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JEREMIAH 25: 1 The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (the same was the first year of Nebuchadnezzar king of Babylon),

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This chapter contains a summary of the judgments denounced by Jeremiah against Judah, Babylon, and many other nations. It begins with reproving the Jews for disobeying the calls of God to repentance, Jer 25:1-7; on which account their captivity, with that of her neighboring nations, during seventy years, is foretold, Jer 25:8-11. At the expiration of that period, (computing from the invasion of Nebuchadnezzar in the fourth year of Jehoiakim, to the famous edict of the first year of Cyrus), an end was to be put to the Babylonian empire, Jer 25:12-14. All this is again declared by the emblem of that cup of wrath which the prophet, as it should seem in a vision, tendered to all the nations which he enumerates, Jer 25:15-29. And for farther confirmation, it is a third time repeated in a very beautiful and elevated strain of poetry, Jer 25:30-38. The talent of diversifying the ideas, images, and language, even when the subject is the same, or nearly so, appears no where in such perfection as among the sacred poets.

#### Verse 1

The word that came to Jeremiah - to the fourth year - This prophecy, we see, was delivered in the fourth year of Jehoiakim, and the chapter that contains it is utterly out of its place. It should be between chapters 35 and 36.

The defeat of the Egyptians by Nebuchadnezzar at Carchemish, and the subsequent taking of Jerusalem, occurred in this year, viz., the fourth year of Jehoiakim.

The first year of Nebuchadrezzar - This king was associated with his father two years before the death of the latter. The Jews reckon his reign from this time, and this was the first of those two years; but the Chaldeans date the commencement of his reign two years later, viz., at the death of his father.

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JEREMIAH 25: 2 which Jeremiah the prophet spoke to all the people of Judah, and to all the inhabitants of Jerusalem, saying:

JEREMIAH 25: 3 From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, these twenty-three years, the LORD's word has come to me, and I have spoken to you, rising up early and speaking; but you have not listened.

JEREMIAH 25: 4 The LORD has sent to you all his servants the prophets, rising up early and sending them (but you have not listened, nor inclined your ear to hear)

JEREMIAH 25: 5 saying, Return now everyone from his evil way, and from the evil of your doings, and dwell in the land that the LORD has given to you and to your fathers, from of old and even forever more;

JEREMIAH 25: 6 and don't go after other gods to serve them or worship them, and don't provoke me to anger with the work of your hands; and I will do you no harm.

JEREMIAH 25: 7 Yet you have not listened to me, says the LORD; that you may provoke me to anger with the work of your hands to your own hurt.

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Verse 7

That ye might provoke - Ye would not hearken; but chose to provoke me with anger.

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JEREMIAH 25: 8 Therefore thus says the LORD of Armies: Because you have not heard my words,  
JEREMIAH 25: 9 behold, I will send and take all the families of the north, says the LORD, and I will send to Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against its inhabitants, and against all these nations around; and I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.

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Verse 9

Behold, I will send - At this time Nebuchadrezzar had not invaded the land, according to this Version; but the Hebrew may be translated, "Behold I am sending, and have taken all the families;" that is, all the allies of the king of Babylon.

Instead of לְאֵלֵי reel, "and To Nebuchadrezzar," as in the common Hebrew Bible, seven MSS. of Kennicott's and De Rossi's, and one of my own, have וְאֵלֵי veeth, "And Nebuchadrezzar," which is undoubtedly the true reading.

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JEREMIAH 25: 10 Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp.

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Verse 10

I will take from them - See Jer 7:34, and Jer 16:9.

The sound of the mill-stones, and the light of the candle - These two are conjoined, because they generally ground the corn before day, by the light of the candle. Sir J. Chardin has remarked, that every where in the morning may be heard the noise of the mills; for they generally grind every day just as much as is necessary for the day's consumption. Where then the noise of the mill is not heard, nor the light of the candle seen, there must be desolation; because these things are heard and seen in every inhabited country.

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JEREMIAH 25: 11 This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

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Verse 11

Shall serve the king of Babylon seventy years - As this prophecy was delivered in the fourth year of Jehoiakim, and in the first of Nebuchadnezzar, and began to be accomplished in the same year, (for then Nebuchadnezzar invaded Judea, and took Jerusalem), seventy years from this time will reach down to the first year of Cyrus, when he made his proclamation for the restoration of the Jews, and the rebuilding of Jerusalem. See the note on Isa 13:19 (note), where the subject is farther considered in relation to the reign of Nebuchadnezzar, and the city of Babylon.

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JEREMIAH 25: 12 It shall happen, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, says the LORD, for their iniquity, and the land of the Chaldeans; and I will make it desolate forever.

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Verse 12

And that nation - הגוי ההוא haggoi hahu. Dr. Blayney contends that this should be translated his nation, and that ההוא hahu is the substantive pronoun used in the genitive case. It is certainly more clear and definite to read, "I will punish the king of Babylon, and His nation."

Will make it perpetual desolations - See the note on Isa 13:19, where the fulfillment of this prophecy is distinctly marked.

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JEREMIAH 25: 13 I will bring on that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah has prophesied against all the nations.

JEREMIAH 25: 14 For many nations and great kings shall make bondservants of them, even of them; and I will recompense them according to their deeds, and according to the work of their hands.

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Verse 14

Many nations and great kings - The Medes and the Persians, under Cyrus; and several princes, his vassals or allies.

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JEREMIAH 25: 15 For thus says the LORD, the God of Israel, to me: take this cup of the wine of wrath at my hand, and cause all the nations, to whom I send you, to drink it.

JEREMIAH 25: 16 They shall drink, and reel back and forth, and be mad, because of the sword that I will send among them.

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Verse 16

Take the wine cup of this fury - For an ample illustration of this passage and simile, see the note on Isa 51:21.

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JEREMIAH 25: 17 Then took I the cup at the LORD's hand, and made all the nations to drink, to whom the LORD had sent me:

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Verse 17

Then took I the cup - and made all the nations to drink - This cup of God's wrath is merely symbolical, and simply means that the prophet should declare to all these people that they shall fall under the Chaldean yoke, and that this is a punishment inflicted on them by God for their iniquities. "Then I took the cup;" I declared publicly the tribulation that God was about to bring on Jerusalem, the cities of Judah, and all the nations.

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JEREMIAH 25: 18 Jerusalem, and the cities of Judah, and its kings, and its princes, to make them a desolation, an astonishment, a hissing, and a curse, as it is this day;

JEREMIAH 25: 19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

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Verse 19

Pharaoh king of Egypt - This was Pharaoh-necho, who was the principal cause of instigating the neighboring nations to form a league against the Chaldeans.

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JEREMIAH 25: 20 and all the mixed people, and all the kings of the land of the Uz, and all the kings of the Philistines, and Ashkelon, and Gaza, and Ekron, and the remnant of Ashdod;

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Verse 20

All the mingled people - The strangers and foreigners; Abyssinians and others who had settled in Egypt.

Land of Uz - A part of Arabia near to Idumea. See on Job 1:1 (note).

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JEREMIAH 25: 21 Edom, and Moab, and the children of Ammon;

JEREMIAH 25: 22 and all the kings of Tyre, and all the kings of Sidon, and the kings of the isle which is beyond the sea;

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Verse 22

Tyrus and - Zidon - The most ancient of all the cities of the Phoenicians.

Kings of the isles which are beyond the sea - As the Mediterranean Sea is most probably meant, and the Phoenicians had numerous colonies on its coasts, I prefer the marginal reading, the kings of the region by the sea side.

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JEREMIAH 25: 23 Dedan, and Tema, and Buz, and all who have the corners of their beard cut off;

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Verse 23

Dedan - Was son of Abraham, by Keturah, Gen 25:3.

Tema - Was one of the sons of Ishmael, in the north of Arabia, Gen 36:15.

Buz - Brother of Uz, descendants of Nahor, brother of Abraham, settled in Arabia Deserta, Gen 22:21.

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JEREMIAH 25: 24 and all the kings of Arabia, and all the kings of the mixed people who dwell in the wilderness;

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Verse 24

The mingled people - Probably the Scenite Arabians.

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JEREMIAH 25: 25 and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes;

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Verse 25

Zimri - Descendants of Abraham, by Keturah, Gen 25:2, Gen 25:6.

Elam - Called Elymais by the Greeks, was on the south frontier of Media, to the north of Susiana, not far from Babylon.

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JEREMIAH 25: 26 and all the kings of the north, far and near, one with another; and all the kingdoms of the world, which are on the surface of the earth: and the king of Sheshach shall drink after them.

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Verse 26

The kings of the north, far and near - The first may mean Syria; the latter, the Hyrcanians and Bactrians.

And the king of Sheshach shall drink after them - Sheshach was an ancient king of Babylon, who was deified after his death. Here it means either Babylon, or Nebuchadnezzar the king of it. After it has been the occasion of ruin to so many other nations, Babylon itself shall be destroyed by the Medo-Persians.

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JEREMIAH 25: 27 You shall tell them, Thus says the LORD of Armies, the God of Israel: Drink, and be drunk, vomit, fall, and rise no more, because of the sword which I will send among you.

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Verse 27

Be drunken, and spue - Why did we not use the word vomit, less offensive than the other, and yet of the same signification?

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JEREMIAH 25: 28 It shall be, if they refuse to take the cup at your hand to drink, then you shall tell them, Thus says the LORD of Armies: You shall surely drink.

JEREMIAH 25: 29 For, behold, I begin to work evil at the city which is called by my name; and should you be utterly unpunished? You shall not be unpunished; for I will call for a sword on all the inhabitants of the earth, says the LORD of Armies.

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Verse 29

The city which is called by my name - Jerusalem, which should be first given up to the destruction.

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JEREMIAH 25: 30 Therefore prophesy you against them all these words, and tell them, the LORD will roar from on high, and utter his voice from his holy habitation; he will mightily roar against his fold; he will give a shout, as those who tread grapes, against all the inhabitants of the earth.

JEREMIAH 25: 31 A noise shall come even to the end of the earth; for the LORD has a controversy with the nations; he will enter into judgement with all flesh: as for the wicked, he will give them to the sword, says the LORD.

JEREMIAH 25: 32 Thus says the LORD of Armies, Behold, evil shall go out from nation to nation, and a great storm shall be raised up from the uttermost parts of the earth.

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Verse 32

Evil shall go forth from nation to nation - One nation after another shall fall before the Chaldeans.

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JEREMIAH 25: 33 The slain of the LORD shall be at that day from one end of the earth even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung on the surface of the ground.

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Verse 33

From one end of the earth - From one end of the land to the other. All Palestine shall be desolated by it.

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JEREMIAH 25: 34 Wail, you shepherds, and cry; and wallow in dust, you principal of the flock; for the days of your slaughter and of your dispersions are fully come, and you shall fall like a goodly vessel.

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Verse 34

Howl, ye shepherds - Ye kings and chiefs of the people.

Ye shall fall like a pleasant tresses - As a fall will break and utterly ruin a precious vessel of crystal, agate, etc., so your overthrow will be to you irreparable ruin.

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JEREMIAH 25: 35 The shepherds shall have no way to flee, nor the principal of the flock to escape.

JEREMIAH 25: 36 A voice of the cry of the shepherds, and the wailing of the principal of the flock! for the LORD lays waste their pasture.

JEREMIAH 25: 37 The peaceable folds are brought to silence because of the fierce anger of the LORD.

JEREMIAH 25: 38 He has left his covert, as the lion; for their land has become an astonishment because of the fierceness of the oppression, and because of his fierce anger.

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Verse 38

As the lion - Leaving the banks of Jordan when overflowed, and coming with ravening fierceness to the champaign country.