

Chapter Thirty-Six

1) "And you, **son of man**, prophesy to the mountains of Israel and say, O mountains of Israel, hear the **word of the Lord**. 2) **Thus says the Lord God**: Because the enemy said of you, 'Aha!' and, 'The ancient heights have become our possession,' 3) therefore prophesy and say, **Thus says the Lord God**: Because, yes, because they made you desolate and crushed you from all sides so that you became the possession of the rest of the nations, and you became the talk and evil gossip of the people; 4) therefore, O mountains of Israel, hear the **word of the Lord God**: **Thus says the Lord God** to the mountains and the hills, the ravines and the valleys, the desolate wastes and the deserted cities which have become a prey and derision to the rest of the nations round about; 5) therefore **thus says the Lord God**: I speak in my hot jealousy against the rest of the nations and against all Edom who gave my land to themselves as a possession with wholehearted joy and utter contempt that they might possess it and plunder it. 6) Therefore prophesy concerning the land of Israel and say to the mountains and hills, to the ravines and valleys, **Thus says the Lord God**: Behold, I speak in my jealous wrath, because you have suffered the reproach of the nations; 7) therefore **thus says the Lord God**: I swear that the nations that are round about you shall themselves suffer reproach. 8) "But you, O mountains of Israel, shall shoot forth your branches, and yield your fruit to my people Israel; for they will soon come home. 9) For, behold, I am for you, and I will turn to you, and you shall be tilled and sown; 10) and I will multiply men upon you, the whole house of Israel, all of it; the cities shall be inhabited and the waste places rebuilt; 11) and I will multiply upon you man and beast; and they shall increase and be fruitful; and I will cause you to be inhabited as in your former times and will do more good to you than ever before. Then you will **know that I am the Lord**. 12) Yea, I will let men walk upon you, even my people Israel; and they shall possess you, and you shall be their inheritance, and you shall no longer bereave them of children. 13) **Thus says the Lord God**: Because men say to you, 'You devour men, and you bereave your nation of children,' 14) therefore you shall no longer devour men and no longer bereave your nation of children, says the Lord God; 15) and I will not let you hear any more the reproach of the nations, and you shall no longer bear the disgrace of the peoples and no longer cause your nation to stumble, says the Lord God." 16) The **word of the Lord** came to me: 17) "**Son of man**, when the house of Israel dwelt in their own land, they defiled it by their ways and their doings; their conduct before me was like the uncleanness of a woman in her impurity. 18) So I poured out my wrath upon them for the blood which they had shed in the land, for the idols with which they had defiled it. 19) I scattered them among the nations, and they were dispersed through the countries; in accordance with their conduct and their deeds I judged them. 20) But when they came to the nations, wherever they came, they profaned my holy name, in that men said of them, 'These are the people of the Lord, and yet they had to go out of his land.' 21) But I had concern for my holy name which the house of Israel caused to be profaned among the nations to which they came. 22) "Therefore say to the house of Israel, **Thus says the Lord God**: It is not for your sake, O house of Israel, that I am about to act but for the sake of my holy name which you have profaned among the nations to which you came. 23) And I will vindicate the holiness of my great name which has been profaned among the nations and which you have profaned among them; and the nations will **know that I am the Lord**, says the Lord God, when through you I vindicate my holiness before their eyes. 24) For I will take you from the nations and gather you from all the countries and bring you into your own land. 25) I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. 26) A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. 27) And I will put my spirit within you and cause you to walk in my statutes and be careful to observe my ordinances.

28) You shall dwell in the land which I gave to your fathers; and you shall be my people, and I will be your God. 29) And I will deliver you from all your uncleannesses; and I will summon the grain and make it abundant and lay no famine upon you. 30) I will make the fruit of the tree and the increase of the field abundant that you may never again suffer the disgrace of famine among the nations. 31) Then you will remember your evil ways and your deeds that were not good; and you will loathe yourselves for your iniquities and your abominable deeds. 32) It is not for your sake that I will act, says the Lord God; let that be known to you. Be ashamed and confounded for your ways, O house of Israel. 33) **"Thus says the Lord God:** On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be rebuilt. 34) And the land that was desolate shall be tilled instead of being the desolation that it was in the sight of all who passed by. 35) And they will say, 'This land that was desolate has become like the garden of Eden; and the waste and desolate and ruined cities are now inhabited and fortified.' 36) Then the nations that are left round about you shall know that I, the Lord, have rebuilt the ruined places and replanted that which was desolate; I, the Lord, have spoken, and I will do it. 37) **"Thus says the Lord God:** This also I will let the house of Israel ask me to do for them: to increase their men like a flock. 38) Like the flock for sacrifices like the flock at Jerusalem during her appointed feasts, so shall the waste cities be filled with flocks of men. Then they will know that I am the Lord."

The conjunctive *v-* which opens this chapter translates as “as for” signifying an immediate shift of attention by the Lord from the invectives against Edom to the mountains of Israel. Ezekiel could see this coming insofar as Mount Seir/Edom is a close relative to Israel as pointed out in the last chapter in the relationship between Esau and Jacob. Then there’s added the further connection of mountains which here are in the plural, signifying all Israel, compared with the singular mount of Seir in 35.1. By this time Ezekiel, of course, was well familiar with how the Lord had condemned Israel roundly for various forms of idolatry and braced himself for a continuation of them. However, in the back of his mind he realized that the Lord just might be changing his tune, especially because of *yadah* mentioned with regard to Edom as discussed just above.

In vs. 2 the Lord speaks of an unnamed enemy which has claimed the ancient heights or mountains as their possession, *morashah* (cf. 25.8) which derives from the verbal root *yarash*, to possess as well as to inherit. This discloses the enemy as most likely Edom...Esau’s descendants...which wanted to usurp the descendants of Jacob, Israel. And so the Lord has his prophet utter a prophesy in vs. 3 which turns out to be an extended sentence running through vs. 6.

Already the enemy had made Israel both desolate and crushed her, *shamah* (cf. 23.31) and *sha’aph*, the latter also meaning to pant, to strive. “With open mouth I pant because I long for your commandments” [Ps 119.131]. While this assault may have been done by Edom alone, it resulted in Israel becoming not just the *morashah* of that country but of all nations. Not only this but something worse befell Israel. She became the subject of evil gossip which is rendered literally as “being taken up (*halah*, cf. 23.46) on the lips of the tongue.” The Lord continues with a reminder to his people with something all too familiar, namely, that Israel had become (among other things) both a prey and derision to other nations, *baz* and *lahag* (cf. 23.32 but not noted there). The

former (cf. 26.5) also means spoil or plunder whereas the latter connotes stammering, as though people doing this derision can't get it out of their mouths as quickly as they wish.

Vs. 5 begins with the all-important *laken* or “therefore” which signifies a change for the better for Israel, this coupled with “thus says the Lord.” At first those hearing it may be bracing themselves for a further assault, but it turns out very differently. The Lord *davar* in his hot jealousy, literally, “fire of jealousy” (*qin'ah*, cf. 35.11) directed both against (*hal-*, on) nations and Edom. They have presumed to take Israel as their *morashah* (cf. vs. 3)...not just that but to do so with wholehearted joy which reads literally as “in joy of all heart,” the two nouns being *simchah* (cf. 35.15 but not noted there) and *lev* (cf. 28.2).

Vs. 6 begins with another *laken* or “therefore,” the very hearing of which thrilled Israel. Ezekiel is to prophesy not just about Israel but its land (*'adamah*, cf. 25.3), an important word in this context since it signifies the physical spot which others had captured and ravished. It leads to another *davar* by the Lord marked by jealous wrath or the two nouns, *qin'ah* and *chemah* (cf. vs. 5 and 25.12 respectively) because Israel had endured reproach by nations, *klimah* (cf. 16.63).

Vs. 7 has yet another *laken* or “therefore,” the third one in rapid succession where the Lord swears which literally runs as “I lift my hand” with regard to nations around Israel. They will suffer reproach or *klimah*, the same *klimah* which they have inflicted upon Israel.

Once again in vs. 8 the Lord addresses the mountains of Israel where the conjunctive *v-* translates as “but.” They will serve to give produce to nourish the people in preparation for Israel's return home which is rendered literally as “they draw near (*qarav*, cf. 22.4) to come.” Such *qarav* pertains to the exiles living in Babylon plus others who may be scattered elsewhere. The Lord puts his presence in three ways as found in vs. 9: for (*el-* or to), turn (*panah*, cf. 8.3) as well as be tilled and sown, the last two indicating that Israel will be rooted in her native soil. Once established, the Lord will multiply the people which suffered diminishment before being exiled and be inhabited as before this exile. To top it off, the Lord says that he will do more good than before but with the intent of knowing (*yadah*) that he is doing all this.

Vs. 12 is a reminder that the Lord is speaking of the mountains of Israel when he will allow people, along with Israel, to “walk upon you.” Reference perhaps is to former shrines to idols on the height, walking a symbol of trampling upon these former places of worship. Within these shrines human sacrifice had been offered, especially children, which had caused bereavement, now abolished, the verb being *kashal* which fundamentally means to fall and found in the next two verses, 14 and 15.

Vs. 16 simply has the *davar* of the Lord “becoming” a second time to Ezekiel, prefaced with the conjunctive *v-*. Since this *davar* had come to him at the beginning of the chapter, we could say that between then and vs. 15 he had experienced a *selah* or pause

of unspecified duration as noted with regard to 32.17. Vs. 16 stands alone, indicative that the *davar* about to be expressed is of special importance.

The *davar* starting from vs. 17 through vs. 21 shows the Lord recapping Israel's inglorious history of having defiled their own land or '*adamah* (cf. vs. 6), the verb being *tame'* (cf. 23.38). The source of this defilement, of course, is Israel's adherence to idols, *gilulym* (cf. 30.13) which are associated directly with '*adamah*. Because of this the Lord had no other choice except to scatter and disperse Israel, *puts* and *zarah* being found together as in 22.15. Such is his judgment (*shaphat*) which is in accord with Israel's conduct and deeds, their *davar* and *halylah* (cf. 14.23), the latter often associated with abominable practices.

Despite this, Israel proved to be remarkable immune to repentance, for when they arrived at the nations (chief of which was Babylon though not mentioned), they picked up their practices as if nothing had happened. Vs. 20 Israel begins with the conjunctive *v-* as "but" to show the unrelenting attitude of this people which makes you wonder how and why an entire nation could be so blind and stubborn. Unsaid, of course, is the powerful hold of idol worship which is condemned roundly but never really spelled out as to why they had done it. This verse simply doesn't say that the Israelites practiced idolatry in places where they've been scattered but adds for emphasis "wherever they came," these words signaling a kind of disgust. Even those to whom they came said that despite belonging to the Lord, they had to leave their own land. No need to expand on this further.

After coming close to giving up, the Lord just can't seem to leave Israel to her own devices. Just as vs. 20 began with the conjunctive *v-* as "but," such is the case with vs. 21. The Lord finds a way to get out of this desperate situation, that is, he states concern not for Israel but for his holy name, the verb being *chamal* (cf. 16.4) which connotes compassion. After all, Israel was responsible (and still is) for having profaned it, *chalal* (cf. 28.16). As for those nations among which Israel had been dispersed, nothing is said of how their worship of idols had been received among them. The only hint we have is in vs. 20 as noted when people remarked at the reason why the Israelites were banished. This fact alone seems reason enough for everyone to be suspicious of them and keep them at a respectable distance.

Vs. 22 contains instructions from the Lord to Ezekiel as to the reason for what he's about to do, namely, to act because of his name having been profaned. He will vindicate the holiness not just of his name but of his "great name," the verb being *qadash* (cf. 28.25) which means to set aside and is the verbal root for "holy." The result? Not just Israel but all nations are to know or *yadah* (cf. vs. 11) that it is the Lord who is doing this. While the Lord is speaking, he realizes full well from earlier experiences that this won't work. He has in mind turning the hearts and minds of a few people who will remain faithful to him and carry on memory of him within the largely corrupt body of Israel. That's the most he can hope for.

In vss. 24 through 30 the Lord outlines what he will do for Israel, again, this for the same of his holy name. Because they form a plan, these seven verses may be outline as follows:

Vs. 24: Earlier verses spoke of how the Lord was scattering Israel among the names, however, in vs. 24 he decides to reverse this and return Israel to her own land or *'adamah* (cf. vs. 17).

Vs. 25: Sprinkle clean water upon Israel, the verb being *zaraq* (cf. 10.22) and reminiscent of Num 19.18: “Then a clean person shall take hyssop and dip it in the water and sprinkle it upon the tent (etc.).” The goal, of course, is to cleanse Israel from her idols and the uncleanness resulting from them, *tum'ah* (cf. 22.15).

Vs. 26: New heart and new spirit, *lev* and *ruach* (cf. vss. 11 and 20.41 respectively). Note that the Lord gives Israel the former and puts within (*qerev*, cf. 22.27) Israel the latter. As for *lev*, the Lord will remove the one of stone and give one of flesh, again, no mention of *qerev* as with *ruach*.

Vs. 27: The Lord will put his *ruach* within (*qerev*) Israel, this *ruach* seemingly different from the new one of vs. 26. Thus Israel will end up with two spirits. This will cause Israel to walk and cause her to observe (*shamar* cf. 20.19) in the Lord's statutes and ordinances, *choq* and *mishpat* respectively (cf. 20.25 and 34.16), the new *lev* and two types of *ruach* now being endowed with the power to guide Israel.

Vs. 28: Israel will dwell in the land (*'erets*, cf. 22.29) of their fathers where the Lord will be their God.

Vs. 29: The Lord will deliver Israel from all her uncleanness, the verb *yashah* (root for the proper name Jesus) and the noun *tuma'ah* (cf. 34.22 and vs. 25 respectively). Also, Israel will no longer suffer any famine which harkens back to when Joseph summoned his family to Egypt in order to escape famine in the land.

Vs. 30: Fruit of the land will abound which will prevent famine which here is presented as a disgrace or *cherpah* (cf. 22.4) which also means reproach.

Vs. 31 brings these seven divine interventions to a close and has the conjunctive *v-* as “then.” They are designed for Israel to remember (*zakar*, cf. 21.32) her evil ways and so forth. In the next verse the Lord is quick to add that he will do the seven above mentioned benefits not for Israel's sake which he emphasizes with “let that be known (*yadah*, cf. vs. 23) to you.” He then adds a cry for Israel to be ashamed and confounded for her former ways, the two verbs being *bosh* and *kalam* (cf. 16.63 and 16.61 respectively).

Vs. 33 begins with “thus says the Lord” with regard to a day which refers to the seven things he will do all at once which is bound up with cleansing Israel, *tahar* (cf. 24.13), a precondition for re-inhabitation of a land previously made a desolation or *shemamah* (cf. 35.15). This ruin is made all the more tragic by mention of people passing by, that is, going from one place to another possibly with the intent of stopping. However, the *shemamah* now resembles the garden of Eden which makes it a highly attractive stopping place.

Vs. 36 says that all nations will recognize this miraculous transformation from *shemamah* into Eden as effected by the Lord. Although it's presented as done, the verse says "I will do it" perhaps a way of the Lord saying that he won't let Israel revert to *shemamah*.

The last few verses of this chapter deal with the Lord increasing Israel's population as a flock which resembles literally a "flock of holy things" in vs. 38. Such flocks are intended for sacrifice at the temple in Jerusalem during appointed feasts or *mohed* which also means an assembly or special time, perhaps not unlike the idea of a *kairos* event. "They shall keep my laws and my statutes in all my appointed feasts" [44.24]. Finally we have *yadah* or knowing the Lord which, despite the proclivity of Israel to idolatry, is the goal and ray of hope offered.

Son of man: 2

Davar of the Lord: 3

Thus says the Lord: 10

Know the Lord: 2

2) morashah, 3) shamah, sha'aph, morashah, halah, 4) baz, lahag, 5) qin'ah, morashah, simchah, lev, 6) 'adamah, qin'ah, chemah, klimah, 7) klimah, 8) qarav, 9) panah, 11) yadah, 13) kashal, 17) 'adamah, tame', 18) gilulym, 19) puts, zarah, shaphat, halylah, 21) chamal, chalal, 22) qadash, 23) yadah, 24) 'adamah, 25) zaraq, tuma'ah, 26) lev, ruach, qerev, 27) ruach, qerev, shamar, 28) 'erets, 29) yashah, tuma'ah, 30) cherpah, 31) zakar, 32) yadah, bosh, kalam, 33) tahar, 34) shemamah, 38) mohed, yadah

Chapter Thirty-Seven

1) The hand of the Lord was upon me, and he brought me out by the Spirit of the Lord and set me down in the midst of the valley; it was full of bones. 2) And he led me round among them; and behold, there were very many upon the valley; and lo, they were very dry. 3) And he said to me, "**Son of man**, can these bones live?" And I answered, "O Lord God, you know." 4) Again he said to me, "Prophesy to these bones and say to them, O dry bones, hear the **word of the Lord**. 5) **Thus says the Lord God** to these bones: Behold, I will cause breath to enter you, and you shall live. 6) And I will lay sinews upon you and will cause flesh to come upon you and cover you with skin and put breath in you, and you shall live; and you shall **know that I am the Lord**." 7) So I prophesied as I was commanded; and as I prophesied there was a noise, and behold, a rattling; and the bones came together, bone to its bone. 8) And as I looked, there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. 9) Then he said to me, "Prophesy to the breath, prophesy, **son of man**, and say to the breath, **Thus says the Lord God**: Come from the four winds, O breath, and breathe upon these slain that they may live." 10) So I prophesied as he commanded me, and the breath came into them, and they lived and stood upon their feet, an exceedingly great host. 11) Then he said to me, "**Son of man**, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost; we are clean cut off.' 12) Therefore prophesy, and say to them, **Thus says the Lord God**: Behold, I will open your graves and raise you from your graves, O my people; and I will bring you home into the land of Israel. 13) And you shall **know that I am the Lord** when I open your graves and raise you from your graves, O my people. 14) And I will put

my Spirit within you, and you shall live, and I will place you in your own land; then you shall know that I, the Lord, have spoken, and I have done it, says the Lord." 15) The **word of the Lord** came to me: 16) "**Son of man**, take a stick and write on it, `For Judah and the children of Israel associated with him'; then take another stick and write upon it, `For Joseph (the stick of Ephraim) and all the house of Israel associated with him'; 17) and join them together into one stick that they may become one in your hand. 18) And when your people say to you, `Will you not show us what you mean by these?' 19) say to them, **Thus says the Lord God**: Behold, I am about to take the stick of Joseph (which is in the hand of Ephraim) and the tribes of Israel associated with him; and I will join with it the stick of Judah and make them one stick that they may be one in my hand. 20) When the sticks on which you write are in your hand before their eyes, 21) then say to them, **Thus says the Lord God**: Behold, I will take the people of Israel from the nations among which they have gone and will gather them from all sides, and bring them to their own land; 22) and I will make them one nation in the land upon the mountains of Israel; and one king shall be king over them all; and they shall be no longer two nations and no longer divided into two kingdoms. 23) They shall not defile themselves any more with their idols and their detestable things or with any of their transgressions; but I will save them from all the backslidings in which they have sinned, and will cleanse them; and they shall be my people, and I will be their God. 24) "My servant David shall be king over them; and they shall all have one shepherd. They shall follow my ordinances and be careful to observe my statutes. 25) They shall dwell in the land where your fathers dwelt that I gave to my servant Jacob; they and their children and their children's children shall dwell there for ever; and David my servant shall be their prince forever. 26) I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will bless them and multiply them and will set my sanctuary in the midst of them for evermore. 27) My dwelling place shall be with them; and I will be their God, and they shall be my people. 28) Then the nations will know that I the Lord sanctify Israel when my sanctuary is in the midst of them for evermore."

This chapter doesn't begin with the expected conjunctive *v-*, indicative of a *selah*...a pause...between prophecies. The time gap is irrelevant, whether long or shot. However the Lord's hand being upon Ezekiel is significant as in the previous instances mentioned thus far because it represents something very important about to be communicated. Earlier references to this divine hand are: 1.3, 3.22, 8.1 and 33.22. The image is of a gigantic hand coming from the sky and plucking the prophet though vs. 1 says that it was done by the Spirit of the Lord, *Ruach* as in 11.5. Ezekiel is in Babylon and is transported to a valley, the place being unidentified though the Hebrew text has *biqhah* which is a wide U-shaped valley (cf. 3.23). Actually Ezekiel is put in the center of this U-shaped depression or *qerev* (cf. 36.27) with human bones scattered all around. Evidently there had been a battle which goes unspecified. Perhaps they had taken up a defensive position within this place, figuring that the U-shape would be to their advantage. So when the Lord leads him around (*savyv*, cf. 23.22) this valley, the prophet is starting at one end of the U and going around to the other side. All the while the Lord isn't saying anything. The sight is enough for Ezekiel.

Having completed their tour, the Lord puts forth a kind of rhetorical question, that is, whether or not the bones can live to which Ezekiel responds deftly, "you know" (*yadah*, cf. 36.38). Without missing a beat, the Lord asks him to prophesy over the bones with "hear the *davar* of the Lord." Despite the extreme dryness, the bones retained the

ability to listen and respond to this *davar* which holds out some hope. Vs. 4 emphasizes this with *hineh* or behold as a prelude to bringing *ruach* (cf. vs. 1) into the bones to restore them to life.

Vs. 6 describes how the Lord reverses the dying process, if you will, by the bones being reassembled into bodies which still aren't alive. Again, we have mention of *ruach* as promised in the previous verse followed by the familiar *yadah* (cf. vs. 2) or knowing the Lord. The next few verses or through vs. 8 we have a somewhat humorous reassembly of the bones, each one to each individual followed by bodies growing on them. All this is accompanied by a rattling sound or *rahash* (cf. 12.18) which means a quaking as in an earthquake. Despite this dramatic occurrence, still the reassembled bodies lacked that all-important *ruach*. Without it the bodies simply would revert to dry bones. This compelled the Lord to have Ezekiel prophesy again which he does "to the *ruach*" (vs. 9) which seems different from the *Ruach* of vs. 1, referring to a life-giving divine presence within the world represented by the four winds, again, *ruach*. They are to breathe or *naphach* (cf. 22.20 but note noted there) upon (*b-*, literally as 'in') the slain and bring them back to life. Note the difference between *ruach* and *naphach*, the latter more a blowing which here is done from the four cardinal directions of north, south, east and west. No matter which way these four winds blew in the U-shaped valley, the walls would distribute their force evenly throughout. Once this had been completed, the bodies became an exceedingly great host, *me'od* (cf. 16.13) used twice and literally as "exceedingly exceedingly."

In vs. 11 the Lord reveals to Ezekiel that the dead bones which now have come to life are not an army as he had presumed but the entire house of Israel. They cried out as one voice that they've come to such a miserable fate, cut off completely (*gazar*), echoing the sentiments of Ps 88.5: "like those whom you remember no more, for they are cut off from your hand."

In vs. 12 the Lord uses this image of dry bones come to life as a promise to open Israel's graves and return them home to the land (*'adamah*, cf. 36.24) of Israel. Just as when the bones were about to be endowed with life, here Israel as a nation is reminded that once home in Israel, they will know or *yadah* (cf. vs. 6) that it is the Lord who accomplished all this. Despite such a wonder, another step remains to be accomplished, that is, for the Lord to put (*natan*, literally 'to give'; cf. 22.31) his *Ruach* in the people of Israel, this *Ruach* being the same as in vs. 1. *Natan* is used a second time here in vs. 14 with regard to "your own '*adamah*.'" Yet once more this is for knowing or *yadah* the Lord.

Vs. 15 begins with the third and final *davar* of the Lord "becoming" to Ezekiel prefaced with the conjunctive *v-* signifying a shift in imagery from the dry bones to the oracle of two sticks, *hets* (cf. 15.1) the common noun for tree. The size of this *hets* isn't specified though seems to be about the size of a walking-stick. One represents Judah and the children of Israel associated with it, *chavar* (cf. 1.9) meaning to bind or to connect. The other represents Ephraim and belonging to Joseph along with those of the house of Israel associated with it. Not that the former has "children of Israel" whereas the latter,

“house of Israel.” Ezekiel is to hold the two in one hand which doesn’t necessarily mean tying or fusing them together.

In vs. 18 the people to whom Ezekiel is speaking wants him to show what he means by this, *nagad* meaning more to speak or to recount. He then proceeds to say how both will be as one in his hand, again, not specifying whether or not they will become fused or the like. In vs. 20 the prophet apparent has given the two sticks to the people on which to write but doesn’t say what they inscribe on them. The names of each of the twelve tribes is the best bet, hoping that they will be reunited as one nation. Next the Lord speaks of how he will take the tribes and unite them on their own land, ‘*erets* (cf. 36.28) being used instead of ‘*adamah*, this word intimating the formation or re-formation of Israel.

Once established in this ‘*erets* or better, having become ‘*erets* itself, the Lord will establish a king over them. Furthermore, they won’t defile themselves (*tame*’, cf. 36.17) with idols, detestable things and transgressions or *gilulym*, *shiquts* and *pehsah*, 36.18, 20.7 and 33.10 respectively. Most importantly, the Lord will save them from backsliding, *yashah* (cf. 36.29) and *moshev*, the latter more as a dwelling. As we’ve seen thus far in the Book of Ezekiel, this has been a perennial problem, and to achieve it would be the greatest of all miracles. Finally vs. 23 says that Israel will be his people and he will be their God, literally “to (*l-*) people” and “to (*l-*) God.”

As for the king promised in vs. 22, the Lord says in vs. 24 that David will fulfill that role; rather, “David” signifying someone in his line and worthy of being not just a successor but even better. In this verse this quasi-specified person is identified with the patriarch Jacob (‘my servant’) which roots him in legitimacy. The Lord is quick to emphasize again the importance of the land or ‘*erets* in vs. 25 with this new David reigning over them forever. That implies, of course, someone greater than a man, God himself. Also mention of the Lord’s sanctuary and dwelling place or *miqdash* and *mishkan* (cf. 25.3 and 25.4, the latter not noted there) shows this. Note that the former is *betok* (cf. 34.24) and the latter is literally “to (*l-*) them.” Stating as in vs. 23 that the Lord will be their God, literally “to (*l-*) people” and “to (*l-*) God” puts a seal of confirmation on this sanctuary and dwelling place, if you will.

Chapter Thirty-Seven concludes with familiar nations recognizing (*yadah*, cf. vs. 14) the Lord, here with the difference that he is sanctifying Israel, *qadash* being the verb as to set apart (cf. 36.22). However, this will take place once the Lord’s sanctuary or *miqdash* is *betok* (cf. vs. 26 for both) or in the very center of Israel, *miqdash* being derived from *qadash*. Usually nations would attack Israel from without, pressing inward. While they may attempt this, they will fail because of the Lord being *betok* and able to push outward.

Son of man: 4

Davar of the Lord: 3

Thus says the Lord: 5

Know the Lord: 2

1) ruach, biqhah, qerev, 2) savyv, yadah, 5) hineh, ruach, 6) ruach, yadah, 7) rahash, 8) ruach, 9) ruach, naphach, 10) me'od, 11) gazar, 12) 'adamah, 13) yadah, 14) natan, ruach, 'adamah, yadah, 16) hets, chavar, 22) 'erets, 23) tame', gilulyim, shiquts, peshah, yashah, moshev, 25) 'erets, 26) miqdash, betok, 27) mishkan, 28) yadah, qadash, miqdash, betok

Chapter Thirty-Eight

1) The **word of the Lord** came to me: 2) "**Son of man**, set your face toward Gog of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him 3) and say, **Thus says the Lord God**: Behold, I am against you, O Gog, chief prince of Meshech and Tubal; 4) and I will turn you about and put hooks into your jaws, and I will bring you forth and all your army, horses and horsemen, all of them clothed in full armor, a great company, all of them with buckler and shield, wielding swords; 5) Persia, Cush and Put are with them, all of them with shield and helmet; 6) Gomer and all his hordes; Beth-togarmah from the uttermost parts of the north with all his hordes—many peoples are with you. 7) "Be ready and keep ready, you and all the hosts that are assembled about you, and be a guard for them. 8) After many days you will be mustered; in the latter years you will go against the land that is restored from war, the land where people were gathered from many nations upon the mountains of Israel which had been a continual waste; its people were brought out from the nations and now dwell securely, all of them. 9) You will advance, coming on like a storm, you will be like a cloud covering the land you and all your hordes and many peoples with you. 10) "**Thus says the Lord God**: On that day thoughts will come into your mind, and you will devise an evil scheme 11) and say, 'I will go up against the land of unwalled villages; I will fall upon the quiet people who dwell securely, all of them dwelling without walls, and having no bars or gates'; 12) to seize spoil and carry off plunder; to assail the waste places which are now inhabited and the people who were gathered from the nations who have gotten cattle and goods, who dwell at the center of the earth. 13) Sheba and Dedan and the merchants of Tarshish and all its villages will say to you, 'Have you come to seize spoil? Have you assembled your hosts to carry off plunder, to carry away silver and gold, to take away cattle and goods, to seize great spoil?' 14) "Therefore, **son of man**, prophesy, and say to Gog, **Thus says the Lord God**: On that day when my people Israel are dwelling securely, you will bestir yourself 15) and come from your place out of the uttermost parts of the north, you and many peoples with you, all of them riding on horses, a great host, a mighty army; 16) you will come up against my people Israel like a cloud covering the land. In the latter days I will bring you against my land that the nations may know me when through you, O Gog, I vindicate my holiness before their eyes. 17) "**Thus says the Lord God**: Are you he of whom I spoke in former days by my servants the prophets of Israel who in those days prophesied for years that I would bring you against them? 18) But on that day, when Gog shall come against the land of Israel, says the Lord God, my wrath will be roused. 19) For in my jealousy and in my blazing wrath I declare, On that day there shall be a great shaking in the land of Israel; 20) the fish of the sea and the birds of the air and the beasts of the field and all creeping things that creep on the ground and all the men that are upon the face of the earth shall quake at my presence, and the mountains shall be thrown down, and the cliffs shall fall, and every wall shall tumble to the ground. 21) I will summon every kind of terror against Gog, says the Lord God; every man's sword will be against his brother. 22) With pestilence and bloodshed I will enter into judgment with him; and I will rain upon him and his hordes and the many peoples that are with him, torrential rains and hailstones, fire and brimstone. 23) So I

will show my greatness and my holiness and make myself known in the eyes of many nations. Then they will **know that I am the Lord**.

At this juncture or heading toward the end of the book we've become familiar with the *davar* of the Lord "becoming" to Ezekiel, this opening verse prefaced with the untranslated conjunctive *v-*. However, Chapter Thirty-Eight contains the last such instance, it being enshrined, if you will, in a single verse almost as though to issue a farewell.

Starting here and continuing through vs. 20 of the next chapter we encounter another final, this one being an oracle which is, against Gog from Magog coming from the north. Even the names have a barbaric if not diabolical ring to them. Gog seems to be a king with Magog his kingdom. Once such reference intimating this is Jer 6.22: "Behold, a people is coming from the north country, a great nation is stirring from the farthest parts of the earth." Also a number of unfamiliar places and peoples are mentioned which can make a rough going from the vantage point of *lectio divina*, the purpose of this document. However, they can be lumped together as threats to the spiritual life but are overcome under the protection of Ezekiel as recipient of the divine *davar*.

In vs. 2 the Lord bids Ezekiel to set his face in the direction of Gog of Magog, including their respective princes, the verb *sum* (cf. 29.1) intimating that he is to keep his face turned as well as fixed there indefinitely. Once in position, he is to prophesy against (*hal-*, literally 'upon') him, that is, Gog. In vs. 3 the Lord says that he is against Gog, the preposition '*el-* or "to;" compare with *hal-* just mentioned. In vs. 4 the Lord states that he is about to use hooks to drag Gog along with Persia, Cush and Put plus a few other enemies from the far north.

In vs. 8 the Lord seems to be encouraging Gog to attack southward but only after a period of "many days" when that nation and its allies will be mustered, *paqad* (cf. 23.21). This indefinite time period is followed by another longer one called "latter years" when the alliance against Israel will go against the land, '*erets* (cf. 37.25), the preposition '*el-* or literally "to." The land is described as having been restored from war, *cherev* literally meaning sword. Also it had been a continual waste or *charbah* (cf. 35.4) which is from the same verbal root as *cherev*. It's at peace which is put in terms as dwelling securely or *betach* (cf. 34.27), that is, trust. So it seems that the two periods of many days and latter years were working in favor of Gog as a preparation to make an attack upon Israel. Emphasis upon this long build-up simply adds to the swift and dramatic action taken by the Lord about to be described.

Vs. 10 has the second "thus says the Lord," that is, addressed to Gog and peoples in league with that people with regard to their machinations "on that day" or when they decided to attack Israel. Thoughts or *davar* will go up (*halah*, cf. 36.3) on their hearts, the preposition *hal-* prefaced to *lev* (cf. 26.36), the idea being that such *davar* assumed a life of their own and assaulted them from which there is no turning back. They form an evil scheme, the verb *chashav* (cf. 11.2) with the noun derived from it,

machasheveth. “The Lord brings the counsel of the nations to nought; he frustrates the plans of the peoples” [Ps 33.10]. The form this takes is to assault unwalled or unprotected villages with the intent of subduing them before isolating fortified places which will make it easier to conquer these places. If that weren’t enough, Gog plans to attack Sheba and Dedan which is further south. Incredible as it sounds, faraway Tarshish, traditionally a reference to Spain, is included.

Vs. 14 has the Lord prophesying through Ezekiel yet again to Gog. The words “you will bestir yourself” read in Hebrew literally “will you not know” (*yadah*, cf. 37.28). Now Gog sets in motion a plan of attack with “many peoples” when as vs. 16 puts it, he will go against “my land” (*‘erets*, cf. vs. 8), the land of the Lord himself. Use of the first person “my” thus makes the attack personal. As has been the case with so many previous instances, the purpose of this attack is that nations may know the Lord, *yadah* (cf. vs. 14). Such intimate knowledge of the Lord by those who don’t know him yet will come to fruition when he vindicates his holiness before them. The verb *qadash* (cf. 37.28) is used here which fundamentally means to set apart for a specific purpose.

In vs. 17 the Lord puts a rhetorical question to Gog and those allied with him which can’t be answered. It’s based upon prophecies from earlier in Israel’s history which have direct bearing upon Gog, that he will end up just like those enemies of Israel who have been eliminated. This question sets the stage for the Lord to take action put literally as “my fury shall ascend in anger,” the two nouns being *chemah* and *‘aph* (cf. 36.6 and 35.11 respectively). They are intensified in the next verse (19) being put as jealousy and blazing wrath, *qin’ah* and *hevrah* (36.6 and 17.19 respectively). This verse contains the fourth mention of “that day” in Chapter Thirty-Eight meaning that the invasion from the north by Gog is a serious threat, even more so than by the Babylonians. Apparently the former won’t spare anyone whereas the latter was keen on taking select captives to serve in their capitol and elsewhere.

Also on this the fourth and last day the land of Israel itself will shake...perhaps not out of fear but of arousal because as vs. 16 has it, Gog will be invading “my land” or the Lord’s. This shaking will extend to all living things in preparation for the Lord to throw, as vs. 21 puts it literally, “a sword to all my mountains” or those places on which Gog and his allies have taken position. The remaining verses of this chapter go into vivid detail as to how the Lord will destroy Gog ending with the expected that “they will know (*yadah*, cf. vs. 16) that I am the Lord.”

Son of man: 2

Davar of the Lord: 1

Thus says the Lord: 4

Know the Lord: 1

2) sum, 8) paqad, ‘erets, charbah, betach, 10) halah, lev, chashav, machasheveth, 14) yadah, 16) ‘erets, yadah, qadash, 18) chemah, ‘aph, 19) qin’ah, hevrah, 23) yadah

Chapter Thirty-Nine

1) "And you, **son of man**, prophesy against Gog and say, **Thus says the Lord God**: Behold, I am against you, O Gog, chief prince of Meshech and Tubal; 2) and I will turn you about and drive you forward and bring you up from the uttermost parts of the north and lead you against the mountains of Israel; 3) then I will strike your bow from your left hand and will make your arrows drop out of your right hand. 4) You shall fall upon the mountains of Israel, you and all your hordes and the peoples that are with you; I will give you to birds of prey of every sort and to the wild beasts to be devoured. 5) You shall fall in the open field; for I have spoken, says the Lord God. 6) I will send fire on Magog and on those who dwell securely in the coastlands; and they shall **know that I am the Lord**. 7) "And my holy name I will make known in the midst of my people Israel; and I will not let my holy name be profaned any more; and the nations shall **know that I am the Lord**, the Holy One in Israel. 8) Behold, it is coming and it will be brought about, says the Lord God. That is the day of which I have spoken. 9) "Then those who dwell in the cities of Israel will go forth and make fires of the weapons and burn them, shields and bucklers, bows and arrows, hand pikes and spears, and they will make fires of them for seven years; 10) so that they will not need to take wood out of the field or cut down any out of the forests, for they will make their fires of the weapons; they will despoil those who despoiled them and plunder those who plundered them, says the Lord God. 11) "On that day I will give to Gog a place for burial in Israel, the Valley of the Travelers east of the sea; it will block the travelers, for there Gog and all his multitude will be buried; it will be called the Valley of Hamon-gog. 12) For seven months the house of Israel will be burying them in order to cleanse the land. 13) All the people of the land will bury them; and it will redound to their honor on the day that I show my glory, says the Lord God. 14) They will set apart men to pass through the land continually and bury those remaining upon the face of the land so as to cleanse it; at the end of seven months they will make their search. 15) And when these pass through the land and any one sees a man's bone, then he shall set up a sign by it until the buriers have buried it in the Valley of Hamon-gog. 16) (A city Hamonah is there also.) Thus shall they cleanse the land. 17) "As for you, **son of man**, **thus says the Lord God**: Speak to the birds of every sort and to all beasts of the field, `Assemble and come, gather from all sides to the sacrificial feast which I am preparing for you, a great sacrificial feast upon the mountains of Israel, and you shall eat flesh and drink blood. 18) You shall eat the flesh of the mighty and drink the blood of the princes of the earth—of rams, of lambs, and of goats, of bulls, all of them fatlings of Bashan. 19) And you shall eat fat till you are filled and drink blood till you are drunk at the sacrificial feast which I am preparing for you. 20) And you shall be filled at my table with horses and riders, with mighty men and all kinds of warriors,' says the Lord God. 21) "And I will set my glory among the nations; and all the nations shall see my judgment which I have executed, and my hand which I have laid on them. 22) The house of Israel shall **know that I am the Lord** their God from that day forward. 23) And the nations shall know that the house of Israel went into captivity for their iniquity because they dealt so treacherously 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."

The expected conjunctive *v-* shows the close connection between two chapters dealing with the same topic, Gog's intent to invade Israel with its unholy alliance. Note the two uses of prepositions with regard to Ezekiel's prophesying, that is, "against you:" the first has *hal-* or "upon" and the second has *'el-* or "to." In other words, Gog is getting a double dose of prophesy.

A footnote in the NIV puts it well: "The same basic events as those of ch. 38 are described though some new details are added." This observation precludes the task of giving notations though some points will be brought out here, albeit brief.

Vs. 6 has the first of four uses of *yadah* with regard to the Lord which happens after he has brought revenge either upon Israel or her enemies. Fortunately for all involved, this *yadah* can be counted upon and holds out hope despite any dismal situation involved. The other examples in this chapter are 7, 22 and 28.

Right after the *yadah* pertaining to Gog we have one with regard to Israel in vs. 7 as it pertains to the Lord's holy (*qodesh*, cf. 22.26) name which has taken up residence, if you will, in her very center or *betok* (cf. 37.28). The Lord is quite strict on one point, namely, that his holy name now longer be profaned or *chalal* (cf. 36.21) though knowing full well it will happen sometime in the future. Right after saying this he adds yet another instance of *yadah* but as pertaining to nations. This intimates that while Israel is destined to backslide in the future, nations around her will take notice and come over to the Lord and perhaps some day even supplant her. Those within Israel sensitive enough to this possibility both in the current generation and in those to come will be paying very close attention to how such events will unfold. Later with the advent of Christianity perhaps some devout Jews saw that new sect being one such fulfillment. This makes sense in light of vs. 8 when the Lord says that what had just been described is coming and calls it a "day."

Vss. 9-16 speak of Israel's despoilment of Gog and goes into some details as to the huge task of burying his dead, a task which vs. 13 claims will redound to Israel's honor when the Lord shows his glory. Thus burying the slain invaders will honor the Lord, *kavad* (cf. 28.22). Note that this contrasts with the dry bones coming to life described in Chapter Thirty-Seven.

Vs. 17-20 has Ezekiel speaking too the birds of the air, inviting them to come and devour the remains of Gog's army. Although the previous verses described that the Israelites had buried them, there's no specific mention of these forces. Instead, vs. 18 has the "mighty and princes of the earth" which may apply to Gog's allies who were left exposed deliberately for the birds. Furthermore, vs. 17 calls this a sacrificial feast or *zevach* (cf. 20.28 but not noted there). These verses are reminiscent of Rev 19.21: "And

the rest were slain by the sword of him who sits upon the horse, the sword that issues from his mouth; and all the birds were gorged with their flesh.”

In vs. 21 the Lord sets his glory or *kavod* (cf. 11.22) literally “in” (*b-*) the nations compared with *betok* or in the middle of Israel in vs. 7 with regard to his holy name. Thus we have the divine name in one and the divine glory in the other, both balancing each other out, if you will. Vs. 22 has one more *yadah* (cf. vs. 7), this with regard to Israel, that is, once this divine glory is in the nations. It will not be for the present for “from that day forward” which historically doesn’t pan out. Most likely the Lord is referring to a minority of Israelites who will remain faithful to this *yadah* and seek an alliance with the nations in their *yadah* of the Lord.

In vs. 23 the Lord embarrasses Israel, albeit not intentionally, by bringing up the reason for her exile which consists in having acted treacherously *mahal* (cf. 20.27). This caused the Lord to hide his face which resulted in the people being slain by the sword.

In vs. 25 the Lord says that despite the calamity just recounted, he will restore Jacob’s fortunes, *shuv* and *shevyth*, the latter being derived from the former which also means captivity with both being found together in 16.53. After mentioning Jacob, the Lord speaks of Israel, the two being the same, having mercy upon her, *racham* being the verb from which the noun *rechem* is derived, womb or belly. “As a father pities his children, so the Lord pities those who fear him” [Ps 103.13]. Bound up with both is the Lord being jealous of his holy name, *qana’* (cf. 8.3).

Vs. 26 perhaps is the most important verse of this chapter where Israel will forget their shame, that is, not dwell on it and thus project it into the future, this will full knowledge that chances are high they will revert to former practices as noted already. The verb for “forget” is *nasa’* (cf. 27.2), literally to raise which here can be taken as lifting it as a burden and carrying it around. Included is forgetfulness of treachery against the Lord, *mahal* (cf. 20.27) also meaning transgression. As for such forgetting, it’s intimately bound up with knowing (*yadah*) the Lord, such *yadah* being its opposite.

Vs. 27 continues as an extended sentence of the previous verse where the Lord speaks of returning his people from where they had been scattered, a sign of having vindicated his holiness, the verb being *qadash* as in 38.16. Then we have the last mention in this chapter of *yadah* (cf. vs. 22), of Israel knowing the Lord, this *yadah* resting on knowledge that the people had been exiled by the Lord who will leave no one scattered among the nations.

And so Chapter Thirty-Nine closes with the Lord promising not to hide his face any longer, *satar*, that is, to remain undiscovered, this being the third such phrase (cf. vss. 23 and 24 but not mentioned there. Closely associated with this disclosure is a pouring out (*shaphak*, cf. 22.31) of the divine Spirit or *Ruach* on Israel (cf. 37.14).

Son of man: 2

Davar of the Lord: 0

Thus says the Lord: 3

6) yadah, 7) yadah, qodesh, betok, chalal, yadah, 13) kavad, 17) zevach, 21) kavod, 22) yadah, 23) mahal, 25) shuv, shevyth, qana', 26) nasa', mahal, 27) qadash, 28) yadah, 29) satar, shaphak, ruach

Chapter Forty

1) In the twenty-fifth year of our exile, at the beginning of the year, on the 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 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. 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." 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. 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 of the one side room to the back of the other, a breadth of five 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. 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 inwards 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. Then he went before me to the north, 20) and behold, there was a gate which faced toward the north, belonging to the outer court. He measured its length and its 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 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; and it had windows round about; its length was fifty cubits and its breadth twenty-five cubits. 37) Its vestibule 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 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 were to be slaughtered. 40) And on the outside of the vestibule 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 chambers in the inner court, one at the side of the north gate facing south, the other at the side of the south 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. 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 on either side. 49) The length of the vestibule was twenty cubits and the breadth twelve cubits; and ten steps led up to it; and there were pillars beside the jambs on either side.

Now with Israel's enemies out of the way, the remaining chapters of Book of Ezekiel shift to a description of the restored city and temple, Jerusalem not mentioned but presumed. Because a lot of measurements are involved, they will be either outlined or certain of them highlighted, if you will. As noted in Chapter Thirty-Eight, there's no further mention of *davar* of the Lord, it having been incarnated within both the city

and temple. While going through the details, accounts taken from Moses, First Kings and Revelation are to be kept in mind as well as compared. As for the numerous measurements, they make greater sense when considering them in light of Israel as *'erets* or a nation which is keenly aware of it being distinct...measured off, if you will...from other peoples. A footnote to the RSV says that these last chapters are a continuation of the them of chapters 33-39. Also it's presumed that Ezekiel has served in Solomon's temple, so the details are familiar to him.

This chapter begins with a specific time, the last being mentioned in 33.21: "the twelfth year of our exile, in the tenth month, on the fifth day of the month." As for the one at hand, it refers to when "the city was conquered." Note the passive way of putting it and without identifying the city, as if to state as delicately yet truthfully a disastrous event in Israel's history. On that day the Lord's hand was upon Ezekiel, the account now following as from his own mouth, not as an agent for the *davar* of the Lord.

Vs. 2 speaks of visions or *mar'eh* (cf. 11.24) into which the Lord brought Ezekiel, the idea of entering suited for what he is to describe, namely, the land or *'erets* (cf. 38.16) of Israel and all that implies. There the Lord situates him on a "very high mountain" opposite a city or literally, "on the south." He describes it like a structure or *mibneh*, the only use of this word in the Bible, the height of which isn't given, that is, either higher or lower or on the same plane as Ezekiel. Regardless, Ezekiel had to cross this huge gap which he did effortlessly since it's done "in the visions of God" just noted.

In vs. 3 we have a man who appeared the color of bronze with measuring equipment at the city gate, apparently waiting for the prophet to accompany him to enter. Yet before entering this unidentified man informed Ezekiel to pay attention which is expressed three ways in vs. 3: look with eyes, hear with ears and set mind (lev, cf. 38.10) on what the man is to show the prophet. The first two have the prepositions *b-* or literally "in." Then Ezekiel's companion and guide reassures him that he is a designated guide for the purpose to declaring what he's about to Israel.

Vss. 5 through the rest of this lengthy chapter begin with a series of measurements which for the moment must have intrigued Ezekiel. Is this mysterious person going to make a plan of the temple in case it's destroyed or build a new one based on what he has measured? Is he in fact a human being or an angelic being? He description "like bronze" adds to the mystery. Keep in mind that this measuring process, very lengthy and detailed, is done "in the visions of God" which means it could be finished in a second or two. Nothing at the moment is said which made Ezekiel all the more eager to accompany this man. The following is an outline of the verses, the places to be measured:

- vs. 5: wall around outside of temple area which is measured
- vs. 6: gateway facing east
- vs. 7: side rooms and threshold of gate by the gate's vestibule
- vs. : vestibule of gate

- vs. 9: jambs of the vestibule
- vs. 10: three side rooms
- vs. 11: opening of gateway
- vs. 12: barrier before side rooms
- vs. 13: gate from back of one side of the room to the back of the other
- vs. 14: vestibule and court
- vs. 15: front of gate at entrance to end of inner vestibule
- vs. 16: gateway with windows
- vs. 17: outer court with chambers and pavement
- vs. 18: pavement corresponding to length of gates, the lower pavement
- vs. 19: inner from of lower gate to out front of inner court
- vs. 20: gate facing north
- vs. 21: side rooms of gate facing north
- vs. 22: windows, vestibule and decorative palm trees
- vs. 23: gate to inner court
- vs. 24: gate on the south
- vs. 25: windows around the gate on the south
- vs. 26: seven step with vestibule in side
- vs. 27: gate on the south of inner court
- vs. 28: south gate
- vs. 29: side rooms of inner court
- vs. 30: vestibules off the side rooms of inner court
- vs. 31: vestibule facing outer court
- vs. 32: inner court on east side with gate
- vs. 33: side rooms, jambs and vestibule as same size
- vs. 34: vestibule facing outer court with stairway of eight steps
- vs. 35: north gate
- vs. 36: side rooms, jambs, vestibule and windows of north gate
- vs. 37: vestibule facing outer court with stairway of eight steps
- vs. 38: camber in vestibule of the gate
- vs. 39: in vestibule of gate are two tables for offerings which are burnt, for sin
and for guilt
- vs. 40: two tables outside the vestibule as well as on its other side
- vs. 41: eight tables for sacrifices to be slaughtered
- vs. 42: four tables of hewn stone for burnt offerings
- vs. 43: hooks and tables on which the offering is to be placed
- vs. 44: two chambers in inner court for the priests, etc, through vs. 47
- vs. 48: vestibule of temple and gate
- vs. 49: ten steps of vestibule with pillars and jambs

Note that in vs. 45 the mysterious man doing all this measuring speaks with Ezekiel for the first and only time during his measuring. The word “vestibule” appears numerous times, ‘*ulam* meaning something like a porch or that which is in front. One other reference is 1K 6.3 with regard to Solomon’s temple: “The vestibule in front of the nave

of the house was twenty cubits long, equal to the width of the house, and ten cubits deep in front of the house.”

Son of man: 1

Davar of the Lord: 0

Thus says the Lord: 0

Know the Lord: 4

3) mar'eh, 'erets, 2) mibneh, 4) lev, 7) 'ulam