

CLARIFYING
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CHAPTER TWENTY ONE

EZEKIEL'S CRITICISM
OF THE TRIAGE
IN JERUSALEM

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XXI

EZEKIEL'S CRITICISM OF THE TRIAGE IN JERUSALEM

EZEKIEL 13:18

וְאָמְרָתָּ כֹּה־אָמַר אֲדָנָי יְהוִה
הוּי לְמַתְפָּרוֹת כְּסָתוֹת עַל כָּל־אַצְיָלֵי יָדַי
וְעִשׂוֹת הַמְּסַפְּחוֹת עַל־רֹאשׁ כָּל־קוֹמָה לְצוֹדֵד נַפְשׁוֹת
הַנִּפְשׁוֹת תְּצוֹדְדֶנָּה לְעַמִּי וְנַפְשׁוֹת לְכָנָה תַחְיִינָה:

Thus says the Lord GOD:

Woe to the women who sew magic bands upon all wrists,
and make veils for the heads of persons of every stature,
in the hunt for souls!

Will you hunt down souls belonging to my people,
and keep other souls alive for your profit?

καὶ ἐρεῖς τάδε λέγει κύριος
οὐαὶ ταῖς συρραπτούσαις προσκεφάλαια
ἐπὶ πάντα ἀγκῶνα χειρῶς
καὶ ποιούσαις ἐπιβόλαια
ἐπὶ πᾶσαν κεφαλὴν πάσης ἡλικίας
τοῦ διαστρέφειν ψυχὰς
αἱ ψυχὰς διεστράφησαν τοῦ λαοῦ μου
καὶ ψυχὰς περιεποιῶντο

And thou shalt say, Thus saith the Lord,
Woe to the *women* that sew pillows under every elbow,
and make kerchiefs on the head of every age
to pervert souls!

The souls of my people are perverted,
and they have saved souls alive.

INTRODUCTION

The complexities in Ezek 13:17–23 has led to a great deal of speculation about witches and sorceresses in Jerusalem before the destruction of the city in 586 B.C.E. Cooke (1936: 144–150), appealed to Jer 7:18 and 44:17, 19, which refer to women making offerings and baking cakes for the queen of heaven, and concluded that the practice of magic by women was rife not only in ancient society in general but in Jerusalem in Ezekiel’s day. He repeated the tradition originating in Origen’s Hexapla (οὐαὶ ταῖς ποιούσαις φυλακτήρια “woe to those making phylacteries”) and Ephrem Syrus’ statement, “these are like amulets which they (the women) bind upon their arms, and bring forth an oracle for those who enquire of them from their arms, like magicians and soothsayers who utter cries.” But, in disagreement with Ephrem Syrus’ suggestion that the amulets were on the arms of the sorceresses, Cooke thought the amulets were on the arms of those consulting the sorceresses as an act of sympathetic magic, “with the idea, we may imagine, of fastening the magic influence upon them, or of symbolizing the power to bind and loose which the sorceress claimed.” As Cooke admitted, this is exegesis by imagination.

Eichrodt (1970: 169–170) who thought that verses 17–23 “are concerned with a few women who deal in magic on the sly for the benefit of individual clients who pay in cash for their services”—admitted that such phenomenon is not mentioned elsewhere in the Old Testament. Eichrodt appealed to the Jewish use of phylacteries and to Frazer’s references in *The Golden Bough* about magical practices among primitive peoples, “according to which ill luck is warded off by tying strips of palm-leaf, bark, or wool round the joints, or diseases are cured by tying knotted thread to the groin, head, neck or limbs of the patient.”

Zimmerli (1979: 296–298) commenced his interpretation of Ezek 13:17–23 with the observation, “. . . here the striking thing is the novelty of the content and the formulations.” Like other commentators, Zimmerli acknowledged that (1) “The twofold oracle of vv 17ff undeniably enters into a sphere of minor mantic acts and magic—a sphere which can only be put quite improperly under the catchword ‘prophetic,’” and (2) “An exactly relevant explanation of Ezekiel’s statements, however, has so far not been advanced.” Greenberg (1983: 239) concisely concurred with Zimmerli, stating, “The practices and terms of these two verses [13:18–19] are obscure: we have interpreted them as fortune-telling.” Block (1997: 414) similarly noted, “It is impossible to arrive at a clear understanding of the women’s methods because of the obscurity of the expressions used.”

Moreover, parts of the oracle are suspect. Toy (1899: 62) stated, “The expression [הַנְּפֹשׁוֹת הַצֹּדֵדִינָה לְעַמִּי וְנַפְשׁוֹת הַחַיִּינָה לְכַנָּה in 13:18] is better omitted as in its present form [it is] unintelligible.” Cooke (1936:148) conjectured that 13:22–23 (which repeat what was said already in 13:17–21) were later additions, like those found in 5:16–17, rather than being summary statements from Ezekiel himself.

Without a doubt, the text of this part of the oracle in 13:17–23 has suffered serious dislocations in transmission. Failure to recognize the dislocations contributed to the guess work which appealed to anthropological studies of magic and sorcery in primitive societies for clues to the meaning of the oracle. A philological inquiry focusing on insights from Arabic cognates has proven to be very beneficial. The oracles in 13:17–23 addresses two distinctly different groups of women. The first oracle addressed women who had prophesied falsely, and the second oracle spoke of those women who, in doing

triage and giving first-aid, favored sinners rather than the saints whom God intended to revive.

ARABIC COGNATES

The Hebrew כִּסָּת occurs only here and has been derived from כִּסָּה stem II “to bind,” a cognate of Akkadian *kasû* “to fetter, to take captive,” with the noun meaning “band, fillet.” In the Syro-Hexapla כִּסָּת, as noted above, was rendered *φουλακτήρια*. It was assumed to be some type of magical amulet or charm, even though in post-Biblical Hebrew it means a “cushion” or “pillow” (BDB 493; KB³ 449). But the cognate of כִּסָּת is more likely to be the Arabic كَسَاء (*kisâ*) with the plural أكسية (*aksiyat*) “a simple oblong piece of cloth, a wrapper (garment) of a single piece” (Lane 1893: 3000; KBS II: 489). The Arabic كَسَاء (*kisâ*) is probably the etymon of the English “gauze” and French *gaze*. (The reduplication of the ת in the plural of כִּסָּת, unlike the Arabic plural أكسية [*aksiyat*]), is like קשתות, the plural of קשת “arrow.”

The MT הַמְסַפְּחֹת, has been variously translated: *ἐπιβόλαια* “wrappers” (Septuagint), “kerchiefs” (ASV), “veils” (RSV), and “rags” (Greenberg 1983: 239). The Arabic cognate سفيح (*safih*) indicates “a thick, course [garment or piece of cloth] called كَسَاء (*kisâ*),” which is the cognate of כִּסָּת discussed above. It is obvious that הַמְסַפְּחֹת “a (gauze) bandage” and כִּסָּת “a (gauze) dressing” are synonyms (KBS II: 607).

In the context of Ezekiel’s visions of blood and guts (5: 12, 16; 6:3–8, 11; 9:5–6; 21:1–18), these coarse cloths were unlikely to refer to magical veils or sheath dresses. They were

the gauze cloths (just like the $\sigma\pi\alpha\rho\gamma\nu\delta\omega$ “swaddling clothes” in Luke 2:7) for the “first-aid” given by Jerusalem’s ladies. Even though gauze bandages and compresses may “cushion” wounds and fractures, the translation of מְסַפְּחוֹת as “cushions” creates a false image of women comfortably reclining or resting their elbows, arms, and heads on pillows. The traditional interpretations suggesting trivial magical rituals are equally inaccurate. Ezekiel intended to create the word picture of women desperately bandaging Jerusalem’s wounded sinners.

The MT $\text{כָּל-אַצְבְּלֵי יָדַי}$ became in the Septuagint $\pi\acute{\alpha}\nu\tau\alpha \acute{\alpha}\gamma\kappa\omega\nu\alpha \chi\epsilon\iota\rho\delta\epsilon\varsigma$ “every elbow of the hand,” and has been variously rendered in English: “all armholes” (KJV), “all elbows” (ASV), “all wrists” (RSV), and “joints of every arm” (Greenberg 1983: 233). Zimmerli (1979: 288), like Cooke (1936: 149), thought that יָדַי was an error for יָד or יָדַיִם ; whereas Greenberg (1983: 239) was content to read it as one of the anomalous plurals collected by Kimḥi.

However, the MT יָדַי should be restored to יָדַיִם , a *Qal* passive participle (like רְאִי “proper”) meaning “maimed” from יָדָה , the denominative of יָד and the equivalent of Arabic يَدَى (*yaday/yadī*) “to wound anyone on the hand, to maim anyone’s hand” (Hava 1915: 901) or وَدَى (*wadaya*) “to cut off, to destroy” (Lane 1893: 3051; Wehr 12:41). (The denominative יָדָה “to maim” [“to de-hand”] would be analogous to the English noun/verb “gut.”). Like the Arabic يَد (*yad*), which can signify the arm from the shoulder-joint to the extremities of the fingers (Lane 1893: 3093), Hebrew יָד could indicate more than the hand—just as רֶגֶל “foot” may indicate the leg from the tip of the toes to the groin. To focus

upon the hand or wrist or knuckles is too narrow a focus for the context of this verse.

Since אֲצִלּוֹת יָדָיִךָ in Jer 38:12 means “your arm-joints” or “your armpits,” the אֲצִילֵי יָדַי in 13:18, could also mean arm-joints (the wrist or the elbow) rather than finger joints or knuckles. The Arabic وصل (*waṣala*) “to join” (Lane 1983: 3054) is widely recognized as the cognate of אֲצִיל. Lane (1877: 2349) noted the use of the noun وصل (*wuṣl* or *wiṣl*) “limb” in defining فخذ (*fahid*) “thigh” as the وصل (*wuṣl*) between the hip and the shank. It seems very likely that אֲצִיל here in 13:18 has the same meaning, referring not to the joints but to the limbs.

Greenberg (1983: 240) considered MT הַצּוֹרְדָנָה and צוֹרֵד in 13:18 to be intensive forms of צוֹר “to hunt down.” However, in this oracle צוֹר “to prey upon” is found only in the מְצַרְדּוֹת of 13:20. The הַצּוֹרְדָנָה of 13:18 is from צָדַד, the cognate of Arabic صد (*ṣadda*) “to shun, to alienate, to turn away” (Lane 1872: 1658; BDB 841). The צוֹרֵד in 13:18, however, should be corrected to צוֹרֵיד and read as the cognate of Arabic صديد (*ṣadīd*) “ichor, i.e. thin water [or watery humour] of a wound, mixed [or tinged] with blood or the pus from such a wound.”¹ Reading צוֹרֵיד for צוֹרֵד is the key for reordering the words of the MT (with support from the versions) from רֹאשׁ כָּל-קוֹמָה לְצוֹרֵד נַפְשׁוֹת “head of every height to hunt souls” to כָּל-רֹאשׁ צוֹרֵיד לְקִים הַנַּפְשׁוֹת “every oozing head, to revive the ones breathing.”

The fall of Jerusalem was marked by a large number of those who were killed or wounded. Some of those wounded apparently received first-aid in which compresses, bandages,

and swaddling cloths were used to stop the loss of blood or cleanse the wounds which could have been inflicted or infected from head to toe.

The MT **לְפָרְחוֹת** in 13:20a and the **לְפָרְחָת** in 13:20b are very problematic.² Zimmerli (1979: 289) summarized the evidence from the versions, noting that **לְפָרְחוֹת** in 13:20a is not reflected in the Septuagint, although the **לְפָרְחָת** in 13:20b appears as *διασκορπισμός* “scattering,” reflecting a confusion of **פָּרַח** with either **פָּרַד** or **פָּרַץ**. It was read as the Aramaic **פָּרַח** “to fly” by the Vulgate (*volandum*) and Symmachus (*ἀναπετοσθῆναι*), which is followed by Greenberg (1983: 240) who translated **לְפָרְחָת** “like birds.”

Theodotian rendered it *ἐκλυσι* “release, deliverance,” which preserves a meaning of **פָּרַח** that finds support from the Arabic **فَرَجَ** (*faraja*) “mettre un prisonnier en liberté, délivrer” (Dozy II: 247) and occurring in the phrase **بعد القارعات فوج** (*ba^c di^l qā^r ri^c ā^t i furūju*) “after (sudden) catastrophe/calamity [there will be] release from suffering”³ (Lane 1877: 2360; Wehr 822, 888). Theodotian’s “release” fits the context perfectly and has the support of other **פָּרַח** / **פָּרַג** equivalents.

RECONSTRUCTED TEXT

Once it is recognized that Ezekiel had a larger vocabulary than that recognized by the Septuagint translators or recent lexicographers, two independent oracles addressed to “the daughters of your people” can be found in Ezekiel 13:17–23. The first oracle (13:17, 18a, and 22–23) was addressed to the prophetesses, and is much shorter than the oracle against the prophets (13:1–16). The second oracle (13:18b–21) insinuated

itself into the middle of the first oracle, perhaps due to 13:17a (“and you, son of man, set your face unto the daughters of your people”) being a double duty introduction to both oracles. The reconstructed oracles read as follows, with my proposed translations in *italics* and feminine forms in **bold**:

Oracle I.

- 13:17 And you, son of man, set your face unto the **daughters** of your people, **the ones prophesying** from their [own] heart, and prophesy against **them**
- 13:18a and say, “Thus says the Lord YHWH, ‘*Woe!*’
- 13:22 Because of falsely intimidating the heart of the righteous (though I have not disheartened him) and strengthening the hands of the wicked (without his turning from his evil way) to keep him alive,
- 13:23 **you**, therefore, shall never again envision false [prophecies] nor practice divination. I will save my people from **your** hand; then **you** will acknowledge that I am YHWH.

Oracle II.

- 13:18b הוֹי לְמַתְפָּרוֹת כְּסָתוֹת עַל כָּל־אֲצִילֵי יָדַי
וְעִשׂוֹת הַמְּסַפְּחוֹת עַל־כָּל־רֹאשׁ צוֹרֵד
לְקוֹמָה נְפָשׁוֹת:
תְּצוֹדְדֶנָּה לְעַמִּי
- 13:19c לְהָמִית נְפָשׁוֹת אֲשֶׁר לֹא־תָמוּתָנָה
- 13:18c וְנְפָשׁוֹת לְכֶנֶה תְּחַיֶּינָה
- 13:19b בְּשַׁעְלֵי שְׁעָרִים וּבִפְתוֹתַי לֶחֶם

13:19d וְלַחַיּוֹת נַפְשׁוֹת אֲשֶׁר לֹא־תַחַיֶּינָה
וְתַחַלְלָנָה אֹתִי אֶל־עַמִּי

Woe to the **ones tying**⁴ *bandages*
on every *maimed limb*⁵

and **placing** *compresses* upon every *oozing* head,
to revive **those breathing**.

They shun⁶ my *very*⁷ own people [still] *breathing*;⁸

To let die **those breathing** who ought not to have died.

But those of **their own** [still] *breathing*, **they restore** to life.

—with handfuls of barley and with morsels of bread—

keeping alive **the ones breathing** who ought not to be alive,
they have undermined my warning⁹ unto my people.”

13:20a לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה
הֲנִי אֶל־כַּסְתוֹתֵיכֶם
וְקָרַעְתִּי אֹתָם מֵעַל זְרוֹעֵיכֶם

13:21a וְקָרַעְתִּי אֶת־מִסְפַּחְתֵיכֶם

13:20b אֶת־הַנְּפֹשׁוֹת אֲשֶׁר אֲתָנָה מִצְדָּרוֹת
שָׁם (שׁוֹם) לַפְּרָחוֹת

13:21b וְהִצַּלְתִּי אֶת־עַמִּי מִיַּדְכֶן
וְלֹא־יְהִי עוֹד בְּיַדְכֶן לְמַצּוּדָה
וַיִּדְעַתֶּן כִּי־אֲנִי יְהוָה:

Therefore, thus said the Lord YHWH,
“Behold, I am against **your bandages**.¹⁰
I will rip them off from upon your arms;
and I will rip off your *compresses*.

The **ones** [still] **breathing**

whom **you** shunned, [I] designate¹¹

[to be] **the ones-set-free**.

And I will deliver my people from **your** hands.
 They shall no longer be prey¹² in **your** hands.
 Then **you** will acknowledge that I am YHWH.”

MISPLACED WORDS AND DOUBLETS

The phrase *בְּכִזְבְּכֶם לְעַמִּי שְׁמָעִי כִזָּב* “with your lie to my people who obey a liar” (13:19) needs to be (1) moved to 13:8, *after* *לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה יַעַן דִּבַּרְתֶּם שְׂוֵא*, so that the text would have read, “therefore, thus says the Lord God: ‘Because you have uttered delusions with your lie to my people who obey a liar,’” or (2) inserted *between* the redundant *יַעַן* and *וּבִיַעַן* in 13:10, so that it reads:

*יַעַן בְּכִזְבְּכֶם לְעַמִּי שְׁמָעִי כִזָּב
 וּבִיַעַן הִטְעוּ אֶת־עַמִּי לֵאמֹר שְׁלוֹם וְאִין שְׁלוֹם*

because with your lie to my people—who obey a liar
 —and because they misled my people saying
 “peace” when there is no peace.¹³

13:20b

*וְשִׁלַּחְתִּי לְפָרְחֹת
 אֶת־הַנְּפֹשֹׁת אֶת־נְפֹשִׁים
 אֲשֶׁר אַתֶּם מְצַדְּרֹת*

and I will let go to [become] the *ones-set-free*
 —the breathing [women]
 breathing [men]—
 whom you have shunned.

These nine Hebrew words in 13:20b are a doublet of what was stated immediately preceding 13:20a, as rearranged:

אַתְּ־הַנְּפֹשׁוֹת אֲשֶׁר אֲתָנָה מִצָּרֹדֹת שָׁם¹¹ לְפָרְחֹת

The ones breathing, whom you shunned,
[I] appoint¹¹ to [be] the *ones-set-free*.

The anomalous plural נְפָשִׁים of נָפַשׁ “person,” which some would emend to קְפָשִׁים “freemen,” simply needs to be repointed. The MT נפשות and נפשים are plural participles of the denominative נָפַשׁ “to breathe,” and should be repointed נְפָשִׁים and נְפֹשׁוֹת. Since נפשות can mean either “breathing women” or “people, living beings” (i.e., gender inclusive) the נפשים “breathing men” makes it quite clear that God intended for men and women to be revived and set free.

CONCLUSION

Early in the transmission of the Hebrew text a number of passages became disjointed, with either individual verses or whole paragraphs becoming disconnected, resulting in a loss of unity and coherence in the narratives as they now read.¹⁴ Making the interpretation all the more difficult are the limitations in Hebrew orthography and lexicography. Homographs are the bane of the interpreter, with the difficulty compounded when the lexical citations of cognates is limited.

A fresh examination of Arabic cognates uncovered nuances which were contextually appropriate for Ezekiel 13, as well as the recovery of several words which survived in Arabic but became lost in post-exilic Hebrew. Recovery of these words and nuances permit Ezek 13:17–23 to be re-arranged into two separate oracles: Oracle I addressed the prophetesses, and Oracle II focused on ladies doing triage and giving first-aid to sinners rather than to saints. Neither oracle deals with sorceresses, magic, or mantic activities.

NOTES

1. Although *صد* (*ṣadda*) “to reject” is cited in KBS (III: 1000), there is no reference to *صديد* (*ṣadīd*) “ichor.” In the *Qurʾan* (*Sura* 14:19), *صديد* (*ṣadīd*) is used for what flows from the skins of the inmates of hell, or what flows from their insides, i.e., the exudation of blood and serum from a wound.”

2. If the Targum’s *אבירותא / אבירותא* “lost things” were read as the cognate of Arabic *آبدة* (*ʾā bidat*) “a deed or calamity ever to be remembered by reason of its extraordinary grievousness” (Lane 1863: 5), it could reflect the MT *פרח* as the cognate of Arabic *بح* (*barḥ*) “affliction, severe punishment” (Lane 1863: 181). For other examples of the *ב / פ* variation, see Jastrow 187 and 1689, *תבר / תפר* “to sew” and *הפקיר / הבקיר* “to declare (free).”

3. On the interchange of *ג* and *ח* in Arabic, Hebrew and Syriac, note the following variants: (1) Arabic *فروج* (*farūj*) “chick, young chicken” and *فرخ* (*farḥ*) “young bird, chicken” (Lane 1877: 2360 and 2362; Wehr 822–823), (2) Hebrew *אפרח* “young bird” and *פרגית* “young bird, chicken” (Jastrow 1214, 1225), (3) Syriac *ܦܪܘܓܐ* (*parûgā*) “chick, bird” and *ܦܪܘܗܐ* (*pārûhe*) “birds” (J. Payne Smith 458). The Arabic *فرجة* (*furjat*) and *مفرحات* (*mufriḥāt*) / *فرح* (*farah*) all mean “*fête, partie de plaisir, jouissances publiques*” (Dozy 247–248). In KBS (III: 966) *פרח* “poultry” is cited, but there is no reference to the *פרג* variants.

4. The feminine plural participle, *מְתַפְרוֹת*, is from *תפר* which occurs elsewhere only in Gen 3:7. Ecc 3:6, and Job 16:15. The meaning cited in BDB (1074) is “to sew.” However, Jastrow (1903: 1689) defined it “to join, to sew, to mend,” which fits the context better here and in Job 16:15. Although Pope (1965: 115) translated the latter, “Sack I have sewed on my hide,” this hardly

does justice to the context which reads, "He [God] stabs my vitals without pity, Pours out my guts on the ground." (Similar words about abdominal wounds appear in Lam 2:11 and in 2 Sam 20:10–11.) Two observations are in order. First, Job is not putting on שֶׁק "sackcloth" to mourn his death. He is painfully alive. The sackcloth serves a purpose other than that of mourning attire. With his bowels exposed (literally, the gall bladder) the sackcloth was used for self-administered first-aid. It seems clear that the sackcloth "dress" should be a sackcloth "dressing," i.e., a first-aid dressing of coarsely woven cloth. Secondly, the sackcloth was not sewed *to* or *onto* Job's skin in some kind of surgical procedure. The cloth was applied *to*, *upon*, or *over* (עַל־י) Job's "wounded skin" (נִגְלָד). The noun נִגְלָד appears only in Job 16:15, but the meaning is clear from the Arabic جلد (*jildun / jalada*) used for the noun "skin" and as a verb "to beat, hurt, or flog the skin" (Lane 1865: 442–443) or post-Biblical Hebrew where נִגְלָד may also indicate the scab of a wound (Jastrow 1903: 245). One must conclude that תפר was a term appropriate for a seamstress, a tailor, or one giving first-aid by tying on bandages, compresses or dressings.

5. Hebrew uses several expressions to depict the earth's extremities, including יַרְכְּתַי־אָרֶץ "the thighs of the earth" (Jer 6:22, 25:32, etc.), כַּנְפוֹת הָאָרֶץ "the wings of the earth" (Job 37:3, 38:12, etc.), and מִקְצוֹת הָאָרֶץ וּמֵאַצְלֵיהָ "from the ends of the earth and her limbs" (Isa 41:9). It is the usage of אֲצִיל in the last expression which is important for understanding אֲצִיל in this verse. The Arabic وصل (*waṣala*) "to join" (Lane 1893: 3054) is commonly recognized as the cognate of אֲצִיל (KBS I: 82–83). Lane (1877: 2349) noted the use of the noun وصل (*wuṣl* or *wiṣl*) "limb" in defining the thigh فخذ (*fahḏ*) as the وصل (*wuṣl*) between the hip and the shank. It seems very likely that אֲצִיל in Ezek13:18 has the same meaning, referring not to the joints but to

the limbs.

6. MT **תְּצַוֶּרְךָ נָה** is the cognate of Arabic **صد** (*ṣadda*) “to turn away, to shun” (BDB 841; KBS III: 1000; and Lane 1872:1658), and comparable to the cognates **صد** (*ṣadd*) and **צַדֵּד** “side.”

7. Reading the **ל** here as an emphatic rather than the preposition. For other examples of the emphatic **ל** see Richardson (1966: 89), note McDaniel (1968) 206–208; Bloomerde (1969) 31; Dahood (1975) 341–342); Whitley (1975) 202–204; and Huehnergard (1983) 569–593, especially 591.

8. Compare the Arabic **نفس** (*nafas*) in form V “to breathe, to inhale and exhale” (Wehr 1155).

9. Reading **אֹתִי** “my sign” for the **אֲתִי** “me.” Like the Arabic **آية** (*ayat*) “a sign, an example, or a warning,” as in the *Qurʾan Sura* 12:7 (Lane 1863: 135), Hebrew **אֹת** need not mean a “miracle.” In Deut 11:3 also **אֹת** was used for destructive acts of God.

10. The noun “bandages” is probably a metonymy for the triage and the first-aid. On the use of **אֶל** with the sense of **עַל**, see BDB 41.

11. Reading **שָׁפ** as **שָׁם** = **שׁוּם** = **סוּם** “to mark, to designate” (BDB 962–964; Jastrow 965; 1535; J. Payne Smith 366). For the use of the infinitive as a substitute for a finite verb, see GKC 113^y.

12. There is general agreement that **קִצְוֵיךָ** “prey” is related to **צוּד** “to hunt” (KBS II: 1000–1001).

13. The shift from second person to third person occurs frequently in this oracle. The second person plural occurs in verses 4, 5, 7 and 8; the third person plural occurs in verses 2, 3, 6, 9, 10, and 16.

14. See the next chapter on Ezekiel 28 for a study which identified two oracles in Zech 4, one of which had insinuated itself into the middle the second oracle, with Oracle I being Zech 4:1–6a and 4:10b–14, and Oracle II being 3:6–10 and 4:6b–10a. In Isaiah an oracle about weird cultic activities is scattered in three sections, namely, Isa 65:3b–5; 65:17–18a; and 66:24. Ezekiel 28 requires fifteen adjustments to restore the oracle to a logical sequence.