

Jeremiah 20:6

Authorized King James Version (KJV)

And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

Analysis

The judgment returns to Pashur personally with devastating specificity. The pronoun 'thou' (atah, אַתָּה) is emphatic—Pashur himself, not just others. 'All that dwell in thine house' extends judgment to his household, reflecting ancient corporate solidarity and the far-reaching effects of sin. The phrase 'shall go into captivity' (yavo bashshevi, יָבוֹא בַשִּׁבְיָ) describes forced deportation. The destination is specified: 'thou shalt come to Babylon'—the very place and fate Pashur had dismissed as impossible. The finality is emphatic: 'there thou shalt die, and shalt be buried there'—no return to Jerusalem, no burial in ancestral tomb (extremely important in Hebrew culture). The indictment concludes: 'thou, and all thy friends, to whom thou hast prophesied lies' (naba sheqer, נָבֵא שֶׁקֶר, prophesied falsehood). Pashur hadn't merely enforced temple policy; he had actively promoted false theology, prophesying peace when God promised judgment. This made him complicit with the false prophets. The phrase 'thy friends' suggests a network of like-minded officials who suppressed God's true word. All would share Pashur's fate. This demonstrates that religious leaders bear special accountability for teaching error—they mislead others and share responsibility for the consequences (James 3:1).

Historical Context

Burial in one's ancestral land was deeply important to ancient Israelites, representing covenant continuity and hope of resurrection in the promised land. To die and be buried in Babylon—enemy territory, place of exile, land of idols—was considered particularly tragic. Archaeological evidence shows Judean exiles did settle in communities in Babylon, some achieving prosperity, but they never forgot their identity as exiles. The Book of Lamentations expresses the profound grief of this generation. Pashur's specific fate isn't recorded in Scripture, but as a prominent priest opposed to Jeremiah, he was likely among those executed or exiled in 586 BC. The phrase 'thou hast prophesied lies' indicates Pashur had actively taught that God would protect Jerusalem regardless of their sin—the dominant theology Jeremiah opposed. History proved Jeremiah right: Jerusalem fell, the temple burned, the people were exiled. Those who believed false prophets like Pashur were unprepared for judgment and missed opportunities for repentance that might have mitigated consequences (see Jeremiah 38:17-23).

Related Passages

Romans 2:1 — Judging others

Matthew 25:31 — Final judgment

Study Questions

1. What does Pashur's fate—dying in exile in the very place he said was no threat—teach about the danger of opposing God's revealed word?
2. How does the accountability for "prophesying lies" to friends warn religious leaders about their responsibility for what they teach?
3. In what ways does the comprehensive nature of this judgment (affecting Pashur's household and friends) illustrate the far-reaching consequences of false teaching?

Interlinear Text

וְאַתָּה הָ	פָּשֻׁחַ וּר	וְכָל	יֹשְׁבֵי י	בֵּיתְךָ	תֵּלַכְוּ
H859	And thou Pashur	H3605	and all that dwell	in thine house	H1980
	H6583		H3427	H1004	
בְּשָׁרִי	וּבָבֶל ל	תָּבֹא	וְשָׁמָּה	תָּמוּת	
into captivity	to Babylon	and thou shalt come	H8033	and there thou shalt die	
H7628	H894	H935		H4191	
וְשָׁמָּה	תִּקְבְּרָה	אֶתְּהָ	וְכָל	אֲהָבֶיךָ	אֲשֶׁר
H8033	and shalt be buried	H859	H3605	there thou and all thy friends	H834
	H6912			H157	
נָבִיא אֶתְּ	בְּשָׁקֶרָה לְךָ				
to whom thou hast prophesied	H1992	lies			
H5012		H8267			

Additional Cross-References

Lamentations 2:14 (Parallel theme): Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

Jeremiah 20:4 (References Babylon): For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

Ezekiel 22:28 (Parallel theme): And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.