

Jeremiah 25:19

Authorized King James Version (KJV)

Pharaoh king of Egypt, and his servants, and his princes, and all his people;

Analysis

Pharaoh king of Egypt, and his servants, and his princes, and all his people. Egypt appears second on the judgment list, immediately after Judah. This ordering is theologically significant—Egypt represented the worldly power Judah repeatedly trusted instead of Yahweh. The enumeration par'ōh melek-Miṣrayim wě'ābādāyw wěśārāyw wě'et-kol-'ammō (פֶּרְעֹה מֶלֶךְ-מִצְרָיִם וְאֲבָדָיִם וְשָׁרֵי וְאֶת-כָּל-עַמּוֹ) Pharaoh king of Egypt, his servants, his princes, and all his people) indicates comprehensive judgment affecting every level of society from king to commoner.

Egypt functioned throughout Israel's history as the false refuge—the tangible, visible power to which God's people turned when faith wavered. Judah made treaties with Egypt against Babylon (2 Kings 24:7; Jeremiah 37:5-10), trusting military alliance over divine promise. God's judgment on Egypt demonstrated the futility of trusting human power instead of divine providence. This pattern recurs: Jesus condemned His generation for seeking signs rather than trusting God's word (Matthew 12:38-39). We are tempted to trust visible securities—wealth, military might, political power—rather than the invisible God.

Historical Context

Egypt under Pharaoh Necho II (610-595 BC) was a major regional power that installed Jehoiakim as Judah's vassal king after executing his brother Jehoahaz (2 Kings 23:29-35). However, Babylon defeated Egypt at Carchemish (605 BC), reducing Egyptian influence. Nebuchadnezzar invaded Egypt in 568 BC, partially

fulfilling this prophecy. Though Egypt wasn't permanently destroyed like Babylon, it never regained its former glory, descending to inferior status under Persian, Greek, and Roman rule—fulfilling Ezekiel's prophecy that Egypt would be 'the basest of kingdoms' (Ezekiel 29:14-15).

Related Passages

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

Study Questions

1. What modern 'Egypts' do we trust instead of God—visible securities that seem more reliable than faith?
 2. How does God's judgment on Egypt demonstrate the futility of political and military alliances when they replace trust in divine providence?
 3. In what ways does our culture tempt us to seek earthly security rather than resting in God's promises?

Interlinear Text

וְאֶת כָּל עֲמָדָה
H853 H3605 and all his people
H5971

Additional Cross-References

Jeremiah 46:2 (Kingdom): Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar

king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

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