

Ezekiel 30 - Third & Fourth Oracles Against Egypt; Egypt and Allies Destroyed; Egyptians Scattered

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

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

(C) Egypt and her allies to be destroyed (30:1-19)

(D) Egypt to be scattered by Babylon (30:20-26)

Ezekiel 30

(C) Egypt and her allies to be destroyed (30:1-19)

1 The word of the LORD came **again** to me, saying,

1 The word of the LORD came again to me saying,

1 Another message came to me from the LORD, who had this to say:

1 The word of the LORD came again unto me, saying,

- This is the third oracle of God against Egypt. Oracle 1 (29:1-16) and 2 (29:17-21). A date is not provided as to when this oracle was given to Ezekiel.

2 "Son of man, prophesy and say, 'This is what the Lord GOD says: **"Wail, 'Woe for the day!'**

2 "Son of man, prophesy and say, 'Thus says the Lord GOD, "Wail, 'Alas for the day!'

2 "Son of Man, here's what you are to prophesy and announce, 'This is what the Lord GOD says: "Wail out loud! Oh no! The day!

2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!

- Building on what he just said regarding the messianic kingdom (29:21), Ezekiel described the time preceding that glorious period, namely the Day of the Lord (the Tribulation), in v1-5.

- "...Wail" - go into deep mourning

- "...Woe for the day!" - refers to the Tribulation, which will precede the messianic kingdom prophesied in 29:21

3 "For the day is **near**, Indeed, the day of the LORD is **near**; It will be **a day of clouds, A time of doom for the nations.**

3 "For the day is near, Even the day of the LORD is near; It will be a day of clouds, A time of *doom* for the nations.

3 For comes now the day— comes now the Day of the LORD, the day of clouds! The time of the gentiles is fulfilled!

3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

- "...near" [2x] - *karov*, repeated in this verse, emphasizing the imminent nature of this coming judgment. Once the "day" arrives, there will be no delay in its execution.

- "...a day of clouds" - the imagery of darkness and obscurity is frequently used by the prophets to describe the Tribulation period (Cf. Joel 2:1-2; Zeph 1:15-16). It will be a period of great turmoil and distress (Cf. Dan 12:1).

- "...time of *doom* for the nations" - the Tribulation will be a special time of reckoning for the Gentile nations. It suggests that the final judgment of the Gentile world will coincide with the establishment of the messianic kingdom mentioned in 29:21.

— Essentially, the messianic kingdom will emerge from the collapse of the Gentile world at the end of the Tribulation.

The Nations

The judgment on Egypt is the beginning of a worldwide judgment on all the heathen enemies of God (Cf. Is 13:6,9; Joel 1:15, 2:11, 3:14; Amos 5:18,20; Obadiah 1:15; Zeph 1:7,14; Zech 14:1; 1 Thess 5:2; 2 Thess 2:2; 2 Peter 3:10). See [Arab States in Prophecy](#) for an overview of the final disposition of Arab nations.

4 "**A sword will come upon Egypt**, And there will be trembling in Cush; When the slain fall in Egypt, They will take away her wealth, And **her foundations will be torn down**.

4 "A sword will come upon Egypt, And anguish will be in Ethiopia; When the slain fall in Egypt, They take away her wealth, And her foundations are torn down.

4 War will come to Egypt, and Ethiopia will be in anguish when the slain fall in Egypt, when her wealth is carried off, and her foundations are demolished.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

- Verses 4-5 detail the judgment on Egypt and its impact on their allies...

- "A sword will come upon Egypt" - signifies immediate warfare and death

— Egypt's devastation will cause anguish ("trembling") in Cush (Ethiopia). Evidently, the massive casualties in Egypt will create a ripple effect southward, leading to the taking away of her multitude—meaning that the destruction in Egypt will result in significant loss of life and upheaval in Ethiopia as well.

- "...her foundations will be torn down" - Egypt's foundations will be broken down suggests that the nation will face desolation. This destruction will be so extensive that it will pave the way for Egypt's 40-year period of abandonment.

5 Cush, Put, Lud, all Arabia, Libya and **the people of the land that is in league** will fall with them by the sword."

5 Ethiopia, Put, Lud, all Arabia, Libya and the people of the land that is in league will fall with them by the sword."

5 "Ethiopia, Libya, descendants of Lud, all those who have mixed themselves, and Libya—along with everyone in the land of Israel who is in league with them—will die violently.""

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

- "...the people of the land that is in league" - refers to a mixed group of nationalities that is also mentioned in Jer 25:24

— "league" - *berith*, means "covenant"; these nations will enter into a covenant with Egypt to aid and serve her as mercenaries. Yet they, too, will fall by the sword.

The Fall of Egypt and Her Allies

6 'This is what the LORD says: "Indeed, those who support Egypt will fall And **the pride of her power** will come down; **From Migdol to Syene** They will fall within her by the sword," Declares the Lord GOD.

6 'Thus says the LORD, "Indeed, those who support Egypt will fall And the pride of her power will come down; From Migdol to Syene They will fall within her by the sword," Declares the Lord GOD.

6 "This is what the LORD says: 'Those who are supporting Egypt will fall; her majestic strength that she brought from the Aswan fortress will collapse by the sword that invades her,' declares the Lord GOD.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

- The fall of Egypt on the Day of the Lord is again emphasized, as it was earlier (v3-4)

- "...the pride of her power" - refers to Egypt's military might

- "...From Migdol to Syene" - again confirms that this judgment will encompass the entire land of Egypt, with everyone falling by the sword (Cf. 29:10)

7 "They will be desolate In the midst of the desolated lands; And **her cities will be In the midst of the devastated cities.**

7 "They will be desolate In the midst of the desolated lands; And her cities will be In the midst of the devastated cities.

7 They'll remain desolate among desolate lands, their cities will be named among those that are ruined.

7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

- This verse states that although other nations will be destroyed in this judgment, Egypt's desolation will be far more apparent

- "...her cities will be In the midst of the devastated cities" - further emphasizing the higher degree of devastation.

- The parallel and superlative construction of the two phrases in this verse means that this judgment is unique in its intensity and scope

8 "And they will know that I am the LORD, When I set a fire in Egypt And all her helpers are broken.

8 "And they will know that I am the LORD, When I set a fire in Egypt And all her helpers are broken.

8 They will know that I am the LORD when I kindle my fire in Egypt and all who help her are crushed.

8 And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

- The result of this judgment is that Egypt and her allies will recognize Yahweh as the true God. This acknowledgement will occur when God sets fire in Egypt and destroys all her mercenaries.

— The intense and widespread nature of this judgment will make it clear to everyone that He is responsible for these events

9 On that day messengers will go out from Me in ships to frighten carefree Cush; and trembling will come on them as on the day of Egypt; for behold, it is coming!"

9 On that day messengers will go forth from Me in ships to frighten secure Ethiopia; and anguish will be on them as on the day of Egypt; for behold, it comes!"

9 'When that happens, couriers will go out in ships to terrify Ethiopia in its complacency. Anguish will visit them as it will visit Egypt. Watch out! It's coming!'"

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

- The prophecy anticipates that, "on the day" of Egypt's downfall, "messengers" will be dispatched by God in ships to warn the careless Ethiopians.

— The fall of Egypt and her allies will deeply affect the people of Ethiopia and cause them great anguish. This is echoed in Is 18:2, which also describes messengers sent to alert the Ethiopians.

Destruction by the King of Babylon

10 'This is what the Lord GOD says: "I will also make the hordes of Egypt cease **By the hand of Nebuchadnezzar king of Babylon.**

10 'Thus says the Lord GOD, "I will also make the hordes of Egypt cease By the hand of Nebuchadnezzar king of Babylon.

10 "This is what the LORD says: 'I'm putting an end to that gang from Egypt, and I'm going to use King Nebuchadnezzar of Babylon, to do it!

10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon.

- Focus is now shifted from the far-distant Day of the LORD to the specific, imminent destruction of Egypt by Nebuchadnezzar. Jeremiah also foretold Babylon's campaign against Egypt, providing details in Jer 43:10-13.

— Neither Jeremiah nor Ezekiel recorded a fulfillment of this prophecy regarding Nebuchadnezzar's invasion of Egypt, however there are two extra-biblical sources that speak to it:

1. Josephus, in *The Jewish Antiquities*, 10.181-82 (see quote below)
2. There is an inscription on a clay tablet fragment housed in the British Museum. This inscription recounts a military conflict between the Babylonian forces and Amasis II, also known as Ahmose II (reigned 570–526 BC). It specifies that the conflict occurred in the thirty-seventh year of Nebuchadnezzar's reign, which dates to 568/567 BC.

- "...By the hand of Nebuchadnezzar king of Babylon" - this verse highlights Nebuchadnezzar as the agent of Egypt's destruction. This again shows that God often uses unbelievers to fulfill His divine purposes (Cf. 26:7; 29:20).

Josephus, *The Jewish Antiquities*:

But, when they came there [when the Judeans arrived in Egypt], the Deity revealed to the prophet [Jeremiah] that the king of Babylonia was about to march against the Egyptians, and He bade the prophet to foretell to the people that Egypt would be taken and that the Babylonian king would kill some of them and would take the rest captive and carry them off to Babylon. And so it happened; for in the fifth year after the sacking of Jerusalem, which was the twenty-third year of the reign of Nebuchadnezzar, Nebuchadnezzar marched against Coele-Syria and, after occupying it, made war both on the Moabites and the Ammonites. Then, after making these nations subject to him, he invaded Egypt in order to subdue it, and, having killed the

king who was then reigning and appointed another, he again took captive the Jews who were in the country and carried them to Babylon (Ant. 10.181-82).

11 "He and his people with him, The most ruthless of the nations, Will be brought in to destroy the land; And they will draw their swords against Egypt And fill the land with the slain.

11 "He and his people with him, The most ruthless of the nations, Will be brought in to destroy the land; And they will draw their swords against Egypt And fill the land with the slain.

11 He and his ruthless army with him will be brought to destroy the land. They'll draw their swords and attack Egypt, filling the land with the dead!

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

- Further describes the destruction of Egypt, with Nebuchadnezzar as the key agent. But he would not come alone but rather bring "his people" (the Babylonians) with him.

Together, they were known as "the most ruthless of the nations."

— Nebuchadnezzar and his forces would invade Egypt, wielding their swords against the nation. This invasion would lead to widespread devastation, with countless Egyptians falling in battle, leaving the land strewn with the slain.

12 "Moreover, I will make the Nile canals dry And sell the land into the hands of evil men. And I will make the land desolate And all that is in it, By the hand of strangers; I the LORD have spoken."

12 "Moreover, I will make the Nile canals dry And sell the land into the hands of evil men. And I will make the land desolate And all that is in it, By the hand of strangers; I the LORD have spoken."

12 I'll dry up their waterways, and evil men will sell off the land. I'm going to make that land desolate, along with everything that's in it, and I'm going to use foreigners to do it. I, the LORD have spoken!"

12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it.

- This verse outlines the consequences for Egypt: God declared that He would make their rivers dry, which was devastating because in Egypt were the lifeblood of the land.

— He would also sell the land into the hands of evil men, implying that harsh and uncaring rulers would take control of Egypt.

— Strangers, specifically the Babylonians, would leave the land desolate and destroy everything within in.

Judgment on Eight Egyptian Cities

13 'This is what the Lord GOD says: "I will also destroy the idols And make the images cease from **Memphis**. And there will no longer be a prince in the land of Egypt; And I will put fear in the land of Egypt.

13 'Thus says the Lord GOD, "I will also destroy the idols And make the images cease from Memphis. And there will no longer be a prince in the land of Egypt; And I will put fear in the land of Egypt.

13 "This is what the Lord GOD says: 'I will destroy the idols and put an end to the images that come from Memphis. There will no longer be a prince from the land of Egypt, and I will terrify the land of Egypt.

13 Thus saith the Lord GOD; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

- The third oracle against Egypt ends with a declaration of judgment on eight principal cities, three in Lower and five in Upper Egypt, which are singled out for destruction.

"...Memphis" - also known as Noph; located 15 miles south of modern Cairo, it was the capital of Lower Egypt.

— It is noteworthy that Nebuchadnezzar never reached Memphis in his campaign against Egypt, so since this prophecy has not yet been fulfilled, the focus of this verse shifts back to the far-distant future.

— This verse highlights three key points regarding the fate of Memphis:

1. God Himself will destroy the idols and cause the images to cease from Memphis. The city was a religious center in Ezekiel's day, known for worshipping gods like Ptah and Apis. The city's divinely-ordained destruction will also affect all of her religious institutions.
2. The judgment on Memphis will also affect the city's rulers. "...there will be no longer be a prince in the land of Egypt" implies that the destruction of this city will significantly weaken or completely eradicate Egypt's political structure and leadership.
3. God declared that He would "put fear in the land of Egypt". The fall of Memphis, the capital of Lower Egypt, will be a major blow leading to widespread despair across the entire nation. Any hopes for recovery will be diminished.

14 "I will make **Pathros** desolate, Set a fire in **Zoan** And execute judgments on **Thebes**.

14 "I will make Pathros desolate, Set a fire in Zoan And execute judgments on Thebes.

14 I'm going to turn Pathros into a desolation, set fire to Zoan, and judge Thebes.

14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

- "...Pathros" - a fortified city in Upper Egypt, mentioned 5x in Scripture (Is 11:11; Jer 44:1,15; Ezek 29:14; 30:14). The exact location is unknown, but God declared that He would make the city "desolate" indicating severe destruction and abandonment for this region.

- "...Zoan" - also known as Tanis, located on the eastern bank of the second arm of the Nile delta. It was historically significant as the capital of Hyksos during their rule over Egypt. Num 13:22 also mentions it as part of the settlement area of the Israelites.

- "...Thebes" - also known as No (see KJV). It was the capital of Upper Egypt, 400 miles S of Memphis and the site of modern Karnak and Luxor. It was home of the sun-god, Amon who is referred to as No-Amon in Nahum 3:8 and Amon of No in Jer 46:25.

— The prominence of Thebes/No in the worship of Amon makes it a significant target in God's judgment, highlighting the city's central role in Egyptian idolatry.

15 "I will pour out My wrath on **Sin**, The stronghold of Egypt; **I will also eliminate the hordes of Thebes.**

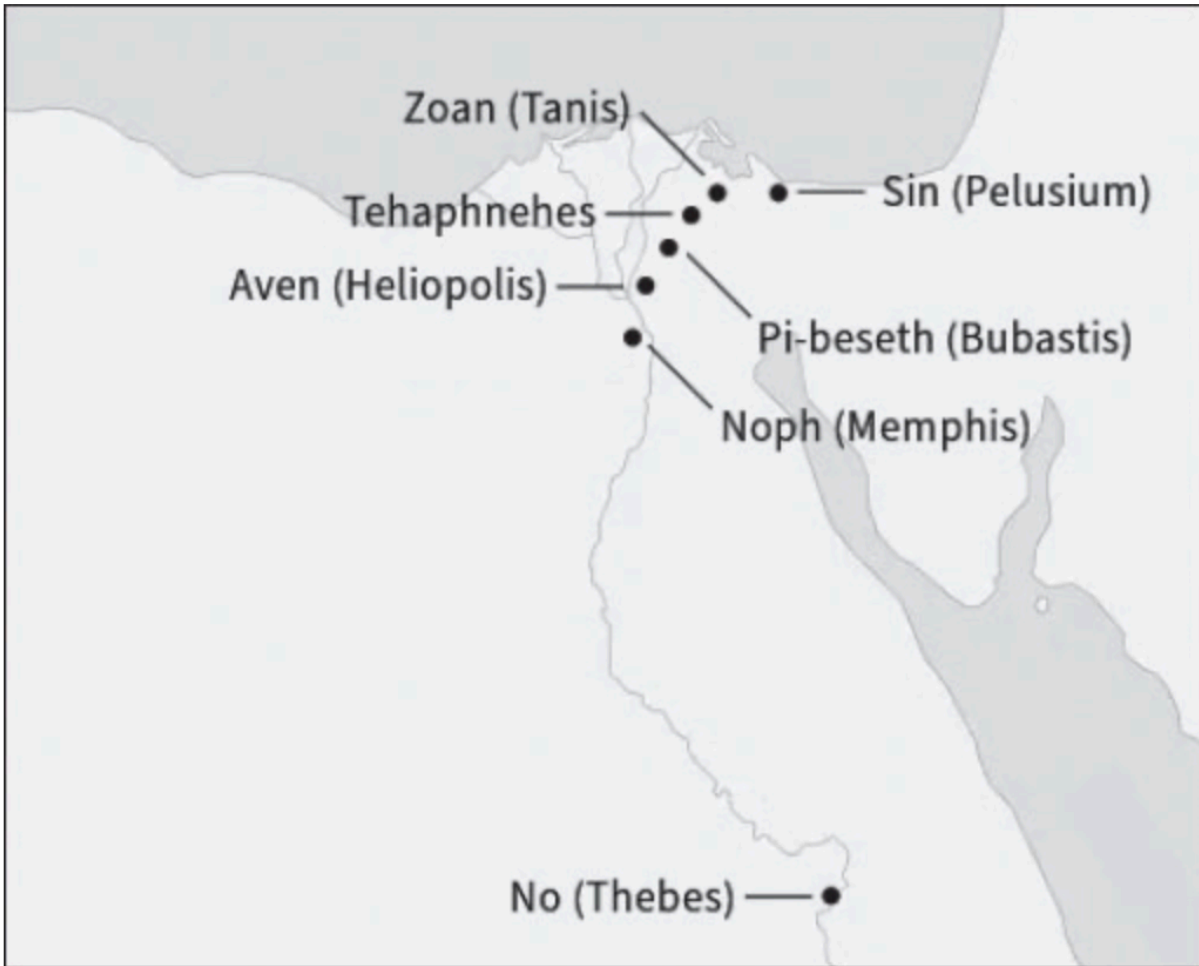
15 "I will pour out My wrath on Sin, The stronghold of Egypt; I will also cut off the hordes of Thebes.

15 I'll pour out my anger on Sin, Egypt's strong fortress, and I'll eliminate the gangs in Thebes.

15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

- "...Sin" - also known as Pelusium, it was a fortified city 23 miles SE of Port Said. As a strategic stronghold, Sin's destruction will have significant implications for Egypt's defense and stability.

- "...I will also eliminate the hordes of Thebes" - God now returns to the subject of Thebes/No, this time emphasizing the destruction of it's population, not just the destruction of the city itself (v14).



16 "I will set a fire in Egypt; Sin will writhe in anguish, Thebes will be breached And Memphis will have distresses daily.

16 "I will set a fire in Egypt; Sin will writhe in anguish, Thebes will be breached And Memphis will have distresses daily.

16 I'll set fire to Egypt, and Aswan will writhe in agony. Thebes will be demolished, and Memphis will face daily distress.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.

- "...I will set a fire in Egypt" - God reaffirms that He will ignite a fire in Egypt, signifying widespread and consuming judgment on the entire land
- The prophecy then revisits the specific cities of Sin, Thebes (No), and Memphis:
- "...Sin" - will experience profound anguish
- "...Thebes" - will be broken up or shattered
- "...Memphis" - will face continuous adversaries through the day, indicating relentless and pervasive trouble

17 "The young men of **On** and of **Pi-beseth** Will fall by the sword, And the women will go into captivity.

17 "The young men of On and of Pi-beseth Will fall by the sword, And the women will go into captivity.

17 The young men of On and Pi-beseth will die violently, and their cities will be taken captive.

17 The young men of Aven and of Pibeseth shall fall by the sword: and these cities shall go into captivity.

- "...On" - also known as Aven, present day Tell Hasn, located about 7 miles N of Cairo in Lower Egypt. It is also mentioned as Beth-shemesh in Jer 43:13.

- "...Pi-beseth" - also known as Bubastis, located 35 miles NE of Cairo. It was Egypt's capital during the 22nd and 23rd Dynasties. It was known for its veneration of a cat-shaped idol, with cats considered sacred and often mummified here.

18 "In **Tehaphnehes** the day will be dark When I break there the yoke bars of Egypt. Then the pride of her power will cease in her; A cloud will cover her, And her daughters will go into captivity.

18 "In Tehaphnehes the day will be dark When I break there the yoke bars of Egypt. Then the pride of her power will cease in her; A cloud will cover her, And her daughters will go into captivity.

18 It will be a dark day for Tahpanhes when I break the yokes of Egypt. That's when her arrogant power will come to an end. She'll be covered by a cloud, and her citizens will go into captivity.

18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

- "...Tehaphnehes" - also known as *Tahpanhes*, located SW of Pelusium. After the fall of Jerusalem, many Jewish people fled to this city (Cf. Jer 43:7), which was home to one of the Pharaoh's residences (Cf. Jer 2:16; 43:9). There is a possibility that Is 30:4 refers to this city as Hanes.

— God prophesied that "the day" would withdraw itself from Tehaphnehes, symbolizing utter despair for its inhabitants. This despair will come when God "breaks the yoke bars of Egypt," causing the pride of her power to end. A cloud will cover the city. Its inhabitants, along with her daughters (people from surrounding areas), will be taken into captivity.

19 "So I will execute judgments on Egypt, And they will know that I am the LORD."""

19 "Thus I will execute judgments on Egypt, And they will know that I am the LORD."""

19 I will judge Egypt, and they will learn that I am the LORD."

19 Thus will I execute judgments in Egypt: and they shall know that I am the LORD.

- The outcome of the sweeping judgments on Egyptian cities would be that the name of the true God will be known.

- This declaration concludes the third oracle concerning Egypt.

(D) Egypt to be scattered by Babylon (30:20-26)

20 In the eleventh year, in the first *month*, on the seventh of the month, the word of the LORD came to me, saying,

20 In the eleventh year, in the first *month*, on the seventh of the month, the word of the LORD came to me saying,

20 On the seventh day of the first month of the eleventh year of our captivity, a message came to me from the LORD. It had this to say:

20 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying,

- "...the eleventh year, in the first *month*, on the seventh of the month" - April 29, 587 BC, about three months after Ezekiel received the first oracle concerning Egypt (Cf. 29:1).

— This fourth oracle against Egypt came in the second year of the siege of Jerusalem (2 Kings 25:1; Ezek 24:1-2), roughly five months before the city was destroyed (2 Kings 25:2-8).

21 "Son of man, I have **broken the arm of Pharaoh** king of Egypt; and, behold, it has not been bound up for healing or wrapped with a bandage, so that it may be strong to wield the sword.

21 "Son of man, I have broken the arm of Pharaoh king of Egypt; and, behold, it has not been bound up for healing or wrapped with a bandage, that it may be strong to hold the sword.

21 "Son of Man, I've broken the arm of Pharaoh, king of Egypt. Look! It hasn't been set in a splint for healing or wrapped with a bandage so it could be strong enough to hold a sword!

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

- This fourth oracle (v21-26) deal with the divine judgment on Egypt. Here, the emphasis is on the defeat of Pharaoh.

- "...broken the arm of Pharaoh" - a reference to the recent defeat of Pharaoh Hophra

— The interesting wording here, "I have broken the arm" is applicable because Hophra took as his title the Egyptian phrase meaning "possess of a muscular arm—a strong-armed man." Ezekiel captured the imagery of this title to describe the defeat of Hophra when he intervened in Judah in 588 BC.

— Hophra's arm strength was "broken" in his partial defeat in 588 BC, before this message was delivered [Ralph H. Alexander, *Everyman's Bible Commentary – Ezekiel* (Chicago, IL: Moody Press, 1976), p. 98.]

— In other words, the word play here is that the "strong-armed" Pharaoh had his arm broken by the God of Israel. No healing medicines or bandages would ever make him strong enough to hold the sword again.

— It's interesting that in v21-23, the LORD is the destroyer of Pharaoh, but in v24-26, the king of Babylon is His agent.

22 **Therefore** this is what the Lord GOD says: 'Behold, I am against Pharaoh king of Egypt, and I will break his arms, both the strong and the broken; and I will make the sword fall from his hand.

22 Therefore thus says the Lord God, 'Behold, I am against Pharaoh king of Egypt and will break his arms, both the strong and the broken; and I will make the sword fall from his hand.

22 Therefore this is what the Lord GOD says:

'I'm coming to attack Pharaoh, king of Egypt, and I'm going to break both of his arms, the strong one and the wounded one. That will make him drop his sword.

22 Therefore thus saith the Lord GOD; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

- "Therefore" - in light of Pharaoh Hophra's defeat at the hands of Nebuchadnezzar a year earlier (v21), God would now break his other (good) arm. This prophecy addresses both his previously broken arm and the one that remained intact.

— Not only would the arm that was already injured remain useless, but the previously uninjured arm—symbolizing the remaining strength of Pharaoh's military forces—would also be broken. This action represents the total defeat of Egypt's army.

— When Pharaoh's remaining arm was broken, the sword fell from both of his hands, illustrating his total collapse and incapacitation.

23 And **I will scatter the Egyptians** among the nations and disperse them among the lands.

23 I will scatter the Egyptians among the nations and disperse them among the lands.

23 I'm going to scatter Egypt throughout the surrounding nations and disperse them throughout the world.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

- "...I will scatter the Egyptians" - while the earlier prophecies about Pharaoh Hophra's defeat have been historically fulfilled, the widespread dispersion of the Egyptian people, described here, has not yet occurred.

— This prophecy of dispersion is consistent with what Ezekiel previously stated in 29:8-12.

24 For I will strengthen the arms of the king of Babylon and put My sword in his hand; and I will break the arms of Pharaoh, so that he will groan before him with the groans of a wounded man.

24 For I will strengthen the arms of the king of Babylon and put My sword in his hand; and I will break the arms of Pharaoh, so that he will groan before him with the groanings of a wounded man.

24 I'm going to strengthen the military might of the king of Babylon, put my own sword in his hand, and break Pharaoh's strength. Then Pharaoh will groan like a dying man right in front of the king of Babylon.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man.

- God announced that He will strengthen the arms of the king of Babylon (Nebuchadnezzar) by placing His own sword into Nebuchadnezzar's hand. This imagery contrasts with Egyptian art and literature, where gods are depicted giving their swords to pharaohs, symbolizing divine empowerment.

— Here, God reversed the imagery, giving His sword to an enemy of Egypt instead. This shows that the strength and force of the Babylonian army came directly from Him. As a result, Pharaoh would be defeated.

— The prophecy also reiterates that the arms of Pharaoh would be broken (v21-22), and also summarizes earlier statements about Pharaoh Hophra's complete defeat.

25 **So I will strengthen the arms of the king of Babylon, but the arms of Pharaoh will fail.** Then **they will know that I am the LORD**, when I put My sword into the hand of the king of Babylon and he reaches out with it against the land of Egypt.

25 Thus I will strengthen the arms of the king of Babylon, but the arms of Pharaoh will fall. Then they will know that I am the LORD, when I put My sword into the hand of the king of Babylon and he stretches it out against the land of Egypt.

25 When I strengthen the military might of Babylon, the military might of Pharaoh will fail, and then they will learn that I am the LORD when I place my own sword in the hand of the king of Babylon. He will attack the land of Egypt.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the LORD, when I shall put my sword into the hand of

the king of Babylon, and he shall stretch it out upon the land of Egypt.

- Three outcomes of this divine judgment on Egypt:

- "...I will strengthen the arms of the king of Babylon" - Babylon will be victorious over Egypt, through God's power

— This is a reminder of how Moses' arms were held up (strengthened) to ensure victory over the Amalekites (Ex 17:8-13).

- "...the arms of Pharaoh will fall" - Pharaoh Hophra will be defeated by the Babylonians

- "...they will know that I am the LORD" - God will be glorified

26 When I scatter the Egyptians among the nations and disperse them among the lands, then they will know that I am the LORD!"

26 When I scatter the Egyptians among the nations and disperse them among the lands, then they will know that I am the LORD!"

26 When I scatter the Egyptians among the nations and disperse them throughout the world, they will learn that I am the LORD!"

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the LORD.

- The results for the Egyptians would be a scattering among the nations and dispersement throughout the countries. Through this suffering and displacement, the Egyptians would ultimately come to acknowledge that Yahweh is indeed the one true God.