

Jeremiah 50:44

Authorized King James Version (KJV)

Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

Analysis

Behold, he shall come up like a lion from the swelling of Jordan—This verse repeats 49:19 nearly verbatim, applying language used for Edom's judgment to Babylon. The lion from Jordan's thickets represents unstoppable divine assault. **But I will make them suddenly run away from her** (כִּי אֶרְגֹּעַהּ אֶרְצֶם מֵעַלֶּיהָ, ki argi'ah aritsem me'aleha)—God will cause Babylon's defenders to flee instantly.

And who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?—Four rhetorical questions establishing God's sovereignty and incomparability. No human leader can challenge God's choice of Babylon's conqueror (Cyrus). No one can summon God to court or demand explanation. No shepherd (king/leader) can resist His decrees. These questions demolish human autonomy and judicial pretensions. We are accountable to God; He is accountable to no one. This is both terrifying (for rebels) and comforting (for those who trust Him).

Historical Context

God's 'chosen man' for Babylon was Cyrus, explicitly named in Isaiah 44:28, 45:1 ('my shepherd,' 'my anointed'). Yet Cyrus didn't know God (Isaiah 45:4-5). This reveals God's sovereign use of pagan rulers to accomplish His purposes—Cyrus was God's unconscious instrument.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

Romans 10:9 — Confession and belief for salvation

Study Questions

1. Why does Scripture repeat prophetic formulas (like the lion from Jordan) across different contexts?
2. How do God's rhetorical questions deconstruct human claims to autonomy and authority?
3. What does God's appointment of Cyrus teach about His ability to use anyone—even pagan kings—for His purposes?

Interlinear Text

אֶל הַיַּרְדֵּן	מִגָּאֵן	יֵעָלֶה	כְּאַרְיֵה הַ	הֵן הִנֵּה
H413	H1347	H5927	H738	H2009
of Jordan	from the swelling	Behold he shall come up	like a lion	
H3383				
מַעַל יְהוָה	אֲרוּצִים	אֲנִי עֲהָ	כִּי אִיתֵן	נֹה הֵ
H5921	H7323	H7280	H386	H5116
but I will make		them suddenly	of the strong	unto the habitation
מִי כִי	אֶפְקֹד	אֶל יְהוָה	בָּחֹר	וּמִי
H4310	H6485	H413	H977	H4310
man that I may appoint		from her and who is a chosen		
H3588				
וּמִי	יִזְעַד נִי	וּמִי כִּי		
H4310	H3259			
over her for who is like me and who will appoint me the time				
לִפְנֵי:	יִעַמַּד	אֲשֶׁר	רֹעֵה הַ	זֶה הַ
H6440	H5975	H834	H7462	H2088
before	that will stand		and who is that shepherd	

Additional Cross-References

Isaiah 40:25 (Parallel theme): To whom then will ye liken me, or shall I be equal? saith the Holy One.

Isaiah 41:25 (Parallel theme): I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.

Isaiah 46:11 (Parallel theme): Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

Isaiah 43:10 (Parallel theme): Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

Isaiah 46:9 (Parallel theme): Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

Psalms 89:6 (Parallel theme): For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

Exodus 15:11 (Parallel theme): Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

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