

# Jeremiah 49:6

Authorized King James Version (KJV)

And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

## Analysis

**And afterward I will bring again the captivity of the children of Ammon, saith the LORD.** After pronouncing comprehensive judgment (verses 1-5), God surprisingly promises future restoration. The phrase 'bring again the captivity' translates shavti et-shevut (שָׁבַתִּי אֶת־שְׁבוּת), literally 'I will turn the turning'—an idiom for reversing exile, restoring fortunes, or bringing back captives. This same phrase is used for Israel's restoration (Jeremiah 30:3, 18), remarkably now extended to Ammon, a pagan enemy nation.

The temporal marker 'afterward' (acharei-chen, אַחֲרֵי־כֵן) indicates restoration follows judgment—not immediately, but after the discipline is complete. God's judgment on Ammon is real and severe, yet not His final word. This demonstrates God's mercy extending beyond the covenant community to Gentile nations, anticipating the gospel's inclusion of all peoples. The restoration promise likely refers to Ammonite individuals or remnants, not necessarily political restoration of the kingdom.

This grace toward Ammon foreshadows the New Testament revelation that God's mercy includes Gentiles (Romans 11:30-32, Ephesians 2:11-13). Just as Rahab the Canaanite and Ruth the Moabitess were incorporated into Israel and the messianic line, so God's redemptive purposes include people from all nations. The promise demonstrates that even enemies of God's people can experience His saving grace through repentance. Christ's Great Commission (Matthew 28:19) fulfills this—

disciples are made from 'all nations,' including descendants of Israel's historic enemies.

## Historical Context

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Historically, Ammon was conquered by Babylon (c. 582 BC) but later re-emerged under Persian rule. Ammonites are mentioned in Ezra-Nehemiah (Nehemiah 2:10, 19; 13:1, 23), indicating the people survived though their kingdom ended. Tobiah the Ammonite opposed Nehemiah's rebuilding efforts, showing continued hostility. However, some Ammonites likely converted to Judaism, and by Jesus's time the distinction had largely disappeared—the Ammonites as a distinct people no longer existed. The ultimate 'restoration' is spiritual: individuals from all nations, including Ammonite descendants, are welcomed into God's kingdom through Christ. Early church history records Christian communities in the Transjordan region (ancient Ammonite/Moabite territory), demonstrating the gospel's reach to former enemy peoples.

## Related Passages

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**Hebrews 11:1** — Definition of faith

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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1. What does God's promise to restore even Ammon—after severe judgment—teach about His character and the extent of His mercy?
2. How does this restoration promise to a Gentile enemy nation anticipate the New Testament inclusion of all peoples in God's salvation?
3. In what ways should this verse shape how Christians view God's purposes toward those who currently oppose the gospel or the church?

## Interlinear Text

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וְאַחֲרָיִ	כִּי	אֶשׂ יבֹא	אֶת	שְׁבִי וְ	בְנֵי
And afterward	H3651	I will bring again	H853	the captivity	of the children
H310		H7725		H7622	H1121
עַם וְ	נֹאֵם	יְהוָה:			
of Ammon	saith	the LORD			
H5983	H5002	H3068			

## Additional Cross-References

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**Jeremiah 49:39** (References Lord): But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the LORD.

**Jeremiah 48:47** (References Lord): Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.