

Jeremiah 43:1

Authorized King James Version (KJV)

And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words,

Analysis

When Jeremiah had made an end of speaking unto all the people all the words of the LORD their God—The emphatic repetition of **all** (Hebrew kol, כֹּל) appears three times in this verse, stressing completeness: Jeremiah spoke **all** the words to **all** the people, even **all these words**. This underscores both the prophet's faithfulness in delivering God's entire message without compromise and the people's comprehensive exposure to divine revelation. They cannot claim ignorance or incomplete information.

The phrase **for which the LORD their God had sent him to them** validates Jeremiah's prophetic commission. He spoke not his own opinions but divine revelation—**the words of the LORD their God**. The possessive **their God** emphasizes covenant relationship; Yahweh remained Israel's covenant God despite their rebellion. This makes their subsequent rejection (v. 2-3) not merely political dissent but covenant apostasy.

The verse's structure creates dramatic tension: Jeremiah has faithfully delivered God's complete word; now the people must respond. Their response (vv. 2-4) reveals that hearing God's word and obeying it are distinct. Jesus repeatedly warned, 'He who has ears to hear, let him hear' (Matthew 11:15, 13:9, 13:43), distinguishing auditory reception from heart reception.

Historical Context

This follows Jeremiah's lengthy prophecy (42:7-22) delivered after ten days of seeking God's will (42:7). The remnant had gathered at Mizpah under Johanan's leadership, ostensibly seeking divine guidance about fleeing to Egypt (42:1-3). Jeremiah's response was unambiguous: remain in Judah and live; flee to Egypt and die (42:10-17). This created a crisis moment—would they submit to God's revealed will or follow their predetermined plan? The historical context shows this was not the first time Israel faced such a decision. Throughout their history, prophets delivered God's word, and the people chose disobedience (2 Kings 17:13-14; 2 Chronicles 36:15-16; Jeremiah 7:25-26). This pattern of rejecting prophetic word led to the exile. Now, the remnant repeats the same pattern that destroyed Jerusalem.

Related Passages

Revelation 20:12 — Judgment according to deeds

Matthew 25:31 — Final judgment

Study Questions

1. What is the difference between hearing God's word and obeying it, and how does this distinction affect spiritual outcomes?
2. How does Jeremiah's faithfulness to deliver 'all the words' challenge us to communicate God's truth completely, not selectively?
3. Why might people seek God's guidance while having already determined their course, and what does this reveal about true submission?

Interlinear Text

וַיְהִי	כָּלֹת וְ	וַיָּבֹא הוּא	לְדַבֵּר	אֵל		
H1961	had made an end	And it came to pass that when Jeremiah	of speaking	H413		
	H3615	H3414	H1696			
כָּל	הָעָם	אֶת	כָּל	הַדְּבָרִים	לְ	יְהוָה
H3605	unto all the people	H853	H3605	all the words	for which the LORD	
	H5971		H1697	H3068		
אֱלֹהֵיהֶם	אֲשֶׁר	שָׁלַח וְ	יְהוָה	אֱלֹהֵיהֶם	אֵלֵיהֶם	
their God	H834	had sent	for which the LORD	their God	H413	
H430		H7971	H3068	H430		
אֶת	כָּל	הַדְּבָרִים	הָאֵלֶּה:			
H853	H3605	all the words	H428			
		H1697				

Additional Cross-References

Jeremiah 26:8 (Kingdom): Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

Jeremiah 42:22 (Word): Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

Jeremiah 51:63 (Creation): And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: