**"תאריכים היסטוריים בספר יחזקאל"**

**אבנר רמו**



**The Palermo Stone**

In the Book of Ezekiel, the number of verses indicating historic dates, is by far greater than found in any other biblical book. Most of these dates relate to the divine revelations that occurred to the Prophet.

According to the Book of Kings, King Jehoiachin was exiled to Babylon nine years prior to the siege of Jerusalem by Nebuchadnezzar king of Babylon, or eleven years before Jerusalem was smitten (2 Ki 24:15, 18; 25:1, 2). According to the Book of Ezekiel, “in the ninth year” God ordered the Prophet:

**בן-אדם, כתוב- (כתב-) לך את-שם היום-את-עצם היום הזה: סמך מלך-בבל אל-ירושלם בעצם היום הזה.**

“**Son of man, write you the name of the day, even of this selfsame day; this selfsame day the king of Babylon had leaned on Jerusalem**” (Eze 24:2).

We also read in verse Eze 40:1 that “**the five and twentieth year of our captivity**” was also: “**fourteenth year after that the city was smitten**”, which means that Jerusalem was smitten in the eleventh year of “our captivity.” We may therefor conclude that the “years’ of Ezekiel’s dates are numbered from the year of the exiling of King Jehoiachin.

However, in verses 1:1-3 of the Book of Ezekiel we read:

**ויהי בשלשים שנה, ברביעי בחמשה לחדש, ואני בתוך-הגולה על-נהר-כבר; נפתחו השמים, ואראה מראות אלהים.**

**בחמשה לחדש-היא השנה החמישית לגלות המלך יויכין.**

**היה היה דבר-יהוה אל-יחזקאל בן-בוזי הכהן, בארץ כשדים-על-נהר-כבר; ותהי עליו שם יד-יהוה.**

“**Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of God.**

**In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity;**

**The word of *YHWH* came** [expressly] **to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of *YHWH* was there upon him**” (Eze 1:1-3).

We are told here that this divine vision occurred in “**the fifth year of king Jehoiachin's captivity**” but we may wonder what the “**thirtieth year**” here means. It is possible that it relates to the Prophet’s age and it is therefore suggested that: **ויהי בשלשים שנה** is a word deletion error of: **ויהי בשלשים שנה לחיי** - “and it happened in the thirtieth year of my life” (e.g. Gen 7:11).

In the Book of Ezekiel thirteen verses include dates that begin with the year’s number. In ten of these verses, the year’s number is followed by the month’s number (Eze 1:1; 8:1; 20:1; 24:1; 29:1, 17; 30:20; 31:1; 32:1; 33:21). However, the word: **חדש** - "month” appears only in two of these verse (Eze 24:1; 32:1). The Greek (and English) translators added the missing word “month” to the other eight verses.

It is unknown why in the Hebrew version of verses Eze 26:1 and Eze 32:17 there is no mention of the month’s number. In the Greek version of verse Eze 32:17 (but not in verse Eze 26:1) we find the words: “in the first month.”

In verse Eze 40:1 we find:

**בעשרים וחמש שנה לגלותנו בראש השנה בעשור לחדש, בארבע עשרה שנה, אחר אשר הכתה העיר.**

“**In the five and twentieth year of our captivity, in the beginning of the year, in the tenth** [day] **of the month, in the fourteenth year after that the city was smitten**” (Eze 4);1).

The Greek translator wrote here: “in the first month” which suggests that he believed that here

**בראש השנה** is a letter-substitution, and a letter and word-deletion error of:

**בחדש הראשן לשנה** - “in the first month of the year” (e.g. Ex 40:17).

In verse 33:21 of Book of Ezekiel we find:

**ויהי בשתי עשרה שנה, בעשרי בחמשה לחדש-לגלותנו; בא-אלי הפליט מירושלם**

“**And it came to pass in the twelfth year of our captivity, in the tenth** [month]**, in the fifth** [day] **of the month, that one that the escapee from Jerusalem came to me**” (Eze 33:21).

The Greek translator wrote here: “in the twelfth year, in the twelfth month, on the fifth of the month”, which suggests that the translator believed that here **בעשרי** is a vowel-letter substitution and a word-deletion error of **בחדש השתי עשרה** - “in the twelfth month.”

In verse 32:1 of Book of Ezekiel we read:

**ויהי בשתי עשרה שנה, בשני-עשר חדש באחד לחדש; היה דבר-יהוה אלי לאמר.**

“**And it came to pass in the twelfth year, in the twelfth month, in the first** [day] **of the month, that the word of *YHWH* came to me, saying:**” (Eze 32:1).

The Greek translator wrote here: “on the eleventh year”, which suggests that believed that here:

**בשתי עשרה** is a letter-deletion error of: **בעשתי עשרה** - “in the eleventh” (e.g. Eze 26:1).

In verse 8:1 of the Book of Ezekiel we read:

ו**יהי בשנה הששית, בששי בחמשה לחדש, אני יושב בביתי וזקני יהודה יושבים לפני; ותפל עלי שם יד אדני יהוה.**

“**And it came to pass in the sixth year, in the sixth** [month]**, in the fifth** [day] **of the month, as I sat in my house, and the elders of Judah sat before me, that the hand of my Lord *YHWH* fell there upon me**” (Eze 8:1).

It is not known why the Greek translator wrote here: “in the eight year, in the fifth month.”

In verse 29:1 of the Book of Ezekiel we read:

**בשנה העשרית, בעשרי, בשנים עשר לחדש-היה דבר-יהוה אלי לאמר.**

“**In the tenth year, in the tenth** [month]**, in the twelfth** [day] **of the month, the word of *YHWH* came to me, saying:**” (Eze 29:1).

It is not known why the Greek translator wrote here: “on the first of the month.”