

Book of Ezekiel

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Entry tags: Temple Buildings and Temple Cult, Judeans and Israelites, Jewish Traditions, Sacred Law, Ritual text, Prophecy, Scripture, Near East, Rule Text, Text, Abrahamic, Early Jewish Literature, Religious Group, Biblical Prophets, Canonical texts

The book of Ezekiel is one of the prophetic books (Nevi'im) canonized in the Hebrew Bible. It is a text of 48 chapters associated with the sayings and actions of the priest-prophet Ezekiel. Ezekiel is identified as one of the Judean elites exiled by the Neo-Babylonian empire alongside King Jehoiachin of Judah in 597 BCE. The book is set during the period 593-571 BCE and largely reflects the viewpoint of this first group of Judean exiles, who were displaced before the destruction of the Jerusalem temple and additional Judean migrations in 587 BCE. The earliest text of the book of Ezekiel was composed in Hebrew and has been preserved in slightly differing versions: the Masoretic text and fragments from Qumran and Masada in Hebrew, and the Old Greek and an alternative version attested by Papyrus 967 in Greek. The existence of alternative Greek versions of the text indicates that redactional activity on the book of Ezekiel was still taking place at the time of the book's translation into Greek, probably during the second century BCE. This means that, although many aspects of the book (including its language) reflect its sixth century BCE setting, some parts of it can be attributed to editors from later periods. The text consists of different genres, including narratives about the prophet Ezekiel's call and sign acts; descriptions of his visions; oracles attributed to the god Yahweh addressed to Judeans in Babylonia and in Jerusalem; and a lengthy law code (chapters 40-48) describing the reconstruction of Yahweh's temple and the activities that will take place in it. The book of Ezekiel's primary message is that the Babylonian exile and destruction of Jerusalem are Yahweh's punishment for the Judeans' wrongdoing, including their worship of other gods and other cultic transgressions; violent mistreatment of their fellow Judeans; and constantly shifting alliances between foreign nations. Hope for the future is only possible for the Judeans in exile, who have the chance to accept their punishment, continuing to identify as Yahweh's people and anticipating the day when Yahweh will give them "new hearts and a new spirit" that will allow them (or their descendants) to finally be faithful to him.



Date Range: 593 BCE - 100 BCE

Region: Judeans in Babylonia and Judah

Region tags: Asia, Western Asia

The Judean communities in Babylonia and in Judah from 6th to 1st centuries BCE

Status of Readership:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

Sources and Corpora

Print Sources

Print sources used for understanding this subject:

- Source 1: Greenberg, Moshe. 1983-1997. *Ezekiel: A New Translation with Introduction and Commentary*. Volumes 1 and 2. The Anchor Bible. Garden City, NY: Doubleday & Company, Inc.
- Source 2: Block, Daniel I. 1997-1998. *The Book of Ezekiel*. Volumes 1 and 2. *New International Commentary on the Old Testament*. Grand Rapids, MI: William B. Eerdmans.
- Source 3: Odell, Margaret S. 2005. *Ezekiel*. Macon, GA: Smith & Helwys.

Online Sources

Online sources used for understanding this subject:

- Source 1 URL: <https://academic.oup.com/edited-volume/35418?searchresult=1&login=true#login-purchase&token=eyJhbGciOiJub251In0.eYJleHAiOiJlMjNjMjk3ODIsImp0aSI6Ijg5YjU4NDRmLTVjZTMtNDEOYS1hYjZkLTNIMTYiZ>
- Source 1 Description: *Oxford Handbook of Ezekiel*

General Variables

Materiality

Methods of Composition

– Written

↳ Inked

– with Ink

Medium upon which the text is written/incised

– Papyrus

Notes: The earliest extant manuscripts containing text from the book of Ezekiel are written in ink on papyrus or parchment.

Was the material modified before the writing or incising process?

– Physical preparation

Was the text modified before the writing or incising process?

– Other [specify]: Sometimes it must have been, based on the differences between extant versions of the book of Ezekiel.

Location

Is the text stored in a specific location?

[Note at which point in time, for reference, if known; select all that apply]

– Yes

↳ Tomb

– No

↳ Cemetery

– No

↳ Temple

– No

↳ Shrine

– No

↳ Altar

– No

↳ Devotional marker

– No

- ↳ Cenotaph
 - No
- ↳ Church
 - No
- ↳ Mosque
 - No
- ↳ Synagogue
 - Yes
- ↳ Triumphal Arch
 - No
- ↳ Monument
 - No
- ↳ Mass Gathering Point
 - No
- ↳ Cave(s)
 - Yes
- ↳ Hilltops
 - No
- ↳ Other natural sanctuaries
 - No
- ↳ Boundary markers or lines
 - No
- ↳ Domestic contexts
 - No
- ↳ Library/archive
 - No
- ↳ Specify
 - Specify: Concerning the oldest known textual attestations to the book of Ezekiel: the fragments found at Qumran were stored in caves; the text from Masada was in a synagogue's geniza; and the exact circumstances of the find of Papyrus 967 are unclear.

Is the location where the text stored accompanied by iconography or images?

– No

Is the area where the text is stored accompanied by an-iconic images?

– No

Production & Intended Audience

Production

Is the production of the text funded by the polity?

– No

Is the text considered official religious scripture?

– Yes

Notes: The concept of a scriptural canon is anachronistic for the period in which the book of Ezekiel is set (6th century BCE), but it was widely accepted as part of the Jewish scriptural canon from the first century CE onwards. Its presentation as the words of Yahweh suggest a self-conception as sacred text.

↳ Is there a culture of oral recitation?

– Field doesn't know

↳ Is there a story associated with the origins of scripture?

– Yes

↳ Revealed by a high god?

– Yes

↳ Revealed by other supernatural being?

– No

↳ Inspired by high god?

– Yes

↳ Inspired by other supernatural being?

– No

↳ Originated from divine or semi-divine human beings?

– No

↳ Originated from non-divine human being?

– Yes

↳ Are the scriptures alterable?

– No

Notes: The text's presentation of itself as the words of Yahweh suggests that it is not alterable, but the existence of diverse manuscript traditions indicate that it was, in fact, altered.

↳ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting scriptures?

– Field doesn't know

Notes: There is no mention of these in the book of Ezekiel and scholarly models concerning their existence and nature during the period in which the book of Ezekiel was most likely written is largely conjectural.

↳ Is there a select group of people trained in transmitting the scriptures?

– Field doesn't know

Notes: Again, the concept of "scripture" is anachronistic for the period in which the book of Ezekiel is set, but the prophet Ezekiel himself is charged with writing down what is revealed to him. There is no certain evidence outside of this concerning who wrote or transmitted the book of Ezekiel.

↳ Is there a codified canon of scriptures?

– Yes

Notes: This was not the case during the period in which the book of Ezekiel was written, but it became part of the canon of Jewish and Christian scripture around the first century CE.

↳ Can the canon be altered or added to?

– No

↳ Are additional commentaries part of the canon as it is currently understood?

– No

Notes: This may vary for some religious groups.

Written in distinctly religious/sacred language?

– No

Intended Audience

What is the estimated number of people considered to be the audience of the text

This should be the total number of people who would serve as the intended audience for the text.

– Field doesn't know

Does the Religious group actively proselytize and recruit new members?

– No

Notes: The book of Ezekiel does not indicate such an activity, but some later readers of the book have engaged in this.

Are there clear reformist movements?

(Reformism, as in not proselytizing to potential new conservative, but "conversion" - or rather, reform - to the "correct interpretation"?)

– Field doesn't know

Is the text in question employed in ritual practice?

– Field doesn't know

Notes: Scholars do not know how the text of the book of Ezekiel may have been used when it was first written or spoken. Later religious communities who held it to be scripture employed it in ritual

practices in various ways, e.g. reading it aloud during religious services.

Is there material significance to the text?

– Field doesn't know

Notes: The text itself does not indicate that it has any material significance. Later religious communities may have attributed material significance to the versions of the text they used, e.g. the Jewish community at Masada buried a worn out version of parts of the book of Ezekiel in a geniza instead of burning or otherwise discarding them.

Context and Content of the Text (Beliefs and Practices)

Context

Is the text itself accompanied by art?

– No

Are there multiple versions of the text?

– Yes

↳ Are multiple versions viewed as proper?

– Yes

Notes: The text of the book of Ezekiel used by most people today is based on the Masoretic Text, but evidence from Qumran reveals that the community there used texts attesting to both the Greek and Hebrew versions of the book of Ezekiel, suggesting they were comfortable with both traditions existing side by side.

↳ If multiple versions are proper, is there a differentiation among versions by any means?

– Field doesn't know

↳ Is there debate about which version is proper?

– Field doesn't know

Is the text part of a collection of texts?

– Yes

↳ Is there a sense of canonization?

– Yes

Notes: There is no mention of canonization within the text of the book of Ezekiel itself because this is an anachronistic concept, but the book became part of the canon of Jewish scripture in the first century CE and seems to have been considered part of the canon of "the prophets" prior to this.

↳ Can the canon be altered or added to?

– No

↳ Have major debates shifted the sense of the place of the text with respect to the larger canon?

– Yes

Notes: The Christian canon places the prophetic texts at the end of the Hebrew Bible in order to position them as pointing towards the coming of Christ in the New Testament.

- ↳ Is the text part of a series of volumes?
 - No

If the text is not explicitly scripture, is it part of another important literary tradition?
– No

Content

Is the text - or does the text include - a ritual list, manual, bibliography, index, or vocabulary?
(Select all that apply)
– Ritual manual

Are there lineages or a single lineage established by the text?
– Yes

- ↳ Does the lineage involve establish a chain of authority?
 - Yes

Notes: The Zadokite priesthood is attributed with authority over the idealized new temple.

- ↳ Is the lineage defined by concrete cycles or measures of time?
 - No

- ↳ How is the lineage established?
 - Blood or Marriage relations

Does the text express a formal legal code?
– Yes

- ↳ Are there formal institutions merged with the state or polity of the religious group?
 - Yes

- ↳ Is there an institutionalized police force whose behavior is dictated by the legal code?
 - No

- ↳ Is there an institutionalized judicial system whose behavior is dictate by the legal code?
 - Yes

Notes: Ezek 44:24 states that in the case of controversy, the Zadokite priests shall act as judges, making use of Yahweh's judgements

- ↳ Does the text in question specify institutionalized punishment?
 - No

- ↳ Are there any established institutionalized rewards specified in the text?
 - No

Formulating a specifically religious calendar?

– Yes

- ↳ What is the arrangement of the calendar? [Select all that apply]
 - Lunar?

- ↳ Does the calendar specifically dictate acceptable times for certain activities?
 - Yes

- ↳ Planting?
 - No

- ↳ Water management? (such as opening or closing dams/dykes)
 - No

- ↳ Harvest?
 - No

- ↳ Naming ceremonies (for toddlers)?
 - No

- ↳ "First haircuts" (pre-teen)
 - No

- ↳ Ceremonies marking puberty/entry into adulthood?
 - No

- ↳ Marriage?
 - No

- ↳ House construction (often a metaphor for marriage)?
 - No

- ↳ Divorce?
 - No

- ↳ Warfare?
 - No

- ↳ Funerary services?
 - No

- ↳ Trade/commerce?
 - No
- ↳ Festivals?
 - Yes
 - ↳ Frequency of festivals?
 - Specify: Some are (lunar) monthly and some are annual
 - ↳ Do all members of the society participate in the festival(s)?
 - All members
 - ↳ On average, how many participants are gathered at festivals?
 - number: No number mentioned
 - ↳ Is feasting part of the festival(s)?
 - Yes
 - ↳ Is food consumption limited to certain members of the population?
 - No
- ↳ Pilgrimages?
 - Yes
 - ↳ How strict are the stipulations regarding pilgrimage?
 - obligatory for all
 - ↳ Is encouraging pilgrimages a primary reason for the existence of the text?
 - No
 - ↳ Are pilgrimages guided by the text associated with particular life events?
 - No
 - ↳ Does pilgrimage guided by this text involve/follow major routes/roads?
 - Field doesn't know
 - ↳ Is the pilgrimage conducted by walking or by other means?
 - Field doesn't know
- ↳ Feasting?
 - Yes
 - ↳ Is feasting connected to the worship/sacrifices performed in

accordance with the guidelines of the text?

– Yes

↳ Is feasting sponsored by the same entity that produced the text/copies of the text?

– No

↳ Does feasting occur in a specific locations in accordance with guidelines from the text?

– No

Beliefs

Is a spirit-body distinction present in the text?

– No

Is belief in an afterlife indicated in the text?

– No

Notes: Some early reception of Ezekiel 37 (the dry bones passage) interprets it as a reference to life after death, but there is no certain evidence for such a belief in the book itself.

Is belief in reincarnation in this world specified in the text?

– No

Are there special treatments for adherents' corpses dicated in the text?

– No

Notes: Except that the Zadokite priests must avoid contact with corpses unless they are close relatives.

Does the text indicate if co-sacrifices should be present in burials?

– No

Does the text specify grave goods for burial?

– No

Are formal burials present in the text?

– No

Are there practices that have funerary associations presented in the text?

– Yes

Notes: When Ezekiel's wife dies, Yahweh instructs him: "You shall not mourn or weep, nor shall your tears run down. Sigh, but not aloud; make no mourning for the dead. Bind on your turban, and put your sandals on your feet; do not cover your upper lip or eat the bread of mourners" (Ezek 24:16-18, NRSV)

↳ Do these practices take place at tombs/burial sites?

– No

- ↳ Do these practices take place for the veneration OR worship of the dead?
 - No

Are supernatural beings present in the text?

– Yes

- ↳ A supreme high-god is present
 - Yes

- ↳ The supreme high god is anthropomorphic or described in anthropomorphic terms
 - Yes

- ↳ The supreme high god is a sky deity
 - No
 - Notes: The first time Ezekiel has a vision of Yahweh, he is in the sky, but it is clear that he can move around (e.g. in chapter 43 he settles in his new temple).

- ↳ The supreme high god is chthonic (of the underworld)
 - No

- ↳ The supreme high god is fused with the monarch (king=high god)
 - No

- ↳ The monarch is seen as a manifestation or emanation of the high god
 - No
 - Notes: The monarch (a king of David's line) is presented as selected by Yahweh, but his powers are somewhat limited compared to other texts in the Hebrew Bible.

- ↳ The supreme high god is a kin relation to elites
 - No

- ↳ The supreme high god has another type of loyalty-connection to elites
 - No

- ↳ The supreme high god is unquestionably good
 - No
 - Notes: At one point, Yahweh states that he gave the Israelites "laws that were not good" (Ezek 20:25), suggesting that moral "goodness" is not necessarily one of Yahweh's qualities according to the book of Ezekiel.

- ↳ Other features of the supreme high god
 - Specify: The book of Ezekiel frequently states that Yahweh acts "for the sake of his name" and so that people will know that he is Yahweh.

- ↳ The supreme high god has knowledge of this world
 - Yes

- ↳ Knowledge is restricted to a particular domain of human affairs
 - Field doesn't know
- ↳ Knowledge is restricted to (a) specific area(s) within the sample region
 - Field doesn't know
- ↳ Knowledge is unrestricted within the sample region
 - Field doesn't know
- ↳ Knowledge is unrestricted outside of sample region
 - Field doesn't know
- ↳ Can see you everywhere normally visible (in public)
 - Yes
- ↳ Can see you everywhere (in the dark, at home)
 - Yes
- ↳ Can see inside heart/mind (hidden motives)
 - Field doesn't know
- ↳ Knows basic character (personal essence)
 - Yes
- ↳ Knows what will happen to you, what you will do (future sight)
 - Yes
 - Notes: Yahweh is presented as knowing about the progression of history concerning Judah and the Judeans and predicting specific events such as the death of Ezekiel's wife. Meanwhile, the fate of individuals is presented as inevitable based on their behaviour (Ezek 18; 33).
- ↳ Has other knowledge of this world
 - Yes
- ↳ Has deliberate causal efficacy in the world
 - Yes
 - ↳ Can reward
 - Yes
 - ↳ Can punish
 - Yes
- ↳ Indirect causal efficacy in the world
 - Yes

- ↳ Exhibits positive emotion
 - No
- ↳ Exhibits negative emotion
 - Yes
- ↳ Possesses Hunger?
 - No
- ↳ Can be hurt?
 - No
- ↳ Can be tricked?
 - No
- ↳ Can be imprisoned?
 - No
- ↳ Is it permissible to worship supernatural being other than the high god?
 - No
- ↳ The supreme high god communicates with the living
 - Yes
 - Notes: He at least communicates with the prophet Ezekiel. It is unclear whether the book of Ezekiel imagines him communicating directly with other living humans.
 - ↳ In waking, everyday life
 - Yes
 - ↳ In dreams
 - No
 - ↳ In trance possession
 - No
 - Notes: Although some argue that the prophet Ezekiel's sign acts are so eccentric that they may indicate an ecstatic state.
 - ↳ Through divination practices
 - Yes
 - ↳ Only through religious specialists
 - Yes
 - ↳ Only through monarch
 - No

- ↳ Does the text make communication with supreme high-god possible?
 - No

Previously human spirits are present

- No

Non-human supernatural beings are present

- Yes

- ↳ Supernatural beings can be seen

- Yes

Notes: In Ezekiel's visions, yes. Presumably not by others.

- ↳ Supernatural beings can be physically felt

- Field doesn't know

- ↳ Non-human supernatural beings have knowledge of this world

- Field doesn't know

- ↳ Non-human supernatural beings have deliberate causal efficacy in the world

- Field doesn't know

- ↳ Non-human supernatural beings communicate with the living according to the text?

- No

- ↳ These supernatural beings have indirect causal efficacy in the world

- Yes

Notes: Cherubim carry Yahweh outside of Jerusalem in Ezekiel 11:22-23. If this is supposed to be a vision of something taking place in the supernatural realm, it has an effect on the world in that it leaves Jerusalem without its deity to protect it against attack.

- ↳ These supernatural beings exhibit positive emotion

- No

- ↳ These supernatural beings exhibit negative emotion

- No

- ↳ These supernatural beings possess hunger

- No

Does the text attest to a pantheon of supernatural beings?

- Yes

- ↳ Organized by kinship based on a family model?

- No

↳ Organized hierarchically?
– Field doesn't know

↳ Power of beings is domain specific?
– Field doesn't know

Are mixed human-divine beings present according to the text?

– Yes

↳ Mixed human-divine beings can be seen?
– Yes
Notes: In Ezekiel's vision, at least.

↳ Mixed human-divine beings can be felt?
– Field doesn't know

↳ Do mixed human-divine beings communicate with the living according to this text?
– No

Is there a supernatural being that is physically present in the/as a result of the text?

– No

Are other categories of beings present?

– Other [specify]: There are six divine executioners and a man clothed in linen with a writing case by his side in Ezek 9:1-2; and a man shining like bronze shows Ezekiel around the temple in chapters 40-48.

Does the text guide divination practices?

– No

Notes: It describes some divination practices conducted by the Babylonian king Nebuchadnezzar in Ezek 21:26 (Hebrew), but this does not function as a guide to readers.

Supernatural Monitoring

Is supernatural monitoring present in the text?

– Yes

↳ There is supernatural monitoring of prosocial norm adherence in particular
– Yes

↳ Do expectations of ritual offerings play a role in supernatural monitoring?
– Yes

↳ Libations?
– Yes

↳ Food?

– Yes

↳ Animal sacrifice?

– Yes

↳ Human sacrifice?

– Yes

Notes: This is mentioned in a negative context, but Ezek 20:26 states that Yahweh commanded the sacrifice of the firstborn at one point.

↳ Sacred objects?

– No

↳ Daily life objects?

– No

↳ Supernatural being care about taboos

– Yes

↳ Food

– Yes

↳ Sacred space(s)

– Yes

↳ Sacred object(s)

– Yes

↳ Supernatural beings care about murder of coreligionists

– Yes

↳ Supernatural beings care about murder of members of other religions

– Field doesn't know

Notes: It is actively encouraged in the context of warfare (e.g. Ezek 38-39), but unclear whether it would be acceptable in other contexts.

↳ Supernatural beings care about murder of members of other polities

– Field doesn't know

Notes: Same answer as above.

↳ Supernatural beings care about sex

– Yes

↳ Adultery

– Yes

- ↳ Incest
 - Field doesn't know
 - Notes: Not mentioned in Ezekiel.
- ↳ Taboo about close blood relations (beyond incest) [e.g. from same clan group, village, settlement, so forth].
 - No
- ↳ Specifies taboo regarding power relations (i.e. defines what constitutes abusive behavior)
 - No
- ↳ Does worship/veneration include sex acts/references?
 - No
- ↳ Other sexual practices
 - Yes
 - Notes: Zadokite priests may not marry a widow or divorced woman unless she is the widow of another Zadokite priest (Ezek 44:22)
- ↳ Supernatural beings care about lying
 - Yes
- ↳ Supernatural beings care about honouring oaths
 - Yes
- ↳ Supernatural beings care about laziness
 - Field doesn't know
- ↳ Supernatural beings care about sorcery
 - Field doesn't know
- ↳ Supernatural beings care about non-lethal fighting
 - Field doesn't know
- ↳ Supernatural beings care about shirking risk
 - Field doesn't know
- ↳ Supernatural beings care about disrespecting elders
 - No
- ↳ Supernatural beings care about gossiping
 - Field doesn't know
- ↳ Supernatural beings care about property crimes
 - Yes

- ↳ Supernatural beings care about proper ritual observance
 - Yes
- ↳ Supernatural beings care about performance of rituals
 - Yes
- ↳ Supernatural beings care about conversion of non-religionists
 - No
- ↳ Supernatural beings care about economic fairness
 - Yes
- ↳ Supernatural beings care about personal hygiene
 - Yes
 - Notes: Only mentioned in reference to Zadokite priests (Ezek 44).
- ↳ Supernatural beings care about or expect the maintenance of the place?
 - Yes

Messianism/Eschatology

Are messianic beliefs present in the text?

– Yes

- ↳ Is the messiah's whereabouts or time of coming known?
 - No

- ↳ Is the messiah's purpose known?
 - Yes

- ↳ Messiah is a political figure who restores political rule
 - Yes

Notes: The book of Ezekiel speaks of the restored Davidic kingship in somewhat messianic terms (e.g. Ezek 34)

- ↳ Messiah is a priestly figure who restores religious traditions
 - No

Norms & Moral Realism

Are general social norms prescribed by the text?

– Yes

Is there a conventional vs. moral distinction in the religious text?

– No

Are there centrally important virtues advocated by the text?

– Yes

↳ Honesty/trustworthiness/integrity

– Yes

↳ Courage (in battle)

– No

↳ Courage (generic)

– No

↳ Compassion/empathy/kindness/benevolence

– No

↳ Mercy/forgiveness/tolerance

– No

↳ Generosity/charity

– Yes

↳ Selflessness/selfless giving

– No

↳ Righteousness/moral rectitude

– Yes

↳ Ritual purity/ritual adherence/abstention from sources of impurity

– Yes

↳ Respectfulness/courtesy

– No

↳ Familial obedience/filial piety

– No

↳ Fidelity/loyalty

– Yes

Notes: Specifically, loyalty to covenants/treaties entered into

↳ Cooperation

– No

↳ Independence/creativity/freedom

– No

- ↳ Moderation/frugality
 - No
- ↳ Forbearance/fortitude/patience
 - No
- ↳ Diligence/self-discipline/excellence
 - No
- ↳ Assertiveness/decisiveness/confidence/initiative
 - No
- ↳ Strength (physical)
 - No
- ↳ Power/status/nobility
 - No
- ↳ Humility/modesty
 - No
- ↳ Contentment/serenity/equanimity
 - No
- ↳ Joyfulness/enthusiasm/cheerfulness
 - No
- ↳ Optimism/hope
 - No
- ↳ Gratitude/thankfulness
 - No
- ↳ Reverence/awe/wonder
 - No
- ↳ Faith/belief/trust/devotion
 - Yes
 - Notes: Belief in Yahweh and trust in/devotion to his covenant
- ↳ Wisdom/understanding
 - No
- ↳ Discernment/intelligence
 - No

↳ Beauty/attractiveness

– No

↳ Cleanliness (physical)/orderliness

– Yes

Notes: Especially for the Zadokite priests

Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– No

Does the text require constraints on sexual activity (partial sexual abstinence)?

– Yes

↳ Monogamy (males)

– Field doesn't know

↳ Monogamy (females)

– Yes

↳ Other sexual constraints (males)

– Yes

Notes: Zadokite priests may not marry widows or divorced women, except for the widows of other Zadokite priests

Does the text require castration?

– No

Does the text require fasting?

– No

Does the text require forgone food opportunities (taboos on desired foods)?

– Yes

Notes: The prophet Ezekiel must survive on bread made from siege rations as part of a sign act in Ezek 4:9-1. The Zadokite priests may not drink wine while ministering in the temple. They must eat from the offerings presented at the temple and may not consume any carrion (Ezek 44).

Does the text require permanent scarring or painful bodily alterations?

– Yes

Notes: By prohibiting uncircumcised people from entering the temple, it implicitly requires male circumcision (Ezek 44:9).

Does the text require painful physical positions or transitory painful wounds?

– Yes

Notes: It requires this of the prophet Ezekiel during the course of his sign acts (Ezek 3-5)

Does the text require sacrifice of adults?

– No

Does the text require sacrifice of children?

– No

Notes: It condemns this practice, but Ezek 20:26 suggests that at some point Yahweh did command it even though it is "not good"

Does the text require self-sacrifice (suicide)?

– No

Does the text require sacrifice of property/valuable items?

– No

Does the text require sacrifice of time (e.g. attendance at meetings or services, regular prayer, etc.)?

– Yes

Does the text require physical risk taking?

– No

Does the text require accepting ethical precepts?

– Yes

Does the text require marginalization by out-group members?

– Field doesn't know

Notes: It would discourage full integration into a foreign society (such as Babylonia), but whether following the text's precepts would increase the marginalization experienced by the Judean exiles is unclear.

Does the text require participation in small-scale rituals (private, household)?

– Yes

↳ What is the average interval of time between performances?

– Hours: 168

Notes: One week between Sabbaths; one year between Passovers

Does the text require participation in large-scale rituals?

– Yes

↳ On average, how many participants gather in one location?

– Field doesn't know

↳ Interval of time between performances (in hours)

– Hours: 672

Notes: It depends on the ritual: one week between Sabbaths (celebrated at the temple by the king and priests); one lunar month between new moon festivals; one year between annual

festivals

- ↳ Are there orthodoxy checks?
 - No
- ↳ Are there orthopraxy checks?
 - No
- ↳ Does participation entail synchronic practices?
 - Yes
- ↳ Is there use of intoxicants?
 - No

Are extra-ritual in-group markers present as indicated in the text?

– Yes

- ↳ Tattoos/scarification?
 - No
- ↳ Circumcision?
 - Yes
- ↳ Food taboos?
 - Field doesn't know
 - Notes: Not mentioned for lay people in the book of Ezekiel, though present elsewhere in the Hebrew Bible
- ↳ Hair?
 - Field doesn't know
 - Notes: Specific hair rules for Zadokite priests (Ezek 44), but customs of lay people not mentioned other than in context of mourning (Ezek 24)
- ↳ Dress?
 - Field doesn't know
 - Notes: The dress of some foreigners is described in Ezekiel 23, suggesting that Judeans wore different types of clothes
- ↳ Ornaments?
 - Field doesn't know
 - Notes: Various types of jewellery worn by Judean elites are mentioned in Ezek 7 and 16
- ↳ Archaic ritual language?
 - Field doesn't know

Does the text include elements that are intended to be entertaining?

– No

Does the text specify sacrifices, offerings, and maintenance of a sacred space?

– Yes

↳ Are sacrifices specified by the text?

– Yes

↳ Animal sacrifice?

– Yes

↳ Human sacrifice?

– Yes

↳ Are there self-sacrifices specified by the text?

– No

↳ Are there material offerings present?

– No

↳ Is attendance to worship/sacrifice mandatory?

– Yes

↳ By the community?

– Yes

↳ By specific individuals?

– No

↳ Is the maintenance of the place regulated by the text?

– Yes

↳ Is it required?

– Yes

↳ Is there cleansing (for the maintenance)?

– Yes

↳ Are there periodic repairs/reconstructions?

– No

↳ Is the maintenance performed by permanent staff?

– Yes

Institutions & Production Environment of Text

Society & Institutions

Society of religious group that produced the text is best characterized as:

– A Segmentary Lineage

Notes: A group of Judeans representing the experiences and interests of those exiled to Babylonia in 597 BCE

Are there specific elements of society that have controlled the reproduction of the text?

– A Segmentary Lineage

Welfare

Does the text specify institutionalized famine relief?

– No

Does the text specify institutionalized poverty relief?

– No

Does the text specify institutionalized care for elderly & infirm?

– No

Other forms of welfare?

– Yes

Notes: It encourages individuals to care for society's vulnerable

Education

Are there formal educational institutions available for teaching the text?

– Field doesn't know

Notes: None are mentioned within the text itself

Are there formal educational institutions specified according to the text?

– No

Does the text make provisions for non-religious education?

– No

Does the text restrict education to religious professionals?

– Field doesn't know

Does the text restrict education among religious professionals?

– Field doesn't know

Is education gendered according to the text?

– Field doesn't know

Is education gendered with respect to this text and larger textual tradition?

– Field doesn't know

Does the text specify teaching relationships or ratios? (i.e.: 1:20; 1:1)

– No

Are there specific relationships to teachers that are advocated by the text?

– No

Are there worldly rewards/benefits to education according to the text specified by the text itself?

– No

Bureaucracy

Is bureaucracy regulated by this text?

– No

Public Works

Does the text detail interaction with public works?

– No

Taxation

Does the text specify forms of taxation?

– Yes

↳ Does the text require the religious group in question levy taxes or tithes?

– Yes

↳ Are taxes levied on the group's adherents by an institution(s) other than the religious group in question?

– No

Notes: In reality, taxes were levied by the imperial power ruling over the Judeans (e.g. Babylonia), but this is not mentioned in the book of Ezekiel

↳ Is taxation linked to an understanding of charitable giving?

– No

Warfare

Does the text mention warfare?

– Yes

↳ Does the text dictate how to control an institutionalized military?

– No

↳ Does the text restrict/advocate for participation in exogenous military organizations?
– No

↳ Does the text celebrate/bemoan protection/subjugation by an exogenous military force?
– No

Food Production

Does the text mentioned food production/disbursement?

– No

Bibliography

General References

Reference: Tero Alstola undefined. *Judeans in Babylonia: A Study of Deportees in the Sixth and Fifth Centuries BCE*. Brill.