

Chapter Twenty-nine

C. Prophecy against Egypt (29:1 – 32:32)

EXEGESIS OF VERSES 1 – 3:

VERSE ONE

“In the tenth year on the tenth month, on the twelfth of the month, the word of Yahweh came to me saying”

דְּבַר־יְהוָה אֵלַי לֵאמֹר: בַּשָּׁנָה הָעֲשִׂירִית בְּעֶשְׂרֵי בָּשָׁנִים עֶשֶׂר לַחֹדֶשׁ הָיָה

(prep. ב/B "in" + noun-f-s w/ d.a. שָׁנָה/shanah "the year" + adj-f-s w/ d.a. עֶשְׂרֵי/asiry "the tenth" + prep. ב/B "on" + adj-m-s w/ d.a. עֲשִׂירִי/asiyriy "tenth" + prep. ב/B "in" + adj-f-pl שָׁנַיִם/shaniyim "two" + adj-m-s עֶשֶׂר/ashar "ten" [two ten = twelve + prep. ל/L "unto" + noun-m-s w/ d.a. חֹדֶשׁ/chodesh "the month" + verb-qal-perf-3rd-m-s הָיָה/hayah "it came about" + noun-m-s const. דְּבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep.w/ suf-1st-c-s אֵל/’el "to me" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/amar "saying").

VERSE TWO

“Son of man, set your face towards Pharaoh, king of Egypt and prophesy over him and over all of Egypt”.

וְעַל־מִצְרַיִם כְּלָהּ: בֶּן־אָדָם שִׁים פָּנֶיךָ עַל־פַּרְעֹה מֶלֶךְ מִצְרַיִם וְהִנְבֵּא עָלָיו

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/adam "man" + verb-qal-imper-m-s שִׁים/siyim "set" + noun-f-pl w/ suf-2nd-m-s פָּנֶה/paneh "your face" + prep. עַל/al "upon" + proper noun פַּרְעֹה/par’oh "Pharaoh" + noun-m-s const. מֶלֶךְ/melek "king of..." + proper noun מִצְרַיִם/mitsrayim "Egypt" + conj. ו/w "and" + verb-niph-imper-m-s נִבֵּא/naba' "prophesy" + prep. w/ suf-3rd-m-s עַל/’al "over him" + conj. ו/w "and" + prep. עַל/al "over" + proper noun מִצְרַיִם/mitsrayim "Egypt" + noun-m-s w/ suf-3rd-f-s כָּל/kol "all of her").

VERSE THREE

“Speak and say, ‘thus says Adonay Yahweh, behold I am against you pharaoh, king of Egypt, the great monster who lies in the midst of his rivers, who has said this is my river. I, myself have made it’”.

דַּבֵּר וְאָמַרְתָּ כֹה־אָמַר אֲדֹנָי יְהוִה הִנְנִי עָלֶיךָ פַּרְעֹה
 מֶלֶךְ־מִצְרַיִם הַתַּנִּים הַגְּדֹל הַרְבֵּץ בְּתוֹךְ יַאֲרֵיו אֲשֶׁר אָמַר
 לִי יַאֲרֵי וְאֲנִי עָשִׂיתִנִּי:

(verb-piel-imper.-m-s דַּבֵּר/dabar "speak" + conj. ו/w "and" + verb-qal-perf-2nd-m-s [waw consec] + אָמַר/amar "you will say" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "says" + proper noun אֲדֹנָי/adonay יְהוִה/yhwh "Adonay Yahweh" + interj. w/ suf-1st-c-s הִנְּה/hinneh "behold I" prep w/ suf-2nd-m-s עַל/al "against you" + proper noun פַּרְעֹה/par'oh "Pharaoh" + noun-m-s const. מֶלֶךְ/melek "king of..." + proper noun מִצְרַיִם/mitserayim "Egypt" + noun-m-s w/ d.a. תַּנִּי/taniyn "the monster" + adj-m-s w/ d.a. גְּדֹל/gadol "the great" + verb-qal-part-m-s w/ d.a. רַבֵּץ/rabats "the one who lies" + prep. ב/B "in" + noun-m-s const. תוֹךְ/tawek "midst of..." + noun-m-pl w/ suf-3rd-m-s יַאֲרֵי/ye'or "his rivers" + rel. pron אֲשֶׁר/asher "who" + verb-qal-perf-3rd-m-s אָמַר/amar "has said" + prep. w/ suf-1st-c-s ל/L "unto me" + to be verb [supplied] "is" + noun-m-s w/ suf-1st-c-s יַאֲרֵי/ye'or "my river" + conj. ו/w "and" + pron-1st-c-s אֲנִי/aniy "myself" + verb-qal-perf-1st-c-s עָשִׂה/asah "I have made it").

ANALYSIS OF VERSES 1 – 3:

- Chapter twenty-nine brings us a new communication from Yahweh. However it is not in chronological order.
- We read in verse one, **“In the tenth year on the tenth month, on the twelfth of the month, the word of Yahweh came to m saying”**
- Such is a bit of a difficulty as the previous section regarding the prophecy against the island city state of Tyre took place in the eleventh year (cp. Ezek. 26:1).
- Whereas the previous prophecies against Ammon, Moab, Edom and Philistia *presumably* took place in the ninth year (25:1 cf. 24:1).
- Hence the prophecies are not strictly in chronological order here. Ezekiel resorts back to the end of the tenth year.
- There are seven prophecies given against Egypt in chapters 29 – 32. Six of the seven have date stamps ranging from 10th to the 27th year of the imprisonment of Jehoiachin.
- Hence it seems that Ezekiel has saved this information and placed the entire collection of prophecies against Egypt in this section together.
- Being that it is in the tenth month of the tenth year means that Jerusalem has been under siege for about a year (Ezek. 24:2).

9. He continues in verse two, **“Son of man, set your face towards Pharaoh, king of Egypt and prophesy over him and over all of Egypt”**.
10. Note here that Pharaoh is singled out first. This is something that sets this prophesy apart as different. The prior prophesies only address the nation and its cardinal sin.
11. While the prince of Tyre and king of Tyre were addressed in chapter twenty-eight, it was demonstrated that those prophesies did not apply to the literal leaders of Tyre but were about the antichrist and Satan.
12. The prophesy is not merely against Pharaoh. Ezekiel is to prophesy against “all of Egypt”. However Pharaoh is called out first.
13. He continues in verse three, **“Speak and say, ‘thus says Adonay Yahweh, behold I am against you pharaoh, king of Egypt, the great monster who lies in the midst of his rivers, who has said this is my river. I, myself have made it’”**.
14. This is the first in all of our prophesies where God name calls and gives a leader a designation.
15. He states here that the Pharaoh is a “great monster”. Our word for monster is masculine, singular noun, תַּנִּינִי/taniyn “a great serpent or sea monster”.
16. It seems to refer to a large crocodile here in our text as he is said to live in the rivers of Egypt.
17. The crocodile was worshipped as a deity in the Egyptian religion. Their deity, Sobek, was depicted as a man with a crocodile’s head.
18. Egypt does not have “rivers”. It has one river, the Nile. However the Nile has various canals and it branches off into separate tributaries once it reaches its delta.
19. Such is what is in view here, the ‘waters’ of the Nile.
20. The Nile was the source of life among the Egyptians. It is said that Egypt was the gift of the Nile.
21. The question is, “In what sense is Pharaoh a monster in the Nile’s waters?”
22. It is immediately answered in his attitude. The fact that he thinks it belongs to him and he created it.
23. To understand this, one must understand a bit about Egyptian religion. Egyptian Pharaohs believed themselves to be gods.
24. At their death, they would again become the deity Osiris.
25. However believing one had created the Nile reaches a particularly low level of arrogance and absurdity.
26. Most likely the reference is to what was built and made regarding the Nile to include its many canals and civilization which was established upon its banks.
27. His arrogance is similar to that held by Nebuchadnezzar (Dan. 4:30).
28. However because Pharaoh believed himself to be a ‘god’ he at least held to a connection to the creation of the river and its surrounding nation.
29. He most likely felt that no other god could dispossess him of what was divinely placed in his hands.

30. However the greater sin, the cardinal sin of the nation proper, is that they were not faithful in upholding their commitments to the southern kingdom of Judah, as we shall see (Ezek. 23:6 cp. 17:15).
31. Scripture tells us that the Pharaoh of the time was named 'Hophra' and that he and his nation would be given over to the Babylonians (Jer. 44:30 cp. Jer. 43:8-14; Ezek. 30:1ff).

EXEGESIS OF VERSES 4 & 5

VERSE FOUR

"And I will put hooks into your jaws and make the fish of your rivers cling to your scales and I will bring you up from the midst of your rivers and all of the fish of your rivers will stick to your scales".

וְנָתַתִּי (תַּחֲיִים) [תַּחֲיִים] בְּלַחְיֶיךָ וְהִדְבַּקְתִּי דְגַתְיָאֲרֵיךָ
 בְּקַשְׂקֻשֵׁיךָ וְתַעֲלִיתִיךָ מִתּוֹךְ יָאֲרֵיךָ וְאֵת כָּל־דְּגַת יָאֲרֵיךָ
 בְּקַשְׂקֻשֵׁיךָ תִּדְבַּק׃

(conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] נָתַן/nathan "I will give" + noun-m-pl חָךְ/chach "hooks" + prep. ב/B "into" + noun-f-pl w/ suf-2nd-m-s לַחִי/lechiy "your jaws" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] דָּבַק/dabaq "I will make cling" + noun-f-s const. דָּגַהּ/dagah "fish of..." + noun-m-pl w/ suf-2nd-m-s יָאֵר /ye'or "your rivers" + prep. ב/B "on" + noun-f-pl w/ suf-2nd-m-s קַשְׂקֻשֵׁת/qas'qeseth "your scales" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] w/ suf-2nd-m-s עָלָה/alah "I will bring you up" + prep. מִן/min "from" + noun-m-s const. תּוֹךְ/tawek "midst of..." + noun-m-pl w/ suf-2nd-m-s יָאֵר /ye'or "your rivers" + conj. ו/w "and" + sign. of d.o. אֵת/eth [untranslated] + noun-m-s const. כָּל/kol "all of..." + noun-f-s const. דָּגַהּ/dagah "fish of..." + noun-m-pl w/ suf-2nd-m-s יָאֵר /ye'or "your rivers" + prep. ב/B "on" + noun-f-pl w/ suf-2nd-m-s קַשְׂקֻשֵׁת/qas'qeseth "your scales" + verb-qal-imperf-3rd-f-s דָּבַק/dabaq "will stick").

VERSE FIVE

"And I will abandon you to the wilderness, you and all of the fish of your rivers. You will fall upon the face of the field. You will not be brought together or gathered. I have given you to the beasts of the earth and to the birds of the heavens as food".

וְנִשְׁתַּחֲוֶה הַמִּדְבָּרָה אֹתְךָ וְאֵת כָּל־דָּגַת יְאֵרֶיךָ עַל־פְּנֵי
 הַשָּׂדֶה תִּפּוֹל לֹא תֵאסֵף וְלֹא תִקְבֹּץ לְחַיֵּת הָאָרֶץ וְלְעוֹף
 הַשָּׁמַיִם נִתְּתִיךָ לְאֹכְלָהּ:

(conj. ו/w "and" + verb-qal-perf-1st-c-s w/ suf-2nd-m-s [waw consec] נִשְׁתַּחֲוֶה/natash "I will abandon you" + noun-m-s w/ d.a. מִדְבָּר/midbar "wilderness" + sign d.o w/ suf-2nd-m-s. אֵת/eth "you" + conj. ו/w "and" + sign. d.o. אֵת/eth [untransated] + noun-m-s const. כָּל/kol "all of..." + noun-f-s const. דָּגָה/dagah "fish of..." + noun-m-pls w/ suf-2nd-m-s יְאֵר /ye'or "your river" + prep. עַל/"al "over" + noun-f-pl פָּנֶה/paneh "face of..." + noun-m-s w/ d.a. שָׂדֶה/sadeh "the field" + verb-qal-imperf-2nd-m-s נִפֹּל/naphal "you will fall" + neg. adv. לֹא/lo' "not" + verb-niph-imperf-2nd-m-s אִסַּף/asaph "you will gather/remove" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-niph-2nd-m-s יִקְבֹּץ/qabats "you will be assembled" + noun-f-s const. חַיָּה/chayah "living ones of..." + noun-f-s w/ d.a. אֲרָץ/erets "of the earth" + conj. ו/w "and" + prep. ל/L "to" + noun-m-s const. עוֹף/oph "birds..." + noun-m-pl שָׁמַיִם/shamayim "the heavens" + verb-qal-perf-1st-c-s w/ suf-2nd-m-s נָתַן/nathan "I have given you" + prep. ל/L "for" + noun-f-s אֹכְלָה/aklah "food").

ANALYSIS OF VERSES 4 & 5:

1. Yahweh continues with His declaration against Pharaoh in verse four.
2. He informs him, **"And I will put hooks into your jaws and make the fish of your rivers cling to your scales and I will bring you up from the midst of your rivers and all of the fish of your rivers will stick to your scales"**.
3. Note that Yahweh states that He will put hooks into the jaws of the Pharaoh, the "monster" of the Nile.
4. Herodotus wrote of the Egyptians capturing crocodiles in this fashion.
5. Such is analogous to the fact that he will be drawn out of the land of Egypt by the Lord of the Armies (cp. Ezek. 38:4; II Kings 19:28).
6. The "fish" are analogous to the people of Egypt who will perish with Pharaoh (those in his army).
7. Note that they are all taken out of the river and cast onto dry land.
8. Such refers to travel of the people with Pharaoh outside of the land of Egypt as this is a military campaign.
9. He continues in verse five where He states **"And I will abandon you to the wilderness, you and all of the fish of your rivers. You will fall upon the face of the field. You will not be brought together or gathered..."**
10. Note that they will not be brought together again, indicating that they will not be returning home as some of the dispersed Jews one day will.

11. Nor will they be “gathered”. Such refers to the gathering of the corpses for burial. Such will not occur, as we shall see.
12. Of course fish as well as crocodiles are aquatic creatures and do not fare well in desert climates. Such is analogous to the fact that they have left the safety of their own land to perish in a very unsafe and unfriendly environment.
13. They will die out there. Neither live bodies nor corpses will be gathered. Rather they will rot out in the wilderness (cp. Jer. 8:2; 16:4; 25:33).
14. We read in the final clause of verse five, “... **I have given you to the beasts of the earth and to the birds of the heavens as food**”.
15. Our word translated as “beasts” is simply the feminine, singular noun, חַיָּה/chayah, literally “living thing” or “that which is alive”.
16. It refers to those organisms which live upon the land and serve as God’s cleanup crew from coyotes and other mammals which eat dead flesh to the microorganisms (bacteria) and maggots which feast on the decaying corpses of dead humans.
17. Carrion birds will also join in the feasting of the corpses (crows, buzzards, etc.).
18. In view is a large army which has been drawn out of the land to go to war (cp. Ezek. 31:18; 32:4).
19. The battle goes against them horribly and casualties are huge (Jer. 44:30).
20. The corpses are left out in the open to be eaten by the animals of the earth and the carrion birds of the sky (I Sam. 17:44; Jer. 7:33; Luke 17:34-37; Rev. 19:17).
21. This is quite a statement. Realize that the Pharaohs were honored beyond this life time and intricate tombs were built for them, ones that exist to this day.
22. For a Pharaoh to have his body left to rot and be eaten by animals was quite a turn from which normally occurred at death.
23. Such is a statement made by Yahweh as He has decreed that this man’s corpse would be desecrated.
24. In view, is the Egyptian venture against Cyrene which brought about civil war in Egypt and the rise of Amasis who became Pharaoh in his place.
25. Hophra was forced to flee Egypt in 570 BC. He later returned attempting to reclaim his throne and met his death (*Apries*).
26. However the Pharaoh is not the only one in view. Note that the fish of the river/canals stick to Pharaoh, which is symbolic of the fact that his army and followers will come out with him.
27. The fish represent those on each side of the conflict who met their end in battle.

EXEGESIS OF VERSES 6 & 7:

VERSE SIX

“And all of those who dwell in Egypt will know that I am Yahweh because they became a staff of reed to the house of Israel”.

וידעו כל־יֹשְׁבֵי מִצְרַיִם כִּי אֲנִי יְהוָה יֵעַן הָיִיתֶם מִשְׁעֶנֶת
 קִנְיָה לְבַיִת יִשְׂרָאֵל:

(conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יִדְעוּ/yada' "they will know" + noun-m-s const. כֹּל/kol "all of..." + verb-qal-part-m-pl const. יָשָׁב/yashab "the ones dwelling" + proper noun מִצְרַיִם/mitsrayim "Egypt" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה/yhwh "Yahweh" + adv. יֵעַן/ya'an "because" + verb-qal-inf. const. w/ suf-3rd-m-pl הָיָה/hayah "they became" + noun-f-s const. מִשְׁעֶנֶת/mish'e'enth "a staff/support of..." + noun-m-s קִנְיָה/qaneh "a reed" + prep. ל/L "to" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/yisrael "Israel").

VERSE SEVEN

“When they laid hold of you by the hand, you broke and tore through all of their hands and when they leaned upon you, you broke and caused their backs to strain”.

תִּפְשֹׁם בְּיָד (בַּכַּפַּף) [בַּכַּף] תִּרְוֹץ וּבִקְעַת לָהֶם כָּל־כַּתֵּף
 וּבִהֲשָׁעֲנָם עַל־יָד תִּשָּׁבֵר וְהֵעַמְדַת לָהֶם כָּל־מִתְנַיִם: ס

(prep. ב/B "in" + verb-qal-inf. const. w/ suf-3rd-m-pl תִּפְשׁוּ/taphas "their laying hold of" + prep w/ suf-2nd-m-s ב/B "on you" + prep. ב/B "by" + noun-f-s w/ d.a. כַּף/kaph "the palm of the hand" + verb--niph-imperf-2nd-m-s רָצַץ/ratsats "you broke" + conj. ו/w "and" + verb-qal-perf-2nd-m-s [waw consec] בָּקַע/baqa' "you tore through" + prep. w/ suf-3rd-m-pl ל/L "for them" + noun-m-s const. כֹּל/kol "all of..." + noun-f-s כַּתֵּף/kateph "shoulder" + conj. ו/w "and" + prep. ב/B "in" + verb-niph-inf. const w/ suf-3rd-m-pl שָׁעוּ/sha'an "their leaning" + prep. w/ suf-2nd-m-s עַל/al "upon you" + verb-niph-imperf-2nd-m-s שָׁבַר/shabar "you break" + conj. ו/w "and" + verb-hiph-perf-2nd-m-s [waw consec] עָמַד/'amad "you will be made to stand" + prep. w/ suf-3rd-m-pl ל/L "for them" + noun-m-s const. כֹּל/kol "all of..." + noun-m-pl מִתְנַיִם/mathenayim "loins").

ANALYSIS OF VERSES 6 & 7:

1. Yahweh continues in His proclamation against Egypt. In verse six we read, “And all of those who dwell in Egypt will know that I am Yahweh ...”

2. Again we have the repetition of the statement that those in the country in view know that God is Yahweh when He has accomplished His purposes and that which He has proclaimed.
3. We have seen similar sentiment expressed throughout the book (Ezek 6:7, 10, 13, 14; 7:4, 27; 11:10; 12:15; 13:14; 20:5; 25:7, 17; 26:6; 28:22).
4. Certain events have occurred throughout history and people, regardless of their beliefs, realize that Yahweh has done these things (Exo. 14:25).
5. We must remember that the chapter and verse citations are not inspired. The first clause of verse six goes along with what is said in verse five.
6. The second clause serves as the protasis for what follows in verse seven. We read in that second clause, **“...because they became a staff of reed to the house of Israel”**.
7. Our word for “reed” is the masculine, singular noun, **קֶנֶף**/qaneh, “reed, stalk” and refers to those plants that grew near the wetlands of the Nile and its canals.
8. It was a weak plant which was hardly useful for lending support to anything or anyone.
9. It would either bend or break if weight was placed upon it.
10. Verse seven reads, **“When they laid hold of you by the hand, you broke and tore through all of their hands and when they leaned upon you, you broke and caused their backs to strain”**.
11. In view is one who has chosen a reed for a cane or walking stick.
12. When he leans on it, the reed splits and the sharp shard is shoved into the person’s hand causing injury.
13. Furthermore, the one in view is knocked off balance and wrenches his back.
14. The Hebrew reads that he actually “straightens” his back, where the hiphil, imperfect of **אָמַד**/'amad is used: “to straighten, cause to stand”.
15. The idea here is that of the muscles standing stiff as when they are pulled or jarred.
16. Hence two injuries occur; the cutting of the hand and the straining of the back.
17. Hence where Egypt was to help and lend support, they actually end up *harming* Israel.
18. Such was the case at the time of the Assyrian invasion of Judah 114 years earlier (II Kings 18:21; Isa. 20:5, 6; 30:2-7).
19. One would think that the Jews would have learned their lesson in leaning on Egypt for support. They did not.
20. Recall that Nebuchadnezzar had found out about the alliance the Jews had with Egypt to throw off the Babylonian shackles. This angered him and led to his attacking Judah (Ezek. 17:11-22).
21. The Jews were not to look to associations and alliances with other nations. They were to keep their behavior in line with the Law and look to Yahweh for deliverance. (Isa. 31:1-3; Ezek. 17:15-17; Jer. 37:5-11; Lam. 4:17).
22. Such is the case for us as Church Age saints on a day-to-day basis. Do not worry about the things you face on a day-to-day basis. If you are behaving in the correct manner, God will deliver you, not people, not possessions (Psa 34:19; 118; 8, 9; 146:3; Prov. 25:19; Jer. 17:5).

23. Here the focus is on punishing Egypt for meddling in Judah's affairs as well as having a half-hearted effort in keeping their end of the bargain (Jer. 37:5-11).
24. Note that all of the verbs are in the imperfect tense, hinting at the fact that they are yet to occur.
25. Recall the date stamp at the beginning of the chapter. We have reverted back to the 10th month of the 10th year (cp. Ezek. 29:1).
26. It is exactly one year after Nebuchadnezzar had begun his siege against Jerusalem (Ezek. 24:1, 2).
27. Hence, this may be about the time that the Egyptians showed up to help Judah, but only delayed the inevitable with their half-hearted effort. They showed up and then quickly retreated.
28. Such actions will have consequences as we shall see in the next section.

EXEGESIS OF VERSES 8 – 9a

VERSE EIGHT

“Therefore thus says Adonay Yahweh, ‘I am sending upon you a sword and I will cut you off from man and beast’.

מִמֶּנֶךָ אָדָם וּבְהֵמָה: לְכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הַנְּנִי מִבֵּיא עָלֶיךָ חֶרֶב וְהִכְרַתִּי

(prep. ל/L [untranslated] + adv. כֵּן/ken "therefore" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/'adonay יהוה/yhwh "Adonay Yahweh" + interj. w/ suf-1st-c-s הִנֵּה/hinneh "behold I" + verb-hiph-part-m-s בֹּא/bo' "sending" + prep. w/ suf-2nd-f-s עַל/'al "upon you" + noun-f-s חֶרֶב/chereb "a sword" + conj. ו/w "and" + verb-hiph-perf-1st-c כָּרַת/karath [waw consec] "I will cause to be cut off" + prep. מִן/min "from" + noun-m-s אָדָם/'adam "man" + conj. ו/w "and" + noun-f-s בְּהֵמָה/b^ehemah "beast").

VERSE NINE (a)

“And the land of Egypt will become a desolation and waste and they will know that I am Yahweh”.

וְהָיְתָה אֶרֶץ-מִצְרַיִם לְשָׂמָמָה וְחָרָבָה וְיָדְעוּ כִּי-אֲנִי יְהוָה

(conj. ו/w "and" + verb-qal-perf-3rd-f-s [waw consec] הָיְתָה/hayah "it will become" + noun-f-s const. אֶרֶץ/'erets "land of..." + proper noun מִצְרַיִם/mitsrayim "Egypt" + prep. ל/L "unto" +

noun-f-s שְׁמָמָה/shemamah "a desolation" + conj. ו/w "and" + noun-f-s חֲרֵבָה/charebah "wasteland" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יָדָע/yada' "they will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/'aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה/yhwh "Yahweh").

ANALYSIS OF VERSES 8 AND 9a:

1. Verse eight begins with the adverb, כֵּן/ken, "therefore", linking what is said to that which immediately precedes in verse seven regarding Egypt's meddling in Israelite affairs and offering help with a half-hearted response at best.
2. Thus Yahweh asserts **"Therefore...I am sending upon you a sword and I will cut you off from man and beast"**.
3. The sword that is being sent upon them comes from various sources. The first of which was mentioned in the previous section regarding the Egyptian's campaign into Cyrenaica which ended so badly for them.
4. Jeremiah tells us that Pharaoh Hophra would be given into the hands of his enemies (Jer. 44:30).
5. Cyrenaica was in eastern Lybia. During the time they had seen a massive influx of immigration from Greece. This sparked fighting between the immigrants the indigenous people who asked Egypt for help (*Apries*).
6. Hophra launched a military campaign which was decidedly defeated. When the defeated army returned home, a civil war ensued between the native Egyptian troops and their foreign mercenaries.
7. The majority of the population of Egyptians threw their support to Amasis and Hophra was forced to flee. He later attempted to regain the throne, with the help of the Babylonians and was killed in doing so.
8. However while this civil war accomplished much bloodshed, it did not cut it off the nation from man and beast. Such would occur later at the hands of (you guessed it!) Nebuchadnezzar of Babylon (Ezek. 29:19; 30:10).
9. Note the use of the hiphil stem in each of our verbs in verse eight. The hiphil is a causative stem whereby Yahweh *causes* the sword to be sent upon them and *causes* them to be cut off from man and beast.
10. Such is a subtle but none-the-less real allusion to the fact that God, as Lord of the Armies is orchestrating these events but is not directly involved.
11. As we have seen in earlier passages, God is placing all that is in place to cause His servant, Nebuchadnezzar to go to Egypt and campaign against it.
12. Nebuchadnezzar is given this gift from Yahweh on account of the fact that his campaign against Tyre went so poorly (Ezek. 29:18, 19).
13. Such would not only bring about bloodshed but completely wreck the nation and turn it into a wasteland.
14. When God destroys a nation with the 5th Cycle of Discipline, He often states that He is cutting the land off from man and beast (Jer. 36:29; Jer. 50:3; Ezek. 14:13, 17, 19, 21).

15. Such indicates that people are greatly erased from the land through death (war, famine and pestilence) as well as deportation or dispersion.
16. When the people are not around the nation, domestic farm animals, whether beasts of burden or those which are raised or herded tend to disappear.
17. We read in verse nine(a) **“And the land of Egypt will become a desolation and waste and they will know that I am Yahweh”**.
18. Again, people realize that God has done this when they experience all of the carnage.
19. It is not just the Pharaoh, but the entire nation who receives discipline due to their arrogance and idolatry (cp. Ezek. 30:13-17).
20. Note the shift to the feminine pronouns in verse eight and the plural pronoun used verse nine. God is not focusing on Pharaoh but the nation as well which goes down with him.
21. Egypt is made both “a desolation and a waste”. This is brought about by Nebuchadnezzar’s campaign against Egypt which left it in ruins.
22. We note again the phrase “and they will know that I am Yahweh”. When the Egyptians see the carnage of their country and are being marched off in dispersion/captivity, they will know that God is responsible for their discipline.
23. Nebuchadnezzar and his various campaigns against not only in Judah but the seven gentile nations mentioned in chapters 24-30 caused immense upheaval in the Near East.
24. Eight different nations had gone in a direction which was very displeasing to God and thus He raised up a man who would lead a juggernaut to discipline every one of them.
25. He’s getting ready to do it again to all the nations on the earth!!!

EXEGESIS OF VERSES 9b & 10:

VERSE NINE (B)

“Because he has said ‘the river is mine and I, myself have made it’”.

יַעַן אָמַר יְאֵר לִי וְאֲנִי עָשִׂיתִי:

(adv. יַעַן/ya’an “because” + verb-qal-perf-3rd-m-s [waw consec] אָמַר/’amar “he said” + noun-m-s יְאֵר/ye’or “river” + to be verb [supplied] “is” + prep. w/ suf-1st-c-s ל/L “unto me” + conj. ו/w “and” + pron-1st-c-s אֲנִי/’aniy “myself” + verb-qal-perf-1st-c-s עָשִׂה/’asah “I made”).

VERSE TEN

“Therefore behold I am against you and against your rivers and I will make the land of Egypt a wasteland and a devastation from Migdol to Syene, even to the border of Cush”.

לְכֵן הִנְנִי אֵלֶיךָ וְאֶל־יְאֵרֶיךָ וְנִתַּתִּי אֶת־אֶרֶץ מִצְרַיִם
לְחָרְבוֹת חָרֵב שְׂמֹמָה מִמִּגְדֹּל סוּנָה וְעַד־גְּבוּל כּוּשׁ:

(prep. ל/L [untranslated] + adv. כֵּן/ken "therefore" + interg. w/ suf-1st-c-s הִנֵּה/hinneh "behold I" + prep. w/ suf-2nd-m-s אֵל/’el "against you" + conj. ו/w "and" + prep אֵל/’el "against" + noun-m-pl w/ suf-2nd-m-s יְאֵר/ye’or "your rivers" + conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] נָתַן/nathan "I will give" + sign. d.o. אֶת/’eth [untranslated] + noun-f-s const. אֶרֶץ/erets "land..." + proper noun מִצְרַיִם/mitserayim "Egypt" + prep. ל/L "unto" + noun-f-pl const. חָרְבָה/charebah "ruins..." + noun-m-s חֲרֵב/choreb "desolation/dryness" + noun-f-s שְׂמָמָה/shamamah "devastation/waste" + prep. מִן/min "from" + proper noun מִגְדּוֹל/migeddol "Migdol" + proper noun סוּנֵה/s’weneh "Syene" + conj. ו/w "and" + prep. עִד/’ad "with" + noun-m-s const. גְּבוּל/gebul "border of..." + proper noun כּוּשׁ/kush "Cush").

ANALYSIS OF VERSES 9 & 10:

1. The focus shifts back to the Pharaoh in verse nine where Yahweh states, **“Because he has said ‘the river is mine and I, myself have made it’”**.
2. This type of arrogance hits a particular hot button with God, as Yahweh Elohiym is the creator of all persons and things.
3. However this Pharaoh believes that he has somehow had a part in the creation of the Nile.
4. As previously stated, he may be referring to that which was built around the Nile to include its canals, neighboring structures and agriculture.
5. Such was the sin of Nebuchadnezzar which resulted in a significant about of divine discipline and humiliation (Dan. 4:30).
6. However Nebuchadnezzar never claimed deity on behalf of himself or suggested that he had a role in creation.
7. Note that the noun is in the singular here, יְאֵר/ye’or, “river”, which is a reference to the Nile.
8. This man did not just claim that he had built an empire, but had role in the Nile’s creation as a deity. Such amounts to arrogance in the extreme (cp. Prov. 16:18 18:12 29:2).
9. It is the same sin committed by the antichrist which we saw in the previous chapter (Ezek. 28:1, 2).
10. Note that God refers to the Nile and its canals as “your rivers” indicating that God had ceded domain over them to the Pharaoh.
11. However Pharaoh is guilty of taking things too far, claiming he had created the Nile.
12. Yahweh continues in verse ten where He states **“Therefore behold I am against you and against your rivers and I will make the land of Egypt a wasteland and a devastation from Migdol to Syene, even to the border of Cush”**.
13. While God is against Pharaoh for his extreme arrogance, he is against the nation too which had demonstrated a high enough degree of evil to warrant the 5th cycle of discipline.
14. God tells them that He is going to make the land of Egypt “a wasteland and a devastation”.

15. Our word translated as “wasteland” is actually two words connected in the construct state.
16. The first is feminine, plural noun, חֲרֵבָה/charebah, “waste, desolation, ruin”. It is followed by its cognate, the masculine, singular noun, חֲרֵב/choreb, “desolation, dryness, drought, heat”.
17. It can literally be rendered a “a waste of desolation” or “ruinous desert”.
18. The idea is that it is desolate and unfit for life.
19. The extent of the desolation extends to the entire nation from Migdol in the north (near Suez) to Syene in the south. In other words the entire nation from north to south all the way to the border of Cush (or Ethiopia) to the south.
20. In view is a desert environ that is virtually uninhabitable. However Egypt has always been a desert.
21. What has set her apart from other desert nations is the presence of the Nile River which overflows its banks each year irrigating the lands with water and distributing fertile silt along its flood plains.
22. God can easily turn this blessing off and have the Nile run low, not unlike the seven years He did so during the time of Joseph (Gen. 41:1).
23. However Egypt was not turned into a wasteland as a result of the drought.
24. Rather, Egypt was made a wasteland as a result of their civil war and the invasion by Nebuchadnezzar (Isa. 19:1, 2; Jer.43:10, 11)!

EXEGESIS OF VERSES 11 & 12:

VERSE ELEVEN

“Neither a man’s foot nor the foot of a beast shall pass through her, for she will not be inhabited for forty years”.

לֹא תַעֲבֹר-בָּהּ רֶגֶל אָדָם וְרֶגֶל בְּהֵמָה לֹא תַעֲבֹר-בָּהּ וְלֹא
 תֵּשֵׁב אַרְבַּעִים שָׁנָה:

(neg adv. לֹא/lo' "not" + verb-qal-imperf-3rd-f-s עָבַר/'abar "it will pass through" + prep. w/ suf-3rd-f-s בַּ/B "in her" + noun-f-s const. רֶגֶל/regel "a foot of" + noun-m-s אָדָם/'adam "a man" + conj. ו/w "nor" + noun-f-s const. רֶגֶל/regel "a foot of..." + noun-f-s בְּהֵמָה/b'ehemah "a beast" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-f-s עָבַר/'abar "It will pass through"

+ prep. w/ suf-3rd-f-s ב/B "in her" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-f-s יָשַׁב/yashab "be habited" + adj- אַרְבָּעִים/arebba'iyim "forty" + noun-f-s שָׁנָה/shanah "years").

VERSE TWELVE

“And I will make the land of Egypt a desolation in the midst of the lands that are desolate and their cities among cities which are laid waste. They will be a desolation for forty years and I will scatter Egypt among the nations and I will disburse them among the lands”.

וְנָתַתִּי אֶת־אֶרֶץ מִצְרַיִם שְׂמָמָה בְּתוֹךְ אֲרָצוֹת נְשֻׁמוֹת וְעָרֶיהָ
 בְּתוֹךְ עָרִים מְחָרְבוֹת תִּהְיֶינָּה שְׂמָמָה אַרְבָּעִים שָׁנָה וְהִפְצַלְתִּי
 אֶת־מִצְרַיִם בְּגוֹיִם וְזָרִיתִים בְּאֲרָצוֹת: פ

(conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] נָתַן/nathan "I will give" + sign d.o. אֶת/eth [untranslated] + noun-f-s const. אֶרֶץ/erets "land of..." + proper noun מִצְרַיִם/mitsrayim "Egypt" + noun-f-s שְׂמָמָה/shemamah "desolation" + ב/B "in" + noun-m-s const. תוֹךְ/tawek "midst of..." + noun-f-pl אֲרָץ/erets "lands" + verb-niph-part-f-pl שָׁמַם/shamem "made desolate" + conj. ו/w "and" + noun-f-pl w/ suf-3rd-f-pl עָרֵי/iry "her cities" + prep. ב/B "in" + noun-m-s const. תוֹךְ/tawek "midst of..." + noun-f-pl עָרֵי/iyr "cities" + verb-hoph-part-m-pl חָרַב/chareb "destroyed/laid waste" + verb-qal-imperf-3rd-f-pl הָיָה/hayah "they will be" + noun-f-s שְׂמָמָה/shemamah "a desolation" + adj-f-pl אַרְבָּעִים/areba'iyim "forty" + noun-f-s שָׁנָה/shanah "year" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] פָּוֵץ/puts "I will scatter" + sign d.o. אֶת/eth [untranslated] + proper noun מִצְרַיִם/mitsrayim "Egypt" prep. ב/B "among" + noun-m-pl w/ d.a. גוֹי/goy "nations" conj. ו/w "and" + verb-piel-perf-1st-c-s [waw conec] w/ suf-3rd-c-pl זָרָה/zarah "I will disburse them" + prep. ב/B "among" + noun-f-pl w/ d.a. אֶרֶץ/erets "the lands").

ANALYSIS OF VERSES 11 & 12:

1. Yahweh continues with His description of what He is going to do to punish Egypt in verse eleven.
2. He states, “Neither a man’s foot nor the foot of a beast shall pass through her, for she will not be inhabited for forty years”.
3. As previously stated, when God destroys a nation, he cuts it off from man and beast.

4. Here is a reference to depopulation of the citizenry, followed by that of the domestic animals which will either die off, wander away or are be taken as plunder by the Babylonians.
5. When Nebuchadnezzar defeated the southern kingdom of Judah he allowed some people still remained in the land (cp. II Kings 24:14).
6. However it would seem that Egypt is not given such a luxury.
7. Note that neither the foot of a man or of a beast will “pass through” the land of Egypt for a period of forty years.
8. Such indicates that there is little or no movement of people or animals to and fro for business, commerce, government, military or other reasons whatsoever.
9. Note that while there is no movement of Egyptians, there is no movement of any other people either. Everything is essentially brought to a standstill.
10. Our word translated as “beast” is the feminine, singular noun, **בְּהֵמָה**/b^ehemah, “beast, cattle, animal”.
11. When translated as “animal” it is distinguished from “creeping things” (Gen. 6:7, 20).
12. Gesenius notes that this word is “used of large land quadrupeds”. However he also notes the more specific used of it referring to “domestic animals, cattle” (p. 105).
13. Hence the word is mostly used of domesticated animals to include cattle, sheep, goats and oxen” and such is the case here in our passage.
14. In view is the fact that neither man nor domestic animals that serve man and are cared for by man will be in the land of Egypt during the forty year period.
15. God is said to cut off nation from “man and beast” at the point of the 5th cycle of discipline (Ezek. 14:13, 17, 19; 21; 25:13; 29:8).
16. When a nation is restored the opposite occurs (Ezek. 36:10, 11).
17. It is not as if the land is made uninhabitable. The country is simply emptied out of people and thus domestic animals (those used in farm work as well as those who are herded) do not remain either.
18. Many will be rounded up and taken. Others will simply die off or migrate.
19. Hence the passage is not stating that animal and human lives are not able to remain there. It simply states that they *won't*.
20. Egypt did experience a civil war and was taken over by Nebuchadnezzar as a reward to him and done so in light of the fact that he received no spoil from attacking Tyre (Ezek. 29:18-20).
21. These actions were also brought about by Yahweh in part to punish the Jews who had fled there and still worshipped the queen of heaven (Jer. 44:1 ff).
22. As was the case with other nations, Nebuchadnezzar deported the Egyptians and took them to various parts of the Babylonian Empire.
23. Yahweh continues in verse twelve where He states, **“And I will make the land of Egypt a desolation in the midst of the lands that are desolate and their cities among cities which are laid waste...”**
24. This passage points out that this will occur at a time when other lands experience turmoil as Egypt is just one land in a midst of lands which will become desolate.

25. Her cities are among other cities which are laid waste.
26. Hence, this furthers the idea that Egypt receives such harsh discipline at a time when many other nations are suffering as well.
27. Such was the case during the time of Nebuchadnezzar. We have already read prophecies of seven other nations, to include Israel, who have been laid waste in the reign of Nebuchadnezzar.
28. Only after Egypt's land has remained empty for forty years will her people again return.
29. One may ask why Egypt gets forty years of dispersion whereas Tyre and Israel receive seventy years.
30. The answer lies merely in the fact that Egypt was taken later in Nebuchadnezzar's life and perhaps the Egyptians were released by the Persians at a later date.
31. Historical data outside of the Bible is scant on this period of Egyptian and Babylonian History.
32. Some have attacked the Bible, noting that there is no evidence that corroborates the biblical account regarding Nebuchadnezzar's defeat, takeover and destruction of Egypt
33. First and foremost, the Bible **does not** need to be corroborated by secular sources to be valid, true or correct (it's nice when we have secular evidence to strengthen the biblical argument).
34. Secondly, the Bible in and of itself is the most reputable source in the history of mankind.
35. Thirdly, we have not one but two biblical authors that confirm that this occurred (Jer. 45:25, 26; Ezek. 29:17ff – *note how much farther in the future this prophecy is given, the 27th year*).
36. What's more there is evidence given by Josephus that Nebuchadnezzar made all of the Near East, including Egypt, part of his kingdom and such was even the case while his father, Nabopolassar, was still alive:

“Now when king Nebuchadnezzar had reigned forty-three years, he ended his life. He was an active man and more fortunate than the kings that were before him. Now Berossus makes mention of his actions in the third book of his Chaldaic History, where he says thus: -- ‘When his father Nebuchodonosor [Nabopolassar] hears that the governor whom he had set over Egypt, and the places about Coele Syria and Phoenicia had revolted from him, while he was not himself able any longer to undergo the hardships [of war] he committed to his son Nebuchadnezzar, who was still but a youth, some parts of his army, and sent them against him. So when Nebuchadnezzar had given battle, and fought with the rebel, he beat him and reduced the country from under his subjection, and made it a branch of his own kingdom; but about that time it happened that his father Nebuchodonosor [Nabopolassar] fell ill, and ended his life in the city of Babylon, when he had reigned twenty-one years; and when he was made sensible, as he was in a little time, that his father, Nebuchodonosor [Nabopolassar] was dead, and having settled the affairs of Egypt, and other countries, as also those that concerned the captive Jews, and Phoenicians and Syrians and those of the Egyptian nations, and having committed the conveyance of them to Babylon...” (Josephus, p. 224).

37. Nebuchadnezzar had raised the strongest army ever seen in his day and handily defeated the Assyrian Empire of which the Egyptians were powerless to help.
38. He defeated Pharaoh Neco and the Egyptians at the Battle of Carchemish to such a degree that it was written at the time that no man escaped to his country (*Nabopolassar*).
39. Having seen what the man had done to the Assyrians, Phoenicians, Jews, Moabites, Ammonites, Edomites and the Egyptians at Carchemish, we should have to problem believing he could defeat an Egyptian nation on the decline, having recently fallen victim to a civil war.
40. What's more, if the Egyptians were in such a position of strength to fend off a Babylonian attack, why such a half-hearted effort in meeting them at Jerusalem when they came to Judah's aid...sort of (Jer. 37:5)?
41. Hence, Nebuchadnezzar did invade, defeat, and plunder Egypt, in accordance to what the Bible had declared through the mouths of the prophets Ezekiel and Jeremiah.
42. Yahweh again confirms the forty year edict in the final part of verse twelve where He states, **"...They will be a desolation for forty years and I will scatter Egypt among the nations and I will disburse them among the lands"**.
43. The Egyptians who survive are only able to do so outside of the borders of Egypt.
44. They will reside outside the land as aliens similar to the way the Jews lived.
45. After forty years they will be able to return home to Egypt.

EXEGESIS OF VERSES 13 & 14:

VERSE THIRTEEN

"For thus says Adonay Yahweh, 'at the end of the forty years, I will gather Egypt from the peoples of whom they have been scattered'".

כִּי כֹה אָמַר יְהוָה מֵעַן אַרְבָּעִים שָׁנָה אֶקְבֹּץ
 אֶת־מִצְרַיִם מִן־הָעַמִּים אֲשֶׁר־נִפְצְוּ שָׁמָּה:

(conj. כִּי/kiy "for" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/ʾadonay יְהוָה/yhwh "Adonay Yahweh" + prep. מִן/min "from" + noun-m-s const. ׀ קֵץ/qeyn "end of..." + adj-m-pl אַרְבָּעִים/'areba'iyim "forty" + noun-f-s שָׁנָה/shanah "year" + verb-piel-imperf-1st-c-s אֶקְבֹּץ/qabats "I will gather" + sign. d.o. אֶת/'eth [untranslated] + proper noun מִצְרַיִם/mitsrayim "Egypt" + prep. מִן/min "from" + noun-m-pl w. d.a. עַם/'am "the peoples" + rel. pron. אֲשֶׁר/'asher "whom" + verb-niph-perf-3rd-c-pl פִּזְּצוּ/puts "they have been scattered" + adv. שָׁמָּה/sham "there").

VERSE FOURTEEN

“And I will return the captives of Egypt and I will return them to the land of Pathros, unto the land of their origin and they will be a humble kingdom”.

וּשְׁבִיתִי אֶת־שְׁבוּת מִצְרַיִם וְהִשְׁבֵּיתִי אֹתָם אֶרֶץ פְּתָרוֹס
 עַל־אֶרֶץ מְכוּרְתָם וְהָיוּ שָׁם מַמְלָכָה שְׁפִלָּה:

(conj. ו/w "and" + verb-qal-pert-1st-c-s [waw consec] שׁוּב/shub "I will return" + sign. d.o. אֶת/eth [untranslated] + noun-f-s const. שְׁבוּת/sh'ebuth "captives of..." proper noun מִצְרַיִם/mitsrayim "Egypt" +conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] שׁוּב/shub "I will turn" + sign. d.o. w/ suf-3rd-m-pl אֹת/eth "them" + noun-f-s-const. אֶרֶץ/erets "land of..." + proper noun פְּתָרוֹס/patheros "Pathros" + prep. עַל/al "upon" + noun-f-s const. אֶרֶץ/erets "land of..." + noun-f-s w/ suf-3rd-m-pl מְכוּרְתָה/mikudah "their origin" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] הָיָה/hayah "they will become" + adv. שָׁם/sham "there" + מַמְלָכָה/mamelakah "kingdom" + adj-f-s שְׁפִלָּה/shaphal "low/humble").

ANALYSIS OF VERSES 13 & 14:

1. Having described the dispersion of the Egyptian people, Yahweh now speaks of their return after the 40 years.
2. He states in verse thirteen, **“For thus says Adonay Yahweh, ‘at the end of the forty years, I will gather Egypt from the peoples of whom they have been scattered”.**
3. God tells the Egyptians that they will be defeated by the Babylonians, but then afterward will be inhabited as in the days of old (Jer. 46:26).
4. Hence, like the other nations which are dispersed to the land of Babylon, it is only for a *time* and then the captives are allowed to return home under decree of the Persian king(s).
5. As previously stated, the final dispersion of the Egyptian people took place later in the reign of Nebuchadnezzar, after he had dealt with Judah, Tyre and various other nations of the Near East.
6. However, once their chastisement is over, they are permitted to return to the land.
7. They are said to be regathered “from the peoples of who they have been scattered”.
8. Such indicates that there is a multiplicity of nations/lands to which they were taken or to whom they fled.
9. He continues in verse fourteen where He states **“And I will return the captives of Egypt and I will return them to the land of Pathros, unto the land of their origin and they will be a humble kingdom”.**
10. Pathros was in the south of Egypt or “Upper Egypt”. Such is considered to be the motherland of Egypt and thus the land of their origin.
11. Having allowed the captives to return, they can again engage in regular governmental and societal proceedings.

12. However once they return, they are said to be a “humble nation”. Such flies in the face of what Egypt had been up to their defeat by Nebuchadnezzar.
13. They had been an aggressive, empire. However once they return to their own land, they will simply look to their own matters and will not attempt to become a predatory imperial colossus as they once were.
14. Our word for “humble” is the feminine, singular adjective, שָׁפַל/shaphal, “low, humble, modest”.
15. It does not have a negative connotation *necessarily*. God is said to humble the proud, and such is what has occurred here due to Egypt’s chastisement which involves them not being able to set foot back in their own land for a forty year period.
16. It is used in reference to Judah’s condition of servitude under Nebuchadnezzar (Ezek. 17:14).
17. It is true that Egypt never really recovered from their loss to Babylon. While we read about Egypt being a strong empire with a great deal of international intrigue and involvement, such is not the case once they return back to the land.
18. Indeed, from the time of Nebuchadnezzar to this very day, Egypt has not been a major player in any war or international endeavors.
19. She has been dominated by other countries whether those of the Near East, Europe or America.
20. Such will continue to be the case until the Millennium when they are again given prominent status, though they will still be subject to Jesus’ Christ’s rule (Isa. 19:22-25).

EXEGESIS OF VERSES 15 & 16:

VERSE FIFTEEN

“It will be the lowest of the kingdoms and it will not rise up over the nations again and I will diminish them so that they will not rule among the nations”.

מִן־הַמְּמַלְכוֹת תְּהִיָּה שָׁפַלָּה וְלֹא־תִתְנַשֵּׂא עוֹד עַל־הַגּוֹיִם
וְהִמְעִטְתִּים לְבִלְתִּי רְדוֹת בְּגוֹיִם:

(prep. מִן/min "from" + noun-f-pl w/ d.a. מְמַלְכוֹת/mamelakah "the kingdoms" + verb-qal-imperf-3rd-f-s תְּהִיָּה/hayah "it will become" adj-f-s שָׁפַל/shaphal "low" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-hith-imperf-3rd-f-s תִּתְנַשֵּׂא/nasa' "it will rise up" + adv. עוֹד/'od

"continually/again" + prep. עַל/‘al "over" + noun-m-l w/ d.a. גּוֹי/goy "the nations" + conj. ו/ w "and" + verb-hiph-perf-1st-c-s [waw consec] w/ suf-3rd-m-pl מְעַט/ma‘at "I will diminish/ make them small" + prep. ל/L "so as" + prep. בְּלִיטִי/biletiy "not" + verb-qal-inf. const. רָדָה/radah "to rule" + prep. ב/B "among" + noun-m-pl w/ d.a. גּוֹי/goy "the nations").

VERSE SIXTEEN

“And they will no longer be a source confidence for the house of Israel, having brought to their memory their guilt in turning to them, and they will know that I am Adonay Yahweh”.

יְהִי־עוֹד לְבַיִת יִשְׂרָאֵל לְמִבְטָח מִזְכִּיר עֹן בַּפְּנוֹתָם
 אַחֲרֵיהֶם וַיֵּדְעוּ כִּי אֲנִי אֲדֹנָי יְהוָה: פ

(conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-m-s הָיָה/hayah "it will become" + adv. עוֹד/‘od "continually/again" + prep. ל/L "for" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/yisra'el "Israel" + prep. ל/L "for" + noun-m-s מִבְטָח/mibetach "confidence" + verb-hiph-part-m-s זָכַר/zakar "causing to remember" + noun-f-s ׀ עֹן/‘aon "iniquity/guilt" + prep. ב/B "in" + verb-qal-inf. const. w/ suf-3rd-m-pl פָּנָה/panah "their turning" + prep. w/ suf-3rd-m-pl אַחֲרָי/‘acharay "after them" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יָדָע/yada' "they will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/‘aniy "I" + to be verb [supplied] "am" + proper noun אֲדֹנָי/‘adonay יְהוָה/yhwh "Adonay Yahweh").

ANALYSIS OF VERSES 15 & 16:

1. Yahweh continues with His decree involving Egypt. He states in verse fifteen that **“It will be the lowest of the kingdoms and it will not rise up over the nations again and I will diminish them so that they will not rule among the nations”**.
2. For hundreds of years Egypt had been an empire, going all the way back to the days of Abraham (Gen. 12:10; 13:10).
3. While she suffered and was surpassed in greatness for a time by the Assyrian Empire, she still continued to have a great deal of wealth, strength and international influence.
4. Such continued even after Nebuchadnezzar had defeated and destroyed the Assyrian Empire. Indeed, she had placed Judah under tribute prior to being defeated in battle by the Babylonians at Carchemish.
5. However those times were soon coming to an end. Egypt will soon be defeated and turned into a wasteland.

6. As we have noted in previous chapters, she will be removed from her land and will return forty years later to reestablish it.
7. However she will never again be an empire or possess superpower status as she had for hundreds of years.
8. Note that God states that they will not “rule among the nations”. They will only rule over the people within her own border.
9. He continues in verse sixteen where He notes **“And they will no longer be a source of confidence for the house of Israel, having brought to their memory their guilt in turning to them, and they will know that I am Adonay Yahweh”**.
10. Our word translated as “confidence” is the masculine, singular noun, מִבְּטָח/mib’tach, “trust, confidence”
11. This was a very serious violation for the Jews as they were to put their trust and confidence in God (Psa. 65:6).
12. God hated the fact that the Jews all too often looked to Egypt for help rather than relying on him (Isa 30:1ff; 31:1; 36:4-9; II Kings 18:24; Jer. 2:18; Hos. 7:11).
13. Recall that earlier it was brought out that Zedekiah had colluded with the Egyptians to throw off the Babylonian yoke (Ezek. 17:15).
14. Though the effort was half-hearted at best on behalf of Egypt (Jer. 37:5-7).
15. Note that by continually turning to and relying on Egypt, the Jews had committed “guilt” which the Lord had against them.
16. Our word translated as “guilt” is the feminine singular noun, אֵינָהּ/‘aon, “sin/iniquity/guilt”. It can refer to the OSN activity itself or the punishment which results from the sin(s).
17. It is the same word we saw in chapter four which spoke of the years of punishment Israel received out of the land for being unfaithful to Yahweh (Ezek. 4:4, 5).
18. Here we can take it to reference the sin itself of relying on Egypt rather than God. They will think back on this as they observe Egypt never again becoming a strong empire but are midst the “lowest of the kingdoms”.
19. Once Egypt is reduced to a non-impressive, second rate power, the Jews will no longer be tempted to run to them for assistance and end up getting involved in their pagan religion along the way (Ezek. 30:13).
20. What’s more they will know that God, the Lord of the armies has done this as seen in the ever repeated phrase, “and they will know that I am Adonay Yahweh”.
21. From the time of their defeat at the hands of Nebuchadnezzar to this very day, Egypt has never been a great imperial power.
22. They remained a subservient power under the Persians and then later under the Ptolemy Greeks and Romans.
23. After that they were dominated by one empire after another to include the Seljuk and Ottoman Turks and then later the British until the end of World War II when they again regained their independence.
24. They have since become a non-impressive country that has done little on the international stage. They even lost the Gaza Strip in 1967!

25. Egypt will rise to prominence in the Millennium Kingdom. However she will be subservient to Christ's rule in Jerusalem and there will be no more war or international strife on earth (Isa. 19:18-25).

EXEGESIS OF VERSES 17 & 18:

VERSE SEVENTEEN

“And it came to pass in the twenty-seventh year in the first month on the first of the month that the word of Yahweh came to me saying...”

דְּבַר־יְהוָה אֵלַי לֵאמֹר: וַיְהִי בַעֲשָׂרִים וְשֶׁבַע שָׁנָה בְּרִאשׁוֹן בְּאַחַד לַחֹדֶשׁ הַיְהִי

(conj ו/w "and" + verb-qal-imperf-3rd-m-s [waw consec] יָהָה/yahah "it came about" + prep. ב/B "in" + adj-f-pl עֲשָׂרִים/'es'riym "twenty" + conj. ו/w "and" + adj-f-s שֶׁבַע/sheba' "seven" + noun-f-s שָׁנָה/shanah "year" + prep. ב/B "in" + adj-m-s w/ d.a. רִאשׁוֹן/ri'shon "the first" + prep. ב/B "on" + adj-m-s אֶחָד/echad "first" + prep. ל/L "unto" + noun-m-s w/ d.a. חֹדֶשׁ/chodesh "the month" + verb-qal-perf-3rd-m-s הָיָה/hayah "it came about" + noun-m-s const. דְּבַר/dabar "word of..." + proper noun יְהוָה/yhwhh "Yahweh" + prep. w/ suf-1st-c-s אֵל/el "to me" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/amar "saying").

VERSE EIGHTEEN

“Son of man, Nebuchadnezzar king of Babylon forced his army to labor hard against Tyre. Every head was made bald and every shoulder was rubbed raw, but no wages came for him or his army from Tyre regarding the labor which he had performed against it”.

בֶּן־אָדָם נְבוּכַדְרֶאֱצַר מֶלֶךְ־בָּבֶל הֶעֱבִיד אֶת־חֵילוֹ עֲבָדָה גְּדֹלָה אֶל־צֹר כָּל־רֹאשׁ מִקָּרַח וְכָל־כֶּתֶף מְרוּטָה וְשֹׁכֵר לֹא־הָיָה לוֹ וְלִחֵילוֹ מִצֹּר עַל־הָעֲבָדָה אֲשֶׁר־עָבַד עֲלֵיהָ:

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/'adam "man" + proper noun נְבוּכַדְרֶאֱצַר/nebukad're'tsar "Nebuchadnezzar" + noun-m-s -const. מֶלֶךְ/melek "king of..." + proper noun בָּבֶל/babel "Babylon" + verb-hiph-perf-3rd-m-s עָבַר/'abar "caused to labor" + sign. d.o. אֶת/eth [untranslated] + noun-m-s w/ suf-3rd-m-s חֵיַל/chayil "his army" + noun-f-s

עֲבוֹדָה/abodah "labor/service" + adj-f-s גָּדוֹל/gadol "great" + prep. אֶל/'el "unto" + proper noun צָר/tsor "Tyre" + noun-m-s const. כֹּל/kol "every..." + noun-m-s רֹאשׁ/ro'sh "head" + verb-hoph-perf-3rd-m-s קָרַח/qarach "was made bald" + conj. ו/w "and" + noun-m-s const. כֹּל/kol "every..." + noun-f-s כַּתֶּף/katheph "shoulder" + verb-qal-pass.part-f-s מָרַט/marat "made smooth/rubbed raw" + conj. ו/w "but" + noun-m-s שָׂכָר/sakar "wage" + neg. adv. לֹא/lo' "not" + verb-qal-perf-3rd-m-s הָיָה/hayah "it came about" + prep. w/ suf-3rd-m-s לוֹ/L "for him" + conj. ו/w "and" + prep. לֹא/L "for" + noun-m-s w/ suf-3rd-m-s חַיִּיל/chayil "his army" + prep. מִן/min "from" + proper noun צָר/tsor "Tyre" + prep. עַל./'al "upon" + noun-f-s עֲבוֹדָה/abodah "labor/service" + rel. pron אֲשֶׁר/asher "which" + verb-qal-perf-3rd-m-s בָּרַע/abad "he had worked/served" + prep. w/ suf-3rd-f-s עָלִי/al "against it).

ANALYSIS OF VERSES 17 & 18:

1. Ezekiel receives another communication from Yahweh in verse seventeen. However note the huge jump in time!
2. Chapter twenty-six presented prophecies from the eleventh year of the captivity of king Jehoiachin. Chapter twenty-nine reverts back to the *tenth* year (Ezek. 26:1 cp. 29:1).
3. However once we get to verse seventeen, we jump forward in time to the twenty-seventh year! By time we reach the middle of chapter thirty, we will revert back to the eleventh year.
4. Why the huge jump in time? Realize that Ezekiel is arranging his work in a *logical order* and has the prophecies against Egypt all in one section together.
5. He received the prophecies over a seventeen year period. He has placed them in a logical order, not the order in which he received them.
6. Hence we read in verse seventeen, **“And it came to pass in the twenty-seventh year in the first month on the first of the month that the word of Yahweh came to me saying...”**
7. This is the latest date given among all of the prophecies of Ezekiel’s book.
8. Note that it occurs on the first day of the first month. The first month on the Jewish calendar is Nisan (March/April). The year corresponds to 572 B.C.
9. Ezekiel has been in Babylon 27 years by this point. Since Jerusalem fell in the twelfth year, it has been 15 years since the final echelons of Jewish citizenry have been defeated and the final deportees brought to Babylon.
10. The fact that God is giving Ezekiel information about the defeat of Egypt which is still in the future at that point, makes sense with the timeline of the history of the Near East.
11. Recall that in our previous passage it was declared that Egypt would be defeated and turned into a wasteland, and most if not all of Egyptian citizenry would be carted off as prisoners to Babylon in the same way those of other nations were.
12. Egypt is to have a forty-year dispersion in the land of Babylon (Ezek. 29:11).

13. However other nations are said to have a much longer dispersion (Dan. 9:2; Isa. 23:15-17).
14. Why such a shorter time for Egypt?
15. Recognize that Egypt was furthest away, the strongest of the nations in rebellion, and last on Nebuchadnezzar's list of enemies to be dealt with (Jer. 25:9; Jer. 27:6).
16. Realize that all of these nation's people came home at about the same time, after the fall of Babylon to the Persian Empire.
17. Unlike the Babylonians, the Persians supported the idea of clemency thus allowing various people to return to their homeland and rebuild so long as they remained loyal to Persia (Ezra 5:13).
18. Because Egypt was deported later, they spent less time abroad than some of the other exiles from other nations.
19. Ezekiel continues in verse eighteen where God states, **“Son of man, Nebuchadnezzar king of Babylon forced his army to labor hard against Tyre. Every head was made bald and every shoulder was rubbed raw, but no wages came for him or his army from Tyre regarding the labor which he had performed against it”**.
20. The war against Tyre went well at first. The mainland portion was taken quickly (Old Tyre). However the siege against the island stronghold did not go as well.
21. According to Josephus, Nebuchadnezzar put Tyre under siege for 13 years (*What Happened*)
22. It was a hard fought series of battles lasting years. Hence the phrase “Nebuchadnezzar ... forced his army to labor hard against Tyre”.
23. However it was not merely the fighting but all the hard work involved in hauling rocks and building a causeway from the mainland to the island, a half mile in length.
24. The reference to every head being made bald and every shoulder being rubbed raw is a reference to the effect the helmets and armor had on the soldiers' bodies after so much effort and fighting over the years.
25. However after it was all over and done with, there were no wages for Nebuchadnezzar or his troops.
26. Instead of taking the island by force and pillaging Tyre, the city of Tyre negotiated a surrender with him (*What Happened*).
27. Because he lacked a navy (something Alexander the Great would possess 250 years later), the siege of Tyre did not lead to its complete destruction. The Tyrians held on to all of their wealth (Ezek 26:7-12).
28. They also could have easily moved their wealth to other parts of their kingdom without a Babylonian Navy to prevent or pursue them.
29. This verse proves that this prophecy has been given after the close of the siege of Tyre. This date works well with Josephus' account which states that the siege lasted for 13 years.
30. Because of this, as we shall see in the next section, God wanted to make it up to Nebuchadnezzar so to speak. Since Nebuchadnezzar was God's servant, Yahweh would provide him wealth from another source, Egypt (Jer. 25:9; 27:6; 43:10).

EXEGESIS OF VERSES 19 – 21:

VERSE NINETEEN

“Therefore, thus says Adonay Yahweh, ‘Behold, I am giving the land of Egypt to Nebuchadnezzar, king of Babylon, and he will carry away her multitudes and capture her spoil and seize her plunder, for it will be wages for his army’”.

לְכֵן כֹּה אָמַר יְהוָה אֲדֹנָי יְהוִה הִנְנִי נֹתֵן לְנְבוּכַדְרֶצַּר
 מֶלֶךְ-בָּבֶל אֶת-אֶרֶץ מִצְרַיִם וְנָשָׂא הַמִּזְבָּח וְשָׁלַל שְׁלָלָהּ וּבָזַז
 בָּזָה וְהִיתָה שְׂכָר לְחַיִּלָּהּ:

(prep. ל/L [untranslated] + adv. כֵּן/ken "therefore" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh" + interj. w/ suf-1st-c-s הִנְנִה/hinneh "behold I" +to be verb [supplied] "am" + verb-qal-part-m-s נֹתֵן/nathan "giving" + prep. ל/L "to" + proper noun נְבוּכַדְרֶצַּר/nebukaderetsar "Nebuchadnezzar" + noun-m-s-const. מֶלֶךְ/melek "king of..." + proper noun בָּבֶל/babel "Babylon" + sign. d.o. אֶת/'eth [untranslated] + noun-f-s-const. אֶרֶץ/'erets "land of..." + proper noun מִצְרַיִם/mitsrayim "Egypt" + conj. ו/w "and" + verb-qal-perf-3rd-m-s [waw consec] נָשָׂא/nasa' "the will lift up/carry" + noun-m-s w/ suf-3rd-f-s הַמִּזְבָּח/hamon "her multitudes" + conj. ו/w "and" + verb-qal-perf-3rd-m-s שָׁלַל/shalal "her will plunder" + noun-m-s w/ suf-3rd-f-s שְׁלָל/shalal "her plunder" + conj. ו/w "for" + verb-qal-perf-3rd-m-s בָּזַז/bazaz "he will spoil/prey upon" + noun-m-s w/ suf-3rd-f-s בָּז/baz "her spoil" conj. ו/w "and" + verb-qal-perf-3rd-f-s [waw conse] הִיא/hayah "it will come about" + noun-m-s שְׂכָר/shakar "wage" + prep. ל/L "for" + noun-m-s w/ suf-3rd-m-s חַיִּל/chayil "his army").

VERSE TWENTY

I have given him the land of Egypt as a reward for that which he labored in her in that they acted for me declares Adonay Yahweh”.

פְּעַלְתּוֹ אֲשֶׁר-עָבַד בָּהּ נָתַתִּי לוֹ אֶת-אֶרֶץ מִצְרַיִם אֲשֶׁר
 עָשׂוּ לִי נְאֻם אֲדֹנָי יְהוָה: ׀

(noun-f-s w/ suf-3rd-m-s פֶּעֱלָה/pe‘ullah "reward/recompense" + rel. pron. אֲשֶׁר/’asher "for which" + verb-qal-perf-3rd-m-s עָבַר/‘abar "he labored/worked" + prep. w/ suf-3rd-f-s בַּ/B "in her" + verb-qal-perf-1st-c-s נָתַן/nathan "I have given" + prep. w/ suf-3rd-m-s לָ/L "to him" + noun-f-s const. אֶרֶץ/’erets "land of..." + proper noun מִצְרַיִם/mitsrayim "Egypt" + rel. pron. אֲשֶׁר/’asher "in that" + verb-qal-perf-3rd-c-pl עָשָׂה/’asah "they acted" + prep. w/ suf-1st-c-s לָ/L "for me" + noun-m-s const. נְאֻם/ne’um "a declaration of..." + proper noun אֲדֹנָי/’adonay יְהוָה/yhwh "Adonay Yahweh").

VERSE TWENTY-ONE

"On the same day I will cause a horn to spring up for the house of Israel and I will open your mouth in their midst and they will know that I am Yahweh".

וּ בַיּוֹם הַהוּא אֶצְמִיחַ קֶרֶן לְבַיִת יִשְׂרָאֵל וְלָךְ אֶתֶן
 פֶּתַח־חֹן פִּיהָ בְּתוֹכָם וְיָדְעוּ כִּי־אֲנִי יְהוָה: פ

(prep. בַּ/B "on" + noun-m-s w/ d.a. יוֹם/yom "the day" + pron-3rd-m-s w/ d.a. הוּא/’hu "the same" + verb-hiph-imperf-1st-c-s אֶצְמִיחַ/’tsamach "I will cause to spring up" + noun-f-s קֶרֶן/qeren "a horn" + prep. לָ/L "for" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/yisra’el "Israel" + conj. וְ/w "and" + prep. w/ suf-2nd-m-s לָ/L "to you" + verb-qal-imperf-1st-c-s נָתַן/nathan "I will give" + noun-m-s const. פֶּתַח־חֹן/pitachon "an opening of..." + noun-m-s פִּיהָ/peh "mouth" + prep. בַּ/B "in" + noun-m-s w/ suf-3rd-m-pl תוֹכָם/tawek "their midst" + conj. וְ/w "and" + verb-qal-perf-3rd-c-pl יָדְעוּ/yada' "they will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/’aniy "I" + to be verb [supplied] אֲנִי/’aniy "am" + proper noun יְהוָה/yhwh "Yahweh").

ANALYSIS OF VERSES 19 – 21:

1. God continues with His description of the situation at hand in verse nineteen regarding Nebuchadnezzar and the Babylonians.
2. Recall that in our previous passage that it was noted that Nebuchadnezzar had labored hard against Tyre yet had no wages to show for it.
3. In verse nineteen, God demonstrates what He will do to remedy the situation for His “servant”.
4. He states, **“Therefore, thus says Adonay Yahweh, ‘Behold, I am giving the land of Egypt to Nebuchadnezzar, king of Babylon, and he will carry away her multitudes and capture her spoil and seize her plunder, for it will be wages for his army’”.**

5. Since Nebuchadnezzar wasn't able to find any plunder amongst the largest merchandiser of the ancient world, God will just allow him to plunder the second largest empire in the Near East to receive wages instead.
6. We are reminded again that God is in control of history and while an army may be mighty and have a good degree of weaponry, strategy and tactics, it is Yahweh, the Lord of the Armies who ultimately determines the winner of all wars.
7. On this occasion, God has chosen to award the victory to Nebuchadnezzar. He had chosen this election in eternity past.
8. Recall also that Egypt is ripe for the 5th cycle of discipline as are the other seven nations destined for destruction and captivity mentioned here in this section, to include Israel.
9. Note that he is said to "carry away her multitudes". Our word for "multitudes" is the masculine, singular noun, מְרֹבֵּץ/hamon, "multitude, horde, many, uproar"
10. In most instances this word is used of a great multitude of people. Because a large group of people make a great sound, commotion or uproar, sometimes the emphasis is on the sound that the group makes, often in the sense of an approaching army.
11. The NASB's translation of "wealth" really misses the mark. The word is used here as a reference to the many people who will be uprooted and deported to Babylon (cp. Ezek 29:11, 12; 30:4 cp. Jer. 43:10-13).
12. Not only will Nebuchadnezzar take the people, he will also take a great deal of Egypt's wealth as seen in the phrases "he will capture her spoil and seize her plunder".
13. This large cache of gold, silver and precious commodities will flow into Nebuchadnezzar's hands and serve in part as payment for his army which was shorted after all the hard work they performed in the siege of Tyre.
14. God states in verse twenty, **I have given him the land of Egypt as a reward for that which he labored in her in that they acted for Me declares Adonay Yahweh".**
15. The reference to "that day they acted for Me" is a reference to a specific time period when they served Yahweh.
16. Such was the time in which they fought against Tyre "her", functioning as an agent of God's wrath for her arrogant claim that they would take over the holy land and begin to engineer her trade routes once Jerusalem fell to Nebuchadnezzar (Ezek. 26:2, 3).
17. Recall that whether they realize it or not, Nebuchadnezzar and the Babylonian army are serving God in their wartime activities (Jer. 25:9; 27:6; 43:10).
18. Along with this decree against Egypt, God decrees a message of hope for His people, Israel.
19. He states in verse twenty-one, **"On the same day I will cause a horn to spring up for the house of Israel and I will open your mouth in their midst and they will know that I am Yahweh".**
20. Such is a bit of a tough passage to read. First of all we must identify the day to which Yahweh is referring.
21. The Hebrews features the masculine, singular noun, יוֹם/yom with the definite article, "the day".

22. It is modified by the masculine singular pronoun, הו' /hu', used as an adjective and also featuring the definite article.
23. The Hebrew literally reads “on the day, the same” or “on the same day”.
24. The context *demand*s that it is the day in which Nebuchadnezzar’s victory is finalized and he takes possession of Egypt.
25. But in what sense is a “horn” raised up for the house of Israel?
26. Raising up a horn symbolizes strength in the Bible (cp. I Sam. 2:1, 10; II Sam. 23:3; I Kings 22:11; Psa. 92:10; 132; 17; Jer. 48:25).
27. How is Israel made strong on the “same day” Egypt is defeated by Babylon?
28. The question is answered by the text that immediately follows “and I will open your mouth in their midst”.
29. This phrase is often taken to mean that God would relieve Ezekiel of his dumbness. However that issue has already been remedied years ago.
30. Recall that this prophecy is given in the twenty-seventh year of the captivity of Jehoiachin (cp. Ezek 29:17).
31. Ezekiel is promised to have his dumbness remedied after the fall of Jerusalem in the twelfth year (Ezekiel 24:25-27; Ezek. 33:21-22).
32. Hence Ezekiel has been speaking on a normal basis for 15 years by time he has received this prophecy.
33. In what sense then will his mouth be opened? His mouth will be opened in the sense of prophetic pronouncement that will encourage and strengthen his audience.
34. They will have seen every one of his prophecies regarding the doom and gloom of their own nations as well as the seven gentile nations come to fruition and their destruction being finalized at the hands of Nebuchadnezzar.
35. At that point Ezekiel’s ministry will feature a clear shift in content and focus on a message of hope and encouragement rather than doom and gloom as a significant amount of people will be ready to hear it (cp. Ezek. 6:9).
36. Hence Ezekiel’s ministry will shift in a sense from that of a watchman who predicts destruction to that of a preacher of righteousness that will prepare the people for their eventual return to the land of Israel (Ezek. 3:17).
37. God will use Ezekiel to remind them of the promises made to Israel and this will strengthen them as a people.
38. When this occurs, God again pronounces “And they will know that I am Yahweh”.

The End of Ezekiel Chapter 29
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