

~EGYPT, EGYPTIAN (4873)

[Hebrew, *Mits-ra'yim*]

- Boundaries And Geography
- Economy Dependent On Nile
- Products
- Symbolic Language Use
- The People
- Language
- Religion
- Animal Worship
- Why Were Israel's Sacrifices, Detestable To The Egyptians
- Spiritual And Moral Qualities Lacking
- Beliefs About The Dead
- Egyptian Life And Culture
- Egyptian Dress Was Simple
- History
- Abraham's Visit
- Joseph In Egypt
- Hyksos Period
- Israel's Slavery
- After Israel's Conquest Of Canaan
- Assyrian Invasion
- Defeat By Nebuchadnezzar
- Under Persian Domination
- Under Greek And Roman Rule
- Other Prophetic And Symbolic References
- Valuable Papyrus Finds

• Egypt and its inhabitants are referred to over 700 times in the Bible. In the Hebrew Scriptures, Egypt is usually designated by the name Mizraim, Hebrew *Mits-ra'yim*.

• And the inhabitants of the land, the Canaanites, got to see the mourning rites in the threshing floor of Atad, and they exclaimed;

• This is a heavy mourning for the **Egyptians!** That is why its name was called Abelmizraim, which is in the region of the Jordan. (**Genesis 50:11**)

• Evidently pointing to the prominence or predominance of the descendants of that son of Ham in the region.

- And the sons of Ham were Cush and Mizraim and Put and Canaan. (**Genesis 10:6**)
- The name *Misr* is applied to **Egypt** even today by Arabs. In certain psalms it is called the land of Ham.
- And Israel proceeded to come into **Egypt**, and Jacob himself resided as an alien in the land of Ham. (**Psalms 105:23**)
- They set among them the matters of his signs, and the miracles in the land of Ham. (**Psalms 105:27**)
- They forgot God their Savior, the Doer of great things in **Egypt**. (**Psalms 106:21**)
- Wonderful works in the land of Ham, fear-inspiring things at the Red Sea. (**Psalms 106:22**)

•• **Boundaries And Geography**

- In ancient and modern times, **Egypt** has owed its existence to the Nile River, with its fertile valley stretching like a long, narrow green ribbon through the parched desert regions of northeastern Africa. Lower **Egypt** comprised the broad Delta region where the Nile waters fan out before emptying into the Mediterranean Sea, at one time through at least five separate branches, today by only two.
- From the point where the Niles waters diverge, in the region of modern Cairo, to the seacoast is about 160 kilometers (100 miles). The site of ancient Heliopolis, biblical city of On, is found a short distance North of Cairo, while a few miles South of Cairo lies Memphis, usually called Noph in the Bible.
- And there came to be born to Joseph in the land of Egypt Manasseh and Ephraim, whom Asenath the daughter of Potiphara the priest of On bore to him. (**Genesis 46:20**)
- Make for yourself mere baggage for exile, O inhabitress, the daughter of **Egypt**. For Noph itself will become a mere object of astonishment and will actually be set afire, so as to be without an inhabitant. (**Jeremiah 46:19**)
- For, look! They will have to go because of despoiling. Egypt itself will collect them together. Memphis, for its part, will bury

them. As for their desirable things of silver, nettles themselves will take possession of them, thorny bushes will be in their tents. (Hosea 9:6)

- To the South of Memphis began the region of Upper **Egypt**, extending up the valley all the way to the first cataract of the Nile at Aswan or ancient Syene, a distance of some 960 kilometers (600 miles).
- Many scholars, however, consider it more logical to refer to the northern part of this section as Middle **Egypt**. In this entire region of Middle and Upper **Egypt** the flat Nile Valley rarely exceeds 19 kilometers (12 miles) in width, and it is bounded on both sides by limestone and sandstone cliffs, which form the edge of the desert proper.
- Beyond the first cataract lay ancient Ethiopia, so that **Egypt** is said to have reached from Migdol, a site evidently in Northeast **Egypt**, to Syene and to the boundary of Ethiopia.
- Therefore here I am against you and against your Nile canals, and I will make the land of **Egypt** devastated places, dryness, a desolated waste, from Migdol to Syene and to the boundary of Ethiopia. (Ezekiel 29:10)
- While the Hebrew term *Mits-ra'yim* is regularly used to stand for the entire land of **Egypt**, many scholars believe that in some cases it represents Lower **Egypt**, and perhaps Middle **Egypt**, with Upper **Egypt** being designated by Pathros. The reference to **Egypt**, *Mizraim*, Pathros, and Cush at;
- And it must occur in that day that Yehowah will again offer his hand, a second time, to acquire the remnant of his people who will remain over from Assyria and from **Egypt** and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the islands of the sea. (Isaiah 11:11)
- Is paralleled by a similar geographic lineup in an inscription of Assyrian King Esar-haddon, who lists within his empire the regions of Musur, Paturisi, and Kusu. [Ancient Near Eastern Texts, edited by J. Pritchard, 1974, p. 290]
- Bounded by the Mediterranean Sea on the North and the first cataract of the Nile and Nubia-Ethiopia on the South, **Egypt** was

hemmed in by the Libyan Desert, part of the Sahara, on the West and the Red Sea Desert on the East.

- Thus, for the most part, it was quite insulated against outside influence and was protected from invasion. The isthmus of Sinai on the Northeast, however, formed a bridge with the Asiatic continent
- After that Saul went striking down Amalek from Havilah as far as Shur, which is in front of **Egypt**. (1 Samuel 15:7)
- And David proceeded to go up with his men that they might raid the Geshurites and the Girzites and the Amalekites, for they were inhabiting the land that extended from Telam as far as Shur and down to the land of **Egypt**. (1 Samuel 27:8)
- And over this land bridge came commercial caravans.
- Then they sat down to eat bread. When they raised their eyes and took a look, why, here was a caravan of Ishmaelites that was coming from Gilead, and their camels were carrying labdanum and balsam and resinous bark, on their way to take it down to Egypt. (Genesis 37:25)
- Migrants, and, in time, invading armies. The torrent valley of **Egypt**, usually identified with **Wadi el-`Arish** in the Sinai Peninsula, evidently marked the Northeast extremity of **Egypt's** established domain.
- And never again did the king of **Egypt** come out from his land, for the king of Babylon had taken all that happened to belong to the king of **Egypt** from the torrent valley of **Egypt** up to the river Euphrates. (2 Kings 24:7)
- Beyond this lay Canaan.
- On that day Yehowah concluded with Abram a covenant, saying; To your seed I will give this land, from the river of Egypt to the great river, the river Euphrates. (Genesis 15:18)
- And it passed on to Azmon and went out to the torrent valley of **Egypt**, and the boundary's termination proved to be at the sea. This came to be their southern boundary. (Joshua 15:4)

- In the desert to the West of the Nile, there were at least five oases that came to form part of the **Egyptian** kingdom. The large Faiyum oasis, about 72 kilometers (45 miles) Southwest of ancient Memphis, received water from the Nile by means of a channel.

· Economy Dependent On Nile

- Whereas today the desert regions lining the Nile Valley provide little or no vegetation to sustain animal life, the evidence is that in ancient times the wadis, or torrent valleys, contained many game animals hunted by the **Egyptians**. Still, rain was evidently scant and today is negligible, Cairo receiving perhaps 5 centimeters (2 inches) annually. Thus **life in Egypt depended on the waters of the Nile**.

- The Nile's sources take their rise in the mountains of Ethiopia and neighboring lands. Here seasonal rainfall was sufficient to swell the rivers flow, causing it to flood its banks in **Egypt** each year during the months of July to September.

- Will it not be on this account that the land will be agitated, and every inhabitant in it will have to mourn, and it will, all of it, certainly come up just like the Nile and be tossed and sink down like the Nile of **Egypt**? (**Amos 8:8**)

- And the Sovereign Lord, Yehowah of the armies, is the One touching the land, so that it melts, and all the inhabitants in it will have to mourn, and it will certainly come up like the Nile, all of it, and sink down like the Nile of **Egypt**. (**Amos 9:5**)

- This not only provided water for irrigation canals and basins but also deposited valuable silt to enrich the soil. So fertile was the Nile Valley, and also the Delta, that the well-watered region of Sodom and Gomorrah viewed by Lot was likened to the garden of Yehowah, like the land of **Egypt**.

- So Lot raised his eyes and saw the whole District of the Jordan, that all of it was a wellwatered region before Yehowah brought Sodom and Gomorrah to ruin, like the garden of Yehowah, like the land of **Egypt** as far as Zoar. (**Genesis 13:10**)

- However, the amount of inundation was variable, when low, production was poor and famine resulted.

- Here there are seven years coming with great plenty in all the

land of **Egypt**. (**Genesis 41:29**)

- But seven years of famine will certainly arise after them, and all the plenty in the land of **Egypt** will certainly be forgotten and the famine will simply consume the land. (**Genesis 41:30**)
- And the plenty once in the land will not be known as a result of that famine afterward, because it will certainly be very severe. (**Genesis 41:31**)
- The complete failure of the Nile inundations would represent a disaster of the first order, converting the country into a barren wasteland.
- And the water will certainly be dried up from the sea, and the river itself will become parched and actually run dry. (**Isaiah 19:5**)
- And the rivers must stink, the Nile canals of **Egypt** must become low and parched. The reed and the rush themselves must mold. (**Isaiah 19:6**)
- The bare places by the Nile River, at the mouth of the Nile River, and every seedland of the Nile River will dry up. It will certainly be driven away, and it will be no more. (**Isaiah 19:7**)
- Therefore here I am against you and against your Nile canals, and I will make the land of **Egypt** devastated places, dryness, a desolated waste, from Migdol to Syene and to the boundary of Ethiopia. (**Ezekiel 29:10**)
- There will not pass through it the foot of earthling man, nor will the foot of domestic animal pass through it, and for forty years it will not be inhabited. (**Ezekiel 29:11**)
- And I will make the land of **Egypt** a desolate waste in the midst of desolated lands, and its own cities will become a desolate waste in the very midst of devastated cities for forty years, and I will scatter the **Egyptians** among the nations and disperse them among the lands. (**Ezekiel 29:12**)

•• **Products**

- **Agriculturally rich, Egypt's main crops were barley, wheat, spelt, a type of wheat, and flax, from which fine linen was made and exported to many lands.**
- **As it was, the flax and the barley had been struck, because the barley was in the ear and the flax had flower buds. (Exodus 9:31)**
- **But the wheat and the spelt had not been struck, because they were seasonally late. (Exodus 9:32)**
- **With coverlets I have bedecked my divan, with many-colored things, linen of Egypt. (Proverbs 7:16)**
- **There were vineyards and date, fig, and pomegranate trees, vegetable gardens provided a good variety of products, including cucumbers, watermelons, leeks, onions, and garlic.**
- **And the chief of the cupbearers went on to relate his dream to Joseph and to say to him; In my dream, why, here there was a vine before me. (Genesis 40:9)**
- **And on the vine there were three twigs, and it was apparently sprouting shoots. Its blossoms pushed forth. Its clusters ripened their grapes. (Genesis 40:10)**
- **And Pharaoh's cup was in my hand, and I proceeded to take the grapes and squeeze them out into Pharaoh's cup. After that I gave the cup into Pharaoh's hand. (Genesis 40:11)**
- **How we remember the fish that we used to eat in Egypt for nothing, the cucumbers and the watermelons and the leeks and the onions and the garlic! (Numbers 11:5)**
- **And why have you conducted us up out of Egypt to bring us into this evil place? It is no place of seed and figs and vines and pomegranates, and there is no water to drink. (Numbers 20:5)**
- **The allusion to irrigating the land with ones foot.**
- **For the land to which you are going to take possession of it is not like the land of Egypt out of which you came, where you used to sow your seed and you had to do irrigating with your foot, like a garden of vegetables. (Deuteronomy 11:10)**

- Is understood by some scholars to refer to the use of a foot-powered waterwheel. It might also refer to use of the foot to open and to close channels through which irrigation water flowed.
- When famine hit neighboring lands, people often made their way down to fruitful **Egypt**, as did Abraham early in the **Second Millennium B.C.E.**
- Now a famine arose in the land and Abram made his way down toward **Egypt** to reside there as an alien, because the famine was severe in the land. (**Genesis 12:10**)
- In time **Egypt** came to be a granary for much of the Mediterranean area. The ship out of Alexandria, **Egypt**, that the apostle Paul boarded at Myra in the **First Century C.E.** was a grain ship on its way to Italy.
- And we navigated through the open sea along Cilicia and Pamphylia and put into port at Myra in Lycia. (**Acts of Apostles 27:5**)
- But there the army officer found a boat from Alexandria that was sailing for Italy, and he made us board it. (**Acts of Apostles 27:6**)
- When they had been satisfied with food, they proceeded to lighten the boat by throwing the wheat overboard into the sea. (**Acts of Apostles 27:38**)
- Another important export of **Egypt** was papyrus, the reedy plant that grew in the abundant marshes of the Delta.
- When she was no longer able to conceal him, she then took for him an ark of papyrus and coated it with bitumen and pitch and put the child in it and put it among the reeds by the bank of the river Nile. (**Exodus 2:3**)
- Will a papyrus plant grow tall without a swampy place? Will a reed grow big without water? (**Job 8:11**)
- And that was used for making writing material. Lacking in forests, however, **Egypt** was obliged to import lumber from Phoenicia, especially cedar from port cities such as Tyre, where **Egypt's** many-colored linens were prized.

- Linen in various colors from **Egypt** your cloth expense happened to be, in order for it to serve as your sail. Blue thread and wool dyed reddish purple from the islands of Elishah are what your deck covering proved to be. (**Ezekiel 27:7**)
- **Egyptian** temples and monuments were built of granite and some softer stones, such as limestone, supplies of which were abundant in the hills flanking the Nile Valley. Ordinary homes and even palaces were made of mud brick, the common material for construction of all buildings in Mesopotamia. **Egyptian** mines in the hills along the Red Sea, as well as over in the Sinai Peninsula, produced gold and copper, bronze products made from this copper were also exported.
- Following that Abram went up out of **Egypt**, he and his wife and all that he had, and Lot with him, to the Negeb. (**Genesis 13:1**)
- And Abram was heavily stocked with herds and silver and gold. (**Genesis 13:2**)
- Bronzeware things will come out of **Egypt**. Cush itself will quickly stretch out its hands with gifts to God. (**Psalms 68:31**)
- Stock raising played an important part in the Egyptian economy, Abraham acquired sheep and cattle while there, as well as such beasts of burden as asses and camels.
- And he treated Abram well on her account, and he came to have sheep and cattle and asses and menservants and maidservants and she-asses and camels. (**Genesis 12:16**)
- Look! Yehowah's hand is coming upon your livestock that is in the field. On the horses, the asses, the camels, the herd and the flock there will be a very heavy pestilence. (**Exodus 9:3**)
- Horses are mentioned during the period of Joseph's administration in **Egypt**, **1737-1657 B.C.E**, and are generally considered to have been introduced from Asia.
- And they began bringing their livestock to Joseph, and Joseph kept giving them bread in exchange for their horses and the livestock of the flock and the livestock of the herd and the asses, and he kept providing them with bread in exchange for all their livestock during that year. (**Genesis 47:17**)

- There also went up with him both chariots and horsemen, and the camp came to be very numerous. (**Genesis 50:9**)
- These may have first been obtained by trade or by capture during **Egyptian** raids into lands to the Northeast. By Solomon's time, **Egyptian** horses were sufficient in number and esteemed highly enough to be an important item, along with **Egyptian** chariots, on the world market.
- And there was the export of the horses that Solomon had from **Egypt**, and the company of the kings merchants would themselves take the horse drove for a price. (**1 Kings 10:28**)
- And a chariot customarily came up and was exported from **Egypt** for six hundred silver pieces, and a horse for a hundred and fifty, and that was the way it was for all the kings of the Hittites and the kings of Syria. It was by means of them that they did the exporting. (**1 Kings 10:29**)
- Birds of prey and scavenger birds, such as vultures, kites, eagles, and falcons, as well as many water birds, including the ibis and the crane, were numerous. The Nile abounded with fish.
- And the fishers will have to mourn, and all those casting fishhooks into the Nile River must express sorrow, and even those spreading fishing nets upon the surface of the water will actually fade away. (**Isaiah 19:8**)
- And hippopotamuses and crocodiles were common.

•• Symbolic Language Use

- Son of man, set your face against Pharaoh the king of **Egypt** and prophesy against him and against **Egypt** in its entirety. (**Ezekiel 29:2**)
- Speak, and you must say; This is what the Sovereign Lord Yehowah has said; Here I am against you, O Pharaoh, king of **Egypt**, the great sea monster lying stretched out in the midst of his Nile canals, that has said; My Nile River belongs to me, and I, I have made it for myself. (**Ezekiel 29:3**)
- And I will put hooks in your jaws and cause the fish of your Nile canals to cling to your scales. And I will bring you up out of the

midst of your Nile canals and all the fish of your Nile canals that cling to your very scales. (**Ezekiel 29:4**)

- **And I will abandon you to the wilderness, you and all the fish of your Nile canals. Upon the surface of the field you will fall. You will not be gathered up nor be collected together. To the wild beasts of the earth and to the flying creatures of the heavens I will give you for food. (**Ezekiel 29:5**)**
- **The desert regions were inhabited by jackals, wolves, hyenas, and lions as well as various types of snakes and other reptiles.**

·· **The People**

- **The people of **Egypt** were Hamites, evidently descended primarily from Hams son Mizraim.**
- **And the sons of Ham were Cush and Mizraim and Put and Canaan. (**Genesis 10:6**)**
- **After the dispersal at Babel,**
- **Accordingly Yehowah scattered them from there over all the surface of the earth, and they gradually left off building the city. (**Genesis 11:8**)**
- **That is why its name was called Babel, because there Yehowah had confused the language of all the earth, and Yehowah had scattered them from there over all the surface of the earth. (**Genesis 11:9**)**
- **Many of Mizraim's descendants, such as the Ludim, Anamim, Lehabim, Naphtuhim, and Pathrusim, may have migrated to North Africa.**
- **And the sons of Ham were Cush and Mizraim and Put and Canaan. (**Genesis 10:6**)**
- **And Mizraim became father to Ludim and Anamim and Lehabim and Naphtuhim (**Genesis 10:13**)**
- **And Pathrusim and Casluhim, from among whom the Philistines went forth, and Caphtorim. (**Genesis 10:14**)**

- As already noted, Pathros, singular form of Pathrusim, is associated with Upper **Egypt**, and there is some evidence for placing the Naphtuhim in the Delta region of Egypt.
- Supporting the view that there was a rather composite population formed of different family tribes is the fact that the country from great antiquity was divided into numerous sections, later called nomes, and that these divisions continued to exist and formed part of the governmental structure after the country was unified under one principal ruler, in fact, until the end of the empire.
- There were generally 42 nomes recognized, 20 in Lower **Egypt** and 22 in Upper **Egypt**. The continued distinction made between Upper and Lower **Egypt** throughout **Egypt's** history, though perhaps relating to geographic differences, may also point to an original tribal division. When the central government weakened, the country tended to split into these two major sections or even approach disintegration into numerous petty kingdoms in the various nomes.
- On the basis of ancient paintings and also mummified bodies, the early Egyptians are described as generally small-statured, slender, and while not Negroid, dark-complexioned. Considerable variety, however, is evident in ancient paintings and sculptures.

•• Language

- Modern scholars incline to class the **Egyptian** language by such terms as Semito-Hamitic. While the language was basically Hamitic, it is claimed that there are many analogous points in its grammar and that of the Semitic tongues, as well as some similarities in the vocabulary.
- Despite such apparent connections, it is acknowledged that **Egyptian** differs from all the Semitic tongues a good deal more than any one of them differs from any other, and at least until its relationship to the African languages is more closely defined, **Egyptian** must certainly be classified as standing outside the Semitic group.
[*Egyptian Grammar*, by A. Gardiner, London, 1957, p. 3]
- When hiding his identity from his brothers, Joseph spoke to them through an **Egyptian** interpreter.
- As for them, they did not know that Joseph was listening, because there was an interpreter between them. (**Genesis 42:23**)

- There are, at any rate, a number of factors making it extremely difficult to draw definite conclusions as to the earliest forms of language used in **Egypt**. One of these is the **Egyptian** system of writing. The ancient inscriptions use pictographic signs, representations of animals, birds, plants, or other objects, along with certain geometric forms, a system of writing called hieroglyphics by the Greeks.
- While certain signs came to represent syllables, these were used only to supplement the hieroglyphics and never replaced them. Furthermore, the precise sounds expressed by those syllables are not known today. Some help is obtained from the references to **Egypt** in certain cuneiform writings as early as the middle of the **Second Millennium B.C.E.**
- Greek transcriptions of Egyptian names and of other words dating from about the **Sixth Century C.E.**, and Aramaic transcriptions beginning about a century later, likewise give some idea of the spelling of the **Egyptian** words transcribed.
- But the reconstruction of the phonology, or sound system, of ancient **Egyptian** is still based primarily on Coptic, the form of **Egyptian** spoken from the **Third Century C.E.**, onward.
- So, the original structure of the ancient vocabulary in its earliest form, particularly before the period of the Israelite sojourn in **Egypt**, can only be approximated. For example;

See Also NO, NO-AMON

- Additionally, knowledge of other ancient Hamitic languages in Africa is very limited today, thereby making it difficult to determine the relationship of **Egyptian** to them.
- No inscriptions of non-**Egyptian** African languages are known earlier than the start of the Common Era. The facts support the Biblical account of the confusion of language, and it seems evident that the early **Egyptians**, as descendants of Ham through Mizraim, spoke a language separate and distinct from the Semitic tongues.
- Hieroglyphic writing was used especially for inscriptions on monuments and wall paintings, where the symbols were executed in great detail. While it continued to be used down to the start of the Common Era, particularly for religious texts, a less cumbersome

writing that used more simplified, cursive forms was developed at an early date by scribes writing with ink on leather and papyrus.

- Called hieratic, it was followed by an even more cursive form called demotic, particularly from what is styled the Twenty-sixth Dynasty, **Seventh and Sixth Centuries B.C.E.**, onward. Deciphering of Egyptian texts was not accomplished until after the discovery of the Rosetta Stone in **1799 C.E.**

- This inscription, now in the British Museum, contains a decree honoring Ptolemy V or Epiphanes, and dates from **196 B.C.E.** The writing is in **Egyptian** hieroglyphic, demotic, and Greek, and the Greek text became the key making decipherment of **Egyptian** possible.

•• Religion

- **Egypt** was an ultrareligious land, rife with polytheism. Every city and town had its own local deity, bearing the title Lord of the City. A list found in the tomb of Thutmose III contains the names of some 740 gods.

- And I must pass through the land of Egypt on this night and strike every firstborn in the land of **Egypt**, from man to beast, and on all the gods of **Egypt** I shall execute judgments. I am Yehowah. (**Exodus 12:12**)

- Frequently the god was represented as married to a goddess who bore him a son, thus forming a divine triad or trinity in which the father, moreover, was not always the chief, contenting himself on occasion with the role of prince consort, while the principal deity of the locality remained the goddess. [**New Larousse Encyclopedia of Mythology, 1968, p. 10**]

- Each of the chief gods dwelt in a temple that was not open to the public. The god was worshiped by the priests who awoke him each morning with a hymn, bathed him, dressed him, fed him, and rendered him other services.

- He cannot possibly allow your foot to totter. The One guarding you cannot possibly be drowsy. (**Psalms 121:3**)

- Look! He will not be drowsy nor go to sleep, the that is guarding Israel. (**Psalms 121:4**)

- Have you not come to know or have you not heard? Yehowah, the Creator of the extremities of the earth, is a God to time indefinite. He does not tire out or grow weary. There is no searching out of his understanding. (**Isaiah 40:28**)
- In this the priests were apparently regarded as acting as the representatives of the Pharaoh, who was believed to be a living god himself, the son of the god Ra.
- This situation certainly emphasizes the courage shown by Moses and Aaron in going before Pharaoh to present him with the decree of the true God and adds significance to Pharaoh's disdainful response, Who is Yehowah, so that I should obey his voice?
- But Pharaoh said; Who is Yehowah, so that I should obey his voice to send Israel away? I do not know Yehowah at all and, what is more, I am not going to send Israel away. (**Exodus 5:2**)
- Despite the great mass of archaeological material unearthed in **Egypt** in the form of temples, statues, religious paintings, and writings, relatively **few facts are known** about the actual religious **beliefs** of the **Egyptians**.
- Religious texts present a very spotty and fragmentary picture, generally omitting as much as or more than they include. Much of the understanding of the nature of their gods and practices is based on deduction or on data provided by Greek writers such as Herodotus and Plutarch.
- The lack of unity of belief is apparent, however, as regional differences continued throughout **Egyptian** history and resulted in a maze of legends and myths, often contradictory. The god Ra, for example, was known under 75 different names and forms.
- Only a few, relatively speaking, of the hundreds of deities seem to have received worship on a truly national basis. Most popular among these was the trinity or triad of Osiris, Isis, his wife, and Horus, his son.
- Then there were the cosmic gods headed by Ra, the sun-god, and including gods of the moon, sky, air, earth, the river Nile, and so forth. At Thebes, Biblical No, the god Amon was most prominent and in time was accorded the title king of the gods under the name Amon-Ra.

- **Yehowah of armies, the God of Israel, has said; Here I am turning my attention upon Amon from No and upon Pharaoh and upon Egypt and upon her gods and upon her kings, even upon Pharaoh and upon all those trusting in him. (Jeremiah 46:25)**
- **At festival times,**
- **There they have proclaimed, Pharaoh the king of Egypt is a mere noise. He has let the festal time pass by. (Jeremiah 46:17)**
- **The gods were paraded through the city streets. When, for example, the idol image of Ra was carried by his priests in religious procession, the people made it a point to be on hand, expecting to get merit thereby. Considering their mere presence as a fulfillment of their religious obligation, the Egyptians felt that Ra, in turn, was obligated to continue to prosper them.**
- **They looked to him only for material blessings and prosperity, never asking for anything spiritual. There are numerous correspondencies between the principal gods of Egypt and those of Babylon, the evidence favoring Babylon as the source and Egypt as the receiver or perpetuator.**

See Also GODS AND GODDESSES

- **This polytheistic worship had no beneficial or uplifting effect on the Egyptians. As is observed by the Encyclopaedia Britannica (1959, Vol. 8, p. 53):**
- **Marvelous mysteries, occultly harboring deep truths, are assigned to them by the classical and modern imagination. They had mysteries, of course, like the Ashantis or Ibos, African tribes.**
- **It is a mistake, however, to think that these mysteries enshrined truth, and that there was an occult faith behind them. In reality, the available evidence shows that magic and primitive superstition were basic elements of the Egyptian worship.**
- **And it developed in the morning that his spirit became agitated. So he sent and called all the magic practicing priests of Egypt and all her wise men, and Pharaoh went on to relate his dreams to them. But there was no interpreter of them for Pharaoh. (Genesis 41:8)**

- **Religious magic was employed to prevent disease, spiritism was prominent, with many charmers, spirit mediums, and professional foretellers of events.**
- **And the spirit of **Egypt** must become bewildered in the midst of it, and I shall confuse its own counsel. And they will be certain to resort to the valueless gods and to the charmers and to the spirit mediums and to the professional foretellers of events. (Isaiah 19:3)**
- **Beads, amulets, and good-luck charms were worn, and magic spells were written on scraps of papyrus and tied around the neck.**
- **There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, a practitioner of magic or anyone who looks for omens or a sorcerer. (Deuteronomy 18:10)**
- **Or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. (Deuteronomy 18:11)**
- **When Moses and Aaron performed miraculous acts by divine power, the priestly magicians and sorcerers of Pharaoh's courts made a show of duplicating such acts through magical arts until forced to admit failure.**
- **However, Pharaoh also called for the wise men and the sorcerers, and the magic-practicing priests of **Egypt** themselves also proceeded to do the same thing with their magic arts. (Exodus 7:11)**
- **Nevertheless, the magic-practicing priests of **Egypt** proceeded to do the same thing with their secret arts, so that Pharaoh's heart continued to be obstinate, and he did not listen to them, just as Yehowah had spoken. (Exodus 7:22)**
- **However, the magic-practicing priests did the same thing by their secret arts and made the frogs come up over the land of **Egypt**. (Exodus 8:7)**
- **And the magic-practicing priests tried to do the same by their secret arts, in order to bring forth gnats, but they were unable. And the gnats came to be on man and beast. (Exodus 8:18)**

- Hence the magic-practicing priests said to Pharaoh; It is the finger of God! But Pharaoh's heart continued to be obstinate, and he did not listen to them, just as Yehowah had spoken. (**Exodus 8:19**)

·· **Animal Worship**

- This superstitious worship led the **Egyptians** to practice a most degrading idolatry that embraced the worship of animals.
- Although asserting they were wise, they became foolish (**Romans 1:22**)
- And turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things. (**Romans 1:23**)
- Many of the most prominent gods were regularly depicted as having a human body with the head of an animal or bird. Thus the god Horus was represented with a falcons head, Thoth with the head of an ibis, or else that of an ape.
- In some cases the god was considered to be actually incarnate in the body of the animal, as in the case of the Apis bulls. The living Apis bull, viewed as the incarnation of the god Osiris, was kept in a temple and at death received an elaborate funeral and burial.
- The belief that some animals, such as cats, baboons, crocodiles, jackals, and various birds, were sacred by virtue of their association with certain gods resulted in the Egyptians mummifying literally hundreds of thousands of such creatures, burying them in special cemeteries.

·· **Why Were Israel's Sacrifices, Detestable To The Egyptians**

- The fact that so many different animals were venerated in one part of **Egypt** or another is doubtless what gave force and persuasiveness to Moses insistence that Israel be allowed to go into the wilderness to make their sacrifices, saying to Pharaoh.
- But Moses said; It is not admissible to do so, because we would sacrifice to Yehowah our God a thing detestable to the Egyptians. Suppose we would sacrifice a thing detestable to the Egyptians

before their eyes, would they not stone us? (**Exodus 8:26**)

- We shall go a journey of three days into the wilderness and we shall definitely sacrifice to Yehowah our God just as he has said to us. (**Exodus 8:27**)
- It appears that most of the sacrifices Israel later did make would have been highly offensive to the Egyptians, In Egypt the sun-god Ra was at times represented as a calf born of the celestial cow.
- On the other hand, as shown under **GODS AND GODDESSES**, by the Ten Plagues on **Egypt**, Yehowah executed judgments on all the gods of **Egypt**, bringing great humiliation upon them while making his own name known throughout the land.
- And I must pass through the land of **Egypt** on this night and strike every firstborn in the land of **Egypt**, from man to beast, and on all the gods of **Egypt** I shall execute judgments. I am Yehowah. (**Exodus 12:12**)

See Also GODS AND GODDESSES

- The nation of Israel did not completely escape contamination with such false worship during its two centuries of sojourning in **Egypt**.
- And now fear Yehowah and serve him in faultlessness and in truth, and remove the gods that your forefathers served on the other side of the River and in **Egypt**, and serve Yehowah. (**Joshua 24:14**)
- And this was doubtless, to a considerable extent, at the root of the wrong attitudes displayed early in the Exodus journey. Though Yehowah instructed the Israelites to throw away the dungy idols of **Egypt**, they failed to do so.
- And I went on to say to them; Throw away, each one of you, the disgusting things of his eyes, and with the dungy idols of Egypt do not defile yourselves. I am Yehowah your God. (**Ezekiel 20:7**)
- And they began to rebel against me, and they did not consent to listen to me. The disgusting things of their eyes they did not individually throw away, and the dungy idols of **Egypt** they did not leave, so that I promised to pour out my rage upon them, in order to bring my anger to its finish upon them in the midst of

- the land of **Egypt**. (**Ezekiel 20:8**)
- **And they began to prostitute themselves in **Egypt**. In their youth they committed prostitution. There their breasts were squeezed, and there they pressed the bosoms of their virginity. (**Ezekiel 23:3**)**
 - **And their names were Oholah the older one and Oholibah her sister, and they came to be mine and began to give birth to sons and daughters. And as for their names, Oholah is Samaria, and Oholibah is Jerusalem. (**Ezekiel 23:4**)**
 - **And her prostitutions carried from **Egypt** she did not leave, for with her they had lain down in her youth, and they were the ones that pressed the bosoms of her virginity and they kept pouring out their immoral intercourse upon her. (**Ezekiel 23:8**)**
 - **The making of a golden calf for worship in the wilderness likely reflects the **Egyptian** animal worship that had infected some Israelites.**
 - **Meanwhile the people got to see that Moses was taking a long time about coming down from the mountain. So the people congregated themselves about Aaron and said to him; Get up, make for us a god who will go ahead of us, because as regards this Moses, the man who led us up out of the land of **Egypt**, we certainly do not know what has happened to him. (**Exodus 32:1**)**
 - **At this Aaron said to them; Tear off the gold earrings that are in the ears of your wives, of your sons and of your daughters and bring them to me. (**Exodus 32:2**)**
 - **And all the people began tearing off the gold earrings that were in their ears and bringing them to Aaron. (**Exodus 32:3**)**
 - **Then he took the gold from their hands, and he formed it with a graving tool and proceeded to make it into a molten statue of a calf. And they began to say; This is your God, O Israel, who led you up out of the land of **Egypt**. (**Exodus 32:4**)**
 - **When Aaron got to see this, he went to building an altar before it. Finally Aaron called out and said; There is a festival to Yehowah tomorrow. (**Exodus 32:5**)**
 - **So on the next day they were early in rising, and they began**

- offering up burnt offerings and presenting communion sacrifices. After that the people sat down to eat and drink. Then they got up to have a good time. (**Exodus 32:6**)
- Yehowah now said to Moses; Go, descend, because your people whom you led up out of the land of Egypt have acted ruinously. (**Exodus 32:7**)
 - They have turned aside in a hurry from the way I have commanded them to go. They have made a molten statue of a calf for themselves and keep bowing down to it and sacrificing to it and saying; This is your God, O Israel, who led you up out of the land of **Egypt**. (**Exodus 32:8**)
 - To him our forefathers refused to become obedient, but they thrust him aside and in their hearts they turned back to **Egypt**. (**Acts of Apostles 7:39**)
 - Saying to Aaron, Make gods for us to go ahead of us. For this Moses, who led us out of the land of **Egypt**, we do not know what has happened to him. (**Acts of Apostles 7:40**)
 - So they made a calf in those days and brought up a sacrifice to the idol and began to enjoy themselves in the works of their hands. (**Acts of Apostles 7:41**)
 - **Just before Israel entered the Promised Land, Yehowah again gave explicit warning against any association of animal forms or of any of the cosmic bodies in Israel's worship of Him.**
 - **And you must take good care of your souls, because you did not see any form on the day of Yehowah's speaking to you in Horeb out of the middle of the fire. (**Deuteronomy 4:15**)**
 - **That you may not act ruinously and may not really make for yourselves a carved image, the form of any symbol, the representation of male or female. (**Deuteronomy 4:16**)**
 - **The representation of any beast that is in the earth, the representation of any winged bird that flies in the heavens. (**Deuteronomy 4:17**)**
 - **The representation of anything moving on the ground, the representation of any fish that is in the waters under the earth.**

(Deuteronomy 4:18)

- And that you may not raise your eyes to the heavens and indeed see the sun and the moon and the stars, all the army of the heavens, and actually get seduced and bow down to them and serve them, which Yehowah your God has apportioned to all the peoples under the whole heavens. **(Deuteronomy 4:19)**
- But you are the ones Yehowah took that he might bring you out of the iron furnace, out of **Egypt**, to become a people of private ownership to him as at this day. **(Deuteronomy 4:20)**
- Yet, animal worship surfaced again centuries later when Jeroboam, who had recently returned from **Egypt**, made two golden calves for worship when he gained kingship in the northern kingdom of Israel.
- And it came about that as soon as Jeroboam the son of Nebat heard of it while he was yet in **Egypt**, because he had run off on account of King Solomon, that Jeroboam might dwell in **Egypt**. **(1 Kings 12:2)**
- Consequently the king took counsel and made two golden calves and said to the people; It is too much for you to go up to Jerusalem. Here is your God, O Israel, that brought you up out of the land of **Egypt**. **(1 Kings 12:28)**
- Then he placed the one in Bethel, and the other he put in Dan. **(1 Kings 12:29)**
- It is noteworthy that the inspired Scriptures recorded by Moses are entirely free from any corruption by such **Egyptian** idolatry and superstition.

.. Spiritual And Moral Qualities Lacking

- Some scholars suggest that whatever concept of sin was manifest in certain **Egyptian** religious texts was the later result of Semitic influence. Yet, confession of sin was always in a negative sense, as the *Encyclopaedia Britannica* (1959, Vol. 8, p. 56) comments:
- When the **Egyptian** confessed he did not say I am guilty, he said **I am not guilty**. His confession was negative, and the *onus probandi*, the burden of proof, lay on his judges, who, according to the funerary

papyri, always gave the verdict in his favor, or at any rate it was hoped and expected that they would do so.

- **Show me favor, O God, according to your loving-kindness. According to the abundance of your mercies wipe out my transgressions. (Psalms 51:1)**
- **Thoroughly wash me from my error, and cleanse me even from my sin. (Psalms 51:2)**
- **For my transgressions I myself know, and my sin is in front of me constantly. (Psalms 51:3)**
- **Against you, you alone, I have sinned, and what is bad in your eyes I have done, in order, that you may prove to be righteous when you speak, that you may be in the clear when you judge. (Psalms 51:4)**
- **Look! With error I was brought forth with birth pains, and in sin my mother conceived me. (Psalms 51:5)**
- **Ancient Egypt's religion appears to have been mainly a matter of ceremonies and spells, designed to achieve certain desired results through the providence of one or more of their numerous gods.**
- **Though the claim is made that a form of monotheism existed during the reigns of Pharaoh's Amenhotep III and Amenhotep IV or Akhenaton, when the worship of the sun-god Aton became nearly exclusive, it was not a true monotheism.**
- **The Pharaoh himself continued to be worshiped as a god. And even in this period there was no ethical quality to the Egyptian religious texts, the hymns to the sun-god Aton merely praising him for his life-giving heat but remaining barren of any expression of praise or appreciation for any spiritual or moral qualities.**
- **Any suggestion that the monotheism of Moses writings derived from Egyptian influence is therefore completely without foundation.**

·· Beliefs About The Dead

- **Strikingly prominent in Egyptian religion was the concern for the dead and the preoccupation with ensuring ones welfare and happiness**

after the change of death. The belief in reincarnation or the transmigration of the soul was an all-pervading doctrine.

- **The soul was believed to be immortal. Nevertheless, it was believed that the human body must also be preserved so that the soul might return and use it on occasion. Because of this belief, the Egyptians embalmed their dead.**
- **The tomb in which the mummified body was placed was considered the deceased's home. The pyramids were colossal residences for the royal dead. The necessities and luxuries of life, including jewelry, clothing, furniture, and supplies of food, were stored away in the tombs for future use by the deceased, along with written spells and charms, such as the Book of the Dead, to provide the departed with protection from evil spirits.**
- **However, these spells did not even protect them from the human tomb robbers who eventually ransacked virtually every major tomb.**
- **While the bodies of Jacob and Joseph were embalmed, in Jacob's case this was doubtless largely for the purpose of preservation until his body could be transferred to a burial place in the Promised Land as an expression of their faith. Particularly in Joseph's case, the embalming may have been done by the Egyptians as an expression of respect and honor.**
- **Gradually the days approached for Israel to die. So he called his son Joseph and said to him; If, now, I have found favor in your eyes, place your hand, please, under my thigh, and you must exercise loving-kindness and trustworthiness toward me. Please, do not bury me in Egypt. ([Genesis 47:29](#))**
- **And I must lie with my fathers, and you must carry me out of Egypt and bury me in their grave. Accordingly he said; I myself shall do in keeping with your word. ([Genesis 47:30](#))**
- **Then he said; Swear to me. So he swore to him. At that Israel prostrated himself over the head of the couch. ([Genesis 47:31](#))**
- **After that Joseph commanded his servants, the physicians, to embalm his father. So the physicians embalmed Israel. ([Genesis 50:2](#))**
- **And they took fully forty days for him, for this many days they**

- customarily take for the embalming, and the Egyptians continued to shed tears for him seventy days. (**Genesis 50:3**)
- Finally the days of weeping for him passed, and Joseph spoke to Pharaoh's household, saying; If, now, I have found favor in your eyes, speak, please, in the hearing of Pharaoh, saying; (**Genesis 50:4**)
 - My father made me swear, saying; Look! I am dying. In my burial place which I have excavated for myself in the land of Canaan is where you are to bury me. And now, please, let me go up and bury my father, after which I am willing to return. (**Genesis 50:5**)
 - Accordingly Pharaoh said; Go up and bury your father just as he made you swear. (**Genesis 50:6**)
 - So Joseph went up to bury his father, and there went up with him all of Pharaoh's servants, the older men of his household and all the older men of the land of **Egypt**. (**Genesis 50:7**)
 - And all of Joseph's household and his brothers and the household of his father. Only their little children and their flocks and their herds they left in the land of Goshen. (**Genesis 50:8**)
 - There also went up with him both chariots and horsemen, and the camp came to be very numerous. (**Genesis 50:9**)
 - Then they came to the threshing floor of Atad, which is in the region of the Jordan, and there they carried on a very great and heavy wailing and he kept up the mourning rites for his father seven days. (**Genesis 50:10**)
 - And the inhabitants of the land, the Canaanites, got to see the mourning rites in the threshing floor of Atad, and they exclaimed, This is a heavy mourning for the Egyptians! That is why its name was called **Abelmizraim**, which is in the region of the Jordan. (**Genesis 50:11**)
 - And his sons proceeded to do for him exactly as he had commanded them. (**Genesis 50:12**)
 - So his sons carried him into the land of Canaan and buried him in the cave of the field of Machpelah, the field that Abraham had

purchased for the possession of a burial place from Ephron the Hittite in front of Mamre. (**Genesis 50:13**)

- Afterward Joseph returned to **Egypt**, he and his brothers and all those who went up with him to bury his father, after he had buried his father. (**Genesis 50:14**)
- At length Joseph said to his brothers; I am dying, but God will without fail turn his attention to you, and he will certainly bring you up out of this land to the land about which he swore to Abraham, to Isaac and to Jacob. (**Genesis 50:24**)
- Hence Joseph made the sons of Israel swear, saying; God will without fail turn his attention to you. Accordingly you must take my bones up out of here. (**Genesis 50:25**)
- After that Joseph died at the age of a hundred and ten years, and they had him embalmed, and he was put in a coffin in Egypt. (**Genesis 50:26**)

· Egyptian Life And Culture

- Scholars have long presented **Egypt** as the most ancient civilization and as the source of many of mankind's earliest inventions and progress. More recently, however, the accumulated evidence has pointed to Mesopotamia as the so-called cradle of civilization.
- Certain **Egyptian** architectural methods, the use of the wheel, perhaps the basic principles of their pictographic writing, and particularly the fundamental features of **Egyptian** religion are all thought to have had a Mesopotamian origin. This, of course, is in accord with the Bible record of the dispersion of peoples following the Flood.
- The best known achievements in **Egyptian architecture** are the **pyramids** constructed at Giza by Pharaoh's Khufu (Cheops), Khafre, and Menkure of what is styled the Fourth Dynasty.
- The largest, that of Khufu, has a base covering about 5.3 ha (13 acres), with a peak some 137 meters (450 feet) high, the equivalent of a modern 40-story building.
- It is calculated that 2,300,000 blocks of stone, averaging 2.3 metric tons each, were used. The blocks were shaped so carefully that

they fitted within a few millimeters. Colossal temples were also built, one at Karnak, in Thebes, the biblical location of No.

- Yehowah of armies, the God of Israel, has said; Here I am turning my attention upon Amon from No and upon Pharaoh and upon Egypt and upon her gods and upon her kings, even upon Pharaoh and upon all those trusting in him. (**Jeremiah 46:25**)
- And I will bring Pathros to desolation and set a fire in Zoan and execute acts of judgment in No. (**Ezekiel 30:14**)
- And I will pour out my rage upon Sin, the fortress of **Egypt**, and cut off the crowd of No. (**Ezekiel 30:15**)
- And I will set a fire in **Egypt**. Sin will without fail be in severe pains, and No itself will come to be for capture by breaches, and as regards Noph, there will be adversaries during the daytime! (**Ezekiel 30:16**)
- Was the largest columnar structure ever constructed by man.
- Circumcision was a regular practice among the **Egyptians** from ancient times, and the Bible lists them with other circumcised peoples.
- Look! Days are coming, is the utterance of Yehowah, and I will hold an accounting with everyone circumcised but still in uncircumcision. (**Jeremiah 9:25**)
- Upon **Egypt** and upon Judah and upon Edom and upon the sons of Ammon and upon Moab and upon all those with hair clipped at the temples who are dwelling in the wilderness, for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart. (**Jeremiah 9:26**)
- **Education** seems to have consisted primarily of schools for the scribes, run by the priests. Besides being expert in **Egyptian** writing, royal scribes also were thoroughly familiar with Aramaic cuneiform, already in the middle of the **Second Millennium B.C.E.** subject rulers in Syria and Palestine regularly communicated with the Egyptian capital in Aramaic.
- **Egyptian** mathematics was sufficiently well developed to allow for the stupendous construction feats mentioned previously, and some

knowledge of geometric and algebraic principles is evident. It may be noted that Moses was instructed in all the wisdom of the **Egyptians**.

- Consequently Moses was instructed in all the wisdom of the Egyptians. In fact, he was powerful in his words and deeds. (**Acts of Apostles 7:22**)
- While there was much false wisdom in **Egypt**, some knowledge of practical value was also available.
- **Government and Law** were centered on the king or Pharaoh, regarded as a god in human form. He ruled the land through subordinates, or ministers, and through feudal chiefs, whose power in times of royal weakness rivaled that of the king.
- Perhaps these latter chieftains were indeed viewed by those under their domain as virtual kings, thus accounting for the Biblical mention of the kings of **Egypt** when referring to specific times.
- And Yehowah himself had caused the camp of the Syrians to hear the sound of war chariots, the sound of horses, the sound of a great military force, so that they said to one another; Look! The king of Israel has hired against us the kings of the Hittites and the kings of **Egypt** to come against us! (**2 Kings 7:6**)
- Yehowah of armies, the God of Israel, has said; Here I am turning my attention upon Amon from No and upon Pharaoh and upon **Egypt** and upon her gods and upon her kings, even upon Pharaoh and upon all those trusting in him. (**Jeremiah 46:25**)
- After the **Egyptian** conquest of Nubia-Ethiopia to the South, that region was governed by a viceroy called the king's son of Cush, and there is evidence of an **Egyptian** viceroy in Phoenicia as well.
- No actual code of Law is known from **Egypt**, laws existed but evidently they were simply by royal decree, like those of Pharaoh concerning the Israelites brickmaking labor and the order to drown all newborn Israelite male babies.
- In time there arose over **Egypt** a new king who did not know Joseph. (**Exodus 1:8**)
- And he proceeded to say to his people; Look! The people of the sons of Israel are more numerous and mightier than we are.

(Exodus 1:9)

- **Come on! Let us deal shrewdly with them, for fear they may multiply, and it must turn out that, in case war should befall us, then they certainly will also be added to those who hate us and will fight against us and go up out of the country. (Exodus 1:10)**
- **So they set over them chiefs of forced labor for the purpose of oppressing them in their burden-bearing, and they went building cities as storage places for Pharaoh, namely, Pithom and Raamses. (Exodus 1:11)**
- **But the more they would oppress them, the more they would multiply and the more they kept spreading abroad, so that they felt a sickening dread as a result of the sons of Israel. (Exodus 1:12)**
- **Consequently the Egyptians made the sons of Israel slave under tyranny. (Exodus 1:13)**
- **And they kept making their life bitter with hard slavery at clay mortar and bricks and with every form of slavery in the field, yes, every form of slavery of theirs in which they used them as slaves under tyranny. (Exodus 1:14)**
- **Later on the king of Egypt said to the Hebrew midwives, the name of one of whom was Shiphrah and the name of the other Puah. (Exodus 1:15)**
- **Yes, he went so far as to say; When you help the Hebrew women to give birth and you do see them on the stool for childbirth, if it is a son, you must also put it to death, but if it is a daughter, it must also live. (Exodus 1:16)**
- **However, the midwives feared the true God, and they did not do as the king of Egypt had spoken to them, but they would preserve the male children alive. (Exodus 1:17)**
- **In time the king of Egypt called the midwives and said to them; Why is it you have done this thing, in that you preserved the male children alive? (Exodus 1:18)**
- **In turn the midwives said to Pharaoh; Because the Hebrew women are not like the Egyptian women. Because they are**

- lively, they have already given birth before the midwife can come in to them. (Exodus 1:19)**
- **So God dealt well with the midwives, and the people kept growing more numerous and becoming very mighty. (Exodus 1:20)**
 - **And it came about that because the midwives had feared the true God he later presented them with families. (Exodus 1:21)**
 - **Finally Pharaoh commanded all his people, saying; Every newborn son you are to throw into the river Nile, but every daughter you are to preserve alive. (Exodus 1:22)**
 - **Immediately on that day Pharaoh commanded those who drove the people to work and their officers, saying; (Exodus 5:6)**
 - **you must not gather straw to give to the people to make bricks as formerly. Let them themselves go and gather straw for themselves. (Exodus 5:7)**
 - **Moreover, the required amount of bricks that they were making formerly, you will further impose upon them. You must not make any reduction for them, because they are relaxing. That is why they are crying out, saying; We want to go, we want to sacrifice to our God! (Exodus 5:8)**
 - **Let the service be heavy upon the men and let them work at it, and let them not pay attention to false words. (Exodus 5:9)**
 - **So those who drove the people to work and their officers went out and said to the people; Here is what Pharaoh has said; I am giving you no more straw. (Exodus 5:10)**
 - **You yourselves go, get straw for yourselves wherever you may find it, because there is to be no reducing of your services one bit. (Exodus 5:11)**
 - **Consequently the people scattered about over all the land of Egypt to gather stubble for straw. (Exodus 5:12)**
 - **And those who drove them to work kept urging them, saying; Finish your works, each one his work, day for day, just as when straw was available. (Exodus 5:13)**

- **Later on the officers of the sons of Israel, whom Pharaoh's taskmasters had set over them, were beaten, these saying; Why is it you did not finish your prescribed task in making bricks as formerly, both yesterday and today? (Exodus 5:14)**
- **Consequently the officers of the sons of Israel went in and began to cry out to Pharaoh, saying; Why do you deal this way with your servants? (Exodus 5:15)**
- **There is no straw given to your servants and yet they are saying to us; Make bricks! And here your servants are beaten, whereas your own people are at fault. (Exodus 5:16)**
- **But he said; You are relaxing, you are relaxing! That is why you are saying; We want to go, we want to sacrifice to Yehowah. (Exodus 5:17)**
- **And now go, serve! Though no straw will be given to you, yet you are to give the fixed amount of bricks. (Exodus 5:18)**
- **And Pharaoh further said to Joseph; I am Pharaoh, but without your authorization no man may lift up his hand or his foot in all the land of Egypt. (Genesis 41:44)**
- **Taxes were imposed on all crops of landowners, and this seems to have had its beginning in Joseph's day, when all land, except that of the priests, came to be property of the Pharaoh.**
- **So Joseph bought all the land of the Egyptians for Pharaoh, because the Egyptians sold each one his field, for the famine had got a strong grip on them, and the land came to be Pharaoh's. (Genesis 47:20)**
- **As for the people, he removed them into cities from one end of the territory of Egypt to its other end. (Genesis 47:21)**
- **Only the land of the priests he did not buy, because the rations for the priests were from Pharaoh and they ate their rations that Pharaoh gave them. That is why they did not sell their land. (Genesis 47:22)**
- **Then Joseph said to the people; See, I have today bought you and your land for Pharaoh. Here is seed for you, and you must**

- sow the land with it. ([Genesis 47:23](#))
- When it has resulted in produce, then you must give a fifth to Pharaoh, but four parts will become yours as seed for the field and as food for you and for those who are in your houses and for your little ones to eat. ([Genesis 47:24](#))
 - Consequently they said; You have preserved our lives. Let us find favor in the eyes of my lord, and we will become slaves to Pharaoh. ([Genesis 47:25](#))
 - And Joseph proceeded to make it a decree down to this day over the landed estate of **Egypt** for Pharaoh to have to the amount of a fifth. Only the land of the priests as a distinct group did not become Pharaoh's. ([Genesis 47:26](#))
 - Taxes included not only portions of the produce or livestock but also labor for government projects and for military service. Punishment for crimes included cutting off the nose, exile to labor in the mines, beating with rods, imprisonment, and death, often by beheading.
 - So Joseph's master took him and gave him over to the prison house, the place where the prisoners of the king were kept under arrest, and he continued there in the prison house. ([Genesis 39:20](#))
 - Now after these things it came about that the cupbearer of the king of Egypt and the baker sinned against their lord the king of Egypt. ([Genesis 40:1](#))
 - And Pharaoh grew indignant at his two officers, at the chief of the cupbearers and at the chief of the bakers. ([Genesis 40:2](#))
 - So he committed them to the jail of the house of the chief of the bodyguard, to the prison house, the place where Joseph was a prisoner. ([Genesis 40:3](#))
 - When the chief of the bakers saw that he had interpreted something good, he, in turn, said to Joseph; I too was in my dream, and here there were three baskets of white bread upon my head. ([Genesis 40:16](#))
 - And in the topmost basket there were all sorts of eatables for

Pharaoh, the product of a baker, and there were fowls eating them out of the basket on top of my head. ([Genesis 40:17](#))

- Then Joseph answered and said; This is its interpretation, the three baskets are three days. ([Genesis 40:18](#))
- In three days from now Pharaoh will lift up your head from off you and will certainly hang you upon a stake, and the fowls will certainly eat your flesh from off you. ([Genesis 40:19](#))
- Now on the third day it turned out to be Pharaoh's birthday, and he proceeded to make a feast for all his servants and to lift up the head of the chief of the cupbearers and the head of the chief of the bakers in the midst of his servants. ([Genesis 40:20](#))
- Accordingly he returned the chief of the cupbearers to his post of cupbearer, and he continued to give the cup into Pharaoh's hand. ([Genesis 40:21](#))
- But the chief of the bakers he hung up, just as Joseph had given them the interpretation. ([Genesis 40:22](#))
- **Marriage** customs permitted polygamy and brother-and-sister marriages, this latter practice being known in some places in **Egypt** up until the **Second Century C.E.** Certain Pharaoh's are known to have married their sisters, apparently because no other women were considered sacred enough to mate with such a living god.
- The Law given Israel after they had left **Egypt** forbade incestuous marriage, saying; The way the land of **Egypt** does. You must not do, the way the land of Canaan does.
- The way the land of **Egypt** does, in which you dwelt, you must not do, and the way the land of Canaan does, into which I am bringing you, you must not do, and in their statutes you must not walk. ([Leviticus 18:3](#))
- You people must not come near, any man of you, to any close fleshly relative of his to lay bare nakedness. I am Yehowah. ([Leviticus 18:6](#))
- The nakedness of your father and the nakedness of your mother you must not lay bare. She is your mother. You must not lay bare her nakedness. ([Leviticus 18:7](#))

- **The nakedness of your father's wife you must not lay bare. It is your fathers nakedness. (Leviticus 18:8)**
- **As for the nakedness of your sister, the daughter of your father or the daughter of your mother, whether born in the same household or born outside it, you must not lay bare their nakedness. (Leviticus 18:9)**
- **As for the nakedness of the daughter of your son or the daughter of your daughter, you must not lay bare their nakedness, because they are your nakedness. (Leviticus 18:10)**
- **As for the nakedness of the daughter of your father's wife, the offspring of your father, she being your sister, you must not lay bare her nakedness. (Leviticus 18:11)**
- **The nakedness of your father's sister you must not lay bare. She is the blood relation of your father. (Leviticus 18:12)**
- **The nakedness of your mother's sister you must not lay bare, because she is a blood relation of your mother. (Leviticus 18:13)**
- **The nakedness of your father's brother you must not lay bare. You must not come near his wife. She is your aunt. (Leviticus 18:14)**
- **The nakedness of your daughter-in-law you must not lay bare. She is your sons wife. You must not lay her nakedness bare. (Leviticus 18:15)**
- **The nakedness of your brother's wife you must not lay bare. It is your brothers nakedness. (Leviticus 18:16)**
- **Ancient Egyptian knowledge of **medicine** has often been presented as quite scientific and advanced. While some knowledge of anatomy is evident and certain simple surgical methods were developed and cataloged, much ignorance is also revealed.**
- **Thus, while an **Egyptian** papyrus text speaks of the heart as being connected by vessels to every part of the body, the same text presents the vessels as carrying, not blood, but air, water, semen, and mucus.**

- **Not only was there a fundamental misunderstanding of the functions of the living body, but the medical texts are heavily dosed with magic and superstition, magical spells and incantations make up a major portion of the information.**
- **Remedies not only included beneficial herbs and plants but also prescribed such ingredients as the blood of mice, urine, or the excrement of flies, which, together with the spells, were calculated to drive the possessing demon out of the man's body in sheer disgust.**
[History of Mankind, by J. Hawkes and Sir Leonard Woolley, 1963, Vol. I, p. 695]
- **Such lack of understanding may have contributed to some of the fearsome diseases of Egypt, likely including elephantiasis, dysentery, smallpox, bubonic plague, ophthalmia, and other ailments, Israel could gain protection from them by faithful obedience.**
- **And Yehowah will certainly remove from you every sickness, and as for all the evil diseases of Egypt that you have known, he will not place them upon you, and he will indeed put them upon all those who hate you. (Deuteronomy 7:15)**
- **Yehowah will strike you with the boil of Egypt and piles and eczema and skin eruption, from which you will not be able to be healed. (Deuteronomy 28:27)**
- **If you will not take care to carry out all the words of this Law that are written in this book so as to fear this glorious and fear-inspiring name, even Yehowah, your God. (Deuteronomy 28:58)**
- **Yehowah also will certainly make your plagues and the plagues of your offspring especially severe, great and long-lasting plagues, and malignant and long-lasting sicknesses. (Deuteronomy 28:59)**
- **And he will indeed bring back upon you all the diseases of Egypt before which you got scared, and they will certainly hang onto you. (Deuteronomy 28:60)**
- **I sent among you people a pestilence in the nature of that of Egypt. With the sword I killed your young men, along with the taking captive of your horses. And I kept making the stink of your camps ascend even into your nostrils, but you did not come back to me, is the utterance of Yehowah. (Amos 4:10)**

- **The hygienic measures imposed on the Israelites following the Exodus are in dramatic contrast to many of the practices described in the **Egyptian** texts.**
- **Now anything upon which any of them should fall in its death state will be unclean, whether it be some wooden vessel or a garment or a skin or sackcloth. Any vessel of which some use is made will be put in water, and it must be unclean until the evening and then be clean. (**Leviticus 11:32**)**
- **As for any earthenware vessel into which any of them should fall, anything that is within it will be unclean, and you will smash it. (**Leviticus 11:33**)**
- **Any sort of food that may be eaten upon which water may come from it will be unclean, and any drink that may be drunk in any vessel will be unclean. (**Leviticus 11:34**)**
- **And everything upon which any of their dead bodies may fall will be unclean. Whether oven or jar stand, it is to be broken down. They are unclean, and they will become unclean to you. (**Leviticus 11:35**)**
- **Only a spring and a pit of impounded waters will continue clean, but anyone touching their dead bodies will be unclean. (**Leviticus 11:36**)**
- **And should any of their dead bodies fall upon any seed of a plant that is to be sown, it is clean. (**Leviticus 11:37**)**
- **But in case water should be put upon seed and something of their dead bodies had fallen upon it, it is unclean to you. (**Leviticus 11:38**)**
- **Now in case any beast that is yours for food should die, he who touches its dead body will be unclean until the evening. (**Leviticus 11:39**)**
- **And he who eats any of its dead body will wash his garments, and he must be unclean until the evening, and he who carries off its dead body will wash his garments, and he must be unclean until the evening. (**Leviticus 11:40**)**

See Also DISEASES AND TREATMENT

- **Egyptian trades** embraced the usual range: **pottery making, weaving, metalworking, the making of jewelry and religious charms, and many other skills.**
- The pronouncement against **Egypt**. Look! Yehowah is riding on a swift cloud and coming into **Egypt**. And the valueless gods of **Egypt** will certainly quiver because of him, and the very heart of **Egypt** will melt in the midst of it. (**Isaiah 19:1**)
- And the workers in carded flax must become ashamed, also the loom workers on white fabrics. (**Isaiah 19:9**)
- And her weavers must become crushed, all the wage workers grieved in soul. (**Isaiah 19:10**)
- **Already by about the middle of the Second Millennium B.C.E, Egypt** was a center of glass manufacturing.
- Gold and glass cannot be compared to it, nor is any vessel of refined gold an exchange for it. (**Job 28:17**)
- **Transportation** within the country centered on the Nile River. The prevailing winds out of the North aided the sailing vessels in going upstream, while those boats traveling from the South were carried downstream by the current. Besides this main highway, there were canals and a few roads, leading, for example, up into Canaan.
- International trade was carried on with other African countries by caravans and by ships on the Red Sea, while large Egyptian galleys carried cargoes and passengers to many ports of the eastern Mediterranean Sea.

•• **Egyptian Dress Was Simple**

- The men during much of early history wore merely a kind of apron, gathered in pleats at the front, later only the humbler classes left the upper part of the body bare.
- Women wore a long close-fitting chemise with shoulder straps, the garment often being made of fine linen. It was customary to go barefoot, a possible factor in the prevalence of certain diseases.

- **Egyptian** paintings show the men with their hair cut short or shaved, and as clean shaven.
- And Pharaoh proceeded to send and to call Joseph, that they might bring him quickly from the prison hole. Hence he shaved and changed his mantles and went in to Pharaoh. (**Genesis 41:14**)
- The use of cosmetics was common among the women.
- Egyptian **homes** varied from the simple huts of the poor to the spacious villas of the wealthy, with their surrounding gardens, orchards, and ponds. Since Potiphar served as an official of Pharaoh, his home was likely a fine villa.
- As for Joseph, he was brought down to **Egypt**, and Potiphar, a court official of Pharaoh, the chief of the bodyguard, an Egyptian, got to buy him from the hand of the Ishmaelites who had brought him down there. (**Genesis 39:1**)
- And Joseph kept finding favor in his eyes and waited upon him continually, so that he appointed him over his house, and all that was his he gave into his hand. (**Genesis 39:4**)
- And it followed that from the time he appointed him over his house and in charge of all that was his Yehowah kept blessing the house of the **Egyptian** due to Joseph, and Yehowah's blessing came to be upon all that he had in the house and in the field. (**Genesis 39:5**)
- Finally he left everything that was his in Joseph's hand, and he did not know what was with him at all except the bread he was eating. Moreover, Joseph grew to be beautiful in form and beautiful in appearance. (**Genesis 39:6**)
- **Furniture** varied from simple stools to elaborate chairs and couches. Homes of some size were generally built around open courtyards.
- And the Nile River will fairly teem with frogs, and they will certainly come up and enter into your house and your inner bedroom and upon your couch and into the houses of your servants and on your people and into your ovens and into your kneading troughs. (**Exodus 8:3**)

- Then Yehowah did according to Moses word, and the frogs began to die off from the houses, the courtyards and the fields. (**Exodus 8:13**)
- Kneading of dough and cooking of food were often done in the courtyard. **Food** for most Egyptians was likely barley bread, vegetables, fish, both abundant and cheap.
- How we remember the fish that we used to eat in Egypt for nothing, the cucumbers and the watermelons and the leeks and the onions and the garlic! (**Numbers 11:5**)
- And beer, the common drink. Those who could afford it added various meats to their diet.
- And the sons of Israel kept saying to them; If only we had died by Yehowah's hand in the land of Egypt while we were sitting by the pots of meat, while we were eating bread to satisfaction, because you have brought us out into this wilderness to put this whole congregation to death by famine. (**Exodus 16:3**)
- Egyptian **military** men handled the standard weapons of the time: bow and arrow, spear or lance, mace, ax, and dagger. Horse-drawn chariots played a major role in their warfare. Though body armor seems to have been little used in earlier times, it later came into use as also did helmets, often plumed. Thus, Jeremiah's prophecy;
- For **Egypt**, concerning the military force of Pharaoh Necho the king of **Egypt**, who happened to be by the river Euphrates at Carchemish, whom Nebuchadrezzar the king of Babylon defeated in the fourth year of Jehoiakim the son of Josiah, the king of Judah. (**Jeremiah 46:2**)
- Set in array, O men, buckler and large shield, and approach to battle. (**Jeremiah 46:3**)
- Harness the horses, and mount, O you horsemen, and station yourselves with the helmet. Polish the lances. Clothe yourselves with coats of mail. (**Jeremiah 46:4**)
- Gives an accurate description of the **Egyptian** military in the **Seventh Century B.C.E.** Much of the army seems to have been formed

of conscripts from among the people, in later times mercenary troops from other nations were regularly employed.

- Who is this one that comes up just like the Nile River, like the rivers the waters of which toss themselves? (**Jeremiah 46:7**)
- **Egypt** itself comes up just like the Nile River, and like rivers the waters toss themselves. And it says; I shall go up. I shall cover the earth. I shall readily destroy the city and those inhabiting it. (**Jeremiah 46:8**)
- Go up, O you horses, and drive madly, O you chariots! And let the mighty men go forth, Cush and Put, who are handling the shield, and the Ludim, who are handling and treading the bow. (**Jeremiah 46:9**)

•• History

- **Egyptian** history from secular sources is very uncertain, especially for the earlier periods.

See Also **CHRONOLOGY (Egyptian Chronology)**

•• Abraham's Visit

- Sometime after the Flood, **2370-2369 B.C.E.**, and the subsequent split-up of the peoples at Babel, Hamites occupied **Egypt**.
- By the time sometime between **1943 B.C.E.** and **1932 B.C.E.**, that famine forced Abraham or Abram to leave Canaan and go down to **Egypt**, a kingdom was functioning under a Pharaoh, unnamed in the Bible.
- At that Abram went just as Yehowah had spoken to him, and Lot went with him. And Abram was seventy-five years old when he went out from Haran. (**Genesis 12:4**)
- So it happened that, as soon as Abram entered **Egypt**, the Egyptians got to see the woman, that she was very beautiful. (**Genesis 12:14**)
- And the princes of Pharaoh also got to see her and they began praising her to Pharaoh, so that the woman was taken to the house of Pharaoh. (**Genesis 12:15**)

- **And Abram was eighty-six years old at Hagar's bearing Ishmael to Abram. (Genesis 16:16)**
- **Egypt** was apparently receptive to strangers, and no animosity appears to have been shown to nomadic Abraham, a tent dweller. Yet Abraham's fear of being murdered because of his beautiful wife was evidently founded on fact and indicates a low state of morality in **Egypt**.
- **And it came about that as soon as he got near to entering Egypt, then he said to Sarai his wife; Please, now! I well know you are a woman beautiful in appearance. (Genesis 12:11)**
- **So it is bound to happen that the Egyptians will see you and will say; This is his wife. And they will certainly kill me, but you they will preserve alive. (Genesis 12:12)**
- **Please say you are my sister, in order, that it may go well with me on your account, and my soul will be certain to live due to you. (Genesis 12:13)**
- **The plagues brought on Pharaoh because of his taking Sarah into his house were effective and resulted in Abraham's being ordered to leave the country, when he left he took not only his wife but also increased possessions.**
- **And the princes of Pharaoh also got to see her and they began praising her to Pharaoh, so that the woman was taken to the house of Pharaoh. (Genesis 12:15)**
- **And he treated Abram well on her account, and he came to have sheep and cattle and asses and menservants and maidservants and she-asses and camels. (Genesis 12:16)**
- **Then Yehowah touched Pharaoh and his household with great plagues because of Sarai, Abram's wife. (Genesis 12:17)**
- **With that Pharaoh called Abram and said; What is this you have done to me? Why did you not tell me that she was your wife? (Genesis 12:18)**
- **Why did you say; She is my sister; so that I was about to take her as my wife? And now here is your wife. Take her and go!**

(Genesis 12:19)

- And Pharaoh issued commands to men concerning him, and they went escorting him and his wife and all that he had. **(Genesis 12:20)**
- Following that Abram went up out of **Egypt**, he and his wife and all that he had, and Lot with him, to the Negeb. **(Genesis 13:1)**
- And Abram was heavily stocked with herds and silver and gold. **(Genesis 13:2)**
- Perhaps Sarah's maidservant Hagar was obtained during Abraham's stay in **Egypt**.
- Now Sarai, Abram's wife, had borne him no children, but she had an Egyptian maidservant and her name was Hagar. **(Genesis 16:1)**
- Hagar became the mother of Abraham's son Ishmael, **1932 B.C.E.**, and on growing up, Ishmael married a woman from his mother's native land, **Egypt**.
- Then Sarai, Abram's wife, took Hagar, her **Egyptian** maidservant, at the end of ten years of Abram's dwelling in the land of Canaan, and gave her to Abram her husband as his wife. **(Genesis 16:3)**
- Accordingly he had relations with Hagar, and she became pregnant. When she became aware that she was pregnant, then her mistress began to be despised in her eyes. **(Genesis 16:4)**
- Later on Hagar bore to Abram a son and Abram called the name of his son whom Hagar bore Ishmael. **(Genesis 16:15)**
- And Abram was eighty-six years old at Hagar's bearing Ishmael to Abram. **(Genesis 16:16)**
- And he took up dwelling in the wilderness of Paran, and his mother proceeded to take a wife for him from the land of **Egypt**. **(Genesis 21:21)**
- Thus, the Ishmaelites as a race were originally predominantly **Egyptian**, and their range of camping sites at times took them near **Egypt's** border.

- **Now these are the names of the sons of Ishmael, by their names, according to their family origins. Ishmael's firstborn Nebaioth and Kedar and Adbeel and Mibsam. (Genesis 25:13)**
- **And Mishma and Dumah and Massa. (Genesis 25:14)**
- **Hadad and Tema, Jetur, Naphish and Kedemah. (Genesis 25:15)**
- **These are the sons of Ishmael, and these are their names by their courtyards and by their walled camps, twelve chieftains according to their clans. (Genesis 25:16)**
- **And these are the years of Ishmael's life, a hundred and thirty-seven years. Then he expired and died and was gathered to his people. (Genesis 25:17)**
- **And they took up tabernacling from Havilah near Shur, which is in front of **Egypt**, as far as Assyria. In front of all his brothers he settled down. (Genesis 25:18)**
- **A second famine again made **Egypt** a place for seeking relief, but now, sometime after **1843 B.C.E**, the year of Abraham's death, Yehowah instructed Isaac to reject any idea of a move into that land.**
- **Now there arose a famine in the land, besides the first famine that occurred in the days of Abraham, so that Isaac directed himself to Abimelech, king of the Philistines, to Gerar. (Genesis 26:1)**
- **Then Yehowah appeared to him and said; Do not go down to Egypt. Tabernacle in the land that I designate to you. (Genesis 26:2)**

.. Joseph In Egypt

- **Then, nearly two centuries after Abraham's sojourn in **Egypt**, Jacob's young son Joseph was sold to a Midianite-Ishmaelite caravan and resold in **Egypt** to an official of Pharaoh's court, **1750 B.C.E**.**
- **Then they sat down to eat bread. When they raised their eyes and took a look, why, here was a caravan of Ishmaelites that was coming from Gilead, and their camels were carrying labdanum and balsam and resinous bark, on their way to take it down to**

Egypt. (Genesis 37:25)

- At this Judah said to his brothers; What profit would there be in case we killed our brother and did cover over his blood? (**Genesis 37:26**)
- Come and let us sell him to the Ishmaelites, and do not let our hand be upon him. After all, he is our brother, our flesh. So they listened to their brother. (**Genesis 37:27**)
- Now men, Midianite merchants, went passing by. Hence they drew and lifted up Joseph out of the water-pit and then sold Joseph to the Ishmaelites for twenty silver pieces. Eventually these brought Joseph into **Egypt**. (**Genesis 37:28**)
- However, the Midianites sold him into **Egypt** to Potiphar a court official of Pharaoh, the chief of the bodyguard. (**Genesis 37:36**)
- As Joseph later explained to his brothers, this was permitted by God to prepare the way for the preservation of Jacob's family during a period of extreme famine.
- But now do not feel hurt and do not be angry with yourselves because you sold me here, because for the preservation of life God has sent me ahead of you. (**Genesis 45:5**)
- For this is the second year of the famine in the midst of the earth, and there are yet five years in which there will be no plowing time or harvest. (**Genesis 45:6**)
- Consequently God sent me ahead of you in order to place a remnant for you men in the earth and to keep you alive by a great escape. (**Genesis 45:7**)
- So now it was not you who sent me here, but it was the true God, that he might appoint me a father to Pharaoh and a lord for all his house and as one dominating over all the land of **Egypt**. (**Genesis 45:8**)
- The report of the major events of Joseph's life presents a picture of **Egypt** that is undeniably accurate. The titles of officials, customs, dress, use of magic, and many other details described can be corroborated by data obtained from **Egyptian** monuments, pictures, and writings. The investiture of Joseph as viceroy of **Egypt**

- With that Pharaoh removed his signet ring from his own hand and put it upon Joseph's hand and clothed him with garments of fine linen and placed a necklace of gold about his neck. (**Genesis 41:42**)
- For example, follows the procedure depicted in **Egyptian** inscriptions and murals. (**Genesis Chapters 45-47**)

See Also **JOSEPH 1**

- The **Egyptian** distaste for eating with Hebrews, as at the meal Joseph provided for his brothers, may have been due to religious or racial pride and prejudice, or it may have been tied in with their detestation of shepherds.
- After that he washed his face and went out and kept control of himself and said; Set on the meal. (**Genesis 43:31**)
- And they proceeded to set it on for him by himself and for them by themselves and for the **Egyptians** who were eating with him by themselves, for the **Egyptians** were not able to eat a meal with the Hebrews, because that is a detestable thing to the **Egyptians**. (**Genesis 43:32**)
- Then Joseph said to his brothers and to his father's household; Let me go up and report to Pharaoh and say to him; My brother's and my father's household who were in the land of Canaan have come here to me. (**Genesis 46:31**)
- And the men are shepherds, because they became stock raisers, and their flocks and their herds and all they have they have brought here. (**Genesis 46:32**)
- And what must occur is that when Pharaoh will call you and actually say; What is your occupation? (**Genesis 46:33**)
- You must say; Your servants have continued to be stock raisers from our youth until now, both we and our forefathers, in order, that you may dwell in the land of Goshen, because every herder of sheep is a detestable thing to **Egypt**. (**Genesis 46:34**)
- This latter attitude, in turn, quite possibly was simply due to an **Egyptian** caste system, in which shepherds seem to have been near the

bottom, or it could have been that since the land available for cultivation was limited, there was a strong dislike for those seeking pasture for flocks.

· Hyksos Period

· Many commentators place Joseph's entry into **Egypt** and that of his father and family in what is popularly known as the Hyksos Period. However, as **Merrill Unger** comments [*Archaeology and the Old Testament, 1964, p. 134*]: Unfortunately, this period is one of great obscurity in Egypt, and the Hyksos conquest is very imperfectly understood.

· Some scholars assign the Hyksos to the Thirteenth to the Seventeenth Dynasties with a 200-year rule, others confine them to the Fifteenth and Sixteenth Dynasties during a century and a half or only one century.

· The name Hyksos has been interpreted by some as meaning **Shepherd Kings**, by others, **Rulers of Foreign Countries**. Conjectures as to their race or nationality have been even more varied, with Indo-Europeans from the Caucasus or even in Central Asia, Hittites, Syrian-Palestinian rulers, Canaanites or Amorites, and Arabian tribes all being suggested.

· Some archaeologists depict the Hyksos conquest of **Egypt** as northern hordes sweeping through Palestine and **Egypt** in swift chariots, while others refer to it as a creeping conquest, that is, a gradual infiltration of migrating nomads or semi-nomads who either slowly took over control of the country piecemeal or by a swift coup d'état put themselves at the head of the existing government.

· In the book *The World of the Past (Part V, 1963, p. 444)* archaeologist **Jacquetta Hawkes** states: It is no longer thought that the Hyksos rulers represent the invasion of a conquering horde of Asiatics. The name seems to mean **Rulers of the Uplands**, and they were wandering groups of Semites who had long come to Egypt for trade and other peaceful purposes.

· While this may represent the present popular view, it still leaves the difficult problem of explaining how such wandering groups could take over the land of **Egypt**, especially since the Twelfth Dynasty, prior to this period, is considered to have brought the country to a peak of power.

- As **The Encyclopedia Americana (1956, Vol. 14, p. 595)** says; The only detailed account of them the Hyksos in any ancient writer is an unreliable passage of a lost work of Manetho, cited by Josephus in his rejoinder to Apion. Statements attributed by Josephus to Manetho are the source of the name Hyksos.
- Interestingly, Josephus, claiming to quote Manetho verbatim, presents Manetho's account as directly connecting the Hyksos with the Israelites. Josephus, it seems, accepts this connection but argues vehemently against many of the details of the account.
- He seems to prefer the rendering of Hyksos as captive shepherds rather than king-shepherds. Manetho, according to Josephus, presents the Hyksos as conquering **Egypt** without a battle, destroying cities and the temples of the gods, and causing slaughter and havoc.
- They are represented as settling in the Delta region. Finally the **Egyptians** are said to have risen up, fought a long and terrible war, with 480,000 men, besieged the Hyksos at their chief city, Avaris, and then, strangely, reached an agreement allowing them to leave the country unharmed with their families and possessions, whereupon they went to Judea and built Jerusalem. [**Against Apion, I, 73-105 (14-16)**][**Against Apion, I, 73-105 223-232 [25,26]**]
- In the contemporary writings the names of these rulers were preceded by titles such as Good God, Son of Re`, or Hik-khoswet, Ruler of Foreign Lands. The term Hyksos is evidently derived from this latter title. **Egyptian** documents immediately following their rule called them Asiatics.
- Regarding this period of Egyptian history, **C. E. DeVries** noted; In attempting to correlate secular history with the biblical data, some scholars have tried to equate the expulsion of the Hyksos from **Egypt** with the Israelite Exodus, but the chronology rules out this identification, and other factors as well make this hypothesis untenable. The origin of the Hyksos is uncertain, they came from somewhere in Asia and bore Semitic names for the most part. [**The International Standard Bible Encyclopedia, edited by G. Bromiley, 1982, Vol. 2, p. 787**]
- Since Joseph's elevation to power and the benefits it brought Israel were by divine providence, there is no need to seek some other reason in the form of friendly Shepherd Kings.
- Consequently God sent me ahead of you in order to place a

- remnant for you men in the earth and to keep you alive by a great escape. (**Genesis 45:7**)
- So now it was not you who sent me here, but it was the true God, that he might appoint me a father to Pharaoh and a lord for all his house and as one dominating over all the land of Egypt. (**Genesis 45:8**)
 - Go up quickly to my father, and you must say to him; This is what your son Joseph has said; God has appointed me lord for all **Egypt**. Come down to me. Do not delay. (**Genesis 45:9**)
 - But it is possible that Manetho's account, actually the foundation of the Hyksos idea, simply represents a garbled tradition, one that developed from earlier **Egyptian** efforts to explain away what took place in their land during the Israelite sojourn in **Egypt**. The tremendous effect on the country produced by Joseph's ascension to the position of acting ruler
 - After that Pharaoh said to Joseph; Since God has caused you to know all this, there is no one as discreet and wise as you are. (**Genesis 41:39**)
 - You will personally be over my house, and all my people will obey you implicitly. Only as to the throne shall I be greater than you. (**Genesis 41:40**)
 - And Pharaoh added to Joseph; See, I do place you over all the land of **Egypt**. (**Genesis 41:41**)
 - With that Pharaoh removed his signet ring from his own hand and put it upon Joseph's hand and clothed him with garments of fine linen and placed a necklace of gold about his neck. (**Genesis 41:42**)
 - Moreover, he had him ride in the second chariot of honor that he had, so that they should call out ahead of him; **Avrékh!** Thus putting him over all the land of **Egypt**. (**Genesis 41:43**)
 - And Pharaoh further said to Joseph; I am Pharaoh, but without your authorization no man may lift up his hand or his foot in all the land of **Egypt**. (**Genesis 41:44**)
 - After that Pharaoh called Joseph's name Zaphenathpaneah and

gave him Asenath the daughter of Potiphera the priest of On as a wife. And Joseph began to go out over the land of **Egypt**. (**Genesis 41:45**)

- And Joseph was thirty years old when he stood before Pharaoh the king of **Egypt**. Then Joseph went out from before Pharaoh and toured about in all the land of **Egypt**. (**Genesis 41:46**)
- Then they reported to him, saying; Joseph is still alive, and he is the one dominating over all the land of **Egypt**! But his heart grew numb, because he did not believe them. (**Genesis 45:26**)
- The profound change his administration brought, resulting in the **Egyptians** sale of their land and even of themselves to Pharaoh
- Now there was no bread in all the land, because the famine was very severe, and the land of **Egypt** and the land of Canaan became exhausted as a result of the famine. (**Genesis 47:13**)
- And Joseph went on picking up all the money that was to be found in the land of **Egypt** and in the land of Canaan for the cereals which people were buying, and Joseph kept bringing the money into Pharaoh's house. (**Genesis 47:14**)
- In time the money from the land of **Egypt** and the land of Canaan was spent, and all the **Egyptians** began coming to Joseph, saying; Give us bread! And why should we die in front of you because money has run out? (**Genesis 47:15**)
- Then Joseph said; Hand over your livestock and I shall give you bread in exchange for your livestock, if money has run out. (**Genesis 47:16**)
- And they began bringing their livestock to Joseph, and Joseph kept giving them bread in exchange for their horses and the livestock of the flock and the livestock of the herd and the asses, and he kept providing them with bread in exchange for all their livestock during that year. (**Genesis 47:17**)
- Gradually that year came to its close, and they began coming to him in the next year and saying to him; We shall not hide it from my lord but the money and the stock of domestic animals have been spent to my lord. There remains nothing before my lord but our bodies and our land. (**Genesis 47:18**)

- **Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we together with our land will become slaves to Pharaoh, and give us seed that we may live and not die and our land not be laid desolate. (Genesis 47:19)**
- **So Joseph bought all the land of the Egyptians for Pharaoh, because the Egyptians sold each one his field, for the famine had got a strong grip on them, and the land came to be Pharaoh's. (Genesis 47:20)**
- **The 20-percent tax they thereafter paid from their produce.**
- **As for the people, he removed them into cities from one end of the territory of Egypt to its other end. (Genesis 47:21)**
- **Only the land of the priests he did not buy, because the rations for the priests were from Pharaoh and they ate their rations that Pharaoh gave them. That is why they did not sell their land. (Genesis 47:22)**
- **Then Joseph said to the people; See, I have today bought you and your land for Pharaoh. Here is seed for you, and you must sow the land with it. (Genesis 47:23)**
- **When it has resulted in produce, then you must give a fifth to Pharaoh, but four parts will become yours as seed for the field and as food for you and for those who are in your houses and for your little ones to eat. (Genesis 47:24)**
- **Consequently they said; You have preserved our lives. Let us find favor in the eyes of my lord, and we will become slaves to Pharaoh. (Genesis 47:25)**
- **And Joseph proceeded to make it a decree down to this day over the landed estate of Egypt for Pharaoh to have to the amount of a fifth. Only the land of the priests as a distinct group did not become Pharaoh's. (Genesis 47:26)**
- **The 215 years of Israelite residence in Goshen, with their eventually exceeding the native population in number and strength, according to Pharaoh's statement.**
- **And the sons of Israel became fruitful and began to swarm, and**

- they kept on multiplying and growing mightier at a very extraordinary rate, so that the land got to be filled with them. (**Exodus 1:7**)
- In time there arose over Egypt a new king who did not know Joseph. (**Exodus 1:8**)
 - And he proceeded to say to his people; Look! The people of the sons of Israel are more numerous and mightier than we are. (**Exodus 1:9**)
 - Come on! Let us deal shrewdly with them, for fear they may multiply, and it must turn out that, in case war should befall us, then they certainly will also be added to those who hate us and will fight against us and go up out of the country. (**Exodus 1:10**)
 - But the more they would oppress them, the more they would multiply and the more they kept spreading abroad, so that they felt a sickening dread as a result of the sons of Israel. (**Exodus 1:12**)
 - So God dealt well with the midwives, and the people kept growing more numerous and becoming very mighty. (**Exodus 1:20**)
 - The Ten Plagues and the devastation they wrought not only on the **Egyptian** economy but even more so on their religious beliefs and the prestige of their priesthood.
 - After that Pharaoh's servants said to him; How long will this man prove to be as a snare to us? Send the men away that they may serve Yehowah their God. Do you not yet know that **Egypt** has perished? (**Exodus 10:7**)
 - And Yehowah proceeded to say to Moses; One plague more I am going to bring upon Pharaoh and **Egypt**. After that he will send you away from here. At the time he sends you away altogether, he will literally drive you out from here. (**Exodus 11:1**)
 - Speak, now, in the ears of the people, that they should ask every man of his companion and every woman of her companion articles of silver and articles of gold. (**Exodus 11:2**)
 - Accordingly Yehowah gave the people favor in the eyes of the

Egyptians. The man Moses too was very great in the land of **Egypt**, in the eyes of Pharaoh's servants and in the eyes of the people. (**Exodus 11:3**)

- And I must pass through the land of **Egypt** on this night and strike every firstborn in the land of **Egypt**, from man to beast, and on all the gods of Egypt I shall execute judgments. I am Yehowah. (**Exodus 12:12**)
- And the blood must serve as your sign upon the houses where you are, and I must see the blood and pass over you, and the plague will not come on you as a ruination when I strike at the land of **Egypt**. (**Exodus 12:13**)
- The Exodus of Israel following the death of all **Egypt's** firstborn and then the destruction of the cream of **Egypt's** military forces at the Red Sea
- Yehowah now spoke to Moses, saying; (**Exodus 14:1**)
- Speak to the sons of Israel, that they should turn back and encamp before Pihahiroth between Migdol and the sea in view of Baal-zephon. In front of it you are to encamp by the sea. (**Exodus 14:2**)
- Then Pharaoh will certainly say respecting the sons of Israel; They are wandering in confusion in the land. The wilderness has closed in upon them. (**Exodus 14:3**)
- So I shall indeed let Pharaoh's heart become obstinate, and he will certainly chase after them and I shall get glory for myself by means of Pharaoh and all his military forces, and the **Egyptians** will certainly know that I am Yehowah. Accordingly they did just that. (**Exodus 14:4**)
- Later it was reported to the king of **Egypt** that the people had run away. Immediately the heart of Pharaoh as well as his servants was changed regarding the people, so that they said; What is this that we have done, in that we have sent Israel away from slaving for us? (**Exodus 14:5**)
- So he proceeded to make his war chariots ready, and he took his people with him. (**Exodus 14:6**)

- And he proceeded to take six hundred chosen chariots and all the other chariots of **Egypt** and warriors upon every one of them. (**Exodus 14:7**)
- Thus Yehowah let the heart of Pharaoh the king of **Egypt** become obstinate, and he went chasing after the sons of Israel, while the sons of Israel were going out with uplifted hand. (**Exodus 14:8**)
- And the **Egyptians** went chasing after them, and all the chariot horses of Pharaoh and his cavalymen and his military forces were overtaking them while camping by the sea, by Pihahiroth in view of Baal-zephon. (**Exodus 14:9**)
- When Pharaoh got close by, the sons of Israel began to raise their eyes and here the **Egyptians** were marching after them, and the sons of Israel got quite afraid and began to cry out to Yehowah. (**Exodus 14:10**)
- And they proceeded to say to Moses; Is it because there are no burial places at all in **Egypt** that you have taken us here to die in the wilderness? What is this that you have done to us in leading us out of **Egypt**? (**Exodus 14:11**)
- Is this not the word we spoke to you in **Egypt**, saying; Let us alone, that we may serve the **Egyptians**? For it is better for us to serve the **Egyptians** than for us to die in the wilderness. (**Exodus 14:12**)
- Then Moses said to the people; Do not be afraid. Stand firm and see the salvation of Yehowah, which he will perform for you today. For the **Egyptians** whom you do see today you will not see again, no, never again. (**Exodus 14:13**)
- Yehowah will himself fight for you, and you yourselves will be silent. (**Exodus 14:14**)
- Yehowah now said to Moses; Why do you keep crying out to me? Speak to the sons of Israel that they should break camp. (**Exodus 14:15**)
- As for you, lift up your rod and stretch your hand out over the sea and split it apart, that the sons of Israel may go through the midst of the sea on dry land. (**Exodus 14:16**)

- As for me, here I am letting the hearts of the **Egyptians** become obstinate, that they may go in after them and that I may get glory for myself by means of Pharaoh and all his military forces, his war chariots and his cavalymen. (**Exodus 14:17**)
- And the **Egyptians** will certainly know that I am Yehowah when I get glory for myself by means of Pharaoh, his war chariots and his cavalymen. (**Exodus 14:18**)
- Then the angel of the true God who was going ahead of the camp of Israel departed and went to their rear, and the pillar of cloud departed from their van and stood in the rear of them. (**Exodus 14:19**)
- So it came in between the camp of the **Egyptians** and the camp of Israel. On the one hand it proved to be a cloud together with darkness. On the other hand it kept lighting up the night. And this group did not come near that group all night long. (**Exodus 14:20**)
- Moses now stretched his hand out over the sea, and Yehowah began making the sea go back by a strong east wind all night long and converting the sea basin into dry ground, and the waters were being split apart. (**Exodus 14:21**)
- At length the sons of Israel went through the midst of the sea on dry land, while the waters were a wall to them on their right hand and on their left. (**Exodus 14:22**)
- And the Egyptians took up the pursuit, and all the horses of Pharaoh, his war chariots and his cavalymen began going in after them, into the midst of the sea. (**Exodus 14:23**)
- And it came about during the morning watch that Yehowah began to look out upon the camp of the **Egyptians** from within the pillar of fire and cloud, and he went throwing the camp of the Egyptians into confusion. (**Exodus 14:24**)
- And he kept taking wheels off their chariots so that they were driving them with difficulty, and the **Egyptians** began to say; Let us flee from any contact with Israel, because Yehowah certainly fights for them against the **Egyptians**. (**Exodus 14:25**)
- Finally Yehowah said to Moses; Stretch your hand out over the

sea, that the waters may come back over the **Egyptians**, their war chariots and their cavalymen. (**Exodus 14:26**)

- Moses at once stretched his hand out over the sea, and the sea began to come back to its normal condition at the approaching of morning. All the while the **Egyptians** were fleeing from encountering it, but Yehowah shook the **Egyptians** off into the midst of the sea. (**Exodus 14:27**)
- And the waters kept coming back. Finally they covered the war chariots and the cavalymen belonging to all of Pharaoh's military forces and who had gone into the sea after them. Not so much as one among them was let remain. (**Exodus 14:28**)
- All these things certainly would require some attempted explanation by the **Egyptian** official element.
- It should never be forgotten that the recording of history in **Egypt**, as in many Middle Eastern lands, was inseparably connected with the priesthood, under whose tutelage the scribes were trained.
- It would be most unusual if some propagandistic explanation were not invented to account for the utter failure of the **Egyptian** gods to prevent the disaster Yehowah God brought upon **Egypt** and its people. History, even recent history, records many occasions when such propaganda so grossly perverted the facts that the oppressed were presented as the oppressors, and the innocent victims were presented as the dangerous and cruel aggressors.
- Manetho's account, over a thousand years after the Exodus, if preserved with some degree of correctness by Josephus, may possibly represent the distorted traditions handed down by succeeding generations of **Egyptians** to account for the basic elements of the true account, in the Bible, concerning Israel in **Egypt**.

See Also EXODUS (Authenticity of the Exodus Account)

·· **Israel's Slavery**

- Since the Bible does not name the Pharaoh who initiated the oppression upon the Israelites
- In time there arose over **Egypt** a new king who did not know Joseph. (**Exodus 1:8**)

- **And he proceeded to say to his people; Look! The people of the sons of Israel are more numerous and mightier than we are. (Exodus 1:9)**
- **Come on! Let us deal shrewdly with them, for fear they may multiply, and it must turn out that, in case war should befall us, then they certainly will also be added to those who hate us and will fight against us and go up out of the country. (Exodus 1:10)**
- **So they set over them chiefs of forced labor for the purpose of oppressing them in their burden-bearing, and they went building cities as storage places for Pharaoh, namely, Pithom and Raamses. (Exodus 1:11)**
- **But the more they would oppress them, the more they would multiply and the more they kept spreading abroad, so that they felt a sickening dread as a result of the sons of Israel. (Exodus 1:12)**
- **Consequently the Egyptians made the sons of Israel slave under tyranny. (Exodus 1:13)**
- **And they kept making their life bitter with hard slavery at clay mortar and bricks and with every form of slavery in the field, yes, every form of slavery of theirs in which they used them as slaves under tyranny. (Exodus 1:14)**
- **Later on the king of Egypt said to the Hebrew midwives, the name of one of whom was Shiphrah and the name of the other Puah. (Exodus 1:15)**
- **Yes, he went so far as to say; When you help the Hebrew women to give birth and you do see them on the stool for childbirth, if it is a son, you must also put it to death, but if it is a daughter, it must also live. (Exodus 1:16)**
- **However, the midwives feared the true God, and they did not do as the king of Egypt had spoken to them, but they would preserve the male children alive. (Exodus 1:17)**
- **In time the king of Egypt called the midwives and said to them; Why is it you have done this thing, in that you preserved the male children alive? (Exodus 1:18)**

- In turn the midwives said to Pharaoh; Because the Hebrew women are not like the **Egyptian** women. Because they are lively, they have already given birth before the midwife can come in to them. (**Exodus 1:19**)
- So God dealt well with the midwives, and the people kept growing more numerous and becoming very mighty. (**Exodus 1:20**)
- And it came about that because the midwives had feared the true God he later presented them with families. (**Exodus 1:21**)
- Finally Pharaoh commanded all his people, saying; Every newborn son you are to throw into the river Nile, but every daughter you are to preserve alive. (**Exodus 1:22**)
- Nor the Pharaoh before whom Moses and Aaron appeared and in whose reign the Exodus took place.
- And it came about during those many days that the king of **Egypt** finally died, but the sons of Israel continued to sigh because of the slavery and to cry out in complaint, and their cry for help kept going up to the true God because of the slavery. (**Exodus 2:23**)
- And afterward Moses and Aaron went in and proceeded to say to Pharaoh; This is what Yehowah the God of Israel has said; Send my people away that they may celebrate a festival to me in the wilderness. (**Exodus 5:1**)
- And since these events have either been deliberately omitted from **Egyptian** records or the records have been destroyed, it is not possible to assign these events to any specific dynasty nor to the reign of any particular Pharaoh of secular history.
- Ramses, Rameses II, of the Nineteenth Dynasty, is often suggested as the Pharaoh of the oppression on the basis of the reference to the building of the cities of Pithom and Raamses by the Israelite laborers.
- So they set over them chiefs of forced labor for the purpose of oppressing them in their burden-bearing, and they went building cities as storage places for Pharaoh, namely, Pithom and

Raamses. (**Exodus 1:11**)

- **It is held that these cities were built during the reign of Ramses II. In *Archaeology and the Old Testament* (p. 149) Merrill Unger comments; But in the light of Raamses II's notorious practice of taking credit for achievements accomplished by his predecessors, these sites were most certainly merely rebuilt or enlarged by him. Actually the name Rameses seems to have applied to an entire district already in the time of Joseph.**
- **Thus Joseph had his father and his brothers dwell and he gave them a possession in the land of **Egypt**, in the very best of the land, in the land of Rameses, just as Pharaoh had commanded. (**Genesis 47:11**)**
- **By means of God's deliverance through Moses, the nation of Israel was freed from the house of slaves and the iron furnace, as **Egypt** continued to be called by Bible writers.**
- **And Moses went on to say to the people; Let there be a remembering of this day on which you went out of **Egypt**, from the house of slaves, because by strength of hand Yehowah brought you out from here. So nothing leavened may be eaten. (**Exodus 13:3**)**
- **But you are the ones Yehowah took that he might bring you out of the iron furnace, out of **Egypt**, to become a people of private ownership to him as at this day. (**Deuteronomy 4:20**)**
- **Which I commanded your forefathers in the day of my bringing them out of the land of **Egypt**, out of the furnace of iron, saying; Obey my voice, and you must do things according to all that I command you, and you will certainly become my people and I myself shall become your God. (**Jeremiah 11:4**)**
- **For I brought you up out of the land of **Egypt**, and from the house of slaves I redeemed you, and I proceeded to send before you Moses, Aaron and Miriam. (**Micah 6:4**)**
- **Forty years later Israel began the conquest of Canaan. There has been an effort to connect this Biblical event with the situation described in what are known as the Amarna Tablets, found at Tell el-Amarna on the Nile, about 270 kilometers (170 miles) South of Cairo.**

- The 379 tablets are letters by various Canaanite and Syrian rulers including those of Hebron, Jerusalem, and Lachish, many containing complaints to the ruling Pharaoh, generally Akhenaton, about the incursions and depredations of the Habiru, `apiru. While some scholars have tried to identify the Habiru with the Hebrews, or Israelites, the contents of the letters themselves do not allow for this.
- They show the Habiru to be merely raiders, at times allied with certain Canaanite rulers in an intercity and intraregional rivalry. Among the towns menaced by the Habiru was Byblos in northern Lebanon, far beyond the range of the Israelite attacks. Also, they do not present a picture comparing with the major battles and victories of the Israelite conquest of Canaan after the Exodus.

See Also HEBREW, 1 (The Habiru)

- Israel's sojourn in Egypt was indelibly engraved on the nations memory, and their miraculous release from that land was regularly recalled as an outstanding proof of Yehowah's godship.
- You yourselves have seen what I did to the Egyptians, that I might carry you on wings of eagles and bring you to myself. (Exodus 19:4)
- And you must not profane my holy name, and I must be sanctified in the midst of the sons of Israel. I am Yehowah who is sanctifying you. (Leviticus 22:32)
- The One bringing you out of the land of Egypt to prove myself God to you. I am Yehowah. (Leviticus 22:33)
- Now ask, please, concerning the former days that occurred before you, from the day that God created man on the earth and from one end of the heavens clear to the other end of the heavens, was any great thing brought about like this or was anything heard like it? (Deuteronomy 4:32)
- Has any other people heard the voice of God speaking out of the middle of the fire the way you yourself have heard it, and kept on living? (Deuteronomy 4:33)
- Or did God attempt to come to take a nation to himself out of the midst of another nation with provings, with signs and with miracles and with war and with a strong hand and with an

outstretched arm and with great fearsomeness like all that Yehowah your God has done for you in **Egypt** before your eyes? (**Deuteronomy 4:34**)

- You, you have been shown, so as to know that Yehowah is the true God, there is no other besides him. (**Deuteronomy 4:35**)
- Out of the heavens he made you hear his voice so as to correct you, and upon the earth he made you see his great fire, and his words you heard from the middle of the fire. (**Deuteronomy 4:36**)
- But Yehowah, who brought you up out of the land of Egypt with great power and a stretched-out arm, is the One whom you should fear, and to him you should bow down, and to him you should sacrifice. (**2 Kings 17:36**)
- By faith Moses was hid for three months by his parents after his birth, because they saw the young child was beautiful and they did not fear the order of the king. (**Hebrews 11:23**)
- By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh. (**Hebrews 11:24**)
- Choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin. (**Hebrews 11:25**)
- Because he esteemed the reproach of the Christ as riches greater than the treasures of **Egypt**, for he looked intently toward the payment of the reward. (**Hebrews 11:26**)
- By faith he left **Egypt**, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. (**Hebrews 11:27**)
- By faith he had celebrated the Passover and the splashing of the blood, that the destroyer might not touch their firstborn ones. (**Hebrews 11:28**)
- By faith they passed through the Red Sea as on dry land, but on venturing out upon it the **Egyptians** were swallowed up. (**Hebrews 11:29**)
- Thus the expression, I am Yehowah your God from the land of **Egypt**.

- **But I am Yehowah your God from the land of **Egypt**, and there was no God except me that you used to know, and there was no savior but I. (**Hosea 13:4**)**
- **For I am Yehowah who is leading you up out of the land of Egypt to prove myself God to you, and you must prove yourselves holy, because I am holy. (**Leviticus 11:45**)**
- **No single circumstance or event surpassed this until their release from Babylon gave them further proof of Yehowah's power to deliver.**
- **Therefore, look! Days are coming, is the utterance of Yehowah, when it will no more be said; As Yehowah is alive who brought the sons of Israel up out of the land of **Egypt**! (**Jeremiah 16:14**)**
- **But; As Yehowah is alive who brought the sons of Israel up out of the land of the north and out of all the lands to which he had dispersed them! and I shall certainly bring them back to their soil, which I gave to their forefathers. (**Jeremiah 16:15**)**
- **Their experience in **Egypt** was written into the Law given them.**
- **I am Yehowah your God, who have brought you out of the land of **Egypt**, out of the house of slaves. (**Exodus 20:2**)**
- **You must not have any other gods against my face. (**Exodus 20:3**)**
- **Keeping the Sabbath day to hold it sacred, just as Yehowah your God commanded you. (**Deuteronomy 5:12**)**
- **You are to render service and you must do all your work six days. (**Deuteronomy 5:13**)**
- **But the seventh day is a Sabbath to Yehowah your God. You must not do any work, you nor your son nor your daughter nor your slave man nor your slave girl nor your bull nor your ass nor any domestic animal of yours nor your alien resident who is inside your gates, in order, that your slave man and your slave girl may rest the same as you. (**Deuteronomy 5:14**)**
- **And you must remember that you became a slave in the land of **Egypt** and Yehowah your God proceeded to bring you out from**

- there with a strong hand and an outstretched arm. That is why Yehowah your God commanded you to carry on the Sabbath day. **(Deuteronomy 5:15)**
- **it was the basis for the Passover festival.**
 - **Yehowah now said to Moses and Aaron in the land of Egypt. (Exodus 12:1)**
 - **This month will be the start of the months for you. It will be the first of the months of the year for you. (Exodus 12:2)**
 - **Speak to the entire assembly of Israel, saying; On the tenth day of this month they are to take for themselves each one a sheep for the ancestral house, a sheep to a house. (Exodus 12:3)**
 - **But if the household proves to be too small for the sheep, then he and his neighbor close by must take it into his house according to the number of souls; You should compute each one proportionate to his eating as regards the sheep. (Exodus 12:4)**
 - **The sheep should prove to be sound, a male, a year old, for you. You may pick from the young rams or from the goats. (Exodus 12:5)**
 - **And it must continue under safeguard by you until the fourteenth day of this month, and the whole congregation of the assembly of Israel must slaughter it between the two evenings. (Exodus 12:6)**
 - **And they must take some of the blood and splash it upon the two doorposts and the upper part of the doorway belonging to the houses in which they will eat it. (Exodus 12:7)**
 - **And they must eat the flesh on this night. They should eat it roasted with fire and with unfermented cakes along with bitter greens. (Exodus 12:8)**
 - **Do not eat any of it raw or boiled, cooked in water, but roast with fire, its head together with its shanks and its interior parts. (Exodus 12:9)**
 - **And you must not leave any of it over till morning, but what is left over of it till morning you should burn with fire. (Exodus**

12:10)

- **And in this way you should eat it, with your hips girded, sandals on your feet and your staff in your hand, and you must eat it in haste. It is Yehowah's Passover. (Exodus 12:11)**
- **And I must pass through the land of **Egypt** on this night and strike every firstborn in the land of **Egypt**, from man to beast, and on all the gods of **Egypt** I shall execute judgments. I am Yehowah. (Exodus 12:12)**
- **And the blood must serve as your sign upon the houses where you are, and I must see the blood and pass over you, and the plague will not come on you as a ruination when I strike at the land of **Egypt**. (Exodus 12:13)**
- **And this day must serve as a memorial for you, and you must celebrate it as a festival to Yehowah throughout your generations. As a statute to time indefinite you should celebrate it. (Exodus 12:14)**
- **Seven days you are to eat unfermented cakes. Yes, on the first day you are to take away sourdough from your houses, because anyone eating what is leavened, from the first day down to the seventh, that soul must be cut off from Israel. (Exodus 12:15)**
- **And on the first day there is to take place for you a holy convention, and on the seventh day a holy convention. No work is to be done on them. Only what every soul needs to eat, that alone may be done for you. (Exodus 12:16)**
- **And you must keep the festival of unfermented cakes, because on this very day I must bring your armies out from the land of **Egypt**. And you must keep this day throughout your generations as a statute to time indefinite. (Exodus 12:17)**
- **In the first month, on the fourteenth day of the month, in the evening you are to eat unfermented cakes down till the twenty-first day of the month in the evening. (Exodus 12:18)**
- **Seven days no sourdough is to be found in your houses, because anyone tasting what is leavened, whether he is an alien resident or a native of the land, that soul must be cut off from the assembly of Israel. (Exodus 12:19)**

- **Nothing leavened are you to eat. In all your dwellings you are to eat unfermented cakes. (Exodus 12:20)**
- **Promptly Moses called all the older men of Israel and said to them; Draw out and take for yourselves small cattle according to your families, and slaughter the Passover victim. (Exodus 12:21)**
- **And you must take a bunch of hyssop and dip it into the blood in a basin and strike upon the upper part of the doorway and upon the two doorposts some of the blood that is in the basin, and none of you should go out of the entrance of his house until morning. (Exodus 12:22)**
- **Then when Yehowah does pass through to plague the Egyptians and does see the blood upon the upper part of the doorway and upon the two doorposts, Yehowah will certainly pass over the entrance, and he will not allow the ruination to enter into your houses to plague you. (Exodus 12:23)**
- **And you must keep this thing as a regulation for you and your sons to time indefinite. (Exodus 12:24)**
- **And it must occur that when you come into the land that Yehowah will give you, just as he has stated, then you must keep this service. (Exodus 12:25)**
- **And it must occur that when your sons say to you; What does this service mean to you? (Exodus 12:26)**
- **Then you must say; It is the sacrifice of the Passover to Yehowah, who passed over the houses of the sons of Israel in **Egypt** when he plagued the **Egyptians**, but he delivered our houses. Then the people bowed low and prostrated themselves. (Exodus 12:27)**
- **Let there be an observing of the month of Abib, and you must celebrate the Passover to Yehowah your God, because in the month of Abib Yehowah your God brought you out of **Egypt** by night. (Deuteronomy 16:1)**
- **And you must sacrifice the Passover to Yehowah your God, of the flock and of the herd, in the place that Yehowah will choose to have his name reside there. (Deuteronomy 16:2)**

- You must eat nothing leavened along with it for seven days. You should eat along with it unfermented cakes, the bread of affliction, because it was in haste that you came out of the land of **Egypt**, that you may remember the day of your coming out of the land of **Egypt** all the days of your life. (**Deuteronomy 16:3**)
- it guided them in their dealings with alien residents.
- And you must not maltreat an alien resident or oppress him, for you people became alien residents in the land of **Egypt**. (**Exodus 22:21**)
- And in case an alien resident resides with you as an alien in your land, you must not mistreat him. (**Leviticus 19:33**)
- The alien resident who resides as an alien with you should become to you like a native of yours, and you must love him as yourself, for you became alien residents in the land of **Egypt**. I am Yehowah your God. (**Leviticus 19:34**)
- And with poor persons who sold themselves into bondage.
- And in case your brother grows poor alongside you and he has to sell himself to you, you must not use him as a worker in slavish service. (**Leviticus 25:39**)
- He should prove to be with you like a hired laborer, like a settler. He should serve with you till the Jubilee year. (**Leviticus 25:40**)
- And he must go out from you, he and his sons with him, and he must return to his family, and he should return to the possession of his forefathers. (**Leviticus 25:41**)
- For they are my slaves whom I brought out of the land of Egypt. They must not sell themselves the way a slave is sold. (**Leviticus 25:42**)
- You must not tread down upon him with tyranny, and you must be in fear of your God. (**Leviticus 25:43**)
- For to me the sons of Israel are slaves. They are my slaves whom I brought out of the land of **Egypt**. I am Yehowah your God. (**Leviticus 25:55**)

- In case there should be sold to you your brother, a Hebrew or a Hebrewess, and he has served you six years, then in the seventh year you should send him out from you as one set free. **(Deuteronomy 15:12)**
- And in case you should send him out from you as one set free, you must not send him out empty-handed. **(Deuteronomy 15:13)**
- You should surely equip him with something from your flock and your threshing floor and your oil and winepress. Just as Yehowah your God has blessed you, you should give to him. **(Deuteronomy 15:14)**
- And you must remember that you became a slave in the land of **Egypt** and Yehowah your God proceeded to redeem you. That is why I am commanding you this thing today. **(Deuteronomy 15:15)**
- **it provided a legal basis for the selection and sanctification of the tribe of Levi for sanctuary service**
- And Yehowah continued to speak to Moses, saying; **(Numbers 3:11)**
- As for me, look! I do take the Levites from among the sons of Israel in place of all the firstborn opening the womb of the sons of Israel, and the Levites must become mine. **(Numbers 3:12)**
- For every firstborn is mine. In the day that I struck every firstborn in the land of **Egypt** I sanctified to myself every firstborn in Israel from man to beast. They should become mine. I am Yehowah. **(Numbers 3:13)**
- **On the basis of Israel's alien residence in **Egypt**, **Egyptians** who met certain requirements could be accepted into the congregation of Israel.**
- You must not detest an Edomite, for he is your brother. You must not detest an **Egyptian**, for you became an alien resident in his country. **(Deuteronomy 23:7)**
- The sons that may be born to them as the third generation may come for themselves into the congregation of Yehowah.

(Deuteronomy 23:8)

- **The kingdoms of Canaan and peoples of neighboring lands experienced awe and fear because of the reports they heard of God's power demonstrated against **Egypt**, paving the way for Israel's conquest.**
- **Now Jethro the priest of Midian, Moses father-in-law, got to hear about all that God had done for Moses and for Israel his people, how Yehowah had brought Israel out of Egypt. (Exodus 18:1)**
- **Consequently Jethro said; Blessed be Yehowah, who has delivered you from the hand of **Egypt** and from the hand of Pharaoh, and who has delivered the people from under the hand of **Egypt**. (Exodus 18:10)**
- **Now I do know that Yehowah is greater than all the other gods by reason of this affair in which they acted presumptuously against them. (Exodus 18:11)**
- **In case you say in your heart; These nations are too populous for me. How shall I be able to drive them away? (Deuteronomy 7:17)**
- **You must not be afraid of them. You should by all means remember what Yehowah your God did to Pharaoh and all **Egypt**. (Deuteronomy 7:18)**
- **The great provings that your eyes saw, and the signs and the miracles and the strong hand and the outstretched arm with which Yehowah your God brought you out. That is the way Yehowah your God will do to all the peoples before whom you are afraid. (Deuteronomy 7:19)**
- **And Yehowah your God will also send the feeling of dejection upon them, until those perish who were let remain and who were concealing themselves from before you. (Deuteronomy 7:20)**
- **For we have heard how Yehowah dried up the waters of the Red Sea from before you when you came out of **Egypt**, and what you did to the two kings of the Amorites who were on the other side of the Jordan, namely, Sihon and Og, whom you devoted to destruction. (Joshua 2:10)**

- When we got to hear it, then our hearts began to melt, and no spirit has arisen yet in anybody because of you, for Yehowah your God is God in the heavens above and on the earth beneath. **(Joshua 2:11)**
- At this they said to him; It is from a very distant land that your servants have come in regard to the name of Yehowah your God, because we have heard of his fame and of all that he did in **Egypt. (Joshua 9:9)**
- **And being remembered for centuries thereafter.**
- And the Philistines became afraid, because, they said; God has come into the camp! So they said; Woe to us, for such a thing as this never occurred before! **(1 Samuel 4:7)**
- Woe to us! Who will save us from the hand of this majestic God? This is the God that was the smiter of **Egypt** with every sort of slaughter in the wilderness. **(1 Samuel 4:8)**
- **Throughout their history, the whole nation of Israel sang about these events in their songs. (Psalms 105, 106)**
- How he put his signs in **Egypt** itself and his miracles in the field of Zoan. **(Psalms 78:43)**
- And how he began changing to blood their Nile canals, so that they could not drink from their own streams. **(Psalms 78:44)**
- He proceeded to send upon them gadflies, that these might eat them up, and frogs, that these might bring them to ruin. **(Psalms 78:45)**
- And he began to give to the cockroaches their yield, and their toil to the locusts. **(Psalms 78:46)**
- He went killing their vine even by the hail and their sycamore trees by hailstones. **(Psalms 78:47)**
- And he proceeded to hand over their beasts of burden even to the hail and their livestock to the flaming fever. **(Psalms 78:48)**
- He went sending upon them his burning anger, fury and denunciation and distress, deputations of angels bringing

calamity. (**Psalms 78:49**)

- He proceeded to prepare a pathway for his anger. He did not hold back their soul from death itself, and their life he handed over even to the pestilence. (**Psalms 78:50**)
- Finally he struck down all the firstborn in **Egypt**, the beginning of their generative power in the tents of Ham. (**Psalms 78:51**)
- Afterward he caused his people to depart just like a flock, and conducted them like a drove in the wilderness. (**Psalms 78:52**)
- And he kept leading them in security, and they felt no dread, and the sea covered their enemies themselves. (**Psalms 78:53**)
- And he proceeded to bring them to his holy territory, this mountainous region that his right hand acquired. (**Psalms 78:54**)
- And because of them he gradually drove out the nations, and by the measuring line he went allotting them an inheritance, so that he caused the tribes of Israel to reside in their own homes. (**Psalms 78:55**)
- And they began to test and rebel against God the Most High, and his reminders they did not keep. (**Psalms 78:56**)

•• **After Israel's Conquest Of Canaan**

- Not until the reign of Pharaoh Merneptah, son of Ramses II, in the latter part of the Nineteenth Dynasty, is there a direct Egyptian mention made of Israel, in fact, this is the only direct mention of them as a people thus far found in ancient Egyptian records.
- In a victory stele, Merneptah boasts of defeats inflicted on various cities of Canaan and then claims; Israel is laid waste, his seed is not. Though apparently only an idle boast, this would seem to be evidence that Israel was then established in Canaan.
- If so, and if the reading of the text is accurate, then it would appear that the Israelite conquest of Canaan, **1473 B.C.E.**, took place sometime between the reign of Akhenaton, to whom a large portion of the Amarna Letters were written, and that of Merneptah, whose rules **Egyptologists** place in the Eighteenth and Nineteenth Dynasties respectively.

- **No contact of Israel with **Egypt** is reported during the period of the Judges or during the reigns of Saul and David, aside from mention of combat between one of David's warriors and an **Egyptian** of extraordinary size.**
- **And he it was that struck down the **Egyptian** man that was of extraordinary size. Though there was a spear in the hand of the **Egyptian**, yet he went on down to him with a rod and snatched the spear away from the **Egyptians** hand and killed him with his own spear. (2 Samuel 23:21)**
- **By the reign of Solomon, 1037-998 B.C.E, relations between the two nations were such that Solomon could make a marriage alliance with Pharaoh, taking his daughter as wife.**
- **And Solomon proceeded to form a marriage alliance with Pharaoh the king of Egypt and to take Pharaoh's daughter and bring her to the City of David, until he finished building his own house and the house of Yehowah and Jerusalem's wall all around. (1 Kings 3:1)**
- **Just when this unidentified Pharaoh had conquered Gezer, which he now gave to his daughter as a farewell wedding gift, or dowry, is not stated.**
- **Pharaoh the king of **Egypt** himself had come up and then captured Gezer and burned it with fire, and the Canaanites dwelling in the city he had killed. So he gave it as a parting gift to his daughter, the wife of Solomon. (1 Kings 9:16)**
- **Solomon also carried on business operations with **Egypt**, dealing in horses and **Egyptian**-made chariots.**
- **And there was the export of the horses that Solomon had from **Egypt**, and the company of the kings merchants would themselves take the horse drove for a price. (2 Chronicles 1:16)**
- **And they customarily brought up and exported from Egypt a chariot for six hundred silver pieces and a horse for a hundred and fifty, and that was the way it was for all the kings of the Hittites and the kings of Syria. It was by means of them that they did the exporting. (2 Chronicles 1:17)**

- **Egypt**, however, was a haven for certain enemies of the kings of Jerusalem. Hadad the Edomite escaped to **Egypt** following David's devastation of Edom. Though a Semite, Hadad was honored by Pharaoh with a home, food, and land, he married into royalty, and his offspring, Genubath, was treated as a son of Pharaoh.
- And Yehowah began to raise up a resister to Solomon, namely, Hadad the Edomite of the offspring of the king. He was in Edom. **(1 Kings 11:14)**
- And it came about when David struck down Edom, when Joab the chief of the army came up to bury those slain, that he tried to strike down every male in Edom. **(1 Kings 11:15)**
- For it was six months that Joab and all Israel dwelt there until he had cut off every male in Edom. **(1 Kings 11:16)**
- And Hadad went running away, he and some Edomite men of the servants of his father with him, to come into **Egypt**, while Hadad was a young boy. **(1 Kings 11:17)**
- So they rose up out of Midian and came into Paran and took men with them from Paran and came into Egypt to Pharaoh the king of **Egypt**, who then gave him a house. Also, bread he assigned to him, and land he gave him. **(1 Kings 11:18)**
- And Hadad continued to find favor in the eyes of Pharaoh, so much that he gave him a wife, the sister of his own wife, the sister of Tahpenes the lady. **(1 Kings 11:19)**
- In time the sister of Tahpenes bore him Genubath his son, and Tahpenes got to wean him right inside the house of Pharaoh, and Genubath continued at the house of Pharaoh right among the sons of Pharaoh. **(1 Kings 11:20)**
- And Hadad himself heard in **Egypt** that David had lain down with his forefathers and that Joab the chief of the army had died. So Hadad said to Pharaoh; Send me away, that I may go to my own land. **(1 Kings 11:21)**
- But Pharaoh said to him; What are you in need of while with me that here you are seeking to go to your own land? To this he said; Nothing, but you ought to send me away without fail. **(1 Kings 11:22)**

- **Later Jeroboam, who became king of the northern kingdom of Israel after Solomon's death, likewise took refuge for a time in **Egypt** in the reign of Shishak.**
- **And Solomon began seeking to put Jeroboam to death. So Jeroboam got up and went running off to **Egypt** to Shishak the king of **Egypt**, and he continued in **Egypt** until Solomon's death. (1 Kings 11:40)**
- **Shishak, known as Sheshonk I from Egyptian records, had founded a Libyan dynasty of Pharaoh's, the Twenty-second Dynasty, with its capital at Bubastis in the eastern Delta region.**
- **In the fifth year of the reign of Solomon's son Rehoboam, **993 B.C.E**, Shishak invaded Judah with a powerful force of chariots, cavalry, and foot soldiers including Libyans and Ethiopians, he captured many cities and even threatened Jerusalem. Because of Yehowah's mercy, Jerusalem was not devastated, but its great wealth was handed over to Shishak.**
- **And it came about in the fifth year of King Rehoboam that Shishak the king of **Egypt** came up against Jerusalem. (1 Kings 14:25)**
- **And he got to take the treasures of the house of Yehowah and the treasures of the house of the king, and everything he took. And he went on to take all the gold shields that Solomon had made. (1 Kings 14:26)**
- **And it came about in the fifth year of King Rehoboam that Shishak the king of **Egypt** came up against Jerusalem, for they had behaved unfaithfully toward Yehowah. (2 Chronicles 12:2)**
- **With twelve hundred chariots and with sixty thousand horsemen, and there was no number to the people that came with him out of **Egypt**, Libyans, Sukkiim and Ethiopians. (2 Chronicles 12:3)**
- **And he got to capture the fortified cities that belonged to Judah and finally came as far as Jerusalem. (2 Chronicles 12:4)**
- **Now as for Shemaiah the prophet, he came to Rehoboam and the princes of Judah who had gathered themselves at Jerusalem because of Shishak, and he proceeded to say to them; This is**

- what Yehowah has said; You, for your part, have left me, and I, too, for my part, have left you to the hand of Shishak. (**2 Chronicles 12:5**)
- At that the princes of Israel and the king humbled themselves and said; Yehowah is righteous. (**2 Chronicles 12:6**)
 - And when Yehowah saw that they had humbled themselves, the word of Yehowah came to Shemaiah, saying; They have humbled themselves. I shall not bring them to ruin, and in a little while I shall certainly give them an escape, and my rage will not pour forth upon Jerusalem by the hand of Shishak. (**2 Chronicles 12:7**)
 - But they will become servants of his, that they may know the difference between my service and the service of the kingdoms of the lands. (**2 Chronicles 12:8**)
 - So Shishak the king of **Egypt** came up against Jerusalem and took the treasures of the house of Yehowah and the treasures of the king's house. Everything he took, and so he took the gold shields that Solomon had made. (**2 Chronicles 12:9**)
 - A relief on a temple wall at Karnak depicts Shishak's campaign and lists numerous cities in Israel and Judah as having been captured.
 - Zerah the Ethiopian, who led a million Ethiopian and Libyan troops against King Asa of Judah, **967 B.C.E**, likely initiated his march from **Egypt**. His forces, gathered in the valley of Zephathah Southwest of Jerusalem, met utter defeat.
 - Later Zerah the Ethiopian went out against them with a military force of a million men and three hundred chariots, and came as far as Mareshah. (**2 Chronicles 14:9**)
 - Then Asa went out against him and they drew up in battle formation in the valley of Zephathah at Mareshah. (**2 Chronicles 14:10**)
 - And Asa began to call to Yehowah his God and say; O Yehowah, as to helping, it does not matter with you whether there are many or those with no power. Help us, O Yehowah our God, for upon you we do lean, and in your name we have come against this crowd. O Yehowah, you are our God. Do not let mortal man retain strength against you. (**2 Chronicles 14:11**)

- **At that Yehowah defeated the Ethiopians before Asa and before Judah, and the Ethiopians took to flight. (2 Chronicles 14:12)**
- **And Asa and the people that were with him kept pursuing them as far as Gerar, and those of the Ethiopians continued falling down till there was no one alive of them, for they were broken to pieces before Yehowah and before his camp. Afterward they carried off a very great deal of spoil. (2 Chronicles 14:13)**
- **Did not the Ethiopians and the Libyans themselves happen to be a very great military force in multitude, in chariots and in horsemen, and because of your leaning upon Yehowah did he not give them into your hand? (2 Chronicles 16:8)**
- **Judah and Israel enjoyed respite from Egyptian attack for another two centuries. Egypt appears to have experienced considerable internal disturbance during this period, with certain dynasties ruling contemporaneously.**
- **Meanwhile, Assyria came to the fore as the dominant world power. Hoshea, last king of the ten-tribe kingdom of Israel, circa 758-740 B.C.E, became a vassal of Assyria and then tried to break the Assyrian yoke by conspiring with King So of Egypt. The effort failed, and the Israelite northern kingdom soon fell to Assyria.**
- **However, the king of Assyria got to find conspiracy in Hoshea's case, in that he had sent messengers to So the king of Egypt and did not bring the tribute up to the king of Assyria as in former years. Hence the king of Assyria shut him up and kept him bound in the house of detention. (2 Kings 17:4)**
- **Egypt seems to have come under considerable domination by Nubian-Ethiopian elements by this time, the Twenty-fifth Dynasty being classed as Ethiopian. Assyrian King Sennacherib's loud-talking official, Rabshakeh, told the people of the city of Jerusalem that to trust in Egypt for help was to trust in a crushed reed.**
- **Accordingly Rabshakeh said to them; Please, say to Hezekiah; this is what the great king, the king of Assyria, has said; What is this confidence in which you have trusted? (2 Kings 18:19)**
- **You have said, but it is the word of lips; There are counsel and mightiness for the war. Now in whom have you put your trust,**

- that you have rebelled against me? (**2 Kings 18:20**)
- Now, look! You have put your trust in the support of this crushed reed, **Egypt**, which, if a man should brace himself upon it, would certainly enter into his palm and pierce it. That is the way Pharaoh the king of Egypt is to all those putting their trust in him. (**2 Kings 18:21**)
 - How, then, could you turn back the face of one governor of the smallest servants of my lord, while you, for your part, put your trust in Egypt for chariots and for horsemen? (**2 Kings 18:24**)
 - King Tirhakah of Ethiopia, who marched up into Canaan at this time, **732 B.C.E**, and temporarily diverted the Assyrians attention and force, is generally associated with the Ethiopian ruler of **Egypt**, Pharaoh Taharqa.
 - After that Rabshakeh returned and found the king of Assyria fighting against Libnah, for he had heard that he had pulled away from Lachish. (**2 Kings 19:8**)
 - He heard it said respecting Tirhakah the king of Ethiopia; Here he has come out to fight against you. Therefore he sent messengers again to Hezekiah, saying; (**2 Kings 19:9**)
 - This is what you men should say to Hezekiah the king of Judah; Do not let your God in whom you are trusting deceive you, saying; Jerusalem will not be given into the hand of the king of Assyria. (**2 Kings 19:10**)
 - This seems to be substantiated by Isaiah's earlier prophecy.
 - And it must occur in that day that Yehowah will whistle for the flies that are at the extremity of the Nile canals of **Egypt** and for the bees that are in the land of Assyria. (**Isaiah 7:18**)
 - And they will certainly come in and settle down, all of them, upon the precipitous torrent valleys and upon the clefts of the crags and upon all the thorn thickets and upon all the watering places. (**Isaiah 7:19**)
 - That Yehowah would whistle for the flies that are at the extremity of the Nile canals of **Egypt** and for the bees that are in the

land of Assyria; thereby resulting in a clash of the two powers in the land of Judah and subjecting that land to double pressure.

• **As Franz Delitzsch observed:** The emblems also correspond to the nature of the two countries: the fly to marshy **Egypt** with its swarms of insects and the bee to the more mountainous and woody Assyria. [Commentary on the Old Testament, 1973, Vol. VII, Isaiah, p. 223]

• **Isaiah apparently foretells the unsettled state of affairs existing in Egypt during the latter part of the Eighth and the early part of the Seventh Century B.C.E. in his pronouncement against Egypt. (Isaiah Chapter 19)** He describes civil war and disintegration, with fighting of city against city, kingdom against kingdom in **Egypt**.

• **And I will goad Egyptians against Egyptians, and they will certainly war each one against his brother, and each one against his companion, city against city, kingdom against kingdom. (Isaiah 19:2)**

• **The princes of Zoan have acted foolishly, the princes of Noph have been deceived, the keymen of her tribes have caused Egypt to wander about. (Isaiah 19:13)**

• **Yehowah himself has mingled in the midst of her the spirit of disconcertedness, and they have caused Egypt to wander about in all its work, just as someone drunk is made to wander about in his vomit. (Isaiah 19:14)**

• **Modern historians find evidence for contemporaneous dynasties ruling in different sections of the country at that time. The vaunted wisdom of Egypt with her valueless gods and charmers did not protect her from being delivered up into the hand of a hard master.**

• **And the spirit of Egypt must become bewildered in the midst of it, and I shall confuse its own counsel. And they will be certain to resort to the valueless gods and to the charmers and to the spirit mediums and to the professional foretellers of events. (Isaiah 19:3)**

• **And I will deliver up Egypt into the hand of a hard master, and strong will be the king that will rule over them, is the utterance of the true Lord, Yehowah of armies. (Isaiah 19:4)**

•• **Assyrian Invasion**

- Assyrian King Esar-haddon, a contemporary of Judean King Manasseh, **716-662 B.C.E.**, invaded **Egypt**, conquered Memphis in Lower **Egypt**, and sent many into exile. The ruling Pharaoh at the time was evidently still Taharqa or Tirhakah.
- Ashurbanipal, Assyria's last king, renewed the assault and sacked the city of Thebes, Biblical No-amon, in Upper **Egypt**, where **Egypt's** greatest temple treasures were located. Again, the Bible shows Ethiopian, Libyan, and other African elements as being involved.
- Are you better than No-amon, that was sitting by the Nile canals? Waters were all around her, whose wealth was the sea, whose wall was from the sea. (**Nahum 3:8**)
- Ethiopia was her full might, also **Egypt**, and that without limit. Put and the Libyans themselves proved to be of assistance to you. (**Nahum 3:9**)
- She, too, was meant for exile, she went into captivity. Her own children also came to be dashed to pieces at the head of all the streets, and over her glorified men they cast lots, and her great ones have all been bound with fetters. (**Nahum 3:10**)
- Assyrian garrisons were later pulled back from **Egypt**, and the country began to recover some of its earlier prosperity and power. When Assyria fell to the Medes and Babylonians, **Egypt** had gained sufficient strength, with the support of mercenary troops, to come up to the aid of the Assyrian king. Pharaoh Nechoh (II) led the Egyptian forces but, on the way, was confronted by the Judean army of King Josiah at Megiddo and, against his wishes, was forced to engage in battle, he defeated Judah and caused the death of Josiah.
- In his days Pharaoh Nechoh the king of Egypt came up to the king of Assyria by the river Euphrates, and King Josiah proceeded to go to meet him, but he put him to death at Megiddo as soon as he saw him. (**2 Kings 23:29**)
- After all this when Josiah had prepared the house, Necho the king of **Egypt** came up to fight at Carchemish by the Euphrates. Then Josiah went out to an encounter with him. (**2 Chronicles 35:20**)
- At that he sent messengers to him, saying; What do I have to do

- with you, O king of Judah? It is not against you that I am coming today, but it is against another house that my fight is and that God himself said that I should cause disturbance. Refrain for your own sake because of God, who is with me, and do not let him bring you to ruin. (**2 Chronicles 35:21**)
- And Josiah did not turn his face away from him, but to fight against him he disguised himself and did not listen to the words of Necho from the mouth of God. So he came to fight in the valley plain of Megiddo. (**2 Chronicles 35:22**)
 - And the shooters got to shoot at King Josiah, so that the king said to his servants; Take me down, for I have been very severely wounded. (**2 Chronicles 35:23**)
 - Accordingly his servants took him down from the chariot and had him ride in the second war chariot that was his and brought him to Jerusalem. Thus he died and was buried in the graveyard of his forefathers, and all Judah and Jerusalem were mourning over Josiah. (**2 Chronicles 35:24**)
 - Three months later in **628 B.C.E**, Nechoh removed Josiah's son and successor Jehoahaz from the Judean throne and replaced him with his brother Eliakim, renamed Jehoiakim, carrying Jehoahaz captive to Egypt.
 - Twenty-three years old was Jehoahaz when he began to reign, and for three months he reigned in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah from Libnah. (**2 Kings 23:31**)
 - And he began to do what was bad in Yehowah's eyes, according to all that forefathers of his had done. (**2 Kings 23:32**)
 - And Pharaoh Nechoh got to put him in bonds at Riblah in the land of Hamath, to keep him from reigning in Jerusalem, and then imposed a fine upon the land of a hundred silver talents and a gold talent. (**2 Kings 23:33**)
 - Furthermore, Pharaoh Nechoh made Eliakim the son of Josiah king in place of Josiah his father and changed his name to Jehoiakim, and Jehoahaz he took and then brought to **Egypt**, where he eventually died. (**2 Kings 23:34**)

- **And the silver and the gold Jehoiakim gave to Pharaoh. Only he taxed the land, to give the silver at the order of Pharaoh. According to each one's individual tax rate he exacted the silver and the gold from the people of the land, to give it to Pharaoh Nechoh. (2 Kings 23:35)**
- **Then the people of the land took Jehoahaz the son of Josiah and made him king in the place of his father in Jerusalem. (2 Chronicles 36:1)**
- **Twenty-three years old was Jehoahaz when he began to reign, and for three months he reigned in Jerusalem. (2 Chronicles 36:2)**
- **However, the king of Egypt removed him in Jerusalem and fined the land a hundred silver talents and a gold talent. (2 Chronicles 36:3)**
- **Furthermore, the king of **Egypt** made Eliakim his brother king over Judah and Jerusalem and changed his name to Jehoiakim, but his brother Jehoahaz, Necho took and brought to Egypt. (2 Chronicles 36:4)**
- **And as for you, raise a dirge concerning the chieftains of Israel. (Ezekiel 19:1)**
- **And you must say; What was your mother? A lioness among lions. She lay down in among maned young lions. She reared her cubs. (Ezekiel 19:2)**
- **And gradually she brought up one of her cubs. A maned young lion is what he became, and he began to learn how to tear apart prey. He devoured even earthling man. (Ezekiel 19:3)**
- **And nations kept hearing about him. In their pit he was caught, and they proceeded to bring him by means of hooks to the land of **Egypt**. (Ezekiel 19:4)**
- **Judah was now tributary to **Egypt**, paying an initial sum equivalent to almost \$1,046,000. It was during this period that the prophet Urijah made his vain flight to **Egypt**.**
- **And King Jehoiakim and all his mighty men and all the princes got to hear his words, and the king began seeking to put him to**

death. When Urijah got to hear of it he at once became afraid and ran away and came into **Egypt**. (**Jeremiah 26:21**)

- But King Jehoiakim sent men to **Egypt**, Elnathan the son of Achbor and other men with him to **Egypt**. (**Jeremiah 26:22**)
- And they proceeded to bring Urijah out from **Egypt** and to bring him to King Jehoiakim, who then struck him down with the sword and cast his dead body into the graveyard of the sons of the people. (**Jeremiah 26:23**)

•• Defeat By Nebuchadnezzar

- But **Egypt's** bid to reestablish **Egyptian** control in Syria and Palestine was short-lived, **Egypt** was doomed to drink the bitter cup of defeat, according to Yehowah's prophecy already pronounced by;
- And I proceeded to take the cup out of the hand of Yehowah and to make all the nations drink to whom Yehowah had sent me: (**Jeremiah 25:17**)
- Namely, Jerusalem and the cities of Judah and her kings, her princes, to make them a devastated place, an object of astonishment, something to whistle at and a malediction, just as at this day. (**Jeremiah 25:18**)
- Pharaoh the king of **Egypt** and his servants and his princes and all his people. (**Jeremiah 25:19**)
- **Egypt's** downfall began with its decisive defeat at Carchemish on the Euphrates River by the Babylonians under Nebuchadnezzar as crown prince in **625 B.C.E.**, an event described at;
- For **Egypt**, concerning the military force of Pharaoh Necho the king of **Egypt**, who happened to be by the river Euphrates at Carchemish, whom Nebuchadnezzar the king of Babylon defeated in the fourth year of Jehoiakim the son of Josiah, the king of Judah. (**Jeremiah 46:2**)
- Set in array, O men, buckler and large shield, and approach to battle. (**Jeremiah 46:3**)
- Harness the horses, and mount, O you horsemen, and station yourselves with the helmet. Polish the lances. Clothe yourselves

- with coats of mail. (**Jeremiah 46:4**)
- **Why is it that I have seen them terror-stricken? They are turning back, and their mighty men themselves are crushed to pieces, and they have positively fled, and they have not turned around. There is fright all around, is the utterance of Yehowah. (**Jeremiah 46:5**)**
 - **Let not the swift one try to flee, and let not the mighty man try to escape. Up north by the bank of the river Euphrates they have stumbled and fallen. (**Jeremiah 46:6**)**
 - **Who is this one that comes up just like the Nile River, like the rivers the waters of which toss themselves? (**Jeremiah 46:7**)**
 - **Egypt** itself comes up just like the Nile River, and like rivers the waters toss themselves. And it says; I shall go up. I shall cover the earth. I shall readily destroy the city and those inhabiting it. (**Jeremiah 46:8**)
 - **Go up, O you horses, and drive madly, O you chariots! And let the mighty men go forth, Cush and Put, who are handling the shield, and the Ludim, who are handling and treading the bow. (**Jeremiah 46:9**)**
 - **And that day belongs to the Sovereign Lord, Yehowah of armies, the day of vengeance for avenging himself upon his adversaries. And the sword will certainly devour and satisfy itself and take its fill of their blood, for the Sovereign Lord, Yehowah of armies, has a sacrifice in the land of the north by the river Euphrates. (**Jeremiah 46:10**)**
 - **As well as in a Babylonian chronicle.**
 - **Nebuchadnezzar, now king of Babylon, next took over Syria and Palestine, and Judah became a vassal state of Babylon.**
 - **In his days Nebuchadnezzar the king of Babylon came up, and so Jehoiakim became his servant for three years. However, he turned back and rebelled against him. (**2 Kings 24:1**)**
 - **Egypt** made one last attempt to remain a power in Asia. A military force of Pharaoh, his name is not mentioned in the Bible, came

out of **Egypt** in answer to King Zedekiah's request for military support in his revolt against Babylon in **609-607 B.C.E.**

- Producing only a temporary lifting of the Babylonian siege, **Egypt's** troops were forced to withdraw, and Jerusalem was left to destruction.
- And there was a military force of Pharaoh that came out of **Egypt**, and the Chaldeans that were laying siege to Jerusalem got to hear the report about them. So they withdrew from against Jerusalem. (**Jeremiah 37:5**)
- Then the word of Yehowah occurred to Jeremiah the prophet, saying; (**Jeremiah 37:6**)
- This is what Yehowah the God of Israel has said; This is what you men should say to the king of Judah, the one sending you to me to inquire of me; Look! The military force of Pharaoh that is coming forth to you people for the purpose of assistance will have to go back to their land, **Egypt**. (**Jeremiah 37:7**)
- But he finally rebelled against him in sending his messengers to **Egypt**, for it to give him horses and a multitudinous people. Will he have success? Will he escape, he who is doing these things, and who has broken a covenant? And will he actually escape? (**Ezekiel 17:15**)
- As I am alive, is the utterance of the Sovereign Lord Yehowah, in the place of the king who put in as king the one that despised his oath and that broke his covenant, with him in the midst of Babylon he will die. (**Ezekiel 17:16**)
- And by a great military force and by a multitudinous congregation Pharaoh will not make him effective in the war, by throwing up a siege rampart and by building a siege wall, in order to cut off many souls. (**Ezekiel 17:17**)
- And he has despised an oath in breaking a covenant, and, look! he had given his hand and has done even all these things. He will not make his escape. (**Ezekiel 17:18**)
- Despite vigorous warning by Jeremiah,
- Now it came about at the end of ten days that the word of

Yehowah proceeded to occur to Jeremiah. (**Jeremiah 42:7**)

- So he called for Johanan the son of Kareah and for all the chiefs of the military forces who were with him and for all the people, from the smallest one even to the greatest one. (**Jeremiah 42:8**)
- And he went on to say to them; This is what Yehowah the God of Israel, to whom you sent me to cause your request for favor to fall before him, has said; (**Jeremiah 42:9**)
- If you will without fail keep dwelling in this land, I will also build you up and I shall not tear you down, and I will plant you and I shall not uproot you, for I shall certainly feel regret over the calamity that I have caused to you. (**Jeremiah 42:10**)
- Do not be afraid because of the king of Babylon, of whom you are in fear. Do not be afraid because of him, is the utterance of Yehowah, for I am with you, in order to save you and to deliver you out of his hand. (**Jeremiah 42:11**)
- And I shall give to you mercies, and he will certainly have mercy upon you and return you to your own soil. (**Jeremiah 42:12**)
- But if you are saying; No, we are not going to dwell in this land! in order to disobey the voice of Yehowah your God. (**Jeremiah 42:13**)
- Saying; No, but into the land of **Egypt** we shall enter, where we shall see no war and the sound of the horn we shall not hear and for bread we shall not go hungry, and there is where we shall dwell. (**Jeremiah 42:14**)
- Even now therefore hear the word of Yehowah, O remnant of Judah. This is what Yehowah of armies, the God of Israel, has said; If you yourselves positively set your faces to enter into **Egypt** and you actually enter in to reside there as aliens. (**Jeremiah 42:15**)
- It must also occur that the very sword of which you are afraid will there catch up with you in the land of **Egypt**, and the very famine at which you are in a fright will there closely follow after you to **Egypt**, and there is where you will die. (**Jeremiah 42:16**)
- And it will come about that all the men that have set their faces

- to enter into **Egypt** to reside there as aliens will be the ones to die by the sword, by the famine and by the pestilence, and they will not come to have a survivor or an escapee, because of the calamity that I am bringing in upon them. (**Jeremiah 42:17**)
- For this is what Yehowah of armies, the God of Israel, has said; Just as my anger and my rage have been poured out upon the inhabitants of Jerusalem, so my rage will be poured out upon you because of your entering into **Egypt**, and you will certainly become a curse and an object of astonishment and a malediction and a reproach, and you will no more see this place. (**Jeremiah 42:18**)
 - Yehowah has spoken against you, O remnant of Judah. Do not enter into **Egypt**. You should positively know that I have borne witness against you today. (**Jeremiah 42:19**)
 - That you have committed error against your souls, for you yourselves have sent me to Yehowah your God, saying; Pray in our behalf to Yehowah our God, and according to everything that Yehowah our God says tell us that way, and we shall certainly do. (**Jeremiah 42:20**)
 - And I tell you today, but you will certainly not obey the voice of Yehowah your God or anything with which he has sent me to you. (**Jeremiah 42:21**)
 - And now you should positively know that by the sword, by the famine and by the pestilence you will die in the place into which you do delight to enter to reside as aliens. (**Jeremiah 42:22**)
 - The remnant of Judah's population fled to **Egypt** as a sanctuary, evidently joining Jews already in that land.
 - And Yehowah showed me, and, look! Two baskets of figs set before the temple of Yehowah, after Nebuchadrezzar the king of Babylon had carried into exile Jeconiah the son of Jehoiakim, the king of Judah, and the princes of Judah and the craftsmen and the builders of bulwarks, from Jerusalem that he might bring them to Babylon. (**Jeremiah 24:1**)
 - And like the bad figs that cannot be eaten for badness, this in fact is what Yehowah has said; So I shall give Zedekiah the king of Judah and his princes and the remnant of Jerusalem who are

- remaining over in this land and those who are dwelling in the land of **Egypt**. (**Jeremiah 24:8**)
- **I will also give them over for quaking, for calamity, in all the kingdoms of the earth, for reproach and for a proverbial saying; for a taunt and for a malediction, in all the places to which I shall disperse them. (**Jeremiah 24:9**)**
 - **And I will send against them the sword, the famine and the pestilence, until they come to their finish off the ground that I gave to them and to their forefathers. (**Jeremiah 24:10**)**
 - **Places specifically mentioned where they took up dwelling are Tahpanhes, apparently a fortress city in the Delta region;**
 - **And they finally came into the land of **Egypt**, for they did not obey the voice of Yehowah, and they came gradually as far as Tahpanhes. (**Jeremiah 43:7**)**
 - **Then the word of Yehowah occurred to Jeremiah in Tahpanhes, saying; (**Jeremiah 43:8**)**
 - **Take in your hand great stones, and you must hide them in the mortar in the terrace of bricks that is at the entrance of the house of Pharaoh in Tahpanhes before the eyes of the Jewish men. (**Jeremiah 43:9**)**
 - **Migdol**
 - **Next they pulled away from Etham and turned back toward Pihahiroth, which is in view of Baal-zephon, and they went camping before Migdol. (**Numbers 33:7**)**
 - **After that they pulled away from Pihahiroth and went passing through the midst of the sea to the wilderness and kept marching a three-day journey in the wilderness of Etham and took up camping at Marah. (**Numbers 33:8**)**
 - **And Noph, considered to be the same as Memphis, an early capital in Lower **Egypt**.**
 - **The word that occurred to Jeremiah for all the Jews that were dwelling in the land of **Egypt**, the ones dwelling in Migdol and in Tahpanhes and in Noph and in the land of Pathros, saying;**

(Jeremiah 44:1)

- **This is what the Sovereign Lord Yehowah has said; I will also destroy the dungy idols and cause the valueless gods to cease out of Noph, and there will no more prove to be a chieftain out of the land of **Egypt**, and I shall certainly put fear in the land of **Egypt**. (Ezekiel 30:13)**
- **Thus, the language of Canaan, evidently Hebrew, was now being spoken in **Egypt** by these refugees.**
- **In that day there will prove to be five cities in the land of **Egypt** speaking the language of Canaan and swearing to Yehowah of armies. The City of Tearing Down will one city be called. (Isaiah 19:18)**
- **Foolishly they renewed in **Egypt** the very idolatrous practices that had brought Yehowah's judgment against Judah.**
- **This is what Yehowah of armies, the God of Israel, has said; You yourselves have seen all the calamity that I have brought in upon Jerusalem and upon all the cities of Judah, and here they are a devastated place this day, and in them there is no inhabitant. (Jeremiah 44:2)**
- **It is because of their badness that they did in order to offend me by going and making sacrificial smoke and rendering service to other gods whom they themselves had not known, neither you nor your forefathers. (Jeremiah 44:3)**
- **And I kept sending to you all my servants the prophets, rising up early and sending, saying; Do not do, please, this detestable sort of thing that I have hated. (Jeremiah 44:4)**
- **But they did not listen, nor did they incline their ear to turn back from their badness by not making sacrificial smoke to other gods. (Jeremiah 44:5)**
- **So my rage, and my anger, was poured out and it burned in the cities of Judah and in the streets of Jerusalem, and they came to be a devastated place, a desolate waste, as at this day. (Jeremiah 44:6)**
- **And now this is what Yehowah, the God of armies, the God of**

- Israel, has said; Why are you causing a great calamity to your souls, in order to cut off from yourselves man and woman, child and suckling, out of the midst of Judah, so that you do not leave over for yourselves a remnant. (**Jeremiah 44:7**)
- By offending me with the works of your hands by making sacrificial smoke to other gods in the land of **Egypt**, into which you are entering to reside as aliens, for the purpose of causing a cutting off of yourselves and for the purpose of your becoming a malediction and a reproach among all the nations of the earth? (**Jeremiah 44:8**)
 - Have you forgotten the bad deeds of your forefathers and the bad deeds of the kings of Judah and the bad deeds of their wives and your own bad deeds and the bad deeds of your wives, that they have done in the land of Judah and in the streets of Jerusalem? (**Jeremiah 44:9**)
 - And down to this day they did not feel crushed, and they did not become afraid, nor did they walk in my Law and in my statutes that I put before you and before your forefathers. (**Jeremiah 44:10**)
 - Therefore this is what Yehowah of armies, the God of Israel, has said; Here I am setting my face against you for calamity and for cutting off all Judah. (**Jeremiah 44:11**)
 - And I will take the remnant of Judah who set their faces to enter into the land of Egypt to reside there as aliens, and they will all certainly come to their finish in the land of **Egypt**. They will fall by the sword, and by the famine they will come to their finish, from the smallest one even to the greatest one, by the sword and by the famine they will die. And they must become a curse, an object of astonishment and a malediction and a reproach. (**Jeremiah 44:12**)
 - And I will hold an accounting against those dwelling in the land of **Egypt**, just as I held an accounting against Jerusalem, with the sword, with the famine and with the pestilence. (**Jeremiah 44:13**)
 - And there will come to be no escapee or survivor for the remnant of Judah who are entering in to reside there as aliens, in the land of **Egypt**, even to return to the land of Judah to which they are

lifting up their soulful desire to return in order to dwell, for they will not return, except some escaped ones. (**Jeremiah 44:14**)

- **And all the men who were knowing that their wives had been making sacrificial smoke to other gods, and all the wives who were standing as a great congregation, and all the people who were dwelling in the land of **Egypt**, in Pathros, proceeded to answer Jeremiah, saying; (**Jeremiah 44:15**)**
- **As regards the word that you have spoken to us in the name of Yehowah, we are not listening to you. (**Jeremiah 44:16**)**
- **But we shall positively do every word that has gone forth from our mouth, in order to make sacrificial smoke to the queen of the heavens and to pour out to her drink offerings, just as we ourselves and our forefathers, our kings and our princes did in the cities of Judah and in the streets of Jerusalem, when we used to be satisfied with bread and to be well off, and we did not see any calamity at all. (**Jeremiah 44:17**)**
- **And from the time that we ceased to make sacrificial smoke to the queen of the heavens and pour out drink offerings to her we have lacked everything, and by the sword and by the famine we have come to our finish. (**Jeremiah 44:18**)**
- **Also, when we were making sacrificial smoke to the queen of the heavens and were disposed to pour out drink offerings to her, did we without asking our husbands make for her sacrificial cakes, in order to make an image of her, and to pour out drink offerings to her? (**Jeremiah 44:19**)**
- **In turn Jeremiah said to all the people, to the able-bodied men and to the wives and to all the people, who were answering him with a word, saying; (**Jeremiah 44:20**)**
- **As for the sacrificial smoke that you made in the cities of Judah and in the streets of Jerusalem, you and your forefathers, your kings and your princes and the people of the land, was it not this that Yehowah remembered and that proceeded to come up into his heart? (**Jeremiah 44:21**)**
- **Finally Yehowah was no longer able to put up with it because of the badness of your dealings, because of the detestable things that you had done, and so your land came to be a devastated**

- place and an object of astonishment and a malediction, without an inhabitant, as at this day. (**Jeremiah 44:22**)
- **Because of the fact that you made sacrificial smoke and that you sinned against Yehowah and did not obey the voice of Yehowah and in his Law and in his statutes and in his reminders you did not walk, that is why there has befallen you this calamity as at this day. (**Jeremiah 44:23**)**
 - **And Jeremiah continued on to say to all the people and to all the women; Hear the word of Yehowah, all Judah who are in the land of **Egypt**. (**Jeremiah 44:24**)**
 - **This is what Yehowah of armies, the God of Israel, has said; As for you men and your wives, you women also speak with your mouths, and with your hands you people have made a fulfillment, saying,**
 - **We shall without fail perform our vows that we have vowed, to make sacrificial smoke to the queen of the heavens and to pour out drink offerings to her. You women will without fail carry out your vows, and you will without fail perform your vows. (**Jeremiah 44:25**)**
 - **But the fulfillment of Yehowah's prophecies caught up with the Israelite refugees when Nebuchadnezzar marched against **Egypt** and conquered the land.**
 - **Then the word of Yehowah occurred to Jeremiah in Tahpanhes, saying; (**Jeremiah 43:8**)**
 - **Take in your hand great stones, and you must hide them in the mortar in the terrace of bricks that is at the entrance of the house of Pharaoh in Tahpanhes before the eyes of the Jewish men. (**Jeremiah 43:9**)**
 - **And you must say to them; This is what Yehowah of armies, the God of Israel, has said; Here I am sending and I will take Nebuchadnezzar the king of Babylon, my servant, and I will place his throne right above these stones that I have hidden, and he will certainly extend his state tent over them. (**Jeremiah 43:10**)**
 - **And he must come in and strike the land of Egypt. Whoever is due for deadly plague will be for deadly plague, and whoever is due for captivity will be for captivity, and whoever is due for the**

- sword will be for the sword. (**Jeremiah 43:11**)
- And I will set a fire ablaze in the houses of the gods of **Egypt**, and he will certainly burn them and lead them captive and wrap himself up in the land of **Egypt**, just as a shepherd wraps himself up in his garment, and he will actually go out from there in peace. (**Jeremiah 43:12**)
 - And he will certainly break to pieces the pillars of Beth-shemesh, which is in the land of **Egypt**, and the houses of the gods of **Egypt** he will burn with fire. (**Jeremiah 43:13**)
 - The word that Yehowah spoke to Jeremiah the prophet as regards the coming of Nebuchadrezzar the king of Babylon to strike down the land of **Egypt**. (**Jeremiah 46:13**)
 - Tell it in **Egypt**, O men, and publish it in Migdol, and publish it in Noph and in Tahpanhes. Say; Station yourself, making preparation also for yourself, for a sword will certainly devour all around you. (**Jeremiah 46:14**)
 - Why is it that your powerful ones have been washed away? They have made no stand, for Yehowah himself has pushed them away. (**Jeremiah 46:15**)
 - In great numbers they are stumbling. They also actually fall. And they keep saying one to the other; Do rise up, and do let us return to our people and to the land of our relatives because of the maltreating sword. (**Jeremiah 46:16**)
 - There they have proclaimed, Pharaoh the king of Egypt is a mere noise. He has let the festal time pass by. (**Jeremiah 46:17**)
 - As I am alive, is the utterance of the King, whose name is Yehowah of armies, like Tabor among the mountains and like Carmel by the sea he will come in. (**Jeremiah 46:18**)
 - Make for yourself mere baggage for exile, O inhabitress, the daughter of **Egypt**. For Noph itself will become a mere object of astonishment and will actually be set afire, so as to be without an inhabitant. (**Jeremiah 46:19**)
 - **Egypt** is as a very pretty heifer. From the north a mosquito itself will certainly come against her. (**Jeremiah 46:20**)

- Furthermore, her hired soldiers in the midst of her are like fattened calves. But they themselves also have given way, they have fled together. They have not made a stand. For the very day of their disaster has come in upon them, the time of their being given attention. (**Jeremiah 46:21**)
- Her voice is like that of a serpent that goes along, for with vital energy men will go, and with axes they will actually come in to her, like those who are gathering pieces of wood. (**Jeremiah 46:22**)
- They will certainly cut down her forest, is the utterance of Yehowah, for it could not be penetrated. For they have become more numerous than the locust, and they are without number. (**Jeremiah 46:23**)
- The daughter of **Egypt** will certainly feel shame. She will actually be given into the hand of the people of the north. (**Jeremiah 46:24**)
- Yehowah of armies, the God of Israel, has said; Here I am turning my attention upon Amon from No and upon Pharaoh and upon Egypt and upon her gods and upon her kings, even upon Pharaoh and upon all those trusting in him. (**Jeremiah 46:25**)
- And I will give them into the hand of those seeking for their soul and into the hand of Nebuchadrezzar the king of Babylon and into the hand of his servants, and afterward she will be resided in as in the days of old, is the utterance of Yehowah. (**Jeremiah 46:26**)
- One Babylonian text, dated to Nebuchadnezzar's 37th year, **588 B.C.E.**, has been found that mentions a campaign against **Egypt**.
- Whether it relates to the original conquest or merely to a subsequent military action cannot be said. At any rate, Nebuchadnezzar received **Egypt's** wealth as his pay for military service rendered in Yehowah's execution of judgment against Tyre, an opposer of God's people.
- Son of man, Nebuchadnezzar himself, the king of Babylon, made his military force perform a great service against Tyre. Every head was one made bald, and every shoulder was one rubbed

bare. But as for wages, there proved to be none for him and his military force from Tyre for the service that he had performed against her. (**Ezekiel 29:18**)

- Therefore this is what the Sovereign Lord Yehowah has said; Here I am giving to Nebuchadrezzar the king of Babylon the land of **Egypt**, and he must carry off its wealth and make a big spoil of it and do a great deal of plundering of it, and it must become wages for his military force. (**Ezekiel 29:19**)
- As his compensation for service that he did against her I have given him the land of **Egypt**, because they acted for me, is the utterance of the Sovereign Lord Yehowah. (**Ezekiel 29:20**)
- This is what the Sovereign Lord Yehowah has said; I will also cause the crowd of **Egypt** to cease by the hand of Nebuchadrezzar the king of Babylon. (**Ezekiel 30:10**)
- He and his people with him, the tyrants of the nations, are being brought in to reduce the land to ruin. And they must draw their swords against Egypt and fill the land with the slain. (**Ezekiel 30:11**)
- And I will make the Nile canals dry ground and will sell the land into the hand of bad men, and I will cause the land and its fullness to be desolated by the hand of strangers. I myself, Yehowah, have spoken. (**Ezekiel 30:12**)
- In the tenth year, in the tenth month, on the twelfth day of the month, the word of Yehowah occurred to me, saying; (**Ezekiel 29:1**)
- Son of man, set your face against Pharaoh the king of **Egypt** and prophesy against him and against Egypt in its entirety. (**Ezekiel 29:2**)
- Speak, and you must say; This is what the Sovereign Lord Yehowah has said; Here I am against you, O Pharaoh, king of **Egypt**, the great sea monster lying stretched out in the midst of his Nile canals, that has said; My Nile River belongs to me, and I, I have made it for myself. (**Ezekiel 29:3**)
- And I will put hooks in your jaws and cause the fish of your Nile canals to cling to your scales. And I will bring you up out of the

midst of your Nile canals and all the fish of your Nile canals that cling to your very scales. (**Ezekiel 29:4**)

- **And I will abandon you to the wilderness, you and all the fish of your Nile canals. Upon the surface of the field you will fall. You will not be gathered up nor be collected together. To the wild beasts of the earth and to the flying creatures of the heavens I will give you for food. (**Ezekiel 29:5**)**
- **And all the inhabitants of **Egypt** will have to know that I am Yehowah, for the reason that they proved to be, as a support, a reed to the house of Israel. (**Ezekiel 29:6**)**
- **When they took hold of you by the hand, you got to be crushed, and you caused a split in their entire shoulder. And when they supported themselves upon you, you got to be broken, and you caused all their hips to wobble. (**Ezekiel 29:7**)**
- **Therefore this is what the Sovereign Lord Yehowah has said; Here I am bringing upon you a sword, and I will cut off from you earthling man and domestic animal. (**Ezekiel 29:8**)**
- **And the land of **Egypt** must become a desolate waste and a devastated place, and they will have to know that I am Yehowah, for the reason that he has said; To me the Nile River belongs, and I myself have made it. (**Ezekiel 29:9**)**
- **Therefore here I am against you and against your Nile canals, and I will make the land of **Egypt** devastated places, dryness, a desolated waste, from Migdol to Syene and to the boundary of Ethiopia. (**Ezekiel 29:10**)**
- **There will not pass through it the foot of earthling man, nor will the foot of domestic animal pass through it, and for forty years it will not be inhabited. (**Ezekiel 29:11**)**
- **And I will make the land of **Egypt** a desolate waste in the midst of desolated lands, and its own cities will become a desolate waste in the very midst of devastated cities for forty years, and I will scatter the **Egyptians** among the nations and disperse them among the lands. (**Ezekiel 29:12**)**
- **For this is what the Sovereign Lord Yehowah has said; At the end of forty years I shall collect the **Egyptians** together out of the**

peoples among whom they will have been scattered. (**Ezekiel 29:13**)

- And I will bring back the captive group of the **Egyptians**, and I will bring them back to the land of Pathros, to the land of their origin, and there they must become a lowly kingdom. (**Ezekiel 29:14**)
- Lower than the other kingdoms it will become, and it will no more lift itself up over the other nations, and I will make them so few as not to have the other nations in subjection. (**Ezekiel 29:15**)
- And it will no more prove to be the house of Israel's confidence, bringing error to remembrance by their turning after them. And they will have to know that I am the Sovereign Lord Yehowah. (**Ezekiel 29:16**)
- A desolation of **Egypt** is foretold, due to last 40 years. This may have come after Nebuchadnezzar's conquest of **Egypt**. While some commentaries refer to the reign of Amasis or Ahmose II, the successor of Hophra, as exceedingly prosperous during more than 40 years, they do so primarily on the testimony of Herodotus, who visited **Egypt** over a hundred years later.
- But as the **Encyclopaedia Britannica (1959, Vol. 8, p. 62)** comments on Herodotus history of this period, the Saitic Period; **His statements prove not entirely reliable when they can be checked by the scanty native evidence.**
- The **Bible Commentary by F. C. Cook**, after noting that Herodotus even fails to mention Nebuchadnezzar's attack on **Egypt**, says; **It is notorious that Herodotus, while he faithfully recorded all that he heard and saw in **Egypt**, was indebted for his information on past history to the **Egyptian** priests, whose tales he adopted with blind credulity. The whole story by Herodotus of Apries; Hophra, and Amasis is mixed with so much that is inconsistent and legendary that we may very well hesitate to adopt it as authentic history.**
- It is by no means strange that the priests should endeavor to disguise the national dishonor of having been subjected to a foreign yoke. [**Note B, p. 132**]

- Hence, while secular history provides no clear evidence of the prophecy's fulfillment, we may be confident of the accuracy of the Bible record.

• Under Persian Domination

- **Egypt** later supported Babylon against the rising power of Medo-Persia. But by **525 B.C.E.**, the land was subjugated by Cambyses II, son of Cyrus the Great, and thereby came under Persian imperial rule.

- For I am Yehowah your God, the Holy One of Israel your Savior. I have given **Egypt** as a ransom for you, Ethiopia and Seba in place of you. (**Isaiah 43:3**)

- While many Jews doubtless left **Egypt** to return to their homeland.

- And it must occur in that day that Yehowah will again offer his hand, a second time, to acquire the remnant of his people who will remain over from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the islands of the sea. (**Isaiah 11:11**)

- And he will certainly raise up a signal for the nations and gather the dispersed ones of Israel, and the scattered ones of Judah he will collect together from the four extremities of the earth. (**Isaiah 11:12**)

- And the jealousy of Ephraim must depart, and even those showing hostility to Judah will be cut off. Ephraim itself will not be jealous of Judah, nor will Judah show hostility toward Ephraim. (**Isaiah 11:13**)

- And they must fly at the shoulder of the Philistines to the west, together they will plunder the sons of the East. Edom and Moab will be those upon whom they will thrust out their hand, and the sons of Ammon will be their subjects. (**Isaiah 11:14**)

- And Yehowah will certainly cut off the tongue of the Egyptian sea, and wave his hand at the River in the glow of his spirit. And he must strike it in its seven torrents, and he will actually cause people to walk in their sandals. (**Isaiah 11:15**)

- And there must come to be a highway out of Assyria for the

remnant of his people who will remain over, just as there came to be one for Israel in the day of his coming up out of the land of Egypt. (**Isaiah 11:16**)

- Like a bird they will come trembling out of **Egypt**, and like a dove out of the land of Assyria, and I shall certainly make them dwell in their houses, is the utterance of Yehowah. (**Hosea 11:11**)
- And I must bring them back from the land of **Egypt**, and from Assyria I shall collect them together, and to the land of Gilead and Lebanon I shall bring them, and no room will be found for them. (**Zechariah 10:10**)
- And he must pass through the sea with distress, and in the sea he must strike down the waves, and all the depths of the Nile must dry up. And the pride of Assyria must be brought down, and the very scepter of **Egypt** will depart. (**Zechariah 10:11**)
- Others remained in **Egypt**. Thus, there was a Jewish colony in Elephantine, **Egyptian**, *Yeb*, an island in the Nile near Aswan, some 690 kilometers (430 miles) South of Cairo.
- A valuable find of papyri reveals conditions prevailing there during the **Fifth Century B.C.E**, about the time when Ezra and Nehemiah were active in Jerusalem. These documents, in Aramaic, contain the name of Sanballat of Samaria.
- Now it came about that, as soon as Sanballat heard that we were rebuilding the wall, he became angry and highly offended, and he kept deriding the Jews. (**Nehemiah 4:1**)
- And he began to say before his brothers and the military force of Samaria, yes, he began to say; What are the feeble Jews doing? Will they depend upon themselves? Will they sacrifice? Will they finish up in a day? Will they bring the stones to life out of the heaps of dusty rubbish when they are burned? (**Nehemiah 4:2**)
- And of Johanan the High Priest.
- The Levites in the days of Eliashib, Joiada and Johanan and Jaddua were recorded as heads of paternal houses, also the priests, down till the kingship of Darius the Persian. (**Nehemiah 12:22**)

- Of interest is an official order issued during the reign of Darius II, **423-405 B.C.E**, that the festival of unfermented cakes
- And you must keep the festival of unfermented cakes, because on this very day I must bring your armies out from the land of Egypt. And you must keep this day throughout your generations as a statute to time indefinite. (**Exodus 12:17**)
- And Moses went on to say to the people; Let there be a remembering of this day on which you went out of **Egypt**, from the house of slaves, because by strength of hand Yehowah brought you out from here. So nothing leavened may be eaten. (**Exodus 13:3**)
- Seven days you are to eat unfermented cakes, and on the seventh day is a festival to Yehowah. (**Exodus 13:6**)
- Unfermented cakes are to be eaten for the seven days, and nothing leavened is to be seen with you, and no sourdough is to be seen with you within all your boundaries. (**Exodus 13:7**)
- Be celebrated by the colony. Also notable is the frequent use of the name *Yahu*, a form of the name **Yehowah** or **Yahweh**, compare;
- In that day there will prove to be five cities in the land of Egypt speaking the language of Canaan and swearing to Yehowah of armies. The City of Tearing Down will one city be called. (**Isaiah 19:18**)
- Although there is considerable evidence, too, of definite infiltration of pagan worship.

· Under Greek And Roman Rule

- **Egypt** continued under Persian rule until the conquest by Alexander the Great in **332 B.C.E**, supposedly liberating **Egypt** from the Persian yoke but ending for all time the rule by native Pharaoh's. Mighty **Egypt** had indeed become a lowly kingdom.
- And I will bring back the captive group of the **Egyptians**, and I will bring them back to the land of Pathros, to the land of their origin, and there they must become a lowly kingdom. (**Ezekiel 29:14**)

- Lower than the other kingdoms it will become, and it will no more lift itself up over the other nations, and I will make them so few as not to have the other nations in subjection. (**Ezekiel 29:15**)
- During Alexander's reign the city of Alexandria was founded, and after his death the country was ruled by the Ptolemies. In **312 B.C.E.**, Ptolemy I captured Jerusalem, and Judah became a province of Ptolemaic **Egypt** until **198 B.C.E.**
- Then, in the long struggle with the Seleucid Empire in Syria, **Egypt** finally lost control of Palestine when Syrian King Antiochus III defeated the army of Ptolemy V. Thereafter **Egypt** gradually came more and more under the influence of Rome.
- In **31 B.C.E.**, in the decisive battle of Actium, Cleopatra deserted the fleet of her Roman lover Mark Antony, who was defeated by Octavius, grandnephew of Julius Caesar. Octavius proceeded to the conquest of **Egypt** in **30 B.C.E.**, and **Egypt** became a Roman province.
- It was to this Roman province that Joseph and Mary fled with the young child Jesus to escape Herod's murderous decree, returning after the death of Herod, so that the words of Hosea, out of **Egypt** I called my son, were fulfilled.
- After they had withdrawn, look! Yehowah's angel appeared in a dream to Joseph, saying; Get up, take the young child and its mother and flee into **Egypt**, and stay there until I give you word, for Herod is about to search for the young child to destroy it. (**Matthew 2:13**)
- So he got up and took along the young child and its mother by night and withdrew into **Egypt**. (**Matthew 2:14**)
- And he stayed there until the decease of Herod, for that to be fulfilled which was spoken by Yehowah through his prophet, saying; Out of **Egypt** I called my son. (**Matthew 2:15**)
- When Israel was a boy, then I loved him, and out of **Egypt** I called my son. (**Hosea 11:1**)
- And you must say to Pharaoh; This is what Yehowah has said; Israel is my son, my firstborn. (**Exodus 4:22**)

- And I say to you; Send my son away that he may serve me. But should you refuse to send him away, here I am killing your son, your firstborn. (**Exodus 4:23**)
- The **Egyptian** seditious with whom the military commander at Jerusalem confused Paul is possibly the same one mentioned by Josephus. [**The Jewish War, II, 254-263 [xiii, 3-5]**]
- His insurrection is stated to have taken place during the reign of Nero and the procuratorship of Felix in Judea, circumstances fitting the account at;
- And as he was about to be led into the soldiers quarters, Paul said to the military commander; Am I allowed to say something to you? He said; Can you speak Greek? (**Acts of Apostles 21:37**)
- Are you not really the Egyptian who before these days stirred up a sedition and led the four thousand dagger men out into the wilderness? (**Acts of Apostles 21:38**)
- Then Paul said; I am, in fact, a Jew, of Tarsus in Cilicia, a citizen of no obscure city. So I beg you, permit me to speak to the people. (**Acts of Apostles 21:39**)
- And he summoned a certain two of the army officers and said, Get two hundred soldiers ready to march clear to Caesarea, also seventy horsemen and two hundred spearmen, at the third hour of the night. (**Acts of Apostles 23:23**)
- Also, provide beasts of burden that they may have Paul ride and convey him safely to Felix the governor. (**Acts of Apostles 23:24**)
- The second destruction of Jerusalem, by the Romans in **70 C.E**, resulted in a further fulfillment of;
- And Yehowah will certainly bring you back to **Egypt** by ships by the way about which I have said to you, You will never see it again, and you will have to sell yourselves there to your enemies as slave men and maidservants, but there will be no buyer. (**Deuteronomy 28:68**)
- As many surviving Jews were sent to Egypt as slaves. [**The Jewish War, VI, 418 (ix, 2)**]

· Other Prophetic And Symbolic References

- A large number of the references to **Egypt** are in pronouncements of judgment, couched in symbolic language.
- In the tenth year, in the tenth month, on the twelfth day of the month, the word of Yehowah occurred to me, saying; (**Ezekiel 29:1**)
- Son of man, set your face against Pharaoh the king of Egypt and prophesy against him and against **Egypt** in its entirety. (**Ezekiel 29:2**)
- Speak, and you must say; This is what the Sovereign Lord Yehowah has said; Here I am against you, O Pharaoh, king of **Egypt**, the great sea monster lying stretched out in the midst of his Nile canals, that has said; My Nile River belongs to me, and I, I have made it for myself. (**Ezekiel 29:3**)
- And I will put hooks in your jaws and cause the fish of your Nile canals to cling to your scales. And I will bring you up out of the midst of your Nile canals and all the fish of your Nile canals that cling to your very scales. (**Ezekiel 29:4**)
- And I will abandon you to the wilderness, you and all the fish of your Nile canals. Upon the surface of the field you will fall. You will not be gathered up nor be collected together. To the wild beasts of the earth and to the flying creatures of the heavens I will give you for food. (**Ezekiel 29:5**)
- And all the inhabitants of **Egypt** will have to know that I am Yehowah, for the reason that they proved to be, as a support, a reed to the house of Israel. (**Ezekiel 29:6**)
- When they took hold of you by the hand, you got to be crushed, and you caused a split in their entire shoulder. And when they supported themselves upon you, you got to be broken, and you caused all their hips to wobble. (**Ezekiel 29:7**)
- And it occurred further that in the twelfth year, in the twelfth month, on the first day of the month, the word of Yehowah occurred to me, saying; (**Ezekiel 32:1**)
- Son of man, lift up a dirge concerning Pharaoh the king of **Egypt**,

and you must say to him; As a maned young lion of nations you have been silenced. And you have been like the marine monster in the seas, and you kept gushing in your rivers and kept muddying the waters with your feet and fouling their rivers. (Ezekiel 32:2)

- **This is what the Sovereign Lord Yehowah has said; I will also spread over you my net by means of a congregation of many peoples, and they will certainly bring you in my dragnet. (Ezekiel 32:3)**
- **And I must abandon you on the land. Upon the surface of the field I shall hurl you. And on you I will cause all the flying creatures of the heavens to reside, and off you I will satisfy the wild beasts of the whole earth. (Ezekiel 32:4)**
- **And I will put your flesh upon the mountains and fill the valleys with the refuse of you. (Ezekiel 32:5)**
- **And I will cause the land to drink up your discharged matter, from your blood, upon the mountains, and streambeds themselves will be filled up from you. (Ezekiel 32:6)**
- **And when you get extinguished I will cover the heavens and darken their stars. As for the sun, with clouds I shall cover it, and the moon itself will not let its light shine. (Ezekiel 32:7)**
- **All the luminaries of light in the heavens, I shall darken them on your account, and I will put darkness upon your land, is the utterance of the Sovereign Lord Yehowah. (Ezekiel 32:8)**
- **And I will offend the heart of many peoples when I bring the captives from you among the nations to lands that you have not known. (Ezekiel 32:9)**
- **And at you I shall certainly cause many peoples to be awestruck, and their kings themselves will shudder in horror at you when I brandish my sword in their faces, and they will have to tremble every moment, each one for his own soul, on the day of your downfall. (Ezekiel 32:10)**
- **For this is what the Sovereign Lord Yehowah has said; The very sword of the king of Babylon will come upon you. (Ezekiel 32:11)**

- **I shall cause your crowd to fall by the very swords of mighty ones, the tyrants of the nations, all of them, and they will actually despoil the pride of **Egypt**, and all her crowd must be annihilated. (Ezekiel 32:12)**
- **And I will destroy all her domestic animals from beside many waters, and the foot of earthling man will no more muddy them, nor will even the hoofs of a domestic animal muddy them. (Ezekiel 32:13)**
- **At that time I shall make their waters clear up, and their rivers I shall make go just like oil, is the utterance of the Sovereign Lord Yehowah. (Ezekiel 32:14)**
- **When I make the land of **Egypt** a desolate waste and the land is desolated of its fullness, when I strike down all the inhabitants in it, they will also have to know that I am Yehowah. (Ezekiel 32:15)**
- **This is a dirge, and people will certainly chant it. Even the daughters of the nations will chant it, over **Egypt** and over all its crowd they will chant it, is the utterance of the Sovereign Lord Yehowah. (Ezekiel 32:16)**
- **And it occurred further that in the twelfth year, on the fifteenth day of the month, the word of Yehowah occurred to me, saying; (Ezekiel 32:17)**
- **Son of man, lament over the crowd of **Egypt** and bring it down, her and the daughters of majestic nations, to the land down below, with those going down into the pit. (Ezekiel 32:18)**
- **Compared with whom are you more pleasant? Do go down, and you must be laid with the uncircumcised ones! (Ezekiel 32:19)**
- **In the midst of those slain by the sword they will fall. To a sword she has been given. Drag her away and all her crowds, you men. (Ezekiel 32:20)**
- **The foremost men of the mighty ones will speak out of the midst of Sheol even to him, with his helpers. They will certainly go down, they must lie down as the uncircumcised, slain by the sword. (Ezekiel 32:21)**

- **There is where Assyria and all her congregation are. His burial places are round about him. All of them are slain, those falling by the sword. (Ezekiel 32:22)**
- **For her burial places have been put in the innermost parts of a pit, and her congregation proves to be round about her grave, all of them slain, falling by the sword, because they had caused terror in the land of those alive. (Ezekiel 32:23)**
- **There are Elam and all her crowd round about her grave, all of them slain ones, those falling by the sword, who have gone down uncircumcised to the land down below, those who have caused their terror in the land of those alive, and they will bear their humiliation with those going down into the pit. (Ezekiel 32:24)**
- **In the midst of slain ones they have set a bed for her among all her crowd. Her burial places are round about it. All of them are uncircumcised, slain by the sword, because their terror was caused in the land of those alive, and they will bear their humiliation with those going down into the pit. In the midst of slain ones he has been put. (Ezekiel 32:25)**
- **There is where Meshech and Tubal and all her crowd are. Her burial places are round about him. All of them are uncircumcised, pierced through by the sword, because they have caused their terror in the land of those alive. (Ezekiel 32:26)**
- **And will they not lie down with mighty ones, falling from among the uncircumcised, who have gone down to Sheol with their weapons of war? And they will put their swords under their heads, and their errors will come to be upon their bones, because mighty ones were a terror in the land of those alive. (Ezekiel 32:27)**
- **And as for you, in the midst of uncircumcised ones you will be broken, and you will lie down with those slain by the sword. (Ezekiel 32:28)**
- **There is where Edom, her kings and all her chieftains are, who, in their mightiness, were put with those slain by the sword, they themselves will lie down even with the uncircumcised ones and with those going down into the pit. (Ezekiel 32:29)**
- **There is where the dukes of the north are, all of them, and all the**

Sidonians, who have gone down with the slain ones, in their terribleness because of their mightiness, ashamed. And they will lie down uncircumcised with those slain by the sword and will bear their humiliation with those going down into the pit. (Ezekiel 32:30)

- These are the ones that Pharaoh will see, and he will certainly be comforted over all his crowd. Pharaoh and all his military force will be people slain by the sword, is the utterance of the Sovereign Lord Yehowah. (Ezekiel 32:31)
- For he has caused his terror in the land of those alive, and he must be laid in the midst of the uncircumcised ones, with those slain by the sword, even Pharaoh and all his crowd, is the utterance of the Sovereign Lord Yehowah. (Ezekiel 32:32)
- To the Israelites, **Egypt** represented military strength and power through political alliance, so that dependence on **Egypt** became symbolic of dependence on human power instead of on Yehowah.
- Woe to those going down to **Egypt** for assistance, those who rely on mere horses, and who put their trust in war chariots, because they are numerous, and in steeds, because they are very mighty, but who have not looked to the Holy One of Israel and have not searched for Yehowah himself. (Isaiah 31:1)
- And he is also wise and will bring in what is calamitous, and he has not called back his own words, and he will certainly rise up against the house of evildoers and against the assistance of those practicing what is hurtful. (Isaiah 31:2)
- The **Egyptians**, though, are earthling men, and not God, and their horses are flesh, and not spirit. And Yehowah himself will stretch out his hand, and he that is offering help will have to stumble, and he that is being helped will have to fall, and at the same time they will all of them come to an end. (Isaiah 31:3)
- Woe to the stubborn sons, is the utterance of Yehowah, those disposed to carry out counsel, but not that from me, and to pour out a libation, but not with my spirit, in order to add sin to sin. (Isaiah 30:1)
- Those who are setting out to go down to **Egypt** and who have not inquired of my own mouth, to take shelter in the stronghold of

Pharaoh and to take refuge in the shadow of **Egypt!** (**Isaiah 30:2**)

- And the stronghold of Pharaoh must become even for you men a reason for shame, and the refuge in the shadow of **Egypt** a cause for humiliation. (**Isaiah 30:3**)
- For his princes have come to be in Zoan itself, and his own envoys reach even Hanes. (**Isaiah 30:4**)
- Every one will certainly become ashamed of a people that bring no benefit to one, that are of no help and bring no benefit, but are a reason for shame and also a cause for reproach. (**Isaiah 30:5**)
- The pronouncement against the beasts of the south! Through the land of distress and hard conditions, of the lion and the leopard growling, of the viper and the flying fiery snake, on the shoulders of full-grown asses they carry their resources, and on the humps of camels their supplies. In behalf of the people they will prove of no benefit. (**Isaiah 30:6**)
- And the Egyptians are mere vanity, and they will help simply for nothing. Therefore I have called this one, Rahab, they are for sitting still. (**Isaiah 30:7**)
- Yehowah showed that **Egypt's** might was more in appearance than in fact, calling her Rahab they are for sitting still, Rahab-do-nothing, **JB**.
- I shall make mention of Rahab and Babylon as among those knowing me. Here are Philistia and Tyre, together with Cush. This is one who was born there. (**Psalms 87:4**)
- Awake, awake, clothe yourself with strength, O arm of Yehowah! Awake as in the days of long ago, as during the generations of times long past. Are you not the one that broke Rahab to pieces, that pierced the sea monster? (**Isaiah 51:9**)
- Are you not the one that dried up the sea, the waters of the vast deep? The one that made the depths of the sea a way for the repurchased ones to go across? (**Isaiah 51:10**)

- Along with the many condemnations, however, there were promises that many out of **Egypt** would come to know Yehowah, to the extent that it would be said; Blessed be my people, Egypt.
- In that day there will prove to be an altar to Yehowah in the midst of the land of **Egypt**, and a pillar to Yehowah beside its boundary. (**Isaiah 19:19**)
- And it must prove to be for a sign and for a witness to Yehowah of armies in the land of **Egypt**, for they will cry out to Yehowah because of the oppressors, and he will send them a savior, even a grand one, who will actually deliver them. (**Isaiah 19:20**)
- And Yehowah will certainly become known to the **Egyptians**, and the **Egyptians** must know Yehowah in that day, and they must render sacrifice and gift and must make a vow to Yehowah and pay it. (**Isaiah 19:21**)
- And Yehowah will certainly deal **Egypt** a blow. There will be a dealing of a blow and a healing, and they must return to Yehowah, and he must let himself be entreated by them and must heal them. (**Isaiah 19:22**)
- In that day there will come to be a highway out of **Egypt** to Assyria, and Assyria will actually come into **Egypt**, and **Egypt** into Assyria, and they will certainly render service, **Egypt** with Assyria. (**Isaiah 19:23**)
- In that day Israel will come to be the third with **Egypt** and with Assyria, namely, a blessing in the midst of the earth. (**Isaiah 19:24**)
- Because Yehowah of armies will have blessed it, saying; Blessed be my people, **Egypt**, and the work of my hands, Assyria, and my inheritance, Israel. (**Isaiah 19:25**)
- This is what Yehowah has said; The unpaid laborers of **Egypt** and the merchants of Ethiopia and the Sabeans, tall men, will themselves come over even to you, and yours they will become. Behind you they will walk, in fetters they will come over, and to you they will bow down. To you they will pray, saying; Indeed God is in union with you, and there is no one else, there is no other God. (**Isaiah 45:14**)

- **Egypt** is mentioned as part of the realm of the symbolic king of the south.
- And the king of the south will become strong, even one of his princes, and he will prevail against him and will certainly rule with extensive dominion greater than that one's ruling power. (**Daniel 11:5**)
- And also with their gods, with their molten images, with their desirable articles of silver and of gold, and with the captives he will come to **Egypt**. And he himself will for some years stand off from the king of the north. (**Daniel 11:8**)
- And he will keep thrusting out his hand against the lands, and as regards the land of **Egypt**, she will not prove to be an escapee. (**Daniel 11:42**)
- And he will actually rule over the hidden treasures of the gold and the silver and over all the desirable things of **Egypt**. And the Libyans and the Ethiopians will be at his steps. (**Daniel 11:43**)
- And their corpses will be on the broad way of the great city which is in a spiritual sense called Sodom and **Egypt**, where their Lord was also impaled. (**Revelation 11:8**)
- Unfaithful Jerusalem, where the Lord Jesus Christ was impaled, is in a spiritual sense called **Egypt**. This is appropriate when we consider that unfaithful Jerusalem religiously oppressed and enslaved the Jews. Also, the first Passover victims were slain in **Egypt**, while the antitypical Passover Lamb, Jesus Christ, was killed at Jerusalem.
- The next day he beheld Jesus coming toward him, and he said, See, the Lamb of God that takes away the sin of the world! (**John 1:29**)
- And as he looked at Jesus walking he said; See, the Lamb of God! (**John 1:36**)
- Clear away the old leaven, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our Passover has been sacrificed. (**1 Corinthians 5:7**)
- But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's. (**1 Peter 1:19**)

· Valuable Papyrus Finds

- The unusually dry soil of **Egypt** has made possible the survival of papyrus manuscripts, which, in more moist conditions, would have been destroyed. Since the latter part of the **19th Century**, many papyri have been discovered there, including a considerable number of **Biblical papyri**, such as the **Chester Beatty collection**.
- These provide especially important links between the original writings of the Holy Scriptures and the later vellum manuscript copies.