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Graduation Thesis

on

Ezekiel

and

His Prophecies

by

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Ezekiel and His Prophecies

Chap. 1.

Introduction.

The character of a people is determined by the character of the individuals composing it. Its advance in culture and civilization, its benefit and influence upon others and the immortality of its name in the history of the world, all, depend solely upon the aspirations and tastes of its individuals. If they find delight in the development of the mind, then they and the people they represent may be called great; if however they are ever bent upon the possession of worldly vanities and neglect to cultivate the mental faculties, then the term greatness is misapplied. The literary productions of any nation are the most telling exponents of the attention shown the development of those higher powers with which man

has been gifted by his creator. If we allow ourselves to wander back in thought through the interesting fields of history, we can with ease discover that those nations, whose names at this very day yet are fresh in our memories, and challenge the minds of the nineteenth century to the study and research of their manners and customs, and excite admiration within one's heart for their accomplishments, are such among whom the intellect and pen were indefatigably at work. The literature which they left as precious heirlooms unto posterity, is the potent cause that will insure for them a life that can never end as long as earth will be inhabited by man. Classic Greece has escaped oblivion not because of its grand and gorgeous temples that stood upon its many hills, not because of the advocacy of imposing festivals celebrated

in honor of its deities, but because of the
 ever active stylus that committed to the
 waxes tablets the attractive tragedies and
 comedies of a Sophocles and Aristophanes,
 the deep and undying philosophemes of
 a Plato and Aristotle Praetious Rome
 did not gain its renown from the en-
 couragement of bloody gladiatorial com-
 bats in the public arena, nor from the
 avarice it manifested for the subjugation
 of large domains but from the lofty po-
 etry of a Virgil and Horace, from the en-
 thusiastic speeches of a Cicero and Gallus,
 and from the sublime works of a Quin-
 tellian and Tacitus, which are still
 read to great advantage by those who
 have imbibed the progressive modern
 thought. Labor and exertion it is in
 this direction, which bear testimony to
 the great advancement of civilization and

culture for which these people strove. The men who for their great learning, and intelligence, merited the honor of an uninterrupted series of generations, are the very ones that have made their nations what they are, and given a powerful impetus to the world in its onward march toward that goal at which it has now arrived. Like the people of Rome and Greece, there are those of numerous other countries, that played prominent roles in the life of the human family. Talents and ambition have not been dispensed with partiality. They have been made the endowments^{and} characteristics of those living in a colder north as well as in a sunnier south, of those having their home in the further east ^{well as} in the nearer west. Nations have existed that could boast of having had within their midst men that fall, not

in the least behind those that made
 great Rome^{and} Greece; nay what is more
 there have been some which had among
 their devoted sons, such as eclipsed them in
 many respects and in consequence erected
 for themselves and the people among
 whom they were bred^{and} born, monuments
 which no Athenian bard or philosopher,
 or orator of the ancient Forum could
 ever hope to raise. If we wish to know,
 which that people is that so much out-
 shines all its contemporaries^{and} followers
 in the fame it has won, in the fertility
 of intellect that is so manifest and in
 the help it has lent in the removal of
 barbarism, in the overthrow of vice, and
 the spread of truth, we need not go far.
 The Bible which is the book of antiquity,
 and being so, is still a great moral and re-
 ligious educator of mankind is the

precious treasure which it produced. The Hebrew race it is that has been for centuries and centuries directly and is now yet indirectly at work in shaping the destinies of the world. It was sent out as messenger with that volume rich in sublime thoughts and wholesome lessons, to all portions of the globe. By its aid it was to sweep away idolatry, blot out corruption ^{and} violence and supplant these by seeds maturing into the highest enlightenment and civilization. The men who by their great ability produced that "book of books" are many in number, forming a long array of what are commonly called prophets, taking their beginning with Moses, the father of them all, the lawgiver of Israel. These prophets were men who had to comprise within themselves the functions ^{and} duties of

a variety of offices. Firstly they were the profound thinkers ^{and} well-trained scholars in whom was deposited all the learning of bygone ages. Then they were the shrewd statesmen, predicting to the people things that were to come to pass, finding their way through the dark ^{and} cloudy future with a thorough consideration of the circumstances of the present as their guide. They presaged the most dire calamities and the brightest prospects. The prophets were also the representative authors. They betrayed a wonderful knowledge of the beauties of prose diction, and of the most musical poetic rhythm. They evinced great ingenuity in the most sublime figures of speech, and admirable aptitude in fascinating narratives ^{and} descriptions. The prophets were also the public speakers, as the Hebrew term נביא, signifies

the preachers, moralists^{and} teachers. They called back the wicked^{and} froward from the dangerous precipice of destruction^{and} death and led them, on the safe and promising path of justice and rectitude. Such were the greatest characters of the Jews of early antiquity, and such were they, that made great their own people, and added the most important share, in the world's attainment of the present very high stage of civilization. It is not our intention in this thesis to give a lengthy discussion on prophets and prophetism among the Hebrews. We have given here a few introductory remarks showing what and who have gained for our ancestors and for us so enviable a name and stated in brief the complicated responsibilities of the prophet in Israel. Having, done so,

we now proceed at once to the consideration of the subject before us, namely to a review and criticism of the prophet Ezekiel and his oracles. The writer of these pages has preferred him^{and} his work, to others, and their prophecies, because Ezekiel is one of the greatest of Biblical authors, and because of the many and various interesting theories advanced in regard to him, and his book. So as to avoid a probable disappointment on the part of the readers, the writer begs to forestall their minds, by stating, that he will not attempt to give every critic's individual opinions, but only those, which to his humble judgement seem best^{and} most reasonable.

Chap II Ezekiel's Time.

In order to obtain a proper understanding of the charming career of Ezekiel^{and} his predictions^{and} speeches, to which he gave utterance, it is necessary to give first a comprehensive outline of that period of Israel's history, at which he thrived.

With the many facts before us, which make up that eventful time, we shall be enabled to explain more readily passages,^{and} references, which would perhaps remain shrouded in mystery, were such a review entirely neglected. The time, in which Ezekiel lived was one of the saddest of Jewish History. Everything threatened annihilation. The Kingdom of Israel was no more. The ten tribes that had their capital at Samaria were taken to Assyria to eke out there an

existence of dire servitude. Such was the fate and reward of a people that had spent its days in wickedness^{and} prowardness. Now the lamentable lot had fallen to Judah and it was only a question of time how long yet under circumstances so discouraging it could escape this death blow that hung so menacingly over it. Judah was in a most critical condition both religiously^{and} politically. Not only that it violated the solemn oaths its ancestors^{and} every generation after them had made to God, to remain faithful^{and} devoted unto him and to obey^{and} practice his commands, but it also proved itself guilty of the highest treason to rulers^{and} potentates, with whom it had entered upon certain conditions of peace^{and} loyalty. When we note its religious decline we can see that hardly a sin was

left undone, against which it had been
 incessantly warned by its many great
 leaders and champions. Look where we
 may, into the sanctity of the family life,
 the holiness of the temple, or the relations
 between man and man ^{and} we shall dis-
 cover how little they were observed. "The
 heart of Judah was not one of flesh, it
 was of stone. The father knew not parent-
 al love and with no compunction, whatso-
 ever put an end to an offspring's life. The
 child was not aware of the duties and
 respect it owed to those who gave it birth.
 The temple that had been consecrated
 by Solomon to the service of God, was pol-
 luted by the ministration of priests, who
 led astray the ignorant masses ^{and} en-
 couraged their constant chase after ^{the} idol-
 atry of the surrounding nations. And
 the idolatrous worship brought with itself

its wonted degrading practices. Incest^{and} adultery corrupted a people that had been enjoined to make purity its lustrous diadem. With such a lack of all religion and morality before us, we can expect nothing more than a precipitous rush to destruction and perdition.

Having explained the religious status of the time, we betake ourselves to the outline of the political, which has helped so materially to the capture of Jerusalem, the overthrow of the temple and to the immediate exile of the people. Ezekiel lived during the reign of the following Kings, Jehoahaz, Jehoiakim, Jehoiachin^{and} Zedekiah, Kings who by their want of all political policy only hastened on Judah's loss of liberty. Jehoahaz was the son of Josiah^{and} was raised to the royal honor by Pharaoh-Neco of Egypt.

This rule however was not of long duration. Only three months after his coronation he was already in bands and the throne, which was once his, was occupied by his brother Jehoiakim. Jehoahaz died in Egypt whither he was taken, and Jehoiakim was obliged to pay to Pharaoh a heavy tribute. In the fourth year of Jehoiakim Nebuchadnezzar became King of Babylon; a person whose thirst for power and dominion could not be satiated. He took Syria away from Pharaoh, whom he defeated with an immense loss in the ranks, and finally in the eighth year of Jehoiakim approached Judaea, which he threatened with war in case it would refuse the tribute asked. Jehoiakim acquiesced to buy his peace with money, until three years after he rebelled against Nebuchadnezzar, thinking that he could procure assistance from Egypt. But how vain a hope he cherished! Egypt did not dare to lift its

sword against the then rising monarch of the world. Prophets came ^{and} spoke of the unwise actions of Jehoiakim, and predicted the capture of Jerusalem ^{and} the downfall of the King. Fearing the prognostications he neither shut the gates or offered resistance when Nebuchadnezar made an expedition against him; thinking that by receiving him in this manner, he and his people would be spared what prophets had foretold. But how great a disappointment was in store for him! Nebuchadnezar entered, slaughtered some of the best men ^{and} killed Jehoiakim whom he ordered to be thrown before the wall without a burial ^{and} Jehoiachin was made King in place of his father. Nebuchadnezar, according to Josephus, took three thousand of the principal persons along, as, as captives. But Jehoiachin reigned only three months when Nebuchadnezar

chadnezar, who feared Jehoiachin's disloyalty because he had killed his father, marched against Jerusalem and besieged it.

Jehoiachin, hearing of his coming, went in company with his mother, his princes, and court officers to meet the Babylonian ruler, but was compelled with his great retinue of people to follow into exile. And not only the nobility had to leave the promised land and say farewell to the great boon of liberty, but also thousands and thousands of others. The temple was robbed of its costly treasures and the golden vessels which priests used in their sacred ministrations were made the spoil of an avaricious and revengeful potentate. Everybody had to go to Babylon with the exception of the poor over which remnant Zedekiah the uncle of Jehoiachin was made ruler. Zedekiah like his predecessors was bound to sub-

jection by a solemn oath. The keeping of
 the same meant peace^{and} life, the breaking
 war and death. But Zedekiah was sur-
 rounded by peculiar friends^{and} counsellors.
 He put his trust in the many false prophets
 who swarmed the city at his time, and en-
 couraged the people in hoping for a return
 of the captives in two years. He also al-
 lowed himself to be flattered by embassies
 from Edom, Moab, Ammon, Tyre^{and} Sidon.
 Following the advice of his evil counsellors
 he rebelled against Babylon^{and} sent for as-
 sistance to Egypt. A third siege of the
 Chaldeans ensued and Hophra King
 of Egypt did not arrive until the siege
 was high. Pharaoh seeing his weakness
 returned to his country^{and} Zedekiah was
 left to himself. The siege lasted for eight-
 een months and the inhabitants of
 Jerusalem suffered from pestilence^{and} famine.

which means were first adopted for a
 surrender on the part of Judaea. Fi-
 nally however, mounds were built about
 the walls, massive engines applied, and
 the invasion effected on the ninth day
 of the fifth month. The temple and
 dwellings were set on fire by the Bap-
 lonian army, and the Jews betook them-
 selves to flight. It was however too late;
 the enemy pursued, overtook them and
 they were brought back in chains to Rib-
 lah. Zedekiah had to see his sons slaugh-
 tered before him, and then had his own
 eyes put out, and taken in fetters of brass
 to Babylon. The rest of the people were also
 led into captivity ^{and} whatever precious things
 could yet be found were appropriated as
 booty by the conqueror. Thus through sin
 and crime, perjury and faithlessness, the
 grandest structure that world has ever

seen was levelled to the ground, a nation deprived of its splendor and freedom, a country filled with ruins that told the tale of a kingdom that once was powerful and respected in the eyes of men. Palestine had lost its noble sons, and Babylon boasted of them as her own. After this short survey of Israel's history, during the time of our prophet, let us take up for consideration his life and great work.

Chap. III. Ezekiel's Life.

Ezekiel belongs to a class of prophets who flourished during a period commencing with 640 and ending with 568 B. C. The rest of that group are Jeremiah, Zephaniah, Nahum, Obadiah, and Habakkuk. The character of their prophecy is an unusually national one. They picture in glowing colors the loss of their native country, and the destruction of their temple and are constantly engaged in hoping and praying for a return. The exile is not for them the final destiny of life; behind the sorrowful present they see a brighter and more promising future. Suffering and war seem not to them to be the only gifts of man; they firmly believe that those that grieve shall rejoice, those that weep shall smile in happiness. To realize their fondest expectations, they mourn

and repent sincerely, and incite others to a similar contrition. Ezekiel, whose name signifies "God will strengthen or prevail," was, as he himself states in the first verses of his book, the son of a man named Buzi. His family was of priestly origin, and naturally ranked among the aristocracy of the time. Stitzig claims, that he probably was of the family of Zadok, whom he makes the priest in his ideal theocracy. Tradition has made some conjecture about his father's personage. Rabbi David Kimchi holds, that this Buzi was none else than Jeremiah. This assertion which is without any real foundation, has been made on the basis that Jeremiah was the "despised" and every prophet had to be the son of a prophet. This however is not the only supposition that has been made in regard to him. It seems that the teachers of antiquity were bound to connect him in

some way or other with Jeremiah. This inference has been drawn from the fact, that they both lived together in the same place for some time, and that they held similar opinions and preached similar fundamental principles. Had he belonged to Jeremiah, the Chaldeans would not have treated him as they did by separating him from his master, and taking him to Babylon. Furthermore Baruch is the only one mentioned as a servant of Jeremiah and never Ezekiel, not even in the time when Ezekiel was in Judah. Another legend makes him the disciple of Jeremiah and thus accounts for the same lamentations and wailings, hopes and wishes found in the two authors. No matter what his relation to Jeremiah may have been, we know that he must have received in his early youth from his father Gazi an excellent education; an education such as

all sons of a priestly family in those days obtained; an education which comprised a thorough knowledge of the Mosaic legislation and of the levitical laws. His ideal state and temple are convincing proof of that. His torians have fixed the date of his birth in the year 624 B. C.. Of his early days, namely those spent in Palestine we know very little. In fact we have been kept in total ignorance of them. All we can say perhaps of them is that he never really was an active priest, engaged in the temple service as long as he lived in the holy land. At an early age as Josephus says (παῖς ὢν) Nebuchadnezzar, who had just then begun to subject Judah to his cruel tribute, took him with a great many other noble men as an exile to Babylon. This happened during the reign of King Jehoyachin, in the year 598 B. C. He was brought to Mesopotamia and made to settle at

a place called תל אכ"כ (hill of grief) at the river Chebar (now Nahr Malcha the royal canal of Nebuchadnezzar) which flows into the east side of the Euphrates at Circesium nearly 200 miles north of Babylon. Here, in this district the Jews enjoyed considerable liberty. They were allowed to form a colony of their own and to have their own advisors ^{and} counsellors. They were enjoined to build houses wherein to dwell, for it was told them that their exile was not to be of short duration. Some did so but others, who were easily misled to hearken unto the voice of false prophets were slow in carrying out what was for their best. Ezekiel too had his own home which was destined to become famous as the leading one of Judah's captivity. For the first few years of Ezekiel's sojourn in Babylon we do not see him rising the least in prominence or

becoming of great benefit to his people. It was not until the fifth year of Jehoyachin's captivity, while sitting one day at the bank of this solitary river, that he reports himself as having had a wonderful vision ^{and} thus having been ordained as servant of God ^{and} his religion. He claims that there suddenly appeared to him a wagon, whose wheels had eyes. Upon this wagon was the appearance of a man, with four animal-like beings, with four faces ^{and} four wings. The face in front was human, the face behind that of an eagle, the face on the right that of a lion and the face on the left that of an ox. Above their heads he saw a firmament upon it a throne of sapphire, and upon it something which although like unto a man had nothing corporeal, but was in its upper part like a bright stream, ^{and} in its lower like a flash of fire. As the being

moved, the prophet perceived a noise like that
 of war. In this appearance it seemed to him
 as if God was above the throne revealing him-
 self to him with endless number of eyes sym-
 bolical of his omnipresence, with reason like
 a man, with courage like a lion, with swift-
 ness like an eagle ^{and} with wonderful might, of
 which the figure of the ox was emblematic.
 Dazed by this awful spectacle, he fell upon
 the ground, thinking of the sublime mean-
 ing this all conveyed. After due reflection he
 came to the conclusion that this was an
 injunction to him to speak to faithless Is-
 rael ^{and} convince them that a true prophet
 dwelt amongst them. Thus Ezekiel was or-
 dained as the great sage, commissioned to
 correct, warn and foretell. From that time on
 until 573 B.C. Ezekiel occupied the very respon-
 sible position of guide and instructor. What
 Jeremiah had always been ^{and} was yet, in

Palestine, amid the fallen ruins of that
 sacred soil, Ezekiel became to the exiles in
 Babylon. And, as such he was being rec-
 ognized. From now on, we behold the eldest of
 Juda, come to his house ^{and} consult him in be-
 half of God ^{and} also the people listening to his
 fiery speeches. He so to speak began to form
 the centre for them, all. As priest he was
 the mouth piece of God, to counsel in re-
 ligious affairs, and to settle quarrels ^{and}
 stripes among the Colonists. Though he stood
 as head over the exiles still his relations
 toward them were not of the most pleasant
 kind. Most of them had lived many years
 amongst the wicked people of Palestine ^{and}
 thus had become attached to much of
 that degrading idolatry which character-
 ized Israel the last few decades before the
 destruction. Thus he had to fight a mighty
 war. Not only did he have to make efforts

to rid them of this wonted worship; but also had to disprove what the false prophets, who existed in great numbers, said against Jehovah. His task consisted in uninterrupted attack ^{and} constant defense. Ezekiel was a man of unparalleled conscientiousness. A duty had been imposed upon him ^{and} he made it his object to carry out the same. Nothing could discourage his undaunted spirit. Tradition ascribes the following miracles to him; walking dry shod across the River Chebar to escape from his enemy ^{and} feeding the famished people with a most wonderful draught of fishes. Ezekiel preached untiringly his ideal theocracy and encouraged his co-exiles never to despair but ever to hope for a realization of the same. Sad to say the prophet did not see his most sanguine expectation fulfilled. Not like Daniel his contemporary was he permitted to see the

reestablishment of the Kingdom under a prince of Davidian origin. Death snatched him from earth ere that time. There is considerable dispute among the critics, as to the way in which he breathed his last. Some hold that he died a natural death ^{and} others claim that he was murdered by a prince, whom he convicted of idolatry.

Ozekiel is said to have been buried in the tomb of Shem, on the banks of the Euphrates. This tomb built by Yehoyachin, is said to be situated a few days' journey from Bagdad and called the Abode of Elegance. The autograph copy of his prophecies is said to have been stored away there ^{and} in honor of the great man, who lies buried within that tomb, a lamp was kept burning there continually. This tomb so fully described in the travels of Benjamin of Tudela is still pointed out in Babylon at a

place called Keffit. Thus lived a man whose whole career was changed by the overthrow of that nation to which he belonged. He who was born destined to become a priest breathed his last as prophet of the most high God. His pilgrimage on earth was, according to descent, to have been devoted to the service in the temple but circumstances compelled him to remove the bounds set to his activity^{and} influence,^{and} extend them into a much larger sanctuary. Instead of keeping alive only the sacrificial cult,^{and} thus become the people's teacher, he was brought closer to them,^{and} spoke to them mouth to mouth, thus directly developing their religious and moral nature by the precious instructions to which he gave utterance. And his untiring efforts in that direction remained not unrewarded. Success hap-

pily crowned his ~~under~~ a King. The idolatry^{and} immoral practices against which he fought, melted, by the fire of his speeches, from the hearts of his listeners. Where once there was frowardness, he engendered piety; where wickedness incited to sins^{and} crimes, uprightness later on, through him, spurred on to deeds of love^{and} charity; where once were hearts that went out in adoration to some image of wood or stone, later on were found such as put their trust^{and} hope upon an all-wise and merciful creator. Yet not immediately, when he first appeared before them, were the people ready to lend him a willing ear. In fact his earnestness^{and} interestedness in their welfare, were recompensed by scorn^{and} persecution. His iniatory address to them was followed by a silence of several years. They refused to hear their follies^{and} mistakes spoken of by others. Yet

this could never discourage him in his noble work. His indomitable will and sincerity gave strength to his otherwise dejected spirit. Though the tongue was chained, yet the pen retained its freedom. What he could not express publicly, he committed to his parchment for future use. EzeKiel was a man, in love with the ideas he preached. Nothing could induce him to cast them off. The truth he had found, ^{and} for the truth he suffered, so that he could be able to disseminate it. Such is the character of EzeKiel the great prophet who lived ^{and} thrived at a time, when there was a much-felt need for many such men as himself, to support declining Israel ^{and} to cheer its hapless ^{and} despondent exiles in Babelon. Such is the career of the learned sage, ^{and} philanthropic guide, who considered his people's prosperity his own,

and was bent upon saving from annihilation the religion of his ancestors, which at his time experienced one of the most critical moments of its existence. His contemporaries knew him in person, posterity must be satisfied with his work, in which like in a mirror his great erudition^{and} lofty soul are revealed to us.

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Chap. IV.
Contents of The Book
of
Ezekiel.

The book of Ezekiel as it is now before us is one of the largest in Scriptures. Its position is a very conspicuous one, standing on account of its importance, its subject matter, the time of its author ^{and} for various other reasons third in the list of those works that served as monuments of some of the most masterly Hebrew writers. It is preceded by Isaiah ^{and} Jeremiah. In the Talmud tract Baba Bathra 14. b. a different order is given, making Jeremiah occupy first, Ezekiel second ^{and} Isaiah third place. In the present edition of the Bible the former sequence is preserved. The prophecies as they have come down to us have been divided into forty eight beautiful ^{and} well

arranged chapters. By saying that they are "well arranged" we do not mean to imply that historically they all come exactly one after another ^{and} that there is no single one that could ^{not} have been better placed taking into account the time of its authorship. What we do mean to say by this is that the prophecies in this book, comparatively speaking follow each other better than in any other as far as historical sequence is concerned. These forty eight have been subjected to many different divisions; varying however but slightly from one another. They all have as their common basis that central point around which the whole book turns, the destruction of Jerusalem ^{and} its temple. We shall make mention of several of them as found in the commentaries read ^{and} then point out which one we have selected as the guide in our inves-

tigation.

Hitzig, Knobel ^{and} others divide the book into two equal parts, the first commencing in the first chapter ^{and} ending in the twenty fourth ^{and} the second part extending to the end of the forty eighth. Keil in his commentary makes the first part comprise the announcement of judgements upon Israel ^{and} other nations ^{and} hence reach to the end of the thirty second chapter, ^{and} devotes the second part mainly to the prediction of salvation for Israel ^{and} hence embracing the rest of the book.

Herxheimer considering chapters 1-3 an introduction, makes a three fold division of the book.

1. Prophecies about the destruction of Jerusalem Chapters 4-24
2. Prophecies against the heathen people Chapters 25-32.3.

3. Prophecies for the Jews.

De Wette^{and} Noyes also advocate a three fold division not however making of the first five chapters a separate division.

1. Prophecy relating to the Jews before destruction of Jerusalem ch. I. XXIV.

2. Prophecy relating to foreign nations XXV-XXXIII.

3. Prophecy relating to the Jews after destruction of Jerusalem XXXIII-XLVIII. The last division we have adopted, thinking it the best, in as much as it places before our eyes the three chief subjects that engage the author, and puts the first four chapters in the first part; for there is where they belong and ought not stand separate, because behind the presentation of his ordination can be noticed the fore-knowing spirit of prophecy. Though he gives the awful picture of his inspiration, there nevertheless can be found below the surface the words of admonition to wayward

Israel.

The following is the contents of the book.

I. The Call of Ezekiel to the prophetic office chapt's 1-3:23. He is supposed to have had that grand ordination vision during the reign of Nabopolassar, the first King of Babylon who was independent of Assyria. The vision he saw was merely a manifestation of the Deity by which he was called to office, ^{and} the description of the creatures ^{and} circumstances connected with it are merely to make the scene more impressive ^{and} solemn. God is seen riding on a chariot of clouds, drawn by living creatures of wonderful excellency. We here have a full outline of everything in the picture. In Chapter 2, Ezekiel is told to go to Israel which is rebellious ^{and} brazen faced ^{and} not to be discouraged in his charge.

In Chapter III he is told to eat a roll, written upon on both sides, by which was meant that

he was to digest the contents with eagerness. He is again told that the house of Israel is rebellious but not to become dismayed on that account. Ezekiel goes in bitterness of soul to the captivity, and dwells with the exiles for seven days, astonished at their degrading condition. After seven days, God is represented as speaking to him, and telling him of his mission, to arouse the exiles from the wrong they had done.

II Prophecy against Jerusalem 3:22-5:17

Come to the plain to speak to me, says God to Ezekiel. He obeys and again sees the glory of the Lord^{as} at Chebar. He is commanded to shut himself up within his house and not to open his mouth until actually told to do so.

In Chapter 4 God says: "take a tile, portray Jerusalem upon it build a tower against it, cast up a mound, ^{and} place battering rams around. Take an iron pan, and set it up

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as a wall, set thy face against it and be
siege it" This shall be a sign to the house of Is-
rael. Ezekiel now lies on his left side a certain
number of days and thus presignifies the
punishment, Israel was to receive. He prepares
food for himself according to measure and
weight^{and} bakes barley cakes with dung as fuel.
This should serve as a sign to Israel that it
should eat its polluted food among the nations,
whither they were to be dispersed.

In the fifth Chapter Ezekiel is told to pass a
razor over his head and beard, to burn a
third part of the hair, to cut with the sword
another third, and to scatter to the winds
the remaining third. Of the last third how-
ever he was to take a small portion and tie
it under his skirts^{and} to take of this
some and cast them into the fire. By this
he meant to imply that a third part of Is-
rael would die of hunger, a third by the

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sword, and a third would be scattered to the four corners of the earth but some saved.

III. Various woes pronounced against Israel
Chapter 6-7. In Chapter 6, Ezekiel in the name of God addresses the mountains and plains, saying; "How desolate will ye become. Wherever Israel shall dwell, the cities shall be laid waste. All this will come to pass because of the idolatry to which it had devoted itself. No matter whether you smite your hands in astonishment, all the affliction will nevertheless be brought upon you."

In Chapter 7 we find a speech concerning the land of Israel, which states that the end is near, how many will die by sword, pestilence and hunger ^{and} that those in the mountain will be like those in the valley. The speech furthermore holds that all their gold will become the spoil of thieves, the temple will be polluted by robbers, that they will be

led into captivity in chains, and that they will then seek in vain the counsel and advice of the prophets.

IV Visions relating to guilt^{and} punishment of Jerusalem. Chapters 8-11.

In Chapter 8 Ezekiel is taken to Jerusalem and shown the various abominations. He sees the idol of jealousy, is taken to the door of the court, shown a hole in the wall, told to break it through until he reached an open door and there he beholds all abominable beasts portrayed. He is then brought to the gate of Jehovah and there finds women weeping for Tammuz (Adonis). Between the altar and porch of the temple he sees twenty five men bowing to the sun and putting branches to their nostrils, a custom in vogue among the sun-worshippers of Persia.

In Chapter 9 he hears God call out to those who are to punish the city to come near with

their weapons in their hands. Six men approach, one of whom clothed in white linen and bearing an inkhorn, is told to put a mark upon those who bewail the abominations of Israel. The others follow him and kill, all save those upon whom the mark is found. Ezekiel entreats God to spare, but God refuses. The man in linen returns and tells that he has executed the orders.

In Chapter 10, the same chariot, as at Chebar, is seen in the sanctuary. The man in white linen receives coals from the hands of one of the cherubs, and is ordered to scatter them over Jerusalem, as a sign that it would be burned by the Babylonians.

In Chapter 11, Ezekiel is brought to Jerusalem, sees at the east gate of the temple 25 men^{and} among them Jaazaniah son of Azur and Pelutiah son of Benaiah, who counsel evil and mischievous designs in the city, by

saying, "the time is not near that we should build houses, since we are to be led away; the city is a caldron, and we are flesh, to be burnt therein by the Babylonians." This God says, is not so, only part will be burnt namely those that are slain; but the rest will be taken, as captives to Babylon. Pelatiah dies^{and} when Ezekiel sees this he asks "Why oh God, wilt thou destroy the remnant of Israel" and he receives the answer "I will bring them back again and be to them a sanctuary." Upon this assurance Ezekiel goes to the captivity^{and} addresses the people.

V Flight^{and} captivity of Gedekiah^{and} Jews, and their distress, represented. Chap. xii.

In Chapter 12. Ezekiel is told to prepare provisions in the eyes of the people in day time, as if to start upon a long journey and to cover his head in shame. If Israel ask "What doest thou?" he was to answer: "This is a sign

to Zedekiah, the King of the Jews, who will be led into captivity. He will cover his face in shame and die in the exile. Jehovah also tells Ozekiel to eat bread in quaking and drink water in trembling, which shall be a sign to Israel that it will have to do likewise.

VI Against false prophets Chapter 13.

In Chapter 13, false prophets are considered as foes, who destroy the vineyard of the Lord, and the prophetesses, who attract with cushions and elbows, (emblems of flattery) are condemned.

VII Punishment threatened against idolatrous prophets and those who consult them XIV:1-11

Certain elders came before Ozekiel. The word of God comes to him that they have set up the idols in their hearts. He informs them that Jehovah will answer them according to the multitude of their idols, and if any false prophet find his prophecy not

coming to pass. God will destroy him.

VIII Some of the wicked shall escape a general destruction^{and} the reason why XIV:12-23

If Noah, Daniel, and Job; he argues, were in a land against which was sent either, sword, famine, wild beasts or pestilence, they would only save themselves, and not their sons and daughters. Against Jerusalem, these four come, and yet a remnant shall remain, sons^{and} daughters, and they shall come forth, and Israel shall be comforted, concerning the evil brought upon Jerusalem, and it shall know that God did not do without cause, what he did against it.

IX Destruction of Jerusalem represented under image of an unfruitful vine fit for nothing but to be burned XV

Is wood of vine more than any other wood. When it was fresh and strong could anything be made of it? If not how much the

less now when it is burnt and weak? Thus Jerusalem is unfit and must be destroyed.

X Jerusalem represented as a woman whom God saved from destruction when an exposed infant, married at maturity but who afterwards proved faithless and ungrateful Chap XVI

In Chapter XVI Jerusalem is represented as descended from an Amorite^{and} Hittite, whom God adopted as his own while a filthy and neglected infant, raised with all possible indulgence and love, adorned with costly ornaments but who later on after marriage with God, proves false and bestows her caresses upon Egypt, Assyria^{and} Canaan. God promises that those very ones, whom she so much favored, will destroy her in recompense for all the evil of which she had proved herself guilty. Jerusalem is considered worse than Samaria^{and} Sodom, which are represented as

her sisters. Yet God assures, that as he will bring them (Sodom and Samaria) back, so will he bring back Jerusalem in remembrance of the covenant made with her in her youth and to establish an everlasting one. Thus will Jerusalem know that God Jehovah is Unchangeable.

II Jechiah's fate stated in the parable of two eagles - A glorious King promised. Chapt. 17.
In Chapter 17 we find the following parable.
 A great Eagle (Nebuchadnezzar) with large wings, long feathers, rich plumage, diverse colors came to Lebanon and took the highest branch of a cedar. He took off its young twigs and carried it into a land of traffic. He took also one of the shoots (Jechiah) and put it into a fruitful soil (in Judah after the removal of Jehoiachin) - by great waters and set it as a willow tree. But it grew to be a vine of low stature whose branches

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spread towards him, and whose roots were under him. Also another great eagle (King of Egypt) came and the vine spread its roots toward him ^{and} spread its branches toward him, that he might enter it from the beds where it was planted. Thus says the Lord: "It must wither when the east wind touches it in the bed where it grew." This as can readily be seen is a figurative presentation of the history of Ezekiel's time. Passages 22-24 promise the reërection of the temple ^{and} make it a fruitful twig planted upon a high mountain of Israel.

XII Equity of God's dealings Chapter XVIII
Chapter XVIII asks the question "What mean ye by using the proverb, the fathers have eaten sour grapes and the children's teeth are set on edge"? God says, you shall not be able to use this any more. Behold all souls are mine, soul of father as well as

soul of son. The soul that sinneth shall die. The righteous man, who worships not idols and works no abominations shall live. The son if he be wicked must die, - a good son of a wicked father shall live. If a wicked man becomes good he shall be forgiven and live. If a good man become wicked his righteousness shall be forgotten and he shall die. Therefore house of Israel turn yourself and live.

XIII Parables concerning the calamities which befell the successor of Josiah and the people Chapter XIV

The 19th chapter contains one of the prettiest comparisons to be found in the whole book of Ozekeil. It runs in this strain. Your mother was a lioness raising her young among lions. One of the whelps she placed at the head. He devoured but he allowed himself to be ensnared, and taken to E-

gypt (this refers to Jehoahaz). Then another whelp was put at the head and he showed the same weakness. He was taken to Babylon (Jehoiachin). In the same chapter Israel is compared to a vine planted by streams of water at first fruitful but now withering.

XIV Prophet rehearses rebellions of Israel.

Israel threatened - a promise of mercy 20:1-44.

Chapter xx begins by stating that in the 7th year, the fifth month, the 10th day of the month, of the captivity certain elders came to Ezekiel to inquire of Jehovah. God tells Ezekiel to inform them, that he will not be inquired of by them. Ezekiel is told how Israel was brought from Egypt, their wandering through the desert, their dwelling in the promised land, how they always rebelled against God, and how they violated his statutes. Again the promise of a return given.

VI Destruction of Judaea by Chaldeans

20:45-21:27. Destruction of Ammonites 21:28-32

Prophecy against the south (i.e. Jerusalem, which was south of the river Chebar in Chaldea)
Prophecy of the coming of the sword against Israel. The King of Babylon represented as standing on two diverging roads, one leading to Ammon, the other to Jerusalem. Ammon is to be destroyed for breaking the treaty with Israel.

XVI Sin^{and} Punishment of Jerusalem 22

Word comes from Jehovah: Son of man, punish the city of blood^{and} show her her abominations. Nations shall degrade her on account of her bloodshed^{and} idolatry. The princes of Israel are engaged in oppressing the strangers, the fatherless, the widow^{and} in violating the laws against incest, and usury. Israel is to me like the dross of silver. Their priests are false, the people robbers,

therefore I will pour upon them my fury.

XVII Judaea^{and} Samaria represented as two
adulterous women - Their punishment 23

These two places daughters of one mother.
Aholah (meaning her tent or tabernacle not
Gods) is the name of Samaria, and Aholi-
bah (meaning my tabernacle is in her) is
Jerusalem. In their youth they committed
adultery with Egypt. Aholah doted on
Assyria^{and} therefore was delivered into its
hand. Aholibah also doted on Assyria but
afterwards on Babylon. The latter shall be
destroyed by those on whom she spent her
caresses.

XVIII Destruction of Jerusalem threatened 24
Ogekiel is told to take a caldron, pour wa-
ter into it, gather good pieces into it and
fill it with choice bones. ~~Told~~ To make all this
boil well. Woe to the city of blood in which
is rust and whose rust goeth not out. Woe

is heaped on the burning fire, the pot set on empty, yet the filth does not leave it.

The death of Ezekiel's wife here mentioned ^{and} he is told not to mourn. When asked his reason for this action, by the people, he tells them that this should serve as a sign, that their sanctuary would be destroyed, but they would not mourn, but silently pine away.

XIV Against Ammonites, Moabites Edomites and Philistines Chapter 25.

Because Ammon said "Aha" at the destruction of the sanctuary and Jerusalem, it was to be delivered into the hands of the East. Rabbah its capital shall become a stable for camels, and the land a resting place for flocks. Because Moab said "Judah is like the other nations," it will be given in to the hands of the East. Because Edom has taken vengeance on Judaea, the sword shall come upon it. Because the Philistines

have revenged themselves, they will be cut off.

XX Prophecy against Tyre 26-28:19

Chapter 26. Because it gloried in the downfall of Judah, and thought to become great by it, it will be destroyed. Nebuchadnezzar will come against Tyre. Now follows a description of the siege and fall. All shall be astonished, it is prophesied, at the fall, and nations and Kings will sorely lament.

Chap. 27. Tyre is now described as the merchant of nations, great on the sea. The following are mentioned, as its servants

Chittaeans (Cyprians)

Elisa (Peloponnesus)

Arvad (a city on an island near coast of Phoenicia)

Gebal (on the coast of Phoenicia, by the Greeks called Byblos)

Javan (Greece)

Tubal (Tibareni in Asia Minor, on Euxine Sea)

* This topography according to Noyes

Meshech (Moschi, a people on the mountains between Iberia, Armenia^{and} Colchis)

Togannah (Armenia)

Dedan (a city on Persian Gulf, now Daden)

Memnith (a town upon the borders of Ammonites)

Vedan (the name of a place in Arabia)

Kedar (in Arabia).

Shebah (in Arabia Felix)

Raamah (a city of Arabia on Persian Gulf.)

Gharan (in Mesopotamia)

Ganneh (probably same as Galneh a great city on Eastern bank of Tigris, called by Greeks Gtesiphon.

Chilmad (unknown)

Tarshish (proper name of a city and country in Spain) *

All these nations shall fall with Tyre.

Chapter 28. The utter destruction of Tyre again predicted - a description of the riches of Tyre given. Prophecies against Sidon Chap^s 28:20-6

LXI Prophecies against Egypt 29-32

Chapter 29 compares Pharaoh to a crocodile^{and} his subjects to fish. He is represented as being dragged out of his rivers and cast into the desert for food, for oppressing Israel. Ezekiel predicts that Egypt shall be destroyed from Migdol to Syene (i.e. from the north to ^{the} south) and that its inhabitants shall be scattered for~~for~~ forty years. At the end of this time they shall be brought back and be made a lowly and not a proud Kingdom. Egypt shall fall into the hands of Nebuchadnezzar. When this shall happen a horn of plenty^{and} of prosperity shall come forth, for Israel.

Chapter 30. When Egypt falls, all countries in league with her shall fall by the hand of Nebuchadnezzar. Among those places that shall then go to ruin are: Chub (Thebes), Noph (Memphis), Pathros (Upper Egypt), On

(Heliopolis), Talpanhes (Daphne).

Chapter 31 Ezekiel is told to speak to Pharaoh of the greatness of Assyria and how it was brought low, and to assure him of his own downfall, for he could in no respect compare with it.

Chap 32. Ezekiel told to lament over Pharaoh for Nebuchadnezzar comes to break his pride. Egypt will lie with the other uncircumcised among whom are Assyria, Elam (province of Persia of which Susa is the capital) Meshech, Tubal, Edom^{and} Sidonia. Pharaoh shall see their fate^{and} become consoled.

XXIII Duties of a Prophet 33:1-20

Chapter 33. When the sword cometh^{and} the people choose a man as watchman, and he warns them of the coming of the sword and the people take no heed, their blood shall be upon their own heads, but, if he does not warn them the blood shall be upon his head.

XXIII Against those that were left in Judaea after the destruction of Jerusalem by the Babylonians.

In the 12th year of the captivity in the 10th month on the fifth day of the month Ezekiel reports that a man came to him ^{and} told him ^{that} the city was smitten. Ezekiel upon this begins to prophesy. The people say, if Abraham, who was a single person multiplied, how much the more shall we, who are many? But such shall not come to pass. Those that are left in the city shall fall by the sword, and those that escape shall be given to beasts.

XXIV Against unjust ^{and} oppressive rulers. God promises to bring his people from captivity to raise up a second David to be the King Chap 34.
Chapter 34. Ye shepherds ye feed yourselves but care not for the sheep, hence it is that they stray through the mountains. Therefore shepherds hear: The sheep shall be taken out

of your hands ^{and} I shall bring them back again to the mountain of Israel. And as for my sheep, I shall establish over them a shepherd from the House of David and prosperity shall them a bound.

XV Prophecy against the Edomites Chapter 35
Because of the perpetual hatred (since Jacob ^{and} Esau) and because they did not hate blood, blood shall pursue them.

Because they said, these two nations (Judah ^{and} Israel) shall be mine, they shall be made desolate.

XVI Promises of restoration ^{and} great felicity to Israel Chapter 36.

Because the other nations rejoiced over the downfall of Judaea ^{and} because Israel polluted the name of God among the nations, whither they were scattered, Judaea shall again be inhabited ^{and} Israel shall be cleansed of its iniquities to sanctify the name of Jehovah.

XVII Restoration of the Jews represented by the vision of a resurrection of dry bones. Chapt 37
 Ezekiel represents himself as being in a valley of dry bones. A breath came from the winds (which is emblematical of Israel's dispersion) blew upon the bones, and they obtained sinews and flesh ^{and} thus resurrected. This pictured the house of Israel again returning from the captivity!

XVIII Reunion of the tribes of Israel ^{and} Judah symbolically represented. Future piety and prosperity Chapter 37:15-28.

Ezekiel is told to take two sticks, one for Judah and one for Israel, to write upon them before the people, to put them together into one hand, and to say, if the people ask for an explanation; This means that Israel and Judah shall come back and they shall no longer be two kingdoms but one, and a descendant of David shall rule over them.

XIV Expeditions of barbarous nations under the command of Gog from the land of Magog against Israel after the restoration. Their defeat and the great triumph and happiness of the Jews. This narrated in Chapters 38 and 39. Magog is a country in the north, almost the same as Scythia. Together with Gog were Meshech and Tubal, Gomer (Cimmeria) and Togarmath (Armenia). All these were prophesied utter annihilation.

XV A representation of the Jewish commonwealth, the temple and its services; the city of Jerusalem, the distribution of the Land among the twelve tribes as it would be after the exile. Chapter 40-48.

Chapter 40. The courts and doors of the Temple
41. The various parts of the Temple, measure of doors, most holy place, cherubs and altar.

Chapter 42 Buildings connected with the

temple. Description of places where
priests eat most holy things. measure-
ment of surrounding court.

Chapter 43. Entrance of Jehovah into the tem-
ple. The altar of burnt offering and
the measure of the altar.

Chapter 44. Ordinances governing the priests.
No uncircumcised of heart or body,
or priest that has sinned shall
come near the sanctuary. The Le-
vites, the sons of Zadok, who kept the
charge of the sanctuary, when Israel
went astray shall approach. Their
linen garments are now spoken of.
The priests shall have no possessions,
the offerings are his.

Chapter 45. The land is again to be divided
among the tribes. A certain fixed
portion should be assigned to the
sanctuary and a certain portion to

the prince so that he may no more oppress the people. Now follows a description of the weights, measures, and heave-offering. The Pesach festival is here commanded.

Chapter 46 Various ordinances concerning offerings, the prince, festivals, place of cooks etc. contained in this chapter

Chapter 47:1-12 The fountains of the temple, mentioned here by Ezekiel.

" 47:13-48 Division^{and} boundaries of land.

Dan shall be in the extreme north. In a direct line south Asher, Naphtali, Menasseh, Ephraim, Reuben^{and} Judah follow in regular order. Then comes the oblation ground^{and} the sanctuary in the midst of it. This shall belong to the priests. Over against the priests shall be the Levites. Between them shall be the city^{and} the service of the

city shall devolve upon all the tribes. The residue on both sides shall be long to the prince. Benjamin shall be next, southward then came Simon, Issachar, Zebulun ^{and} Gad. Around the city shall be gates, three on each side, each bearing the name of a certain tribe. The name of the city shall be Jehovah is there יהוה שמה meaning that God will never forsake them but always give them protection. This name is something like the one Jeremiah gave to Jerusalem, "Jehovah is our salvation."

Chapter V. Ezekiel as a Prophet.

Ezekiel like many other men who lived before and after him, was the object both of much admiration ^{and} condemnation. Some students ^{and} critics recognized in him the greatest of Hebrew prophets, with lofty ideas, such as no other had ever expressed, and able to explain with greater ease and success the cloudy future than any other seer of old. Others again declared him as ranking among the lowest, not possessing such sublime thoughts, and worsted in purity of prophetic genius by many of those who like him were the representatives of their people. In order to show in what light he has been regarded by various persons, we will quote some of their opinions as they can be found in the commentaries and works which have reached the reading public. It is universally granted by critics that Ezekiel was more of a writer

than a speaker, which fact was owing to various circumstances. His activity was limited to a country, where ~~despotism~~ ruled, ~~and~~ which he had to fear, and because the people for whose welfare he worked were narrow-minded and bigoted, and were not too willing to hear the truth expounded. Critics therefore in either praising or condemning him, consider Ezekiel as the writing, and not as the speaking prophet.

Herder calls Ezekiel, the Aeschylus and Shakespeare of the Hebrews.

Schiller remarked that he wanted to learn Hebrew in order to be able to enjoy fully the sublime and beautiful opinions of Ezekiel.

Grotius compared him to Homer on account of the loftiness of his conceptions.

Bishop Lowth regards Ezekiel inferior to Jeremiah in point of Elegance but as the equal of Isaiah in Sublimity.

Professor Eichhorn calls Ezekiel the enthusiastic Hebrew prophet, possessing ^{that} great originality, which has the learning of his youth as its basis.

Newcome, upon a comparison with other prophets, comes to the conclusion that "Nahum sounds the trumpet of war, Hosea is sententious, Isaiah sublime, Jeremiah pathetic, and Ezekiel copious but, always eloquent."

De Wette thinks him a prophet of languid temperament, and holds that his writings portray this on every page. Having noticed the different opinions held in regard to our prophet, let us proceed to investigate to what fuller conclusion we can arrive after a careful study of that book, which posterity ascribes unto him. The spirit of his speeches we find to be Levitical and hence we might term him the priestly prophet. He dwells upon the further observance of the priestly theocracy, temple service.

sanctity of the Sabbath and the laws of cleanliness. That this was the great ideal for which he labored, can easily be accounted for. He himself was of a priestly family, the aristocracy of the time and hated to see its decline and the utter overthrow of those principles^{and} doctrines which it considered sacred. While young, like all other boys of the same caste, he was educated in the Levitical laws, the sacrificial culte, and all that pertained to the preservation of Judaism. Of what other nature then could we expect to find his speeches, characteristic? He was thus^{and} thus taught in his childhood, had such, and such ideas, and notions instilled into him, and^{hence} maturity produced in him the abolition of all those thoughts stored up during youth. We also find that he describes the same general ethical principles as the older prophets. He puts firm belief in earthly reward and

punishment. The doctrine that everyone suffers for his or her own sin; we can see time^{and} again expressed. Jehovah, he holds, forgives^{and} delights not in the destruction of the sinner. God himself is often defended against the attacks of the discontented and his great justice is praised in endless strains. Ezekiel also speaks of the sanctity of the oath, and the great responsibility of the prophet. These were the principles of which he wrote and spoke. As we have already once before remarked he neither saw the great dawn of prosperity that followed Israel's captivity like Daniel nor did he, like Jeremiah enjoy better days than those that were mainly days of sorrow and woe to his people. He had to be satisfied with the consolation and knowledge that this distressing condition could not continue for him and his co-religionists forever, and that, at no very dis-

tant day, they would again be set free to return to their native land, they so much loved. If we examine the writings of Ezekiel we can find that his prophecies are for the most part such as a thorough consideration of the conditions of his time would prompt him to express. They are, as Hitzig has termed them prophecies "ex eventu". This would hardly harmonize with Ezekiel's belief in a prophetic inspiration from God. Ezekiel preached the omniscience of God and therefore thought himself capable of being made ^{by God} the bearer of the ^{by him inspired} facts. That Ezekiel deemed it necessary for the prophet before predicting to be inspired, can readily be seen from the introduction to all his prophecies. We find either the address "son of man" or the words "the hand of Jehovah was upon me". Although Ezekiel's speeches are written in such a way as to impress one that divine

inspiration, always had to precede, it can easily be seen by anyone, who gazes somewhat beneath the surface that the surrounding political, and religious circumstances prompted him often times to utter what he did utter.

Chapter II

Genuineness of the book.

The genuineness of this book has not very frequently been questioned. One remark in Talmud Baba Bathra 15:a, that the men of the great synagogue wrote the book has caused a great deal of perplexity. This difficulty has been removed in several ways. One explanation that has helped a great deal in clearing up this matter is the one that holds that there the word כתבו is not to be translated written but edited.

Herrheimer De Wette^{and} others, also bring aware of the above assertion of the Talmud, have attempted to refute it by the three following points which they urge in favor of the book's genuineness.

1. Ezekiel always speaks in the first person
2. The book shows a sameness of struct.

ure and language.

2. The contents^{and} character are a picture of Ezekiel himself.

Gesenius also considers it genuine because of the oneness of tone. Toward the close of the last century doubt as to the genuineness of the last nine chapters was expressed, which were supposed to have been of Samaritan origin. These doubts however were finally set aside.

Jung in his "Gottesdienstliche Vorträge" and "Gesammelte Schriften" was the first to impugn the genuineness of the entire book. He remarked that no such prophet as Ezekiel ever lived and that the book was written between 440^{and} 400 B. C. The special predictions contained in it (xviii; 16, xxiv: 2, 16 etc.) are, he holds, inconsistent with the genuineness of the book^{and} that in 570 B. C. a prophet could never have conceived a new division

of the holy land or ~~the~~ drafting a new law book, or ~~the~~ sketching places for a new temple and city. It also claims that the silence on the part of other books of holy writ, especially of Jeremiah and Ezra, in regard to Ezekiel, is proof enough that no such man could ever have existed, and that the allusions we find in the book itself, such as to Daniel ^{and} others, ^{and} also the grammatical and linguistic peculiarities could never make us ascribe it to a man living at so remote a time.

In spite of Zunz's strange views, there exists great unanimity among the critics as to the authorship of the book of Ezekiel. Keil ^{and} Kuenen agree on it. What no doubt is very true and cannot be disputed is that, he did not reduce his speeches to their present form until the close of his life. Ezekiel is said to have written much more than the book that bears

his name in the Biblical canon. Josephus reports that, he (Ezekiel) wrote two books.

Oickhorn believes that Josephus has here mistaken Ezekiel for Jeremiah. That he wrote more than has come down to posterity^{and} that it has been lost is very natural.

In 1866 Graf^{and} Golenso from similarities of certain chapters in Leviticus and Ezekiel concluded that Ezekiel must have written both. That this is not so we will prove later on in this thesis.

Chapter VII

Ezekiel's literary worth. a Style

If one reads the book of Ezekiel with the feelings of a sincere critic, he cannot but acknowledge that there prevails throughout a depth of matter by which very few of the other prophets have characterized their productions. The thoughts^{and} ideas he wishes to express, he puts forth in such a manner that they often in their explanations challenge the reflective powers of even the most earnest student, to a laborious contest.

This, it is true, often gives value to an author's work but can often detract from the same, by the excess to which he may continue it. A too frequent manifestation of this tendency to be unusual in point of style, only serves, as a means to hide the splendor and beauty of many a thought, by drawing over it a thick veil of obscurity. And this

is exactly where Ezekiel is at fault. He has permitted himself to become mystic in many places and thus has robbed himself of that great ^{and} inestimable praise, which he could have merited at the hands of all. Thus it is, namely on account of his obscurity, that critics have often remarked that Ezekiel lacks much of that which has given Isaiah ^{and} Jeremiah many of their charms. Although Ezekiel has obscured many passages of his book, still it does not harm him much as a "writing prophet," as he has before been termed. He certainly shows himself to have a great amount of material in store, upon which to work. Every page of his is a glow ~~with~~ ^{of} beneficial knowledge. He shows himself to be not only the moralist ^{and} preacher, but also the priest possessed with Levitical learning ^{and} the man of the world, trained in ethnography and trying to impart to others all

he knows. Thus it is that, amid the many streams of tears, we behold him shedding, for fallen Jerusalem^{and} wicked Israel, we often find precious pearls of learning washed ashore. The obscurity of the book of Ozekeil has compelled the Jews to consider it among the $\gamma' \tau' \tau' \tau'$ which could not be read until the age of thirty. The Synhadrin is mentioned as having debated for a long time, whether the book should form part of the Biblical canon on account of this very obscurity and its apparent contradiction to the Pentateuch. And not only this difficulty did it occasion, but it also caused a certain injunction to be proclaimed that, all comments on the book were strictly forbidden. The book of Ozekeil furthermore gives testimony that its author must have been a man of a rich and active phantasy. It abounds in similes, allegories, ^{and} paranomasias. It is

fact uses them more frequently than any other prophet. In these figures of speech he very often displays a great deal of obscurity. He seems to lack the true fire of an Isaiah. Many of his representations seem to be characterized by a certain kind of languor. In addition to this fault he has still another. He has a tendency of making his pictures by far too elaborate, which also tends to mar their beauty and weaken their effect. The prettiest similes^{and} allegories are the following. The one in chapter nine, where Jerusalem is represented under an image of an unfruitful vine; the one in chapter ten, where God saved ^{Israel} from destruction when an infant, reared with love and care, and married at maturity; the one in chapter 17 that compares Babylon^{and} Egypt to two eagles desirous of subjecting Zedekiah King of ~~the~~ Judaea; the one in

chapter twenty four where Jerusalem is spoken of as a caldron; the one in chapter twenty nine, which likens Pharaoh to a crocodile; the one in chapter thirty seven which speaks of the restoration of the Jews under the vision of dry bones, ^{and} the representation of the chariot in the opening chapters. There is considerable dispute among the critics as to the probable source, from which Ezekiel obtained this ^{last mentioned} picture. Some of the more orthodox of course hold that it was an inspiration. Others more liberal ^{and} considering surrounding circumstances ^{and} influences, claim that Ezekiel brought this picture from Chaldea. Hitzig, and with him a host of others give the following account of the origin of the מרכבה picture. "Ezekiel got the presentation of these figures from the Arabs. He lived in Chaboras at the border of Arabia ^{and} there he be-

came acquainted with their old gods, which are mentioned in the Koran Sura 71:22-23. The gods are five in number, Man, Woman, Lion, Horse, and Eagle. For Man^{and} Woman Ezekiel put only one figure, ^{and} for the Horse of the Arab, he substituted the Ox of the agricultural Hebrew."

Some of the more splendid passages to be found in the book of Ezekiel, are the prophecies against Tyre, ^{and} Assyria, chapter thirty one, and chapter eight. Ezekiel as far as his descriptive powers are concerned may be classed among the best writers that ever used the Hebrew pen. If we look to his portrayal of the fate of Tyre ^{and} other despotic countries, which he makes the theme of some of his prophecies, or if we examine his account of the new Israelitish sanctuary ^{and} ^{the} division of the holy land among the different tribes, we can not but acknowledge

his great strength in this direction.

Ezekiel has also some very decided ^{and} conspicuous peculiarities. His repetitions of subject matter are very frequent. Thus for instance in almost... every other chapter he recounts the wickedness of Israel ^{and} its consequent suffering ^{and} destruction. Zedekiah's fate is also dwelt upon more than once. This repetition, it has universally been conceded, is merely for effect. Another peculiarity is the prominence given to the divine origin of his announcements, which appears in the expressions "And the word of Jehovah came" ^{and} "Oh son of man" ^{and} "the hand of Jehovah was upon me".

Still another peculiarity of his is that he makes such a frequent display of his priestly knowledge. The reason of this has been stated already once before.

All acknowledge that Ezekiel was a poet

of no mean order. Michaelis^{and} Bishop Lowth remark that he lived in the silver age of the Hebrew Literature. The speech of Ezekiel is ^{in general} quite prosaic without any rhythm and parallelism. We find some strophes in the prophecies against the Ammonites, Moabites, Edomites^{and} Philistines. His abilities as a poet he shows in chapter thirty seven from verses one to fourteen, where the restoration of Israel's Kingdom under the vision of dry bones is the subject matter.

b. Language

The language of Ezekiel can not boast of that poetical range of his predecessors; it lacks freshness^{and} flexibility. Every discourse seems to move along languidly, whereas in Isaiah^{and} Jeremiah, Amos, Hosea^{and} many other minor prophets there is life^{and} force. Nor is the language of Ezekiel as pure as that of the others just mentioned. We find

Aramaic^{and} Arabic idioms, frequent
 ἀπαξ λεγόμενα,^{and} also many anomalous
 grammatical forms. One peculiarity
 which is often noticeable in his language
 is that he shows a great leaning toward
 the diction of the Pentateuch. That his
 language is not as pure as that of those
 other prophets, who flourished in Palestine
 can easily be accounted for. Ezekiel lived
 in Babylon, was surrounded by Arabic^{and}
 Chaldean influences, as well as the
 people which he represented,^{and} hence it
 was natural that a decline in the
 Hebrew tongue should manifest itself in
 his writings.

Chapter VIII

Similarities of Ezekiel to other books

If one reads the book of Ezekiel carefully he can with ease discover that words, phrases^{and} figures are often used^{and} whole ideas frequently expressed by its author that are also to be found among the writers of other portions of the Biblical Canon. We notice a striking resemblance, not only to the prophetic books but also to the Pentateuch generally ascribed to Moses. In view of this most important fact, critics have voiced various opinions, some of which seem to question the honesty of Ezekiel by holding that he has helped himself freely^{and} unscrupulously to the productions of others^{and} proclaimed them as original with himself. Thus they have tried to rob the book of the brilliant splendor of its sacredness by casting upon it doubt's dark^{and} dreary shadow. Others have gone to the other

extreme, ^{and} attempted to heap upon him untold
 praise for his unusually fertile intellect, ^{and}
 endeavoured to gain for him greater merit
 than he himself would claim. They declare
 with the utmost conviction that Ezekiel is
 the author not only of those forty eight
 chapters that bear his name but of very
 much more. Similarly they make the basis
 of their inferences. They say, here in the
 book of Ezekiel, we find a diction, almost
 the same in which the so called Mosaic
 legislation ^{and} theocracy have been framed;
 here we come upon laws ^{and} regulations, al-
 most identical to those that are consider-
 ed to have been written more than a
 thousand years previous to his time, ^{and}
 therefore it is to be concluded that he must
 be the author of all that, which in body or
 spirit resembles his prophecies. That he is un-
 justly accused by many of having appropri-

ated the thoughts^{and} language of others in the manner of a plagiarist,^{and} that he neither tried to conceal his name from books that are attributed to his authorship we shall not discuss now. We shall leave that until the end of this chapter. What we wish to do before undertaking that task is to show what passages of his, are similar to those of other writers. We shall first take up the prophetic books and second the Pentateuch.

Similarity to passages in Prophetic books.

1. Jeremiah xxiv^{and} xxix:17 reminded one of Ez v:15-17; vi:11

" xxiii finds its imitation in " xiii, where several similar expressions are noticeable

" xv where the futility of the intercession of the pious men in behalf of the penning people is treated, we find also in Ezekiel xiv:13-18

Jeremiah xxiii:1-4, has its expansion in Ezekiel xxxiv:2-19 where the prophecy against false shepherds is given.

2. Habakkuk II:3 corresponds to Ez. xii:22-28

3. Jefaniah III:3, 4 " " " " xii:26-28

where the speech of punishment against priests, princes^{and} prophets is contained.

4. Nahum III:1 like Ez xxiv:9 cries out woe unto the city of blood-guilt

5. Micah III:11 corresponds to Ez. xii:26

" III:5-7 " " " xiii:10-16.

6. Isaiah is imitated very much. The description of Theophany^{and} Angelophany are an imitation of Is vi^{and} x:4. The expression "in order that you may know that I am Jehovah," occurring in Ez vi:7, vii:27, xiii:23^{and} xxiii:49 is found also in Is. xxxviii:20.

The prophecy that some will re-

main after the destruction found
in Ez vi:8^{and} xii:6 also in Isaiah 1:8, 9, II, 13 etc.

Isaiah xxxviii:14 corresponds to Ez vii:16

" xv:2^{and} III:17 " " vii:8

" xxix:15 " " xiii:12

The threat of God not to listen to
the prayers of a sinning people
found in Isaiah 1:15 as well as in
Ez viii:18

" vi:9 The complaint about the stiff-
neckedness of the people to be
found in Ez xii:2

" xxxi:6 corresponds to Ez. xiv:6

" xxxvi:6 " " " " xxix:6 where E-
gypt is compared to the reed staff
in their treatment toward Israel.

Hosea

The symbolical history of the
people by Ez in chapters 16^{and} 23 much
resembles Hosea 1-3.

" III:5 corresponds to xxxiv:25

Hosea II:2 corresponds to xxxvii:22

8 Amos not much noticed except when we compare Amos v:6 to Ez. xxi:3.

9 Joel 1:15 ^{and} II:1,2 is like Ez. xxx:2 ^{and} 3

" II:10 " " " xxxii:7, 8

" II:12 " " " xxxiii:11

Ezekiel in chapter 38 verse 17 speaks of the ancient prophets in general.
Similarities^{and} Dissimilarities

to Pentateuch

A in its historical account

B in its Legislation^{and} Theocracy

A Historical Account

Compare Ez xxxvii:6 with Gen II:7 ^{and} Ez 36:11 with Gen 1:22 as regards the creation of man

" Ez 28:13, 31:8, 36:34 with Gen 2:8 where Garden of Eden is mentioned.

" Ez 27 (reflection upon the catalogue of nations) with Gen. 10

Compare Ez. 27:7 איי אלי שיה with Gen 10:4

" " 27:8 ארוד " " 10:18

Javan Tuval, Mesek mentioned in Ez. also found in Genesis

" " 14:14 & 20 reflection upon Moab with Genesis

In Ez. 16:46 reference is made to Sodom

" " 20 " " " " " the exodus, the revelation, ^{and} the division of laws into משפטים ^ו חוקות.

Compare Ez. 47:19 where the waters of contention are spoken of with Numbers 20:13

" the precious stones here mentioned with those of the Pentateuch e.g.

Ofech, Odem, Pida, Jahalom,

Shoham, Joshpe, Sappir ^{and} Yamanet

" Ez. 27:5 Cypress of Senir with Deuteronomy 3:9 Cypress of Hermon

" Ez. 47:13 containing the vision of the borders of the land with Numbers 34

B Legislation and Theocracy

- Compare Ez. 4:14^{and} 33:25 with Lev. 11:39, Deut 14:21,
Lev. 7:18^{and} 24 on Dietary Laws
- " Ez. 5:10 with Lev. 26:29 on the prophecy,
"fathers will eat the sons etc"
- " Ez. 18:2-14, 17 with Deut 24:16 on the
doctrine "each man is to die for his
own sins."
- " Ez. 18:6 with Ex. 20:5 + 23:24 on the com-
mand "not to lift one's eyes up to idola"
- " Ez. 18:6 with Lev. 18:19^{and} 20:18 not to ap-
proach a woman in her state of
separation
- " Ez. 18:7 with Ex. 23:6^{and} 9 "not to oppress
anyone"
- " Ez. 18:7 with Ex. 22:25^{and} Deut 24:16 "to pay
back the pledge"
- " Ez. 18:8 with Ex. 22:24 "not to loan on
usury"
- " Ez. 18:8 with Lev. 19:15 "to give true judges"

ments

- Compare Ez 16:20 with Lev. 18:21 "on the slaughter of children"
- " Ez 20:11 with Lev. 18:15 "If man keeps the laws he will live"
- " Ez 20:12 with Ex. 20:8-11 on "the Sabbath"
- " " 20:26 " " 13:12^{and} 34:19 on the offering of the first born
- " Ez 22:7 to Ex. 21:15, 17 Lev. 20:9^{and} Deut. 27:16, "command in regard to parents"
- " Ez 22:7 with Ex. 22:22-24, command in regard to "widows^{and} orphans"
- " Ez 22:10, the violations of the laws of צדק^{and} ניה with the injunctions against them in Lev. 18:17-20^{and} Lev. 20:10
- " the threat^{and} speeches in Ez 5:16 with Deut. 32:23. Ez 6:3 with Lev. 26:30, also the predictions in Ez 11:17 with Deut. 30:3^{and} Ez 11:20 with Lev. 26:12.
- " the expression "to break the staff of

bread found in Ez 5:16 with Lev 26:26.
 The close of this book gives the description
 of the temple ^{and} the priestly ^{and} Levitical service.
 Ezekiel no doubt took his models in this, the
 tabernacle ^{and} the temple of Solomon.

Chapter 44 contains the duties of the Levites
 " 44 verses 7^{and} 9 ("no stranger, dare enter
 the sanctuary") similar to Deut 23:4

Compare Ez 44:17-19 speaking of priestly dresses
 with Lev 16:4

" Ez 44:20 enjoining the priest to shave
 himself bald with Lev 21:5

" Ez 44:20 "law of temperance" with Lev 10:9

" " 44:22 "law of matrimony" " 21:13.

In Ezekiel we find this not to be as
 rigorous.

" Ez 44:23, the priests must teach with
 Lev 10:10

" Ez 44:25 the law in regard to un-
 cleanliness with Lev 21:1-3.

- Compare Ez 44:28, the law that priests should have no possession with Numbers 18:20 and Deut. 18:1
- " Ez. 44:29, the law stating that all that is offered or devoted belongs to the priests with Numbers 18:9, 14.
- " Ez. 44:31, the laws in regard to ^{and} נבילה with Ex 22:31 and Lev 22:8.
- " Ez. 45:10 law in regard to right measure, with Lev 19:36 and Deut 25:13-15
- " Ez. 45:13-15, law in regard to תרומה with Numbers 18:19.
- " Ez. 45:17 laws in regard to חגות, new moon and sabbaths with Numbers 28:9-11
- " Ez. 45:21 law in regard to Passover the 14th day of the first month to Lev. 23:5 and Num. 28:16.
- " Ez. 45:25, law in regard to the celebration of Succoth with Lev. 23:27
- " Ez. 46:15 where, as daily burnt offering

only a morning offering is required with Ex. 29:38 ^{and} Numbers 28:4-6, where a morning ^{and} evening offering are enjoined. The offering as here stated by Ezekiel differs on the whole a great deal from those prescribed in the Pentateuch. We have noticed in our study of the book of Ezekiel, that the prophet makes mention on the one hand of things not stated in the Pentateuch, ^{and} on the other hand again is silent about ceremonies ^{and} rites laid down in ^{the} five books of Moses. For the first ^{and} seventh of Nissan, for instance, he provides an atonement festival, ^{and} gives the prince a place in the temple, to which he was not entitled, according to the Mosaic legislation. In regard to Shebuoth, Rosh Hashanah, Yom Kippur

and the closing celebration of Succoth he is present.

And now since we have brought examples of passages, thoughts, ^{and} figures that exist both in the book of Ezekiel ^{and} those of others, ^{and} have also shown its dissimilarity from the Pentateuch, we shall again take up the charge which we left undefended in the early part of this chapter. That Ezekiel never copied from others, can be proven first from his early education ^{and} schooling. Like the sons of all priestly families, he had to study carefully all the laws of the Mosaic Legislation ^{and} theocracy and all the other literature. (for the most part the teachings ^{and} predictions of other prophets, which were then extant). In consequence of the fact that he was compelled to familiarize himself with these works to so great an extent, it is no more than natural that the diction in which he learnt

those lofty teachings and truths should become his, that the thoughts conveyed to him should become his own, and that the sublime imagery then in vogue should in turn be used by him. He was no less fallible than other mortals. If for example a man of the present century reads classical literature exclusively, his style will become classical, if mostly poetry ^{and} fiction, his writings will abound with much of the poetic cadence. Öze Kiel furthermore, was the teacher ^{and} preacher of an exiled people, and consequently in order to receive an audience from them, had to use the ideas which they had already before heard expounded and employ language which they could comprehend. And ~~in~~ ⁱⁿ the use of what diction better than that of the Pentateuch - or the other prophetic books, as for example Jeremiah, Isaiah Amos ^{and} others, could he have

met with such satisfactory results. It was that diction, with its peculiarities which they understood, ^{and} with which he had to address them. And again the fact that we find such a great similarity between the thoughts ^{and} language of Ezekiel to Moses can not compel us to acquiesce to the conclusion, that Ezekiel must have been the author of the Pentateuch. All it can prove is that the Pentateuch was already in existence, at our prophet's time. We claim as we have already before remarked in the course of this thesis, that of Ezekiel nothing more is extant than those oracles which have been arranged in forty eight chapters ^{and} bear his name. That Ezekiel has written more than has come down to us is well known. All critics grant that he must have composed speeches, which he either purposely omitted in the compilation

of the book ^{which} or were swept along into the ocean of forgetfulness by the swiftly running stream of time.

And now since we have studied the interesting period, life ^{and} book of this most illustrious man of the ancient Hebrew world, we conclude this our work by saying that by the admittance of the book of Ezekiel into the Canon, the Bible can boast of charms which it could never have possessed without it. The book of Ezekiel contains most wholesome lessons of morality, sublime religious principles, beautiful diction, enthusing eloquence ^{and} masterly oratory ^{and} bears testimony to the fact that its author was one of the greatest Biblical writers. The prophecies we have treated will live as long as Scripture live ^{and} by means of them also Ezekiel the sage to whom they have been ascribed.