

Jeremiah 52:19

Authorized King James Version (KJV)

And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

Analysis

And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups—the inventory continues with additional temple implements, now specifying those made of precious metals. This verse distinguishes: **that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away**. Unlike the bronze items broken and hauled as raw material (v. 17), these gold and silver objects were valuable enough to transport intact as precious plunder.

The candlesticks (הַמְנֹרֹת, hammenorot) refers to the golden lampstands that burned continually before the LORD (Exodus 27:20-21). **The cups** (הַמִּנְקִיּוֹת, hammenaqiyot) were bowls for drink offerings. Every item listed had specific liturgical function prescribed in the Law. The emphasis on material—**gold in gold... silver in silver**—highlights the complete plundering of precious metals that represented Israel's consecrated wealth offered to God. These objects, crafted from the people's generous donations during Solomon's reign (1 Chronicles 29:1-9), now enriched Babylon's treasury. This reversal fulfilled Moses's warning in Deuteronomy 28:47-48: because Israel served not the LORD with joyfulness, they would serve their enemies who would take away their wealth. The tragedy is comprehensive: objects made for worshiping Yahweh became spoils for pagans.

Historical Context

The gold and silver temple vessels represented enormous wealth accumulated over centuries through royal donations, worshiper offerings, and national tithes. Solomon's initial investment in temple furnishings was staggering (1 Kings 7:48-50), and successive godly kings added more. The Babylonian plundering of these precious items fulfilled a pattern seen earlier when Egypt's Pharaoh Shishak plundered temple treasures (1 Kings 14:25-26), and when Judah's own kings like Ahaz and Hezekiah stripped temple gold to pay foreign powers (2 Kings 16:8, 18:14-16). Each desecration resulted from covenant unfaithfulness. These specific vessels became symbols of Jewish exile—Daniel 5 describes Belshazzar's sacrilegious feast using the temple's gold and silver vessels, followed immediately by divine judgment and Babylon's fall. Cyrus of Persia later returned these vessels to returning exiles (Ezra 1:7-11), though the inventory numbers don't precisely match Jeremiah 52, suggesting some items were lost or melted down. The gold candlesticks specifically became powerful exile symbols—Zechariah's vision of the lampstand (Zechariah 4) and the menorah's centrality in Second Temple and modern Judaism trace to the trauma of losing these original lampstands.

Related Passages

Colossians 1:16 — All things created through Christ

Psalms 19:1 — Heavens declare God's glory

Study Questions

1. What does the plundering of gold and silver vessels teach about how consecrated wealth can be lost through unfaithfulness?
2. How does Belshazzar's later desecration of these vessels (Daniel 5) demonstrate God's jealousy for what was dedicated to Him?
3. In what ways might believers today treat 'consecrated' resources carelessly, risking loss through spiritual neglect?

וְאֶת־	הַסְּפִים	וְאֶת־	הַמִּחַת־וֹת	וְאֶת־	הַמִּזְבֵּק־וֹת	וְאֶת־
H853	And the basons	H853	and the firepans	H853	and the bowls	H853
	H5592		H4289		H4219	
וְאֶת־	הַסִּיר־וֹת	וְאֶת־	הַמָּנֹר־וֹת	וְאֶת־	הַכַּפֹּת	וְאֶת־
	and the caldrons	H853	and the candlesticks	H853	and the spoons	H853
	H5518		H4501		H3709	
וְאֶת־	הַמִּנְקֵי־וֹת	וְאֶת־	זָה־בַּ	וְאֶת־	זָה־בַּ	כֶּסֶף
	and the cups	H834	in gold	H834	in gold	and that which was of silver
	H4518		H2091		H2091	H3701
וְאֶת־	כֶּסֶף	וְאֶת־	לָקָח־	וְאֶת־	רֹבֵד־	טַבָּחִים
	and that which was of silver		away		the captain	of the guard
	H3701		H3947		H7227	H2876