

Ezekiel Part 36 (Ezekiel 29)

1. Much more attention is given to Egypt than any of the other nations. There are seven messages directed toward Egypt.
2. Much of the long-standing hostility Israel had toward Egypt can be traced to the time of the Egyptian bondage.
3. Even beyond that time Israel was always caught between Egypt and other powers in Mesopotamia that were struggling for world domination. (Jeremiah 46:1-26)
4. These messages run in chronological order (587-585) with the exception of 29:17-21.
5. The first message has two parts: the introduction of Pharaoh (29:1-6a), and the judgment that would come to Egypt (29:6b-16).
6. **29:1-6a** This prophecy has been dated - in the first part of the year 587 B.C. - about seven months before the fall of Jerusalem.
7. This message against Pharaoh was directed at Pharaoh Hophra whose grandfather, Pharaoh Neco killed Josiah at Megiddo in 609 B.C. (vv. 1-2).
8. Pharaoh was compared to a "monster" lying among the streams, who claimed the Nile as his domain.
9. The "monster" was probably a crocodile. The "hooks" in the jaws described the standard method for capture and destruction of a crocodile (v. 4).
10. The "monster" of the stream will be left in the desert, which would mean certain death for a crocodile as well as the fish that were his food (v. 5).
11. There was no burial, but the beast would become food for the scavengers of land and air (v. 5).
12. When the destruction of Egypt becomes a reality, everyone will know God did it (v. 6a).
13. **29:6b-16** Ezekiel portrayed Egypt as a reed used as a staff for support. (2 Kings 18:21)
14. When the reed broke, the shoulders of those nations, including Israel, who leaned on it were dislocated.
15. As a result those who tried to lean on the splintered reed, Egypt, were forced to stand on their own or perish (vv. 6-7).
16. So Egypt was judged by the sword and desolation for two reasons.

17. First, pride; Egypt said the Nile was theirs (v. 9).
18. Pharaoh Hophra was known for his arrogance and inflated self-image. He felt no one could defeat him.
19. Second, Egypt had seduced Israel. Pharaoh Hophra had pledged to help them confront Nebuchadnezzar, but when the battle came, he abandoned them like the brittle staff (v. 7).
20. Therefore God promised to ruin the streams (v. 9) and make the land uninhabitable for forty years (v. 11)
21. The people of Egypt would be dispersed forty years like the Hebrews in the wilderness (v. 12).
22. After forty years the nation was to be restored. The restoration was to be a limited one, and the weakened nation was to be a "lowly kingdom" (vv. 13-14).
23. Never again would Egypt be a world power. Never again would Egypt be exalted over nations.
24. Never again would it be a source of confidence for Israel, but it only would be a reminder of their sin in turning to Egypt instead of God for help. (vv. 15-16)
25. **29:17-21** Ezekiel's second message against Egypt was given in 571 B.C.
26. God, in this message, promised to deliver Egypt to him as a consolation. The loot and plunder that his armies would take was much-needed pay for his men, who came away from Tyre unrewarded (vv. 17-19).
27. Nebuchadnezzar's military campaign against Tyre therefore was divinely motivated.
28. So - God promised that Egypt would be given to Nebuchadnezzar as repayment to his men for their thirteen years of opposition to Tyre.
29. This brief message concludes with a one-verse statement of messianic hope. God would "make a horn grow" for Israel.
30. As used here it meant the rise of a leader of unusual strength and power. That "horn" would "grow" for Israel.
31. The word "grow" is a specific messianic term. It means a "sprout" or "shoot" of new growth as when a tree sprouts and grows from a seed.
32. Egypt's subjugation by Nebuchadnezzar was portrayed by Ezekiel as a forerunner of the advent of the Messiah.
33. When the prophecy became a reality, God promised the prophet, "I will open your mouth among them." (29:21)
34. The long-standing enemies of God will one day be removed so that he can set up his perfect kingdom of righteousness (29:17-21), ruled by His ideal king, the Messiah. (29:21)