

# Jeremiah 48:27

Authorized King James Version (KJV)

For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

## Analysis

**For was not Israel a derision unto thee?** (הֲלוֹא הַשְׂחֹק הָיָה לְךָ יִשְׂרָאֵל)—God charges Moab with mocking Israel. The word sechoq (שְׂחֹק) means laughter, scorn, derision—the contemptuous mockery one enemy levels at another's downfall. **Was he found among thieves?** This rhetorical question implies Israel did nothing to deserve Moab's scorn—they weren't caught in criminal activity justifying such treatment. Yet Moab rejoiced at Israel's exile and suffering (Ezekiel 25:8).

**For since thou spakest of him, thou skippedst for joy** (כִּי־מֵדִי דָבַרְתָּ בּוֹ וַתִּתְנוּדָד). The Hebrew nud (נוד) means to shake oneself, to dance or leap—depicting Moab's gleeful celebration whenever Israel was mentioned. This reveals the deep-seated enmity between these nations descended from Abraham's family (Moab through Lot, Genesis 19:37). God's principle holds: those who curse Abraham's seed will themselves be cursed (Genesis 12:3). Moab's mockery of afflicted Israel brought divine judgment.

## Historical Context

Moab and Israel shared ancestry through Abraham but became bitter enemies. Moab refused Israel passage during the exodus (Numbers 22-24) and later oppressed them (Judges 3:12-14). By Jeremiah's time (circa 605-585 BC), Moab apparently gloated over Judah's Babylonian exile. This violated God's covenant with Abraham—blessing his descendants brings blessing, cursing them brings

cursing. The prophets consistently condemned nations that rejoiced at Israel's calamity (Ezekiel 25:8, Amos 1:13-15, Obadiah 1:12).

## Related Passages

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**Colossians 1:16** — All things created through Christ

**Genesis 1:1** — Creation of heavens and earth

## Study Questions

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1. How does God's judgment on Moab for mocking Israel demonstrate His faithfulness to covenant promises even when Israel is under discipline?
2. What warning does this verse give about rejoicing in others' misfortune, even when they are experiencing deserved consequences?
3. How should Christians respond when those hostile to the church experience hardship—does this passage inform our posture?

## Interlinear Text

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|                        |       |            |           |              |                    |                       |                |
|------------------------|-------|------------|-----------|--------------|--------------------|-----------------------|----------------|
| וְאֵל                  | לֹא   | הָשִׁחַ    | הָיָה     | לְךָ         | יִשְׂרָאֵל         | אֵם                   | בְּגִנְבֵי יָם |
| H518                   | H3808 | a derision | H1961     | H0           | For was not Israel | H518                  | among thieves  |
|                        |       | H7814      |           |              | H3478              |                       | H1590          |
| נִמְצָא                | אֵל   | כִּי       | מֵדַי     | דִּבַּרְתָּ  | בּוֹ               | תִּתְּנוּדָד:         |                |
| unto thee was he found |       | H3588      | for since | thou spakest | H0                 | of him thou skippedst |                |
| H4672                  |       |            | H1767     | H1697        |                    | H5110                 |                |

## Additional Cross-References

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**Jeremiah 2:26** (References Israel): As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

**Ezekiel 25:8** (Parallel theme): Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

**Zephaniah 2:8** (Parallel theme): I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.

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