

# Jeremiah 52:18

Authorized King James Version (KJV)

The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

## Analysis

**The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away**—this verse catalogs the smaller bronze implements used in temple service. **The caldrons** (הַסְּרֹתִים, hassirot) were pots for boiling sacrificial meat. **The shovels** (הַיּוֹצְעִים, hayya'im) removed ashes from the altar. **The snuffers** (הַמְּצֻמְרָרוֹת, hammezammerot) trimmed lamp wicks. **The bowls** (הַמְּצֻקָּרוֹת, hammizraqot) caught and sprinkled sacrificial blood. **The spoons** (הַכְּפֹרֹת, hakkappot) held incense for the altar.

Every item mentioned represents a specific function in Levitical worship prescribed by God through Moses. Their removal meant the complete cessation of sacrificial service—Israel could no longer approach God through the ordained system. This fulfilled the prophetic warning: 'The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice' (Hosea 3:4). The meticulous detail of this inventory emphasizes totality—**all the vessels of brass wherewith they ministered** were plundered. Nothing remained for worship. This forced Israel to discover that relationship with God transcended ritual implements and geographic location—a theology developed fully in exile through prophets like Ezekiel and Daniel, and ultimately fulfilled in Christ, who made all temple implements obsolete by becoming our final sacrifice and eternal priest (Hebrews 7-10).

## Historical Context

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These bronze vessels had served in temple worship since Solomon's dedication (967 BC), used daily in the sacrificial system that structured Israelite religious life. Priests used these implements in prescribed rituals: morning and evening sacrifices, Sabbath offerings, festival celebrations, sin and guilt offerings, peace offerings. Their removal meant immediate cessation of the entire sacrificial system. Archaeological excavations at temple-period sites have uncovered similar bronze implements, confirming the types and uses described here. The items' value lay not in the bronze (relatively common metal) but in their sacred function—they had been consecrated for God's service. Babylonian plundering of these vessels served practical purposes (raw material) but also religious humiliation—Babylon's god Marduk had defeated Yahweh, proven by capturing His house and implements. This theological challenge forced Israel to deeper understanding: God's presence and power were never limited to Jerusalem or dependent on temple furniture. The exile proved God transcended geography and ritual—He went with His people to Babylon, heard their prayers without temple or sacrifice, and ultimately brought them home. This laid groundwork for synagogue worship (prayer, Scripture, and teaching without sacrifice) which shaped both Judaism and Christianity.

## Related Passages

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**1 John 4:8** — God is love

**1 Corinthians 13:4** — Characteristics of love

## Study Questions

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1. How did the removal of all worship implements force Israel to reconsider what truly constituted relationship with God?
2. What does this inventory of plundered vessels teach about the difference between religious ritual and genuine heart devotion?
3. In what ways did the exile's forced absence of sacrifice prepare Israel for the coming Messiah who would end the sacrificial system?

## Interlinear Text

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|               |                           |                |                      |                     |                  |
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| וְאַתָּה      | כְּמִזְבֵּחַ              | וְתִּזְבְּחַ   | וְאַתָּה             | בְּ סְרוֹתִים       | וְאַתָּה         |
| H853          | The caldrons              | H853           | also and the shovels | H853                | and the snuffers |
| H5518         |                           | H3257          |                      | H4212               |                  |
| וְאַתָּה      | כָּלִים                   | כָּלִים        | כָּלִים              | כָּלִים             | כָּלִים          |
| וְאַתָּה      | בְּמִזְבֵּחַ              | וְתִּזְבְּחַ   | וְאַתָּה             | בְּ סְרוֹתִים       | וְאַתָּה         |
| and the bowls | H853                      | and the spoons | H853                 | and all the vessels | H853             |
| H4219         |                           | H3709          |                      | H3627               | of brass         |
|               |                           |                |                      |                     | H5178            |
| אֲשֶׁר        | וְיִשְׁרַת                | וְבָבֶן        | לְקַחְוּ             |                     |                  |
| H834          | wherewith they ministered | H0             | took they away       |                     |                  |
|               | H8334                     |                | H3947                |                     |                  |

## Additional Cross-References

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**Exodus 27:3** (Parallel theme): And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.

**1 Kings 7:45** (Parallel theme): And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright brass.

**Numbers 4:14** (Parallel theme): And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

**1 Kings 7:40** (Parallel theme): And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD: