Acknowledgements

This volume is an outgrowth of my earlier research, originally published as an article coauthored with Shalom E. Holtz: “Ezekiel’s Temple in Babylonian Context.”¹ My initial draft was written after reading Caroline Waerzeggers’s book, The Ezida Temple of Borsippa.² This was my first acquaintance with a comprehensive description of a functioning Neo-Babylonian temple, and it drove me to dig into detailed descriptions of Neo-Babylonian temples. This initial research developed into an Israel Science Foundation grant (no. 1608/15), which I submitted in consultation with Kathleen Abraham. My thanks are due to Kathleen, a dear teacher and colleague; it is to her that I owe my initial acquaintance with the Ancient Near East. Kathleen later introduced me to Yuval Levavi, then just finishing his doctoral work under Michael Jursa. As my research evolved, Yuval’s contribution to the project increased. Yuval’s contribution was not limited to the collection and thorough evaluation of the relevant Neo-Babylonian texts; he also examined my comparisons of the visionary temple in Ezekiel to the Neo-Babylonian temples and fine-tuned my descriptions of the practice in the Babylonian temples throughout the book. Chapter 2, section 2.3, “The Judean Exiles in Primary and Secondary Sources,” was written primarily by Yuval.

Shalom Holtz, Michael Lyons, and Corrine Carvalho kindly read the full draft of the volume, and their valuable suggestions and comments are incorporated in every chapter. I am grateful to Shalom, Michael, and Corri for the time they devoted to the manuscript and for their constant willingness to read, comment, and illuminate.

Deena Glickman, the book’s editor, edited the volume thoroughly and systematically time and again. I thank her for her nuanced reading; her editing constituted a significant contribution to the book’s final edition.

My thanks are extended, too, to the many teachers and colleagues who have influenced this work by reading a chapter or discussing the book’s arguments with me over the past few years: Shawn Zelig Aster, Elisheva Baumgarten, Jonathan Ben-Dov, Marc Brettler, Simeon Chavel, Raanan Eichler, Avraham Faust, Uri Gabbay, Ed Greenstein, Paul Joyce, Michael Jursa, Neal Kozodoy, Yigal Levin, Benjamin Sommer, Jeffrey Stackert, David Vanderhooft, and Caroline Waerzeggers. In addition, I would like to thank the dedicated staff in the Jewish Studies Reading Room at the Hebrew University. My sincere apologies and grati-


https://doi.org/10.1515/9783110740844-201
tude go to those whose names I have neglected to mention. Over the years, I have presented my research at conferences and lectures, and different versions of some of the chapters were published in journals: “Ezekiel’s Temple in Babylonian Context.” Vetus Testamentum 64 (2014): 211–226. Co-author: Shalom E. Holtz; “And the Name of the City from That Day On: ‘YHWH is There’ (Ezek. 48:35): A New Interpretation.” Vetus Testamentum 70 (2019): 1–8; “Priests, Levites, and the Nasi: New Roles in Ezekiel’s Future Temple.” In The Oxford Handbook of Ezekiel, ed. Corrine Carvalho (Oxford, 2020), https://doi.org/10.1093/oxfordhb/9780190634513.013.8; “First-Month Rituals in Ezekiel’s Temple Vision: A Pentateuchal and Babylonian Comparison.” CBQ 83 (2021), pp. 390–406. The responses to my lectures and the reviewers’ comments and suggestions to my initial versions have contributed substantially to this publication, and I thank them all greatly – though the responsibility for the material here is mine and mine alone.

My greatest debt, however, is to my husband, Chezi (short for Ezekiel), and to our children, David, Rinat, Zuri, Tal, Noga, Malachi, and Hallel, for their patience and support; to paraphrase Rabbi Akiva’s fitting words: "שלומא שלכבה (הולם בבל, נירם נל"א)."}

Jerusalem, January 2021

Tova Ganzel