

# Jeremiah 49:7

Authorized King James Version (KJV)

Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

## Analysis

**Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman?** This oracle against Edom opens with a rhetorical question lamenting the disappearance of wisdom from Teman (תִּמְןָ), a region in Edom famous for its sages. Teman was home to Eliphaz, one of Job's friends, representing Edom's intellectual tradition. The Hebrew chokmah (חָכָמָה, wisdom) here refers not to spiritual understanding but to practical cunning and political shrewdness—qualities for which Edom was renowned.

**Is counsel perished from the prudent?** The word 'etsah (עֵצָה, counsel) means strategic planning or advice, while mebinim (מְבִינִים, prudent/discriminating ones) describes those with keen insight. The irony is devastating: Edom, proud of its wisdom, will find its vaunted intelligence useless against God's judgment. Human wisdom, however celebrated, cannot thwart divine purposes (Isaiah 29:14, 1 Corinthians 1:19-20).

Edom's location in rocky fortresses south of the Dead Sea fostered arrogance—they trusted in geography and intellect. Yet God's judgment would expose both as futile. This anticipates Obadiah's oracle against Edom's pride and fulfills the ancient enmity between Esau and Jacob's descendants.

## Historical Context

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Edom descended from Esau, Jacob's brother, establishing a nation southeast of Judah in the mountainous region around Petra. Historic tensions between Israel and Edom (Numbers 20:14-21) intensified when Edom gloated over Jerusalem's destruction in 586 BC and participated in looting (Obadiah 10-14, Psalm 137:7). Jeremiah's oracle, likely delivered before 586 BC, prophesied Edom's coming desolation. Teman, in northern Edom, was particularly known for wisdom traditions. The Nabataeans eventually conquered Edom around the 6th-4th centuries BC, fulfilling these prophecies. Edom's complete disappearance from history demonstrates that no human wisdom can stand against God's decreed judgment.

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

**Ephesians 2:8** — Salvation by grace through faith

## Study Questions

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1. How does Edom's fate warn against trusting in human wisdom, strategic advantage, or natural defenses rather than God?
2. In what ways might modern institutions or nations exhibit Edom-like arrogance in their own capabilities?
3. What does this passage teach about the futility of resisting God's purposes through cleverness or calculation?

## Interlinear Text

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|                 |           |                  |          |             |            |                  |          |       |
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| לְאַד וּמְ      | כִּי      | אָמַר            | יְהִי הָ | אַבְדָּל    | עַד        | בְּאַיִלְכָּא    | וְתִּ    | עַד   |
| Concerning Edom | H3541     | thus saith       | the LORD | of hosts    | H369       |                  |          | H5750 |
| H123            |           | H559             | H3068    | H6635       |            |                  |          |       |
| שְׁכָמְתָּם:    | בְּתִימָן | אָבֵד הָ         | עָזָה    | מִבְנֵי יִם | נִסְרַת הָ |                  |          |       |
| Is wisdom       | H2451     | no more in Teman | H8487    | H6          | is counsel | from the prudent | vanished | H5628 |
|                 |           |                  |          |             | H6098      | H995             |          |       |
| שְׁכָמְתָּם:    |           |                  |          |             |            |                  |          |       |
| Is wisdom       | H2451     |                  |          |             |            |                  |          |       |

## Additional Cross-References

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**Jeremiah 49:20** (References Lord): Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

**Jeremiah 25:21** (Parallel theme): Edom, and Moab, and the children of Ammon,

**Genesis 36:15** (Parallel theme): These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

**Genesis 25:30** (Parallel theme): And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

**Job 2:11** (Parallel theme): Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

**Genesis 36:11** (Parallel theme): And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

