

# Jeremiah 50:37

Authorized King James Version (KJV)

A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed.

## Analysis

**A sword is upon their horses, and upon their chariots** (חֶרֶב אֶל־סוּסָיו וְאֶל־רִיכְבוֹ, cherev el-susav v'el-rikhbo)—Babylon's famed cavalry and chariotry face the sword. Military technology that conquered nations will fail. **And upon all the mingled people that are in the midst of her** (עָרֵב, erev)—the 'mixed' population: mercenaries, foreign merchants, enslaved peoples. Babylon's cosmopolitan diversity becomes liability; no ally can save her. **And they shall become as women**—not misogyny but metaphor for helplessness in warfare (see 48:41, 49:22, 51:30).

**A sword is upon her treasures; and they shall be robbed** (חֶרֶב אֶל־אוֹצְרוֹתֶיהָ וּבָזָזוּ, cherev el-otsroteha uvuzzazu)—Babylon's legendary wealth (plundered from nations, tribute from vassals) will be looted. The verb bazaz (plunder) appears—what Babylon took will be taken. Perfect poetic justice: the archetypal oppressor becomes victim. This proves no human accumulation of wealth, weaponry, or alliances can withstand God's decree.

## Historical Context

Babylon's wealth was proverbial (Daniel 4:30). The Hanging Gardens, Ishtar Gate, and royal treasuries testified to accumulated riches. Yet Cyrus's conquest

transferred this wealth to Persia. Later, Alexander the Great seized Babylon's treasures, then successive empires plundered what remained. The 'robbed' prophecy saw extended fulfillment.

## Related Passages

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**James 2:17** — Faith and works

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

## Study Questions

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1. What does the neutralization of Babylon's military technology teach about trusting in human innovation for security?
2. How does the plundering of Babylon's treasures demonstrate God's concern for economic justice and restitution?
3. In what ways do modern nations/individuals trust in accumulated wealth as security, and how might God address such trust?

## Interlinear Text

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כֶּל	וְאֶל	וְרֶכֶב וְ	וְאֶל	סוּסֵי יוֹ	אֶל	חֶרֶב
H3605	H413	H7393	H413	H5483	H413	H2719
		<b>and upon their chariots</b>		<b>is upon their horses</b>		<b>A sword</b>

וְהִי וְ	בְּתוֹכָהּ	אֲשֶׁר רַ	חֶרֶב
H1961	H8432	H834	H6154
	<b>that are in the midst</b>		

לְנִשְׁ יִם	אֶל	חֶרֶב	אֲצֻרֹתֶיהָ
H802	H2719	H413	H214
<b>of her and they shall become as women</b>	<b>A sword</b>		<b>is upon her treasures</b>

וְיִזָּזוּ:

**and they shall be robbed**

H962

## Additional Cross-References

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**Jeremiah 51:30** (Parallel theme): The mighty men of Babylon have forborn to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.

**Nahum 3:13** (Parallel theme): Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

**Jeremiah 48:41** (Parallel theme): Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

**Jeremiah 51:21** (Parallel theme): And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

**Jeremiah 25:20** (Parallel theme): And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

**Isaiah 19:16** (Parallel theme): In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.