

Ezekiel 32 - Sixth & Seventh Oracles Against Egypt; Lamentation Over Pharaoh; Descent Into Sheol Alongside Other Nations (Assyria, Elam, Meshech- Tubal, Edom, Prince of the North/Sidon)

II. Imminent judgment upon surrounding nations (Ezek 25:1—32:32)

(4) Nation to the south of Judah: Egypt (Ezek 29:1—32:32)

(F) Pharaoh lamented (32:1-16)

(G) Egypt's appointment with the grave (32:17-32)

Ezekiel 32

(F) Pharaoh lamented (32:1-16)

1 In **the twelfth year, in the twelfth month, on the first of the month**, the word of the LORD came to me, saying,

1 In the twelfth year, in the twelfth *month*, on the first of the month, the word of the LORD came to me saying,

1 On the first day of the twelfth month of the twelfth year of our captivity, a message came to me from the LORD, who had this to say:

1 And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the LORD came unto me, saying,

- "...the twelfth year, in the twelfth month, on the first of the month" - March 3, 585 BC.

This prophecy occurred about 19 months after the destruction of Jerusalem (586 BC), and 22 months after the previous (fifth) oracle was given (Cf. 31:1).

— With over one-and-a-half years since the destruction of Jerusalem by Nebuchadnezzar, could now clearly see the futility of relying on Egypt. The prophetic warnings against forming alliances with that nation had fully come to pass.

2 "Son of man, take up a song of mourning over Pharaoh king of Egypt, and say to him, 'You compared yourself to a young lion of the nations, Yet you are like the monster in the seas; And you burst forth in your rivers And muddied the waters with your feet And fouled their rivers.'"

2 "Son of man, take up a lamentation over Pharaoh king of Egypt and say to him, 'You compared yourself to a young lion of the nations, Yet you are like the monster in the seas; And you burst forth in your rivers And muddied the waters with your feet And fouled their rivers.'"

2 "Son of Man, start singing this lamentation about Pharaoh, king of Egypt. Tell him, 'You may have called yourself a lion among nations, but you're a monster at sea. You thrash about in your rivers, muddy the water with your feet, and relieve yourself in the rivers.'

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

- Yahweh instructed Ezekiel to take up "a song of mourning" (a lamentation or dirge) over the Pharaoh of Egypt

- Pharaoh is depicted through two contrasting figures: first, from the human perspective, to "a young lion of the nations" symbolizing Egypt's might and dominance.

— However from God's perspective, Pharaoh was "the monster in the seas." God's perspective of Pharaoh suggests a completely different reality than Pharaoh's. God saw that with his very presence, Pharaoh "muddied the waters" and "fouled the rivers".

— This contrast highlights why Egypt, despite its apparent power, would face divine judgment and destruction. God's perspective required punishment for the nation.

3 This is what the Lord GOD says: "Now I will spread My net over you With a contingent of many peoples, And they will lift you up in My net.

3 Thus says the Lord GOD, "Now I will spread My net over you With a company of many peoples, And they shall lift you up in My net.

3 "This is what the Lord GOD says: 'I'm coming fishing for you! Right in the sight of many nations they'll haul you up in my dragnet.

3 Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

- Pharaoh's downfall is now outlined through four key points: first, the "sea monster" (v2) is depicted as being captured. God would cast His net over Pharaoh, and a coalition of many peoples would assist in pulling him from the sea onto dry land.

— The point of this metaphor is that Pharaoh would be drawn out of his natural surroundings and placed in a much more vulnerable position.

4 "I will leave you on the land; I will hurl you on the open field. And I will cause all the birds of the sky to nest on you, And I will satisfy the animals of the whole earth with you.

4 "I will leave you on the land; I will cast you on the open field. And I will cause all the birds of the heavens to dwell on you, And I will satisfy the beasts of the whole earth with you.

4 I'll fling you up onto the land; I'll haul you into the field, I'll make every carrion-eating bird come to dine on you, and I'll make all the scavenging animals gorge themselves on you.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

- Second, the sea monster would be left on the land, exposed, and cast out into an open field where the birds of heaven would settle upon him and the animals would feast on him.

— This imagery highlights that just as a fish dies when removed from water, Pharaoh would meet his end once he was taken out of his natural environment in the rivers of Egypt.

5 "I will lay your flesh on the mountains And fill the valleys with your refuse.

5 "I will lay your flesh on the mountains And fill the valleys with your refuse.

5 I'll cover the mountains with your flesh and fill their valleys with your rotting carcass.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

- Third, the sea monster's remains would be scattered across the mountains and fill the valleys.

— This means that Pharaoh's remains and those of his army would be scattered across the land, indicating widespread and thorough destruction.

6 "I will also make the land drink the discharge of your blood As far as the mountains, And the ravines will be full of you.

6 "I will also make the land drink the discharge of your blood As far as the mountains, And the ravines will be full of you.

6 I'll drench the land with your blood, right up to the mountains, and the ravines will overflow with blood that comes from you!

6 I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee.

- Fourth, the land would be defiled because of Pharaoh's defeat. God declared that He would fill Egypt, from the mountains to the ravines, with the king's blood.

— The fact that Pharaoh's blood would taint the land and rivers symbolizes a thorough and all-encompassing destruction that would affect the entire country, turning the once vibrant landscape into a scene of ruin and desolation.

7 "And when I extinguish you, I will cover the heavens and darken their stars; I will cover the sun with a cloud And the moon will not give its light.

7 "And when I extinguish you, I will cover the heavens and darken their stars; I will cover the sun with a cloud And the moon will not give its light.

7 When I extinguish your lights, I'll cover the heavens and darken their stars. I'll cover the sun with a cloud and the moon won't reflect its light.

7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

- After describing Pharaoh's destruction, Yahweh now described the mourning over Egypt (v7-10). There was mourning in the heavens (v7-8) and mourning among the nations (v9-10).

- The mourning is linked to the end of Pharaoh's power. When God "extinguished" Pharaoh, He would "cover the heavens" and "darken their stars." The lights in the sky would go dark for an undisclosed period of time at the time of Pharaoh's death.

8 "All the shining lights in the heavens I will darken over you And will set darkness on your land," Declares the Lord GOD.

8 "All the shining lights in the heavens I will darken over you And will set darkness on your land," Declares the Lord GOD.

8 I'll darken the bright lights in the sky above you and bring darkness to your territory,' declares the Lord GOD.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

- Yahweh would also darken Pharaoh's land. This is likely a picture of a complete solar eclipse, where the sun, moon, and stars are obscured. The mourning of the heavens reflects the gravity of Pharaoh's downfall.

— If this was fulfilled with Pharaoh Hophra, historical records do not document such celestial events. If the prophecy has not yet been fulfilled, it could be associated with the events of Dan 11:40,42-43 and the five prophesied blackouts that will occur in the end times.

- Joel 2:31
- Rev 6:12-17
- Rev 9:1-12
- Rev 16:10-11
- Joel 3:14-17; Matt 24:29

9 "I will also trouble the hearts of many peoples when I bring your destruction among the nations, into lands which you have not known.

9 "I will also trouble the hearts of many peoples when I bring your destruction among the nations, into lands which you have not known.

9 "'I'll bring distress to the hearts of many nations when I destroy you among nations whose territories you have not known.

9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

- The nations would respond to Egypt's downfall with deep emotions. Yahweh states that He will "trouble the hearts" of many peoples when they saw Egypt's destruction and dispersion into countries that the Egyptians had not known.

10 And I will make many peoples appalled at you, and their kings will be horribly afraid of you when I brandish My sword before them; and they will tremble again and again, every person for his own life, on the day of your fall."

10 I will make many peoples appalled at you, and their kings will be horribly afraid of you when I brandish My sword before them; and they will tremble every moment, every man for his own life, on the day of your fall."

10 I'll make many nations be appalled at you, and their kings will be terrified because of you when I brandish my sword right in their face. They will all tremble from fear for their own safety on the day that you fall!'

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

- Yahweh declared that He would make these nations amazed at Egypt's fate, and their kings would be horribly afraid for Pharaoh when God would brandish His sword before the Egyptians.

— The fall of Egypt would evoke trouble, fear, and trembling among the nations, similar to the reaction observed at the fall of Assyria.

11 For the Lord GOD says this: "The sword of the king of Babylon will attack you.

11 For thus says the Lord GOD, "The sword of the king of Babylon will come upon you.

11 "This is what the Lord GOD says: 'The army of the king of Babylon will attack you.

11 For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

- The means of God's judgment upon Egypt and Pharaoh would be the king of Babylon.

They would be God's instruments of divine judgment against Egypt.

— Verses 11-16 move into the specifics of how this judgment will unfold.

12 By the swords of the warriors I will make your multitude fall; all of them are **tyrants of the nations**, And they will devastate the pride of Egypt, And all its multitude will be destroyed.

12 By the swords of the mighty ones I will cause your hordes to fall; all of them are tyrants of the nations, And they will devastate the pride of Egypt, And all its hordes will be destroyed.

12 I'm going to make your gangs die using the weapons of valiant warriors, all of whom are ruthless people. 'They will devastate the majesty of Egypt, destroying all of its hordes.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

- Nebuchadnezzar, as an instrument of God's judgment, would not come alone. He would bring with him the "swords of the warriors" referring to his army.

— Like a tool in God's hands, his soldiers would cause Egypt's multitude to fall, meaning a comprehensive defeat of both the Egyptian forces and the general population.

- "...tyrants of the nations" - God's name for Babylon's army, emphasizing their fierce and terrible reputation. They would "devastate the pride of Egypt" by dismantling its military might and resulting in the destruction of its entire multitude.

13 "I will also eliminate all its cattle from beside many waters; And a human foot will not muddy them anymore, And the hoofs of animals will not muddy them.

13 "I will also destroy all its cattle from beside many waters; And the foot of man will not muddy them anymore And the hoofs of beasts will not muddy them.

13 I'm going to destroy all of its livestock along its many riverbanks. Human feet won't muddy the rivers anymore, nor will the hooves of livestock stir up the water.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

- This verse describes the complete removal of life from the land, including both animal life and human life.

- The absence of such an event in human history suggests that beginning with this verse, the prophecy points to a future fulfillment.

14 "Then I will make their waters settle, And make their rivers run like oil," Declares the Lord GOD.

14 "Then I will make their waters settle And will cause their rivers to run like oil," Declares the Lord GOD.

14 That's when I'll make their waterways flow smoothly, and their rivers flow like olive oil,' declares the Lord GOD."

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

- This verse describes the purification of Egypt's waterways. God Himself will take care of making all of the nation's waters clear and cause "their rivers to run like oil."

— Given that this prophecy is likely to be fulfilled during the first 40 years of the millennial kingdom, while Egypt is uninhabited, God will purify the waters during this period.

— Without any animal or human life to disrupt them, the rivers will flow clean and free of pollution.

15 "When I make the land of Egypt a desolation, And the land is destitute of that which filled it, When I strike all those who live in it, Then they shall know that I am the LORD.

15 "When I make the land of Egypt a desolation, And the land is destitute of that which filled it, When I smite all those who live in it, Then they shall know that I am the LORD.

15 'When I turn the land of Egypt into a desolation, and the land is emptied of everything that used to fill it, when I strike everyone who lives there, they will learn that I am the LORD.'

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD.

- The outcome of the devastation of Egypt will be that they will come to recognize the true God.

16 This is a song of mourning, and they shall sing it. The **daughters of the nations** shall sing it. Over Egypt and over all her hordes they shall sing it," declares the Lord GOD.

16 This is a lamentation and they shall chant it. The daughters of the nations shall chant it. Over Egypt and over all her hordes they shall chant it," declares the Lord GOD.

16 "This has been a lamentation. They will chant it, and the citizens⁶ of the nations will chant it, too. They'll chant it about Egypt and about all of its hordes."

16 This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord GOD.

- "...daughters of the nations" - the female mourners of Egypt's allies

— They will mourn over the land of Egypt and its multitude and the demise of Egypt's army

(G) Egypt's appointment with the grave (32:17-32)

17 In **the twelfth year, on the fifteenth of the month**, the word of the LORD came to me, saying,

17 In the twelfth year, on the fifteenth of the month, the word of the LORD came to me saying,

17 On the fifteenth day of the first month of the twelfth year of our captivity, a message from the LORD came to me, and this is what it said:

17 It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying,

- "...the twelfth year, on the fifteenth of the month" - since a month is not mentioned here, it is reasonable to assume that it is the same month mentioned for the sixth oracle (Adar,

32:1). That would make the date of this oracle March 18, 585 BC, just two weeks after the sixth oracle was given.

- This seventh oracle against Egypt describes the nations fate in Sheol, drawing a parallel to the previous prophecies about Assyria.

— It reveals that Sheol reserves one realm for the uncircumcised and those who are killed in battle. Egypt is destined to enter this realm.

— With its defeat, Egypt finds itself in disgrace at the bottom of Sheol, sharing the ultimate dishonor with once-mighty oppressors like Elam, Edom, and the Sidonians.

— Divine justice ensures that no matter how powerful a nation may be, all will face a reckoning with their Creator in the end.

The Egyptians in Sheol

18 "Son of man, **lament** for the hordes of Egypt and bring it down, her and the daughters of the mighty nations, to the **netherworld**, with those who **go down** to the pit;

18 "Son of man, wail for the hordes of Egypt and bring it down, her and the daughters of the powerful nations, to the nether world, with those who go down to the pit;

18 "Son of Man, mourn about the hordes of Egypt. Bring them down—that is, her and the citizens of those majestic nations—whose destiny is the deep part of the Pit.

18 Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

- "...lament" - *nahah*, distinct from the typically Hebrew word for lamentation (*kinah*). While *nahah* is an expression of grief, it may also carry the connotation of taunting.

- "...netherworld" - Sheol

— The multitude in Egypt was to join the other nations that preceded or accompanied it into this realm.

- "...go down" - *yarad*, to descend; in this verse, as well as v19,21,24,27,30, it specifically refers to a descent into Sheol

19 '**Whom do you surpass in beauty? Go down and make your bed with the uncircumcised.'**

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

19 "So who's more beautiful than you? You'll be buried with the uncircumcised.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

- "Whom do you surpass in beauty?" - who surpassed Egypt in beauty? The answer was given in the previous chapter (Ezek 31): Assyria.

— However, just as Assyria had descended into Sheol, Egypt was destined to follow the same fate.

- "...with the uncircumcised" - to die the death of the uncircumcised implies utter humiliation

20 They shall fall in the midst of those who are killed by the sword. She is turned over to the sword; **they have dragged her and all her hordes away.**

20 They shall fall in the midst of those who are slain by the sword. She is given over to the sword; they have drawn her and all her hordes away.

20 "They'll die along with others who are killed violently. Egypt has been given over to violence, which will carry off both it and its hordes."

20 They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes.

- "...they have dragged her and all her hordes away" - means that Egypt's armies would meet a violent end in battle

— The physical death described here is a precursor to their descent into Sheol, which represents a permanent state of spiritual death.

21 The strong among the mighty ones shall speak of him *and* his helpers from the midst of Sheol: 'They have gone down, **they lie still, the uncircumcised, killed by the sword.**'

21 The strong among the mighty ones shall speak of him *and* his helpers from the midst of Sheol, 'They have gone down, they lie still, the uncircumcised, slain by the sword.'

21 "Mighty leaders will address them and those who assist them right out of the middle of Sheol: 'They've come down and will lie still, these uncircumcised people who have died violently.'

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

- Egypt would be greeted in Sheol by nations that had previously entered the underworld. It also indicates that Egypt's former allies, who once helped them, were also present in Sheol.

- "...they lie still" - symbolizes the silence of death

- "...the uncircumcised" - highlights the degrading, humiliating nature of their death

- "...killed by the sword" - describes the violent manner in which they died

Assyria

22 "Assyria is there and all her company; her graves are all around her. All of them killed, fallen by the sword,

22 "Assyria is there and all her company; her graves are round about her. All of them are slain, fallen by the sword,

22 Assyria will be there, along with all of those who keep company with her, all of them killed violently.

22 Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword:

- Assyria and her armies was the first nation to precede Egypt into Sheol after their violent deaths

23 whose graves are set **in the remotest parts of the pit**, and her company is all around her grave. All of them killed, fallen by the sword, who spread terror in the land of the living.

23 whose graves are set in the remotest parts of the pit and her company is round about her grave. All of them are slain, fallen by the sword, who spread terror in the land of the living.

23 Her grave will be set in the remotest part of the Pit, surrounded by those who accompanied her. All of them will have been killed, executed violently, who spread terror throughout the land of the living.

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

- "...in the remotest parts of the pit" - evidently there is a "special place in hell" for Assyria, an empire that had once caused terror "in the land of the living"

Elam

24 "Elam is there and all her hordes around her grave; all of them killed, fallen by the sword, who went down uncircumcised to the lower parts of the earth, who inflicted their terror on the land of the living, and bore their disgrace with those who go down to the pit.

24 "Elam is there and all her hordes around her grave; all of them slain, fallen by the sword, who went down uncircumcised to the lower parts of the earth, who instilled their terror in the land of the living and bore their disgrace with those who went down to the pit.

24 "Elam will be there. Its hordes will surround Elam's grave. All of them have been killed. They died violently, and they have descended uncircumcised into the world below after having spread terror throughout the land of the living. They will bear the shame of those who descend to the Pit.

24 There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

- "Elam" - the second country that went to Sheol before Egypt. Elam, with Susa as its capital, was located within modern day Iran.

— Isaiah portrays Elam as a fierce nation, skilled in archery and chariotry. When Assyria was attacking Judah, Elamite contingents were found in the imperial army (Cf. Is 22:6).

— Only in Jer 49:35–39 is a specific oracle directed against Elam. It is unknown which historical event may have caused Elam's violent end, but v24–25 depict the nation in a state of utter humiliation.

- This verse depicts Elam already in Sheol, along with her army ("hordes"). As with Egypt and Assyria, the Elamites died violently.

— However, there is a significant difference in terms of Elam's status of uncircumcision. In v19, Egypt was described as going down with the uncircumcised, but here Elam is portrayed as having descended into the nether parts of the earth as an uncircumcised nation, reflecting an even greater degradation.

— Like Assyria, Elam had instilled terror during its time of power. The nation's violent death and shame are emphasized as it joined those who had already descended into the pit.

25 They have made a bed for her among the slain with all her hordes. Her graves are around it, they are all uncircumcised, killed by the sword (although their terror was inflicted on the land of the living), and they bore their disgrace with those who go down to the pit; they were put in the midst of the slain.

25 They have made a bed for her among the slain with all her hordes. Her graves are around it, they are all uncircumcised, slain by the sword (although their terror was instilled in the land of the living), and they bore their disgrace with those who go down to the pit; they were put in the midst of the slain.

25 They have prepared a bed for her and for her hordes that surround her graves. All of them are uncircumcised, having been killed violently, because they had spread terror throughout the land of the living. They will bear the shame of those who descend to the Pit and will take their place among the dead.

25 They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.

- Further emphasis on Elam's violent death; the once-powerful nation had been brought low. During its period of dominance, the nation had wielded terror, yet this terror had now given way to shame in Sheol.

In this setting, Ezekiel is unmistakably referring to defeated Elamites in his own day who were already in the grave, waiting for the arrival of the ancient Egyptians.

Ezekiel's reference to Elamite soldiers who had already died precludes this prophecy from finding its fulfillment in the end of days. How could modern Iranian soldiers be

waiting in the underworld for Egyptians who were destroyed more than two and a half millennia ago? That simply does not make any sense. [Mark Hitchcock, Showdown with Iron (Nashville, TN, 2020), Appendix 1]

Meshech-Tubal

26 "Meshech, Tubal, and all their hordes are there; their graves surround them. All of them were killed by the sword uncircumcised, though they inflicted their terror on the land of the living.

26 "Meshech, Tubal and all their hordes are there; their graves surround them. All of them were slain by the sword uncircumcised, though they instilled their terror in the land of the living.

26 "Meshech and Tubal will be there, along with all of the hordes that surround her grave. Every one of them is uncircumcised, killed violently, because they spread terror throughout the land of the living.

26 There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

- "Meshech, Tubal" - the NASB & KJV correctly translates this by omitting the conjunction "and" between "Meshech" and "Tubal." These two names should be read together as "Meshech-Tubal" indicating that they may refer to a single people group.

— The precise location of Meshech and Tubal are debated, but most scholars believe they are part of present-day Turkey

- The point of this verse, like v24, is that both, along with their multitude, were uncircumcised and died a violent death. Their humiliating, violent death contrasts with the terror they had once inflicted "throughout the land of the living."

27 Nor do they lie beside the fallen heroes of the uncircumcised, who went down to Sheol with their weapons of war and whose swords were placed under their heads; but the punishment for their wrongdoing rested on their bones, though the terror of *these* heroes *was once* in the land of the living.

27 Nor do they lie beside the fallen heroes of the uncircumcised, who went down to Sheol with their weapons of war and whose swords were laid under their heads; but the punishment for their iniquity rested on their bones, though the terror of *these* heroes *was once* in the land of the living.

27 They won't be buried with dead warriors from ancient times, who went straight to Sheol, buried with their war weapons, with their swords placed under their heads and their shields laid on top of their bones, since they spread terror throughout the land of the living.

27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

- An additional aspect of Meshech-Tubal's humiliation is that, unlike the heroes of old who had received honorable burials and could rest with their weapons of war, Meshech-Tubal and the other nations mentioned in v17-32 were denied such dignity.

— The fallen heroes of ancient times were buried with respect, allowing them to put their heads on their swords (as pillows). But Meshech-Tubal's "wrongdoing" are noted as being "on their bones" meaning that their sins ultimately led to their violent destruction.

— Not only were they a terror "in the land of the living" but they even struck fear among the mighty. For this reason, their sins were greater than those of other nations.

28 But **in the midst of the uncircumcised you will be broken** and lie with those killed by the sword.

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

28 You'll be broken, and you'll lie down with the uncircumcised who died violently.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

- "...in the midst of the uncircumcised you will be broken" - emphasizes the extreme degree of their humiliation among those who had died violently and were already in Sheol

Edom

29 "There *also is* Edom, its kings and all its princes, who despite *all* their might are laid with those killed by the sword; they will lie with the uncircumcised and with those who go down to the pit.

29 "There also is Edom, its kings and all its princes, who for *all* their might are laid with those slain by the sword; they will lie with the uncircumcised and with those who go down to the pit.

29 "Edom will be there, along with its kings and princes who despite all their power have been killed violently. They, too, are lying dead, along with the uncircumcised; that is, with those who descend into the Pit.

29 There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

- Despite their former power, Edom's rulers met a violent end and descended into Sheol, where they were found among the uncircumcised.

The Princes of the North and Sidon

30 "There *also are* the chiefs of the north, all of them, and all the Sidonians, who in *spite of the terror resulting* from their might, in shame went down with the slain. So they lay down uncircumcised with those killed by the sword and bore their disgrace with those who go down to the pit.

30 "There also are the chiefs of the north, all of them, and all the Sidonians, who in spite of the terror resulting from their might, in shame went down with the slain. So they lay down uncircumcised with those slain by the sword and bore their disgrace with those who go down to the pit.

30 "All of the princes from the North are there, along with the Sidonians, who have gone down in shame to join those who have been killed because of all the terror they caused by their military might. They lie dead, uncircumcised, with those who have been killed violently. They will bear their shame, along with those who descend into the Pit.

30 There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.

- The fifth and last group that preceded Egypt into Sheol were the "princes of the north" (refers to the broader regions of Lebanon), and the Sidonians (a Phoenician city-state north of Tyre).

— Sidon was known for its opulence, wickedness, and idolatry (Cf. Judges 10:6-16; 1 Kings 11:1-13)

— Both groups are described as having gone into Sheol violently; despite their former power, both faced humiliation and degradation in Sheol.

The Doom of Pharaoh & Egypt

31 "These Pharaoh will see, and he will find **consolation** regarding all his hordes killed by the sword, Pharaoh and all his army," declares the Lord GOD.

31 "These Pharaoh will see, and he will be comforted for all his hordes slain by the sword, *even Pharaoh and all his army,*" declares the Lord GOD.

31 "When Pharaoh sees them, he will take comfort in his hordes. Pharaoh and all his army will die violently," says the Lord GOD,

31 Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord GOD.

- After detailing the fate of various nations who preceded Egypt into Sheol, the seventh oracle culminates with a final emphasis on Pharaoh's impending destruction.

- This verse addresses Pharaoh's reaction upon his arrival in Sheol. He would see the other nations that preceded him there, and be comforted by his armies who are there with him.

- "...consolation" - *nicham*, means either "to be sorry" or "to console oneself"; the proper interpretation of these two verses hinge on the meaning applied. Based on the context, as well as 31:16 where the fallen nations found grim solace in seeing Egypt share their doom, the proper interpretation here is "to console oneself."

— In other words, the Pharaoh found solace when he saw that others shared in his doom. His fate may be humiliating, but at least he would not be alone.

32 "Though I inflicted the terror of him on the land of the living, yet he will be laid to rest among *the* uncircumcised *along* with those killed by the sword, Pharaoh and all his hordes," declares the Lord GOD.

32 "Though I instilled a terror of him in the land of the living, yet he will be made to lie down among *the* uncircumcised *along* with those slain by the sword, *even* Pharaoh and all his hordes," declares the Lord GOD.

32 "because he spread terror throughout the land of the living. Therefore he'll be laid to rest among the uncircumcised, who have been killed violently; that is, Pharaoh and all of his hordes," declares the Lord GOD.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord GOD.

- Yahweh concludes this oracle with a declaration that all of this was His doing: Egypt's rise to prominence was entirely due to His will, and just as He elevated the nation to its position of power, so He would also bring it down to Sheol.

— **The prophecies regarding Egypt's destruction (but not dispersement) were fulfilled in 663 and 571 BC.** [Walvoord]

As the third major segment of Ezekiel's prophecies, which began in 25:1, concludes, the focus shifts from the Gentile nations to prophecies concerning Israel. Before examining the next segment, three conclusions about the judgment of the Gentile nations can be drawn:

1. The Abrahamic Covenant promises that warring against the Jewish people results in judgment. The judgments against the Gentile nations mentioned in Ezekiel 25–32 arose because they either mocked or contributed to the downfall of Jerusalem.
2. God judges Gentile pride, as exemplified by the fates of Tyre and Egypt.
3. There is also a judgment against the gods of the Gentile nations, which Judah had adopted for worship. These gods did not help the Gentiles, and they would not help Judah either.

Table 15: Nations Mentioned in Ezekiel 32:17-32

Terms Used in Connection with these Nations	Egypt	Assyria	Elam	Meshech-Tubal	Edom	Princes of North, Sidon
Multitude(s)	✓		✓	✓		
Company		✓				
Nether parts of earth	✓		✓			
Pit	✓	✓	✓	✓	✓	✓
Sheol	✓			✓		
With the uncircumcised	✓				✓	
Are uncircumcised	✓		✓	✓		✓
Fall(en)	✓	✓	✓			
Slain by sword	✓	✓	✓	✓	✓	✓
Caused terror		✓	✓	✓		✓
Terror was God's work	✓					
Shame			✓			✓
Iniquities				✓		
Grave(s)		✓	✓	✓		
Land of the living	✓	✓	✓	✓		
Reference to lying down	✓		✓	✓	✓	✓
Reference to going down	✓		✓	✓	✓	✓

