

Jeremiah 50:10

Authorized King James Version (KJV)

And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

Analysis

And Chaldea shall be a spoil—Chaldea (כַּשְׁדִּים, Kasdim) refers to southern Mesopotamia, Babylon's heartland. The term 'spoil' (meshissah, מֶשִׁיֶּסָה, plunder, booty) indicates comprehensive looting. What Babylon did to other nations (Jeremiah 50:17, 51:34) will be done to them—the law of retaliation (lex talionis) applied on a national scale.

All that spoil her shall be satisfied, saith the LORD—the verb sava' (שָׂבַע, satisfied, sated) suggests abundance beyond expectation. Conquerors will find such wealth that even their greed will be satisfied. Historically, Babylon's accumulated plunder from decades of conquest made it unimaginably wealthy. Herodotus (Histories 1.178-183) describes Babylon's golden statues, gates, and treasures. When Cyrus conquered it, the spoils enriched the Persian Empire for generations. The Cyrus Cylinder boasts of treasures taken.

The phrase '**saith the LORD**' (ne'um-YHWH, נְאֻם־יְהוָה) is prophetic authentication—this isn't Jeremiah's speculation but divine decree. The irony is profound: Babylon, which gorged itself on plundered nations, becomes the ultimate feast for its conquerors. This principle of retributive justice echoes throughout Scripture (Obadiah 15: 'as thou hast done, it shall be done unto thee').

Historical Context

Babylon's wealth was legendary. It controlled trade routes, extracted tribute from conquered territories, and systematically looted nations including Judah (2 Kings 24:13, 25:13-17). The temple treasures of Jerusalem, Egypt, and other nations filled Babylonian storehouses. When Cyrus conquered Babylon, he gained control of this accumulated wealth, funding his vast empire. The book of Ezra records Cyrus returning Jewish temple vessels (Ezra 1:7-11), but Persian records show he kept the vast majority. Archaeological finds include Babylonian treasures dispersed throughout the Persian Empire. The 'satisfaction' of plunderers was literal—there was more wealth than even greedy conquerors could exhaust. This fulfilled the prophetic principle that oppressors eventually face the same treatment they inflicted (Revelation 18:6: 'Reward her even as she rewarded you').

Related Passages

Matthew 25:31 — Final judgment

Romans 2:1 — Judging others

Study Questions

1. How does the principle of 'measure for measure' judgment (what you do to others will be done to you) manifest in this verse?
2. What does the 'satisfaction' of Babylon's plunderers teach about the thoroughness of God's justice?
3. How should the certainty of divine retribution affect how nations and individuals treat others today?

Interlinear Text

וְהָיְתָה הַ	כַּשְׂדִּים	לְשָׂל לְ	כָּל	שְׁלֵל יֶהּ	יֵשֶׁב עִו
H1961	And Chaldea	shall be a spoil	H3605	all that spoil	her shall be satisfied
	H3778	H7998		H7997	H7646
נֶאֱמַר	יְהוָה:				
saith	the LORD				
H5002	H3068				

Additional Cross-References

Jeremiah 25:12 (References Lord): And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.