

Chapter Thirty-Two

EXEGESIS OF VERSES 1 & 2:

VERSE ONE

“And it came about in the twelfth year, in the twelfth month on the first of the month that the word of Yahweh came to me saying”.

וַיְהִי בַּשָּׁנָה עֲשָׂרָה שָׁנָה בַּשָּׁנִי-עֶשֶׂר חֹדֶשׁ בָּאַחַד לַחֹדֶשׁ הַזֶּה
דְּבַר-יְהוָה אֵלַי לֵאמֹר:

(conj. ו/w “and” + verb-qal-imperf-3rd-m-s [waw consec] “it came about” + prep. ב/B “in” + card. Adj-f-pl const. שְׁנַיִם/shenayim “two...” + card. Adj-f-s עֲשָׂרָה/‘es^ereh “ten” [two ten i.e. ‘twelfth” + noun-f-s שָׁנָה/shanah “year” +prep. ב/B “in” + adj-m-pl const. שְׁנַיִם/shenayim “two...” + adj-m-s עֶשֶׂר/‘asar “ten” + noun-m-s חֹדֶשׁ/chodesh “month” + prep. ב/B “on” + adj-m-s אֶחָד/‘echad “first” + prep. ל/L “unto” + noun-m-s const. w/ d.a. חֹדֶשׁ/chodesh “the month” + verb-qal-perf-3rd-m-s הָיָה/hayah “it came about” + noun-m-s const. דְּבַר/dabar “word of...” + proper noun יְהוָה/yhwh “Yahweh” + prep w/ suf-1st-c-s. אֵל/’el “to me” + prep. ל/L [untranslated] + verb-qal-inf. Const. אָמַר/’amar “saying”).

VERSE TWO

“Son of man, take up a lamentation over Pharaoh, king of Egypt and say to him, ‘you have been compared to young lion among the nations, but you are like a sea monster in the sea and you have burst forth in your rivers and you have stirred up the waters and fouled their rivers with your feet ”.

בֶּן-אָדָם שָׂא קִינָה עַל-פַּרְעֹה מֶלֶךְ-מִצְרַיִם וְאָמַרְתָּ אֵלָיו
כַּפִּיר גּוֹיִם נְדָמִית וְאַתָּה כְּתַנִּים בַּיָּמִים וְתִגַּח בְּנְהַרְוֹתֶיךָ
וְתִדְלַח מַיִם בְּרִגְלֶיךָ וְתִרְפֹּס נְהַרְוֹתָם:

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/’adam "man" + verb-qal-imperf-m-s נָשָׂא/nasa’ "take up" + noun-f-s קִינָה/qiy nah "a lamentation" + prep. עַל/’al "over" + proper noun פַּרְעֹה/par^e’oh "Pharaoh" + noun-m-s const. מֶלֶךְ/melek "king of..." proper noun מִצְרַיִם/mitsrayim "Egypt" + conj. ו/w "and" + verb-qal-perf-2nd-m-s [waw consec] אָמַר/’amar "say" + prep w/ suf-3rd-m-s אֵל/’el "to him" + noun-m-s const. כַּפִּיר/kaphiy "a young lion of..." + noun-m-pl גּוֹי/goy "nations" + verb-niph-perf-2nd-m-s דָּמָה/damah "you have been compared" + conj. ו/w "but" + pron-2nd-m-s אַתָּה/’attah "you" + prep. כ/K "like"

+ noun-m-s w/ d.a. תַּנִּינִי/taniyn **"sea monster"** + prep. ב/B "in" + noun-m-pl w/ d.a. יָם/yam **"the sea"** + conj. ו/w **"and"** + verb-qal-imperf-2nd-m-s [waw consec] נִיחַח/niyach **"you burst forth"** + prep. ב/B **"in"** + noun-m-pl w/ suf-2nd-m-s נָהָר/naḥar **"your rivers"** + conj. ו/w **"and"** + verb-qal-imperf-2nd-m-s [waw consec] דָּלַח/dalah **"you have made turbid"** + noun-m-pl מַיִם/mayim **"waters"** + prep. ב/B **"with"** + noun-f-pl w/ suf-2nd-m-s רֶגֶל/regel **"your feet"** + conj. ו/w **"and"** + verb-qal-imperf-2nd-m-s [waw consec] רָפַח/raphas **"you have trampled"** + noun-m-pl w/ suf-3rd-m-pl נָהָר/naḥar **"their rivers"**).

ANALYSIS OF VERSES 1 & 2:

1. Chapter thirty-two features two final prophecies regarding the nation of Egypt.
2. The communication from Yahweh begun in verse one was given in the twelfth month of the twelfth year of the captivity of Jehoiachin. Hence, Ezekiel has been functioning as a prophet for seven and a half years by this time.
3. We read in verse one, **"And it came about in the twelfth year, in the twelfth month on the first of the month that the word of Yahweh came to me saying"**.
4. This date corresponds to the date of March 3rd, 585 BC on our Gregorian calendar
5. While Ezekiel is prophesying about the destruction of Egypt which is still yet in the future, realize that at the time of the giving of this prophecy his own home has received the final death knell of the 5th cycle of discipline.
6. Ezekiel received word of Jerusalem's fall in the fifth month of the twelfth year, seven months prior (Ezek. 33:21).
7. Yahweh continues in verse two where He states, **"Son of man, take up a lamentation over Pharaoh, king of Egypt and say to him, 'you have been compared to young lion among the nations, but you are like a sea monster in the sea...'"**
8. Having given much dialogue over the future destiny of Egypt, Yahweh now instructs Ezekiel to take up a lamentation or dirge over Egypt.
9. This is the third time in which Ezekiel has been instructed to do so. Prior to this he was to write a sad, funeral song for the princes of Israel (19:1) as well as for the nation of Tyre (27:2, 32) and also the king of Tyre (Satan - 28:12).
10. A lamentation, as previously stated, was a sad song or poem which either looked back on tragedy or predicted it (II Sam. 1:17-27; II Sam 3:33, 34; Jer. 9:18; Amos 8:10).
11. Yahweh again refers to the same symbolism He used at the beginning of chapter twenty-nine comparing the Pharaoh to a great monstrous alligator of the Nile.
12. Our word translated as "monster" is the masculine, singular noun, תַּנִּינִי/taniyn, "monster, sea monster, serpent, dragon".
13. Taylor notes that the term can refer to a crocodile while at the same time representing the mythological chaos monster, Tiamat" who was slain by Marduk after being caught in a net" (p. 204). God uses a similar motif in this section of the prophecy.
14. Note that while he is an alligator (aquatic predatory creature) in the water, he has been compared to a young lion (land mammal, predatory creature).
15. Pharaohs were sometimes depicted as lions in artwork. Indeed the Sphinx is a sculpture of a lion's body with a pharaoh's head.
16. Being designated a "young lion" does not mean a cub, but rather a lion that is in the prime of its life and not yet tasted of the ills that age can put upon a creature.

17. The question becomes “Who has compared Pharaoh to a young lion?” Our word for “compared” is the niph'al, perfect of the verb, דָּמָה/damah, “to be like, resemble”.
18. The niph'al is a passive stem, indicating that Pharaoh has received this comparison by the observations of others. Hence, he is seen as a young lion.
19. The NASB translates it as a reflexive verb whereby Pharaoh compares himself to a lion. However such a translation can not be supported when looking at the original language (no hithpael stem here).
20. He was viewed by some as a predatory land animal who has left the comforts of his water environ to travel upon the land. However he is in actuality the same alligator whose home is in the waters.
21. While some alligators can travel up to 500 miles or more in the ocean, most tend to stay close to land.
22. Earlier the Pharaoh was seen as the alligator in the River. Here he is portrayed as the alligator or sea monster in the sea. Such implies international intrigue.
23. Here he is placed in the sea, presumably the Mediterranean. As you will recall, in the previous passage the alligator was caused to leave his river and canals where he was at home and venture out into the desert with the fish (hordes of Egypt) stuck to his scales.
24. He in essence travelled to an area which was not his home habitat where he faced danger.
25. Such is the case here as well. Pharaoh is viewed as a young lion which can travel into the mountains or among the plains. However he is really an alligator who needs to stick to his natural environ.
26. Symbolically in view is the same motif as we saw in chapter twenty-nine. Egypt has done well to stay in Egypt and the general surrounding area.
27. When Pharaoh ventures too far away from there it often means trouble.
28. Yahweh notes in the final clause **“...and you have burst forth in your rivers and you have stirred up the waters and fouled their rivers with your feet ”**
29. Our word translated as “burst forth” is the qal, perfect verb, גִּיַּח/giyach, “to burst forth, gush forward”.
30. It is often used of Rivers/Streams. Its cognate noun, גִּיַּחֲוֹן /Giychon, is the name of a River in Eden as well as a spring in Jerusalem (Gen. 2:13; I Kings 1:33).
31. However it can also be used of an army which breaks enemy lines (cp. Judg. 20:33).
32. This crocodile in view has burst forth with his army, like a strongly flowing river into foreign lands.
33. Note that the crocodile monster has not remained in the river or in the ocean but has “burst forth” and entered into the rivers of his adversary.
34. Carchemish was on the Euphrates River and such is what is partly in view here.
35. Having ventured out of his land, he has stomped around close to Nebuchadnezzar. Such views the Egyptian attempt at joining Assyria in battle against the Chaldeans.
36. Note the presence of the third person plural pronoun attached to נָהָר/nahar, “their rivers”.
37. Again we have a third person, plural pronoun without any direct antecedent.
38. “They” in view is that land which has been held in check by the Babylonians.
39. While he stomped about their lands, muddying up the waters, he was not successful in doing much more. Such indicates that while he caused a commotion, his military endeavors were not successful (Jer. 46:2ff). .

40. The same can be said of the pathetic attempt to come to Judah's aid during the siege of Jerusalem (Jer. 37:5ff).
41. Recall too that prior to this Egypt had fought wars elsewhere that had not ended well and brought about a civil war between the forces of Hophra and Amasis.
42. Hence Egypt's excursions outside of the Nile valley had not gone well to say the least.
43. Hence while Pharaoh may be compared to a young lion by some, he most assuredly does not measure up as one. Nebuchadnezzar is the real lion (Jer. 4:7).

EXEGESIS OF VERSES 3 & 4:

VERSE THREE

“Thus says Adonay Yahweh, ‘Now I will spread My net out over you with a company of many people and they will lift you up in My net’”.

כֹּה אָמַר אֲדֹנָי יְהוֹה וּפְרַשְׁתִּי עָלֶיךָ אֶת־רֶשֶׁתִּי בַקָּהֶל
 עַמִּים רַבִּים וְהֵעִלּוּךָ בַּחֲרָמִי:

(adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/adaonay "Adonay Yahweh" + conj. ו/w "now" + verb-qal-perf-1st-c-s [waw consec] פָּרַשׁ/paras "I will spread out" + prep. w/ suf-2nd-m-s עַל/'al "over you" + sign d.o. אֶת/'eth [untranslated] + noun-f-s w/ suf-1st-c-s רֶשֶׁת/resheth "my net" + prep. ב/B "with" + noun-m-pl const. קָהֶל/qahal "a company of..." + noun-m-pl עַם/'am "people" + adj-m-pl רַב/rab "many" + conj. ו/w "and" + verb-hiph-perf-3rd-c-pl [waw consec] w/ suf-2nd-m-s הֵעָלָה "They will lift you up" + prep. ב/B "in" + noun-m-s w/ suf-1st-c-s חֲרָם/cherem "my net").

VERSE FOUR

“And I will forsake you in the land. I will cast you upon the face of the field and cause all of the birds of the heavens to dwell on you and I will satisfy all of the beasts of the land with you”.

וְנָטַשְׁתִּיךָ בָּאָרֶץ עַל־פְּנֵי הַשָּׂדֶה אֶטִּילְךָ וְהִשְׁכַּנְתִּי עָלֶיךָ
 כָּל־עוֹף הַשָּׁמַיִם וְהִשְׂבַּעְתִּי מִמֶּנָּה חַיַּת כָּל־הָאָרֶץ:

(conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] w/ suf-2nd-m-s נָטַשׁ/natash "I will forsake you" + prep. ב/B "in" + noun-f-s w/ d.a. אֶרֶץ/'erets "the land" + prep. עַל/'al "on" + noun-f-pl const. פְּנֵה/pane "face of..." + noun-m-s w/ d.a. שָׂדֶה/sareh "the field" + verb-hiph-imperf--1st-c-s w/ suf 2nd-m-s טִיל/tul "I will cast you" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] שָׁכַן/shakan "I will cause to dwell" + prep. w/ suf-2nd-m-s עַל/'al "on you" + noun-m-s const. כָּל/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" + verb-hiph-perf-1st-c-s שָׂבַע/shabea "I will fill" + prep. w/ suf-2nd-m-s מִן/min "from you" + noun-f-s const. חַיַּה/chayyah "beasts of..." + noun-m-s const. כָּל/kol "all of..." + noun-f-s w/ d.a. אֶרֶץ/'erets "the land").

ANALYSIS OF VERSES 3 & 4:

1. Yahweh continues with the motif of the crocodile or “sea monster” that has travelled to a foreign land.
2. Previous to this we viewed him splashing about in the River (presumably the Euphrates – Jer. 46:2).
3. At this point he has ventured out upon the dry land where he is much more vulnerable.
4. Yahweh notes in verse three **“Thus says Adonay Yahweh, ‘Now I will spread My net out over you with a company of many people and they will lift you up in My net’”**.
5. The land in view is not that of Babylon but Egypt’s own land where, east of the Nile, they will attempt to meet and defeat the invading Chaldeans.
6. This will turn out to be an exercise in futility as God has set a trap for Pharaoh.
7. God is into setting traps for arrogant rulers who oppose him (Ezek. 12:13; 17:20; 19:4, 8; Eccl. 9:12).
8. Pharaoh will be “captured” by a large company of people compared to a “net” in our passage.
9. Such picks up on the motif of the sea monster, “Tiamat” who was caught in a net by “Marduk” (a Babylon deity).
10. Note that while God is orchestrating this matter by spreading “a net” over Pharaoh, it is the “company of many people” who are physically accomplishing this feat.
11. In view is the one-sided battle which takes place and even Pharaoh himself is killed (Ezek. 30:24).
12. He continues in verse four, **“And I will forsake you in the land. I will cast you upon the face of the field and cause all of the birds of the heavens to dwell on you and I will satisfy all of the beasts of the land with you”**.
13. Our word translated as “forsake” is the qal, perfect of the verb, נָטַשׁ/natash, "to forsake, cast off, reject, leave, abandon"
14. Whatever support God had lent to the Egyptians over the years in allowing them to partake of his plan will at this point be removed.
15. This verb is often used of God forsaking the Jewish people when they had rejected Him (Sam 12:22; I Kings 8:57; II Kings 21:14; Psa. 94:14; Isa 2:6; Jer. 7:29; 12:7; 23:33, 39).
16. The casting of Pharaoh (and his army) upon the land speaks of their being killed and the bodies left to rot.
17. However as is often the case, God brings in His cleanup crew in the form of carrion birds and land animals who feast on the flesh of those slain.
18. The purpose of the “all the birds of heavens” dwelling upon the bodies is to feast upon them.
19. Note too that the animals, to include coyotes and the like, will not only feast on the bodies but will have their bodies “filled” where God uses the hiphil imperfect of שָׂבַע/shabea‘, “to be satisfied by nourishment”.
20. Both of our verbs in our final two clauses are hiphil stem, which is a causative stem indicating again that God is orchestrating all of these events to include the bodies being eaten by animals.
21. The reason for the animals having access to such a grant feast is the fact that the bodies are left upon the ground as there is no one left to gather the bodies and provide them with a proper burial. Whatever survivors remains will go into captivity.

22. Such is the fulfillment of what Yahweh promised would happen at the beginning of His pronouncements to Ezekiel in the tenth year (Ezek. 29:3-5 cp. 39:17-20).
23. This part of the prophecy specifically focuses on the fact that Pharaoh too will die the death of the uncircumcised at the hands of the Chaldeans and go down to the pit.

EXEGESIS OF VERSES 5 & 6:

VERSE FIVE

“And I will cast your flesh on the mountains and will fill the valleys with your remains”.

conj. ו/with "and" + verb-qal-perf-1st-c-s נתן/nathan "I will give" + sign. d.o. את/eth
 [untranslated] + noun-m-s w/ suf-2nd-m-s בשר/basar "your flesh" + prep. על/al "on" + noun-
 m-pl w/ d.a. הר/har "the mountains" + conj. ו/with "and" + verb-piel-perf-1st-c-s מלأ/male' "I
 will fill" + noun-f-pl w/ d.a. גי/gay^e "the valleys" + noun-f-s w/ suf-2nd-m-s רמות/ramuth
 [hapax] "your remains").

VERSE SIX

"I will also make the land drink the discharge of your blood upon the mountains and the ravines will be full of you".

והשקיתי ארץ צפתך מדמד אל-ההרים ואפקים ימלאון מפך

(conj. ו/with "also" + verb-hiph-perf-1st-c-s [waw consec] שקה/shaaqah "I to will cause drink" +
 noun-f-s ארץ/erets "the ground" + noun-f-s w/ suf-2nd-m-s צפה/tsaphah "your overflow" +
 prep. מן/min "from" + noun-m-s w/ suf-2nd-m-s דם/dam "your blood" + prep. אל/el "unto"
 + noun-m-pl w/ d.a. הר/har "the mountains" + conj. ו/with "and" + noun-m-pl אפיק/aphiyq
 "ravines" + verb-niph-imperf-3rd-m-pl מלא/male' "they will be filled" + prep. w/ suf-2nd-m-s
 מן/min "from you").

ANALYSIS OF VERSES 5 & 6:

1. Yahweh continues in verse five where He states, **“And I will cast your flesh on the mountains and will fill the valleys with your remains”.**
2. God tells Pharaoh that He will scatter his body all across the lands both on the mountains and on the valleys.
3. The prophecy is thus extended here to all of Pharaoh’s army as well as much of the population of Egypt.
4. Pharaoh himself could not at the same time be on the mountains (plural) as well as in the valleys (plural) and parts of his body “fill” the valleys.
5. Rather, such is a reference of the mass destruction the Egyptian army and people experience as a result of the Babylonian invasion.
6. Our word translated as “mountains” is the masculine, plural noun, הר/har, and may refer simply to hills. Whatever the case the highland is in view at first and then the valleys or ravines.
7. It is not evident where the major battles between Egypt and Babylon took place. As previously stated, there is not a lot of extra-biblical evidence detailing such battles.

8. While three of the major prophets tell of Egypt's destruction which will come at the hands of Nebuchadnezzar, they do not provide details on the battles themselves other than that they will be one-sided and be victories for Nebuchadnezzar.
9. However here we see that there is rough terrain on which the two sides are fighting. God states that he will lay their flesh out on the high ground and heap their remains in the valleys or ravines.
10. Such is indicative of the fact that wherever these incursions occur, the Egyptians will be big time losers to say the least!
11. He continues in verse six, **"I will also make the land drink the discharge of your blood upon the mountains and the ravines will be full of you"**.
12. The language is graphic whereby much blood will be spilt and seep into the ground.
13. The ravines or tributaries will also be full of the bodies of dead Egyptians!!!
14. Such is a reference to the various canals of the Nile as well as the wadi which ran through the land.
15. Just as the Nile and its tributaries were polluted with blood in the plague of blood (Exo. 7:14-24), so its waters again will be polluted with the blood and dead bodies of the Egyptians.
16. Hence the crocodiles abode will become a filthy swamp!!!
17. Remember that such judgments are judgments upon the Egyptian fake deities as well. In view here are the gods of the Nile and the deity behind the cult of Pharaoh himself.

Darkness Falls

VERSE SEVEN

“And when I extinguish you, I will conceal the heavens and cause their stars to be dark. I will cover the sun with the clouds and the moon will not give its light”.

אֶכְסֶנּוּ וִירְחֹכְסִיתִי בְּכִבּוֹתֶיךָ שָׁמַיִם וְהִקְדַּרְתִּי אֶת־כְּכַבְיָהֶם שֶׁמֶשׁ בְּעָנָן
לֹא־יֵאָר אוֹרָוּ:

(conj. ו/w "and" + verb-piel-perf-1st-c-s [waw consec] כָּסַה/kasah "I will conceal" + prep. ב/B "in" + verb-piel inf. const w/ suf-2nd-m-s . כָּבָה/kabah "extinguishing you" + noun-m-pl שָׁמַיִם/shamayim "heavens" + conj. ו/w "and" + verb-hiph-perf-1st-c-s קָדַר/qader "I will cause to be dark" + sign. d.o. אֶת/eth [untranslated] + noun-m-pl w/ suf-3rd-m-pl כּוֹכָב/kokab "their stars" + noun-f-s שֶׁמֶשׁ/shemesh "sun" + to be verb [supplied] prep. ב/B "with" + noun-m-s w/ d.a. עָנָן/anan "the clouds" + verb-piel-imperf-1st-c-s w/ suf-3rd-m-s כָּסַה/kasah "I will cover it" + conj. ו/w "and" + noun-m-s יָרַח/yareach "moon" + neg. adv. לֹא/lo' "not" + verb-hiph-imperf-3rd-m-s אוֹר/or "it will shine" + noun-f-s w/ suf-3rd-m-s אוֹר/or "its light").

VERSE EIGHT

“I will make all of the luminaries of light in the heavens dark over you and I will give darkness over your land declares Yahweh”.

עַל־אֶרֶצְךָ נָאִם אֲדֹנָי יְהוָה: כָּל־מְאֹרֵי אוֹר בַּשָּׁמַיִם אֶקְדִּירֶם עָלֶיךָ וְנָתַתִּי חֹשֶׁךְ

(noun-m-s const. כָּל/kol "all of..." + noun--pl const. מְאֹר/ma'or "luminaries..." + noun-f-s אוֹר/or "light" + prep. ב/B "in" + noun-m-pl w/ d.a. שָׁמַיִם/shamayim "the heavens" + verb-hiph-imperf-1st-c-s w/ suf-3rd-m-pl קָדַר/qadar "I will make them dark" + prep. w/ suf-2nd-m-s עַל/al "over you" + conj. ו/w "and" + verb-qal-perf-1st-c-s נָתַן/nathan "I will give" + noun-m-s חֹשֶׁךְ/choshek "darkness" + prep. עַל/al "over" + noun-f-s w/ suf-2nd-m-s אֶרֶץ/erets "your land" + noun-m-s const. נְאֻם/ne'um "a declaration of..." + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh").

ANALYSIS OF VERSES 7 & 8:

1. Yahweh continues with His description of Egypt's final end as an empire.
2. He states in verse seven, “And when I extinguish you, I will conceal the heavens and cause their stars to be dark. I will cover the sun with the clouds and the moon will not give its light”.

3. Our word for “extinguish” is the piel, infinitive construct of **קָבַח**/kabah "to extinguish, quench, put out, snuff out".
4. It is used either literally of putting out a fire or a lamp or figuratively of putting an end to a nation's life or existence (II Sam. 21:17 cp. Job 18:5, 6; Prov. 13:9).
5. Yahweh states that at the time He brings the nation of Egypt to an end, He will darken the heavens causing all of its lights, sun moon and stars to be dark.
6. Such Imagery reminds us of end time prophecy where God causes the sun, moon and stars to be concealed and for darkness to loom over the earth (Isa. 13:10; Joel 2:2, 31; 3:15; Matt. 24:29; Rev. 6:12, 13 – 6th Seal Judgment).
7. As previously stated some theologians consider these prophecies as taking place in the end times. However such is not the case.
8. This prophecy is for Egypt during the time of her destruction at the hands of Nebuchadnezzar, not what occurs during the Tribulation (cp. Ezek. 32:11).
9. God continues in verse eight where the language is even more specific as He states, **“I will make all of the luminaries of light in the heavens dark over you and I will give darkness over your land declares Yahweh”**.
10. As previously stated, the language is similar to the events which take place during the Tribulation, but look at the language *closely*.
11. Note the two different words for light used in our text. We first have the masculine, plural noun in the construct state, **מְאָרִים**/ma'or, “luminaries or illuminations”. This is the word that Hebrew authors used for the actual light that permeates the earth's atmosphere.
12. It is followed by the feminine, singular noun, **אוֹר**/'or or “light” or “light source”
13. The Hebrew speakers have different words for the source which produces the light and the actual light or “illumination” which it produces.
14. This has been ground for confusion in the Genesis account (Gen 1:14, 15 – where **מְאָרִים**/ma'or is used).
15. Yahweh states that He will make the light produced by the heavenly lights dark. This is significant for if He made the sun dark, the entire planet would be in darkness.
16. However this judgment is specifically for Egypt. Not the phrase, “over your land”.
17. In other words, it will be dark over Egypt but nothing is said concerning other nation's lands.
18. God is only darkening the light which is over the skies of Egypt. Once one hit the border, it would be light again!!!
19. Earlier Yahweh stated that He would cover Egypt (no other nations) with a cloud (Ezek. 30:18).
20. Why do this? Recall earlier that God said that He would destroy all of Egypt's idols and put an end to her images (Ezek. 30:13).
21. Part of God's judging the nation involves exposing and humiliating her ‘gods’ as being completely impotent to save them.
22. We saw this in the previous passage regarding the polluting of the Nile River.
23. Now God is judging their sun God, Ra, by covering the sun's light and not allowing it to shine on the land of Egypt.
24. Make no mistake, the cloud completely covers the sun's light and allows no light to shine just as God had done the first time He judged Egypt and her worthless deities (Exo. 10:21-29).

EXEGESIS OF VERSES 9 & 10:

VERSE NINE

"And I will cause the hearts of many peoples to be vexed when I bring *news of your* destruction among the nations into the lands which you have not known".

עַל־אֲרָצוֹת אֲשֶׁר לֹא־יָדְעֹתָם: וְהִכְעֵסְתִּי לֵב עַמִּים רַבִּים בְּהִבִּיאִי שְׁבָרָךְ בְּגוֹיִם

(conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] כָּעַס/ka'as "I will cause to be vexed" + noun-m-s const. לֵב/leb "hearts of..." + noun-m-pl עַם/'am "people" + adj-m-pl רַב/rab "great/many" + prep. ב/B "in" + verb-hiph-inf. const. w/ suf-1st-c-s בֹּא/bo' "my causing to come" + noun-m-s w/ suf-2nd-m-s שְׁבָר/sheber "your destruction" + prep. ב/B "among" + noun-m-pl w/ d.a. גּוֹי/goy "the nations" + prep. עַל/'al "upon" + noun-f-pl אֲרָץ/erets "lands" + rel. pron "which" + neg. adv. לֹא/lo' "not" + verb-qal-perf-2nd-m-s w/ suf-3rd-m-pl יָדָע/yada' "you have not known them").

VERSE TEN

"And I will cause many people to be astonished over you and their kings will be bristle over you with horror when I brandish My sword before them, and they will quake for some time, each man for his life on the day of your downfall".

וְהִשְׁמוּתִי עָלֶיךָ עַמִּים רַבִּים וּמְלִכֵיהֶם יִשְׁעֲרוּ עָלֶיךָ שָׁעַר
 בְּעוֹפְפִי חֲרָבִי עַל־פְּנֵיהֶם וְחָרְדוּ לְרִגְעִים אִישׁ לְנַפְשׁוֹ בְּיוֹם
 מַפְלֹתָךְ:

(conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] שָׁמַם/shamem "I will cause to be appalled" שָׁמַם prep. w/ suf-2nd-m-s עַל/'al "over you" noun-m-pl עַם/'am "people" + ad-m-pl רַב/rab "many" + conj. ו/w "and" + noun-m-pl w/ suf-3rd-m-pl מֶלֶךְ/melek "their kings" + verb-qal-imperf-3rd-m-pl שָׁעַר/sa'ar "they will bristle" + prep. w/ suf-2nd-m-s עַל/'al "over you" + noun-m-s שָׁעַר/sa'ar "a bristling" + prep. ב/B "in" + verb-polel inf. const. w/ suf-1st-c-s עוֹף/oph "My Brandishing" + noun-f-s w/ suf-1st-c-s חֶרֶב/chereb "My sword" + prep. עַל/'al "upon" + noun-m-pl w/ suf-3rd-m-pl פָּנֶה/paneh "their faces" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consed] חָרַד/charad "they will quake" + prep. ל/L "for" + noun-m-pl רֵגַע/regā' "moments" + noun-m-s אִישׁ/iysh "each man" + prep. ל/L "for" + noun-f-s w/ suf-3rd-m-s נַפֶּשׁ/nephesh "his life" + prep. ב/B "on" + noun-m-s const. יוֹם/yom "day of..." + noun-f-s w/ suf-2nd-m-s מַפְלֹת/mapeleth "your downfall").

ANALYSIS OF VERSES 9 & 10:

1. News of Egypt's destruction spreads fast as Yahweh states in verse nine, **"And I will cause the hearts of many peoples to be vexed when I bring news of your destruction among the nations into the lands which you have not known"**.
2. Our word for "vexed" is the hiphil perfect verb of כָּעַס/ka'as, "to agitate, stir up, provoke the heart to a heated condition, to be vexed, agitated, pained, grieved, angered".
3. When used of God it is often used to demonstrate that God is "provoked to anger" by the unfaithfulness of His people (Deut. 4:25; 9:18).
4. However when used of people, it usually means that they are stirred up or upset by what has happened (I Sam. 1:7; Psa. 6:8).
5. The idea is that when the people of nearby as well as distant nations hear of this, they are upset by the fact that it occurred, by the fact that such a mighty nation was so devastated and no doubt consider that Nebuchadnezzar may be coming their way next.
6. Note that there are *many* peoples who are emotionally and psychologically affected by these events.
7. Some of the nations are quite remote as seen in the phrase, "lands which you have not known".
8. Ironical that the Egyptians do not even know that some of these countries exist, yet word still travels to these nations and the news is upsetting to say the least.
9. He continues in verse ten where He states **"And I will cause many people to be astonished over you and their kings will be bristle over you with horror when I brandish My sword before them..."**
10. Our word for "astonished" is the hiphil, perfect of שָׁמַם/shamem, "to be appalled, horrified, astonished, awestruck"
11. The hiphil stem is a causative stem which here views Yahweh as the protagonist of the action causing such shock and awe among the surrounding nations by first bringing Nebuchadnezzar to town to destroy Egypt and secondly by seeing to it that word spreads not only to the surrounding nations but to faraway lands as well.
12. Note that it is not a few or some people but "many people" who get word of this devastation. When they hear of it they are simply beside themselves (cp. I Kings 9:8; Ezek. 26:15ff; 27:35; Rev. 18:9ff).
13. Note too that God is said to "brandish My sword before them". He uses the polel, imperfect of עָנַף/eph, "to fly about" and does so literally "unto their faces".
14. While He has used his sword on the Egyptians He is seen here as simply presenting the sword as a form of warning to the other nations who may step out of line in the same way Egypt did.
15. The principle for us is that we are to take warning when bad things happen whether to our own nation, a neighboring country or one that is far away.
16. When God brandishes His sword, we do well to take notice and consider why He has taken such actions.
17. It is again to be noted that although He has used Nebuchadnezzar and the Chaldeans to do the deed, it is God who has orchestrated these events and to use them to cause so much terror by brandishing His sword (cp. 32:41).
18. He continues in the final clause of verse ten where He notes, **and they will quake for some time, each man for his life on the day of your downfall"**.

19. When the destruction of Egypt occurs, all these other nations will be terrified thinking they are next! Note the phrase, “each man for his life”.
20. They too think they are going to die as the Babylonian juggernaut will just keep on rolling into their towns and districts.

ANALYSIS OF VERSES 11 & 12:

VERSE ELEVEN

“For thus says Adonay Yahweh, ‘the sword of the king of Babylon will come upon you’”.

כִּי כֹה אָמַר אֲדֹנָי יְהוָה חֶרֶב מֶלֶךְ-בָּבֶל תִּבֹּאֲדָ:

(conj. כִּי/kiy "for" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/'adonay יהוה/yhwh "Yahweh" + noun-f-s חֶרֶב/chereb "sword of..." + noun-m-s const. מֶלֶךְ/melek "king of..." + proper noun בָּבֶל/babal "Babylon" + verb-qal-imperf-3rd-f-s w/ suf-2nd-m-s בֹּא/bo' "it will come upon you").

VERSE TWELVE

“I will cause all of your multitudes to fall by the sword of mighty men, all of them the most ruthless of nations, and they will ruin the pride of Egypt and they will destroy her multitudes”.

בְּחֶרֶבֹת גִּבּוֹרִים אֶפִּיל הַמִּוֹנֶה עֲרִיצֵי גוֹיִם כֻּלָּם וְשָׂדְדוּ
אֶת־גִּאוֹן מִצְרַיִם וְנִשְׁמַד כָּל־הַמִּוֹנָה:

(prep. ב/B "by" + noun-f-pl const. חֶרֶב/chereb "swords of..." + adj-m-pl גִּבּוֹר/gibor "mighty men" + verb-hiph-1st-c-s נָפַל/naphal "I will cause to fall" + noun-m-s w/ suf-2nd-m-s הַמִּוֹן/hamon "your multitudes" + adj-m-pl const. עֲרִיצֵי/ariyts "horrible/ruthless of..." + noun-m-pl גוֹי/goy "nations" + noun-m-s w/ suf-3rd-m-pl כֻּל/kol "all of them" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] שָׂדַד/shadad "they will ruin" + sign. d.o. אֶת/eth [untranslated] + noun-m-s const. גִּאוֹן/ga'on "exaltation/pride of..." + proper noun מִצְרַיִם/mits'rayim "Egypt" + conj. ו/w "and" + verb-hiph-perf-3rd-m-s [waw consec] שָׂמַד/shamad "they will destroy" + noun-m-s const. כֻּל/kol "all of..." + noun-m-s w/ suf-3rd-f-s הַמִּוֹן/hamon "her multitude").

ANALYSIS OF VERSES 11 & 12:

1. God continues here noting that “... ‘the sword of the king of Babylon will come upon you’”.

2. Note that Nebuchadnezzar or the king of Babylon is mentioned throughout all of these passages thus demonstrating that they had their fulfillment during Nebuchadnezzar's reign (Ezek. 29:19).
3. He continues in verse twelve where He notes **"I will cause all of your multitudes to fall by the sword of mighty men, all of them the most ruthless of nations, and they will ruin the pride of Egypt and they will destroy her multitudes"**.
4. Note that we again have a shift to the first person. While the Babylonians are the tool or apparatus used to destroy the Egyptians, it is God who is orchestrating all of these events in accordance to His plan.
5. Note that not merely some or most of the multitudes are to fall, but "all of your multitudes will fall by the sword".
6. Such does not indicate that a complete genocide will occur only that there will be massive destruction of the Egyptian army with few if any survivors.
7. Such is descriptive of the onslaught of the many one-sided victories which the Chaldeans achieve.
8. Note here that they are again called "the most ruthless of nations" (cp. Ezek. 28:7; 31:11; Hab. 1:6, 7).
9. Again there is a reference to the cardinal sin which is driving the Egyptians to the point of the 5th cycle and that is the sin of pride.
10. Yahweh notes that the Chaldeans will "ruin the **pride** of Egypt".
11. The Chaldeans are said to "destroy her multitudes". Egypt's "multitudes", to include all of her populous are mentioned fourteen times in chapters 30-32.
12. Such indicates that it is not merely Pharaoh or the leadership of Egypt, but the masses, great and small that fill the nation's borders who are all ripe for the 5th cycle of discipline.
13. Those who survive the attacks, will be deported to various parts of the Babylonian Empire and the land will remain essentially empty for 40 years (Ezek. 29:11-13).

EXEGESIS OF VERSES 13 & 14

VERSE THIRTEEN

“I will also destroy all of her cattle from beside her many waters and the foot of a man will not disturb them anymore nor will the hooves of a beast stir them up”.

וְהָאַבְדֹתִי אֶת־כָּל־בְּהֵמָתָהּ מֵעַל מַיִם רַבִּים וְלֹא תִדְלַחַם
 רֶגֶל־אָדָם עוֹד וּפָרְסוֹת בְּהֵמָה לֹא תִדְלַחַם:

(conj. ו/w "also" + verb -hiph-perf-1st-c-s אָבַד/'abad "I will cause to be destroyed" + sign d.o.
 אֶת/'eth [untranslated] + noun-m-s const. כָּל/kol "all of..." + noun-f-s w/ suf-3rd-f-s
 בְּהֵמָה/behemah "her beasts" + prep. מִן/min "from" + prep. עַל/'al "over" + noun-m-pl
 מַיִם/mayim "waters" + adj-m-pl רַב/rab "many/great" + conj. ו/w "and" + neg. adv. לֹא/lo'
 "not" + verb-qal-imperf-3rd-f-s דָּלַח/dalach "it will disturb" + noun-f-s cons. רֶגֶל/regel "foot
 of..." + noun-m-s אָדָם/'adam "a man" + adv. עוֹד/'od "continually/perpetually" + conj. ו/w
 "and" + noun-f-pl const. פָּרְסָה/parsah "hooves of" + noun-f-s בְּהֵמָה/behemah "a beast" +
 neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-f-s דָּלַח/dalach "it will stir up").

VERSE FOURTEEN

“Then I will settle her waters and I will make their rivers run like oil declares Yahweh”.

אֲזִי אֲשַׁקֵּעַ מַיִמֶיהֶם וְנַהֲרוֹתָם כַּשֶּׁמֶן אוֹלֵיךְ נֹאם יְהוָה:

(adv. אֲזִי/'az "then" + verb-hiph-imperf-1st-c-s שָׁקַע/shaqā' "I will cause to settle" + noun-m-pl
 w/ suf-3rd-m-pl w/ suf-3rd-m-pl מַיִם/mayim "her waters" + conj. ו/w "and" + noun-m-pl w/
 suf-3rd-m-pl נַהֲרֵר/nahar "their rivers" + prep. כַּ/K "like" + noun-m-s w/ d.a. שֶׁמֶן/shemen "the
 oil" + verb-hiph-imperf-1st-c-s הָלַךְ/halak "I will cause it to go" + noun-m-s const. נֹאם/ne'um
 "a declaration of.." + proper noun יְהוָה/yhwh "Yahweh").

ANALYSIS OF VERSES 13 & 14:

1. Yahweh continues to pound through the idea that Egypt will be completely obliterated.
2. In verse thirteen He returns to the theme of His emptying out the nation through mass death and deportations of humans and domestic animals (Ezek. 29:8, 11).
3. He states, **“I will also destroy all of her cattle from beside her many waters and the foot of a man will not disturb them anymore nor will the hooves of a beast stir them up”.**
4. As previously stated, domestic animals to include cattle will be removed either by their being destroyed, wandering off to avoid the battles or else simply being seized and taken by the Chaldeans.

5. This is one of the curses that comes upon the nation when the nation suffers the 5th cycle, of discipline. The population loses what was once hers to strangers (Ezek. 30:2 cp. Deut. 28:31).
6. As a result, the Nile and its many canals will run clear as there will be no more people or animals to stir up the mud and dirt as they wade through it.
7. Yahweh continues in verse fourteen where He states **“Then I will settle her waters and I will make their rivers run like oil declares Yahweh”**.
8. Instead of the adverb כֹּה/koh, “thus” or the conjunction, ו/w, Ezekiel uses the adverb, אַז/’az “then” to specifically denote *time*. It is the only place in the entire book that he uses this adverb and it casts a spotlight on the fact that it is the end of an era for Egypt.
9. It is at that time, when Egypt’s army is destroyed and her population either killed or deported along with the animal life that the Nile will “settle”.
10. Our word translated as “settle” is the hiphil, imperfect of שָׁקַע/shaqā‘ which literally means “to sink”.
11. In view are the various particles of dirt, silt and debris that are stirred up due to foot traffic. All those particles will sink to the bottom of the river and the waters will run clear and smooth.
12. Whereas previously the rivers had dirt stirred up, now they will run smooth like olive oil, undisturbed by the treading of human or animal’s feet.
13. The vast herds of cattle which would wade in the river to drink will be erased as will all people who daily ventured to the Nile.
14. While we can take the language literally in these passages, there is also a metaphorical meaning running alongside it.
15. Recall earlier that Pharaoh, the crocodile or sea monster was found to be fouling up the waters of other nations. Such pointed to the political and military involvement with Babylon (Ezek. 32:2).
16. However, now Pharaoh and the rest of Egypt will no longer stir up waters in the lands of neighboring nations, nor will they stir up the waters of their own nation.
17. Recall that Pharaoh will no longer sit on the throne and these events at the hands of Nebuchadnezzar will bring an end to the Pharaohs of Egypt (Ezek. 30:13).
18. This list of prophecies began with Pharaoh’s hubris in claiming the Nile was his and that he had created it (Ezek. 29:3).
19. It never was his, but now he and the people of Egypt have lost complete custodianship of it.
20. What’s more, Egypt will never again be a major international power on the world stage (Ezek. 29:14, 15).
21. Hence, like the Nile’s rivers that had become calm and undisturbed, so Egypt would remain quite, for the most part, on the international stage.

EXEGESIS OF VERSES 15 & 16:

VERSE FIFTEEN

“When I make the land of Egypt a desolation and the land is destitute of that which filled it, when I smite all of those who dwell in it then they will know that I am Yahweh”.

אֶת־אֶרֶץ מִצְרַיִם שְׁמָמָה וְנִשְׁמָה אֶרֶץ מְלֵאָה בְּהַכּוֹתִי
 אֶת־כָּל־יוֹשְׁבֵי בָּהּ וַיֵּדְעוּ כִּי־אֲנִי יְהוָה:

(prep. ב/B "in" + verb-qal-inf. const. w/ suf-1st-c-s נָתַן/nathan "my giving" + sign d.o. אֶת/eth [untranslated] noun-f-s const. אֶרֶץ/erets "land of..." + proper noun מִצְרַיִם/mitsrayim "Egypt" + nounf-s שְׁמָמָה/shamamah "a desolation" + conj. ו/w "and" + verb-niph-part-f-s שָׁמֵם/shamem "being desolate" + noun-f-s אֶרֶץ/erets "land" + prep. מִן/min "from" + noun-m-s w/ suf-3rd-f-s מְלֵאָה/melo' "fullness" + prep. ב/B "in" + verb-hiph-inf. const w/ suf-1st-c-s נָכָה/nakah "my smiting" + sign. def. obj. אֶת/eth [untranslated] + noun-m-s const. כָּל/kol "all of..." + verb-qal-part-m-pl const. יָשָׁב/yashab "those dwelling" + prep. w/ suf-3rd-f-s ב/B "in her" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl יָדָע/yada' "they will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + to be verb [supplied] אֲנִי/am" + proper noun יְהוָה/yhwh "Yahweh").

VERSE SIXTEEN

“It is a lamentation, and the daughters of the nations will chant it. They will chant it over Egypt and over all of her multitudes they will chant it declares Adonay Yahweh”.

יְנָהּ הִיא וְקִינָנָהּ בְּנוֹת הַגּוֹיִם תְּקַנְנָהּ אוֹתָהּ עַל־מִצְרַיִם
 וְעַל־כָּל־הַמּוֹנֶה תְּקַנְנָהּ אוֹתָהּ נְאֻם אֲדֹנָי יְהוָה:

(noun-f-s קִינָה/qiy nah "a lamentation/dirge" + pron-3rd-f-s הִיא/hiy' "it" + to be verb [supplied] "is" + conj. ו/w "and" + verb-polel-perf-3rd-c-pl [waw consec] w/ suf-3rd-f-s קִינָה/qiy nah "they will chant it" + noun-f-pl const בָּת/bath "daughters of..." + noun-m-pl גּוֹי/goy "nations" + verb-polel-imperf-3rd-f-pl קִינָה/qiy nah "they will chant" + sign. d.o. w/ suf-3rd-f-s אֶת/eth "it" + prep. עַל/al "over" + proper noun מִצְרַיִם/mitsrayim "Egypt" + conj. ו/w "and" + עַל/al "over" + noun-m-s const. כָּל/kol "all of..." + noun-m-s w/ suf-3rd-f-s הַמּוֹן/hamon "her multitudes" + verb-polel-imperf-3rd-f-pl קִינָה/qiy nah "they will chant" + sign d.o. w/ suf-3rd-f-s אֶת/eth "it" + noun-m-s const. נְאֻם/ne'um "a declaration of..." + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh").

ANALYSIS OF VERSES 15 & 16:

1. Yahweh wraps up the prophecy in verses 15 & 16. In verse 15 He states that it is **“When I make the land of Egypt a desolation and the land is destitute of that which filled it, when I smite all of those who dwell in it then they will know that I am Yahweh”**.
2. Our word translated as “desolation” is the feminine, singular noun, שָׁמָמָה/shamamah, "a desolation, waste, horror, appallment"
3. It describes Egypt as being completely trashed out and destroyed as a result of the Babylonian conquest. Fields burned, cattle either slaughtered or taken away, buildings destroyed, the ground littered with dead bodies which the birds and coyotes are feasting upon.
4. The land is also said to be “destitute” where the niphal, participle of שָׁמַם/shamem, a cognate of our previous word, is employed, "that which is devastated or deserted, made a waste place"
5. There is no question that mass devastation and destruction will occur in Egypt as a result of Nebuchadnezzar’s movements.
6. Note that again the phrase, “and they will know that I am Yahweh” is repeated. At the point of their destruction they will know that God has done this as they were on the wrong side of History.
7. They will completely aware of the fact that they were fighting against and losing to God at the point of their deaths when they are sent down to the pit.
8. Note that it is when Yahweh will “smite all who dwell” in the land that they will know that He is Yahweh.
9. Hence it is in the afterlife, when Egypt has “gone down to the pit” that they realize the reality of the choices they have made in their lives and that they have fallen into the hands of the living God whom they know by the name, Yahweh.
10. He continues in verse sixteen where He notes **“It is a lamentation, and the daughters of the nations will chant it. They will chant it over Egypt and over all of her multitudes they will chant it declares Adonay Yahweh”**.
11. Just as Yahweh caused sorrow at the destruction of the Assyrian Empire, so too the nations are moved with pity at the point that news of Egypt’s destruction reaches them.
12. They will actually sing or chant a lamentation or dirge over her.
13. However Yahweh states that “it” is a lamentation. The natural question that follows is “what is a lamentation?” What is He saying here?
14. The answer is that of the content of this chapter. Recall that chapter 32 is a lamentation which Ezekiel is to sing (Ezek. 32:2).
15. However where the first part of the chapter dealt with Pharaoh, the metaphor is now extended to all of Egypt and “her multitudes”.
16. This lamentation will begin with Ezekiel and the house of Israel but will spread to the surrounding nations and they too will sing or chant it.
17. A similar response was given by the nations at the fall of Tyre (Ezek. 26:17 cp. II Chron. 35:25).
18. Note that it is not the “sons” of the nations but the “daughters” who sing this lamentation. Such is phrased as it was primarily women who performed this rite (Jer. 9:17).
19. The theological implication for us is that if the mighty nations of the Assyrian and Egyptian empire cannot evade Yahweh’s grasp, then no human being can escape and

hence we better make the right choices during our lifetime rather than merely discovering Yahweh in the afterlife when it is too late.

20. A second thing to consider is God's awesome power and control in all of this. The same God who light up the sky in the Restoration Week is the same one who can shut them off again at Egypt's judgment.
21. He controls all things to include all of the events and occurrences in our ph2 niche.
22. The rise and fall of all nations is in accordance with His plan as He controls history. Never fail to see God's hand in all events throughout history and modern day (Dan. 2:21).

EXEGESIS OF VERSES 17 & 18:

VERSE SEVENTEEN

“And it came about in the twelfth year on the fifteenth of the month that the word of Yahweh came to me saying”.

דְּבַר־יְהוָה אֵלַי לֵאמֹר: וַיְהִי בַשְּׁתֵּי עָשָׂרָה שָׁנָה בַּחֲמִשָּׁה עָשָׂר לַחֹדֶשׁ הַיּוֹם

(conj. ו/w "and" + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came about" + prep. ב/B "in" + adj-f-pl const. שְׁנַיִם/shenayim "two..." + adj-f-s עָשָׂרָה/esereh "ten" [two...ten, i.e. 'twelfth']. + noun-f-s שָׁנָה/shanah "year" + prep. ב/B "in" + adj-m-s w/ d.a. חֲמִשָּׁה/chameshah "the five" + adj-m-s עָשָׂר/asar "ten" + "the five ten, i.e. 'fifteenth" + prep. ל/L "unto" + noun-m-s w/ d.a. חֹדֶשׁ/chodesh "the month" + verb-qal-perf-3rd-m-s הָיָה/hayah "it came about" + noun-m-s const. דְּבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep. ל/el "to me" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/amar "saying").

VERSE EIGHTEEN

“Son of man, wail over the multitudes of Egypt and bring it down, her and the daughters of the majestic nations to the lower parts of the earth with those who go down to the pit”.

בֶּן־אָדָם נָהָה עַל־הַמִּזְוֵן מִצְרַיִם וְהוֹרִדְהוּ אוֹתָהּ וּבָנוֹת גּוֹיִם
 אֲדָרָם אֶל־אֶרֶץ תַּחְתִּיּוֹת אֶת־יֹרְדֵי בֹר:

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/adam "man" + verb-qal-imper-m-s נָהָה/nahah "wail/lament" + prep. עַל/al "over" + noun-m-s const. מִזְוֵן/hamon "multitudes of..." + noun-m-s מִצְרַיִם/mitsrayim "Egypt" + conj. ו/w "and" + verb-hiph-imper-m-s w/ suf-3rd-m-s יוֹרֵד/yarad "bring it down" + sign.d. o. w/ suf-3rd-f-s אֵת/eth "her" + conj. ו/w "and" + noun-f-pl בָּת/bath "daughters of..." + noun-m-pl גּוֹי/goy "nations" + adj-m-pl אֲדָרָם/adiyr "majestic/stately" + prep. ל/el "unto" + noun-f-s אֶרֶץ/erets "earth" + noun-f-pl תַּחְתִּיּוֹת/tachetiy "lowest" + prep. אֵת/eth "with" + verb-qal-part-m-pl const. יוֹרֵד/yarad "those who go down..." + noun-m-s בֹּר/bor "pit").

ANALYSIS OF VERSES 17 & 18:

1. Verse seventeen begins a new communication from Yahweh which is the final prophecy concerning Egypt and concludes the section on God's prophecies against the Heathen Nations.

2. Ezekiel tells us in verse seventeen, **“And it came about in the twelfth year on the fifteenth of the month that the word of Yahweh came to me saying”**.
3. Recall that it is in the twelfth year that Ezekiel receives word of the destruction of Jerusalem (tenth month), though Jerusalem actually fell in the eleventh year.
4. Note that it is said to be the fifteenth of the month. However as was the cases in a previous prophesy, the month is not listed.
5. Since Ezekiel received his previous communication on the first of the twelfth month (Adar), we can take him here as referring to the same month.
6. Hence fourteen days have passed since the previous communication.
7. He continues in verse eighteen where God states, **“Son of man, wail over the multitudes of Egypt and bring it down, her and the daughters of the majestic nations to the lower parts of the earth with those who go down to the pit”**.
8. Herein begins instruction on yet another one of Ezekiel’s “sign acts” where he is to mimic those who wail for the destruction of the nation of Egypt (Ezek. 21:6, 7).
9. This is the fifth time that God has mentioned those who go down to the pit (Ezek. 26:20; 28:8; 31:14, 16).
10. Going down to the pit was analogous to ones soul entering the heart of the earth in the netherworld. In the previous dispensations both believers and unbelievers went down to the pit.
11. However in this instance the unbeliever and Sheol Torments are in view (cp. Ezek. 32:21, 24).
12. Note that it is not only Egypt but all of the daughters of the “majestic nations” who go down to the pit.
13. Our word translated as “majestic” is the masculine, plural adjective, אֲדִיר /’adiyr, “mighty, majestic, noble, stately”. The NASB translates it as “powerful”.
14. However the nuance of the word has more to do with the greatness or fame of the nations.
15. We will meet some of these nations in the following verses (Assyria, Elam, Meshach and Tubal - vv. 22-26) where Yahweh demonstrates that there is a type of mortal reunion among those who reside in Sheol Torments.
16. In this instance Ezekiel is called to step into the role of God (or an elect angel??? – Luke 16:19ff) and “bring” such ones down to the pit, where Yahweh uses the hiphil imperative of יָרַד /yarad, “to go down descend”.
17. The hiphil is a *causative* stem whereby Ezekiel is thus portrayed as the cause or protagonist of the action who is sending or forcing such ones down to the pit.
18. The language is very poetic. It is as if Ezekiel is leading funeral cartage with the daughters of the nations (the wailing women of the previous section) escorting the coffins on a march that leads to the underworld Sheol Torments (cp. Gen. 50:1ff).
19. Here the end does not result in the body being buried in the ground or being committed to a sarcophagus. Rather the souls are transferred to Sheol Torments, “the pit”.
20. What’s more it is not only Egypt but all the descendants of the “majestic nations” who will descend down to the pit. Hence the wailing daughters of the majestic nations are transformed from mourners to the deceased who are also “buried” in the pit.
21. Note that the direct object marker links the pronominal suffix “her” with the feminine plural noun, בָּת /bath, “daughters...”, linked with a waw conjunction, “and”.

22. Hence it Egypt *and* the daughters of the majestic nations whom Ezekiel is to bring down to the pit.
23. Such communicates that the Egyptians as well as all of these gentile nations full of unbelievers, past present and future, will all end up in the same place regardless of their station in life while they were alive on the earth.
24. Ezekiel is charged here by Yahweh with the role of verbally committing them to Sheol Torments with all those who die the death of the uncircumcised of heart. However Yahweh is the agent behind the action (cp. Jer. 1:10; Amos 9:1).
25. Here Sheol is call the “lower parts of the earth”. It is literally the center of the earth (Matt. 12:40).

EXEGESIS OF VERSES 19 & 20:

VERSE NINETEEN

“Whom do you surpass in beauty? Go down and make your bed with the uncircumcised”.

מִמִּי נֶעֱמַתְּ רֶדֶה וְהִשְׁכַּבְתָּ אֶת־עֲרֻלִּים:

(prep. מִן/min "from" + inter. part. מִי/miy "whom" + verb-qal-perf-2nd-m-s נֶעַם/na'em "you have become lovely/beautiful" + verb-qal-imper-m-s יָרַד/yarad "go down" + conj. ו/w "and" + verb-hophal-imper-m-s שָׁכַב/shakab "be laid down" + prep. אֶת/eth "with" + adj-m-pl עֲרֻל/arel "uncircumcised ones").

VERSE TWENTY

“They will fall in the midst of those slain by the sword. She is given over to the sword. They have seized her and all of her multitudes”.

וְכָל־הַמוֹנִיָּהּ:בְּתוֹךְ חַלְלֵי־חֶרֶב יִפְּלוּ חֶרֶב נִתְּנָה מִשְׁכּוֹ אוֹתָהּ

(prep. ב/B "in" + noun-m-s const. תוֹךְ/tawek "midst of..." + noun-m-pl const. חָלָל/chalal "those slain by..." + noun-f-s חֶרֶב/chereb "sword" + verb-qal-imperf-3rd-m-pl נָפַל/naphal "they will fall" + noun-f-s חֶרֶב/chereb "sword" + verb-niph-perf-3rd-f-s נָתַן/nathan "she is given" + verb-qal-perf-3rd-c-pl מָשַׁךְ/mashak "they have seized" + sign. d.o. w/ suf-3rd-f-s אֶת/eth "her" + conj. ו/w "and" + noun-m-s const. כָּל/kol "all of..." + noun-m-pl w/ suf-3rd-f-s מוֹן/hamon "her multitudes").

ANALYSIS OF VERSES 19 & 20:

1. Yahweh continues with the description of the Egyptians descending down to the pit.
2. He speaks to Egypt directly and poses a question in verse nineteen where He states **“Whom do you surpass in beauty?”** Yahweh uses the same literary device that He employed earlier, speaking directly to her while posing a question (cp. Ezek. 31:2, 18).
3. He does not answer the question, it is simply rhetorical. It is simply to draw attention to the fact that they do indeed surpass other nations in beauty. However such is now inconsequential.
4. We may take the question along the line of “To whom was your nation superior?” Well, they were greater than a lot of the nations out there...but not anymore!!!
5. Their greatness is not going to save them as they are all going to die and descend to the pit as Yahweh notes **“...Go down and make your bed with the uncircumcised”**.
6. Note again that they go down to the pit with “the uncircumcised”. This phrase is used ten times in Ezekiel 32:19-32).

7. Such is not a reference to *physical* circumcision as the Egyptians indeed practiced circumcision as a people.
8. Rather they, who are physically circumcised, will descend to the pit with those who are uncircumcised in heart as they themselves are.
9. Indeed, they are no longer in their physical bodies, but incorporeal in their souls only. It is the soul that is “uncircumcised” here.
10. What’s more, only males were circumcised.
11. Circumcision taught the doctrine of the flesh being isolated at the point of SAJG, which is why God took the issue so seriously (Gen. 17:10, 11; 14; 23; Exo. 4:24-26).
12. Hence, their lying with those uncircumcised is a reference to the descent into Sheol Torments (Jer. 9:26; Ezek 44:7, 9; Acts 7:51).
13. Note that they are told to make their bed there. The Hebrew uses the hophal, imperfect of שָׁכַב/shakab, “to lay down”.
14. The hophal is a passive, causative stem, hence literally “be caused to lay down”. Hence the translation.
15. They will be here for a long time (though not permanently) so they in essence make their beds to lie down in the pit.
16. Ironically, despite their greatness on earth, it makes no difference in the afterlife as they will descend to the pit and make their abode there just like all of the other unbelievers.
17. Their greatness is thus mocked as it is completely and totally ineffectual at delivering them from their fate (cp. Luke 12:20).
18. Hundreds of years of history, great monuments, riches, trade, culture, military might etc. will do them no good in Sheol. Herein lies a message for all of humanity to prioritize being rich toward God.
19. Yahweh shifts from the 2nd person to the 3rd person in verse twenty where He states, **“They will fall in the midst of those slain by the sword. She is given over to the sword. They have seized her and all of her multitudes”**.
20. Verse twenty reverts to the events which send them down to the pit, namely death by being slain by the sword.
21. Such describes the previous mentioned one-sided battles with the Chaldeans in which Egypt receives her demise.
22. Note that the Chaldeans “have seized her and all of her multitudes” indicating that all people of the nation are either killed or taken captive back to Babylon.
23. Note too that all that they have to include the people have been “seized” thereby again noting that their passions and accomplishments are powerless to deliver them in the day of their fall.

EXEGESIS OF VERSES 21 & 22:

VERSE TWENTY-ONE

"The strong among their mighty ones will speak to him with his helpers from the midst of Sheol. 'They have descended. They lie down uncircumcised, pierced through by the sword'".

יִדְּבְרוּ-לוֹ אֵלֵי גִבּוֹרִים מִתּוֹךְ שְׂאוֹל אֶת-עֲזָרָיו יֵרְדּוּ שָׁכְבוּ
 הָעֵרְלִים חֲלָלֵי-חֶרֶב:

(verb-piel-impert-3rd-m-pl דַּבַּר/dabar "they will speak" + prep w/ suf-3rd-m-s ל/L "to him" + noun-m-pl const אֵיל/ayil "strong ones of..." + adj-m-pl גִּבּוֹר/gibor "strong/mighty" + prep. מִן/min "from" + noun-m-s const. תּוֹךְ/tawek "midst of..." + noun-f-s שְׂאוֹל/she'ol "Sheol" + prep. אֶת/eth "with" + verb-qal-part-m-pl w/ suf-3rd-m-s עָזַר/azar "his helpers" + verb-qal-perf-3rd-c-pl יָרַד/yarad "they have gone down" + verb-qal-perf-3rd-c-pl שָׁכַב/shakab "they lie" + adj-m-pl w/ d.a. עֵרֵל/arel "the ones uncircumcised" + noun-m-pl const. חֲלָל/chalal "pierced through/slain..." + noun-f-s חֶרֶב/chereb "sword").

VERSE TWENTY-TWO

Assyria is there and all of her company around him and his grave, all of them slain, those who have fallen by the sword".

יִדְּבְרוּ-לוֹ אֵלֵי גִבּוֹרִים מִתּוֹךְ שְׂאוֹל אֶת-עֲזָרָיו יֵרְדּוּ שָׁכְבוּ
 הָעֵרְלִים חֲלָלֵי-חֶרֶב:

(adv. שָׁם/sham "there" + proper noun אַשּׁוּר/ashur "Assyria" + to be ver [supplied] "is" + conj. ו/w "and" + noun-m-s const. כָּל/kol "all of..." + noun-m-s w/ suf-3rd-f-s קָהַל/qahal "her company" + adv. w/ suf-3rd-m-s סָבִיב/sabiyb "around/round about him" + noun-m-pl w/ suf-3rd-m-s קֶבֶר/qeber "his grave" + noun-m-s w/ suf-erd-m-pl כָּל/kol "all of them" + noun-m-pl חֲלָל/chalal "those fatally wounded" + verb-qal-part-m-pl w/ d.a. נָפַל/naphal "the ones who have fallen" + prepl ב/B "by" + noun-f-s w/ d.a. חֶרֶב/chereb "the sword").

ANALYSIS OF VERSES 21 & 22:

1. Having descended into Sheol Torments and having been surrounded by other unbelievers, dialogue is now recorded in verse twenty-one.
2. Yahweh tells us that "The strong among their mighty ones will speak to him with his helpers from the midst of Sheol ..."

3. We have an unnamed pronoun here, “him” to whom the “strong of the mighty ones” speak to.
4. Such is a reference to Pharaoh, who has *primarily* been in view for much of this section. However Egypt as a nation is also in view and such explains the switch between singular and plural in this section.
5. Here in verse twenty-one, Pharaoh along with “his helpers” are addressed.
6. Pharaoh as well as his helpers are thus addressed by those who had previously arrived in Hell, others from Gentile nations who had been killed. Here in view are merely mighty men but the “strong among their mighty ones”.
7. Such depicts the best and mightiest of the soldiers in their military. However their strength, skill and prowess on the battle field are no longer helpful to them and did not keep them from going to Hell in the first place.
8. They too eventually have met their demise just as the Egyptians have, only sooner.
9. It is not completely clear who “his helpers” are in this passage.
10. Our word translated as “helpers” is the qal, participle of עָזַר/‘azar “to help, give aid, most often military aid”. We saw this same participle used earlier of Egypt’s helpers (Ezek. 30:8).
11. Hence Egypt along with her allies are in view.
12. The content of the mighty ones’ speech is contained in the final part of verse twenty-one where they are recorded as saying, “... **‘They have descended. They lie down uncircumcised, pierced through by the sword’**”.
13. Hence an announcement is made when the many souls of those who fall at the hands of Nebuchadnezzar reach their way to Sheol Torments.
14. They are described in with a triple announcement.
15. They are first noted as having “descended” down to the pit, indicating that they have made the long journey to the center of the earth.
16. They are secondly said to have descended into Sheol Torments as “uncircumcised”.
17. As previously stated, this is a reference to their unbelief in the coming Messiah.
18. There is no mystery as to why they are here. They know that they have rejected God at God-consciousness and have been cast into Hell by the God of the Jews, Yahweh.
19. It is here that all of these people who have suffered the SUD during the 5th cycle of discipline have come to know that Yahweh is God.
20. While they have “forgotten” about God while they lived on the earth, they will be forced to recognize Him in their deaths (Psa. 9:17; Prov. 14:32).
21. The phrase, “They will know that I am Yahweh” is used 26xs in the Old Testament and only in the book of Ezekiel (Ezek. 6:10, 14; 7:27; 12:15; 24:27; 25:11, 17; 26:6; 28:22ff, 26; 29:9, 16, 21; 30:8, 19, 25f; 33:29; 34:27; 35:15; 36:38; 38:23; 39:6, 28).
22. It is here in the pit, Sheol Torments, that they will know that He is Yahweh!
23. They also know why they are all there, because they are ‘uncircumcised’ of heart. They are unbelievers.
24. The mighty ones finally note that the Egyptians have been “pierced”. Our word translated as “pierced” is the masculine, plural noun, חָלַל/chalal, “pierced through, fatally slain”.
25. Such describes their manner of death. Despite the grand nature of their country, they have not escaped death. They are just like every man who has died on the battle field.

26. While such involves soldiers dying on the battlefield, we can extend the metaphor to all people who die whether through injury or disease.
27. All who have lived their lives on earth casting God aside will descend down to Sheol Torments uncircumcised with nothing to show for their time on earth.
28. While mighty soldiers are in view here, realize that any earthly accomplishments are worthless when done apart from God and His plan (Phil. 3:4-8).
29. Note that the people of the other nations are interested in seeing Pharaoh and the Egyptians descend into Sheol. A similar event occurs when Satan arrives there (cp. Isa. 14:9-10).
30. However not only Egypt but all of the nations are there. We learn in verse twenty-two that **“Assyria is there and all of her company around him and his grave, all of them slain, those who have fallen by the sword”**.
31. Herein begins a catalogue of some of the nations who are already in Sheol Torments, waiting for the Egyptians to arrive. Apparently some form of announcement was made.
32. The first nation mentioned is the Assyrian Empire. Recall that earlier in the chapter the Egyptians were compared to the Assyrian Empire and it was told how the Assyrians had fallen victim to the Babylonian Empire.
33. Well...the soldiers of that army who had died had sunk down to Sheol and are waiting for the Egyptians along with all of the other unbelievers.
34. All of Assyria’s “company” has surrounded Pharaoh and his grave to get a look at him.
35. It is funny that the grave is mentioned as Yahweh promised the Egyptians that their dead bodies would not be buried but eaten by animals (Ezek. 29:5).
36. Here the “grave” in view is the resting place assigned to Pharaoh in Sheol Torments.
37. It seems there is a “special place in Hell” for certain people after all!!!
38. The idea here is that though these nations were once great and their armies mighty, they all end up in the same place in the end.
39. We should know that those most talented and accomplished in the world will receive the same fate. Do not envy them!
40. It should also be noted that this is yet another Biblical example of a *conscious existence* after death for the unbeliever.
41. While in hell they know...
 - a. God.
 - b. That they were on the wrong side in the Angelic Conflict.
 - c. Who the other unbelievers are
 - d. That their fate is sealed.
 - e. They can see, recognize and communicate with one another (no language barrier??!)