

## Are Ezekiel 1 and 37 “Free Verse”?

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### Robert Lowth

*“Lecture XIX” in Lectures on Sacred Poetry of the Hebrew, tr. by G. Gregory (London: Thomas Tegg, 1835)*

repetition > parallelismus membrorum (205)

HH: Lowth sees parallelism as a description of the line, but perhaps what he sees is the repetition of **word pairs** that provide the building blocks of lines.

### James L. Kugel

*The Idea of Biblical Poetry: Parallelism and its History (Yale U Press, 1981)*

repetition of similarity but not synonymy  
difference and therefore sequence

“There is A, and what’s more there is B.” (58)

### Robert Alter

*The Art of Biblical Poetry (Basic Books, 1985, 2011)*

“semantic parallelism:” “heightening or intensification, ... focusing, specification, concretization, and even what could be called dramatization” (20)

### Adele Berlin

*The Dynamics of Biblical Parallelism (Eerdmans, 1985, 2008)*

She follows Roman Jakobson who sees parallelism at the heart of poetry.

She defends parallelism as a basic feature of Hebrew poetry at the levels of sound, grammar, word (lexic), and meaning (semantic) against Kugel.

### F.W. Dobbs-Allsopp

*On Biblical Poetry (Oxford, 2015)*

#### Ch. 2. The Free-Rhythm of Biblical Poetry

“Biblical Hebrew poetry is not metrical.” (99)

also: Jas. Kugel, Donal Vance, and others named by Michael Wade Martin, “Does Ancient Hebrew Poetry Have Meter?” JBL 140:3 (2021): 503–529.

#### Ch. 3. The Idea of Lyric Poetry in the Bible

- Biblical poetry is lyric and non-narrative
- does not move from tension to resolution
- rather biblical poetry is a juxtaposition
- sung — oral
- smallness of scale,
- a feeling through language, extravagance

### Elain James

*An Invitation to Biblical Poetry (Oxford University Press, 2022)*

Parallelism has attracted much attention as a (if not the) fundamental technique of biblical poetry . (54)

**Enjambement** (64-69): About one-third of biblical poetry is enjambed, in which syntax does not coincide with the end of the line but pulls over the line end to the following line.

### Emmylou Grosser

*Unparalleled Poetry: A Cognitive Approach to the Free-Rhythm Verse of Hebrew Poetry (Oxford U Press, 2023)*

- Ch. 1: Unparalleling Biblical Poetry
- Ch. 2: A Preliminary Description of Biblical Verse
- Ch. 3: The Nature of the Biblical Hebrew Poetic Line
- Ch. 4: Perceptual Organization and the Law of Simplicity, Proximity and Similarity
- Ch. 5: Symmetry, Balance and Imbalance
- Ch. 6: Good Continuation, Closure, Requiredness, and Principled Lineations
- Ch. 7: Integration and Unintegrated Lines, Rhythm in Lamentations, and Line- Length Constraints
- Ch. 8: Biblical Poetry and Prose
- Ch. 9: Conclusion: Unparalleled Poetry

**“What Symmetry Can Do That Parallelism Can’t: Line Perception and Poetic Effects in the Song of Deborah (Judges 5:2–31),” *Vetus Testamentum*, 71 (2021) 175–204. I recommend that a person begin with this article.**

“A Cognitive Poetics Approach to the Problem of Biblical Hebrew Poetic Lineation : Perception-Oriented Lineation of David’s Lament in 2 Samuel 1:19-27,” *Hebrew Studies*, 58 (2017) 173-197.

#### **Poetry comes in lines.**

T.V.F. Brogan, “Line” (694-697), “Meter” (768-783), “Poetry” (938-942), “Prose Rhythm” (979-981), in *The New Princeton Encyclopedia of Poetry and Poetics*, ed. by Alex Preminger and TVF Brogan (Princeton U Press, 1993)

“A poem is an instance of verbal art, a text set in verse, bound speech. More generally, a poem conveys heightened forms of perception, experience, meaning, or consciousness in heightened language.” (938)

#### **With others, Grosser reject meter. (§1.2)**

An appeal to **Reuven Tsur’s cognitive poetics**: “the ancient Hebrew verse system, like other verse systems, tends to take forms that are natural fits to the capacities and constraints of the human brain” (17) Cf. his *Poetic Conventions as Cognitive Fossils* (Oxford 2017)

“The phenomenon of the free- rhythm biblical poetic line is best accounted for by viewing poetic lines in part-whole relationships of lines and line-groupings” (17)

### **Grosser rejects the term “parallelism.”**

Lowth recognizes great variety in parallelism. (11)

The multifaceted correspondences of parallelism have been studied in relation to many aspects of language, such as syntax (both surface structure and deep structure), semantics, phonology, word pairs, and accentual rhythm. These studies have revealed much about the complexity of interrelated lines in biblical poetry, but they have not resulted in a consensus on what exactly biblical parallelism is or how it relates to biblical poetry. (12-13)

Lowth speaks of ““a certain conformation of the sentences,” and Grosser highlights this (10, §1.4)).

### **Grosser’s Features of Biblical Poetry (21)**

1. an **aural**, and not a visual, phenomenon.
2. its poetic lines **not cued by text-internal end-marking**; rather, they emerge in patterned or organized relation to each other.
3. its lines emerge in **small groupings**: twos, three, sometimes larger.
4. **free-rhythm** poetry.
5. its line variable lengths within certain ranges.
6. its lines are **the structural units** of poems built from all aspects of language.

### **Poetic Lines in are in Part-Whole Relationships**

Though there are a few occasions of single lines, the lines of Biblical poetry are parts of larger relationships, often couplet, sometimes triplets or larger groups.

They are forming larger units with complex relationships.

“The Gestalt principles account for various ways that shapes emerge from all aspects of language, and how these shapes come to emerge as lines and line- groupings in part- whole relationships” (18).

### **Gestalt Theory**

The problem of the free- rhythm biblical poetic line is a perceptual problem: how the line can be heard or mentally organized in the absence of a patterned template [i.e. rhyme, meter].

The line and line- grouping must be heard within the constraints of part- whole organization, a kind of processing that Gestalt theory accounts for.

The fundamental Gestalt law, simplicity, states that the mind reduces stimuli to the simplest forms possible.

The specific properties associated with simplicity are the Gestalt principles of perception.

This law and these principles account for how different human minds can organize complex stimuli in common ways, and by extension, they account for how a free-rhythm, unlineated biblical poetic text can arguably have a particular (perceivable) poetic structure.

### **Gestalt Principle:**

- proximity (§4.3)
- similarity (§4.4)
- symmetry (§5.1-4)
- balance and imbalance (§5.5-9)
- good continuation: “must be heard as somehow connected to each other” (§6.1)
- closure (§6.2)
- requiredness: “the demand that one part of the perceptual field has on another” (§6.3)

Since these principles are reflections of the way the mind operates, we apply these principles without thinking about them.

### **Key Idea**

“What makes a line a line in biblical poetry?” is the basic problem and driving inquiry of this book. The end goal, though, is not the “correct” [visual] layout .... “Lineation” of biblical poems, rather, is primarily about hearing and mentally organizing a string of words as a poetic line and organizing lines in relation to each other, not properly formatting them. This mental process of line organization is integrally related to rhythm and poetic effects and thus is at the heart of reading and experiencing biblical poetry. As we will discover, lineation is not incidental to interpretation of biblical poems, nor is it a step along the way. Lines are integral to both the message and the experience of the message, and thus they are integral to the process of interpretation. (19)

### **Hebrew Prose**

An example of elevated biblical prose style is the oracle of **Ezekiel 7**. The elevated style of this excerpt (vv. 5– 7) includes distinct short phrases with much repetition and patterning of sounds and words, **but the phrases do not emerge as lines within line-groupings, that is, as parts of integrated, patterned wholes.**

Thus says the- Lord YHWH: Disaster, singular disaster! Lo, it-comes! An-end comes, comes the-end! It-wakes against-you! Lo, it-comes! Comes-(around) the- cycle to-you, inhabitant-of the-land! Comes the-time, near (is) the-day, panic, and-not~joyful-shouting (on) mountains!

### **Hebrew Poetry**

Grosser argues that the Priestly Blessing in Num 6:24-26 is poetry because of its part-whole lines:

Thus you-shall-bless the-children of Israel, say to-them:  
“May-bless-you YHWH, and-keep-you.  
May-cause-to-shine YHWH his- face toward- you,  
and-be-gracious-to-you.  
May- lift- up YHWH his- face toward- you,  
and-grant to-you peace.”

**Ezekiel 1:4-8**

- 4 And I looked and behold a spirit-wind of a storm.  
It came from the north a great cloud  
and fire was being taken here and there  
and a brightness to it all around  
and from its midst like a look of amber  
from the midst of the fire
- 5 and from its midst a likeness of four living beings  
and this was their appearance:  
a likeness of a human to them
- 6 and four faces to each one  
and four wings to each one of them
- 7 and their feet a straight foot  
and the sole of their feet like a sole of a foot of a calf  
and shining like a look of bronze burnished
- 8 and hands of a human beneath their wings  
upon four of their four sides  
and their faces and their wings to the four of them

**Ezekiel 1:27-28**

- 27 And I saw something like the look of amber  
like the appearance of fire, a house for it around  
from the appearance of loins and upward  
and from the appearance of loins downward  
I saw [something] like the appearance of fire  
and a flashing for it around.  
like the appearance of the bow
- 28 which is in the cloud on a day of rain  
thus the appearance of the shining around.  
This the appearance of the likeness  
of the glory of YHWH  
and I saw and I fell upon my face  
and I heard the thundering voice of one speaking.

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<sup>1</sup> Read the Qere: 'יָדַי'

**Ezek 1:4-28. Close Translation HH**

4 And I looked and behold a spirit-wind of a storm.  
 It came from the north a great cloud  
 and fire was being taken here and there  
 and a brightness to it all around  
 and from its midst like a look of amber  
 from the midst of the fire  
 5 and from its midst a likeness of four living beings  
 and this was their appearance:  
 a likeness of a human to them  
 6 and four faces to each one  
 and four wings to each one of them  
 7 and their feet a straight foot  
 and the sole of their feet like a sole of a foot of a calf  
 and shining like a look of bronze burnished  
 8 and hands of a human beneath their wings  
 upon four of their four sides  
 and their faces and their wings to the four of them  
 9 Touching was each one to her sisters  
 their wings did not turn as they went  
 each one to the side of its face as they went  
 10 and the appearance of their faces: a face of a human  
 and a face of a lion to the right for the four of them  
 and the face of an ox from the left for the four of them  
 and a face of an eagle for the four of them:  
 11 their faces and their wings spread out and up  
 to each one two joined [to] each other  
 and two covering their (f) bodies  
 12 and each to the side of their face they would go  
 to wherever the spirit would go they would go  
 they would not turn when they would go  
 13 and the likeness of the living beings,  
 their appearance, [was] like coals of fire burning  
 like the appearance of torches;  
 it going back and forth between the living beings ab  
 and a brightness to the fire cd  
 and from the fire going out lightning dac'  
 14 and the living beings a running and a turning ab  
 like the appearance of the lightning ee'c'  
 15 and I saw the living beings  
 and behold, one wheel on the ground  
 next to the living beings at their four faces  
 16 The appearance of the wheels and their working  
 like a look of topaz  
 and one likeness for the four of them  
 and their appearance and their working  
 was like the wheel was in the midst the wheel  
 17 toward the four of their four sides as they went  
 they went and did not turn when they went  
 18 And their rims high to them and fearsome to them  
 And their rims full of eyes around the four of them  
 19 and as they went, the living beings,  
 there went the wheels alongside them  
 and when the living beings were lifted up from off the earth  
 the wheels were lifted up.  
 20 Wherever it was that the spirit was going,  
 they would go where the spirit was going  
 and the wheels would be lifted up along with them  
 for the living spirit was in the wheels.  
 21 When they would go, they would go  
 and when they would stand, they would stand.  
 And when they were lifted from upon the ground  
 there were lifted up the wheels along side them.

Indeed, the spirit of the living being was in the wheels.

22 and a likeness over the heads of the living being  
 a dome like the look of ice fearsome  
 stretched out over their heads up above

23 and under the dome their wings were straight out  
 each to her sister

to each two covering for themselves

and to each two covering for themselves (f) their (m) bodies.

24 And I heard the thundering sound of their wings

like the thundering sound of many waters

like the thundering sound of Shaddai

As they went, the thundering sound of a storm

like the thundering sound of a camp

When they stood still their wings ceased.

25 There was a thundering sound from above the dome

which was over their heads

When they stood still their wings ceased,

26 and from above the dome which was over their heads

like the appearance of a sapphire stone

was the likeness of a throne

and above the likeness of the throne a likeness

like the appearance of a human over and above it

27 And I saw something like the look of amber

like the appearance of fire, a house for it around

from the appearance of loins and upward

and from the appearance of loins downward

I saw [something] like the appearance of fire

and a flashing for it around.

28 like the appearance of the bow

which is in the cloud on a day of rain

thus the appearance of the shining around.

This the appearance of the likeness of the glory of YHWH

and I saw and I fell upon my face

and I heard the thundering voice of one speaking.

**Roman Jakobson, the poetic function:**

Jakobson's posits six functions involved in verbal communication:

- referential - language to convey information
- emotive - information about the sender's tone
- **poetic** - focuses on the message and how it is communicated
- phatic - to establish a social connection without really communicating
- conative - gets the attention of or a reaction from the addressee
- metalingual - about the language itself

The set (Einstellung) toward the message as such, the focus on the message for its own sake, is the POETIC function of language. (356) [It focuses on the message for its own sake and the way it is communicated rather than on the referential; more metaphorical than metonymic, more connotative than denotative.]

"The poetic function projects the principle of equivalence from the axis of selection into the axis of combination." (358)

"Closing Statement: Linguistics and Poetics," in *Style in Language* (MIT, 1960) 350-377.

**Ezek 37:1-14. Close Translation: HH**

<sup>1</sup> There was on me the hand of **YHWH**  
 And he brought me out by the spirit of **YHWH**  
 and he made me rest in the midst of the plain.  
 But it was full of **bones**.  
<sup>2</sup> and he made me go over them  
 round and round  
 and behold, there were **very** many  
 on the face of the plain  
 and behold they were **very** dry.  
<sup>3</sup> And he said to me: **SON OF ADAM!**  
 Can these **bones** live?  
 And I said, **Lord YHWH**, you **know**.  
<sup>4</sup> And he said to me, “Prophesy over these **bones**,  
 and you shall say to them, the **dry bones**:  
 Hear the word of **YHWH**.  
<sup>5</sup> Thus says the **Lord YHWH** to these **bones**:  
**Behold!** I am bringing on you all spirit-breath,  
 and you shall live.  
<sup>6</sup> And I will put over you all **sinews**,  
 And I will cause **flesh** to come upon you all,  
 And I will cover you all with **skin**,  
 and I shall put within you all spirit-breath,  
 and you all shall live  
 and you all shall know that I am **YHWH**.  
<sup>7</sup> And I prophesied as I had been commanded,  
 and there was thunder as I prophesied,  
 and behold, there was quaking,  
 and the bones drew near  
 bone to its bone  
<sup>8</sup> and I looked, and behold upon them were sinews,  
 and **flesh** came upon them,  
 and there spread over them skin all over

but no spirit-breath was in them.

<sup>9</sup> And he said to me,  
 “**Prophesy** to the spirit-breath.”

**Prophesy, Son of Adam**,  
 and you shall say to the spirit  
 Thus says the **Lord YHWH**:  
 From the **four** spirit-winds, come O spirit-breath,  
 and breathe into these slain, and they shall live.  
<sup>10</sup> And I prophesied as he commanded me,  
 And there came into them the spirit-breath, and they lived,  
 and they stood on their feet  
 An army – so, so great!

<sup>11</sup> And he said to me, **SON OF ADAM**,  
 Are these **bones** the whole **house of Israel** – these?  
**Behold** they are saying:

Our bones are dry,  
 and our hope has perished;  
 we, indeed we are cut off.

<sup>12</sup> Therefore, prophesy and say to them:

Thus says the **Lord YHWH**:  
**Behold I am opening** your graves,  
 And **I am bring you all up** from your graves, O my people!  
 And I am bringing you all to the **land of Israel**.

<sup>13</sup> And you all shall know that I am **YHWH**  
 when **I open** your graves  
 and when **I bring you all up** from your graves, O my people!

<sup>14</sup> And I shall put my spirit-breath within you all,  
 and you all shall live,  
 and I shall set you all upon your **land**  
 and you all shall **know** that I am **YHWH**.  
 I have spoken, and I have acted.

Oracle of **YHWH**!

- לִכְן הִנְבֵּא וְאָמַרְתָּ אֵלֵיהֶם 12 Therefore, prophesy and say to them:  
 כֹּה־אָמַרְ אֲדַבֵּר יְהוָה 13 b Thus says the **Lord YHWH**!  
 הִנֵּה אֲנִי פֹתַח אֶת־קִבְרוֹתֵיכֶם 13 c **Behold I am opening** your graves,  
 וְהֶעֱלִיתִי אֶתְכֶם מִקִּבְרוֹתֵיכֶם עִמִּי 13 d And **I am bring you all up** from your graves, O my people!  
 וְהִבֵּאתִי אֶתְכֶם אֶל־אֲדַמַּת יִשְׂרָאֵל: 13 e And **I am bringing you all** to the **land of Israel**.  
 וַיִּדְעֻתֶם כִּי־אֲנִי יְהוָה 13 And you all shall know that I am **YHWH**  
 בְּפִתְחֵי אֶת־קִבְרוֹתֵיכֶם 13 b when **I open** your graves  
 וּבִהְעֹלוֹתֵי אֶתְכֶם מִקִּבְרוֹתֵיכֶם עִמִּי: 13 c and when **I bring you all up** from your graves, O my people!  
 וְנִתְּנִי רוּחִי בְכֶם וְחִייתֶם 14 And I shall put my spirit-breath within you all,  
 וְהִנְחֵתִי אֶתְכֶם עַל־אֲדַמַּתְכֶם 14 b and I shall set you all upon your **land**  
 וַיִּדְעֻתֶם כִּי־אֲנִי יְהוָה 14 c and you all shall know that I am **YHWH**.  
 דִּבַּרְתִּי וַעֲשִׂיתִי 14 d I have spoken, and I have acted.  
 נֹאֵם־יְהוָה: פ 14 e Oracle of **YHWH**!

## Ezekiel 1

		Close Translation HH	
וְאָרָא וְהִנֵּה רוּחַ סַעְרָה	4	And I looked and behold a spirit-wind of a storm.	
בָּאָה מִן־הַצָּפוֹן עַנְן גָּדוֹל		It came from the north a great cloud	
וְאֵשׁ מִתְּלַחַחַת		and fire was being taken here and there	
וְנִגְיָה לּוֹ סָבִיב		and a brightness to it all around	
וּמִתּוֹכָהּ כְּעֵין הַחֹשֶׁמֶל		and from its midst like a look of amber	
מִתּוֹךְ הָאֵשׁ:		from the midst of the fire	
וּמִתּוֹכָהּ דְמוֹת אַרְבַּע חַיִּוֹת	5	and from its midst a likeness of four living beings	
וְזֶה מַרְאֵיהֶן		and this was their appearance:	
דְמוֹת אָדָם לַהֲנֶה:		a likeness of a human to them	
וְאַרְבַּעַת פָּנִים לְאַחַת	6	and four faces to each one	
וְאַרְבַּע כַּנְפִּיִם לְאַחַת לָהֶם:		and four wings to each one of them	
וְרַגְלֵיהֶם רַגְלֵי יִשְׂרָאֵל	7	and their feet a straight foot	
וְכַף רַגְלֵיהֶם		and the sole of their feet	
כַּכַּף רַגְלֵי עֹגֶל		like a sole of a foot of a calf	
וְנֹצְעִים כְּעֵין נְחֹשֶׁת קָלִיל:		and shining like a look of bronze burnished	
וַיְדֹ2 אָדָם מִתַּחַת כַּנְפֵיהֶם	8	and hands of a human beneath their wings	
עַל אַרְבַּעַת רַבְעֵיהֶם		upon four of their four sides	
וּפְנֵיהֶם וְכַנְפֵיהֶם לְאַרְבַּעַתָּם:		and their faces and their wings to the four of them	
חִבְרַת אִשָּׁה אֶל־אֲחֹתָהּ	9	Touching was each one to her sisters	
כַּנְפֵיהֶם לֹא־יִסְבּוּ בְלִכְתָּן		their wings did not turn as they went	
אִישׁ אֶל־עֵבֶר פָּנָיו יִלְכוּ:		each one to the side of its face as they went	
וְדְמוֹת פְּנֵיהֶם פְּנֵי אָדָם	10	and the appearance of their faces: a face of a human	
וּפְנֵי אַרְיֵה אֶל־הַיְמִין לְאַרְבַּעַתָּם		and a face of a lion to the right for the four of them	
וּפְנֵי־יִשׁוּר מִהַשְׂמָאוֹל לְאַרְבַּעַתָּן		and the face of an ox from the left for the four of them	
וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּן:		and a face of an eagle for the four of them:	
וּפְנֵיהֶם3 וְכַנְפֵיהֶם פְּרֻדוֹת מִלְמַעְלָה	11	their faces and their wings spread out and up	
לְאִישׁ שְׁתֵּי־חִבְרוֹת אִישׁ		to each one4 two joined [to] each other	
וּשְׁתֵּי־מִכְסוֹת אֶת גּוֹיֵתֵיהֶנָּה:		and two covering their (f) bodies	
וְאִישׁ אֶל־עֵבֶר פָּנָיו יִלְכוּ	12	and each to the side of their face	they would go
אֶל אֲשֶׁר יִהְיֶה־שָׁמָּה הָרוּחַ לְלַכְתָּ יִלְכוּ		to wherever the spirit would go	they would go
לֹא יִסְבּוּ בְלִכְתָּן:		they would not turn	when they would go
וְדְמוֹת הַחַיִּוֹת מַרְאֵיהֶם	13	and the likeness of the living beings, their appearance,	
כַּנְחָלִי־אֵשׁ בְּעֵרוֹת		[was] like	coals of fire burning
כַּמַּרְאֵה הַלְפָדִים		like the appearance of	torches;
הִיא מִתְהַלֶּכֶת בֵּין הַחַיִּוֹת		it going back and forth between the living beings	ab
וְנִגְיָה לְאֵשׁ		and a brightness to the fire	cd
וּמִן־הָאֵשׁ יוֹצֵא בָרָק:		and from the fire going out lightning	dac'
וְהַחַיִּוֹת רָצוּ וְנָשׁוּב	14	and the living beings a running and a turning	ab
כַּמַּרְאֵה הַבָּזָק:		like the appearance of the lightning	ee'c'
וְאָרָא הַחַיִּוֹת	15	and I saw the living beings	
וְהִנֵּה אוֹפֵן אֶחָד בָּאָרֶץ		and behold, one wheel on the ground	

<sup>2</sup> Read the Qere: 'יִדְ'

<sup>3</sup> Stuttgartensis, 1:11a: > G\*, dl (cf 8c-c); al prp לפנימה et cj c 10b. Zimmerli deletes it with the LXX (p. 84).

<sup>4</sup> does this belong on the line above?

- אָצַל הַחַיּוֹת לְאַרְבַּעַת פָּנָיו:  
 מְרֵאָה הָאוֹפָנִים וּמַעֲשֵׂיהֶם  
 כְּעֵין תְּרִשִׁישׁ  
 וְדַמּוֹת אֶחָד לְאַרְבַּעַתָּן  
 וּמְרֵאֵיהֶם וּמַעֲשֵׂיהֶם  
 כְּאִשֶּׁר יְהִיֶה הָאוֹפֵן בְּתוֹךְ הָאוֹפֵן:  
 עַל-אַרְבַּעַת רַבְעֵיהֶן בְּלִכְתָּם  
 יֵלְכוּ לֹא יִסְבוּ בְּלִכְתָּן:  
 וְגִבֵּיהֶן וְגִבְהַ לְהֶם וְיִרְאָה לְהֶם  
 וְגִבְתָּם מְלֵאת עֵינַיִם סָבִיב לְאַרְבַּעַתָּן:  
 וּבְלִכְתֵּי הַחַיּוֹת  
 יֵלְכוּ הָאוֹפָנִים אַצְלָם  
 וּבְהִנָּשָׂא הַחַיּוֹת מֵעַל הָאָרֶץ  
 יִנָּשְׂאוּ הָאוֹפָנִים:  
 עַל אֲשֶׁר יִהְיֶה-שֵׁם הַרוּחַ לְלִכְתֵּי  
 יֵלְכוּ שָׁמָּה הַרוּחַ לְלִכְתֵּי  
 וְהָאוֹפָנִים יִנָּשְׂאוּ לְעַמְתָּם  
 כִּי רוּחַ הַחַיָּה בְּאוֹפָנִים:  
 בְּלִכְתָּם יֵלְכוּ  
 וּבְעִמְדָם יַעֲמִדוּ  
 וּבְהִנָּשְׂאָם מֵעַל הָאָרֶץ  
 יִנָּשְׂאוּ הָאוֹפָנִים לְעַמְתָּם  
 כִּי רוּחַ הַחַיָּה בְּאוֹפָנִים:  
 וְדַמּוֹת עַל-רֵאשֵׁי הַחַיָּה  
 רְקִיעַ כְּעֵין הַקָּרַח הַנוֹרָא  
 נָטוּי עַל-רֵאשֵׁיהֶם מִלְמַעְלָה:  
 וּתְחִתּוֹ הַרְקִיעַ כְּנִפְיָהֶם יִשְׂרוֹת  
 אִשָּׁה אֶל-אֲחֹתָהּ  
 לְאִישׁ שְׂתֵימִים מִכְּסוֹת לְהִנָּה  
 וּלְאִישׁ שְׂתֵימִים מִכְּסוֹת לְהִנָּה אֵת  
 גּוֹיֵתֵיהֶם:  
 וְאִשְׁמַע אֶת-קוֹל כְּנִפְיָהֶם  
 כְּקוֹל מַיִם רַבִּים  
 כְּקוֹל-שַׁדַּי  
 בְּלִכְתָּם קוֹל הַמְּלָחָה  
 כְּקוֹל מַחֲנֶה  
 בְּעִמְדָם תִּרְפִּינָה כְּנִפְיָהֶן:  
 וְיְהִי-קוֹל מֵעַל לְרִקְיעַ  
 אֲשֶׁר עַל-רֵאשֵׁם  
 בְּעִמְדָם תִּרְפִּינָה כְּנִפְיָהֶן:  
 וּמִמַּעַל לְרִקְיעַ אֲשֶׁר עַל-רֵאשֵׁם  
 כְּמֵרֵאָה אֶבֶן-סַפִּיר  
 דַּמּוֹת כֶּסֶף  
 וְעַל דַּמּוֹת הַכֶּסֶף דַּמּוֹת  
 כְּמֵרֵאָה אָדָם עָלָיו מִלְמַעְלָה:  
 וְאֶרְאֶה כְּעֵין חֲשָׁמֶל  
 כְּמֵרֵאָה-אֵשׁ בֵּית-לָהּ סָבִיב  
 מִמֵּרָאָה מִתְּנִיּוֹ וּלְמַעְלָה  
 וּמִמֵּרָאָה מִתְּנִיּוֹ וּלְמַטָּה
- 16 next to the living beings at their four faces  
 The appearance of the wheels and their working  
 like a look of topaz  
 and one likeness for the four of them  
 and their appearance and their working  
 was like the wheel was in the midst the wheel  
 toward the four of their four sides as they went  
 they went and did not turn when they went
- 17 And their rims high to them and fearsome to them  
 And their rims full of eyes around the four of them  
 and as they went, the living beings,  
 there went the wheels alongside them  
 and when the living beings were lifted up  
 from off the earth  
 the wheels were lifted up.
- 20 Wherever it was that the spirit was going,  
 they would go where the spirit was going  
 and the wheels would be lifted up along with them  
 for the living spirit was in the wheels.
- 21 When they would go, they would go  
 and when they would stand, they would stand.  
 And when they were lifted from upon the ground  
 there were lifted up the wheels along side them.  
 Indeed, the spirit of the living being was in the wheels.  
 and a likeness over the heads of the living being  
 a dome like the look of ice fearsome  
 stretched out over their heads up above  
 and under the dome their wings were straight out  
 each to her sister  
 to each two covering for themselves  
 and to each two covering for themselves (f) their (m)  
 bodies.
- 22 And I heard the thundering sound of their wings  
 like the thundering sound of many waters  
 like the thundering sound of Shaddai  
 As they went, the thundering sound of a storm  
 like the thundering sound of a camp  
 When they stood still their wings ceased.
- 23 There was a thundering sound from above the dome  
 which was over their heads  
 When they stood still their wings ceased,  
 and from above the dome which was over their heads  
 like the appearance of a sapphire stone  
 was the likeness of a throne  
 and above the likeness of the throne a likeness  
 like the appearance of a human over and above it
- 24 And I saw something like the look of amber  
 like the appearance of fire, a house for it around  
 from the appearance of loins and upward  
 and from the appearance of loins downward

רָאִיתִי כְּמֵרָאה־אֵשׁ  
וְנִגְהָ לּוֹ סָבִיב:

I saw [something] like the appearance of fire  
and a flashing for it around.

כְּמֵרָאה הַקֶּשֶׁת 28  
אֲשֶׁר יְהִי בְעָנָן בַּיּוֹם הַגָּשֶׁם  
כִּן מֵרָאה הַנִּגְהָ סָבִיב  
הִוא מֵרָאה דְמֹות כְּבוֹד־יְהוָה  
וְאֶרְאֶה וְאֶפֶל עַל־פְּנֵי  
וְאֶשְׁמַע קוֹל מְדַבֵּר: ׀

like the appearance of the bow  
which is in the cloud on a day of rain  
thus the appearance of the shining around.  
This the appearance of the likeness of the glory of  
YHWH  
and I saw and I fell upon my face  
and I heard the thundering voice of one speaking.



## Ezekiel 2

		Close Translation HH
וַיֹּאמֶר אֵלַי בֶּן־אָדָם	1	He <b>said</b> to me: <b>SON OF ADAM</b> ,
עֲמֵד עַל־רַגְלֶיךָ	b	stand up on your feet,
וְאָדַבְרָ אִתְּךָ:	c	and I shall <b>speak</b> with you.
וַתְּבֹא בִי רוּחַ	2	A <b>spirit</b> entered into me
כַּאֲשֶׁר דִּבֶּר אֵלַי	b	as he <b>spoke</b> to me,
וַתַּעֲמִדְנִי עַל־רַגְלֵי	c	and she set me on my feet;
וְאִשְׁמַע אֶת מְדַבְּרִי <sup>5</sup> אֵלַי: פ	d	and I heard the one <b>speaking</b> to me.
וַיֹּאמֶר אֵלַי בֶּן־אָדָם	3	He <b>said</b> to me, <b>SON OF ADAM</b>
שׁוֹלֵחַ אֲנִי אֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל	b	<b>I am sending you</b> to the <b>house of Israel</b> ,
אֶל־גּוֹיִם הַמּוֹרְדִים אֲשֶׁר מָרְדוּ־בִי	c	to a <b>rebellious</b> people who have <b>rebelled</b> against me
הֵמָּה וְאֲבוֹתָם פָּשְׁעוּ בִי	d	They and their forebears have <b>revolted</b> against me
עַד־עַצְמִי הַיּוֹם הַזֶּה:	e	even unto this very day.
וְהַבָּנִים קָשִׁי פְּנֵים וְחִזְקֵי־לֵב	4	And the children are <b>hard headed and hard hearted</b>
אֲנִי שׁוֹלֵחַ אֹתְךָ אֲלֵיהֶם	b	<b>I myself am sending you</b> to them,
וְאָמַרְתָּ אֲלֵיהֶם	c	<b>and you shall say</b> to them,
כֹּה אָמַר אֲדֹנָי יְהוִה:	d	<b>Thus says</b> the Lord <b>YHWH</b> :
וְהִמָּה אִם־יִשְׁמְעוּ וְאִם־יִחְדְּלוּ	5	They – <b>whether they listen or whether they refuse</b>
כִּי בֵּית מְרִי הֵמָּה	b	Indeed, a <b>house of rebellion</b> are they = 5g
וַיֵּדְעוּ כִּי נָבִיא הָיָה בְּתוֹכָם: פ	c	and they shall <b>know</b> that a prophet was in their midst.
וְאַתָּה בֶּן־אָדָם אַל־תִּירָא מֵהֶם	6	And you, <b>SON OF ADAM</b> , <b>do not fear</b> them
וּמְדַבְּרֵיהֶם אַל־תִּירָא	b	and <b>their words do not fear</b>
כִּי סַרְבִּים וְסִלּוֹנִים אֹתְךָ	c	Indeed, <b>thorns and thistles</b> are <b>with you</b>
וְאֶל־עֲקָרִים אַתָּה יוֹשֵׁב	d	and <b>with</b> <b>scorpions</b> <b>you</b> are living
מְדַבְּרֵיהֶם אַל־תִּירָא	e	<b>Their words do not fear.</b>
וּמִפְּנֵיהֶם אַל־תִּתֵּחַת	f	Before their faces <b>do not tremble.</b>
כִּי בֵּית מְרִי הֵמָּה:	g	Indeed a <b>house of rebellion</b> are they = 5b
וְדַבַּרְתָּ אֶת־דְּבָרִי אֲלֵיהֶם	7	and you shall speak <b>my word</b> to them –
אִם־יִשְׁמְעוּ וְאִם־יִחְדְּלוּ	b	<b>whether they listen or they refuse.</b>
כִּי מְרִי הֵמָּה: פ	c	Indeed, <b>rebellious</b> are they.
וְאַתָּה בֶּן־אָדָם שִׁמְעָ	8	And you, <b>SON OF ADAM</b> , <b>hear</b>
אֶת אֲשֶׁר־אֲנִי מְדַבֵּר אֵלֶיךָ	b	<b>what I am speaking</b> to you
אַל־תִּהְיֶה־מְרִי כְּבֵית הַמְּרִי	c	Do not be <b>rebellious</b> like the <b>house of rebellion</b> .
פָּצֵה פִּיךָ וְאָכַל	d	Open <b>your mouth</b> and <b>eat</b>
אֶת אֲשֶׁר־אֲנִי נֹתֵן אֵלֶיךָ:	e	<b>what I myself am giving</b> to you
וְאֶרְאָה וְהִנֵּה־יָד שְׁלּוּחָה אֵלַי	9	and I looked and <b>behold</b> , a hand was sent toward me
וְהִנֵּה־בּוֹ מַגֵּל־תִּסְפָּר:	b	and <b>behold</b> in it was <b>a scroll of a book</b>
וַיִּפְרֹשׂ אֹתָהּ לִפְנֵי	10	and he spread it out before me

<sup>5</sup> Hitpael participle: Holladay: hitp.: pt. מְדַבֵּר. w. °el converse with Nu 789 Ez 22 436. † (pg 67)

וְהָיָה כְּתוּבָה פָּנִים וְאָחֹר	b	and it was written on front and back,	
וְכָתוּב אֵלָיָהּ קִנּוּיִם וְהִגָּה וְהִי: ֹ	c	and written on it was lamentation <sup>1</sup> , weeping <sup>2</sup> and woe <sup>3</sup> .	
וַיֹּאמֶר אֵלַי בֶּן־אָדָם	3:1	And he said to me, " <b>SON OF ADAM</b> ,	
אֶת אֲשֶׁר־תִּמְצָא אֲכֹל	b	what you shall find, eat	ab
אֲכֹל אֶת־הַמַּגֵּלָה הַזֹּאת	c	eat this scroll	ba
וְלֹךְ דַּבֵּר אֶל־בַּיִת יִשְׂרָאֵל:	d	and go speak to the <b>house of Israel</b>	
וַאֲפָתַח אֶת־פִּי	3:2	and I opened my mouth	
וַיֹּאכְלֵנִי אֶת הַמַּגֵּלָה הַזֹּאת:	b	and he had me eat this scroll	
וַיֹּאמֶר אֵלַי בֶּן־אָדָם בְּטִנְךָ תֹאכַל	3:3	and he said to me, " <b>SON OF ADAM</b> , your belly feed	
וּמַעֲיֵךְ תִּמְלֵא אֶת הַמַּגֵּלָה הַזֹּאת	b	Your stomach fill with this scroll	
אֲשֶׁר אֲנִי נֹתֵן אֵלָיךְ	c	what I myself am giving you	
וַאֲכָלָה וַתְּהִי בְּפִי	d	And I ate and it was in my mouth	
כְּדֶבֶשׁ לְמִתּוֹק:	e	like honey for sweetness.	

**Ezekiel 37:1-14**

Ezekiel 37 tells the famous vision of the bones. Key words repeat often:

רוּחַ – breath-wind-spirit – 10 times

עצם – bone – 9 times with twice each: sinews, flesh, and skin

נבא – prophesy – 7 times

חיה – live – 6 times

קבר – grave – 4 times

ידע – know – 4 time

יהוה – כִּי־אָנִי – 3 times

	Close Translation: HH
הַיְתָה עָלַי יַד־יְהוָה	1 There was on me the hand of <b>YHWH</b>
וַיּוֹצֵאנִי בְרוּחַ יְהוָה	b And he brought me out by the spirit of <b>YHWH</b>
וַיְנַחֵנִי בְּתוֹךְ הַבְּקָעָה	c and he made me rest in the midst of the plain.
וְהִיא מְלֵאָה עֲצָמוֹת:	d But it was full of <b>bones</b> .
וְהִעֲבִירַנִי עֲלֵיהֶם	2 and he made me go over them
סָבִיב סָבִיב	round and round
וְהִנֵּה רַבּוֹת מְאֹד	b <b>and behold</b> , there were <b>very</b> many
עַל־פְּנֵי הַבְּקָעָה	on the face of the plain
וְהִנֵּה יְבֹשׁוֹת מְאֹד:	c <b>and behold</b> they were <b>very</b> dry.
וַיֹּאמֶר אֵלַי בֶּן־אָדָם	3 <b>And he said to me: SON OF ADAM!</b>
הֲתַחְיֶינָה הָעֲצָמוֹת הָאֵלֶּה	b Can these <b>bones</b> live?
וְאָמַר אֲדֹנָי יְהוִה אַתָּה יָדַעְתָּ:	c <b>And I said, Lord YHWH, you know.</b>
וַיֹּאמֶר אֵלַי הַנְּבֵא עַל־הָעֲצָמוֹת הָאֵלֶּה	4 <b>And he said to me, “Prophesy over these bones,</b>
וְאָמַרְתָּ אֲלֵיהֶם הָעֲצָמוֹת הַיְבֹשׁוֹת	b <b>and you shall say to them, the dry bones:</b>
שִׁמְעוּ דְבַר־יְהוָה:	c <b>Hear the word of YHWH.</b>
כֹּה אָמַר אֲדֹנָי יְהוִה לְעֲצָמוֹת הָאֵלֶּה	5 <b>Thus says the Lord YHWH to these bones:</b>
הִנֵּה אָנִי מְבִיא בְכֶם רוּחַ וַחַיִּיתֶם:	b <b>Behold! I am bringing on you all spirit-breath,</b>
וְנָתַתִּי עֲלֵיכֶם גְּדִים	6 <b>And I will put over you all sinews,</b>
וְהִעֲלֵתִי עֲלֵיכֶם בָּשָׂר	b <b>And I will cause flesh to come upon you all,</b>
וְקָרַמְתִּי עֲלֵיכֶם עוֹר	c <b>And I will cover you all with skin,</b>
וְנָתַתִּי בְכֶם רוּחַ וַחַיִּיתֶם	d <b>and I shall put within you all spirit-breath,</b>
וַיְדַעְתֶּם כִּי־אָנִי יְהוָה:	e <b>and you all shall know that I am YHWH.</b>
וַנְּבֵאתִי כַּאֲשֶׁר צִוִּיתִי	7 <b>And I prophesied as I had been commaned,</b>
וַיְהִי־קוֹל כְּהַנְּבֵאִי	b <b>and there was thunder as I prophesied,</b>
וְהִנֵּה־רָעַשׁ	c <b>and behold</b> , there was quaking,
וַתִּקְרְבוּ עֲצָמוֹת	d <b>and the bones drew near</b>
עֶצֶם אֶל־עֶצְמוֹ:	e <b>bone to its bone</b>
וַרְאִיתִי וְהִנֵּה־עֲלֵיהֶם גְּדִים	8 <b>and I looked, and behold upon them were sinews,</b>
וּבָשָׂר עָלָה	b <b>and flesh came upon them,</b>
וַיִּקְרַם עֲלֵיהֶם עוֹר מִלְמַעְלָה	c <b>and there spread over them skin all over</b>

	וְרוּחַ אֵין בָּהֶם:	d	but no spirit-breath was in them.
	וַיֹּאמֶר אֵלַי	9	And he said to me,
	הַנְּבֵא אֶל־הָרוּחַ		“ <b>Prophecy</b> to the spirit-breath.”
	הַנְּבֵא בֶן־אָדָם	b	<b>Prophecy, Son of Adam,</b>
	וְאָמַרְתָּ אֶל־הָרוּחַ	c	and you shall say to the spirit
	כֹּה־אָמְרוּ אֲדֹנָי יְהוִה	d	Thus says the Lord YHWH:
	מֵאַרְבַּע רוּחוֹת בָּאֵי הָרוּחַ	e	From the four spirit-winds, come O spirit-breath,
	וּפְחֵי בַהֲרוּגִים הָאֵלֶּה וַיְחִיּוּ:	f	and breathe into these slain, and they shall live.
	וְהִנְבֵּאתִי כַּאֲשֶׁר צִוִּיתִי	10	And I prophesied as he commanded me,
	וַתְּבוֹא בָהֶם הָרוּחַ	b	And there came into them the spirit-breath,
	וַיְחִיּוּ וַיַּעֲמְדוּ עַל־רַגְלֵיהֶם	c	and they lived, and they stood on their feet
	כִּי־לִגְדוֹל מְאֹד־מְאֹד:	d	An army – so, so great!
	וַיֹּאמֶר אֵלַי בֶּן־אָדָם	11	And he said to me, <b>SON OF ADAM,</b>
	הֲעֵצְמוֹת הָאֵלֶּה כֹּל־בַּיִת יִשְׂרָאֵל הֲמָה	b	Are these bones the whole house of Israel – these?
	הִנֵּה אֹמְרִים	c	Behold they are saying:
	יְבֹשׁוּ עֵצְמוֹתֵינוּ		Our bones are dry,
	וְאִבְדָה תְקוּמָתֵנוּ	d	and our hope has perished;
	נִגְזַרְנוּ לָנוּ:		we, indeed we are cut off.
	לְכֹן הַנְּבֵא וְאָמַרְתָּ אֲלֵיהֶם	12	Therefore, prophesy and say to them:
	כֹּה־אָמַרְךָ אֲדֹנָי יְהוִה	b	Thus says the Lord YHWH!
	הִנֵּה אֲנִי פֹתֵחַ אֶת־קְבֻרוֹתֵיכֶם	c	Behold I am opening your graves,
	וְהֵעֵלִיתִי אֶתְכֶם מִקְבֻרוֹתֵיכֶם עַמִּי	d	And I am bring you all up from your graves, O my people!
	וְהִבֵּאתִי אֶתְכֶם אֶל־אֶדְמַת יִשְׂרָאֵל:	e	And I am bringing you all to the land of Israel.
	וַיִּדְעַתֶּם כִּי־אֲנִי יְהוָה	13	And you all shall know that I am YHWH
	בַּפֶּתַח אֶת־קְבֻרוֹתֵיכֶם	b	when I open your graves
	וּבְהֵעֵלוֹתִי אֶתְכֶם מִקְבֻרוֹתֵיכֶם עַמִּי:	c	and when I bring you all up from your graves, O my people!
	וְנָתַתִּי רוּחִי בְכֶם	14	And I shall put my spirit-breath within you all,
	וְחִייתֶם		and you all shall live,
	וְהִנְחֵתִי אֶתְכֶם עַל־אֲדָמְתְּכֶם	b	and I shall set you all upon your land
	וַיִּדְעַתֶּם כִּי־אֲנִי יְהוָה	c	and you all shall know that I am YHWH.
	דִּבַּרְתִּי וַעֲשִׂיתִי	d	I have spoken, and I have acted.
	נְאֻם־יְהוָה: פ	e	Oracle of YHWH!

**Ezekiel 43:1-12**

I wondered whether I was finding could be found everywhere in the Book of Ezekiel. Ezekiel 43 recounts the return of the glory of the Lord to Jerusalem. It is arguably the climax of the book, and so it seemed like another good candidate for free verse. While it shows some repetition, it lacks the repetitive density of the passages in Ezekiel 1:4-14; 2:1—3:3, and 37:1-14. If prose and poetry are a continuum, then, Ezekiel 43 is much closer to the prose pole.

## Ezekiel 43

ויזלכני אל-השער	1	And he brought me to the gate
שער אשר פנה דרך הקדים:	b	the gate which was facing the direction of the east
והנה כבוד אלהי ישראל בא מדרך הקדים	2	And behold! <b>The glory of the God of Israel</b> was coming from the direction of the east,
וקולו כקול מים רבים	b	And his voice was like the voice of many waters.
והארץ האירה מכבודו:	c	And the land was lit up by <b>his glory</b> .
וכמראה המראה אשר ראיתי	3	<b>Like the vision of the visions</b> which I had seen
כמראה אשר-ראיתי בבאי לשחת את-העיר	b	<b>like the vision which I saw</b> when he came to desroy the city
ומראות כמראה אשר ראיתי אל-נהר-כבר	c	<b>and visions like vision which I saw</b> at the River Kebar
ואפל אל-פני:	d	and I fell on my <b>face</b> .
וכבוד יהוה בא אל-הבית	4	And <b>the glory of YHWH</b> came to the house,
דרך שער פניו דרך הקדים:	b	The way of the gate which was facing the way of the east
ותשאני רוח ותביאני אל-החצר הפנימי	5	And she reaised me up, a <b>spirit</b> and she brought me to the inner court
והנה מלא כבוד-יהוה הבית:	b	and Behold! <b>The glory of YHWH</b> filled the house.
ואשמע מדבר אלי מהבית	6	And I heard one speaking to me from the house
ואיש היה עמד אצלי:	b	and a man was standing near me
ויאמר אלי בן-אדם	7	and he said to me, " <b>Son of Adam</b> ,
את-מקום כסאי	b	[See] <b>the place</b> of my throne,
ואת-מקום כפות רגלי	c	<b>the place</b> of the soles of my feet.
אשר אשכן-שם בתוך בני-ישראל לעולם	d	where I shall dwell in the midst of the <b>children of Israel</b> forever
ולא יטמאו עוד בית-ישראל שם קדשי	e	and the <b>house of Israel</b> shall no longer defile the name of <b>my holiness</b>
המה ומלכיהם בזנותם	f	they and their kings by their whoring
ובפגרי מלכיהם בזנותם:	f	and by the memorials <sup>7</sup> of their kings in their midst.
בתתם סף את-ספי	8	When they placed their <b>threshold</b> by <b>my threshold</b>
ומזוזתם אצל מזוזתי	b	and their <b>doorpost</b> next to <b>my doorpost</b>
והקיר ביני וביניהם	c	and the wall between <b>me</b> and them
וטמאו את-שם קדשי בתועבותם אשר עשו	8d	[then] they were defiling the name of <b>my holiness</b> with their abominations <b>that they did</b>
ואכל אתם באפי:	e	and I have destroyed them with my anger.
עתה ירחקו את-זנותם ופגרי מלכיהם ממני	9	Now, let them keep their whoring and the memorials of <b>their kings</b> far away from me
ושכנתי בתוכם לעולם: o	b	and I shall dwell among them forever.
אתה בן-אדם	10	You, <b>Son of Adam</b>

<sup>6</sup> Stuttgartensis: 43:3b: l c pc Mss θ' Vulgate יבא

<sup>7</sup> "memorials" from Zimmerli, Ezekiel 25-48, 409

- הַגִּדְ אֶת־בַּיִת־יִשְׂרָאֵל אֶת־הַבַּיִת  
 וְיִקְלְמוּ מֵעֲוֹנוֹתֵיהֶם  
 וּמִדְדוּ אֶת־תְּכֵנִית:  
 וְאִם־נִקְלְמוּ מִכָּל אֲשֶׁר־עָשׂוּ
- צוֹרֵת הַבַּיִת וּתְכוּנָתוֹ וּמוֹצְאָיו וּמוֹבְאָיו  
 וְכָל־צִוְיָתּוֹ וְאֵת כָּל־חֻקֹּתָיו וְכָל־צוֹרָתוֹ  
 וְכָל־תּוֹרָתוֹ הַזֶּה אוֹתָם  
 וּכְתֹב לְעֵינֵיהֶם  
 וְיִשְׁמְרוּ אֶת־כָּל־צוֹרָתוֹ וְאֶת־כָּל־חֻקֹּתָיו  
 וְעָשׂוּ אוֹתָם:  
 זֶה־הַתּוֹרָה הַזֶּה  
 עַל־רֹאשׁ הַהָר קַל־גְּבֻלָּו  
 סָבִיב סָבִיב קֹדֶשׁ קֹדְשִׁים  
 הִנֵּה־זֶה־זֶה־הַתּוֹרָה הַזֶּה:
- b Announce to the **house of Israel** the house  
 c so that they may be **humbled** by their iniquity  
 d and may measure out its **design**.  
 11 If they are **humbled** by all that they have done  
 b make known the **plan** of the house and its **design**  
 and its **ways out** and its **ways in**  
 and all its **shape** and all the **regulations**  
 c and the whole **plan** and all its **instructions**;  
 write down for their eyes  
 and let them guard its whole **plan** and all the **regulations**  
 d so that they may do them.  
 12 This is the **Torah** of the House  
 b On the top of the mountain,  
 all around its perimeter shall be a holy of holies,  
 c Behold this is the **Torah** of the House