(27-11) Ezekiel 30:13–17. Locations of the Lord’s Judgments upon Egypt

Noph. The city of Memphis in lower Egypt.
Zoan. The city of Rameses in lower Egypt in the Nile River delta.
No. The city of Thebes in upper Egypt.
Aven. The sacred city of Heliopolis, or On, in lower Egypt.
Pi-beseth. A town of lower Egypt, the same as Bubastis, about forty miles from Memphis.

(27-12) Ezekiel 32. The Fearful Fall of Egypt

Ezekiel 32 is written in poetic and figurative style and relates to Egypt’s pending downfall and the decimation of her people, especially the leaders—the “bright lights” (v. 8). In verse 22 the Lord says Ashur (Assyria) is already in hell, which was where Egypt was headed. The reference to the “nether parts of the earth” in verses 18 and 24 is typical of the ancient belief that hell is below the earth. Pharaoh was to join the kings of Tyre, Sidon, Damascus, Assyria, Persia, Idumea, and so forth, in hell, with their armies, and be comforted to know that they share a common fate (see v. 31; Clarke, Commentary, 4:510).


Ezekiel 33:2–9 reiterates the teachings about the watchman found in Ezekiel 3:17–21. Elder Spencer W. Kimball explained the need to have a watchman:

“I am sure that Peter and James and Paul found it unpleasant business to constantly be calling people to repentance and warning them of dangers, but they continued unflinchingly. So we, your leaders, must be everlastingly at it; if young people do not understand, then the fault may be partly ours. But, if we make the true way clear to you, then we are blameless [Ezekiel 33:3–6].

“So, I wish today to help define meanings of words and acts for you young people, to fortify you against error, anguish, pain and sorrow.” (Love versus Lust, Brigham Young University Speeches of the Year [5 Jan. 1965], pp. 6–7.)

(27-14) Ezekiel 33:12–19. Repenting of Sin

Ezekiel 33:12–19 says that one’s righteous deeds will not cancel out one’s works of iniquity. If a sinner “turn from his sin, and do that which is lawful and right” (v. 14), however, his sins will not be mentioned on his account (v. 16).

Repentance is not to be procrastinated (see Alma 34:32–34), nor is it to be “trifled with every day,” said Joseph Smith. “Daily transgression and daily repentance [incomplete or insincere] is not that which is pleasing in the sight of God.” (Teachings of the Prophet Joseph Smith, p. 148.) But the Prophet also said, “There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin.” (Teachings, p. 191.)

Elder Spencer W. Kimball further commented on the need to provide restitution for sin, as noted in Ezekiel 33:15:

“When one is humble in sorrow, has unconditionally abandoned the evil, confessed to those assigned by the Lord, he should next restore insofar as possible that which was damaged. If he burglarized, he should return to the rightful owner that which was stolen. Perhaps one reason murder is unforgivable is that having taken a life, the murderer cannot restore it. Restitution in full is not possible. . . .

“However, the truly repentant soul will usually find things which can be done to restore to some extent. The true spirit of repentance demands this. Ezekiel taught: [Ezekiel 33:15]. . . .

“A pleading sinner must also forgive all people of all offenses committed against himself. The Lord is under no obligation to forgive us unless our hearts are fully purged of all hate, bitterness and accusations against all others.” (Be Ye Clean, Brigham Young University Speeches of the Year, 4 May 1954, p. 11.)


“The news did not take Ezekiel by surprise. God had already given him back his speech, as promised [Ezekiel 24:27], by the time the messenger arrived. Some texts have ‘eleventh year’ for ‘twelfth’ in verse 21, in which case the news takes the more likely time of six months to reach them. Those left behind in Judah, far from repenting, were busy annexing other people’s property. And in Babylonia the exiles who seemed to lap up Ezekiel’s words came simply for entertainment. They neither believed them nor acted on them; a depressing state of affairs after all that had happened!” (Alexander and Alexander, Eerdmans’ Handbook, p. 426.)

It was unfortunate that the Jews in Babylonia did not appreciate at that time “that a prophet hath been among them” (Ezekiel 33:33).