

Jeremiah 42:18

Authorized King James Version (KJV)

For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

Analysis

As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem—The phrase **poured forth** (natakh, נָתַךְ) means to pour out like liquid, often used of molten metal (Ezekiel 22:22) or God's wrath (Psalm 69:24, Jeremiah 7:20). God's aph (אָף, anger, lit. 'nostril/nose') and hemah (הָמָה, fury/wrath, from a root meaning 'heat') were not arbitrary emotions but covenantal responses to persistent rebellion. Jerusalem's destruction (586 BC) was recent, visible evidence of divine judgment—the city lay in ruins, thousands were dead or exiled.

So shall my fury be poured forth upon you, when ye shall enter into Egypt—The comparison is explicit: identical apostasy brings identical judgment. The remnant witnessed Jerusalem's fate yet chose the same path of disobedience. This demonstrates the principle that observing God's judgment on others should produce repentance, not rebellion (Romans 2:4-5).

The consequences are comprehensive: **ye shall be an execration, and an astonishment, and a curse, and a reproach**—four terms describing covenant curses (Deuteronomy 28:37). Alah (אַלְהָ, execration) means an oath or curse invoked upon oneself; shammah (שָׁמָהּ, astonishment) indicates horrified wonder;

qelalah (קֶלֶל, curse) is the opposite of blessing; herpah (הֶרְפָּה, reproach) means disgrace or taunt. Together, they picture complete disgrace—a cautionary example cited by others.

Historical Context

Jerusalem's destruction in 586 BC was devastating: the temple burned, walls demolished, population killed or deported, the city left desolate (2 Kings 25:8-21; Lamentations). This was fresh trauma for the remnant, who either witnessed it or heard detailed reports. Jeremiah's warning that Egypt would bring identical judgment proved prophetic. Nebuchadnezzar's later invasion of Egypt (568 BC) fulfilled this literally. The Jewish community in Egypt declined into syncretism (Jeremiah 44:15-19 describes their worship of the Queen of Heaven), provoking continued judgment. By the Persian period, Egypt's Jewish communities had adopted pagan practices, as evidenced by the Elephantine papyri showing a mixed cult. The remnant became proverbial examples of judgment—exactly as prophesied. Their name became associated with rebellion and divine wrath.

Related Passages

1 John 4:8 — God is love

John 15:13 — Greatest form of love

Study Questions

1. How should witnessing God's judgment on others shape our response to His word rather than hardening our hearts?
2. What does it mean to become 'an execration, astonishment, curse, and reproach,' and how does this fulfill covenant warnings?
3. Why do we sometimes observe God's judgment yet choose the same path that led to that judgment?

Interlinear Text

כִּי	אָמַר	יְהוָה	צָבָאֹת	אֱלֹהִים	יִשְׂרָאֵל	כַּאֲשֶׁר
H3588	H3541	H559	H3068	H6635	H430	H834
For thus saith	the LORD	of hosts	the God	of Israel		
be poured forth	As mine anger	and my fury	upon	the inhabitants		
H5413	H639	H2534	H5921	H3427		
וְיִשְׁבֵי	עַל	סְמִתִּי	אֵפֶר	עַלְיכֶם	סְמִתִּי	בְּבָאֵךְ
of Jerusalem	H3651	be poured forth	H2534	H5921		
H3389	H5413					
לֹאֵל הָ	וְהִיאִתְּ מִ	מִצְרַיִם	בְּבָאֵךְ מִ	לֹא	תְּרִא אֶת	עַד
upon you when ye shall enter	into Egypt	H1961	and ye shall be an execration	H423		
H935	H4714					
וְלִשְׁמָה	וְלִקְלָלָה	וְלִחְרָפָה	וְלִא			
and an astonishment	and a curse	and a reproach	H3808	and ye shall see	H5750	
H8047	H7045	H2781		H7200		
בָּהָה: בְּמִקְדָּשׁ וּמִ						
H853	this place	H2088				
H4725						

Additional Cross-References

Jeremiah 7:20 (References God): Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

Jeremiah 29:18 (Curse): And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

Jeremiah 18:16 (Parallel theme): To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

Isaiah 65:15 (Curse): And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

Jeremiah 22:27 (Parallel theme): But to the land whereunto they desire to return, thither shall they not return.

Jeremiah 44:12 (Curse): And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach.

Jeremiah 24:9 (Curse): And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

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