple a stairway led upward: The RSV apparently reads *למעלה* לעלו למעלה, adapted from I Kings 9:8, instead of *על כן רחב לבית למעלה*, therefore the breadth of the house . . . upward. A satisfactory reconstruction is difficult. For and thus (וכן) read "and from" (ומן) with one MS, the LXX, and Syriac, i.e., "and from the lowest story one went up to the top story," etc.

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, a hundred cubits long; and the separate place, and the building, with the walls thereof, a hundred cubits long;

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

through the middle story. 8 I saw also that the temple had a raised platform round about; the foundations of the side chambers measured a full reed of six long cubits.

9 The thickness of the outer wall of the side chambers was five cubits; and the part of the platform which was left free was five cubits.⁸ Between the platform¹ of the temple and the 10 chambers of the court was a breadth of twenty cubits round about the temple on every side. 11 And the doors of the side chambers opened on the part of the platform that was left free, one door toward the north, and another door toward the south; and the breadth of the part that was left free was five cubits round about.

12 The building that was facing the temple yard on the west side was seventy cubits broad; and the wall of the building was five cubits thick round about, and its length ninety cubits.

13 Then he measured the temple, a hundred cubits long; and the yard and the building with its walls, a hundred cubits long; 14 also the breadth of the east front of the temple and the yard, a hundred cubits.

⁸ Syr: Heb lacks *five cubits*

¹ Cn: Heb *house of the side chambers*

8. The temple was on a platform or podium six cubits high, i.e., about ten feet. For *gôbbah* (with *mappiq*), **height, raised platform**, some suggest *gabbâh*, interpreted as "pavement," i.e., the space on the platform left free beyond the outer wall. The RSV changes (א)מל, full, to ימרו (?), and translates **measured**. On אצילה, translated **long**, see 40:5 (cf. 13:18 where אצילי ידים means "wrists" or "elbow"; see also Jer. 38:12). Is it a technical architectural term, or does it refer to the carpenter's square? (Cf. Galling, *Biblisches Reallexikon*, pp. 283, 285.)

9. The Syriac addition of **five cubits** fits the situation (cf. "the pavement" in Exeg. on vs. 8). This is repeated at the end of vs. 11. **Between the platform:** Read בין הנבֶה for בית צלעות, **place [house] of the side chambers**, and connecting with vs. 10.

10. This breadth of twenty cubits belongs to the temple yard mentioned in vs. 12. Some would transpose vss. 10 and 11, since vs. 11 is still concerned with the side chambers and platform.

3. THE STRUCTURE WEST OF THE TEMPLE (41:12)

12. The function of this structure is not explained. It may have been an open court, since an area this size could hardly be roofed without pillars. It may have been the stalls (פרורים of 11 Kings 23:11=פריכר of 1 Chr. 26:18) for the sacred horses which, with the chariots, were removed by Josiah; these passages show that there was in the Solomonic and postexilic temple an entrance at this point (see discussion by Galling).

4. MEASUREMENTS OF THE TEMPLE AND YARD (41:13-15a)

The temple was one hundred cubits long, including the side chambers and outer wall. The yard behind the temple plus the building behind the temple (vs. 13b) measured

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

16 The doorposts, and the narrow windows, and the galleries round about on their three stories, over against the door, ceiled 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 cherubim and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

15 Then he measured the length of the building facing the yard which was at the west and its walls^m on either side, a hundred cubits.

The nave of the temple and the inner room and the outerⁿ vestibule 16 were paneled^o and round about all three had windows with recessed^p frames. Over against the threshold the temple was paneled with wood round about, from the floor up to the windows (now the windows were covered), 17 to the space above the door, even to the inner room, and on the outside. And on all the walls round about in the inner room and the nave were carved likenesses^q 18 of cherubim and palm trees, a palm tree between cherub and cherub. Every cherub had two faces: 19 the face of a man toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side. They were carved on the whole temple round about;

^m Cn: The meaning of the Hebrew term is unknown

ⁿ Gk: Heb *of the court*

^o Gk: Heb *the thresholds*

^p Cn Compare Gk 1 Kings 6. 4: The meaning of the Hebrew term is unknown

^q Cn: Heb *measures and carved*

one hundred cubits. The line measured in vs. 14 is also the west side of the inner court (40:47).

15a. And its walls: Read ואתוֹקִיחָא וקִירוֹתֶיהָ, which has been given an Aramaic suffix.

5. DETAILS OF THE TEMPLE DECORATION (41:15b-26)

15b. The M.T. has "the inner nave" (cf. KJV), but read "the nave and the inner [room]"; cf. LXX; see RSV. The outer: Read החיצון after the LXX for החצר, the court.

16. Paneled: Read with the LXX ספנים for הספים, "the thresholds" (cf. KJV). We should read השקופים (cf. LXX) for the uncertain והאתיקים, galleries, and interpret here as in 1 Kings 6:4, windows with recessed frames (see Exeg. on 40:16 for this type of window). If we retain the less probable KJV arrangement of the text, the reference is perhaps to windows around the three divisions of the temple (see 1 Kings 6:5). Neither the arrangement nor the sense of the verse is clear. The expression שחיה עץ, paneled with wood, may be right, but some would read the letter *shin* instead of *sin*, and interpret as "shahiph wood," after the cuneiform *iç sihpi*, a black wood, here used for paneling (cf. G. R. Driver, "Notes on Hebrew Lexicography," *Journal of Theological Studies*, XXIII [1922], 409).

17-18. Carved likenesses: Read מרות ועשוי דמות עשויים for the meaningless מרות ועשוי, measures and carved (RSV mg.). For these decorative motifs in the temple of Solomon see 1 Kings 6:29 (cf. 1 Kings 7:29, 36). Archaeological illustrations of these motifs appear particu-

square. The seer of Patmos carries the symbolism a stage farther when he throws his new Jerusalem into the form of a cube (Rev. 21:16). In each case what is meant is harmony; the city constitutes a unity because all within it accords

with the divine purpose which it is meant to serve. There is to be no discord in the national life, but a perfect balance of all elements. The people are to be at one with each other because they are first of all at one with God.

20 From the ground unto above the door were cherubim 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, cherubim 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.

20 from the floor to above the door cherubim and palm trees were carved on the wall.^r

21 The doorposts of the nave were squared; and in front of the holy place was something resembling 22 an altar of wood, three cubits high, two cubits long, and two cubits broad;^s its corners, its base,^t and its walls were of wood. He said to me, "This is the table which is before the LORD."

23 The nave and the holy place had each a double door. 24 The doors had two leaves apiece, two swinging leaves for each door.

25 And on the doors of the nave were carved cherubim and palm trees, such as were carved on the walls; and there was a canopy of wood in front of the vestibule outside.

26 And there were recessed windows and palm trees on either side, on the sidewalls of the vestibule.^u

^r Cf. Compare verse 25: Heb and the wall

^s Gk: Heb lacks two cubits broad

^t Gk: Heb length

^u Cf: Heb vestibule, and the side chambers of the temple and the canopies

larly in ivory inlays, such as those from Samaria (see Wright, "Solomon's Temple Resurrected," Figs. 5-6). With the cherubim in vs. 19 cf. those in 1:10.

20. On the wall: Read with vs. 25 לקיר for וקיר, and the wall (cf. KJV). Of the temple is marked in the M.T. as dubious; it is best omitted.

21-22. The table of the bread of the Presence was to be at the entrance to the inner room. The KJV suggests the meaningless character of the present text. The breadth of the table or altar must be supplied with the LXX, i.e., two cubits broad, and also with the LXX must be read ווארני, and its base, for ווארני, and its length. The table of the bread of the Presence, made of cedar and overlaid with gold, appears in I Kings 6:20; see also Exod. 25:23-30 (made of acacia wood overlaid with gold); cf. Lev. 24:5-9; etc. The altar in front of the entrance to the inner room is known in excavated Canaanite temples (see Alan Rowe, *Topography and History of Beth-shan* [Philadelphia: University of Pennsylvania Press, 1930], Pl. 56, No. 2; see also Schaeffer, *Cuneiform Texts of Ras Shamra-Ugarit*, Pl. XXVII, Fig. 2, for a relief from Canaanite Ugarit showing what is apparently a ritual scene with a table upon which are, so it seems, loaves of bread arranged in two lots (cf. Lev. 24:5-9; II Chr. 29:18).

23-24. The text is not clear, but the rendering double door for two doors helps give the meaning. The text uses דלתות, doors, in the sense of "leaves," rather than צלעים (cf. I Kings 6:34). The doors would swing on posts set in sockets.

25. The word עב, canopy, is uncertain; the versions suggest "beams" (cf. KJV; see I Kings 7:6). The canopy would perhaps be formed by projecting beams.

26. The recessed windows and palm tree decorations were on the sidewalls of the vestibule (see vs. 3). The latter part of the verse makes no sense and is generally omitted by scholars as a gloss, perhaps by a scribe who would interpret עב in vs. 25.

42 Then he brought me forth into the outer 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 a 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 outer court, *was* gallery against gallery in three stories.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

42 Then he led me out into the inner^v court, toward the north, and he brought me to the chambers which were opposite the temple yard and opposite the building on the north. **2** The length of the building which was on the north side^w was^x a hundred cubits, and the breadth fifty cubits. **3** Adjoining the twenty cubits which belonged to the inner court, and facing the pavement which belonged to the outer court, was gallery^y against gallery^y in three stories. **4** And before the chambers was a passage inward, ten cubits wide and a hundred cubits long,^z and their doors were on

^v Gk: Heb *outer*

^w Gk: Heb *door*

^x Gk: Heb *before the length*

^y The meaning of the Hebrew word is unknown

^z Gk Syr: Heb *a way of one cubit*

C. THE PRIESTS' CHAMBERS (42:1-20)

In vss. 1-14 are described the priests' chambers in the area between the temple yard (see 41:12) and the outer court, to the north and south of the temple. There the priests store their share from the sacrifices, and eat their meals. There also they deposit, before they go out into the less sacred outer court, the garments in which they minister. Only the chambers on the north are described in detail, for those on the south have corresponding arrangements. The detailed description of the chambers on the north is most obscure and the text is obviously corrupt. They may have formed two structures, the southern section lying alongside the temple yard measuring 100 by 20 cubits, and the northern section facing the outer court 50 by 20 cubits, with a passageway 10 cubits wide between, the chambers within these structures arranged in three stories. Or they may have formed a single structure with the chambers in three rows but at different levels; the row facing the outer court is thus one half as long as the other two rows, and the passageway just outside this row, protected from the outer court by a barricade.

In vss. 15-20 the over-all measurements of the temple area are given as 500 cubits square, i.e., 861.625 feet on each side.

1. CHAMBERS TO THE NORTH OF THE TEMPLE YARD (42:1-10a)

42:1. The context supports the LXX הפנימית *inner*, rather than the M.T. החיצונה *outer*. **Opposite the building on the north:** i.e., opposite the north wall of the temple area (cf. 40:5), and so adjoining the outer court (vs. 8), although the text may be corrupt and we should perhaps omit **opposite the building**.

2. The RSV deletes אל פני *before*, with the LXX, and reads פאת *side*, for פתח *door*, an obvious corruption.

3. The twenty cubits are perhaps the width of the yard (see 41:10). **In three stories:** Some translate "in the third story." The phrase may also mean that the rooms were arranged in three rows on the slope which led down in three descending terraces to the outer court from the temple yard (Galling; cf. Richter).

4. **Inward** may be retained, although omitted by the LXX and Syriac, if the passage separated the chambers into two structures, and so the doors were on the north side of the longer structure, opening into the passageway. Galling interprets both the passageway and the doors to be on the north side of that part of the chambers which faced the outer court (vss. 7-8). **A hundred cubits long:** Reading אמה אמה with the LXX and Syriac for דרך אמה אמה, a way of one cubit, a probable error, although Galling reads "and a wall [דרך for דרך] of one cubit," i.e., the wall of vs. 7.

5 Now the upper chambers *were* shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

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

7 And the wall that *was* without over against the chambers, toward the outer court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and, lo, before the temple *were* a hundred cubits.

9 And from under these chambers *was* the entry on the east side, as one goeth into them from the outer court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way

the north. 5 Now the upper chambers were narrower, for the galleries took more away from them than from the lower and middle chambers in the building. 6 For they were in three stories, and they had no pillars like the pillars of the outer^a court; hence the upper chambers were set back from the ground more than the lower and the middle ones. 7 And there was a wall outside parallel to the chambers, toward the outer court, opposite the chambers, fifty cubits long. 8 For the chambers on the outer court were fifty cubits long, while those opposite the temple were a hundred cubits long. 9 Below these chambers was an entrance on the east side, as one enters them from the outer court, 10 where the outside wall begins.^b

On the south^c also, opposite the yard and opposite the building, there were chambers 11 with a passage in front of them; they were similar to the chambers on the north, of the same length and breadth, with the same exits^d and arrangements and doors. 12 And below the south chambers was an entrance on the east side, where one enters

^a The meaning of the Hebrew word is unknown

^b Gk: Heb lacks *outer*

^c Gn Compare Gk: Heb in the breadth of the wall of the court

^d Gk: Heb *east*

^e Heb and all their exits

6. Read החיצונה, the outer, supplying the word court, for the M.T. החצרות, the courts, another probable textual corruption (cf. LXX ἡ ἑξωτερικὴ, "the outer ones"). Just what is intended by pillars of the outer court is not clear, possibly the expression designates the pillars belonging to the rooms on the pavement, although they were one-storied and hardly in need of columns for roof supports. The phrase may be a scribal addition referring to a later portico arrangement.

7. This wall, perhaps better translated as "fence" or "party wall" (גדר), fifty cubits long, may have been an eastward extension of the fifty-cubits-long wall of the chambers adjoining the outer court, the party wall plus the wall of the chambers equaling the hundred-cubits length of the chambers on the inner court. Galling takes it as a barricade parallel to and outside of the fifty-cubit wall of the chambers on the court, with the passageway of vs. 4 between the two.

9-10a. See the KJV for a more literal rendering of the last part of the verse; the RSV reads with the LXX בראש, lit., "at the head" (cf. begins for ברחב, in the breadth [thickness], and הגדר החיצון, outside wall, for גדר החצר, wall of the court).

2. CORRESPONDING CHAMBERS TO THE SOUTH OF THE TEMPLE YARD (42:10b-12)

10b. The RSV reads with the LXX הדרום, the south, for הקדים, the east.

11. Read וכמוצאתיהן, lit., "and like their exits" (hence RSV) for וכל-מוצאתיהן, and all their exits (RSV mg.).

12. The M.T. is very obscure, but the meaning should correspond to vss. 9-10.

directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy.

14 When the priests enter therein, then shall they not go out of the holy *place* into the 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, and measured it round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 ¶ He turned about to the west side, and measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a

the passage, and opposite there was a dividing wall.^e

13 Then he said to me, "The north chambers and the south chambers opposite the yard are the holy chambers, where the priests who approach the LORD shall eat the most holy offerings; there they shall put the most holy offerings—the cereal offering, the sin offering, and the guilt offering, for the place is holy. 14 When the priests enter the holy place, they shall not go out of it into the outer court without laying there the garments in which they minister, for these are holy; they shall put on other garments before they go near to that which is for the people."

15 Now when he had finished measuring the interior of the temple area, he led me out by the gate which faced east, and measured the temple area round about. 16 He measured the east side with the measuring reed, five hundred cubits by the measuring reed. 17 Then he turned and measured/ the north side, five hundred cubits by the measuring reed. 18 Then he turned and measured/ the south side, five hundred cubits by the measuring reed. 19 Then he turned to the west side and measured, five hundred cubits by the measuring reed. 20 He measured it on the four sides. It had a wall around it, five hundred cubits long and five

^e Ca: Heb And according to the entrances of the chambers that were toward the south was an entrance at the head of the way, the way before the dividing wall toward the east as one enters them

^f Gk: Heb measuring reed round about. He measured

3. USE OF THE CHAMBERS (42:13-14)

13-14. The priests who approach the LORD are the Zadokite priests. For the priestly portions of the sacrifices see 44:28-31; Lev. 2:1-10; 6:25-26; 7:7-10; 10:12-15; Num. 18:8-19; also I Sam. 2:12-17.

4. OVER-ALL MEASUREMENTS OF THE TEMPLE AREA (42:15-20)

16. The Hebrew has here and in vss. 17-19 five hundred reeds, but כָּנִים, reeds, should be omitted with the LXX, and cubits understood. The C.T. of vs. 16 actually has "five cubits of reeds," but the *Qeré* is five hundred reeds. Round about, סָבִיב, is meaningless; it is a corruption of וסָבַב, then he turned (see LXX; so also in vs. 17; cf. vs. 19).

20. The prophet Ezekiel makes the wall of the temple area the division between the sacred and the secular. The later writer reckons the sacred portion of the land to be an area 25,000 by 20,000 cubits, and designates a half section of this, within which is the sanctuary, "a most sacred place" (cf. 45:3-4, 2; 48:10-12).

separation between the sanctuary and the profane place.

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

2 And, behold, the glory of the God of Israel came from the way of the east: and

hundred cubits broad, to make a separation between the holy and the common.

43 Afterward he brought me to the gate, the gate facing east. 2 And behold, the glory of the God of Israel came

D. THE ALTAR OF BURNT OFFERING (43:1-27)

Twenty years earlier Ezekiel had had a vision of the departure of the glory of Yahweh (10:1-22; 11:22-23). Now he pictures its return (vss. 1-5), and the enthroned Deity directs the prophet to describe to the people the temple arrangements and laws (vss. 6-12). The latter part of the chapter gives the direction for the construction of the great altar of burnt offerings before the temple (vss. 13-17) and the regulations for its consecration (vss. 18-27). Vss. 13-27 are thought to be secondary by several scholars (cf. Herrmann, Hölscher, Matthews, Cooke, *et al.*), and vss. 18-27 seem to reflect the influence of P (cf. Bertholet and Exeg. below) or to be closely related to it. The transition between vs. 12 and vs. 13 is abrupt. It is curious that the description of the altar is postponed to this point. One would have expected it to have been given earlier through being measured by the divine guide (cf. Galling). Did it originally stand after 40:47? Other parts of the description of the temple are certainly displaced. The editor (?) may be responsible for its present form and position, associating it here with the regulations for the consecration of the altar, which would have been out of place in chs. 40-42 and which belong to the later portions of chs. 40-48. The editor's hand is not absent from vss. 6-11. Something of the difficulties of interpretation may be seen in the oft noted fact that 43:1-11 and 44:4-5 contain parallel pictures of the glory of Yahweh in the temple and directions to tell cultic ordinances and laws. It has also been suggested that 43:1 cannot be the original introduction to the chapter, since according to 42:15 Ezekiel is already at the east gate.

I. RETURN OF THE GLORY OF YAHWEH (43:1-5)

The return of the glory of Yahweh to the temple is reflected often in the psalms and in other parts of O.T. literature (see the studies of Mowinckel, Morgenstern, *et al.*). The glory of Yahweh could be thought to be above the throne chariot rather than integral with it (cf. 1:28; 20:4, 18; 11:22), and it has been thought that only the glory of Yahweh, without the throne chariot, appears in this vision (cf. Bertholet), but the sound of many waters in vs. 2 suggests the noise of the cherubim (cf. 1:24).

43:1. Omit שער, gate (=even the gate), with the versions, repeated by dittography. Facing: With one MS read פניו, "its face," as in vs. 4; 40:6 instead of פנה.

2. For the many waters see 1:24; 19:10; 31:4; etc. (cf. Rev. 1:15; 14:2; 17:1; 19:6). The earth shone with his glory reflects the solar symbolism in the concept of the glory of Yahweh (see also Isa. 60:1-3; Deut. 33:2; Isa. 24:23; Hab. 3:3-4; cf. Luke 2:9; see H. G. May, "The Creation of Light in Genesis 1_{3,6}," *Journal of Biblical Literature*, LVIII [1939], 209-11).

43:1-5. *God Returns*.—So a renewed and dedicated Israel stands waiting for God. And he returns in just that majesty with which he had formerly left the city. Here the writer has understood something which is at the heart of the gospel. The God who redeems us is not another than the God who once judged us; it is he who once forsook us for our disloyalty, but who still loves us enough to win us

back for himself. The sole guarantee that our deliverance, when it comes, will be final is that it is undertaken by the God who has known us at our worst and has not been sparing in his condemnation of us. The glory which now comes to pervade the temple is one with the glory which once entered the city to destroy it (vs. 3). In this there is an assurance that the sin of city and temple has been reckoned

his voice *was* like a noise of many waters; and the earth shined with his glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and the man stood by me.

from the east; and the sound of his coming was like the sound of many waters; and the earth shone with his glory. 3 And^s the vision I saw was like the vision which I had seen when he came to destroy the city, and^h like the vision which I had seen by the river Chebar; and I fell upon my face. 4 As the glory of the LORD entered the temple by the gate facing east, 5 the Spirit lifted me up, and brought me into the inner court; and behold, the glory of the LORD filled the temple.

6 While the man was standing beside me, I heard one speaking to me out of the

^s Gk: Heb *And like the vision*

^h Syr: Heb *and the visions*

3. Like the vision (RSV mg.) is dittography from a little farther on in the verse; it is omitted by the LXX. The visions is likewise due to dittography, although the LXX appears to have read וּמֵרָאָה הַמֵּרֻכָבָה, "and the vision of the chariot," for וּמֵרָאוֹת כְּמֵרָאוֹת, "and visions like the visions" (cf. KJV). When he came follows six MSS, Theod., and the Vulg.; contrast when I came.

4. For the significance of the east gate see Exeg. on 40:6-16 and references cited there.

5. Cf. the glory of Yahweh filling the temple in Isa. 6:1-3; I Kings 8:11; II Chr. 5:14 (cf. Isa. 4:5); for the glory of Yahweh filling the tabernacle, see Exod. 40:34-38; Lev. 9:23.

2. YAHWEH SPEAKS FROM THE INNER SANCTUARY (43:6-12)

The most holy place or *debhir* was the throne room of Yahweh's palace, and there were his throne and his footstool (vs. 7). Numerous reliefs from the ancient Near East picture the king and king-god with throne and footstool. Cf. the viewpoint of P, and contrast that in Solomon's prayer at the dedication of the temple in I Kings 8:27 (R¹), where it is affirmed that the temple cannot really contain Yahweh (see also Isa. 66:1; Morgenstern, "The Book of the Covenant," *Hebrew Union College Annual*, V [1928], 72-81). The presence of Yahweh in the temple necessitates and emphasizes the distinction between the sacredness of the temple area as over against the profane territory outside, and the palace can no longer be essentially a part of the temple complex as in the pre-exilic period (see I Kings 6:1-10; 7:1-12; cf. II Kings 12:20; 20:8; see the suggested reconstruction of palace and temple in Galling, *Biblisches Reallexikon*, pp. 411-12; for the arrangements at Sargon's capital at Khorsabad, or the temple immediately adjoining the palace at Tell Tainat, see references cited in Exeg. on 41:26; cf. also the shrine in the home of the community leader [?] in Judg. 17). In the pre-exilic period the king was a very real head of the cultus, and the temple had something of the character of a royal chapel (see Amos 7:13). Before Hezekiah the tombs of the kings are said to have been

with and forgiven, so that there is nothing more to fear.

We may pause here to reflect once more on that theme of the sovereignty and majesty of God which governs the thinking behind this book. We saw it first as the awesome and inexpressible splendor which humbled the prophet to the dust and at the same time summoned him to service. As such, it was meant to be the background of all his work. Then we saw it

hovering over the city in judgment on her sins, and in the end forsaking the city because she could no longer provide a dwelling place for such holiness. Again and again it vindicated itself in the storming of cities, the ruin of shrines, and the devastation of whole countries. Exiled peoples on earth and the hopeless legions of the dead were witnesses to its might. But now the majesty and holiness of God take on their final form in blessing and restoration.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

temple; 7 and he said to me, "Son of man, this is the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the people of Israel for ever. And the house of Israel shall no more defile my holy name, neither they, nor their kings, by their harlotry, and by the dead bodies¹ of their kings, ⁸ by setting their threshold by my threshold and their doorposts beside my doorposts, with only a wall between me and them. They have defiled my holy name by their abominations which they have committed, so I have consumed them in my anger. ⁹ Now let them put away their idolatry and the dead bodies¹ of their kings far from me, and I will dwell in their midst for ever.

¹ Or the monuments

"in the city of David" (I Kings 2:10; 11:43; 14:31; etc.), but not those of the later kings; Manasseh was buried "in the garden of his house," apparently close by the palace (II Kings 21:18), and Amon was buried in the same place (II Kings 21:26). Josiah was buried "in his own tomb" (II Kings 23:30).

Phraseology and ideology in vss. 7-9 at points recall those of the editor, who may be responsible at least for the present wording (cf. the profanation of the name of Yahweh in vs. 7 [see xxviii on p. 51]; for analogies in diction and ideas see 16:54; 18:10-12; 23:37-39; 33:26; 36:26-27; 37:26-28).

7-9. Jerusalem itself is designated the throne of Yahweh in Jer. 3:17; 14:21 (late). Harlotry: As in 23:27, a reference to licentious pagan rites; so also vs. 9 (KJV). The word כְּמוֹתָם should be read, not *bāmōthām*, in their high places, but, with twenty MSS, *bemōthām*, "When they died" (?), though it is perhaps the result of corrupt dittography of the following word. Possibly we should read "by the steles of their kings at their high places," rendering *pgr* as monument or stele as in Ugaritic (see David Neiman, "PGR: A Canaanite Cult-Object in the Old Testament," *Journal of Biblical Literature*, LXVII [1948], 55-60; see also Lev. 26:30, and read, "the monuments of your idols," i.e., "your idolatrous monuments").

Their threshold and their doorposts have been interpreted as those of the tombs of the kings, which were possibly constructed to simulate a house (cf. Isa. 14:18; Job 17:13; see W. C. Graham and H. G. May, *Culture and Conscience* [Chicago: University of Chicago Press, 1936], pp. 287-89). Note that usually the tombs were placed outside the city wall because of the uncleanness of a dead body (yet cf. I Sam. 25:1; I Kings 2:34).

And he is as marvelous, as sovereign, and as awe-inspiring in the mercy he shows as ever he was in the judgment he exercised.

7-9. *Church and State*.—The new design for the temple implies nothing short of a revolution in the relations between church and state, to use modern language. In the older building the temple was subordinated to the palace, as is shown by the fact that Solomon took thirteen years to erect the latter and devoted only seven years to the former (I Kings 6:38-7:1). The temple seems indeed to have been enclosed

within the same court as the palace and to have been separated from it by a single wall merely (I Kings 7:12). Furthermore, it was the practice to inter the royal dead within the sacred precincts, presumably to secure for them a share in its holiness. All this is now to be altered, and the temple is to be an independent building standing entirely in its own grounds.

In Solomon's time the temple was more a royal sanctuary than a national one. The king appointed the priest who was in charge of it (I Kings 2:27, 35), and at a later time even

10 ¶ Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This is the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this is the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and a handbreadth; even the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round

10 "And you, son of man, describe to the house of Israel the temple and its appearance and plan,¹ that they may be ashamed of their iniquities. 11 And if they are ashamed of all that they have done, portray² the temple, its arrangement, its exits and its entrances, and its whole form; and make known to them all its ordinances and all its laws; and write down in their sight, so that they may observe and perform all its laws³ and all its ordinances. 12 This is the law of the temple: the whole territory round about upon the top of the mountain shall be most holy. Behold, this is the law of the temple.

13 "These are the dimensions of the altar by cubits (the cubit being a cubit and a

¹ Gk: Heb the temple that they may measure the pattern

² Gk: Heb the form of

³ Gk: Heb its whole form

10. Vss. 10-12 may originally have come after 42:20, and may have been expanded by the editor in vss. 10b and 11a, the original speaker being the divine guide. And its appearance and plan reads ופראו וחכניו with the LXX, O.L., for ופרר את חכנית (see RSV mg.), a probable corruption.

11. Portray: Read וצרת with the LXX צורת, the form of. The second occurrence of and all the forms thereof is a corruption of the following all its laws (i.e., צורתו, for וחוררתו), while the whole form thereof is a similar corruption (see 44:5).

12. See 42:20. If this means that the territory round about the temple is included in the "holy of holies," the verse belongs to the later writer, but it may refer to the temple area alone. Some delete as dittography This is the law of the temple.

3. THE ALTAR OF BURNT OFFERING (43:13-17)

Albright has maintained that this altar reflects Mesopotamian cosmic ideas; the lowest stage of the altar is called *hēq hā'āreḥ*, "the bosom of the earth" (see vs. 14), while the summit of the altar is called *har'ēl* or *'arī'ēl*, a word derived from the Akkadian *Arallu* or *Arallū*, which has the dual meaning of "underworld" and "mountain of the gods," the cosmic mountain. Like the Mesopotamian temple tower, the *ziggurat* ("mountain peak"), this altar is built in stages, and like it decorated with horns. Albright

changes in the ritual followed within it could be brought about by royal fiat (II Kings 16:10-18). The abuses of Manasseh's reign and the reforms of Josiah's were both rendered possible only by this accepted principle of royal control. Our seer therefore stands forth as the champion of a new principle, that of spiritual independence.

In what respects is the church today a mere annex of the state, a convenience for certain national purposes, a Valhalla for the distinguished dead, royal or otherwise? There are churches in Great Britain which give the im-

pression, from the memorial tablets on their walls, that there are just two ways of serving God worth mentioning, one in the church, the other in the armed forces. How is the principle of spiritual independence in danger in our day, and under what new forms should we reassert it?

10-11. *Vision and Reality*.—It is always a crucial moment when a vision has to be translated into an actual achievement. The difficulty is enhanced by the fact that normally it is one type of man who has the vision and another who must act upon it. The practical man tends to dismiss the seer as a mere dreamer, and the

about *shall be* a span; and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So the altar *shall be* four cubits; and from the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve cubits long, twelve broad, square in the four squares thereof.

handbreadth): its base shall be one cubit high,^m and one cubit broad, with a rim of one span around its edge. 14 And this shall be the height of the altar: from the base on the ground to the lower ledge, two cubits, with a breadth of one cubit; and from the smaller ledge to the larger ledge, four cubits, with a breadth of one cubit; 15 and the altar hearth, four cubits; and from the altar hearth projecting upward, four horns, one cubit high.ⁿ 16 The altar hearth shall be square, twelve cubits long by twelve broad.

^m Gk: Heb lacks *high*

ⁿ Gk: Heb lacks *one cubit high*

concludes that the altar with its symbolism is derived from Phoenicia, going back to older Canaanite borrowings from Mesopotamia ("The Babylonian Temple-tower and the Altar of Burnt-offering," *Journal of Biblical Literature*, XXXIX [1920], 137-42; *Archaeology and Religion of Israel*, pp. 150-52). The altar had a base eighteen cubits square extending one cubit beyond the lower ledge or stage. The lower ledge itself was sixteen cubits square and two cubits high. The stage above this, the upper ledge, was fourteen cubits square and four cubits high. Above this was the upper stage, the topmost section of the altar, the *har'el* or *'ari'el*, twelve cubits square and four cubits high. From each of its four corners rose a "horn" one cubit high. The total height of the altar, presuming the base to be one cubit high and counting the horns, was twelve cubits, or about 20.68 feet. Excluding the horns and base, the height was ten cubits, corresponding to that given in II Chr. 4:1 for the altar of bronze, which, however, was twenty cubits square. Around the base was a rim or "boundary" half a cubit high and a span broad, perhaps to catch the blood or, if the base was at the pavement level, to set the base off from the pavement (see Albright). The top of the altar was reached by steps on the east side. The material of the altar is not given, but it may have been stone (or possibly bronze?). See the earlier legislation in Exod. 20:24-26, prohibiting the use of hewn stone or of steps in the altar.

13-14. **Base:** חֵיק, lit., "bosom"; in vs. 14a, חֵיק הָאָרֶץ, "bosom of the earth." The word recalls the Akkadian name of the foundation platform of the royal palace and of the temple tower of Marduk in Babylon, *irat ersiti* or *irat kigalli*, "bosom of the earth, bosom of the underworld," in inscriptions of Nebuchadrezzar (Albright, *Archaeology and the Religion of Israel*, p. 152). It is unnecessary to emend with Toy, Rothstein, *et al.*, מֵרָאֵשׁ הַחֵיק, "from the top of the base." Its base shall be one cubit high: With the LXX, read חֵיקָה אֶמֶת נֹבָה for חֵיק הָאָמָה, "bosom of the cubit" (!). The word נֹבָה, *higher place* (?), should probably be read נֹבָה, *height*, with the LXX, and connected with vs. 14, although נֹבָה has been taken as the name of the lowest section of the altar, below the lower ledge (see Gallig).

15. The translation *altar hearth*, based on an Arabic etymology, is not to be preferred; the first time the word is written הָרֵאֵל, which may be translated "the 'mount of God,'" and the second time is to be read (see also vs. 16a) הָאֲרִיאֵל, "the Ariel" (see Exeg. above). The word הָרֵאֵל, "the 'mount of God,'" represents the original form (see May, "Ephod" and "Ariel," p. 69). The height of the horns is taken from the LXX.

seer to brand the practical man as a compromiser. But life requires both. We must establish in space and time what we have seen by an insight into the eternal.

It may encourage us in so doing to reflect that men were found to act upon this vision. No

doubt they made many mistakes, hardening its poetical symbolism into rules and regulations—perhaps indeed the seer himself was in part responsible that this happened. But they did help to make a new community which kept the faith as it had not done in the past. The Jews

17 And the settle *shall be* fourteen cubits long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord God: These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

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

20 And thou shalt take of the blood thereof, and put *it* on the four 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

17 The ledge also shall be square, fourteen cubits long by fourteen broad, with a rim around it half a cubit broad, and its base one cubit round about. The steps of the altar shall face east."

18 And he said to me, "Son of man, thus says the Lord God: These are the ordinances for the altar: On the day when it is erected for offering burnt offerings upon it and for throwing blood against it, 19 you shall give to the Levitical priests of the family of Zadok, who draw near to me to minister to me, says the Lord God, a bull for a sin offering. 20 And you shall take some of its blood, and put it on the four horns of the altar, and on the four corners of the ledge, and upon the rim round about; thus you shall cleanse the altar and make atonement for it. 21 You shall also take the bull of the sin offering, and it shall

Horned altars are known from the excavations, the horns being projections at the four corners (see May, *Material Remains of the Megiddo Cult*, pp. 12-13, Pl. XII).

17. The first part of the verse describes the upper ledge, fourteen cubits square (see vs. 14); there was probably originally a reference also to the lower ledge, sixteen cubits square, for the latter part of the verse is concerned with the base (so Kraetzschmar, Rothstein, Bertholet, *et al.*). The rim, which was on the base, "surrounded" the lower ledge, and the absence of the reference to the lower ledge makes the rim appear to go around the upper ledge. Perhaps read הסיבב, "surrounding," rather than סביב, around (cf. LXX). The rim was half a cubit high and a span broad (see vs. 13; cf. Galling).

4. REGULATIONS FOR CONSECRATING THE ALTAR (43:18-27)

These were for the purpose of removing any uncleanness, so that the altar might possess the sanctity necessary for its use and lose its "secular" nature. The shift from second person singular to third person plural has been taken as an indication of the composite nature of this passage. The oracular formulas "Thus says the Lord" (vs. 18) and "Says the Lord" (vss. 19, 27) are characteristic of the editor's work in chs. 40-48 (cf. 45:9, 18; 47:13, 23; etc.). The style recalls that of P in Exod. 29:36-37, where Moses is addressed and told to spend seven days making atonement for the altar (see also Lev. 8:14-15; Exod. 40:1-38; see Herrmann, Bertholet, Cooke, *et al.*).

18. The blood was dashed against the altar from a bowl (see Exod. 24:6 [JE]; Lev. 17:6 [H]; Exod. 29:16, 20; Num. 18:17 [P]; II Kings 16:13, 15).

19. The Levitical priests of the family of Zadok are in contrast with the Levites (cf. 44:5-31).

20. See Exod. 29:12; Lev. 8:14 (P). The blood on the corners and the rim consecrated all inside that area, making it holy. Horns of the altar: So the LXX and Syriac, interpreting the Hebrew the four horns of it.

21. So also the flesh of the sin offering is burnt "outside the camp" in Exod. 29:14; Lev. 8:17; 9:11; 16:27. The appointed place belonging to the temple, מִסְפַּח הַבַּיִת, is mentioned by this name only here. Neh. 3:31 mentions שַׁעַר הַמִּסְפָּח, the Gate of Hammiphkad ("the Muster" or "the Appointed Place"), which, however, cannot be located with

appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord.

25 Seven days shalt thou prepare every day a goat for a sin offering; they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

27 And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God.

44 Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

be burnt in the appointed place belonging to the temple, outside the sacred area.

22 And on the second day you shall offer a he-goat without blemish for a sin offering; and the altar shall be cleansed, as it was cleansed with the bull. 23 When you have finished cleansing it, you shall offer a bull without blemish and a ram from the flock without blemish. 24 You shall present them before the Lord, and the priests shall sprinkle salt upon them and offer them up as a burnt offering to the Lord. 25 For seven days you shall provide daily a goat for a sin offering; also a bull and a ram from the flock, without blemish, shall be provided. 26 Seven days shall they make atonement for the altar and purify it, and so consecrate it. 27 And when they have completed these days, then from the eighth day onward the priests shall offer upon the altar your burnt offerings and your peace offerings; and I will accept you, says the Lord God."

44 Then he brought me back to the outer gate of the sanctuary, which

certainty, but may have belonged to the temple or palace rather than to the outer city wall (see Millar Burrows, "Nehemiah 3:1-32 as a Source for the Topography of Ancient Jerusalem," *Annual of the American Schools of Oriental Research*, XIV [1933-34] 120-21).

23-27. The types of sacrifice noted here are the sin offering (חטאת), the burnt offering (עלה), and the peace offering (שלם). The latter appears several times in Ugaritic literature. It is a comprehensive term for the sacrifice of animals, of which parts only were burned on the altar, the rest being eaten in the common meal. The entire animal was burned in a burnt offering (see George Buchanan Gray, *Sacrifice in the Old Testament* [Oxford: Clarendon Press, 1925], pp. 5-7, 64-66, etc.). With this passage cf. Deut. 27:1-7.

24. For salt in sacrifice see Lev. 2:13; Mark 9:49.

26. Consecrate it: Lit., "fill its hands" (cf. the Assyrian *umalli qâti*; see Judg. 17:5, 12). The original literal significance of the expression is obviously forgotten here.

E. ORDINANCES CONCERNING MINISTERS IN THE SANCTUARY (44:1-31)

The prophet is shown the closed east gate of the outer court, through which no one may enter, although the prince may sit in it to eat bread before Yahweh (vss. 1-3).

returned from exile, they built the temple and waited for the glory of God to return. And when we read the psalms which were sung in that temple, with their poignant confession of sin, their heartfelt appeal to God, and their

quiet trust in his mercy, can we doubt that the glory did return?

44:1-3. *The State Before God*.—Is this a piece of legislation or part of the original vision? If the latter, there is something very striking about

Back in the inner court, the prophet is given instructions regarding those who may minister before Yahweh. Foreigners may not act as servants in charge of the sanctuary or enter the sanctuary (vss. 6-9), but the Levites shall take their place as temple servants, demoted from the priesthood because of their contacts with idolatry (vss. 10-14). Only the Levitical priests, the Zadokites, are to have full priestly standing and enter the inner court or temple (vss. 15-16). Ordinances for the Zadokites are given, regulations regarding their garments, shaving, drinking wine, marriage, teaching and judging functions, observance of the laws for feasts and sabbaths, defilement by contact with a dead person, the priestly share of the sacrifices, and eating anything which dies of itself (vss. 17-31).

Certainty in the analysis of the authorship of this chapter is more difficult than usual. We have noted how 43:1-11 is paralleled in 44:4-5. The allusion to the prince in vs. 3 is from the editor (cf. 46:1-8; see on 12:12; 34:24; 37:25; etc.). In 43:1-5 the prophet was apparently brought from the east gate directly to the inner court. If the circuitous route here via the north gate is to avoid using the east gate of the inner court, in the light of the regulations in 46:1, the editor may be responsible for it. Possibly 43:1 ff. does not presume a closed east gate (see Hölscher). In 47:2, however, the prophet is also brought via the north gate. It is more or less generally agreed that the legislation in vss. 6-31 is composite (Herrmann, Sellin, Matthews, Cooke, Bertholet, *et al.*), and despite general evidence of what has been called the editor's phraseology, there may be a kernel here which we should ascribe to Ezekiel, although it is difficult to delineate. A hint of this is suggested in the fact that vss. 28-30 presume no inheritance for the priests, in contrast with the very definite inheritance ascribed to them by the editor in 45:1-5; 48:10; etc. So the legislation for the contribution to the priests in 44:30, which may be in conflict with the legislation for the contributions to the prince (see 45:13-16), may derive ultimately from an original Ezekiel legislation. A number of scholars suggest variant sources here. It would seem reasonable that Ezekiel presented some regulations for his elaborate temple, very possibly laws in which the Zadokites alone were the true priests as here. The argument that Ezekiel would never give to the Zadokites the clean slate presumed here, in view of the picture of corruptions in the temple courts in ch. 8 (Hölscher), may be countered by the presumption of a changed attitude on the part of the prophet in his later years; or it may be that the Zadokites were not primarily responsible for those corruptions, and we may believe that the Zadokite priesthood under Hilkiah had taken a not insignificant part in the Deuteronomic reform (11 Kings 22:11-14; 23:4, 24). The chambers in which the priests were to put their robes (42:13-14 [by Ezekiel?]) seem to presuppose legislation like that in 44:19, which is also consonant with 46:20.

The zigzag sequence of movements of the prophet in 42:15; 43:1, 5; 44:1, 4 suggests to scholars disarrangements of the text (cf. Hölscher, Matthews, Cooke). Questions are raised in particular about the secondary character of the series of personal regulations in vss. 20-31.

I. THE CLOSED OUTER EAST GATE (44:1-3)

After Yahweh's entrance had hallowed the gate, the entrance of a mortal would have desecrated it or made a mortal taboo. The closed gates also perhaps stood as a symbol of the fact that Yahweh would never again leave the temple (cf. 43:7); i.e., there would be no further destruction of the temple or city, for the new age had arrived. Also it may suggest that never again could the east gate be used in connection with the pagan rites of the worship of the sun earlier mentioned in 8:16-18. The east gate of the

it. The seer has watched the glory of the Lord entering the temple by the eastern gate, with the brilliance of the sunrise and the majesty of the ocean at its height (43:2). When it has passed through, the gate swings to behind it, closed by no mortal hand. And closed it must

remain. But as the seer continues to look, he sees a solitary figure threading his way through the outer court and entering the vestibule of the great gate which has been thus forever hallowed. There he sits and worships "alone with the alone," the nearest that one who is not a con-

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD the God of Israel hath entered in by it, therefore it shall be shut.

3 *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations,

faces east; and it was shut. 2 And he^e said to me, "This gate shall remain shut; it shall not be opened, and no one shall enter by it; for the LORD, the God of Israel, has entered by it; therefore it shall remain shut.

3 Only the prince may sit in it to eat bread before the LORD; he shall enter by way of the vestibule of the gate, and shall go out by the same way."

4 Then he brought me by way of the north gate to the front of the temple; and I looked, and behold, the glory of the LORD filled the temple of the LORD; and I fell upon my face. 5 And the LORD said to me, "Son of man, mark well, see with your eyes, and hear with your ears all that I shall tell you concerning all the ordinances of the temple of the LORD and all its laws; and mark well those who may be admitted to^b the temple and all those who are to be excluded from the sanctuary. 6 And say to the rebellious house,^c to the house of Israel, Thus says the Lord God: O house of Israel, let there be an end to all your abomina-

^a Cn: Heb *the* LORD

^b Cn: Heb *the entrance of*

^c Gk: Heb lacks *house*

sacred area (Haram esh-Sherif) in Jerusalem, the so-called "Golden Gate," is walled up so the entrance is impossible.

44:2. The LORD in vs. 2a is inconsonant with vs. 2b, and perhaps best omitted with the RSV. The speaker is the divine guide.

3. Whereas the present text might possibly be interpreted *only the prince*, it is doubtless corrupt (cf. KJV); the second *prince*, which in Hebrew is without the article, is due to dittography and is omitted by the Syriac and LXX. The initial חא, sign of the accusative, is best emended to חא, *only*. Eat bread: In the sacrificial meal.

2. THE PROPHET IS BROUGHT BEFORE THE TEMPLE (44:4-5)

4-5. North gate: According to 46:1 the east gate is closed on weekdays. Those who may be admitted: Read מִבְּנֵי מִבְּנֵי, entrance. Those who are to be excluded: Repoint מִבְּנֵי מִבְּנֵי from *môqā'ê*, "exits" (cf. KJV), to *mûqā'ê*; see 43:11 where "entrances" and "exits" are consonant with the context.

3. PROSCRIPTION OF FOREIGNERS (44:6-9)

These foreigners set to keep charge of the sanctuary (vs. 8) recall the temple slaves said to be descendants of the Gibeonites (Josh. 9:23), as well as those selected from the Midianites and "given" to the Levites in Num. 31:30, 47 (P); see also the Nethinim

separated person can come to the presence of God. Who is he? He is the prince, the civil head of the community.

The picture thus sketched unites the state's independence of priestly control with its dependence on the divine authority. Even in the sphere of religion the state has its place and its rights, for it too is the servant of God as

truly as the church, albeit in a very different way. It is directly under God without needing any church as its intermediary. We must resist at once any form of clericalism and any claim that the state is above the moral law.

5-31. *The Consecration of the Community.*—

This passage can be understood only as we bear in mind what priesthood means in the O.T.

7 In that ye have brought *into my sanctuary* strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

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

tions, 7 in admitting foreigners, uncircumcised in heart and flesh, to be in my sanctuary, profaning it,^r when you offer to me my food, the fat and the blood. You^s have broken my covenant, with all your abominations. 8 And you have not kept charge of my holy things; but you have set foreigners to keep my charge in my sanctuary.

9 "Therefore^t thus says the Lord God: No foreigner, uncircumcised in heart and flesh, of all the foreigners who are among the people of Israel, shall enter my sanctuary. 10 But the Levites who went far from me, going astray from me after their idols when Israel went astray, shall bear their punishment. 11 They shall be ministers in my sanctuary, having oversight at the gates

^r Gk: Heb *it my temple*

^s Gk Syr Vg: Heb *they*

^t Gk: Heb *for you*

("given ones") of the Chronicler, whose family names are listed in Ezra 2:43-54; Neh. 7:46-56, perhaps descendants of captives, as Ezra 8:20 may imply in asserting that David and his princes gave the Nethinim for the service of the Levites; cf. "the sons of Solomon's servants" as temple servants (Ezra 2:55-58; Neh. 7:57-60). See also the foreign temple guards, the Carites (II Kings 11:4-8; cf. Neh. 13:1-8). The Nethinim have been compared with the Babylonian order of temple servants known as *shirku*, meaning "given one" (see R. P. Dougherty, *The Shirkitu of Babylonian Deities* [New Haven: Yale University Press, 1923], pp. 90-91).

In Herod's temple a ritual wall separated the outer court, the court of the Gentiles, from the inner courts, and inscriptions in Greek and Latin forbade a Gentile to pass beyond it on pain of death. A complete inscription in Greek and a fragment of another have been recovered (see J. H. Iliffe, "The ΘΑΝΑΤΟΣ Inscription from Herod's Temple," *Quarterly of the Department of Antiquities in Palestine*, VI [1936-37], 1-3).

7. For idea of the uncircumcised in heart see Jer. 4:4 (late); 9:26 (late); Deut. 10:16; 30:6 (RD); Lev. 26:41 (H); note also uncircumcised lips in Exod. 6:12, 30 (P) and uncircumcised ears in Jer. 6:10. For legislation regarding the food, the fat, and the blood, see Lev. 3:9-17 (P); cf. Gen. 9:4 (P), this passage recalling the former. Morgenstern argues for the period of Ezra as the date of this legislation against foreigners (see "Two Prophecies from 520-516 B.C.," *Hebrew Union College Annual*, XXII [1949], 422; cf. also Holscher).

8-9. Emend לכם, for yourselves, to לכן, therefore.

4. THE LEVITES' SERVICE IN THE SANCTUARY (44:10-14)

10-14. The Levites rather than the foreigners are to serve as ministers in the sanctuary, to act as gatekeepers, to kill the sacrificial animals, and to wait on the people

The priest is not one who stands between man and God. He is one who makes possible man's approach to God. His worship is not a substitute for that of the people; rather does he worship in a representative capacity. He does not maintain the barrier of holiness between

man and God—that is there in any case. He enables man to enter into God's presence in spite of this barrier. Hence we must not suppose that behind these strict regulations for the priesthood lies a national life given over to secularism and satisfied with an official and

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 mine hand against them, saith the Lord God, and they shall bear their iniquity.

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God:

of the temple, and serving in the temple; they shall slay the burnt offering and the sacrifice for the people, and they shall attend on the people, to serve them. 12 Because they ministered to them before their idols and became a stumbling block of iniquity to the house of Israel, therefore I have sworn concerning them, says the Lord God, that they shall bear their punishment. 13 They shall not come near to me, to serve me as priest, nor come near any of my sacred things and the things that are most sacred; but they shall bear their shame, because of the abominations which they have committed. 14 Yet I will appoint them to keep charge of the temple, to do all its service and all that is to be done in it.

15 "But the Levitical priests, the sons of Zadok, who kept the charge of my sanctuary when the people of Israel went astray from me, shall come near to me to minister to me; and they shall attend on me to offer me the fat and the blood, says the Lord

in the outer court. Much of the phraseology here recalls the editor. So *idols*, *gillûlîm* (vss. 10, 12; see 14:1-11 with much similar phraseology; cf. also 48:11); *bear their punishment* in vss. 10, 12 (see 4:4; 14:10; cf. Lev. 10:17; 16:22; Num. 30:15; Isa. 53:11); *serving in the temple* in vs. 11 (see 45:5; 46:24); *stumbling block of iniquity* in vs. 12 (see xiii on p. 50); "sworn with uplifted hand" in vs. 12 (see xxix on p. 51); *abominations which they have committed* in vs. 13 (see 33:29; 43:8). Because of parallel expressions in Num. 3:1-4:49 (P), it has been suggested that vss. 12-14 are a later expansion of vss. 9-16 (Cooke).

5. REGULATIONS FOR THE ZADOKITES (44:15-31)

The Zadokites alone may minister to Yahweh as the recognized priesthood. They were descended from Zadok, who suddenly appears as a fellow priest of Abiathar at the time of David (II Sam. 8:17; 15:24 ff.); by backing Solomon as successor of David he became the chief priest, while Abiathar was banished to Anathoth (see I Kings 1:8; 2:26-27, 35). It has been suggested that Zadok was actually a Jebusite priest of Jerusalem before David's capture of that city (H. H. Rowley, "Zadok and Nehushtan," *Journal of*

vicarious piety. The consecration of the priesthood is to be taken as symbolizing and expressing the consecration of the entire community from which it is drawn and in whose name it appears before God. As the first fruits of harvest were presented at the altar in token that all belonged to God, so the priest's peculiar "holiness" meant that the nation knew itself called to be holy too.

The rules laid down fall into three groups and they represent three phases of this conse-

cration of the community in the persons of its priestly representatives:

(a) *The will to repudiate the sin of the past* (vss. 6-9). That which is alien to the true life of the community is henceforth to be cast out from it. In particular, there must be no class engaged merely in routine and technical activities for which no personal qualifications are requisite. The seemingly harsh rule of vs. 9 has to be taken in its context. It is not the expression of a narrow nationalism or of religious

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* with anything 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.

God; 16 they shall enter my sanctuary, and they shall approach my table, to minister to me, and they shall keep my charge.

17 When they enter the gates of the inner court, they shall wear linen garments; they shall have nothing of wool on them, while they minister at the gates of the inner court, and within. 18 They shall have linen turbans upon their heads, and linen breeches upon their loins; they shall not gird themselves with anything that causes sweat. 19 And when they go out into the outer court to the people, they shall put off the garments in which they have been ministering, and lay them in the holy chambers; and they shall put on other garments, lest they communicate holiness to the people with their garments. 20 They shall not shave their heads or let their locks grow long; they shall only trim the hair of their heads. 21 No priest shall drink wine, when

Biblical Literature, LVIII [1939], 113-41). Later legislation gave the Zadokites an ultimate Aaronite origin through Eleazar (1 Chr. 6:50-53; 24:31). The Deuteronomistic law had intended that the Levites should serve alongside the Zadokites as priests.

16. **Approach my table:** Perhaps the table of the bread of the Presence, which was before the inner sanctuary, although it has been taken to refer to the altar; my **table** is used symbolically in 39:20 of the table of the sacrificial feast, apparently the common meal sacrifice (cf. Mal. 1:7, 12; see Cooke).

17. For **linen garments** see Exeg. on 9:2. For the legislation on linen garments for priests see Lev. 6:10; 16:4, 23; cf. Exod. 28:6, 42; 39:27-29 (P uses כָּן for linen [שֵׁשׁ, fine linen] rather than פִּשְׁתִּים, as here). Wool might be unclean, and the law forbade making garments of mixed wool and linen (cf. Deut. 22:11; Lev. 19:19).

19. The communication of holiness to the people here may be contrasted with the viewpoint in Hag. 2:10-12. The repetition of **into the outer court** (cf. KJV) is an obvious instance of scribal dittography and is omitted in some MSS and the versions.

20. Note the regulation for the Nazarite in Num. 6:1-21 (cf. 1 Sam. 1:11). The law for the priests appears in Lev. 21:5, coupled with prohibition against self-laceration (cf. Deut. 14:1, 2).

21. Cf. Lev. 10:9, where the regulation is accompanied by a threat of death to those breaking it, and is associated with the distinction between the sacred and the common,

bigotry, but a summons to the seer's countrymen to take upon themselves the whole responsibility of the temple cultus and not to delegate part of it to outsiders. The seer thus rejects the kind of society with which we are only too familiar, one in which there is a "submerged tenth" which performs menial duties but is excluded from the rights of full membership in

the community. So vs. 8 is a call to accept the responsibility of a direct relationship to God. "You have not done your sacred duties to me yourselves" (Moffatt). The seer is by no means the sacerdotalist we took him to be.

(b) *The will to bear the shame of the past* (vss. 10-14). The Levites must be content with a subordinate position among the temple clergy

22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

23 And they shall teach my people *the difference* between the holy and 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 unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God.

he enters the inner court. 22 They shall not marry a widow, or a divorced woman, but only a virgin of the stock of the house of Israel, or a widow who is the widow of a priest. 23 They shall teach my people the difference between the holy and the common, and show them how to distinguish between the unclean and the clean. 24 In a controversy they shall act as judges, and they shall judge it according to my judgments. They shall keep my laws and my statutes in all my appointed feasts, and they shall keep my sabbaths holy. 25 They shall not defile themselves by going near to a dead person; however, for father or mother, for son or daughter, for brother or unmarried sister they may defile themselves. 26 After he is defiled,^u he shall count for himself seven days, and then he shall be clean.^v 27 And on the day that he goes into the holy place, into the inner court, to minister in the holy place, he shall offer his sin offering, says the Lord God.

^u Syr: Heb *cleansed*

^v Syr: Heb *lacks and then he shall be clean*

the clean and the unclean (cf. also vs. 23 with Lev. 10:10-11). Obvious literary dependence is involved.

22. See Lev. 21:7, 12, where nothing is mentioned about the priest marrying the widow of a priest, and where a separate legislation is made for the "priest who is chief among his brethren" (vss. 10-15), a distinction not known in Ezekiel.

24. This regulation discloses the ultimate theocratic character of the community; cf. the earlier pictures of the elders as judges, although the priests doubtless had certain functions as judges, particularly in religious matters; note the role of the priests and elders in Deut. 21:1-5 (vs. 5b is a later expansion, enlarging the function of the priests as judges). For sabbaths see Exeg. on 20:1-49 (cf. 45:17).

25-27. See also Lev. 21:1-3. Any dead person was unclean, and even the bread of mourning, eaten during the days of mourning, was unclean (see Hos. 9:4; cf. Jer. 16:5, 7). Legislation for purification of the Israelite or proselyte who has had contact with a dead body appears in Num. 19:11-22 (cf. Num. 31:19). Reading *defiled* with the Syriac in vs. 26 for *cleansed* brings it into accord with P's legislation for the members of the community, but if the M.T. here is retained, it would suggest a total of fourteen days' cleansing for the priests, i.e., seven days' extension after the usual cleansing. The Syriac

because of their disloyalty in the days before the Exile. The past can be repudiated only in part; there is always much in it which remains with us and which we have simply to live down. So the prodigal son when he came home asked only to be a servant working for a wage, in order that he might thus make some compensation for the wrong he had done to his father. If we have erred in the past, the mark of what we did may remain upon us to the end of our days. If that is the case, there is no need to

repine. Let us be content to take the lowly place which is left to us and to make it a place of honorable service.

(c) *The will to lift up the present to God in utter consecration* (vss. 15-31). The sons of Zadok stand at the head of the temple hierarchy. Their whole life is therefore to be vowed to that purity which will enable them to bring to God the worship of their nation. They dedicate themselves on behalf of their fellows, so that the humblest worshiper will

28 And it shall be unto them for an inheritance; I *am* their inheritance: and ye shall give them no possession in Israel; I *am* their possession.

29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.

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

28 "They shall have no^w inheritance; I am their inheritance: and you shall give them no possession in Israel; I am their possession. 29 They shall eat the cereal offering, the sin offering, and the guilt offering; and every devoted thing in Israel shall be theirs. 30 And the first of all the first fruits of all kinds, and every offering of all kinds from all your offerings, shall belong to the priests; you shall also give to the priests the first of your coarse meal, that a blessing may rest on your house. 31 The priests shall

^w Vg: Heb as an

addition at the end of vs. 26—and then he shall be clean—clarifies its meaning. The singular *he, his* in vss. 26-27 might indicate a later expansion (cf. Bertholet, Herrmann, *et al.*). The oracular formula says the Lord God in vs. 27 seems to be characteristic of the editor in chs. 40-48 (cf. 43:27; 45:9, 15; 47:23; 48:29). Note to minister in the holy place in P (Exod. 28:43; 29:30; 35:19; Num. 4:12; etc.; with these verses cf. Num. 19:11-22; 31:19).

28-31. We may compare the Deuteronomic affirmation that the Levites have no inheritance, illustrated in the allotment narrative in Josh. 13:14, 33; 18:7, and the P legislation regarding the Aaronites and Levites in Num. 18:20-32; etc.

28. For the necessary emendation as in the RSV read *ולא תהיה להם נחלה* (with Vulg.).

29. The priests' share in the sacrifices is legislated in Lev. 2:3-10; 6:14-18; Num. 18:8-32; Lev. 7:1-38 (see Millar Burrows, *The Literary Relations of Ezekiel* [New Haven: Yale University Press, 1925], pp. 53-54). Every devoted thing (cf. Lev. 7:28; Num. 18:14; Ezra 10:7): i.e., things devoted to Yahweh under especially stringent conditions, including fields, men, beasts, and perhaps other possessions (Lev. 27:28; cf. Josh. 6:17, 19). Contrast the informal procedures for the priests' portions in 1 Sam. 2:12-17.

30. See the first of all the first fruits legislation in Exod. 23:19 (E); 34:26 (J). The first may perhaps be interpreted as "the best," as in 20:40, where there may be an allusion to the first fruits, and where the contributions also appear. In Deut. 18:4 the first fruits of grain, wine, oil, and fleece are set aside for the Levitical priests who have no inheritance (cf. Deut. 26:1-11, with its litany for bringing the first fruits of the ground; see also Num. 18:12-13 [P] and its context). In contrast with P, the legislation here makes no provision for the Levites (cf. Num. 18:25-32). For the first of your coarse meal see Num. 15:20-21.

31. See Lev. 7:24, addressed to all the Israelites.

feel that there is a sense in which he participates in what is done by the priest on his behalf. The scrupulous care with which the priest defends himself against any contact or relationship which might hinder his approach to God symbolizes the watchful obedience which ought to characterize the life of the nation day by day. Ritual holiness on the part of the priest stands for, and helps to promote, ethical holiness on the part of the people.

The words *I am their inheritance . . . ; I am their possession* (vs. 28) have a wider reference than to the priests. The land is the symbol and

guarantee of security. Israel has never enjoyed that security for more than a time. Its only sure possession has been in its faith. The rabbis spoke of the law as a "portable fatherland." Wherever the Jew went, he carried the law with him and, having that, he could be at home. In this the Jew reflects the universal human situation. "For here we have no lasting city, but we seek the city which is to come" (Heb. 13:14). In this Abraham is our pattern, because "he looked forward to the city which has foundations, whose builder and maker is God" (Heb. 11:10). In the last resort it is true of us

that is dead of itself, or torn, whether it be fowl or beast.

45 Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, a holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*,

not eat of anything, whether bird or beast, that has died of itself or is torn.

45 "When you allot the land as a possession, you shall set apart for the

F. THE SACRED DISTRICT AND ITS ENVIRONS (45:1-25)

The allotment of the land, begun here (vss. 1-9), is concluded in 47:13-48:35. The sacred district measures 25,000 by 20,000 cubits, and it is divided into two equal areas, 25,000 by 10,000 cubits, the one to the north for the Levites and the one to the south for the Zadokite priests. Within the latter is a square of 500 cubits for the temple area, around which is an open space 50 cubits deep. South of the sacred district and adjoining it is a section 25,000 by 5,000 cubits, the common land for the city of Jerusalem, within which is the city itself, 4,500 cubits square, surrounded by an open space 250 cubits deep (cf. 48:16-17). The above allotments make a perfect square of 25,000 cubits (i.e., about 8.3 miles) to the east and west of which lies the land of the prince, presumably reaching to the Jordan on the east and to the Mediterranean on the west. This whole area is again described in 48:8-22. Ch. 45 continues with regulations regarding weights and measures (vss. 10-12), the contributions to the prince (vss. 13-17), and certain festivals of the calendar year (vss. 18-25).

The allotment of the land belongs to the editor, and it falls outside the vision framework in chs. 40-48, as do the legislative portions in 45:9-25; 46:1-18. The address is no longer to the prophet, but for the larger part is in the second person plural, with a formal "Thus says the Lord God" oracular introduction as in 45:9, 18; 46:1, 16; 47:13. The editor's prince occurs prominently. Whether anything of Ezekiel's legislative code has been preserved here must remain a matter of conjecture. Hölischer, Matthews, Cooke, Irwin, and others find nothing of Ezekiel here (contrast Herrmann, Bertholet).

I. THE SACRED DISTRICT AND THE PROPERTY OF THE CITY AND THE PRINCE (45:1-9)

The parallel and more complete account in 48:8-22 is not, as some commentators think, of different authorship. The author is here concerned only with the heart of the allotment; he later repeats and elaborates when giving the total allotment of the land, including the tribal territories. We should by this time be used to such repetitiousness on the part of the editor. The sacred district is called תְּרוּמָה, *oblation*, the same word used to describe an offering to the prince in vss. 13, 16, or to Yahweh set apart for the priests in 44:30 (cf. Lev. 22:12; Num. 5:9; etc.). It means a part lifted or taken from the whole. The allotment of territory to the priests and Levites here may be compared with the allotment to the Levites of towns listed in Josh. 21:1-42 (P); I Chr. 6:1-81 (see also Lev. 25:33-34; Num. 35:1-8). While found at present no earlier than in P, Albright cogently maintains that the list of Levitical towns goes back in its original form to the

also that our inheritance and possession, our final home, and our final security are in God.

45:1-46:24. Sacrifices.—The main topic of these two chapters is that of the sacrificial system. We have happily passed beyond the stage at which it was thought necessary to allegorize each detail of such ritual regulations as are given here, seeing in them so many types of the sacrifice of Christ. All the same, there is something we can learn from the sections in question.

We can single out the points at which the

seer would revise the traditional system, as these will show the new ideas which he wishes to infuse into the worship of the temple. First, in his scheme for the great annual feasts (45:21-25) he seems determined to get away from the old agricultural associations. He passes over Pentecost altogether and concentrates upon Passover and Tabernacles. There is a distinct suggestion of austerity in his treatment of these festivals; they are no longer to be the joyful occasions they were in the past. Instead, they are burdened with a sense of the nation's sin

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 a holy place for the sanctuary.

LORD a portion of the land as a holy district, twenty-five thousand cubits long and twenty* thousand cubits broad; it shall be holy throughout its whole extent. 2 Of this a square plot of five hundred by five hundred cubits shall be for the sanctuary, with fifty cubits for an open space around it. 3 And in the holy district you shall measure off a section twenty-five thousand cubits long and ten thousand broad, in which shall be the sanctuary, the most holy place. 4 It shall be the holy portion of the land; it shall be for the priests, who minister in the sanctuary and approach the Lord to minister to him; and it shall be a place for their houses and

* Gk: Heb *ten*

tenth century in the reign of David or Solomon ("The List of Levitic Cities," *Louis Ginzberg Jubilee Volume*, pp. 49-73). At the time of Joshua the land was apportioned by lots (Josh. 14:2; 18:11; 19:1; etc.), but here it is by the direct word of Yahweh.

45:1. Twenty with the LXX, instead of the M.T. ten, is required by the context. Omit the second length with four MSS, the Syriac, and Vulg. (cf. LXX).

2. There is no suggestion of such an open space around the temple in 42:20, where the wall of the temple area separates the sacred and the common. Here even the territory outside the open space is sacred. Vs. 2 is out of place; it belongs after vs. 4, for the sanctuary is in the midst of the priests' portion (see Cornill, Bertholet, *et al.*).

3. Thou: Emended to plural in the RSV (cf. vss. 1, 6). For the temple as the most holy place see 43:12; however, the LXX and Syriac omit the sanctuary, and perhaps the original text designated the priests' portion as the most sacred place, as in 48:12 (see also vs. 4a).

4. And a holy place [lit., "sanctuary"] for the sanctuary: This is possibly corrupt; some read "and for the pasture lands [וּלְמִדְבָּרָא; LXX, Targ.] for cattle [לְלֶמְקָנָה]" (see Bertholet, Cooke, Bewer; cf. Josh. 14:4; 21:2).

and are to be opportunities for an earnest reckoning with God in repentance and atonement. It is an effort on his part to get away from a nature religion, for which God is the giver of good harvests, to a religion of conscience, in which God is moral authority and judge.

Second, the seer has learned in exile that religion must be built into the daily life of the community, not just reserved for certain special occasions (46:13-15). By the institution of the daily sacrifice he seeks to stamp upon the mind of his people that their contact with God needs to be renewed afresh each day. He made provision thus for a solemn act of worship each morning in the temple, which at a later stage was supplemented by another in the afternoon.

Third, the purpose of sacrifice throughout is to make atonement, to renew a broken relationship between Israel and the Lord. The Exile had brought with it a clear understanding that the Lord was not a national ally merely, nor

was Israel his favorite. The relationship between the two was an ethical one and might at any time be gravely imperiled by sin on Israel's part. Hence the need for constant watchfulness and for elaborate preparations which would counteract any defection on the nation's side and would close the breach between the nation and the Lord before it became too wide. The sacrificial system bears witness to the fact that the problem of sin and its forgiveness was the one uppermost in the minds of men like our author. And these, we must remember, were the men who gave Judaism the shape it has continued to bear ever since.

But obviously there are some grave defects in this system, even as thus revised. Access to God is indirect, since the common people can draw near to him only in the person of some official representative, be he priest or prince. They stand and look on while these offer worship on their behalf (46:1-3). Also, while there

5 And the five and twenty thousand of length, and ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

7 ¶ And a *portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord God; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and

a holy place for the sanctuary. 5 Another section, twenty-five thousand cubits long and ten thousand cubits broad, shall be for the Levites who minister at the temple, as their possession for cities to live in.⁷

6 "Alongside the portion set apart as the holy district you shall assign for the possession of the city an area five thousand cubits broad, and five and twenty thousand cubits long; it shall belong to the whole house of Israel.

7 "And to the prince shall belong the land on both sides of the holy district and the property of the city, alongside the holy district and the property of the city, on the west and on the east, corresponding in length to one of the tribal portions, and extending from the western to the eastern boundary of the land. 8 It is to be his property in Israel. And my princes shall no more oppress my people; but they shall let the house of Israel have the land according to their tribes.

9 "Thus says the Lord God: Enough, O princes of Israel! Put away violence and oppression, and execute justice and right-

⁷ Gk: Heb *twenty chambers*

5. Cities to live in: Read ערים לשבת with the LXX for עשרים לשבת, *twenty chambers*. If the emended reading is correct, it suggests a possibly deliberate variation of the older allotment of Levitical cities now reflected in the P source, where the same expression occurs in Num. 35:2; Josh. 14:4.

8-9. In [lit., "to"] the land is properly transferred with the LXX to end of vs. 7 (so RSV). The fact that the prince has his own property and so his own chief source of

is no notion that "the blood of bulls and goats" (Heb. 9:13) can of itself remove sin, the penitence of the worshiper and the mercy of the divine forgiveness are not given the prominence they deserve, but seem to be taken more or less for granted. The foreground is occupied by an elaborate system of animal sacrifice and ritual laws.

Sacrifice of this kind is impermanent in its results. The act of cleansing the sanctuary or making atonement for the temple has to be renewed every six months (every twelve months in the later law), so that one goes away from the ceremony knowing that no more has been gained than a temporary relief, and that in a short time all will have to be done over again (45:18-20).

It is also inadequate, since it only covers sins of inadvertence. Atonement is made for every one that erreth, and for him that is simple

(45:20). The writer perhaps assumes that in the restored community there will be no heinous sins, but only occasional involuntary offenses against the regulations which protect the holiness of the sanctuary. Or it may be he is more realistic than that, and supposes that those who sin willfully will forfeit the mercy of God and so be cast out from the community. But can we be satisfied with a provision for sin which deliberately refrains from dealing with its worst cases?

All this leads up to the final point that in a conscientious worshiper such a system might well produce anxiety and distress of mind. Was his offense to be classed as involuntary after all, or should it be brought under the head of what is beyond pardon? Even when the atoning ceremony had been completed, what guarantee was there that some slight inadvertence had not vitiated the whole procedure? We can

justice, take away your exactions from my people, saith the Lord God.

10 Ye shall have just balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer.

12 And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

eousness; cease your evictions of my people, says the Lord God.

10 "You shall have just balances, a just ephah, and a just bath. 11 The ephah and the bath shall be of the same measure, the bath containing one tenth of a homer, and the ephah one tenth of a homer; the homer shall be the standard measure. 12 The shekel shall be twenty gerahs; five shekels shall be five shekels, and ten shekels shall be ten shekels, and your mina shall be fifty shekels.²

² Gk: Heb twenty shekels, twenty-five shekels, fifteen shekels shall be your mina

income further guarantees the theocratic character of the community. Bitter experience lies behind the injunctions in vss. 8b-9. Princes: The successive rulers of the restored Davidic line.

2. REGULATIONS FOR WEIGHTS AND MEASURES (45:10-12)

10-12. The address, as in vss. 13 ff., is to the people. Vs. 10 begins a new paragraph; cf. the concluding formula at the end of vs. 9. For other legislation regarding weights and measures see Lev. 19:35-37; Deut. 25:13-16. The bath may be archaeologically determined to have been about 5¾ gallons (22 liters) from a study of jar remains marked "bath" and "royal bath" from Tell Beit Mirsim and Tell en-Naşbeh respectively (Albright, "Excavation of Tell Beit Mirsim," pp. 58-59; McCown, *Tell en-Naşbeh*, pp. 260-61; see also the jars from the royal potteries, with the handles stamped with the royal seal and with a capacity of two baths in David Diringer, "The Royal Jar-Handle Stamps of Ancient Judah," *Biblical Archaeologist*, XII [1949], 70-86; see Angelo Segré, "A Documentary Analysis of Ancient Palestinian Units of Measure," *Journal of Biblical Literature*, LXIV [1945], 357-75). The ephah is the equivalent in dry measure. The homer liquid measure would be about 57½ gallons (cf. Vol. I, p. 155). For a jar of this size see McCown, *op. cit.*, p. 260, and H. G. May's review in *Journal of Religion*, XXVIII (1948), 134. For the ratio of one to ten in vs. 11 see Isa. 5:10. It is difficult to determine archaeologically the exact weight of the shekel; the variations may be due to different local standards and to the relative inaccuracy of ancient scales compared with modern ones. In general the shekel seems to have weighed between 11.15 and 12.25 grams. A "royal" shekel from Gezer weighs 11.14 grams, and a series of eight-shekel weights from Lachish have an average unit of value of 11.389 grams (0.402 oz.). This is at least the approximate value of the shekel (see David Diringer, "The Early Hebrew Weights Found at Lachish," *Palestine Exploration Quarterly*, LXXIV [1942], 82-103; Galling, *Biblisches Reallexikon*, pp. 185-88; G. A. Barrois, "La métrologie dans la Bible," *Revue Biblique*, XLI [1932], 50-76; Hildegard Lewy, "Assyro-Babylonian and Israelite Measures of Capacity and Rates of Seeding," *Journal of the American Oriental Society*, LXIV [1944], 65-73). Coinage seems to have appeared in Palestine in the latter half of the fifth century and in the following century (see E. L. Sukenik, "Paralipomena Palaes-

imagine a man tormented by doubts and fears of this kind, until what was meant to bring him an assurance of God's grace served only to plunge him into a morass of doubt and uncertainty. These are just those agonies of conscience which Luther suffered and to which all are exposed who seek the ground of their

acceptance with God in the punctilious discharge of a set of religious obligations. They can find peace only as they turn away from this to the undeserved mercy of God.

45:9-12; 46:16-18. *Prince and People*.—Amid this strange world of sacrificial regulations we come upon two passages which reveal an interest

13 This is the oblation that ye shall offer; the sixth part of an ephah of a homer of wheat, and ye shall give the sixth part of an ephah of a homer of barley:

14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is a homer of ten baths; for ten baths are a homer:

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offer-

13 "This is the offering which you shall make: one sixth of an ephah from each homer of wheat, and one sixth of an ephah from each homer of barley, 14 and as the fixed portion of oil, one tenth of a bath from each cor^b (the cor, like the homer, contains ten baths); 15 and one sheep from every flock of two hundred, from the families of Israel. This is the offering for cereal offerings, burnt offerings, and peace offerings, to make atonement for them, says the Lord God. 16 All the people of the land shall give^d this offering to the prince in Israel. 17 It shall be the prince's duty to furnish the burnt offerings, cereal offerings, and drink offerings, at the feasts, the new moons, and the sabbaths, all the appointed feasts of the house of Israel: he shall provide the sin offerings, cereal offerings, burnt

^a Cn: Heb oil, the bath the oil

^b Vg: Heb homer

^c Gk: Heb watering places

^d Gk Compare Syr: Heb shall be to

tinensia," *Journal of the Palestine Oriental Society*, XIV [1934], 178-82; A. Reifenberg, "A Hebrew Shekel of the Fifth Century B.C.," *Palestine Exploration Quarterly*, LXXV [1943], 100-4). The gerah is here one twentieth of a shekel; cf. the Akkadian *gerá*, one twenty-fourth of a shekel. The M.T. of vs. 12b would add up to make a mina of 60 shekels (20+25+10+5), as in Assyria and Babylonia, although the LXX fifty shekels accords with the Palestinian mina, which is known at Ugarit in the fourteenth century.

3. CONTRIBUTIONS TO THE PRINCE (45:13-17)

Also, the prince shall provide the burnt offerings, cereal offerings, libations, peace offerings, and sin offerings at the festivals. The text is at points obviously corrupt. Some presume that we have more than one source by positing that in vss. 13-15 the contribution is to be given to the priest, but in vss. 16-17, to the prince. The prince plays an important part in the cultus, perhaps here a dim reflection of the earlier period when the king made sacrifices and was in effect the head of the cultus, as priest-king. Note II Chr. 30:24; 35:7 where Hezekiah and Josiah provide the offerings.

13. And ye shall give the sixth: The verb *ישעיתם* is denominative, but awkward, as the KJV shows, and is best emended with the versions to *ושעית*, and one sixth. One sixtieth of the grain and one hundredth of the oil are prescribed.

14. The bath the oil is an obvious gloss. Several interpretations of the end of the verse are possible, but one can perhaps best omit with the LXX the first "ten baths [are] a homer" (=which is a homer of ten baths) as dittography. The RSV represents a conflation in translation (lit., "ten baths a homer for ten baths a cor"), reading *הכר*, the cor, for *המזר*, homer, with the Vulg.

15: Families: Read *משפחות* with the LXX *משקה*, watering places (=fat pastures); the Syriac omits.

16. The M.T. has "the people the land," although seven MSS (cf. vs. 22; 46:3) have the people of the land; the LXX omits of the land. Shall give, *יהיו אל* (lit., shall be to), is perhaps corrupt and should be read *יחנו את*, "must [shall] give," with the LXX (cf. Syriac).

17. Drink offerings: Better rendered "libations" (cf. 20:28; Gen. 35:14; Num. 15:5). For these feasts see Hos. 2:11.

ings, to make reconciliation for the house of Israel.

18 Thus saith the Lord God; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

offerings, and peace offerings, to make atonement for the house of Israel.

18 "Thus says the Lord God: In the first month, on the first day of the month, you shall take a young bull without blemish, and cleanse the sanctuary. 19 The priest shall take some of the blood of the sin offering and put it on the doorposts of the temple, the four corners of the ledge of the altar, and the posts of the gate of the inner court. 20 You shall do the same on the seventh day of the month for any one who has sinned through error or ignorance; so you shall make atonement for the temple.

21 "In the first month, on the fourteenth day of the month, you shall celebrate the feast of the passover, and for seven days

4. REGULATIONS FOR THE FEASTS OF THE FIRST AND SEVENTH MONTHS (45:18-25)

The third great annual feast, the feast of first fruits or weeks, is not mentioned (see Exod. 23:14-17 [E]; 34:22-24 [J]; Deut. 16:1-16 [D]). The first and seventh months marked the halves of the religious calendar. For the P legislation of the first month see Exod. 12:1-20. As in Deut. 16:1-8, 13-15, the regulations for the Passover and feast of Booths concern the central sanctuary. Note also the sacrificial animals of the Passover here in Deut. 16:2, and contrast Exod. 12:3.

18. Cf. the bullock sin offering at the installation rites of the Aaronite priests on the first seven days of the first month in Exod. 29:35-37; cf. Exod. 40:1-15 (P). **Thou shalt take:** The second person singular in vss. 18-20 is direct address to the prince (cf. vs. 22). This sudden shift does not necessarily imply a later expansion, for otherwise the verses are consonant with the context, although they are regarded as secondary by Bertholet, Cooke, Hölscher, Morgenstern. It does indicate how completely the editor has dropped the vision setting (cf. also 46:13-15).

20. The M.T. reads בשבעה בחדש, but five MSS have בשבעה לחדש, the more usual idiom for **on the seventh day of the month**; however, most scholars accept the LXX reading, "in the seventh month on the first [day] of the month," for a purification of the sanctuary each six months seems probable. Contrast the later annual purification on the day of Atonement (Lev. 16:33; see discussion by Morgenstern, "Supplementary Studies in the Calendar of Ancient Israel," pp. 106-7). **Sinned through error or ignorance:** Cf. Num. 15:22-31; Lev. 4:1-5:19.

21. The origins of the passover are obscure. It was apparently not mentioned in the earliest legislation, e.g., in Exod. 23:14-17, or, originally, in Exod. 34:18, 22-24 (cf. Exod. 34:25 with 23:18). In Deut. 16:1 it is dated on the first of the month of Abib (=first month in Ezekiel or Nisan in the later calendar). Some would read in Ezekiel "on the fifteenth day of the month" (cf. Smend, Hölscher, J. M. P. Smith) after the analogy of vs. 25, the later P calendar designating the **fourteenth day of the month** (Exod. 12:6; Lev. 23:5; Num. 28:16; see H. G. May, "The Relation of the Passover to the Festival

in those social problems with which we ourselves are so concerned. Holiness covers even such matters as standard weights and measures!

As the first of these two passages stands, it insists on strict honesty on the part of the gov-

ernment when it is collecting its revenue; e.g., there must be no debasing of the currency. But it is possible that the verses which deal with weights and measures are independent of the injunction to the princes in 45:9. In that case

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.

23 And seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.

24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah.

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

unleavened bread shall be eaten. 22 On that day the prince shall provide for himself and all the people of the land a young bull for a sin offering. 23 And on the seven days of the festival he shall provide as a burnt offering to the Lord seven young bulls and seven rams without blemish, on each of the seven days; and a he-goat daily for a sin offering. 24 And he shall provide as a cereal offering an ephah for each bull, an ephah for each ram, and a hin of oil to each ephah. 25 In the seventh month, on the fifteenth day of the month and for the seven days of the feast, he shall make the same provision for sin offerings, burnt offerings, and cereal offerings, and for the oil.

of Unleavened Cakes," *Journal of Biblical Literature*, LV [1936], 65-82; the literature of these festivals is too vast to be noted here, but see especially Morgenstern, "The Calendar of Ezekiel 45:18-25," *Hebrew Union College Annual*, XXI [1948], 493-96; etc.). The M.T. has "a feast of weeks of days," perhaps a scribal attempt to smuggle in the feast of Weeks, but it is better to read with many MSS and versions, a feast of seven days, i.e., שבועות שבעה; it may be that the word feast originally preceded the passover. Unleavened Bread (Mazoth) is an agricultural festival, the Passover a pastoral one.

24. According to Josephus, six hins are one bath. Segré estimates the biblical hin as 5¼ liters, about 5½ quarts. For oil with cereal offerings see 46:14; Num. 15:6, 9; and for cereal offering with animal offerings see Num. 15:4; 28:20; note the proportions in each case.

25. The feast of Tabernacles or Booths (Succoth) is called the feast of Ingathering in Exod. 23:16; 34:22, where it is placed "at the year's end." See also Lev. 23:33-36 (P), where it is designated as the feast of Booths, and is an eight-day festival (cf. also Num. 29:12-38). Although related to P, this legislation is earlier, as shown by the fact that there is no reference to an eighth day (cf. also Deut. 16:15 [D]). Note that the day of Atonement is apparently also not known to the author, and Morgenstern is perhaps right in suggesting that the religious calendar here represents an early stage in the evolution of P. Although some scholars doubt that it is the work of Ezra and his associates, it may well belong to the century of Ezra. See also Neh. 8:14-18; Zech 14:16 for references to the feast of Booths (cf. Deut. 16:13, 16; 31:10). Morgenstern suggests that the name Succoth was not yet known to the author in Ezekiel and is a later substitution in the D legislation (see "Supplementary Studies in the Calendars of Ancient Israel," pp. 61-62; "The Chanukkah Festival and the Calendar of Ancient Israel," *Hebrew Union College Annual*, XXI [1948], 493-96).

the seer is calling for honesty in business. In Amos 8:5-6 we see the kind of malpractice against which the seer is here protesting.

It is one of the great merits of the O.T. that it brings moral standards to bear upon commerce and trade. We need to reflect on the extent to which our elaborate modern system of trade is in fact based on moral considerations. What would become of all the credit transactions with which we are familiar if a man's word and bond could no longer be relied upon? True,

the law is available in the last resort to enforce the discharge of obligations thus undertaken, but if the law had to be called in for more than a minority of transactions, the system would break down. It is only because certain moral qualities are diffused throughout the business community that we can continue delivering goods one day, sending the bill for them a month later, and receiving payment a month after that from someone whom we have never seen.

46 Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

46 "Thus says the Lord God: The gate of the inner court that faces east shall be shut on the six working days; but on the sabbath day it shall be opened and on the day of the new moon it shall be opened.

2 The prince shall enter by the vestibule of the gate from without, and shall take his stand by the post of the gate. The priests shall offer his burnt offering and his peace offerings, and he shall worship at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening.

3 The people of the land shall worship at the entrance of that gate before the LORD on the sabbaths and on the new moons.

G. FURTHER REGULATIONS (46:1-24)

The larger part of the chapter continues ritual specifications (vss. 1-18), and the chapter concludes with a reversion to the theme of the prophet's tour of the temple area (vss. 19-24). Vss. 1-8 are concerned with the new moon and sabbath sacrifices of the prince, who worships at the vestibule of the east gate of the inner court. Vss. 9-10 depict the arrangement for the entrance and exit of the people and the prince. In vss. 11-15 the offerings at the feasts and the appointed festivals and the daily sacrifice are specified. Vss. 16-18 concern the matter of inheritance and gifts given by the prince. Vss. 19-20 provide a place where the priests may boil the animal offerings and bake the cereal offerings, while vss. 21-24 describe the kitchens in the outer court for the common meal sacrifices of the people.

In the opinion of some scholars the regulations in vss. 1-18 have been disarranged and are composite in authorship (see, e.g., Herrmann, Hölscher, Cooke, *et al.*). We cannot, however, be certain that the legislative matters were ever arranged here as logically as some would presume, as, for instance, when they would place vss. 16-19 after 45:8. More probable is the ascription of vss. 19-24 to different authorship from the rest of the chapter, and to the prophet Ezekiel. The reversion to the temple tour is most abrupt. It is clearly not in its present order, since in 44:4 the prophet was left in front of the temple, but in 46:19 he is brought from the outer court through the entrance beside the north gate. Possibly vss. 19-24 belong after 42:13-14, where the north chambers of the priests are mentioned, although this is not certain.

1. THE PRINCE'S OFFERINGS ON THE NEW MOON AND SABBATH (46:1-8)

46:1-8. Like the east gate of the outer court, that of the inner court also had special significance. It was to be opened only on the sabbath and the new moon, the latter, of course, being the first day of the month. Cf. Nehemiah's orders to close the gates of Jerusalem on the sabbath (Neh. 13:19-22). The increasing emphasis on the sabbath in the postexilic period is notable. The prince, entering from the outer court into the

In the second passage (46:16-18) we see that holiness is opposed to class privilege. The assumption is that the land on which Israel will settle at the return is the Lord's. Since land is the source of all wealth under such conditions as are here envisaged, it follows that all the wealth of the nation is his. The prince is

allowed the share of that wealth which he needs to enable him to maintain a dignity in accordance with his rank, but he must not encroach on what belongs to his people. If he endows his sons, it must be at his own expense, not at that of the community. Further, the interests of his family call for protection; his land may

4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and a hin of oil to an ephah.

6 And in the day of the new moon it *shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and a hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

4 The burnt offering that the prince offers to the LORD on the sabbath day shall be six lambs without blemish and a ram without blemish; 5 and the cereal offering with the ram shall be an ephah, and the cereal offering with the lambs shall be as much as he is able, together with a hin of oil to each ephah. 6 On the day of the new moon he shall offer a young bull without blemish, and six lambs and a ram, which shall be without blemish; 7 as a cereal offering he shall provide an ephah with the bull and an ephah with the ram, and with the lambs as much as he is able, together with a hin of oil to each ephah. 8 When the prince enters, he shall go in by the vestibule of the gate, and he shall go out by the same way.

9 "When the people of the land come before the LORD at the appointed feasts, he who enters by the north gate to worship shall go out by the south gate; and he who enters by the south gate shall go out by the north gate: no one shall return by way of the gate by which he entered, but each shall go out straight ahead. 10 When they go in, the prince shall go in with them; and when they go out, he shall go out.

vestibule, passes the length of the gate to the doorpost at the exit into the inner court, but he cannot enter the inner court itself. From this vantage point he can see the great altar before the temple, on which his sacrifices would be made. See the ritual of the anointing of the doorposts of this gate in 45:19; cf. the position of the king "by the pillar" in II Kings 11:14. Note other possible allusions to sacrifice arrangements at this east gate in 40:38-43, but see also 46:19-20. The people worship in the outer court before this east gate.

In contrast with these regulations for the sacrifice offered by the prince on the sabbath (vss. 4-5), the P legislation (see Exod. 29:38-39; Num. 28:3-4, 9-10) for the sabbath sacrifices calls for two lambs, two tenths of an ephah of flour mixed with oil as a cereal offering, and libations, plus the regular burnt offering and its libation. So also the new moon sacrifices (vss. 6-7) differ from those in Num. 28:11-15, where two bullocks, a ram, seven lambs, along with three tenths of an ephah of fine flour mixed with oil for each bullock and two tenths of an ephah of fine flour for the ram and one tenth for each lamb are prescribed.

2. ARRANGEMENTS FOR ENTERING AND LEAVING THE TEMPLE (46:9-10)

9-10. The appointed feasts (see 45:17-25; cf. Lev. 23:4-44) brought multitudes to Jerusalem (cf. II Chr. 30:13; Ezra 10:1), and it was necessary to bring order into the

11 And in the feast and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and a hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to temper with the fine flour; a meat

11 "At the feasts and the appointed seasons the cereal offering with a young bull shall be an ephah, and with a ram an ephah, and with the lambs as much as one is able to give, together with a hin of oil to an ephah. 12 When the prince provides a freewill offering, either a burnt offering or peace offerings as a freewill offering to the LORD, the gate facing east shall be opened for him; and he shall offer his burnt offering or his peace offerings as he does on the sabbath day. Then he shall go out, and after he has gone out the gate shall be shut.

13 "He shall provide a lamb a year old without blemish for a burnt offering to the LORD daily; morning by morning he shall provide it. 14 And he shall provide a cereal offering with it morning by morning, one sixth of an ephah, and one third of a hin

procession of the crowds. At the end of vs. 10 the Hebrew has "they shall go out" (cf. KJV), but it is better to read with many MSS and versions **he shall go out** (cf. also the conclusion of vs. 9).

3. REGULATIONS FOR SACRIFICE (46:11-15)

12. This verse qualifies the data in vs. 1, for here the east gate may be opened on a weekday for the prince to make a **freewill offering**; it is not, however, necessarily contradictory (contrast Hölcher, Bertholet, Cooke, *et al.*). The freewill offering (see Lev. 7:16; 22:18-23; Num. 15:3; Deut. 12:6; 16:10; 23:23; cf. Amos 4:5) is adequately described by its name; it represents gifts presented out of benevolence or on the impulse of the giver, not a sacrifice given in fulfillment of an obligation or vow. The continual burnt offering of a lamb a year old with its cereal offering (one sixth of an ephah) mixed with oil (one third of a hin), presented each morning, differs from the P legislation (Exod. 29:38-42; Num. 28:3-8), where there is both a morning and evening sacrifice of a yearling lamb, with a tenth of an ephah of fine flour and a fourth of a hin of oil, plus a libation of a fourth of a hin of wine. Cf. the burnt offering in the morning and the cereal offering in the evening in II Kings 16:15, and the evening burnt offerings in I Kings 18:29, 36; see also II Kings 3:20. For the continual offerings see also Ezra 3:5; Neh. 10:33; Dan. 8:11-13; 11:31; 12:11.

13-14. **Thou:** Read **He** with the versions, and in the first and last instance with some Hebrew MSS, although in 45:18-20 there is a parallel direct address to the prince with a sudden shift from the third person. **Flour or fine flour:** סֶלֶת, i.e., semolina, wheat without husk or bran. **The ordinance for the continual burnt offering:** Read חֻקַּת עוֹלָם תָּמִיד חֻקַּת עוֹלָם תָּמִיד, lit., **perpetual ordinances continually**; some MSS have the singular "ordinance," and the correct reading is suggested in part by vs. 15b.

not be alienated from it, though temporary concessions are permitted as rewards for services rendered.

The principle which is here asserted is that God's will is for social stability, for the preservation of the family generation by generation, for

a contented people secure in the enjoyment of their possessions and fearing no man's violence. Where one man exercises authority he must employ it within the limits laid down by the law, for the general good, not for his own aggrandizement. A society in which men are

offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

16 ¶ Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after, it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession; that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward.

20 Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the outer court, to sanctify the people.

of oil to moisten the flour, as a cereal offering to the LORD; this is the ordinance for the continual burnt offering.^e 15 Thus the lamb and the meal offering and the oil shall be provided, morning by morning, for a continual burnt offering.

16 "Thus says the Lord God: If the prince makes a gift to any of his sons out of his inheritance, it shall belong to his sons, it is their property by inheritance. 17 But if he makes a gift out of his inheritance to one of his servants, it shall be his to the year of liberty; then it shall revert to the prince; only his sons may keep a gift from his inheritance. 18 The prince shall not take any of the inheritance of the people, thrusting them out of their property; he shall give his sons their inheritance out of his own property, so that none of my people shall be dispossessed of his property."

19 Then he brought me through the entrance, which was at the side of the gate, to the north row of the holy chambers for the priests; and there I saw a place at the extreme western end of them. 20 And he said to me, "This is the place where the priests shall boil the guilt offering and the sin offering, and where they shall bake the cereal offering, in order not to bring them out into the outer court and so communicate holiness to the people."

^e Cn: Heb perpetual ordinances continually
^f Gk: Heb it is his inheritance

4. GIFTS AND INHERITANCES FROM THE PRINCE'S PROPERTY (46:16-18)

The prescription that gifts given by the prince must be from his [own] inheritance reflects the prophetic protest against extortion, an emphasis on the limited character of monarchy, and a desire to keep intact forever the tribal territories. Since the land really belonged to Yahweh it could not be disposed of in perpetuity, and the people were only resident aliens or serfs under Yahweh, as is explicitly affirmed in Lev. 25:23 (P). To keep the prince's property intact, a gift from it to a person other than a son of the prince must be returned on the year of jubilee. The year of jubilee is known only in the later legislation (see Lev. 25:8-17 [H and P]), and the chronology of the editor, as well as the use of the term "year of liberty" (שנת הרפור; cf. Lev. 25:10), makes probable a reference here to the year of jubilee rather than to the sabbatical year, in connection with which there is no allusion to the release of land (contrast Bertholet; cf. Jer. 34:14).

17. The last clause is as difficult grammatically in Hebrew as in the KJV; emend נחלת בני, "his inheritance his sons," to נחלת בני, "the inheritance of his sons," with the LXX and Syriac.

5. COOKING ARRANGEMENTS IN THE TEMPLE (46:19-24)

19-20. The prophet visits the place where the priests boil the guilt and sin offering and bake the cereal offering at the west end of the north row of sacred chambers for the

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was a court*.

22 In the four corners of the court *there were courts* joined of forty cubits long and thirty broad: these four corners *were* of one measure.

23 And *there was* a row of building round about in them, round about them four, and *it was* made with boiling places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

47 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the

21 Then he brought me forth to the outer court, and led me to the four corners of the court; and in each corner of the court there was a court — 22 in the four corners of the court were small courts, forty cubits long and thirty broad; the four were of the same size. 23 On the inside, around each of the four courts was a row of masonry, with hearths made at the bottom of the rows round about. 24 Then he said to me, "These are the kitchens where those who minister at the temple shall boil the sacrifices of the people."

47 Then he brought me back to the door of the temple; and behold,

^a Gk Syr Vg: The meaning of the Hebrew word is uncertain

priests (see 42:1-14). According to 42:13, the priests were to eat the most sacred offerings in the priests' chambers both to the north and the south of the yard; we may perhaps presume a similar place for preparing the offerings west of the south row of chambers, as well as here west of the north row. This is not certain, however, since the north side may have had a special function (cf. Exeg. on 40:38-43). **Communicate holiness to the people:** See 44:19 (cf. 42:14). For the entrance, which was at the side of the gate see 42:9.

21-24. The kitchens in the corners of the outer court, in contrast with the arrangements in the preceding two verses, were for the sacrifices of the people of the land, the laity, who were served by those who minister at the temple, i.e., the Levites, if, as is probable, this accorded with Ezekiel's view of the role of the Levites (cf. the picture in I Sam. 2:12-17).

22. **Small courts:** Read חצרות קטנות with the LXX, and so probably the Vulg. *atriola*, for the difficult חצרות קטנות, "enclosed [?] courts" (cf. KJV), or possibly "secluded [or "unroofed"] courts."

H. THE RIVER WHICH FLOWS FROM THE TEMPLE (47:1-23)

In vss. 1-12 the prophet culminates his description of the sacred area with a picture of the sacred stream which has its source beneath the threshold of the temple and flows south of the altar and the east gate down to the Dead Sea. Although unfed by tributaries, the stream grows deeper as it proceeds, being unfordable four thousand cubits from the sacred area. It turns fresh the waters of the Dead Sea, and it nourishes evergreen, everbearing trees on its banks. The latter part of the chapter (vss. 13-23) introduces the allotment of the land to the twelve tribes, indicating the boundaries of the land, and specifying the place of the proselyte. If our interpretation of the structure of the book is correct, the first part of the chapter belongs to Ezekiel, while the latter part, in

uprooted from the land and have no sure possessions of their own, so that they are at the mercy of those who employ or govern them—such a society, our seer would say, sins against the divine holiness which should have its dwelling in the midst.

47:1-23. **Return of the Divine Presence.**—The seer is with his guide again, who in inspired

imagination reveals to him what it will be like to live in a land renewed by the return to it of the divine presence. The symbolism of the first half of the chapter is clear; from the rebuilt temple a new and vitalizing impulse goes forth into the whole life of the community.

1-12. **The Water of Life.**—We have seen how the altar stands at the center of the temple as

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 outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

water was issuing from below the threshold of the temple toward the east (for the temple faced east); and the water was flowing down from below the south end of the threshold of the temple, south of the altar.

2 Then he brought me out by way of the north gate, and led me round on the outside to the outer gate, that faces toward the east;^a and the water was coming out on the south side.

^a Heb obscure

which the vision motif is absent, belongs to the editor. A number of scholars believe that 43:12 concludes Ezekiel's picture of the temple (see Cooke, Steuernagel, Herrmann).

1. THE SACRED RIVER (47:1-12)

The new age is a new creation and properly has its paradise, with its sacred river and trees. Like the paradise in Genesis, the picture here is ultimately based on the motif of the sanctuary with its sacred trees and stream. As paradise is the source of the rivers which water the earth, so here Jerusalem, the abode of the glory of Yahweh, is the mount of God (cf. 28:12-19). So also the hill of the gods, Mount Saphon, in the recesses of the north (cf. Ps. 48:2), was at the *mbk nhrm*, "the sources of the rivers" (cf. Gordon, *Ugaritic Handbook*, text 49, I, l. 5; 51, IV, l. 21; etc.). See Zech. 14:8, where the sacred stream from Jerusalem divides and flows both toward the Mediterranean and toward the Dead Sea (cf. also Zech. 13:1), and Joel 3:18, where the stream from the temple waters the valley of Shittim. In Rev. 22 the river of life issues from the throne of God and of the Lamb. See also Enoch 26:2-3 and Ps. 46:4. The sacred rock at the sanctuary at Jerusalem is said in Arabic tradition to be from paradise, and it is affirmed that all sweet waters issue from the rock, there to divide and flow to all parts of the world (see Ibn al-Firkah in "The Book of Arousing Souls," and Abu 'l-Fida in "The Book of Inciting Desire," translated in C. D. Matthews, *Palestine, Mohammedan Holy Land* [New Haven: Yale University Press, 1949], pp. 29, 63, 118). It is dubious that the Pool of Siloam, the Spring Gihon, or the Waters of Shiloah (cf. Isa. 8:6) are a prominent element in the symbolism here, if at all, although it may be in part suggested by the Kidron Valley, "the Brook Kidron" (נהל קדרון), which is east of Jerusalem and reaches the Dead Sea below En-eglaim. Note that here also it is called נהל, a "wadi" (vss. 5 ff.). However, the geography is more mythological than terrestrial. The stream is doubtless thought to receive its waters from the *tehôm*, "the deep" (cf. 17:8; 19:10; 31:4, and Gordon, *loc. cit.*). Note also the "sea of bronze" before the temple (1 Kings 7:23, etc.) and the Mesopotamian representations of the deity with flowing streams (see May, "The Sacred Tree on Palestine Painted Pottery," pp. 253-54).

47:1. It is not clear from whence the prophet is brought back, since the order of the preceding text is uncertain. From the . . . side: *מִכְתָּף*, but read with some Hebrew MSS, *מִפְתָּח*, threshold, as earlier in the verse, a plausible scribal error; perhaps also read *תִּמְנָה*, "southward," for *הַיְמָנִית*, south, and so translate: "from under [see KJV] the threshold of the temple southward" (cf. Targ.). This presents a clearer picture, for the waters issuing from the threshold could hardly have flowed south of the temple, although the RSV interpretation *south end of the threshold* is not impossible.

2. See Exeg. on 44:1-3. By the way that looketh eastward is hardly correct, for it is the gate that faces eastward; the text is probably corrupt, and *וַיַּרְךְ*, way, may have been transposed from its original position after *הַפְּתִיחָה*, faces (see RSV). *Coming out*: The Hebrew is a denominative verb from a noun meaning "flask," and so may mean "to come out" as from a flask, intending to suggest that the stream is a small one; some would translate "trickle."

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every 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.

3 Going on eastward with a line in his hand, the man measured a thousand cubits, and then led me through the water; and it was ankle-deep. 4 Again he measured a thousand, and led me through the water; and it was knee-deep. Again he measured a thousand, and led me through the water; and it was up to the loins. 5 Again he measured a thousand, and it was a river that I could not pass through, for the water had risen; it was deep enough to swim in, a river that could not be passed through. 6 And he said to me, "Son of man, have you seen this?"

Then he led me back along the bank of the river. 7 As I went back, I saw upon the bank of the river very many trees on the one side and on the other. 8 And he said to me, "This water flows toward the eastern region and goes down into the Arabah; and when it enters the stagnant waters of the sea,⁴ the water will become fresh. 9 And wherever the river⁵ goes every living creature which swarms will live, and there will be very many fish; for this water goes there, that the waters of the sea⁶ may become fresh; so everything will live where the river

⁴ Compare Syr: Heb *into the sea to the sea those that were made to issue forth*

⁵ Gk Syr Vg Tg: Heb *two rivers*

⁶ Compare Syr: Heb *lacks the waters of the sea*

4. In vs. 4b *through the water* is read with twelve Hebrew MSS, the Syriac, Targ., and Vulg. (cf. KJV).

6. *Along* is read with some Hebrew MSS.

8. The Arabah is the depression in which lie the Jordan and the Dead Sea; the term also may include the continuance of the depression south of the Dead Sea, modern Wadi el-'Arabah. The Dead Sea was called the Sea of the Arabah. Stagnant waters of the sea: Read with the LXX and Syriac, הַיָּם, *waters*, for הַיָּמָה, "to the sea," repeated by dittography and confusion; read with the Syriac הַמְּכַאשִׁים, lit., "stinking," or else הַחֲמוּצִים, "sour," for הַמְּצֻאִים, *brought forth*, although neither is too happy a description of the Dead Sea. *Become fresh*: Lit., *shall be healed*.

9. The meaning of this verse is fairly clear, although the text is corrupt and repetitious. The diction recalls that in Gen. 1, perhaps in an earlier form, and suggests something of the new creation ideology that is involved. *Rivers*: In Hebrew, *two rivers*,

the place at which the life of the nation is offered up to God in utter consecration by the men who are set apart to act for it in this solemn manner. Now we see how what happens at the altar radiates over the whole land. In the old days there had been a stream flowing from the temple hill, "the waters of Shiloah that go

softly" (Isa. 8:6). But this was little more than a brook and it had no fertilizing effect on the country around Jerusalem. Now, however, the stream is to possess miraculous qualities and will leave nothing untouched by its healing powers. We should do well to let our minds dwell for a moment on this piece of symbolism.

10 And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eqlaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the 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 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 they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

goes. 10 Fishermen will stand beside the sea; from En-ge'di to En-eg'laim it will be a place for the spreading of nets; its fish will be of very many kinds, like the fish of the Great Sea. 11 But its swamps and marshes will not become fresh; they are to be left for salt. 12 And on the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing."

but with the versions read river; the corruption may be due to the influence of Zech. 14:8. The insertion of *the waters of the sea* is necessary for the sense. The last clause, *so everything will live where the river goes*, should perhaps be omitted with the Syriac.

10. En-gedi is modern Tell ej-Jurn near 'Ain Jidi on the west shore of the Dead Sea; the name means "the spring of the goat." En-eqlaim ("the spring of the calf") is perhaps at modern 'Ain Feshkha, about two miles south of the Khirbet Qumran area where an Essene community center has been excavated and significant manuscript finds have been made (see Millar Burrows, *The Dead Sea Scrolls of St. Mark's Monastery* [New Haven: American Schools of Oriental Research, 1950], Vol. I; J. C. Trever, "The Discovery of the Scrolls," *Biblical Archaeologist*, XI [1948], 46-57; R. P. R. de Vaux, "La grotte des manuscrits hébreux," *Revue Biblique*, LVI [1949], 586-609; "Fouille au Khirbet Qumrân," *ibid.*, LX [1953], 83-106; Rowley, *The Zadokite Fragments and the Dead Sea Scrolls*). A place for the spreading of nets: See 26:5, 14.

11. Note the modern exploitation of the Dead Sea for its mineral salts (see the description of the Dead Sea, called usually in the O.T. the Salt Sea, in G. A. Smith, *Historical Geography of the Holy Land*, pp. 499-516).

12. Cf. the figure in Ps. 1:3. The center and source of health and prosperity for the community is the sanctuary.

Is there an altar in our nation, our home, our personal life, which is thus a center of renewal?

Experience, however, suggests that an initial impulse is not enough. There is often difficulty in maintaining it. How many revivals of religion have been like a stream which runs ever more shallow as it goes on its way, to lose itself in some barren waste in the end! The economist has his law of decreasing returns and there seems to be a similar tendency in the spiritual life. Only too often the creative impulse dies down, inspiration is replaced by routine, and instead of the breath of God's creative spirit we have an organization which struggles to keep going. The seer trusts that such will not be the case with Israel, that with the passage of time the stream of spiritual life will flow deeper and broader, the work of God once begun will go on

from triumph to triumph. What is happening in our own case? Is the stream deepening or growing shallower as time advances?

But the supreme achievement of this renewed spiritual life has yet to be mentioned. It will be able to redeem the waste places of the nation's history. The Salt Sea will teem with fish again; i.e., nothing is beyond the reach of God's grace as it will come to Israel in the new day. Where God is at work there is no hopeless situation, no group of people who are beyond redemption, no heritage from an unhappy past which need condemn us to a future delivered over to despair. Again we have the message of the gospel as we had it in ch. 37. It is the glory of God that he can achieve the impossible, giving life to the dead.

13 ¶ Thus saith the Lord God; This *shall* be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.

13 Thus says the Lord God: "These are the boundaries by which you shall divide the land for inheritance among the twelve tribes of Israel. Joseph shall have two por-

2. BOUNDARIES OF THE LAND (47:13-20)

This section was foreshadowed earlier in ch. 46, and is anticipated particularly by the editor in 37:15-28, especially vss. 26-28. The land is to be divided equally among the twelve tribes, with Ephraim and Manasseh given two portions, since they really represent two tribes. Only the territory in western Palestine is involved, the Trans-Jordan tribes being given territory in western Palestine. The northern limits apparently reach the borders presumed at the time of David, extending to the entrance to Hamath (see II Sam. 8:5-12), and at the time of Jeroboam II (II Kings 14:25; Amos 6:14). The boundary in general is that described in Num. 34:1-12; the report here in Ezekiel is perhaps based on the same tradition or source from which P drew in Numbers. Quite uncertain of location are Hazer-hatticon and Sibraim (=Sepharvaim). Hethlon has been identified with Heitela, to the east of Tripoli (see F. M. Abel, *Géographie de la Palestine* [Paris: J. Gabalda, 1933], I, 302). Hamath is modern Hamā, and "the entrance to Hamath" was probably in the territory of Riblah and Kadesh on the Orontes River (see G. E. Wright and F. V. Filson, eds., *The Westminster Historical Atlas to Bible* [Philadelphia: Westminster Press, 1945], p. 47), to judge from the most probable location of Zedad (at Sadād) and Hazar-enon (=Hazar-enan, at Qaryatein), and the possible association of Hethlon with Heitela. The northern boundary, however, has been placed by some scholars much to the south of this, with Hethlon at 'Adlun and the entrance of Hamath in the valley between Mount Hermon and Mount Lebanon or in the north end of

13.23. *Concentration.*—The artificial location of the tribes in the new era is again to be understood as symbolism. Israel is to learn to accept her limitations and withdraw within them, that she may concentrate there on that service of God to which she is called.

Henceforth there is to be no exposed frontier and no unnecessary contact with the heathen world. Israel will abandon the country across the Jordan and concentrate within the area between that river and the Mediterranean Sea. The policy is definitely one of withdrawal upon interior lines, and carries with it the definitive abandonment of the hopes which no doubt were still cherished in certain circles, i.e., the hope that the frontiers of the nation would one day be restored to those of David and Solomon. The dedicated community must renounce all dreams of this kind. Imperial greatness is not for it, and it should not be anxious even for the satisfaction of its legitimate claims to territory.

Within these frontiers the nation puts itself into the hands of God without reserve, that he may give it what shape he will. The fact that the country is cut up into a number of rectangles, without regard for historical frontiers, reminds one of Solomon's organization of twelve districts as administrative areas (I Kings 4:7-20). That was the act of a despot indifferent to local loyal-

ties, if he did not in fact aim at their suppression in the interests of his centralized efficiency. Here the meaning of the arrangement is quite different. The new Israel will be content to be dealt with as God may see best; it will not demand that he respect earlier boundaries or preserve tribal dignities. Let him be free to make of the nation what he will.

There is a lesson for us all in this. In our discussions of Christian unity is not everything often vitiated from the outset by the fact that we are determined to preserve our distinctive traditions and our old associations? Is there any hope of union until we, as it were, put the map of the church before God and let him redraw it as he will, whether he respects existing rights or overrules them? Our seer no doubt found it easy to make such a surrender because the calamity of the Exile had deprived the old frontiers of their significance and made a fresh start possible. Must we wait for such constraint of circumstance?

If the new Israel is to be concentrated, it is not for all that to be exclusive. The stranger may take up his residence and even be admitted to citizenship and ownership of land, finding his place within one of the tribes. This leads on to our next topic.

13.23. *The Two Strategies.*—If we set chs. 40-48 beside Isa. 40-55, we can say that, while

14 And ye shall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath: Hazar-hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

tions. 14 And you shall divide it equally; I swore to give it to your fathers, and this land shall fall to you as your inheritance.

15 "This shall be the boundary of the land: On the north side, from the Great Sea by way of Hethlon to the entrance of Hamath, and on to Zedad,¹ 16 Bero'thah, Sib'raim (which lies on the border between Damascus and of Hamath), as far as Hazer-hatticon, which is on the border of Hauran. 17 So the boundary shall run from the sea to Hazar-e'non, which is on the northern border of Damascus, with the border of Hamath to the north."^m This shall be the north side.

¹ Gk: Heb the entrance of Zedad, Hamath

^m Heb obscure

Golan, and Hazar-enon near the sources of the Jordan or in northern Trans-Jordan or in the territory west of el-Leja, in the neighborhood of eṣ-Ṣanamen, Sheikh Miskin, or el-Harra (for discussion, see Abel, *op. cit.*, I, 302-4; Martin Noth, "Studien zu den historisch-geographischen Dokumenten des Joshuabuches," *Zeitschrift des deutschen Palästina-vereins*, LVIII [1935], 240-48). Berothah is modern Bereitân, and Hazezon-tamar perhaps 'Ain el-'Arûs south of the Dead Sea. Meribath-kadesh (=Kadesh-barnea) is perhaps at 'Ain Qedeis, while the Brook of Egypt is Wadi el-'Arish. The Great Sea is the Mediterranean. From north to south, accepting the more northerly boundary, the distance measures some 280 miles. The kingdom of David and Solomon extended farther south, to the Gulf of Aqabah or the Red Sea.

13. For this the Hebrew has הָ, an error for הַ, which correctly appears in some MSS, the LXX, Vulg., and Targ. By haplography the Hebrew has "[a] border" rather than the border. The final clause, יוֹסֵף חֲבֵלִים, lit., "Joseph portions," should be read with the Targ. and Vulg., לְיוֹסֵף חֲבֵלִים, "to Joseph two portions"; "to" has been omitted by haplography.

14. I swore, i.e., with uplifted hand (see Exeg. on 20:5; etc.).

15-16. The Hebrew has "to the entrance of Zedad, Hamath, Berethah," etc., but it is better to transpose Hamath and read, with the LXX, to the entrance of Hamath, . . . to Zedad, Berothah. Num. 34:7 has Mount Hor for Hethlon. Hazer-hatticon is emended by some to Hazar-enon with the LXX, but the latter is too far north to be on the border of Hauran. (Or is the Hauran reference an error? Contrast Noth, *loc. cit.*) Hauran is the plateau south of the Pharpar River, roughly equivalent to Bashan. Berothah is the Berothai of II Sam. 8:8. For Sibraim=Sepharvaim see II Kings 17:24; 18:34.

17. The confusion in this verse is illustrated by the unintelligible KJV. Haplography has resulted in "and a border from the sea shall be," but it is better read with eleven MSS and the border from the sea shall be. Which is on the northern border of Damascus . . . : Lit., "the border of Damascus and north to the north, and the border of Hamath and [וְהָאֵת] the northern side" [sic]; for וְצִפְּוֹן, "and north," read צִפְּוֹנָה, "northward." The

for the first the remnant is saved, for the other its mission is to save.* Each of the prophets sees his people reduced to a mere fraction of what they had once been, and gladly bids them surrender political power that they may devote themselves to their spiritual mission. But while

* T. W. Manson, *The Teaching of Jesus* (Cambridge: Cambridge University Press, 1931), pp. 178-81.

Ezekiel desires above all to preserve his people from contamination by the heathen world, Second Isaiah would have them venture all on a mission to the heathen. Probably, as thus worded, the antithesis is too sharp, but it does set before us the two strategies between which the church still has to choose. Of course there is a place for each. There are times which call

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And *this is the east side.*

19 And the south side southward, from Tamar *even* to the waters of strife in Kadesh, the river to the great sea. And *this is the south side southward.*

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. *This is the west side.*

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye

18 "On the east side, the boundary shall run from Hazar-e'non" between Hauran and Damascus;" along the Jordan between Gilead and the land of Israel; to the eastern sea and as far as Tamar.^o This shall be the east side.

19 "On the south side, it shall run from Tamar as far as the waters of Meribath-kadesh, thence along the Brook of Egypt to the Great Sea. This shall be the south side.

20 "On the west side, the Great Sea shall be the boundary to a point opposite the entrance of Hamath. This shall be the west side.

21 "So you shall divide this land among you according to the tribes of Israel. 22 You shall allot it as an inheritance for yourselves and for the aliens who reside among you and have begotten children among you. They shall be to you as native-born sons of Israel; with you they shall be allotted an inheritance among the tribes of Israel. 23 In whatever tribe the alien resides, there you

^o Heb obscure

^o Cn: Heb lacks *Hazar-enon*

^o Compare Syr: Heb *you shall measure*

LXX^B omits the reference to Hamath; the territory of Hamath adjoined the northern boundary (cf. 48:1). Damascus was thus within the territory claimed for Israel here. Instead of נָחַל, read נָחַל, *this shall be*, with a number of MSS and the Syriac.

18. The starting point was probably originally given, and may be inserted as **Hazar-enon**. The line of the eastern boundary ran between Hauran and Damascus; the verse should not be emended with some to read that it was Hazar-enon which lay between Hauran and Damascus (see vs. 17). The eastern sea is the Dead Sea. As far as Tamar: Read with the Syriac תַּמָּר for תַּמְרֵי, *ye shall measure. This shall be*: Read נָחַל for נָחַל, as in vs. 17b.

19. See Num. 34:3-5. Meribath-kadesh: See Num. 27:14 (cf. "waters of Meribah," Num. 20:13; Deut. 33:8; Pss. 81:7; 106:32; etc.). For the south border see also Ezek. 48:28.

3. PLACE OF THE PROSELYTE IN RESTORED ISRAEL (47:21-23)

21-23. The proselyte is to be equal to the native born, as also in the H and P sources (see Lev. 16:29; 17:15; 19:34; 24:16, 22; Num. 15:29, 30; etc.). The *gêrim* are most probably proselytes here and in the later sources, and the LXX so interprets them here (see May, "Theological Universalism in the O.T.," p. 101; Meek, "The Translation of *Gêr* in the Hexateuch," pp. 172-80). Some suggest that these verses are a later addition (see, however, Exeg. on 14:7; 22:7).

for concentration, defense, and withdrawal upon interior lines. But this can never be accepted as a permanent state of things; it is preparatory to a fresh advance at the earliest opportunity. The Christian morality is an adventure of redemption, not a counsel of safety."

^o E. L. Allen, *Thou Must Venture* (London: Nisbet & Co., 1942), pp. 97-102.

Returning for a moment to vss. 22-23, we observe that while the new Israel of this vision is not exclusive, it is not missionary. It is hospitable to those from outside who come to throw in their lot with it, but it does not go forth to win them. In a passage which has often been quoted, a Jewish scholar points out that it is precisely here that the gospel of Jesus

give *him* his inheritance, saith the Lord God.

48 Now these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a *portion* for Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion* for Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion* for Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion* for Manasseh.

shall assign him his inheritance, says the Lord God.

48 "These are the names of the tribes: Beginning at the northern border, from the sea by way^p of Hethlon to the entrance of Hamath, as far as Hazar-e'non (which is on the northern border of Damascus over against Hamath), and^q extending from the east side to the west,^r Dan, one portion. 2 Adjoining the territory of Dan, from the east side to the west, Asher, one portion. 3 Adjoining the territory of Asher, from the east side to the west, Naph'tali, one portion. 4 Adjoining the territory of Naph'tali, from the east side to the west,

^p Compare 47: 15: Heb *by the side of the way*

^q Gn: Heb *and they shall be his*

^r Gk Compare verses 2-8: Heb *the east side the west*

J. ALLOTMENT OF THE TRIBAL TERRITORIES (48:1-35)

This final chapter of the book presents a blueprint of the allotment of the land. The tribes are arranged north and south of the area which includes the square of 25,000 cubits and the property of the prince on each side of the square, extending to the Jordan and the Mediterranean. Vss. 1-7 give the location of the seven tribes north of this area, vss. 8-22 describe the area itself, and vss. 23-29 locate the five tribes south of the area. Vss. 30-35 describe the twelve gates of the city, which are named after the twelve tribes, and give the over-all measurements of the city.

The tribes are apparently given territories of equal width, all lines running east and west with an exactness that ignores natural geographical features. From north to south, north of the sacred portion, the order of the tribes is Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah; the southern tribes are Benjamin, Simeon, Issachar, Zebulun, and Gad. Levi, of course, has no inheritance. The Trans-Jordan tribes are placed in western Palestine, and there is discernible only a rough resemblance to the original position of the tribes. Judah and Benjamin are given places of importance on either side of the sacred portion and city property. It is perhaps significant that the sons of Rachel and Leah are placed closest to the sacred portion, four on each side: Manasseh and Ephraim (i.e., Joseph [Rachel]), Reuben (Leah), and Judah (Leah) to the north, and Benjamin (Rachel), Simeon (Leah), Issachar (Leah), and Zebulun (Leah) to the south. The first and second sons of Leah are placed north and south respectively of Judah and Benjamin (see Gen. 29:32-33). The concubine tribes are placed farthest away from the sacred area, i.e., Dan (Bilhah), Asher (Zilpah), and Naphtali (Bilhah) on the north, and Gad (Zilpah) on the south, none closer than fifth place to the sacred portion. Some scholars consider vss. 9-22 a later addition and a duplication of the materials in 45:1-8 (but see Exeg. on 45:1-9).

1. TRIBES NORTH OF THE SACRED PORTION AND CITY PROPERTY (48:1-7)

Reuben was originally a Trans-Jordan tribe, and the Trans-Jordan half tribe of Manasseh is ignored. Dan (after its migration), Asher, and Naphtali were the three most northerly tribes, but they were separated from Manasseh and Ephraim by Zebulun and Issachar, while Benjamin came in between Ephraim and Judah. The restoration of Israel as well as Judah is a characteristic concept of the editor.

48:1. The state of the verse is suggested by the unintelligible rendering of the KJV. The grammatical and syntactical relationship of the various parts of the verse is not clear. From the sea: Read with 47:15, אֶל יָם לַצֵּדָה, "to the side of" (=to the coast of),

5 And by the border of Manasseh, from the east side unto the west side, a *portion for Ephraim*.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for Reuben*.

7 And by the border of Reuben, from the east side unto the west side, a *portion for Judah*.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds* in breadth, and in length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanc-

Manas'seh, one portion. 5 Adjoining the territory of Manas'seh, from the east side to the west, E'phraim, one portion. 6 Adjoining the territory of E'phraim, from the east side to the west, Reuben, one portion. 7 Adjoining the territory of Reuben, from the east side to the west, Judah, one portion.

8 "Adjoining the territory of Judah, from the east side to the west, shall be the portion which you shall set apart, twenty-five thousand cubits in breadth, and in length equal to one of the tribal portions, from the east side to the west, with the sanctuary in the midst of it. 9 The portion which you shall set apart for the LORD shall be twenty-five thousand cubits in length, and twenty^s thousand in breadth. 10 These shall be the allotments of the holy portion: the priests shall have an allotment measuring twenty-five thousand cubits on the northern side, ten thousand cubits in breadth on the western side, ten thousand in breadth on the eastern side, and twenty-

* Compare 45. 1: Heb *ten*

which is probably a corruption by dittography from later in the verse (Cornill, Bertholet). As far as Hazar-enon: See 47:17. From the east side to the west: Read פאת קרימה ועד פאת קרימה after the analogy of vss. 3 ff. (cf. LXX) פאת קרימה הים, the east side the west. This is preceded by the corrupted text, and they shall be his (RSV mg.); perhaps emend to read "and he [i.e., Dan] shall have," reading with the LXX והיו for והיו; the phrase may be a gloss.

2. SPECIAL TERRITORY FOR PRIESTS, LEVITES, CITY, AND PRINCE (48:8-22)

With this section cf. 45:1-8.

8. The portion includes the territory of the priests, the territory of the Levites, and the property of the city, altogether making a square of 25,000 cubits; it includes also the prince's territory which lies east and west of this square (see Exeg. on 45:1-9). *Reeds* is obviously wrong; read *cubits*; the Hebrew gives only the numbers.

9. The length is measured from east to west, and the breadth from north to south; the breadth here must be revised from *ten thousand* to *twenty-five thousand*, to accord with vs. 8, or better, if the term "sacred portion" here is used to include only the priests' and Levites' territory (see vss. 14, 18, 21-22), read "twenty thousand" with the LXX of 45:1 (see also 48:13).

surpasses the best that contemporary Judaism could attain. The rabbis, to be sure, were ready to welcome the sinner when he repented; they did not consider it their duty, as Jesus did, to seek out the sinner and win him to a better mind.⁷

⁷ C. G. Montefiore, *The Synoptic Gospels* (2nd ed.; London: Macmillan & Co., 1927), I, 54-56.

48:8-15. *Sacred and Profane*.—Notice the contrast between the territory connected with the temple, which as such is sacred and inalienable, and the site of the city, which is profane or secular. This raises at once the question of the distinction between these two spheres of life.

That the distinction is a real one we cannot doubt. Direct concentration upon God is one

tuary of the LORD shall be in the midst thereof.

11 *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests, the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the LORD.

15 ¶ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thou-

five thousand in length on the southern side, with the sanctuary of the LORD in the midst of it. 11 This shall be for the consecrated priests, the sons⁴ of Zadok, who kept my charge, who did not go astray when the people of Israel went astray, as the Levites did. 12 And it shall belong to them as a special portion from the holy portion of the land, a most holy place, adjoining the territory of the Levites. 13 And alongside the territory of the priests, the Levites shall have an allotment twenty-five thousand cubits in length and ten thousand in breadth. The whole length shall be twenty-five thousand cubits and the breadth twenty⁵ thousand. 14 They shall not sell or exchange any of it; they shall not alienate this choice portion of the land, for it is holy to the LORD.

15 "The remainder, five thousand cubits in breadth and twenty-five thousand in length, shall be for ordinary use for the city, for dwellings and for open country. In the midst of it shall be the city; 16 and these shall be its dimensions: the north side four thousand five hundred cubits, the

⁴ One Ms Gk: Heb of the sons

⁵ Gk: Heb ten

11. Consecrated (=sanctified): The Hebrew has the singular adjective, but the ס (=of) of the plural ending is wrongly attached to the following word; read the plural with the LXX, Syriac, and Targ. See 44:10 for the status of the Levites.

13. The Hebrew has והלויים, "and the Levites," but read with the LXX and Vulg., וללויים, [and] the Levites shall have. Ten thousand (second occurrence): The context demands twenty thousand with the LXX (cf. vs. 9).

14. Exchange and alienate should probably be plural impersonal rather than singular; i.e., read with the Vulg. and Syriac, ימר for ימר, and with the Syriac יעבירו for יעביר. Sell is plural.

15. Ordinary use: חל, lit., profane, as opposed to קדש, "sacred" (see 22:26; 42:20; 44:23), and here profane in distinction from the "sacred portion" of 25,000 by 20,000 cubits. Open country: The open space on all sides of the city, 250 cubits deep (cf. vs. 17); cf. the open space about the temple in 45:2; the term (מגרש) is used in P to refer to the common land around the Levitical cities (Num. 35:2-7; Josh. 14:4; etc.; see Exeg. on Ezek. 27:28).

16. The dimensions of the city, including the open country around it, are just ten times the size of the sanctuary, and so about 1.6 miles on each side, or about 6.5 miles in circumference (see 42:20). The Hebrew text repeats the second five by dittography.

thing; the devotion of our energies to work in the world is another. So here the temple and the city are assigned to different though fairly neighboring areas. When we pray, we begin by putting out of our minds the engagements and preoccupations of the day; the spirit needs withdrawal and detachment if it is to remain pure.

Further, the daring suggestion in this vision that the city should be moved southward to make room for the sanctuary contains a profound truth. The political life of the nation must be subordinated to its spiritual loyalties.

But if the distinction is a real one, it must not be made absolute. That would be tantamount to dividing life into two areas, each with

sand 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 holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, 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

south side four thousand five hundred, the east side four thousand five hundred, and the west side four thousand five hundred.

17 And the city shall have open land: on the north two hundred and fifty cubits, on the south two hundred and fifty, on the east two hundred and fifty, and on the west two hundred and fifty. 18 The remainder of the length alongside the holy portion shall be ten thousand cubits to the east, and ten thousand to the west, and it shall be alongside the holy portion. Its produce shall be food for the workers of the city. 19 And the workers of the city, from all the tribes of Israel, shall till it. 20 The whole portion which you shall set apart shall be twenty-five thousand cubits square, that is, the holy portion together with the property of the city.

21 "What remains on both sides of the holy portion and of the property of the city shall belong to the prince. Extending from the twenty-five thousand cubits of the holy portion to the east border, and westward from the twenty-five thousand cubits to the

18-19. The territory ten thousand cubits to the east, and ten thousand to the west of the city and its open land will serve to supply the city with food; it will be tilled by the workers of the city drawn from all the tribes of Israel. Perhaps the result of dittography or a marginal note, the Hebrew adds rather unnecessarily, "and it shall be alongside the sacred portion."

20. The KJV has a very obscure translation. The Hebrew reads "a fourth," but the sense demands ריבועה (cf. 43:16) or מרבעה (cf. 40:47; 45:2), square (cf. LXX).

21-22. The portions for the prince (vs. 21) makes little sense (cf. RSV); the portions referred to are the tribal portions, i.e., those of Judah and Benjamin (see vs. 22b). Perhaps we should transpose יהיה, "it shall be," from vs. 22a and read, "it shall be for [i.e., "belong to"; cf. ASV] the prince." The last part of vs. 21 should go with vs. 22. The

its own standards of conduct. There must be constant intercourse between the two, a relation of giving and receiving. Nor may we identify the sacred with the church, leaving everything else profane. The church is shot through with human imperfections and selfish ambitions, while secular society is meant to be dedicated to God and his will. Therefore each must learn from the other. Therefore also the service of God is accomplished through them both; in neither perfectly, yet wholly absent from neither.

The answer we are seeking is to be found in that principle of alternation to which W. E. Hocking has called attention.* There must be a rhythm of worship and work, so that what is gained in the one is continuously being wrought into the fabric of the other.

19. *Community*.—Moffatt's translation is suggestive: the land "shall serve to support the workers in the city, and shall be cultivated by the workers in the city, belonging to all the clans of Israel." The city is to become the

* *Meaning of God in Human Experience*, pp. 405-27.

prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have a portion*.

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have a portion*.

25 And by the border of Simeon, from the east side unto the west side, Issachar *a portion*.

26 And by the border of Issachar, from the east side unto the west side, Zebulun *a portion*.

27 And by the border of Zebulun, from the east side unto the west side, Gad *a portion*.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of strife in Kadesh, *and* to the river toward the great sea.

29 This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord God.

30 ¶ And these *are* the goings out of the

west border, parallel to the tribal portions, it shall belong to the prince. The holy portion with the sanctuary of the temple in its midst, 22 and the property of the city,^v shall be in the midst of that which belongs to the prince. The portion of the prince shall lie between the territory of Judah and the territory of Benjamin.

23 "As for the rest of the tribes: from the east side to the west, Benjamin, one portion. 24 Adjoining the territory of Benjamin, from the east side to the west, Simeon, one portion. 25 Adjoining the territory of Simeon, from the east side to the west, Issachar, one portion. 26 Adjoining the territory of Issachar, from the east side to the west, Zebulun, one portion. 27 Adjoining the territory of Zebulun, from the east side to the west, Gad, one portion. 28 And adjoining the territory of Gad to the south, the boundary shall run from Tamar to the waters of Meribath-ka'desh, thence along the Brook of Egypt to the Great Sea. 29 This is the land which you shall allot as an inheritance among the tribes of Israel, and these are their several portions, says the Lord God.

30 "These shall be the exits of the city:

^v Cf: Heb and from the property of the Levites and from the property of the city

territory between Judah and Benjamin includes the sacred portion with the sanctuary in its midst and the property of the city (see vs. 21a; cf. vs. 8), plus that which belongs to the prince, and the text should be so reconstructed. Since the **property of the Levites** (cf. KJV) is a part of the sacred portion, it should perhaps be omitted here. To make sense, **from** must be omitted. In the light of these comments, vss. 21b-22 will read as in the RSV.

3. TRIBES SOUTH OF THE SACRED PORTION AND CITY PROPERTY (48:23-29)

Gad was a Trans-Jordan tribe. Issachar and Zebulun were in northern Palestine.

28. **Along the Brook of Egypt:** The Hebrew has "along [to] the brook," but the Brook of Egypt is obviously intended (cf. 47:19).

4. THE CITY OF JERUSALEM (48:30-35)

The measurements of the city were given earlier in vs. 16, but for one who knows the habits of the editor, this is no sign that we have here a different source. There are

center of a genuine and all-inclusive community, the expression of a common purpose. No tribe can claim it as its own; it belongs to all, and all go forth from it to work the common

land. What better hope could we have for our own society than something of this kind?

30-35. **The City of God.**—Jerusalem is rebuilt as the city of God, ancient animosities forgotten,

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.

On the north side, which is to be four thousand five hundred cubits by measure, ³¹ three gates, the gate of Reuben, the gate of Judah, and the gate of Levi, the gates of the city being named after the tribes of Israel. ³² On the east side, which is to be four thousand five hundred cubits, three gates, the gate of Joseph, the gate of Benjamin, and the gate of Dan. ³³ On the south side, which is to be four thousand five hundred cubits by measure, three gates, the gate of Simeon, the gate of Issachar, and the

three gates on each side of the city. On the north side the gates are named after the two tribes to the north, Judah and Reuben, and after Levi. All three are sons of Leah (see Gen. 29:32-34). The north gate of the city in the pre-exilic and postexilic period was called the Gate of Benjamin (see Jer. 37:13; 38:7; Zech. 14:10; cf. the upper Benjamin Gate of the house of the Lord, Jer. 20:2; cf. the modern Damascus Gate in the north wall of Jerusalem). On the south are the gates of Simeon, Issachar, and Zebulun, the three tribes located in this order south of the sacred portion, although Benjamin intervened between them and the sacred allotment; all three, like those represented by the northern gate, are sons of Leah (Gen. 29:33; 30:18-20). The gates on the east are Joseph, Benjamin, and Dan, the first two sons of Rachel and the last the son of Rachel's slave-maid Bilhah (Gen. 30:23-24; 36:16-18; 30:6). The gates on the west are named after Gad, Asher (sons of Zilpah) and Naphtali (son of Bilhah), all "concubine" tribes (Gen. 30:7-13). One gate is named after Joseph, although Joseph had been given two tribal portions; this is done to make room for Levi among the twelve, and it does not imply variant authorship. We may compare the twelve gates of the new Jerusalem, named after the twelve tribes and complemented by twelve foundation stones of the city wall named after the twelve disciples, in Rev. 21:12-14.

32. Probably מִדָּה, "by measure," is omitted after cubits and it may be inserted with the LXX and Syriac; cf. vss. 30, 33, although most scholars unnecessarily emend these verses to get exact repetition of the formulas.

equal recognition being given to all the tribes. Each has a gate named after it. The symmetry of the plan symbolizes the harmony of purpose in which the inhabitants live. But the secret of this harmony lies in the fact that the Lord is there, the divine presence orders and unifies all that goes on within its walls. The seer means by these words that the Lord has come back; he who was driven out by the people's sin, forced to abandon his temple because of the abominations perpetrated in it and his city because of its social injustices, has now returned. He has done so at once because he is gracious and so restores his people to their own land; and because they are penitent and having learned the lesson only the suffering of exile could teach, now offer to him a dedicated common life. So a divided nation with a tragic history is renewed and drawn together again, with God at its very center.

Note some of the differences between the new Jerusalem of our seer and that of Rev. 21-22. (a) There it is made more clear than here that the new Jerusalem is God's gift to men. (b) In Rev. 21 there is no temple, while here the temple is central. (c) There the new Jerusalem is open to receive the nations of mankind, whereas here is nothing more than the admission to civic rights of the alien settled in the land.

On this whole theme see the argument of Bergson* on the distinction between the "closed" and the "open" society, the latter being that city of God whose gates are open to all and whose law is love.

But the significance of these final words of Ezekiel can only be fully understood as we bear in mind what the word "God" has meant

* *Two Sources of Morality and Religion*, *passim*.

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.*

gate of Zeb'ulun. 34 On the west side, which is to be four thousand five hundred cubits, three gates,^w the gate of Gad, the gate of Asher, and the gate of Naph'tali. 35 The circumference of the city shall be eighteen thousand cubits. And the name of the city henceforth shall be, 'The LORD is there.'

^w One Ms Gk Syr: Heb *their gates three*

34. Their . . . gates, שַׁעֲרֵיהֶם, should be emended with one MS, the LXX, and Syriac to שַׁעֲרִים, gates.

35. The new name indicates the new status of the city. For the new name given to Jerusalem in the new age see the contemporary biographer of Jeremiah in Jer. 3:17 (cf. also Zech. 8:3; Isa. 1:26; 60:14; 62:2; see May, "Jeremiah's Biographer," p. 198; cf. the ideology in II Kings 23:27). The name of the city is Yahweh-shammah, **The LORD is there.**

throughout the book. This is no easy divine presence which makes itself at home among men. Where the God who is "a consuming fire" (Heb. 12:29) comes to dwell, what is paltry and superficial can no longer be tolerated. Where

the absolute divine holiness enters in, "who may abide the day of his coming?" (Mal. 3:2.) The final mercy of God is not anything that can be taken for granted. Our response to it will be in reverence as well as in gratitude.