

# Jeremiah 48:44

Authorized King James Version (KJV)

He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD.

## Analysis

**He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare**—this verse expands the threefold trap of verse 43, emphasizing the futility of escape attempts. The verbs describe desperate motion: fleeing (nas, נָס, running away), falling (naphal, נָפַל, stumbling into), getting up ('alah, אָלַח, climbing out), and being taken (lakad, לָכַד, captured). Each escape attempt leads to the next phase of judgment.

**For I will bring upon it, even upon Moab, the year of their visitation**—the Hebrew pekuddah (פְּקֻדָּה, visitation, reckoning) indicates God's appointed time of judgment. The phrase 'year of visitation' suggests a specific, predetermined period when God settles accounts. This term appears throughout Jeremiah (6:15, 10:15, 11:23) for divine judgment. The sovereignty is explicit: **'I will bring'**—not chance, not merely Babylon's ambition, but Yahweh's direct action. Romans 2:5 warns of 'the day of wrath and revelation of the righteous judgment of God,' the ultimate 'visitation' when all accounts are settled.

## Historical Context

The 'year of their visitation' was fulfilled c. 582 BC when Nebuchadnezzar systematically destroyed Moabite strongholds. Josephus (Antiquities 10.9.7)

records this Babylonian campaign five years after Jerusalem's fall. The precision of 'year' (not merely 'day' or 'time') suggests the judgment process was neither instantaneous nor indefinite—it had a set duration during which God's wrath was executed. This accords with prophetic patterns: Egypt's seventy years (Jeremiah 25:11), Babylon's own 'visitation' (Jeremiah 50:27, 51:18), and the Great Tribulation's defined period (Revelation 11:2-3). The principle endures: God's judgments occur on His schedule, neither hurried nor delayed by human preference.

## **Related Passages**

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**Matthew 25:31** — Final judgment

**Romans 2:1** — Judging others

## **Study Questions**

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1. How does the concept of a divinely appointed 'year of visitation' challenge modern notions that judgment is arbitrary or impulsive?
2. What does the exhaustive nature of this judgment teach about the thoroughness of God's justice?
3. How should certainty of final judgment affect our priorities and proclamation today?

## Interlinear Text

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מִפְּנֵי יְהוָה יִס	הַפֶּחַד	יִפֹּל ל	אֶל	הַפֶּחַת	וְהָעֹלֶה	
H5211	from	the fear	H413	into the pit	and he that getteth up	
H6440	H6343	H5307	H6354	H5927		
מִן	הַפֶּחַת	יִלָּכֵד	בַּפֶּחַח	כִּי	אֲבִיא יָא	אֶל יְהוָה
H4480	into the pit	shall be taken	in the snare	H3588	for I will bring	H413
	H6354	H3920	H6341		H935	H413
מֵעַל ב		שָׁנָה ת	פְּקֻדָּתָם	נֹאמַר	יְהוָה:	
upon it even upon Moab		the year	of their visitation	saith	the LORD	
H4124		H8141	H6486	H5002	H3068	

## Additional Cross-References

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**Jeremiah 11:23** (Parallel theme): And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

**1 Kings 19:17** (Parallel theme): And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

**Jeremiah 46:21** (Parallel theme): Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation.

**Amos 5:19** (Parallel theme): As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.