

יְחֶזְקֵאל YEchezkel

EZEKIEL 1

SESSION 3 STARTS HERE

Ezekiel 1:1 יְחֶזְקֵאל JPS 1917

א וַיְהִי בְשָׁלְשִׁים שָׁנָה, בְּרַבִּיעִי
 בְּחִמְשָׁה לַחֹדֶשׁ, וְאֲנִי בְּתוֹךְ-
 הַנְּזֻלָּה, עַל-נְהַר-כְּבָר; וַנִּפְתָּחוּ,
 הַשָּׁמַיִם, וָאֲרָאָהּ, מִרְאֵת אֱלֹהִים.
 1 Now it came to pass in the
 thirtieth year, in the fourth month,
 in the fifth day of the month, as I
 was among the captives by the
 river Kebar that the heavens were
 opened, and I saw visions of God.

The Prophet Ezekiel is in Babylon with the early wave of Jewish exiles. (The region was named Iraq in 1920.)

2 Kings 24:11, 14 KJV

2 Kings 24:11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

2 Kings 24:14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

Ezekiel is in exile and yet, “the heavens [are] opened, and [he sees] visions of God.”

F.W. Grant, *The Numerical Bible*

... the heavens are opened and there are “visions of God.”

... whatever the message that may be given, the first thing for the prophet’s soul is that there are “visions of God.”

With God coming in, how everything changes, even though nothing may be changed! For there is no desolation like the absence of God; and there is nothing to lack with His presence realized. Thus the end is, as it were, seen from the beginning.²

² F.W. Grant, *The Numerical Bible*, Vol. 4, *Ezekiel* (New York: Loizeaux Brothers, The Bible Truth Depot, 1897), 13. <https://archive.org/details/numericalbiblebe04gran>

Ezekiel 1:2-3 JPS 1917

2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,
 ב בחמשה, לחדש--היא השנה החמישית, לנלות המלך יויכין.

3 the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Kebar; and the hand of the LORD was there upon him.
 ג היה ה' דבר-יהוה אל-יחזקאל בן-בוזי הכהן, בארץ כשדים--על-נהר-קבר; ויהי עליו שם, יד-יהוה.

This occurred five years after the arrival of the first wave of exiles.

"the Hand of the Lord"

יד-יהוה (*yad Yehovah*)

1. This is a characteristic expression, used repeatedly through the Book.
2. "The hand of the Lord" is the Holy Spirit of God.

2 Peter 1:21 KJV For the prophecy came not in old time by the will of man:but holy men of God spake *as they were* moved by the Holy Ghost.

MERKAVAH

Rabbi Moshe Eisemann, *Yechezkel*

These 'visions' are known in Talmudic literature as מֵרְכָבָה Merkavah [lit.

'Chariot'] or מַעֲשֵׂה מֵרְכָבָה Ma'aseh Merkavah, [lit. 'the Work' or 'the Account' of the Chariot].³

Ezekiel 1:4-5 JPS 1917

4 And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a brightness was round about it; and out of the midst thereof as the colour of electrum [chashmal], out of the midst of the fire.
 ד וארא והנה רוח סערה באה מן-הצפון, ענן גדול ואש מתלקחת, וננה לו, סביב; ומתוכה-כעין תחשמל, מתוך האש.

³ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 69.

5 And out of the midst thereof came the likeness of four **living creatures**. And this was their appearance: they had the likeness of a **man**.

A “stormy wind” is translated in King James as a whirlwind. “Whirlwind” is often used in Scripture to describe God's coming in judgment (Isaiah 66:15, Jeremiah 25:32, etc.).

The same word, סַעָרָה *sa'arah*, is often associated with the chariots of God.

Strong's:

סַעָרָה *sa'ar*, *sah'-ar*; or (feminine) סַעָרָה *sa'arah*, *seh-aw-raw'*; from [H5590](#); a hurricane:—storm(-y), tempest, whirlwind.

Ezekiel's Vision of the "Chariot"

“Jewish Calendar, Monday, July 4, 2022,” Chabad.org

Ezekiel's Vision of the "Chariot" (429 BCE)

On the 5th of Tammuz of the year 3332 from creation (429 BCE), Ezekiel, among the only prophets to prophesy outside of the Holy Land, beheld a vision of the Divine "Chariot" ... ⁴

Brim Note: Judaism does not call Daniel a prophet. He prophesied outside the Land.

Brim Note: Concerning the Wikipedia entry that follows: This is by no means to be taken as exact truth—for this vision is beyond the scope of man's definition. But perhaps it does present a visual aid of sorts. As Brother Kenneth E. Hagin wisely counseled, we can eat the hay and leave the sticks.

“Merkaba mysticism,” Wikipedia.

Ezekiel's vision of the chariot

According to the verses in Ezekiel and its attendant commentaries, his vision consists of a chariot made of many heavenly beings driven by the "Likeness of a Man." The base structure of the chariot is composed of four beings. These beings are called the "living creatures" (Hebrew: חַיִּיּוֹת *hayyot* or *khayyot*). The bodies of the creatures are "like that of a human being", but each of them has four faces, corresponding to the four directions the chariot can go (East, South, North and West). The faces are that of a man, a lion, an ox ... and an eagle. Since there are four angels and each has four faces, there are a total of sixteen faces. Each of the *hayyot* angels also has four wings. Two of these wings spread across the length of the chariot and connect with the wings of the angel on the other side. This creates a

⁴ “Jewish Calendar, Monday, July 4, 2022,” Chabad.org, Accessed 6/1/21.

https://www.chabad.org/calendar/view/day_cdo/aid/294061/jewish/Ezekiels-Vision-of-the-Chariot.htm

sort of 'box' of wings that forms the perimeter of the chariot. With the remaining two wings, each angel covers its own body. Below, but not attached to, the feet of the *hayyot* angels are other angels that are shaped like wheels. These wheel angels, which are described as "a wheel inside of a wheel", are called "*ophanim*" אופנים (lit. wheels, cycles or ways). These wheels are not directly under the chariot but are nearby and along its perimeter. The angel with the face of the man is always on the east side and looks up at the "Likeness of a Man" that drives the chariot. The "Likeness of a Man" sits on a throne made of *sapphire*.⁵

Chashmal חֶשְׁמָל

Rabbi Moshe Eisemann, *Yechezkel*

The mysterious significance of this word is laden with esoteric connotation. It is a pure example of prophetic idiom, and beyond the realm of comprehension ... It is the purest form of smokeless fire that the human senses can perceive ...⁶

F.W. Grant, *The Numerical Bible*

The word *hashmal* in the original is translated *electron* in the Septuagint, or amber, as in the Authorized Version [KJV]. ... it is glory in judgment that is displayed.⁷

F.W. Grant, *The Numerical Bible*

He looks, and now, out of the north, there comes "a stormy wind," "a great cloud and a fire infolding itself" with a brightness round about it ...

This fire is not pure wrath; it is rather, as a symbol, the holiness of God of which it speaks, a consuming fire indeed, therefore, to iniquity, but judgment is not its essence, not what it seeks or delights in, but what is necessitated by the perfection of God Himself. ... The first thing indeed is that in the form of judgment, God it is who is enwrapping Himself ...⁸

John G. Lake has been widely quoted as saying, "The Glory [the Presence] of God is as destructive of evil as it is constructive of good."

Chayot חַיִּוִּת

These are the living creatures.

F.W. Grant, *The Numerical Bible*

... it is not a likeness of God that they [the living creatures] present; and all likeness of Him is expressly forbidden. They are creatures of His—no more; in His hand,

⁵ "Merkabah mysticism," Wikipedia. Accessed 6/1/21.

https://en.wikipedia.org/wiki/Merkabah_mysticism

⁶ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 76-77.

⁷ F.W. Grant, *The Numerical Bible*, Vol. 4, *Ezekiel* (New York: Loizeaux Brothers, The Bible Truth Depot, 1897), 15. <https://archive.org/details/numericalbiblebe04gran>

⁸ F.W. Grant, *The Numerical Bible*, Vol. 4, *Ezekiel* (New York: Loizeaux Brothers, The Bible Truth Depot, 1897), 14–15. <https://archive.org/details/numericalbiblebe04gran>

obedient to His will, and used for His purposes; in fact, as we shall see, instruments of His government; in Revelation [Chapter 4] seen in the midst of and around the Throne; here underneath, [sic] it for here the view is from earth, and there in heaven. They have in general the likeness of a man, but their feet are like the feet of an ox, “upright,” and not extended, as is man’s foot. They sparkle, giving the look of glowing brass, reminding us once more of Revelation, but there of Him who appears to John, and who is the Lord Himself ... [Revelation 1:15].

... a higher Spirit than that of the living creature itself in fact guided and governed all.⁹

Ezekiel 1:6-22 יחזקאל JPS 1917

- ו וְאִרְבַּעַת פָּנִים, לְאַחַת; וְאִרְבַּע כְּנָפִים, לְאַחַת לָהֶם. 6 And every one had four faces, and every one of them had four wings.
- ז וְרַגְלֵיהֶם, רַגְלֵי יִשְׂרָאֵל; וְכַף רַגְלֵיהֶם, כַּכַּף רַגְלֵי עֵגֹל, וְנֹצְצִים, כַּעֲשֵׂן נְחֹשֶׁת קָלִיל. 7 And their feet were straight feet; and the sole of their feet was like the sole of a calf’s foot; and they sparkled like the colour of burnished brass.
- ח וַיְדֹוּ (וַיְדִי) אָדָם, מִתַּחַת כְּנָפֵיהֶם, עַל, אֲרֻבַּת רַבְעֵיהֶם; וּפְנֵיהֶם וְכְנָפֵיהֶם, לְאַרְבַּעַתָּם. 8 And they had the hands of a man under their wings on their four sides; and as for the faces and wings of them four,
- ט חִבְּרַת אִשָּׁה אֶל-אֲחוֹתָהּ, כְּנָפֵיהֶם: לֹא-יִסְבּוּ בְּלֻכְתָּן, אִישׁ אֶל-עֵבֶר פָּנָיו יֵלְכוּ. 9 their wings were joined one to another; they turned not when they went; they went every one straight forward.
- י וְדְמוּת פְּנֵיהֶם, פְּנֵי אָדָם, וּפְנֵי אַרְיֵה אֶל-הַיְמִין לְאַרְבַּעַתָּם, וּפְנֵי-שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּן; וּפְנֵי-נֶשֶׁר, לְאַרְבַּעַתָּן. 10 As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.
- יא וּפְנֵיהֶם, וְכְנָפֵיהֶם פְּרֻדּוֹת מִלְמַעְלָה: לְאִישׁ, שְׁתֵּים חִבְּרֹת אִישׁ, וּשְׁתֵּים מְכֻסּוֹת, אֶת גּוֹיֵתֵיהֶן. 11 Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

⁹ Ibid., 16.

יב ואיש אל-עבר פָּנָיו, יֵלְכוּ: 12 And they went every one straight
אל אשר יהיה-שָׁמָּה הָרוּחַ the spirit was to go,
לָלֶכֶת יֵלְכוּ, לֹא יִסְבּוּ בְּלִכְתָּן. they went; they turned not when
they went.

יג ודמוות החיות מראיהם 13 As for the likeness of the living
כְּנֹחֲלֵי-אֵשׁ, בַּעֲרוֹת כְּמִרְאֵה creatures, their appearance was like
הַלְפָּדִים--הִיא, מִתְהַלֶּכֶת בֵּין appearance of torches; it flashed up
הַחַיּוֹת; וְנִגְהָ לָאֵשׁ, וּמִן-הָאֵשׁ and down among the living
יוֹצֵא בָרָק. creatures; and there was brightness
to the fire, and out of the fire went
forth lightning.

יד וְהַחַיּוֹת, רָצוּא וְשׁוֹב, 14 And the living creatures ran and
כְּמִרְאֵה, הַבֶּזֶק. returned as the appearance of a flash
of lightning.

טו וָאֵרָא, הַחַיּוֹת; וְהִנֵּה אֹפֶן 15 Now as I beheld the living
אֶחָד בְּאֶרֶץ אֶצֶל הַחַיּוֹת. creatures, behold one wheel at the
לְאַרְבַּעַת פָּנָיו. bottom hard by the living creatures,
at the four faces thereof.

טז מִרְאֵה הָאֹפָנִים וּמַעֲשֵׂיהֶם 16 The appearance of the wheels and
כְּעֵין תַּרְשִׁישׁ, וְדַמוּת אֶחָד their work was like unto the colour
לְאַרְבַּעַתָּן; וּמִרְאֵיהֶם, וּמַעֲשֵׂיהֶם, of a beryl; and they four had one
כְּאִשֶּׁר יִהְיֶה הָאֹפֶן, בְּתוֹךְ a wheel
הָאֹפֶן. within a wheel.

יז עַל-אַרְבַּעַת רַבְעֵיהֶן, בְּלִכְתָּם 17 When they went, they went
יֵלְכוּ: לֹא יִסְבּוּ, בְּלִכְתָּן. toward their four sides; they turned
not when they went.

יח וְנִבְיָהֶן--וְנִבְהָ לָהֶם, וַיִּרְאֶה 18 As for their rings, they were high
לָהֶם; וְנִבְתָּם, מְלֵאת עֵינִים and they were dreadful; and they
סָבִיב--לְאַרְבַּעַתָּן. four had their rings full of eyes round
about.

19 And when the **living creatures** went, the **wheels** went hard by them; and when the living creatures were lifted up from the bottom, the **wheels** were lifted up.

20 Whithersoever the **spirit** was to go, as the **spirit** was to go thither, so they went; and the **wheels** were lifted up beside them; for the **spirit** of the **living creature** was in the **wheels**.

21 When those went, these went, and when those stood, these stood; and when those were lifted up from the earth, the **wheels** were lifted up beside them; for the **spirit** of the **living creature** was in the **wheels**.

22 And over the heads of the **living creatures** there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above.

“wheel” ofan אופן

“wheels” ofanim אופנים

Rabbi Moshe Eisemann, *Yechezkel*

In whatever direction the Will of God, Who was — if one may so express it — riding thereon [i.e. the *Merkavah*], wished to go, they went; for שָׁמָּה הָרוּחַ לָלֶכֶת, it was also the will of the *Chayos* to go there and thus they moved only as intended by God. (*Metzudas David*).¹⁰

Ezekiel 1:23-28 יְחִזְקֵאל JPS 1917

23 And under the firmament were their wings conformable the one to יִשְׁרוּת. אִשָּׁה אֶל-אֲחוֹתָהּ: לְאִישׁ.

¹⁰ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologizing from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications, Ltd., Artscroll, 1988), 84.

שְׁתֵּימֵם מְכַסּוֹת לְהִנָּה, וְלֹאִישׁ
שְׁתֵּימֵם מְכַסּוֹת לְהִנָּה, אֵת
גּוֹיֹתֵיהֶם.

the other; this one of them had two
which covered, and that one of them
had two which covered, their
bodies.

כֹּד וְאִשְׁמַע אֶת-קוֹל כְּנָפֵיהֶם
כְּקוֹל מַיִם רַבִּים כְּקוֹל-שֹׁדִי,
בְּלִכְתָּם--קוֹל הַמֶּלֶךְ, כְּקוֹל
מִחְנָה; בְּעֶמְדָם, תִּרְפִּינָה כְּנָפֵיהֶן.

24 And when they went, I heard the
noise of their wings like the noise of
great waters, like the voice of the
Almighty, a noise of tumult like the
noise of a host; when they stood,
they let down their wings.

כֹּה וַיְהִי-קוֹל--מֵעַל, לָרָקִיעַ אֲשֶׁר
עַל-רֹאשָׁם; בְּעֶמְדָם, תִּרְפִּינָה
כְּנָפֵיהֶן.

25 For, when there was a voice
above the firmament that was over
their heads, as they stood, they let
down their wings.

THE DIVINE THRONE

כֹּו וּמִמַּעַל, לָרָקִיעַ אֲשֶׁר עַל-
רֹאשָׁם, כְּמִרְאָה אֶבֶן-סַפִּיר, דְּמוּת
כֶּסֶּא; וְעַל, דְּמוּת הַכֶּסֶּא, דְּמוּת
כְּמִרְאָה אָדָם עָלָיו, מִלְמַעְלָה.

26 And above the firmament that
was over their heads was the
likeness of a throne, as the
appearance of a sapphire stone; and
upon the likeness of the throne was
a likeness as the appearance of a
man upon it above.

כֹּז וַאֲרָא כְּעֵין חֲשָׁמַל, כְּמִרְאָה-
אֵשׁ בֵּית-לָה סָבִיב, מִמִּרְאָה
מִתְנָיו, וּלְמַעְלָה; וּמִמִּרְאָה מִתְנָיו,
וּלְמַטָּה, רָאִיתִי כְּמִרְאָה-אֵשׁ, וְנֹגַהּ
לֹו סָבִיב.

27 And I saw as the colour of
electrum [chashmal], as the
appearance of fire round about
enclosing it, from the appearance of
his loins and upward; and from the
appearance of his loins and
downward I saw as it were the
appearance of fire, and there was
brightness round about him.

כֹּחַ כְּמִרְאָה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה
בְּעָנָן בַּיּוֹם הַנֶּשֶׁם, כֵּן מִרְאָה
הַנֹּגַהּ סָבִיב--הוּא, מִרְאָה דְּמוּת

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

כְּבוֹד-יְהוָה; וַאֲרָאָה וְאָפַל עַל-
 פָּנַי, וַאֲשָׁמַע קוֹל מְדַבֵּר. {פ} **glory of the LORD.** And when I saw
 it, I fell upon my face, and I heard a
 voice of one that spoke. {P}

HEBREW VOCABULARY

אָדָם	<i>adam</i>	man
אֱלֹהִים	<i>Elohim</i>	God
שָׁמַיִם	<i>shamayim</i>	heavens
דְּבַר-יְהוָה	<i>dvar Yehovah</i>	word of the LORD
יַד-יְהוָה	<i>yad Yehovah</i>	hand of the LORD
כְּבוֹד-יְהוָה	<i>k^avod Yehovah</i>	Glory of the LORD
רוּחַ	<i>ruach</i>	spirit, wind, breath
חֲשָׁמַל	<i>chashmal</i>	(not definable in English)
חַיּוֹת	<i>chayot</i>	living creatures
אוֹפָן	<i>ofan</i>	wheel
אוֹפָנִים	<i>ofanim</i>	wheels

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יְחֶזְקֵאל YEchezkel

EZEKIEL 2-3

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Ezekiel 2:1-5 יְחֶזְקֵאל JPS 1917

א וַיֹּאמֶר, אֵלַי: בֶּן-אָדָם עֲמֹד
עַל-רַגְלֶיךָ, וְאָדַבְרָתְךָ. 1 And He said unto me: 'Son of man,
stand upon thy feet, and I will speak
with thee.'

ב וַתְּבֹא בִי רוּחַ, כַּאֲשֶׁר דִּבֶּר
אֵלַי, וַתַּעֲמִדְנִי, עַל-רַגְלִי; וָאֲשָׁמַע,
אֶת מְדַבֵּר אֵלַי. {פ} 2 And spirit entered into me when
He spoke unto me, and set me upon
my feet; and I heard Him that spoke
unto me. {P}

ג וַיֹּאמֶר אֵלַי, בֶּן-אָדָם שִׁלַּח אֲנִי
אוֹתְךָ אֶל-בְּנֵי יִשְׂרָאֵל--אֶל-גּוֹיִם
הַמּוֹרְדִים, אֲשֶׁר מָרְדּוּ-בִּי: הִמָּה
וְאֲבוֹתָם פָּשְׁעוּ בִּי, עַד-עַצְם הַיּוֹם
הַזֶּה. 3 And He said unto me: 'Son of man, I
send thee to the children of Israel, to
rebellious nations, that have rebelled
against Me; they and their fathers
have transgressed against Me, even
unto this very day;

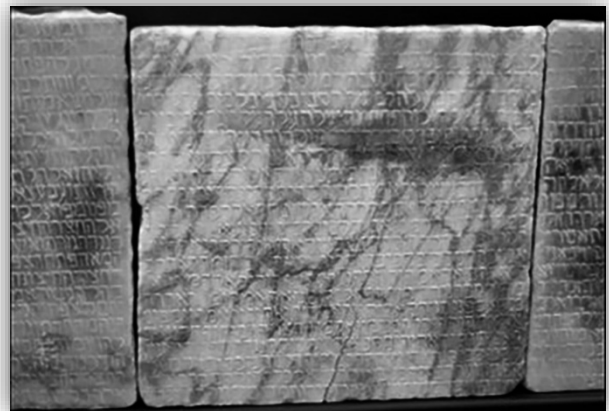
ד וְהַבָּנִים, קָשִׁי פָנִים וְחִזְקֵי-לֵב--
אֲנִי שִׁלַּח אוֹתְךָ, אֲלֵיהֶם; וְאָמַרְתָּ
אֲלֵיהֶם, כֹּה אָמַר אֲדֹנָי יְהוָה. 4 and the children are brazen-faced
and stiff-hearted, I do send thee unto
them; and thou shalt say unto them:
Thus saith the Lord GOD.

ה וְהִמָּה אִם-יִשְׁמְעוּ וְאִם-יִחָדְלוּ,
כִּי בֵית מָרִי הִמָּה--וְיָדְעוּ, כִּי נָבִיא
הָיָה בְּתוֹכָם. {פ} 5 And they, whether they will hear,
or whether they will forbear--for
they are a rebellious house--yet shall
know that there hath been a prophet
among them. {P}

Yechezkel means "God Strengthens." It is used only twice in the entire Book of Ezekiel, and nowhere else in the Old Testament.

"Ben Adam" בֶּן-אָדָם, Son of man, is used 90 times in this Book, and is how God addresses the Prophet Ezekiel.

The Ezekiel Tablets



My Personal Experience with Them

Dr. David Allen Lewis, a well-respected and outstanding teacher of prophecy from the Assemblies of God, was a mentor of mine. He said of me, "You are more like me in my understanding and teaching of prophecy than anyone else." What a God-sent blessing he was to my life.

He introduced me to "The Amazing Ezekiel Tablets." (See his article by that name in the Appendixes section of this syllabus.)

He was convinced that these stone tablets, stolen from the grave of the Prophet Ezekiel, were the original writing of the Book of Ezekiel.

Dr. Lewis was ill before he passed away in 2007. During this time, he charged me not to let go of my connection to the Ezekiel Tablets. Soon after this, while in Israel, I tried to make contact with the "expert" on the stones, Dr. Yehuda Oppenheim. But at first, he refused to see me. When he did at last agree and came to meet me in

Jerusalem, I quickly realized I was in the presence of one of the most intelligent human beings I'd ever met. A former junior chess champion, he used chess to teach specially-chosen young Israelis how to think.

Several times in Israel, I worked with this genius as we researched and dug into the Ezekiel Tablets.

Dr. Oppenheim studied the opening texts as they appear on the stone. They are almost identical with the Hebrew text we have today. However, there are a few slight differences. One of those slight differences appears in chapter 2, verse 5. The past tense, which is used in today's Hebrew text, is not used in this verse on the stone. Rather than saying, "there hath been a prophet among them," it is written in present tense, "there is a prophet among them," thus indicating that the tablets were created by the Prophet or his scribe in Ezekiel's lifetime.

These tablets were stolen by thieves from Ezekiel's Tomb. Dr. Oppenheim uncovered the true account of the Tablets that would rival the story of Indiana Jones and the Raiders of the Lost Ark.

In excerpts from the book, *Mother of the Pound: Memoirs on the Life and History of the Iraqi Jews* by David Kazzaz, (found in the "Mother of the Pound" Supplement Section of this manual), you will see how the Tomb of Ezekiel became a kind of substitute for the Holy Temple in Jerusalem. It played this role in the large Jewish community which remained in Babylon (Iraq) from the time of the Prophet until they were forced to leave in 1948. In the time of Ezra and Nehemiah, only about 42,000 Jews actually left Babylon to return to Jerusalem.

Ezekiel 2:8-10 יְחִזְקֵאל JPS 1917

- ח וְאַתָּה בֶּן-אָדָם, שְׁמַע אֶת אֲשֶׁר-
אֲנִי מְדַבֵּר אֵלֶיךָ--אֶל-תְּהִי-מְרִי,
כְּבֵית הַמֶּרִי: פֶּצֵה פִיךָ--וְאָכַל, אֶת
אֲשֶׁר-אֲנִי נֹתֵן אֵלֶיךָ. 8 And thou, **son of man**, hear what
I say unto thee: be not thou
rebellious like that rebellious
house; open thy mouth, and eat
that which I give thee.'
- ט וְאַרְאֶתָּה, וְהִנֵּה-יָד שְׁלֹחַת אֵלַי;
וְהִנֵּה-בּוֹ, מִגֵּל-סֵפֶר. 9 And when I looked, behold, a
hand was put forth unto me; and,
lo, a roll of a book was therein;
- י וַיִּפְרֹשׂ אוֹתָהּ לִפְנָי, וְהִיא כְּתוּבָה
פְּנִים וְאָחֹר; וְכָתוּב אֵלֶיָּה, קִנִּים
וְהִנָּה וְהִי. {ס} 10 and He spread it before me,
and it was written within and
without; and there was written
therein lamentations, and
moaning, and woe. {S}

Ezekiel 3:1-3 JPS 1917

א וַיֹּאמֶר אֵלַי--בֶּן-אָדָם, אֵת אֲשֶׁר-
תִּמְצָא אֲכֹל: אֲכֹל אֶת-הַמִּגֹּלָה
הַזֹּאת, וְלֵךְ דַּבֵּר אֶל-בֵּית יִשְׂרָאֵל.
1 And He said unto me: 'Son of
man, eat that which thou findest;
eat this roll, and go, speak unto the
house of Israel.'

ב וָאֲפֶתַח, אֶת-פִּי; וַיֹּאכִילֵנִי, אֵת
הַמִּגֹּלָה הַזֹּאת.
2 So I opened my mouth, and He
caused me to eat that roll.

ג וַיֹּאמֶר אֵלַי, בֶּן-אָדָם בְּטֶנְךָ
תֹּאכַל וּמַעֲיֶךָ תִּמְלֵא, אֵת הַמִּגֹּלָה
הַזֹּאת, אֲשֶׁר אֲנִי נֹתֵן אֵלֶיךָ; וְאָכְלָהּ,
וַתְּהִי בְּפִי כְדֶבֶשׁ לְמֶתוֹק. {פ}
3 And He said unto me: 'Son of
man, cause thy belly to eat, and fill
thy bowels with this roll that I give
thee.' Then did I eat it; and it was
in my mouth as honey for
sweetness. {P}

Ezekiel 2:9 through 3:3

Rabbi Moshe Eisemann, *Yechezkel*

The 'eating' of the Scroll ... implies a complete ... fusion between man and [his] message.¹¹

Ezekiel Chapter 3:10-11 JPS 1917

י וַיֹּאמֶר, אֵלַי: בֶּן-אָדָם--אֵת-
כָּל-דִּבְרֵי אֲשֶׁר אֲדַבֵּר אֵלֶיךָ,
קַח בְּלִבְּךָ וּבְאָזְנֶיךָ שְׁמָע.
10 Moreover He said unto me: 'Son of
man, all My words that I shall speak unto
thee receive in thy heart, and hear with
thine ears.

יא וְלֵךְ בֹּא אֶל-הַגּוֹלָה, אֶל-
בְּנֵי עַמְּךָ, וְדַבַּרְתָּ אֲלֵיהֶם
וְאָמַרְתָּ אֲלֵיהֶם, כֹּה אָמַר אֲדֹנָי
יְהוִה: אִם-יִשְׁמָעוּ, וְאִם-יִחְדָּלוּ.
11 And go, get thee to them of the
captivity, unto the children of thy people,
and speak unto them, and tell them: Thus
saith the Lord GOD; whether they will
hear, or whether they will forbear.'

SESSION 3 ENDS HERE

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¹¹ Rabbi Moshe Eisemann, *Yechezkel—The Book of Ezekiel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources*, 3rd edition (Brooklyn, NY: Mesorah Publications Ltd, ArtScroll, 1988), 94.