

EXEGESIS OF VERSE 29:

VERSE TWENTY-NINE

“And they will know that I am Yahweh when I make the land a desolation and a waste over all of its abominations which they have committed”.

כָּל-תּוֹעֲבֹתָם אֲשֶׁר יֵדְעוּ כִּי-אֲנִי יְהוָה בְּחַתִּי אֶת-הָאָרֶץ שְׁמָמָה וּמִשְׁמָמָה עַל

(conj. ו/w "and" + verb-qal-perf-3rd-c-pl יֵדְעוּ/yada' "they will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/’aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה/yhwh "Yahweh" + 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 w/ d.a. אֶרֶץ/’erets "the land" + noun-f-s שְׁמָמָה/shemamah "a desolation" + conj. ו/w "and" + noun-f-s מִשְׁמָמָה/mishammah "a horror/waste" + prep. עַל/’al "upon" + noun-m-s const. כָּל/kol "all of..." + noun-f-pl w/ suf-3rd-m-pl תּוֹעֲבָה/to‘ebah "her abominations" + rel. pron. אֲשֶׁר/’asher "which" + verb-qal-perf-3rd-c-pl עָשָׂה/’asah "they have committed").

ANALYSIS OF VERSE 29:

1. God continues his denunciation of those Israelites who still remain in the land.
2. In verse twenty-nine He states, **“And they will know that I am Yahweh when I make the land a desolation and a waste over all of its abominations which they have committed”.**
3. We have the phrase which has been repeated on many occasions, “and they will know that I am Yahweh”.
4. If they do not know it at the time of the end while still alive on the earth, they will certainly know it in the afterlife whether they were believers or unbelievers.
5. As previously stated, the land had already been made a desolation. They people in view were living in the “waste places”.
6. However there is further carnage to the land which would occur and it would remain a waste place.
7. Their aspirations to take possession of the land and cultivate it would not only ring to be wrong, the exact opposite would take place.
8. In their dying and being overruled by God, they would realize that they were on the wrong side in the Angelic conflict and would die the SUD.

EXEGESIS OF VERSES 30 & 31:

VERSE THIRTY

“As for you son of man, the children of your people who speak about you beside the walls and within the doorways of their houses, and each one will speak to each other, each one with his brother saying, ‘come now and hear what the message is which comes forth from Yahweh’”.

וְאַתָּה בֶּן־אָדָם בְּנֵי עַמֶּךָ הַנִּדְבָּרִים בֵּד אֵצֶל הַקִּירוֹת
 וּבִפְתָּחֵי הַבָּתִּים וּדְבַר־חֶדֶר אֶת־אֶחָד אִישׁ אֶת־אָחִיו לֵאמֹר
 בְּאוּ־נָא וְשִׁמְעוּ מָה הַדְּבָר הַיּוֹצֵא מֵאֵת יְהוָה:

(conj. ו/w "and" + pron-2nd-m-s אַתָּה/’attah "you" + noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/’adam "man" + noun-m-pl const. בְּנֵי/ben "sons of..." + noun-m-s w/ suf-2nd-m-s עַם/’am "your people" + verb-niph-part-m-pl w/ d.a. דָּבַר/dabar "the ones speaking" + prep. w/ suf-2nd-m-s ב/B "about you" + prep. אֵצֶל/’etsel "beside" + noun-m-pl w/ d.a. קִיר/qiyr "the walls" + conj. ו/w "and" + prep. ב/B "in" + noun-m-pl const. פְּתָח/petach "doorways of..." + noun-m-pl w/ d.a. בַּיִת/bayith "the houses" + conj. ו/w "and" + verb-piel-perf-3rd-m-s [waw consec] דָּבַר/dabar "he will speak" + adj-m-s חָד/’chad "each one" + prep. אֵת/’eth "with" + adj-m-s אֶחָד/’echad "one" + noun-m-s אִישׁ/’iysh "another" + prep. אֵת/’eth "with" + noun-m-s w/ suf-3rd-m-s אָח/’ach "his brother" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/’amar "saying" + verb-qal-imper-m-pl בּוֹא/bo' "come" + part. נָא/’na' "now" + conj. ו/w "and" + verb-qal-imper-m-pl שְׁמַע/’shama' "hear" + int. part. מָה/’mah "what" + noun-m-s w/ d.a. דְּבָר/dabar "the word/messages" + to be verb [supplied] "is" + verb-qal-part-m-s w/ d.a. יּוֹצֵא/’yatse' "the one going forth" + prep. מִן/’min "from" + sign d.o. אֵת/’eth [untranslated] + proper noun יְהוָה/yhwh "Yahweh").

VERSE THIRTY-ONE

“Now My people come to you as a people come and they sit before you and hear your words, but they do not do them for they are committing the lustfulness of their mouths. Their hearts go after gain”.

וַיָּבֹאוּ אֵלַי כַּמְבֹּאֲעִים וַיֵּשְׁבוּ לִפְנֵיָי עָמִי וְשָׁמְעוּ
 אֶת־דְּבָרִי וְאוֹתָם לֹא יַעֲשׂוּ כִי־עֲנֹבִים בְּפִיהֶם הַמָּוֶה עֲשִׂים
 אַחֲרֵי בְצֻעַם לִבָּם הַלֵּךְ:

(conj. – intro. ו/w "and" + verb-qal-imperf-3rd-m-pl בּוֹא/bo' "they come" + prep-2nd-m-s לְ/’el "to you" + prep. כ/K "as" + noun-m-s const. מְבֹא/mabo' "coming/entrance of..." +

noun-m-s אֵם/'am "a people" + conj. ו/w "and" + verb-qal-imperf-3rd-m-pl יָשָׁב/yashab "they dwell/remain" + prep. ל/L "before" + noun-f-pl w/ suf-2nd-m-s פָּנֶיךָ/paneih "your face" + noun-m-s w/ suf-1st-c-s אֵם/'am "my people" + prep. ו/w "and" + verb-qal-perf-3rd-c-pl שָׁמְעוּ/shama' "they hear" + sign. d.o. אֵת/eth [untranslated] + noun-m-pl w/ suf-2nd-m-s דְּבָרֶיךָ/dabar "your words" + conj. ו/w "and" + sing d.o. w/ suf-3rd-m-pl אֵת/eth "them" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd--pl עָשָׂה/asah "they do" + conj. כִּי/kiy "for" + noun-f-pl עֲגִבָּה/angbah "lustfulness" + prep. ב/B "in" + noun-m-s w/ suf-3rd-m-pl פִּיהֶם/peh "their mouths" + pron-3rd-m-pl הֵם/hem "they" + verb-qal-part-m-pl עָשָׂה/asah "doing" + adv. אַחֲרָי/acharey "after" + noun-m-s w/ suf-3rd-m-pl בִּצְעָה/betsa' "profit/gain" + noun-m-s w/ suf-3rd-m-pl לֵב/leb "their heart" + verb-qal-part-m-s הָלַךְ/halak "walking").

ANALYSIS OF VERSES 30 & 31:

1. Yahweh continues in verse thirty where the focus shifts back to Ezekiel's people dispersed in the land of Babylon.
2. He gives Ezekiel a periscope into their thinking and actions as He states, **“As for you son of man, the children of your people who speak about you beside the walls and within the doorways of their houses, and each one will speak to each other, each one with his brother saying, ‘come now and hear what the message is which comes forth from Yahweh’”**.
3. As previously stated, these people, though they were in gross reversionism, still wanted to have their ears tickled from time to time and sought out the prophet to hear what their future held.
4. Prior to this, the elders of Israel came and sat before him (Ezek. 8:1; 14:1; 20:1).
5. In other instances, unnamed groups of people approached him (Ezek. 12:9; 21:6).
6. Now the average rank and file dispersed Israelite is talking about the prophet and the people are encouraging one another to seek him out and hear the word of God.
7. However their hearts are not right and they are most assuredly not interested in following out God's instruction and living by it.
8. The fact that they are said to be beside the walls and within the doorways communicates that they are conversing near structures (outside) or inside their homes in private.
9. Hence, both in public with neighbors and within the walls of their homes among family, the dispersed Israelites were encouraging one another to assemble to hear the prophet speak.
10. They are not unlike a family or community that feels a degree of guilt and wants to just go to church somewhere because they feel it is the right thing to do.
11. Since Ezekiel's prophecies regarding Israel have come true, he has a greater amount of validity as a prophet than he did earlier. However these folks are still not ready to take him seriously.
12. Yahweh states in verse thirty-one, **“Now My people come to you as a people come and they sit before you and hear your words, but they do not do them for they are committing the lustfulness of their mouths. Their hearts go after gain”**.

13. This new phase of Ezekiel's ministry had begun to draw quite a crowd. He now has his voice back and can council, exhort, encourage and instruct the people as he sees fit as he informs them of God's instructions for them.
14. Prior to this his ministry was mainly predictive of what was coming regarding God's discipline upon them as well as other nations. He functioned as a sentry to warn them.
15. Now his ministry is turning to one where he is instructing them what to do as dispersed citizens who need to turn away from their evil so as to be prepared to enter back into the land (and still functioning as a sentry)
16. However despite all that has occurred, they still aren't ready to listen. They will come together to hear God's word, but will not truly listen and follow out the instructions (Isa. 6:9; Jer. 6:10).
17. Rather they will follow after the OSN activity which is spoken with their mouths and the those OSN ideas born in their hearts.
18. Note the repetition of the qal, participles of אָשָׁף/'asah, "committing" and הָלַךְ/halak, "walking".
19. The participles demonstrate ongoing habitual action. they "keep on committing the lustfulness of their hearts" and their hearts "keep on going after gain".
20. Hence these are not mere isolated sins with rebound, this is a way of life for them and demonstrates their being committed to their ongoing OSN activity rather than submitting to God's word.
21. The "gain" they go after is not legitimate gain brought about by hard work. Rather this is greed whereby they go after financial gain wherever they can get it.
22. Note that though they are not interesting in doing the things God demands of them, as communicated through the prophet, they still have a desire to be religious and practice a "form of godliness" (II Tim. 3:5).
23. God's exhortation to Ezekiel is similar to what He told them at the outset of the first part of his ministry, namely that the people are not going to listen to him (cp. Ezek. 3:16).
24. Hence he should not get too excited that they are assembling to hear him. Their hearts are not in it.

EXEGESIS OF VERSES 32 & 33:

VERSE THIRTY-TWO

“And behold you are to them like a sensual song by a beautiful voice and played well on a musical instrument. For they will listen to your words but do not practice them”.

וְהִנֵּה לָהֶם כְּשִׁיר עֲגָבִים יִפָּה קוֹל וְיִמְטֵב נֶגֶן וְשָׁמְעוּ
אֶת־דְּבָרַי וְעָשִׂים אֵינָם אוֹתָם:

(conj. ו/w "and" + interj. הִנֵּה/hinneh "behold you" + prep. w/ suf-3rd-m-pl ל/L "to them" + prep. כ/K "like" + noun-m-s const. שִׁיר/siyr "a song..." + noun-f-pl עֲגָבִה/‘anabah [3xs] "lustfulness" + adj-m-s const. יִפָּה/yaphar "beautiful..." + noun-m-s קוֹל/qol "voice" + conj. ו/w "and" + verb-hiph-part-m-s יִמְטֵב/yatab "doing well" + verb-piel inf. const. נֶגֶן/nagan "to play and instrument" + conj. ו/w "and" + verb-qal-perf-3rd-m-pl [waw consec] שָׁמְעוּ/shama' "they will listen" + sign. d.o. אֵת/’eth [untranslated] + noun-m-pl w/ suf-2nd-m-s דְּבָר/dabar "your words" + conj. – advers. ו/w "but" + verb-qal-part-m-pl עָשָׂה/‘asah "doing" + adv. w/ suf-3rd-m-pls אֵינָם/ayin "not" + sing. d.o. w/ suf-3rd-m-pl אֵת/’eth "them").

VERSE THIRTY-THREE

“So when it comes to pass, as surely it will, then they will know that a prophet has been in their midst”.

וּבְבֹאֵה הַנֶּגֶה בָּאָה וְיָדְעוּ כִּי נָבִיא הִיָּה בְּתוֹכָם:

(conj. ו/w "so" + prep. ב/B "in" + verb-qal-inf. const. בֹּא/bo' "coming..." + interj. הִנֵּה/hinneh "lo" + verb-qalpart-f-s בֹּא/bo' "coming" + conj. ו/w "then" verb-qalperf-3rd-c-pl [waw consec] יָדַע/yada' "they will know" + conj. כִּי/kiy "that" + noun-m-s נָבִיא/nabiy' "a prophet" + verb-qal-perf-3rd-m-s הָיָה/hayah "has come about" + prep. ב/B "in" + noun-m-s w/ suf-3rd-m-pl. תוֹךְ/tawek "midst of them").

ANALYSIS OF VERSES 32 & 33:

1. Yahweh continues to expound upon the point that these people, the dispersed Israelites living in the land of Babylon, are not truly interested in hearing what the prophet has to say.
2. There will come a time when they will be willing to listen but not now (Ezek. 6:9).
3. Yahweh states in verse thirty-two, **“And behold you are to them like a sensual song by a beautiful voice and played well on a musical instrument. For they will listen to your words but do not practice them”.**
4. Our word translated as “sensual” is the feminine, plural noun עֲגָבִה/‘agabah, "lustfulness, sensuous love".

5. In other words, Ezekiel's teaching is like a romantic love song that the people are really into. What's more the sensual song is accompanied by well played music.
6. Ezekiel is in essence relegated to a mere entertainer. When the people hear the teaching they get really excited. However they lack the desire to follow out and obey what God is teaching them through the prophet.
7. It is God's will that we not be mere hearers but doers of His will. Such demonstrates true love for God (John 9:31; 14:23, 24; James 1:23-25).
8. Our word translated as "practice" is the qal, participle of עָשָׂה/ʿasah, "to do, execute, practice".
9. The participle demonstrates ongoing action where they Israelites are said to keep on not doing God's will on a day-to-day basis.
10. Hence while the people enjoy hearing the message, they do not possess the prerequisite +V to act on Ezekiel's words.
11. Hence while people may be entertained, they are not edified. The implication here is that Bible Doctrine, while at times entertaining, is given to inform and edify those who take it seriously and seek to apply it to their lives.
12. He continues in verse thirty-three where He states, **"So when it comes to pass, as surely it will, then they will know that a prophet has been in their midst"**.
13. These people are not yet ready to listen to Ezekiel. Down the road they will be (perhaps a generation or so).
14. God says that when it comes they will know that "a prophet has been in their midst".
15. The natural question which presents itself here is "when what comes?!!"
16. Since the apodosis reads "they will know a prophet has been in their midst", it must refer to the actions the prophet has taken, namely the fulfillment of his prophecies.
17. This is yet another hard passage to read. Ezekiel has taught them so much and much of what he has taught, at least those prophecies relating to Israel, has come true. What more do they need?!!
18. As time goes on, the fulfillment of all that he prophesied regarding the Gentile nations meeting their demise at the hands of Nebuchadnezzar will also leak back to them.
19. Such will include all of what he has said in chapters 25 - 32, culminating in the destruction of the Egyptian Empire which we have just finished reading about.
20. Hence, in addition to Israel's destruction, they will have factual evidence of six other Gentile nations being completely destroyed and a complete overhaul and reorganization of the near east at the hands of the Babylonians (cp. I Sam. 3:19, 20; Jer. 28:9).
21. It is at this point that they will truly know that a prophet has been in their midst and then at least a contingent of them will be ready to listen seriously.
22. Earlier Ezekiel was promised that the people would know that a prophet was in their midst (Ezek. 2:5).
23. They are aware that he is the real deal or else they would not come and listen to him. Yet they are not really committed and are yet to be fully convinced.
24. Later on they will be and such is what Yahweh is promising Ezekiel here in this passage.

The End of Ezekiel Chapter Thirty-Three
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Work Cited:

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