

EXEGESIS OF VERSE 23:

VERSE TWENTY-THREE

“Whose graves have been set in the remote parts of the pit and her company has come around her grave, all of those wounded, fallen by the sword, those who spread terror in the land of the living”.

אֲשֶׁר נָתַן קְבֻרָתָהּ בִּירְכַּת־בּוֹר וַיְהִי קָהָלָה סְבִיבוֹת
 קְבֻרָתָהּ כָּל־חַלְלִים נִפְלָיִם בַּחֶרֶב אֲשֶׁר־נָתַן חֲתִית בְּאֶרֶץ
 חַיִּים:

(rel. pron. אֲשֶׁר/'asher "whose" + verb-niphal-perf-3rd-c-pl נָתַן/nathan "they have been given"
 + noun--pl w/ suf-3rd-f-s קְבֻרָה/qeber "her graves" + prep. ב/B "in" + noun-f-pl const.
 יְרֵכָה/y'rekah "flank/side of..." + noun-m-s בּוֹר/bor "pit" + conj. ו/w "and" + verb-qal-
 imperf-3rd-m-s [waw consec] הָיָה/hayah "it has become" + noun-m-s w/ suf-3rd-f-s
 קָהָל/qahal "her company" + ad . סְבִיב/sabiyb "around" + noun-f-s w/ suf-3rd-f-s
 קְבֻרָה/qeburah "her grave" + noun-m-s w/ suf-3rd-m-pl כָּל/kol "all of..." + noun-m-pl
 חַלְלִים/chalal "those wounded" + verb-qal-part.m-pl "falling" + prep. ב/B "by" + noun-f-s w/
 d.a. חֶרֶב/chereb "the sword" + rel pron. אֲשֶׁר/'asher "who" + verb-qal-perf-3rd-c-pl
 נָתַן/nathan "they spread" + noun-f-s חֲתִית/chitiyth "terror" + prep. ב/B "in" + noun-f-s
 const. אֶרֶץ/erets "land of..." + adj-m-pl חַי/chay "living").

ANALYSIS OF VERSES 23:

1. Yahweh continues to speak of Assyria in verse twenty-three where He states that her **“... graves have been set in the remote parts of the pit and her company has come around her grave...”**
2. Interesting that the Assyrians are said to have “graves” in the pit. Our word translated as “graves” is the masculine, plural noun, קְבֻרָה/qeber, “grave/sepulcher”.
3. Where in most instances the term refers to the actual burial site of a dead body (Gen 23:6;; Exo. 14:11; II Sam. 3:32).
4. However here there is a place or “resting place” for the souls of those who have departed and travelled down to the pit.
5. In other words, each unbeliever has his own assigned place in Hell!!
6. The kings of various nations are said to sit on thrones in Sheol Torments (Isa. 14:9 – Ironic!!!).
7. The “graves” of the Assyrians are said to be in “the remote parts of the pit”, hence, given that it is a finite place, they must be at the edge or border of Sheol Torments.

8. We know from Scripture that there is a chasm along one side of Sheol Torments which separates it from the now empty Sheol Paradise (Luke 16:26 cp. 23:43).
9. Our word translated as “remote parts” is the feminine, plural noun, **יַרְכָּה**/y^erekah, “flank, side, recesses”. Hence we are dealing with a location at the perimeter or near the border of the pit as opposed to the center.
10. Her “company are all around her”. Hence people who go to hell will be settled down there with their countrymen!!!
11. In our earlier passage which dealt with the people of Tyre going down to the pit, they were merely said to descend down and dwell there, completely cut off from the land of the living (Ezek. 26:20).
12. Here each nation has an assigned area where its people dwell.
13. Yahweh continues to speak of this “company” and informs us that they are **“...all of those wounded, fallen by the sword, those who spread terror in the land of the living”**.
14. Again, these were mighty soldiers on the battlefield who inspired fear among those who came into their periphery.
15. If ever there were a people who inspired fear, the Assyrians *most assuredly* make the short list!!!
16. However they did so while they still remained in the “land of the living”.
17. Now they are consigned to the land of the dead departed souls of all unbelievers (Job 28:13; Psa. 27:13; Jer. 11:19).
18. Their luck eventually ran out and they have been mortally wounded on the battlefield with their souls transferred to their “graves” in Sheol Torments.
19. This passage is a yet another reminder that the things people accomplish in the land of the living have no bearing in the afterlife if they are done apart from God and His plan.

EXEGESIS OF VERSES 24 & 25

VERSE TWENTY-FOUR

“Elam is there and all of her hordes around her grave, all of them slain, having fallen by the sword who have descended uncircumcised into the lower parts of the earth, who spread their terror in the land of the living. They bear their shame with those who go down to the pit”.

ם עילם וכל־המוֹנָה סְבִיבוֹת קְבֻרָתָהּ כָּלָם חָלָלִים
 הַנִּפְלָאִים בַּחֶרֶב אֲשֶׁר־יָרְדוּ עָרְלִים אֶל־אֶרֶץ תַּחְתִּיּוֹת אֲשֶׁר
 נָתַנוּ חֲתִיתָם בָּאֶרֶץ חַיִּים וַיִּשְׂאוּ כְלָמָתָם אֶת־יֹרְדֵי בּוֹר:

(adv. שָׁם/sham "there" + proper noun עֵילָם/eylam "Elam" + to be verb [supplied] "is" + conj. ו/w "and" + noun-m-s const. כָּל/kol "all of..." + noun-m-s w/ suf-3rd-f-s הַמוֹנָה/hamon "her hordes" + adv. סְבִיב/sabiyb "around" + noun-f-s w/suf-3rd-f-s קְבֻרָה/qedura "her grave" + noun-m-s w/ suf-3rd-m-pl כָּל/kol "all of them" + noun-m-pl חָלָל/chalal "slain" + verb-qal-part-m-s w/ d.a. נָפַל/naphal "the ones fallen" + prep. ב/B "by" + noun-f-s w/ d.a. חֶרֶב/chereb "the sword" + rel. pron. אֲשֶׁר/asher "who" + verb-qal-perf-3rd-c-pl יָרַד/yarad "have gone down/descended" + adj-m-pl עָרֵל/arel "uncircumcised" + prep. אֶל/el "into" + noun-f-s אֶרֶץ/erets "earth" + noun-f-pl תַּחְתִּי/tach'tiy "lower parts" + rel. pron. אֲשֶׁר/asher "who" + verb-qal-perf-3rd-c-pl נָתַן/nathan "they gave" + noun-f-s w/ suf-3rd-f-pl חֲתִית/chitiyth "their terror" + prep. ב/B "in" + noun-f-s const. אֶרֶץ/erets "land of..." + adj-m-pl חַי/chay "living" + verb-qal-imperf-3rd-m-pl נָשָׂא/nasa' "they bear" + noun-f-s w/ suf-3rd-m-pl כְּלָמָה/k'limah "their shame" + prep. אֶת/eth "with" + verb-qal-part-m-pl const. יָרַד/yarad "those going down" + noun-m-s בּוֹר/bor "pit").

VERSE TWENTY-FIVE

“They have made a bed for her with all of her multitude around her grave, all of them uncircumcised, slain by the sword (though he gave terror in the land of the living). Yet they bear their shame with those who go down to the pit. In the midst of the slain he has been placed”.

בְּתוֹךְ חָלָלִים נָתַנוּ מִשְׁכָּב לָהּ בְּכָל־הַמוֹנָה סְבִיבוֹתָיו
 קְבֻרָתָהּ כָּלָם עָרְלִים חָלָלִי־חֶרֶב כִּי־נָתַן חֲתִיתָם בָּאֶרֶץ
 חַיִּים וַיִּשְׂאוּ כְלָמָתָם אֶת־יֹרְדֵי בּוֹר בְּתוֹךְ חָלָלִים נָתַן:

(prep. ב/B "in" + noun-m-s const. תַּוֶּק/tawek "midst of..." + noun-m-pl חָלָל/chalal "those slain" + verb-qal-perf-3rd-c-pl נָתַן/nathan "they have given" + noun-m-s מִשְׁכָּב/mishkab "a bed" + prep w/ suf-3rd-f-s לָ/L "for her" + prep. ב/B "with" + noun-m-s const. כֹּל/kol "all of..." + noun-m-s w/ suf-3rd-f-s הַמֶּוֹן/hamon "her multitude" + adv-w/ suf-3rd-m-s סָבִיב/sabiyb "around" + noun-m-pl w/ suf-3rd-f-s קֶבֶר/qeber "her grave" + noun-m-s-w/ suf-3rd-m-pl כֹּל/kol "all of them" + adj-m-pl עָרֵל/arel "uncircumcised" + noun-m-pl const. חָלָל/chalal "slain..." + noun-f-s חֶרֶב/chereb "sword" + conj. כִּי/kiy "though" + verb-niph-perf-3rd-m-s נָתַן/nathan "he gave" + noun-f-s w/ suf-3rd-m-pl חִתִּיּוֹת/chitiyth "their terror" + prep. ב/B "in" + noun-f-s const. אֶרֶץ/erets "land of..." + noun-a-m-pl adj-m-pl חַי/chay "living" + conj. ו/w "yet" + verb-qal-imperf-3rd-m-pl [waw consec] נָשָׂא/nase' "they bear" + noun-f-s-w/ suf-3rd-m-pl כְּלִמָּה/kelimah "their shame" + prep. אֶת/eth "with" + verb-qal-part-m-pl const. יָרַד/yarad "going down to..." + noun-m-s בּוֹר/bor "pit" + prep. ב/B "in" + noun-m-s const. תַּוֶּק/tawek "midst of..." + noun-m-l חָלָל/chalal "slain" + verb-niph-perf-3rd-m-s נָתַן/nathan "he is given").

ANALYSIS OF VERSES 24 & 25:

1. Having described Assyria, Yahweh next moves to Elam, another nation full of dead unbelievers who have made their way to their 2nd to last destination.
2. He states in verse twenty-four, **"Elam is there and all of her hordes around her grave, all of them slain, having fallen by the sword who have descended uncircumcised into the lower parts of the earth, who spread their terror in the land of the living..."**
3. Elam, along with Asshur, was one of the sons of Shem (Gen. 10:22).
4. It became the name of the country inhabited by his descendants (Isa. 11:11).
5. Chedorlaomer became king of Elam in Abraham's day and took Lot captive along with the other citizens of Sodom (Gen. 14:1ff).
6. The Elamites lived in the land east of Babylon, extending to the Persian Gulf (modern day Iran).
7. Jeremiah had prophesied over Elam twelve years prior (Jer. 49:34).
8. By this time she, like Assyria, is a defeated power. In the pit are the many soldiers who lost their lives in military service to the crown.
9. While this area of the Middle East would become a great nation again in the form of the Persian Empire, the reference her to Elam is used of those who had confederated with the Assyrians, having fought against Babylon and lost terribly (Ezra 4:9 cp. Isa. 22:6; Jer. 25:25).
10. Note that all her "hordes are around her grave". Again there is reference to the deceased people of this nation having "graves" in the pit just like the Assyrians had.
11. They too are "gathered to their people" in the underworld (Gen. 25:8, 17; 35:29).

12. Note again that all in view are those “slain, having fallen by the sword”.
13. That is not to state that non-military persons were absent. The focus is on the soldiers who fought gallantly like the Egyptians and in the end it was all for not.
14. They are again pegged as those who are “uncircumcised”, once again noting that they are *spiritually* uncircumcised, i.e. unbelievers.
15. Again, they had “spread their terror in the land of the living”. However now they have no power, no one is in awe of them in Sheol Torments.
16. No one is afraid of them. What can they do?!! Everyone is equally insignificant, equally powerless in the pit!!!
17. Yahweh notes that “...**They bear their shame with those who go down to the pit**”.
18. While such ones may not have felt much shame while on the earth, they can no longer live as if God does not exist.
19. They are forced to deal with the fact that they wasted their time on earth pursuing things that have no eternal value whatsoever.
20. They blew God off at God-consciousness and went their merry way, seeking to make a name for themselves as great officers and soldiers.
21. They are now forced to recognize the results of their poor choices.
22. Such is the destiny of all unbelievers regardless of what they accomplish “in the land of the living”.
23. Yahweh continues in verse twenty-five, repeating what He has already asserted concerning Elam.
24. He states, “**They have made a bed for her with all of her multitude around her grave, all of them uncircumcised, slain by the sword (though he gave terror in the land of the living)...**”
25. Note the continual shifts between the gender and number. Such is done to speak of the nation as a man and they to focus on the people with the nation in the feminine (the motherland).
26. The immediate question is “Who has made a bed for them???” Most likely the elect angels as they transport people’s souls to their resting place in the afterlife (Luke 16:22; Matt. 13:39).
27. The idea of making one’s bed connotes the idea of establishing a “resting place”. The language is used of the grave elsewhere (Isa. 57:2).
28. Block notes that “The imagery of this *miskab* (lit. ‘place to lie’) derives from the pattern of ancient Near Eastern tombs in which the place where the corpse was laid was designed as a bed, often compete with a head rest” (p. 227).
29. Note again that they have been both “slain by the sword” and are “uncircumcised”.
30. It is again noted they raised terror in people but only while they were in “the land of the living”.
31. Now they are powerless and no one shudders for fear of them. What can they do? They can’t harm or kill people who are already dead and there are no lands to conquer and subdue in Sheol!!!
32. Yahweh continues in the final clause of verse twenty-five, “...**Yet they bear their shame with those who go down to the pit. In the midst of the slain he has been placed**”.
33. Note again the shift from the plural to the singular. Elam is seen as a singular entity with her people or multitudes being referenced in the plural.

34. There is no reference to flame physical suffering in this passage. Such does not mean that they do not suffer in such a way. They most assuredly do!
35. However the focus here is on their shame and the fact that they are insignificant in the afterlife.
36. Those of Elam will “bear their shame” in the pit, having lived a life devoted to self rather than choosing to have a relationship with God.

EXEGESIS OF VERSES 26 - 28:

VERSE TWENTY-SIX

“Meshech, is there, Tubal and all of her multitude, all around him are her graves, all of them uncircumcised, pierced through by the sword, though they spread fear in the land of the living”.

שָׁם מִשְׁךְ תְּבַל וְכָל-הַמוֹנָה סְבִיבוֹתָיו קְבֻרוֹתֶיהָ כָּלָם
 עֲרָלִים מִחֲלָלִי חֶרֶב כִּי-נָתַנּוּ חֲתִיתָם בָּאָרֶץ חַיִּים:

(adv. שָׁם/sham "there" + proper noun מִשְׁךְ/meshek "Meshech" + to be verb [supplied] "is" + proper noun תְּבַל/tubal "Tubal" + conj. ו/w "and" + noun-m-s const. כָּל/kol "all of..." + noun-m-s w/ suf-3rd-f-s הַמוֹנָה/hamon "her multitude" + adv. סְבִיב/sabiyb "around" + noun-m-pl w/ suf-3rd-f-s קְבֻרָה/qeber "her graves" + noun-m-s w/ suf-3rd-m-pl. כָּל/kol "all of them" + adj-m-pl עֲרָל/arel "uncircumcised" + verb-pual-part-m-pl const. חָלַל/chalal "slain" + noun-f-s חֶרֶב/chereb "sword" + conj. כִּי/kiy "though" + verb-qal-perf-3rd-c-pl נָתַן/nathan "they spread" + noun-f-s w/ suf-3rd-m-pl חֲתִית/chitiyth "their terror" + prep. ב/B "in" + noun-f-s const. אֶרֶץ/erets "land of...." + adj-m-pl חַי/chay "living").

VERSE TWENTY-SEVEN

“For they do not lie down with fallen mighty men of those uncircumcised who have descended to Sheol with the weapons of their wars and their swords placed under their heads. For their iniquities have come upon their bones, and the terror of the mighty men is only in the land of the living”.

וְלֹא יִשְׁכְּבוּ אֶת-גִּבּוֹרִים נִפְלִים מֵעֲרָלִים אֲשֶׁר יִרְדּוּ-שְׁאוֹל
 בְּכָל־מִלְחָמָתָם וַיָּתִנוּ אֶת-חַרְבוֹתָם תַּחַת רַאשֵׁיהֶם וַתְּהִי
 עֲוֹנָתָם עַל-עֲצָמוֹתָם כִּי-חֲתִית גִּבּוֹרִים בָּאָרֶץ חַיִּים:

(conj. ו/w "for" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-m-pl שָׁכַב/shakab "they lie down" + prep. אֶת/eth "with" + adj-m-pl גִּבּוֹר/gibor "mighty men" + verb-qal-part-m-pl נָפַל/naphal "falling" + prep. מִן/min "from" + adj-m-pl עֲרָל/arel "uncircumcised" + rel. pron. אֲשֶׁר/asher "who" + verb-qal-perf-3rd-c-pl יָרַד/yarad "they have descended" + noun-f-s שְׁאוֹל/sh'ol "Sheol" + prep. ב/B "with" + noun-m-pl const. כֶּלִי/keliy "weapons of..." + noun-f-s w/ suf-3rd-m-pl מִלְחָמָה/mil'chamah "their wars" + conj. ו/w "and" + verb-qal-imperf-3rd-m-pl [waw consec] נָתַן/nathan "they have placed" + sign d.o. אֶת/eth [untranslated] + noun-f-pl w/ suf-3rd-m-pl חֶרֶב/chereb "their swords" + prep. תַּחַת/tachath "under" + noun-m-

pl w/ suf-3rd-m-pl שִׂרְשֵׁי/ro'sh "**their heads**" + con. ו/ "and" + verb-qal-imperf-3rd-f-s [waw consec] הָיָה/hayah "**it has come about**" + noun-f-pl w/ suf-3rd-m-pl עֲוֹן/aon "**their iniquities**" + prep. עַל/al "**upon**" + noun-f-pl w/ suf-3rd-m-pl עֲצָמֹת/etsem "**their bones**" + conj. כִּי/kiy "**for**" + noun-f-s const. חִיתִיית/chitiyth "**terror of...**" + adj-m-pl גִּבּוֹר/gibor "**mighty men**" + to be verb [supplied] "is" + prep. ב/B "**in**" + noun-f-s const. אֶרֶץ/erets "**land of...**" + adj-m-pl חַי/chay "**living**").

VERSE TWENTY-EIGHT

"But you yourself will be broken in the midst of the uncircumcised and you will lie down with those slain by the sword".

(conj- adverbs.. ו/ "but" + pron-2nd-m-s אַתָּה/attah "**yourself**" + prep. ב/B "in" + noun-m-s const. תַּוֶּק/tawek "**midst of...**" + adj-m-pl אֶרֶל/arel "**uncircumcised**" + verb-niph-imperf-2nd-m-s שָׁבַר/shabar "**you will be broken**" + conj. ו/ "and" + verb-qal-imperf-2nd-m-s שָׁכַב/shakab "**you will lie down**" + prep. אִת/eth "**with**" + noun-m-pl const. חַלָּל/chalal "**those slain....**" + noun-f-s חֶרֶב/chereb "**sword**").

ANALYSIS OF VERSES 26 - 28:

1. Yahweh continues with His description of Sheol in verse where He introduces the people of two more nations who have descended down to the pit.
2. He states in verse twenty-six, **"Meshech, is there, Tubal and all of her multitude, all around him are her graves, all of them uncircumcised, pierced through by the sword, though they spread fear in the land of the living"**.
3. Meshech and Tubal were both sons of Japheth, who was one of Noah's three sons (Gen. 10:2).
4. We viewed each of these nations earlier in the book as they were both trading partners with Tyre (Ezek. 27:13).
5. Meshech was the sixth son of Japheth. His descendants are later believed to have crossed the Caucasus into the northern steppes where they became known as the Muscovs.
6. Moscow is the city founded by and named after them, originally Muscovy.
7. Tubal was Japheth's 5th son whose people are believed to have lived in the northern part of Asia Minor, called the Tibareni.
8. Again their graves are mentioned as being all around them. However this is not some sort of subterranean cemetery. Rather, this is the resting place in the pit where they resided until the Resurrection of the Wicked (Dan. 12:2; Act 24:15; Rev. 20:5-15).
9. Again they are noted as having been pierced through or mortally wounded by the sword. In other words, they have died on the battle field.
10. While they were alive, they were said to have "spread fear in the land of the living".
11. However they no longer inspire such fear. What are they going to do, kill people who are already dead?!!

12. He continues in verse twenty-seven where He notes, **“For they do not lie down with fallen mighty men of those uncircumcised who have descended to Sheol with the weapons of their wars and their swords placed under their heads. For their iniquities have come upon their bones, and the terror of the mighty men is *only* in the land of the living”**.
13. Yahweh is stating that these men will not have a glorified existence in the afterlife.
14. In view are soldiers buried together with their shields and swords under their heads in an honorable fashion. Yahweh notes that this will most assuredly not be the case (cp. Isa. 14:18, 19).
15. Block notes that “This image accords with ancient burial customs according to which personal items and symbols of status were buried with the corpses of the deceased” (p. 228).
16. However these soldiers are not to be granted any special status in Sheol, where everyone goes down in disgrace, uncircumcised of heart and all equally insignificant (Psa. 49:14).
17. The reason for this is that “their iniquities have come upon their bones”. This is ironic in a sense as all people in Sheol are incorporeal, possessing only a soul, separate from the body.
18. However such is a reference to their having committed an eternal sin in rejecting God at God-consciousness and thus rejecting Jesus Christ as Savior. Such is the reason they are in Sheol Torments in the first place (John 8:24).
19. No accomplishment(s) done while on the earth is going to change their destiny in the pit.
20. No one will enjoy special status for being an officer in the army, winning a Nobel prize or inventing things that have helped their fellow man.
21. He continues in verse twenty-eight noting **“But you yourself will be broken in the midst of the uncircumcised and you will lie down with those slain by the sword”**.
22. There is a lot of lore about soldiers dying while fighting bravely in battle and having a special status in eternity.
23. While prowess and bravery are most assuredly commendable, realize that people are in the pit because of their negative volition at God-consciousness. There is no other place for them as they have forsaken God (Job 21:14, 15).
24. Such ones will therefore have no honor or special status in Sheol. They will be “broken” just like everyone else, “in the midst of the uncircumcised”.
25. Such speaks of the ongoing “destruction” they experience in the afterlife (Psa. 92:7; Prov. 14:32;
26. They will lie down with all others slain by the sword in disgrace (Ezek. 32:24).

EXEGESIS OF VERSES 29 & 30:

VERSE TWENTY-NINE

“Edom is there, her kings and all of her princes, who for all their might were slain by the sword. They will lie down with the uncircumcised and with those who go down to the pit”.

אֲדוֹם מְלָכֶיהָ וְכָל־נְשִׂאֶיהָ אֲשֶׁר־נָתַנּוּ בְּגִבּוֹרָתָם
 אֶת־חָלָל־יַחְרָב הַמָּוָה אֶת־עֲרֵלִים יִשְׁכְּבוּ וְאֶת־יֹרְדֵי בּוֹר:

(adv. שָׁם/sham "there" + proper noun אֲדוֹם/edom "Edom" + to be verb [supplied] "is" + noun-m-pl w/ suf-3rd-f-s מְלָכֶי/melek "her kings" + conj. ו/w "and" + noun-m-s const. כָּל/kol "all of...." + noun-m-pl w/ suf-3rd-f-s נְשִׂאֵי/nasiy' "her princes" + rel. pron. אֲשֶׁר/asher "who" + verb-niph-perf-3rd-c-pl נָתַן/nathan "were given" + prep. ב/B "in" + noun-f-s w/ suf-3rd-m-pl גִּבּוֹרָה/g'burah "their might" + prep. אֶת/eth "with" + noun-m-pl const חָלָל/chalal "slain/mortally wounded by..." + noun-f-s יַחְרָב/chereb "sword" + pron-3rd-m-pl הֵם/hem "they" + prep. אֶת/eth "with" + adj-m-pl עֲרֵל/arel "uncircumcised" + verb-qal-imperf-3rd-m-pl שָׁכַב/shakab "they will lie" + conj. ו/w "and" + prep. אֶת/eth "with" + verb-qal-part-mm-pl const. יֹרְדֵי/yarad "those who go down/descend" + noun-m-s בּוֹר/bor "pit").

VERSE THIRTY

“All of the princes of the north are there and all of the Sidonians who have gone down in disgrace with the slain despite the terror of their strength, and they lie down uncircumcised with those slain by the sword having born their shame with those who go down to the pit”.

שָׁמָּה נְסִיכֵי צָפוֹן כָּלָם וְכָל־צִידְנֵי אֲשֶׁר־יָרְדוּ אֶת־חָלָלִים
 בְּחִתִּיתָם מִגִּבּוֹרָתָם בּוֹשִׁים וַיִּשְׁכְּבוּ עֲרֵלִים אֶת־חָלָל־יַחְרָב
 וַיִּשְׂאוּ כָל־מִתָּתָם אֶת־יֹרְדֵי בּוֹר:

(adv. שָׁם/sham "there" + noun-m-pl const. נְסִיכֵי/nasiyk "princes of...." + noun-f-s צָפוֹן/tsaphon "north" + noun-m-s w/ suf-3rd-m-pl כָּל/kol "all of them" + conj. ו/w "and" + noun-m-s const. כָּל/kol "all of..." + proper noun צִידְנֵי/tsiydoniy "Sidonians" + rel. pron. אֲשֶׁר/asher "who" + verb-qal-perf-3rd-c-pl יָרְדֵי/yarad "have gone down" + prep. אֶת/eth "with" + noun-m-pl חָלָל/chalal "slain/mortally wounded" + prep. ב/B "in" noun-f-s w/ suf-3rd-m-pl חִתִּית/chitiyth "their terror" + prep. מִן/min "from" + noun-n-f-w/ suf-3rd-m-pl

גְּבוּרָה/g^eburah "**their might**" + verb-qal-part-m-pl בּוֹשׁ/bosh "**being ashamed**" + conj. ו/w "**and**" + verb-qal-imperf-3rd-m-pl [waw consec] שָׁכַב/shakab "**they lie down**" + adj-m-pl עָרֵל/arel "**uncircumcised**" + prep. אִתְּ/eth "**with**" + noun-m-pl const. חָלַל/chalal "**slain by...**" + noun-f-s חֶרֶב/chereb "**sword**" + conj. ו/w "**and**" + verb-qal-imperf-3rd-m-pl [waw consec] נָשָׂא/nasa' "**having born**" + noun-f-s w/ suf-3rd-m-pl כָּלִמָּה/k^elimmah "**their shame**" + prep. אִתְּ/eth "**with**" + verb-qal-part-m-pl const. יָרַד/yarad "**those going down**" + noun-m-s בּוֹר/bor "**pit**").

ANALYSIS OF VERSES 29 & 30:

1. Yahweh moves on to other nations who have gone down to the pit in this section.
2. He states in verse twenty-nine, **“Edom is there, her kings and all of her princes, who for all their might were slain by the sword. They will lie down with the uncircumcised and with those who go down to the pit”**.
3. Up until this point the focus has been on the military. However here the focus shifts to the aristocracy to include all of the kings of Edom as well as lower level magistrates.
4. The point is that it doesn't matter what one does in his life on earth if he is going to live it apart from God. Whether one is a mighty soldier or a great leader, they all end up in the pit if they are –V at GC and thus reject Jesus Christ as Savior.
5. Realize that any one of the people, to include rulers, could have made the SAJG and ended up in Sheol Paradise as opposed to Sheol Torments.
6. However the majority of people in every nation live their entire lives as unbelievers.
7. Edom was the nation to Israel's southeast; whose citizens were the descendants of Jacob's brother, Esau (Gen. 25:30; 32:3).
8. While Rebecca was pregnant, the two boys wrestled in her womb. When she inquired of the Lord why this was occurring, God told her that two nations were in her womb and that they would be bitter enemies (Gen. 25:21-26).
9. This rivalry has continued all through history up to this very day!
10. The Edomites refused to allow the sons of Israel passage through their territory when they went out of the land of Egypt (Num. 20:18-21).
11. Edom was a thorn in Israel's side for many years. They were finally subdued in the time of David and Solomon and placed under tribute (II Sam. 8:14; I Kings 9:26).
12. However they shook off this yoke during the reign of Jehoram (II Kings 8:20).
13. By time Israel was in decline during the time of Nebuchadnezzar, Edom took advantage of the situation to do the nation much harm (II Chron. 28:17, 18).
14. They had harbored an old grudge against the Jews and this is the “vengeance” she has taken against the house of Judah (cp. Ps. 137:7; Lam 4:21, 22 Amos 1:11; Obad. 1:9-11).
15. The Edomites joined up with Nebuchadnezzar in his war against Judah and there is evidence that the Edomites occupied southern Judah at this time (Taylor, p. 185).
16. However the tables turned on the Edomites later on down the road. Edom was mentioned earlier as having fallen victim to Nebuchadnezzar's massive takeover of the Near East (Ezek. 25:12-14).

17. At the point of their demise, many of their rulers and governors lost their lives. However this view looks at Edom's rulers through the years.
18. Edom will again be the topic of prophecy in chapter 35 as they continue to be a people to this day and some of our modern-day Palestinians are descended from them (Ezek. 35:1-15).
19. Note that "her kings (plural) are in Sheol as are "all of her rulers" by time Egypt is destroyed.
20. All of these people continued on in the land of the living as unbelievers and there was no other place for them other than Sheol Torments in the afterlife.
21. He continues on in verse thirty where various nations are alluded to as He states **"All of the princes of the north are there..."**
22. The princes of the north would include the Phoenicians, the Arameans and Syrians.
23. All of these princes who ruled in the past have found their way to the pit.
24. Their Royal lineage has not given them an exalted status in the afterlife, though it must be noted that the rulers do have thrones in the pit (Isa. 14:9).
25. However having a throne does not grant them any authority over other people. There is no land to conquer, no people to rule, no decrees to be made.
26. Their thrones are a mere reminder of what they once were but will never be again.
27. He continues in the next clause noting a specific city-state of the north and mentions **"...all of the Sidonians who have gone down in disgrace with the slain despite the terror of their strength, and they lie down uncircumcised with those slain by the sword having born their shame with those who go down to the pit"**.
28. Sidon, along Tyre, was one of the chief city-states of the Phoenician Empire. However despite her wealth, power, prestige and military might, her citizenry have also ended up in the pit, "uncircumcised" and "disgraced".
29. They have gone down with all of the soldiers who had been fatally wounded in battle. Again, it does not matter what one's status was in life. Without having made SAJG they all travel down to Sheol Torments (Luke 16:25)
30. Again, note that all of these people are "uncircumcised" spiritually, noting that every one of them is an unbeliever and that is why they have been consigned to this department in the center of the earth until the time of the Resurrection of the Wicked occurs (Acts 24:15).
31. Also note that they "go down in disgrace" in their status in the pit. Our word for "disgrace" is the qal participle of בֹּשׁ/bośh , "to fall into disgrace, normally through failure, to be humiliated, ashamed".
32. The participle demonstrated, ongoing, continuous action where they continue to hold on to their "disgraced" status. There is no escaping it.
33. No one is holding his head high in the Pit. Note that they are further described as "having born their shame".
34. Our word translated as "ashamed" the feminine, singular noun, כְּלִמָּה/k^elimmah, "Shame, reproach, dishonor, the disgrace which results in public humiliation".
35. People are not proud of the fact that they have ended up in Hell. They are humiliated, though they know that nothing can change their status in eternity. They must simply "bear it".
36. They lived their lives completely to themselves and did not take the olive branch given them by God to accept entry into His Kingdom.

EXEGESIS OF VERSES 31 & 32

VERSE THIRTY-ONE

“These Pharaoh will see and he will be sorrowful over his entire multitude slain by the sword, even Pharaoh and all of his mighty men, declares Adonay Yahweh”.

אוֹתָם יִרְאֶה פַּרְעֹה וְנָחַם עַל-כָּל- (הַמּוֹנֶה) [הַמּוֹנֶה]
 חַלְלֵי-חֶרֶב פַּרְעֹה וְכָל-חַיִּילוֹ נָאֻם אֲדֹנָי יְהוָה:

(sign d.o. w/ suf-3rd-m-pl אֵת/’eth “these” + verb-qal-imperf-3rd-m-s + verb-qal-imperf-3rd-m-s
 אֵת/ra’ah “he will see” + proper noun פַּרְעֹה/par’oh “Pharaoh” + conj. ו/w “and” + verb-
 niph-perf-3rd-m-s [waw consec] נָחַם/nacham “he will be made sorrowful” + prep. עַל/al
 “over” + noun-m-s const. כָּל/kol “all of...” + noun-m-s w/ suf-3rd-m-s הַמּוֹנֶה/hamon “his
 multitude” + noun-m-pl const. חַלָּל/chalal “slain by...” + noun-f-s חֶרֶב/chereb “sword” +
 proper noun פַּרְעֹה/par’oh “Pharaoh” + conj. ו/w “and” + noun-m-s const. כָּל/kol “all of ” +
 noun-m-s w/ suf-3rd-m-s חַיִּיל/chayil “his mighty ones” noun-m-s const. נָאֻם/ne’um “a
 declaration of...” + proper noun אֲדֹנָי/’adonay יְהוָה/yhwh “Adonay Yahweh”).

“Though I allowed for his terror in the land of the living, now he will be made to lie down in the midst of the uncircumcised with those slain by the sword, even Pharaoh and all of his multitude, declares Adonay Yahweh”.

כִּי-נָתַתִּי אֶת- (חַתִּיתוֹ) [חַתִּיתִּי] בָּאֶרֶץ חַיִּים וְהִשְׁכַּב בְּתוֹךְ
 עַרְלִים אֶת-חַלְלֵי-חֶרֶב פַּרְעֹה וְכָל-הַמּוֹנֶה נָאֻם אֲדֹנָי יְהוָה:

(conj. כִּי/kiy “though” + verb-qal-perf-1st-c-s נָתַן/nathan “I gave” + sign. def. obj. אֵת/’eth
 [untranslated] + noun-f-s w/ suf-3rd-m-s חַתִּית/chitiyth “his terror” + prep. ב/B “in” + noun-
 n-f-s const. אֶרֶץ/erets “land of...” + adj-m-pl חַי/chay “living” + conj. ו/w “and” + verb-hoph-
 perf-3rd-m-s [waw consec] שָׁכַב/shakab “he is caused to lay down” + prep. ב/B “in” + noun-
 m-s const. תוֹךְ/tawek “midst of...” + adj-m-pl עַרְלֵי/’arel “those who are uncircumcised” +
 prep. אֵת/’eth “with” + noun-m-pl const. חַלָּל/chalal “those slain by...” + noun-f-s
 חֶרֶב/chereb “sword” + proper noun פַּרְעֹה/par’oh “Pharaoh” + conj. ו/w “and” + noun-m-s
 const. כָּל/kol “all of...” + noun-m-s w/ suf-3rd-m-s הַמּוֹנֶה/hamon “his multitude” + noun-m-s
 const. נָאֻם/ne’um “a declaration of...” + proper noun אֲדֹנָי/’adonay יְהוָה/yhwh “Adonay
 Yahweh”).

ANALYSIS OF VERSES 31 & 32:

1. Yahweh wraps up His address to Ezekiel in verses 31 and 32, regarding prophecy of Pharaoh and the Egyptians.
2. Having noted the various nations who will end up in Sheol torments, he brings it back to Pharaoh and his multitude, who are mentioned for the first time since verse twenty.
3. He states in verse thirty-one, **“These Pharaoh will see and he will be sorrowful over his entire multitude slain by the sword, even Pharaoh and all of his mighty men, declares Adonay Yahweh”**.
4. Pharaoh will see all the nations in the pit and he will be made sorrowful in that he and all his multitude end up in the same place of torment.
5. The NASB reads that Pharaoh “will be comforted” over all of his hordes. However one strives to see how pharaoh can have any type of comfort in Sheol Torments, seeing his countrymen descending down in to the pit.
6. The rich man was not eager to ensure that his five brothers did not end up in the same place of torment where he resided (Luke 16:27-29).
7. Hell is described as a place of “weeping and gnashing of teeth (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28).
8. Throughout our passage such ones have been described as going down to the pit “disgraced” and “having born their shame” (Ezek. 32:24, 25, 30).
9. Hence it is hard for this exegete to see how Pharaoh finds any “comfort” seeing all these other people in hell with him. Hence I translated the word in question as “will be sorrowful” rather than “will be comforted”.
10. The word in question is the niphal, perfect of נָחַם/nacham, “to be sorry, regret, console, comfort, depending on context”.
11. However in this specific instance, “having regret or being made sorrowful” would be the better translation of our niphal stem verb (cp. Gen. 6:6, 7; 38:12; Exo. 13:17).
12. Hence the scene is one where pharaoh enters into the pit, slowly views those from other nations suffering there and then finds his place with his countrymen who are also suffering.
13. This obviously brings him sorrow as they have all been slain by the sword and end up in the pit, “even Pharaoh and all of his mighty men”. None of those in his elite army escape their destiny in the center of the earth.
14. Yahweh wraps this communication up in verse thirty-two.
15. He states that **“Though I allowed for his terror in the land of the living, now he will be made to lie down in the midst of the uncircumcised with those slain by the sword, even Pharaoh and all of his multitude, declares Adonay Yahweh”**.
16. While people may do a lot of things and commit a great deal of evil (to include human good) while they live on the earth, if they do not accept God’s free gift of salvation, they will all end up in Sheol Torments.
17. It is again mentioned that Pharaoh, like others, will “lie down” or “make his bed” in Sheol Torments.
18. This begs the question: Is this a literal or metaphorical statement?
19. It would appear that each and everyone has a sort of grave in which he lays in Sheol Torments according to Ezekiel’s book.
20. Isaiah depicts the kings of the earth as sitting on thrones (Isa. 14:9).

21. Whatever posture one takes, perhaps different postures at different times, it is evident that each and every unbeliever has an *assigned place* where he or she dwells in the pit, waiting to be judged for their unbelief as well as their works (Rev. 20:12).
22. It is also evident that they can see and recognize each other and while they reside merely in their souls, they have human form which resembles that which they had while in the land of the living heads and skeletons (Ezek. 32:27).
23. All of the spiritually uncircumcised will find themselves there, “even Pharaoh and his multitude will not escape.
24. God closes out the chapter by placing His own name in the formula which serves as a seal and promise of these prophecies occurring.
25. He again uses the very familiar phrase, “a declaration of Adonay Yahweh”.

***The End of Ezekiel Chapter Thirty-Two
June 17th, 2025**

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