

Jeremiah 46:18

Authorized King James Version (KJV)

As I live, saith the King, whose name is the LORD of hosts,
Surely as Tabor is among the mountains, and as Carmel by the
sea, so shall he come.

Analysis

As I live, saith the King, whose name is the LORD of hosts—This divine oath begins with khai-ani (חַיָּאַנִי, "as I live"), God's most solemn form of oath, swearing by His own eternal life since there is none greater (Hebrews 6:13). The title ha-melek (הַמֶּלֶךְ, "the King") contrasts sharply with Pharaoh, the false king who is "but a noise." YHWH Tseva'ot (הָיְהָ צְבָאֹת, "Lord of hosts") emphasizes sovereignty over angelic and earthly armies—the true commander of heaven's hosts speaks against earthly pretenders.

The comparison: **Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.** Mount Tabor (1,843 feet), rising dramatically from the Jezreel Valley, and Mount Carmel (כַּרְמֵל), jutting prominently into the Mediterranean, symbolize unmistakable, towering presence. The conquering king (Nebuchadnezzar as God's instrument) will come as obviously and inevitably as these geographic landmarks dominate their landscapes. No one questions whether Tabor stands among mountains or Carmel by the sea—equally certain is Babylon's coming judgment. The imagery assures prophecy's complete fulfillment, anchored in God's unchangeable oath.

Historical Context

Mount Tabor and Mount Carmel were familiar landmarks to Jeremiah's audience—Tabor stood isolated and majestic, visible for miles; Carmel dominated the coastal

plain, both unmistakable in their prominence. This prophecy's fulfillment came in Nebuchadnezzar's Egyptian campaign (568 BC), when Babylon's forces indeed came as inevitably as these mountains stand. The divine oath guaranteed certainty —when God swears by His own life and name, fulfillment is absolute. This served to warn Egypt and comfort Judah: God's word will not fail, whether in judgment or promise.

Related Passages

Revelation 20:12 — Judgment according to deeds

Romans 2:1 — Judging others

Study Questions

1. What does God swearing by His own life reveal about the absolute certainty of His word?
2. How does contrasting God as 'the King' with Pharaoh as 'but a noise' affect our understanding of true authority?
3. In what ways does the inevitability of Tabor and Carmel illustrate the certainty of God's prophetic word?

Interlinear Text

כִּי	שָׁמָן	וְ	צָבָא	וְתִּ	יְהִי	הַ	פֶּמֶלֶת	נָאָמָן	אָנָי	יְהִי	כִּי
As I live	H589	saiθ	the King	is the LORD	of hosts	whose name					H3588
H2416		H5002	H4428	H3068	H6635	H8034					

Additional Cross-References

Jeremiah 48:15 (Kingdom): Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is the LORD of hosts.

Joshua 19:22 (Parallel theme): And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

Judges 4:6 (References Lord): And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

Isaiah 48:2 (References Lord): For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts is his name.

Isaiah 47:4 (References Lord): As for our redeemer, the LORD of hosts is his name, the Holy One of Israel.

Psalms 89:12 (Parallel theme): The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

Malachi 1:14 (Kingdom): But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.