

Jeremiah 22:12

Authorized King James Version (KJV)

But he shall die in the place whither they have led him captive, and shall see this land no more.

Analysis

But he shall die in the place whither they have led him captive—the Hebrew *ki bimkom asher higlu oto sham yamut* (כִּי בִמְקוֹם אֲשֶׁר הִגְלוּ אוֹתוֹ שָׁם יָמוּת) emphasizes location: 'in the place where they exiled him, there he shall die.' The verb *galah* (גָּלָה, 'exile/deport') is the technical term for forced removal from covenant land, the ultimate curse of Deuteronomy 28:64-67. The passive construction 'they have led' (*higlu*) indicates human agency (Pharaoh's forces), but divine sovereignty: God ordained this exile as judgment. **Die** (*yamut*, יָמוּת) is simple, final: he will not escape through rescue, ransom, or return.

And shall see this land no more (*ve'et-ha'aretz hazot lo yir'eh od*, וְאֶת־הָאֶרֶץ הַזֹּאת לֹא יִרְאֶה עוֹד)—the emphasis is on **this land** (*ha'aretz hazot*, הָאֶרֶץ הַזֹּאת), the covenant land promised to Abraham (Genesis 12:7), conquered under Joshua, and given as perpetual inheritance. To 'see' (*ra'ah*, רָאָה) means to experience, dwell in, enjoy—Shallum will never again experience covenant land. The negation *lo...od* (לֹא...עוֹד, 'not...anymore') is absolute. This echoes God's judgment on the wilderness generation: 'surely they shall not see the land which I swore unto their fathers' (Numbers 14:23). Exile from land equals exclusion from covenant blessing.

Historical Context

This prophecy fulfilled exactly as spoken. Jehoahaz/Shallum died in Egypt, never returning to Judah. The theological weight is enormous: covenant land was God's gift to Israel, the tangible expression of His promise to Abraham's descendants

(Genesis 15:18-21). To be exiled from the land was to be cut off from covenant blessing, temple worship, and communal life. Deuteronomy 28:36 explicitly warned: 'The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known.' This curse fell on Shallum first, then on Jehoiachin (exiled to Babylon, 2 Kings 24:15), and finally on the entire nation in 586 BC. The historical pattern established a theology of exile that dominated post-exilic Judaism: return to the land signaled God's favor, while dispersion indicated judgment. Jesus applied this pattern to Jerusalem's coming destruction (Luke 21:24). Paul spiritualized it: being 'in Christ' is the true inheritance, surpassing physical land (Galatians 3:29, Ephesians 1:11).

Related Passages

John 15:13 — Greatest form of love

1 Corinthians 13:4 — Characteristics of love

Romans 2:1 — Judging others

Matthew 25:31 — Final judgment

Study Questions

1. What does the certainty of dying in the place of captivity reveal about God's sovereignty over both pagan powers and the fate of kings?
2. How does being cut off from 'this land' function as more than geographic displacement but as exclusion from covenant blessing and God's promises?
3. What does Shallum's exile and death in Egypt foreshadow about the greater Babylonian exile that would soon engulf the entire nation?

Interlinear Text

כִּי	בְּמֶקֶד וּם	אֲשֶׁר	הִגְלוּ	אֶת	שָׁם
H3588	in the place	H834	whither they have led him captive	H853	H8033
	H4725		H1540		
וְיָמֹות	וְאֶת	הָאָרֶץ	הַזֹּאת	לֹא	יִרְאֶה
But he shall die	H853	this land	H2063	H3808	and shall see
H4191		H776			H5750
				H7200	

Additional Cross-References

2 Kings 23:34 (Parallel theme): And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

Jeremiah 22:18 (Parallel theme): Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory!