

P-T Christopher Ollila

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Chapter Twenty-One

EXEGESIS OF VERSES 1 - 3:

VERSE ONE

“Now the word of Yahweh came to me saying...”

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

(conj. - introd. ו/w "now" + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came" + noun-m-s const. דְבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep. w/ suff-1st-c-s אֵל/'el "to me" + prep. ל/l [untranslated] + verb-qal-inf. const. אֹמֵר/'amar "saying").

VERSE TWO

“Son of man, set your face toward Jerusalem and speak out against its sanctuaries and prophesy to the land of Israel”.

בֶּן־אָדָם שֵׁים פָּנֶיךָ אֶל־יְרוּשָׁלַם וְהִטָּף אֶל־מִקְדָּשִׁים וְהִנְבֵּא
אֶל־אֲדָמַת יִשְׂרָאֵל:

(noun--m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/'adam "man" + verb-qal-imper.-m-s שֵׁים/siym "set" + noun-pl w/ suff-2nd-m-s פָּנֶה/paneh "your face" + prep. אֵל/'el "toward" + proper noun יְרוּשָׁלַם/y'erushalam "Jerusalem" + conj. ו/w "and" + verb-hiph-imperf-m-s נִטַּף/nataph "speak out" + prep. אֵל/'el "unto" + noun-m-pl. מִקְדָּשִׁים/miqdash "sanctuaries" + conj. ו/w "and" + verb-niph-imper-m-s נִבֵּא/naba' "prophecy" + prep. אֵל/'el "to" + noun-f-s- const. אֲדָמָה/'adamah "land of..." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel").

VERSE THREE

“And you will say to the land of Israel, thus says Yahweh, ‘behold, I am against you and I will take my sword out of its sheath and cut off from you both the righteous and the wicked’”.

(conj. ו/w "and" + verb-qal-perf-2nd-m-s [waw consec] אָמַר/'amar "you will say" + prep. ל/L "to" + noun-f-s const. אֲדָמָה/'adamah "land of..." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun יְהוָה/yhwh

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"Yahweh" + interj. הִנֵּה/hinneh "behold" + prep. w/ suff-2nd-f-s אֵל/el "against you" conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] יָצֵא/yatsa "I will bring" + noun-f-s w/ suff-1st-c-s חֶרֶב/chereb "my sword" + prep. מִן/min "from" + noun-m-s w/ suff-3rd-f-s תַּעֲרָה/ta'ar "its sheath" + conj. ו/w "and" + verb-hiph-imperf-1st-c--s כָּרַת/karath "I will cut off" + prep w/ suff-1st-c-s מִן/min "from you" + adj-m-s צַדִּיק/tsadiyq "righteous" + conj. ו/w "and" + adj-m-s רָשָׁע/rasha' "wicked").

ANALYSIS OF VERSES 1 – 3:

1. Herein begins a new communication from Yahweh as seen in the ever so familiar phrase, **“Now the word of Yahweh came to me saying...”**
2. Having ended His previous communication with His parable of the fire and the trees. Yahweh did not say anything more until now.
3. We know that after Ezekiel shares this information, the people declared that he was speaking in parables thus implying that they need not pay close attention or that they were off the hook in discerning the meaning.
4. Now, some time later (we don't know how much time has passed) God is giving an additional communication which will explain the prior given parable.
5. He states in verse two **“Son of man, set your face toward Jerusalem and speak out against its sanctuaries and prophesy to the land of Israel”**.
6. Prior to this he was to set his face toward the south of Israel. Now he is told to face Jerusalem (which is consequently in the south of Israel).
7. Our word translated as “speak out” is the hiphil, imperfect of נָטַף/nataph. The basic meaning of this verb is to “drip or rain”. When used by the prophet in the hiphil stem the verb has a nuance of “causing words to drip or flow”. Hence the translation “speak out, preach, proclaim”.
8. Ezekiel is to speak out against Israel and its “sanctuaries” (note the plural).
9. Our word for “sanctuaries” is the masculine, plural noun, מִקְדָּשׁ/miqdash, “holy place, sanctuary”.
10. Of course two places that would of course fit the bill are the holy place and most holy place in the temple.
11. Both were in Jerusalem and such would make sense why God refers the plural.
12. The holy place was the first room of the temple which contained the altar of incense, lamp stand and table of showbread
13. It was here that the priests would minister daily trimming the lamps replacing the bread and burning incense to Yahweh.
14. It was in the Most holy place or “holy of holies” where the ark of the covenant stood. Only the high priest could go into this room. He did so only once a year on the Feast of Atonement.

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15. However God is not pleased with what is going on in His sanctuaries. It is for this reason that He instructs Ezekiel to speak out and prophesy against them.
16. While activities continued to go on in the temple, the temple was being desecrated by the idols and worship of strange deities (Ezek. 8:1ff).
17. Whatever “worship” was being conducted in the temple was not the kind of worship that Yahweh wanted or deserved. They had turned His house into a robber’s den (Jer. 7:11).
18. He continues in verse three stating **“And you will say to the land of Israel thus says Yahweh, ‘behold, I am against you and I will take my sword out of its sheath and cut off from you both the righteous and the wicked’”**.
19. Regardless of how they thought that their actions in the sanctuaries were righteous, God makes clear that He is against them. This is not the enemy you want to have. When God is against you, you are doomed!
20. However this is what happens when a believer goes into reversionism, He makes God his enemy (I Sam. 16:14; Ezek. 14:1-11; James 4:4).
21. Note that God states that He is about to take His sword out of its sheath. We are reminded of the occasions where the angel of Yahweh has shown up with an unsheathed sword (Exo. 4:24; Num. 22:21ff).
22. However God is not necessarily literally physically taking His sword to them, but using Nebuchadnezzar and his army to do so (Ezek. 5:2, 12; 7:15; 11:8, 10; 12:14, 16; 14:17; 17:21).
23. Note that God is going to cut Israel off from both the “righteous”, צַדִּיקִים/tsadiyq and the “wicked”, רָשָׁע/rasha‘.
24. A believer can certainly be wicked or behave wickedly (II Pet. 2:7).
25. In certain instances believers who engage in gross OSN are called “wicked” as well (Num. 16:26; I Cor. 5:13).
26. However generally speaking the “wicked” is a broad reference to unbelievers while the righteous is a reference to those who have made the SAJG (Dan. 12:10; Mal. 3:18; Matt. 13:49; 25:26; Luke 11:29; Act 24:15).
27. What God is stating in more direct terms is that the country will be cut off from all of its people regardless of their spiritual status. All are going to die or go into dispersion with very few exceptions.
28. Such is what was in view in the previously given parable regarding the “green” and “dry” trees (cp. Luke 23:31).
29. **Principle:** Believers are sometimes caught up in the God’s disciplining nations. We are to have faith in His protection (Ezek. 9:1; Rev. 9:4; II Pet. 2:7 cp. Luke 17:26ff).
30. Suffice it to say that regardless of one’s spiritual status, they will all be cut off from the nation whether by death or dispersion.
31. God will allow +V to be preserved and provide for them in Babylon (Jer. 24:1ff).

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EXEGESIS OF VERSES 4 & 5:VERSE FOUR

“Because I will cut off from you the righteous and the wicked. Therefore My sword will go forth from its sheath against all flesh from the south to the north”.

מתערה אל-כל-בשר מנגב צפון:יען אשר-הכרתי ממך צדיק ורשע לכן תצא חרבי

(adv. יען/ya'an "because" + rel. pron. אשר/"asher "that" + verb-hihp-perf-1st-c-s כרת/karath "I will cut off" + prep. מן/min w/ suff-2nd-f-s "from you" + adj-m-s צדיק/tsadiyq "righteous" + conj. ו/w "and" + adj-m-s רשע/rasah "wicked" + prep. ל/L "unto" + adv. כן/ken "thus" + verb-qal-imperf-3rd-f-s יצא/yatsa' "it will go forth" + noun-f-s w/ suff-1st-c-s חרב/chereb "my sword" + prep. מן/min "from" + noun-m-s w/ suff-3rd-f-s תערה/ta'ar "its sheath" + prep. אל/el "unto" + noun-m-s const. כל/kol "all..." + noun-m-s בשר/basar "flesh" + prep. מן/min "from" + proper noun נגב /negeb "the Negeb i.e. 'south'" + noun-f-s צפון/tsaphon "north").

VERSE FIVE

“And all flesh will know that I, Yahweh have brought My sword from its sheath it will not again return”.

וידעו כל-בשר כי אני יהוה הוצאתי חרבי מתערה לא
תשוב עוד: ם

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(conj. ו/w "and" + verb-qal-perf-3rd-m-s [waw consec] יָדָע/yada' "it will know" + noun-m-s const. כָּל/kol "all..." + noun-m-s בָּשָׂר/basar "flesh" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + proper noun יְהוָה/yhwh "Yahweh" + verb-hiph-perf-1st-c-s יָצָא/yatsah "I have brought" noun-f-s w/ suff-1st-c-s חֶרֶב/chereb "my sword" + prep. מִן/min "from" + noun-m-s w/ suff-3rd-f-s תַּעֲרָ/ta'ar "its sheath" + neg. adv. לֹא/lo' "not" verb-qal-imperf-3rd-f-s שׁוּב/shub "it will return" + adv. עוֹד/od "any longer").

ANALYSIS OF VERSES 4 & 5:

1. God continues in verse four where he states **“Because I will cut off from you the righteous and the wicked. Therefore My sword will go forth from its sheath against all flesh from the south to the north”**.
2. This is not a case whereby Yahweh Himself will literally be unsheathing His sword and killing everyone. However the same effect will be accomplished by the army of Nebuchadnezzar.
3. God usually wields His sword against Israel’s enemies (Deut. 32:41; Isa. 31:8; 34:5-8; 66:16; Jer. 25:41; 50:35ff; Zeph. 21:2).
4. However here He is using it against His own people to punish them for their degenerate OSN activity.
5. Just as the fire swept from the south to the north in the parable in the previous chapter, so Nebuchadnezzar’s forces sweep to and from through the nation to commit mass destruction.
6. These actions will culminate in a siege whereby a great amount of the population will be hulled up in the city of Jerusalem to suffer from famine and pestilence (cp. Jer. 32:24).
7. Those that survive will be carted off into exile to Babylon.
8. He continues in verse five **“And all flesh will know that I, Yahweh have brought My sword from its sheath it will not again return”**.
9. We need not take the “all flesh” to reference every single person in the world. People in China and northern Europe probably did not get wind of these actions.
10. However, as previously stated, phrases such as these can be used to refer to a great many people in the inhabited world of the Mediterranean (Ezek. 20:48 Num. 14:21-23 Deut. 29:24-28 1Kings 9:7-9).
11. Note that God says that His sword will “not again return”. Once it comes out, it will keep on swinging till everyone is dead or on his way to dispersion, and even then it keeps on pursuing the survivors (Ezek. 12:14).
12. We have come full circle here in explaining the parable.
13. A parable by definition is a figure of speech which has a one-to-one relationship in which every element of the parable represents an element which teaches a spiritual truth.
14. We can see the elements of the parable as follows:

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- a. The south to the north represents Nebuchadnezzar’s march to destroy the Israel to include Jerusalem, its sanctuaries and all the land of Israel (v. 2).
- b. The forest fire represents God using Nebuchadnezzar as a weapon (sword) against His people (v. 3).
- c. The trees represent the people of Israel,
- d. The green and dry trees represent the righteous and wicked that will be cut off from the nation via death or dispersion (v. 3).
- e. The fact that the fire is unquenchable speaks of the sword not returning to its sheath till all has been accomplished.

EXEGESIS OF VERSES 6 & 7:

VERSE SIX

“As for you son of man, groan with a crushing of your loins and groan with bitterness before their eyes”

לְעֵינֵיהֶם: וְאַתָּה בֶן־אָדָם הָאֵנָּח בְּשִׁבְרוֹן מְתַנִּים וּבְמִרְרוֹת תֵּאָנָּח

(conj. ו/w “as for” + pron-2nd-m-s אַתָּה/’attah “you” + noun-m-s const. בֶּן/ben “son of...” + noun-m-s אָדָם/’adam “man” + verb-niph-imper-m-s אֵנָּח/’anach “groan” + prep. ב “with” + noun-m-s const. שִׁבְרוֹן/’shibaron “a breaking/crushing of...” + noun-m-pl מְתַנִּים/’matenayim “loins” + conj. ו/w “and” + prep. ב/B “with” + noun-f-s מִרְרוֹת/’meriy Ruth “bitterness” + verb-niph-imperf-2nd-m-s אֵנָּח/’anach “groan” + prep. ל/L “before” + noun-f-pl w/ suff-3rd-m-pl עֵינַי/’ayin “their eyes”).

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VERSE SEVEN

“And it will come about when they say to you, ‘why are you groaning?’ Then you will say ‘because of the news that it is coming and every heart will melt and every hand will fall limp and every spirit will be faint and every knee will be like water for behold it is coming and it will happen declares Adonay Yahweh”.

וְהָיָה כִּי־אָמְרוּ אֵלַיךָ עַל־מָה נֹאנַח וְאָמַרְתָּ
אֶל־שְׂמוּעָה כִּי־בָאָה וְנִמְסַ כָּל־לֵב וְרָפוּ כָל־יָדַיִם וְכָהֲתָה
כָּל־רוּחַ וְכָל־בְּרִכְיָיִם תִּלְכָּנָה מֵיִם הִנֵּה בָאָה וְנִהְיִתָּה נֹאֵם
אֲדֹנָי יְהוָה:

(conj. ו/w "and" + verb-qal-perf-3rd-m-s [waw consec] + הָיָה/hayah "it will come about" + conj. כִּי/kiy "when" + verb-qal-imperf-3rd-m-pl אָמַר/amar "they will say" + prep. w/ suff-2nd-m-s אֵל/el "unto you" + prep. עַל/al "upon" + inter. pron. מָה/mah "what" + pron אַתָּה/attah "you" + verb-niph-part-m-s אָנַח/anach "groaning" + conj. ו/w "then" + verb-qal-perf-2nd-m-s [waw consec] אָמַר/amar "you will say" + prep. אֵל/el "unto" + noun-f-s שְׂמוּעָה/shemu'ah "news/rumor" + conj. כִּי/kiy "that" + verb-qal-part-f-s בּוֹא/bo' "coming" + prep. ו/w "and" + verb-niph-perf-3rd-m-s [waw consec] מָסַס/masas "it will melt" + noun-m-s const. כָּל/kol "every..." + noun-m-s לֵב/leb "heart" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] + רָפָה/raphah "it will be disheartened/sink down/drop" + noun-m-s const. כָּל/kol "every..." + noun-f-pl יָד/yad "hand" + conj. ו/w "and" + verb-piel-perf-3rd-f-s [waw consec] כָּהָה/kahah "it will be faint" + noun-f-s רוּחַ/ruach "spirit/breath" + conj. ו/w "and" + noun-m-s const. כָּל/kol "every..." + noun-f-pl בֵּרֶךְ/berek "knee" + verb-qal-imperf-3rd-f-pl הָלַךְ/halak "move" + noun-m-pl מַיִם/mayim "water" + conj. ו/w "and" + interj. הִנֵּה/hinneh "behold" + verb-qal-part-fem. sing. בּוֹא/bo' "coming" + conj. ו/w "and" + verb-niph-perf-3rd-f-s [waw consec] הָיָה/hayah "it will come about" + noun-m-s const. נֹאֵם/ne'um "a declaration of..." + proper noun יְהוָה אֲדֹנָי/Adonay yhwh "Adonay Yahweh").

ANALYSIS OF VERSES 6 & 7:

1. Yahweh wants Ezekiel to revert back to the sign acts in verse six as He instructs him, “As for you, son of man, groan with a crushing of your loins and groan with bitterness before their eyes”.
2. Note that He is to “grown” like a man with a crushing in his groins. Our word for “grown” is the niphal, imperative of אָנַח/anach, “to sigh, grown”. It is the same word we saw earlier of those who grown over what was occurring in Israel (Ezek. 9:4).

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3. The phrase “crushing of your loins” is a bit awkward. Recall a time when you had a great pain your lower abdomen due to cramping or sickness. Such is what is in view. This man is to be bent doubled over due to what is going on in his gut.
4. The NASB translates this “...groan with a broken heart...”
5. However the heart is not what is in view. Our word translated as “loins” is the masculine, plural noun, מַתַּנַּיִם/matʿnayim, “loins, hips, lower abdomen” (cp. Gen. 37:34; Exo. 1:5; Lev. 3:4; Lev. 3:10).
6. He is to groan as if he has a pain in his guts. Recall a time in which you were in such dread of something that your bowels literally ached. You were sick to your stomach with angst.
7. Consider the phrase “worry yourself sick”. Is this a real condition or something that people just say?
8. According to Dr. Michael Cutler such is most assuredly the case. He states The signs and symptoms of anxiety are often difficult to recognize...From headache and chest pain, to heartburn and abdominal pain, worry can take a real physical toll on your body. Most patients are sure there’s an underlying health problem at the root of symptoms like these. But I’m here to tell you — most often you can blame them on your mind-body connection...” (5 signs).
9. “You’ve even heard the expression, a ‘gut feeling’, which describes our brain-gut connection known by many as butterflies in the stomach. Moreover, when stress is severe or chronic, it directly increases your stomach acid secretion, weakens your stomach lining barrier, and increases your sensitivity to pain. It can progress to anxiety-induced nausea.” (ibid.).
10. Indeed, anxiety over time is the leading cause of stomach ulcers.
11. Such is exactly what the prophet is to mimic, not a “broken heart” due to sadness.
12. The loins were considered the seat of strength. Such strength has fled from the man in this instance (Ezek. 29:7; Job 40:16; Nahum 2:11; Isaiah 21:3).
13. He is also said to groan with “bitterness”. Our word translated as bitterness is the feminine, singular noun מֵרִירֻת/meriyruth, “bitterness”.
14. It is used only here in the Old Testament. However it has several cognate relatives that all refer to something bitter or a bitter experience.
15. This is not mental attitude bitterness but the groaning in reference to the bitter experience the sufferer has tasted of. That bitter experience is the coming destruction at the hands of Nebuchadnezzar (cp. Ezek. 21:12).
16. He is to mourn “before their eyes”. It is not clear, who specifically is in view. Take it to mean here anyone who would give it a hearing and ask what he is doing (cp. Ezek. 12:9).
17. Perhaps the elders of chapter 20 are still before him.
18. Ezekiel was known as a prophet and people wanted to see and here from him. His sign acts are designed by Yahweh to teach the Jews a lesson regarding the times in which they lived and the events that were coming.

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19. As he groans bent double over, it will attract attention from his fellow Israelites of the dispersion. Yahweh states in verse seven, **“And it will come about when they say to you, ‘why are you groaning?’ Then you will say ‘because of the news that it is coming...”**
20. Note that there is news of something happening, and at the same time it is coming!
21. In other words the reports have been found to be accurate and they are moving toward them like a juggernaut.
22. The news is that of Nebuchadnezzar’s invasion. However Ezekiel is to make it clear to them that is not just a rumor or report. This is real and it is happening!
23. He states in the next clause of verse seven, **“...and every heart will melt and every hand will fall limp and every spirit will be faint and every knee will be like water...”**
24. In view is the picture of people that are completely terrified for what is coming upon them.
25. Regarding one’s heart melting, recall what Rehab said about her people being terrified of the coming Israelite invasion. Now the shoe is on the other foot (Jos 2:11ff).
26. Such is reference to a person losing heart due to absolute terror. They are frozen by fear.
27. Hands falling limp at one’s side is also a movement associated with one being frozen by fear. Note that actions and solutions are not taking place. The people in view will be scared stiff so to speak (Ezek. 7:17 Isa. 13:7; Jer. 50:43).
28. The next description is that of fainting from fear. While it may sound extreme, it does happen (Jer. 4:31; 8:18; Luke 21:26).
29. The final description of the average Israelite at the time of the invasion is having knees like water.
30. Perhaps you can remember a time when you were frightened or so shocked that that you felt weak in the knees and your legs shook so much your knees almost began to knock together (Ezek. 7:17)!!!
31. People are not going to face this threat head on, they are going to be terrified and seek cover (Ezek. 4:16; 12:18).
32. Not just some will be frightened, virtually all of them. Note the, adjective, “every” preceding each of these descriptions.
33. God instructs Ezekiel to finish his message with the surety of what will occur. He states **“...for behold it is coming and it will happen declares Adonay Yahweh”**.
34. Nothing is going to stave off this invasion. God is sending His servant Nebuchadnezzar to execute His justice on the Jews of Judah. No one will escape!!!

The Polished Sword

EXEGESIS OF VERSES 8 – 11:

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VERSE EIGHT

“Now the word of Yahweh came to me saying...”

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

(conj. - introd. ו/w "now" + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came" + noun-m-s const. דְבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep. w/ suff-1st-c-s אֵל/ʾel "to me" + prep. ל/l [untranslated] + verb-qal-inf. const. אָמַר/ʾamar "saying").

VERSE NINE

“Son of man, prophesy and say ‘thus says Adonay Yahweh’. Say ‘a sword, a sword has been sharpened and also polished’”

הוֹחֲדָה וְגַם־מְרוֹטָהּ: בֶּן־אָדָם הִנְבֵּא וְאָמַרְתָּ כֹה אָמַר יְהוָה אֲדֹנָי יְהוִה חֶרֶב

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/ʾadam "man" + verb-niph-imper-m-s נָבֵא/naba' "prophesy" + conj. ו/w "and" + verb-qal-perf-2nd-m-s [waw consec] אָמַר/ʾamar "you will say" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/ʾamar "says" + proper noun יְהוָה אֲדֹנָי יְהוִה/ʾadonay yhwh "Adonay Yahweh" + verb-qal-imperf-m-s אָמַר/ʾamar "say" + noun-f-s חֶרֶב/chereb "a sword" + חֶרֶב/chereb "a sword" + verb-hoph-perf-3rd-m-s "it has been sharpened" + conj. ו/w "and" + conj. גַּם/gam "also" + verb-qal-pass. part-f-s מְרוֹט/marat "polished").

VERSE TEN

“Sharpened in order that it may conduct a slaughter, polished so it is like lightning or will we rejoice in the scepter of My son that hates every tree?”

לְמַעַן טָבַח טָבַח הוֹחֲדָה לְמַעַן־הִיָּה־לָהּ בָּרָק מְרוֹטָהּ אִו
נָשִׂישׁ שֶׁבֶט בְּנֵי מִאֲסַת כָּל־עֵץ:

(prep. לְמַעַן/l^eme 'an "in order that" + verb-qal-inf. const. טָבַח/tabach "slaughter" + noun-m-s טָבַח/tebach "a slaughter" + verb-hoph-perf-3rd-f-s חָדַד/chaddad "sharpened" + prep. לְמַעַן/l^ema 'an "in order that" + verb-qal-imper.-m-s הָיָה/hayah "it will come about" + prep w/ suff-3rd-f-s ל/L "to it" + noun-m-s בָּרָק/baraq "lightning" + verb-pual-perf-3rd-f-s מְרוֹט/marat

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"it has been polished" + conj. וְ/ʾo "or" + verb-qal-imperf-1st-c-pl שׁוּשׁ/sus "we will rejoice/exalt" + noun-m-s const. שֵׁבֶט׃/shebet "scepter/staff of..." + noun-m-s w/ suff-1st-c-s בֶּן/ben "my son." + verb-qal-part-f-s מְאַס׃/ma'as "rejecting/despising" + noun-m-s const. כֹּל/kol "every..." + noun-m-s עֵץ/‘ets "tree").

VERSE ELEVEN

“For He has given it to polish and to handle it in the palm of the hand, a sharpened sword and it has been polished to give it into the hand of a killer”.

וַיִּתֵּן אֶתָּהּ לְמִרְטָה לְתַפֵּשׂ בְּכַף הַיָּד הַיְמָנִית וְהָיָה
מִרְטָה לְתֵת אוֹתָהּ בְּיַד הַרוֹגֵג׃

(conj. וְ/w "for" + verb-qal-imperf-3rd-m-s [waw consec] נָתַן/nathan "he has given" + sign d.o.w/ suff-3rd-f-s אֵת/’eth "it" + prep. לְ/L "to" + verb-qal-inf. const. מְרַט׃/marat "polish" + prep. לְ/L "to" + verb-qal-inf. const. תַּפֵּשׂ/tapas "handle" + prep. בַּ "in" + noun-f-s w/ d.a. כַּף/kaph "the palm of the hand" + pron-3rd-f-s הִיא/hiy' "it" + verb-hoph-perf-3rd-f-s חָדַד׃/chadad "sharpened" + noun-f-s חֶרֶב׃/chereb "sword" conj. וְ/w "and" + pron. 3rd-f-s הִיא/hiy' "it" + verb-pul-perf-3rd-f-s מְרַט׃/marat "polished" + prep. לְ/L "to" + verb-qal-inf. const. נָתַן/nathan "give" + sign. d.o. w/ suff-3rd-f-s אֵת/’eth "her" + prep. בַּ/B "in" + noun-f-s const. יָד׃/yad "hand of..." + verb-qal-part-m-s הַרוֹגֵג׃/harag "one who kills").

ANALYSIS OF VERSES 8 – 11:

1. Verse eight begins a new communication from Yahweh Elohiym.
2. Ezekiel simply states **“Now the word of Yahweh came to me saying...”**
3. As was the case before, we do not know how much time has occurred. This could have been relatively close to the events in described in verses 1 – 7.
4. Whatever the case, God is now introducing a new section of prophecy regarding the symbolic “polished sword”.
5. He states in verse nine, **“Son of man, prophesy and say ‘thus says Adonay Yahweh’. Say ‘a sword, a sword has been sharpened and also polished’”**
6. As has been the case in multiple instances, we are dealing with symbolic language.
7. Here a “sharpened and polished sword” speaks of the coming invasion of Nebuchadnezzar.
8. Recall that the leaders in Jerusalem, and no doubt in the dispersion, believed that it was time to build houses and that this invasion from Nebuchadnezzar was never going to materialize (Ezek. 11:1ff).

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9. Note that this is not merely a sharp sword (denoting its harmfulness and ability to produce carnage) but it is also a “polished” sword.
10. Such speaks of the visual effects that it will have as we shall see in verse ten.
11. He continues in verse ten by stating **“Sharpened in order that it may conduct a slaughter, polished so it is like lightning ...”**
12. As previously stated, the sword has been made very sharp so that it can properly conduct its purpose. Yahweh states that the purpose is to conduct a “slaughter”.
13. Our word for slaughter masculine, singular noun, תִּבַּח/tebach, "slaughter, slaughtering, slaughtered meat, place of slaughter".
14. It is used in conjunction with the cognate verb, which precedes it as a qal, infinitive construct of תִּבַּח/tabach, "to slaughter, butcher, slay, kill ruthlessly"
15. Hence we have a Hebraism used to really nail down the point of what is occurring. The text literally reads: “to slaughter a slaughter”.
16. The central meaning of the verb is to kill or slaughter an animal, but it can also, as is the case here, be used of killing men.
17. Such language is apropos as the 5th cycle of discipline will bring about the mass slaughter of people in Israel.
18. It has also been polished so that it is “like lightning”. Such speaks of the visual effect the sword has. Such is analogous to the fact that the conquest is quick and clearly visible.
19. Yahweh continues in the final clause of verse ten by asking **“...or will we rejoice in the scepter of My Son that hates every tree?”**
20. Yahweh has Ezekiel pose a question here, asking the dispersed Israelites if they should rejoice at such a time. Why ask it unless some had begun to celebrate at the hearing of this poem/song.
21. God in his omniscience knew that the people would hear of a sword and think that God was going to fight for them and help them like He did against the Assyrians 100 years earlier.
22. Many in Israel and in the dispersion in Babylon somehow held out hope that Nebuchadnezzar would not attack and the deportees would return home (Jer. 28:1-4).
23. However they lack the prerequisite +V and DGP to be in a position for God to shower them with such blessings.
24. Hence the answer to the question is of course “no”. This should be a time of mourning.
25. They are cued into the fact that this is not a time to rejoice in “the scepter”.
26. Note that the sword is not in view but the scepter is in this instance.
27. Our word for “scepter” is the masculine, singular noun, שֵׁבֶט/shebet, “rod, staff, scepter”.
28. The noun commonly denotes a rod as used for disciplining a person (Prov. 22:15).
29. It is also used for a rod that was used as a weapon for protection (II Sam. 23:21; Psa. 23:4; Mic 7:14).

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30. However Harris, Archer & Waltke note “Then, too, the word denotes a sceptre, the mark of authority. The association of smiting and ruling is evident. Significantly, in Akkadian the verbal cognate *shabatu* means to "slay, smite," and the noun *shibtu* (= Heb *shebet*) means "rod, sceptre." Thus it is the symbol of rulership. Whereas the prophets predicted that the sceptre of Israel's enemies will be removed (Amos 1:5; Zech 10:11), Jacob predicted that "the sceptre shall not depart from Judah... until Shiloh come..." (Gen 49:1), and the psalmist predicted that the rule of Israel's ideal king would endure forever (Psa 45:7). These promises find their fulfilment in the Lord Jesus Christ. The close association of "smiting" and "ruling" is most obvious in the psalmist's prophecy that the Lord's King will smash the wicked, rebellious world with an iron rod (Psa 2:9, though possibly Psa 2:9 refers to shepherding or ruling the nations with a scepter of iron-cf. Psa 2:9 NIV and Rev 19:15; cf. Psa 125:3; Isa 14:5[sic])” (p. 897).
31. Thus the ruling house of Israel, the House of David is in view in this passage.
32. Rejoicing in the royal household is futile, as the king will be unable to save his people. Indeed, he will not even be able to deliver himself (Ezek. 12:12).
33. To the contrary, the king “hates every tree” (Ezek. 19:1ff).
34. Recall earlier where the people are likened unto the trees of the forest (Ezek. 20:46-49).
35. There was much evil and violence in the country due to the lack of adequate leadership. Hence, they need not put their hope in the crown.
36. Note too that He makes reference to the scepter of “My son”. Jesus Christ as the Lion of Judah ultimately holds the title to the scepter (Gen. 49:10 cp. Ezek. 5:5).
37. He is mentioned here as the incarnate Son of God as placing the polished sword into the hand of His servant.
38. He continues in verse eleven **“And He has given it to polish and to handle it in the palm of the hand, a sharpened sword and it has been polished to give it into the hand of a killer”**.
39. Our unnamed third person pronoun, “he”, has as its antecedent the “Son” of God who wields the scepter and the sword as mentioned in final clause of verse ten.
40. Such is a reference to the preincarnate Son of God who is the executioner of the POG (Psa. 2:1-12; 110:5, 6 cp. Num. 22:23).
41. He is not literally running around the nation stabbing and cutting people. Rather, it speaks of the fact that He is orchestrating the “slaughter” via His servant, Nebuchadnezzar (Jer. 25:9; 27:6; 43:10).
42. Note that He places the sword into the hand of “a killer”.
43. Our word for “killer” is the qal participle of **הָרַג**/harag "to destroy, kill, murder, slay"
44. It is used substantively for the person in view who receives the sword, hence a “killer” or “destroyer”.
45. Such is a reference to the Son of God directing and giving the green light to Nebuchadnezzar’s army to invade and destroy the nation of Israel (Jer. 51:20-23).

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46. As we will see in the next section, God works to direct Nebuchadnezzar to Jerusalem (Ezek. 21:21).

EXEGESIS OF VERSES 12 & 13

VERSE TWELVE

“Cry out and wail, son of man, for it has come against My people. It is against all of the princes of Israel. They have been cast upon the sword with my people. Therefore strike your thigh”.

זַעַק וְהִלַּל בֶּן-אָדָם כִּי-הָיָא הִתְחַהּ בְּעַמִּי הִיא בְּכָל-נְשִׂיאֵי
יִשְׂרָאֵל מִגּוּרֵי אֶל-חֶרֶב הָיוּ אֶת-עַמִּי לָכֵן סָפַק אֶל-יָרֵךְ

(verb-qal-imper-m-s זַעַק/za‘aq “cry out” + conj. ו/w “and” + verb-hiph-imper-m-s יִלַּל/yalal “howl/wail” + noun-m-s בֶּן/ben “son of...” + noun-m-s אָדָם/’adam “man” + conj. כִּי/kiy “for” + pron-3rd-f-s הִיא/hiy’ “it” + verb-qal-perf-3rd-f-s הָיָה/hayah “it has come about” + prep. ב/B “against” + noun-m-s w/ suf-1st-c-s עַם/‘am “my people” + pron-3rd-f-s הִיא/hiy’ “it” + to be verb [supplied] “is” + prep. ב/B “against” + noun-m-s const. כָּל/kol “all of...” + noun-m-pl const נְשִׂיאֵי/nasiy’ “princes of...” proper noun יִשְׂרָאֵל/yisra’el “Israel” + verb-qal-pass-part-m-pl מְגִיר/magar “being cast” + prep. אֶל/’el “unto” + noun-f-s חֶרֶב/chereb “sword” + verb-qal-perf-3rd-c-pl הָיָה/hayah “they have come about” + sign d.o. אֵת/’eth [untranslated] + noun-m-s w/ suf-1st-c-s עַם/‘am “my people” + prep. ל/L “for” + adv. כֵּן/ken “thus” + verb-qal-imper-m-s verb-qal-imper-m-s סָפַק/saphaq “strike” + prepl. אֶל/’el “unto” + noun-f-s יָרֵךְ/yarek “thigh”).

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VERSE THIRTEEN

“For it has been tested, and what if even scepter *it* despises? It will not continue, declares Adonay Yahweh ”

כִּי בַחַן וּמָה אִם-גַּם-שֵׁבֶט מֵאֶסֶת לֹא יִהְיֶה נְאֻם אֲדֹנָי יְהוָה

(conj. כִּי/kiy "for" + verb-pual-perf-3rd-m-s בַּחַן/bachan "it has been examined, proven" + conj. ו/w "and" + inter. part. מָה/mah "what" + conj. אִם/'im "if" + conj. גַּם/gam "even" + noun-m-s שֵׁבֶט/shebet "rod/staff" + verb-qal-part-f-s מֵאֶסֶת/ma'as "rejects/despises" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-m-s יִהְיֶה/hayah "it will come about/occur" + noun-m-s const. נְאֻם/ne'um "a declaration of..." + proper noun אֲדֹנָי יְהוָה/adonay yhwah "Adonay Yahweh").

ANALYSIS OF VERSES 12 & 13:

1. God continues with His instruction to Ezekiel in verse twelve where He states **“Cry out and wail, son of man, for it has come against My people...”**
2. Our word for “cry out” is the qal, imperative of זָעַק/za‘aq, “cry, cry out, call”.
3. Harris, Archer & Waltke note that “In the Qal stem, the word is used almost exclusively in reference to a cry from a disturbed heart, in need of some kind of help. The cry is not in summons of another, but an expression of the need felt.” (p. 248).
4. Hence we have cry of anguish, suffering and desperation in view. Such is most assuredly the case as he represents the Israelite suffering from invasion of Nebuchadnezzar, realizing that everything is about to be lost!
5. Our word for “wail” is the hiphil, imperative of יָלַל/yalal, “to howl or wail”. When used in parallel to זָעַק/za‘aq, anxiety, sorrow and distress are in view (ibid., 380).
6. We are given an impression of people who have severe anxiety about what is about to occur.
7. Such is what is in view when Yahweh states that “it” has come against His people. “It” is of course referring to the coming invasion at the hands of the Babylonians.
8. He states that this coming invasion is **“...against all of the princes of Israel. They have been cast upon the sword with my people....”**
9. Not only the common man, but the aristocracy will be targeted. No one will escape the coming wrath.
10. Hence again the futility of putting one’s faith in the king and royal household. They can’t even save themselves.

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11. We have already been told of what awaits the king and the royal household (Ezek. 12:1ff).
12. Hence these people should not “rejoice in the scepter”.
13. He continues in the final clause of verse twelve noting, “...**Therefore strike your thigh**”.
14. In the ancient world, the thigh was the place where oaths were taken (Gen. 24:2, 9; 47:29 – similar to people placing a hand on a Bible).
15. The striking of the thigh would therefore represent the fact that the covenant has been broken as the Jews have forsaken God completely.
16. However the striking of the thigh was also a sign of extreme grief (Jer. 31:19).
17. Hence this idea plays into the mood that was established earlier concerning great dread of that which is coming (cp. Ezek. 21:9-11).
18. He continues in verse thirteen where He states “**For it has been tested...**”
19. The immediate question is “What has been tested?”
20. Sword and thigh are both in feminine gender, while the imbedded pronoun in our word for “it has been tested” is in the *masculine* gender.
21. The answer can only be the “scepter”, שֶׁבֶט/shebet as it is a masculine noun. The king and royal household have been tested.
22. But in what way has it been tested? Our word for tested is the pual perfect of בָּחַן/bachan.
23. The pual is an intensive, passive stem, indicating that the rod has been thoroughly examined the leadership and found it to fall way short of what was expected.
24. Indeed, God really has it out for Zedekiah as he swore using God’s name and then broke the covenant with Nebuchadnezzar (Ezek. 17:16-19).
25. Hence, this verse is telling that not just the king, but the ruling establishment (scepter) in Israel is defunct and will be overturned (cp. Dan. 5:1ff).
26. Indeed, once Zedekiah is deposed, there will be no more kings of the Davidic Dynasty will the One True King, “My Son” mentioned in the previous passage, Jesus Christ Himself takes the throne.
27. However the end of the verse Yahweh poses both a question and makes a declaration which answers His own question.
28. He states in these final two clauses of verse thirteen “...**and what if even scepter it despises? It will not continue declares Adonay Yahweh**”.
29. Again the royal scepter and therefore the royal household is in view. Yahweh asks what if it too is hated?
30. The immediate question is hated/despised by whom? The answer is found in the feminine gender of the qal participle of מָאָס/ma’as, “to hate, despise, reject”.

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31. The “scepter” is in the masculine gender as is the “Son” (obviously) as is the “killer”.
The only potential subject producing said hatred is “the polished sword”. The scepter is not doing the hating, the sword hates/despises the scepter, i.e. the royal household!
32. Indeed Nebuchadnezzar really has it out for Zedekiah as He has broken his oath bringing about the invasion.
33. As a result of the coming war, the monarchy “will not continue”. At the point that Zedekiah is deposed, there will be no more Davidic kings to sit on the throne until Jesus Christ Himself returns to wield the scepter and sit upon His glorious throne (Matt. 19:28; 25:31).

EXEGESIS OF VERSES 14 & 15:

VERSE FOURTEEN

“And you son of man, prophesy and clap your hands. The sword will be doubled a third time. The sword of the slain, it is the sword of the slain, the great one, the one that surrounds them”.

וְאַתָּה בֶן־אָדָם הִנְבֵּא וְהָךְ כַּף אֶל־כַּף וְתִכְפֹּל חֶרֶב
שְׁלִישְׁתָּהּ חֶרֶב חֲלָלִים הִיא חֶרֶב חֲלָל הַגְּדוֹל הַחֲדָרֶת לָהֶם

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(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” + verb-niph-imper-m-s נָבֵא/naba’ “prophecy” + conj. ו/w “and” + verb-hiph-imper-m-s נָכָה/nakah “strike” + noun-f-s כַּף/kaph “hand” + prep. אֶל/’el “unto” + noun-f-s כַּף/kaph “hand” + conj. ו/w + verb-niph-imperf-3rd-f-s כָּפַל/kaphal [8xs] “it will be doubled” + noun-f-s חֶרֶב/chereb “sword” + adj-f-s שְׁלִישִׁיָּה/sheliyshyyah “third time” + noun-f-s const. חֶרֶב/chereb “sword...” + noun-m-pl חָלַל/chalal “slain/wounded” + pron-3rd-f-s הִיא/hiy’ “it” + noun-f-s const. חֶרֶב/chereb “sword” + noun-m-s חָלַל/chalal “wounded/slain” + adj-m-s w/ d.a. גָּדוֹל/gadol “great” + verb-qal-part-f-s w/ d.a. חָדַר/chadar “the one that surrounds” + prep. w/ suff-3rd-m-pl ל/L “unto them”).

VERSE FIFTEEN

“In order to melt hearts and multiply the stumbling at all of their gates. I have given the turning of the sword. Alas it is made for lighting, wrapped for the slaughter”.

לְמַעַן לְמוֹג לֵב וְהִרְבָּה הַמִּכְשָׁלִים עַל כָּל־שַׁעְרֵיהֶם נָתַתִּי
אֶבְחַת־חֶרֶב אֶחַ עֲשׂוּיָהּ לְבָרָק מְעֻטָּה לְטַבַּח

prep. לְמַעַן/lema’an “in order that” + prep. ל “to” + qal-inf. const. מוֹג/mug “melt” + noun noun-m-s לֵב/leb “heart” + conj. ו/w “and” + verb-hiph inf. abs. רִבָּה/rabah “multiply” + noun-m-pl w/ d.a. מִכְשָׁל/mik’shol “the stumbling blocks” + prep. אֶל/’al “upon” + noun-m-s const. כָּל/kol “all...” + noun-m-pl. w/ suf-3rd-m-pl. שַׁעַר/sh’ar “their gates” + verb-qal-perf-1st-c-s נָתַן/nathan “I have given” + noun-f-s const. אֶבְחָה/’ibechah [hapax] “a turning/ glittering of...” + noun-f-s חֶרֶב/chereb “sword” + intrject אַח/’ach “alas” + verb-qal-pass-part-f-s עֲשָׂה/’asah “made” + prep. ל/L “for” + noun-m-s בָּרָק/baraq “lightning” + adj-f-s מְעֻטָּה/me’uttah “wrapped” + prep. ל/L “for” + noun-m-s טַבַּח/tebach “slaughter”).

ANALYSIS OF VERSES 14 & 15:

1. We continue with the announcement of the polished sword in verse fourteen where Yahweh notes **“And you son of man, prophecy and clap your hands...”**
2. This is not the first time the prophet has been instructed to clap his hands (Ezek. 6:11).
3. He is not clapping his hands with them or for them but in reference to the people (cp. Num. 24:10; Job 27:23).

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4. Our word for hand is not the normal word for hand. It is the feminine, singular noun, כַּף/kaph, “palm or open part of the hand”.
5. Hence he is to strike his palms together in an aggressive manner.
6. This is thus a sign of divine displeasure, much like the striking of the thigh seen in the previous section (Ezek. 21:17).
7. He continues in the second clause, “**...The sword will be doubled a third time...**”
8. Our word for doubled is the niphil imperfect of כָּפַל/kaphal, “to double, double over, two times”.
9. It is not as if the sword is folded or bent. Rather the idea is that of it doubling back or turning back again.
10. It does so in triple movements. So it darts down and back three times in a row, then repeats as often as necessary (cp. Ezek. 21:16).
11. In other words it keeps doubling back again and again till all in the vicinity are killed by it. We might say that it is “zipping back and forth”.
12. This of course is not a literal prophecy. It represents that extreme carnage of the Nebuchadnezzar’s which moves to and fro killing all in its path.
13. He continues by stating in the final two clauses of verse fifteen singing of the sword in praise of its work.
14. He states “**...The sword of the slain, it is the sword of the slain, the great one, the one that surrounds them**”.
15. Note the phrase “sword of the slain” used 2xs here. The idea is that is the sword that produces a bunch of slain bodies. So much so that it is given this title as it is so lethal.
16. It is also called “the great one” so as to differentiate it from all other swords. This is an amazing sword, 1st class, like Excalibur!
17. It symbolically speaks of the powerful, swift army of Nebuchadnezzar, troops which were first class and used as a weapon of Yahweh against the Jews (Jer. 25:9).
18. The immediate question is how a single sword surrounds the people. The answer is that it doesn’t.
19. This of course this speaks of the overwhelming force of the Babylonian invasion. There is no place to hide. The city of Jerusalem will be completely surrounded and the country will be completely overrun (II Kings 24, 25).
20. He continues in verse fifteen telling him why this is so. He states that it is done “**In order to melt hearts and multiply the stumbling at all of their gates...**”
21. The idea of one’s heart melting harkens to what was said earlier with regard to one suffering severe terror (cp. Deut. 20:8; Josh. 2:11; 14:8; Isa. 13:7; 19:1; Ezek. 21:7).
22. Hence it is not merely on the hunt to produce dead bodies, it unleashes a terror complain as well.
23. The stumbling in views is not one stumbling over sin or falling victim to a stumbling block.

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24. Rather in view is one stumbling over dead. In other words, the rate of death will greatly increase due to the extreme violence (Ezek. 7:19; Jer. 6:21; 46:16).
25. Hence fatal stumbling is in view (Psa. 37:24).
26. Note that stumbling is done “at all of their gates”. Our word for “gate” is the masculine, plural noun, שַׁעַר/sh‘ar. In view is the gate of the city where justice was exercised and business dealings were often conducted.
27. Cities of the ancient world had multiple gates where various business and governmental duties took place (Neg. 3:1).
28. However there were also gates to the people’s houses and courtyards (II Kings 11:19). We can add these gates to the mix as well as people will no doubt be attempting to seek shelter in their homes.
29. Upon entering or passing by these gates one will see dead bodies, those on the inside of the city who perished, attempting to defend it, as well as those who perhaps tried to retreat into the gates and perished before entering.
30. The walled city represented safety for those who entered as it protected them from armies and the criminal element outside.
31. However when the Babylonians invade, the walls will be breached, the soldiers, numbered like the stars will enter and slaughter many!
32. He concludes by stating in the final two clauses of verse sixteen, **I have given the turning of the sword. Alas it is made for lighting, wrapped for the slaughter”**.
33. Recall that this is a shining sword that refracts light every time it is turned thus heightening the visual effect of its slaughter (cp. Ezek. 21:10, 28).
34. By stating that it is “wrapped for the slaughter” implies that it is currently not out in the open. This sword is in its sheath, ready for the day of battle when it will deal out its worst!
35. Note that He has “given the turning of the sword”. Recall that in our previous passage, the sword is put into the hand of a “killer”.
36. Such is referenced to here again and we are reminded of the fact that God gives Nebuchadnezzar authority to take such bold violent actions against His people.

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EXEGESIS OF VERSES 16 & 17:VERSE SIXTEEN

“Be sharp! Go to the right! Set yourself! Go to the left. Go wherever you are appointed to go!”

הַתְּאַחֲדֵי הַיְמָנִי הַשְּׂמִימִי אָנָּה פָּנֶיךָ מֵעֲרֹת

(verb-hith imper-f-s חָדַד/chadad "be sharp" + verb-hiph-imper-f-s יָמַן/yaman "go to the right" + verb-hiph-imper-f-s שִׂימִ/siyim "be placed/set" + verb-hiph-imper-f-s שִׂמְעֵל/sime'el "go to the left" + inter. pron. אֵן/'an "wherever" + noun-m-pl w/ suf-2nd-f-s פָּנֶה/paneh "your face" + verb-hoph-part-f-pl יָעַד/ya'ad "appointed").

VERSE SEVENTEEN

“And I will also strike My hands together and I will appease My wrath. I, Yahweh have spoken”.

וְגַם־אֲנִי אֶכֶּה כַּפֵּי אֶל־כַּפֵּי וְהִנַּחֲתִי חֲמָתִי אֲנִי יְהוָה
דַּבַּרְתִּי פ

(conj. ו/w "and" + conj. גַּם/gam "also" + pron-1st-c-s אֲנִי/'aniy "I" + verb-hiph-imperf-1st-c-s נָכַח/nakah "I will cause to strike" + noun-f-s w/ suf-1st-c-s כַּף/kaph "my palm/hand" + prep. אֶל/'el "unto" + noun-f-s w/ suf-1st-c-s "my palm" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] נִוַּח/nuach "I will cause to rest" + noun-f-s w/ suf-1st-c-s חֵמָה/chemah "my anger" + pron-1st-c-s אֲנִי/'aniy "I" + proper noun יְהוָה/yhwh "Yahweh" + verb-piel-perf-1st-c-s דַּבַּר/dabar "I have spoken").

ANALYSIS OF VERSES 16 & 17:

1. Having described the lightning quick, devastating movement of the sword, God now speaks to the sword so as to direct it in action.
2. He states in verse sixteen **“Be sharp! Go to the right! Set yourself! Go to the left. Go wherever you are appointed to go!”**

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3. Here it is evident that God is giving the direction for the sword to go back and forth and double back.
4. He is directing the sword to move, stop, go forward, go side-to-side and back and forth.
5. Such is reminiscent of Yondu Udonta's yaka arrow as featured in the movie, Guardians of the Galaxy!
6. Again, the prophecy is symbolic, much like the one we saw earlier in chapter nine.
7. However, like the prophecy of the destroying angels and the angel with the writing case, this prophecy serves to demonstrate God's complete control and orchestration of the events taking place in the soon to come destruction of the Jewish people at the hand of the Babylonians.
8. The prophecy of chapter 9 shows us how He orchestrates the angelic movement which are working behind the scenes throughout history (Dan. 10:12ff).
9. Here we see God's orchestration of humans, demonstrating His control over nations which at the same time not violating their freewill (Prov. 21:1).
10. This should lead us to pause and be thankful that God controls history at all times. While presidents, princes and dictators make volitional choices and take actions in real time, nothing is done or allowed to be accomplished without God giving the green light (cp. Jer. 47:1-7; Mic. 6:9).
11. This should also give us a great deal of faith rest knowing that the current and soon to come events in our world are controlled by God and He controls the effects.
12. He is able to deliver the believer and provide protection to His children regardless of what difficulties may come. Just look at Ezekiel and the niche God carved out for him in Tel Abib!
13. Note that the sword is told to "Go wherever you are appointed to go". Such is indicative of the fact that God is in control of every movement of the Babylonian army.
14. He continues in verse seventeen, **"And I will also strike My hands together and I will appease My wrath. I, Yahweh have spoken"**.
15. As was the case when He instructed Ezekiel to strike his hands together, this is not merely the clapping of one's hand. This is an aggressive act of divine displeasure.
16. Our word for hand is not the usual word for hand which is יָד/yad. Here we have the feminine, singular noun, כַּף/kaph, "the palm of the hand.
17. Consider a time when you were upset or disappointed that something did not go well and you just hit your hands together in frustration, Such is what is in view here (cp. Ezek. 22:13; Num. 24:10).
18. He closes by stating that He will appease his wrath. The wrath, symbolized in the striking of the hands, has the effect of God being satisfied or appeased (Ezek. 5:13; 16:42).
19. Once His perfect justice is meted out, the appropriate number of people receive the SUD, the country is turned into a wasteland and the survivors are carted off into captivity, He will be satisfied!

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20. While the sword does follow people into the lands where they go, His anger has subsided for and He is happy with the work He has done.
21. Whether God is restoring the earth for human habitation or wiping out a nation, He can always “rest” when His work is done and know that it is “good” (Gen. 1:10, 12, 18, 21, 25; Deut. 26:63; Zech. 6:8).