
SUNDAY SERMON

Hidden Hills Sovereign Grace Baptist Church

Willow, Alaska

Date: July 01, 2018

Scripture Reading: Ezekiel 29:1-21

Text: Ezekiel 29:1-21

Subject: EZEKIEL SERIES – The Prophecy Against Egypt

In the preceding three chapters (26-28), we learned of the destruction of great Tyre; of the lamentation for her; and for the lamentation of the King of Tyre. We also studied how Satan, created as Lucifer, was the dynamic that worked to move the king of Tyre – as he is the dynamic which moves those in great places of authority – that is, those who are not the children of God. Remember how great the difference in the life style and world view of Nebuchadnezzar and his chief adviser, Daniel. Daniel was led of the LORD, while Nebuchadnezzar was obviously moved by Satan. In spite of all that, the LORD chose to use Nebuchadnezzar as his battle axe to destroy Tyre and other enemies of Israel. God referred to Nebuchadnezzar as “my servant.”

Jeremiah 27:6 (KJV) *And now have I given all these lands into the hand of **Nebuchadnezzar the king of Babylon, my servant**; and the beasts of the field have I given him also to serve him.*

Now we come to the 29th chapter of Ezekiel’s prophecy which is the Word of the LORD against Pharaoh and Egypt. Egypt had been a great nation up to this point in time. Why did this happen? It was because

Egypt had been “a staff of reed to the house of Israel.” Notice verse 6 of this 29th chapter:

Ezekiel 29:6 (KJV) *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.*

These very words are those of Rabshekah, who was a spokesman sent to King Hezekiah by the king of Assyria, Sennacherib.

2 Kings 18:21 (KJV) *Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.*

This was definitely a horrible alliance for Judah – because Egypt would prove to be a very weak ally which was absolutely unable to sustain Judah in the day of their invasion by Babylon. The Prophet Isaiah had spoken of this alliance. Let’s read that:

Isaiah 30:1-5 (KJV) *Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.*

There is a great lesson for you and I in this. Egypt is always a type of this present evil world in the Scripture! God had delivered his firstborn, Israel, from their Egyptian Bondage by blood and a high hand. Now, in a time of trouble, Israel turned to Egypt (the world) instead of seeking the LORD. Let's think on that for a minute. Where do we turn when we are in dire straits? To whom do we go for advice and counsel? To whom do we go for help? O, brethren, our God is a very present help in trouble.

Psalm 46:1-11 (KJV) To the chief Musician for the sons of Korah, A Song upon Alamoth. *God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The LORD of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The LORD of hosts is with us; the God of Jacob is our refuge. Selah.*

Happen what may, the Lord's people are happy and secure, this is the doctrine of the Psalm, and it might, to help our memories, be called THE SONG OF HOLY CONFIDENCE.

The prophecy against Pharaoh and Egypt continue through this chapter and the next three chapters – to the close of Chapter 32.

This chapter contains a prophecy against Pharaoh king of Egypt; and of the destruction of the land of Egypt; and of the restoration of it after a certain time. The time of prophecy is noted, [Eze 29:1](#), the order to prophesy against Pharaoh, who is described as a large fish, lying in his rivers, and boasting of them, [Eze 29:2](#), his destruction and the manner of it, [Eze 29:4](#), the reason of it, his treachery to the Jews, [Eze 29:6](#), hence the whole land of Egypt is threatened with desolation, from one end to the other, so as to be uninhabited by man or beast for the space of forty years, [Eze 29:8](#), but shall not arrive to their former glory as a kingdom, nor be any more the confidence of the house of Israel, [Eze 29:15](#), then follows a prophecy seventeen years after this, showing the reason why Egypt was given to the king of Babylon, [Eze 29:17](#), and the chapter is closed with a promise of happiness to Israel, [Eze 29:21](#).

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,

This prophecy was delivered before the prophecy concerning Tyre. It is placed after the destruction and lamentation for Tyre, because it was fulfilled after the destruction of Tyre. The LORD gave Nebuchadnezzar Egypt as a reward for besieging and taking Tyre. Consider Chapter 26, verse 1 in comparison and contrast to this verse:

Ezekiel 26:1 (KJV) And it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying,

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

Here are the LORD's words to Ezekiel concerning Pharaoh and Egypt. Set thy face against Pharaoh king of Egypt, and prophecy against him, and against all Egypt. Sad tidings for the Pharaoh and his people! And what exactly was Ezekiel's message from the LORD?

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.

Behold! Look! I am against thee. The LORD knew his thoughts and the intents of his heart as he does all men. Pharaoh had thought that he was the great dragon (the Hebrew word is also translated as serpent, whale, and sea monster). Pharaoh fancied himself as a great sea monster lying in the midst of his rivers – his river which he had made for himself! Another leader who fancied himself as a god!

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.

But I will put hooks in thy jaws, -- This and what follows are metaphoric expressions which speak of what God will do with this pompous king and his people. God would make him do a

thing which he had not thought to do. The fish of the rivers would stick to his scales (the people of Egypt would cling to him), and the LORD would bring him up out of the midst of his rivers, and all the people would come with him.

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.

When thus brought out, as a fish out of the water, God would leave him and his in the wilderness.

All the fish; -- All of the Egyptians. there was this king and his army ruined.

Thou shalt not be brought together, nor gathered -- as usually the slain are to be buried; these were not buried, but left in the wilderness, where they fell to be a prey to wild beasts, and birds of prey.

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.

And all the inhabitants of Egypt shall know that I am the Lord, -- The inhabitants would know that it was the LORD who removed this king from his kingdom and delivered him into the hands of his enemy. No doubt, the pharaoh thought that no God could.

because they have been a staff of reed to the house of Israel; -- alluding to the country of Egypt, which abounded with reeds that grew upon the banks of the river Nile, and other rivers. This signifies that either the Egyptians were weak, and could not help the people of Israel when they appealed to them for help; or it could mean that Egypt was treacherous and deceitful, and WOULD NOT assist them, as a broken reed – they did not or could not keep their word.

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.

When they took hold of thee by thy hand, -- When the Israelites entered into an alliance with the Egyptians, asked for their assistance, and put their confidence in them.

thou didst break and rend all their shoulder; -- as a reed (or staff) which a man puts under his armhole, and leans upon, and it breaks under him, the splinters run into the flesh up to the very shoulder and tear the flesh to pieces. In the same way through Zedekiah's trusting in the king of Egypt, he rebelled against the king of Babylon, which brought his ruin, and the destruction of his kingdom.

2 Chronicles 36:11-13 (KJV) *Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD. And he also rebelled against king*

Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

and when they leaned upon thee thou brakest, and madest all their loins to be at a stand; -- when Judah put their confidence in the king of Egypt and sent to him for help when besieged by the king of Babylon, the Pharaoh failed them. They were obliged to raise up themselves, as a man is forced to do when his staff breaks under him and he falters. He then struggles to stand up by himself and does as best he can. So the Jews were forced to stand upon their own legs, and use all the force they had, and make all the efforts they could against the king of Babylon. Why was that? Because they were left in a great strait by the king of Egypt.

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

Therefore (for this reason). The Lord GOD would bring a sword upon the land of Egypt, and cut off man and beast out of Egypt.

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.

The land of Egypt which was such a strong and powerful nation, would be desolate and a wasteland. God would ensure they knew that Jehovah had done this to them. And why? Because Pharaoh had said, "The river is mine, and I have made it,"

making himself a god. This is like all who have their foolish hearts darkened.

Romans 1:19-21 (KJV) *Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*

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.

God could (and would) do as he pleased with the Egyptians and their leader. The land would be desolate – without inhabitant all over the full extent of the land all the way to the border of Ethiopia.

No doctrine in the whole word of God has more excited the hatred of mankind than the truth of the absolute sovereignty of God. – Charles H. Spurgeon

Isaiah 45:5-9 (KJV) [The LORD to King Cyrus] *I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is*

none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

Amos 3:6 (KJV) *Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the LORD hath not done it?*

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

It is as if the LORD walled up the whole land of Egypt – and he did in that no creature – man or beast was permitted in the whole of the land that lay desolate for forty years! God did that! Were there not women and children – and the very old in that land? God banished them – all!

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.

Pharaoh undoubtedly never had a thought that his land could come to this. Desolate in the midst of countries that are

desolate. The cities laid waste and lay without inhabitant for forty years! All the Egyptians were forced from their land and were dispersed through the countries. Did they choose this? Or did not God make them willing to be dispersed?

I am reminded of the nations which God cast out from the land of Canaan so that Israel could possess the land. He promised Israel that He would send the hornet before them and drive them out. Did the Kenites, the Kenizites, the Kadmonites, the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Girgashites, and the Jebusites (Gen. 15:29-21) – did these all desire and plan to leave? Or did God make them willing to go when he sent the hornet to drive them out?

Exodus 23:28-30 (KJV) *And I will send **hornets** before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.*

**When the Canaanites hardened their hearts against God
And grieved Him because of their sin,
God sent along hornets to bring them to time,
And help His own people to win.**

**The hornets persuaded them that it was best,
To go quickly, and not to [go slow](#);
God did not compel them to go 'gainst their will,
But He just made them willing to go.**

Chorus

He does not compel us to go, No! No!

He does not compel us to go.

He does not compel us to go 'gainst our will

But He just makes us willing to go.

If a nest of live hornets were brought to this room

And the creatures allowed to go free,

You would not need urgings to make yourself scarce,

You'd want to get out, don't you see.

They would not lay hold and by force of their strength

Throw you out of the window, Oh No,!

They would not compel you' to go 'gainst your will,

But they'd just make you willing to go.

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: 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.

Yet thus saith the Lord GOD; At the end of forty years will I gather... The LORD sent them away into the countries and after forty years – right on time, according to His own purpose, he would gather them. He would bring again their captivity and cause them to return into the land of Pathros, into the land of their habitation. But God insured they would never again be a glorious nation – but a base kingdom. They would be very low in comparison to others.

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.

And it shall be the basest of the kingdoms, -- It would be a base nation later under the rule of the Persian Empire – then would be under the Macedonian Empire and Alexander the Great. – Egypt would never regain its former strength and glory, though it did become slightly better during the time of the Ptolemies. The Ptolemies were the successors to Alexander the Great after his death.

neither shall it exalt itself any more above the nations; -- So as to conquer them, and make them tributary to it, as it had done before.

for I will demolish them, that they shall no more rule over the nations; -- for though they made war upon other yet they did not subdue them, being much weakened both as to men and money. The LORD kept them down and did not prosper them.

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: they shall know that I am the Lord GOD.

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: -- Israel shall never again look to the Egyptians for help – no, for in thinking of Egypt, they

shall remember their iniquity in trusting Egypt instead of looking to the LORD.

But they shall know that I am the Lord GOD. -- not the Egyptians, but the Israelites; who being returned from captivity, shall acknowledge and serve the only true God, and no more worship the idols of the nations.

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, 18 Son of man, Nebuchadrezzar 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:

Here is God's word to Ezekiel concerning Nebuchadrezzar, king of Babylon who served with his army against Tyrus.

Nebuchadrezzar had no wages, nor did his army for serving against Tyre.

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar 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.

Therefore thus saith the Lord God, -- Since this was the case, that the king of Babylon had been working for nothing, and had spent much blood and treasure, as well as time, to little purpose and advantage to himself;

behold, I will give the land of Egypt to Nebuchadrezzar king of Babylon; -- which will make him a sufficient recompence for his loss of time, men, and money, before Tyre; and though the conquest of Egypt was made easy to him, by the internal divisions and wars which were among the Egyptians; yet these were suffered, and ordered by the providence of God, to bring about this his will, by way of righteous punishment of the Egyptians, for their treachery to his people.

and he shall take her multitude, -- of soldiers, and of inhabitants, and carry them captive.

And take her spoil, and take her prey; -- that which the Egyptians had spoiled other nations of and made a prey of that should now become the spoil and prey of the Chaldeans.

and it shall be the wages for his army; -- with this the king of Babylon would be able to pay his army; which had lain so long against Tyre; or this would be a payment to them for all the hardships they had suffered in the siege of Tyre.

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.

I have given him the land of Egypt for labour wherewith he served against it, -- That is, against Tyre; Nebuchadrezzar and his army also, who did the main of the service and labour. Thus God gave them the plunder of the country for it; though the kingdom itself was given to their Nebuchadrezzar, and annexed to what he already possessed.

because they wrought for me, saith the Lord God; -- This is not to say that Nebuchadrezzar had intended to “serve the LORD.” No, he and his army only sought to serve themselves with the riches and wealth of those they subdued. Still, while they besieged Tyre, and when they took it, and while they were ravaging, plundering, and subduing Egypt, they were doing the Lord's will and work, and executing his righteous judgments on these enemies of his for their sins. For that reason, the Lord GOD rewarded them sufficiently. None ever are employed by him but he gives them their wages; even though they are wicked and ungodly men, verily they have their reward.

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.

Many think this refers to the last days or to the days when the Lord Jesus visits Israel, but I do not. The very best thoughts I have read on this come from the pen of Matthew Henry. I quote him here: “The mercy God had in store for the house of Israel soon after. When the tide is at the highest it will turn, and so it will when it is at the lowest. Nebuchadnezzar was in the zenith of his glory when he had conquered Egypt, but within a year after he ran mad ([Da 4:28-37](#)), was so seven years, and within a year or two after he had recovered his senses he resigned his life according to history. When he was at the highest Israel was at the lowest; then were they in the depth of their captivity, their bones were dead and dry; but *in that day the horn of the house of Israel shall bud forth*, [Eze 29:21](#). The day of their deliverance shall begin to dawn, and they shall have some little reviving in their bondage. How so? 1. To their princes; princes and kings

are the *horns of the house of Israel*, the seat of their glory and power. These began to bud forth when Daniel and his fellows were highly preferred in Babylon; Daniel *sat in the gate of the city; Shadrach, Meshach, and Abednego, were set over the affairs of the province (Da 2:49)*; these were all *of the king's seed, and of the princes, Da 1:3*. And it was soon after the conquest of Egypt that they were thus preferred; and, soon after, three of them were made famous by the honor God put upon them in bringing them alive out of the burning fiery furnace. This might very well be called the *budding forth of the horn of the house of Israel*. And, some years after, this promise had a further accomplishment in the enlargement and elevation of Jehoiachin king of Judah.”

Jeremiah 52:31-32 (KJV) *And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon,*

“They were both tokens of God's favor to Israel, and happy omens.

2. And *I will give thee the opening of the mouth*. The Lord is speaking to Ezekiel – and it is to him that God gives the opening of the mouth. You will recall that the LORD had said this to him previously:

Ezekiel 24:24-27 (KJV) *Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord GOD. Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? **In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD.***

Right on the heels of this Egyptian prophecy comes chapter 33 where this is recorded for us:

Ezekiel 33:21-22 (KJV) *And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. **Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.***

The hand of the Lord, or the power of the Lord, had done it, as he promised he would, so that he spoke freely and boldly, and continued to do so from the evening, to the time the messenger came to him in the morning, to all those that were with him.

and my mouth was opened, and I was no more dumb: --

Ezekiel had been dumb – unable to speak for three years. Though he had been prophesying against several nations, yet these prophecies were not delivered, by word of mouth from Ezekiel, but by writing, and sent into those countries by proper messengers. Now the prophet's mouth is opened by the Spirit of God, as it was said it should, when this messenger should come to him as we read in chapter 24, verse 27. From this time he was not silent, but prophesied to his people, the Jews, verbally, as he was bid to do by the Lord.

Note, it bodes well to a people when God enlarges the liberties of his ministers and they are countenanced and encouraged in their work.”