

Ezekiel 29 - First & Second Oracles Against Egypt; Destruction of Egypt; Babylon to Plunder Egypt; Restoration of Egypt After Desolation and Judgment

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

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

(A) Destruction of Egypt (29:1-16)

(B) Babylon to plunder Egypt (29:17-21)

Seven Oracles Against Egypt (Ezek 29:1—32:32)

1. The destruction and restoration of Egypt (29:1-16)
2. The invasion by the king of Babylon (29:17-21)
3. The day of judgment upon Egypt (30:1-19)
4. The dispersion of the Egyptians (30:20-26)
5. The comparison of Egypt with Assyria (31:1-18)
6. A lamentation over Pharaoh Hophra (32:1-16)
7. The descent into Sheol (32:17-32)

It is important to note a few introductory chronologies to better grasp Ezekiel's narrative. This chronology outlines the sequence of events and prophecies related to the Babylonian siege of Jerusalem, Egypt's involvement, and the subsequent judgments and prophecies delivered by Ezekiel:

1. In 597 BC, the second deportation of Jews from the Kingdom of Judah to Babylonia took place. Among the exiles were King Jehoiachin and the prophet Ezekiel (2 Kings 24:12).
2. In either December 589 or January 588 BC, the siege of Jerusalem began (2 Kings 25:1-2; Ezek 24:1-2).
3. In 588 BC, Pharaoh Hophra interrupted the Babylonian siege of Jerusalem by sending his army to assist King Zedekiah (Jer 37:5-11).

4. In January 587 BC, Ezekiel prophesied judgment against Egypt, prompted by Pharaoh Hophra's intervention (Ezek 29:1-16).
5. In April 587 BC, Ezekiel described Pharaoh Hophra's initial defeat and prophesied the complete desolation of Egypt by Babylon (Ezek 30:20-26).
6. In June 587 BC, Ezekiel prophesied the desolation of Egypt itself, highlighting Egypt's pride and its consequences (Ezek 31:1-18).
7. In either September or October 587 BC, Jeremiah reported that the siege of Jerusalem was ongoing (Jer 32:1-5).
8. In August 586 BC, the reign of Zedekiah, Jerusalem's last king, ended (2 Kings 25:8-9).
9. In December 586 BC (possibly 585 BC), news of Jerusalem's fall reached the exiles in Babylonia (Ezek 33:21).
10. In March 585 BC, Ezekiel lamented over Pharaoh (Ezek 32:1-16).
11. In April 585 BC, Ezekiel mourned the fall of Pharaoh and Egypt and issued a final warning to the Jews of Judah and the exiled Jews (Ezek 32:17,19; 33:17-20).

The second introductory chronology lists the dates within the seven oracles themselves. Each date mentioned is linked to the year of Jehoiachin's captivity. Ezekiel adopted this time frame from the beginning of the book because he himself was taken into captivity at the same time as Jehoiachin. Therefore, every date provided in Ezek 29-32 corresponds to the years of Jehoiachin's captivity, with only one exception where no date is given at all.

1. **29:1**: *in the tenth year, in the tenth month, in the twelfth day of the month*—12th of Tevet or January 7, 587 B.C.; seven months before the destruction of Jerusalem. Ezekiel gives the oracle of Egypt.
2. **29:17**: *in the seven and twentieth year, in the first month, in the first day of the month*—1st of Nisan or April 26, 571 BC; 15 years after Jerusalem's destruction. Ezekiel receives visions regarding Tyre and Egypt.
3. **30:20**: *in the eleventh year, in the first month, in the seventh day of the month*—7th of Nisan or April 29, 587 BC; five months before Jerusalem's destruction. Ezekiel receives a vision regarding Pharaoh's broken arm.
4. **31:1**: *in the eleventh year, in the third month, in the first day of the month*—1st of Sivan or June 21, 587 BC; three months before Jerusalem's destruction. Ezekiel gives an oracle regarding Pharaoh.
5. **32:17**: *in the twelfth year, in the fifteenth day of the month*—15th of Adar or March 17, 585 BC; 19 months after Jerusalem's destruction. Ezekiel prophesies that Pharaoh will be in Sheol.

6. **33:21**: *in the twelfth year of our captivity, in the tenth month, in the fifth day of the month*—15th of Tevet or January 8, 585 BC; alternatives dates: January 11 or 19, 586 BC. Ezekiel receives a vision regarding the fallen city of Jerusalem.

In addition to these oracles, Ezekiel's lamentation for Egypt is dated in 32:1: *in the twelfth year, in the twelfth month, in the first day of the month*. This date corresponds to March 3, 585 BC.

Based on these findings, the order of the dated events suggests that Ezekiel did not write chapters 29–32 in chronological order. Instead, the order would be as follows:

1. 29:1-16 (January 587 BC)
2. 30:20-26 (April 587 BC)
3. 31:1-18 (June 587 BC)
4. 32:1-16 (March 3, 585 BC)
5. 32:17-32 (March 17, 585 BC)
6. 29:17-21 (April 571 BC)
7. 30:1-19 (no date; therefore, only one of several possible placements)

Ezekiel 29

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

(A) Destruction of Egypt (29:1-16)

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

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

1 In the tenth year, on the twelfth day of the tenth month, a message came to me from the LORD, who had this to say:

1 In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

- "...the tenth year, in the tenth *month*, on the twelfth of the month" - Tevet 12, 587 BC

— This was one year after the siege of Jerusalem by Nebuchadnezzar began (Cf. 2 Kings 25:1; Ezek 24:1-2). Seven months later, the city would be destroyed (2 Kings 25:2-12).

2 "Son of man, set your face against **Pharaoh king of Egypt**, and prophesy against him and against all Egypt.

2 "Son of man, set your face against Pharaoh king of Egypt and prophesy against him and against all Egypt.

2 "Son of Man, turn your attention to Pharaoh, king of Egypt, and prophesy against him and the entire nation of Egypt.

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

- "...Pharaoh king of Egypt" - Pharaoh Hophra, fourth rulers of the 26th Dynasty. Upon ascending to the throne in 589 BC, his foreign policy goal was to restore Egypt's influence. — He supported Jerusalem during its siege by the Babylonians, but his intervention did not prevent Jerusalem's fall in 586 BC.

— Despite his efforts to expand Egypt's power, he faced uprisings within and conflicts with neighboring nations (Libya). He was overthrown in 570 BC by his general, Amasis II (Ahmose II), as prophesied in Jer 44:30.

— This prophecy from God was directed against Pharaoh Hophra and "against all Egypt" as a nation. It constitutes a judgment against the king, his people, and the land.

3 Speak and say, 'This is what the Lord GOD says: "Behold, I am against you, Pharaoh king of Egypt, The **great monster** that lies in the midst of his **canals**, That has said, 'My Nile is mine, and I myself have made *it*.'

3 Speak and say, 'Thus says the Lord GOD, "Behold, I am against you, Pharaoh king of Egypt, The great monster that lies in the midst of his rivers, That has said, 'My Nile is mine, and I myself have made *it*.'

3 Tell him that this is what the Lord GOD says: 'Watch out! I'm coming to get you, Pharaoh, king of Egypt! You big monster! You lay in wait in the middle of your waterways and say, "My waterways belong to me! I made them for myself!"

3 Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

- "...great monster" - *hattannin haggadol*, a biblical figure often used to depict a sea creature (Cf. Gen 1:21)

- "...canals" - rivers, specifically the Nile River

- The Lord states that He is against Pharaoh Hophra because he lies around like an alligator in the river, and one day was overtaken by pride and claimed ownership over the Nile River.

— The act of self-deification, in which he took credit for the creation and ownership of the Nile River, was the root cause of impending judgment against him and his nation.

4 **"I will put hooks in your jaws** And make the fish of your canals cling to your scales. And I will bring you up out of the midst of your canals, And **all the fish of your canals will cling to your scales**.

4 "I will put hooks in your jaws And make the fish of your rivers cling to your scales. And I will bring you up out of the midst of your rivers, And all the fish of your rivers will cling to your scales.

4 'So I'm going to plant a hook in your jaw and make the fish in your waterways grab hold of your scales. I'll bring you up out of the middle of your waterways, along with all of the fish from your waterways that cling to your scales,

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

- "...I will put hooks in your jaws" - Yahweh would remove the Pharaoh from the Nile River. The picture is of hooks cast into the Nile to capture the metaphorical sea monster. Once captured, he would be reeled in out of the water, ultimately leading to his destruction.

- "...all the fish of your canals will cling to your scales" - in his downfall, Pharaoh would cause harm to many of his own people, especially his soldiers.

— This refers to the broader consequences of his sin. Egypt would lose her self-sufficiency in her homeland and enter a war that would be detrimental to the king and his people.

5 "I will abandon you to the wilderness, you and all the fish of your canals; You will fall on the open field; you will not be brought together or gathered. I have given you for food to the animals of the earth and to the birds of the sky.

5 "I will abandon you to the wilderness, you and all the fish of your rivers; You will fall on the open field; you will not be brought together or gathered. I have given you for food to the beasts of the earth and to the birds of the sky.

5 Then I'll fling you out into the desert, you and all those fish in your waterways. You'll fall out in the open fields; you'll never be reunited. I'm giving you to the wild beasts of the earth and to the birds of the sky, and they will dine on you!

5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

- This verse elaborates on the second aspect of judgment: Egypt would fall upon the "open field," not to be brought together nor gathered again. This imagery depicts a defeated and scattered army, with Egyptian soldiers lying dead across the battlefield, unburied.

— Instead of a proper burial, their bodies would be food for the beasts of the earth and the birds. This meant that Egypt would face destruction and devastation.

6 "Then **all the inhabitants of Egypt will know that I am the LORD**, Because they have been *only* a **staff made of reed** to the house of Israel.

6 "Then all the inhabitants of Egypt will know that I am the LORD, Because they have been *only* a *staff made* of reed to the house of Israel.

6 'Then everyone living in Egypt will know that I am the LORD, because they have been an unreliable ally to the house of Israel.

6 And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel.

- "...all the inhabitants of Egypt will know that I am the LORD" - the first result of God's judgment: everyone in Egypt will know that He is Yahweh. The Egyptians would recognize the sovereignty and power of God through the events unfolding before them.

- "...a staff *made* of reed" - a staff to lean on; a reed would collapse under your weight. The idiom here implied weakness, disappointment. What this metaphor is saying is that Israel would never again put her trust in Egypt.

— At one point, Egypt had been Israel's "staff of reed" however just as a reed is incapable of bearing weight, Egypt proved to be weak and unreliable. Despite seeing herself as a strong tree, Egypt was actually a fragile twig.

— When Judah's leaders placed their trust in Egypt during their rebellion against Babylon, this reliance proved futile—the twig broke and Jerusalem fell. Egypt turned out to be a "broken reed" for Israel.

7 "When **they** took hold of **you** with the hand, You broke and tore all their hands; And when they leaned on you, You broke and made all their hips shake."

7 "When they took hold of you with the hand, You broke and tore all their hands; And when they leaned on you, You broke and made all their loins quake."

7 When they reached out to you for support, you tore their hands and dislocated all of their shoulders. When they tried to lean on you, they couldn't control their own bowels.'

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

- "...they" - Israel

- "...you" - Egypt

- When Israel leaned on Egypt for support, Egypt proved unable to bear the weight, causing an injury akin to a dislocated shoulder. When they leaned on you, you broke. Just like cracked reeds from the Nile, when broken have sharp ends, they pierced deeply. Thus, relying on Egypt resulted in injury.

8 'Therefore the Lord GOD says this: "Behold, I am going to bring upon you a sword, and **I will cut off from you human and animal life.**

8 'Therefore thus says the Lord GOD, "Behold, I will bring upon you a sword and I will cut off from you man and beast.

8 "Therefore this is what the Lord GOD says: 'Look out! I'm bringing violent death in your direction! I'm going to kill every person and animal,

8 Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

- Describes the desolation of the land of Egypt that follows the nation's destruction...

- "Therefore" - because of what was revealed in v2-7; in light of those verses, God declared the following:

- "...I will cut off from you human and animal *life*" - in 570 BC, Hophra conducted a military campaign against Cyrene, a Greek colony in present-day Libya, which ended disastrously for the Egyptians. The loss weakened Hophra's standing and ultimately led to the revolt against him (imprisoned, and later strangled to death).

— But this defeat did not lead to the complete destruction of all human and animal life in Egypt, as this prophecy requires. The prophecy here about complete destruction suggests a more extensive and catastrophic judgment, which points to a more profound judgment yet to come on Egypt.

9 The land of Egypt will become a desolation and place of ruins. Then they will know that I am the LORD. **"Because you said, 'The Nile is mine, and I have made *it*,'**

9 The land of Egypt will become a desolation and waste. Then they will know that I am the LORD. Because you said, 'The Nile is mine, and I have made *it*,'

9 and the land of Egypt will be turned into a desolate ruin. Then you will know that I am the LORD. Because Egypt said, "The Nile is mine. I made it!"

9 And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD: because he hath said, The river is mine, and I have made it.

- Two significant outcomes of this future judgment: first, the land of Egypt will become a wasteland, and second, the Egyptians will come to acknowledge that Yahweh alone is the true God.

- "...Because you said, 'The Nile is mine, and I have made *it*'" - reiterates the reason for this impending judgment (from v3). Hophra's arrogance and self-deification was an act of pride before God and a direct affront to His authority and sovereignty over creation.

— Thus, the judgment pronounced on Egypt was a direct response to Pharaoh's blasphemous claims.

10 **therefore**, behold, I am against you and against your canals, and I will make the land of Egypt an **utter waste and desolation**, from Migdol to Syene and as far as the border of Cush.

10 therefore, behold, I am against you and against your rivers, and I will make the land of Egypt an utter waste and desolation, from Migdol to Syene and even to the border of Ethiopia.

10 therefore watch out! I'm coming to get you! I'm going to attack your waterways, and then I'm going to make the land of Egypt a total wasteland from the Aswan fortress to the border of Ethiopia!

10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.

- Based on Hophra's pride, Yahweh pronounced His judgment against both Hophra and Egypt

- "therefore" - because of what Hophra said (v3,9), God was against the king personally, as well as against his rivers.

— Thus, God declared that He would make the land of Egypt, including the Nile River, "an utter waste *and* desolation."

- "...utter waste" - *lecharevot chorev*, conveys the devastation brought about by war

- "...desolation" - *shemamah*, signifies the absence of inhabitants (Cf. Jer 9:11; 34:22; 50:13).

- Once God's judgment was fulfilled, Egypt would be desolated from north (Migdol) to south (Syene, modern day Aswan). These geographic locations emphasize the comprehensive nature of this prophecy, covering the whole of Egypt.



11 A human foot will not pass through it, nor will the foot of an animal pass through it, and it will not be inhabited for **forty years**.

11 A man's foot will not pass through it, and the foot of a beast will not pass through it, and it will not be inhabited for forty years.

11 Neither man nor beast will walk through that area. It won't even be inhabited for 40 years.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

- Addresses the extent of the judgment: the devastation will be complete. No human or animal life will be found in Egypt.

- "...forty years" - the duration of the devastation will be 40 years.

— Interestingly, this duration mirrors the 40 years that Israel spent wandering in the wilderness after leaving Egypt. Thus, just as Israel wandered without a homeland during that time, so too will Egypt experience a prolonged period of desolation.

12 So I will make the land of Egypt a desolation in the midst of deserted lands. And her cities, in the midst of cities that are laid waste, will be desolate for forty years; and **I will scatter the Egyptians** among the nations and disperse them among the lands."

12 So I will make the land of Egypt a desolation in the midst of desolated lands. And her cities, in the midst of cities that are laid waste, will be desolate forty years; and I will scatter the Egyptians among the nations and disperse them among the lands."

12 I'll see to it that Egypt becomes a devastated land in the midst of devastated lands. Her cities deep inside her territories will be laid waste and desolate for 40 years. I will scatter Egypt among the nations and disperse them throughout the land."

12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

- This verse underscores that Egypt's desolation will be unmistakably severe, even when compared to other nations ravaged by invading armies.

- It is important to distinguish between the prophecies related to Pharaoh Hophra individually, and those about Egypt. The prophecies related to Pharaoh Hophra were all literally fulfilled, and those regarding Egypt's desolation for 40 years have not yet been fulfilled. This suggests a future fulfillment, possibly during the first 40 years of the millennial kingdom.

- "...I will scatter the Egyptians" - while Egypt's land will be desolate, the Egyptian people themselves will not be annihilated, but they will be dispersed. This dispersion will mirror the *diaspora* of the Jews from their homeland.

To summarize what has been stated in v1-12 in conjunction with other prophecies concerning Egypt, Is 19:19-22 declares that Egypt will undergo a national conversion in the Tribulation. However, the principle of Gen 12:3 makes it impossible to erase Egypt's longstanding animosity toward Israel and the chosen people. As a result, the land of Egypt will remain desolated for the first 40 years of the millennium, with neither humans nor animals living there. The Egyptians will experience their own *diaspora*, but this is not going to be permanent any more than the Jewish dispersion is intended to be permanent. [Fruchtenbaum]

Restoration of Egypt after Judgment

13 'For this is what the Lord GOD says: "At the end of forty years I will gather the Egyptians from the peoples among whom they were scattered.

13 'For thus says the Lord GOD, "At the end of forty years I will gather the Egyptians from the peoples among whom they were scattered.

13 "Because this is what the LORD says: 'At the end of 40 years I'll gather the Egyptians from the people among whom they have been scattered.

13 Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

- The restoration of Egypt after 40 years of desolation will involve the regathering of Egyptians back into their land, and their repossession of the land. This verse deals with God regathering the Egyptians from among the nations that they were scattered.

— This declaration emphasizes the Egypt's restoration will involve a global regathering, from many nations, similar to what the Jewish people are and will experience.

14 And I will restore the fortunes of Egypt and bring them back to the land of **Pathros**, to the land of their origin, and there they will be a **lowly kingdom**.

14 I will turn the fortunes of Egypt and make them return to the land of Pathros, to the land of their origin, and there they will be a lowly kingdom.

14 I'll restore the economy of Egypt and return them to the land of Pathros, from which they originated, and there they will remain an insignificant kingdom,

14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

- "...Pathros" - upper Egypt (30:14; Cf. Is 11:11; Jer 44:15)

- "...lowly kingdom" - despite Egyptians returning to their land, Egypt will not regain its former glory, but instead will be a "lowly" kingdom. This means that Egypt will be diminished in status after their dispersion and no longer exerting dominance over Israel.

15 It will be the lowest of the kingdoms, and it will not raise itself above the nations again. And I will make them small so that they will not rule over the nations.

15 It will be the lowest of the kingdoms, and it will never again lift itself up above the nations. And I will make them so small that they will not rule over the nations.

15 the least significant of kingdoms. It will never again dominate other nations. I will make them so small that they will never again rule any nation.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

- This verse elaborations on v14 regarding Egypt's lowly status during the millennial kingdom. They will no longer be a great nation.

— While all Gentile nations will be subservient to regenerated Israel during the millennial kingdom (Cf. Is 14:2; 49:23; 61:5), Egypt will be positioned at the lowest of them all.

— This lowly status may contribute to Egypt's reluctance to send representatives to Jerusalem during the Feast of Tabernacles (Cf. Zech 14:17-19).

16 And it will no longer be a *kingdom* on which the house of Israel relies, **bringing to mind the guilt** of their having turned to Egypt. Then they will know that I am the Lord GOD.'''

16 And it will never again be the confidence of the house of Israel, bringing to mind the iniquity of their having turned to Egypt. Then they will know that I am the Lord GOD.'''

16 Egypt will never again be a source of confidence to the nation of Israel. Instead, Egypt will serve as a reminder of when they sinned by turning to Egypt for help. Then they'll know that I am the Lord GOD.'''

16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord GOD.

- Israel will never again place her trust in Egypt. This historical reliance on Egypt led to Jerusalem's downfall in the past.

- "...bringing to mind the guilt" - the memory of past sins associated with trusting Egypt will no longer burden Israel.

— The principle of remembering one's sins is consistent with earlier statements (Cf. 21:23) and mirrors a commandment of the Mosaic Law, which calls for a meal-offering of memorial to bring iniquity to remembrance (Cf. Num 5:15b).

— The Jewish people will be free of this commandment. They will be free of having to remember their former sins. Whenever they turn to seek an alliance with Egypt, they will instead remember their God.

(B) Babylon to plunder Egypt (29:17-21)

17 Now in the **twenty-seventh year, in the first month, on the first of the month**, the word of the LORD came to me, saying,

17 Now in the twenty-seventh year, in the first *month*, on the first of the month, the word of the LORD came to me saying,

17 On the first day of the first month of the twenty-seventh year of our captivity, a message came to me from the LORD, who had this to say:

17 And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying,

- "...twenty-seventh year, in the first *month*, on the first of the month" - using Jehoiachin's captivity as a reference point (597 BC), the year would be 571 BC. Based on the month and year given, this date was April 26, 571 BC.

— This was 15 years after the destruction of Jerusalem by Nebuchadnezzar (576 BC) and 17 years after the previous oracle against Egypt (Cf. v1-16).

18 "Son of man, Nebuchadnezzar king of Babylon made his army labor hard against Tyre; **every head had a bald spot and every shoulder was rubbed raw**. But he and his army **acquired no wages** from Tyre for the labor that he had performed against it."

18 "Son of man, Nebuchadnezzar king of Babylon made his army labor hard against Tyre; every head was made bald and every shoulder was rubbed bare. But he and his army had no wages from Tyre for the labor that he had performed against it."

18 "Son of Man, King Nebuchadnezzar of Babylon made his army work very hard to attack Tyre. They tore their hair out and rubbed their shoulders raw! Despite all of that work trying to capture Tyre, neither he nor his army got paid from Tyre for all that!

18 Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

- This verse summarizes Nebuchadnezzar's military campaign against Tyre, highlighting how his army served a significant role in fulfilling God's will through the siege and destruction of Tyre.

- "...every head had a bald spot and every shoulder was rubbed raw" - in the arduous siege laid to Tyre by Nebuchadnezzar's army (585-573 BC), every head was made bald and every shoulder was rubbed bare from the chafing by carrying loads.

- "...acquired no wages" - after 13 years of siege by Nebuchadnezzar and his army, there was little plunder left in Tyre to cover the expenses incurred, including the physical toll on the troops

19 **Therefore** this is what the Lord GOD says: "Behold, I am going to give the land of Egypt to Nebuchadnezzar king of Babylon. And he will carry off her wealth and capture her spoils

and seize her plunder; and it will be wages for his army.

19 Therefore thus says the Lord GOD, "Behold, I will give the land of Egypt to Nebuchadnezzar king of Babylon. And he will carry off her wealth and capture her spoil and seize her plunder; and it will be wages for his army.

19 Therefore this is what the Lord GOD says: 'I'm going to give the land of Egypt to King Nebuchadnezzar of Babylon. He's going to carry off her wealth, confiscate her war implements, and use it all to pay wages for his army!

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

- Because Nebuchadnezzar was doing "God's work" by sieging and destroying Tyre, but was not justly compensated, God declared here that He would compensate them with the spoils of Egypt instead.

— This would not only cover the costs of the campaign against Tyre, but also provide funding for future military operations, guaranteeing that the Babylonians received just compensation for their services.

20 I have given him the land of Egypt *for* his labor which he performed, because **they acted for Me,**" declares the Lord GOD.

20 I have given him the land of Egypt *for* his labor which he performed, because they acted for Me," declares the Lord GOD.

20 I've given him the land of Egypt as a reward for attacking Tyre for me,' declares the Lord GOD.

20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

- Nebuchadnezzar invaded Egypt in the 37th year of his reign (568/567 BC)

- "...they acted for Me" - God declared that Nebuchadnezzar was working directly for Him when he besieged and destroyed Tyre. This highlights the principle that God utilizes pagan rulers to accomplish His purposes and fulfill His will.

21 "On that day I will make **a horn sprout** for the house of Israel, and **I will open your mouth** among them. Then they will know that I am the LORD."

21 "On that day I will make a horn sprout for the house of Israel, and I will open your mouth in their midst. Then they will know that I am the LORD."

21 'When that day comes about, I'll strengthen Israel's military might, and I will give you an audience in their midst. Then they will know that I am the LORD.'"

21 In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.

- "...a horn sprout" - rabbinic Judaism interprets this as a reference to Nebuchadnezzar's conquest of Egypt. But many Christian commentators view it as a prophecy of the Messiah for the following reasons:

1. The phrase "On that day" situates the prophecy in the distant future. That phrase is typically associated with the final judgment and punishment of the Gentile nations during the Tribulation.
2. The Hebrew term for "sprout" (*'ashmiach*) is significant. In Is 4:2, which is the first technical use of the Hebrew phrase *shemah YHWH* ("the branch of Yahweh"), in reference to the Messiah, aligns with King David's last words in 2 Sam 23:5. In Ps 132:17, the psalmist understood that David connected the concept of "springing forth" with the Messiah coming through the line of David.

— The idea is that the Messiah will "spring forth" and establish His kingdom on earth after God completes His judgments upon all of the Gentile nations during the Tribulation.

- "...I will open your mouth" - God declared that He would end Ezekiel's period of ceremonial muteness, echoing promises given earlier (Cf. 24:27).

— In 3:26, Ezekiel was struck mute except as the Lord elected to speak through him. He continued in this temporary muteness for 7-1/2 years, during which time he delivered all of the messages from Ezek 4-33. During this time, he had no idle conversation or chatter, he only spoke exactly what God told him to speak.

— This prophecy will be fulfilled in 33:22.