

Jeremiah 1:19

Authorized King James Version (KJV)

And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

Analysis

The chapter concludes with God's summary promise: 'And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.' This verse contains both warning and assurance. The warning: 'they shall fight against thee' (nilchamu elekha, נִלְחָמָו אֶלְךָ)—using military language for spiritual/verbal battle—acknowledges that conflict is inevitable. The verb 'fight' (lacham, מִלְחָמָה) means wage war, do battle, engage in combat. Opposition won't be mild disagreement but hostile warfare. Yet the assurance follows: 'but they shall not prevail against thee' (lo-yukhlu lakh, לֹא־יַעֲלִלוּ לְךָ—literally 'they will not be able for you' or 'they will not overcome you.' The reason: 'for I am with thee' (ki ittekha ani, קַיְמַתָּךְ אַנְךָ)—divine presence guarantees victory. The purpose: 'to deliver thee' (lehatssilekha, לְהַצְלָחָה—God's commitment to rescue repeatedly. The phrase 'saith the LORD' (neum-YHWH, נָאָמֵן־יְהָוָה) authenticates this as divine oath. This promise sustained Jeremiah through decades of persecution, and it extends to all believers—though we face spiritual warfare, Christ's presence ensures ultimate victory.

Historical Context

Jeremiah's entire ministry validated this promise. He was fought against constantly—yet survived when many died, outlasted all his royal opponents, saw his prophecies vindicated, and died naturally (though tradition says by stoning in Egypt) rather than being killed by his Judean enemies. His survival itself became testimony to divine protection. Ebed-melech's rescue when officials left him to die

in a cistern (Jeremiah 38:7-13) and Nebuchadnezzar's order to treat him well (Jeremiah 39:11-12) demonstrate God's providential deliverance. The New Testament applies similar promises to believers: Jesus promises His presence always (Matthew 28:20), Paul affirms nothing separates us from God's love (Romans 8:38-39), and John declares that 'greater is he that is in you, than he that is in the world' (1 John 4:4). Though believers suffer and some are martyred, the promise 'they shall not prevail' refers to ultimate spiritual victory—opposition cannot destroy those God protects or nullify His purposes for them.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

John 3:16 — God's love and salvation

John 15:13 — Greatest form of love

1 Corinthians 13:4 — Characteristics of love

Study Questions

1. How does the promise 'they shall fight against thee; but they shall not prevail' prepare us for both the reality of opposition and the certainty of God's protection?
2. In what ways does this concluding promise tie together all of Jeremiah's call narrative—divine sovereignty, prophetic commission, enablement, and protection?

Interlinear Text

וְנִלְתָּם	וְלֹא	אֶל	יְהֹוָה	וְכֹלֵן	לְךָ
And they shall fight	H413	H3808	against thee but they shall not prevail	H3201	H0
H3898				H3201	
בְּרִית	אֶתְכֶּם	אָנֹם	נָאָמֵן	הַיְהּוּ	לְפָנָיכֶם
H3588	H854	H589	against thee for I am with thee saith	the LORD	to deliver
			H5002	H3068	H5337

Additional Cross-References

Jeremiah 1:8 (References Lord): Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.

Joshua 1:9 (References Lord): Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

Jeremiah 20:11 (References Lord): But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.

Psalms 129:2 (Parallel theme): Many a time have they afflicted me from my youth: yet they have not prevailed against me.

Jeremiah 11:19 (Parallel theme): But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.