

Chapter Thirty

EXEGESIS OF VERSES 1 – 3:

VERSE ONE

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

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:

(conj. ו/w "and" + verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came about" + noun-m-s const. דְבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep.w/ suf-1st-c-s אֵלַי/el "to me" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/amar "saying").

VERSE TWO

“Son of man, prophesy and say thus says Adonay Yahweh, ‘wail, alas for the day’”.

בֶּן־אָדָם הַנְּבִיאַ וְאָמַרְתָּ כֹה אָמַר אֲדֹנָי יְהוָה הִילֵלוּ הַיּוֹם לַיּוֹם:

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/adam "man" + verb-niph-imper.-m-s נְבִיאַ/naba' "prophesy" + conj. ו/w "and" + verb-qal-perf-2nd-m-s [waw consec] אָמַר/amar "you will say" + adv. כֹה/koy "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "says" + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh" + verb-hiph-imper-m-pl יָלַל/yalal "wail/howl" + interj. הָהָה/hah "alas/woe" + prep. ל/L "for" + noun-m-s w/ d.a. יוֹם/yom "the day")

VERSE THREE

“Since the day is near and close is the day of Yahweh, It will be a day of clouds, a time of the gentiles”.

כִּי־קָרוֹב יוֹם וְקָרוֹב יוֹם לַיהוָה יוֹם עָנָן עֵת גּוֹיִם יִהְיֶה:

(conj. כִּי/kiy "since" + adj-m-s קָרוֹב/qarob "near/close" + to be verb [supplied] "is" + noun-m-s יוֹם/yom "day" + conj. ו/w "and" + adj-m-s קָרוֹב/qarob "near/close" + to be verb [supplied] "is" + noun-m-s יוֹם/yom "day" + prep. ל/L "unto" + proper noun יְהוָה/yhwh "Yahweh" + noun-m-s const. יוֹם/yom "day of..." + noun-m-s עָנָן/anan "clouds" + noun-f-s

const. עַתָּה/'eth "time of..." + noun-m-pl גוֹי/goy "nations/gentiles" + verb-qal-imperf-3rd-m-s הָיָה/hayah "it will become").

ANALYSIS OF VERSES 1 – 3:

1. Chapter thirty begins with a new communication from Yahweh, one which is begun with a phrase that is indicative of Ezekiel, “**And the word of Yahweh came to me saying...**”
2. Again, we don't know when this communication is given. Recall that previously we have had communications from both the 10th and 27th year (29:1, 17).
3. The important fact to consider is that Ezekiel has put all of the communications in a logical order in chapters 29 – 32 and they all deal with Egypt.
4. He states in verse two, “**Son of man, prophesy and say thus says Adonay Yahweh, ‘wail, alas for the day’**”.
5. The Egyptians are told to wail because of what is about to come up on them (cp. Ezek. 21:12; Isa. 14:31; 23:1).
6. There probably weren't a lot, if any, Egyptians to hear this message, as Ezekiel's main audience is in the house of Israel. However he is to speak as if he is speaking to them and telling them to wail.
7. They are to wail as the day that is in view is one that is to be dreaded as it is terrible.
8. The immediate question that follows her is “what day?”
9. This question is answered in verse three where Yahweh states
10. “**Since the day is near and close is the day of Yahweh, It will be a day of clouds, a time of the gentiles**”.
11. We must remember that the “day of Yahweh” or “day of the Lord” can either be used technically for the Tribulation and Millennium. This is the most common rendering, those events that usher in a new age, usually with a focus on God's wrath (Isa. 13:6, 9; Joel 3:14; I Thess. 5:2; II Thess. 2:2).
12. However the phrase can also be used in a more general sense whereby the designation is given to a certain day when the wrath of God occurs (Ezek 13:5; Lam. 2:21, 22; Joel 1:15).
13. It is in this way it is used here. The end times are not in view. The destruction decreed to Egypt during the time of Nebuchadnezzar is in view.
14. It is defined here as a “time of clouds”. In other words, a “dark day” of reckoning. We see similar language used by Joel (Joel 2:1, 2).
15. Note that it will be a “time of gentiles/nations”, not a “a time of *doom* for the nations” as the NASB renders it.
16. This is a specific time when many of the nations are judged in the Near East for their ongoing evil.
17. This destruction will spill over into Ethiopia and affect them as well as Put, Lud, Arabia and Libya (Ezek. 30:4, 5).
18. Hence it is a day of destruction for Egypt and her neighbors/allies. It must be remembered that Egypt was an empire.
19. We have viewed the Judgment of seven gentile nations: Ammon, Moab, Edom, Philistia Tyre, Sidon and now Egypt and her allies.
20. The judgment of the Near East in the sixth century BC is a type of microcosm of the judgment of the nations in the Tribulation. Hence, the language is similar to that used of the end times.

EXEGESIS OF VERSES 4 & 5:

VERSE FOUR

“And the sword will come upon Egypt and there will be anguish in Ethiopia when the slain fall in Egypt and they will take her multitude and her foundations will be broken down”.

וּבָאָה חֶרֶב בְּמִצְרַיִם וְהָיְתָה חֲלָחָלָה בְּכוּשׁ בְּנֶפֶל חָלָל
 בְּמִצְרַיִם וְלָקְחוּ הַמִּזְוֹנָה וְנִהְרָסוּ יְסוּדֵיהָ:

(conj. ו/w "and" + verb-qal-perf-3rd-f-s [waw consec] בוא/bo' "it will come" + noun-f-s חרב/chereb "a sword" + prep. ב/B "on" + proper noun מִצְרַיִם/mits'rayim "Egypt" + conj. ו/w "and" + verb-qalperf-3rd-f-s [waw consec] הָיָה/hayah "it will come about" + noun-f-s חֲלָחָלָה/chal'chalah [4xs] "a writhing/anguish" + prep. ב/B "in" + proper noun כּוּשׁ/kush "Ethiopia" + prep. ב/B "in" + verb-qal-inf. const. נָפַל/naphal "falling of..." + noun-m-s חָלָל/chalal "slain" + prep. ב/B "in" + proper noun מִצְרַיִם/mits'rayim "Egypt" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] לָקַח/laqach "they will take" + noun-m-s w/ suf-3rd-f-s הַמִּזְוֹן/hamon "her multitude" + conj. ו/w "and" + verb-niph-perf-3rd-c-pl [waw consec] הָרָס/haras "they will break down" + noun-m-pl w/ suf-3rd-f-s יְסוּדֵי/y'sod "her foundations").

VERSE FIVE

“Ethiopia, Put and Lud and all of the mixed multitude and Chub and the sons of the land of the covenant, they will fall with them by the sword”.

בְּחֶרֶב יִפְלוּ: כּוּשׁ וּפּוּט וְלוּד וְכָל-הָעָרֶב וְכוּב וּבְנֵי אֶרֶץ הַבְּרִית אִתָּם

(proper noun כּוּשׁ/kush "Ethiopia" + conj. ו/w "and" + פוט/put "Put" + conj. ו/w "and" + לוּד/lud "Lud" + conj. ו/w "and" + noun-m-s const. כָּל/kol "all of..." + noun-m-s w/ d.a. עָרֶב/ereb "the mixed multitude" + conj. ו/w "and" + proper noun כּוּב/kub "Chub" + conj. ו/w "and" + noun-m-pl const. בְּנֵי/ben "sons of..." + noun-f-s const. אֶרֶץ/erets "land of..." + noun-f-s w/ d.a. בְּרִית/berith "the covenant" + sign. d.o w/ suf-3rd-m-pl אִתָּם/'eth "with them" + prep. ב/B "by" + noun-f-s w/ d.a. חֶרֶב/chereb "the sword" + verb-qal-imperf-3rd-m-pl נָפַל/naphal "they will fall").

ANALYSIS OF VERSES 4 & 5:

1. God continues with His description of what will occur in Egypt noting that other nations will be affected as well when Nebuchadnezzar rides into town.

2. He states in verse four, **“And the sword will come upon Egypt and there will be anguish in Ethiopia when the slain fall in Egypt and they will take her multitude and her foundations will be broken down”**.
3. Note that Ethiopia is also affected. Ethiopia was and is southeast of Egypt in a region commonly referred to as the horn of Africa. At the time, she was a close ally of Egypt.
4. Now, as a result of Nebuchadnezzar’s military conquest, she is said to experience anguish. Our word translated as “anguish” is the feminine, singular noun **חַלְחָלָה**/chal^ochalah “writhing, anguish, terror”.
5. It represents the physiological as well as psychological effect they have when receiving word of Egypt’s overthrow (Isa. 21:3; Ezek. 30:9).
6. Note the use of the third person, plural embedded pronoun used in the qal, perfect of **לָקַח**/laqach “they will take her multitude”.
7. There is no antecedent mentioned here. However we know from other passages that “they” is a reference to the Babylonian army.
8. Our word for “multitude is the masculine, singular noun, **הַמֹּן**/hamon. “abundance, company, many, multitude, rumbling, tumult”.
9. Its cognate noun, **הַמָּה**/hamah, means to make a loud sound, “cry, roar, be loud, clamorous, make an uproar”.
10. Since large crowds of people, tens or even 100s of thousands, make a noise, commotion or uproar, our noun usually is translated as crowd, company or multitude.
11. Hence the NASB has again missed the mark. It is not the wealth that is being taken away (though Egypt and her neighbors will most assuredly be plundered) it is the people who are being led off into captivity.
12. Recall that they are destined to remain in captivity for forty years (Ezek. 29:11-13).
13. Yahweh also notes that their “foundations will be broken down”. Such refers to the destruction of houses buildings and property that often accompanies warfare.
14. Recall that Yahweh promised to make her land a desolation and her cities to be laid waste (Ezek. 29:9-12).
15. He continues in verse five where He lists Egypt’s allies: **“Ethiopia, Put and Lud and all of the mixed multitude and Chub and the sons of the land of the covenant...”**
16. Ethiopia was mentioned previously. Remove from your thinking the poverty-stricken nation that you see before you today. In the sixth century BC it had a thriving economy and a great degree of wealth.
17. It is referred to throughout this section as **כּוּשׁ**/kush in the Hebrew. Cush was the firstborn son of Ham. He in turn was the father of Nimrod. However we do not hear much more of this son of Ham.
18. It is not evident if he is the same person who founded what became the land of Cush.
19. Cush/Ethiopia resided around the southern part of the Nile, southwest of Egypt.
20. The second nation mentioned is that of “Put”. In the table of nations, Put was the third son of Ham (Gen. 10:6).
21. He was the brother of Cush (Ethiopia), Mizraim (Egypt) and Canaan and is believed to the father of modern day “Lybia”, just west of Egypt.
22. The second country listed is that of “Lud”. Lud was a descendant of Mizraim (Egypt – I Chron. 1:11).

23. This person and people of much of Asia became the original stock of whom we call the Lydians. The kingdom of Lydia was composed of much of Asia Minor.
24. Recall that Put and Lub both supplied mercenaries to Tyre. However it is evident that these nations supplied men to the Egyptians as well (cp. Ezek. 27:10 cp. Jer. 25:20; 46:9).
25. Next mentioned is a “mixed multitude” which most likely constitutes a multiethnic conglomeration of smaller nations which served as allies to Egypt and the other nations mentioned here.
26. The next mention in the alliance is that of “Chub”. It is only mentioned here in the Bible.
27. Faucet notes that “Ptolemy (4:2,5, 9) mentions a Chob-at in Mauritania, and a Chob-ion in the Mareotic nome in Egypt” (825.01).
28. Many believe this to be a copyist error where “Chub” should be rendered “Lub”. The NASB renders it such and translates it as “Libya”.
29. However such is a bit of stretch in the eyes of this exegete.
30. Finally Yahweh turns to “the sons of the land of the covenant”.
31. Our word for “covenant” is the feminine, singular noun, בְּרִית/berith, “covenant, treaty, alliance”.
32. It is frequently used of covenants that God has made with man to include the Noaic, Abrahamic and Mosaic Covenants (Gen. 6:18; 15:18; Exo. 19:5).
33. The “sons of the land of covenant” is a reference to the sons of Israel as they are indeed the ones who are the possessors of the only land covenant on earth, one which God has mentioned recently in our text (Ezek. 37:25; 39:25).
34. Such a reference seems strange at first sight as the Jews are victims of Nebuchadnezzar’s siege and takeover of Judah and Jerusalem.
35. However recall that the takeover of Egypt and her allies occurred some years later at the end of Nebuchadnezzar’s reign.
36. Many Jews had since migrated to Egypt after the murder of Gedeliah where they continued on with their pagan religious rites.
37. Jeremiah was dispatched to Egypt to confront such people (Jer. 44:1ff).
38. These Jews who think they have escaped God’s wrath by returning to Egypt, will also be destroyed or dispersed when Nebuchadnezzar invades Egypt!!!
39. He continues in the final clause of verse five noting, “...**They will fall with them by the sword**”.
40. All of the groups mentioned in Ezekiel 30:5a are destroyed by the sword.
41. Note the simple use of the third person plural imbedded pronoun in sign of the definite object “with them”, where “them” is a reference to the Egyptians.
42. When Egypt falls so do all of her allies and possessions which had stood by her. Hence this is not merely the destruction of a nation, but of a multi-ethnic empire.
43. Nebuchadnezzar and the Babylonians who are the immediate cause of all of this suffering and destruction. However Yahweh as Lord of the Armies has ordained it and brought it to pass (Jer. 25:9; 27:6; 43:10).

EXEGESIS OF VERSES 6 & 7:

VERSE SIX

“Thus says Yahweh, ‘so those who support Egypt will fall and her pride of strength will come down from Migdol to Syene they will fall be the sword in her declares Yahweh’”.

כֹּה אָמַר יְהוָה וְנָפְלוּ סִמְכֵי מִצְרַיִם וַיֵּרַד גִּבְאוֹן עִזָּה
מִמִּגְדֹּל סוּנֵה בַחֶרֶב יִפְלוּ-בָהּ נָאִם אֲדֹנָי יְהוָה:

(conj. כֹּה/koy "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun יְהוָה/yhwh "Yahweh" + conj. ו/w "so" + verb-qal-perf-3rd-c-pl [waw consec] נָפְלוּ/naphal "they will fall" + verb-qal-part-m-pl סִמְכֵי/samak "those who support" + proper noun מִצְרַיִם/mitsrayim "Egypt" + conj. ו/w "and" + verb-qal-perf-3rd-m-s יֵרַד/yarad "it shall come down" + noun-m-s const. גִּבְאוֹן/na'on "pride/exultation of..." + noun-m-s w/ suf-3rd-f-s עִזָּ/oz "her strength" + prep. מִן/min "from" + proper noun מִגְדֹּל/migdol "Migdol" + proper noun סוּנֵה/seweneh "Syene" + prep. ב/B "by" + noun-f-s w/ d.a. חֶרֶב/chereb "the sword" + verb-qal-imperf-3rd-m-pl נָפְלוּ/naphal "they will fell" + prep w/ suf-3rd-f-s ב/B "in her" + noun-m-s const. נִאֲמַר/ne'um "a declaration of..." + proper noun יְהוָה/yhwh "Yahweh").

VERSE SEVEN

“And they will be desolate in the midst of desolate lands and their cities will be among ruined cities”.

תְּהִינָהּ וְנִשְׁמָו בְּתוֹךְ אֲרָצוֹת נִשְׁמָו וְעָרֵיו בְּתוֹךְ-עָרִים נַחֲרָבוֹת

(conj. ו/w "and" + verb-niph-perf-3rd-c-pl [waw consec] שָׁמָם/shamem "they will be desolated" + prep. ב/B "in" + noun-m-s const. תְּוֹךְ/tawek "midst of..." + noun-f-pl אֲרָץ/erets "the lands" + verb-niph-prt-f-pl שָׁמָם/shamem "made desolate" + conj. ו/w "and" + noun-f-pl w/ suf-3rd-m-s עָרֵי/eyr their ciities" + prep. ב/B "in" + noun-m-s const. תְּוֹךְ/tawek "midst of..." + noun-f-pl עָרֵי/eyr "cities" + verb-niph-prt-f-pl חָרַב/chareb "ruinous" + verb-qal-imperf-3rd-f-pl הָיָה/hayah "they will be").

ANALYSIS OF VERSES 6 & 7:

1. Yahweh continues with his pronouncement against those who provide aid to Egypt in verse six as He states “Thus says Yahweh, ‘so those who support Egypt will fall and her pride of strength will come down...’”

2. Note that “they” will fall but “her” pride of power will be brought down. The antecedent to the imbedded feminine, singular pronoun is Egypt.
3. When not only she but all of her allies, colonies, lands, etc. are destroyed then her pride of power will come down as well.
4. Realize that Egypt is not merely a nation but an empire. An empire by definition is a country which rules over other nations and peoples.
5. Those mentioned in verse five are not all part of their empire. The Lydians, “Lud” for example were merely an ally. However Egypt’s sphere of control and influence extended down to Ethiopia and as far west as Libya.
6. Hence her pride as a great ruling empire will be broken down at this point.
7. Recall that earlier Yahweh prophesied that she will never again be a great power but among the lowest of nations (Ezek. 29:14, 15).
8. He continues in the final clause of verse six where He notes that the destruction extends **“...from Migdol to Syene they will fall be the sword in her declares Yahweh”**.
9. We saw the same phrase, “from Migdol to Syene” in the previous chapter (Ezek. 29:10).
10. We have it repeated here to indicate the extent of the destruction.
11. 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.
12. Yahweh does not state that Nebuchadnezzar will enter into Nubia, Ethiopia, Libya, etc., only that those armies will suffer a crushing defeat at the hands of Nebuchadnezzar.
13. It would be a huge mistake to underestimate the significance of Nebuchadnezzar’s conquest. However his rule never extended past Egypt proper.
14. The nations that provide aid to Egypt are thus not necessarily destined for the 5th cycle of discipline. They are merely caught up in the destruction due to their helping Egypt and putting themselves in harm’s way (cp. Isa. 31:3; Ezek. 32:18-22; Nah. 3:9, 10).
15. God continues in verse seven where he states **“And they will be desolate in the midst of desolate lands and their cities will be among ruined cities”**.
16. This too is a phrase that is repeated from chapter twenty-nine and serves as a type of refrain here in reference to Egypt’s doom (Ezek. 29:12).
17. The idea here is that all of their lands and cities will be destroyed just as the other nations which had opposed Nebuchadnezzar.
18. Hence despite Egypt’s power and long history, her lands and cities will fair no better than any other nation which has tussled with the Babylonians.

EXEGESIS OF VERSES 8 & 9:

VERSE EIGHT

“And they will know that I am Yahweh when I send fire upon Egypt and all those who help her are broken”.

וְדָעוּ כִּי־אֲנִי יְהוָה בְּחַתִּי־אֵשׁ בְּמִצְרַיִם וְנִשְׁבְּרוּ כָּל־עֹזְרֶיהָ:

(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 יהוה/yhwh "Yahweh" + prep. ב/B "in" + verb-qal-inf. const. w/ suf-1st-c-s נָתַן/nathan "giving them" + noun-f-s אֵשׁ/'esh "fire" + prep. ב/B "on" + proper noun מִצְרַיִם/mistsrayim "Egypt" + conj. ו/w "and" + verb-niph-perf-3rd-c-pl [was consec] שָׁבַר/shabar "they will be broken" + noun-m-s const. כָּל/kol "all of..." + verb-qal-part-m-pl w/ suf-3rd-f-s עָזַר/'azar "the ones who help her").

VERSE NINE

“On the same day messengers will go before Me in ships to frighten secure Ethiopia and anguish will come upon them on the day of Egypt for behold it is coming”.

בַּיּוֹם הַהוּא יֵצְאוּ מַלְאָכִים מִלְּפָנַי בְּצִיִּים לְהַחְרִיד אֶת־כּוּשׁ
בְּטַח וְהִיטָה חֲלָחָלָה בָּהֶם בַּיּוֹם מִצְרַיִם כִּי הִנֵּה בָּאָה: ס

(prep. ב/B "on" + noun-m-s w/ d.a. יוֹם/yom "the day" + pron-3rd-m-s w/ d.a. הוּא/hu' "the same" + verb-qal-imperf-3rd-m-pl יֵצְאוּ/yatsa' "they will go forth" + noun-m-pl מַלְאָךְ/male'ak "messengers" + prep. מִן/min "from" + prep. לָ/L "unto" + noun-m-pl w/ suf-1st-c-s פָּנָה/paneh "my face" + prep. ב/B "in" + noun-m-pl w/ d.a. סִפִּי/tsiy "the ships" + prep. לָ/L "to" + verb-hiph-inf. const. חָרַד/charad "frighten" + sign. d.o. אֶת/'eth [untranslated] + proper noun כּוּשׁ/kush "Ethiopia" + noun-m-s בֵּטַח/betach "safety" + conj. ו/w "and" + verb-qal-perf-3rd-f-s הִיָּה/hayah "it will come about" + noun-f-s חֲלָחָלָה/chal'chalah "anguish" + prep. w/ suf-3rd-m-pl בָּ/B "upon them" + prep. ב/B "on" + noun-m-s const. יוֹם/yom "day of..." + מִצְרַיִם/mitsrayim "Egypt" + conj. כִּי/kiy "for" + intej. הִנֵּה/hinneh "behold" + verb-qal-part-f-s בּוֹא/bo' "it is coming").

ANALYSIS OF VERSES 8 & 9:

1. Yahweh continues in verse eight where He states **“And they will know that I am Yahweh when I send fire upon Egypt and all those who help her are broken”**.
2. Again, the Egyptians, as well as their allies, will know that Yahweh is the God who has accomplished this feat.
3. Note that He states that He will send “fire upon Egypt”.
4. In view is the fire which Nebuchadnezzar and his army cast upon the lands which they conquered (cp. II Kings 25:9; Jer. 46:1-19).
5. Fire is also a common symbol for war and its desolations (Ezekiel 30:14; Ezekiel 30:16; 39:6).
6. However note that while Nebuchadnezzar and his army are the ones accomplishing this, God states that it is **He** who is actually doing it.
7. Remember that the Babylonians are the tool that God is using to accomplish His will in the Near East.
8. Note again that all those who fight and come to Egypt’s aid are “broken” as well.
9. Again, when Egypt and her allies fall, they will know that God is responsible.
10. He continues in verse nine where He states **“On the same day messengers will go before Me in ships to frighten secure Ethiopia and anguish will come upon them on the day of Egypt for behold it is coming”**.
11. Note that it is on the “same day” that these messengers will be dispatched, the same day that Egypt falls and all of her allies and mercenaries go down with her in battle.
12. During this time, messengers go to Ethiopia to report the catastrophe.
13. Ethiopia is described as “secure Ethiopia”. Our word translated as “secure” is the masculine, singular noun, בֵּטָח/betach, “safety, security, carelessness”.
14. By the 6th century B.C., Ethiopia had established herself as a land of plenty, with a strong military and food supply which could feed their growing population.
15. Darling notes, “After the withdrawal from Egypt, the rulers of Kush expanded southwards, keeping to the valley of the Nile. The country on either side of the great river was more fertile than it became subsequently and could support large herds of cattle. By the 6th century BC the frontier of Kush had reached just to the south of present-day Khartoum, where the land was well wooded” (*Africa Kush and Axum*).
16. The Bible confirms that they were a powerful nation and a force to contend with (Isa. 18:1, 2).
17. However such security is about to be removed outright as God states that these messengers will cause Ethiopia’s sense of security to be replaced with “anguish”.
18. Our word translated as “anguish” is the feminine, singular noun, חָלָהּ/chal^echalah, "a writhing, agony, terror, anguish" (cp. Isa. 21:3).
19. Hence their feeling of “safety/security” is replaced with writhing in fear!!!
20. Note again that nowhere in this text is it stated that Nebuchadnezzar advanced south from Egypt into Ethiopia.
21. However upon hearing of such a huge defeat and immense loss of life on the part of their fellow Ethiopians, as well as the takeover of Egypt by a hostile aggressor, they experience “anguish”.
22. Having enjoyed a peaceful time of prosperity, their thoughts will turn to their history when they were defeated alongside Egypt on a previous occasion at the hands of the Assyrians (Isa. 20:1-6).

23. Note that the “same day” that is in view is called “the Day of Egypt”.
24. Realize that Egypt has had a long history of success and conquests going all the way back to the days of Abraham and before, over 2000 years of history by this time.
25. However it is all about to end. Egypt will be utterly destroyed (they left most if not all of the monuments), dispersed from their land and will never from here on be an empire or major military power again.
26. The “day of Egypt” is the day of their destruction.
27. The same day Egypt and her allies are defeated messengers will travel by boat to Ethiopia.
28. Note that God states that they will travel “before Me”. Realize that God is very present in the action, bringing the Babylonians to Egypt to use as a tool to discipline the Egyptians.
29. Men will travel from Egypt to Ethiopia by boat and report what has occurred. These are most likely escapees or fugitives who have travelled by boat via the Nile to seek safety among the Ethiopians.
30. Once there, they tell of all that has occurred (cp. Ezek. 33:21).

EXEGESIS OF VERSES 10 & 11:

VERSE TEN

“Thus says Adonay Yahweh, ‘I will also bring the multitudes of Egypt to an end by the hand of Nebuchadnezzar, king of Babylon’”.

ה אָמַר אֲדֹנָי יְהוִה וְהִשְׁבַּתִּי אֶת־הַמּוֹן מִצְרַיִם בְּיַד
נְבוּכַדְרֶעֶצַר מֶלֶךְ־בָּבֶל:

(conj. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/adonay יְהוִה/yhwh "Adonay Yahweh" + conj. ו/w "also" + verb-hiph-perf-1st-c-s [waw consec] שָׁבַת/shabath "I will cause to cease" + sign d.o. אֶת/'eth [untranslated] + noun-m-s const. מוֹן/hamon "multitude of..." + proper noun מִצְרַיִם/mitserayim "Egypt" + prep. ב/B "by" + noun-f-s const. יָד/yad "hand of..." + proper noun נְבוּכַדְרֶעֶצַר/n'bukad're'tsar "Nebuchadnezzar" + noun-m-s const. מֶלֶךְ/melek "king of..." + proper noun בָּבֶל/babel "Babylon").

VERSE ELEVEN

“He and his people with him, the most ruthless of nations will be brought to destroy the land and will unsheathe their swords upon Egypt and fill the land with the slain”.

(pron-3rd-m-s הוּ/hu' "he" + conj. ו/w "and" + noun-m-s const. אִם/'am "people of..." + sign. d.o. w/ suf-3rd-m-s אֶת/'eth "him" + adj-m-pl const. עָרִיץ/'ariyts "awe-inspiring/barbarous of..." + noun-m-pl גוֹי/goy "nations" + verb-hoph-part-m-pl בּוֹ/bo' "being caused to come" + prep. ל/L "to" + verb-piel-inf. const. שָׁחַת/shachath "destroy" + noun-f-s w/ d.a. אֶרֶץ/erets "the land" + conj. ו/w "and" + verb-hiph-perf-3rd-c-pl [waw consec] רִיקַע/riyq "they will unsheathe" _ noun-f-pl w/ suf-3rd-m-pl חֶרֶב/chereb "their swords" + prep. אֶל/'al "upon" + proper noun מִצְרַיִם/mitsrayim "Egypt" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] + verb-qal-perf-3rd-c-pl [waw consec] מָלֵא/male' "they will fill" + sign d.o. אֶת/'eth [untranslated] + noun-f-s w/ d.a. אֶרֶץ/erets "the land" + noun-m-s חָלַל/chalal "the slain").

ANALYSIS OF VERSES 10 & 11:

1. Yahweh continues with His declaration against Egypt in verse ten where He states **“Thus says Adonay Yahweh, ‘I will also bring the multitudes of Egypt to an end by the hand of Nebuchadnezzar, king of Babylon’”**.
2. Our word for “multitudes” is the masculine, singular noun, מְנוּחָה/hamon, “multitude, horde or company of people”.
3. It is a reference to the population of Egypt which will be brought to a grinding halt.
4. Their military will be destroyed, their agriculture will be brought to an end and virtually all political, social and business transactions will grind to a screeching halt.
5. Nebuchadnezzar is going to empty the nation of people and take them to the land of Babylon where they will live for the next forty years (Ezek. 29:11-13).
6. While some theologians look at this prophecy as occurring in the future, the fact that Nebuchadnezzar’s name is mentioned as the one who is attacking and defeating the Egyptians time and again argues to the contrary.
7. There are End Times prophesies which are threaded in throughout these chapters as we have seen.
8. Prior to this, regarding the fall of Tyre, Nebuchadnezzar’s name stopped being mentioned and replaced with the third person plural pronoun was inserted which we identified as the Greeks under Alexander the Great (Ezek. 26:7-12).
9. However throughout Chapter 29 and 30 it is Nebuchadnezzar and the Babylonians who are in view, not any end times prophesies (thus far!!!).
10. Yahweh continues in verse eleven where He states, **“He and his people with him, the most ruthless of nations will be brought to destroy the land and will unsheathe their swords upon Egypt and fill the land with the slain”**.
11. Note that our verb translated as “will be brought” is the hophal participle of בָּאוּ/bo’, “to come/go”.
12. The hophal stem is a passive causative stem, hence Nebuchadnezzar and his people are literally “being caused to go” or “being brought” to Egypt.
13. The unnamed cause is God Himself who is the cause of Nebuchadnezzar’s military campaign to the Egyptian theater of war right on God’s time table (cp. Jer. 51:20-24).
14. Note that the Babylonians are again called by Yahweh, “the most ruthless of nations” (Hab. 1:6-9 cp. Deut. 28:49, 50).
15. His army will unsheathe their swords and “destroy” the Egyptian army. Our word translated as “destroy” is the piel infinitive construct of שָׁחַת/shachath, “to destroy, corrupt, devastate”.
16. The piel stem is an intensive stem and speaks to the utter destruction caused by Nebuchadnezzar and his army.
17. These will be very one-sided battles which feature the Babylonians not only as victors but those who win overwhelming victories in battle.
18. The end result is that the land is filled with the slain corpse of the Egyptian soldiers (cp. Ezek. 29:4; 30:24, 25; 32:11-16).
19. Recall that earlier Yahweh stated that the destruction will be so immense and of such a type that the bodies will not be buried (Ezek. 30:4).

EXEGESIS OF VERSES 12 & 13:

VERSE TWELVE

“And I will make her canals dry and I will sell the land by the hand of evil men and I will make the land and its fullness desolate by the hand of strangers. I Yahweh have spoken”.

וְנָתַתִּי יְאֵרִים חֲרָבָה וּמְכַרְתִּי אֶת־הָאָרֶץ בְּיַד־רָעִים וְהַשְׁמֹתִי
אֶרֶץ וּמְלֵאָתָּהּ בְּיַד־זָרִים אֲנִי יְהוָה דִּבַּרְתִּי:

(conj. ו/w "moreover" + verb-qal-perf-1st-c-s נָתַן/nathan "I will give" + noun-m-pl יְאֵר/y^e or "canals" + noun-f-s חֲרָבָה/charabah "a desert/dried out area" + conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] מָכַר/makad "I will sell" + sign. def. obj. [untranslated] + noun-f-s w/ d.a. אֶרֶץ/erets "the land" + prep. ב/B "by" + noun-f-s const. יָד/yad "hand of..." + adj-m-pl רָע/ra' "evil men" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] שָׁמַם/shamem "I will make desolate" + noun-f-s אֶרֶץ/erets "land" + conj. ו/w "and" + noun-m-s w/ suf-3rd-f-s מְלֵא/m^olo' "her fullness" + prep. ב/B "by" + noun-f-s const. יָד/yad "hand of..." + adj-m-pl זָר/zar "strangers" + pron-1st-c-s אֲנִי/aniy "I" + proper noun יְהוָה/yhwh "Yahweh" + verb-piel-1st-c-s דִּבַּר/dabar "I have spoken").

VERSE THIRTEEN

“Thus says Adonay Yahweh, ‘For I will destroy the idols and cause her gods to cease from Memphis, and there will no longer be a prince from the land of Egypt and I will give them over to fear in Egypt’.

כֹּה־אָמַר אֲדֹנָי יְהוָה וְהָאֲבֹדְתִי גִלּוּלִים וְהַשְׁבַּתִּי אֱלִילִים
מִנֶּפֶס וְנָשִׂיא מֵאֶרֶץ־מִצְרַיִם לֹא יִהְיֶה־עוֹד וְנָתַתִּי יְרָאָה בְּאֶרֶץ
מִצְרַיִם:

(conj. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "says" + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonary Yahweh" + conj. ו/w "for" + verb-hiph-perf-1st-c-s [waw consec] אָבַד/abad "I will destroy" + noun-m-pl גִּלּוּל/gollul "idols" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw conseed] שָׁבַת/shabath "I will cause to cease" + noun-m-pl אֱלִיל/eliyl "gods" + prep. מִן/min "from" + proper noun נֹפֶח/noph "Memphis" conj. ו/w "and" + noun-m-s נָשִׂיא/nasiy' "prince" + prep. מִן/min "from" + noun-f-s const. אֶרֶץ/erets "land of..." +

proper noun מִצְרַיִם/mitsrayim "Egypt" + neg. adv. אֵל/lo' "not" + verb-qal-imperf-3rd-m-s הָיָה/hayah "will be" + adv. עוֹד/'od "continually" + conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] נָתַן/nathan "I will give" + noun-f-s יִרְאָה/yir'ah "fear" + prep. ב/B "in" + noun-f-s אֶרֶץ/erets "land of..." + proper noun מִצְרַיִם/mits'rayim "Egypt").

ANALYSIS OF VERSES 12 & 13:

1. Yahweh continues with His denouncement of Egypt in verse twelve where He states, **“And I will make her canals dry and I will sell the land by the hand of evil men...”**
2. Our word translated as “canals” is the masculine, plural noun, נָהָר/y'or, literally “rivers”.
3. However, as previously stated, Egypt didn't have “rivers” it had one “river”, the Nile.
4. In view in our passage are the many canals which branched off of the Nile, used to irrigate crops.
5. God tells them that He is going to cause the Nile to run low and their canals will dry up, resulting in crop failure (4th Cycle of Discipline – Lev. 26:23-26).
6. He then states that He will “sell the land”. Our word for sell is the qal, perfect [waw consec] of מָכַר/makad, “to sell”.
7. No one buys the land from God and sends him a financial endowment. However God is said to sell people who are disobedient (Deut 32:30; Deut 28:68; Judg. 2:14; Psa 44:12)
8. Hence the Egyptians will be “sold” in the sense that they will be given over to a cruel master, into the hands of the Babylonians (Isa. 19:4-10).
9. Recall that God stated earlier that He was giving the land of Egypt to Nebuchadnezzar as his “wages”. (Ezek. 29:18-20).
10. Note that the Babylonians are called “evil men”, and that they are. Realize that when it is all over the Babylonians too will receive the 5th cycle as they will have to answer for their sins (Jer. 51:20-24).
11. He continues in the next clause where He states **“...I will make the land and its fullness desolate by the hand of strangers...”**
12. Yahweh again confirms that He will make the land desolate or a wasteland. However here He goes a step further demonstrating that He will make “its fullness desolate”.
13. Our word translated as “fullness” is the masculine, singular noun, מָלֵא/m'lo', “fullness or what fills up”. In other words all the land contains to include buildings, homes, vegetation, farms, public works, monuments, etc. will all be trashed.
14. He caps off these remarks by saying, **“...I Yahweh have spoken”**.
15. Again, when God decrees something, it is as good as done. There is no going back on any of this.
16. He continues in verse thirteen where He notes **“Thus says Adonay Yahweh, ‘For I will destroy the idols and cause her gods to cease from Memphis...”**
17. Here we get at the crux of the matter. Egypt's false religion, which also included human sacrifice, was one of the cardinal sins pushing her to the point of the 5th cycle.
18. As he has done in the past, God is going to judge all of these fake deities and expose them as being completely impotent to stop or thwart God's judgment of the people and the land (Exo. 12:12).

19. Our word translated as “gods” is the masculine, plural noun, אֱלִילִי/eliyl, which literally means “something worthless”. It is used in Scripture to describe vain objects of worship which are powerless to deliver them, hence the translation “gods”.
20. Note that her gods are said to “cease or stop”. Such is indicative of the fact that God is shutting down all of their services and activities devoted to such deities.
21. He specifically mentions that He will be doing this “from Memphis”. Our word translated as “Memphis” is the proper noun, מִנְיָ/noph.
22. It is the word the Jews used to refer to Memphis, similarly to referring to Egypt as mits^erayim.
23. Ellicot note that it is a contraction of Menoph, which is closer phonemically to Memphis (which is the Greek rendering of Men-nefer – *Commentary on Ezekiel 30:13*).
24. It is translated as “Memphis” throughout our NASB (Isa. 19:13 Jer. 2:16 44:1 46:14 Hos. 9:6).
25. He specifically states that it is from Memphis that He is doing so. Memphis was center to Egypt’s polytheistic religion and was thus the source of much of her false religion.
26. Mark notes, “Memphis was one of the oldest and most important cities in ancient Egypt, located at the entrance to the Nile River Valley near the Giza plateau. It served as the capital of ancient Egypt and an important religious cult center” (*Memphis, Ancient Egypt*).
27. “The 3rd-century BCE historian Manetho claims that the first king of Egypt, Menes, built the city after the unification of Egypt. At this time the city was known as *Hiku-Ptah* or *Hut-Ka-Ptah* meaning 'Mansion of the Soul of Ptah.' Ptah was probably an early fertility god during the Predynastic Period but was elevated to the position of 'Lord of Truth' and 'Creator of the World' by the beginning of the Early Dynastic Period. He was the protector god of the area around Memphis and became the patron deity of the city after it was built in his honor” (ibid.).
28. Memphis was/is home to the Pyramids of Giza, the Great Sphinx as well as many temples and tombs.
29. Dabney notes that Memphis played a major part in the Egyptian religion as it was home to various deities to include:
 - Ptah:** The creator god, emblematic of craftsmanship and creativity.
 - Osiris:** The god of the afterlife, whose myths surrounding resurrection were vital to Egyptian beliefs.
 - Isis:** The goddess of motherhood and magic, who played a crucial role in the myths of life and death (*Sacred Geography*).
30. Hence we need not be too surprised that not just Egypt but specifically Memphis is in Yahweh’s cross hairs.
31. He continues with an additional promise regarding her judgment noting that “...**there will no longer be a prince from the land of Egypt...**”
32. As was the case in Judah, the line of succession of the kingship would cease.
33. Israel has not had a king on the throne since Zedekiah, 2600 years ago. However Jesus Christ will sit as king of Israel and the entire earth when He returns at His Second Advent.
34. While Egypt did have rulers once they returned from the dispersion, they were not independent rulers and some were not even Egyptians. Cleopatra for example was a Ptolemy Greek.

35. The key to understanding this passage lies in the use of the preposition, מִן/min, “from” (showing the source).
36. There may be rulers placed on the throne but they will not be independent rulers from the Egyptian royal lineage.
37. Amasis was the last *independent* pharaoh to ruler over Egypt.
38. Psamtik III is considered to be the last Pharaoh of the 26th Dynasty. However it is believed that he was not independent but subservient to Persia. Indeed he was executed for treason by the Persians.
39. God finishes by stating, “...and I will give them over to fear in Egypt”.
40. While physical suffering and the breaking down of one’s pride of power are bad enough, God often disciplines nations by giving them over to fear (Isa. 19:16; Jer. 46:5 cp. Lev. 26:36).

EXEGESIS OF VERSES 14 & 15:

VERSE FOURTEEN

“And I will make Pathros desolate, set fire in Zoan and I will execute judgments in Thebes”.

וְהַשְׁמַתִּי אֶת־פַּתְרוֹס וְנָתַתִּי אֵשׁ בְּצֹעַן וְעָשִׂיתִי שְׁפָטִים בְּנֹא:

conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] שָׁמַם/shamem "I will make desolate" + sign. d.o. אֶת/eth [untranslated] + proper noun פַּתְרוֹס/path^oros "Pathros" + conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] נָתַן/nathan "I will make" + noun-f-s אֵשׁ/esh "fire" + prep. ב/B "in" + proper noun צֹעַן/ts'an "Zoan" + conj. ו/w "and" + verb-qal-perf-1st-c-s עָשָׂה/‘asah "I will execute" + noun-m-pl שְׁפָטִים/shephet "judgments" + prep. ב/B "in" + proper noun נֹא/no' "Thebes").

VERSE FIFTEEN

“And I will pour out My wrath on Sin, the stronghold of Egypt and I will cut off the multitudes of Thebes”.

וְשָׁפַכְתִּי חֲמָתִי עַל־סִין מְעוֹז מִצְרַיִם וְהִכַּרְתִּי אֶת־הַמּוֹן נֹא:

(conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] שָׁפַךְ/shahak "I will pour out" + noun-f-s w/ suf-1st-c-s חֲמָה/chemah "my wrath" + prep. עַל/‘al "upon" + proper noun סִין/siyn "Sin" + noun-m-s const. מְעוֹז/ma‘oz "stronghold/place of safety of..." + proper noun מִצְרַיִם/mitsrayim "Egypt" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] כָּרַת/karath "I will cut off" + sign. d.o. אֶת/eth [untranslated] + noun-m-s const. הַמּוֹן/hamon "multitudes of..." + proper noun נֹא/no' "Thebes").

ANALYSIS OF VERSES 14 & 15:

1. Yahweh continues to hammer away on the specific instances in which He will impute divine discipline to various cities and districts within Egypt.
2. He states in verse fourteen, **And I will make Pathros desolate, set fire in Zoan and I will execute judgments in Thebes**”.
3. Pathros was an Egyptian district near Thebes in Upper Egypt (Southern Egypt).
4. The name comes from the Egyptian phrase, Pha-Hat-her, “the abode of Hather, the Egyptian version of Venus.
5. Hence it was a center of Egyptian religion and worship. Such was one reason God is set on destroying it.

6. The Jews who had fled Israel after the destruction at the hands of Nebuchadnezzar took up an abode in Pathros. This would constitute an additional reason for Yahweh to abolish it (Jer. 44:1ff).
7. Having decreed destruction for Pathros, God next states that He will set fire in Zoan.
8. Zoan is in Lower or Northern Egypt, in the eastern part of the Nile delta.
9. It was built seven years after the building of Hebron (Num. 13:22).
10. Once it was destroyed, it was never rebuilt. The city of Thinis was later built over it.
11. God then states that He will execute His judgment in Thebes. Thebes was the home of the Egyptian god, Amon (Jer. 46:25).
12. Indeed, it is referred to here by the Hebrew, **נֹן**/no', which is believed to be an abbreviated form of **נֹן**/no' **אֲמוֹן**/amon, "the above of Amon" (cp. Nah. 3:8).
13. It was destroyed by the Assyrians in 663 B.C. but was rebuilt.
14. It will not survive the onslaught by Nebuchadnezzar which is also described by Jeremiah's account (Jer. 46:25).
15. It is mentioned three separate times in this section (cp. Ezek. 30:16).
16. This city too was built along the Nile about 800 miles south of the Mediterranean.
17. Hence we have three cities mentioned here, one in Upper Egypt, one in Lower Egypt and one in Central Egypt.
18. By mentioning these three cities, God is demonstrated how extensive the destruction will be as it will exist in all parts of Egypt.
19. It too was a religious center and venerated during various periods in Egyptian history.
20. Hence we have another religious center of Egypt which is targeted for destruction.
21. God will again target all of the deities and Egypt and show just how impotent they are to protect their people, not unlike He did during the time of the Exodus.
22. Yahweh continues in verse fifteen where He states, "**And I will pour out My wrath on Sin, the stronghold of Egypt and I will cut off the multitudes of Thebes**".
23. "Sin" is called here the "stronghold" or "bulk work" of Egypt. It is believed to be the city of Pelusium, which was a strongly fortified frontier city, two and a half miles from the Mediterranean Sea.
24. It secured Egypt from entrance through the wilderness or desert of Sin.
25. It stands at the opposite end from Thebes and again highlights the immensity and thoroughness of the destruction.
26. Thebes is again mentioned but not the city itself here. Rather the armies or "multitudes (hordes in the NASB) of Thebes are in view.
27. Such is a reference to the large standing army garrisoned there of which Nebuchadnezzar will systematically destroy. It is in this sense that the masses are "cut off".

EXEGESIS OF VERSES 16 & 17:

VERSE SIXTEEN

“And I will set fire in Egypt, Sin will most assuredly be in anguish, Thebes will be broken and Memphis will be in distress every day”.

נָתַתִּי אֵשׁ בְּמִצְרַיִם חוּל (תְּחִיל) [תְּחִילָן] סִין וְנָא תְהִיָּה
לְהִבָּקַע וְנָף צָרֵי יוֹמָם:

(conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] נָתַן/nathan "I will give" + noun-f-s אֵשׁ/'esh "fire" + prep. ב/B "in" + proper noun מִצְרַיִם/mitsrayim "Egypt" + verb-qal-inf. const. חוּל/chiyl "being in anguish" + verb-qal-imperf-3rd-f-s חוּל/chiyl "she will be in anguish" + proper noun סִין/siyn "Sin" + conj. ו/w "and" + proper noun נָא/no' "Thebes" + verb-qal-imperf-3rd-f-s הָיָה/hayah "it will become" + prep. ל/L "to" + verb-niph-inf. const. בָּקַע/baqa' "be broken" + conj. ו/w "and" + proper noun נֹפִי/noph "Memphis" + noun-m-pl const. צָר/tsar "distress..." + adv. יוֹמָם/yomam "daily").

VERSE SEVENTEEN

“And the young men of On and Pi-beseth will fall by the sword and these will go into captivity”.

בְּחֹרֵי אֹן וּפִי־בֶסֶת בְּחֶרֶב יִפְּלוּ וְהָנָה בְּשִׁבֵי תַלְכָּנָה:

(noun-m-pl const. בְּחֹרֵי/bachur "young men of" + proper noun אֹן/'on "On" + conj. ו/w "and" + proper noun פִּי־בֶסֶת/piy-beseth "Pi-beseth" + prep. ב/B "by" + noun-f-s w/ d.a. חֶרֶב/chereb "the sword" + verb-qal-imperf-3rd-m-pl נָפַל/naphal "they will fall" + conj. ו/w "and" + pron-3rd-f-s הֵנָּה/hennah "they" + prep. ב/B "in" + noun-m-s w/ d.a. שִׁבֵי/shebiy "the captivity" + verb-qal-imperf-3rd-f-pl הָלַךְ/halak "they will walk").

ANALYSIS OF VERSES 16 & 17:

1. Yahweh Continues with His description of the destruction of Egypt.
2. In verse sixteen He repeats the phrase, “And I will set fire in Egypt...”
3. The expression is two-fold. In the first instance, fire is used to represent the destruction of the nation via the 5th cycle of discipline (Ezek 16:15).
4. However it also speaks of the actual fires that were often set to destroy the city to include the royal palace, houses and buildings of worship (Jer. 43:12; 49:27; 50:32).
5. The burning of religious buildings and temples done by the victors to demonstrate that their gods were more powerful than those of whom they conquered.

6. He continues by making specific mention of the cities which will be destroyed. He states **“...Sin will most assuredly be in anguish, Thebes will be broken and Memphis will be in distress every day”**.
7. “Sin” as previously stated is the city of Pelusium and was previously referred to as the ‘strength’ or “stronghold” of Egypt (cp. Ezek. 30:15).
8. As a result of the conquest they are said to “most assuredly be in anguish”. Our word for anguish is the qal, infinitive construct of **לָחַץ**/chiyl, followed by the qal imperfect of **לָחַץ**/chiyl.
9. It literally reads in the Hebrew, “being in anguish, she shall be in anguish”. Hence the translation “she will most assuredly be in anguish”. In other words, anguish and writhing in pain will be the theme of the day for the people of this city.
10. He next moves on to Thebes. Thebes was mentioned twice earlier in verses 14 & 15.
11. Thebes, as previously noted, was the home of the Egyptian god, Amon (Jer. 46:25).
12. Thebes was a major, cultural, religious and political city. For part of Egypt’s history it served as the capital. It is said here to be “broken”.
13. He then moves to Memphis. Memphis too was described earlier as a major religious center and God vowed in verse thirteen to put such religious worship to an end.
14. Here Memphis is said to “be in distress every day”.
15. Our verb for being in distress is the masculine, plural construct noun, **צָר**/tsar, "a strong emotional response one experiences when pressed-externally by enemies or internally by wrong decisions or passions; stress, distress".
16. Note the plural usage (lit. distresses) which is modified by the adverb, **יוֹמָם**/yomam, “daily”.
17. These stressful situations are impressed upon the people on a day-by-day basis throughout the entire saga of war, siege, pestilence and captivity which are imposed upon them.
18. He continues in verse seventeen stating, **“And the young men of On and Pi-beseth will fall by the sword and these will go into captivity”**.
19. “On” was thirty miles northeast of Memphis and is referred to as “Heliopolis” in the LXX.
20. The Greek writers too referred to it as “Heliopolis”, literally “sun city”.
21. There was a temple devoted to the Egyptian sun god there as well as obelisks (cp. Jer. 43:13).
22. It is mentioned in the book of Genesis regarding Joseph’s wife (Gen. 41:45).
23. Block notes that it “...served as a center of worship of Re and Atum, the Egyptian sun deities” (p. 170).
24. “Pi-beseth”, literally “house of basht” was on the western bank of the Nile, about 40 miles north of Memphis and fifteen miles northeast of On.
25. It too was a religious town and devoted to the worship of the goddess, basht. Egyptians of this local considered cats as divine.
26. When excavated years later, a cat cemetery was found, housing the bodies of house cats that had been mummified!!!
27. Note that it specifically said that the “young men” of these municipalities (i.e. the age of military service) will fall by the sword.

28. Such is descriptive of the massive, one-sided military onslaught conducted by the Babylonian Army. Those who survive the sword will go into captivity.
29. Ezekiel uses the feminine, plural pronoun, הַנֵּזֶה/hannah, “these”.
30. Since it is feminine the NASB renders it “daughters”. However such language is not found in the Hebrew.
31. Rather, the female antecedent is the cities named throughout the section.
32. The idea here is that the young men of fighting age will mostly die and those who remain (women, children, elderly, infirm) will be carted off into captivity and relocated in Babylon (Jer. 50:21-24).

EXEGESIS OF VERSES 18 & 19

VERSE EIGHTEEN

“And it will be dark day in Tehaphnehes when I break the yoke bars of Egypt there, for the pride of her strength will cease in her. A cloud will cover her, and her daughters will go into captivity”.

שֶׁךְ הַיּוֹם בַּשְּׁבִרֵי־שָׁם אֶת־מִטּוֹת מִצְרַיִם וְנִשְׁבַּתְתָּ בָּהּ גְּאוֹן
 עֲזָהּ הִיא עָנָן יִכְסֶּנָּה וּבָנוּתֶיהָ בַּשְּׁבִי תִלְכְּנָה:

(conj. ו/w "and" + prep. ב/B "in" + proper noun תַּחְפְּנֵחַס/tachepaneches "Tehaphnehes" + verb-qal-perf-3rd-m-s שָׁךְ/chashak "it is dark" + noun-m-s w/ d.a. יוֹם/yom "the day" + prep. ב/B "in" + verb-qal-inf. w/ suf-1st-c-s שָׁבַר/shabar "my breaking" + adj-שָׁם/sham "there" + sign. d.o. אֶת/eth [untranslated] + noun-f-pl מִטּוֹת/motah "yokes/yoke bars of..." + proper noun מִצְרַיִם/mistserayim "Egypt" + conj. ו/w "for" + verb-nph-perf-3rd-m-s [waw consec] שָׁבַת/shabath "it will cease" + prep. ב/B "in" + noun-m-s const. גְּאוֹן/ga'on "pride..." + noun-m-s w/ suf-3rd-f-s עֲזָה/oz "her strength" + prep-3rd-f-s הִיא/hiy' "her" + noun-m-s עָנָן/annan "cloud" + verb-piel-imperf-3rd-m-s w/ suf-3rd-f-s יִכְסֶּה/kasah "it will cover her" + conj. ו/w "and" + noun-f-pl w/ suf-3rd-f-s בָּת/bath "her daughters" + prep. ב/B "in" + noun-m-s w/ d.a. שְׁבִי/shebiy "the captivity" + verb-qal-imperf-3rd-f-pl הָלַךְ/halak "they will go").

VERSE NINETEEN

“For I will execute My judgments in Egypt and they will know that I am Yahweh”.

וְעָשִׂיתִי שְׁפָטִים בְּמִצְרַיִם וַיָּדְעוּ כִּי־אֲנִי יְהוָה

(conj. ו/w "for" + verb-qal-perf-1st-c-s עָשָׂה/asah "I will execute" + noun-m-pl שְׁפָטִים/shephet "judgments" + prep. ב/B "in" + proper noun מִצְרַיִם/mits'rayim "Egypt" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl 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 18 & 19:

1. God wraps of this section of prophecy here in verses 18 & 19. Verse twenty will begin a new communication.
2. He states in verse eighteen, “And it will be dark day in Tehaphnehes when I break the yoke bars of Egypt there, for the pride of her strength will cease in her...”

3. Tehaphnehes only mentioned here in the Bible, was a city in the eastern part of the Nile delta, about 16 miles east of Pelusium.
4. It is mentioned twice in Jeremiah, though with a slightly different spelling (cp. Jer. 43:7-9; 46:14).
5. It was a fortified city with a garrison there. However, since the Jews who fled Judah, settled there and continued to worship the queen of heaven, the area is even more of a target for Yahweh.
6. She is prophesied to have a “dark day” meaning that bad events are destined to come to her door step.
7. God states that He will break the “yoke bars” of Egypt right there in Tehaphnehes.
8. To understand this prophecy we need to know a little more about the history of the city as well as understanding the concept of what a “yoke bar” is.
9. A “yoke” or “yoke bar” was a wooden beam or bar which held two animals, such as oxen, together.
10. If forced the two beasts of burden to work together simultaneously as a team rather than pulling separately in different directions or at different rates of speed.
11. The question then arises, “to whom was Egypt ‘yoked together’ with and what does said yoke have to do with the city of Tehaphnehes?”
12. It must be remembered that this was a fortified city, and , due to close proximity, was “yoked together” with nearby Pelusium, the two of them working together to guard passage from the east.
13. When this second city of the east is sacked, Nebuchadnezzar and his hordes have free reign access to the eastern border of Egypt.
14. Hence this is why God says that it is “there” in Tehaphnehes that the yoke of Egypt is broken.
15. Note that the “pride of her strength” is brought to an end. Egypt had had a long history not only as a nation but as an empire.
16. Defeat at Tehaphnehes is a watershed of the war and demonstrates a tipping point for Egypt.
17. Like the Nazis after their defeat at Stalingrad and the Battle of the Bulge, it is all downhill for the Egyptians from here.
18. He continues in the final two clauses of verse eighteen where He states “...**A cloud will cover her, and her daughters will go into captivity**”.
19. The fact that this is a cloud covered day for Egypt has already been announced back in verse three (Ezek. 30:3 cp. Isa. 5:30; 19:1).
20. The idea is that it is a dark day as the “day of the Lord” has come to her and the sun is no longer shining brightly metaphorically.
21. As previously states, Nebuchadnezzar’s juggernaut offensive if a microcosm of the Day of the Lord in the End times.
22. Evil in the Near East had risen to an unhealthy, unallowable level, and God was using Nebuchadnezzar qas a war-club to discipline the nine nations whose evil had become unacceptable.
23. He ends the section by noting that “her daughters will go into captivity”.
24. Such is not to state that *only* women went into captivity. However the great percentage of her male population has been decimated by the tragedies of war with the Babylonians.
25. Hence women are in the great majority of those marched into captivity.

26. God wraps up the prophecy with the very familiar phrase in verse nineteen where He states, “...**For I will execute My judgments in Egypt and they will know that I am Yahweh**”.
27. Egypt’s sins had stacked up and she has been resistant to respond favorably to the first three cycles of discipline.
28. Hence God’s hand is forced and He brings in the judgments of the 4th and 5th cycles.
29. They will know that Yahweh is the one doing this. While they were pagans, they will never-the-less know that the God of the Israel is the one pulling the strings in these endeavors.
30. Pagans usually had some idea or concept of a high or supreme god. They will know that He has overruled their deities when they are defeated and all of their centers of pagan worship are destroyed.

EXEGESIS OF VERSES 20 & 21:

VERSE TWENTY

“Now it came about in the eleventh year, on the first month on the seventh day that the word of Yahweh came to me saying”.

וַיְהִי בְּאַחַת עֶשְׂרֵה שָׁנָה בְּרֵאשׁוֹן בְּשִׁבְעָה לַחֹדֶשׁ הַיְהִי
 דְּבַר־יְהוָה אֵלַי לֵאמֹר:

(conj. ו/w "now" + verb-qalimperf-3rd-m-s [waw consecs] הַיְהִי/hayah "it came about" + prep. ב/B "on" + adj-f-s const. אֶחָד/'echad "one" + adj-f-s עֶשְׂרֵה/esreh "ten" + [one + ten = 'eleventh'] + noun-f-s שָׁנָה/shanah "year" + prep. ב/B "on" + adj-m-s w/ d.a. רֵאשׁוֹן/ri'shon "the first" + prep. ב/B "on" + adj-m-s שִׁבְעָה/sheba' "seventh" + prep. ל/L "unto" + noun-m-s חֹדֶשׁ/chodesh "month" + verb-qal-perf-3rd-m-s הַיְהִי/chayah "it came" + noun-m-s const. דְּבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep w/ suf-1st-c-s אֵל/el "unto me" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/'amar "saying").

VERSE TWENTY-ONE

“Son of man, I have broken the arm of pharaoh, king of Egypt, and behold it has not been bound up for healing nor wrapped with a bandage to make it strong enough to hold a sword”.

וְאָדָם אֶת־זְרוּעַ פַּרְעֹה מֶלֶךְ־מִצְרַיִם שִׁבַּרְתִּי וְהִנֵּה
 לֹא־חִבְּשָׁה לְתֵת רְפָאוֹת לְשׁוֹם חִתּוּל לְחִבְּשָׁה לְחִזְקָה
 לְתַפֵּשׂ בְּחֶרֶב:

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/'adam + sign d.o. אֵת/'eth [untranslated] + noun-f-s const. זְרוּעַ/z'roa' "arm of..." + proper noun פַּרְעֹה/par'oh "Pharaoh" + noun-m-s const. מֶלֶךְ/melek "king of..." + proper noun מִצְרַיִם/mits'rayim "Egypt" + verb-qal-perf-1st-c-s שִׁבַּר/shabar "I have broken" + conj. ו/w "and" + intej. הִנֵּה/hinneh "behold" + neg. adv. לֹא/lo' "not" + verb-pu-perf-3rd-f-s חִבְּשָׁה/chabash "it will be bandaged" + prep. ל/L "to" + verb-qal-inf. const. נָתַן/nathan "to give" + noun-m-s רְפֹאָה/r'phu'ah "remedy/healing" + prep. ל/L "to" + verb-qal-inf. const. שִׁימ/siyim "place" + noun-m-s חִתּוּל/chitul "a bandage" + prep. ל/L "for" + verb-qal-inf. const. w/ suf-3rd-f-s חִבְּשָׁה/chabash "binding it up" + prep. ל/L "to" + verb-qal-inf. const w/ suf-3rd-f-s חִזַּק/chazaq "make it strong" + prep. ל/L "to" + verb-

qal-inf. const שָׁפַח/taphas "handle" + prep. ב/B "on" + noun-f-s w/ d.a. חֶרֶב/chereb "the sword").

ANALYSIS OF VERSES 20 & 21:

1. A new communication from Yahweh is begun in verse twenty, the fourth of seven prophecies regarding Egypt, where we read, **“Now it came about in the eleventh year, on the first month on the seventh day that the word of Yahweh came to me saying”**.
2. As previously stated, Ezekiel is placing these prophecies in logical order, not chronologically in the order he received them.
3. Chapter twenty-six's prophecy regarding Tyre was given in the eleventh year (Ezek. 26:1). The first prophecy given regarding Egypt was given in the tenth (Ezek. 29:1). A second communication regarding Egypt was in the twenty-seventh year (Ezek. 29:17).
4. Now Ezekiel is reverting back to the eleventh year, approximately one year before the fall of Jerusalem.
5. Again, not the specific details where he not only states that it was in the 11th year but in the first month, on the seventh day of the month.
6. The first month on the Hebrew calendar is Nisan and correlates to March/April.
7. He continues in verse twenty-one where He states **“Son of man, I have broken the arm of pharaoh, king of Egypt, and behold it has not been bound up for healing nor wrapped with a bandage to make it strong enough to hold a sword”**.
8. No. God has not gotten in an arm wrestling match with pharaoh and snapped his radius.
9. Rather this is used symbolically to note that the Egyptian army has had suffered damages and casualties and is not going to be successful moving forward.
10. The Bible uses this phrase when the believer's enemies are defeated (Psa. 10:15; 37:17; Jer. 48:25).
11. The breaking of the arm speaks of past losses Egypt has experienced at the hands of Nebuchadnezzar, including those at the Battle of Carchemish, when Judah was taken from Egypt and put under tribute to the Babylonians (II Kings 24:1-7; Jer. 46:1ff).
12. By the time Judah is under siege in the time of their last king, Zedekiah, Egypt agrees to support them. However their response is weak to say the least (Jer. 37:5-8).
13. Note that there is no repair being done to Pharaoh's army and he is thus unable to wield a weapon, specifically “a sword”.
14. Such speaks of the downfall of the Egyptian army having been so dismantled by the juggernaut of Nebuchadnezzar's offensive.
15. However again note, that although Nebuchadnezzar and the Babylonians have accomplished this, God states that He, Himself has done this to Pharaoh as He states “ I have broken the arm of Pharaoh”
16. God is playing 3D chess and moving the pieces on the board, putting whatever souls into whatever babies, to accomplish His will. .
17. Meanwhile, God has planned to strengthen the arm of Nebuchadnezzar (Ezek. 30:24).
18. All of our verbs are in the perfect tense and thus demonstrated completed action, indicating that He has broken Pharaoh's arm and at this point it has not been bandaged or put in a splint. Such speaks of the deficiency of the Egyptian army at this time.
19. Note that Pharaoh's arm is not only broken, but there is no chance at healing his arm or binding it up with a splint so it can function. Such speaks of the fact that their army has been irreparably damaged and there is no one to help them (Jer. 30:13; 46:13; 51:8).

EXEGESIS OF VERSES 22 & 23:

VERSE TWENTY-TWO

"Therefore thus says Adonay Yahweh, 'Behold I am against Pharaoh King of Egypt and I will break his arms, the strong one and the one which is broken and I will cause the sword to fall from his hand'".

כֵּן כֹּה־אָמַר אֲדֹנָי יְהוִה הִנְנִי אֶל־פַּרְעֹה מֶלֶךְ־מִצְרַיִם
וְשִׁבַרְתִּי אֶת־זְרֹעֹתָיו אֶת־הַחֲזָקָה וְאֶת־הַנְּשֻׁבָרִת וְהַפֹּלְתִי
אֶת־הַחֶרֶב מִיָּדוֹ:

(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 יְהוִה/yhwh “Adonay Yahweh” + interj.w/ suf-1st-c-s הִנְנִי/hinneh “behold I” + to be verb [supplied] “am” + prep. אֶל/el “against” + proper noun פַּרְעֹה/par^eoh “Pharaoh” + noun-m-s const מֶלֶךְ/melek “king of...” + proper noun מִצְרַיִם/mitsrayim “Egypt” + conj. ו/w “and” + verb-qal-perf-1st-c-s [waw consec] שִׁבַר/shabar “I will break” + sign d.o.[untranslated] + noun-f-pl w/ suf-3rd-m-s זְרֹעַ/zeroa’ “his arms” + sign d.o. אֶת/’eth [untranslated] + adj-f-s w/ d.a. חֲזָקָה/chazaq “the strong” + conj. ו/w “and” + sign d.o. אֶת/’eth [untranslated] + vrb-niph-part-f-s w/ d.a. שִׁבַר/shabar “the one which is broken” + conj. ו/w “and” + verb-hiph-perf-1st-c-s [waw consec] נָפַל/naphal “I will cause to fall” + sign. d.o. אֶת/’eth [untranslated] ^ noun-f-s w/ d.a. חֶרֶב/chereb “the sword” + prep. מִן/min “from” + noun-f-s w/ suf-3rd-m-s יָד/yad “his hand”).

VERSE TWENTY-THREE

“And I will scatter Egypt among the nations and I will disperse them throughout the lands”.

וְהַפְצֹתִי אֶת־מִצְרַיִם בְּגוֹיִם וְזָרִיתֵם בְּאֶרְצוֹת:

(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 "the nations" + conj. ו/w "and" + verb-piel-perf-1st-c-s [waw consec] w/ suf-3rd-m-pl זָרָה/zarah "I will disperse them" prep. ב/B "among" + noun-f-pl w/ d.a. אֶרֶץ/erets "the lands").

ANALYSIS OF VERSES 22 & 23:

1. Yahweh begins to wrap the prophecy up in verse twenty two where He states outright that He is against Pharaoh and has chosen against him.
2. He states in verse twenty-two, **“Therefore thus says Adonay Yahweh, 'Behold I am against Pharaoh King of Egypt and I will break his arms, the strong one and the one which is broken ...”**
3. The image is one where a warrior’s dominant arm is broken and he is unable to wield a sword.
4. In this instance he places the weapon in his non-dominant hand to continue to defend himself. However this arm too is broken.
5. Recall that in the previous section it was announced that God had broken one of Pharaoh’s arms. It had not been bandaged, healed or given a splint thereby noting the fact that his army had suffered losses and he was unable to rebuild it.
6. Now God states that He is going to break the other arm indicating that He is going to send Nebuchadnezzar to destroy the army that remains.
7. Hence part of Egypt has been crippled, but now Nebuchadnezzar is going to destroy the strong parts that remain.
8. Furthermore, Yahweh states **“...I will cause the sword to fall from his hand”**.
9. Since a hand holding a sword indicates potential for lethality, we can take the fact that he no longer has a hand that can hold a sword evidence of the army no longer being able to wage war successfully.
10. Yahweh then repeats the fact that they Egyptians will undergo dispersion in verse twenty-three where He notes, **“And I will scatter Egypt among the nations and I will disperse them throughout the lands”**.
11. As previously stated, this will be a forty year dispersion whereby the Egyptians will be out of the, living in various communities in the land of Babylon.
12. Like Judah, she will be unoccupied for the remainder of the existence of the Babylonian Empire.
13. She will return when the Persians take over the Near East and apply the principle of clemency, allowing the various captives to return to their homes and rebuild.

EXEGESIS OF VERSES 24 – 26:

VERSE TWENTY-FOUR

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