Chapter Thirty-One

EXEGESIS OF VERSES 1 – 3:

VERSE ONE

"And it came about in the eleventh year, in the third month on the first of the month that the word of Yahweh came to be me saying".

דְּבַר־יְהוָה אֵלַי לֵאמֹר׃ וַיְהִי בְּאַחַת עֶשְׂרֵה שָׁנָה בַּשְּׁלִישִׁי בְּאֶחָד לַחֹדֶשׁ הָיָה

(conj. וְ/w "**and**" + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "**it came about**" + prep. בְּ/B "**in**" + adj-f-s const. אֶחַד/'echad "**one**" + adj-f-s עֶשְׂרֵה/'esereh "**ten**" + **[one + ten = eleven]** noun-f-s שָׁנָה/shanah "**year**" + prep. בְּ/B "**in**" + adj-m-s w/ d.a שְׁלִישִׁי/sheliyshi "**the third**" + **"month" [supplied]** + prep. בְּ/B "**on**" + adj-m-s אֶחָד/'echad "**first**" + prep.לְ/L "**unto**" + noun-m-s w/ d.a. חֹדֶשׁ/chodesh "**the new moon, i.e. 'the month'**" + verb-qal-perf-eerd-m-s הָיָה/hayah "**it came about**" + noun-m-s const. דְּבָר/dabar "**word of...**" + proper noun יהוה/yhwh "**Yahweh**" + prep. w/ suf-1st-c-s אֵל/'el "**unto me**" + prep. לְ/L [untranslated] + verb-qal-inf. const. אָמַר/'amar "**saying**").

VERSE TWO

"Son of man, say to Pharaoh King of Egypt and to his multitude 'To whom does your greatness resemble?'"

הִנֵּה אַשּׁוּר אֶרֶז בַּלְּבָנוֹן יְפֵה עָנָף וְחֹרֶשׁ מֵצַל וּגְבַהּ קוֹמָה
וּבֵין עֲבֹתִים הָיְתָה צַמַּרְתּוֹ׃

(noun-m-s const בֶּן/ben "**son of...**" + noun-m-s אָדָם/'adam "**man**" + verb-qal-imperf-m-s אָמַר/'amar "**say**" + prep. אֶל/'el "**to**" + proper noun פַּרְעֹה/pare'oh "**Pharaoh**" + noun-m-s const. מֶלֶךְ/melek "**king of...**" + proper noun מִצְרַיִם/mitsrayim "**Egypt**" + conj. וְ/w "**and**" + prep. אֶל/'el "**to**" + noun-m-s const. w/ suf-3rd-m-s הֲמוֹן/hamon "**his multitude**" + prep. אֶל/'el "**to**" + inter. pron.. מִי/miy "**whom**" + verb-qal-perf-2nd-m-s דָּמָה/damah "**you resemble**" + prep. בְּ/B "**in**" + noun-m-s w/ suf-2nd-m-s גֹּדֶל/godel "**your greatness**").

VERSE THREE

"Behold Assyria, a cedar in Lebanon with beautiful branches, thick forest shade and exceedingly tall, and its top was among its interwoven foliage".

הִנֵּה אַשּׁוּר אֶרֶז בַּלְּבָנוֹן יְפֵה עָנָף וְחֹרֶשׁ מֵצַל וּגְבַהּ קוֹמָה

וּבֵ֥ין עֲבֹתִ֖ים הָיְתָ֣ה צַמַּרְתּֽוֹ׃

(interj. הִנֵּה/hinneh **"behold"** + proper noun אַשּׁוּר/'ashur **"Assyria"** noun-m-s אֶרֶז/'erez **"a cedar"** + prep. בְּ/B **"in"** + proper noun לְבָנוֹן/lebanon **"Lebanon"** + adj-m-s const. יְפֵה/yapheh **"beautiful"** + noun-m-s עָנָף/'anaph **"branch/bough"** + conj. וְ/w **"and"** + noun-m-s חֹרֶשׁ/choresh **"shading/wooded height"** + verb-hiph-part-m-s צַלַּל/tsalal **"caused to grow dark"** + conj. וְ/w "**and**" + adj-m-s const. גְּבַהּ/gaboah **"height/exaltation"** + noun-f-s קוֹמָה/qomah **"height"** + conj. וְ/w **"and"** + prep. בֵּין/bayin **"between"** + noun-f-pl עָבוֹת/'aboth **"having interwoven foliage"** + verb-qal-perf-3rd-f-s הָיָה/hayah **"it was"** + noun-f-s w/ suf-3rd-m-s צַמֶּרֶת/tsammereth **"its treetop"**).

ANALYSIS OF VERSES 1 – 3:

1. Ezekiel continues with the prophecy he has received regarding Egypt in chapter 31.
2. At this point he reverts back to prophecy he had received in the eleventh year of the imprisonment of Jehoiachin as he states **And it came about in the eleventh year, in the third month on the first of the month that the word of Yahweh came to be me saying"**.
3. Previously we have had prophecy given him in the 10th, 27th and earlier in the 11th year.
4. He now refers to prophecy given him in the 11th year, just under two months later than the previous prophecy (Ezek. 31:20).
5. The third month of the Jewish calendar is Sivan (May/June on our calendar). The date equates to June 21st, 587 BC.
6. As previously stated, Ezekiel is organizing this part of his book in logical order, not chronological order of when the prophecies were received.
7. At this point Jerusalem has been under siege for a year and five months (Ezek. 24:1, 2).
8. It is about one month prior to the fall of Jerusalem (Jer. 52:5, 6).
9. He continues in verse two where he receives a question from Yahweh, **"Son of man, say to Pharaoh, King of Egypt and to his multitude 'To whom does your greatness resemble?'"**
10. Note that Yahweh recognizes that Egypt is indeed a great nation. However they resemble another great nation which has just recently had its number punched by Nebuchadnezzar and the Babylonian army.
11. Indeed, the memory of Assyria's destruction in 614 BC would still be fairly fresh in the minds of the Egyptians as well as the Jews which formed Ezekiel's audience as it had occurred in their lifetime.
12. This message is not only given to Pharaoh, but all of "his multitudes" which is in reference to all the population of Egypt.
13. It is not merely Pharaoh who is in Yahweh's cross hairs. The entire nation's sins have risen up and made it ripe for the 5th cycle of discipline.
14. As we shall see, Yahweh makes a comparison of the Egyptians to the Assyrians both with regard to their strengths and their destruction.

15. He states in verse three, **"Behold Assyria, a cedar in Lebanon with beautiful branches, thick forest shade and exceedingly tall, and its top was among its interwoven foliage".**
16. Note that he states that Assyria was a "cedar in Lebanon". Of course Assyria did not merely occupy just Lebanon but much of modern day Iraq, Jordan, Syria and Turkey as well as much of Judah and Egypt at its zenith.
17. However here she is compared to a stately cedar of Lebanon, a land where the Cyprus and Cedar flourished.
18. The cedar tree features prominently in Lebanon and is the symbol on her state flag to this day.
19. Recall that Hiram of Phoenicia (modern-day Lebanon) provided much of the Cedar wood for the temple in Israel as well as the royal palace (II Sam. 5:11; I Kings 5:8-10).
20. Here the mighty cedar is said to have grown beautiful, tall and developed thick foliage.
21. Such speaks of the power and might of the Assyrian Empire at her zenith.
22. It is not odd for God to compare nations to trees. The symbolism occurs quite frequently throughout the Bible (Ezek. 17:1ff; Dan. 4:1ff; Matt. 21:19; Luke 13:6; 21:29).
23. One may ask why Egypt is being compared to Assyria. Three reasons immediately pop up.
24. First, Assyria was the only Mesopotamian nation to invade Egypt (up to this point in history – Nah 3:8-10).
25. Secondly, Assyria was destroyed by the Babylonians as Egypt will soon be and has already had a taste of harsh defeat at the Battle of Carchemish.
26. Finally, Assyria had been a mighty nation whose history had gone back far in time and had established a foothold with mighty cities and fortifications along the waters of a mighty river.
27. Hence the comparison is apropos to say the least.

EXEGESIS OF VERSES 4 – 6:

VERSE FOUR

"The waters made it grow. The deep raised it up, moving its rivers round about its plantings for it sent out her waters unto all of the trees of the field".

מַ֤יִם גִּדְּלֻ֙הוּ֙ תְּהוֹם֙ רֹֽמְמָ֣תְהוּ אֶת־נַהֲרֹתֶ֔יהָ הֹלֵ֖ךְ סְבִיבֹ֣ות
מַטָּעָ֑הּ וְאֶת־תְּעָלֹתֶ֕יהָ שִׁלְּחָ֖ה אֶל כָּל־עֲצֵ֥י הַשָּׂדֶֽה׃

(noun-m-pl מַיִם/mayim **"waters"** + verb-piel-perf-3rd-c-p, w/ suf-3rd-m-s גָּדַל/gadal **"made it grow"** + noun-f-s תְּהוֹם/tehom **"deep"** + verb-polel-perf-3rd-f-s w/ suf-3rd-m-s רוּם/rum **"rose it up"** + sign. d.o. אֵת/'eth [untranslated] + noun-m-pl w/ suf-3rd-f-s נָהָר/nahar **"her rivers"** + verb-qal-part-m-s הָלַךְ/halak **"moving"** + adv. סָבִיב/sabiyb **"round about"** + noun-m-s w/ suf-3rd-f-s מַטָּע/matta' **"her plantings"** + conj. וְ/w **"and"** + sign d.o. אֵת/'eth [untranslated] + noun-f-pl w/ suf-3rd-f-s תְּעָלָה/t^{e}'alah **"her conduit/water course"** + verb-piel-perf-3rd-f-s שָׁלַח/shalach **"she sent out"** + prep. אֶל/'el **"unto"** + noun-m-s const. כֹּל/kol **"all of..."** + noun-m-pl const. עֵץ/'ets **"trees of..."** + noun-m-s w/ d.a. שָׂדֶה/sadeh **"the field"**).

VERSE FIVE

Therefore its height grew taller than all of the trees of the field and its boughs were great and his branches grew long from the great waters as it grew".

לָ֠כֵן גָּבְהָ֨א קֹמָתוֹ֜ מִכֹּ֣ל עֲצֵ֣י הַשָּׂדֶ֗ה וַתִּרְבֶּ֤ינָה סַרְעַפֹּתָיו֙
וַתֶּֽאֱרַכְנָ֣ה (פֹּארֹתָ֔יו) [פֹּארֹתָ֖יו] מִמַּ֣יִם רַבִּ֑ים בִּשַׁלְחֹותֹֽו׃

(prep. עַל/'al **"upon"** + adv. כֵּן/ken **"thus"** + verb-qal-perf-3rd-f-s גָּבַהּ/gabah **"it was tall"** + noun-f-s w/ suf-3rd-m-s קוֹמָה/qomah **"his height"** + prep. מִן/min **"than"** + noun-m-s const. כֹּל/kol **"all of..."** + noun-m-pl. const. עֵץ/'ets **"trees of..."** + noun-m-s w/ d.a. שָׂדֶה/sadeh **"the field"** + conj. וְ/w **"and'** + verb-qal-imperf-3rd-f-pl [waw consec] רָבָה/rabah **"they became great"** + noun-f-pl w/ suf-3rd-m-s סַרְעַפָּה/sar^{e}'apah **"his boughs"** + conj. וְ/w **"and'** + verb-qal-imperf-3rd-f-pl [waw consec] אָרַךְ/'arak **"they grew long"** + noun-f-s w/ suf-3rd-m-s פֹּארָה/po'rah **"his branches"** + prep. מִן/min **"from"** + noun-m-pl מַיִם/mayim **"the waters"** + adj-m-l רַב/rab **"great"** + prep. בְּ/B **"in"** + verb-piel inf. const w/ suf-3rd-m-s שָׁלַח/shalach **"his sending out"**).

VERSE SIX

"All of the birds of the heavens made their nests in its boughs and all of the beasts of the field gave birth beneath its branches. All of the great nations dwelled in its shade".

בְּסַעֲפֹתָיו קִנְנוּ כָּל־עוֹף הַשָּׁמַיִם וְתַחַת פְּאֹרֹתָיו יָלְדוּ כֹּל
חַיַּת הַשָּׂדֶה וּבְצִלּוֹ יֵשְׁבוּ כָּל גּוֹיִם רַבִּים׃

(ב/B **"in"** + noun-f-pl w/ suf-3rd-m-s סְעַפָּה/s^{e}ʿapah **"its boughs"** + verb-piel-perf-3rd-c-pl קִנְנוּ/qinnen "they made a nest" + noun-m-s const. כֹּל/kol "**all of..."** + noun-m-s const. עוֹף/'oph **"birds of.."** + noun-m-pl w/ d.a. שָׁמַיִם/shamayim **"the heavens"** + conj. ו/w **"and"** + prep. תַּחַת/tachath **"beneath"** + noun-m-s w/ suf-3rd-m-s פְּאֵר/p^{e}ʿer **"its branches"** + verb-qal-perf-3rd-c-pl יָלַד/yalad **"they gave birth"** + noun-m-s const. כֹּל/kol **"all of..."** + noun-f-s const. חַיַּה/chayyah **"beasts of..."** + noun-m-s שָׂדֶה/sadeh **"the field"** + conj ו/w "and" + prep. ב/B **"in"** + noun-m-s w/ suf-3rd-m-s צֵל/tsel **"its shade"** + verb-qal-imperf-3rd-m-pl יָשַׁב/yashab **"they dwelled"** + noun-m-s const. כֹּל/kol **"all of..."** + noun-m-pl גּוֹי/goy **"nations"** + adj-m-pl רַב/rab **"great"**).

ANALYSIS OF VERSES 4 – 6:

1. Yahweh continues with His description of the cedar tree, representative of the Assyrian Empire, in verse four.
2. He states **"The waters made it grow. The deep raised it up, moving its rivers round about its plantings for it sent out her waters to all of the trees of the field".**
3. Key to the plants growth is "the waters" as is the case for any plant or tree.
4. Note here that the waters come from "the deep".
5. Our word translated as "the deep" is the feminine, singular noun, תְּהוֹם/tehom, "deep, depths, deep places".
6. It is sometimes used of the large source of deep ocean waters (Gen. 8:2; Isa. 51:10).
7. However it is also often used of any large or significant body of water/waters as is the case here (Deut. 8:7; Psa. 78:15).
8. Note however that the deep is involved in moving above land waters and is the subject of all of the verbs in this section.
9. Hence it is as if the water takes on an active role in forming the tree (i.e. the nation).
10. It is true that several of Assyria's cities were along the Tigris and Euphrates Rivers. Hence, the water in a sense gave the civilization life and livelihood through navigation and trade.
11. All of the early civilizations grew up around rivers which were essential for navigation, transportation, irrigation of farmlands, military movements and trade.
12. Each civilization needed essential water to survive in the first place.
13. Assyria was blessed with two great rivers, the Tigris and Euphrates. However it also had essential ground water, wells and springs, to provide for their growing population (Jon. 3:2-4;4:11.

14. Their Rivers allowed them to navigate trade not only up and down the rivers but each opened up to the Persian Gulf and thus opened them up to trade with India and Africa.
15. Waters cause plant to grow taller and stronger, yet at the same time various nations and peoples benefited from it as seen in the fact that waters were sent out "to all of trees of the field".
16. In other words the nation became strong and its allies and territories grew stronger as well.
17. He continues in verse five where He states **Therefore its height grew taller than all of the trees of the field and its boughs were great and his branches grew long from the great waters as it grew"**.
18. While the deep sent out waters to the "trees of the field" the Cedar in view (Assyria) was particularly nourished by the waters much more so than those which had mere streams flowing to them.
19. It is for this reason that the height of the cedar grew taller than all its contemporaries.
20. The Assyrian Empire continued to grow until it became the super power of the Ancient Near East.
21. It even surpassed Egypt's greatness and took over a good part of the Egyptian Empire.
22. In 722 B.C. they invaded and conquered the northern kingdom of Israel and deported nearly all of her population (II Kings 17:5).
23. Soon after they sacked all of the cities of the southern kingdom of Judah save for Jerusalem. It was only through a significant repentance and Yahweh's intervention that the southern kingdom was saved (II Kings 18:13ff).
24. He continues in verse six where He states **"All of the birds of the heavens made their nests in its boughs and all of the beasts of the field gave birth beneath its branches. All of the great nations dwelled in its shade"**.
25. Note that this huge nation with its great urban centers and rural landscape provides sustenance for all those around.
26. The language is very similar to that of the tree described in the Book of Daniel as well as what we studied earlier in Ezekiel (Dan. 4:1ff cp. Ezek. 17:1ff).
27. Such is indicative of the fact that the nation, like Babylon, grew in power, wealth and influence.
28. It supported a great deal of human and animal life, to include domestic animals.
29. As the nation grew, so too did its food supply as it was able to feed such a great amount of people (Isa. 36:18, 19; 37:11-13).
30. Note that it is not just the nation of Assyria that benefited. Yahweh tells us that "All of the great nations dwelled in its shade".
31. Such communicates the fact that other nations, whether part of the empire or neighboring nations, benefited financially, agriculturally and militarily as a result of Assyria's growth.

EXEGESIS OF VERSES 7 & 8:

VERSE SEVEN

"And it was beautiful in its greatness with the length of its branches. For its roots reached into abundant waters".

וַיִּיְפְּ֥ הִ בְּגָדְלֹ֖ ו בְּאׇרְכּ֣ וֹ דָּלִיּוֹתָ֑ יו כִּֽי־הָיָ֤ ה שָׁרְשׁ֙ וֹ אֶל־מַ֣ ִים רַבִּֽים׃

(conj. וְ/w "**and**" + verb-qal-imerf-3rd-m-s יָפָה/yaphah "**it was beautiful**" + prep. בְּ/B "**in**" + noun-m-s w/ suf-3rd-m-s גׇּדְלֹו/godel "**its greatness**" + prep. בְּ/B "**with**" + noun-m-s const. אׇרֶךְ/'orek "**length of...**" + noun-f-pl w/ suf-3rd-m-s דָּלִית/daliyth "**its branches**" + conj. כִּי/kiy "**for**" + verb-qal-perf-3rd-m-s הָיָה/hayah "**it was**" + שׇׁרֶשׁ/shoresh "**its roots...**" + prep. אֶל/'el "**unto**" + noun-m-pl מַיִם/mayim "**waters**" + adj-a-m-pl רַב/rab "**abundant**").

VERSE EIGHT

"The cedars in God's garden could not rival it. The cypresses could not compare with its boughs and the plane trees could not match its branches. No tree in the garden of God even resembled its beauty".

אׇרָזִ֞ ים לֹ֤ א־עׇמְמ֙ וּ בְּגַ֣ ן־אֱלֹהִ֔ ים בְּרוֹשִׁ֖ ים לֹ֣ א דָמ֑ וּ
אֶל־סְעַפֹּתָ֗ יו וְעַרְמֹנִ֛ ים לֹ֥ א־הָי֖ וּ כְּפׇאׇרֹתָ֑ יו כׇּל־עֵ֤ ץ בְּגַן־אֱלֹהִ֙ ים
לֹא־דָמָ֣ ה אֵלָ֔ יו בְּיׇפְיֽ וֹ׃

(noun-m-pl אׇרֶז/'erez "**cedars**" + neg. adv. לֹא/lo' "**not**" + verb-qal-perf-3rd-c-pl w/ suf-3rd-m-s עׇמַם/'amam "**they hid it**" + prep. בְּ/B "**in**" + noun-f-s const.. גַּן/gan "**garden of...**" + noun-m-pl אֱלֹהִים/'elohiym "**God**" + noun-m-pl בְּרוֹשׁ/berosh "**fir trees**" + neg. adv. לֹא/lo' "**not**" + verb-qal-perf-3rd-c-pl דָּמָה/damah "**it resemblance**" + prep אֶל/'el "**unto**" + noun-f-pl w/ suf-3rd-m-s סְעַפָּה/s^{e}'apah "**its boughs**" + conj. וְ/w "**and**' + noun-m-pl עַרְמוֹן/'er^{e}mon "**a tree**" + neg. adv. לֹא/lo' "**not**" + verb-qal-perf-3rd-c-pl הָיָה/hayah "**they were**" + prep. כְּ/K "**like**" + noun-f-pl w/ suf-3rd-m-s פׇּאׇרָה/po'rah "**its branches**" + noun-m-s const. כׇּל/kol "**all of...**" + noun-m-s עֵץ/'ets "**tree**" + prep. בְּ/B "**in**" + noun-f-s const. גַּן/gan "**garden of...**" + noun-m-pl אֱלֹהִים/'elohiym "**God**" + neg. adv. לֹא/lo' "**not**" + verb-qal-perf-3rd-m-s דָּמָה/damah "**it resembled**" + prep. אֶל/'el "**unto**" + prep. בְּ/B "**in**" + noun-m-s w/ suf-3rd-m-s יׇפְי/yaphiy "**beauty**").

ANALYSIS OF VERSES 7 & 8:

1. Yahweh continues with His description of Assyria as a tall beautiful cedar in verse seven where He states **"And it was beautiful in its greatness with the length of its branches. For its roots reached into abundant waters"**.
2. There are two observations to be made here. The first is that the cedar was a very beautiful tree and it was also very tall and wide.
3. Such speaks of the beauty of the kingdom to include its buildings, lands, large population of people, intricate trade networks and its military endeavors.
4. The things that make a nation attractive were all present in the Assyrian Empire.
5. The second observation about the tree is that its roots had tapped into abundant waters.
6. Most of the life of a tree is under ground where and extensive network of roots which tap into and provide water and essential minerals.
7. Such is analogous to the Assyrian Empires ability to provide for its own people with regard to agriculture, watershed and other resources.
8. He continues in verse eight by stating **"The cedars in God's garden could not rival it. The cypresses could not compare with its boughs and the plane trees could not match its branches…"**
9. Note that this is not the only cedar in view. There are other "cedars" present in the area as well. Such is indicative of the fact that there were other nations who were similar in one way or another, but who really didn't compare to this cedar's greatness.
10. Our word translated as "rival" in the first clause is the qal perfect of עָמַם/'amam, "to darken or make dim".
11. It is the same word we saw earlier in the text regarding antichrist as nothing will "be dark" to him regarding sayings, parables, codes, etc. (Ezek. 28:3).
12. Here it states literally that the other trees cannot darken, hide or conceal the cedar.
13. In other words they were not going to draw attention away from the large beautiful Cedar to get the focus on them. Hence the translation "could not rival".
14. He continues in the second clause comparing the Cedar to other types of trees, pointing out that the Cyprus trees could not compete with regard to size and magnificence of its boughs and the plane trees could not match its branches.
15. Such is analogous to the fact that other types of kingdoms could not come close to its greatness either.
16. However you looked at it, the others simply did not measure up.
17. He states in the final clause **"…No tree in the garden of God even resembled its beauty".**
18. The "garden of God" is a reference to the Garden of Eden where the first man and woman lived prior to the fall. God states that not even in Eden could any of the trees resemble the beauty of this Cedar.
19. When the Bible compares good land that is able to produce abundant plant life, it sometimes compares it to Eden (Gen. 13:10; Psa. 80:10; Isa. 51:3).
20. Of all the trees in history, one would think that if any had an advantage, it would be those trees planted in the Garden of Eden. However those trees fall short as well when comparing them to this Cedar.
21. Such statements can be taken to mean that up until their time, no country or kingdom had rivaled that of Assyria.

22. It should be noted that the Cedar Tree as well as all of the trees it is compared to are all created by God, to include the first trees on earth which were grown in the Garden of Eden.
23. Such is the same with regard to the various kingdoms of the Earth.
24. While man most assuredly plays his part, not country, kingdom, city or town is established without the activity and consent of Lord Sabaoth (Deut. 32:8; II Chron. 36:22, 23; Job 12:23; Psa. 22:28; Dan. 2:20-22; Ezra 1:1-4; Acts 17:26).

ANALYSIS OF VERSES 9 & 10:

VERSE NINE

“I made it beautiful with a multitude of its branches and all of the trees of Eden, which were in the garden of God, were jealous of it”.

יָפֶ֣ה עֲשִׂיתִ֔יו בְּרֹ֖ב דָּלִיוֹתָ֑יו וַיְקַנְאֻ֣הוּ כָל־עֲצֵי־עֵ֔דֶן אֲשֶׁ֖ר בְּגַ֥ן הָאֱלֹהִֽים׃

(adj-m-s יָפֶה/yapheh "**beautiful**" + verb-qal-perf-1st-c-s עָשָׂה/'asah "**I fashioned**" + prep. בְּ/B "**with**" + noun-m-s const. רֹב/rob "**multitude of...**" + noun-f-pl w/ suf-3rd-m-s דָּלִית "**its branches**" + conj. וְ/w **“and”** + verb-piel-imperf-3rd-m-s [waw consec] "**it was jealous**" + noun-m-s const. כֹּל/kol "**all of...**" + noun-m-pl const. עֵץ/‘ets "**trees of...**" + proper noun עֵדֶן/‘eden "**Eden**" + rel. pron. אֲשֶׁר/’asher "**which**" + to be verb [supplied] "**were**" + prep. בְּ/B "**in**" + noun-f-s const. גַּן/gan "**garden of...**" + noun-m-pl w/ d.a. אֱלֹהִים/’eleohiym "**the God**").

VERSE TEN

“Therefore thus says Adonay Yahweh, ‘because you have grown tall and its top is lifted up among the thick foliage and its heart has risen up in haughtiness’”.

לָכֵ֞ן כֹּ֣ה אָמַ֗ר אֲדֹנָ֙י יְהוִ֔ה יַ֚עַן אֲשֶׁ֣ר גָּבַ֔הְתָּ בְּקוֹמָ֖ה וַיִּתֵּ֣ן צַמַּרְתּ֑וֹ אֶל־בֵּ֥ין עֲבוֹתִ֖ים וְרָ֣ם לִבָּ֔וֹ בְּגָבְהֹֽו׃

(prep. לְ/L [untranslated] + adv. כֵּן/ken "**therefore**" + adv. כֹּה/koh "**thus**" + verb-qal-perf-3rd-m-s אָמַר/’amar "**says**" + proper noun אֲדֹנָי/’adonay "**Adonay**" + יְהוָה/yhwh "**Yahweh**" + adv. יַעַן/ya‘an "**because**" + rel. pron-אֲשֶׁר/'asher "**that**" + verb-qal-perf-2nd-m-s נָבַהּ/nabah "**you were high up**" + prep. בְּ/B "**in**" + noun-f-s קוֹמָה/qomah "**stature**" + conj. וְ/w "**and**" + verb-qal-imperf-3rd-m-s נָתַן/nathan "**he gave**" + noun-f-s w/ suf-3rd-m-s צַמֶּרֶת/tsamereth "**its tree top**" + prep. אֶל/’el "**unto**" + prep. בֵּין/bayin "**between**" + noun-f-pl עָבוֹת/‘aboth "**foliage**" + conj. וְ/w "**and**" + verb-qal-perf-3rd-m-s רוּם/rum "**it rose up/became exalted**" + prep. בְּ/B "**in**" + noun-m-s w/ suf-3rd-m-s גָּבַהּ/gobah "**its loftiness**").

VERSE ELEVEN

"So I will give it into the hand of the chief of nations. It will thoroughly deal with it according to its wickedness. I have expelled it".

וְאֶתְּנֵהוּ בְּיַד אֵיל גּוֹיִם עָשֹׂו יַעֲשֶׂה לּוֹ כְּרִשְׁעוֹ גֵּרַשְׁתִּהוּ׃

(conj. וְ/w **"so"** + verb-qal-imperf-1st-c-s w/ suf-3rd-m-s נָתַן/nathan **"I will give it"** prep. בְּ/B **"into"** + noun-f-s const. יָד/yad **"hand of..."** + noun-m-s cost. אַיִל/'ayil **"leader/chief of..."** + noun-m-pl גּוֹי/goy **"nations"** + verb-qal-inf. abs. עָשָׂה/'asah **"doing"** + verb-qal-imperf-3rd-m-s עָשָׂה/'asah **"he will do"** + prep. w/ suf-3rd-m-s לְ/L **"to it"** + prep. כְּ/K **"according to"** + noun-m-s w/ suf-3rd-m-s רֶשַׁע/resha' **"its wickedness"** + verb-piel perf-1st-c-s גָּרַשׁ/garash **"I have driven it away**").

ANALYSIS OF VERSES 9 – 11:

1. Yahweh continues with His description of the Cedar of Assyria in verse nine.
2. At this point he begins to reveal its fate as He states **"I made it beautiful with a multitude of its branches and all of the trees of Eden, which were in the garden of God, were jealous of it"**.
3. We again have a reference to Eden which symbolically speaks of the fact that all of the finest trees in history up to this point were not like the Assyrian Empire.
4. Note too that they were all envious of the power, land and wealth she held.
5. Our word translated as "jealous" is the piel, imperfect verb, קָנָא/qana', "to be jealous, envious, zealous".
6. The piel stem is an intensive stem which demonstrates the degree of envy or jealousy that the plants in the Garden of Eden had toward the Cedar.
7. Obviously the Cedar was never in Eden and all the plants of the garden were destroyed in the flood, long before the Assyrian "Cedar" came into existence.
8. God uses this type of hyperbole to demonstrate the greatness of the Assyrian Empire in comparison to all the other kingdoms and nations on the earth.
9. Such countries would look at Assyria with envy due to their power, wealth, trade, military prowess, municipalities, etc.
10. They were really a fine nation and up until that point all others looked up to them and wanted to be just like them, to include the nation of Egypt.
11. Egypt too envied them. However if God is going to destroy this pinnacle of nations at the hands of Nebuchadnezzar, how are the Egyptians going to fair? I think we know the answer to this question!
12. He continues in verse ten where He begins to speak directly to the Cedar noting "**Therefore thus says Adonay Yahweh, 'because you have grown tall and its top is lifted up among the thick foliage and its heart has risen up in haughtiness'".**
13. Hence we not only have hyperbole and symbolism but now personification as well as the tree has developed a haughty attitude regarding itself.
14. Our word translated as "haughtiness" is the masculine, singular noun, גֹּבַהּ gobah, "to be high, exalted".

15. When used of the heart it speaks of arrogance or haughtiness, hence the translation (cp. Ezek. 28:2, 5, 17; Psa. 131:1; Prov. 18:12).
16. Such speaks of the fact that once the Assyrian Empire became great, its leadership as well as the general populous really thought they were the bee's knees.
17. They were definitely a fine kingdom but instead of looking up and thanking God for the blessings, they attributed their success to their own greatness.
18. Such is displeasing to God and really hit a hot button.
19. God created the plant and gave it the water, sunlight and minerals it needed to grow tall, thick, healthy and beautiful. But the plant somehow came to believe that it was responsible for its growth.
20. Judah, Tyre and Egypt were all guilty of the same sin (Ezek. 16:56; 27:3; 30:6).
21. There is a lesson for us all. No matter how good we are or how successful we become we must always give glory to God for giving us talents, various blessings, opportunity, education, help from others, etc (Matt. 23:12; II Chron. 32:25; Prov. 16:18; James 4:6).
22. He continues in verse eleven where God notes His response to such arrogance as He states **"So I will give it into the hand of the chief of nations. It will thoroughly deal with it according to its wickedness…"**
23. The Chief of nations is that of the Babylonian Empire of course. Yes, it is again Nebuchadnezzar and his army which will be the agent of discipline.
24. Our phrase translated as "it will thoroughly deal…" features an infinitive absolute of עָשָׂה/'asah, "to do, make, execute, deal", followed by the qal imperfect of the same verb.
25. The phrase literally reads, "dealing he will deal with it".
26. In other words, the Babylonian Army is going to do a real number on the Assyrians.
27. However these events have already occurred in history and God says so.
28. Note the sudden change from the imperfect to the perfect tense in the final clause, **"…I have expelled it"**.
29. Our word translated as "expelled" is the piel, perfect verb of גָּרַשׁ/garish, "to drive out, divorce, expel, thrust out, dispossess".
30. It is the same word used of Yahweh's driving the man and woman out of the Garden of Eden (Gen. 3:24).
31. The piel stem is an intensive stem which demonstrates the ferocity by which Yahweh uproots this tree and casts it aside.
32. The Assyrians were indeed uprooted from their land and dispersed among various parts of the Babylonian Empire.
33. Note that He has changed from the third person to the first person in this final clause.
34. Again, while Nebuchadnezzar and the Babylonian army is the tool used to destroy the Assyrians, rest assured that God is moving the pieces on the chess board in accordance to His will (Ezek. 17:24; Dan. 2:21; Dan. 5:20).

EXEGESIS OF VERSES 12 – 14:

VERSE TWELVE

"And strangers, the most ruthless of nations, will cut it down and forsake it among the mountains and in all of the valleys, and its boughs have been broken in all of the rivers of the land and all of the people of the land have fled from its shade and deserted it".

וְיִכְרְתֻ֨הוּ זָרִ֜ים עָרִיצֵ֣י גּוֹיִ֗ם וַיִּטְּשֻׁ֙הוּ֙ אֶל־ ֽהֶהָרִ֔ים וּבְכָל־ גֵּאָיֹ֖ות
נָפְל֣וּ דָלִיּוֹתָ֑יו וַתִּשָּׁבַ֣רְנָה פְּאָרֹתָ֗יו בְּכֹל֙ אֲפִיקֵ֣י הָאָ֔רֶץ וַיֵּרְד֖וּ
מִצִּלּ֣וֹ כָל־עַמֵּ֣י הָאָ֑רֶץ וַיִּטְּשֻֽׁהוּ׃

(conj. וְ/w "**and**" + verb-qal-imperf-3rd-m-pl w/ suf-3rd-m-s [waw consec] כָּרַת/karath "**they will cut it off**" + adj-m-pl זָר/zar "**strangers**" + adj-a-m-pl עָרִיץ/'ariyts "**infamous/ruthless of...**" + noun-m-pl גּוֹי/goy "**nations**" + conj. וְ/w "**and**" + verb-qal-imperf-3rd-m-pl [waw consec] w/ suf-3rd-m-s נָטַשׁ/natash "**they will forsake it**" + prep. אֶל/'el "**unto**" + noun-m-pl w/ d.a. הַר/har "**the mountains**" + conj. וְ/w "**and**" + prep. בְּ/B "**in**" + noun-m-s const. כֹּל/kol "**all of...**" + noun-f-pl גַּיְא/gaye' "**valleys**" + verb-qal-perf-3rd-c-pl נָפַל/naphal "**they have fallen**" + noun-f-pl w/ suf-3rd-m-s דָּלִית/daliyth "**its branches**" + conj. וְ/w "**and**" + verb-niph-imperf-3rd-f-pl [waw consec] שָׁבַר/shabar "**they have been broken**" + noun-f-pl w/ suf-3rd-m-s פְּאָרָה/po'rah "**its boughs**" + prep. בְּ/B "**in**" + noun-m-s const. כֹּל/kol "**all of...**" + noun-m-pl const. אֲפִיק/'aphiyq "**rivers of...**" + noun-f-s w/ d.a. אֶרֶץ/'erets "**the land**" + conj. וְ/w "**and**' + verb-qal-imperf-3rd-m-pl [waw consec] יָרַד/yarad "**they have gone down/descended**" + prep. מִן/min "**from**" + noun-m-s w/ suf-3rd-m-s צֵל/tsel "**its shade**" + noun-m-s const. כֹּל/kol "**all of....**" + noun-m-pl const. עַם/'am "**people of...**" + noun-f-s w/ d.a. אֶרֶץ/'erets "**the land**" + conj. וְ/w "**and**" + verb-qal-imperf-3rd-m-pl w/ suf-3rd-m-s [waw consec] נָטַשׁ/natash "**they have forsaken it**").

VERSE THIRTEEN

"All of the birds of the heavens will dwell on its ruins, and all of the beasts of the field will live among its *fallen* branches".

חַיַּ֥ת הַשָּׂדֶ֖ה׃ עַל־מַפַּלְתּ֣וֹ יִשְׁכְּנ֔וּ כָּל־עֹ֖וף הַשָּׁמָ֑יִם וְאֶל־פְּאָרֹתָ֥יו הָיוּ֙ כָּל

(prep. עַל/'al "upon" + noun-f-s w/ suf-3rd-m-s מַפֶּלֶת/mapheleth "**its ruins**" + verb-qal-imperf-3rd-m-pl שָׁכַן/shakan "**they will dwell**" + noun-m-s const. כֹּל/kol "**all of...**" + noun-m-s const.

עוֹף/‘oph "**bird of...**" + noun-m-p. w/ d.a. שָׁמַיִם/shamayim "**the heavens**" + conj. ו/w "**and**" + prep. אֵל/’el "**unto**" + noun-f-pl w/ suf-3rd-m-s פְּאֹרָה/po’rah "**its branches**" + verb-qal-perf-3rd-c-pl הָיָה/hayah "**they will be**" + noun-m-s const. כֹּל/kol "**all of...**" + noun-f-s const. חַיַּה/chayyah "**beasts of...**" + noun-m-s w/ d.a. שָׂדֶה/sadeh "**the field**").

ANALYSIS OF VERSES 12 & 13:

1. Yahweh continues with His description of the Cedar in the first clause of verse twelve where He states **“And strangers, the most ruthless of nations, will cut it down and forsake it…”**
2. In our previous section, Babylon was referred to as “the chief of nations”. However here they are called both “strangers” and “the most ruthless of nations”.
3. Our word translated as “strangers” is the masculine, plural adjective [used substantively] of זָר/zar, "one who is not known, a stranger, alien, foreigner"
4. This is part of the DD that comes upon a nation when people suffer the 5th cycle of discipline; people whom they do not know come and take what was once theirs (Isa. 1:7; 61:5; Lam 5:2; Ezek. 11:9; 28:7; 30:12).
5. Such is what Yahweh promised would happen to the Jews under the 5th Cycle (Deut. 28:33).
6. Our word translated as “ruthless” is the masculine, plural adjective עָרִיץ/‘ariyts, "mighty, awe-inspiring, terrible, ruthless, infamous".
7. Such is a reference to the ferocity with which they defeated their enemies, took all that they had, burned their cities to the ground and deported the people that remained to a distant land.
8. This is not the first time that the Babylonians are referred to with such a title as they had developed quite a reputation for being “ruthless” (Ezek. 30:11 cp. Hab. 1:6, 11).
9. Such is what is in view in the cutting down and forsaking of the Cedar.
10. He continues in the second part of verse twelve stating that they simply leave it **“…among the mountains and in all of the valleys, and its boughs have been broken in all of the rivers of the land and all of the people of the land have fled from its shade and deserted it”.**
11. The Babylonians are viewed as lumber jacks who cut down the great tree, allow it to come crashing to the ground and then leave all of the broken pieces on the ground.
12. Hence the once great, mighty and beautiful tree crashes to the ground, its branches and boughs are smashed to pieces, some lying on the mountain, others falling down into the valley, still other pieces floating down the river.
13. Such describes the total defeat and dismantling of the Assyrian Empire at the hands of the Babylonians.
14. Note too that all the people flee from it. In view is both people leaving as refugees as well as the captives who were deported.
15. He continues in verse thirteen where He states **“All of the birds of the heavens will dwell on its ruins, and all of the beasts of the field wil1 live among its *fallen* branches”.**

16. Many of the cities of Assyria were completely destroyed. The capital, Nineveh, became a waste place.
17. When lands are destroyed and the people deported, the cities, farms and homes crumble and are essentially given back over to nature.
18. Urban centers once bustling with people are replaced by natural biomes featuring animal and bird life.
19. While the country was home to animal life as well as humans previously, note that now *only* animals dwell among the remains of the once thriving civilization and no human life or activity is mentioned (cp. Ezek 31:6).
20. Note too that birds and beasts are often drawn to a nation after a great battle has taken place so as to eat the flesh of the dead bodies (Ezek. 29:5 cp. Isa. 18:6).

.

EXEGESIS OF VERSES 14 & 15:

VERSE FOURTEEN

"In order that none of the trees drinking water may be haughty nor will they extend their tree tops above the canopy nor shall any of them drinking water endure as chief of those exalted. For all of them have been assigned to the death and will be brought low in the midst of the sons of man who go down to the pit".

לְמַ֣עַן אֲשֶׁר֩ לֹא־יִגְבְּה֨וּ בְקוֹמָתָ֜ם כָּל־עֲצֵי־מַ֗יִם וְלֹא־יִתְּנ֤וּ
אֶת־צַמַּרְתָּם֙ אֶל־בֵּ֣ין עֳבֹתִ֔ים וְלֹא־יַעַמְד֥וּ אֵלֵיהֶ֖ם בְּגָבְהָ֑ם
כָּל־שֹׁתֵ֥י מָ֙יִם֙ כִּי־כֻלָּ֣ם נִתְּנ֔וּ לַמָּ֖וֶת אֶל־אֶ֣רֶץ תַּחְתִּ֑ית בְּתוֹךְ
בְּנֵ֥י אָדָ֛ם אֶל־יוֹרְדֵ֥י בֽוֹר׃

(prep. לְמַעַן/lema'an **"in order that"** + rel. pron. אֲשֶׁר/'asher **"that"** neg. adv. לא/lo' **"not"** + verb-qal-imperf-3rd-m-pl גָּבַהּ/gabah **"they will be high/exalted"** + prep. ב/B **"in"** + noun-f-s w/ suf-3rd-m-pl קוֹמָה/qomah **"their height"** + noun-m-s const. כֹּל/kol **"all of..."** + noun-m-pl const. עֵץ/'ets **"trees of..."** + noun-m-pl מַיִם/mayim **"the waters"** + conj ו/w **"and"** + neg. adv. לא/lo' **"not"** + verb-qal-imperf-3rd-m-pl נָתַן/nathan "**they will give**" + sign. d.o. אֵת/'eth [untranslated] + noun-f-s w/ suf-3rd-m-pl צַמֶּרֶת/tsammereth **"their treetops**" + prep. אֶל/'el **"unto**" + prep. בֵּין/bayin "**between**" + noun-f-pl עָבוֹת/'aboth **"interwoven foliage/canopy"** + conj. ו/w **"and"** + neg. adv. לא/lo' **"not"** + verb-qal-imperf-3rd-m-pl עָמַד/'amad "**they remain/endure**" + noun-m-pl w/ suf-3rd-m-pl אַיִל/'ayil "**chief/leader of them"** + prep. ב/B **"in"** noun-m-s w/ suf-3rd-m-pl גָּבַהּ/gobah "**its highness/exaltation"** + noun-m-s const. כֹּל/kol **"all of..."** + verb-qal-part-m-pl const. שָׁתָה/shathah "**drinking of..."** + noun-m-pl מַיִם/mayim "**waters"** + conj. כִּי/kiy **"for"** + noun-m-pl w/ suf-3rd-m-pl כֹּל/kol "**all of them"** + verb-niph-perf-3rd-c-pl נָתַן/nathan **"they have been given"** + prep. . ל/L **"to"** + noun-m-s w/ d.a. מָוֶת/maweth "**the death"** + prep. אֶל/'el **"unto"** + noun-f-s אֶרֶץ/'erets "**land"** + adj-f-s תַּחְתִּי/tachetiy **"low"** + prep. ב/B **"in"** + noun-m-s const. תָּוֶךְ/tawek "**midst of..."** + noun-m-pl בֵּן/ben "**sons of..."** + noun-m-s אָדָם/'adam "**man"** + prep. אֶל/'el **"unto"** + verb-qal-part-m-pl const. יָרַד/yarad **"going down..."** + noun-m-s בּוֹר/bor **"pit**").

VERSE FIFTEEN

"Thus says Adonay Yahweh, "in the day it descended down to Sheol I caused mourning. I covered the deep over it and withheld the rivers and its many waters were shut off and I made Lebanon mourn and all of the trees of the field wilted away over it".

כֹּה־אָמַ֞ר אֲדֹנָ֣י יְהוִ֗ה בְּי֤וֹם רִדְתּוֹ֙ שְׁא֣וֹלָה֔ הֶאֱבַ֖לְתִּי כִּסֵּ֣תִי
עָלָ֑יו אֶת־תְּה֔וֹם וָאֶמְנַ֣ע נַהֲרוֹתֶ֔יהָ וַיִּכָּלְא֖וּ מַ֣יִם רַבִּ֑ים

וָאַקְדֵּר עָלָיו֙ לְבָנ֔וֹן וְכָל־עֲצֵ֥י הַשָּׂדֶ֖ה עָלָ֥יו עֻלְפֶּֽה׃

(כֹּה/koh **"thus"** + verb-qal-perf-3rd-m-s אָמַר/'amar "**says**" + proper noun אֲדֹנָי/'adonay יהוה/yhwh **"Adonay Yahweh"** + prep. ב/B **"in"** + noun-m-s const. יוֹם/yom **"day of..."** + verb-qal inf. const.w/ suf-3rd-m-s יָרַד/yarad **"its going down/descending**" + noun-f-s שְׁאוֹל/sh^{e}'ol **"Sheol"** + verb-hiph-perf-1st-c-s אָבַל/'abal **"I caused mourning**" + verb-piel-perf-1st-c-s כָּסָה/kasah **"I covered"** + prep. w/ suf-3rd-m-s עַל/'al **"over it"** + sign d.o. [untranslated] + noun-f-s תְּהוֹם/tehom "**deep water**" + conj. ו/w **"and"** + verb-qal-imperf-1st-c-s [waw consec] מָנַע/mana' "**I withheld**" + noun-m-pl w/ d.a. נָהָר/nahar "**the rivers**" + conj. ו/w "**and**" + verb-niph-imperf-3rd-m-pl [waw consec] כָּלָא/kalah **"they have been shut off"** + noun-m-pl מַיִם/mayim **"waters"** + adj-m-pl רַב/rab **"great"** + conj. ו/w "**and**" + verb-hiph-imperf-1st-c-s קָדַר/qadar "**I caused to mourn**" + prep. w/ suf-3rd-m-s עַל/'al **"over it**" + proper noun לְבָנוֹן/l^{e}banon **"Lebanon"** + conj ו/w **"and"** + noun-m-s const. כֹּל/kol **"all"** + noun-m-pl עֵץ/'ets "noun-m-s w/ d.a. שָׂדֶה/sadeh **"of the field"** + prep. w/ suf-3rd-m-s עַל/'al **"over it"** + noun-f-s עֻלְפֶּה/'ul^{e}peh **"a foregoing wilting or fading away**").

ANALYSIS OF VERSES 14 & 15:

1. Yahweh begins to wrap this section up in verse fourteen where He begins by going into additional details regarding why He destroyed the beautiful cedar tree.
2. He states that it was **"In order that none of the trees drinking water may be haughty nor will they extend their tree tops above the canopy nor shall any of them drinking water endure as chief of those exalted…"**
3. Our word translated as "in order that" is the Hebrew preposition, לְמַעַן/lema'an, "because, in order that, on account of".
4. It links what is said here with what was uttered in the previous section with regard to the tree being cut down and all of its branches and boughs being smashed to pieces.
5. In view the cedar, Assyria, was destroyed and the land only supported animal life as most humans were either dead, fled to neighboring countries or else were deported to various parts of the Babylonian Empire.
6. The reason God did this was not only to punish Assyria, but as a warning to the the other "trees".
7. The destruction of Assyria is a warning and object lesson to any nation who may become arrogant once they attain a degree of power, wealth and influence on the world stage.
8. Note that Yahweh is most assuredly not stating that He is ensuring that no nation becomes haughty again. Many nations have risen up in arrogance over the years.
9. However Assyria as well as the many other nations which have received the 5th cycle should stand as a witness and sign to the nations of the world of what will happen when their evil reaches a certain point and the people are not willing to repent (II Pet. 2:6 cp. Dan. 5:20-25; I Cor. 10:1-11).

10. This language should have been very loud to the Egyptians as they too had become haughty and arrogant, despite having witnessed the destruction of Assyria at the hands of Babylon!
11. He continues in the final two clauses of verse fourteen where He notes **"…For all of them have been assigned to the death and will be brought low in the midst of the sons of man who go down to the pit".**
12. All people, regardless of how strong, smart, good-looking, charismatic, etc. will all meet their end!!!
13. The fate of all reversionists who do not repent and turn to God at least having made the SAJG is in the Sheol Torments.
14. Note that such ones are "assigned to death", indicating that they are marked for the SUD.
15. Our word translated as "assigned" is the niphal, perfect verb of נָתַן/Nathan, "to give". Hence God has given or given them over to death.
16. Once they reach this place they are brought low and "go down to the pit".
17. The "pit" is a reference to Sheol, in this case Sheol Torments, as opposed to Sheol Paradise (cp. Luke 16:19 cp. Job 9:31; 17:14; 33:18).
18. Our humanity and thus our own mortality should be a stark reminder that we are to curb our attitudes and ambition with humility as we are all going to depart from this world and enter into the afterlife just as all of the "sons of man" will one day go.
19. People may aspire to great things but will in the end be brought low down into the pit, even Satan (Isa. 14:13, 14).
20. Both believers and unbelievers went down to the pit at death but had a very different experience (Psa. 63:9; Heb. 9:27).
21. Regardless of what the Assyrians accomplished in life, it was all for not and they could not take any of their wealth, possessions or accomplishments with them down to the pit.
22. They are brought to Sheol Torments along with all the other unbelievers.
23. The people of Tyre were described as having a similar fate (Ezek. 26:19, 20).
24. He continues in verse **"Thus says Adonay Yahweh, "in the day it descended down to Sheol I caused mourning. I covered the deep over it and withheld the rivers and its many waters were shut off and I made Lebanon mourn and all of the trees of the field wilted away over it".**
25. In view is the assigning of all those departed to the center of the earth. The deep is then covered over them like a tidal wave. Such an event causes a great deal of mourning.
26. While many people were victimized by the Assyrians, many people also benefited from their trade and military protection.
27. Like the overthrow of Tyre, many mourned and were upset to see her be destroyed.
28. Realize again that Nebuchadnezzar's onslaught has turned the economy and social order of the entire Near East completely upside down.
29. God continues with the analogy of Assyria being a cedar and notes that He brought it down to Sheol. Such was the destiny of many of its citizens as they died in the onslaught having not believed in the coming Messiah.
30. Recall that God had on previous occasion, about 100 years earlier, brought a Hebrew prophet to them to exhort them to repent of their brutality and accept the Jewish Messiah (Jon. 1:1ff).
31. The history and record of this information no doubt continued to exist in the Assyrian archives as well as having been passed along by verbal tradition.

32. Hence they knew what they needed to do to escape the 5th cycle. Their forefathers did. However they, due to unbelief and a lack of +V were not willing or able to humble themselves.
33. Hence the tree goes down to the pit and the deep is pulled up over it.
34. No longer will it be nourished by the rivers and subterranean waters. God has cut off all of its support. Such is analogous to various resources which give the country life being held back and restrained.
35. The result is that Lebanon (Phoenicia) and all the other "trees" mourned and "wilted away".
36. Such does not necessarily mean Phoenicia literally, though she is partially in view.
37. Recall that Assyria is described throughout this passage as a great Cedar from Lebanon, the land of the cedars.
38. Our word translated as "wilted away" is the feminine, singular noun, עֻלְפֶּה/'ul^{e}peh, "a wilting, fading or swooning away".
39. It speaks of the harm and hurt the other trees feel among viewing the destruction of the cedar.
40. Such speaks of the reaction from nations which mourn and writhe upon hearing of Assyria's defeat (Ezek. 27:28-36; Rev. 18:15-19).

EXEGESIS OF VERSES 16 – 18

VERSE SIXTEEN

"The nations were shaken from the sound of its fall when I caused it to go down to Sheol with those who descend down to the pit. All of the trees of Eden, the best and choicest of Lebanon who drink of the waters who go down to the pit were moved with compassion".

מִקּ֤וֹל מַפַּלְתּוֹ֙ הִרְעַ֣שְׁתִּי גוֹיִ֔ם בְּהוֹרִדִ֥י אֹת֖וֹ שְׁא֣וֹלָה
אֶת־יוֹרְדֵ֣י בֹ֑ור וַיִּנָּֽחֲמ֤וּ בְאֶ֙רֶץ֙ תַּחְתִּ֔ית כָּל־עֲצֵ֥י־עֵ֖דֶן מִבְחַ֣ר
וְטוֹב־לְבָנ֑וֹן כָּל־שֹׁתֵ֥י מָ֖יִם׃

(prep. מִן/min **"from"** + noun-m-s const. קוֹל/qol **"sound of..."** + nou-f-s w/ suf-3rd-m-s מַפֶּלֶת/mapeleth **"its overthrow"** + verb-hiph-perf-1st-c-s רָעַשׁ/ra'ash **"it was caused to shake"** + noun-m-pl גּוֹי/goy **"nations"** + prep. ב/B **"in"** + verb-hiph-inf. const. w/ suf-1st-c-s יָרַד/yarad **"my causing to go down"** + sign. d.o. w/ suf-3rd-m-s אֵת/'eth **"it"** + noun-f-s שְׁאוֹל/she'ol **"Sheol"** + prep. אֵת/'eth **"with"** + verb-qal-part-m-pl const. יָרַד/yarad **"those who descend..."** + noun-m-s בּוֹר/bor **"the pit"** + conj. ו/w "and" + verb-niph-imperf-3rd-m-pl [waw consec] נָחַם/nacham **"they were made regretful"/sorrowful** + prep. ב/B **"in"** + noun-f-s אֶרֶץ/'erets **"earth/land"** + adj-f-s תַּחְתִּי/tachetiy **"low"** + noun-m-s כֹּל/kol **"all of.."** + noun-m-pl const. עֵץ/'ets **"trees of..."** + proper noun עֵדֶן/'eden **"Eden"** + noun-m-s const. מִבְחָר/mibechar **"choicest/best of..."** + conj. ו/w **"and"** + adj-m-s const. טוֹב/tob **"good..."** + proper noun לְבָנוֹן/lebanon **"Lebanon"** + noun-m-s const. כֹּל/kol **"all of..."** + verb-qal-part-m-pl const. שָׁתָה/shatah **"drinking"** + noun-m-pl מַיִם/mayim **"waters"**).

VERSE SEVENTEEN

"They also with them descended down to those slain by the sword and those who were its strength dwelled in its shade in the midst of the nations".

גַּם־הֵ֗ם אִתּ֛וֹ יָרְד֥וּ שְׁא֖וֹלָה אֶל־חַלְלֵי־חָ֑רֶב וּזְרֹעֹ֗ו יָשְׁב֤וּ בְצִלֹּו֙ בְּתֹ֣וךְ גֹּויִֽם׃

(conj. גַּם/gam **"also"** + pron-3rd-m-pl הֵם/hem **"they"** + prep. w/ suf-3rd-m-s אֵת/'eth **"with them"** + verb-qal-perf-3rd-c-pl יָרַד/yarad **"they descended/went down"** + noun-f-s שְׁאוֹל/sh^{e}'ol **"Sheol"** + prep. אֶל/'el **"unto"** + noun-m-pl חָלָל/chalal **"slain/mortally wounded"** + noun-f-s חֶרֶב/chereb **"sword"** + conj. ו/w **"and"** + noun-f-s w/ suf-3rd-m-s זְרוֹעַ/zeroa' **"its strength"** + verb-qal-perf-3rd-c-pl יָשַׁב/yashab **"they dwelled"** + prep. ב/B **"in"** + noun-m-s w/ suf-3rd-m-s צֵל/tsel **"its shade"** + prep. ב/B **"in"** + noun-m-s const. תָּוֶךְ/tawek **"midst of..."** + noun-m-pl גּוֹי/goy **"nations"**).

VERSE EIGHTEEN

"To whom do you resemble in splendor and in greatness among the trees of Eden? Yet you will be brought down low with the trees of Eden to the lowest parts of the earth. You will lie down in the midst of the uncircumcised with those slain by the sword. So is Pharaoh and all his multitudes declares Adonay Yahweh".

יְהוָה׃ סאֶל־מִי דָמִיתָ כָּכָה בְכָבוֹד וּבְגֹדֶל בַּעֲצֵי־עֵדֶן וְהוּרַדְתָּ אֶת־עֲצֵי־עֵדֶן אֶל־אֶרֶץ תַּחְתִּית בְּתוֹךְ עֲרֵלִים תִּשְׁכַּב אֶת־חַלְלֵי־חֶרֶב הִוא פַּרְעֹה וְכָל־הֲמוֹנֹה נְאֻם אֲדֹנָי

(prep אֶל/'el **"to"** + inter. part. מִי/miy **"whom"** + qverb-qal-perf-2nd-m-s דָּמָה/damah **"you resemble"** + adv. כָּכָה/kakah "concerning" + prep. ב/B **"in"** + noun-m-s כָּבוֹד/kabod **"splendor/glory"** + conj. ו/w **"and"** + prep. ב/B **"in"** + noun-m-s גֹּדֶל/godel "**greatness**" + prep. ב/B **"among"** + noun-m-pl const. עֵץ/'ets **"trees of…"** + proper noun עֵדֶן/'eden "**Eden**" + conj. ו/w "**yet**" + verb-hoph-perf-2nd-m-s [waw consec] יָרַד/yarad "**you will be brought low**" + prep. אֵת/eth **"with"** + noun-m-pl const. עֵץ/'ets **"trees of...**' + proper noun עֵדֶן/'eden **"Eden"** + prep. אֶל/'el **"to"** + noun-f-s אֶרֶץ/'erets **"earth"** + adj-f-s תַּחְתִּי/tach^{e}tiy **"lowest place"** + prep. ב/B **"in"** + noun-m-s const. תָּוֶךְ/tawek "**midst of...**" + adj-m-pl עָרֵל/'arel **"uncircumcised"** + verb-qal-imperf-2nd-m-s שָׁכַב/shakab **"you will lie down"** + prep. אֵת/'eth **"with"** + noun-m-pl const. חָלָל/chalal **"those slain by..."** + noun-f-s חֶרֶב/chereb "sword" + pron-3rd-m-s **"he"** + to be verb [supplied] **"is"** +proper noun פַּרְעֹה/Par^{e}'oh **"Pharaoh**" + conj. ו/w **"and"** + noun-m-s const. כֹּל/kol "**all of...**" + noun-m-s w/ suf-3rd-m-s הָמוֹן/hamon **"multitudes of..."** + noun-m-s const. נְאֻם/ne'um **"a declaration of..."** + proper noun אֲדֹנָי/'adonay יהוה/yhwh **"Adonay Yahweh**").

ANALYSIS OF VERSES 16 – 18:

1. Yahweh wraps up this section in verses sixteen through eighteen.
2. In verse sixteen He begins to describe the effect of Assyria's fall as He states **"The nations were shaken from the sound of its fall when I caused it to go down to Sheol with those who descend down to the pit…**"
3. Like the fall of Tyre, the nations around were shaken due to the profound affect the defeat had on those nations around which were allies, those engaged in trade or were simply neighbor states.
4. To hear of such a great Empire crashing to the ground at the hands of a nation which almost seemed to come out of nowhere, it was shocking to say the least (Ezek. 27:28-36; Rev. 18:15-19).
5. Note that God again emphasizes that the people of this nation go "down to the pit". Such is a reference to Sheol Torments where they will reside until the Resurrection of the Wicked (Acts 24:15; Rev. 20:6; 11-15).
6. Realize that *all people* went "down to the pit" in the previous dispensations. However believers resided in Sheol Paradise (Luke 16:19ff; 23:43).

7. He continues in the final clause of verse sixteen where He states **"…All of the trees of Eden, the best and choicest of Lebanon who drink of the waters who go down to the pit were moved with compassion".**
8. As previously stated, many were hurt by the expansionism and Barbary of the Assyrian Empire. However surrounding nations also benefited from trade, military protection, etc.
9. Regardless of the case, those of the surrounding nations, who also have a destiny of going down to the pit, were saddened and move by compassion of what happened to the people when the Babylonians destroyed them as well as when they meet them in Hell.
10. There is a sorrow knowing that the once mighty nation is brought down to the center of the earth and the once greatly respected people are nobodies just like everyone else down there.
11. Regardless of one's view on any particular nation, we as humans are upset when we learn of such a loss of life and destruction of any one civilization….for the most part.
12. Hence they are said to be "moved with compassion" (Ezek. 26:15; 27:28; Rev. 18:9) .
13. Our word translated as "moved with compassion" is the niphal, perfect verb, נָחַם/nacham, "to be sorry, relent, regret".
14. When used in the niphal stem, which is a passive stem, it means "to be made sorrowful".
15. Yet while they feel bad about what has occurred, there was really nothing that they could have done to stop it. God's will is supreme and He has overruled the Assyrian Empire by using the Babylonians as His agent of destruction.
16. The NASB reads that the other nations "were comforted in the earth beneath". Such is a bizarre reading as there is not comfort for those who go to Sheol Torments (Matt 13:41, 42).
17. Such is not to state impossibility of believers living in these nations. However God is referring to the nations as a whole where the great majority of people (perhaps all) were in unbelief as we shall see in verse eighteen (Psa. 9:17).
18. No one is comforted at the idea of other people joining them in the misery of hell (Luke 16:28).
19. The trees being shaken and being moved with compassion brings this passage full circle right back to Egypt's door step. She was Assyria's greatest ally when Babylon defeated them.
20. Such brings an even more ominous tone regarding Egypt's destiny.
21. He continues in verse seventeen where He states **"They also with them descended down to those slain by the sword and those who were its strength dwelled in its shade in the midst of the nations".**
22. Many of these other nations were destroyed and many lost their lives at the hands of Nebuchadnezzar and the Babylonians (or on previous occasions). We have spent an extended amount of time viewing this onslaught first of the Jews and then the Gentile nations in chapters 25 – 32!!!
23. Hence while they may have had concerns over Assyria, in time their concerns and sorrows were laid at their own doorsteps as this is a massive movement of Divine retribution over the entire Near East where God is using Nebuchadnezzar as the agent of the 5th cycle (Jer. 25:9; 27:6; 43:10).
24. While these nations enjoyed the shade or protection that the Assyrians provided while on the earth, these nations will again dwell in such shade in the heart of the earth. Though we cannot say that they "enjoy" anything down there!!!

25. While kings have thrones in Sheol, they have no power. Everyone is equally miserable (Isa. 14:9).
26. Hence there is no *benefit* of being associated with the Assyrians in the afterlife. They are simply mixed together in union with them in unbelief.
27. Having given an extended metaphor of Assyrian being a great cedar which was chopped down due to its arrogance, Yahweh now brings the analogy back to Egypt.
28. Recall that this section began with God asking Pharaoh and his people whom they resembled (Ezek. 31:1-3).
29. The answer was that they were like Assyria (though not as great), and like Assyria they had grown powerful and yet became arrogant. They too would suffer the same fate as the Assyrians.
30. He asks the question to the Egyptians again verse eighteen where He states, **"To whom do you resemble in splendor and in greatness among the trees of Eden? Yet you will be brought down low with the trees of Eden to the lowest parts of the earth…"**
31. Note that He asks the question yet does not answer it. We all know the answer. He has spent the last sixteen verses answering it.
32. They resemble a great cedar like Assyria, yet like Assyria they will be brought down low with the other trees to the center of the earth.
33. Many souls had descended to the pit since Nabopollassar and Nebuchadnezzar had begun their conquest of the Near East.
34. Egypt will not fare any better than the other nations to include Assyria. Those who die will go down to the pit just as so many others had done. Even those who survive will eventually end up there.
35. Pharaoh and his multitudes will die and go to Sheol torments just like all of the rest which is exactly what God state in His final assessment of Egypt.
36. He tells them **"…You will lie down in the midst of the uncircumcised with those slain by** the s**word. So is Pharaoh and all his multitudes declares Adonay Yahweh".**
37. Note that they will be "in the midst of the uncircumcised". Such is not merely a reference to the state of their foreskins or the fact that they are not Jews.
38. Such is a reference to their being uncircumcised of heart meaning that they are unbelievers (Lev. 26:41; I Sam. 17:26; II Sam. 1:20; Ezek. 44:7-9; Jer. 9:25).
39. Hence they will die the death of the unbeliever and be transferred to Sheol Torments rather than 3rd Heaven or Sheol Paradise.
40. The Doctrine of Heathenism and God Consciousness is quintessential to understanding passages like these.

***The End of Ezekiel Chapter 31**
April 12th, 2025