“I will cure them ... I will cleanse them ... I will pardon all their iniquities” (vv. 6, 8).
In the latter days even the desolate land will be restored to its former condition (see v. 12). The cities that were once desolate will again be full of people and their bounteous flocks (“to tell” means “to count”) (see v. 13). In the latter days the Lord will perform all that He has promised to the house of Israel and the house of Judah (see v. 14).

(25-17) Jeremiah 33:15–16. The Branch of David

“The Branch of righteousness” that will “grow up unto David” and “execute judgment and righteousness in the land” (v. 15) is Jesus Christ (see Isaiah 11:1; Jeremiah 23:5–6). When this millennial event occurs, the Jews will dwell safely in Jerusalem.

The last part of verse 16 is not a particularly good translation since it implies that Jerusalem herself will be called “the Lord our righteousness.” According to Adam Clarke it should read: “And this one who shall call to her is the Lord our Justification,” that is, Jesus Christ Himself, the Branch of David (The Holy Bible . . . with a Commentary and Critical Notes, 4:344).


The seed of David are those who repent of their sins, accept the ordinances of the gospel, receive the gift of the Holy Ghost, and follow the new David, Jesus Christ. King Benjamin explained this concept to his people, after they had signified their willingness to covenant with God to do His will and be obedient to His commandments (see Mosiah 5:7).

Abinadi also explained what it meant to see the seed of Christ (see Mosiah 15:11–13).

(25-19) Jeremiah 46. The Conquest of Egypt by Babylon: Israel to Be Saved

The “brigandines” in verse 4 were a coat of mail or armor, usually made of overlapping metal scales like the scales of a fish. The “day of the Lord” (v. 10) refers to the Second Coming (see Joel 1:15; Amos 5:18). It will be a “day of vengeance, that he may avenge him of his adversaries” (v. 10). Verses 14 and 25 mention Egyptian cities. No is a name for Jupiter’s city, or Thebes. Egypt is described as a fair heifer, but destruction would come to her from the north (Babylon) (see v. 20). Amidst all this turmoil, however, Israel was promised that the Lord would save her and her seed and that she would return, for the Lord Himself would be with her. The last two verses are the only ones in chapter 46 that were not fulfilled in Jeremiah’s time or shortly thereafter.

(25-20) Jeremiah 47. The Destruction of the Philistines Foretold

The “waters” that “rise up out of the north” (v. 2) refers to a multitude of people coming from Chaldea. The stamping of hoofs, the rushing of chariots, and the rumbling of wheels describe a war. The destruction is attributed to the Lord, who allows wicked nations to do such things against those who have become ripe in iniquity.


Moab was doomed to destruction, and the Lord pronounced a curse upon her enemies if they did not proceed to destroy her. God is the author of life and has the right to give and take it. These people had forfeited their lives by their idolatry and other crimes. The wrath of God is seen in verse 35 where He pronounces doom on those who deceive the people in attempting to practice their idolatry in the holy places. Verse 42 predicts that Moab will be destroyed as a people. The implication is not that all the Moabites would be destroyed, but that their identity as a people would cease. This prophecy was fulfilled literally, even though people continued to live in the land of Moab. They were taken captive by the Chaldeans and never afterward resumed their status as a nation. Verse 47 promises that the Lord will “bring again the captivity of Moab in the latter days.” This passage could mean the conversion of the remnants of these people to the gospel in the last days.

(25-22) Jeremiah 49. Destruction to the Ammonites, Edom, Kadar, Hazor, and Elam

It is believed that this prophecy was given after the capture of Jerusalem. The Ammonites had taken advantage of the depressed condition of Israel and invaded their territories, hoping to make them their own. Jeremiah intimated that God would preserve the descendants of Israel and bring them home again one day to their inheritances (see v. 2). The promise to the Ammonites (v. 6) was fulfilled when they returned.