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EZECHIEL: HIS IMPORTANCE IN THE HISTORY OF JUDAISM.

BY

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IN

MEMORY OF

DR. MOSHE MIELZINER

my sainted and beloved teacher
as a token of sincere appreciation
and deep gratitude.

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PREFACE.

More than any other book of the Bible, the Book of Ezechiel mirrors, in a wonderful manner, the historical, geographical, moral and religious ideas, which obtained during the prophet's career. Ezechiel was pre-eminently the student with a talent for the most intricate and minute investigations. To give therefore, an exhaustive treatise on the Book of Ezechiel, in all its phases, would be a task too arduous for the writer. Ezechiel's relation to mysticism, his influence on apocalyptic writing, his intimacy with Babylonian mythology and other kindred subjects that might be named, have a place in a comprehensive work.

Fortunately for the writer, it was suggested that he limit himself to the one unique phase of the prophet's activity, his place in the history of Judaism. This essay then, purports to show alone, how dependent Judaism's development is on the Book of Ezechiel, how thorough his activity and the scheme for a future state which he laid down in Chapters 40-48, The True Prophet of Exile, was not only the preserver of his people, but also the precursor of the Jewish religion. This view is a product of modern criticism subverting whatever may have been the traditional opinion.

Barring the lack of time, it was for this reason that the writer has not consulted the traditional sources. No doubt, he has thereby lost much that would be most helpful to him in his subsequent career, but he is sure that this is but one of the shortcomings, which must of necessity occur in a maiden effort. All that the writer claims therefore, is a systematization of the thoughts of the best scholars. That this work will be of inestimable value in enabling the writer to delve into such work in the future, has been the recompense which has, for the writer, outweighed the incompleteness of his work.

To Dr. Sittenwieser, I express my deepest thanks, to him I owe a lasting debt of gratitude, for most of the little that the writer has accomplished in this essay, he owes to his guidance and assistance. To Prof. Levas and Dr. Grossmann, I extend my thanks for the generous use of their libraries. I also take this occasion to thank all the members of the faculty, whose ready assistance has at all times been given to me, and to whom, if not directly, at least indirectly, I am indebted for what I have here been able to do.

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PART 1.

EZECHIEL: THE SPIRITUAL LEADER OF THE RESTORATION.

CHAR. 1. a

A BRIEF SKETCH, SHOWING TENDENCY OF PROPHECY UP TO EZECHIEL'S TIME.

Before we deal with the special significance of Ezechiel in the history of the Jewish religion, we must give the trend of the two religious movements which preceded his activity and had a powerful influence upon him. With Amos, the shepherd of Tekoa, there began a new movement in the history of the old Testament religion. During the reign of Jeroboam II this prophet comes forth at Bethel, in the midst of rejoicing during the harvest festival^a to prophesy the doom of his nation, the overthrow of Israel by the Assyrian hosts (7:9-11). Up to this time prophecy was optimistic even in the case of Elijah^b, that is the mission of the prophet lay, up to this time, in his being the mouthpiece of Jhvh, prophesying the victory of Israel, as such the prophet was the promoter of the

a) Smend Lehr. d. A. Test. Rel. Gesch. p. 179

b) Ency. Bibl. Art. Prophecy W. R. S.

national -religious idea^a. Now Amos breaks away from the old prophetic guilds (7:13) and declares that he has but one mission to fulfill, the will of Jhvh, -the nation has been rejected. Israel as an individual state is doomed to perish. This gives the keynote of prophecy from Amos to Jeremiah, the prophets prophesy disaster. The word of Jhvh in their mouths is a destroying power (Jer. 23:29)^b. From this fundamental conception follows all the other ideas, which the prophets brought forth. As a consequence of this idea the old notion of national-religious is dissolved. The nation doomed means that the national has little value but that all significance now is to be attached to the religious side of life^c. Thus the prophets become the religious idealists who appeal directly to the spirit in man^d. It shall be our task then to show what spiritualization religion has attained as a consequence of the prophecy of doom preached by Amos and his successors.

In the first place, we note its effect

upon their conception of Jhvh. As Jhvh, the national God of

a) Smend, Lehr. d. A. Test. Rel. Gesch. p. 254

b) Ibid. p. 187

c) Hastings Dict. of the Bible, Vol. 4, p. 110

d) Ibid. p. 119

Israel, would apparently perish with Israel, He became for the prophets the God of Heaven and Earth.^a With Amos there is instituted the idea of the Universal God, the ruler of the universe (Am. 9:2), the God of all nations (Am. 1:2 and 9:7) the as opposed to the tribal God of Israel^b. Jeremiah carried this thought out still further, God is not a numen but can betake himself wherever he wishes (Jer. 23:27ff.) and can treat all nations according to their merits (18:7ff)^c. Thus the old and popular idea of the people was superseded and in place of monolatry, the prophets introduced monotheism. Still Jhvh had chosen Israel as His special people, although nothing had bound Him to the people whom He sought to convert in vain by a series of visitations (Am. 4:6-13). But this conception of the relation between Israel and its God with the prophet was strenuously moral, although, nay just because it was His own people, He would strictly punish its sins (Am. 3:2)^d. Thus by the prophetic announcement of judgment, Jhvh makes known His ethical character. By a condemnation of His chosen people, by a pre-

a) Smend, Lehr. d. A. Test. Rel. Gesch. p.
b) Ebcy, Bibl. Ant. Amos.
c) ibid. Art. Jeremiah
d) Toy notes to Eng. Translation of Ezech. p. 170

diction of the overthrow of Israel with the rest of the nations on account of its sins, Jhvh shows Himself to be the God of impartial righteousness^a. Thus the prophets become the ethical monotheists and give for the first time a really broad and fruitful conception of the moral government of the whole earth by the one true God. The monotheism of the prophets however, signifies for them nothing save the divine possibility and necessity of the overthrow of Israel^b. And this disaster comes only as a consequence of the violation of God's will expressed in righteousness and morality. Jhvh's favor could be secured only by fulfilling His will^c.

Secondly, then as the obverse side of this lofty, spiritual and ethical conception of Jhvh comes the prophets' severe judgment on the moral condition of the people^d. To all the prophets from Amos down to Jeremiah, the present generation displayed a falling away from a previous ideal state, when the will of Jhvh was obeyed (Am. 2: 9ff, Is. 1: 2ff, Hos. 11: 1ff, Mic. 6: 3ff)^e

a) Ency. Brit. Vol. XIX. p. 818

b) Smend, Lehr. d. A. Test. Rel. Gesch. p. 196

c) ibid. p. 193

d) Hastings Diet. of the Bible, p. 110, Vol. IV.

e) Smend, Lehr. d. A. Test. Rel. Gesch. p. 198

In Mic. 7:4 and Jer. 5:1, the people of the present, even those of Jerusalem are pictured as utterly corrupt. The protagonist of the prophetic movement points to the sinfulness of Israel for a verification of the truth of his prediction. Right goes before right in Samaria (3:8), the Nazarite is corrupted (2:11-12), idolatry is rampant (5:26). He points to the luxuriousness of society among the women (4:1) and nobles (3:15), he describes the feasting and the revelry which is worse than that among the other nations and which comes with haughtiness and surety of rule, he combats the oppressions in trade and injustice in the courts (2:6-8), 3:9, 5:11ff., 8:4-6). All these vices are committed in Israel and says Jhvh through Amos " Surely I will not forget to eternity all their works" (8:3). In looking upon the sins of Israel, Amos saw that its destruction was a moral necessity^B. Hosea carries out this gloomy picture of his predecessor. He could see that in the land " There is no truth, no mercy nor knowledge of God but false swearing and lying and killing and stealing and adultery; they break out and blood toucheth blood " (Hos. 4:1-2). This fourth chapter of Hosea, which pictures a state of corruption and even of idolatry (4:17), finds a) Smend, Lehr. d. A. Test. Rel. Gesch. p. 182

its reason in the prophecy" And as thou hast forgotten the law of thy God, so will I myself also forget thy children"(4:3). Isaiah gives a similar picture of corruption in Chap. 28, vs. 7-22. In Isaiah 3:13, we have also a picture of the licentiousness of the women in society (cf Am. 4:1). Micah (1-3) gives a description of the corruption ending with the climax, "Therefore on your account shall Zion be plowed up as a field and Jerusalem shall become ruinous heaps and the mount of the house, forest-covered high places" (Mic. 3:12). With Jeremiah, the sinfulness of the people is none the less pointed. In Chap. 7, he has the same picture of corruption and vice as his forerunners and to him idolatry seems as prevalent (7:18). The same consequences must follow, the land shall become a desert (7:34). But the chief sin with all the prophets beginning with Amos is unrighteousness. What the prophets contended for primarily was the holy law and morality, in which the will of God had been distinctly made known. Righteousness and morality are the absolute demands of Jhvh, "I am the Lord who exercises kindness and righteousness on earth, for in these things do I delight" (Jer. 9:23)^a. It is in accord with Jhvh's ethical character, His righteousness that

a) Smend, Lehr. d. A. Test. Rel. Genes. p. 198

the judgment is predicted. ^a

This leads us to the thought that the new thing introduced by Amos and carried out by his successors is that right and justice are the sole demands of Jhvh. "Let justice roll down as water and righteousness as a mighty stream" (Am. 5:24). "And I will make of justice a measuring line and of righteousness a plummet" (Is. 28:17) ^b. And carrying this thought out still further, they dilate upon the righteousness and peace and joy of the new age, "I will betroth thee to me in righteousness and in justice and in loving kindness and in mercy" (Hos. 2:21ff) ^c. Let Israel disappear no long as Jhvh's righteousness is proved (Is. 1:26ff) ^d. But this righteousness which they brought forth was only of a moral kind not formal. The law recognized by Amos is the law of righteousness and humanity written on all men's hearts, whether Jew or heathen, the law of Hosea is the law of the love of Jhvh, who had loved His people, Israel and had brought them out of Egypt. Hence ritual has no place in the prophetic teaching, that which is moral alone has meaning. ^e Thus in the minds of the prophets sacrifices are contemptuous

a) Sænd, Lehr. d. A. Test. Hel. Gench. p. 199

b) ibid. Art. Amos

c) Hastings Dict. of the Bible, p. 9, Vol. 3

d) Ency. Bibl.

e) Hastings Dict. of the Bible Vol. IV. p. 119

in the sight of Jhvh(Am.5:21-26,4:13). " For piety I desire and not sacrifice and the knowledge of God more than burnt offerings "(Hos. 6:6cf Mic.6:6). And thus the prophets see in the multiplying of sacrifices a turning away from the true worship of God," Because Ephraim had multiplied alters to sin"(Hos.8:11ff.,vgl.Is.1:10-17, Mic.6:6-8,Jer.3:20,7:21ff.,11:16,14:12). Thus the prophets teach that Jhvh alone is the God of Israel and that He is a moral being, whose acceptable service is a religious and righteous life(Mic.6:6) and not mere ritual(Hos.8:2,Is.1:10ff.,Jer.7:21ff.)^a. Jeremiah is opposed to the cult and is against the formal religion of Deuteronomy, therefore in Chap.8:8, he accuses the scribes of making a lie.

In the prophetic writings everything points to the fact that no priestly Torah had been given(Jer.7:25,Deut.18:18). On the contrary they limited the will of Jhvh throughout to the moral province. In common the prophets repeat the recognized demands of righteousness and morality; the only new things are the deductions which they draw out of the validity of the moral laws for the worship and the political life. They all oppose idolatry and

a)Hastings Dict.of the Bible Vol.IV.,P.119

especially the cult, Israel should place its trust solely on Jhvh by the fulfilling of His demands.^a The Torah of Jhvh for the prophet is by no means a closed and completed whole, handed down from antiquity, but the continued and ever renewed indication to Israel of Jhvh's will^b. and are the two phases of the prophetic preaching (Is. 2:18 and 20, Jer. 6:18ff.). But the law is expressed not in sacrifice and ritual but in righteousness, not in formalism but in morality (Jer. 18:20)^c. There is only one form of worship in which Jhvh delights, the practice of righteousness, that is, justice and humanity (Am. 5:21 and 24)^d. The downfall of the state was imminent just because the people had put their trust in the ritual and sacrifice (Hos. 6:11). Because they have not been attentive to my words and have despised my law (Jer. 6:19) therefore a people shall come from the North and destroy them (Jer. 6:22). Thus the key note of prophecy is found in the prediction of doom, which is substantiated by pointing to the unrighteousness of the people, who disregard the "Torah of Jhvh", His will revealed

~~in the laws of morality and righteousness.~~ The religion then of

a) Skend. Lehr. d. A. Test. Rel. Gesch. p. 197-198

b) Kuenen Hexateuch, Art. 10, p. 177

c) Skend. Lehr. d. A. Test. Rel. Gesch. p. 195-196

d) Ency. Bibl. Art. Akon

the prophets meant the emancipation of religion from cult and state.^a Sacrificial cult leads to unrighteousness (Jer. 8:8ff.). Thus is unrighteousness which found expression in the sins and vices of the people and in the popular misconception of Jhvh and Jhvh-worship, the prophets gained proof for their predictions of the inevitable doom of the people of Israel. And due to this prophecy of calamity and overthrow which was to be a consequence of unrighteousness, there arose the Deuteronomic Reformation, the general trend of which and the influence which it exerted upon later religious thought and especially that of Ezekiel, will be the subject of our next section.

a) Ency. Bibl. Art. Jeremiah

instituted in his reign child-sacrifice^a, in the Temple itself(II.K.23:7) and in fact according to Dut.23:18, many abominations.^a Everywhere foreign cults and symbols were introduced into Javh-worship and syncretism now became worse in Judah than in Israel.^b Under such conditions the idea of the catastrophe naturally again became prevalent and Jeremiah comes forth with his prediction that doom is inevitable; that the unrighteousness and the idolatry of Manasseh is sure to bring on the overthrow of Judah(Jer.15:4). For to the prophet the Javh-worship of Manasseh appeared as polytheistic. He saw in the foreign cults a falling away from Javh and a worshipping of many gods; the people worshipped as many gods as cities and sanctuaries(Jer.2:28). To Hosea the Baalim signified many gods(Hos. 2:19). But the disaster foretold by the prophets influenced a few who thought that the calamity could be averted by instructing the people in regard to their relation to God^c, that is, by laws, precepts and statutes. This led to the Reformation of Josiah, which in 621 culminated in the proclamation of the Book of Deuteronomy by the priest Eliakim(II.K.22). This Book of Deuteronomy gives the

a)Brend.Lohr,d.A.Test.Hel.Gesch. p.

b)Ibid.p.277

c)Bertholet D. Verfas.d.Bes.2.a.Hel.Gesch.Hel.p.6

fundamental precepts according to which the then existing kingdom of Judah could be reformed, according to the ideas of the prophetic teaching in civil life as well as in the cult^a.

The prophets had insisted that religion is based upon law but their law was, as we have said, the divine will of Jhvh revealing itself through the prophets in the religion of righteous living (Mic. 6:8ff., Hos. 6:3). But this Torah of Jhvh, expressing Jhvh's will, the prophets saw in the moral sphere alone. Influenced now by the Deuteronomic Reformation, the Torah becomes church system, constitution^b. Deuteronomy therefore is the prophetic law book, an attempt to embody the ideals of the prophets in the institutions and laws by which the whole religious, social and civil life of the people could be governed^c. We will sketch in brief, these laws which were called for by the prophetic movement and show how, in the interpretation of prophetic ideals they fell away from the religion of the prophets.

In the first place, we see its effect upon the character of Jhvh-worship. Josiah did not only extirpate the various foreign cults together with the rites and symbols of heathenish

a) Brand. Lehr. d. A. Test. Rel. Gesch.

b) Bentholet D. Verfas. d. Hes. i. n. Rel. Gesch. Bd. p. 3

c) Macy. Bibl. Art. Deuteronomy

worship but also destroyed all the high places of Jhvh, leaving intact only the Temple at Jerusalem (II.K.23ff.)^a. The events of 722 had shown that Jhvh had allowed the other sanctuaries to be profaned but that the sanctuary at Jerusalem was His beloved and that by His actions in the case of the Sennacherib invasion, He would never abandon it. This led to the axiom in the time of Micah that the Jerusalem Temple was indestructible (Mic.3:11). Jeremiah had called it the House of Jhvh (Jer.11:15,23:11). Here we have the notion of the centralization of worship. The theological basis however, of this centralization of worship could be found in the monotheism of the prophets.^b For Deuteronomy, this oneness of sanctuary is the most powerful demand and stands at the very head of the law (Chap. 12). Thus Deuteronomy insists, with urgent reiteration that Jhvh shall be worshipped only at one place where alone sacrifices may be offered and annual festivals celebrated. This reform was in accord with the righteousness theory because idolatry would, in a great measure be done away with by a destruction of all the sanctuaries except that of Jerusalem. And again this necessarily brought about a limitation of sacrifices and left profane slaughtering optional to

a) Ency. Bibl., Art. Deuteronomy
b) ibid.

the people far away from Jerusalem (18:20ff.)^c

This centralization of worship lead to a purification of the cult. According to Deuteronomy not only all images of Javh should be destroyed (4:15-16, 5:8ff) but also all Asherim and Massobahs existing next to the Temple of Javh, should be destroyed (7:5, 12:7ff., 16:21ff.); idolatry was strictly forbidden (12:21, 27:5); all augury and magic should be banished as idolatry (18:9ff). Javh is now to reveal His will only through the prophets (18:18ff). Foreign cult should be done away with, also worship of the hosts of heaven (17:2) and child-sacrifice to Moloch. Heathen rites and customs should be forsaken (22:6, 23:17ff.) and a strict observance of the law should be inaugurated (7:9-12, 11:22ff). Worship of other gods was to be punished by death (13, 17:2-7). Thus Javh was seen to be quite other than the God of the heathen. He allowed no syncholy, no image and only in one place, could one sacrifice to Him^c. This was to be brought about by the centralization of worship (12, 15:20, 16) and showed that the cult was not for itself but was instituted as a prevention of idolatry and that thereby, through its observance, a) Amos and Hosea had inveighed against worship at the high places of the northern kingdom, because it was morally corrupt and religiously false. So Isaiah was against that of Jerusalem (Is. 1:10ff.).
 b) Second. Levr. 24. Fest. Hol. Gench. Section 25

the people should learn to fear Jhvh (14:23).

Thus, although in Deuteronomy we find laws of humanity, which are not bound up with the ceremonial and which, like the laws against idolatry, are given in order to destroy the evil from the land (18:3, 17:2, 22:21-24) and although we can say that the significance of Deuteronomy lies in the fact that the observance of those laws would do away with sin and therefore avert the calamity and institute the religion demanded by the prophets,^d yet it can be said that in place of the moral to a great extent, the external affairs of cult and ritual were instituted.^e This brought about an end to the freedom in cult matters and established a law book^f which gave to religion a new significance. Thus the Word of Jhvh, from a pure revelation of Jhvh's will, becomes a formal law which regulates not only the worship which must be offered to Jhvh alone, and in one sanctuary, but also the political, civic and domestic life of the people consecrated to Him and the moral duties of the individual Israelite. For a confirmation of this fact Kuenen^g gives us a synopsis of the book showing that although for the most part, it is defectively arranged

a) Second, Lehr. d. A. Post, Rel. Gesch., p. 27

b) ibid., p. 291

c) Fatholet D. Verfas. d. Kon. d. s. Rel. Gesch., Red. p. 7

d) Kuenen Pentateuch Art. 7, p. 108

still the whole is welded together by the introduction Chap. 12 and the concluding verses 28: 13-15, which gives the covenant between Israel and Jhvh. Israel is to pledge himself to observe these institutions and statutes and to belong to Jhvh, who on His side, will bless and exalt Israel. Before Josiah's time there was no divine law book of public authority.⁹ But now Deuteronomy whose main purpose was to avert the calamity and at least externally, remove the evils spoken of by the prophets, received the sanction of the king and government and became state law. This was a triumph of the prophetic teaching on morals and religion, but if it was a witness to the power of prophecy, in the past, it was a death blow to it in the future. For, by embodying the practical issues of prophecy in law, having state authority, it superseded the living prophetic word^L. Henceforth religion becomes something teachable.

In order to understand Ezekiel, we must place ourselves at this Deuteronomic point of view. His conception of religion, as a church system and of piety, as consisting in the fulfillment of certain precepts and ordinances is largely influenced by this new book of the covenant.⁹ So was just at the age moreover, when

a) Sænd, Lehr. d. A. Test. vol. 3. 2. 149
 b) Hastings Dict. of the Bible p. 112, Sænd, Lehrbuch p. 292
 c) Ency. Bibl. Art. Proph. Lit. & Fortnoleit D. Verfas. etc. p. 3-7

such a movement would have influence upon his spiritual self^a. It is thus that later on we find him in his consecration vision 2:8-10 3:3, where he relates the incident of his eating the scroll speaking in a manner that points to the fact that religion for him, has become book religion^b. Later on in his book, we find him speaking in Chaps. 14:4-7 and 48:12 in a manner which resembles that of the law-giver^c. Thus we can say with Kraetzschmar that in that circle out of which proceeded the Deuteronomic law book, Ezechiel grew up and the ideas and impressions received in his youth remained for his whole subsequent life, of marked significance and come out everywhere in his book, so that one with justice can mark him out as the prophet of Deuteronomy.^d In following out this tendency to legalism and ceremonialism, Ezechiel turns away from the tendency of the prophetic religion. We ask, therefore, what was the effect which this attitude towards religion had upon his subsequent activity. It shall be our task now, in the next Chapter, to ascertain his merits or demerits, in falling away from the prophetic "Sichtung".

a) Bertholet D. Verfas. d. Hes. d. z. Kel. Geson. Bd. I. p. 8

b) ibid. c. 13

c) Bertholet D. Buch Hes. in Kurz. Hand-com. z. A. Test. Introd. XVII

d) Kraetzschmar D. Buch Ezech. in Hand-com. z. A. Test. Introd. I.

CHAP. II.

THE CONDITIONS OF THE TIMES AND THEIR EFFECT UPON REFORM.

The unexpected death of Josiah, in 608, who had introduced the reform which was to avert the calamity, was an assurance to the people that calamity was due not to the idolatry of Manasseh, but to the Deuteronomistic Reformation. It was under the impetus of this thought, that unrighteousness again gained the upper hand (Jer. 22: 18ff.) and lasted until the final overthrow of Jerusalem. In this manner syncretism now appeared to be for the people a better surety against disaster. The Deuteronomistic effort we can say, almost came to naught after the death of Josiah. In fact, all that Josiah effected was sacerdotal centralization (II. K. 22, 23). He broke up the rural shrines and removed their priest to Jerusalem but did not affect permanently the moral and religious ideas of the people. In fact, all that the teaching of Deuteronomy from certain sides had done was to beguile even some of the best of the citizens into a belief that Jerusalem was inviolable because they had obeyed the prescriptions of the Deuteronomistic code. Thus after the death of Josiah, just as was the case after the

a) Toy Notes to Eng. Translation of Exod. p. 120
 b) Ency. Bibl. p. 3826

death of Ezekiel, a back-sliding set in, both in the religious as well as in the moral life of the people. In the time of Zedekiah, this retrogression reached its climax and we can with justice, look upon the eighth chapter of Ezekiel as an authority for the religious conditions as they held sway in Jerusalem and Judah; In fact, it seemed natural that Zedekiah as a vessel of the mighty Babylonian king, should have introduced idolatry and superstition.^a Thus they had fallen back into the idolatry of the fathers according to Jeremiah(11:2ff.). Zedekiah had introduced the following cults(Ezek. 8:3 & 14). The high places with the Tithullis had been re-established(Ezek. 8) and child-sacrifice was again customary(Ezek. 20:31)^b.

To gain some idea of Ezekiel's place in the old testament religious history, to understand his leaning towards the ceremonial, his conception of Yahv and Yahv's future relation to the people and the means whereby this ideal relation could be maintained, we must understand the times, resulting from the beliefs and the general disposition of the people, which could tolerate the conditions which we have pictured in the previous paragraph. In the first place, the belief was held to very strictly that Yahv and the land

a) Kratzschmar D. Fuch. Ezek. in Hand-Com. z. A. Test. p. 88
 b) Saenl. Lehr. d. A. Test. 3.1. Genes. p. 287

were inseparable¹. This conception which was accepted by the prophets, from Amos down, has been alluded to, however, only slightly. In Amos 8:14 we find the reference to the idea of the national God; Dan. has his special God, so had Israel, thought the people. Indeed, God according to the Semitic idea is related to His worshippers by blood, that is, that His fate is bound up with the fate of the land^a. Deuteronomy had encouraged the belief in the inviolability of Jerusalem, where Jhvh had a special dwelling-place. With such a belief, the people were obstinately skeptical as to the fate of the city. Their spokesman who voices the popular national belief was Hannaniah, the prophet (Jer. 28). He represented the traditional faith in the national God^b. In a word, the popular theory was that the national deity exercising a lax royal or paternal authority, would punish his people but never forsake them. Even after the first deportation in 597, their faith in the ruling of Jhvh was not broken. It seemed to them as unthinkable that Jhvh should leave them long in the power of the Chaldeans (Jer. 27, 28)^c. For the Israelite of antiquity, the religion of Israel could exist only with the possession of Canaan. Canaan was Jhvh's possession and dwelling (Ex. 8:1, 9:14)^d. With such views the people dared to match

a) Re tholet D. Buch. Ex. in Kurz. Hand-Com. z. A. Test. p. 97
 b) Toy Notes to Eng. Trans. of Ezech. p. 138
 c) Smend. Lehr. d. A. Test. Rel. Gesch. p. 812
 d) ibid. p. 128

their strength against that of Nebuchadnezzar. But still with all this, hope and belief in the ultimate victory of Jhvh, who surely would show His right to the possession of Canaan, by victory over the enemies, the catastrophe came. And with the catastrophe came despair. The news of the fall of Jerusalem came to the Israelites as a frightful stroke. As hopeful as they were before, now they were as despairing. Thus thought the exile, "How can we live?" (Ezech, 23:10). "Our bones are dry, our hope is gone; we are ruined!" (Ezech, 27:11). "The nation is broken. In the religious belief Jhvh was the preserver and creator of Israel and by His destruction of Samaria and Judah, He had shown that He had completely ruined Israel."^a If the people had been left to themselves in this despairing mood, they would most probably have given up all hope and would have been swallowed up in heathenism, as had been the case in Egypt. Ezechiel points to the syncretism stating that they worship the Gilgilla and sacrifice children (14:1ff., 20:30ff.).^b Ezechiel's activity began at the time when syncretism and idolatry were almost as great as during the time of Manasseh, but more than this he was a contemporary of the catastrophe and the utter despair which had occasioned it. The question then arose as a necessity of the times

a) Saeni, Lehr. d. A. Test. Bel. Beseh, p. 8
b) ibid. p. 302

how should these conditions be met. Before the overthrow of Jerusalem in 586, the exiles of the first deportation in Babylonia, who held to the belief in the national God, felt that under the prevailing conditions, from 597 to 586, no cult could be thought of; still, without giving up their longing for the Temple (Ezech. 24:21), they held to the customs easily complied with e.g. Sabbath and Circumcision. In this way the remembrance of Jhvh (4:9) was held to. Believing in the divine ruling of the world and Jhvh's ultimate victory, which meant restoration, they snatched upon the thought, that better days were coming (12:21ff.). One must pay for the sins of early generations. "The fathers had eaten sour grapes, the children's teeth were set on edge" (Jer. 31:29, Ez. 18:2). But with all they felt this principle as injustice and did not fail to give voice to their sentiments on this score (18:25 and 29, 33:17 and 20). With such an idea prevalent, it is no wonder that the old idolatry came again into vogue (14:1ff., 20:31) and approached very nearly to the heathenish surroundings (20:38). The advocates of this syncretism found prophets who told them what they wished to hear (Ezech. 13, Jer. 29:8ff). But now when the news of the destruction of Jerusalem reached the exiles, there came in place even of dejection and consolation, utter despair.⁸ They

a) Bertholet D. Buch. Hes. in Kurz Hand-coe. z. A. Text. Introd. XXII & XIV.

thought of themselves as a corpse, from which all life had disappeared and into which no life could return (28:10, 37:11)^a. This was Ezechiel's environment; this was the problem of the catastrophe, which he had to solve.

He would ask before giving Ezechiel's answer to the question, what had the prophets done to meet this calamity. For the prophets, the downfall of Jerusalem was a triumph of God's justice, a verification of prophecy.^b Jhvh must act as He did because the people had not come up to the true standard of righteousness, - they had sinned^c. Israel had sinned, it was doomed according to the justice and righteousness of Jhvh. True, the prophets had looked upon the misfortunes of the late history as visitations through which Jhvh, in vain, had sought to turn the people away from sin (Am. 4: 3ff., Is. 9: 7ff., Jer. 2: 30).^d The people however, had let the words of the prophets go unheeded. In truth, the prophets (therein lies one of the inexplicable phenomena of prophecy) felt that the people would in fact, could not, turn away, that calamity was sure to come. With the destruction, then, of Jerusalem, the nation, the subject of prophecy ceased to exist. Its destruction

a) Reitholet D. Buch. Hes. in Kurz. Hand-com. z. A. Test. introd. XIII. & XIV.
 b) Stad. Gesch. Israel II., 13
 c) Reitholet D. Buch. Hes. in Kurz. Hand-com. z. A. Test. introd. XVIII.
 d) Second. Lehr. D. A. Test. Rel. Gesch. p. 304

was the seal set to the truth of prophecy, to its teaching on God and the people. Even in its task was done. But if in one sense, prophecy had destroyed the nation, it had saved religion, for by teaching that it was Jhvh who brought ruin on the nation, it showed that the downfall of the nation was not the defeat, but the triumph of Jhvh. The gods of the nations, Chemosh, Asshur and Merodach perished with the nations of whose spirit they were the embodiment, but Jhvh rose the higher over the ruins of Jerusalem. He was seen by His very act of bringing about the destruction of His own people to be the God of righteousness, the moral ruler of the world (Is. 5:12).

For two hundred years the prophets had proclaimed incessantly that the nation was doomed. This seemed to be their sole task and their prophecy was to be an emphatic announcement of the absolute condemnation of the present people and in opposition, a portrayal of the ideal people of the future. They thought indeed, of no practical religion concerning the future people; that alone Jhvh would bring about^d. The characteristic feature of this thought is that the people could face the calamity and still not succumb. And for this reason it is significant that the prophets from Amos down to Jeremiah sought the sins of Israel, which connected

a) Brand. Lehr. d. A. Welt. Rel. Gench. p. 248

it, with downfall, in the unrighteousness of the people. As the principle of justice and righteousness, Jhvh could destroy Israel without coming to nought Himself, for in this action, and by using the foreign power as His tool, to destroy His people, Jhvh's stage now became the whole world. With this idea in mind, Jeremiah in Chap. 24 pictures the future people as those living in exile. As interpreters of the calamity then, the prophets had established the oneness, the righteousness and the all-powerfulness of Jhvh. The calamity would come, but there still would exist a future religion. "He hath told thee, O man, what is good and what doth the Lord require of thee, nothing but to do justice, to love kindness and to walk humbly with thy God." (Mic. 6:8).

Against the syncretism and with it, the idolatry of the times, the prophets had made provision by their insistence on Jhvh's omnipotence and unrighteousness. For their unrighteousness and idolatry went hand in hand.^a In fact, to the prophets, sacrifice was akin to idolatry and appended to their urgent plea against the cult, one reads what they considered to be the true worship of the ideal people of the future (Am. 5:21-24, Hos. 6:6, Mic. 6:8-9, Is. 1:10ff, Jer. 7:21ff). Not burnt offerings, not sacrifices, these turn one away from the true worship of Jhvh, the true religion is one of righteous living. Justice

a) Second Lehr. d. A. Test. Rel. Gesch. p. 275

and righteousness are the fundamentals of true religion. To the prophets and did not mean formal right but applied simply to the moral sphere (Am. 5:18 and 24, 8:12). And thus it is often that we find and are reciprocal ideas (Hos. 12:7, 10:12-13, Mic. 3:8)^a. But in spite of all preaching of the prophets, the people had not risen to the prophetic belief. The old idea of religion still was supreme as a result of the ancient conception of the relation between the deity and his people. The body of the nation was yet far from comprehending the moral side of religion.^b For them the catastrophe meant nothing save utter destruction. Hence to meet the conditions of the times, to solve the calamity and to re-establish the people of the future, there was needed a far different activity than that which the prophet had brought to bear. In our next section, we shall attempt to show how as the result of the prophetic ideas, and as a consequence of the conditions of the times, another answer was given by Ezekiel as an interpretation of the calamity.

a) Stend, Lehr. d. A. Test. Pol. Gesch. p. 183

b) Toy Notes to the Eng. Translation of Ezekiel p. 113

CHAP. III.

EZECHIEL AS INTERPRETER OF THE CALAMITY.

With the destruction of Jerusalem, the prophecy of disaster had been completely fulfilled and prophetic belief had in so far, triumphed over the popular religion.^a But this triumph was hardly a complete victory, for the people had not caught, as yet, the meaning of the overthrow. There was needed the man, who comprehended the essential ideas of the prophetic movement and who could, at the same time, meet the exigencies of the times. Here Ezekiel comes in and as interpreter of the calamity, he becomes the true successor of the prophets. Like his predecessors, he must first proclaim that judgment must accomplish its end. As in the case with Jeremiah, so Ezekiel sees in the scheme of revolt from Nebuchadnezzar an opposition to the decree of Jhvh. He sternly disapproves of these plans and regards it as beyond doubt that they shall issue in the total destruction of

the state (12:11-21)^b. It is thus that he devotes the first part of

a) Skend, Lehr. D. A. Test. Rel. Gesch. P. 307

b) Kuenen prophets and Prophecy in Israel Chap. VIII. p. 321

his look, which is called by Bertholet the "pars destruens" (1-24) to the prophecy of judgment, which has its justification in the sins of the people.^a Now in 583 the final blow had come, the fulfillment of the prophecies of Chapters 1-24 had made the people pliable, humble and ready to listen. Ezekiel had been raised in the estimation of his fellow exiles, who were eager to hear the word of Jhvh (33:20).^b The disaster marks the turning-point in our prophet's career and also is the occasion for the special interpretation, which he gave to the calamity. Before this time Ezekiel had been the preacher of disaster (3:24), the watchman over the souls of every individual Israelite despairing in the exile. He must now look out into a new state of things. It does no more suit to break down, but to build up, to stand upright the falling and the staggering and to support them,^c to bring them to the right belief and to guard them for the welfare of the coming millennium.^d The frightful depression was not the purpose of the catastrophe caused by Jhvh, but it is the establishment of the people, which Jhvh desires. The misfortune was a warning to turn and to part.

a) Bertholet D. Buch, Hes. in Kurz. Hand-Com. z. A. Test. Introd. XIX.
 b) Bertholet D. Verf. d. Hes. i. s. Rel. Gesch. Fed. and Ency. Bibl. Art. Eschat.
 c) ibid.
 d) Bertholet D. Buch, Hes. in Kurz. Hand-com. z. A. Test. p. 170-Kraetzschmar D. Buch, Hes. in Hand-com. z. A. Test. Introd. VIII. - Spend. Lehr. d. A. Test. Rel. Gesch. p. 207

of the people, which Ezekiel would collect in the future (33:11). In this Ezekiel sees the task set before him. He is not to find in the calamity, mere disaster but a means of restoring Israel. He had begun as a denouncer, this prophecy fulfilled, he becomes now the consoler and organizer of his people. As such we may point to him as the true spiritual leader of the restoration.

In his interpretation then, of the calamity, he fell away from the prophetic idea of doom. That this was his chief aim and that his main activity lay in the work of restoration, we may in the first place, see from the whole tenor and systematic arrangement of his book. The plan of the book is systematic as is scarcely so with any other prophetic writing.^a The book has such a definite purpose running throughout it that it has led many scholars to place its date at 573, when all the prophecies were supposed to have been arranged according to this definite plan.^b In such a way he is the forerunner of the Apocalypse, that is, in the interest of Eschatology, he dogmatizes as it were, upon the ideas of the former prophets. He has in mind the final state which he pictures in chapters

a) Kratzschmar D. Buch. Ezech. in Hand-com. z. A. Test. Introd. XI.
 Bertholet D. Buch. Hes. in Kurz. Hand-com. z. A. Test. Introd. XIX.
 b) Bertholet D. Buch. Hes. in Kurz Hand-com. z. A. Test. Introd. XXII.

40-48. For the establishment of this new constitution, the old order must be destroyed (1-24). Before everything will be ready for the complete establishment of the ideal state, the conditions must be prepared first, by destruction of the enemies (25-28), and thereby an exaltation and restoration of the . Then there must come the re-establishment of the land (28:) basing itself upon the destruction of Edom, who had sought to possess Israel (25) and after this the land rehabilitated (27) and its future guarantee by a complete annihilation of the last outer enemy, who dared to oppose it (29). Thereby the conditions are made under which, the new order of things (40-48) can have a guarantee for everlasting safety. His whole book then, in its eschatological character points not to the overthrow as its climax, but to the final time, when Israel shall again be reinstated. It is only by accepting this view, that we understand the break made by the intervening chapters, which come between the prophet's announcement of his dumbness in chapter 3:22-27 and the loosening of his tongue in chapter 33:22. His silence lasted six years. This procedure shows how doubtful Ezechiel was as to the capacity of the people to receive instruction; he was not without contempt for them; Jeremiah, on the contrary, lived in

public. Ezechiel received the elders in his house (E:1, 14:1, 20:1) but reserved his public message until it should be confirmed by the capture of Jerusalem.^a Thus his discourses on doom seemed to have been left until after the catastrophe and were then revised and used as an introduction to his chief prophecy, the prophecy of the future hope.

In the second place, we gain an idea of his attitude towards the catastrophe by considering what he thought to be his special task. Of the body of people left in Palestine, he reports very little of a joyful nature (11:14ff., 33:23ff). They were exempt from the happiness and prosperity of the final time. Like Jeremiah Chapter 24, he holds that the future belongs to the exiles alone, that from them should be formed the future state. "I will gather them from the nations and assemble them from the land, whither I have scattered them, and give them the land of Israel." (11:18). To these exiles then, he felt himself called as the spiritual shepherd, the watchman over the house of Israel. For the nation as a body, he could see no hope; in this thought he was one with the prophets. The present generation as a body politic was incorrigible.^b He therefore

a) Toy Notes to Eng. Translation of Ezechiel p. 98
b) Smend Lehr. d. A. Test. u. d. Gesch. p. 308

directs his efforts to the individuals in exile and proclaims his mission as their pastor. His task then, which he set for himself, was that of preparing suitable individuals to become partakers of the great future, which he confidently predicted for Jhvh's true people.^a His task he declares, to be that of the pastoral-prophetic responsible to Jhvh for his hearers. Perhaps in practice, he had learned without doubt, that individualistic trait to work upon the individuals, which one may call the pastoral and which comes out in chapter 3:18-21 and also somewhat further expanded in chapter 33:aff., as the new characteristic feature of his prophecy. In his present environment, after the nation had been broken only individuals surrounded him, even father without sons (24:21). To go to them, the individuals, to apply himself to them, to become to them the leader and guide, he observes quite truly as the way of his call.^b He is now indeed, become more of a pastor than a prophet. It is fitting for him henceforth, to give himself up to the individual soul and with all his love, to save it for the safety of the millenium.^c

Carrying out his commission somewhat more fully, he proclaims himself the watchman to declare to the people that

a) Ency. Bibl. Art. Eschatology.
 b) Bertholet D. Buch. Rom. in Kurz. Hand-com. z. A. Test. Introd. XVI.
 c) Kraetzschmar D. Buch. Eszech. in Hand-com. z. A. Test. p. 28

certainly fortune depends upon moral conduct, that moreover, the moral character of each individual's life is in his own hands, but for the prophet himself, there is a special moral commission, the penalty for the violation of which he has to suffer. He has to apply himself to every individual as he states clearly in chapter 3:18-21. This is his peculiar moral commission in distinction from the other prophets. Every one is placed upon himself and must bear the consequence of his conduct. This principle applies above all, to Ezechiel. His special task is to be the pastor to others, so punishment falls to him if through negligence on his part, towards others, the only means of their rescue is kept back. Ezechiel above all, is pervaded by the feeling of moral responsibility. He belongs to one of those natures, which begin with their strenuous demands upon their own person (4:14).¹ Thus he should work as the pastor who full of love, goes to the individual sinner and before it is too late, brings him back by an impressive warning into the right path, for he is responsible with his life, for the safety of souls.^c

In fact, just here, we see the peculiar position which he holds in Jewish - Israelitish religious history, he becomes the spiritual

a) Toy Notes to Eng. Translation of Ezechiel p. 97cf. Am. 2:11, Is. 3:10, Jer. 3:17.

b) Hortolet D. Buch Pas. in Kurz. Hand-com. N. A. Test. p. 20-21.

c) Kraetzschmar D. Buch. Ezech. in Hand-com. N. A. Test. p. 35

shepherd of the exiles, who working for the individual souls, and their restoration, made it possible that after the affairs of 587, the exiles were not swallowed up by heathenism. We see therefore, that as interpreter of the calamity, his whole attention was directed to the idea of restoration. This leads us to a discussion of his doctrine of individual responsibility and the results which, according to the prophet, necessarily followed from this principle.

CHAP. II. 2

EZECHIEL AS THE FORERUNNER OF MORAL INDIVIDUALISM.

One maintains that the correlate of the true prophet is the people. A prophet must be the middle man between God and the people and live in the midst of the people. From this fact it has been concluded that in the exile Ezekiel could not be a true prophet, and that he really never became one.^a This would be true if Ezekiel had lived alone, but he had the eleven thousand fellow exiles, the kernel of a people, to whom he could speak. It is true the conditions were changed; that this people in a sense, could not be called a nation any longer, but rather an aggregate of individuals. In distinction from his early, as well as all his prophetic predecessors, there is exhibited in Ezekiel the decided individualistic trait worked over by him. His word applies now predominantly to individual members of his people and from the individuals he sought to form the holy community of the final time, which was soon to occur.

a) Bertholet, O. Buch. Hes. in Kurz. Hand-com. 2. A. Test. Introd. XV., who quotes Smend. Continuing the discussion about this matter Bertholet goes on to remark that if it is true that the real prophetic attitude consists in the fact, to place one's self in the stand-point of God, and to speak from him (Duss. Theol. d. Proph. 209) if in a word, the prophet is uniformly the mouth-piece of God (2:4) still, there is no ground why Ezekiel should be denied the name of prophet.

To make this thought understood, he emphasizes expressly the doctrine of moral individualism.^a To estimate the true worth of this principle so elaborated by Ezekiel, we must presuppose that he stood in opposition to the early idea, "I will visit the sins of the fathers upon the children to the third and fourth generation" (Ex. 20:5, 34:7, Num. 14:18, Dt. 5:9). This belief based itself upon solidarity of all blood relations.^b The community to free itself from guilt must do away with the whole family of Achan (Jos. 7), likewise, all the sins of the fathers are to be felt upon the whole family (Lev. 20:9, 1 Sam. 2:13) and the sins of the individual upon the tribe (Gen. 12:17, 20:18, Ex. 12:32).^c As an enlargement of the idea of solidarity, it was probably a current opinion that Jerusalem even if its people were wicked, might be spared for the sake of the few righteous men according to the principle laid down in Gen. 18:25. This opinion was no less prevalent in Ezekiel's time and it was then that the popular proverb (Jer. 31:22) (Ezek. 18:2) originated. The people looked upon the catastrophe of 587 in vain self-satisfaction and blindness as a consequence of the sins of past generations. The people thought that they suffered above all, because of the sins of Manasseh (Jer. 15:4).

b) Bertholet D. Buch. Hes. in Kurz. Hand-Com. z. A. Test. p. 20
 a) Prætorius D. Buch. Hes. in Hand-Com. z. A. Test. VII. Introd.
 c) Ency. Bibl. Art. Eschatology.

II.K.22:23). For this King's sins, the pious Josiah had found a painful end, a son Josiah and a grand-son Josiahin were forced into exile on account of his sins.^a The people taking up this idea point to Jhvh's actions as unjust (v. 25) and instead of attributing misfortune to their own sins, surrender themselves to dull resignation and most gloomy pessimism and doubt about Jhvh's just rule.^b As opposed to this stand-point, Ezechiel comes forward with his teaching of the unconditional individualistic, divine retribution, which he brings out in chapter 9:12-21, 14:12-22, 18:23, 1-20).

Here he expands upon the principle which has been laid down briefly in Pt. 24:18 and Jer. 31:29. Jhvh will judge every one only for his own personal acts. Every individual soul stands in an especial relation to Jhvh, not because the existing man is a member of his people or his kinsmen, but on the strength of his own individual worth with God. (9:4).

Here the individualism of Ezechiel finds its clearest expression. The dependent value of the human individual souls is here expressed as never before. Every one belongs to God. God stands in the same relation to all.^c From this follows the idea that if faithful the

a) Kraetzschmar D. Buch. Ezech. in Hand-Com. z. A. Test. p. 181

b) ibid. Bertholet D. Buch. Hos. in Kurz. Hand-Com. z. A. Test. p. 93

c) ibid.

individual will be unaffected by the past(18:21-25), or by the sins or virtues of the fathers(18:20, 14:12-20).

The individual has besides, moral freedom and his destiny is the shaping of his own will(18:30ff).^a Let us consider this principle more in detail. The judgment had come as a consequence of the sins of the people. The question arises are the righteous punished with the godless? The godless shall die, the righteous shall live, and his righteous deeds shall be considered, is the answer of Ezechiel.^b But added to this belief in the inexorable justice of Jave whose norm is unconditional recompense, comes in the idea of repentance leading to a belief in the freedom to turn from evil ways. The people thought that God would punish present evil in spite of repentance. The prophet, on the other hand, preaches the strenuous moral view(23:19) which has two sides, Jave will punish present evil in spite of past good and will reward present good in spite of past evil.^c It is in the power of the people to make use of the warning given by the prophet (2:7, 3:11). Righteousness then, for Ezechiel, is not a unitary life work hanging together of itself but a sum of individual acts. The whole life process is also not a contin-

a) Ency. Bibl. Art Eschatology
 b) Bortholiet O. Such. Res. in Kurz. Band-Com. n. A. Test. p. 20-21.
 c) Toy Notes to Eng. Translation of Ezechiel p. 187.

does one but at every part can be broken according to the individual's will. But this idea of the freedom of the will in connection with Ezechiel's moral individualism leads us to the supposition that there must be a standard of moral judgment, a definite external law, for only when such exists, are there possible individual just acts and individual violations.^a The punishment for unrighteousness is death; the reward for right actions is life. This simply means that the righteous remain living in order to take part in the kingdom of the future.^b Herein again, comes Ezechiel's eschatological point of view. His whole work is for the future of his people and his doctrine of individual responsibility is a consequence of this practical motive, "Repent and turn from all your transgressions, that they may not be a stumbling-block of iniquity to you! Put away from you all transgressions, which ye commit against me and make for yourselves a new heart and a new spirit! And why will you die, O House of Israel? I have no pleasure in the death of any one who dies. Therefore turn and live"(18:30-32). Thus the people have the power to turn and so consequently, what Ezechiel wills is to save some individuals from the dispersion and destruction, to collect them and to form them together

a) Bertholet D. Buch. Res. in Kurn. Hand-com. z. A. Test. p. 21
 b) ibid. Smend. Lehr. d. A. Test. vol. Gesch. p. 211

into a people upon whom Jhvh will allow the glorious future to dawn.

For the conversion and return which is in the power of every one, Ezekiel gives practical instruction to the individuals.^a Ezekiel is not a pantheist who portrays the generation of his time leaping into the holy time without any connection with existing reality, but out of the given elements he attempts to prepare the people of the future. (11:17ff., 17:22 and 24, 20:32ff., 33:24, 37:11). He must bring before their eyes what they will have to do in order to be pleasing to God and escape complete judgment. This undertaking is the prosecution of the attempt of the Deuteronomist.^b The righteous should be preserved in the catastrophe, and so he lays down his teachings in chapter 18:1-9, which gives his conception of right and righteous and the trend of his thoughts.^c If the people had lived according to the precepts, statutes and laws of Jhvh, the misfortune would never have occurred. He who observes them must escape according to Jhvh's recompense-justice. (Ezech. 20:11ff.).^d

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We see moreover, that

a) *Grund Lehr. D. A. Test. Isl. Gesch.*, p. 311

b) *ibid* p. 312

c) Bertholet, D. Buch. Hes. in Kurz. Hand-ogr. v. A. Test. Introd. XXI. & XXII.

d) Kraetzschmar D. Buch. Ezech. in Hand-ogr. z. A. Test. p. 3

e) Bertholet d. Verf. D. Hes. i. s. Isl. Gesch. Bd. p. 9

under right and justice, Ezekiel places first the cult, and then the ethical (18:5-9). More than this, that piety is an honorable fulfillment of certain legal commands (18:9cf, 5:3, 11:20, 20:11)¹. From this idea and with the purpose of collecting the community of the future, he gives ordinances, the observance of which will make the permanency of the people assured. Thus arose the constitutional sketch, the belief in whose right gave Ezekiel not only an explanation of the past, but a means of building the future. The individuals had it in their power to turn away from their wicked ways and establish the future state². To attain this end he must resort to the means of writing. In this we recognize that Ezekiel was above all, the man of his time, who knew how to meet the demands of a despairing and broken down people. He saw that only with a complete, thoroughgoing and defined plan, with a constitution under which there could be placed all who belonged to the future people and above all, with a constitution which looking to the past, still gave something thoroughly new, only so he saw that he was able to keep the individuals, who shared with him a like lot, from destruction in a foreign land and collect them as a people in the future.³ Thus we

a) Kraetzschmar E. Buch. Ezech. in Hand-occ. z. A. Test. p. 122

b) ibid. Introd. VII. -

Pertholet D. Verfas. d. Hes. 1. 3. Rel. Gesch. Fed. p. 9

c) ibid. p. 22

place him at the end of the prophets and point to his work as a transition from prophecy to law-giving. The problem then, of the Genesis of legalistic Judaism disappears when we become clear now, at this critical turning-point, in Jewish history, our prophet becomes the law-giver and scribe.^a It shall be our attempt to show in our next part, by an analysis of his constitutional-sketch and an examination of our prophet's view on what he considers to be the essence of religion, how this spiritual leader of the exiles, the pastor to the individual souls, who were to form the future people, has become the founder of democracy and the spiritual father of Judaism.

a) Arndt, D. Stellung Esch. i. d. A. 7. ent. Prophetie p. 9

PART II.

CHAPTER: THE FATHER OF LEGALISTIC JUDAISM.

Ezekiel.

Ezekiel as Law-giver and Constitutional Reform.

To understand the character which Ezekiel pursued, we must reckon with his temperament and the training which he received in his early years. While in exile he points back to his career in Jerusalem as a member of the priesthood, "O Lord, Jave, from my youth until now, I have not been defiled, I have not eaten what died of itself or was torn by beasts, nor has Astarte's flesh entered my soul" (4:14). This characterization of his own virtues gives us the key note to an estimation of ^{the} whole trend of thought. His conceptions, unlike those of the prophets, his predecessors, were to a marked degree, in accord with popular ideas, or at least were so framed, in that they met with the approval of his contemporaries. As the basis of his religious thought and as a ground for the future state, we may state first his conception of Jave and Jave's relation to the land and people. Jave, the Holy One, is lifted above all creation. The prophet is the interfect, perissable, , who

does not lift his eyes to the height of Jhvh, but just consider himself as the willless tool in the hand of Jhvh, even as in the avenger of Jhvh the Goliath (3:1-8).^a Jhvh is for him the weak

the absolute power, requiring above all, on the part of man, the recognition of his alight. In fact, just in this idea, we may see the tendency of the whole book of Ezechiel. The fifty times repeated formula shows that everything is to work for the exaltation of Jhvh's name.^b It is inferred, that Jhvh was not only to protect His people and was a manly not fit to be worshipped (28:10). It is just in order to remove this profanation of His name and regain honor among the nations that Jhvh restores Israel (28:21-22).^c This manifestation of Jhvh's might seems to be concentrated about the restoration of the land and not the purification of the people. In fact, the restoration has, as its natural accompaniment, that the land will be again made fertile and visibly testify to Jhvh's glory.^d

This leads us to the consideration

that for Ezechiel, Jhvh is solidified with Israel. So, the prophet,

a) Arndt, D. Stellung Ezech. i. d. A. Post. Prophetie p. 9

b) Bartholet, D. Verfas. d. Hes. i. n. Rel. Gesch. Bd. p. 12

c) Roy Notes to Eng. Translation of Ezechiel p. 170

d) ibid. p. 171

is the powerless man who expects everything from Jhvh and this shows how dependent the people are on Jhvh's favor. In truth, Jhvh and Israel that is, Jhvh and the land can never be separated, "On my sacred mountain there shall all the house of Israel worship me, says the Lord Jhvh" (20:40). Ezechiel thus points to the time when all Israel (16:33, 37:15ff., 48) shall observe the cult upon the high mountain of Israel. It is moreover, a fundamental thought of Ezechiel that the land and the cult belong together. It is with this idea in mind that he makes provision in chapters 33-39 for a restoration of the land and people before he speaks of the cult. For Ezechiel then, it is beyond consideration that there should be any true worship of Jhvh on foreign soil (4:13). It is again with this idea thought in mind that Ezechiel involuntarily puts his feeling of pain at Jhvh's departure from the land and city, (10:18-22, 11:13-15) into the mouth of Jhvh.^a The possibility of a perfect cult observance then, will be destroyed through the presence of any features of a foreign cult. Therefore it is that Ezechiel complains, that the land must be rid of the foreign elements before any new cult can be instituted.^b

See also, Ezechiel who as priest, was lead to these conclusions; we

a) Ezechielsonner B. Buch, 2200, in Hand-Com. z. A. Test, p. 113

b) Ezechielsonner B. Buch, 2200, in Kurz. Hand-Com. z. A. Test, Introd. XVIII.

are too slow to act the real needs of his time. Here appears distinctly the transition from the prophetic ideal to that of the priestly. All centers about the formal. To carry this out and further the cause of sanctifying, Ezechiel sees the culmination of his task in a strict organization of the cult which alone, in the priest's idea, could lead to a true worship and sanctification of the one God of Israel.⁹

All the prophets before Ezechiel's time, although like our prophet, regarding the nation as rebellious, looked back to a glorious past age. Isaiah knows that Jerusalem before it became a harlot was filled with righteousness (Is. 1:21 and 25). Amos looked upon the wilderness as the ideal place (5:25) and Hosea dates the sins from the falling away to Sinai (8:10). Jeremiah knows a time when the people were filled as a tribe with love for Javh (2:2ff). But according to Ezechiel, the sins of Jerusalem reach back to the very beginnings of Israel's history. Already the ancestors were heathens (18:3).¹⁰ For Ezechiel then, in the past, there existed no definite law which could have shown the right path to the people. Indeed, in the past, the people had not regarded the name of Javh.

a) Ency. Bibl. Art. Ezechiel

b) Bertholet L. Buch. Hes. in Kurz. Hand-Com. z. A. Test. p. 78

Rather according to chapters 8, 18, 22, they had defiled Jhvh's name through unfaithfulness and ceremonial impurities. With scrupulousness therefore, everything should be seen to, whereby the name of Jhvh, that is about as much as saying, the cult of Jhvh was defiled. When we would ascertain what Ezechiel seems as necessary to the future state we may negatively arrive at a conclusion by finding out what he thought unworthy. In chapter 5:11, we find that that which angers Jhvh in the ritual impotence.³ Ezechiel was against all worship not true of Jhvh and in the time of restoration, one of the first requisites is the abolishment of other deities (34:11). If we look back to what Ezechiel considered ethically wrong, we find such as these: a king having a grave too near the sanctuary etc. (18:2ff; 10; 22, 9, 18, 22,). The sins are mostly in the narrow sense, religious, which prevent one from a proper worship.⁴ Ceremonial offences to him are as important as moral ones (22:26). He lays the greatest stress upon the specifically religious, that is the cult demands. And as a consequence of this insistence on the cult order Ezechiel has necessarily a physical idea of holiness and of sin (38:17, 44:19, 48:30-35).⁵ With this ideal of religion Ezechiel discloses himself in Ezechiel's writing, the characteristics)

a) For notes to Eng. Translation of Ezechiel p. 105
 b) Portaleit D. Fach. Pos. in kurz. Hand-Com. z. A. Test. p. 27
 c) 1813. Introd. XIX.

tion of the priest, whose deepest interest is centred in the sanctuary and the cult (20:41, 47:8-11). For the profane people he seems to have scarcely any understanding. Religion then has grown from an active communing of man with the divine, into a chosen system, piety has come to mean the fulfillment of certain laws and precepts.^a Along this line the priest works out in detail his constitutional sketch of chapters 40-46, which shows that he felt the necessity of a firm national-religious organisation, which should control the thoughtless popular cults.^b

The chief feature of the new constitution may be found in 40:25, "And the name of the city shall be Jave: shall Israel forever in the midst of Israel; this shall be so only if the sanctuary shall be in the midst of Israel. Up to this time, the Jerusalem Temple was one of the many shrines in the land, it had been merely a royal chapel (11:4, 18:4 and 7). This control of the religious affairs by the king became in the mind of Ezechiel, very offensive and he places such a custom in the same category as idolatry.^c

Chapter 43:7 arises out of the assurance that Jave will henceforth dwell in the middle and that Israel will, from now on keep itself away

a) Perlelet D. Verfas. d. Mos. i. v. s. Bel. Gesch. Bd. p. 21

Kretzschmar D. Buch. Ezech. in Hand-com. z. A. Test. p. 91

b) Toy Notes to Eng. Translation to Ezech. p. 90

c) ibid p. 191

from every defilement of the Holy were by a complete separation of the ecclesiastical and the civil^a. In the order of things the Temple is to be taken out of the royal jurisdiction, the law of the Temple is henceforth to be that "all its boundary round about shall be most holy". No part of the mountain top shall be given over to any other residence. Thus the sanctity of the Temple is gained through isolation. In his whole scheme of his constitution Ezekiel points to various grades of isolation or sacredness. Palestine is, according to his constitution, the center of the world, the salt-province is the center of Palestine, in the middle of this as the highest mountain, is the Temple square, then comes the higher, outer court, then the Temple-house higher than this and without, surrounded on three sides, then the vestibule and the Temple proper, and is the center of all the Holy of Holies.^b Thus in his scheme Ezekiel shows the detail and reflective manner of a priest.

For the restored people our prophet deemed it necessary to fix to the minutest particular, the ritual constitution. How observant as a priest, and how well the prophet carried out what to his own duty and his nation (49:10-11) namely, to describe the

a) Bruchmann, B. Buch, Ezekiel, in Hand-buch, z. A. Test. p. 237
 b) Bartholet, B. Verf. v. d. Hes. i. s. del. Buch. Bd. p. 14

Temple to its minutest detail may be seen from a comparison of the Temple of Solomon in 1 K.8: and Ezechiel's Temple. I thought it advisable for this reason, to take up the different portions of the Temple, treating first the similarities, and then the differences. The similarities are as follows: Palm-trees--the palm-tree common to Ezechiel's and Solomon's Temples cf. Ezech. 40:13, 1 K. 8:19. In Ezechiel's structure the palm-tree stood at the entrance, in Solomon's, on the walls of the Temple, as is the case in Ezech. 40:18ff.

(2) Porch of the Temple--the porch of the temple, though not of the same measurement is somewhat similar cf. Ezech. 40:46-49 and 1 K. 8:3. In 11. Chron. 3:4 this porch is somewhat elaborated.

(3) Pillars --the pillars (Ezech. 40:41) correspond to Jachin and Boaz of Solomon's Temple (1 K. 7:12-16), cf. also Jer. 52:17-23 and 11. Chron. 3:15-17. It is uncertain just where these stood, in the entrance-way or in front of the Jamba. Their dimensions are not given by Ezechiel and Solomon's pillars are very much ornamented.

(4) Nave--the nave is similar in length and breadth to that of Solomon's Temple, but in Ezechiel the description is more detailed cf. Ezech. 41:1-2, 1 K. 8:2 and 17.

(5) Holy of Holies--cf. Ezech. 41:3-4 and 1 K. 8:13. A longer description

is given of this structure in Kings where it is called

(is probably a gloss). This term came into vogue about Ezechiel's time, or at first in the priestly circles.

(6) Side-cells or Chambers--of, Ezech. 41:5-11 and I.K. 2:8-10. Both descriptions are longer, for a tentative explanation of, Joy, Notes to the English Translation to Ezechiel p. 187-1 30-42 and p. 128.

(7) Interior--of, Ezech. 41:15E and v 12 and I.K. 2:4 and 15. The whole interior was boarded or panelled and it must be supposed that also the inner roof of I.K. 2:15.

(8) Interior Decorations of the walls with Cherubim--Ezech. 41:18-22 I.K. 2:20. This was perhaps copied by Ezechiel from Solomon's Temple. Ezechiel gives a more minute description of the Cherubim.

(9) Shape of Nave--of, Ezech. 41:21 and I.K. 2:23. Both are identical.

(10) Table of show-bread--of, Ezech. 41:22 and I.K. 2:43. Here in Ezechiel made of wood and not of gold as, Lev. 24:5-8 (Table before Jhva). The table of show-bread on which was laid the bread of Jhvh (Ezech. 44:7, Lev. 24:8) originally believed to be literally the food of the deity, but now during Ezechiel's time understood symbolically.

(11) --of, Ezech. 41:25 and I.K. 2:2. This word occurs only in these two places.

(19) Altar--of. Ezech 43:18-19 and II.K.13:10-13. This is omitted in II.K. Band 2, perhaps through scribal oversight. It is mentioned in II.K.13:14, also in II.Cheron.4:1, though not in 4:11-13.

The differences are :

(1) Enclosures--The various enclosures are omitted in the description of Solomon's Temple. There is no mention of outer walls and gate-ways as in Ezech.40:6-13.

(2) Slaughtering tables--tables for slaughtering victims of sacrifice are not mentioned in Solomon's Temple. This due no doubt, to omission of the description of gate-ways outside the Temple proper.

(3) Beer building on west side--this is omitted in Solomon's Temple of. Ezech.41:12.

(4) Altar-Candelabrum etc.,--no mention is made here in Ezech. of a golden altar and its appurtenances, or of a candelabrum, of. I.K.7:48 and 49, Ex.30:1-10, 25:31-39. Unless our Hebrew text is defective, this omission would indicate that Ezechiel was not acquainted with these things. He would hardly have omitted the altar by design. It is possible that the altar of incense was a later exilic or post-exilic addition to the ritual.

(5) Chambers for the priests as dressing-rooms-- of. Ezech.42:1-13 and

44:19. These are omitted in Solomon's Temple, as well as in Ezech. 40: 44-46. Refectories and dressing-rooms for the priests show the growth of the priest-craft.

In the presence of the Temple so pains,-
takingly described, the heathen shall know that Jhvh sanctifies
Israel, picks it out of the whole world. By the cult Israel is dif-
ferentiated from all other peoples and that this way be preserved,
and sanctity be maintained in the future, Jhvh places his sanctuary
in Israel's midst. Thus this comparison in its minuteness has led
us to the conclusion that Ezechiel was not only the man of his time,
who turned the popular idea of the sacredness of the Temple into a
means of inspiring hope for the future time, but he was also the
portentous priest who could not see otherwise than that the Temple
should be the pivotal point of the millennium, and that the sanctuary
should be a continual stream of blessing for the land and people
(42:1-17).¹ It was thus that in his description of the restored
people he should end with the verse "And the nations shall learn
that I Jhvh will make Israel sacred, when my sanctuary shall be in
their midst forevermore." (27:26). Jhvh's presence and this meant
a) ¹Orthodox L. Buch, Rev. in Kurz. Hand-Cor., z. A. Test., p. 167
b) ²Erastus Buch, Ezech., in Hand-cor., z. A. Test., p. 292

that, the re-establishment of Jhvh's dwelling-place would make Israel sacred, that is, a people set apart from all other peoples and reserved for His special use and service.^a After bringing out this idea of the holy and profane in reference to the Temple, Ezechiel then proceeds to expand upon this distinction along lines somewhat different from that of Deuteronomy. With Ezechiel the idea of the ritual as a means is lost sight of and becomes observed for itself, - only at one sanctuary must there be sacrifice and only one particular people is qualified for officiating at the sacrifices. He now turns his attention to formulate the precepts in reference to this people, whose sacredness is above that of the laity.

He will give a resume of the cult ordinances to show how external and physical has become the conception of holiness with Ezechiel, and how he has turned away from the free word of the prophet, to the binding law of the priest. Chap. 44: 1-8 speaks of the prince, the nominal head of the future state, who is no more than a patron of the Temple and is entirely subordinate in this purely theocratic government. Chap. 44: 4-14 gives an account of the exclusion of the heathens from all participation in the cult and vs. 10-14 the exclusion of the Levites from the priesthood;
a) Toy Notes to Eng. Translation of Ezechiel p. 173

vs. 15-17 treats of the legitimate priests, that is, the Zadokites; vs. 28-30 of the revenues of the priests, vs. 31, of the prohibition in reference to the eating of the carcass or torn things, Chap. 45: 1-8, of the ground possessions of Priests, Levites and Prince, vs. 9-17, of the duties and privileges of the Prince, Chap. 45: 18-to 46: 15, of the feasts and sacrifices. We see here various scales in holiness which are seen in the classification, Priests, Levites and Laity. But this is not sufficient, as no layman may enter the precincts of the priests so no heathen may enter that of the layman^a. As the climax to these cult ordinances, Ezechiel places the feasts and sacrifices. Upon their regular and cult-proper offering the entire ordinances of the future theocracy rest.^b Through these last eight chapters of his book, Ezechiel has exerted a significant influence on the future religious and political development of post-exilic Judaism, and has assured his peculiar place in the Israelitish religious history. It shall be our task to show, in our next chapter how Ezechiel was the forerunner of the Priestly Codes, and how as an impetus to the formation of these codes, he may be considered as the father of Judaism.

a) Bertholet D. Verf. d. Fes. I. s. Rel. Gesch. Fed. p. 18-19

b) Kraetzschmar D. Buch. Ezech. in Hand-com. z. A. Test. p. 287

CHAR. II.

EZECHIEL'S RELATION TO THE PRIESTLY CODES.

The differences which exist between the ordinances laid down in Ezechiel(40:-48) and those of the Pentateuch were recognized by the Rabbis. Due to this fact, it is mentioned that with difficulty, Ezechiel's book was admitted into the Canon. "If it were not for Chananya ben Hiskia, the book of Ezechiel would have been declared apocryphal, because his words stand in direct contradiction to those of the Torah. But what did he do? They brought him three hundred aeruses of oil and he sat down and explained it." (Chajija 12a, Menahoth 45a, Sabbat 13b).^a This reconciling method has been superseded by modern criticism, which accepts the facts of the differences and attempts to explain them on other grounds. Before we draw the conclusions, which are in accord with the latest ideas on the Book of Ezechiel, we will give the differences, which obtain between the ritual scheme of Ezechiel and the codified laws, Deuteronomy (D) ; 12-26, The Law of Holiness (H) ; Lev. 17-26 and the Priestly Code (P), which comprises all the laws in Exodus(12: 1-20; 43-50, 25-31; 17, 35-40), all laws in Leviticus a)Quoted in Bertholet. D. Buch. Hes. in Kurz. Hand-com. z. A. Test. Introd. XXIII. and Kraetzschmar D. Buch. Ezech. in Hand-com. z. A. Test. Introd. XIV.

with the exception of H and all laws in Numbers (2-4, 6, 8: 1-10: 3, 15, 18, 19, 27: 1-14, 28-30, 34, 35).⁹ To facilitate matters, these differences may be treated topically under the captions, Priests, Festivals, and Sacrifices.

The subordinate services of the pre-exilic Jerusalem Temple seem to have been performed by foreigners, that is to say, that during the time of the Judges and Kings, according to Ezekiel 44: 6-9, there were no regulations conferring exclusive qualification for Temple service on the Levites. With the introduction of the Deuteronomic Code, we have a special distinction made between Levites and Laymen. With D, however, the two terms Levites and Priests are synonymous. Every Priest is a Levite (Dt. 18). In Ezek. 44: 10-18 we have a further distinction made between Levites and Priests. Now the Levites who were formerly the priests of the high places shall take the place of the Temple servitors and are excluded from the priestly office (v18). This degradation is based on the fact that in the conception of our prophet, the rural priests had taken part in the wrong-doing of the people. In P this distinction is presupposed as going back to Mosaic times. But whereas the Priests according to Ezekiel, shall be Zadokites a) Kuonen Hoxatouch Art. 16p 49

44:15 according to H and P they are to be Aaronides(Lev.21:1).

Thus we sum up, in D all Levites are Priests(Dt.18=1-18), in Ezechiel (44:17-27) only Zadokites, in H (Lev.21:1) only Aaronides.^a

As to the general conduct of the Priests, the same provisions of Ezechiel(44:17-27) are found in H(21,22:4-18) with the exception of the prohibition of woolen cloth and the command to act as judges. In H there are many details not found in Ezechiel, Ezechiel too does not mention anything about the High Priests. In matters of clothing, we seem to have in P a detailed description of the High Priests' garments, which description seems to be an elaboration of that given by Ezechiel(44:17-19).

In regard to the Festivals with their accompanying offerings, we find distinctions. Ezechiel gives in 45:18-20 an account of Atonement and the attendant sacrifices. Twice every year(v18 and 20) Atonement was to be made for the sanctuary. The sanctuary was constantly to be kept in contact with Jhvh by blood and its sacredness was thus to be maintained.^b With the precepts here given we can compare those given in H and P(Lev.16, Ex.30:10, Num.29:7-11). The detailed differences are 1) Ezechiel knows

a) Ency. Bibl. Art. Ezechiel

b) Toy Notes to the Eng. Translation of Ezech, p.199

of two Atonement Festivals, P only one and truly on the tenth day of the seventh month. 2) P speaks of an extant High Priest, who stands in the fore-ground, confessing the sins first for himself, then for the house. 3) In P two sin goats are used, which leads to a more complicated ritual. 4) The sins which are spoken of in P do not refer so much to the sanctuary as to the people. 5) P knows before all of a sin action in the Holy of Holies before the

^a. In H (Lev. 23: 27ff), we have an elaborate description of a Day of Atonement. Although we find in Ezechiel some similarities that are given in H, we can hardly speak of Ezechiel's Atonement as synonymous with the great Day of Atonement given in H (Lev. 23) and elaborated further in P (Lev. 16).

The original Passover was probably a spring festival with animal sacrifices. But at first two distinct festivals, Pesach and Matzoth, one the feast of the nomad, in the wilderness; the other of the farmer already settled in Canaan. Here in Ezechiel 45: 21-24, we find them welded together.^b The earliest codes (Ex. 23: 14-15, 34: 18) mention only one of these, namely, that of Matzoth. In D (13: 1-4) the Passover appears as distinguished

a) Bertholet D. Buch, Hes. in Kurz, Hand-com. z. A-Test. p. 235 of G. C. Steynis.

b) Bertholet, *ibid.* p. 238

Toy Notes to Eng. Translation to Ezechiel p. 199

Kraetzschmar D. Buch, Ezech. in Hand-com. z. A. Test. p. 289

from the Feast of Unleavened Bread.^a In Ezechiel, however, for the first time, in connection with this Festival, we have a ritual of sacrifice, which is given in detail for every day of the Feast. Besides in advance of D, Ezechiel dates the Festival not only according to the month (Abib. in Dt. 16: 1), but also according to the day. In detail in comparison with H (Lev. 23: 5-8), P (Ex. 12: 1-28 and 42-50, Num. 28: 16-25, 9: 1-14), we arrive at the following differences

- 1) The burnt offering in H and P is quite different from that given by Ezechiel 45: 23.
- 2) In P besides the public feasts, there is mentioned also a feast of the house with the Pascal Lamb.
- 3) In P the feast lasts eight days, in Ezechiel as in D only seven.
- 4) The uniform precepts of Ezechiel seem to be expanded in P to apply to the strangers, slaves and those leuitically unclean.^b

The feast which corresponds to the Feast of Booths or the final Harvest; same Festival has a development very similar to that of the Passover. Its ritual development may be traced through the various codes Ex. 34: 22, 23: 16 where it is simply a) Fetholet, D. Buch Hes. in Kurz. Hand-com. z. A. Test. p. 286

Toy Notes to Eng. Translation to Ezechiel p. 199

Kretzschmar D. Buch. Ezech. in Hand-com. z. A. Test. p. 289

b) ibid. of Steynis (S 97-105).

mentioned D. 18: 18-19, where its duration is definitely fixed and its place observance assigned to Jerusalem, in E Lev. 23: 38-43 and P Num. 28: 26-31, 29-12-13, where the main differences from that account given in Ezechiel (45: 25 are: 1) In P the festival lasts eight days, 2) in P the sacrifices for the various days are quite different from those of Ezechiel cf. esp. Num. 29.

There are several Festivals besides which are mentioned in E (Lev. 23) and P (Num. 28, 29) but which are omitted in Ezechiel's account of the Festivals. Except in the case of a doubtful passage, Ezech. 40: 1 there is no mention of the New Year E. (Lev. 23: 24, 25: 6) and P (Num. 29: 1ff.). The Feast of the First Fruits, or Weeks is not mentioned by Ezechiel. Again the Sabbatical law laid down in E (Lev. 25: 1-7) and observed only in the captivity (Lev. 25: 24 ff.,) is not mentioned by Ezechiel unless we accept the year of release (48: 17), whose regulations are somewhat in accord with those of the seventh year. This year of release may be regarded as the germ for the year, which by the law of the Jubilee year (Lev. 25) though never mentioned in Ezechiel was brought to full development.^a

Sabbath and New-moon are according to their
a) Kuonen Hexateuch Art 11, p. 207

origin festivals of the same nature, that is, tabco days, days of moon worship. Consequently they are constantly coupled together (II.K.4:23, Am.8:5, Is.1:13). These days and especially the Sabbath as a day of cessation from work became for the Jews of the Exile, who were deprived of the Temple worship and sacrifice, the natural season of religious gathering. Hence beginning with Ezechiel and culminating in H(Lev.23) and P(Num.28), it has become the characteristic and distinctively sacred day. Later on it became the pivotal point of religious organization(Is.58:2,58:13)^a. In the sacrifices for the Sabbath and New-moon, we have a slightly different ritual in P(Num.28:9-15) from that of Ezechiel. For the Sabbath Num.28:9ff prescribes for the burnt offering two sheep in addition to the daily offering, a meal-offering $2/10$ of an epha of fine meal mixed with oil together with a drink-offering. On new-moon P (Num.28:11-15) gives a bullock and a lamb more than Ezechiel, a meal-offering $3/10$ of an epha for a bullock, $2/10$ for a ram, $1/10$ for a lamb, to this is added an extra drink-offering and sin-offering, both of which are wanting in Ezechiel. The daily offering which we have mentioned above in connection with the Sabbath regulations of P, although occurring in Ezechiel, is somewhat different in P, where a drink-offering

a) Toy Notes to Eng. Translation to Ezechiel p.134

is also included. In E (Lev. 22,) the daily offering is missing, but on the other hand an evening sacrifice is here added to the morning sacrifice which we had in Ezechiel. In regard to particular sacrifices, Ezechiel is the first to treat and as sacrifices; before they were merely pecuniary finds (II. K. 12: 18).

According to Ezechiel a devoted thing later in Lev. 27: 28 came to mean something destroyed. In other respects the sacrifices laid down by Ezechiel are followed out in the other codes.

We come now to more general conclusions drawn from the facts, which we have partly laid down. We will first treat of Ezechiel's relation to E. Ezechiel manifests a great resemblance to E in conception and style, vocabulary and phraseology. In Lev. 28 alone Ezechiel has in common twenty-two phrases, which are found no where else in the whole Bible and thirteen of these no where else in the Pentateuch. On the ground of these facts explaining the differences which exist as due to the fact that the two codes are compositions of different periods of the Prophet's life, Graf, Keyser, Colenso and others have maintained that Ezechiel was the author of E. This stand-point has been denied by later scholars such as Kuenen, Koeldke, G. C. Steynis, and Welhausen. But

the question as to the priority of the one or of the other, is a question very difficult of solution. However, the majority of the scholars claim Ezechiel's priority to H. The two latest commentators on the Book of Ezechiel, Kraetzschmar and Bertholet, whose works have been my chief authorities, also maintain this idea of Ezechiel as the father of nomocracy.^a According to Smend Ezechiel is the connecting link between Deuteronomy and H.^b In the first place, during Josiah's time the priestly laws could not have been extant; this is proven by showing the relation of H to D. Several facts can be brought forth as proof for our hypothesis. The laws in which only one sanctuary is presupposed, are later than those which introduce it as something new (Dt. 12:5). Again the legislation about festivals, Jubilee-year and the Priests points clearly to D's priority, for unless we maintain this we cannot explain the Deuteronomist's silence concerning the Day of Atonement nor his ignoring of the regulations about Priests and Levites, their privileges and duties. Added to this Lev. 23:3-45 clearly points to its origin in the Babylonian captivity.^c In the second place, it is obvious that

a) Kraetzschmar D. Buch. Ezech. in Hand-com. z. A. Test. Introd. VII.

Bertholet, D. Buch. Hes. in Kurz. Hand-Com. z. A. Test. Introd. XIX, and all remarks on Chaps. 40-48.

b) Smend, D. Lehr. d. A. Test. Rel. Gesch. p. 12

c) Kuenen Hexateuch Art. 15, p. 274-278

Ezechiel is subsequent to D, and that his code presupposes D's laws throughout. We shall not carry out this discussion in detail as this has been our point of departure in a previous section, but all that we will here attempt to establish is to show that Ezechiel though subsequent to D is prior to H. The Law of Holiness is ascribed to Moses, wherein Ezechiel 40-48, Jhvh Himself announces the regulations of the new theocracy. It is hardly probable that Ezechiel if the author of H, would have resorted to this means, it is hardly probable moreover, that Ezechiel even knew of these laws. Again, we notice a whole series of important differences in matter between Ezechiel and H, which we have already laid down and a review of which, will show that H is an elaboration of Ezechiel's scheme. It is in this manner that Bertholet basing his opinion upon those of G.C. Steynie, by a minute comparison, shows that the Law of Holiness is a development of Ezechiel's constitutional sketch. We need only point to the facts for example, the recognition by H of a High Priest, of the Priests as Aaronides (21:1), their greater elaboration of the feasts and ceremonies with their attendant sacrifices (23), their development of the Jubilee-year (25) to see that H is later than Ezechiel. And indeed, how could we explain the

fact of Ezechiel's laying down his regulations about matters treated of in H, unless we presuppose that the priestly laws had not been codified before his time? Thus we may maintain that in so far as a relation between Ezechiel and H needs an explanation, it can be found in the fact that H was acquainted with the priest-prophet, imitated him and worked in his spirit. Thus we can place H's date during the Babylonian captivity and as a composition, which arose in the priestly circle of which Ezechiel was a member^o.

In Ezra and Nehemiah(VIII-X) the proclamation of the law spoken of seems to be that commonly known as the priestly legislation. The language of P in the first place, seems to point to this fact, also the development that the laws have reached in P. By a view moreover, of the history of Israel and the Israelitish religion, we can gain an idea of P's relation to Ezechiel and H. Not until about the year 414 could any legislation treat the people as a religious community rather than as an independent body politic, assign the foremost place to the High-Priest, make the centralization of worship as an accomplished fact, its point of

a) For the proofs I have here given I refer to Kuenen-Hoekstrauch Art. 15, Bertholet D. Buch. Res. in Kurz. Hand-Com. 3. A. Test. - all remarks on chaps. 40-48 corroborated by Steynis. Toy Art. Ezechiel in Enay. Bibl.

departure, explain the differences between Priests and Levites genealogically and enforce it, with the utmost rigor, make such provisions as we find in P for the support of Priests and Levites alike and finally regulate the whole worship after the pattern observed in these laws. In these matters P stands in relation to Ezechiel and H as its later origin in the fifth century, would alone demand and explain.^a So we conclude, in the words of Bertholet^b, "Let the precepts of Ezechiel concerning the Holiness of Cult-places, concerning Priests and Levites, the Sacrifices etc., be carried out somewhat more in detail and in part reformed and they become the Priestly Laws in our Pentateuch. Let these precepts again be spun out more finely and commented upon and they become Mishna and Talmud. And thereby is the place of Ezechiel in the old testament religious history, characterized. It is not without justice that he has been called The Father of Judaism."

a) Rügenen Pentateuch Art. 15, p. 288 and 299

b) Bertholet D. Verfa. d. Hebr. u. A. Rel. Gesch. Bd. p. 21