

Jeremiah 44:22

Authorized King James Version (KJV)

So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

Analysis

So that the LORD could no longer bear—(וְלֹא־יִתְּהַנֵּן יְהוָה עוֹד לְשָׁאת) The verb *nasa* (נָשָׁא) means to bear, carry, or endure. Even God's longsuffering has limits; His patience, though extensive, is not infinite. The phrase evokes a weight that has become unbearable—the accumulated **evil of your doings** (רָע מְעֻלָּלֵיכֶם) and **abominations** (תְּעֻבּוֹת, to'evot—ceremonially detestable acts) reached critical mass.

The result: **your land a desolation, and an astonishment, and a curse** (שְׁמַמָּה וְלֹא־תִּרְאֶה וְלֹא־לִלְאָה)—three covenant curses from Deuteronomy 28. The phrase **as at this day** (כַּיּוֹם הַזֶּה) points to present reality as proof. Jeremiah argues empirically: your desolate homeland is evidence of God's judgment for idolatry, not blessing for faithfulness!

Historical Context

By 585 BC when this confrontation occurred, Jerusalem lay in ruins, fulfilling the covenant curses precisely. The people witnessed these curses yet still inverted cause and effect. Archaeological evidence confirms widespread destruction of Judean cities from the Babylonian campaigns (589-586 BC), with many sites remaining unoccupied for generations.

Related Passages

1 John 4:8 – God is love

1 Corinthians 13:4 – Characteristics of love

Study Questions

1. What does 'God could no longer bear' reveal about the relationship between divine patience and justice?
 2. How can people witness covenant curses yet still misattribute their cause?
 3. What makes 'abominations' particularly unbearable to God compared to other sins?

Interlinear Text

ר ע	מִפְגַּע	לְשֹׁא	ע וְ	יְהִי ה	וּכְל	וְלֹא
H3808	could	So that the LORD	H5750	no longer bear	and because	of the evil
H3201		H3068		H5375		H7455
of your doings	and because	of the abominations	H834	which ye have committed		
H4611	H6440	H8441			H6213	
וְתַּתְּעַבְתָּ	מִפְגַּע	ר אָשָׁ	עֲשִׂיתָ	מַעַלְלִיכָּם		
H1961	therefore is your land	H2723	H8047	H7045		
וְתַּהֲרַתָּה	אֶת רָצֶם	לְשָׁמֶן ה	וְלִשְׁמֶן ה	וְלִקְלָל ה		
H369	without an inhabitant	H3427	H3117	H2088		
מֵאָה	וְיִשְׁבָּה	כֹּהֵן וְמִ	בְּזִהְבָּה			

Additional Cross-References

Jeremiah 25:18 (Curse): To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;

Isaiah 7:13 (Parallel theme): And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

Isaiah 43:24 (Parallel theme): Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

Jeremiah 25:11 (Parallel theme): And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

Jeremiah 25:38 (Parallel theme): He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

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 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.

Malachi 2:17 (Evil): Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?