

THE BOOK OF THE PROPHET JEREMIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

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For the CANONICAL order and place of the Prophets, see [Ap. 1](#), and cp. page 1206,

For the CHRONOLOGICAL order of the Prophets, see [Ap. 77](#).

For the inter-relation of the prophetic books, see [Ap. 78](#).

For references to the Pentateuch in the Prophets, see [Ap. 92](#).

For the Canonical order of Jeremiah's prophecies, see below.

For the Chronological order of Jeremiah's prophecies, see [Ap. 83](#),

For the Septuagint version of Jeremiah, see [Ap. 84](#).

The prophecies of Jeremiah do not profess to be given in chronological order (see [Ap 83](#)); nor is there any reason why they should be so given. Why, we ask, should modern critics first assume that they ought to be, and then condemn them because they are not ?

It is the historical portions, which concern JEHOIAKIM and ZEDEKIAH, that are chiefly so affected. And, Who was Jehoiakim that his history should be of any importance? Was it not he who "cut up the Word of Jehovah with a penknife, and cast it in the fire"? Why should not his history be "cut up"? ZEDEKIAH rejected the same Word of Jehovah. Why should his history be respected ?

Secular authors take the liberty of arranging their own literary matter as they choose; why should this liberty be denied to the sacred writers? The fact that the canonical and chronological portions have each their own particular Structures, and that both are perfect, shows that both orders have the same Divine Author.

Jeremiah's prophecy is dated (1. 2, 3) as being "in the days of Josiah ... in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah ... unto the end of the eleventh year of Zedekiah ... unto the carrying away of Jerusalem captive in the fifth month."

The 13th year of Josiah was 518 B.C.

The 11th year of Zedekiah was 477 B.C.

Therefore the whole period covered by Jeremiah was 41 years, as shown in [Ap. 50](#), pp. 60, 67, 68, and [Ap. 77](#).

It is highly probable that this period was exactly *forty* years—the last probationary period (see [Ap. 10](#)) vouchsafed by Jehovah, before Jerusalem was destroyed and the Temple burnt.* But, as the month in the *thirteenth* year of Josiah, at which the Word first came to Jeremiah, is not stated, the whole period has to be shown as above, viz. 41 years.

Having regard to the *Formulae* of prophetic utterances (see [Ap. 82](#)), there appear to be some fifty-one distinct and clearly marked prophecies, commencing with some such formula as "The word of the LORD came", &c. It would have been well if the book could have been divided into fifty-one chapters (instead of fifty-two) so as to coincide with these. They commence as follows :—

I. 1. 4.	XIV. 21. 1.	XXVII. 34. 1.	XL. 45. 1.
II. 1.11.	XV. 24. 4.	XXVIII. 34.8.	XLI. 46.1.
III. 1.13.	XVI. 25. 1.	XXIX. 34. 12.	XLII. 46. 13.
IV. 2.1.	XVII. 26. 1.	XXX. 34. 1.	XLIII. 47. 1.
V. 3. 6.	XVIII. 27. 1.	XXXI. 35.12.	XLIV. 48.1. †
VI. 7. 1.	XIX. 28. 12.	XXXII. 36. 1.	XLV. 49. 1. †
VII. 11. 1.	XX. 30. 1.	XXXIII. 36.27.	XLVI. 49. 7. †
VIII. 13.3.	XXI. 32. 1.	XXXIV. 37.6.	XLVII. 49. 23. †
IX. 13. 8.	XXII. 32. 6.	XXXV. 39. 15.	XLVIII. 49.28.
X. 14. 1.	XXIII. 32. 26.	XXXVI. 40. 1.	XLIX. 49. 34.
XI. 16. 1.	XXIV. 33. 1.	XXXVII. 42. 7.	L. 50. 1.
XII. 18. 1.	XXV. 33. 19.	XXXVIII. 43.8.	LI. 51. 59.
XIII. 18. 5.	XXVI. 33. 23.	XXXIX. 44. 1.	

* Like the corresponding period of probation covered by the Acts of the Apostles, before the destruction of the second Temple.

† The Fig. *Ellipsis* (Ap. 6) should be repeated in each of these passages, from 47. 1 ["The word of Jehovah came to Jeremiah the prophet] against", &c.

THE BOOK OF THE PROPHET JEREMIAH.

- 1** The words of Jeremiah the son of Hilkiyah, of the priests that were in Anathoth in the land of Benjamin:
- 2** To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.
- 3** It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.
- 4** Then [in the thirteenth year of Josiah] the word of the LORD came unto me, saying,
- 5** “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I set thee apart, and I ordained thee a prophet unto the nations.”
- 6** Then said I, “Ah, Lord GOD! behold, I cannot speak: for I am a youth.”
- 7** But the LORD said unto me, “Say not, ‘I am a youth:’ for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.
- 8** Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.

1: 1-3. INTRODUCTION.

- | | | | |
|----|--------------|---------------|--------------|
| 1. | The Prophet. | His Person. | |
| 2. | The Prophet. | His Call. | Its time. |
| 3. | The Prophet. | His Ministry. | Its duration |

1 words: or, prophecies (v. 4, 9; 2. 1, 4, &c.) . Cp. 36. 1, 2; but better "words", as the historic portions are also Jehovah's words. Cp. Amos 1.1.
 Jeremiah. Heb. *y'irm e yahu* = whom Jehovah raises up, or launches forth.

Hilkiyah. Not the high priest of that name, who was of the line of Eleazar (1 Chron. 6. 4, 13); whereas Anathoth belonged to that of Ithamar (1 Chron. 24. 3, 6). Cp. 2 Chron. 34.

of the priests. Beside Jeremiah, Nathan (1 Kings 4. 6), Ezekiel (1. 3), and probably Zechariah (1. 1) were of priestly origin.

Anathoth. Now *Anata*, three miles north-east of Jerusalem. Jeremiah was persecuted there before he prophesied in Jerusalem (11. 21; 12. 6). This prepared him for later conflicts (cp. 12. 5, 6).

2 the word of the LORD came. It is remarkable that, in the four longer prophets, this *formula* is almost entirely confined to the two who were priests (Jeremiah and Ezekiel). See Ap. 82. Cp. Gen. 15. 1. 1 Sam. 9. 27; 15. 10. 2 Sam. 7. 4; 24. 11. 1 Kings 12. 22. 1 Chron. 17. 3; 22. 8. 2 Chron. 11. 2; 12. 7. Ezek. 1. 3; 14. 12. Hos. 1. 1. Joel 1. 1, &c.

the LORD. Heb. Jehovah. Ap. 4. II.

Josiah. Three kings named here and in v. 3. Two others not named here (Jehoahaz and Jehoiachin), who reigned only three months each (2 Kings 23. 31; 24. 8).

thirteenth year. A year after Josiah began his reformation (2 Chron. 34. 3). (618 B. c. See Ap. 50. v.) Sixty-six years after Isaiah ended. For the chronology of Jeremiah, see Ap. 77 and Ap. 83. From 2 Chron. 34. 22. Jeremiah was probably still at Anathoth. **3 It came also in the days.** See note on Gen. 14.1. **the fifth month.** The month that Jerusalem was destroyed (52. 12. 2 Kings 25. 3, 8). After that, Jeremiah continued in the Land (40. 1; 42. 7); and, later, in Egypt (chs. 43, 44).

1: 4-19. JEREMIAH'S COMMISSION GIVEN.

- | | | | |
|----------|------------------------|---|----------------|
| 4-7. | Commission given. | } | Command |
| 8-. | "Be not afraid". | | |
| -8. | "I am with thee". | } | Encouragement. |
| 9, 10. | "I have this day", &c. | | |
| 11. | Vision (almond tree). | } | Mission. |
| 12. | Explanation. | | |
| 13. | Vision (seething pot). | | |
| 14-16. | Explanation. | | |
| 17-. | Commission given. | } | Command. |
| -17. | "Be not dismayed". | | |
| 18, 19-. | "I have this day", &c. | } | Encouragement. |
| -19. | "I am with thee". | | |

1: 4-10. Jeremiah's First prophecy (see p. 1015).

4 Then: i.e. in the thirteenth year of Josiah. **word.** Sing., because referring to this special prophecy. **5 I knew.** Put by Fig. *Metonymy* (of Cause), for choosing. Ref. to Pent. (Ex. 33. 12, 17). Ap. 92. **sanctified thee** = set thee apart, or, hallowed thee. See note on Ex. 3. 5, and cp. John Baptist (Luke 1.15-17); Paul (Gal 1. 15, 16); Samson (Judg. 13. 3). **the nations.** This distinguishes Jeremiah from some of the other prophets, and shows that the legend of his martyrdom is only legend.

6 Lord GOD. Heb. Adonai Jehovah. See Ap. 4. viii (2), and II.

behold. Fig. *Asterismos*. Ap. 6. **I cannot speak, &c.** Ref. to Pent. (Ex. 4. 10). Ap. 92. This is true of all God's messengers.

a child. Heb. *na'ar*, a youth. Probably about Josiah's age; for he began to reign at 8 years of age, and 8+13 would make him 21. But this refers more to inefficiency than to age. **7 whatsoever I command, &c.** Ref. to Pent. (Num. 22. 20). Ap. 92. **8 Be not afraid, &c.** Ref. to Pent. (Ex. 3.12; Deut. 31. 6). Ap. 92. Cp. Ezekiel (Ezek. 2. 6); Paul (Acts 26. 17). **saith the LORD** = [is] Jehovah's oracle.

9 Then the LORD put forth His hand, and touched my mouth. And the LORD said unto me, "Behold, °I have put My words in thy mouth.

10 See, I have this day *installed* thee over the nations and over the kingdoms, *to declare that nations should be rooted out*, and [*declare to*] pull down, and to destroy, and to throw down, *to declare Israel and Judah should be restored*."

11 And the word of the LORD came unto me, saying, "Jeremiah, what seest thou? And I said, I see *a staff for striking* of °an almond tree."

12 Then said the LORD unto me, "Thou hast well seen: for [*as an almond tree I am watching My word to perform it*]."

13 And the word of the LORD came unto me the °second time, saying, "What seest thou?" And I said, "I see *a boiling cauldron [brought to boiling by blowing the fire]*; and the face thereof is *from the north*."

14 Then the LORD said unto me, "Out of the north *the calamity* shall break forth upon all the inhabitants of the land.

15 For, °lo, I will call *the greater part of* the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall °set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter My judgments against °them touching all their wickedness, who have °forsaken Me, and have °burned incense unto other gods, and worshipped the *work* of their own hands.

17 Thou therefore °gird up thy loins, and arise, and speak unto them all that I command thee: *be not abashed at their faces, Lest I abash thee* before them.

18 For, behold, I have *give thee [this day] as* a defenced city, and an iron pillar, and *a wall of bronze* °against the whole land, against °the kings of Judah, against °the princes thereof, against °the priests thereof, and against °the People of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

2 °Moreover the °word of the LORD came to me, saying,

be not dismayed. Note the Fig. *Paronomasia* (Ap. 6), in the alternate words and lines of (p. 1016) :—

- 17-. Be not dismayed (*tehath*).
- 17-. At their faces (*mipp'neyhem*).
- 17-. Lest I confound thee (*ahit'ka*).
- 17. Before them (*liphneyhem*).

This may be Englished: "Be not *abashed* . . . Lest I *abash* thee".

18 made thee = give thee [as]. **bransen walls.** Some codices, with two early printed editions (one in marg.), Targ., Aram., Sept., Syr., and Vulg., read "a wall of bronze" (sing.). **against.** Note the Fig. *Anaphora*, by which "against" is repeated seven times, in order to emphasize the fact that as man's thoughts and ways are the opposite of Jehovah's (Isa. 55. 8), it is impossible for a prophet who is Jehovah's spokesman to be other than "against" man. See Ap. 49. **the kings of Judah.** See ch. 36. **the princes.** See chs. 37 and 38. **the priests.** See chs. 20 and 26. **the People.** See 34. 19; 37. 2; 44. 21; 52. 6.

2: 1—20: 18 [For Structure see next page].

2: 1—3. 5. Jeremiah's FOURTH prophecy (see p. 1015).

1 Moreover. Ch. 2 is the first chapter of the roll which was re-written after being burned (ch. 36). while ch. 11 is the first of the "many like words" (36. 32) added afterwards. **word.** See note on 1, 1, 4. **the LORD.** Heb. Jehovah. Ap. 4, II.

9 hand ... touched. Fig. *Anthropopatheia*. Cp. Isaiah (Isa. 6. 6, 7); Ezekiel (Ezek. 2. 8, 9); Daniel (Can. 10. 16).

I have put My words, &c. This is inspiration. See Deut. 18.18. Cp. Acts 1.16. David's "mouth", but not David's "words".

10 set thee = not only appointed, but installed.

to root out = to declare that nations should be rooted out, &c. Fig. *Metonymy* (of Subject). Note also the Fig. *Polyonymia*, for emphasis.

and to pull down, and to destroy, and to throw down, &c. Note the Fig. *Polysyndeton*, and see note above.

build, and to plant = to declare that others (Israel and Judah) should be restored. Cp. Ezek. 17. 22-24. A prophecy still future.

Jeremiah's SECOND prophecy.

11 Moreover = And. Another commission introducing two visions.

a rod = a staff for striking. Heb. *makkel*, as in 48. 17 and Gen. 30. 37-41.

a rod of an almond tree. Denotes an almond tree staff, corresponding with a vigilant watchman.

an almond tree. Heb. *shaked* = a watcher, or an early waker, because it is the first of the trees to wake from its winter sleep, and is thus what the cock is among birds.

12 I will hasten . . . it = I am watching. Forming the Fig. *Paronomasia* (Ap. 6), "an almond tree (*shaked*) ... I am watching (*shoked*)", thus emphasizing the certainty.

Jeremiah's THIRD prophecy.

13 second time. In order to complete the sense by explaining that it was the fulfilment of the word of judgment that was to be watched over.

a seething pot = a boiling cauldron. Heb. a pot blown upon : i. e. brought to boiling by blowing the fire.

toward the north = from the north: i.e. turned towards the prophet, who saw it from the south. The enemy of which it spoke, though situated on the east, would come round the desert and advance from the north, through Dan, the usual route from Assyria. See v. 14.

14 an evil = the calamity. Heb. *ra'a'*. Ap. 44. viii. See note on Isa. 45. 7.

15 all. Frequently put (as here) by Fig. *Synecdoche* (of the Whole), Ap. 6, for the principal or greater part.

set, &c. Where the kings of Judah had sat to judge and rule. Fulfilled in 39. 3, for here the setting is hostile.

16 them : i.e. the people of Judah.

wickedness. Heb. *ra'a'*. Ap. 44. viii.

forsaken Me. Ref. to Pent. (Deut. 28. 20). Ap. 92.

burned incense. Heb. *katar*. See Ap. 43.I.vii. This includes the burnt offering and parts of the gift offering.

works. Some codices, with one early printed edition, Syr., and Vulg., read "work" (sing.).

17 gird up, &c. See note on 1 Kings 18. 46.

2 ^o“Go and cry in the ears of Jerusalem, saying, Thus ^osaith the LORD; ^oI remember thee, the kindness of thy ^oyouth, the love of thine espousals, ^owhen thou wentest after Me in the wilderness, in a land *that was* not sown.

3 Israel *was* ^oholiness unto the LORD, *and* ^othe firstfruits of His increase: all that *devoured* him shall *be held guilty*; *calamity* shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O ^ohouse of Jacob, and all the families of ^othe house of Israel:

5 Thus saith the LORD, ^oWhat iniquity have your ^ofathers found in Me, that they are gone far from Me, and have walked after *idols*, and are become *like the gods they worship*?

6 Neither said they, ‘Where *is* the LORD That ^obrought us up out of the land of Egypt, That led ^ous through the wilderness, through a land of deserts and of pits, through a land of drought, and of the *deep darkness*, through a land that no man passed through, and where no man dwelt?’

7 And I brought you into *a country of garden land*, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled My land, and made Mine heritage an abomination.

8 The priests said not, ‘Where *is* the LORD?’ and they that handle the law knew Me not: the ^opastors also *revolted* against Me, and the prophets prophesied by Baal, and walked after *things that lead to ruin*.

9 Wherefore I will yet *argue* with you, saith the LORD, and with your *sons’ sons* will I plead.

10 For pass over the *coastlands* of ^oChittim, and see; and send unto ^oKedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their* gods, which *are* yet no gods? but My people have changed *His glory* for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye *dried up*, saith the LORD.

13 For My people have committed two evils; they have forsaken Me the ^ofountain of living waters, *and* hewed them out cisterns, broken cisterns, that *cannot hold the waters*.

14 *Is* Israel a ^oservant? *is* he a homeborn *slave*? why is he *become a spoil*?

15 The young lions roared upon him, *and* yelled, and they made his land waste: his cities are burned without inhabitant.

2 **Go and cry.** Jeremiah continued to retain his connection with Anathoth (11. 21; 29. 27 ; 32. 7; 37.12), though his mission was to Jerusalem.

2: 1—20: 18. PROPHECIES ADDRESSED TO JEWS. JOSIAH.

2: 1—12: 17. Proclamations.
13: 12—17: 18. Symbols.
17: 19-27. Proclamations.
18: 1—20: 18. Symbols.

2: 1—12: 17. PROCLAMATIONS.

2: 18—3 11. To Jerusalem. Espousals.
3:12—6: 30. Place. Toward the north.
7: 1—10: 25. Place. In the gate of the Temple.
11: 1—12: 17. To Judah and Jerusalem. Covenant.

2: 1—3: 11. TO JERUSALEM. ESPOUSALS.

2: 1-3. Espousals.
2: 4-8. Call to hear. Remonstrance. Past.
2: 9. Pleading. Future.
2: 10-28. Crimination. Idolatry.
2: 29, 30. Pleading. Future.
2: 31, 32. Call to see. Remonstrance. Past.
2: 33-37. Crimination. Idolatry.

2 **saith the LORD.** See note on 1. 8.

I remember thee. The expression is used *in good part* Pss. 98. 3; 106.45; 132. 1. Neh. 5.19; 13.14, 22,31; but *in evil part* Pss. 79. 8; 137. 7. Neh. 6. 14; 13. 29. Probably both senses here : the good on Jehovah's part (v. 3. Hos. 11. 1; 2. 19, 20. Amos 2.10); and the evil on Israel's part, for even in the wilderness Israel was unfaithful (Amos 5. 25, 26. Acts 7. 39-43).

youth. Cp. Ezek. 16. 8.

when. Cp. v. 6. Ref. to Pent. (Deut. 2.7; 8.2,15,16). Cp. Neh. 9. 12-21. Isa. 63. 7-14.

3 **holiness unto the LORD.** Ref. to Pent. (Ex. 19. 6).

the firstfruits, &c, which were consecrated. Ref to Pent. (Ex. 23. 19. Deut. 18. 4; 26. 10). Ap. 92.

devour = devoured.

offend = be held guilty. Ref. to Pent. (Lev. 4. 13, 22, 27; 5. 2, 3, 4, 5, 17, 19; 6. 4. Num. 5. 6, 7). Ap. 92.

evil = calamity. Heb. *ra'a'*, Ap. 44. viii. See note on Isa. 45. 7.

4 **house of Jacob.** Occurs only here, and 5. 20, where it is "in the house of Jacob". The only other passage is Amos 3. 13.

the house of Israel. The *Massorah* (Ap. 30), records that this expression occurs twenty times in Jeremiah (here ; v. 26 ; 3. 18, 20; 5. 11, 15; 9. 26; 10. 1; 11. 10, 17; 13. 11; 18. 6, 6; 23. 8; 31. 27, 31, 33; 33. 14, 17; 48. 13).

5 **What iniquity.** Ref. to Pent. (Deut. 32.4). Ap. 92.

iniquity. Heb. *'aval.* Ap. 44. iv.

fathers. Not merely recently, but of old (v. 7. Judg. 2. 10, &c).

vanity = the vanity. Put by Fig. *Metonymy* (of Ad-junct), for vain things : i. e. idols. Cp. 10. 3-10,15; 14.22; 16.19,20. Deut. 32. 21. Acts 14. 15. 1 Cor. 8. 4. **become vain?** Cp. 2 Kings 17. 15.

Idolaters always become like the gods they worship.

Cp. Pss. 115. 8; 135. 18. **6** **brought us up.** Ref. to Pent. (Num. 13. 27; 14. 7, 8. Deut. 6. 10, 11, 18). **led us.** Ref. to Pent. (Deut. 8. 14-16; 32. 10).

shadow of death = deep darkness. **7** **a plentiful country** = a country of garden land. Heb. the land of a Carmel. Cp. Isa. 33. 9; 35. 2. **8** **they that handle the law.** The law therefore well known, and the priests known as the custodians of it. Ref. to Pent. (Lev. 10.11. Deut. 17.11; 33.10). **pastors** = shepherds. Used of kings and other leaders of the People. Cp. 17.16; 23. 1-8. **transgressed** = revolted. Heb. *pasha'*. Ap. 44. ix. **do not profit.** Fig. *Tapeinosis*, for emphasis = lead to ruin.

9 **plead** = argue, contend. **children's children** = sons' sons. **10** **isles** = coastlands, or maritime countries. **Chittim.** See note on Num. 24. 24. **Kedar.** In Arabia. Two names used to represent west and east outlanders. **11** **their glory** = His glory. This is one of the emendations of the *Sopherim* (Ap. 33), by which the Heb. *k'bodi* ("My glory") was changed to *k'bodo* ("His glory"), out of a mistaken idea of reverence. **12** **Be**

astonished. Fig. *Apostrophe*. **very desolate** = dried up, or, devoid of clouds and vapours. **13** **fountain** = a well dug out, but having living water.

cisterns = a hewn cistern, holding only what it receives. **can hold no water** = cannot hold the waters. **14** **servant? . . . slave?** They were treated as such by Assyria, and afterward by Egypt. **spoiled** = become a spoil.

16 Also the *sons* of Noph and Tahapanes have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when ^oHe led thee by the way?

18 And now what hast thou to do in ^othe way of Egypt, to drink the waters of *the Nile?* or what hast thou to do in the way of Assyria, to drink the waters of *the Euphrates?*

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that **My** fear *should not have pertained to thee*, saith the Lord GOD of hosts.

20 For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, ^o'I will not *serve*;' when upon every high hill and under every green tree [*where the Asherah was worshipped*] thou wanderest, playing the harlot.

21 Yet **I** had planted thee *a precious vine*, wholly a right seed: how then art thou turned into the degenerate plant of a *foreign* vine unto **Me**?

22 For though thou wash thee with *alkali*, and take thee much *soap*, yet thine iniquity is *graven* before **Me**, saith the Lord GOD.

23 How canst thou say, 'I am not polluted, *and I have not gone* after *false gods?*' see thy way in the valley, know what thou hast done: *thou art* a swift dromedary *entangling* her ways;

24 A wild ass used to the wilderness, *that* snuffeth up the wind at ^oher pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, 'There is no hope: no; for I have loved strangers, and after them will I go.'

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, ^otheir kings, *and their princes* princes, and their priests, and their prophets,

27 Saying to a stock, 'Thou *art* my father;' and to a ^ostone, 'Thou hast brought me forth:' for they have turned *their* back unto **Me**, and not *their* face: but in the time of their trouble they will say, 'Arise, and save us.'

28 But ^{*}where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: ^{*}for *according to* the number of thy cities are thy gods, O ^oJudah.

29 Wherefore will ye plead with **Me**? ye all have transgressed against **Me**, saith the LORD.

30 In vain have **I** smitten your *sons*; they received no correction: your own sword hath ^odevoured your prophets, like a destroying lion.

31 O ^ogeneration, see ye the word of the LORD. Have **I** been a wilderness unto Israel? *Is the land the darkness of Jah?* wherefore say **My** people, 'We are lords; we will come no more unto **Thee**?'

32 Can a maid forget her ornaments, *or* a bride her attire? yet **My** people have forgotten **Me** days without number.

33 Why trimmest thou thy way to seek ^olove? therefore hast thou also taught the *wicked women* thy ways.

34 Also in thy skirts is found the *guilt of bloodshedding* of the souls of the *helpless* innocents: **I** have not found *the guilt of bloodshedding on the helpless innocents* by secret search, but upon all *these thy skirts*.

35 Yet thou sayest, Because I am innocent, surely **His** anger shall turn from me. Behold, **I** will *enter into judgment with* thee, because thou sayest, 'I have not sinned.'

16 Noph = Memphis, the capital of Lower Egypt, south of Cairo. Cp. 41.1. Isa. 19.13.

Tahapanes. The Greek Daphnae, on the Pelusiac branch of the Nile. Cp. 43:7, 11.

17 He led thee. Ref. to Pent. (Deut. 32.12).

18 the way of Egypt. Ref. to Pent. (Deut. 17.16). **Sihor:** i. e. the Nile.

the river: i. e. the Euphrates.

19 is not in thee = should not have pertained to thee.

20 I will not transgress. Ref. to Pent. (Ex. 19.8). **transgress.** Heb. *'abar.* A Homonym.

Here = serve; else where = transgress. Not the same word as in vv. 8, 29.

high hill . . . green tree. The places where the Asherah was worshipped. Ap. 42.

21 noble vine = choice, or precious vine. **strange** = foreign.

22 nitre: i. e. a mineral alkali. In Palestine a compound of soap. **sope** = soap.

marked = graven.

23 I have not gone. Some codices, with four early printed editions (one in marg.), Aram., Sept., and Syr., read, "and I have not gone", &c. **Baalim** = lords. Used here for false gods generally, including Moloch. Cp. 7. 31; 19. 5; where Moloch is called Baal.

traversing = entangling.

24 wind. Heb. *ruach.* Ap. 9.

her pleasure = her soul. Heb. *nephesh.* Ap. 13.

26 their kings. Showing that Judah was still in the Land, but in Jehoiakim's reign.

their princes. Some codices, with Sept. and Syr., read "and their princes", perfecting the Fig. *Polysyndeton*, emphasizing all classes.

27 stone. Here fem., to agree with mother.

28 where . . . ? Fig. *Erotosis.* Ap. 6. Ref. to Pent. (Deut. 32. 37, 38). Ap. 92.

for, &c. Fig. *Epitrope.*

Judah. Cp. 11. 13.

30 devoured your prophets. See 1 Kings 18. 4, 13. 2 Kings 21.16. 2 Chron. 24. 21. Cp. Matt. 23. 37. Luke 11.47. Acts 7. 51, 52.

31 generation. Once a chosen generation (Pss. 22. 30; 24. 6; 112. 2. Isa. 53. 8); now a perverse generation (7. 29. Deut. 32. 5. Ps. 78. 8). Cp. Matt. 3. 7; 11. 16; 12. 34, 39, 41-45; 16. 4 ; 17. 17.

a land of darkness: or, Is the land the darkness of Jah?

33 love. Put by Fig. *Metonymy* (of Adjunct), for the object loved. Cp. v. 23.

ones. Here "wicked" is Fem. = wicked women.

34 blood. Put by Fig. *Metonymy* (of the Subject), for the guilt of bloodshedding.

souls. Heb. *nephesh.* Ap. 13.

poor = helpless. Heb. *'ebyon.* See note on Prov. 6. 11.

it: i. e. the guilt (of bloodshedding) on the "poor innocents".

these : i. e. these [thy skirts] which evidence it. Note the Fig. *Ellipsis*, in this verse. Cp. 22. 17.

35 plead = enter into judgment with.

sinned. Heb. *chata.* Ap. 44. i.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, *according as* thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and °thine hands upon thine head [*expressing grief*]: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

3 *It is a common saying*, ‘If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted?’ ‘but thou hast played the harlot with many lovers; yet *thinkest thou to* return again °to Me,’ saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the °showers have been withholden, and there hath been no latter rain; and thou hadst a whore's *impudence*, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto Me, ‘My father, thou *art* the *Friend* of my youth?’

5 Will He °reserve *His anger* for ever? will He keep *it* to the end? Behold, thou hast spoken and done, *the evil things hast had thy way.*”

6 The LORD said also unto me °in the days of Josiah the king, “Hast thou seen *that* which backsliding °Israel hath done? she is gone up upon every high °mountain and under every green tree, and there hath °played the harlot.

7 And I said after she had done all these *things*, *Unto Me she will return*. But she returned not. And her treacherous sister Judah saw *it*.

8 *Though she saw*, when for all the causes whereby backsliding °Israel committed adultery I had put her away, and °given her a bill of divorce; yet her treacherous sister Judah feared not, but went and °played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with *idols made of stones and stocks*.

10 And yet for all this her treacherous sister Judah hath not turned unto Me with her whole heart, but *in falsehood*, saith the LORD.”

11 And the LORD said unto me, “The backsliding Israel hath °justified herself more than treacherous Judah.

12 Go and proclaim these words *toward the Northern Kingdom of Israel*, and say, ‘Return, thou backsliding Israel, saith the LORD; and I will not °cause Mine anger to fall upon you: for *I am gracious*, saith the LORD, and I will not *reserve anger* for ever.

13 °Only acknowledge thine iniquity, that thou hast *rebelled* against the LORD thy God, and hast *gone hither and thither* to the *foreigners* under °every green tree, and ye have not obeyed My voice, saith the LORD.

36 as = according as.

37 *thine hands upon thine head*. The Eastern custom of expressing grief. Cp. 2 Sam. 13. 19.

3. 1 *They say* = [It is a common] saying. Ref. to Pent. (Deut. 24. 1-4). *yet return again to Me* = yet [thinkest thou to] return, &c. It was contrary to the law of Deut 24. 1-4. It will be the *new Israel* of Matt. 21. 43 of a yet future day. God never mends what man has marred. This is the lesson of the potter's house. See 18. 1-4.

to Me. See v. 7; 4. 1. **3** *showers . . . withholden*. Ref. to Pent. (Lev. 26.19. Deut. 11. 17; 28. 23). Ap. 92. *forehead*. Put by Fig. *Metonymy* (of Adjunct), for impudence. **4** *Guide* = Friend. **5** *reserve*. Heb. *natar*. Occurs in Jer. only here and in v. 12 (“keep”).

His anger. Fig. *Ellipsis* (Absolute). Ap. 6. *evil things* = the evil things. Heb. *ra'a'*, as in v. 2.

as thou couldest: or, hast had thy way.

3: 6—4: 4. *Jeremiah's FIFTH prophecy*. See p. 1015.

6 *in the days of Josiah*. This must be noted to understand the context.

Israel. Here refers to the Northern Kingdom. In Jeremiah it usually refers to the whole nation.

mountain . . . tree. Cp. 2. 20, and Hos. 4. 13.

played the harlot. The whole of this refers to idolatry, chiefly because of the uncleanness connected with the phallic worship of the Canaanitish nations.

7 *Turn thou unto Me*: or, “Unto Me she will return”.

8 *And I saw*. In transcribing from the ancient characters, *Aleph* (א = a) was perhaps taken for *Tau* (ט = t), the two letters differing only in one minute stroke א (= א) and ט (= ט). This shows that the primitive reading was = “Though she saw”. The Vulg. has preserved the ancient reading, which the R.V. has put in the margin.

given her a bill, &c. Ref. to Pent. (Deut. 24.1). Cp. Isa. 50.1. Mark 10. 4.

9 *stones . . . stocks*. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the idols made from them.

10 *feignedly* = in falsehood. The reformation was Josiah's. The People's heart was not changed.

11 *justified herself*. Cp. Ezek. 16. 51, 52.

3: 12—6: 30. PLACE. TOWARD THE NORTH.

3: 12--4: 2. Israel.

4: 3--6: 30. Judah.

3: 12—4: 2. ISRAEL.

3: 12-	Call to return.	}	Command.
3: -12.	Reason.		
3: 13.	Conditions.		
3: 14-	Call to return.		
3: -14-18.	Reason.		
3: 19-21.	Conditions.	}	Obedience.
3: 22-	Call to return.		
3: -22-25.	Return. Reason.		
4: 1, 2.	Conditions.		

12 *toward the north* = toward the Northern Kingdom of Israel. *cause Mine anger to fall upon you*. Heb. *cause My face, or countenance, to fall*. Put by Fig. *Metonymy* (of Effect), for the anger manifested by it. Ref. to Pent. (Gen. 4.5, 6). *merciful* = gracious, favourable. *keep*. See note on “reserve”, v. 5.

13 *Only acknowledge, &c.* This from the first was, and still is, the one condition of national blessing for Israel. Ref. to Pent. (Lev. 26. 40. 42). *transgressed* = rebelled. *scattered thy ways* = gone hither and thither. *strangers* = foreigners. *every green tree*. Referring to the worship of the Asherah (Ap. 42).

14 *Return*, O backsliding children, saith the LORD; for **I** am *become your husband* unto you: and **I** will take you one of a city, and two of a °family, and **I** will bring you to Zion:

15 And **I** will give you °pastors according to Mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, °in those days, saith the LORD, *those that return* °shall say no more, °The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they °visit it; *neither shall it be made any more*.

17 °At that time they shall °call Jerusalem the °throne of the LORD; and °all the nations shall be gathered unto it, to °the name of the LORD, to Jerusalem: neither shall they walk any more after the *stubbornness* of their evil heart.

18 °In those days °the house of Judah shall *go unto* °the house of Israel, *that they may enter at the same time* out of the land of the north to the land that **I** have given for an inheritance unto your fathers.

19 But **I** said, 'How shall **I** put thee among the *sons*, and give thee *a land to be desired*, a goodly heritage of the hosts of nations?' and **I** said, Thou shalt call **Me**, **My** father; and shalt not turn away from **Me**.'

20 Surely *as* a wife treacherously departeth from her *friend*, so have ye dealt treacherously with **Me**, O °house of Israel, saith the LORD.

21 A voice was heard upon *the places where they had sinned*, weeping *and* supplications of the *sons* of Israel: *because* they have perverted their way, *and* they have forgotten the LORD their God.

22 Return, ye backsliding °children, *and I* will heal your backslidings." *Behold, we come unto Thee; for Thou *art* the LORD our God.

23 °Truly *as certainly as the [idolatry practiced on the] hills have proved false, and the noisy throng on the mountains an empty sound, so truly is the salvation of Israel with our God*.

24 For *the Asherah* hath devoured [*all our fathers have laboured for*] from our youth; their flocks and their herds, *and their* sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

-14. Turn = Return, as in vv. 12, 22.

3: -14-18. THE REASON.

- 14, 15. Restoration.
- 16. The Symbol. No longer the Ark.
- 17. The Reality. The Throne.
- 18. Restoration.

-14 married = am become your husband. This will be the result of the Restoration here promised.

family. Probably a family, or group of cities.

15 pastors. Lit. shepherds; but used in Jeremiah of kings, priests, and prophets, who were the guides of the people. See 2. 8; 3. 15; 10. 21; 23. 1, 2, 4; 25. 34; 35.36.

16 in those days: i.e. the days of the Restoration spoken of in vv. -14, 15. Cp. 31. 38-40; 33.13.

they: i.e. those who return.

shall say no more, 'The ark', &c. The ark was still in the land in the days of this prophecy (2 Chron. 35. 3); but it was to disappear with the broken covenant, of which it was the symbol.

The ark of the covenant of the LORD. Ref. to Pent, (see notes on Ex. 25. 22). Cp. note on 1 Chron. 13. 3).

visit it. This is conclusive of the fact that it was burnt together with the Temple (as it is not included in the excepted things, in 2 Kings 25. 9, 13-15), notwithstanding the Jewish tradition recorded in 2 Mace. 2. 4-8, and the impossible stories of its being taken over to North Africa, Constantinople, or Ireland.

neither shall that be done, &c. = neither shall it be made any more. It disappeared together with the covenant, of which it was the symbol (8. 19; 12. 7. Ps. 132. 13, 14). The reason follows in v. 17. Jehovah's throne will be substituted for it: the reality will take the place of the symbol. Jehovah Himself will take the place of the Shekinah.

17 At that time. Referring to the future Restoration.

call Jerusalem, &c. Cp. Ps. 87.2-7. Isa. 60.1; 65.18; 66. 7-13, 20. **throne.** Cp. 14. 21. 1 Sam. 2. 8. Ps. 47. 8 with Matt 25. 31 and Zeph. 3. 8.

all the nations. This shows that the prophecy refers to the yet future Restoration. Cp. 1. 5, 10.

the name, &c. See note on Ps. 20. 1.

imagination = stubbornness. The word is used eight times by Jeremiah, but is found nowhere else outside the Pentateuch, except in Ps. 81. 12. Cp. 7. 24. The ref. to Pent, is in Deut. 29. 19.

18 In those days. Still referring to the future Restoration.

the house of Judah. This expression occurs eleven times in this book: here; 5.11; 11. 10, 17; 12. 14; 13.11; 22.6; 31. 27, 31; 33.14; 36. 3. **walk with** = go unto.

the house of Israel. See note on 2. 4.

and they shall = that they may. **come** = enter.

together: or, at the same time. **19 children** = sons.

a pleasant land. Heb. a land of desire : i.e. to be desired.

20 husband = guide, or friend, as in v. 4.

21 the high places = the places where they had sinned. Cp. v. 2. **for** = because.

22 Behold. Fig. *Asterismos*, to mark the confession that will be made "in those days".

23 Truly = Thus continuing her confession.

in vain, &c. = as certainly as the hills [have proved] false, and the noisy throng on the mountains an empty sound, so truly is the salvation of Israel with our God. The "hills" and "mountains" are put by the Fig. *Metonymy* (of Subject), for the idolatry practiced on them. Cp. Ezek. 18. 6, 11, 15.

24 shame = the shameful thing, "shame" being put by Fig. *Metonymy* (of Effect), for the *Asherah* which put them to shame (v. 25). See [Ap. 42](#).

labour. Put by Fig. *Metonymy* (of Cause), for all that had been produced by labour.

their sons. Some codices, with two early printed editions, Aram., Sept., and Syr., read "and their", thus completing the Fig. *Polysyndeton*, to emphasize the completeness of the Restoration.

4 If thou wilt ^oreturn, O ^oIsrael, saith the LORD, return unto Me: and if thou wilt put away thine abominations out of My sight, *and stray not from the Lord.*

2 And ^othou shalt swear, The LORD liveth, *truly, yea, justly and righteously*; and the nations shall bless themselves in Him, and in Him shall they glory.

3 For thus saith the LORD to the men of Judah *and the inhabitants of Jerusalem*, Break up your fallow ground, and sow not among thorns.

4 ^oCircumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest My fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 ^oDeclare ye in *Judah and Benjamin*, and publish in Jerusalem; and say, ^oBlow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 ^oSet up the standard toward Zion: ^oretire, ^ostay not: for I will bring *calamity* from the north, and a great *breaking up*.

7 A *lion* is come up from his thicket, and the destroyer of the *nations* is on his way; he is gone forth from his place to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

8 For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* the *courage* of the ^oking shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, "Ah, Lord GOD! surely Thou hast *declared [to this People and Jerusalem] that they would be deceived by the false prophets*, saying, 'Ye shall have peace;' whereas the sword reacheth unto the soul."

11 At that time shall it be said to this People and to Jerusalem, "A dry ^owind of the high places in the wilderness toward the daughter of My People, not to fan, nor to cleanse,

12 *Even* a full ¹¹wind from those *places* shall come unto Me: now also will I give sentence against ^othem."

13 Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?"

15 For a voice declareth ^ofrom Dan, and publisheth affliction from *the hill country of Ephraim*.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against Me, saith the LORD.

18 Thy way and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart."

4. 1 return. Note the Fig. *Cycloides*. Ap. 6. **Israel.** Now referring to the northern kingdom. **saith the LORD** = [is] Jehovah's oracle. **the LORD.** Heb. Jehovah. Ap. 4. II. **then shalt thou not remove** = and stray not [from Jehovah]. Cp. 2. 22-26; 3. 2.

2 thou shalt swear. Ref. to Pent. (Deut. 10. 20). **in truth, in judgment, and in righteousness.** Fig. *Hendiatri* (Ap. 6) = truly, yea, justly and righteously, the three referring to the one thing, "shalt swear".

4: 3—6: 30. JUDAH.

4: 3-31.	Warning. Threatenings. Alarm.
5: 1-31.	Investigation.
6: 1-9.	Warnings. Threatenings. Alarm.
6: 10-21.	Investigation.
6: 22-26.	Warnings. Threatenings. Alarm.
6: 27-30.	Reprobation.

4: 3-31. WARNINGS. THREATENINGS. ALARM.

3, 4.	Call to repentance.
5-7.	Alarm.
8-18.	Call to repentance.
19-31.	Alarm.

3 and Jerusalem. Some codices, with Aram., Sept., and Syr., read "and the inhabitants of Jerusalem", as in v. 4.

4 Circumcise. Ref. to Pent. (Deut. 10. 16; 30. 6). Spiritual circumcision in the O.T. is confined to these three passages.

5 Declare ... publish ... say. Cp. 46. 14; 50. 2. **Judah.** Put by Fig. *Synecdoche* (of Part), for Judah and Benjamin. **Blow ye.** Heb. text reads, "And blow ye": but Heb. marg., and some codices, with three early printed editions, Aram., Sept., and Syr., read without the "And". This is followed by A.V. and R.V.

6 Set ... retire ... stay. All plural. standard. **evil** = calamity. Heb. *ra'a'*. Ap. 44. viii.

destruction : or, breaking up.

7 The lion = A lion. Fig. *Hypocatastasis*, not *Simile* or *Metaphor*. Put thus for the king of Babylon. Contrast 49. 19. See note there.

Gentiles = nations.

4: 8-18. CALL TO REPENTANCE.

8-.	Call.
-8-13.	Reason.
14.	Call.
15-18.	Reason.

9 heart. Put by Fig. *Metonymy* (of Subject), for courage.

king ... princes ... priests ... prophets. All had become false and corrupt since Josiah's day.

10 greatly deceived. Heb. idiom for declaring that they would be deceived : i.e. by the false prophets who prophesied peace.

soul. Heb. *nephesh*. Ap. 13.

11 wind. Heb. *ruach*. Ap. 9.

12 them. A special various reading called "*Sevir*" (Ap. 34) reads "her".

15 from Dan ... Ephraim. The enemy would enter the Land from the north, as he afterward did. **mount** = hill country of.

19 ^oMy bowels, my bowels! I am pained at *the walls of my heart*; my heart maketh a noise in me; I cannot hold my peace, because ^othou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, *and* my ^ocurtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For My people is foolish, they have not *acknowledged Me*; they *are stupid sons*, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

23 ^oI beheld the earth, and, *lo, *it was* ^owithout form, and void; and the heavens, and they *had no lights*.

24 ²³I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 ²³I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 ²³I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down *because of* the presence of the LORD, *and because of His* fierce anger.

27 For thus hath the LORD said, "The whole land shall be desolate; ^oyet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, ^oI have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole *of the inhabitants of the* city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: *all inhabitants of the* city shall be forsaken, and not a man dwell therein.

30 And *when* ^othou [*adulterous woman*] *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou *enlargest with paint* thy *eyes* ..., in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy ^olife.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, 'Woe *is* me now! for my soul is wearied because of murderers.'

5 Run ye to and fro through the *outskirts* of Jerusalem, and see now, and know, and seek in the *market* places thereof, ^oif ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and ^oI will pardon it.

2 And though they say, 'The LORD liveth;' surely they swear falsely.

3 O LORD, *are* not Thine eyes upon *faithfulness* ? Thou hast stricken them, but they *have felt no pain*; Thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, "Surely these *are become poor*; they are foolish: for they know not the way of the LORD, *nor* the *justice* of their God.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have *with one accord* broken the yoke, *and* burst the bonds.

6 Wherefore a lion out of the forest shall slay them, *and* a wolf of the *deserts* shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their *revolts* are many, *and* their *apostasies* are *many*."

19 My bowels. Fig. *Epizeuxis* (Ap. 6), for emphasis. Note the Fig. *Hypotyposis*, vv. 19-31. Put by Fig. *Metonymy* (of Effect), for the emotions which produce and affect their movement. **bowels ... very heart ... heart.** Note the Fig. *Anabasis*. Ap. 6. See note below. **my very heart** = the walls of my heart.

thou hast. Heb. text reads "I have"; but marg. and some codices, with three early printed editions, and R.V. marg., read "thou hast", as in A.V.

20 curtains. Put by Fig. *Metonymy* (of Cause), for tents, in which a large proportion of the people lived (2 Sam. 18. 17. 1 Kings 8. 66). Cp. 10. 20.

22 known = acknowledged.

stottish = stupid. Probably from Celtic. Breton *sot*, or *sod* = stupid. **children** = sons.

23 I beheld. Note the Fig. *Anaphora* (Ap. 6), commencing this and the three following verses. **lo.** Fig. *Asterismos*. Ap. 6.

without form, and void. Heb. *tohu va-bohu*. Ref. to Pent. (Gen. 1. 2). Occurs only here.

Ap. 92. In Isa. 34. 11, the two words are in another connection. Cp. also Isa. 45. 18.

light = lights (pl). Cp. Gen. 1. 14.

26 at = because of. **and by.** Some codices, with five early printed editions, Sept., Syr., and Vulg., read "and because of".

27 yet will I not make a full end. Ref. to Pent. (Lev. 26. 44). Ap. 92. Cp. 5. 10, 18.

28 I have purposed it, and, &c. Ref. to Pent. (Num. 23. 19). Ap. 92.

29 city. Put by Fig. *Metonymy* (of Subject), for its inhabitants.

every = all, as in preceding clause.

30 thou. Fig. *Prosopopoeia*, Put for idolatrous Israel. An adulterous woman.

rentest = enlargest (with paint).

face = eyes. **life** = soul. Heb. *nephesh*.

5: 1-31. INVESTIGATION.

- 1-5. Incrimination.
- 6. Threatening. Invasion. (Fig.)
- 7, 8. Incrimination.
- 9. Threatening. Vengeance.
- 10-13. Incrimination.
- 14-19. Threatening. Invasion. (Lit.)
- 20-28. Incrimination.
- 29-31. Threatening. Vengeance.

1 streets = out places, or outskirts.

broad places = market, or open places of concourse. **if ye can find.** Ref. to Pent. (Gen. 18.26, &c). Points to reign of Jehoiakim rather than that of Josiah. **I will pardon.** Ref. to Pent. (Gen. 18. 24-32). Ap. 92.

3 the truth = faithfulness. The same word as in v 1. **have not grieved** = have felt no pain.

4 poor = become poor, or impoverished, reduced in means. Heb. *dal*. See note on "poverty", Prov. 6. 11.

judgment = justice.

5 altogether = together, or with one accord.

6 evenings = deserts.

transgressions = revolts. **backslidings** = apostasies. **increased** = strong, or many.

7 "How shall I pardon thee for this? thy *sons* have forsaken Me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 They were as fed horses *roaming at large*: every one neighed after his neighbour's wife.

9 "Shall I not visit for these *things*? saith the LORD: and shall not *I Myself avenge herself* on such a nation as this?

10 Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD's.

11 For the house of Israel and the house of Judah have dealt very treacherously against Me, saith the LORD.

12 They have *acted deceitfully against* the LORD, and said, 'It is not He; neither shall *calamity* come upon us; neither shall we see sword nor famine:

13 And the prophets [*Jeremiah, and the others with him*] shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make My words in thy mouth fire, and this people wood, and it shall devour them.

15 *Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: *it is* a mighty nation, *it is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall *beat down* thy fenced cities, wherein thou *confidedst*, with the sword.

18 Nevertheless in those days, saith the LORD, I will not make a full end with you.

19 And it shall come to pass, when ye shall say, 'Wherefore doeth the LORD our God all these *things* unto us?' then shalt thou answer them, 'Like as ye have forsaken Me, and served *foreign* gods in your land, so shall ye serve *aliens* in a land *that is* not yours.'

20 "Declare this in the house of Jacob, and publish it in Judah, saying,

21 'Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not Me? saith the LORD: will ye not tremble at My presence, Which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not

7 children = sons. forsaken Me. Ref. to Pent. (Deut. 32. 15, 21). sworn. Cp. v. 2. fed them to the full. So in many codices, with two early printed editions, Aram., Sept., Syr., and Vulg.; but some codices, with five early printed editions, read "made them swear". committed adultery. Ref. to Pent. (Ex. 20.14. Deut. 5. 18). The usual formula for idolatry.

8 in the morning: i.e. roaming at large.

9 Shall I not visit . . . ? Fig. *Erotosis*. My soul = I Myself, for emphasis. Heb. *nepshesh*. Fig. *Anthropopatheia*. be avenged = avenge herself. Cp. v. 29; 9. 9.

10 not a full end. Cp. v. 18, and 4. 27.

11 the house of Israel. See note on 2. 4. the house of Judah. See note on 2. 4.

12 belied = acted deceitfully against. Cp. Josh. 24.27. evil = calamity.

13 prophets: i.e. Jeremiah, and others with him. See one in ch. 26. 20. wind. Heb. *ruach*. Ap. 9.

14 the LORD God of hosts. Heb. Jehovah the Elohim of Zebaioth. Occurs in Jeremiah only here, 15. 16; 35. 17; and 49. 5.

15 I will bring. Ref. to Pent. (Deut. 28. 49). Ap. 92.

a nation: i.e. the Chaldeans, but not yet named as such.

ancient. Cp. Gen. 10. 10. understandest = hearest. Put by Fig. *Metonymy* (of Cause), for what is understood. Cp. 1 Cor. 14. 2.

17 they shall eat up. Ref. to Pent. (Lev. 26. 16). Ap. 92. Repeated three times by Fig. *Anaphora*, for great emphasis.

harvest, &c. Note the similar enumeration in Hab. 3. 17.

impoverish = beat down. Only again in Mal. 1. 4.

trustedst = confidedst. Heb. *batah*. Ap. 69. I.

19 Wherefore . . . ? Fig. *Erotosis*. Ref. to Pent. (Deut. 29. 24, 25).

strange . . . strangers = foreign . . . foreigners, or aliens.

5: 20-28. INCRIMINATION.

20-22-. Call to fear God.

-22. On account of His power.

23. Rebellion in heart.

24-. Call. Refused.

-24. Notwithstanding His bounty.

25-28. Rebellion.

20 Declare . . . publish. Cp. 4. 15.

in the house of Jacob. Only here, and Amos 3. 13, with the Prep. "in". See note on 2. 4.

21 understanding. Heb. "heart".

24 That giveth rain. Ref. to Pent. (Deut 11. 14).

both = even. Some codices omit this word.

the appointed . . . harvest. Ref. to Pent. (Gen. 8.22).

25 iniquities. Heb. '*avah*'. Ap. 44. iv. sins. Heb. '*chata'*'. Ap. 44. i. good = the good (sing.).

26 wicked. Heb. '*ra'a'*'. Ap. 44. viii.

prevail; though they roar, yet can they not pass over it?

23 But this People hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, 'Let us now fear the LORD our God, That giveth rain, ... the former and the latter, in his season: He reserveth unto us the appointed weeks of the harvest.'

25 Your iniquities have turned away these *things*, and your sins have withholden *the good* things from you.

26 For among My People are found wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

28 They are ^owaxen fat, they shine: yea, they overpass the deeds of *the lawless one*: they judge not the cause, the cause of *an orphan, that the fatherless should prosper*; and the right of the *needy one* do they not judge.

29 ^oShall **I** not visit for these *things*? saith the LORD: shall not **I** *Myself* **avenge herself** on such a nation as this?

30 *An astounding* and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule ^oby their means; and **My** People love *to have it* so: and what will ye do in the end thereof ?” ”

6 O ye *sons* of ^oBenjamin, gather yourselves to ^oflee out of the midst of Jerusalem, and ^oblow the trumpet in Tekoa, and set up *a fire-signal* in ^oBeth-haccerem: for evil appeareth out of the ^onorth, and great *damage*.

2 **I** have likened the *helpless inhabitants* of Zion to a comely and delicate ^owoman.

3 The ^oshepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 *Prosecute a holy war* against her; arise, and let us go up *in the heat of the day*. ^oWoe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 For thus hath the LORD of hosts said, “Hew ye down trees, and *pour out the earth from baskets to make a mount* against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 As a ^ofountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before **Me** continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest **I** *Myself* depart from thee; lest **I** make thee desolate, a land not inhabited.”

9 Thus saith the LORD of hosts, “They shall throughly glean the remnant of Israel ^oas a vine: turn back thine hand as a grapegatherer into the baskets.

10 To whom shall I speak, and *testify*, that they may hear? ^{*}behold, their ^oear *is* uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a ^oreproach; *and they* have no delight in it.

11 Therefore **I** am full of the fury of the LORD; I am weary with holding in: **I** will pour it out upon *a young child* abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And their houses shall be ^oturned unto others, *with their* fields and wives together: for **I** will stretch out **My** hand upon the inhabitants of the land, saith the LORD.

28 **waxen fat**. Ref. to Pent. (the same word as in Deut. 32. 15). **the wicked** = a lawless one. Heb. *rasha'*. Ap. 44. x. **the fatherless** = an orphan.

yet they prosper: or, that they [the fatherless] should prosper. Fig. *Ellipsis*. Ap. 6. Ref. to Pent. (Deut. 10. 18; 24. 17; 27. 19). **the needy** = needy ones.

29 **Shall I not. . . ?** Note the repeated Fig. *Erotosis*, in the form of Fig. *Anaphora*. Ap. 6.

30 **A wonderful** = An astounding.

31 **by their means**. Prophets were raised up when the priests failed in their duty. Now they had become in accord with them. Cp. 23. 25, 26. Ezek. 13. 6, &c.

1 **children** = sons. **Benjamin**. Put by Fig. *Synecdoche* (of the Part), for the whole of Judah, on account of their close connection with the Gibeathites (Judg. 19.16. Hos. 9. 9; 10. 9). **flee out**. In 4. 6 it was “flee to”. Now Jerusalem itself is to be taken.

blow . . . Tekoa. Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *bithko'ah . . . tik'u*.

Tekoa. Now *Khan Teku'a*, five miles south of Bethlehem, ten from Jerusalem.

a sign of Are = a fire-signal.

Beth-haccerem = house of the vineyards. Not identified. Conder suggests such a house at 'Ain Karim.

evil. Heb. *ra'a'*. Ap. 44. viii.

north. Because the armies from Assyria entered the land from the north. See note on 3. 12.

destruction = fracture, or damage, as in v. 14.

2 **daughter**. Put by Fig. *Metonymy* (of Adjunct), for the helpless inhabitants.

woman. Ref. to Pent. (Deut. 28. 56). Ap. 92.

3 **shepherds**: i.e. the Chaldean armies. See 3. 15,

4 **Prepare, &c.** = Prosecute a holy war.

at noon. In the heat of the day, when most are resting. Cp. 15. 8. Song 1. 7. Isa. 32. 2. See 2 Sam. 4. 5.

Woe unto us, &c. See note on 15. 8.

6 **the LORD of hosts** = Jehovah *Z'bbaioth*, the first of thirty-nine occurrences of this title in Jeremiah (6. 6, 9; 8. 3; 9. 7, 17; 10. 16; 11. 17, 20, 22; 19. 11; 20. 12; 23.15, &c.)

cast a mount = pour out: i.e. the earth from baskets to make a mount. **7** **fountain**. Heb. *bor* = a well, bored or hewn out. Cp. 2 Sam. 23. 15, 16. 1 Chron. 11. 17. See note on Gen. 21. 19.

8 **My soul** = I myself. Heb. *nephesh*. Ap. 13.

9 **as a vine**. Here, and in 8. 13, one Codex (Harley, 5720, B.M., Lond.) reads, “on the vine”.

6: 10-21. INVESTIGATION.

10.	Sin. (Part.) Insensibility.
11, 12.	Threatening. Captivity.
13-15-.	General corruption.
-15.	Threatening. Fall.
16, 17.	Sin. (Part.) Disobedience.
18, 19.	Threatening. Retribution.
20.	General corruption.
21.	Threatening. Fall.

10 **give warning** = testify.

ear is uncircumcised. Ref. to Pent. (Ex. 6. 12, 30. Lev. 26. 41). Fig. *Catachresis* (Ap. 6). An ear not brought into the covenant.

a reproach. Note the fate of Jehovah's word in the down-grade of Jeremiah's days. In 6. 10 a reproach; in 8. 9, rejected; in 17.15, scoffed at; in 23. 36, perverted.

they. So the Mugah Codex quoted in the *Massorah*.

But other codices, with three early printed editions, read “and they”.

11 **children** = a young child. Heb. *'ul*.

12 **turned unto others**. Ref. to Pent. (Deut. 28. 30).

saith the LORD = [is] Jehovah's oracle.

13 For from the least of them even unto the greatest of them every one *is* given to °covetousness; and from the prophet even unto the priest every one dealeth falsely.

14 They have healed also the °hurt *of the daughter* of My people slightly, saying, °‘Peace, peace;’ when *there is* no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither *knew they how to* blush: therefore they shall fall among them that fall: at the time *that I* visit them they shall be cast down,” saith the LORD.

16 Thus saith the LORD, °“Stand ye in the ways, and see, and ask for the °old paths, where *is* the *right* way, and walk therein, and ye shall °find rest for *yourselves*. But they said, ‘We will not walk *therein*.’

17 Also I set watchmen over you, *saying*, ‘*Give ye heed* to the sound of the trumpet.’ But they said, ‘We will not hearken.’

18 Therefore hear, ye nations, and know, O *assembly*, what *is* among them.

19 Hear, O earth: behold, I will bring *calamity* upon this People, *even* the fruit of their thoughts, because they have not hearkened unto My words, nor to °My law, but rejected it.

20 To what purpose cometh there to Me °incense from °Sheba, and the sweet cane from a far country? your burnt offerings *are* °not acceptable, nor your sacrifices sweet unto Me.

21 Therefore thus saith the LORD, *Behold, I will lay stumblingblocks before this People, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, *Behold, a people cometh from the north country, and a great nation shall be raised from *the ends* of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice *will roar* like the sea; and they ride upon horses, set in array as men for war against thee, O *helpless inhabitants* of Zion.”

24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and terror is round about*.

26 O daughter of My people, gird *thee* with sackcloth, ... wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee *for a watchtower* and a fortress among My people, that thou mayest know and *assay* [*as an assayer of metals*] their *heart*.

28 They *are* all grievous revolvers, walking with slanders: *they are* °brass and iron; they *are* all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the *refiner refineth* in vain: for the wicked are not plucked away.

30 *Rejected* silver shall *men* call them, because the LORD hath rejected them.

7 The word that °came to Jeremiah from the LORD, saying,

13 covetousness. Ref. to Pent. (Ex. 18. 21). Ap. 92.

14 hurt. Same word as "destruction" (v. 1).

of the daughter. Some codices, with four early printed editions, read these words in the text.

Peace, peace. Fig. *Epizeuxis* (Ap. 6), for emphasis. See note on Isa. 26. 3.

15 could they = knew they how to.

16 Stand ye, &c. A gracious appeal to avoid the threatened calamity, as in 2. 2. **old paths.** Cp. 18. 15. **good** = right. **find rest.** Cp. Matt. 11. 29, 30; where a like invitation and promise is given to those who will "learn". Following likewise on a preceding threatening of judgment. Cp. Deut. 28. 65.

your souls = yourselves (emphatic). Heb. *nephesh*.

17 Hearken = Give ye heed. Some cod., with two early printed editions, read "And (therefore) give ye heed".

18 congregation = assembly (in its civil aspect). Heb. *'edah*, a technical Pentateuchal word. First occurrence in Ex. 12. 3, 6, 19, 47. Used technically of Israel, fifteen times in Exodus; twelve in Leviticus; eighty-three times in Numbers. Found in the prophets only here; 30. 20; and Hos. 7. 12 (ref. to Pent.). Ap. 92.

19 evil = calamity. Heb. *ra'a'*.

My law. Ref. to Pent. Note that "words" and "law" are put alternatively.

20 incense = frankincense. Put by Fig. *Synecdoche* (of the Part), for the whole incense of which it was an ingredient.

Sheba. In the south of Arabia.

not acceptable. Cp. Isa. 1. 11-15.

22 the sides, &c. Idiom for a great distance.

23 roareth = will roar. Cp. Isa. 5. 29, 30.

25 fear is on every side = terror is round about. Cp. 20. 3, 10; 46. 5; 49. 29. Lam. 2. 22.

26 and. Some codices, with five early printed editions, omit this "and".

21 tower = watchtower; or, an assayer.

try = assay (as an assayer of metals). **way.** Some codices read "heart".

28 brass and iron. Not silver and gold. Cp. Ezek. 22. 18.

29 founder melteth = refiner refineth.

30 Reprobate . . . rejected. Note the Fig. *Paronomasia*. Heb. *nim'as . . . ma'as*: i.e. rejected (silver) . . . rejected (them). Cp. Isa. 1. 22. Ezek. 22. 18.

7: 1—10: 25. PLACE IN GATE OF THE TEMPLE.

7: 1-28.	Exhortation.
7: 29--8: 13.	Call for lamentation.
8: 14--9: 9.	Invasion.
9: 10-26.	Call for lamentation.
10: 1-16.	Exhortation.
10: 17-25.	Expulsion.

Jeremiah's SIXTH prophecy (see p. 1015).

7: 1-28. EXHORTATION.

1, 2.	Proclamation.
3-26.	Disobedience.
27, 28-.	Proclamation.
-28.	Disobedience.

1 came. The danger attending this message is shown in ch. 26. Cp. 7. 2 with 26. 2; 7. 3 with 26. 13; 7. 12-14 with 26. 4-6. Ch. 26 was in the beginning of the reign of Jehoiakim, probably his fourth year. Ch. 26 is the historical appendix of ch. 7.

the LORD. Heb. *Jehovah*. Ap. 4. II.

2 “Stand *in the fore-court* of the LORD's house, and proclaim there this word, and say, ‘Hear the word of the LORD, *all Judah*, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, °the God of Israel, ‘Amend your ways and your doings, and I will cause you to dwell in this place.

4 *Confide* ye not in lying words, saying, °‘The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 *If ye* oppress not the °stranger, the fatherless, and the widow, and shed not °innocent blood in this place, neither walk after °other gods to your hurt:

7 °Then will I cause you to dwell in this place, in the land that I gave to your fathers, °for ever and ever.

8 *Behold, ye *confide* in lying words, that cannot profit.

9 Will ye °steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And *still come* and stand before Me in this house, *whereon My name was called*, and say, ‘We are delivered to do all these abominations’?

11 °Is this house, which is called by My name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto My place which *was* °in Shiloh, °where I set My name at the first, and see °what I did to it for the wickedness of My People Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, °rising up early and speaking, but ye heard not; and I called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by My name, wherein ye *confide*, and unto the place which I gave to you and to your fathers, *according as* I have done to °Shiloh.

15 And I will cast you out of My sight, as I have cast out all your brethren, *even the whole of the ten tribes*.

16 Therefore pray not thou for this People, neither lift up cry nor prayer for them, neither °make intercession to Me: for I will not hear thee.

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The *sons* gather wood, and the fathers kindle the fire, and the women knead *their* dough, to *offer* cakes to the °queen of heaven, and to pour out drink offerings unto other gods, that they may provoke Me to anger.

19 “Do they provoke Me to anger? saith the LORD: *No : they bring on themselves” the judgments of the Lord*.

20 Therefore thus saith the Lord GOD; *Behold, Mine anger and My fury shall be poured out upon this place, upon man, and upon beast, and upon the

2 in the gate: i.e. in the fore-court. The proclamation has the Temple and its frequenters for its subject.
all ye of Judah = all Judah.

7: 3-26. DISOBEDIENCE.

3-20. Incrimination. (Shiloh.)

21-26. Incrimination. (Egypt.)

7: 3-20. INCRIMINATION. (SHILOH.)

3-. Ways and Doings.

-3. Land.

4. Temple.

5. Ways and Doings.

6. Temple.

7. Land.

8, 9. Ways and Doings.

10, 11. Temple.

12-16. Land.

17-19. Ways and Doings.

20-. Temple.

-20. Land.

3 the LORD of hosts, the God of Israel. This title occurs thirty-four times in Jeremiah.

4 Trust = Confide. Heb. *batah*. Ap. 69. I. **The temple of the LORD.** Note the Fig. *Epizeuxis*, for great emphasis, to exhibit the fanaticism common to all idolaters.

6 stranger, the fatherless, and the widow. Ref. to Pent. (Deut. 24. 17). **innocent blood.** Ref. to Pent. (Deut. 19. 10). See note on Isa. 59. 7. **other gods.** Ref. to Pent. (Ex. 20. 3. Deut. 6. 14; 8. 19, &c). Ap. 92.

7 Then will I cause, &c. Ref. to Pent. (Deut. 4. 40).

for ever and ever. Put by Fig. *Synecdoche* (of the Whole), for an age-abiding duration.

8 Behold. Fig. *Asterismos*. Ap. 6.

9 steal, murder, &c. Ref. to Pent. (Ex. 20. 7-15).

10 come = [still] come.

which is called, &c. = whereon My name was called.

11 Is this house . . . ? Fig. *Erotesis*. This passage used by our Lord, just as Isa. 56. 7 was in Matt. 21. 13. Mark 11. 17. Luke 19. 46.

saith the LORD = [is] Jehovah's oracle.

12 in Shiloh. Now *Seilun*. Cp. 26. 6, 9; 41. 5.

where I set ... at the first. Ref. to Pent. (Deut. 12. 5, 11, &c). Ap. 92. Cp. 1 Sam. 4. 11.

what I did to it. See 1 Sam. 4. 11, and cp. 25. 6.

wickedness. Heb. *ra'a'*. Ap. 44. viii.

13 rising up early and speaking. This phrase is almost peculiar to Jeremiah, where it occurs eleven times (7. 13, 25; 11. 7; 25. 3, 4; 26. 5; 29. 19; 32. 33; 35. 14, 15; 44. 4). Occurs elsewhere only in 2 Chron. 36. 15.

14 as = according as.

15 the whole seed of Ephraim. Put by Fig. *Synecdoche* (of the Part), for the ten tribes which were already in captivity. The trouble recorded in ch. 27 proves that this prediction was spoken.

16 make intercession. Cp. 11. 14; 14. 11.

18 children = sons. **make:** or, offer.

queen. Some codices, with two early printed editions, read "worship", which is put by Fig. *Metonymy* (of Effect), for the goddess to whom the worship was offered. See 19. 13; 44. 19; and cp. 2 Kings 21. 3, 5; 23. 12, 13.

19 provoke. Note the Fig. *Ploke*, by which the one word implies a second meaning. "Do they provoke Me . . . ? No: they bring on themselves" the judgments of Jehovah. Ref. to Pent. (Deut. 32. 21).

20 the Lord GOD. Heb. Adonai Jehovah. Ap. 4. viii (2), and II. **man.** Heb. *'adam*. Ap. 14. I.

trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.”

21 Thus saith the LORD of hosts, the God of Israel; “*Add* your burnt offerings unto your ^osacrifices, and eat flesh.

22 For ^oI spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, ^oconcerning burnt offerings or ²¹sacrifices:

23 But ^othis thing commanded I them, saying, ^o“Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you.”

24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the *stubbornness* of their evil heart, and went backward, and not forward.

25 Since the day that ^oyour fathers came forth out of the land of Egypt unto this day I have even sent unto you all My servants the prophets, daily rising up early and sending *them*:

26 Yet they hearkened not unto Me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, “This *is the* nation that *hearkeneth to* not the voice of the LORD their God, nor receiveth *discipline*: *fidelity* is perished, and is cut off from *your* mouth.”

29 ^oCut off thine hair, *O daughter of My People*, and ^ocast it away, and take up a lamentation on high places [*As such*]; for the LORD hath rejected and forsaken the generation ^oof His wrath.

30 For the *sons* of Judah have done evil in My sight, saith the LORD: they have set their abominations ^oin the house *whereon My name was called*, to pollute it.

31 And they have built the *idolatrous places* of ^oTophet, which *is* in the valley of the son of ^oHinnom, to ^oburn their sons and their daughters in the fire; ^owhich I commanded *them* not, neither came it into My *mind*.

32 Therefore, ^{*}behold, the days come, saith the LORD, that it shall no more be called ³¹Tophet, nor the valley of the son of ³¹Hinnom, but the valley of ^oslaughter: for they shall bury in ³¹Tophet, till there be no place.

33 And ^othe carcasses of this People shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall *frighten them* away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, ^othe voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: ^ofor the land shall be desolate.

7: 21-26. INCRIMINATION. (EGYPT.)

21, 22.	Command.
23, 24.	Disobedience.
25.	Command.
26.	Disobedience.

21 Put = Add.

sacrifices. Heb. *zabach*. Ap. 43. I. iv.

22 I spake not . . . concerning . . . sacrifices. Ref. to Pent. (Ex. 15. 26; 19. 5), which was *before any law was given*. This vindicates the passage from modern criticism. Cp. Lev. 26. 3-13, and 1 Sam. 15. 22, with Ps. 50. 8, 9; 51. 16, 17; Isa. 1. 11-17. Hos. 6. 6. Amos 5. 21-24. Mic. 6. 6-8. Matt. 9. 13; 12. 7; 23. 23.

23 this thing . . . Obey, &c. Ref. to Pent. (Lev. 26. 3-13). Ap. 92.

24 imagination. See note on 3. 17.

25 your fathers came forth, &c. Ref. to Pent. (Ex. 12—15).

28 a = the. **obeyeth** = hearkeneth to. **correction** : or instruction, or discipline. **truth** = fidelity, or veracity.

their. The Babylonian Codex reads “your”.

7: 29—8: 13. CALL FOR LAMENTATION.

7: 29-31.	Incrimination. Pollution of Temple.
7: 32--8: 3.	Threatening. Slaughter.
8: 4-9.	Incrimination. Impenitence.
8: 10, 11.	Threatening. Dispossession.
8: 12-.	Incrimination. Effrontery.
8: -12, 13.	Threatening. Fall. Cast down.

29 Cut off thine hair. A symbol of mourning.

Jerusalem: or, supply “daughter of My People”. Cp. 8. 11, 19, 21, 22; 9. 1, 7. The verb is fem. (sing.).

cast it away. Showing the completeness of the operation.

high places. As such. Cp. 3. 21.

of. Gen. of Relation. Ap. 17. 5. Cp. Rom. 8. 36,

30 evil. Heb. *ra'a'*. Ap. 44. viii.

in the house. Note the enormity of the evil.

which is called by My name = whereon My name was called.

31 high places. **Idolatrous places.** Not the same word as v. 29.

Tophet. In the valley of the son of Hinnom (2 Kings 23. 10. Isa. 30. 33. Jer. 19. 6, 11-14).

Hinnom. Now *Wady er Rababeh* (Josh. 15. 8; 18.16. 2 Kings 23. 10. 2 Chron. 28. 3; 33. 6. Neh. 11. 30).

burn. This shows the result of passing them through the fire.

which I commanded them not. Ref. to Pent. (Deut. 17. 3; 18. 10).

Ap. 92. Note the sin of adding to God's commands and words.

them. Some codices, with one early printed edition, Sept., and Syr., read this “them” in the text. Cp. 32. 35.

came = ascended. Put by Fig. *Synecdoche* (of Species), for coming into the mind.

7: 32--8: 3. THREATENING

7: 32-.	Cessation of name.	} Temple.
7: -32.	Reason.	
7: 33.	Carcasses unburned.	
7: 34-.	Cessation of joy.	} Land.
7: -34.	Reason.	
8: 1-3.	Bones unburned.	

32 slaughter. Cp. 19. 6; 12. 3. Zech. 11. 4, 7. Occ. only in Jeremiah and Zechariah.

33 the carcasses, &c. Ref. to Pent. (Deut. 28. 26).

fray = frighten : from Fr. *effrayer*.

34 the voice of mirth, &c. This refrain is peculiar to Jeremiah.

Occurs four times (here; 16. 9; 25. 10; 33. 11) (“joy”).

for the land shall be desolate. Ref. to Pent. (Lev. 26. 31, 33, the same word “desolate”). Ap. 92.

8 At that time, saith the LORD, they shall bring out the ^obones of the kings of Judah, ^oand the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 ¹And they shall spread them before the sun, and the moon, ^oand all the host of heaven, whom they have loved, ^oand whom they have served, ^oand after whom they have walked, ^oand whom they have sought, and whom they have worshipped: they shall ^onot be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither **I** have driven them, saith the LORD of hosts.

4 Moreover thou shalt say unto them, "Thus saith the LORD; 'Shall they fall, and not *rise up again?* *shall they return to Him, and He not return to them?*'"

5 Why *then* is this People of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkened and heard, *but* they spake not aright: *scarcely any* man repented him of his wickedness, saying, 'What have I done?' every one turned to his course, as the horse rusheth into the battle.

7 Yea, the stork in the heaven *act on knowledge at* her appointed times; and the *turtle-dove* and the crane and the swallow observe the time of their coming; but **My People** ^oknow not the judgment of the LORD.

8 How do ye say, 'We *are* wise, and the law of the LORD *is* with us?' *Lo, certainly in vain made **He it**; the pen of the scribes *is* in vain.

9 The wise *men* are ashamed, they are dismayed and taken: *lo, they have ^orejected the word of the LORD; and what wisdom *is* in them?

10 Therefore will **I** ^ogive their wives unto others, *and* their fields to them that shall *seize them*: for every one from the least even unto the greatest is given to covetousness, *and from* the ^oprophet even unto the ^opriest every one dealeth falsely.

11 For they have healed the *breach* of the daughter of **My people** slightly, saying, '*Perfect peace*;' when *there is* no peace.

12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither *knew they how to* blush: therefore shall they fall among them that fall: ^oin the time of their visitation they shall be cast down, saith the LORD.

13 **I** will ^osurely consume them, saith the LORD: *there shall be no grapes* ^oon the vine, nor figs on the fig tree, and the leaf *is withered*; and *I have appointed them those that shall pass over them.*' "

14 ^oWhy do ^owe sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to ^osilence, and given us *poisoned water* to drink, because we have sinned against the LORD.

8. 1 saith the LORD = [is] Jehovah's oracle.

bones. Note the Fig. *Repetitio*, for emphasis.

and. Note the Fig. *Polysyndeton*, to emphasize each class as responsible for the corruption and apostasy.

2 and. Particularizing here the details of the idolatry.

not be gathered. Cp. 2 Sam. 21. 13.

3 evil. Heb. *ra'a'*. Ap. 44. viii.

saith the LORD of hosts. See note on 6. 6. Cp. 1 Sam. 1. 3.

8: 4-9. INCRIMINATION. IMPENITENCE.

4, 5. Question.

-5-7. Answer.

8-. Question.

-8-9-. Answer.

-9. Question.

4 arise = rise up again.

he turn away, and. The *Massorah* (vol. II, p. 54, Ginsburg's edition) calls attention to the fact that of the two words represented by "turn" and "and", the first letter of the second word belongs to the first word; so that this latter will read "shall they return [to Him], and He not return [to them] ? It is the same word (in Heb.) in both clauses.

8 no man. Fig. *Synecdoche* (of Genus), = scarcely any. **7 knoweth.** Put by Fig. *Metonymy* (of Cause), for the effect of acting on the knowledge.

turtle = turtle-dove.

9 rejected. The second of four downward steps. See note on 6. 10.

10 give their wives unto others. Ref. to Pent. (Deut. 28. 30). Ap. 92. **inherit** = seize; or, to their dispossessors.

from. Some codices, with two early printed editions, and Syr., read "and from".

prophet... priest. The former, raised up on account of the failure of the latter, now of one accord.

11 hurt = breach.

Peace, peace = perfect peace. Fig. *Epizeuxis*. Cp. 6. 14 and Isa. 26. 3.

12 could they blush. See note on 6. 15.

the time of their visitation. A phrase ("time" or "year") used eight times in Jeremiah (8. 12; 10. 15; 11. 23; 23. 12; 46. 21; 48. 44; 50. 27; 51. 18). Nowhere else, except Isa. 10. 3. Hos. 9. 7. Mic. 7. 4, until our Lord used it in Luke 19. 44.

13 surely consume them. Note the Fig. *Paronomasia*. Heb. *'asoph 'asiphem*.

on the vine. See note on 6. 9. **shall fade** = is withered.

the things . . . from them: or, I have appointed them those that shall pass over them.

8: 14—9: 9. INVASION.

8: 14-16. The Prophet. Sorrow.

8: 17. Jehovah. Threatening.

8: 18. The Prophet. sorrow.

8: 19. Jehovah. Threatening.

8: 20--9: 9. The Prophet. Sorrow.

4 Why . . . ? Fig. *Erotosis*. vv. 14-16 spoken by the prophet, not the People. They were being threatened for not doing what is here spoken of, vv. 12, 13. Moreover, v. 15 is spoken by Jeremiah in 14. 19, which is an earlier passage, chronologically.

we : i. e. the prophet to the People.

God. Heb. Elohim. Ap. 4. I.

silence. Fig. *Ploke*, the word being used in a different sense.

water of gall = poppy water ; = poisoned water.

sinned. Heb. *chata'*. Ap. 44. i.

15 We looked for peace, but no good *came*; and for a time of health, and behold **terror** !

16 The snorting of his horses was heard from °Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

17 “For, *behold, I will send serpents, *adders*, among you, which °will not be charmed, and they shall bite you, saith the LORD.”

18 (When °I would comfort myself against sorrow, my heart is faint in me.)

19 “Behold the voice of the cry of the daughter of My People because of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they provoked Me to anger with their °graven images, and with strange vanities?”

20 The harvest is past, the summer is ended, and we are not saved.

21 For the *breach* of the daughter of my People am I hurt; I am black; astonishment hath taken hold on me.

22 *Is there* no *balsam* in °Gilead; *is there* no physician there? why then is not the health of the daughter of my People recovered?

9 °Oh that my head were °waters, and mine eyes a fountain of tears, that I might weep day and night for the °slain of the daughter of my People!

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my People, and go from them! “for they *be* all adulterers, an assembly of treacherous men.

3 And they *prepare* their tongues *like* their bow *for* lies: but they are not valiant for the *veracity* upon the earth; for they proceed from evil to evil, and they know not Me, saith the LORD.

4 Take ye heed every one of his *friend*, and *do not confide* any brother: for °every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will deceive every one his *friend*, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

6 Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, ‘Behold, I will melt them, and try them; for *how else shall I* do *because of the wickedness of the daughters* of My People?

8 Their tongue *is as* an arrow *pointed*; it speaketh deceit: *one* speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 Shall I not visit them for these *things* ? saith the LORD: shall not *I Myself* be °avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and

15 **trouble** = terror.

16 **Dan**. The Assyrians entered the land from the north.

17 **cockatrices** = adders. **will not be charmed**. This shows that the People were not penitent, and vv. 14.-16 are not their words.

18 **I**: i.e. the prophet again.

19 **provoked . . . vanities**. Ref. to Pent. (Deut. 32.21, same word). Cp. 7. 19.

graven Images. Ref. to Pent. (Deut. 7. 5, same word). Ap. 92.

8: 20—9: 9. THE PROPHET. SORROW.

8: 20--9: 2-. The Prophet's sorrow.

9: -2-9. The reasons for it.

22 **balm . . . physician**. The words of the prophet, showing that healing remedies were employed; thus accounting for the silence respecting them. Cp. Isa. 1.6.

balm = balsam. Cp. 51. 8. **Gilead**. Cp. 46. 11.

9. 1 **Oh that, &c**. Fig. *Pathopoeia*.

waters . . . fountain . . . tears. Fig. *Catabasis*.

slain. Not healed by "balm" or "physician".

-2-9. THE REASONS FOR THE PROPHETS SORROW.

-2-6. Incrimination. Deceit.

7. Threatening. Trial.

8. Incrimination. Deceit.

9. Threatening. Vengeance.

3 **bend**: or, prepare. **truth** = veracity.

4 **neighbour** = friend. **trust ye not** = do not confide. Heb.

batah. Ap. 69. i. **every brother . . . supplant**. Ref. to Pent. (Gen. 25. 26; 27. 36). Ap. 92.

7 **the LORD of hosts**. See note on 6. 6 and I Sam. 1. 3.

how shall = how [else] shall, &c. **for the daughter**: or, because of [the wickedness of] the daughter, &c.

8 **shot out**. Heb. = piercing. But some codices, with two early printed editions, and Syr., read "pointed".

9 **My soul** = I myself (emphatic). Heb. *nephesh*. Fig. *Anthropopatheia*. **avenged**. Cp. 5. 9, 29.

9: 10-26. CALL FOR LAMENTATION.

10. Lamentation.

11. Threatening. Places.

12-14. The wise. Call.

15, 16. Dispersion among nations.

17-21. Lamentation.

22. Threatening. Persons.

23, 24. The wise. Exhortation.

25, 26. Dispersion with the nations.

10 **habitations** = pastures. **11** **dragons** = jackals.

12 **Who . . . ?** Fig. *Erotosis*.

who . . . ? The Ellipsis is thus correctly supplied.

for the *pastures* of the wilderness a lamentation, because they are burned up, so that none can pass through *them*; neither can *men* hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Jerusalem heaps, and a den of *jackals*; and I will make the cities of Judah desolate, without an inhabitant.”

12 °Who *is* the wise man, that may understand this? and °*who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?

13 And the LORD saith, 'Because they have ^oforsaken ^oMy law which I ^oset before them, and have not obeyed My voice, neither walked *in the Law*;

14 But have walked after the *stubbornness* of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus saith ^othe LORD of hosts, the God of Israel; *Behold, I will feed them, *even* this people, with ^owormwood, and give them *poisoned water* to drink.

16 ^oI will scatter them also among the *nations*, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.'

17 ^oThus saith the LORD of hosts, 'Consider ye, and call for the ^omourning women, that they may come; and send for *skillful in this business women*, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, [*saying*] How are we spoiled! we are greatly confounded, *for indeed* we have forsaken the land, because *they have cast down our habitation.*' "

20 *For* hear the word of the LORD, O ye ^owomen, and let your ear receive the word of His mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the *infant* from without, *and* the young men from the streets.

22 ^oSpeak, "Thus saith the LORD, 'Even the carcasses of men shall fall as dung upon the *ground*, and as the handful after the harvestman, and ^onone shall gather *them.*'

23 ^oThus saith the LORD, ^o'Let not the wise *man* glory in his ^owisdom, neither let the mighty *man* glory in his ^omight, *neither let* the rich *man* glory in his ^oriches:

24 But ^olet him that glorieth glory in this, that he understandeth and ^oknoweth Me, that I *am* the LORD ^oWhich exercise *favour to the unworthy, and justice to the oppressed*, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

25 Behold, the days come, saith the LORD, that I will punish all *them which are circumcised [in the flesh, but not in ears]* ^owith the *circumcised externally who are yet really uncircumcised*;

26 Egypt, and Judah, and Edom, and the *sons* of Ammon, and Moab, and *all that have the corners of their beard polled*, that dwell in the wilderness: for all *these nations are uncircumcised [in heart]*, and all ^othe house of Israel *are uncircumcised in the heart.*' "

10 Hear ye the word which the LORD speaketh unto you, O ^ohouse of Israel:

13 forsaken. Ref. to Pent. (Deut. 32. 15, 21). Ap. 92.

My law. Ref. to Pent. (Ex. 20, &c). Ap. 92.

set before them. Ref. to Pent. (Deut. 4. 8, 44). Ap. 92. therein. In the law, not the voice.

14 imagination = stubbornness. Ref. to Pent, (see note on 3. 17).

15 the LORD of hosts, the God of Israel. See note on 7. 3.

wormwood . . . gall. Ref. to Pent. (Deut. 29.18). Repeated in 23.

15. Occurs also in Lam. 3. 19. water of gall. Cp. 8. 14.

16 I will scatter. Ref. to Pent. (Lev. 26. 33. Deut. 28. 64).

heathen = nations.

17 Thus saith, &c. This (vv. 17-20) develops the calamity, for which this chapter gives the reason.

mourning women. A class still hired for the purpose. Cp. 2 Sam. 1. 24. 2 Chron. 35. 25. Eccles. 12. 5. Matt. 9. 23. Mark 5. 38.

cunning = skilful (in this business).

19 How...! Supply *Ellipsis*: "[saying], How is it", &c.

because. Some codices, with three early printed editions (one Rabbinic), read "yea, for", or "for indeed".

our dwellings, &c.: or, they have cast down our habitations. Cp. Dan. 8. 11. Job 8. 18. Ezek. 19. 12.

20 Yet: or, For, or Yea. women. These had been largely the instrumental cause; now they share the calamities.

21 children = infant. streets ... **22** Speak. This shows that Jerome's Heb. text was unpointed, for he read d-b-r as *deber* = pestilence, instead of *dabar* = word, or *dabber* = speak.

open field. Some codices, with one early printed edition, read "ground". none shall gather them. Cp. Ps. 79. 3.

23 Thus saith, &c. The lesson which follows is of universal application.

Let not. Note the Fig. *Symploke*, or *Anaphora*, for emphasis.

wisdom . . . might . . . riches. These are the three things which men boast of, and trust in. This was Jerusalem's sin.

let not. Some codices, with six early printed editions (one in margin), Aram., Sept., Syr., and Vulg., read "neither let".

24 let him, &c. Quoted in 1 Cor. 1. 31.

knoweth Me. This lies at the foundation of everything: of all trust in God (for One unknown cannot be trusted at all); of all pleasing (Eph. 1. 17. Col. 1. 9, 10. 1 John 5. 20). The want of it led to Gentile corruption (Rom. 1. 28); to Israel's fall (Isa. 1. 3. Luke 19. 42, 44); and all future blessing is wrapt up in it: for Israel (31. 34. Isa. 54. 13); and for creation (Isa. 11. 9). This is why we have the written Word (2 Tim. 3. 15), and the living "Word" (John 1. 18).

Which exercise, &c. Ref. to Pent. (Ex. 34.6). Ap. 92.

lovingkindness = favour shown to the unworthy.

judgment = justice to the oppressed. One school of Massorites (Ap. 30) read "and justice", emphasizing the statement by the Fig. *Polysyndeton*. Ap. 6.

25 circumcised, &c. : in the flesh, but not in "ears" (6. 10), nor in "heart" (4. 4). Ref. to Pent. (Lev. 26. 41, 42. Deut. 10. 16; 30. 6). Elsewhere only in Ezek. 44. 7, 9,

with the uncircumcised = circumcised in uncircumcision: i.e. "circumcised [externally] who [are yet really] uncircumcised", as explained at the end of the next verse. Hence the contrast with the nations mentioned, which all practiced (external) circumcision (Rom. 2. 25-29).

26 children = sons.

that are in the utmost corners: or, all that have the corners of their beard polled. Ref. to Pent. (Lev. 19. 27). Ap. 92. Cp. Jer. 49. 32.

uncircumcised. Supply *Ellipsis*, from the next clause: "uncircumcised [in heart], and all", &c.

the house of Israel. See note on 2. 4.

2 “Thus saith the LORD, ‘Learn not ^othe way of the *nations*, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the *ordinances* of the *peoples are a breath*: for *it is only a tree which one cutteth* out of the forest, the work of the hands of the workman, with the axe.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are stiff* as the palm tree, but speak not: they must needs be *carried*, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as ^o*there is none like unto Thee, O LORD*; thou art great, and ^oThy name *is* great in might.

7 ^oWho would not fear Thee, O King of nations? for to Thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, ^o*there is none like unto Thee*.

8 But they are altogether brutish and foolish: the stock *is* a doctrine of vanities.

9 Silver spread into plates is brought from ^oTarshish, and gold from ^oUphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*.

10 But the LORD *is* the true God, **He** *is* the *living triune God*, and *the King of eternity*: at **His** wrath the earth shall tremble, and the nations shall not be able to abide **His** indignation.

11 ^oThus shall ye say unto them, “The gods that have ^onot made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 **He** hath made the earth by **His** power, **He** hath established *the inhabitable world* by **His** wisdom, and hath stretched out the heavens by **His** *understanding*.

13 When **He** uttereth **His** voice, *there is* a multitude of waters in the heavens, and **He** causeth the vapours to ascend from the ends of the earth; **He** maketh lightnings with rain, and bringeth forth the ^owind out of **His** treasures.

14 Every man is brutish in *his* knowledge: every founder is *put to shame* by the graven image: for his molten image *is* falsehood, and *there is* no ^obreath in them.

15 They *are idols*, and the work of *mockeries*: in ^othe time of their visitation they shall perish.

16 ^oThe portion of ^oJacob *is* not like them: for **He** *is* the *Framer* of all *things*; and Israel *is* the rod of **His** inheritance: The LORD of hosts *is* **His** name.

17 *Gather in thy bundles* out of the land, O *inhabitress* of the ^ofortress.

18 For thus saith the LORD, ^o“Behold, ^o**I** will sling out the

10: 1-16. EXHORTATION.

- 1-5. Idolatry.
6, 7. Jehovah the true God.
8. Stupidity of idolaters.
9. Idolatry.
10-13. Jehovah the true God.
14-16. Stupidity of idolaters.

2 *the way of the heathen*. Ref. to Pent. (Lev. 18. 3; 20. 23). **heathen** = nations.

3 **customs** = statutes, or ordinances. **people** = peoples. **vain** = a breath. **one cutteth a tree** = it [is only] a tree which one cutteth. **5** **upright** = stiff. **borne** = carried.

6 *there is none like, &c.* See note on Ex. 15. 11.

Thy name. See note on Ps. 20. 1.

7 **Who . . . ?** Words quoted in "the song of Moses and the Lamb" (Rev. 15. 3, 4).

9 **Tarshish**. See note on 1 Kings 10. 22.

Uphaz. Probably = Ophir. Cp. 1 Kings 9. 28 ; 10. 11.

10 **the living God**. Both words in plural, referring to the triune God. **everlasting king** = king of the ages, or, of eternity.

11 **Thus shall ye say, &c.** This verse is in Chaldee, to serve as a confession of their faith in their exile. **not made . . . shall perish**. Note the Fig. *Paronomasia*. Heb. 'abadu ye'badu.

12 **world** = the habitable world. Heb. *tebel*.

discretion = understanding. **13** **wind**. Heb. *ruach*. Ap. 9.

14 **confounded** = put to shame. **breath**. Heb. *ruach*. Ap. 9.

15 **vanity**. The common appellation for idols. **errors** = mockeries. **the time of their visitation**. See note on 8. 12.

16 **The Portion of Jacob**. Ref. to Pent. (Num. 18. 20. Deut. 32. 9). **Jacob**. Not Israel, because the natural seed is spoken of as in Deut. 32. 9. See notes on Gen. 32. 28; 43. 6. **Former** = Framer.

The LORD of hosts. See note on 6. 6.

17 **Gather up** = Gather in. Occurs only here.

wares = bundle. For that is all they would be able to take with them.

inhabitant = inhabitress. Put for "the daughter of Zion".

fortress. Put by Fig. *Metonymy* (of Adjunct), for the city Jerusalem.

18 **I will sling**. Put by Fig. *Metonymy* (of Adjunct), for all that is signified by it. Cp. Isa. 22. 17, 18.

find it so = discover the truth of it.

19 **me**. Zion now speaks in view of the coming deportation ; or, Jeremiah voices the calamity.

a grief: or, my affliction. **and I** = but I.

20 **tabernacle** = tent, or dwelling. **children** = sons.

21 **pastors** = shepherds, or rulers. **are become**. This points to Jehoiakim's reign. **the LORD**. Heb. Jehovah (with *eth*) = Jehovah Himself. Ap. 4. II.

inhabitants of the land at this once, and will distress them, that they may *discover the truth of it.*”

19 Woe is ^ome for my hurt! my wound is grievous: but I said, “Truly this *is my affliction, but I* must bear it.”

20 My *dwelling* is spoiled, and all my cords are broken: my *sons* are gone forth of me, and they *are not: there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the *shepherds* ^oare become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the *voice* of the *rumour* is come, and a great commotion out of the °north country, to make the cities of Judah desolate, *and* a den of *jackals*.

23 O LORD, I know that the way of man *belongs not to* himself: *nor* in man that walketh to *establish* his steps.

24 O LORD, correct me, but *in* judgment; not in Thine anger, lest Thou bring me to nothing.

25 Pour out Thy fury upon the *nations* that know Thee not, and upon the °families that call not on *Thee*: for they have eaten up ¹⁶Jacob, and devoured him, and consumed him, and have made his habitation desolate.

11 The °word that came to Jeremiah from the LORD, saying,
2 “Hear ye °the words of °this covenant, and speak unto the men of °Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, ‘Thus saith the LORD God of °Israel; °Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers °in the day *that* I brought them forth out of the land of Egypt, °from the iron furnace, saying,

°‘Obey My voice, and do *the words*, according to all which I command you: so shall ye be My People, and °I will be your God:

5 That I may perform °the oath which I have sworn unto your fathers, to give them °a land flowing with milk and honey, as *it is* this day.’ ” Then answered I, and said, °“So be it, O LORD.”

6 Then the LORD said unto me, “Proclaim all these words °in the cities of ²Judah, and in the streets of Jerusalem, saying, ‘Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers ⁴in the day *that* I brought them up out of the land of Egypt, *even* unto this day, °rising early and protesting, saying, ⁴“Obey My voice.”

8 Yet they obeyed not, nor inclined their ear, but walked every one in the *stubbornness* of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.’ ”

9 And the LORD said unto me, “A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear My words; and they *are gone* after other gods to serve them: °the house of Israel and °the house of ²Judah have broken My covenant which I made with their fathers.

11 Therefore thus saith the LORD, *Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto Me, I will not hearken unto them.

12 Then shall the cities of ²Judah and inhabitants of Jerusalem °go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their °trouble.

13 For *according to* the number of thy cities were thy gods, O ²Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that idol*, *even* altars to burn incense unto Baal.

22 *noise* = voice. *bruit* = rumour. French *bruit*, a voice, from Breton (Celtic) *bruchellein*, to roar (as a lion). Cp. Gr. *bruchao-mai*. *north*. Cp. 1. 15; 5. 15; 6. 22, &c.

dragons = jackals.

23 *is not in* = belongs not to. *it is not*. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "nor". *direct* = establish.

24 *with* = in.

25 *families*. Some codices read "kingdoms". Cp. Ps. 79. 6. *Thy name* = Thee (emphatic). See note on Ps. 20. 1.

11: 1—12: 17. PROPHECIES TO JUDAH AND JERUSALEM.

11: 1-14. Against the People.
11: 15-17. The beloved People threatened.
11: 18--12: 6. Against the men of Anathoth.
12: 7-17. The beloved People threatened.

11: 1-4. PROPHECIES AGAINST THE PEOPLE.

1-8-. Covenant disobeyed.
-8. Threatening.
9, 10. Covenant broken.
11-14. Threatening.

Jeremiah's SEVENTH prophecy (p. 1015).

1 *word*. Sing., indicating this as a special prophecy.

2 *the words*. Pl, indicating the many utterances of "this covenant".

this covenant. The old covenant of Exodus had been specially renewed by Judah in Jeremiah's days, under Josiah, in his eighteenth year (2 Kings 23. 1-3).

Judah. Emphasized by repeated reference here. Cp. vv. 2, 6, 9, 10, 12, 13, 17.

3 *the LORD God of Israel*. This title occurs in Jeremiah fourteen times (11. 3; 13. 12; 21. 4; 23. 2; 24. 5; 25. 15; 30. 2; 32. 36; 33. 4; 34. 2, 13; 37. 7; 42. 9; 45. 2).

the LORD. Heb. Jehovah. Ap. 4. II. *God*. Heb. Elohim. *Israel*. Still used of Judah as representing the whole nation. See note on 1 Kings 12. 17.

Cursed be the man, &c. Ref. to Pent. (Deut. 27. 26).

4 *in the day*. See Ap. 18.

from the iron furnace. Ref. to Pent. (Deut. 4. 20).

Obey = Hear, with *Beth* (= 𐤁 = B) = Listen or attend to.

Obey My voice. Ref. to Pent. (Ex. 15. 26). Ap. 92.

them : i.e. "the words" of v. 3.

I will be your God. Ref. to Pent. (Lev. 26. 3-12).

5 *the oath which I have sworn*. Ref. to Pent. (Deut. 7. 12).

a land flowing with milk and honey. Ref. to Pent. (Ex. 3. 8, 17; 13. 5; 33. 3. Lev. 20. 24. Num. 13. 27; 14. 8; 16. 13, 14. Deut. 6. 3; 11. 9; 26. 9, 15; 27. 3; 31. 20). Outside the Pent, it is found only in Josh. 5. 6. Jer. 11. 4; 32. 22 ; and Ezek. 20. 6, 15; 25. 4). Ap. 92.

So be it, O LORD. Ref. to Pent. (Deut. 27. 15-26: the same word). Ap. 92.

6 *in the cities, &c.* Cp. 2. 28, and 11. 13.

7 *rising early, &c.* See note on 7. 13.

8 *imagination* = stubbornness.

10 *went* = are gone. *the house of Israel*. See note on 2. 4.

the house of Judah. See note on 3. 18.

11 *Behold*. Fig. *Asterismos*. Ap. 6.

12 *go, and cry, &c.* Ref. to Pent. (Deut. 32. 37, 38).

trouble. Same word as evil (vv. 8, 15, 17). So in v. 14.

13 *shameful thing*. Heb. "shame": put by Fig. *Metonymy* (of Effect), for the idol which was the cause of the shame. Cp. 3, 24.

14 Therefore ^opray not thou for this People, neither lift up a cry or prayer for them: for **I** will not hear *them* in the time that they cry unto **Me** *in the time of* their ¹²trouble.

15 What hath **My** beloved to do in **Mine** house, *seeing* she hath wrought lewdness with many, and *the sacrifice removeth thy calamity? if such false worship will remove thy calamity, then thou mayest rejoice.*

16 The LORD called thy name, A green ^oolive tree, fair, *and* of goodly fruit: with the noise of a great tumult **He** hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, That planted thee, hath pronounced evil against thee, for the evil of ¹⁰the house of Israel and of ¹⁰the house of Judah, which they have *wrought* against themselves to provoke **Me** to anger in offering incense unto Baal.

18 And the LORD hath *gave* me knowledge of it, and I *knew it*: then thou shewedst me their doings.

19 But I *was* ^olike a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, "Let us destroy ^othe tree with the fruit thereof, and let us cut him off ^ofrom the land of the living, that his name may be no more remembered."

20 But, O LORD of hosts, That judgest righteously, That ^otriest the reins and the heart, let me see **Thy** vengeance on them: for unto **Thee** have I revealed my cause.

21 Therefore thus saith the LORD *concerning* the men of Anathoth, that *are seeking* ^othy life, saying, "Prophesy not in the name of the LORD, that thou die not by our *hands*:"

22 Therefore thus saith the LORD of hosts, "Behold, **I** will *visit upon*: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for **I** will bring evil upon the men of Anathoth, *even* ^othe year of their visitation."

12 ^oRighteous *art* Thou, O LORD, when I plead with **Thee**: yet let me talk with **Thee** of **Thy** judgments: ^oWherefore doth the way of the *lawless* prosper? *wherefore* are all they happy that *are utter traitors* ?

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: **Thou art** ^onear in their *words*, and far from their *affections*.

3 But **Thou**, O LORD, knowest me: **Thou** hast seen me, and tried mine heart toward **Thee**: pull them out like sheep for the slaughter, and *separate* them for the day of slaughter.

4 ^oHow long shall the land mourn, and the herbs of every field wither, for the *lawlessness* of them that dwell therein? the beasts are consumed, and the birds; because they said, "He shall not see our last end."

5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou *confidest*, *they wearied thee*, then how wilt thou do in the *proud beasts in the undergrowth on the banks of the Jordan* ?

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have *called loudly* a multitude after thee: believe them not, though they speak fair words unto thee.

7 **I** have forsaken **Mine** house, **I** have left **Mine** heritage; **I** have given the *one loved* of ^o**My** soul into the hand of her enemies.

14 pray not, &c. Ref. to Pent. (Ex, 32.10). Cp. 7.16; 14. 11. for. Some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., read "in the time of", as in v. 12. **15** the holy flesh: i.e. the sacrifices. Cp. 7. 21. Hag. 2. 12. Sept. reads, "shall vows (or litanies) and holy flesh", &c. is passed from thee? = taketh away from thee [thy wickedness]? or, removeth thy evil (i.e. calamity)? then thou rejoicest : i.e. if such false worship will remove thy calamity, then thou mayest rejoice; but this was impossible. **16** olive tree. The symbol of Israel's religious privileges. See note on Judg. 9. 8-12. **17** the LORD of hosts. See note on 6. 6. 1 Sam. 1. 3. done = wrought.

11: 18—12: 6. PROPHECIES AGAINST THE MEN OF ANATHOTH.

11: 18-20. The prophet. Prayer.
11: 21-23. Jehovah's answer. Threatening.
12: 1-4. The prophet. Pleading.
12: 5, 6. Jehovah's answer. Threatening.

18 hath given = gave. Jeremiah a type of Messiah. See Ap. 85. know = knew.

19 like a lamb. See Ap. 85.

the tree with the fruit thereof. Heb. "the dish in his food". Fig. *Hypallage*, for the food in his dish. from the land of the living, Jeremiah a type of Christ. See Isa. 53. 8 and Ap. 85.

20 triest the reins and the heart. Cp. 11. 20; 17.10; 20. 12. Found elsewhere only in Pss. 7. 9.

21 of = concerning. seek = are seeking.

thy life = thy soul. Heb. *nephesh*. hand. Some codices, with two early printed editions, Sept., Syr., and Vulg., read "hands". **22** punish = visit upon.

23 the year of their visitation. See note on 8. 12.

12. 1 Righteous, &c. Fig. *Synchoreisis*. Ap. 6.

LORD. Heb. Jehovah. Ap. 4. II. "Wherefore . . . ? Fig. *Erotesis*. wicked = lawless. Heb. *rasha'*.

Ap. 44. x. deal very treacherously. Fig. *Polyptoton*. Heb. are traitors of treachery = are utter traitors.

2 near. Anathoth was a city of priests.

mouth. Put by Fig. *Metonymy* (of Cause), for the words uttered by it.

reins = kidneys. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the affections.

3 prepare = separate, or devote.

4 How long . . . ? Fig. *Erotesis*.

wickedness = lawlessness. Heb. *rasha'*. Ap. 44. x.

5 trustedst = confidedst. Heb. *batah*. Ap. 69. i.

swelling. Heb. pride. Put by Fig. *Metonymy* (of Adjunct), for proud beasts in the undergrowth on the banks of the Jordan. See 49. 19; 50. 44, and cp, Job 41. 34. **6** called = called loudly.

12: 7-17. THE BELOVED PEOPLE THREATENED.

7-13. The beloved People. Themselves.
14-17. The beloved People. Their enemies.

7 the dearly beloved. Heb. love. Put by Fig. *Metonymy* (of Adjunct), for one loved.

My soul = I Myself (emphatic). Heb. *nephesh*. Ap. 13. Fig. *Anthropopatheia*.

8 Mine heritage *is become* unto Me as a lion in the forest; it crieth out against Me: therefore have I hated it.

9 Mine heritage *is* unto Me as a *bird of prey*, the birds round about *are* against her; come ye, assemble all the beasts of the field, come to devour.

10 Many ^opastors have destroyed My vineyard, they have trodden My *possession* under foot, they have made My *desired portion* a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto Me; the whole land is made desolate, because no man layeth *it* to heart.

12 The spoilers are come upon all *eminent* places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit: and they shall be ashamed of your *produce* because of the fierce anger of the LORD.

14 Thus saith the LORD against all Mine evil ^oneighbours, that touch the inheritance which I have caused My people Israel ^oto inherit; "Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of My people, to swear by My name, The LORD liveth;

according as they taught My people to swear by Baal; then shall they be *rebuilt* in the midst of My people.

17 But if they will not *hearken*, I will utterly pluck up and destroy that nation, saith the LORD."

13 Thus saith the LORD unto me, "Go and get thee a *soft linen girdle*, and put it upon thy loins, and put it ^onot in water."

2 So I *bought* a girdle according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 "Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to ^oEuphrates, and hide it there in a hole of the rock."

5 So I went, and hid it by Euphrates, *according as* the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, "Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there."

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, *and it was* profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 "Thus saith the LORD, After this manner will I ^omar the pride of Judah, and the great pride of Jerusalem.

8 *is* = is become.

9 *speckled bird* = a bird of prey.

10 *pastors*. Used of rulers. See note on 2. 80; 3. 15.

My portion. One Codex (Dr. Ginsburg's "G. 1") reads "My possession". **pleasant portion**. Heb. portion of desire = my desired portion. **11** *man*. Heb. *'ish*. Ap. 14. II.

12 *high* = eminent.

13 *but*. Some codices, with three early printed editions, Syr., and Vulg., read "but" in the text. **revenues** = produce.

14 *neighbours*. Egypt, Edom, Philistia, Ammon, and Moab.

to inherit. Ref. to Pent. (Ex. 32. 13). Ap. 92.

16 *as* - according as. **built** = rebuilt. See note on Num. 13. 22.

17 *obey* = hearken. **saith the LORD** = [is] Jehovah's oracle.

13: 1—17: 18. SYMBOLS.

13: 1-27. Symbolical. Girdle. Bottles.

14: 1--15: 21. Literal. Drought.

16: 1-21. Symbolical. No wife.

17: 1-18. Literal. Sin of Judah.

13: 1-27. SYMBOLS. GIRDLE. BOTTLES.

1-11. The Girdle.

12-14. The Bottles.

15-27. The Signification.

13: 1-11. THE GIRDLE.

1-7-. The Girdle caused to cleave. } Symbol.

-7-. Girdle marred. }

-7. Girdle useless. }

8, 9. People marred. } Signification.

10. People useless. }

11. The People caused to cleave. }

1 a *linen girdle*. Soft girdles, made of silk or linen, still worn by upper classes. Cp. Ezek. 16. 10. Some embroidered (Dan. 10. 5. Rev. 1. 13; 15. 6).

not in water. So that the cause of its marring be not mistaken.

2 *got* = bought.

Jeremiah's EIGHTH Prophecy (p. 1015).

4 *Euphrates*. Oh the road to Babylon, this river would be first met with at Carchemish, then held by the Egyptians (46. 2).

5 *as* = according as. **7** *it was*. Some codices, with one early printed edition, read "and it was".

Jeremiah's NINTH Prophecy (p. 1015).

9 *mar the pride, &c.* Ref. to Pent. (Lev. 26.19). Ap. 92.

10 *imagination* = stubbornness.

11 *house of Israel*. See note on 2. 4. **house of Judah**. See note on 3.18. **saith the LORD** = [is] Jehovah's oracle.

that they might be unto Me for a people. Ref. to Pent. (Ex. 19:5).

10 This evil People, which refuse to hear My words, which walk in the *stubbornness* of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For *according as* the girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the whole ^ohouse of Israel and the whole ^ohouse of Judah, saith the LORD; ^othat they might be unto Me for a People, and for a name, and for a praise, and for a glory: but they would not hear.

12 Therefore thou shalt speak unto them this word; ‘Thus saith ^othe LORD God of Israel, Every ^obottle shall be filled with ^owine:’ and they shall say unto thee, ‘Do we not certainly know that every ^obottle shall be filled with wine?’

13 Then shalt thou say unto them, ‘Thus saith the LORD, Behold, **I** will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And **I** will dash them one against another, even the fathers and the sons together, saith the LORD: **I** will not pity, nor spare, nor have mercy, but destroy them.’ ”

15 Hear ^oye, and give ear; be not proud: for the LORD ^ohath spoken.

16 Give glory to the LORD your God, before **He** cause ^odarkness, and before your feet stumble upon the dark mountains, and, while ye look for light, **He** turn it into the shadow of death, *and* make it gross darkness.

17 But if ye will not hear it, **I** shall ^oweep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto ^othe king and to the queen, “Humble yourselves, sit down: for your *head-gear* shall come down, *even* the crown of your glory.

19 The ^ocities of ^othe south shall be shut up, and none shall open *them*: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from ^othe north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when **He** shall punish thee? for thou hast taught them *to be* captains, *and as* chief over thee: shall not sorrows take thee, *according as* a woman in travail?

22 And if thou say in thine heart, ‘Wherefore come these things upon me?’ For the greatness of thine iniquity are thy skirts discovered, *and* thy heels made bare.

23 ^oCan the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are *trained* to do evil.

24 Therefore will **I** scatter them as the ^ostubble that passeth away by the ^owind of the wilderness.

25 This *is* thy lot, the portion of thy measures from **Me**, saith the LORD; because thou hast forgotten **Me**, and *confided* in falsehood.

26 Therefore will **I** discover thy skirts upon thy face, that thy shame may appear.

27 **I** have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? *how long ere it yet be ?”*

14 *That which proved to be the word of the Lord* that came to Jeremiah concerning ^othe dearth.

13: 12-14. THE BOTTLES.

12. Symbol. Bottles filled.
13, 14. Signification. People filled.

12 the LORD God of Israel. See note on 11. 3.
bottle = an earthenware jar: not leathern or skin bottles.
wine. Heb. *yayin*. Ap. 27. I.

13: 15-27. THE SIGNIFICATION.

- 15-20. Pride.
21-27. Punishment.

13: 15-20. PRIDE.

- 15-17-. Exhortation.
-17. Jehovah's flock.
18, 19. Exhortation.
20. Jehovah's flock.

15 ye. Now addressing all.

hath spoken. Jehovah's words, not Jeremiah's.

16 darkness. Heb. *nepesh*. A *Homonym*, with two meanings (darkness and daylight). See note on 1 Sam. 30. 17.

17 my soul = Me (emphatic). Heb. *nepesh*. Ap. 13. Fig. *Anthropopatheia*.

weep . . . weep sore . . . rundown. Fig. *Anabasis*. Ap. 6.
run down, &c. Cp. Matt. 26. 38. Luke 19. 41. See Ap. 85.

18 the king and to the queen. This was Jehoiachin, and the queen-mother. See 2 Kings 24. 12, 15. Jehoiachin was only eighteen, so that the queen-dowager would hold a position of some influence (490, or 489 B.C.).

principalities = head-gear.

19 cities. So in Codex "Mugah"; but Codex "Hallel" (both quoted in the *Massorah*) reads "eyes".

the south = the Negeb. See note on Ps. 126. 4. Cp. Gen. 12. 9; 13. 3.

20 the north. See notes on 1. 13; 3.12; 6.1, &c.

13: 21-27. PUNISHMENT.

- 21-. Question. "What...?"
-21. Answer. Reason.
22-. Question. "Wherefore...?"
-22-27. Answer. Reason.

22 iniquity. Heb. *'avah*. Ap. 44. iv.

23 Can . . . ? Fig. *Erotosis* and *Paroemia*.

accustomed = schooled, or trained.

24 stubble = (Heb. *kash*), not crushed straw (Heb. *teben*).

wind. Heb. *ruach*. Ap. 9.

25 trusted = confided. Heb. *batah*. Ap. 69. i.

27 when shall it once be? = how long ere it yet be?

14: 1—15: 21. LITERAL DROUGHT.

- 14: 1-6. Mourning of Judah.
14: 7--15: 21. Intercession.

1 The word, &c. = That which proved to be the word of Jehovah. Not the usual phrase in the Hebrew.

the LORD. Heb. Jehovah. Ap. 4. II.

the dearth. Heb. "*the restraints*": the holding back of rain, put by Fig. *Metonymy* (of Cause), Ap. 6, for the famine caused by it. One of thirteen recorded famines. See Gen. 12. 10. Ref. to Pent. (Deut. 28. 23, 24). Ap. 92. Before the *first* siege (497 B. C), or before the *third* siege (480 B. C). See Ap. 83.

2 ^oJudah mourneth, and the *people assembling there* languish; they *sit in black* unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones *to fetch water*: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and ^ocovered their heads.

4 Because the ground is *cracked*, for there was no rain in the earth, the plowmen *hadst anxiety*, they ³covered their heads.

5 *For*, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like *jackals*; their eyes did fail, because *there was no grass*.

7 O LORD, though our iniquities *answer* against us, do Thou *it* for Thy name's sake: for our backslidings are many; we have sinned against Thee.

8 O ^othe Hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a *sojourner* in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest Thou be as a man astonished, as a mighty man *that* cannot save? yet Thou, O LORD, *art* ^oin the midst of us, and *Thy name was called upon us*; leave us not.

10 Thus saith the LORD unto this People, "Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; He will now remember their iniquity, and visit their sins."

11 Then said the LORD unto me, ^o"Pray not for this People for *their* good.

12 When they fast, ^oI will not hear their cry; and when they *offer up* burnt offering and *a donation*, I will not accept them: but I will consume them by the ^osword, and by the famine, and by the pestilence."

13 Then said I, "Ah, Lord GOD! ^{*}behold, the prophets say unto them, 'Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.' "

14 Then the LORD said unto me, "The prophets prophesy lies in My name: I ^osent them not, neither have I commanded them, neither spake unto them: they prophesy unto *them* a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in My name, and I sent them not, yet they say, 'Sword and famine shall not be in this land;' By sword and famine shall those prophets be consumed.

16 And the People to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their *calamity* upon them.

2 Judah . . . Jerusalem. Country and city. gates. Put by Fig. *Metonymy* (of Adjunct), for the people assembling there. are black = sit in black. Cp. 8. 21; 13. 18. Job 2. 8, 13. Isa. 3. 26; 15. 3. Ps. 35. 14.

3 to the waters: i.e. to fetch water. and. Some codices, with two early printed editions, Aram., Sept., and Syr., read this "and" in the text. covered their heads. The symbol of mourning (2 Sam. 15. 30; 19. 4. Est. 6. 12).

4 chapt = cleft, cracked, open in slits. From Old Dutch, "koppen", to cut off; "kappen", to cut, or chop (hence Eng. "chops", from Eng. "chapped" and "chip"). Gk. *koptein*, to cut. Heb. here, *hathath* = to be broken. ashamed. Absence of rain causes to-day great anxiety (Job 29. 23). 5 Yea = For. 6 dragons = jackals.

14: 7—15: 24. INTERCESSION.

14: 7-9. Deprecation. Jeremiah.

14: 10-12. Rejection. Jehovah.

14: 13-18. Prophets. (False.)

14: 19-22. Deprecation. Jeremiah.

15: 1-9. Rejection. Jehovah.

15: 10-21. Prophets. (True.)

7 testify : or, answer. Fig. *Prosopopoeia*. sinned. Heb. *chata*.

8 the Hope of Israel. Put by Fig. *Metonymy* (of Adjunct), for Jehovah, Who was, or should have been, Israel's hope. See 17. 13; 50. 7; and cp. Gen. 49. 18. 1 Tim. 1. 1. stranger = sojourner.

9 in the midst. Ref. to Pent. (Ex. 29. 45. Lev. 26. 11, 12). Ap. 92. we are called, &c. = Thy name was called upon us.

11 Pray not, &c. Ref. to Pent. (Ex. 32. 10) . Cp. 7.16; 11. 14.

12 I will not, &c. See 7. 16; 11. 14; Ezek. 8. 18. Amos 5. 23.

Mic. 3. 4. offer = offer up. oblation = a gift offering, or donation. Heb. *minchah*. Ap. 43. II. iii. sword . . . famine . . . pestilence. Often thus conjoined (after this). Ref. to Pent. (Lev. 26 and Deut. 28). Ap. 92. Cp. 21. 6, 7, 9; 24. 10, &c. See note on 42. 2.

and. Note the Fig. *Polysyndeton*, to emphasize each particular.

14: 13-18. PROPHETS. (FALSE.)

13. Jeremiah's complaint.

14-18. Jehovah's answer. Threatening.

14 sent . . . commanded . . . spake. Cp. 7. 22; 23. 21.

you. Some codices, with two early printed editions, read "them".

16 wickedness = calamity. Heb. *ra'a'*. Ap. 44. viii. Not the same word as v. 20. 19 Hast . . . hath . . .? Fig. *Erotesis*.

Thy soul = Thou Thyself (emphatic). Heb. *nephesh*. Ap. 13. Fig. *Anthropopatheia*. we looked. Cp. 8. 15; 15. 1, where it has a stronger refusal. and. Some codices omit. trouble = terror.

17 Therefore thou shalt say this word unto them; 'Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of My People is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.' "

19 ^oHast Thou utterly rejected Judah? hath *Thou Thyself* lothed Zion? why hast Thou smitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; ... for the time of healing, and behold *terror!*

20 ^oWe acknowledge, O LORD, our *lawlessness*, and the iniquity of our fathers: for we have sinned against Thee.

21 Do not abhor *us*, for Thy name's sake, *neither* disgrace the ^othrone of Thy glory: remember, break not Thy covenant with us.

22 *Exist there* any among the *idols* of the *nations* that can cause rain? or can the heavens give showers? *art* not thou *He* [*That givest rain*], O LORD our God? therefore we will ^owait upon Thee: for thou hast made all these *things*.

15 *And* said the LORD unto me, "Though ^oMoses and ^oSamuel stood before *Me*, yet *My soul* could not be toward this People: cast *them* out of *My* sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, 'Whither shall we go forth?' then thou shalt tell them, 'Thus saith the LORD; ^oSuch as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.'

3 And ^oI will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them ^oto be removed into all kingdoms of the earth, ^obecause of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask *of thy welfare* ?

6 Thou hast forsaken *Me*, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan in the *outlets* of the land; I will bereave *them* of *sons*, I will destroy *My* People, *since* they return not from their ways.

8 Their widows are increased to *Me* ^oabove ^othe sand of the seas: I have brought upon them against the mother of the *warriors* a spoiler at noonday: *I have let fall upon the mother, suddenly, anguish and terror; [Woe unto us! for the day declineth, for the shadows of the evening are stretched out].*

9 She that hath borne *the seven* languisheth: she hath *breathed out her soul*; her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I *give* to the sword before their enemies, saith the LORD."

10 Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither ^olent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

11 ^oThe LORD said, "Verily it shall be well with *Israel's* remnant; verily I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the *bronze* ?

13 Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

20 **We acknowledge.** These are the prophet's words. **wickedness** = lawlessness. Heb. *rasha'*. Ap. 44. x. Not the same word as in v. 16. **iniquity.** Heb. *'avon.* Ap. 44. iv.

21 **do not.** Some codices, with three early printed editions, Syr., and Vulg., read "neither". **throne of Thy glory.** See note on 3:17.

22 **Are there** = Exist there. Heb. *yesh.* See notes on 14. 22.

vanities = idols.

Gentiles = nations.

He. Supply Fig. *Ellipsis*, "He [That givest rain]".

wait upon Thee. Ref. to Pent. (Gen. 49.18, the first occurrence in this sense).

15. 1 **Then:** or, And. **Moses and Samuel.** See Ps. 99. 6 and Ezek. 14. 14 (where other names are thus connected).

Moses. Ref. to Pent. (Ex. 17.11; 32. 11. Num. 14. 13).

Samuel. Cp. 1 Sam. 7. 9; 8. 6; 12. 16-23.

My mind = My soul. Heb. *My nephesh.* Fig. *Anthropopatheia.*

2 **Such as are for death, &c.** See notes on 43. 9-11. 2 Sam. 12. 31; 8. 2. Cp. Rev. 13. 10.

3 **I will appoint, &c.** Ref. to Pent. (Lev. 26. 16).

4 **to be removed, &c.** Ref. to Pent. (Deut. 28. 25, the same word). **because of Manasseh.** See 2 Kings 21. 3, &c.

5 **how thou doest ?** = of thy welfare?

7 **gates.** Put by Fig. *Synecdoche* (of Part), for cities, or for the outlets of the land. **children** = sons.

8 **above, &c.** Fig. *Hyperbole.*

the sand of the seas. Fig. *Paroemia.*

young men : choice ones, or warriors.

him to fall upon it . . . and terrors upon the city = I have let fall upon her (the mother), suddenly, anguish and terror. To this, one MS. (Harley, 5720, Brit. Mus.) adds : "Woe unto us! for the day declineth, for the shadows of the evening are stretched out", as in ch. 6. 4. **9** **seven** = the seven. Not even these will suffice.

given up the ghost = breathed out her soul. Heb. *nephesh.*

deliver = give.

15: 10-21. PROPHETS. (TRUE.)

10. Complaint of Jeremiah.

11-14. Promise of Jehovah.

15-18. Complaint of Jeremiah.

19-21. Promise of Jehovah.

10 **lent on usury.** Ref. to Pent. (Ex. 22. 25). Ap. 92.

11 **The LORD said** = Jehovah said. This formula, as commencing a sentence, occurs only here and 46. 25. It is adopted only in Luke 11. 39; 12. 42; 18. 6; 22. 31.

thy: i.e. Israel's. **evil.** Heb. *ra a'.* Ap. 44. viii.

12 **steel** = bronze.

13 **sins.** Heb. *chata'.* Ap. 44. i.

14 **make thee to pass with thine enemies into.** Some codices, with Sept. and Syr., read "make thee serve with thine enemies in". Cp. 17. 4. **a fire is kindled, &c.** Ref. to Pent. (Deut. 32. 22).

15 **revenge** = avenge. **rebuke** = reproach.

14 And I will *make thee serve with thine enemies* in a land *which* thou knowest not: for ^oa fire is kindled in *Mine* anger, *which* shall burn upon you."

15 O LORD, Thou knowest: remember me, and visit me, and *avenge* me of my persecutors; take me not away in Thy longsuffering: know that for thy sake I have suffered *reproach*.

16 Thy words were *discovered*, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for *Thy name was called upon me*, O LORD God of hosts.

17 I sat not in the assembly of the *merry-makers*, nor rejoiced; I sat alone because of Thy *guidance*: for Thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt Thou be altogether unto me as *a deceitful brook, as a brook that disappointeth* ?

19 Therefore thus saith the LORD, “If thou return, then will I bring thee again, *and* thou shalt stand before Me [*as My servant*]: and if thou ^otake forth the precious from the vile, thou shalt be as My mouth: let them return unto thee; but return not thou unto them.

20 And ^oI will make thee unto this People a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to *rescue* thee’, saith the LORD.

21 ‘And I will deliver thee out of the hand of *wicked ones*, and I will [*by power*] redeem thee out of the hand of the terrible.”

16 The word of the LORD came also unto me, saying,

2 “Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; **4** They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; *but* they shall be as dung upon the face of the *soil*: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have ^otaken away My *blessing* from this people, saith the LORD, *even* lovingkindness and *compassions*.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor ^ocut themselves, nor make themselves bald for them:

7 Neither shall *men* *prepare food* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; *Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of ^othe bride.

10 And it shall come to pass, when thou shalt shew this People all these words, and they shall say unto thee, ^oWherefore hath the LORD pronounced all this great *calamity* against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?’

16 found = discovered. In the eighteenth year of Josiah, 513 B.C. Heb. *maza'*. Not used of revelation. Ref. to 2 Kings 22. 8. 2 Chron. 34. 14, 15.

I am called by Thy name = Thy name was called upon me. Only those thus called feed upon Jehovah's words, and suffer reproach (v. 15. Cp. John 17. 14).

O LORD God of hosts. See note on 5. 14, and 1 Sam. 1.3.

God. Heb. Elohim. Ap. 4. I

17 mockers = merry-makers.

hand. Put by Fig. *Metonymy* (of Cause), for guidance.

18 a liar = a deceitful [brook]. The *Ellipsis*, to be supplied from next clause, as a brook that disappointeth. Cp. Job 6. 20.

19 stand before Me : i. e. as My servant. Cp. 1 Kings 18. 15. 2 Kings 3. 14.

take forth the precious, &c. Ref. to Pent. (Lev. 10. 10).

20 I will make thee, &c. Cp. 1. 18, 19; 6. 27,

deliver = rescue. Not the same word as in v. 9.

21 the wicked = wicked ones. Heb. *ra'im* (pl.). Ap. 44. viii.

redeem: i. e. by power. Heb. *padah*. Ex. 6. 6 and 13 13.

16: 1-21. SYMBOLICAL. NO WIFE.

1-9. Symbol. No wife.

10-21. Signification.

Jeremiah's ELEVENTH Prophecy (p. 1015).

16: 1-9. SYMBOL. NO WIFE.

1, 2. Prohibition. Not to marry.

3, 4. Reason.

5-. Prohibition. Not to mourn.

-5-7. Reason.

8. Prohibition. Not to feast.

9. Reason.

1 the LORD. Heb. Jehovah. Ap. 4. II.

4 earth - ground, or soil.

5 taken away. Heb. *'asaph*. A *Homonym*, with two meanings: (1) to protect, or heal (Num. 12. 14, 15. 2 Kings 5. 6. Ps. 27. 10); (2) to snatch away (Ps. 26 9. Jer. 16. 5).

peace: or, blessing.

saith the LORD = [is] Jehovah's oracle.

mercies = compassions, or tender mercies.

6 cut themselves . . . make . . . bald. Ref. to Pent. (Lev. 19. 28; 21. 5. Deut. 14. 1). Cp. 41. 5; 47. 5.

7 men tear themselves = break [bread]. Heb. *paras*, to break, used of breaking bread, as in Isa. 58. 7. Ezek. 24. 17. Hos. 9. 4, and R.V. The *Ellipsis*, is wrongly supplied in A.V. See the margin there.

9 the LORD of hosts, the God of Israel. See note on 7. 3.

God. Heb. Elohim. Ap. 4. I.

Behold. Fig. *Asterismos*. . . **the bride.** Cp. 7. 34; 25. 10; 33. 11

16: 10-21. SIGNIFICATION.

10-13. Threatening. Expulsion.

14, 15. Promise. Restoration. (Israel.)

16-18. Threatening. Pursuit.

19-21. Promise. Restoration. (Gentiles.)

10 Wherefore . . . ? Fig. *Erotosis*. Ref. to Pent. (Deut. 29. 24, 25). Cp. 5. 19.

evil = mischief, or calamity. Heb. *ra'a'*. Ap. 44. viii.

iniquity. Heb. *'avah*. Ap. 44. iv.

sin. Heb. *chata'*. Ap. 44. i.

11 Then shalt thou say unto them, 'Because your fathers have forsaken Me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken Me, and have ^onot kept My law;

12 And ye have done worse than your fathers; for, behold, ye walk every one after the *stubbornness* of his evil heart, that they may not hearken unto Me:

13 Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye ^oserve other gods day and night; where I will not shew you favour.

14 Therefore, *behold, the days come, saith the LORD, that it shall no more be said, 'The LORD liveth, That brought up the *sons* of Israel ^oout of the land of Egypt;'

15 But, 'The LORD liveth, That brought up the *sons* of Israel from the land of the ^onorth, and from all the lands whither He had driven them:' and I will bring them again into their land that I gave unto their fathers.

16 *Behold, I will send for ^omany fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For Mine eyes *are* upon all their ways: they are not hid from My face, neither is their iniquity hid from Mine eyes.

18 And first I will recompense their iniquity and their sin ^odouble; because they have defiled My land, they have filled Mine inheritance with the carcasses of their detestable and abominable things.' "

19 (O LORD, my *Strength for protection*, and my fortress, and my Refuge in the day of affliction, the *nations* shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.)

20 "Shall a man make gods unto himself, and they are no gods?"

21 Therefore, *behold, I will this once cause them to know, I will cause them to know Mine hand and My might; and they shall know that ^oMy name is The LORD."

17 The sin of Judah *is* written with a pen of iron, *and* with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of *their* altars;

2 Whilst their *sons* remember their altars and their *Asherims* by every green tree and upon the high hills.

3 O [*Jerusalem*] My mountain in the field, ^oI will give thy substance *and* all thy treasures to the spoil, *and* thy high places *as a punishment for sin*, throughout all thy borders.

4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have ^okindled a fire in Mine anger, *which* shall ^oburn ^ofor ever.

5 Thus saith the LORD; ^o"Cursed *be* the *strong man* that *confideth* in man, and maketh flesh his arm, and whose heart departeth from the LORD.

11 not kept My law. Ref. to Pent. (Ex. 20). Ap. 92.

12 *imagination* = stubbornness. Ref. to Pent, (see notes on 3. 17; 7. 24; 9. 14; 13. 10). **evil.** Heb. *ra'a'*. Ap. 44. viii.

13 *serve other gods.* Ref. to Pent. (Deut. 4. 26-28; 28 36). Ap. 92.

14 *children* = sons. **out of. . . Egypt.** Ref. to Pent. (Ex. 12—15).

15 *north.* Babylon on the east; but entrance thence into the Land was by the north.

16 *many fishers . . . hunters.* Ref. to Judah's enemies. Cp. v. 18. Amos 4. 2. Ezek. 12. 13. Hab. 1. 14.

18 *double.* See note on Isa. 40. 2.

19 *Strength* = strength (for protection). Heb. '*azaz.*

Gentiles = nations.

21 *My name.* Ref. to Pent. (Ex. 3.15; 15. 3). Ap. 92.

17: 1-18. LITERAL. SIN OF JUDAH.

1, 2.	Incrimination.
3, 4.	Threatening.
5-8.	Trust. False and True.
9, 10.	Incrimination.
11-14.	Trust. False and True.
15-18.	Defiance.

1 *sin.* Heb. *chata'*. Ap. 44. i.

your. One MS. (Harley, 5720, Brit. Mus.), quotes other MSS. as reading "their" (fol. 240b). So in two early printed editions, Syr., and Vulg.

2 *children* = sons.

groves = *Asherim* (pl.). See Ap. 42. **the green trees.** Some codices, with Aram. and Syr., read "by every green tree".

upon. Some codices, with one early printed edition, Aram., and Syr., read "and upon".

3 *mountain in the field.* Fig. *Periphrasis*, put for Jerusalem. Cp. "rock of the plain" (21. 13).

I will give. By Fig. *Hyperbaton*, these words come at the end of the sentence, to call attention to them.

for sin = in sin : i.e. as a punishment for sin.

4 *kindled a fire.* Ref. to Pent. (Deut. 32. 22). Cp. 15. 14.

burn. Cp. Isa. 33. 14. **for ever.** Heb. '*olam.* See Ap. 150.

17: 5-8. TRUST. FALSE AND TRUE.

5.	Curse.	} False.
6.	Comparison. Heath in desert.	
7.	Blessing.	} True.
8.	Comparison. Tree in garden.	

5 **the LORD.** Heb. Jehovah. Ap. 4. II. **Cursed, &c.** Note the *Alternation* above.

the man = strong man. Heb. *geber.* Ap. 14. IV.

trusteth = conndeth. Heb. *batah.* Ap. 69. i.

6 **in.** Some codices, with Aram., Sept., Syr., and Vulg., read this word "in" in the text.

7 **hope** = confidence. Heb. *batah*, as in the preceding line. Not the same word as in vv. 13, 17.

8 **as a tree.** Ref. to an earlier book (Ps. 1. 1-3).

river = stream. Heb. *yubal*, from *yabal*, to flow.

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

7 Blessed *is* the *strong man* that *confideth* in the LORD, and whose *confidence* the LORD is.

8 For he shall be ^oas a tree planted by the waters, *and* that spreadeth out her roots by the *stream*, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 The heart *is crooked* above all *things*, and *it is incurable*:

◊who can know it?

10 I the LORD search the *mind and intellect*, I try the *thoughts and affections*, to *give* every man according to his *ways*, and according to the ◊fruit of his doings.

11 As the partridge sitteth *on eggs*, and hatcheth *them* not; so he that getteth riches, and not by right, shall leave them in the midst of his ◊days, and at his end shall be a fool.

12 A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, ◊the **Hope** of Israel, all that forsake Thee shall be ashamed, and they that depart from Me shall be written in the earth, because they have forsaken the LORD, the Fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for Thou *art* my Praise.

15 *Behold, they say unto me, "Where *is* the word of the LORD? let it come now."

16 As for me, I have not hastened from *being* a pastor to follow Thee: neither have I desired the *desperately wicked* day; Thou knowest: that which came out of my lips was ... before Thee.

17 ◊Be not a terror unto me: Thou art my **Hope** in the day of *calamity*.

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of *calamity*, and destroy them with ◊double destruction.

19 Thus said the LORD unto me; "Go and stand in ◊the gate of the *sons* of the People, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, 'Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; Take heed to *your souls*, and ◊bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, *according as* I commanded your fathers."

23 But they *hearkened* not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 "And it shall come to pass, if ye diligently hearken unto Me, saith the LORD, 'to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots

9 *deceitful* = crooked. Referring to the old nature of the natural man. desperately wicked = sick unto death = it [is] sick unto death : i. e. it [is] incurable. **who can know it ?** Fig. *Erotesis*, for emphasis.

10 I the LORD. Quoted in Rom. 8. 27. Rev. 2. 23.

heart. Put by Fig. *Metonymy* (of Adjunct), for the mind, or intellect.

reins. Put by Fig. *Metonymy* (of Adjunct), for the thoughts, or affections.

even to give = giving. But some codices, with two early printed editions, Sept. reads, "to give", or "that He may give", and Vulg., "who gives".

man. Heb. *Ish*. Ap. 14. II. **ways**. Heb. text reads "way" (sing.); but some codices, with two early printed editions, Aram., Sept., Syr., and Heb. text marg., read "ways" (pl.).

and. Some codices, with two early printed editions, Sept., Syr., and Vulg., read this "and" in the text. **fruit of his doings**. Cp. 6. 19; 32. 19.

17: 11-14. TRUST. FALSE AND TRUE.

11-. Forsaking. Partridge her eggs.

-11. False trust.

12, 13-. True trust.

-13, 14. Forsaking. People their God.

11 **days** = day. But some codices, with one early printed edition, read "days", as A.V. Cp. Luke 12. 20.

13 **the Hope of Israel**. Put by Fig. *Metonymy* (of Adjunct), for Jehovah, in Whom Israel hoped.

14 **Thou art my praise**. Ref. to Pent. (Deut. 10.21).

15 **Behold**. Fig. *Asterismos*. **Where . . . ?** Fig. *Erotesis*.

16 **woeful**. Same word as "desperately wicked" (in v. 9) = incurable.

right. Omit.

17 **Be not a terror**. Cp. 1. 17. **evil** = calamity. Heb. *ra'a'*. Ap. 44. viii.

18 **double**. Cp. 16. 18, and see note on Isa. 40. 2.

17: 19-27. PROPHECIES.

19-22. Jehovah. Command.

23. Disobedience.

24-26. Jehovah. Promise.

27-. Disobedience.

-27. Jehovah. Threatening.

19 **the gate, &c.** Probably the main entrance to the Courts of the Temple. See plan, Ap. 68, p. 105.

21 **yourselves** = your souls. Heb. *nephesh*. Ap. 13.

bear no burden. Ref. to Pent. (Ex. 20. 8; 23. 12; 31. 13). Cp. Neh. 13. 15-19.

22 **as** = according as.

23 **obeyed** = hearkened.

25 **horses**. Some codices read "their horses". **men**. Heb. *Ish*.

26 **the plain**. Called *Shephelah* = Philistia, between Jerusalem and the Mediterranean Sea. **mountains** = the central land.

the south = the Negeb. See notes on Gen. 12. 9; 13. 1. Deut. 1. 7. Ps.

126. 4. **bringing burnt offerings, &c.** Ref. to Pent. Lev. 1. 1, 2, &c.

meat = meal. Ref. to Pent. (Lev. 2. 1). Ap. 92. **incense** = frankincense.

and on *their horses*, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from *Philistia*, and from *the central land*, and from ◊the south, ◊bringing burnt offerings, and sacrifices, and *meal* offerings, and *frankincense*, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto Me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I ^okindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.’ ”

18 The word which came to Jeremiah from the LORD, saying, **2** “Arise, and go down to ^othe potter's house, and there I will cause thee to hear My words.”

3 Then I went down to the potter's house, and, behold, he *was working* a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

5 Then the word of the LORD came to me, saying,

6 “O ^ohouse of Israel, cannot I do with you as this potter? saith the LORD. *Behold, as the clay is in the potter's hand, so *are ye* in Mine hand, O house of Israel.

7 At *what* instant I shall speak concerning a nation, and concerning a kingdom, *to declare that it should be plucked up*, and to *tear away*, and to destroy *it*;

8 If that nation, against whom I have pronounced, turn from their ^oevil, ^oI will repent of the *calamity* that I thought to do unto them.

9 And at *what* instant I shall speak concerning a nation, and concerning a kingdom, *to declare that it should be built* and to plant *it*;

10 If it do *calamity* in My sight, that it obey not My voice, then ⁸I will repent of the good, wherewith I said I would benefit them.

11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, ‘Thus saith the LORD; *Behold, I *work [as the potter] calamity* against you, and devise a device against you: return ye now every one from his ⁸evil way, and make your ways and your doings good.’ ”

12 And they said, “There is no hope: but we will walk after our own devices, and we will every one do the *stubbornness* of his ⁸evil heart.”

13 Therefore thus saith the LORD; “Ask ye now among the *nations*, who hath heard such things: the virgin of Israel hath done a very horrible thing.

14 *Will a man leave the snow water of Lebanon for the rock of the field? Or Shall the cold flowing waters be forsaken for strange waters?*

15 Because My people hath ^oforgotten Me, they have burned incense to *idols*, and they have caused them to stumble in their ways *in that they forsook* the ^oancient paths, to walk in paths, *in a causeway*;

14 Will a man leave . . . ? Note the Fig. *Erotosis* and the Fig. *Ellipsis*, and render :—

“Will [a man] leave the snow [water] of Lebanon for the rock of the field ?

Or shall the cold flowing waters [be forsaken] for strange waters?

mixing with wine; or for washing, as in Job 9.30. **which cometh.** Omit, and supply the word "leave" in the second clause from the first clause.

15 forgotten. Showing that the emphasis is on the leaving and forsaking of v. 14.

27 kindle a fire, &c. Ref. to Pent. (Deut. 32. 22), Ap. 92. Cp. 21. 14. Lam. 4. 11.

18: 1—20: 18. SYMBOLS.

18: 1-4.	Symbol. Potter's vessel.
18: 5, 6.	Signification. House of Israel.
18: 7-17.	Threatening.
18: 18.	Enemies. Plot.
18:19-23.	Jeremiah. Prayer.
19: 1-10.	Symbol. Potter's bottle.
19: 11-13.	Signification. People and city.
19: 14, 15.	Threatening.
20: 1-6.	Enemies. Violence.
20:7-18.	Jeremiah. Prayer.

Jeremiah's TWELFTH Prophecy (p. 1015)

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 the potter's house. Note the lesson, set to Jeremiah there : that Jehovah never *mends* what man has *marred*. He always substitutes something *new*. The *interpretation* belongs to "THE HOUSE OF ISRAEL", and, that being "marred", the new "nation" is to be substituted. See Matt. 21. 43. Cp. Rom. 11. 7. Ezek. 36. 25-28. The *application* belongs to : (1) THE COVENANT (Deut. 6. 25), but it was marred (Jer. 31. 32): for the *New Covenant*, see Heb. 8. 7-13. (2) ORDINANCES, marred (Isa. 1. 11-14); *new* (Heb. 10. 6-9. Col. 2. 14, 17. Gal. 4. 3, 8-11). (3) PRIESTHOOD (Heb. 7. 11-28). (4) KING (2 Sam. 7. 12-16). Cp. Ps. 72. Isa. 9.6; 11.1-9; 32. 1-8. Luke 1. 31-33. (5) MAN, marred (Gen. 3. Rom. 8. 7. Jer. 17. 9. Ps. 14. 2; 53. 2. John 3. 6); *new* (2 Cor. 5. 17, 18). (6) THE BODY, marred (Gen. 3. Heb. 9. 27); the *new* (1 Cor. 15. 35, 44, 46, 47). (7) THE HEAVEN AND EARTH, marred (Gen. 3. 2 Pet. 3. 7); the *new* (2 Pet. 3. 13). Ps. 85. 10, 13. Isa. 65. 17, &c. (8) THE CHURCH, marred (2 Tim. 1. 15 (cp. Acts 19. 10; 20. 29); 2.18; 3. 8; 4.3, 4); *new* (Eph. 2. 20-22; 4. 4). **wrought** = was working.

Jeremiah's THIRTEENTH Prophecy (p. 1015)

6 house of Israel. See note on 2. 4.

saith the LORD = [is] Jehovah's oracle, **Behold.** Fig. *Asterismos*.

18: 7-17. THREATENING.

7-10.	Declaration.
11-17.	Application.

18: 7-10. DECLARATION.

7.	Concerning pulling down.
8.	Condition. Repentance.
9.	Concerning building up.
10.	Condition. Repentance.

7 to pluck up = to declare that it should be plucked up. Heb. idiom. Cp. 1. 10.

pull down. Some codices, with two early printed editions and Syr., read "tear away". Cp. 1. 10.

8 evil = calamity. Heb. *ra'a'*, Ap. 44. viii.

I will repent. Fig. *Anthropopatheia*.

9 to build, &c.= to declare that it should be built and planted.

18: 11-17. APPLICATION.

11.	Threatening.
12.	Departure.
13-16.	Departure.
17.	Execution.

11 men. Heb. ish. **I frame** = I work (as the potter in v. 3)

12 imagination = stubbornness. **13** heathen = nations.

16 To make their land desolate, *and* a perpetual *contempt*; every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them *with* an east ^owind before the enemy; I will shew them the back, and not the face, ^oin the day of their calamity.”

18 Then said they, “Come, and let us devise devices against Jeremiah; for ^othe law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him *with hard words*, and let us not give heed to any of his words.”

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall *calamity* be recompensed for good? for they have digged a pit for *me*. Remember that I stood before Thee to speak good for them, *and* to turn away Thy wrath from them.

21 Therefore deliver up their *sons* to the famine, and pour out their *blood* by the force of the sword; and let their wives be bereaved of their *sons*, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a ^otroop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, Thou knowest all ^otheir counsel against me to slay *me*: ^oforgive not their iniquity, neither blot out their sin from Thy sight, but let them be overthrown before Thee; deal *thus* with them in the time of Thine anger.

19 Thus *the Lord said unto me*, “Go and get a potter's earthen *pitcher*, and *take* of the *elders* of the people, and of the *elders* of the priests;

2 And go forth unto the valley of the son of Hinnom, which *is* by the entry of *the pottery gate*, and proclaim there the words that I shall tell thee,

3 And say, ‘Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith ^othe LORD of hosts, the God of Israel; *Behold, I will bring *calamity* upon this place, the which whosoever heareth, ^ohis ears shall tingle.

4 Because they have ^oforsaken Me, and have estranged this place, and have burned incense in it unto other gods, ^owhom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of *innocent people*;

5 They have built also the high places of Baal, to *consume* their sons with fire *for* ^oburnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into My mind:

6 Therefore, *behold, the days come, saith the LORD, that this place shall no more be called ^oTophet, nor The valley of the son of Hinnom, but ^oThe valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to ^ofall by the sword before their enemies, and by the hands of them that seek their ^olives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

16 hissing. Put by Fig. *Metonymy* (of Effect), for the contempt felt.

17 as. Some codices, with five early printed editions, read "with", instead of "as". **wind.** Heb. *ruach*. Ap. 9.

in the day. See Ap. 18.

18 the law, &c. Ref. to Pent. (Lev. 10. 11). Ap. 92.

with the tongue = with hard words. "Tongue" put by Fig. *Metonymy* (of Cause), for the hard words spoken by it.

18: 19-23. JEREMIAH. PRAYER.

19, 20.	Complaint.
21, 22.	Imprecation.
23-.	Complaint.
-23.	Imprecation.

20 Shall . . . ? Fig. *Erotosis*.

my soul = me (emphatic). Heb. *nephesh*. Ap. 18.

21 children = sons.

22 troop = marauders.

23 their counsel. See Ap. 85. **forgive not.** See Ap. 86.
iniquity. Heb. '*avon*. Ap. 44. iv. **sin.** Heb. '*chata'*. Ap. 44. i.

19: 1-10. THE POTTER'S PITCHER.

1.	<i>Pitcher</i> taken.
2, 3.	Threatening. (General.)
4.	Cause.
5.	Cause.
6-9.	Threatening. (Particular.)
10.	<i>Pitcher</i> broken.

1 saith the LORD. Some codices, with two early printed editions, Aram., Sept., and Syr., read "Jehovah said unto me".

the LORD. Heb. Jehovah. Ap. 4. II.

bottle = pitcher. Often seen hanging by a well to this day. Not a leathern wine-skin.

take. The Fig. *Ellipsis* (Absolute), must be thus supplied.

ancients = elders.

2 the east gate: i.e. the pottery gate. See Ap. 59. Not from *Haras* = east, but from *heres* = a potsherd. See note on Isa. 19. 19 and Ap. 81.

3 the LORD of hosts, the God of Israel. See note on 7. 3.

God. Heb. Elohim. Ap. 4. I. **Behold.** Fig. *Asterismos*. Ap. 6.

evil = calamity. Heb. *ra'a'*. Ap. 44. viii.

his ears shall tingle. Ref. to earlier books (1 Sam. 3. 11. 2 Kings 21. 12). Cp. the ref. to Samuel in 15. 1.

4 forsaken Me. Ref. to Pent. (Deut. 28. 20; 32. 15). Cp. Jer. 5. 7, 19. Ap. 92.

whom . . . they...have known. Ref. to Pent. (Deut. 32. 17).

innocents = people, not merely babes.

5 to burn = consume. Heb. *saraph*. Ap. 43. I. viii.

burn their sons, &c. Ref. to Pent. (Lev. 18. 21).

burnt offerings. Cp. 7. 31.

My mind. Heb. My heart. Fig. *Anthropopatheia*. "Mind" put by Fig. *Metonymy* (of Adjunct), for the thoughts.

saith the LORD = [is] Jehovah's oracle.

6 Tophet . . . Hinnom. Cp. 7. 31.

The valley of slaughter. Cp. 7. 32.

7 fall by the sword . . . enemies. Ref. to Pent. (Lev. 26. 17. Deut. 28. 25). Ap. 92.

lives = souls. Heb. *nephesh*. Ap. 13.

8 And I will make this city desolate, and *a contempt*; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to ^oeat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their ⁷lives, shall straiten them.

10 Then shalt thou break the *pitcher* in the sight of the men that go with thee,

11 And shalt say unto them, ‘Thus saith ^othe LORD of hosts; Even so will I break this People and this city, *according as one* breaketh a potter’s vessel, that cannot be made whole again: and they shall bury *them* in ^oTophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as ^oTophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses ^oupon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.’ ”

14 Then came Jeremiah from ^oTophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD’s house; and said to all the People,

15 “Thus saith the LORD of hosts, the God of Israel; * ‘Behold, I will bring upon this city and upon all her towns all the *calamity* that I have pronounced against it, because they have hardened their necks, that they might not hear My words.’ ”

20 Now ^oPashur the son of ^oImmer the priest, who *was* also ^ochief governor in the house of the LORD, heard that Jeremiah *was prophesying* these things.

2 Then ¹Pashur ^osmote Jeremiah the prophet, and put him in the stocks that *were* in the *upper* gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that ¹Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, “The LORD hath not called thy name ^oPashur [*staying on*], but ^oMagor-missabib [*wandering about*].

4 For thus saith the LORD, ‘Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall *at the hand of* their enemies, and thine eyes shall behold *it*: and I will give all Judah into the hand of ^othe king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I will deliver all the *might* of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, ¹Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to

8 desolate . . . hissing. See note on 18.16.

9 to eat the flesh, &c. Ref. to Pent. (Lev. 26. 29. Deut. 28. 53-57). Cp. Lam. 2. 20; 4. 10.

11 the LORD of hosts. See note on 6. 6. as = according as.

13 upon whose roofs. Cp. 32. 29.

20: 1-6. ENEMIES. VIOLENCE.

- | | |
|--------|-----------------------------|
| 1-3- | Pashur’s violence. |
| -3, 4. | Pashur and Judah. captives. |
| 5. | Pashur and Judah : spoils. |
| 6. | Pashur’s end. |

1 Pashur = most noble. The first person named in this book, beside Jeremiah. Not the Pashur of ch. 21. This incident is in the third year of Jehoiakim, just before Nebuchadnezzar comes for the first time. Ch. 21 is in the latter part of Zedekiah’s reign, nineteen years later.

Immer. The ancestor of the sixteenth order of priests (1 Chron. 24. 14). **the priest:** i.e. Immer. **chief governor:** i.e. Pashur.

the LORD. Heb. Jehovah. **prophesied** = was prophesying.

2 smote. Perhaps according to Deut. 25. 3.

high = upper. Probably north of the Temple, which looked toward the gate of Benjamin.

3 not called thy name Pashur. *Pashhur* is the foreign Aramaic name, given by his parents. Jeremiah takes this Aramaic name and interprets it in Hebrew (as Isaiah had done in 8. 1, 3). *Pash* = to stay (or remain on), *gur* = to sojourn or wander about in a strange land. Aram. *s^hor* = Heb. *sabib*. Hence, “Thy name is not *staying on*, but *wandering about*.” Cp. v. 3 with v. 6. The opposite of Isa. 8. 1, 3.

Magor-missabib. Heb. *Magor-missabib* = terror-round about, or fear on every side. Cp. v. 10; 6. 25; 46. 5, &c.

4 Behold. Fig. *Asterismos*.

by the sword. Some codices, with two early printed editions, add “at the hand of”.

the king of Babylon. This is the first occurrence in Jeremiah.

5 strength = power, or might. Heb. *hasen*. Not the same word as in v. 7. Put by Fig. *Metonymy* (of Effect), for the wealth acquired by strength.

20: 7-18. JEREMIAH. PRAYER.

- | | |
|--------|------------------------|
| 7-12. | Complaint. |
| 13- | Praise to Jehovah. |
| -13. | Praise. Reason for it. |
| 14-18. | Complaint. |

20: 7-12. COMPLAINT.

- | | |
|---------|----------------------------------|
| 7- | Jehovah. Commission. |
| -7, 8. | Jeremiah. Derision of. |
| 9- | Jehovah’s word. Resolve made. |
| -9. | Jehovah’s word. Resolve useless. |
| 10. | Jeremiah. Conspiracy against. |
| 11, 12. | Jeremiah. Support. |

7 deceived = induced, or persuaded. Heb. *pathah*, in a good sense: Gen. 9. 27 (“enlarge”). Prov. 25. 15 (“persuade”). Hos. 2. 14 (“allure”). The adjective *P^ethi* means *persuasive*, and generally in a good sense: Ps. 19. 7; and is rendered “simple”: (Ps. 19. 7; 116. 6; 119. 130. Prov. 1. 4; 8. 5; 21. 11, &c.)

stronger = stronger (to hold fast). Heb. *hazak*. Not the same word as in v. 5. **mocketh** = is laughing at.

whom thou hast prophesied lies.’ ”

7 O LORD, Thou hast *persuaded* me, and I was *persuaded*: Thou art *stronger to hold fast* than I, and hast prevailed: I am in derision daily, every one *is laughing at* me.

8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, "I will not make mention of **Him**, nor speak any more in **His** name." But *His word became* in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

10 For I heard the defaming of many, °fear on every side. "Report," say they, "and we will report it." All *those whom I want to salute* watched for my halting, saying, "Peradventure he will be *persuaded*, and we shall prevail against him, and we shall take our revenge on him."

11 But the LORD *is* with me as a mighty terrible **One**: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, **That testest a righteous one**, and seest the *thoughts* and the *affections*, let me see Thy vengeance on them: for unto **Thee** have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for **He** hath delivered the °soul of the *helpless* from the hand of °evildoers.

14 Cursed *be* the day wherein I was born: °let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, "A *son* is born unto thee;" making him very glad.

16 And let that man be °as the cities which the LORD overthrew, and repented not: and let him hear the cry [*of the besiege for help*] in the morning, and the shouting [*of the besiegers for victory*] at noontide;

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.

18 °Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

21 The word which came unto Jeremiah from the LORD, when king Zedekiah °sent unto him °Pashur the son of Melchiah, and °Zephaniah the son of Maaseiah the priest, saying,

2 "Enquire, I pray thee, of the LORD for us; for °Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all **His** wondrous works, that he may *raise the siege*."

3 Then said Jeremiah unto them, "Thus shall ye say to °Zedekiah:

4 "Thus saith the LORD God of Israel; *Behold, **I** will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and **I** will assemble them into the midst of this city.

5 And **I** Myself will fight against you with an °outstretched hand and with a °strong arm, even in anger, and in fury, and in great wrath.

9 was = became.

10 fear on every side. Heb. *magor-missabib*, as in v. 3. Cp. 6. 25; 46. 5, &c.

familiars = those whom I am wont to salute. See Ap. 85.

enticed = induced, or persuaded. Heb. *pathah*, v. 7.

12 LORD of hosts. See note on 6. 6, and 1 Sam. 1. 3.

triest = testest. the righteous = a righteous one.

reins = kidneys. Put by Fig. *Metonymy* (of Subject), for thoughts. heart. Put by Fig. *Metonymy* (of Subject), for the affections. **13** soul. Heb. *nepshesh*. Ap. 13.

poor = helpless. Heb. *'ebyon*. See note on Prov. 6. 11.

evildoers. Heb. *ra'a'*. Ap. 44. viii.

14 let not the day, &c. Fig. *Pleonasm*.

15 man child = a son, a male. Cp. Rev. 12. 5.

16 as the cities, &c. Ref. to Pent. (Gen. 19. 24).

cry : of the besieged for help. } Cp. Ex. 32.

shouting: of the besiegers for victory. } 17, 18.

18 Wherefore . . .? Fig. *Erotasis*. Cp. Job 3.

21: 1—35: 19. HISTORY, ETC. JEHOIAKIM.
(Not Chronological.)

21: 1-14. Defeat and Captivity proclaimed.

22: 1--23: 8. Promise of THE BRANCH.

23: 9-40. Whirlwind. False Prophets. Rejection.

24: 1-10. Captives. Remnant. (Fig.)

25: 1-11. Time. Seventy years.

25: 12-38. Nations. The Cup.

26: 1-24. Proclamation in Temple.

27: 1-22. Nations. Bonds and Yoke.

28: 1-17. Time. Two years.

29: 1-32. Captives and Remnant. (Fig.)

30: 1--31: 40. Whirlwind. Book. Restoration.

32: 1--35: 19. Promise of THE BRANCH.

34: 1--35: 19. Defeat and Captivity proclaimed.

21: 1-14. DEFEAT AND CAPTIVITY PROCLAIMED.

1-7. To the king.

8-10. To the People of the city.

11, 12. To the king's house.

13, 14. To the People of the city.

Jeremiah's FOURTEENTH Prophecy, 21.1-10, and a new division of the book (see p. 1015).

Note the reigns : ch. 21. Zedekiah (the last king of Judah).

Ch. 22. His three predecessors, Shallum (or Jehoahaz),

Jehoiakim, and Coniah (or Jechoniah, or Jehoiachin). Chs.

25, 26, 27. Jehoiakim. Ch. 28. Zedekiah again, and the last

days of Jerusalem. This order is logical, which is more

important than chronological, for the severity of ch. 21 is

shown to be justified by the chapters which follow. Cp. 25. 3-

5, and see Ap. 83.

1 sent unto him. Contrast the mission of Hezekiah to Isaiah (2 Kings 19. 2. Isa. 37. 2).

Pashur. Not the Pashur of 20. 1. This prophecy is nineteen

years later; the deportation in the reign of Jehoiachin had

taken place, and a worse set of men were the rulers. This

Pashur was a priest, if Melchiah is the same Melchiah as in

1 Chron. 9. 12.

Zephaniah, &c. He is mentioned again (29.25; 37. 3; 52.

24). The Heb. accents read "Zephaniah the priest, the son of

Maaseiah."

2 Nebuchadrezzar. First occurrence in Jeremiah.

go up from us : i.e. raise the siege.

3 Zedekiah. The last king of Judah.

4 the LORD God of Israel = Jehovah the Elohim of Israel.

See note on 11. 3, and Ap. 4. II and I.

5 outstretched hand. Ref. to Pent. (Ex. 6:6)

strong = strong (for holding fast).

6 And **I** will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, **I** will deliver Zedekiah king of Judah, and his servants, and the People, and such as are left in this city from the pestilence, **and from** the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their ^olife: and he shall smite them with the edge of the sword; ^ohe shall not spare them, neither have pity, nor have mercy.

8 And unto this People thou shalt say, Thus saith the LORD; Behold, ^o**I** set before you the way of ^olife, and the way of death. **9** He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but ^ohe that goeth out, and **shall fall** to the Chaldeans that besiege you, **then shall he live**, and **he shall save his ⁷life**.

10 For ^o**I** have set **My** face against this city for **calamity**, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 And touching the house of the king of Judah, *say*, Hear ye the word of the LORD;

12 O ^ohouse of David, thus saith the LORD; Execute judgment **early**, and deliver *him that is* spoiled out of the hand of the oppressor, lest **My** fury go out like fire, and burn that none can quench *it*, because of the evil of **their** doings.

13 Behold, **I am** against thee, O **inhabitress** [*Zion*] of the valley, and ^orock of the plain, saith the LORD; which say, 'Who shall come down against us? or who shall enter into our habitations?'

14 But **I** will punish you according to the fruit of your doings, saith the LORD: and **I** will ^okindle a fire in **her forest**, and ^oit shall devour all things round about it.

22 Thus saith the LORD; ^oGo down to the house of [*Jehoiakim*] the king of Judah, and speak there this word,

2 And say, 'Hear the word of the LORD, O ¹king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy People that enter in by these gates:

3 Thus saith the LORD; Execute ye judgment and righteousness, and deliver the **robbed** out of the hand of the oppressor: and do ^ono wrong, do no violence to the **sojourner, nor the afflicted ones**, neither shed ^oinnocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting **for David upon his throne**, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, **I** swear by **Myself**, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's ^ohouse of Judah; Thou *art* Gilead unto **Me**, and the head of Lebanon: yet surely **I** will make thee a wilderness, and cities *which* are not inhabited.

6 man. Heb. '*adam*'. Ap. 14. I.

7 saith the LORD = [is] Jehovah's oracle.

from. Some codices, with Aram., Sept., Syr., and Vulg., read "and from", thus forming the Fig. *Polysyndeton*. Ap. 6.

life = soul. Heb. *nephesh*. Ap. 13.

he shall not spare. Ref. to Pent. (Deut. 28. 50).

8 I set before you, &c. Ref. to Pent. (Deut. 30.19).

life . . . death. Note the '*Introversion*' in v. 9, "die . . . live".

9 he that goeth out, &c. Many acted on this promise (39. 9; 52. 15). **falleth** = shall fall.

he shall live. Some codices, with two early printed editions, read "then (or so) shall he live".

be unto him for a prey: i. e. he shall save his life, but it will be dearly bought. Cp. 38 2; 39. 18; 45. 6. The phrase occurs only in Jeremiah.

10 I have set, &c. Ref. to Pent. (Lev. 17. 10). Cp. Ezek. 15. 7. **evil** = calamity. Heb. *ra'a'*. Ap. 44. viii.

12 house of David. Occurs only here in Jeremiah.

in the morning = betimes.

evil. Heb. *ra'a'*. Ap. 44. viii.

your. Some codices, with seven early printed editions, read "their".

13 inhabitant = inhabitress: i. e. Zion.

rock of the plain. Fig. *Periphrasis*, for Zion.

14 kindle a fire, &c. Ref. to Pent. (Deut. 32. 22). Ap. 92.

the forest thereof = her forest. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the timber from Lebanon used in the buildings. **it shall devour.** Fulfilled in 52. 13.

22: 1—23: 8. PROMISE OF THE BRANCH.

22: 1-30. Individually.

23: 1-8. Collectively.

22: 1-30. INDIVIDUALLY.

1-9. To Jehoiakim.

10-12. Touching Shallum.

13-19. To Jehoiakim.

20-30. Touching Coniah.

22: 1-9. TO JEHOIAKIM.

1-3. Command.

4, 5. Consequence.

6, 7. Address.

8, 9. Consequence.

1 the LORD. Heb. Jehovah. Ap. 4. II.

Go down. Cp. 36. 12.

king of Judah: i. e. Jehoiakim.

3 Execute ye, &c. See note on 7. 5.

judgment and righteousness. Fig. *Hendiadys* = judgment, yea, righteous judgment.

spoiled = robbed.

no... nor... neither. Note the Fig. *Paradiastole*.

stranger = sojourner.

fatherless, nor the widow. Put by Fig. *Synecdoche* (of Species), for all afflicted ones.

innocent blood. See note on 7. 6.

4 upon the throne of David = for David upon his throne.

servants. Heb. text reads "servant", but some codices, with two early printed editions, read pl., as in A.V.

5 saith the LORD = [is] Jehovah's oracle.

6 house of Judah. See note on 3. 18.

7 And I will *set apart* destroyers against thee, every one with his weapons: and they shall cut down thy choice *houses built of cedar*, and cast them into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, ‘Wherefore hath the LORD done thus unto this great city?’

9 Then they shall answer, ‘Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.’

10 Weep ye not for ^othe dead [**Josiah**], neither bemoan ^ohim [**Jehoiachin**]: *but weep ye, weep on* for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching ^oShallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall ^odie in *Egypt* whither they have led him captive, and shall see this land no more.

13 Woe unto him that buildeth his house by unrighteousness, and his *upper chambers in injustice*; that ^ouseth his neighbour's service without wages, and *giveth him not wages for his work*;

14 That saith, ‘I will build me a wide house and *roomy* chambers,’ and cutteth him out *its windows*; and it is *panelled* with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and *righteousness*, and then *it was* well with him?

16 *Did Josiah not judge righteous judgment* of the *wretched* and needy; then *it was well with him?* *was* not this to know Me? saith the LORD.

17 *Verily, thou hast neither eyes nor heart save for* thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, ‘Ah my brother!’ or, ‘Ah sister!’ they shall not lament for him, *saying*, ‘Ah lord!’ or, ‘Ah his glory!’

19 He shall be ^oburied with the burial of an ass, [*the ass*] drawn and cast forth beyond the gates of Jerusalem.

20 ^oGo up to Lebanon, and cry [*the cry of distress*]; and lift up thy voice in Bashan, and cry from *Abarim: the mountains beyond Jordan*: for all thy ^olovers are destroyed.

21 I spake unto thee in *thy great prosperity*; but thou saidst, ‘I will not hear.’ This *hath been* thy manner from thy youth, that thou *hearkenedst not to My* voice.

22 The ^owind shall eat up all thy *rulers*, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy ^owickedness [*that caused this calamity*].

23 O *inhabitress* of ^oLebanon, that makest thy nest in the cedars, *how greatly to be pitied* shalt thou be when pangs come upon thee, the pain as of a woman in travail!

7 *prepare* = set apart. Cp. 6. 4; 51. 27, 28.

cedars. Put by Fig. *Metonymy* (of Cause), for the houses built of cedar.

8 *Wherefore . . . ?* Ref. to Pent. See note on 16. 10.

10 **the dead**: i.e. Josiah. **him**: i.e. Jehoiachin.

weep sore = weep ye, weep on. Fig. *Polyptoton*. *Ap. 6.*

11 **Shallum the son of Josiah**. Josiah had four sons (1 Chron. 3. 15). Shallum had another name — Jehoahaz. Cp. 2 Kings 23. 31, 34. Zedekiah must have been younger than Jehoiakim or Jehoahaz, for he was but twenty-one when he began to reign, and therefore only ten when Jehoiakim began to reign.

12 **die in the place, &c.** i.e. in Egypt. He was the first king of Israel to do so. 2 Kings 23. 34.

13 **chambers** = upper chambers.

by wrong = in injustice.

useth his neighbour's service, &c. Ref. to Pent. (Lev. 19. 13). **work**. Put by Fig. *Metonymy* (of Cause), for the wages earned by his labour = giveth him not [wages] for his work.

14 **large** = airy, or roomy. **windows** = its windows.

cieled = panelled.

15 **justice** = righteousness, as in v. 3.

16 **He** : i.e. Josiah. **judged the cause**. Fig. *Polyptoton*. Heb. judged the judgment. Fig. *Erotosis by Ellipsis* = "[Did he not] judge righteous judgment?" Fig. *Hendiadys*, as in v. 3.

poor = wretched. Heb. *'anah*. See note on "poverty", Prov. 6.11.

17 **But thine eyes**: or, Verily, thou hast neither eyes nor heart save for, &c.

19 **buried with the burial of an ass**. Note the Fig. *Oxymoron*, which gives the meaning that he was not buried at all (for asses have no funerals). Jehoiakim is the only king of Judah whose burial is not recorded. See note on 2 Kings 24. 6.

drawn, &c. : i. e. the ass, not Jehoiakim (v. 26).

cast forth. Cp. Isa. 26. 19.

20 **Go up, &c.** Note the Fig. *Eironeia*. *Ap. 6.*

cry: the cry of distress. **the passages** = Abarim: the mountains beyond Jordan, the range of Nebo. Cp. Num. 27. 12; 33. 47, 48.

lovers: i.e. the neighbouring nations, to whom they looked instead of to God.

21 **prosperity**. Heb. pl. of majesty = thy great prosperity. **obeyedst not** = hearkenedst not to.

22 **wind**. Heb. *ruach*. *Ap. 9.*

pastors. Put for rulers of all kinds. See notes on 2. 8; 3. 15, &c.

wickedness. Heb. *ra'a'*. *Ap. 44. viii.* Put by Fig. *Metonymy* (of Cause), for the cause of the calamity.

23 **O**. Fig. *Apostrophe*.

inhabitant = inhabitress: i.e. Zion.

Lebanon. Fig. *Metalepsis* : "Lebanon" put for the cedars grown there, then "cedars" put for the houses built of the timber.

how gracious = how greatly to be pitied.

24 **Coniah** = (by Fig. *Aphaeresis*), by which the first syllable is cut off. He is called "Jeconiah" (1 Chron. 3. 16), which means "Let Jehovah establish"; but the cutting off of the Divine name "Je" (for Jah or Jehovah) is meant to show the departure of Jehovah from Jeconiah, and that he himself would be cut off.

signet. Cp. Hag. 2. 23.

right hand. Fig. *Anthropopatheia*.

24 **As I live**, saith the LORD, though ^oConiah the son of Jehoiakim king of Judah were the ^osignet upon my ^oright hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And **I** will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they *are lifting up their soul*, thither shall they not return.

28 *Is this man* ²⁴Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O ^oearth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man childless [*as to the throne*], *a strong man that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

23 Woe be unto the ^opastors that destroy and scatter the sheep of **My** pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors *that are the feeders of My* people; Ye have scattered **My** flock, and driven them away, and have not visited them: behold, **I** will visit upon you the evil of your doings, saith the LORD.

3 And ^o**I** will gather the remnant of **My** flock out of all countries whither **I** have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And **I** will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ^{*}Behold, the days come, saith the LORD, that **I** will raise unto David a righteous ^o**Branch**, and a **King** shall reign and prosper, and shall execute ^ojudgment and justice in the earth.

6 In **His** days Judah shall be saved, and ^oIsrael shall dwell safely: and this *is His* name whereby **He** shall be called, ^o**THE LORD OUR RIGHTEOUSNESS**.

7 Therefore, ^{*}behold, ^othe days come, saith the LORD, that they shall no more say, 'The LORD liveth, ^o**Which** brought up the *sons* of Israel out of the land of Egypt;'

8 But, 'The LORD liveth, **Which** brought up and **Which** led the seed of ^othe house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own *soil*.'

9 ^oMine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like *a strong man* whom ^owine hath overcome, because of the LORD, and because of the words of **His** holiness.

10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and *the false prophets* course *is* evil, and their force *is* not right.

11 For both prophet and priest are profane; yea, in **My** house have **I** found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein: for **I** will bring evil upon them, *even* ^othe year of their visitation, saith the LORD.

27 desire to return = are lifting up their soul. Heb. *nephesh*.

28 man. Heb. *'ish*. Ap. 14. II.

29 earth, earth, earth. Fig. *Epizeuxis*, for great emphasis.

30 childless: i.e. as to the throne (see last clause). Not one of his seven sons (1 Chron. 3. 17, 18) sat upon his throne.

a man = a strong man. Heb. *geber*. Ap. 14. IV.

23: 1-8. COLLECTIVELY.

- | | |
|-------|---------------------------------|
| 1, 2. | Shepherds. Woe to false. |
| 3. | Restoration. The remnant. |
| 4-6. | Shepherd. The true. The BRANCH. |
| 7, 8. | Restoration. The Nation. |

1 the pastors = rulers. See notes on 2. 8; 3. 15, &c.

saith the LORD = [is] Jehovah's oracle.

the LORD. Heb. Jehovah. Ap. 4. II.

2 the LORD God of Israel. See note on 11. 3. **God**. Heb. Elohim. that feed = that are the feeders of. Fig. *Antimereta* (of the Verb).

behold. Fig. *Asterismos*. Ap. 6.

I will visit, &c. Ref. to Pent. (Ex. 32. 34). **evil**. Heb. *ra'a*.

3 **I** will gather, &c. Cp. 31. 10; 32.7. Ezek. 34. 13, &c.

5 Branch = Sprout from the root, not from a branch. Cp. Isa. 11. 1; 53.2. Here, Heb. *zemach*. The name of the brightest star in the Zodiac sign "Virgo". See Ap. 12. See notes on the Structure of the Four Gospels. Cp. 33. 15.

King. See the Structure of the Gospels. Matthew. Cp. Isa. 9. 6, 7. Zech. 6. 12, 13. Ps. 72. 2. Luke 1. 32.

judgment and justice. See note on 22. 3.

6 Israel shall dwell safely. Ref. to Pent. (Lev. 25. 18, 19; 26. 5. Deut. 33. 12, 28. Repeated in 32. 37; 33. 16). Ap. 92.

THE LORD OUR RIGHTEOUSNESS. Heb. *Jehovah Zidkenu*. See Ap. 4. II. 7. For the reason of the large type in A.V., see Ap. 48.

OUR. Because the gift of God.

7 the days come. Cp. 16. 14, 15.

Which brought up, &c. Ref. to Pent. (Ex. 12—15, &c). Ap. 92. children = sons.

8 the house of Israel. See note on 2. 4.

land = soil.

23: 9-40. WHIRLWIND. FALSE PROPHETS. REJECTION.

- | | |
|--------|----------------|
| 9-15. | Incrimination. |
| 16-22. | Dehortation. |
| 23-29. | Incrimination. |
| 30-40. | Threatening. |

9 Mine heart, &c. Fig. *Pathopoeia*. **man**. Heb. *'ish*.

a man = a strong man. Heb. *geber*. Ap. 14. IV.

wine. Heb. *yayin*. Ap. 27. I.

10 their : i.e. the false prophets.

11 wickedness. Heb. *ra'a'*. Ap. 44. viii.

12 the year of their visitation. See note on 8.12.

13 And **I** have seen folly in the prophets of Samaria; they prophesied in Baal, and caused **My** People Israel to err.

14 **I** have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his *lawlessness*: they are all of them unto **Me** as ^oSodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; *Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, 'Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They *keep on saying* unto them that despise Me, 'The LORD hath said, 'Ye shall have peace;'' and they say unto every one that walketh after the *stubbornness* of his own heart, 'No evil shall come upon you.'

18 For °who hath stood in the *secret council* of the LORD, and hath perceived and heard °His word? who hath marked His word, and *announced it* ?

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall *burst* upon the head of *lawless ones*.

20 The anger of the LORD shall not return, until He have executed, and till He have performed the thoughts of His heart: in *the end of days* ye shall consider it °perfectly.

21 °I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 *But, had they stood in My council : then they would have made My People hear My words, and they would have turned* them from their evil way, and from the evil of their doings.

23 °Am I a God at hand, saith the LORD, °and not a God afar off?

24 °Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I °fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in My name, saying, °'I have dreamed, I have dreamed.' [Thus *catching the People's ears*].

26 °How long *shall this exist* in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause My People to forget My name by their dreams which they tell every man to his neighbour, *according as* their fathers have forgotten My name *through* Baal.

28 The prophet that hath a dream, let him tell a dream; and °he that hath My word, let him speak My word faithfully. What *is the chopped straw* to the wheat?" saith the LORD.

29 °Is not My word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, *behold, °I *am* against the prophets, saith the LORD, that steal My words every one from his neighbour.

31 *Behold, I *am* against the prophets, saith the LORD,

15 the LORD of hosts = Jehovah Z^baiioth. See note on 6. 6 and 1 Sam. 1. 3. **17** They say still. Fig. *Polyptoton*. Heb. = saying they say = keep on saying. **imagination** = stubbornness.

18 who . . . ? Fig. *Erotosis*. Implying that none hath.

counsel = secret council. Cp. Ps. 25. 14. **His**. Heb. text, with R.V., reads "My"; but marg. of Heb. text, the Babylonian Codex, with eight early printed editions, Aram., Syr., and Vulg., read "His" with A.V.

heard: or, announced. Cp. v. 22.

19 fall grievously = burst. **the wicked** = lawless ones.

20 the latter days = end of days. Ref. to Pent. (Gen. 49. 1, the same word). **Ap. 92.** **perfectly**. Cp. 30. 24.

21 I have not, &c. Cp. v. 32; 14. 14.

22 But if, &c. The Heb. accent requires the rendering : "But, had they stood in My Council: then they would have made My People hear My words, and they would have turned", &c.

23 Am I . . . ? Fig. *Erotosis*. **Ap. 6.** **and not, &c.** Fig. *Pleonasm*, for emphasis. **24** Can ...? ... Do ... ? Fig. *Erotosis*.

fill. The Heb. accent ("*Tiphcha*") puts the emphasis on "fill" (not on "earth"), denoting the fullness of the Divine presence which no place can include, or exclude. A fullness of *grace*, of the prophetic word of judgment, and of promise.

23 I have dreamed. Thus catching the people's ears. Note Fig. *Epizeuxis*. **Ap. 6.** **26** How long . . . ? Fig. *Erotosis*.

shall this be = shall this exist. Heb. *yesh*. See notes on 31. 6, 16, 17. Prov. 8. 21; 18. 24, and Luke 7. 25.

27 as = according as. **for** = in, or through.

28 he that hath, &c. Cp. Ezek. 13. 7.

chaff = crushed, or chopped straw. Heb. *teben*.

29 Is not . . . ? Fig. *Erotosis*.

30 I am against, &c. Ref. to Pent. (Deut. 18. 20).

31 say, He saith = uttered it as an oracle. Heb. *ne'um*. Ref. to Pent. (Gen. 22. 16. Num. 14. 28; 24. 3, 4, 15, 16). Frequent in the prophets.

32 lightness = reckless boasting.

33 What burden ? Sept., Vulg., and Rashi, read "Ye yourselves are the burden". Cp. v. 36. **forsake** = reject.

36 perverted. See note on 6. 10.

the living God. Both words are plural.

that use their tongues, and *uttered it as an oracle*.

32 *Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause My People to err by their lies, and by their *reckless boasting*; yet I sent them not, nor commanded them: therefore they shall not profit this People at all, saith the LORD.

33 And when this People, or the prophet, or a priest, shall ask thee, saying, 'What *is* the burden of the LORD?' thou shalt then say unto them, *Ye yourselves are the burden*. I will even *reject* you, saith the LORD.

34 And *as for* the prophet, and the priest, and the People, that shall say, 'The burden of the LORD,' I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, 'What hath the LORD answered?' and, 'What hath the LORD spoken?'

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have °perverted the words of °the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, ‘What hath the LORD answered thee?’ and, ‘What hath the LORD spoken?’

38 But since ye say, ‘The burden of the LORD;’ therefore thus saith the LORD; ‘Because *ye keep on saying* this word, ‘The burden of the LORD,’ and **I** have sent unto you, saying, ‘Ye shall not say, ‘The burden of the LORD;’”

39 Therefore, behold, **I**, even **I**, will utterly forget you, and **I** will forsake you, and the city that **I** gave you and your fathers, *and cast you out of My presence:*

40 And **I** will bring *a life long* reproach upon you, and *a life long* shame, which shall not be forgotten.’ ”

24 The LORD *made me see*, and, *behold, two ^obaskets of figs were set before ^othe temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the *craftsmen and armourers*, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very *worth naught* figs, which could not be eaten, they were so bad.

3 Then said the LORD unto me, “What seest thou, Jeremiah?” And I said, “Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.”

4 Again the word of the LORD came unto me, saying,

5 “Thus saith the LORD, the God of Israel; ‘Like these good figs, so will **I care for** them that are carried away captive of Judah, whom **I** have sent out of this place into the land of the Chaldeans ^ofor *their* good.

6 *And I will set Mine eyes* upon them for good, and **I** will bring them again to this land: and **I** will ^obuild them, and not pull *them* down; and **I** will plant them, and not pluck *them* up.

7 And ^o**I** will give them an heart to know **Me**, that **I am** the LORD: and ^othey shall be **My People**, and **I** will be their God: for they shall return unto **Me** with their whole heart.

8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will **I** give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And **I** will deliver them *to be tossed to and fro among* all the kingdoms of the earth ^ofor *their hurt*, *I will deliver them to be a reproach* and a proverb, *and a taunt* and a curse, in all places whither **I** shall drive them.

10 And **I** will send ^othe sword, *and famine*, and the pestilence, among them, till they be consumed from off the *soil* that **I** gave unto them and to their fathers.’ ”

25 The word that came *unto* Jeremiah concerning *the People at large* of Judah in ^othe fourth year of Jehoiakim the son of Josiah king of Judah, that *was* ^othe first year of ^oNebuchadrezzar king of ^oBabylon;

38 *ye say* = ye keep on saying. Fig. *Polyptoton*. Ap. 6.
40 *everlasting . . . perpetual*. Put by Fig. *Synecdoche* (of the Whole), for a part of time= life long. Limited here by the promised Restoration.

24: 1-10. CAPTIVES. REMNANT. (FIGS.)

- | | |
|--------|------------------------------|
| 1. | Symbol. Two baskets of figs. |
| 2-. | Good figs. |
| -2. | Bad figs. |
| 3-. | Good figs. |
| -3. | Bad figs. |
| 4. | Signification of Symbol. |
| 5. | Captives. (Good figs.) |
| 6, 7. | For their good. |
| 8. | Remnant. (Bad figs.) |
| 9, 10. | For their evil. |

1 **The LORD**. Heb. Jehovah. Ap. 4. II.
shewed me = made me see. **behold**. Fig. *Asterismos*. Ap. 6.
baskets. Heb. *dudim*. Still used for fruit in Jerusalem.
the temple. See note on 26. 2.
carpenters and smiths = craftsmen (or artificers) and armourers.
2 **naughty** = worth naught.
3 **evil**. Heb. *raa'*. Ap. 44. viii. Cp. 29. 17.

Jeremiah's FIFTEENTH Prophecy (see p. 1015).

5 **the LORD, the God of Israel** = Jehovah Elohim of Israel. See note on 11. 3 and Ap. 4. II and I.
acknowledge = own. Put by Fig. *Metonymy* (of Cause), for regard, or care for. **for . . . good**. Connect this with "acknowledge", not with "sent out".
6 **For I will set Mine eyes** = And I will set Mine eye. Some codices, with Sept., Syr., and Vulg., read "eyes" (pl.) with A. V. **build . . . plant**. Cp. 1. 10; 18. 7-9.
7 **I will give, &c.** Ref. to Pent. (Deut. 30. 6).
they shall be My People. Ref. to Pent. (Lev. 26. 12).
9 **to be removed into** = to be tossed to and fro among.
be removed. Ref. to Pent. (Deut. 28. 25). Ap. 92.
for their hurt. Heb. *raa'*. Ap. 44. viii. Cp. 25. 6; 38. 4.
to be a reproach = [I will deliver them to be] a reproach.
a taunt. Ref. to Pent. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "and a", thus completing the Fig. *Polysyndeton* (Ap. 6).
10 **the sword, the famine, and the pestilence**. Ref. to Pent. (Lev. 26. 25, 26. Deut. 28. 21-24). Ap. 92.
the famine. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "and famine", thus completing the Fig. *Polysyndeton*.
land = soil, or ground. Heb. *'adamah*.

25: 1-11. TIME. SEVENTY YEARS.

- | | |
|--------|--------------------------------|
| 1, 2. | Time of the prophecy. |
| 3, 4. | Messengers from Jehovah. |
| 5-7. | Disobedience. The cause. |
| 8. | Disobedience. The consequence. |
| 9-11-. | Messengers from Babylon. |
| -11. | Duration of the prophecy. |

Jeremiah's SIXTEENTH Prophecy (see p. 1015).

1 **to**. Heb. "upon". Some codices, with two early printed editions, Sept., and Vulg., read "unto".
all the People = the People at large.
the fourth year of Jehoiakim. An important date, being the first year of Nebuchadrezzar. See Ap. 83 and 86.
the first year, &c. See Ap. 86.
Nebuchadrezzar. Cp. 21. 2.
Babylon. Assyria not mentioned, for it had already fallen.

2 The which ^oJeremiah the prophet ^ospake unto *the People at large* of Judah, and to *the People at large* of Jerusalem, saying,

3 "From the ^othirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year [*of my prophesying*], the word of the LORD hath come unto me, and I have spoken unto you, ^orising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all **H**is servants the prophets, ³rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

5 They said, 'Turn ye again now every one from his ^oevil way, and from the *calamity* of your doings, and dwell *on the soil* that the LORD hath given unto you and to your fathers *from age to age*:

6 And go not after other gods to serve them, and to worship them, and provoke **M**e not to anger with the works of your hands; and **I** will *bring no calamity upon you*.

7 Yet ye have not hearkened unto **M**e, saith the LORD; that ye might ^oprovoke me to anger with the works of your hands to your own *calamity*.

8 Therefore thus saith the LORD of hosts; 'Because ye have not heard **M**y words,

9 Behold, **I** will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, ^o**M**y servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an ^oastonishment, and an hissing, and *a long time* desolations.

10 Moreover ^o**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*.

11 And this whole land shall be a desolation, *and* an ^oastonishment; and these nations shall serve the king of Babylon ^oseventy years.

12 And it shall come to pass, ^owhen ¹¹seventy years are accomplished, *that I will visit upon*, the king of Babylon, and that nation [*exactly seventy years later*], saith the LORD, for their iniquity, and the land of the Chaldeans, and will make *the People a long time* desolations.

13 And **I** will bring upon that land all **M**y words which **I** have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves ^oof them also: and **I** will recompense them according to their deeds, and according to the works of their own hands.'

15 For thus saith the LORD God of Israel unto me; 'Take the ^owine cup of this fury at **M**y hand, and cause all the nations, to whom **I** send thee, to drink *it*.

16 And they shall drink, and *reel to and fro*, and be mad, ^obecause of the sword that **I** will send among them.'

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

18 *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, ^oand the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; ^oas *it is* this day;

2 **Jeremiah the prophet spake.** This is the first occurrence of the expression. We find "said" later; and "prophet" in 1. 5; 20. 2; 28. 5, 6, 10, 11, 12, 12, 15; 29. 1, 29; 32. 2; 36. 8, &c, 34. 6; 45. 1.

spake. In ch. 36. 2 he is told to "write", because "Israel" (being dispersed), could not be *spoken* to, as Judah was here.

3 **thirteenth year of Josiah.** Cp. 1. 2.

the three and twentieth year: i.e. of Jeremiah's prophesying: 18 years under Josiah + 3 months under Jehohaz + 4 years under Jehoiakim.

the LORD. Heb. Jehovah. Ap. 4. II.

rising early and speaking. See note on 7.13.

5 **evil** = calamity. Heb. *ra'a*. Ap. 44. viii.

in the land = on the soil. Heb. *'adamah*.

for ever and ever = from age to age. This must be read with "given", and refers to God's counsel. See note on Isa. 44. 7 ("ancient").

6 **do you no hurt** = bring no calamity upon you.

hurt. Heb. *ra'a'*. Ap. 44. viii. Cp. v. 5.

7 **saith the LORD** = [is] Jehovah's oracle.

provoke Me to anger, &c. Ref. to Pent. (Deut. 32. 21).

8 **the LORD of hosts.** See note on 6. 6, and 1 Sam. 1. 3.

9 **My servant.** Cp. Isa. 45. 1.

and. Note the Fig. *Polysyndeton*. Ap. 6.

astonishment. Ref. to Pent. (Deut. 28. 37). Cp. v. 18.

perpetual = age-abiding. Put by Fig. *Synecdoche* (of the Whole), for a long time.

10 **I will take from them.** Quoted in Rev. 18. 23. Cp. 7. 34; 16. 9; 33. 11.

candle = lamp.

11 **and.** Some codices, with three early printed editions, Syr., and Vulg., read this "and" in the text.

seventy years. From 496 to 426. See the special note on p. 615.

25: 12-38. NATIONS. THE CUP.

12-14. Literal.

15-29. Symbol. The Cup.

30-33. Literal.

34-38. Symbols. Shepherds and Folds.

12 **when.** No necessary sequence with v. 11. Verse 12 commences a fresh paragraph *re* the seventy years.

punish = visit upon, exactly seventy years later.

iniquity. Heb. *'avah*. Ap. 44. iv.

it. Heb. masc. = the People rather than the land.

14 **of them:** i.e. of the Chaldeans.

15 **the LORD God of Israel.** See note on 11. 3.

wine. Heb. *yayin*. Ap. 27. I.

16 **be moved** = reel to and fro.

because of the sword, &c. Ref. to Pent. (Lev. 26. 25, 33). Ap. 92.

18 **Jerusalem.** Comes first (cp. v. 29), because of 1 Pet. 4. 17. Amos 3. 2.

and. So some codices, with five early printed editions, Aram., Sept., Syr., and Vulg. Others omit this "and".

as it is this day. Probably added by Jeremiah when this prophecy had been fulfilled.

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;
20 And all the ^omingled people, and all the kings of the land of ^oUz, and all the kings of the land of the ^oPhilistines, and ^oAshkelon, and *Gazza*, and ^oEkron, and the remnant of ^oAshdod,
21 Edom, and Moab, and the *sons* of Ammon,
22 And all the kings of Tyrus, and all the kings of Zidon, ^oand the kings of the *coast-lands* which *is* beyond the sea,
23 ^oDedan, and ^oTema, and Buz, and *all with their hair clipped at the corners*,
24 And all the kings of Arabia, and all the kings of the ²⁰mingled people that dwell in the desert,
25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,
26 And all the kings of the north, far and near, one with another, and all the kingdoms of *the earth*, which *are* upon the face of *the soil*: and the king of *Babel* shall drink after them.
27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; 'Drink ye, and be drunken, and spue, and fall, and rise no more, ¹⁶because of the sword which **I** will send among you.'"
28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, 'Thus saith the LORD of hosts; 'Ye shall certainly drink.
29 For, lo, **I** begin to bring *calamity* on the city *upon which My name is called*, and should ye be utterly *held guiltless*? Ye shall not be *held guiltless*: for **I** will call for a sword upon all the inhabitants of ^othe earth, saith the LORD of hosts."
30 Therefore prophesy thou against them all these words, and say unto them, 'The LORD shall roar [*as a lion*] from on high, and utter **His** voice from **His** ^oholy habitation; **He** shall mightily roar *against His fold*; **He** shall give a shout, as they that tread *the winepress*, against all the inhabitants of the earth.
31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations, **He** will *judge* all flesh; **He** will give them *that are lawless* to the sword, saith the LORD.'
32 Thus saith the LORD of hosts, 'Behold, *calamity* shall go forth from nation to nation, and a great whirlwind shall be raised up from the *utmost parts* of the earth.
33 And the slain [*by the sword*] of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.
34 Howl, ye *rulers of all kinds*, and cry; and wallow yourselves *in the ashes*, ye *strong ones* of the flock: for the days of your slaughter and *when ye are dispersed* are accomplished; and ye shall fall like a *fair, but fragile* vessel.
35 And the *rulers* shall have no way to flee, nor the *strong ones* of the flock to escape.
36 A voice of the cry of the ³⁴shepherds, and an howling of the *strong ones* of the flock, *shall be heard*: for the LORD hath spoiled their pasture.
37 And the *pastures pf peace* are *silenced* because of the fierce anger of the LORD.

20 mingled people. Heb. 'ereb. Cp. 50. 37. Ezek. 30. 5. Dan. 2. 43. Ezra 9. 2. Ps. 106. 35. In the inscription of Sennacherib (Bellino's *Cylinder*, line 13) the *Urbi* are joined with the Arameans (nomad tribes west of the Euphrates). Sennacherib says that Hezekiah had some "*Urbi*" soldiers with him in Jerusalem.
Uz. Job's country near Idumea (Lam. 4. 2.).
Philistines, &c. Cp. ch. 47.
Ashkelon. Now 'Askalan. Azzah. Heb. 'Azzah = Gaza.
Ekron. Now 'Akir. **Ashdod.** Now 'Esdud.
21 children = sons.
22 and the kings. So in the Mugah Codex (quoted in the *Massorah*); but other codices, with one early printed edition, read "and all the kings".
isles = coast-land, or maritime country.
are. Supply "is", referring to coast-land.
23 Dedan. On the borders of Edom (49. 8. Ezek. 25. 13). **Tema, and Buz.** The country of Elihu. See Job 32. 2 and note on p. 666.
that are in the utmost corners = all with their hair clipped at the corners.
26 the world. Heb. 'erez (with Art.), the earth.
the earth = the ground, or soil. Heb. 'adamah (with Art.).
Sheshach. The *Massorah* explains that this word is "Babel", being a cypher by which the last letter of the alphabet is put for the first, and the next to the last for the second, &c., by which Sh. Sh. Ch. becomes B. B. L. "Babel" (cp. 51. 41, where both words are used). There is another example in 51. 1. See note there. Four classes of nations are to drink of this cup of the fury of Jehovah Elohim of Israel (v. 15): (1) Jerusalem and Judah (v. 18); (2) Egypt, &c. (v. 19); (3) the mingled nations (vv. 20-22); and (4) the more distant nations (vv. 23-25). Daniel fills in these "times of the Gentiles", which are not within the scope of Jeremiah and Ezekiel. But the point here is that the final judgment of the nations is yet future: when "Great Babylon" comes into remembrance, it will "drink after them". Cp. 49. 12. For this, "Sheshach" must be rebuilt and restored.
the LORD of hosts, the God of Israel. See note on 7. 3.
29 which is called by My name = upon which My name is called. **unpunished** = held guiltless. Cp. 1 Pet. 4. 17. Ref. to Pent. (Ex. 20. 7; 34. 7. Num. 14. 18).
the earth. Heb. ha'arez. Same word as "the world" in v. 26.
30 roar. Cp. v. 38, "as a lion". **holy.** See Ex. 3. 5. **upon His habitation** = against His fold.
the grapes = the winepress. Cp. Isa. 63. 1-6.
31 plead with = judge.
wicked = lawless. Heb. rasha'. Ap. 44. x.
32 coasts = sides: i. e. uttermost parts. earth. Heb. 'arez. Cp. v. 29.
33 the slain. By the sword. Cp. Isa. 66. 16.
34 shepherds = rulers (of all kinds). Cp. 2. 8; 6. 3. All three had miserable ends: Jehoiakim (22.18; 36. 30); Jehoiachin, taken to Babylon; and Zedekiah, after his eyes were put out. **principals** = strong ones.
of your dispersions: or, when ye are dispersed. So in the Mugah Codex (quoted in the *Massorah*), with three early printed editions.
pleasant = precious (i.e. fair, but fragile).
37 peaceable habitations = pastures of peace.
cut down = silenced.

38 He hath forsaken his covert, ^oas the lion: for their land is desolate because of ^othe fierceness of the oppressor, and because of His fierce anger.' ”

26 In the beginning [*before the siege, in the third year*] of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 “Thus saith the LORD; ‘Stand ^oin the court of the LORD's house, and speak unto all the *inhabitants of the cities* of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; ^odiminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may ^orepent Me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, ‘Thus saith the LORD; ‘If ye will not hearken to Me, to walk in ^oMy law, which I have set before you,

5 To hearken to the words of My servants the prophets, whom I sent unto you, ... ^orising up early, and sending *them*, but ye have not hearkened;

6 Then will I make this house like ^oShiloh, and will make this city ^oa curse to all the nations of the earth.’”

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak ^ounto all the People, that the priests and the prophets and all the People took him, saying, ^o“Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, ‘This house shall be like ^oShiloh, and this city shall be desolate without an inhabitant?’ ” And *most of the People* were gathered against Jeremiah in the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the ^onew gate of the LORD's *house*.

11 Then spake the priests and the prophets unto the princes and to ^oall the People, saying, “*The sentence of death is for this man*; for he hath prophesied against this city, *according as* ye have heard with your ears.”

12 Then spake Jeremiah unto all the princes and to all the People, saying, “The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and *listen to* the voice of the LORD your God; and the LORD will ³repent Him of the evil that He hath pronounced against you.

14 As for me, behold, I *am* in your hand: do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring ^oinnocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.”

38 as the lion. Fig. *Simile* (Ap. 6). Cp. v. 30.

the fierceness of the oppressor. Some codices, with one early printed edition, Aram., and Sept., read "the (Sept. "great") sword of oppressors ". Cp. 46.16; 50.16.

26: 1-24. PROCLAMATION IN THE TEMPLE.

1-6.	Jeremiah's mission.
7-9.	Opposition.
10, 11.	Defense. Princes.
12-15.	Jeremiah's message.
16-23.	Contention.
24.	Defense. Ahikam.

26: 1-6. JEREMIAH'S MISSION.

1, 2.	Jehovah's house. Message.
3-.	Obedience.
-3.	Promise.
5.	Disobedience.
6.	Jehovah's house. Message.

Jeremiah's SEVENTEENTH Prophecy (p. 1015).

1 In the beginning: i.e. before the siege, in the third year of Jehoiakim. See note on 27. 1.

The first edition of the Prophets (Naples, 1485-6), the first edition of the entire Heb. Bible (Soncino, 1488), and the second edition (Naples, 1491-3), introduce the word *hazi* = *half*, here, to indicate that the second half of Jeremiah commences here.

the LORD. Heb. Jehovah. Ap. 4. II.

2 in the court. This was Jeremiah's most public utterance. Cp. 7. 2.

cities. Put by Fig. *Metonymy* (of Subject), for their inhabitants. **diminish not a word.** Ref. to Pent. (Deut. 4. 2; 12. 32). Ap. 92. The importance of this is seen from the note on v. 18.

3 every man. Heb. *'ish*. **evil.** Heb. *ra'a'*.

repent Me. Fig. *Anthropopatheia*. Ap. 6.

4 If ye will not hearken. Ref. to Pent. (Lev. 26.14. Deut. 28. 15). Ap. 92.

My law. Ref. to Pent. (Ex. 20).

5 both = even. Some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., omit this "even".

rising up early, &c. See note on 7. 13.

6 Shiloh. See note on 7. 12.

a curse. Put by Fig. *Metonymy* (of Adjunct), for the subject of cursing. Cp. 29. 22.

8 unto. One school of Massorites (Ap. 30) reads "concerning". **Thou shalt surely die.** This was in accordance with Deut. 18.

20, as they would not believe that Jehovah could send such a message. A ref. to Pent. (Gen. 2. 17). Ap. 92. Jeremiah's danger was very real. Cp. v. 20-24.

9 all. Put by Fig. *Synecdoche* (of Genus), for most of the People.

10 new gate. The Targum takes this to be the east gate.

house. Some codices, with Aram., Syr., and Vulg., read this word "house" in the text.

11 This man is worthy to die = Death's judgment is for this man: "judgment" being put by Fig. *Metonymy* (of the Cause), for the effect of it: viz. the sentence of death (idiomatically rendered in A.V.). Cp. John 3. 19: where *krisis* is put for the act or process of judging. See Ap. 85.

man. Heb. *'ish*. Ap. 14. II. **as** = according as.

13 obey = listen to. **God.** Heb. Elohim. Ap. 4. I.

15 innocent blood. Ref. to Pent. (Deut. 19. 10, 13). Ap. 92. Cp. Matt. 27. 4, 25. Luke 23. 13-15. See Ap. 85.

16 °Then said the princes and all the People unto the priests and to the prophets; °“This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.”

17 Then rose up *men* of the elders of the land, and spake to all the assembly of the People, saying,

18 °“Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the People of Judah, saying, ‘Thus saith °the LORD of hosts; °Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountains of the house as the high places of a forest.’”

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear °the LORD, and *appeased the face of the LORD*, and the LORD °repented **Him** of the evil which **He** had pronounced against them? Thus might we procure great evil against our °souls.

20 *But* there was also a man that prophesied in the name of the LORD, °Urijah the son of Shemaiah of °Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, °the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, °Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who °slew him with the sword, and cast his dead body into the graves of the °common people.”

24 Nevertheless the hand of °Ahikam the son of °Shaphan was with Jeremiah, that they should not give him into the hand of the People to put him to death.

27 °In the beginning of the reign of Jehoiakim the son of Josiah king of Judah °came this word unto Jeremiah from the LORD, saying,

2 “Thus saith the LORD to me; ‘Make thee bonds and yokes, and °put them upon thy neck,

3 And send them to the king of Edom, °and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers *that are coming* to Jerusalem °unto Zedekiah king of Judah;

4 And command them to say unto their masters, ‘Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

26: 16-24. CONTENTION.

16, 17.	Defenders. Princes.	} Favourable.
18.	Case of Micah.	
19.	Conduct of Hezekiah.	
20.	Case of Urijah.	} Adverse.
21-23.	Conduct of Jehoiakim.	
24.	Defender. Ahikam.	

16 Then said the princes, &c. In favour of Jeremiah. Note the Structure, p. 1053.

This man, &c. See Ap. 85. **man.** Heb. *'ish.* Ap. 14. II.

17 **certain** = men. Plural of *'enosh.* Ap. 14. III. Some better acquainted with affairs than others.

18 **Micah.** The prophet whose book is called after his name. Contemporary with Hosea and Amos in Israel, and with Isaiah in Judah. See Ap. 77.

the LORD of hosts. See note on 6. 6. 1 Sam. 1. 3.

Zion shall be plowed, &c. See note on Mic. 3. 12. A prophecy which was wholly fulfilled as to the Jewish Zion (south of Moriah), but not as to the traditional Zion, south-west of Jerusalem. See Ap. 68.

19 **the LORD.** Heb. *'eth Jehovah* = Jehovah Himself.

besought the LORD = appeased the face of Jehovah. Figs. *Pleonasm* and *Anthropopatheia.*

repented Him. Fig. *Anthropopatheia.* Ap. 6. Ref. to Pent. (Ex. 32. 14). Ap. 92. **souls.** Heb. *nepshesh.* Ap. 13.

20 **And** = But. Said in reply to the friends of Jeremiah by his adversaries. See the Structure above.

Urijah. This incident is not recorded in the historical books, but it illustrates v. 5.

Kirjath-jearim. Now *'Khan 'Erma*, or *Kuriet el 'Enab*, four miles west of the hill overlooking Beth-shemesh, and about twelve miles from Jerusalem.

21 **the king sought, &c.** One of eleven rulers offended with God's messengers. See note on Ex. 10. 28.

22 **Elnathan.** See 26. 22; 36. 12, 25.

23 **slew him with the sword.** Cp. Heb. 11. 37.

common People. Heb. sons of the people.

24 **Ahikam.** The father of Gedaliah, who, when appointed governor by Nebuchadnezzar, stood as the friend of Jeremiah. For a son of Ahikam also befriending Jeremiah, see 40. 6.

Shaphan. See note on 2 Kings 22. 3. See 36. 10 for another son; 29. 3 for another son. Also befriending Jeremiah.

27: 1-22. NATIONS. BONDS AND YOKES.

1-7-. Nations to serve Babylon.

-7. For a limited time.

8. Exhortation. Nations.

9-11. Dehortation.

12, 13. Exhortation. Zedekiah.

14, 15. Dehortation.

16-. Exhortation. Priests and People.

-16, 17. Dehortation.

18-22-. Remaining vessels to go to Babylon.

-22. For a limited time.

Jeremiah's EIGHTEENTH Prophecy (p. 1015).

Given in reign of Jehoiakim to Jeremiah. Declared, after thirteen years, in fourth year of Zedekiah: i.e. in 485. Cp. v. 12. Chs. 27 and 28 were written by Jeremiah, or at his dictation. Cp. "me", 27. 2; 28. 1. Some codices, with Syr., read "Zedekiah", as in vv. 3 and 12. **1** **In the beginning.** The *Massorah* (Ap. 30) notes the fact that this expression occurs three times at the commencement of a verse (Gen. 1. 1. Jer. 26. 1; 27. 1). **came.** At the beginning of the reign of Jehoiakim; but it referred to a future time, as shown in v. 12. **the LORD.** Heb. *Jehovah.* Ap. 4. II. **2** **put them, &c.** This was literally done, as a prophetic symbol; and at that time prophetic of what was to happen in the reign of Zedekiah, eleven years later. **3** **and.** Note the Fig. *Polysyndeton* to emphasize each respectively. **which** come = that are coming. Part. *Poel*, as in Gen. 37. 19; 41. 29, 35. Jer. 4. 16; 6. 22; 7. 32; 9. 25; 16. 14; 23. 5, 7; 31. 27, 31, 38; 32. 7; 33. 5, 14, &c. This was to take place eleven years later. **unto Zedekiah.** Then and there we have the fulfilment of this prophecy.

4 **the LORD of hosts, the God of Israel.** See note on 7. 3. **God.** Heb. *Elohim.* Ap. 4. I.

5 ^oI have made the earth, the man and the beast that *are* upon the *earth*, by **My** ^ogreat power and by **My** outstretched arm, and have given it unto whom it seemed meet unto **Me**.

6 And now have **I** given all these lands unto the hand of ^oNebuchadnezzar the king of Babylon, **My** servant; and the beasts of the field have **I** given him also to serve him.

7 And all nations shall serve ^ohim, and his son, and his son's son, until *the appointed end* of his land come: and then many nations and ^ogreat kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve *him* ^oNebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will **I** punish, saith the LORD, with the ^osword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your ^odiviners, nor to your dreamers, nor to your *observers of the clouds*, nor to your ^osorcerers, which speak unto you, saying, 'Ye shall not serve the king of Babylon':

10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will **I** let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.''' "

12 ^oI spake also ^oto Zedekiah king of Judah according to all these words, saying, "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 ^oWhy will ye die, thou and thy People, by the sword, *and by* the famine, and by the pestilence, *according as* the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, 'Ye shall not serve the king of Babylon:' for they prophesy a lie unto you.

15 'For **I** have not sent them,' saith the LORD, 'yet they prophesy a lie in **My** name; that **I** might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.' "

16 Also I spake ^oto the priests and to all this People, saying, "Thus saith the LORD; 'Hearken not to the words of your prophets that prophesy unto you, saying, *Behold, ^othe vessels of the LORD's house shall now shortly be brought again from Babylon:' for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: ^owherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD *be and remain* with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at

5 I have made, &c. Ref. to Pent. (Gen. 1.1). Ap. 92. **the ground.** Heb. the face of the ground. Fig. *Pleonasm*. Ap. 6. Some codices read "the face of all the ground". **ground** = earth.

great power . . . outstretched arm. Ref. to Pent. (Ex. 6. 6. Deut. 4. 34; 5. 15; 7. 19; 9. 29; 11. 2; 26. 8).

6 Nebuchadnezzar. Some codices spell it "Nebuchadrezzar".

My servant. Cp. 25. 9. See Dan. 2. 37, 38.

7 him, and his son, and his son's son: i.e. Evil Merodach, Nergelissar, and Nabonidus, in whose seventeenth year Babylon was taken by Cyrus. Ap. 67. **the very time** = the appointed end.

great kings: i.e. the kings of Persia and Media (Dan. 2. 39).

8 the same = him. **saith the LORD** = [is] Jehovah's oracle.

sword . . . famine . . . pestilence. Ref. to Pent. (Lev. 26. 25, 26. Deut. 28. 21-24). Ap. 92. **and.** Note the Fig. *Polysyndeton*. Ap. 6.

9 diviners, &c. These were their heathen guides.

enchanters = observers of the clouds.

sorcerers. These were mediums and necromancers.

12 I spake: i.e. thirteen years after this prophecy came to him. See note on v. 1. **to Zedekiah.** It is not stated whether he ever addressed the two other kings. Jehoahaz and Zedekiah were the sons of Hamutal; Jehoiakim was the son of the proud Zebudah (2 Kings 23. 36). Cp. 13.18.

13 Why . . . ? Fig. *Asterismos*.

by. Some codices, with Aram., Syr., and Vulg., read "and by", thus completing the Fig. *Polysyndeton*. Cp. v. 8. **as** = according as.

16 to the priests. Probably in the Temple. Cp. 28.1.

Behold. Fig. *Asterismos*. **the vessels:** which were taken away by Nebuchadnezzar in the reigns of Jehoiakim and Jeconiah (2 Kings 24. 13. 2 Chron. 36. 7, 10. Dan. 1. 2).

17 wherefore . . . ? Fig. *Erotosis*. Ap. 6.

18 Be = exists; or, he and remain. Heb. *yesh*. Cp. 31. 6, 16, 17, and see notes on Prov. 8. 21; 18. 24.

the LORD of hosts = Jehovah Z^baoth. See note on 6. 6. 1 Sam. 1. 3. **at.** Some codices, with three early printed editions, omit this "at".

19 remain. Probably because they were too heavy and cumbersome.

city. So the reading of Ben-Asher; but Ben-Naphtali reads "land". These were the two rival critics of the Heb. text in the tenth century A. D. who furnished the vowel-points. Ben-Asher's work was done at Tiberias in 827 "from the destruction of Jerusalem", and is now at Aleppo. Of Ben-Naphtali nothing is known beyond official lists which have come down to us.

20 Jeconiah. Cp. 24. 1. **21 in.** Some codices, with three early printed editions, read this "in" in the text.

22 then will I bring them up. Fulfilled by Cyrus (Ezra 1. 7; 5. 13, 14).

Jerusalem, go not to Babylon.' the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.'

19 For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that ^oremain in this ^ocity,

20 Which ^oNebuchadnezzar king of Babylon took not, when he carried away captive ^oJeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 'They shall be carried to Babylon, and there shall they be until the day that **I** visit them, saith the LORD; ^othen will **I** bring them up, and restore them to this place.' "

28 And it came to pass ^othe same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* ^oHaniah [*a false prophet*] the son of Azur the prophet, which *was* of Gibeon [*a city of the priests*], spake unto me ^oin the house of the LORD, in the presence of the priests and of all the People, saying,

2 “Thus speaketh ^othe LORD of hosts, the God of Israel, saying, ^o‘I have broken the yoke of the king of Babylon.

3 Within two *complete years* will I bring again into this place all the vessels of the LORD's house, that ^oNebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the *People in captivity* of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.’ ”

5 Then the prophet ^oJeremiah said unto the [*false*] prophet ¹Haniah in the presence of the priests, and in the presence of all the People that stood in the house of the LORD,

6 Even the prophet Jeremiah said, ^o“Amen: the LORD do so: the LORD perform thy ^owords which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the People;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of *calamity*, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet ^oshall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.”

10 Then Haniah the prophet took ^othe yoke [*made of wood*] ^ofrom off the prophet Jeremiah's neck, and brake it.

11 And Haniah spake in the presence of all the people, saying, “Thus saith the LORD; ‘Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years.’ ” And the prophet Jeremiah went his way [*having no further word from the Lord*].

12 *And* the word of the LORD came unto Jeremiah *the prophet*, after that Haniah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 “Go and tell Haniah, saying, ‘Thus saith the LORD; ‘Thou hast broken the yokes of wood; but thou shalt make *instead of* them ^oyokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; ^o‘I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.’ ”

28: 1-17. TIME. TWO YEARS.

1-4.	Haniah. (False prophet.)
5-9.	Jeremiah.
10, 11.	Haniah. (False prophet.)
12-17.	Jeremiah.

1 the same year. As 27. 12, when Jeremiah spoke to Zedekiah; not 27. 1, when he *received* the message which was to be delivered. The same year in which Jeremiah had counseled Zedekiah not to hearken to the false prophets (27. 14).

Haniah. A false prophet. Cp. 27. 12, 14. **Gibeon.** A city of the priests (Josh. 21.17). Haniah was therefore probably a priest as Jeremiah was. **in the house.** Cp. 26. 2. **the LORD.** Heb. Jehovah.

2 the LORD of hosts, the God of Israel. See note on 7. 3.

I have broken. This was proved to be a false promise.

3 two full years. Heb. two years in days [measured in] days : i. e. complete years. Cp. Gen. 41. 1. a Sam. 13. 23. Not years of days (a day for a year). **Nebuchadnezzar.** See note on 27. 6.

4 captives. Heb. captivity. Put by Fig. *Metonymy* (of Subject), for the people in captivity. **saith the LORD** = [is] Jehovah's oracle.

5 Jeremiah. Spelt here, and in this chapter only (except 27. 1. Ezra 1. 1. Dan. 9. 2), in an abbreviated form, "*Yirm'yah*" instead of "*Yirm'yahu*", as elsewhere. This may be to bring the true prophet into stronger contrast with the false "*Haniah*".

6 Amen. Interpreted in the words which follow. **words.** Some codices, with three early printed editions, Aram., and Sept., read "word" (sing.).

8 evil = calamity. Heb. *ra'a'*. Some codices, with one early printed edition, read "famine". Cp. 27. 8, and 29. 17. **9 shall come to pass.** Acc. to the test laid down in Deut. 18. 21, 22 (ref. to Pent.). Ap. 92.

10 the yoke. See 27. 2. Made of wood (v. 13). **from off.** So that Jeremiah was still wearing it (27. 2).

11 went his way. Having no further word from Jehovah.

Jeremiah's NINETEENTH Prophecy (p. 1015).

12 Then = And. Evidently shortly after this. **13 for** = instead of. **yokes of iron.** These are never used. No stronger symbol could have been given.

14 I have put, &c. Ref. to Pent. (Deut. 28. 48, the same words).

15 not sent thee. The test applied (Deut. 18. 21,22). **trust** = confide.

16 the earth = the ground, or soil. **die.** According to Deut. 18. 20.

Ref. to Pent. **taught** = spoken. Ref. to Pent. (Deut. 13. 5). Ap. 92. **rebellion, &c.** Zedekiah had taken an oath of allegiance to Nebuchadnezzar (2 Kings 24.17. 2 Chron. 36. 13. Ezek. 17.15, 18). So it was a double rebellion. **17 seventh month:** i.e. two *months* after, instead of "two years" (v. 3).

1 words: i.e. prophecies, as in 25. 1; 26. 1; 27. 1; 30. 1, &c. **letter** = writing. **residue of the elders.** Cp. Ezek. 8. 1; 14. 1; 20. 1.

15 Then said the prophet Jeremiah unto Haniah the prophet, “Hear now, Haniah; The LORD hath ^onot sent thee; but thou makest this people to *confide* in a lie.

16 Therefore thus saith the LORD; *‘Behold, I will cast thee from off the face of *the soil*: this year thou shalt ^odie, because thou hast *spoken* ^orebellion against the LORD.’ ”

17 So Haniah the prophet died [*two months later in*] the same year in the seventh month.

29 Now these *are* the *prophecies* of the *writing* that Jeremiah the prophet sent from Jerusalem unto the ^oresidue of the elders which were carried away captives, and to the priests, and to

the prophets [*Ezekiel and Daniel*], and to all the People whom °Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that *Jehoiachin* the king, and *the queen-mother, Nehushta, the wife of Jehoiachin*, and the *chamberlains*, the princes of Judah and Jerusalem, and the *artificers*, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasaḥ the son of °Shaphan, and Gemariah the son of Hilkiyah, (whom °Zedekiah king of Judah sent unto Babylon to °Nebuchadnezzar king of Babylon) saying,

4 "Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom **I** have caused to be carried away from Jerusalem unto Babylon;

5 'Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And *seek the welfare* of the city whither **I** have caused you to be carried away captives [*for sixty-three years*], and pray unto the LORD for *it*: for in the peace thereof shall ye have peace.'

8 For thus saith the LORD of hosts, the God of Israel; 'Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in **My** name: **I** have not sent them, saith the LORD.

10 For thus saith the LORD, 'That after °seventy years be accomplished at Babylon **I** will visit you, and perform **My** good word toward you, in causing you to return to this place.

11 For **I** know the thoughts that **I** think toward you, saith the LORD, thoughts of peace, and not of evil, to give you *a hoped-for end*.

12 Then shall ye call upon **Me**, and ye shall go and pray unto **Me**, and **I** will hearken unto you.

13 And °ye shall seek **Me**, and find *Me*, when ye shall search for **Me** with all your heart.

14 And **I** will be found of you, saith the LORD: and **I** will turn *back* your °captivity, and **I** will gather you from all the nations, and from all the places whither **I** have driven you, saith the LORD; and **I** will bring you again into the place whence **I** caused you to be carried away captive.

15 Because ye have said, The LORD hath raised us up prophets in Babylon;'

16 *Know* that thus saith the LORD *concerning* the king that sitteth upon the throne of David, and of all the People that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; '*Behold, °**I** will send upon

29: 1-32. CAPTIVES AND REMNANT.

- 1-7. Letter of Jeremiah to the Captivity.
 8, 9. Dehortation. False prophets.
 10-14. Prophecy to captives. Good.
 15. Dehortation. False prophets.
 16-19. Prophecy to residue. Evil.
 20-29. Dehortation. False prophets.
 30-32. Message of Jehovah to the Captivity.

the prophets: i.e. Ezekiel (1. 1); Daniel (1. 6).

Nebuchadnezzar. Same spelling as throughout ch. 28 and v. 3 here. Not the same as in v. 21.

2 Jeconiah: i.e. Jehoiachin.

the queen = the queen-mother, Nehushta, the wife of Jehoiakim. Cp. 13. 18. See 2 Kings 24. 12, 15.

eunuchs = chamberlains.

carpenters = artificers, smiths. Cp. 24. 1.

3 Shaphan. See note on 2 Kings 22. 3.

Zedekiah . . . sent. Cp. 51:59.

7 seek the peace = seek the welfare. Cp. Ezra 6. 10.

captives. For sixty-three years. From Jehoiachin's captivity to Cyrus (489 - 426 = 63).

10 seventy years. See special note on p. 615.

11 an expected end. Fig. *Hendiadys*. Heb. "an end and an expectation" = an end, yea, an end which I have caused you to hope for: i.e. a hoped-for end.

13 ye shall seek Me. Ref. to Pent. (Deut. 4. 29; 30. 2).

14 away = back. **captivity.** Put by Fig. *Metonymy* (of Subject), for captives.

16 of = concerning.

17 I will send . . . the sword, &c. Ref. to Pent. (Lev. 26. 25, 26).

the famine. Some codices, with three early printed editions (one in margin), Aram., Syr., and Vulg., read "and famine", thus completing the Fig. *Polysyndeton*.

vile figs = worthless figs. See 24. 2.

18 with. Some codices, with one early printed edition, read "and with".

removed. Ref. to Pent. (Deut. 28. 25, the same word).

19 unto them. Some codices, with four early printed editions, read "unto you".

rising up early, &c. See note on 7. 13.

20 sent. Some codices, with Aram., read "caused to be carried captive". Cp. 24. 5.

21 Notes on next page.

them the sword, *and famine*, and the pestilence, and will make them like *worthless figs*, that cannot be eaten, they are so evil.

18 And **I** will persecute them with the sword, *and with* the famine, and with the pestilence, and will deliver them to be °removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither **I** have driven them:

19 Because they have not hearkened to **My** words, saith the LORD, which **I** sent *unto you* by **My** servants the prophets, °rising up early and sending *them*; but ye would not hear, saith the LORD.'

20 Hear ye therefore the word of the LORD, all ye of the captivity, whom **I** have *caused to be carried captive* from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, *concerning* °Ahab the son of Kolaiah, and of °Zedekiah the son of Maaseiah, which prophesy a lie unto you in **My** name; *Behold, **I** will deliver them into the hand of °Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up *a curse formula* by all the captivity of Judah which *are* in Babylon, saying, ‘The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;’

23 Because they have *worshipped idols* in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in My name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.’

24 Thus shalt thou also speak to Shemaiah the *dreamer*, saying,

25 ‘Thus speaketh the LORD of hosts, the God of Israel, saying, ‘Because thou hast sent letters in thy name unto all the People that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 ‘The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* ^omad, and ^omaketh himself a prophet, that thou shouldst put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which ²⁶maketh himself a prophet to you?’

28 For therefore he sent unto us *in* Babylon, saying, ‘This *captivity* is long: build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them.’” ”

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the LORD unto Jeremiah, saying,

31 “Send to all them of the captivity, saying, ‘Thus saith the LORD concerning Shemaiah the *dreamer*; ‘Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to *confide* in a lie:

32 Therefore thus saith the LORD; *Behold, I will punish Shemaiah the *dreamer*, and his seed: he shall not have a man to dwell among this People; neither shall he behold the good that I will do for My People, saith the LORD; because he hath taught ^orebellion against the LORD.’” ”

30 The word that came to Jeremiah from the LORD, saying,

2 “Thus speaketh the LORD God of Israel, saying, ‘Write thee all the words that I have spoken unto thee ^oin a book.

3 For, *lo, the days come, saith the LORD, that I will bring again the captivity of My People Israel *as well as* Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.’” ”

4 And ^othese *are* the words that the LORD spake concerning Israel *as well as* concerning Judah.

5 For thus saith the LORD; “We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether *a male* doth travail with child? wherefore do I see every *strong man* with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for ^othat day [the Great Tribulation] is *too great to have another like it*: it is even the time of ^oJacob's trouble; but he shall be saved out of it.

21 Ahab . . . Zedekiah. These were false prophets-whom Nebuchadrezzar treated as stated in v. 22.

21, 22 Kolaiah . . . curse . . . roasted. Note the Fig. *Paronomasia*. Heb. *Kolayah . . . k'lah . . . kalam*.

Nebuchadrezzar. Some codices read Nebuchadnezzar.

22 a curse = a curse formula.

23 committed villany = vileness: i.e. worshipped idols. See the first occ. Gen. 34. 7.

24 Nehelamite : or, dreamer.

26 mad. Cp. John 2. 20; 10. 20, 39. See Ap. 85.

maketh himself a prophet. Cp. Matt. 21.11. John 8. 53. See Ap. 85.

31 trust = confide. Heb. *batah*. Ap. 69.i.

32 rebellion, &c. Ref. to Pent. (Deut. 13. 5). Ap. 92.

30: 1—31: 40. BOOK. RESTORATION.

30: 1-17.	Book.
30: 18.	City. Rebuilding.
30:19--31: 1.	People. Restoration.
31: 2-26.	Vision.
31: 27-37.	People. Restoration.
31: 38-40.	City. Rebuilding.

30: 1-17. BOOK.

1, 2.	Words.
3.	Restoration. General.
4.	Words.
5-17.	Restoration. Particular.

Jeremiah's TWENTIETH Prophecy (p. 1015).

1 the LORD. Heb. Jehovah. Ap. 4. II.

2 the LORD God of Israel. See note on 11. 3.

God. Heb. Elohim. Ap. 4. I.

in a book. For abiding comfort and hope in the coming times of trouble. Written before the deportation. Cp. 30. 5-11, 12-24. A dark foreground is shown in 31. 37.

3 lo. Fig. *Asterismos*. Ap. 6. **Israel**. As well as Judah.

4 these are the words. This is the introduction to the two chapters.

30: 5-17. RESTORATION. PARTICULAR.

5-7.	Tribulation.
-7-10.	Restoration.
11.	Jehovah the Saviour.
12-15.	Tribulation.
16.	Retaliation.
17.	Jehovah the Healer.

6 a man = a male. Heb. *zakar*.

man = a strong man. Heb. *geber*. Ap. 14. IV.

7 that day. The interpretation here is of the day of Babylon's overthrow. The application is of the yet future Great Tribulation of Matt. 24. This is in contrast with the day of Restoration.

great, &c. = too great to have another like it.

Jacob's. Not Israel's, for it is the natural seed that is here in question, not the spiritual. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.

8 For it shall come to pass in that day, saith the LORD of hosts, *that I* will ^obreak his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and ^oDavid their king, whom **I** will raise up unto them.

10 Therefore ^ofear thou not, O My servant ⁷Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, **I** will save thee from afar, and thy seed from the land of their captivity; and ⁷Jacob shall return, and *be again in rest*, and be quiet, and none shall make *him* afraid.

11 For **I am** with thee, saith the LORD, to save thee: though **I** make a full end of all nations whither **I** have scattered thee, yet will **I** not make a full end of thee: but **I** will correct thee *to the due measure*, and will not leave thee altogether *guiltless*.

12 For thus saith the LORD, ‘Thy bruise *is* incurable, and thy wound *is* grievous.

13 *There is* none to plead thy cause, *for binding thee up*: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not; for **I** have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, **I** have done these things unto thee.

16 Therefore ^oall they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will **I** give for a prey.

17 For **I** will restore health unto thee, and **I** will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, ‘This *is* Zion, whom no man seeketh after.’”

18 Thus saith the LORD; *Behold, **I** will bring again the captivity of ⁷Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded ^oupon her own *ruins*, and the *fortress* shall remain *upon its own site*.

19 And out of *the restored cities and palaces* shall proceed thanksgiving and the voice of them that make merry: and ^o**I** will multiply them, and they shall not be few; **I** will also glorify them, and they shall not be *small in number*.

20 Their *sons* also shall be as aforetime, and their congregation shall be established before **Me**, and **I** will punish all that ^ooppress them.

21 And *his Prince* shall be of themselves, and *his Ruler* shall proceed from the midst of them; and **I** will ^ocause him to draw near, and he shall approach unto **Me**: for ^owho is this that *pledged* his heart to approach unto **Me**? saith the LORD.

8 break his yoke. Reminding us of 28. 10, 11.

9 David their king. This is yet future. Cp. Ezekiel, Jeremiah's contemporary (Ezek. 34. 23, 24; 37. 24, 25. Isa. 55. 3. Hos. 3. 5) for seven years (484-477). See Ap. 77.

10 fear thou not, &c. Taking up Isa. 41. 10, 18; 43. 5; 44. 2.

shall be in rest = be [again] in rest.

11 in measure = to the due measure. unpunished = guiltless. Ref. to Pent. (Ex. 20. 7; 34. 7. Num. 14. 18). Ap. 92.

13 that thou mayest, &c. = for binding thee up.

16 all they that devour thee, &c. Ref. to Pent. (Ex. 23. 22).

18 upon her own heap. This cannot have a spiritual application; still less interpretation. It is literally Zion. This was written in the book, before the siege, which had already been foretold (chs. 7; 19; 21. 10: 34. 2: 37. 10).

heap = ruins. palace = fortress.

after the manner thereof: or, upon its own site.

30: 19—31: 1. PEOPLE. RESTORATION.

30: 19-21. Blessings.

30: 22. People accepted.

30: 23, 24. Judgment.

31: 1. People. accepted.

19 them : i.e. the restored cities and palaces.

I will multiply. Note the *Alternation* :—

| multiply.

| not be few.

| glorify.

| not be despised.

small = small (in number).

20 children = sons. oppress. First used by God Himself (Ex. 3. 9).

21 their nobles. Heb. his Prince. } i.e. Jacob's.

their governor. Heb. his Ruler. }

cause him to draw near. Ref. to Pent. (Num. 16. 5).

who is this . . . ? Cp. Isa. 63.1 (in judgment). Matt. 21. 10 (in grace).

engaged = pledged.

23 continuing whirlwind = a tempest rolling itself upward: i.e. a roaring

tempest. the wicked = lawless ones (pl.). Heb. *rasha'*. Ap. 44. x.

24 the latter days = the end of the days. Ref. to Pent. (Gen. 49. 1). Cp. 23. 20. Ap. 92.

consider = understand. Cp. 23. 20.

31. 1 At the same time: i.e. in the latter days (30. 24).

the LORD. Heb. Jehovah. Ap. 4. II.

God. Heb. Elohim. Ap. 4. I. of = to. all. Not Judah alone.

they shall be My People. Ref. to Pent. (Lev. 26.12). Ap. 92. Cp. 30. 22.

31: 2-26 [For the Structure see next page].

22 And ye shall be My People, and **I** will be your God.

23 Behold, the whirlwind of the LORD goeth forth with fury, *a roaring tempest*: it shall fall with pain upon the head of *lawless ones*.

24 The fierce anger of the LORD shall not return, until **He** have done *it*, and until **He** have performed the intents of **His** heart: in *the end of the days* ye shall *understand* it.

31 *In the end of the days*, saith the LORD, will **I** be the God *to* ^oall the families of Israel, and ^othey shall be My People.

2 Thus saith the LORD, ‘The people *which were* left of the sword found grace in the wilderness; *even* Israel, when **I** went to cause him to rest.’ ”

3 The LORD hath appeared of old unto me, *saying*, “Yea, I have loved thee with an ^oeverlasting love: therefore with lovingkindness have I drawn thee.

4 ^oAgain I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy *drums*, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant *vineyards* upon the ^omountains of Samaria: the planters shall plant, and shall ^oeat *them* as common things.

6 For *there is* a day, *that* the watchmen upon the *hill country of Ephraim* shall cry, ‘Arise ye, and let us go up to Zion unto the LORD our God.’

7 For thus saith the LORD; ‘Sing with gladness for Jacob [*the natural seed*], and shout among the chief of the nations: publish ye, praise ye, and say, ‘O LORD, ^osave Thy People, the remnant of Israel.’

8 ^{*}Behold, I will bring them from the north country, and *gather out* them from the *extremities* of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great *organized community* shall return *hither*.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the *streams* of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and *all the ten tribes is My firstborn.*”

10 Hear the word of the LORD, O ye nations, and declare *it* in the *coastlands* afar off, and say, ^o“He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD hath *redeemed by power* Jacob [*the natural seed*], and *redeemed by blood and avenged* him from the hand of *him that was* ^ostronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall ^oflow together to the goodness of the LORD, for wheat, and for ^owine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will *fill* the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the LORD.”

15 Thus saith the LORD; ^o“A voice was heard *on the high place*, lamentation, *and* bitter weeping; *Rachel* weeping for her *sons* refused to be comforted for her *sons*, ^obecause they were not.

16 Thus saith the LORD; ‘Refrain thy voice from weeping, and thine eyes from tears: for thy work *there exists a reward*, saith the LORD; and they shall ^ocome again from the land of the enemy.

17 And *there exists* hope in thine end, saith the LORD, that thy *sons* shall come again to their own border.

18 ^oI have surely heard Ephraim [*the natural seed*] bemoaning himself *thus*; ‘Thou *didst chastise* me, and *I have been chastised*, as a bullock unaccustomed to the yoke: *cause Thou me to return*, and I shall be turned; for Thou *art* the LORD my God.

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.’

31: 2-26. VISION.

2-7.	Joy.
8.	Restoration.
9.	Sorrow ended.
10-14.	Joy.
15-17.	Restoration.
18-22.	Sorrow ended.
23.	Blessing.
24.	Restoration.
25, 26.	Sorrow ended.

2 when I went. Ref. to Pent. (Ex. 3. Num. 10. 33. Deut. 1. 33). Ap. 92.

3 everlasting love. See notes on Isa. 44. 7.

4 Again . . . again, &c. Ap. 92. Fig. *Anaphora*. **tabrets.** See notes on Ex. 15. 20. 1 Sam. 10. 5.

5 vines = vineyards. **mountains.** A special reading called *Sevir* (Ap. 34), reads "cities".

eat them as common things. Ref. to Pent. (Lev. 19. 23-25. Deut. 20. 6; 28. 30). Cp. Isa. 62. 9. Ap. 92.

6 there shall be = there is. Heb. *yesh*. See note on Prov. 8. 21, and 18. 24.

mount = hill country.

7 Jacob. Note the frequent use of "Jacob" in these chapters, referring to the natural seed.

save Thy People. Cp. the Heb. *Hosannah*. See Ps. 118. 25, and see note on Matt. 21. 9.

8 Behold. Fig. *Asterismos*.

gather = gather out.

coasts = borders, or extremities.

company = an organized community.

thither = hither.

9 rivers = streams. Heb. *nahal* = a wady.

Ephraim is My firstborn. Ref. to Pent. (Ex. 4. 22). Ap. 92. "My firstborn" occ. nowhere else. Cp. Ps. 89. 27. Ephraim is put by Fig. *Synecdoche* (of the Part), for all the ten tribes.

10 isles = coastlands, or maritime countries.

He that scattered, &c. Ref. to Pent. (Deut. 30. 3).

11 redeemed = liberated, or redeemed (by power).

Heb. *padah*. See note on Ex. 13. 13.

ransomed = redeemed (by blood) and avenged. Heb. *ga'al*. See note on Ex. 6. 6.

stronger. See note on Ps. 35. 10.

12 flow together. Same word as in 51. 44. Isa. 2. 2. Mic. 4. 1.

wine. Heb. *tirosh*. Ap. 27. II.

soul. Heb. *nephesh*.

15 A voice was heard, &c. Quoted in Matt. 2. 18. Ref. to Pent. (Gen. 35. 19). Ap. 92.

in Ramah = on the high place. Evidently a "high place" near Bethlehem. A common name in Palestine. The Targum and Vulg. read "in a high place".

Rahel = Rachel. The mother of Joseph and Benjamin (i. e. Ephraim); thus uniting the two kingdoms and the two peoples. Cp. v. 9. **children** = sons.

because they were not. Now, another weeping, and other comfort given. Cp. vv. 9, 16. Ref. to Pent. (Gen. 42. 36). Ap. 92.

16 shall be rewarded = there exists a reward. Heb. *yesh*. See note on v. 6.

come again: i. e. in resurrection. Cp. v. 15.

17 there is = there exists. Heb. *yesh*. Cp. v. 6.

18 I have surely heard, &c. Fig. *Prolepsis*.

hast chastised = didst chastise.

was chastised = I have been chastised.

turn Thou me = cause Thou me to return.

20 *Is* ⁹Ephraim my dear son? *is he* a pleasant *young child*? for since **I** spake against him, **I** do earnestly remember him still: therefore ^o**My bowels are troubled** for him; **I** will surely have mercy upon him, saith the LORD.

21 *Erect* waymarks, *set up finger posts*: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 How long wilt thou go about [*in order to elude by withdrawing*], O thou backsliding daughter? for the LORD hath created a ^onew thing *in the land*, *A spouse* shall *turn about* [*so as to return to and seek the favour of*] *the man*.

23 Thus saith the LORD of hosts, the God of Israel; 'As yet they shall use this speech in the land of Judah and in the cities thereof, when **I** shall bring again their captivity; The LORD bless thee, O habitation of justice, *and* mountain of holiness.'

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For **I** have satiated the weary soul, and **I** have replenished every sorrowful soul.' "

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 "Behold, the days come, saith the LORD, that **I** will sow ^othe house of Israel and ^othe house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will **I** watch over them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, 'The fathers have eaten a sour grape, and the *sons* teeth are ^oset on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ^oBehold, the days come, saith the LORD, that ^o**I** will make a new covenant with ²⁷the house of Israel, and with ²⁷the house of Judah:

32 Not according to the covenant ^othat **I** made with their fathers in the day *that* **I** took them by the hand to bring them out of the land of Egypt; which **My** covenant they brake, *and I abhorred them, declareth the Lord*:

33 But this *shall be* the covenant that **I** will make with ^othe house of Israel; After those days, saith the LORD, **I** will put **My** law in their inward parts, and write it *on their hearts*; ^oand will be their God, and they shall be **My** People.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, 'Know the LORD:' for ^othey shall all know **Me**, from the least of them unto the greatest of them, saith the LORD; for **I** will forgive their iniquity, and **I** will remember their sin no more.

35 Thus saith the LORD, Which ^ogiveth the sun for a light by day, *and* the *statutes* of the moon and of the stars for a light by night, Which *exciteth* the sea when the waves thereof roar; ^oThe LORD of hosts is **His** name:

20 **child** = a young child. Heb. *yalad*.

My bowels are troubled. Fig. *Anthropopatheia*. Ref. to Pent. (Deut. 32. 36). Cp. Duke 15. 20.

21 **Set thee up** = Erect.

make thee = set up. **high heaps**: i.e. finger posts.

22 **go about**: i.e. in order to elude by withdrawing. Elsewhere only in Song 5. 6.

new thing. The interpretation must satisfy this condition.

in the earth = in the land. This is another condition.

A woman = A spouse : i.e. Israel shall turn and cleave to the Mighty One. See Gen. 1. 27; 5. 2; 6. 19; 7. 3, 9, 16. Lev. 3. 1, 6; 4. 28; 5. 6, &c. Here, the virgin of Israel.

compass = turn about [so as to return to and seek the favour of] the man. A "new thing" for a woman to become the suitor. See 31. 14 and Deut. 24. 4. Hos. 2. 19, &c. Heb. *sabab*, to turn about, used in Ps. 26. 6, "so will I compass Thine altar", not go round it, but keep close to it. Cp. Ps. 7. 7. (Jonah 2. 5, "closed me round"). Instead of "going about", wandering (first line), the virgin of Israel will seek, and cleave close to the Mighty One, even Jehovah, as a girdle cleaves to a man.

a man = a mighty one. Heb. *geber*. Ap. 14. IV.

23 **the LORD of hosts, the God of Israel**. See note on 7. 3. **bring again**. This cannot be spiritualized.

31: 27-37. PEOPLE. RESTORATION.

27. Seed. Prophecy.

28. Destruction and renovation.

29, 30. Proverb.

31-33. Old and New Covenant.

34. Teaching.

35-37. Seed. Fulfilment.

27 **the house of Israel**. See note on 2. 4.

the house of Judah. See note on 3. 18. Here we have the union of the two houses. Israel is always named first, for this was the name of the whole nation, which Judah was not.

man. Heb. *'adam*. Ap. 14. I.

28 **watched**. Cp. 1. 12 (same word).

and. Note the Fig. *Polysyndeton* (Ap. 6).

29 **set on edge**. A proverb, mentioned here for the first time. Here restated, and corrected in v. 30.

30 **iniquity**. Heb. *'avah*. Ap. 44. iv.

31 **Behold**. Fig. *Asterismos*. Quoted in Heb. 8. 8-12; 10. 16, 17. **I will make**. See Matt. 26. 28.

32 **that I made**. Ref. to Pent. (Ex. 24. 3-8). Ap. 92.

I took them by the hand, &c. Ref. to Pent. (Ex. 19. 4. Deut. 1. 31; 32. 11, 12). Ap. 92.

although I was an husband unto them. The Heb. *ba'al* is a *Homonym* with two meanings : (1) *to be lord, or master*, hence to be a husband; (2) *to disdain, or reject*. If it be the latter here, the last clause will read, "and I rejected (or abhorred) them, declareth Jehovah". So the Syr. and other ancient interpreters. Moreover, it is quoted thus in Heb. 8. 9, "and I regarded them not, saith the Lord".

33 **the house of, &c.** Some codices, with four early printed editions (one in marg.), read "the sons of" : i.e. of the whole nation. **in their hearts** = on their hearts. Cp. Ezek. 11. 19; 36. 26. Heb. 10. 16.

and will be their God. Cp. 24. 7; 30. 22; 32. 38.

34 **every man**. Heb. *'ish*. Ap. 14. II.

they shall all know Me. See note on 9. 24.

know. Put by Fig. *Metonymy* (of Cause), for all the effects of knowing Jehovah.

35 **giveth the sun, &c.** Ref. to Pent. (Gen. 1. 16).

ordinances = statutes. Ref. to Pent. (Gen. 8. 22). Cp. 33. 20, 25. **divideth** = stirreth up, or exciteth.

The LORD of Hosts. See note on 6. 6, and 1 Sam. 1. 3.

36 °If those *statutes* depart from before Me,' saith the LORD, 'then °the seed of Israel also shall cease from being a nation before Me *all the days*.

37 Thus saith the LORD; °If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done,' saith the LORD.

38 'Lo, *days are coming*,' saith the LORD, that the city shall be built to the LORD from °the tower of Hananeel [*on the north-east corner*] *as far as* the gate of the corner [*at the north-west*].

39 And the measuring line shall yet go forth over against it *over* the hill °Gareb, and shall compass about to °Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the *dry places as far as* the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* °holy unto the LORD; it shall not be plucked up, nor thrown down any more °for ever.' "

32 °The word that came to Jeremiah from the LORD in °the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army *was besieging* Jerusalem: and Jeremiah the prophet was shut up in °the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah °had shut him up, saying, "Wherefore dost thou prophesy, and say, 'Thus saith the LORD, 'Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and °his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: 'though ye fight with the Chaldeans, ye shall not prosper?'" "

6 And Jeremiah said, "The word of the LORD came unto me, saying,

7 °Behold, Hanameel the son of Shallum °thine uncle shall come unto thee, saying, 'Buy thee °my field that *is* in Anathoth: for °the right of redemption *is* thine to buy *it*.'" "

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, "Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for °the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself." Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* seventeen shekels of silver.

10 And I subscribed *the deed*, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

36 If those *ordinances*. So sure is the literal fulfilment of these prophecies concerning the literal restoration of Israel.

the seed. Note the Structure (on p. 1061).

for ever = all the days.

37 If *heaven above, &c.* Another asseveration as to the literal fulfilment of Israel's restoration.

38 *come*. This word is not in the Heb. text, "but it is in the margin, as well as in some codices, with three early printed editions, Aram., Sept., Syr., and Vulg., which read "Lo, days are coming".

the tower of Hananeel. On the north-east corner.

unto = as far as. **the gate of the corner**. At the north-west. Cp. 2 Kings 14. 13.

39 *upon* = over. A special various reading called *Sevir* (Ap. 34), reads "as far as", with some codices, Aram., and Sept.

Gareb . . . Goath. Not named elsewhere.

40 *fields*. Heb. text reads "dry places", but the marg., with some codices and seven early printed editions, A. V. and R. V., read "fields". **holy**. See note on Ex. 3. 6.

for ever = for times age-abiding: for aye.

32: 1—33: 26. PROMISE OF THE BRANCH.

32: 1-44. The *first* "word". Restoration of the Land. (In prison.) Tenth year of Zedekiah.

33: 1-26. The second "word". Restoration of the People. (In prison.)

32: 1-44. THE FIRST WORD.

1-5. Question of Zedekiah.

6-44. Answer of Jeremiah.

The TWENTY-FIRST Prophecy of Jeremiah (p. 1015).

1 **The word that came, &c.** This chapter commences an historical part of the book, describing the incidents of the two years preceding the capture of Jerusalem by Nebuchadnezzar. See v. 2.

the LORD. Heb. Jehovah. Ap. 4. II.

the tenth . . . eighteenth year. Another contact between Biblical and secular chronology. See Ap. 86.

2 *besieged* = was besieging.

the court of the prison: to which Jeremiah had access. Cp. vv. 8, 12, and 33. 1.

3 *had shut him up*. One of the eleven rulers who were offended with God's messengers. See note on Ex. 10.28.

4 *his eyes shall behold his eyes*: he should go to Babylon (34. 3). Yet Ezekiel (12. 13) declared that he should not "see" Babylon. Both statements were true; for we read that Zedekiah did "see" the king of Babylon at Riblah, but his eyes being put out there (2 Kings 25. 6, 7), he never *saw* Babylon, though he was *led* there. See 52. 10, 11.

5 *saith the LORD* = [is] Jehovah's oracle.

32: 6-44. ANSWER TO JEREMIAH.

6-14. Symbol. Purchase of the field.

15. Signification. Repossession.

16-35. Symbol. Purchase of the field.

36-44. Signification. Repossession.

32: 6-14. SYMBOL. PURCHASE OF THE FIELD.

6, 7. The word of Jehovah. Coming.

8-. The field. Request.

-8. The word of Jehovah. Known.

9-14. The field. Compliance.

7 *thine uncle*: i.e. Shallum, not Hanameel, who was Jeremiah's cousin. See next verse. **my field**. Acc. to Num. 35. 5, this would be within 2,000 cubits of Anathoth.

the right, &c. Ref. to Pent. (Lev. 25. 24,25, 32). Cp. Ruth 4. 6.

10 *the evidence* = the deed.

11 So I took *the deed* of the purchase, *both* that which was sealed ^oaccording to the law and custom, and that which was open:

12 And I gave *the deed* of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine *uncle's son*, and in the presence of the witnesses *whose names were written in* the book of the purchase, *and before* all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying,

14 "Thus saith the LORD of hosts, the God of Israel; 'Take these evidences, this *deed* of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue ^omany days.'

15 For thus saith the LORD of hosts, the God of Israel; 'Houses and fields and vineyards shall be possessed again in this land.'

16 Now when I had delivered *the deed* of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 "Ah Lord GOD! *behold, ^oThou hast made the heaven and the earth by Thy great power and stretched out arm, and there is ^onothing too hard for Thee:

18 ^oThou shewest *grace* unto thousands, and recompenseth the iniquity of the fathers into the bosom of their *sons* ^oafter them: the Great, ^othe Mighty God, ^othe LORD of hosts, *is* His name,

19 Great in counsel, and mighty in work: for ^oThine eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set ^osigns and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *mankind*; and hast ^omade Thee a name, as at this day;

21 And hast brought forth Thy People Israel out of the land of Egypt with ^osigns, and with wonders, and ^owith a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which Thou didst swear to their fathers to give them, a land flowing with ^omilk and honey;

23 And they came in, and possessed *it*; but they obeyed not Thy voice, neither walked in Thy *laws*; they have done nothing of all that Thou commandedst them to do: therefore Thou hast caused all this evil to come upon them:

24 *Behold *the earth mounds raised by the enemy to overtop the walls*, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what Thou hast spoken is come to pass; and, *behold, thou seest *it*.

25 And Thou hast said unto me, O Lord GOD, 'Buy thee the field for money, and take witnesses; ^ofor the city is given into the hand of the Chaldeans.'

26 Then came the word of the LORD unto *me*, saying,

27 *'Behold, *I am* the LORD, ^othe God of all flesh: is there any thing too hard for Me?

28 Therefore thus saith the LORD; *'Behold, *I will* give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, ^oupon whose roofs they have offered incense unto Baal, and

11 according to the law. See notes on v.7.

12 uncle's son. Heb. text reads "uncle". But some codices, with Sept., Syr., and Vulg., read "uncle's son", as in vv. 8, 9.

subscribed. Some codices, with three early printed editions, Aram., Syr., and Vulg., read "[whose names] were written".

before. Some codices, with Sept., Syr., and Vulg., read "and before".

14 the LORD of hosts, the God of Israel. See note on 7. 3. **God.** Heb. Elohim. Ap. 4. I.

many days: i. e. the seventy years, of which fifty-two years had yet to run (deducting eighteen years from the fourth of Jehoiakim to the tenth of Zedekiah).

32: 16-35. THE SYMBOL.

16, 17. Prayer. Omnipotence.

18-23. Past mercies. Remembered.

24, 25. Invasion.

26, 27. Prayer. Answered. Omnipotence.

28, 29. Invasion.

30-35. Future judgments. Foretold.

17 Lord GOD = Adonai Jehovah.

Thou hast made, &c. Ref. to Pent. (Gen. 1). Cp. 27. 5. **nothing too hard for Thee.** Ref. to Pent. (Gen. 18. 14). Ap. 92.

18 Thou shewest lovingkindness, &c. Ref. to Pent. (Ex. 20. 6; 34. 7. Deut. 5. 9, 10). Ap. 92. **lovingkindness =** grace. Heb. *hesed*.

iniquity. Heb. *'avah*. Ap. 44. viii.

children = sons. **after them.** Cp. Ex. 34. 6, 7.

the Mighty. Ref. to Pent. (Deut. 10. 17). Ap. 92. Cp. Isa. 9. 6.

GOD. Heb. El (with Art.). Ap. 4. IV. Occurs in Jeremiah only here and 51. 56.

the LORD of Hosts. See note on 6. 6.

19 Thine eyes. Fig. *Anthropopatheia*.

men. Heb. *'adam*. Ap. 14. I.

20 signs and wonders. Ref. to Pent. (Ex. 7. 3.

Deut. 4. 34; 6. 22; 7. 19; 13. 1, 2; 26. 8; 28. 46; 29. 3; 34. 11). Ap. 92. Elsewhere only in Ps. 78. 43; 105. 27; 135. 9; and Neh. 9. 10.

other men = mankind. Heb. *'adam*. Ap. 14. I.

made Thee a name. Ref. to Pent. (Ex. 9. 16).

21 with a strong hand, &c. Ref. to Pent. (Ex. 9. 6). Ap. 92. See note on 27. 5.

22 milk and honey. Ref. to Pent. (Ex. 3. 8, 17). See note on 11. 5, and Ap. 92.

23 law. Heb. text has "laws" in marg., with some codices and three early printed editions.

evil. Heb. *ra'a'*. Ap. 44. viii.

24 mounds. Erections of earth raised by the enemy to overtop the walls. Cp. 6. 6, and 33. 4.

25 for the city is given, &c. An expression of surprise at the command to buy the field under such circumstances.

The TWENTY-THIRD Prophecy of Jeremiah.

26 Jeremiah. Sept. reads "me": for Jeremiah's answer to Zedekiah took in not only vv. 16-25, but vv. 27-44.

27 the God of all flesh. Ref. to Pent. (Num. 16. 22). Ap. 92.

29 upon whose roofs, &c. Cp. 19. 13.

poured out drink offerings unto other gods, to ^oprovoke Me to anger.

30 For the *sons* of Israel and the *sons* of Judah have only done evil before Me from their youth: for the *sons* of Israel have only ²⁹provoked Me to anger with the work of their hands, saith the LORD.

31 For this city hath been to Me *as* a provocation of Mine anger and of My fury from the day that they built *it* even unto this day; that I should remove it from before My face,

32 Because of all the evil of the *sons* of Israel and of the *sons* of Judah, which they have done to provoke Me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto Me the back, and not the face: though I taught them, ^orising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, *upon which My name is called*, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters ^oto pass through *the fire* unto Molech; which I commanded them not, neither ^ocame it into My mind, that they should do this abomination, to cause Judah to sin.

36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, 'It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;'

37 *Behold, ^oI will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and ^oI will cause them dwell safely:

38 And they shall be My People, and I will be their God:

39 And I will give them one heart, and one way, that they may *revere Me all the days*, for the good of them, and of their ¹⁸children after them:

40 And I will make an ^oeverlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they *may* ^onot depart from Me.

41 Yea, ^oI will rejoice over them to do them good, and I will ^oplant them in this land assuredly with My whole heart and with My whole ^osoul.'

42 For thus saith the LORD; 'Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, 'It is desolate without man or beast; it is given into the hand of the Chaldeans.'

44 Men shall buy fields for money, and subscribe *deeds*, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the *hill country*, and in the cities of the valley, and in the cities of the south: for I will cause *the captives* to return, saith the LORD.' "

33 Moreover the word of the LORD came unto Jeremiah ^othe second time, while he was yet shut up in the court of the prison, saying,

2 "Thus saith the LORD *the Accomplisher of His word*, ... That formed *it*, to establish it; ^othe LORD *is His name*;

to provoke Me to anger. Ref. to Pent. (Deut. 4. 25; 9. 18; 81. 29; 32. 21). Ap. 92.

30 evil. Heb. *ra'a'*. Ap. 44. viii.

32 men. Heb. *'ish*. Ap. 14. II.

33 rising up early, &c. See note on 7. 13.

34 which is called by My name = upon which My name is called.

35 to pass through the fire. Ref. to Pent. (Lev. 18.21).

came it into My mind. Cp. 7. 31; 19. 5.

sin. Heb. *chata'*. Ap. 44. i.

32: 36-44. SIGNIFICATION. REPOSSESSION.

36.	City.
37-41.	Its restoration.
42.	People.
43, 44.	Their repossession.

36 the LORD, the God of Israel. See note on 11. 3.

37 I will gather them out, &c. Ref. to Pent. (Deut. 30. 3, the same word).

I will cause them to dwell safely. *Hiphil* of *yashab* = to settle down. Ref. to Pent. (Lev. 23. 43). Ap. 92. Cp. Ezek. 36. 11, 33. Hos. 11. 11. Zech. 10. 6.

39 fear = revere. for ever = all the days.

40 everlasting covenant. See note on Gen. 9. 16. Ref. to Pent. (Ap. 92).

shall = may.

not depart. This must refer to millennial days : for Israel *did* depart; and that is why the nation is still "scattered", and not yet "gathered".

41 I will rejoice, &c. Ref. to Pent. (Deut. 30. 9).

plant. Cp. 1. 10.

soul. Heb. *nepshesh*. Ap. 13. Fig. *Anthropopatheia*.

43 man. Heb. *'adam*. Ap. 14. I.

44 Men. Not in Heb. Should be in italic type.

mountains = hill country.

captivity. Put by Fig. *Metonymy* (of Subject), for captives.

33: 1-26. SECOND WORD. RESTORATION.

1-14.	The word of Jehovah.
15-18.	The Branch of Jehovah.
19-26.	The faithfulness of Jehovah.

33: 1-14. THE WORD OF JEHOVAH.

1-5.	The desolate houses.
6.	Blessings. Health and cure.
7-9.	Restoration. "As at the first."
10.	The desolate cities. (Judah.)
11-.	Blessings. Joy and gladness.
-11.	Restoration. "As at the first."
12-.	The desolate cities. (Judah and Benjamin.)
-12, 13	Blessings. Peace and quietness.
14.	Restoration.

The TWENTY-FOURTH Prophecy of Jeremiah (p. 1015),

1 the LORD. Heb. Jehovah. Ap. 4. II.

the second time. See the Structure p. 1062.

2 the Maker thereof = the doer thereof: i.e. the accomplisher of His word.

the LORD. This is not found in some codices, nor in the Sept.. Syr., and Vulg.

the LORD is His name. The *Massorah* states that this expression occurs only *four* times (Ex. 15. 3. Jer. 33. 2. Amos 5. 8; 9. 6). Ref. to Pent. (Ex. 15. 3). Ap. 92.

3 ‘Call unto Me, and I will answer thee, and shew thee great and *inaccessible* things, which thou knowest not.’

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are *demolished to serve as a fence against the mounts and the sword*;

5 ‘*The demolished houses are coming to be used for defense* to fight *against* the Chaldeans, but *it is* to fill them with the dead bodies of *mankind*, whom I have slain in Mine anger and in My fury, and for all whose *lawlessness* I have hid My face from this city.

6 *Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the *captives* of Judah and the *captives* of Israel to return, and will build them, as at the first.

8 And ^oI will cleanse them from *the principles of iniquity*, whereby they have sinned against Me; and I will pardon *the acts of iniquity*, whereby they have sinned, and whereby they have *rebelled* against Me.

9 And it shall be to Me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto ^othem: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.’

10 Thus saith the LORD; ‘Again there shall be heard in this place, which ye [*Jeremiah*] say *shall be* desolate without man and without beast, *even* in the ^ocities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 ^oThe voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, ‘Praise the LORD of hosts: for the LORD *is* good; for His *grace endureth age abiding*.’ and of ^othem that shall bring the *confession of Praise* into the house of the LORD. For I will cause to return the *captives* of the land, ^oas at the first, saith the LORD.

12 Thus saith the LORD of hosts; ‘Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the *hill country*, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 *Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 In those days, and at that time, will I cause ^othe *Branch* of righteousness to grow up unto David; *And a King will reign, and prosper, And will execute* judgment and righteousness in the *earth*.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and *this is that which shall be proclaimed to her as her name*, ^oThe LORD our righteousness.’

17 For thus saith the LORD; ‘David shall never want a man to sit upon the throne of the house of Israel;

18 Neither shall ^othe priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.’ ”

3 *mighty* = inaccessible: i.e. too high for Jeremiah to know, apart from revelation.

4 *the LORD, the God of Israel*. See note on 11. 3. God. Heb. Elohim. Ap. 4. I.

thrown down, &c.: i.e. demolished to serve as a fence against the mounts and the sword.

5 *They come*: i.e. the demolished houses are coming to be used for defense, &c. For this sense of "come", see Mark 4. 21 (Gr.).

with. Some codices, with two early printed editions and Sept., read "against".

men = mankind. Heb. 'adam. Ap. 14. I.

wickedness = lawlessness. Heb. 'rasha'.

6 *Behold*. Fig. *Asterismos*. Ap. 6.

7 *captivity*. As in 32. 44.

8 *I will cleanse*. This is the foundation of all the blessing.

iniquity. Sing. = the principles. Heb. 'avah. Ap. 44. iv.

sinned . . . sinned. Heb. 'chata'. Ap. 44. i.

iniquities. Pl. = the acts. Heb. 'avah. Ap. 44. iv.

transgressed = rebelled. Heb. 'pasha'. Ap. 44. ix.

9 *them*. The Severus Codex (Ap. 34) reads "it".

10 *ye say*. Jeremiah had been saying this.

man. Heb. 'adam. Ap. 14. I.

cities. See the Structure, p. 1064.

11 *The voice of joy, &c.* Cp. 7. 34; 16. 9; 25. 10.

the LORD of hosts = Jehovah (with 'eth) Z^obaath.

See note on 6. 6, and 1 Sam. 1. 3.

mercy = lovingkindness, or grace. Not the same word as in v. 26.

for ever = age-abiding. Therefore the fulfilment is still future.

them that shall bring. Implying a settled order of worship.

sacrifice of praise = thank-offering, or confession (of praise).

as at the first. Note the Structure, p. 1064.

saith the LORD = [is] Jehovah's Oracle.

13 *mountains* = hill country.

33: 15-18. THE BRANCH OF JEHOVAH.

15. The Branch raised up.

16. Blessing. Salvation brought.

17. Heir of David not lacking.

18. Blessing. Worship secured.

15 *the Branch of righteousness*. Cp. 23. 5. Isa. 61. 11.

He shall execute, &c. As David is more than once said to have done. Some codices, with three early printed editions and Syr., read :—

"And a King will reign, and prosper, And will execute", &c.

land. Heb. 'aretz = earth, or land.

16 *this is the name, &c.*: or, "this is that which shall be proclaimed to her [as her name]."

The LORD our righteousness. The term is here applied to the city, which has been applied to the king in 23. 6.

17 *man*. Heb. 'ish. Ap. 14. II.

18 *the priests the Levites*. Ref. to Pent. (Deut. 17. 9, Num. 25. 10-13). Ap. 92. Mal. 2. 5.

19 And the word of the LORD came unto Jeremiah, saying,

20 “Thus saith the LORD; ‘If ye can break ^oMy covenant of the day, and My covenant of the night, and that there should not be day and night in their season;

21 Then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites ¹⁸the priests, My ministers.

22 As ^othe host of heaven cannot be numbered, neither ^othe sand of the sea measured: so will I multiply the seed of David My servant, and the Levites that minister unto Me.’ ”

23 Moreover the word of the LORD came to Jeremiah, saying,

24 “Considerest thou not what this People have spoken, saying, ‘The two families which the LORD hath chosen, He hath even cast them off?’ thus they have despised My People, that they should be no more a nation before them.

25 Thus saith the LORD; ^o‘If My covenant *be* not with day and night, and if I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David My servant, so that I will not take *any* of his seed to *be* rulers over the seed of ^oAbraham, Isaac, and Jacob: for I will cause their *captives* to return, and have *compassion* on them.’ ”

34 ^oThe word which came unto Jeremiah from the LORD, when ^oNebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, *were about to fight* against Jerusalem, and against all the cities thereof, saying,

2 “Thus saith the LORD, the God of Israel; ‘Go and speak to Zedekiah king of Judah, and tell him, ‘Thus saith the LORD; ^{*}Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and ^othine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 But thou shalt die in peace: and *like* the burnings of thy fathers, the former kings which were before thee, so shall they ^oburn *odours* for thee; and they will lament thee, *saying*, ‘Ah lord!’ for I have pronounced the word, saith the LORD.’ ”

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army *was about to fight* against Jerusalem, and against all the cities of Judah that were left, against ^oLachish, and against ^oAzekah: for these defenced cities remained of the cities of Judah.

8 *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made ^oa covenant with all the People which *were* at Jerusalem, ^oto proclaim liberty unto them;

33: 19-26. THE FAITHFULNESS OF JEHOVAH.

19, 20.	Tokens. Day and night.
21.	Covenant with David.
22-.	Tokens. Stars and sand.
-22.	Seed of David.
23-25.	Tokens. Day and night.
26.	Union of Israel and Judah.

The TWENTY-FIFTH Prophecy of Jeremiah (p. 1015).

20 My covenant of the day, &c. Ref. to Pent. (Gen. 8. 22). Ap. 92. Cp. 31. 35.

21 My covenant . . . with David. Wholly unconditional. Cp. 2 Sam. 7.12, &c. Cp Pss. 89. 3, 4, 20-37, and 132. 11, with Jer. 31. 35-37, and 33. 17-26. 22 the host of heaven. Ref. to Pent. (Gen. 15. 3; 22. 17). Cp. Jer. 31. 37. Ap. 92. the sand of the sea. Ref. to Pent. (Gen. 13. 19).

The TWENTY-SIXTH Prophecy of Jeremiah (p. 1015).

25 If My covenant, &c. Ref. to Pent. (Gen. 8. 22).

26 Abraham, Isaac, and Jacob. See note on Gen. 50. 24. mercy = compassion. Heb. *raham*. Not the same word as in v. 11.

34: 1—35: 19. DEFEAT AND CAPTIVITY OF ZEDEKIAH PROCLAIMED.

34: 1-7.	Threatening to Zedekiah.
34: 8-16.	Illustration. (Negative.) Covenant of king and princes broken.
34: 17-.	Incrimination of People.
34:-17-22.	Threatening to nation.
35: 1-11.	Illustration. (Positive.) Command of Jonadab to Rechabites kept.
35:12-16.	Incrimination of people.
35: 17-19.	Threatening to the nation.

34: 1-7. THREATENING TO ZEDEKIAH.

1, 2.	City and cities given to Nebuchadnezzar.
3.	Zedekiah. Captivity.
4, 5.	Zedekiah. Death.
6, 7.	City and cities besieged by Nebuchadnezzar.

The TWENTY-SEVENTH Prophecy of Jeremiah (p. 1015).

1 The word. This chapter is ch. 32. 1-5, told over again more fully. Nebuchadnezzar. Not that he was necessarily present. fought = were fighting, or about to fight.

2 the LORD, the God of Israel. See note on 11. 3.

3 thine eyes shall behold, &c. See note on 32. 4.

5 with. Some codices, with Sept., Syr., and Vulg., read "like". burn odours. Cp. 2 Chron. 16. 14, and observe the word is *saraph* (Ap. 43.I. viii), not *katar* (Ap. 43.I. vii).

7 Lachish. Now *Tell el Hesi*, south of Eglon, ten and a half miles from Eleutheropolis.

Azekah. Now *Tell Zakariya*, in the valley of Elah.

34: 8-16. ILLUSTRATION. (NEGATIVE). COVENANT OF ZEDEKIAH AND PRINCES. BROKEN.

8-10.	Covenant of Zedekiah and princes with servants.
11.	Breach of the covenant by the king and princes.
12-15.	Covenant of Jehovah with the nation.
16.	Breach of the covenant by the nation.

The TWENTY-EIGHTH Prophecy of Jeremiah (p. 1015).

8 a covenant. Note the illustration of the two covenants, (vv. 8-10) and (vv. 12-15), and compare with the other illustration in (35. 1-11). to proclaim liberty, &c. Ref. to Pent. (Ex. 21. 2. Lev. 25. 10, 39-46. Outside the Pent, the word occurs only in Isa. 61.1, and Ezek. 46. 17.

9 That every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, ^ogo free; that none should *use them as bondservants, to wit,* of a Jew his brother.

10 Now when all the princes, and all the People, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 "Thus saith the LORD, the God of Israel; 'I made a covenant with your fathers *when* that I brought them forth out of the land of Egypt, out of the house of *slaves*, saying,

14 'At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee:' but your fathers hearkened not unto Me, neither inclined their ear.

15 And ye were now turned, and had done right in My sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before Me in the house *upon which My name is called*:

16 But ye turned and ^opolluted My name, and caused every man his servant, and every man his handmaid, whom *every man* had set at liberty *for their own affections*, to return, and brought them into subjection, to be unto you for servants and for handmaids.'

17 Therefore thus saith the LORD; 'Ye have not hearkened unto Me, in proclaiming ^oliberty, every one to his brother, and every man to his neighbour: *behold, I proclaim a liberty for you, saith the LORD, to the sword, *and to* the pestilence, and to the famine; and I will ^omake you to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed My covenant, which have not performed the words of the covenant which they had made before Me, when they ^ocut the calf in twain, and ^opassed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the People of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, ^owhich are gone up from you.

22 Behold, I will command, saith the LORD, 'and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah *too desolate to have an inhabitant*.'

35 The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

9 every man. Heb. *'ish*. Ap. 14. II.
go free. See note on v. 8, and cp. vv. 21, 22, which show that this covenant was made during a temporary withdrawal of the besiegers, on account of the Egyptians (37. 5).

serve himself of them = use them as bondservants.

The TWENTY-NINTH Prophecy of Jeremiah (p. 1015).

10 every one = *'ish*, as in v. 9.

13 in the day = when. See Ap. 18.

bondmen = slaves.

15 which is called by My name = upon which My name is called.

16 polluted My name. Ref. to Pent. (Lev. 19. 12, the same word). Ap. 92. **he** = every man.

at their pleasure = for their own soul. Heb. *nephesh* (Ap. 13): "soul" being put for the affections of the person.

17 liberty . . . liberty. Fig. *Antanaclasis*, by which the same word is used in two different senses in the same sentence.

34: -17-22. THREATENING OF THE PEOPLE.

-17.	The People.
18-20.	The Princes.
21.	The king.
22.	The people and cities.

-17 to. Some codices, with three early printed editions, Aram., Sept., and Syr., read "and to", completing the Fig. *Polysyndeton*.

make you to be removed. Ref. to Pent. (Deut. 28. 25, 64). Ap. 92. Cp. 24. 9.

18 men. Heb. pl. of *'enosh*. Ap. 14. III.

transgressed. Heb. *'abar*. Ap. 44. vii.

cut the calf in twain. Cp. Gen. 15. 9, 10.

passed between, &c. Ref to Pent. (Gen. 15.10-17).

20 life = soul. Heb. *nephesh*. Ap. 13.

21 which are gone up from you. See note on v. 9.

22 a desolation, &c.: or, too desolate to have an inhabitant; or, desolate through having no inhabitant.

**35: 1-11. ILLUSTRATION. (POSITIVE.)
COMMAND OF JONADAB TO
HIS SONS. KEPT**

1, 2.	Command of Jehovah to Jeremiah.
3-5.	Obedience of Jeremiah.
6, 7.	Command of Jonadab to Rechabites.
8-11.	Obedience of Rechabites.

1 came. Jeremiah goes back here to insert a preceding event (see 25. 1; 26. 1), in order to complete the correspondence by introducing the second illustration, as shown in the Structure, (34. 8-16) and (35. 1-11).

the LORD. Heb. Jehovah. Ap. 4. II.

in the days, &c. Immediately before Nebuchadnezzar's advance, in his fourth year.

2 “Go unto the *descendants of Rechab*, the ^oRechabites, and speak unto them, and bring them into the house of the LORD, into ^oone of the chambers, and give them *fermented wine* to drink.”

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniyah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of ^oIgdaliah, *a prophet*, which *was* by the chamber of the princes, which *was* above the chamber of ^oMaaseiah the son of Shallum, the *keeper of the threshold*:

5 And I set before the sons of the house of the Rechabites *bowls* full of *fermented wine*, and cups, and I said unto them, “Drink ye wine.”

6 But they said, “We will drink no *fermented wine*: for Jonadab the son of Rechab our father commanded us, saying, ‘Ye shall drink no *fermented wine*, neither ye, nor your sons *unto times age-abiding*:

7 Neither shall ye ^obuild house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; that ye may ^olive many days *on the soil* where ye *be* strangers.’

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no *fermented wine* all our days, we, our wives, our sons, nor our daughters;

9 Nor to ⁷build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, ^owhen Nebuchadrezzar king of Babylon came up into the land, that we said, ‘Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the ^oSyrians:’ so we dwell at Jerusalem.”

12 Then came the word of the LORD unto Jeremiah, saying,

13 “Thus saith ^othe LORD of hosts, the God of Israel; ‘Go and tell the men of Judah and the inhabitants of Jerusalem, ‘Will ye not receive instruction to hearken to **My** words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding **I** have spoken unto you, ^orising early and speaking; but ye hearkened not unto **Me**.

15 **I** have sent also unto you all **My** servants the prophets, ¹⁴rising up early and sending *them*, saying, ‘Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell *on the soil* which **I** have given to you and to your fathers:’ but ye have not inclined your ear, nor hearkened unto **Me**.

16 ^oBecause the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto **Me**:

17 Therefore thus saith the LORD God of hosts, the God of Israel; *Behold, **I** will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that **I** have pronounced against them:

2 **house**. Put by Fig. *Metonymy* (of Adjunct), for the descendants of Rechab, through Jonadab his son. who became their chieftain and lawgiver. Cp. v. 6.

Rechabites They were descended from Hobab, the brother-in-law of Moses. A Kenite tribe, who migrated with Israel to Canaan. Cp. Num. 10. 29 with Judg. 1.16; 4.11-17; 5. 24. 1 Sam. 15. 6. They were proselytes, not idolaters; inhabiting the wilderness south of Judah.

one of the chambers. There were many, for various purposes of the Temple worship. Cp. 36. 10 with 1 Kings 6. 5. 1 Chron. 9. 27. Neh. 13. 4-12.

wine. Heb. *yayin*. [fermented wine] Ap. 27. I.

4 **Igdaliah**. See note on Ps. 90, Title.

a man of God = the man (Heb. *'ish*, Ap. 14. II) of God (Heb. Elohim, Ap. 4. I): i.e. a prophet. See Ap. 49.

Maaseiah, &c. He was the deputy of the High Priest. Cp. 52. 24. 2 Kings 25. 18. Probably the same whose son Zephaniah, after the carrying away of Maaseiah with Jehoiachin (29. 1), held office under Zedekiah (21. 1; 29. 5; 37. 3).

keeper of the door = keeper of the threshold. There were three. See 2 Kings 25. 18. 2 Chron. 31. 14.

5 **pots** = bowls.

6 **for ever** = unto times age-abiding.

7 **build**. This was as essential as the former injunction.

live many days, &c. Ref. to Pent. (Ex. 20.12). Ap. 92. **in the land** = on the soil.

11 **When, &c**. They explain why they did not carry out the latter part of their vow (v. 7).

Syrians. This is the only place where they are mentioned with the Chaldeans. They had been made subject to Assyria long before; (Isa. 9. 12). After the fall of Nineveh they came under the yoke of Babylon.

35: 12-16. INCRIMINATION OF THE PEOPLE.

12, 13.	Incrimination.
14-	Obedience of the Rechabites.
-14-	Incrimination.
`-14.	Disobedience of the nation.
15-	Incrimination.
-15.	Disobedience of the nation.
16-	Incrimination.
-16.	Disobedience of the nation.

13 **the LORD of hosts, the God of Israel**. See note on 7. 3. men. Heb. *'ish*. Ap. 14. II.

saith the Lord = [is] Jehovah's oracle.

14 **rising early and speaking**. See note on 7.13.

15 **every man**. Heb. *'ish*. Ap. 14. II.

evil. Heb. *raa*. Ap. 44. viii.

16 **Because, &c**. They are praised for their *obedience*, without reference to the nature of the command. Jonadab is not justified by this for imposing his will on all his posterity.

35: 17-19. THREATENING OF THE NATION.

17-	Threatening to the nation.
-17.	Cause. Disobedience to Jehovah.
18-	Blessing of the Rechabites.
-18, 19.	Cause. Obedience to Jonadab.

17 **the LORD God of hosts, the God of Israel** = Jehovah Elohim Z'ba'oth, Elohim of Israel. See Ap. 4. This is the fullest (and therefore the most solemn) use of this Divine title. Occurs in this book only three times (here, 38. 17, and 44. 7).

because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.” ”

18 And Jeremiah said unto the house of the Rechabites, “Thus saith the LORD of hosts, the God of Israel; ‘Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before *Me for all the days.*’ ”

36 And it came to pass in ^othe fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 “Take thee *a writing scroll* of a book, and write therein all the words that I have spoken unto thee against ^oIsrael, and against Judah, and against all the nations, from the day I spake unto thee, ^ofrom the days of Josiah, even unto this day.

3 It may be that the house of Judah will hear all the *calamity* which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.”

4 Then Jeremiah called ^oBaruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which He had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, “I *am* shut up [*in hiding*]; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the People in the LORD's house upon *a fast day*: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this People.”

8 And ⁴Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass in ^othe fifth year of Jehoiakim the son of Josiah king of Judah, *in the month of December, that all the People of Jerusalem, and all the People who were coming in and out of the cities of Jerusalem, had proclaimed a fast before the Lord.*

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of ^oGemariah the son of ^oShaphan ^othe scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the People.

11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out *from* the book all the words of the LORD,

Behold. Fig. *Asterismos*. Ap. 6. Used to emphasize further what follows. **evil.** Heb. *ra'a'*. Ap. 44. viii.

19 for ever = all the days.

36: 1-32. BARUCH. MISSION TO JEHOIAKIM.

1-3.	Command to Jehovah.	} The first Scroll.
4.	Obedience of Jeremiah.	
5-7.	Command of Jeremiah.	
8-10.	Obedience of Baruch.	
11-13.	Scroll reported to princes.	
14.	Roll brought.	
15.	Roll read.	
16.	Fear.	
17, 18.	Jeremiah and Baruch.	
19.	Their concealment.	
20.	Scroll reported to the king.	
21-.	Roll brought.	
-21-23.	Roll destroyed.	
24, 25.	No fear.	
26-.	Jeremiah and Baruch.	
-26.	Their concealment.	
27, 28.	Jeremiah. Command.	} The second Scroll.
29.	Jehoiakim. Incrimination.	
30, 31.	Jehoiakim. Threatening.	
32.	Jeremiah. Obedience.	

The THIRTY-SECOND Prophecy of Jeremiah (p. 1015).

1 the fourth year of Jehoiakim. This was after Nebuchadnezzar had left Jerusalem with his band of young captives, including Daniel. See Ap. 86. The city had become quieted down again. **the LORD.** Heb. Jehovah. Ap. 4. II.

2 roll = a writing scroll. Heb. *m^egillah*. Occurs twenty-one times (fourteen times in this chapter. Ps. 40. 7. Ezek. 2. 9; 3. 1, 2, 3. Zech. 5. 1, 2). The name given to the five books called the *m^egilloth* (Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther). **words.** Pl. Cp. "word" (sing.) (v. 1).

Israel. These words were now to be *written* because Israel had been already in dispersion 114 years, and could not be *spoken*, as they were when Judah alone was concerned. Cp. 25. 2.

from the days of Josiah. See 1. 1-3. Not only what is recorded in ch. 25, but what Jehovah had spoken to him for the past twenty-three years.

3 evil = calamity. Heb. *ra'a'*. Ap. 44. viii.

every man. Heb. *ish*. Ap. 14. II. **iniquity.** Heb. *avon*. sin. Heb. *chata*. Ap. 44. i.

4 Baruch = Blessed. The first mention of him chronologically. Other references to him in 32. 12; 43. 3, 6; 45. 1-5. He was brother to Seraiah. Cp. 32. 12 with 51. 59.

5 shut up. Not in prison (for cp. v. 19), but in hiding, or from some unexplained reason.

6 the fasting day = a fast day. Being in the ninth month (v. 9), it was not that prescribed in the Law, which was in the seventh month (Lev. 16. 29; 23. 27).

9 the fifth year. The reading was deferred for some months. **ninth month.** Our December. See Ap. 51. V.

they proclaimed, &c. = all the People of Jerusalem, and all the People who were coming in and out of the cities of Jerusalem, had proclaimed a fast before Jehovah.

10 Gemariah. He was brother of Ahikam (26. 24), and not the Gemariah of 29. 3, who was Hilkiah's son.

Shaphan. See note on 2 Kings 22. 3.

the scribe : i.e. Shaphan (not Gemariah), who was the scribe in Josiah's days. See 2 Kings 22. 3, 8, 9, 10, 12. At the time of this history Elishama was the scribe (unless there were more than one). See vv. 12, 20, 21.

11 of = from.

12 Then he ^owent down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and ^oElnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when ⁴Baruch read *in the* book in the ears of the People.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cush, unto ⁴Baruch, saying, "Take in thine hand the *writing scroll* wherein thou hast read in the ears of the People, and come." So Baruch the son of Neriah took the *writing scroll* in his hand, and came unto them.

15 And they said unto him, ^o"Sit down now, and read it in our ears." So ⁴Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all ^othe words, they were afraid both one and other, and said unto Baruch, ^o"We will surely tell the king of all these words."

17 And they asked Baruch, saying, "Tell us now, How didst thou write all these words at his mouth?"

18 Then Baruch answered them, "He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book."

19 Then said the princes unto Baruch, "Go, hide thee, thou and Jeremiah; and let no man know where ye be."

20 And they went in to the king into the court, but they laid up the *writing scroll* in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which ^ostood beside the king.

22 Now the king sat in the winterhouse in the *month of December*: and *there was a fire* ^oon the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four *columns, the king cut it up into fragments with a scribe's knife*, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were ^onot afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 *Moreover* ¹²Elnathan and Delaiah and ¹⁰Gemariah had ^omade intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son of ^oHammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take ⁴Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 Then the word of the LORD ^ocame to Jeremiah, after that the king had burned ^othe roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

12 *went down*. Cp. 22. 1.

Elnathan. The king's emissary against Urijah (26. 22).

13 *the* = in the.

15 *Sit down now*. Cp. "stood" (v. 21). Showing that these princes were favourable to Jeremiah.

16 *the words*. Some codices, with two early printed editions, read "these words". **We will surely tell**. Showing their earnestness and sincerity in the matter. **19** *man*. Heb. *'ish*. Ap. 14. II.

21 *Stood*. See note on v. 15.

22 *on the hearth* = in the brasier: i.e. the vessel into which the burning charcoal was put from the hearth in houses of the better sort.

23 *leaves* = columns. **he**: i.e. the king.

cut it = cut it up into fragments.

penknife = a scribe's knife. The words of Jehovah are cut up to-day, not with a scribe's knife, but with scribe's pens in the hands of the modern critics. Yet they are "not afraid".

24 *not afraid*. The courtiers were less open to holy fear than the People were. See note on v. 9. Contrast Jehoiakim's father, king Josiah (2 Kings 22. 11). Contrast also the sentence pronounced on them (2 Kings 22. 18-20 with v. 30, below on "him").

25 *Nevertheless* = Moreover.

made intercession. Showing that Elnathan was less hostile than we might perhaps have concluded from 26. 22 and 2 Kings 24. 8.

26 *Hammelech* = the king. Cp. 38. 6. 1 Kings 22. 26. 2 Kings 11. 1, 2. Zeph. 1. 8.

The THIRTY-THIRD Prophecy of Jeremiah (p. 1015).

27 *came*. The word of the LORD was "not bound". Cp. 2 Tim. 2. 9.

the roll, and the words. Note the Fig. *Hendiadys* = "the roll, yea, the very words of Jehovah written therein".

28 *another roll*. See the Structure, (p. 1069). We are not told what became of this, so it may have got, later, into the hands of Nehemiah, when he visited the Temple ruins.

29 *thou shalt say*. Not verbally to Jehoiakim, but in the other scroll.

30 *of* = concerning.

none to sit, &c. = none sitting, &c. Heb. *yashab*, implying permanence. His son Jehoiachin reigned only three months, and then only on sufferance (2 Kings 24. 6-8). See note on 22. 30. See Ap. 99.

31 *punish him* = visit upon him. Ref. to Pent. (Ex. 32. 34). Ap. 92.

28 "Take thee again ^oanother roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say [*in the other writing scroll*] to Jehoiakim the king of Judah, 'Thus saith the LORD; 'Thou hast burned this roll, saying, 'Why hast thou written therein, saying, 'The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?'"

30 Therefore thus saith the LORD *concerning* Jehoiakim king of Judah; He shall have *none sitting* upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And **I** will *visit upon him* and his seed and his servants for their iniquity; and **I** will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that **I** have pronounced against them; but they hearkened not." "

32 Then took Jeremiah ²⁸another roll, and gave it to ⁴Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many *words like them*.

37 And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, *Zedekiah* Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his servants, nor the People of the land, did hearken unto the *prophecies* of the LORD, which **He** spake by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, "Pray now unto the LORD our God for us."

4 Now Jeremiah came in and went out among the People: for they had not put him into prison.

5 Then *Pharaoh Hophra's* army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 Then came the word of the LORD unto the prophet Jeremiah, saying,

7 "Thus saith the LORD, the God of Israel; 'Thus shall ye say to the king of Judah, that sent you unto **Me** to inquire of **Me**;' *Behold, ⁵Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire."

9 Thus saith the LORD; 'Deceive not *your own souls*, saying, 'The Chaldeans shall surely depart from us:' for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.'

11 And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of ⁵Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem ^oto go into the land of Benjamin, *to assign himself his portion there* in the midst of the People [*for safety, and to avoid detection*].

13 And when he was in *the northern gate*, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of ^oHananiah; and he took Jeremiah the prophet, saying, "Thou fallest away to the Chaldeans."

14 Then said Jeremiah, "*It is false*; I fall not away to the Chaldeans." But he hearkened not to him: so Irijah took Jeremiah, and brought him to the ^oprinces.

15 Wherefore the princes were wroth with Jeremiah, and *scourged* him, and ^oput him *in the house of bonds* in the house of Jonathan the scribe: for they had made that *the house of detention*.

16 *For Jeremiah actually entered* into the *house of the pit*, and into the *cells*, and Jeremiah had *abode* there many days;

32 like words = like unto them. They are preserved to us in this book to a large extent.

37: 1—45: 5. HISTORY, ETC. ZEDEKIAH.

37: 1--38: 28. Jeremiah. Persecution and deliverance.
39: 1-9. City taken.
39: 10--44: 30. People taken, and left.
45: 1-5. Jeremiah. Prophecy to Baruch. (Sorrow and assurance.)

37: 1—38: 28. JEREMIAH, ETC.

37: 1-20. Public message.
37: 21. In court of the prison.
38: 1-6. Accusation. } Persecutors
38: 7-13. Defence. } of Jeremiah.
38: 14-27. Private conference.
38: 28. In court of the prison.

37: 1-20. PUBLIC MESSAGE.

1, 2. Words of Jeremiah. Disobedience.
3. Message from Zedekiah to Jeremiah.
4. Jeremiah : not in prison.
5. Departure of Chaldeans.
6-10. Words of Jeremiah. Threatening.
11-14. Departure of Chaldeans.
15. Jeremiah in prison.
16-20. Message from Jeremiah to Zedekiah.

The history in chs. 37 and 38 reverts to the last two years of Zedekiah's reign, and the actual siege of Jerusalem. It is a new and independent section. See Structure, above.

1 Coniah : i.e. Jeconiah, called also Jehoiachin. whom: i.e. Zedekiah.

2 words = prophecies.

5 Pharaoh's: i.e. Pharaoh Hophra's. Cp. 44. 30. The Apries of Herodotus, and fourth successor of Psammeticus on the throne of Egypt. He came to help Zedekiah (Ezek. 17.15-17), but was defeated by the Chaldeans, and Egypt subdued. Cp. 2 Kings 24. 7. Ezek. 29. 1-16 and chs. 30-33. Also Jer. 43. 9-13.

The THIRTY-FOURTH Prophecy of Jeremiah (p. 1015).

7 the Lord, the God of Israel. See note on 11. 3.

Behold. Fig. *Asterismos*.

9 yourselves = your own souls. Heb. *nephesh*. Ap. 13.

10 every man. Heb. *'ish*. Ap. 14. II.

12 to go, &c. Probably to Anathoth.

to separate himself thence = to assign [himself] his portion there (i.e. at Anathoth, in Benjamin, three and a half miles north-east of Jerusalem), where he drew his living.

in the midst: for safety, and to avoid detection.

13 the gate of Benjamin: i.e. the northern gate, called also "the gate of Ephraim" (2 Kings 14.13. Neh. 8. 16), leading to Anathoth.

Haniah. Perhaps the false prophet mentioned in 28. 1-17.

14 princes. Named in 38. 1; none of whom had been favourable to Jeremiah in the days of Jehoiakim (26.16).

15 smote = scourged.

put him in prison. Note Jeremiah's prison experiences: (1) put in on false charge (37. 11-15); (2) released, but confined in the court of the prison; (3) imprisoned again in Malchiah's miry dungeon (38.1-6); (4) released again as before (38. 13-28); (5) carried away in chains by Nebuchadnezzar, but released at Ramah (40. 1-4).

in prison = in the house of bonds.

the prison = the house of detention.

16 When, &c. = For Jeremiah [actually] entered, &c.

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, “*Does there exist any word from the LORD?*” And Jeremiah said, “There is: for,” said He, “thou shalt be delivered into the hand of the king of Babylon.”

18 Moreover Jeremiah said unto king Zedekiah, “What have I *sinned* against thee, or against thy servants, or against this people, that ye have put me *in the house of detention* ?

19 Where *are* now ^oyour prophets which prophesied unto you, saying, ‘The king of Babylon shall not come against you, nor against this land?’

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.”

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the *guard-house*, and that they should give him daily *a cake* of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah *abode* in the court of the *guard-house*.

38 Then Shephatiah the son of Mattan, and Gedaliah the son of ^oPashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 “Thus saith the LORD, ‘He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth [*and falleth*] to the Chaldeans shall live; for he shall have his life for a prey, and shall live.’

3 Thus saith the LORD, ‘This city shall surely be given into the hand of the king of Babylon's army, which shall take it.’ ”

4 Therefore the princes said unto the king, “We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the People, in speaking such words unto them: for this man seeketh not the *peace* of this People, but the hurt.”

5 Then Zedekiah the king said, “Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.”

6 Then took they Jeremiah, and cast him into the *house of the pit* of Malchiah the son of ^oHammelech, that *was* in the court of the *house of detention*: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah ^osunk in the mire.

7 Now when ^oEbed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the ^odungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech [*the Ethiopian*] went forth out of the king's house, and spake to the king, saying,

9 “My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into

dungeon = house of the pit. Heb. *bor*. See notes on Gen. 21. 19 (“well”). Isa. 14. 19 (“pit”). **cabins** = cells. **remained** = abode. Note the Fig. *Cyloides*, marking the refrain, which is repeated in v. 21, and in 38. 13, 28; as shown in the Structure. **17 Is there . . . There is** = Does there exist...?... There does exist. Heb. *yesh . . . yesh*. See notes on Prov. 8. 21; 18. 24; and Luke 7. 25. **18 offended** = sinned.

prison = the house of detention. See v. 16.

19 your prophets. Not Jehovah's. From the beginning they had prophesied falsely. See 6. 14; 27. 16; 28. 2.

21 prison = guard-house. Not the same word as in v. 15.

piece = a cake. Cp. 52. 6. Three were reckoned as a meal (Luke 11. 5); a soldier's ration at that time.

38: 1-13. PERSECUTION OF JEREMIAH.

- 1-4. Jeremiah. Accusation by princes.
- 5. Zedekiah. Permission for imprisonment.
- 6-. The dungeon.
- 6. Sinking in the mire.
- 7-9. Jeremiah. Defence by Ebed-melech.
- 10. Zedekiah. Command for release.
- 11, 12. The dungeon.
- 13. Drawing out of the mire.

1 Pashur. See note on 20. 1.

2 goeth forth. Some codices add “and falleth”. **life** = soul.

4 welfare = peace. **6 dungeon**. See note on 37. 16.

Hammelech = the king. See note on 36. 26. **prison** = house of detention. **sunk in the mire**. To be preferred to the moral sinking of Zedekiah in v. 22.

7 Ebed-melech the Ethiopian. See 39. 16 ; and cp. Acts 8. 27-38.

8 Ebed-melech. Some codices add “the Ethiopian”.

10 thirty. The king knew the danger. No need to suppose that “thirty” is a copyist's error for “three” ! **11 old cast** = cast-off clothes.

clouts = patches. Ang.-Sax. *clut* = a patch. **12 armholes** = armpits.

13 remained. See note on 37. 18.

38: 14-27. PRIVATE CONFERENCE.

14 Then, &c. This is the last picture of Zedekiah, and the house of Judah.

the ^odungeon; and he is like to die for hunger in the place where he is: for *there is* no more bread in the city.”

10 Then the king commanded Ebed-melech the Ethiopian, saying, “Take from hence ^othirty men with thee, and take up Jeremiah the prophet out of the ^odungeon, before he die.”

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence *cast-off clothes patches* and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, “Put now *these cast-off clothes patches* and rotten rags under thine *armpits* under the cords.” And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the ^odungeon: and Jeremiah *abode* in the court of the *house of detention*.

14 ^oThen Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that *is* in the house of the LORD:

and the king said unto Jeremiah, "I will ask thee a thing; hide nothing from me."

15 Then Jeremiah said unto Zedekiah, "If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, *thou wilt not* hearken unto me."

16 So Zedekiah the king sware secretly unto Jeremiah, saying, "*By the life of the Lord, May He Who gave us both our life, take mine away if I take thine, or give thee* into the hand of these men that seek thy life."

17 Then said Jeremiah unto Zedekiah, "Thus saith ^othe LORD, the God of hosts, the God of Israel; 'If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.' "

19 And Zedekiah the king said unto Jeremiah, "I am *apprehensive* of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me."

20 But Jeremiah said, "They shall not deliver *thee*. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's ^oprinces, and those *women* shall say, 'Thy friends have *persuaded thee*, and have prevailed against thee: thy feet are ^osunk in the mire, *and* they are turned away back.'

23 So they shall bring out all thy wives and thy *sons* to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and ^othou shalt cause this city to be burned with fire."

24 Then said Zedekiah unto Jeremiah, "Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, 'Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:'

26 Then thou shalt say unto them, 'I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.' "

27 Then came all the princes unto Jeremiah, and asked him: and ^ohe told them according to all these words that the king had commanded [*him*]. So they left off speaking with him; for the matter was not perceived.

28 So Jeremiah ^oabode in the court of the *house of detention* until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

15 wilt thou not . . . me ? = thou wilt not. This second clause is not a question in the Hebrew text. **16 As the LORD liveth** = By the life of Jehovah. **soul.** Heb. *nephesh* (Ap. 13): i.e. May He Who gave us both our life, take mine away if I take thine, or give thee, &c.

38: 17-27. CONFERENCE.

- | | |
|---------|--------------------------------|
| 17, 18. | Alternatives. |
| 19. | Fear of the People. Expressed. |
| 20-23. | Alternatives. |
| 24-27. | Fear of the princes. Implied. |

17 the LORD, the God of hosts, the God of Israel. See note on 35.

17. the God of hosts. Some codices, with Aram., Sept., Syr., and Vulg., omit "God", and read "Jehovah Z baihoh, God of Israel".

19 afraid = apprehensive. **22 princes.** Showing that Nebuchadnezzar himself was not there. Cp. 39. 1.

set thee on = persuaded thee. See note on 20. 7.

sunk in the mire. The moral sinking of Zedekiah far worse than Jeremiah's physical sinking. **23 children** = sons.

thou shalt cause this city to be burned. Heb. thou wilt burn. Note the idiom by which the *act* is put for the *declaration* that it should be done.

27 he told them, &c. In Holy Scripture we have an inspired *record* of what was said and done by others, but it does not follow that all that was so said and done was inspired.

commanded. Some codices, with Sept., Syr., and Vulg., add "him".

28 abode. See the note on 37. 16.

39: 1-9. THE CITY TAKEN.

- | | |
|------|---------------------------|
| 1. | Nebuchadnezzar. |
| 2. | Taking of the city. |
| 3. | Nebuchadnezzar's princes. |
| 4-9. | Taking of Zedekiah. |

1 ninth year. Cp. Ezek. 24. 1, 2. **tenth month.** Ch. 52. 4 supplies a further date: viz. "in the tenth day of the month".

2 broken up. Cp. ch. 52. 6; which explains that provisions had failed before then. **3 Sarsechim.** Some codices, with four early printed editions, read "Sar-sechim". It is the pl. of the Akkadian Sar-sak = king's son.

Rab-saris = chief of the chamberlains. Cp. 2 Kings 18. 17. Dan. 1. 3, 7.

Nergal-sharezer, Rab-mag = Nergal-sharezer, chief of the physicians (or magi). Only four names of persons in this verse, not six.

4 the plain. To avoid the Jordan.

39 In the ^oninth year of Zedekiah king of Judah, in the ^otenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was ^obroken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, *Sar-sechim*, Rab-saris *chief of the chamberlains, Nergal-sharezer, chief of the physicians*, Rabmag, with all the residue of the princes of the king of Babylon.

4 And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, ^oby ^othe gate betwixt the two walls: and he went out the way of ^othe plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of ^oJericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to ^oRiblah in the land of Hamath, where he *pronounced sentence* upon him [*for his perjury*].

6 Then the king of Babylon slew the sons of Zedekiah in Riblah ^obefore his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he ^oput out Zedekiah's eyes, and bound him with *two fetters*, ^oto carry him to Babylon.

8 And the Chaldeans burned the king's house [*on the tenth day of the fifth month*], and the houses of the People, with fire, and brake down the walls of Jerusalem.

9 Then ^oNebuzar-adan the captain of *the executioners* carried away captive into Babylon the remnant of the People that remained in the city, and those that fell away, that fell to him, with the rest of the People that remained.

10 But Nebuzar-adan the captain of *the executioners* left of the ^opoor of the People, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

11 Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah *to the hand of* Nebuzar-adan the captain *the executioners*, saying,

12 "Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee."

13 So Nebuzar-adan the captain of *the executioners* sent, and Nebushasban, ³Rab-saris, and ³Nergal-sharezer, Rabmag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the *house of detention*, and committed him unto ^oGedaliah the son of Ahikam the son of ^oShaphan, that he should carry him *out of the prison house: and* he dwelt among the People.

15 Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the *house of detention*, saying,

16 ^o"Go and speak to Ebed-melech the Ethiopian, saying, 'Thus saith the LORD of hosts, the God of Israel; *Behold, I will bring My words upon this city for *calamity*, and not for good; and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, saith the LORD: 'and thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy ^olife *ye shall save it*: because thou hast *confided* in Me, saith the LORD.' ' "

40 The word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in *the two fetters* among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of *the executioners* took Jeremiah, and ^osaid unto him, "The LORD thy God hath pronounced this *calamity* upon this place.

3 Now the LORD hath brought *it*, and done according as He hath said: ^obecause ye have sinned against the LORD, and have not obeyed His voice, therefore this thing is come upon you.

5 Jericho. Thus, Jericho was the scene of Israel's *first* victory (Josh. 6), and *final* defeat.

Riblah. Now *Hibleh*, on the east bank of the Orontes, thirty-five miles north-east of Baalbek, the base and headquarters of Nebuchadnezzar. Some twenty-two years before, Jehoahaz was put in bonds here by Pharaoh-nechoh, to be led captive to Egypt. See 2 Kings 23. 33.

gave judgment = pronounced sentence : i.e. for his perjury. See 2 Chron. 36. 10, 13. Ezek. 17. 15, 18.

6 before his eyes. A specimen of the inhumanity of those days.

7 put out Zedekiah's eyes. So that Ezekiel was quite correct when he said that Zedekiah should be taken to Babylon, though he should not see it (Ezek. 12.13).

with chains = with two fetters.

to carry him. Ch. 52. 11, and 2 Kings 25. 7, show that this purpose was executed. It was not so with Jehoiakim (2 Chron. 36. 6).

8 the Chaldeans burned, &c. On the tenth day of the fifth month. Cp. 52. 12, 13. The same day as the capture of the city by the Romans in A. D. 69.

9 Nebuzar-adan = the prince favoured by Nebo.

the guard = the executioners (2 Kings 25. 8). Cp. Gen. 37. 36; 39. 1.

39: 10—44: 30. THE PEOPLE TAKEN, AND LEFT.

39: 10. The poor of the People.

39: 11-14. Jeremiah. Liberation commanded.

39: 15-18. Promise to Ebed-melech.

40: 1-6. Jeremiah. Liberation effected.

40: 7--44: 30. The poor of the People.

10 poor. Heb. *dal*. See note on "poverty", Prov. 6.11.

11 to = to the hand of, or through.

12 look well to him. Not the first, rejected by the Jews, who was honoured by the Gentiles.

14 prison = house of detention : as in 38. 6, 13, 28.

Gedaliah. See note on Ahikam, 26. 24. Cp. 40. 6.

Shaphan. See note on 2 Kings 22. 3.

carry him home. Some codices, with one early printed edition (Rabbinic), read "out of the [prison] house". From the next chapter we learn that he was taken north to Ramah with other captives, and from that place was set free, and went to Gedaliah to Mizpah (40. 6). This verse (v. 14) is only a brief summary. **so** = and.

The THIRTY-FIFTH Prophecy of Jeremiah (p. 1015).

15 the LORD. Heb. Jehovah. Ap. 4. II.

16 Go and speak. Not to interrupt the history, this incident as to Ebed-melech is reserved till now.

the LORD of hosts, the God of Israel. See note on 7. 3.

God. Heb. Elohim. Ap. 4. I.

Behold. Fig. *Asterismos*.

evil = calamity. Heb. *ra'a'*. Ap. 44. viii.

17 saith the LORD = [is] Jehovah's oracle.

18 life = soul. Heb. *nepshesh*. Ap. 13.

a prey: i.e. he should save it. Cp. 21. 9.

put thy trust = confided. Heb. *batah*. Ap. 69. i.

The THIRTY-SIXTH Prophecy of Jeremiah (p. 1015).

40. 1 the LORD. Heb. Jehovah. Ap. 4. II.

chains = the two fetters, as in 39. 7.

2 the guard. See note on 39. 9.

said. Nebuzar-adan takes all the credit to himself. Cp. 39. 11. **God.** Heb. Elohim. Ap. 4. I.

evil = calamity. Heb. *ra'a'*. Ap. 44. viii.

3 because ye have sinned, &c. Ref. to Pent.

4 And now, *behold, I loose thee this day from the *fetters* which were upon thine *hands*. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: *behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.”

5 *And eer yet he could make reply, he said*, “Go back also to °Gedaliah the son of Ahikam the son of °Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the People: or go wheresoever it seemeth convenient unto thee to go.” So the captain of *the executioners* gave him victuals and a *present*, and let him go.

6 Then went Jeremiah unto °Gedaliah the son of Ahikam to Mizpah [*north of Jerusalem, near Anathoth*]; and dwelt with him among the People that were left in the land.

7 Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made °Gedaliah the son of Ahikam °governor in the land, and had committed unto him men, and women, and *young children*, and of the *poor people* of the land, of them that were not carried away captive to Babylon;

8 Then they came to °Gedaliah to °Mizpah, even °Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the *son* of Ephai *a man from Netophah*, and Jezaniah the son of a Maachathite, they and their men.

9 And °Gedaliah the son of Ahikam the son of °Shaphan sware unto them and to their men, saying, “Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, *behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us: but ye, gather ye *fermented wine*, and °summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.”

11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them °Gedaliah the son of Ahikam the son of °Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to °Gedaliah, unto °Mizpah, and gathered ¹⁰wine and ¹⁰summer fruits very much.

13 Moreover Johanan the °son of Kareah, and all the captains of the forces that *were* in the *field*, came to °Gedaliah to °Mizpah,

14 And said unto him, “Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah °to slay thee?” But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, “Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are *gathered out* unto thee should be scattered, and the remnant in Judah perish?”

4 behold. Fig. *Asterismos*. Ap. 6.

hand. Some codices, with eight early printed editions, Sept., Syr., and Vulg., read “hands”.

5 Now while he was not yet gone back = And ere yet he could make reply.

Gedaliah. See note on 26. 24, and cp. 39. 14.

Shaphan. See note on 2 Kings 22. 3. **reward** = present.

6 Mizpah. North of Jerusalem, near Anathoth. Cp. 41. 5-9. Josh. 18. 26. 1 Sam. 7. 16; 10. 17, and 1 Kings 15. 22. The scene of the following events: here had been Asa's fortress (41. 9); here Sennacherib and Nebuchadnezzar and Titus got their first view of Jerusalem.

40: 7—44: 30. THE POOR OF THE PEOPLE.

40: 7--41: 15. Under Gedaliah in the land.

41: 16--43: 7. Under Johanan in the land.

43: 8--44: 30. Under Jouanan in Egypt.

40: 7—41: 15. UNDER GEDALIAH IN THE LAND.

40: 7. Gedaliah. Administration.

40: 8. Ishmael's visit.

40: 9, 10. Invitation of Gedaliah.

40: 11. Gedaliah. Administration.

40: 12. Invitation. Accepted.

40: 13--41: 15. Ishmael's treachery.

7 men. Heb. pi. of *'enosh*. Ap. 14. III.

governor. No more attempts to make a king, after Zedekiah's perjury. See Ezek. 17. 15-19. **children** = young children.

poor. Heb. "poverty", put by Fig. *Metonymy* (of Adjunct), Ap. 6, for poor people. See Prov. 6. 11.

8 Ishmael. The Massorites (Ap. 30) set their hand to obliterate the Divine names in the case of men who had served to disgrace it. One is *'el*, in the compound "Ishmael", which means "whom my El heareth". It is used of five different men, and occurs forty-eight times: twenty times of Hagar's son; twenty-three times of Nethaniah's son in this history; and five times of the other three. On account of his horrible treachery, the memory of which is perpetuated by the fast of the seventh month (Zech. 7. 5; 8. 9), the vowel points were changed to obliterate the Divine Name (El): viz. *yishma'el*, instead of *yishma'el*, which is not observable in the ordinary English spelling. **sons.** Some codices, with Aram, and Sept., read "son", as in v. 13.

Netophathite = a man of Netophah, now *Khan Umm Tobah*, north of Bethlehem (1 Chron. 2. 54. Ezra 2. 22. Neh. 7. 26).

10 wine. Heb. *yayin*. Ap. 27. I.

summer fruits. Heb. "summer". Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the fruits gathered in summer.

40: 13—41: 15. ISHMAEL'S TREACHERY.

40: 13-16. Treachery. Discovered.

41: 1-15. Treachery. Avenged.

40: 13-16. TREACHERY. DISCOVERED.

13, 14-. Johanan reveals the plot to Gedaliah.

-14. Gedaliah's disbelief.

15. Johanan's advice to Gedaliah.

16. Gedaliah's disapproval.

13 fields = field (sing.).

14 slay thee = strike thy soul. Heb. *nepshesh*. Ap. 13.

15 man. Heb. *'Ish*. Ap. 14. II.

gathered = gathered out.

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, “Thou shalt not do this thing: for thou speakest falsely of ^oIshmael.”

41 Now it came to pass in the seventh month, *that* Ishmael the son of Nethaniah the son of ^oElishama, of the seed royal, and the princes of the king, *and* ten men with him, came unto ^oGedaliah the son of Ahikam to ^oMizpah; and there they did eat bread together in Mizpah.

2 Then arose ^oIshmael the son of Nethaniah, and the ten men that were with him, and smote ¹Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon ^ohad made governor over the land.

3 ²Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from ^oShiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with *meal-offerings* and incense in their hand, to bring *them* ^oto the house of the LORD.

6 And ²Ishmael the son of Nethaniah went forth from Mizpah to meet them, *going on and on weeping*: and it came to pass, as he met them, he said unto them, “Come to Gedaliah the son of Ahikam.”

7 And it was *so*, when they came into the midst of the city, that ²Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto

²Ishmael, “Slay us not:” for we have *hidden treasures* in the field, of wheat, and of barley, and of oil, and of honey.” So he forbore, and slew them not among their brethren.

9 Now the *cistern* wherein ²Ishmael had cast all the dead bodies of the men, whom he had slain *besides* Gedaliah, *was a large pit which* Asa the king had made for fear of Baasha king of Israel: *and* ²Ishmael the son of Nethaniah filled *it* with *them that were* slain.

10 Then ²Ishmael carried away captive all the residue of the People that were in Mizpah, *even* ^othe king's daughters, and all the People that remained in Mizpah, whom ^oNebuzar-adan the captain of *the executioners* had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the *calamity* that ²Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with

41: 1-15. TREACHERY. AVENGED.

1-9.	Ishmael's treachery.
10-.	Captives taken.
-10.	Ammonites.
11, 12.	Ishmael's treachery.
13, 14.	Captives rescued.
15.	Ammonites.

1 Elishama. A seal has been found with his name on it. **even** = and. **Gedaliah.** See note on 26. 24; and cp. 39. 14, and 40. 5.

Mizpah. See note on 40. 6.

2 Ishmael. See note on 40. 8. **had made.** Cp. 40. 5.

3 and. Some codices, with Vulg., and three early printed editions, read this "and" in the text.

5 Shiloh. The last of five references to Shiloh in Jeremiah. Cp. 7. 12, 14; 26. 6, 9.

offerings. These would be meal-offerings, according to Lev. 2. 1. Flesh sacrifices were now impossible. Ref. to Pent. (Lev. 2. 1). Probably for the feast of the fifteenth (Lev. 23. 23, 34. Num. 29. 12. Deut. 16. 13).

to the house, &c. Still recognised as the place which Jehovah had chosen.

the LORD. Heb. Jehovah. Ap. 4. II.

6 weeping all along as he went = going on and on weeping.

8 treasures = hidden [treasures, or stores].

9 the pit: or, cistern. Not mentioned elsewhere, but see 1 Kings 15. 22 and 2 Chron. 16. 6. **because of** = besides. **was it.** By regrouping the letters, this reads "[was] a large pit which", &c.

10 the king's daughters. See note on 43. 7. **Nebuzaradan.** See note on 39. 9. **the guard** = the executioners (2 Kings 25. 8).

11 evil = calamity. Heb. *ra'a'*. Ap. 44. viii.

12 Gibeon. Now *el Jib*, about five miles north of Jerusalem, where Joab treacherously slew Amasa (2 Sam. 20. 8, 10).

14 cast about = turned round.

15 eight. Two had been slain in the encounter above.

41: 16—43: 7. UNDER JOHANAN IN THE LAND.

41: 16-18.	Intention to go to Egypt.
42: 1-3.	Supplication to Jeremiah.
42: 4.	Jeremiah. Answer promised.
42: 5, 6.	Supplication to Jeremiah.
42: 7-22.	Jeremiah. Answer given.
43: 1-7.	Intention carried out.

²Ishmael the son of Nethaniah, and found him by the great waters that *are* in ^oGibeon.

13 Now it came to pass, *that* when all the People which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the People that ²Ishmael had carried away captive from Mizpah *turned round* and returned, and went unto Johanan the son of Kareah.

15 But ²Ishmael the son of Nethaniah escaped from Johanan with ^oeight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the People whom he had recovered from ²Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the *young children*, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the *inn* of Chimham, which is by Bethlehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because ²Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, ^owhom the king of Babylon made governor in the land.

42 Then all the captains of the forces, and Johanan the son of Kareah, and ^oJezeaniah the son of Hoshaiiah, and all the People from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, "Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD *our* God, *even* for all this remnant; (for we are left *but* ^oa few of many, *according as* thine eyes do behold us:)

3 That the LORD *our* God may shew us the way wherein we may walk, and the thing that we may do."

4 Then Jeremiah the prophet said unto them, "I have heard *you*; ^{*}behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you."

5 Then they said to Jeremiah, "The LORD be a true and faithful Witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be ill*, we will obey the voice of the LORD our God, to **Whom** we send thee; ^othat it may be well with us, when we obey the voice of the LORD our God."

7 And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, "Thus saith ^othe LORD, the God of Israel, unto **Whom** ye sent me to present your supplication before **Him**;

10 'If ye will still abide in this land, then will **I** ^obuild *you*, and not pull *you* down, and I will plant you, and not pluck *you* up: for ^o**I** repent **Me** of the *calamity* that **I** have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for **I am** with you to save you, and to deliver you from his hand.

12 And **I** will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own *soil*.

13 But if ye say, 'We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, 'No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have ^ohunger of bread; and there will we dwell:'

15 **Now** therefore hear the word of the LORD, ye remnant of Judah; Thus saith ^othe LORD of hosts, the God of Israel; If ye

17 **habitation** = *Khan*, or inn. Heb. *geruth*. Occurs only here. Probably erected by Barzillai (2 Sam. 19. 31-40). Near here was the inn where Joseph and Mary could find no room (Luke 2. 7). **whom, &c.** See 40. 5.

42. 1 As ch. 41 records the infamous treachery of Ishmael, so ch. 42 records the obstinate disobedience of Johanan. These incidents are recorded (instead of many others) because they show us something of the moral character of the People; and thus furnish us with the reasons for the calamities which overtook them.

Jezeaniah. In 43. 2 he has a second name, "Azariah". The Sept. reads this name here.

2 **thy.** A special various reading, called *Sevir* (Ap. 34), reads "our", as in v. 20. **a few.** Ref. to Pent. (Lev. 26. 22). **as** = according as.

3 **thy.** See note on v. 2; but here the reading "our" is supported by several codices and one early printed edition.

4 **behold.** Fig. *Asterismos*. Ap. 6.

6 **evil** = ill. Heb. *ra'a'*. Ap. 44. viii.

that it may be well, &c. Ref. to Pent. (Deut. 6. 3).

42: 7-22. JEREMIAH. ANSWER GIVEN.

7-9.	Supplication made.
10.	Abiding.
11, 12.	Promise.
13, 14.	Departing.
15-18.	Warning.
19-22.	Supplication answered.

The THIRTY-SEVENTH Prophecy of Jeremiah (p. 1015).

9 **the LORD, the God of Israel.** See note on 11. 3.

10 **build . . . pull you down . . . plant. . . pluck you up.** Cp. 1. 10.

I repent Me. Ref. to Pent. (Gen. 6. 6. Deut. 32. 36).

11 **saith the LORD** = [is] Jehovah's oracle.

I am with you. See the Structure, above.

12 **land** = soil.

14 **hunger of bread.** Which they had experienced.

15 **And now** = Now. **the LORD of hosts, the God of Israel.** See note on 7. 3. The same in v. 18. **wholly set your faces.** Ref. to Pent. (Deut. 17.16). **16** **afraid** = apprehensive.

^owholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were *apprehensive*, shall follow close after you there in Egypt; and there ye shall die.

17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the *calamity* that **I** will bring upon them.'

18 For thus saith the LORD of hosts, the God of Israel; 'As **Mine** anger and **My** fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.' "

19 The LORD hath said concerning you, “O ye remnant of Judah; °Go ye not into Egypt:” know certainly that **I** have *testified against* you ²¹this day.

20 For °ye dissembled in your *souls*, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.”

21 And *now* I have *declared this day it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which **He** hath sent me unto you.

22 Now therefore know certainly that ye shall die °by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

43 And it came to pass, *that* when Jeremiah had made an end of speaking unto *the greater part of* the People all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, “Thou speakest falsely: the LORD our God hath not sent thee to say, ‘Go not into Egypt to sojourn there:’

3 But °Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.”

4 So Johanan the son of Kareah, and all the captains of the forces, and *the greater part of* the People, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, °whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and *young children*, and the king's daughters, and every °person that Nebuzar-adan the captain of the guard had left with °Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to °Tahpanhes.

8 *And* came the word of the LORD unto Jeremiah in °Tahpanhes, saying,

9 “Take great stones in thine hand, and hide them in the clay in *the brick pavement before the royal palace*, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, ‘Thus saith °the LORD of hosts, the God of Israel; *Behold, **I** will send and take °Nebuchadrezzar the king of Babylon, **My** servant, and will set his throne upon these stones that **I** have hid; and he shall spread his royal pavilion over them.

42: 19-22. SUPPLICATION. ANSWERED.

19-.	Prohibition.
-19.	Admonition.
20.	Incrimination.
21.	Declaration.
22.	Threatening.

19 **Go ye not into Egypt.** This had ever been a standing command for Israel (Deut. 17. 16. Isa. 31. 1. Ezek. 17. 15). **admonished** = testified against.

20 **ye dissembled, &c.** None but Jehovah could know this. Cp. 41. 17. Ps. 139. 2. John 1. 48; 2. 24, 25. **hearts** = souls. Heb. *nephesh*.

21 **this day declared** = declared this day. See note on Deut. 4. 26.

22 **by the sword, &c.** Ref. to Pent. (Lev. 26. 6, 25, 33, 36. Deut. 28 22). Ap. 92.

43: 1-7. INTENTION CARRIED OUT.

1-3.	Johanan. Contradiction. Words.
4.	The People. Disobedience.
5, 6.	Johanan. Disobedience. Action.
7.	The People. Disobedience.

1 **all.** Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for the greater part, not all without exception.

the LORD. Heb. Jehovah. Ap. 4. II. **God.** Heb. Elohim. Ap. 4. I.

2 **men.** Pl. of *'enosh*. Ap. 14. III.

3 **Baruch.** A man of noble family (32. 12) suspected here. The reason may be found in 45. 1-5.

5 **whither, &c.** Cp. 40. 12.

6 **men.** Heb. pl. of *geber*. Ap. 14. IV. **children** = young children.

person = soul. Heb. *nephesh*. Ap. 13.

Gedaliah. See note on 41. 1.

7 **Tahpanhes.** An Egyptian fortress on the eastern or Syrian frontier of Lower Egypt (cp. 2. 16), where the Pharaoh had his palace. See v. 9. Now *Tell Defenneh*; where Petrie discovered (in 1886) a ruin called *Kasr el Bint Yehudi* = the palace of the daughter of Judah, assigned doubtless to the daughters of king Zedekiah. See v. 6, above; and 41. 10. See Ap. 87.

43: 8—44: 30. UNDER JOHANAN IN EGYPT.

43: 8-10.	Sign. Great stones.
43: 11-13.	Threatening.
44: 1-14-.	Idolatry. Declaration.
44: -14.	Escape of remnant.
44: 15-27.	Idolatry. Discussion.
44: 28.	Escape of remnant.
44: 29.	Sign. Punishment.
44: 30.	Threatening.

The THIRTY-EIGHTH Prophecy of Jeremiah (p. 1015).

8 **Then** = And. The Structure shows that a new member commences here.

9 **the brickkiln** = the brick pavement before the royal palace. Laid bare in 1886 by Flinders Petrie. See note on 2 Sam. 12. 31. There could be no "brickkiln" close to the entrance of the palace. But such a platform is seen to-day outside all great, and most small, houses in Egypt. It is called *mastaba*, and is kept clean, and swept. Often made of beaten clay, edged with bricks. For this particular brickwork pavement, see Ap. 87. See note on v. 7.

10 **the LORD of hosts, the God of Israel.** See note on 7. 3. The longer title is used to show the solemnity of the utterance.

Nebuchadrezzar . . . will set, &c. This was fulfilled to the letter. Josephus records it (*Ant.* x. 9, 10), but Egyptian history is naturally silent. It took place five years after his destruction of Jerusalem.

11 And when he cometh, he shall smite the land of Egypt, *and deliver* ^osuch *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And **I** will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, *according as* a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the *standing images* of Beth-shemesh [*the temple of the Sun*], ^othat *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.”

44 The word that came to Jeremiah concerning all the Jews ^owhich dwell in the land of Egypt, which dwell at ^oMigdol, and at ^oTahpanhes, and at ^oNoph, and in the country of ^oPathros, saying,

2 “Thus saith ^othe LORD of hosts, the God of Israel; ‘Ye have seen all the *calamity* that **I** have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke **Me** to anger, in that they went to burn incense, *and to* ^oserve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit **I** sent unto you all **My** servants the prophets, ^orising early and sending *them*, saying, ‘Oh, do not this abominable thing that **I** hate.’

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore **My** fury and **Mine** anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.’

7 Therefore now this saith ^othe LORD, ... of hosts, the God of Israel; ‘Wherefore commit ye *this* great *calamity* against your souls, to cut off from you man and woman, *little one* and suckling, *out of the midst of Judah*, to leave you none to remain;

8 In that ye provoke **Me** unto wrath with the *work* of your hands, burning incense unto other gods in the land of Egypt, whither ye be *come* to *sojourn*, that ye might cut yourselves off, and that ye might be a curse and a reproach *to* all the nations of the earth?

9 Have ye forgotten the *wicked ways* of your fathers, and the *wicked ways* of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not *contrite even* unto this day, neither have they feared, nor walked in **My** law, nor in **My** statutes, that **I** set before you and before your fathers.’

11 Therefore thus saith the LORD of hosts, the God of Israel; *Behold, **I** will ^oset **My** face against you for evil, and to cut off all Judah.

12 And **I** will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

43: 11-13. THREATENING.

11.	Land of Egypt.
12-.	Gods of Egypt.
-12.	Land of Egypt.
13.	Gods of Egypt.

11 such as are, &c. See note on 2 Sam. 12. 31.

12 as = according as.

13 images = standing images, or obelisks. Probably *Asherim*. See Ap. 42.

Beth-shemesh. Heb. = House (or Temple) of the Sun; Greek, "Heliopolis"; Egyptian, "On"; about ten miles north-east of Cairo.

that is in the land of Egypt. This is to distinguish it from the Beth-shemesh of Josh. 15. 10. Judg. 1. 33. 1 Sam. 6. 9, 19. See note on Isa. 19 19; and Ap. 81.

44: 1-14-. IDOLATRY. DECLARATION.

1, 2.	Infliction. Past. Jehovah, &c.
3.	Provocation. Incense.
4.	Remonstrance.
5.	Disregard.
6, 7-.	Infliction. Past. Jehovah, &c.
-7, 8.	Provocation. Incense.
9.	Remonstrance.
10.	Disregard.
11-14.	Infliction. Future.

The THIRTY-NINTH Prophecy of Jeremiah (p. 1015).

This was Jeremiah's THIRTY-NINTH and latest prophecy (p. 1015) relating to Israel. Chs. 46-51 relate to the Gentiles.

1 which dwell, &c. See longer note on p. 1096.

Migdol. See note on Ex. 14. 2.

Tahpanhes. See note on 43. 7.

Noph. A contraction of the Egyptian *Manu fr* = the abode of the good. Heb. *Moph* in Hos. 9. 6; afterward = Memphis; now *Abu Sir*. Cp. 2. 16; 46. 14, 19.

Pathros. A part of Upper Egypt, south of Memphis. Cp. Isa. 11. 11. Ezek. 29. 14; 30. 14.

2 the LORD of hosts, the God of Israel. See note on 7. 3.

the LORD. Heb. *Jehovah*. Ap. 4. II.

God. Heb. *Elohim*. Ap. 4. I.

evil = calamity. Heb. *ra'a'*. Ap. 44. viii.

3 wickedness. Heb. *ra'a*. Ap. 44. viii.

serve other gods. Ref. to Pent. (Deut. 13. 6; 32.17).

4 rising early, &c. See note on 7. 13.

7 the LORD, the God of hosts, the God of Israel. See note on 35. 17.

God. Some codices, with two early printed editions, Sept., Syr., and Vulg., omit "the God".

against your souls. Ref. to Pent. (Num. 16. 38).

souls. Heb. *nepshesh*. Ap. 13.

man. Heb. *'ish*. Ap. 14. II. **child** = little one.

out of Judah = out of the midst of Judah.

8 works. Some codices, with five early printed editions (one, marg.), and Syr., read "work" (sing.).

gone = come. **dwell** = sojourn.

among. Some codices, with three early printed editions, Sept., and Vulg., read "to".

9 wickedness = wickednesses, or wicked ways. Heb. *ra'a'*.

Ap. 44. viii. Note the Fig. *Repetitio*, used for great emphasis. **their wives**. See v. 15.

10 humbled = contrite.

11 I will set My face, &c. Ref. to Pent. (Lev. 17. 10; 20. 3, 5, 6). Ap. 92.

13 For I will punish them that dwell in the land of Egypt, *according as* I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they ^ohave a desire to return to dwell there: for none shall return but such as shall escape.’ ”

15 Then *the specified part of the husbands* which knew that their wives had burned incense unto other gods, and all the women that stood by, a great *assembly*, even all the People that *sojourn* in the land of Egypt, in ¹Pathros, answered Jeremiah, saying,

16 “As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do ^owhatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of *food*, and were well, and saw no *calamity*.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?”

20 Then Jeremiah said unto ¹⁵*those* People, to the ^omen, and to the women, and to ¹⁵*those* People which had given him *that* answer, saying,

21 “The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the People of the land, did not the LORD remember *your fathers*, and came *the incense* not *upon His heart* ?

22 So that the LORD could no longer *forbear*, because of the *calamity* of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in *His* law, nor in *His* statutes, nor in *His* testimonies; therefore this *calamity* is happened unto you, as at this day.”

24 Moreover Jeremiah said unto all the People, and to all the women, “Hear the word of the LORD, all Judah that *are* in the land of Egypt:

13 as = according as.

14 have a desire = lift up their soul. Heb. *nepshesh*, Ap. 13.

44: 15-27. IDOLATRY. DISCUSSION.

15-17-. Answer to the People.

-17-19. Reason.

20-25. Answer. Jeremiah's reply.

26, 27. Reason.

15 all. Put by Fig. *Synecdoche* (of the Whole), for the specified part. **men.** Heb. Pl. of '*enosh*' Ap. 14. III : i.e. the husbands.

multitude = assembly.

17 whatsoever thing goeth forth, &c. Ref. to Pent. (Num. 30. 12.

Deut. 23. 23). Ap. 92. **victuals.** Heb. "bread". Put by Fig.

Synecdoche (of the Part), for all kinds of food.

20 men. Heb. pl. of *geber*. Ap. 14. IV.

31 them : i.e. your fathers. **it:** i.e. the incense. **into His mind** = upon His heart. Fig. *Anthropopatheia*. **22** bear = forbear.

26 I have sworn, &c. Ref. to Pent. (Gen. 22. 16).

The Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II.

28 shall return, &c. So that the king's daughters either returned to

Judah or remained in Egypt. **30** Notes on next page.

25 Thus saith the LORD of hosts, the God of Israel, saying; ‘Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, ‘We will surely perform our vows that we have vowed, ³to burn incense to the queen of heaven, and to pour out drink offerings unto her:’ ye will surely accomplish your vows, and surely perform your vows.’

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; *Behold, I have sworn by My great name, saith the LORD, that My name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, ‘The Lord GOD liveth.’

27 *Behold, I will watch over them for *calamity*, and not for good: and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet a small number that escape the sword ^oshall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, Mine, or theirs.

29 And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that My words shall surely stand against you for *calamity*:’

30 Thus saith the LORD; *‘Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of *the soldiers who revolted against Hophra* that seek his life; *according as* I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.’ ”

45 The word that Jeremiah the prophet spake unto
 °Baruch the son of Neriah, °when he had written these
 words in a book at the mouth of Jeremiah, in °the fourth
 year of Jehoiakim the son of Josiah king of Judah, saying,
2 “Thus saith °the LORD, the God of Israel, unto thee, O
 °Baruch;
3 ‘Thou didst say, ‘Woe is me now! for the LORD hath
 added grief to my sorrow; I fainted in my sighing, and I
 find no rest.’”
4 Thus shalt thou say unto him, ‘The LORD saith thus;
 *‘Behold, *that* which I have °built will I break down, and
 that which I have planted I will pluck up, even this whole
 land.
5 *Wouldst thou seek to secure great things for thyself?*
 seek *them* not: for, behold, I will bring evil upon all flesh,
 saith the LORD: but thy life will I give unto thee *to save*
it in all places whither thou goest.””

46 The word of the LORD °which came to Jeremiah
 the prophet *concerning all the nations*;
2 *Concerning* °Egypt, against the army of Pharaoh-necho
 king of Egypt, which was by the river Euphrates in
 °Carchemish, which Nebuchadrezzar king of Babylon
 smote in °the fourth year of Jehoiakim the son of Josiah
 king of Judah.
3 “*Put in order* the buckler and shield, and draw near to
 battle.
4 Harness the horses; and get up, ye horsemen, and stand
 forth with *your* helmets; furbish the spears, *and* put on the
coats of mail.
5 Wherefore have I seen them dismayed *and* turned away
 back? and their mighty ones are *crushed*, and are °fled
 apace, and look not back: *for terror was round about*,
 saith the LORD.

against = concerning. Cp. 49. 1.

the. Some codices, with six early printed editions (one Rabbinic), read "all the".

Gentiles = nations.

2 Egypt. Comes first because most important in connection with Judah, as well as coming second to Babylon at that time (with which it corresponds in position in the Structure above). Judah was indeed, then subject to Egypt. The policy of Judah's rulers was to lean on Egypt instead of heeding Jeremiah. These prophecies are designed to assure the nation that it could not rely on Gentile powers to thwart God's word by Jeremiah. **Carchemish.** Cp. 2 Chron. 35. 20-24. The *Gargamish* of the Inscriptions, now known as *Jerablus*, or *Membij*, &c. **the fourth year of Jehoiakim.** A critical era in the history of Egypt, Babylon, Judah, and the world. See Ap. 86. Four years before, Pharaoh-necho, on his way to Carchemish, had defeated and slain Josiah at Megiddo, and afterward taken his son Shallum as a vassal to Egypt, and set up Jehoiakim (2 Kings 23. 29-35).

46: 3-12. EGYPT. ITS OVERTHROW.

3, 4. Call to battle.
 5, 6. Dismay of Egypt.
 7, 8. Boast of Egypt.
 9. Call to battle.
 10. Vengeance of Jehovah.
 11, 12. Fall of Egypt.

3 Order ye = Prepare ye, or Put in order. **4 brigandines** = coats of mail. **5 beaten down** = crushed. **fled apace.** Fig. *Polyptoton*. Heb. fled a flight. Well rendered "fled apace". **fear was round about.** Heb. *magor missabib* = terror round about. See note on 6. 25. **saith, &c.** See note on 45. 5.

them. Not Nebuchadnezzar; but, as the monuments now tell us, the soldiers who revolted against Hophra. He was delivered into their hands, as Zedekiah had already been delivered into the hands of Nebuchadnezzar.
life = soul. Heb. *nephesh*. **as** = according as.

45: 1-5. BARUCH.

1, 2. Word of Jehovah to Baruch.
 3. What Baruch had said.
 4. Word of Jehovah to Baruch.
 5-. What Baruch sought.
 -5. Word of Jehovah to Baruch.

The FORTIETH Prophecy of Jeremiah (p. 1015).

1 Baruch. He was the grandson of Maaseiah, governor of Jerusalem in Josiah's reign (2 Chron. 34. 8), and brother of Seraiah, chief chamberlain (51. 59).

written these words, &c. See ch. 36.

the fourth year, &c. See Ap. 86.

2 the LORD, the God of Israel. See note on 11. 3.

4 Behold. Fig. *Asterismos*. Ap. 6.

built . . . break down . . . planted . . . pluck up. See note on 1. 10.

5 And seekest, &c. = Wouldst thou seek to secure great things for thyself?

evil. Heb. *ra'a'*. Ap. 44. viii. **saith the LORD** = [is] Jehovah's oracle.

life = soul. Heb. *nephesh*. Ap. 13. **for a prey.** Cp. 39. 18.

The FORTY-FIRST Prophecy of Jeremiah (p. 1015).

46: 1—51: 64. PROPHECIES ADDRESSED TO GENTILES.

46: 1-25. Egypt. South.
 47: 1-7. Philistines. West.
 48: 1--49: 6. Moab and Ammon. East and south.
 49: 7-22. Edom. South.
 49: 23-27. Damascus. North.
 49: 28-33. Kedar and Hazor. North.
 49: 34-39. Elam. East.
 50: 1--51: 64-. Babylon. East.

46: 1-28. EGYPT.

1, 2. Egypt. Proclamation.
 3-12. Its overflow.
 13-26. Means employed.
 27, 28. Israel. Encouragement.

1 the LORD. Heb. Jehovah. Ap. 4. II.

which came. For the most part in the fourth year of Jehoiakim (see Ap. 86), and may have been included in the roll of ch. 36. This section may be compared with Isaiah's "burdens" and "woes" (cp. p. 930), and Ezekiel (25—32), and Amos (1. 1, 2).

6 Let not the swift flee away, nor the ^omighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up *as the Nile, in flood*, whose waters are moved as the rivers?

8 ²Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, ^oI will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.'

9 *Come up, ye horses; and rage, ye chariots; and let the ⁶mighty men come forth; ^othe Ethiopians and ^othe Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow.

10 For this *is* the day of the Lord GOD of hosts, ^oa day of vengeance, that **He** may avenge **Him** of **His** adversaries: and the sword shall devour, and it shall be satiate and *bathed* with their blood: for the Lord GOD of hosts ^ohath a sacrifice in the north country by the river Euphrates.

11 *Go up into ^oGilead, and *fetch* balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; *healing there is none for thee*.

12 The nations have heard of thy shame, and thy cry hath filled the *earth*: for the ⁶mighty man hath stumbled against the mighty, and they are fallen both together."

13 The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* smite the land of ²Egypt.

14 "Declare ye in Egypt, and publish in ^oMigdol, and publish in Noph and in Tahpanhes: say ye, 'Stand fast, and prepare thee; for the sword shall devour round about thee.'

15 Why *is thy valiant one laid prostrate* ? *he made no stand*, because the LORD *had driven him back*.

16 He made many to *be stumbling*, yea, ^oone fell upon another: and they said, 'Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.'

17 They did cry there, 'Pharaoh king of Egypt *is but a sound*; he hath *let pass over* the time appointed.'

18 As I live, ^osaith the King, Whose name *is* the LORD of hosts, "Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O thou daughter *inhabitress of* ²Egypt, *baggage for captivity prepare thee*: for ¹⁴Noph shall be waste and desolate without an inhabitant.

20 ²Egypt *is like* a very fair ^oheifer, *but piercing* cometh; it *attacketh her* out of ^othe north.

21 Also her hired men *are* in the midst of her like fatted bullocks; for they also are turned back, *and* are fled away together: *and they have made no stand*, because the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be ^osearched; because they are more than the *locusts*, and are innumerable.

6 mighty man. Heb. *geber*. Ap. 14. iv.

7 as a flood -- as the river : i.e. the Nile, in flood.

8 I will go up. Egypt at this time was so strong that Jeremiah's prophecy seemed most unlikely to come to pass.

9 Come up, &c. Fig. *Eironeia*. Cp. v. 11.

the Ethiopians = Cush. Mercenaries, forming the chief part of the Egyptian forces.

the Libyans. Heb. Phut. Cp. Ezek. 27. 10; 30. 5; and Acts 2. 10.

the Lydians. Not those in Western Asia (Gen. 10.22). All belonging to Africa.

10 the Lord GOD of hosts. Heb. Adonai Jehovah Z baath.

Ap. 4. VIII (2) and II. See note on 2. 19.

a day of vengeance. On the Egyptians.

made drunk = bathed. Ref. to Pent. (Deut. 32. 42).

hath a sacrifice. Cp. Isa. 34. 6. Ezek. 39. 17.

11 Go up, &c. Fig. *Eironeia*, as shown by the rest of the verse.

Gilead. Cp. 8. 22.

take = fetch.

for thou shalt not be cured = healing there is none for thee.

Cp. 8. 22; 51. 8. **12** land = earth.

46: 13-26. MEANS EMPLOYED.

13, 14. Proclamation. Prepare.

15-17. Fall.

18, 19. Proclamation. Prepare.

20-26. Fall.

The FORTY-SECOND Prophecy of Jeremiah (p. 1015).

14 Migdol... Noph . . . Tahpanhes. See note on 44. 1.

15 valiant men. Some codices, with two early printed editions, Sept., and Vulg., read "one" (sing.), perhaps referring to *Apis* their sacred bull.

swept away = laid prostrate (sing.). Cp. 1 Sam. 5. 3.

they stood not = he made no stand.

did drive them = had driven him back. them = him.

fall = be stumbling.

one . . . upon another. Ref. to Pent. (Lev. 26. 37).

17 noise = sound. passed = let pass over. Cp. 2 Sam. 20. 5.

18 saith the King = [is] the King's oracle. Cp. 48. 15.

the LORD of hosts. See note on 6. 6.

19 dwelling in = inhabitress of. Probably = the Jews, as in Ezek. 12. 2. Jer. 48. 18.

furnish thyself to go into captivity = baggage for captivity prepare thee.

46: 20-26. FALL OF EGYPT.

20. The north.

21. Mercenaries.

22, 23. Enemies.

24. The North.

25. Multitudes.

26. Enemies.

20 heifer. Probably an allusion to *Apis*, the sacred bull.

destruction = piercing. Heb. *kerez*. Occurs only here. R. V. margin suggests gadfly. If it be so, the attack is on the heifer.

cometh. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "attacketh her".

the north. Though Babylon was on the east, the entry through Palestine was from the north, as Abraham entered it.

21 they did not stand = they made no stand. Some codices, with two early printed editions, Syr., and Vulg., read, "and they have made", &c.

23 searched = reconnoitred.

grasshoppers = locusts.

24 The daughter of ²Egypt shall be confounded; she shall be delivered into the hand of the people of the north.”

25 The LORD of hosts, the God of Israel, saith; **“Behold, I will punish **Amon of Thebes an Egyptian idol**, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that **confide** in him:*

26 And **I** will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

27 But fear not thou, O My servant ^oJacob [*the natural seed*], and be not dismayed, O Israel: for, **behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.*

28 ^oFear thou not, O ²⁷Jacob My servant, saith the LORD: for **I** am with thee; for **I** will make ^oa full end of all the nations whither **I** have driven thee: but **I** will not make a full end of thee, but correct thee in measure; yet will **I** *not hold thee guiltless.*”

47 The word of the LORD that came to Jeremiah the prophet *concerning* the Philistines, ^obefore that *Pharaoh-necho* smote ^oGaza.

2 Thus saith the LORD; **“Behold, **Chaldean armies** rise up out of ^othe north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.*

3 At the noise of the stamping of the hoofs of his ^ostrong *horses*, at the *rattling* of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their sons* for feebleness of hands;

4 Because of ^othe day that cometh to spoil all the Philistines, *and to cut off from ^oTyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of *the sea coast* of ^oCaphtor.*

5 ^oBaldness is come upon ¹Gaza; ^oAshkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyself ?”

6 O thou ^osword of the LORD, how long *will it be* ere thou be quiet? put up thyself into thy scabbard, rest, and be still.

7 *How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath **He** appointed it.

48 *Concerning* ^oMoab ^othus saith the LORD of hosts, the God of Israel; “Woe unto Nebo! for it is spoiled: ^oKiriathaim is confounded *and* taken: ^oMisgab is confounded and dismayed.

48: 1-47. MOAB.

The FORTY-FOUKTH Prophecy of Jeremiah (p 1015, notef).

1 **Against** = concerning. **Moab.** Always hostile to Israel. Cp. Judg. 3.12, 28. 1 Sam. 14. 47. 2 Sam. 8. 2. 2 Kings 1. 1; 3. 4-27; 13. 20. In the reign of Jehoiakim they joined with the Chaldeans. **thus saith.** As in Num. 21. 28, 29; 24. 17 (cp. vv. 45, 46), and Amos 2. 2. **the LORD of hosts, the God of Israel.** See note on 7. 3. **the LORD.** Heb. Jehovah. Ap. 4. II. **Nebo.** Not the mountain, but formerly a Reubenite possession (Num. 32. 37, 38), now belonging to Moab. **Kiriathaim.** Now probably *el Kureiyat*, between Medeba and Dibon. **Misgab.** Probably = the high fort.

25 **The LORD of hosts, the God of Israel.** See note on 7. 3. **God.** Heb. Elohim. Ap. 4. I.

Behold. Fig. *Asterismos*, to add to the emphasis of the Divine title employed.

multitude of No : or Amon of Thebes (an Egyptian idol).

trust = confide. Heb. *batah.* Ap. 69.I.

26 **lives** = souls. Heb. *nepshesh.* Ap. 13.

46: 27, 28. ISRAEL. ENCOURAGEMENT.

27-. Encouragement.

-27. Reason.

28-. Encouragement.

-28. Reason.

27 **Jacob.** Referring to the natural seed; i.e. the whole nation. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.

28 **Fear thou not.** Cp. 30.10, 11. Ref. to Pent. (Gen. 26. 24. Cp. Deut. 31. 8). Ap. 92.

a full end. Cp. 10. 24; 30 11.

not leave thee wholly unpunished = not hold thee guiltless. Ref. to Pent. (Ex. 20. 7; 34. 7. Num. 14.18).

47: 1-7. THE PHILISTINES.

1. The word of the Lord against the Philistines.

2-. Invasion.

-2. Effect. Mourning.

3-. Invasion.

-3. Effect. Feebleness.

4. Invasion.

5-. Effect. Mourning.

-5-7. The sword of the Lord against the Philistines.

The FORTY-THIRD Prophecy of Jeremiah (p. 1015).

1 **the LORD.** Heb. Jehovah. Ap. 4. II.

against = concerning. Cp. 48. 1; 49. 1, 7, 23.

before. To show that this prophecy was not the anticipation of human foresight.

Pharaoh. Pharaoh-necho, after his victory over Josiah (2 Kings 23. 29. 2 Chron. 35. 20).

Gaza. Heb. *'azzah* (with *'eth*). Now *Ghuzzeh*. Still standing at the time of this prophecy (the fourth year of Jehoiakim). Not Carchemish, for cp. 2 Kings 24. 7.

2 **Behold.** Fig. *Asterismos.* **waters.** The symbol of the Chaldean armies. **the north.** Cp. 46. 20. **men.** Heb. *'adam*.

3 **strong horses.** Cp. 8. 16. **rushing** = rattling. **children** = sons.

4 **the day that cometh.** Cp. 46. 10.

Tyrus and Zidon. The same origin as the Philistines.

the country = the sea coast.

Caphtor. Not identified. Perhaps Crete, whence the Philistines emigrated (Gen. 10.14. Deut.2. 23. Amos 9. 7).

5 **Baldness** = the sign of mourning. Cp. 16. 6.

Ashkelon. Now *'Aakalan*.

their valley. Sept. reads "Anakim" instead of *'imkam*.

6 **sword of the LORD.** Ref. to Pent. (Deut. 32. 41).

7 **How . . . ?** Fig. *Erotesis*.

48: 1—49: 6. MOAB AND AMMON.

48: 1-47. Moab. } The sons of Lot.

49: 1-6. Ammon. }

2 *There shall be* no more praise of ¹Moab: in ^oHeshbon they have **counselled** evil against it; come, and let us cut it off from *being* a nation. Also thou shalt **be reduced to silence**, O ^oMadmen; the sword shall pursue thee.

3 A voice of crying *shall be* from ^oHoronaim, spoiling and great destruction.

4 ¹Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of ^oLuhith continual weeping shall go up; for in the going down of ^oHoronaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like **naked trees** in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, **thou too shalt** be taken: and ^oChemosh shall go forth into captivity *with* his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed *be* he that doeth the work of the LORD **negligently**, and cursed *be* he that keepeth back his sword from blood.

11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste **stood** in him, and his scent is not changed.

12 Therefore, ^{*}behold, the days come, saith the LORD, that I will send unto him **tilters that shall tilt him**, and shall empty his vessels, and break their bottles.

13 And ¹Moab shall be ashamed of ⁷Chemosh, **according as** ^othe house of Israel was ashamed of ^oBethel their confidence.

14 How say ye, 'We *are* mighty and strong men for the war?'

15 ¹Moab is spoiled, and **her cities have gone up in burning**, and his chosen young men are gone down to the slaughter, ^osaith the King, Whose name *is* ^othe LORD of hosts.

16 "The calamity of ¹Moab *is* near to come, and his affliction ^ohasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, 'How is the strong staff broken, *and* the beautiful rod!'

18 Thou daughter that dost inhabit ^oDibon, come down from *thy* glory, and sit in thirst; for the spoiler of ¹Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O **inhabitress** of ^oAroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, 'What is done?'

20 ¹Moab is confounded; for it is broken down: howl and cry; and tell ye it in ^oArnon, that ¹Moab is spoiled,

48: -1-46. MOAB'S (THEN) PRESENT STATE.

-1-5.	Threatening.
6-10.	Flight.
11-28.	Condition.
29-39.	Character.
40-43.	Threatening.
44-46.	Flight.

2 Heshbon. Now *Heshban*. The capital of Sihon king of the Amorites. Rebuilt by Reubenites (Num. 32. 37. Cp. Josh. 13. 17).

devised = counselled. Note Fig. *Paronomasia. Heshbon, hashbu. evil.* Heb. *ra'a'*. Ap. 44. viii.

be cut down = be reduced to silence.

Madmen. Now *Umm Deineh*, a town in Moab twelve miles N.E. of Dibon.

3 Horonaim. Probably near Zoar. Cp. Isa. 15. 5.

5 Luhith. Now *Tal'atel Heith*, one mile west of Mount Nebo.

6 lives = soul. Heb. *nephesh*. Ap. 13.

the heath = naked trees. Cp. 17. 6.

7 thou shalt also = thou too shalt.

Chemosh shall go forth into captivity. Ref. to Pent. (Num. 21. 29). Ap. 92. See Ap. 54. and cp. Judg. 11.24. 1 Kings 11. 7. 2 Kings 23. 13.

10 deceitfully = negligently: i.e. this work of judgment.

48: 11-39. MOAB'S CONDITION AND CHARACTER.

11.	At ease.
12, 13.	Places.
14-25.	Judgments.
26-28.	Consequences.
29.	In pride.
30, 31.	Judgments.
32-36.	Places.
37-39.	Consequences.

11 hath been at ease. Since Moab had driven out the Emims (Deut. 2. 10). **remained** = stood.

12 behold. Fig. *Asterismos*.

saith the LORD = [is] Jehovah's oracle.

wanderers, that shall cause him to wander = tilters that shall tilt him. Keeping up the symbol of a wine-jar (v. 11). **13 as** = according as.

the house of Israel. See note on 2. 4. The last occurrence in Jeremiah.

Beth-el. Ref. to the calves of Jeroboam (1 Kings 12. 29. Hos. 10. 5).

48: 14-25. JUDGMENTS.

14.	Question.
15, 16.	Answer.
17, 18.	Lamentation.
19.	Question.
20-.	Answer.
-20-25.	Lamentation.

14 men. Heb. pl. of *'enosh*. Ap. 14. III.

15 gone up . . . her cities = her cities have gone up, or ascended in burning.

saith the King = [is] the King's oracle. Cp. 46. 18.

the LORD of hosts. See note on 6. 6.

16 hasteth fast. Ref. to Pent. (Deut. 32. 35). Ap. 92.

18 Dibon. Now *Dhiban*. Ruins north of the river Arnon. Cp. v. 22.

19 inhabitant = inhabitress. Ref. to "daughter" (v. 18).

Aroer. Now *Ar'air*, on the north bank of *Wady, Mojib* (Arnon).

20 Arnon. Now *Wady Mojib*, on the east side of the Dead Sea.

21 And judgment is come upon the plain country; upon °Holon, and upon °Jahazah, and upon Mephaath,

22 And upon °Dibon, and upon °Nebo, and upon Beth-diblathaim,

23 And upon °Kiriathaim, and upon °Beth-gamul, and upon °Beth-meon,

24 And upon °Kerioth, and upon °Bozrah, and upon all the cities of the land of °Moab, far or near.

25 The horn of °Moab is cut off, and his arm is broken, saith the LORD.

26 Make ye him drunken: for he magnified *himself* against the LORD: Moab also shall *stagger* in his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee? was he found among thieves? for *whenever* thou spakest of him, thou *didst shake thyself in excitement*.

28 O ye that dwell in °Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the *arrogance* of °Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but *it shall* not be so; his lies shall not so effect *it*.

31 Therefore will I howl for °Moab, and I will cry out for all Moab; *I shall mourn* for the men of °Kir-heres.

32 O vine of °Sibmah, I will weep for thee with the weeping of °Jazer: thy *branches* are gone °over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of °Moab; and I have caused °wine to fail from the winepresses: none shall tread with shouting; *their* shouting shall be no shouting.

34 On hearing Heshbon's *mournful cry* even unto °Elealeh, and even unto °Jahaz, have they uttered their voice, from °Zoar even unto Horonaim, °as an heifer of three years old: for the waters also of °Nimrim shall be desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in °the high places, and him that burneth incense to his gods.

36 Therefore Mine heart shall sound for Moab like pipes [*used in mourning at funerals*], and mine heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten are perished.

37 For upon every head shall be baldness [*the symbol of mourning*], and every beard clipped: upon all the hands shall be cuttings, and upon all loins sackcloth.

38 There shall be lamentation generally [*where they prayed to their gods*] upon all the housetops of °Moab, and in the

21 Holon. Now probably *Aleiyan* (not Holon or Hilan in Judah).

Jahazah . . . Mephaath. Not yet identified. Cp. Isa. 15. 4.

22 Dibon. See v. 18. **Beth-diblathaim.** Also Almon-diblathaim (Num. 33. 46. 47). Now probably *Khan Deleyat* = house of the two disks, mentioned on the Moabite stone. Ap. 64.

23 Beth-gamul. Now *Khan Jemail*, east of Dibon.

Beth-meon. Now *Tell M'ain*. Cp. Josh. 13. 17.

24 Kerioth. Probably the same as Kiriathaim (v. 1).

Bozrah. Now *el Buseirah*, in Edom, south-east of the Dead Sea.

26 wallow in = stagger or splash into.

27 since = as often as, or whenever. **skippedst for joy** = didst shake thyself in excitement, or wag thy head.

29 pride = arrogance. Note the Fig. *Synonymia* : six expressions, for the sake of emphasis.

31 mine heart shall mourn = must one mourn. So the St. Petersburg Codex (A.D. 916), with note that the Eastern Massorites read "I shall mourn". **Kir-heres.** Now *Kerak*, the fortified town east of southern end of the Dead Sea. **32** Sibmah. Now probably *Sumia*, east of Jordan. Cp. Num. 32. 38. **Jazer.** Now *Beit Zer'ah*, east of Jordan. **plants** = branches. **over the sea.** Probably the Dead Sea.

33 wine. Heb. *yayin*. Ap. 27. I. **34** From the cry, &c. Or, on hearing Heshbon's mournful cry. **Elealeh.** Now *el 'Al*, a ruin near Heshbon. **Jahaz.** A town in Reuben. Not yet identified.

Zoar. Now *Tell esh Shughur*, on the south side of *Wady Heshban*. Originally "Bela".

as an heifer of three years old: or, the third Eglath (to distinguish it from two other Eglaths), or Eglath-Shelishiyah,

Nimrim. Now *Wady Nimrim*, near the south end of the Dead Sea.

35 high places. See note on 1 Kings 3. 3.

36 like pipes. Used in mourning at funerals. Cp. Matt. 9. 23.

37 every head. Some codices, with four early printed editions (one marg.), read "For upon every head".

bald = baldness. The symbol of mourning. Cp. 47. 5.

upon the loins. Some codices, with three early printed editions, Sept., and Vulg., read "and upon all loins". **38** the housetops. Where they prayed to their gods. Cp. 19. 13. **streets** = broadways.

40 he = one (not named): Nebuchadnezzar understood.

shall fly. Codex Oriental, 2091 (British Museum), reads "shall ascend"; but the *Massorah* (Ap. 30) has a note, saying "according to other codices, it is fly" (fol. 167a).

as an eagle. Ref. to Pent. (Deut. 28. 49). Ap. 92.

41 mighty men's. Heb. *geber*. Ap. 14. IV.

43 Fear = Terror.

broadways thereof: for I have broken °Moab like a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, 'How is it broken down! how hath °Moab turned the back with shame!' so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; *Behold, [*Nebuchadnezzar*] °shall fly °as an eagle, and shall spread his wings over °Moab.

41 °Kerioth is taken, and the strong holds are surprised, and the °mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the LORD.

43 Terror, °and the pit, and the snare, *shall be* upon thee, O inhabitant of °Moab, saith the LORD.

44 He that fleeth from ^othe fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for **I** will bring upon it, even upon ¹Moab, ^othe year of their visitation, saith the LORD.

45 “They that fled *halted* because of the force: but a fire shall come forth out of ²Heshbon, and a flame from the midst of Sihon, and shall ^odevour the *flank* of Moab, and the crown of the head of the *sons of tumult*.

46 *Woe be unto thee, O ¹Moab! ^othe people of Chemosh perisheth: for thy sons are taken *in the captivity*, and thy daughters ^ocaptives.

47 Yet will **I** ^obring again the captivity of Moab *in the end*, saith the LORD.’ ” Thus far *is* the judgment of Moab.

49 ^oConcerning *the sons of Ammon*, thus saith the LORD; “Hath Israel no sons? hath he no heir? why *then* doth their king inherit Gad, and his people dwell in his cities?

2 Therefore, *behold, the days come, saith the LORD, that **I** will cause an alarm of war to be heard in ^oRabbah of the Ammonites; and it shall be a desolate ^oheap, and her *villages* shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O ^oHeshbon, for ^oAi is spoiled: *cry sadly*, ye daughters of ²Rabbah, gird you with sackcloth; lament, and run to and fro by the *fences*; for their king shall go into captivity, *and* his priests and his princes together.

4 ^oWherefore gloriest thou in the valleys, *thy valley flowing with blood*, O backsliding daughter? that *confided* in her treasures, *she who is saying in her heart*, ‘Who shall come unto me?’

5 *Behold, **I** will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And afterward **I** will ^obring again the captivity of the *sons* of ¹Ammon, saith the LORD.’ ”

7 Concerning ^oEdom, thus saith the LORD of hosts; *‘*Is* ^owisdom no more in ^oTeman? is counsel perished from the prudent? is their wisdom vanished?

8 Flee ye, turn back, dwell *in out of the way recesses*, O inhabitants of ^oDedan; for **I** will bring the calamity of Esau upon him, the time *that I* will visit him.

9 If ^ograpegatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy till they have enough.

10 But [*not so I*], *for I have laid Esau bare*, **I** have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is* not.

44 the fear . . . the pit . . . the pit . . . in the snare. Note the Fig. *Paronomasia*. Heb. *happa-had . . . happahath . . . happahath . . . bepah*.

the year of their visitation. See note on 8. 12.

45 stood . . . because of the force = stood strengthless; or, halted. a fire shall come forth out of Heshbon, &c. Ref. to Pent. (Num. 21. 28). *Ap. 92*.

devour. Ref. to Pent. (Num. 24. 17). *Ap. 92*.

corner: or, flank. **tumultuous ones** = sons of tumult.

46 Woe, &c. Fig. *Maledictio*. *Ap. 6*.

the people of Chemosh. Ref. to Pent. (Num. 21. 29).

perisheth. Same word as "undone" in Num. 21. 29.

captives = in the captivity (masc.). **captives**. Fem.

47 bring again the captivity. Note the Fig. *Paronomasia*

the latter days = in the end, or afterpart of the days.

49: 1-6. AMMON.

1-5. The former state.

6. The latter state.

49: 1-5. THE FORMER STATE.

1. Question. Incrimination.

2. Answer. Threatening.

3. Lamentation.

4. Question. Incrimination.

5. Answer. Threatening.

The FORTY-FIFTH Prophecy of Jeremiah (p. 1015).

1 Concerning, &c. Supply the Ellipsis, from 47. 1.

Ammonites = sons of Ammon, north of Moab. When the tribes east of Jordan were carried away by Tiglath-pileser (2 Kings 15.29), Ammon supplanted Gad. This is the sin dealt with here. **the LORD**. Heb. Jehovah. *Ap. 4. II*.

2 behold. Fig. *Asterismos*.

Rabbah. Now *Amman*, on the highlands of Gilead. A large Roman city was built there four centuries later, called "Philadelphia". Its ruins yet remain. **heap** = *tel*.

daughters: i.e. villages, or smaller dependent towns.

3 Heshbon. Cp. 48. 2.

Ai. An Ammonite town, not yet identified.

cry = cry sadly. **hedges** = fences.

4 Wherefore . . . ? Who . . . ? Fig. *Erotosis*.

thy flowing valley = thy valley flowing [with blood].

trusted = confided. Heb. *batah*. *Ap. 69. i*.

saying. Some codices, with three early printed editions, read "she who is saying in her heart".

6 bring again, &c. See note on 48. 47.

children = sons. Not the same word as v. 11.

49: 7-22. EDOM.

7. The procuring cause. Wisdom.

8-13. Desolation.

14, 15. Instrumentality.

16. The procuring cause. Pride.

17, 18. Desolation.

19-22. Instrumentality.

The FORTY-SIXTH Prophecy of Jeremiah (p. 1015).

7 Edom. From Esau. Judgment for his unbrotherly conduct to Israel. Cp. Ps. 137. 7. Isa. 63. 1. Ezek. 25: 12-14;

wisdom . . . Teman ? A grandson of Esau. See notes on

and Obadiah. **the LORD of hosts**. See note on 6. 6. **Is . . . ? is . . . ?** Fig. *Erotosis*. p. 666. **Teman**. A town in Edom. Not yet identified. Cp. Job 2. 11. Amos 1. 12. Obad. 9. Hab. 3. 3. **8** dwell deep: i.e. in out of the way recesses.

Dedan. Not identified. He was a grandson of Abraham (Gen. 25. 1-3). Cp. Isa. 21.13. Ezek. 25.13. A tribe descended from Abraham by Keturah (Gen. 25. 3).

9 grapegatherers. Cp. Obad. 5. **10** But. Supply the Ellipsis thus : But [not so I], for I have laid Esau bare, &c.

11 Leave thy fatherless *young children* I will preserve *them* alive; and let thy widows *confide* in Me.”

12 For thus saith the LORD; “Behold, they whose judgment *was* not to drink of ^othe cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For ^oI have sworn by Myself, saith the LORD, that ^oBozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.”

14 I have heard a rumour from the LORD, and an ambassador is sent unto the *nations*, *saying*, “Gather *yourselves out to war*, and come against her, and rise up to the battle.”

15 For, lo, I will make thee small among the *nations*, and despised among men.

16 Thy *Edomite Asherah* hath deceived thee, and the *insolence* of thine heart, O thou that dwellest in the clefts of ^othe rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the *vulture*, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be *an astonishment*: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As in ^othe overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of *Adam* dwell in it.

19 *Behold, *Nebuchadnezzar* shall come up ^olike a lion from the ^oswelling of Jordan against the habitation of *a strong one*: *for* I will suddenly make *Edom* run away *from Idumea*: and who *is* ^oa chosen man, *that* I may appoint *over the pasturage*? for ^owho *is* like Me? and who will *summon or arraign Me*? and who *is* that *ruler* that will stand before Me?

20 Therefore hear the ^ocounsel of the LORD, that He hath *counselled* against Edom; and His purposes, that He hath purposed against the inhabitants of ⁷Teman: Surely the least of the flock shall draw them out [*as a dog drags and tears a dead body*]: surely He shall make their *folds* desolate with them.

21 The earth is moved at the noise of their fall, at the ³cry ^othe noise thereof was heard *at* the Red sea.

22 Behold, he shall come up and ^ofly as the *vulture*, and spread his wings over ¹³Bozrah: and at that day shall the heart of the mighty men of ⁷Edom be as the heart of a woman in her pangs.”

23 ¹Concerning ^oDamascus. ^o“Hamath is confounded, and ^oArpad: for they have heard *calamitous reports*: they are fainthearted; *there is trouble* on the sea; it cannot *rest*.

24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on *her*: anguish and *pangs* have taken her, as a woman in travail.

25 How is the city of praise *not restored*, the city of My joy!

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of ^oBen-hadad.”

11 children = young children. Not the same word as in v. 6.
11 trust = confide. Heb. *batah*. Ap. 69.I.

12 the cup. Put by Fig. *Metonymy* (of Subject), for its contents. See 25. 15.

13 I have sworn. Ref. to Pent. (Gen. 22.16). Ap.92.
Bozrah. Now *el Buseirah*, south-east of the Dead Sea. Not the Bozrah of 48. 24.

14 heathen = nations.

ye together = yourselves out [to war].

15 men. Heb. '*adam* (with Art.). Ap. 14. I.

16 terribleness = monstrous thing: i.e. an Edomite *Asherah*. Ap. 42. **pride** = insolence.

the rock. Probably *Sela*. **nest**. Cp. Obad. 4. **eagle** = vulture.

17 a desolation = an astonishment.

18 the overthrow, &c. Ref. to Pent. (Gen. 19. 25. Deut. 29. 23). Ap.92. A word almost restricted to that event.

19 he. Nebuchadnezzar. See note on 48. 40.

like a lion. Fig. *Simile*. Contrast 4. 7, where the assault is against Zion and the feelings are more deeply stirred.

swelling. Heb. pride. Put by Fig. *Metonymy* (of Adjunct), for the proud beasts in the undergrowth of its banks. See 12. 5;

50. 44. Cp. Job ch. 41. **the strong** = a strong one.

but = for. **him**: i.e. Edom. **from her**: i.e. from Idumea.

a chosen man: i.e. Nebuchadnezzar.

over her = over the pasturage. **who is like Me?** Cp. note on Ex. 15. 11.

appoint Me the time? i.e. who will summon or arraign Me?

shepherd = ruler.

20 counsel. Referring to Teman's wisdom. Cp. v. 7.

taken = counselled. Fig. *Polyptoton*.

draw them out. As a dog drags away and tears a dead body.

habitations: or, folds.

21 the noise thereof. Heb. = its sound. Some codices, with eight early printed editions and Aram., read "at their noise" (pl.).

in = at.

22 fly as the eagle. Ref. to Pent. (Deut. 28. 49). Ap. 92. Cp.

Jer. 48. 40. **mighty men**. Heb. *geber*. Ap. 14. IV.

49: 23-27. DAMASCUS.

23, 24. Dismay.

25-. City of praise. }

-25. City of joy. }

26, 27. Destruction. }

Exclamation.

The FORTY-SEVENTH Prophecy of Jeremiah (p. 1015).

23 Damascus. The prophecy concerns Syria generally, of which Damascus was the principal city.

Hamath. Now *Hama*, in the valley of the Orontes, north of Damascus.

Arpad. Now *Tell Erfad*, thirteen miles north of Aleppo. Cp. 2 Kings 18. 34; 19. 13. Isa. 10. 9; 36. 19; 37. 13.

evil tidings = calamitous report. Heb. *ra'a'*. Ap. 44. viii.

sorrow = anxiety, or trouble. Heb. *ra'a'*. Ap. 44. viii. Not the same word as in v. 24.

be quiet = rest.

24 sorrows = pangs. Heb. *hebel*, as in 13. 21.

25 not left = not restored, strengthened, or fortified. A

Homonym. Here the meaning is as in Neh. 3. 8. See notes on Ex. 23. 5. Deut. 32. 36. 1 Kings 14. 10. 2 Kings 14. 26. Jer. 49. 25. Not its other meaning, to leave or forsake, as in Gen. 2. 24; 39. 6. Neh. 5. 10. Ps. 49. 10. Mai. 4. 1 (Heb. = ch. 3. 19).

26 men. Heb. pl. of *enosh*. Ap. 14. III.

27 Ben-hadad. Three kings of Damascus bore this official name. See 1 Kings 15. 18. 2 Kings 13. 3, 25.

28 ¹Concerning Kedar [*the Bedouin dwelling in tents*], and concerning the kingdoms of ^oHazor [*near the Euphrates and the Persian Gulf*], which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; “Arise ye, go up to Kedar, and spoil the *sons* of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, ^o‘Fear is on every side.’

30 Flee, get you far off, *dwelt in out of the way recesses*, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken ²⁰counsel against you, and hath ^{*}*devised a device* against you.

31 Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, “which have neither gates nor bars, ^o*which dwell alone*.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into *all quarters* them *that have the corners of their hair or beards polled*; and I will bring their calamity from all sides thereof, saith the LORD.

33 And ²⁸Hazor shall be a dwelling for *jackals*, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.”

34 The word of the LORD that came to Jeremiah the prophet against Elam [*the country east of the Tigris*] in the beginning of the reign of Zedekiah king of Judah, saying,

35 “Thus saith the LORD of hosts; ‘Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the ^ofour winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of ³⁴Elam shall not come.

37 For I will cause ³⁴Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them *even My fierce anger*, saith the LORD; and I will send the sword after them, till I have consumed them:

38 And I will set My throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 But it shall come to pass in *the end of the days*, that I will bring again the captivity of ³⁴Elam, saith the LORD.’ ”

50 The word that the LORD spake against Babylon and against the land of the Chaldeans *by the hand of* Jeremiah the prophet.

2 “Declare ye among the nations, and ^opublish, and *lift up* a standard; publish, and conceal not: say, ^o“Babylon is taken, *Baal [Babylon’s god]* is confounded, ^oMerodach is broken in pieces; her idols are confounded, her *manufactured gods* are broken in pieces.

49: 28-33. KEDAR AND HAZOR.

28.	Command. Invasion.
29.	Property. Tents, &c.
30-.	Advice.
-30.	Reason.
31.	Command. Invasion.
32, 33.	Property. Camels, &c.

The FORTY-EIGHTH Prophecy of Jeremiah (p. 1016).

38 Kedar. Name of the Bedouin dwelling in tents (2. 10), east of Palestine. **Hazor.** Near the Euphrates and the Persian Gulf. **men** = sons. **39 Fear is on every side.** Heb. *magor missabib*. Cp. 6. 25; 20. 3, 10; 46. 5. Lam. 2. 22.

30 conceived a purpose = devised a device. Fig. *Polyptoton*.

31 which dwell alone. Ref. to Pent. (Num. 23. 9. Deut. 33. 28).

32 all winds = all quarters. winds. Heb. *ruach*. Ap. 9.

in the utmost corners = have the corners of their hair or beards polled. Cp. 9. 26. **33 dragons** = jackals.

49: 34-39. ELAM.

34-38.	The former state.
39.	The latter state.

49: 34-38. THE FORMER STATE.

34, 35.	Deliberation.
36.	Dispersion.
37.	Dismay.
38.	Destruction.

The FORTY-NINTH Prophecy of Jeremiah (p. 1015).

34 Slam. The country east of the Tigris. Cp. Dan. 8. 1, 2. Its subjugation by Nebuchadnezzar (25. 25). Cp. Hab. 2. 8.

36 four. The number connected with the earth (Ap. 10).

37 life = soul. Heb. *nepshesh*. Ap. 13.

39 the latter days. The end or after part of the days. **bring again, &c.** See note on 48. 47. Cp. Deut. 30. 3.

50: 1—51: 64-. BABYLON.

50: 1.	The word of Jehovah to Jeremiah. Declaration.
50: 2, 3.	Babylon.
50: 4-7.	Israel and Judah.
50: 8-16.	Babylon.
50: 17-20.	Israel.
50: 21-32.	Babylon.
50: 33, 34.	Israel and Judah.
50: 35--51: 4.	Babylon.
51: 5.	Israel and Judah.
51: 6-18.	Babylon.
51: 19.	Judah. (Portion.)
51: 20-33.	Babylon.
51: 34-58.	Zion and Jerusalem.
51: 59-64-.	The word of Jeremiah to Seraiah Ratification.

The FIFTIETH Prophecy of Jeremiah (p. 1015).

1 and. Some codices, with three early printed editions, Aram., Syr., and Vulg., read this "and" in the text. **by.** Heb. idiom = by the hand of; "hand" being put by Fig. *Metonymy* (of Cause), for the instrumentality or agency, especially in the inspiration of the written words. See note on Zech. 7. 12.

2 publish . . . conceal not. Not now using symbols as in 25. 15. **set up** = lift up. **Babylon is taken.** Cp. Rev. 14. 8; 18. 6, 10, 21: showing that this prophecy is still future. **Bel.** Contracted from the Aramaic form of *Ba'al*, the national god of Babylon. See Isa. 46.1. **Merodaoh.** Another name for Bel (= Baal), Babylon's god. **images** = manufactured gods. Cp. Lev. 26. 30.

3 For out of ^othe north there cometh up a nation against her, which shall make her land desolate, and ^onone shall dwell therein: they shall remove, they shall depart, both man and beast.'

4 ^oIn those days, and in that time, saith the LORD, the *sons* of Israel shall come, they and the *sons* of Judah together, *weeping as they travel, so shall they journey on*, and seek the LORD their God.

5 They shall ask the way to Zion with their faces *hitherward*, saying, 'Come, and let us join ourselves to the LORD in a ^operpetual covenant *that shall not be forgotten*.'

6 My people hath been ^olost sheep: their ^oshepherds have caused them to go astray, *on the mountains they seduced them by the idolatrous worship practiced there*: they have gone from mountain to hill, they have forgotten their restingplace.

7 All that found them have devoured them: and their adversaries said, ^o'We ^ooffend not, because they have sinned against the LORD, the *Pasturage of righteousness*, even the LORD, *in Whom their fathers hoped*.'

8 Remove out of the midst of Babylon, and *go ye forth* out of the land of the Chaldeans, and be as the he goats before the flocks.

9 For, lo, I will raise and cause to come up against Babylon *a gathered host* of ^ogreat nations from ³the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a ^omighty *successful* man; none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her ^oshall be satisfied, saith the LORD.

11 Because ye were glad, because ye rejoiced, O ye *spoilers* of Mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: ^{*}behold, *the last* of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall ^onot be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath ^ogiven her hand: her foundations are fallen, her walls are thrown down: for *it is* the vengeance of the LORD: take vengeance upon her; *according as* she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 ^oIsrael *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones."

3 the north. Referring to Medo-Persia, which was on the north-west of Chaldea. But a future enemy is foretold.
none shall dwell therein. Showing that the fulfilment is still future.

50: 4-7. ISRAEL AND JUDAH.

4.	Repentance.
5.	Return.
6, 7.	Sheep. Lost.
8-16.	Babylon. [See below.]
17, 18.	Sheep. Scattered.
19.	Restoration.
20.	Pardon.

4 In those days. This prophecy awaits its fulfilment. The conquest by Medo-Persia did not exhaust it. **children** = sons. **together.** Another proof that this prophecy refers to the future. Never yet fulfilled.

going and weeping. Heb.= weeping as they travel, so shall they journey on.

weeping. For their past sins. Cp. 31. 9, 18. Joel 2. 12. Zech. 12. 10-14. Rev. 1. 7.

the LORD. Heb. Jehovah (with 'eth). Ap. 4. II.

God. Heb. Elohim. Ap. 4. I.

5 thitherward. Heb.= hitherward. Jeremiah was therefore not in Babylon, but in Egypt.

perpetual. Another evidence that this prophecy refers to the future covenant. Cp. 3.18—4. 2; 11. 1-6; 31. 31.

6 lost sheep. Cp. Matt. 10. 6; 15. 24. **shepherds:** i. e. rulers. **they have turned them away on the mountains** = on the mountains they seduced them: i. e. by the idolatrous worship practiced there.

7 We offend not, &c. Cp. vv. 15, 23, 29; 2. 3; 25.14, 15, &c. **offend.** Heb. *asham*. Ap. 44. ii. **sinned.** Heb. *chata*.

Habitation = pasturage. Cp. 31. 23.

justice = righteousness. In ch. 31. 23 this is applied to Jerusalem. Here Jehovah Himself is the pasturage in which His People find rest.

the Hope of their fathers. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, by which "hope" is put for the God in Whom their fathers hoped. Cp. 1 Tim. 1. 1.

50: 8-16. BABYLON

8.	Removal.
9, 10.	Invasion.
11-13.	Cause.
14, 15-.	Invasion.
-15.	Cause.
16.	Flight.

8 go forth. Heb. text reads "they will go forth"; but margin, with some codices and two early printed editions, reads "go ye forth". Cp. 51. 4, 6. Rev. 18. 4.

9 assembly = a gathered host, or convocation. great nations. Cp. Isa. 13. 3, 4.

mighty ... man. Heb. *gibbor*. Ap. 14. IV.

expert = successful. Cp. 10.21; 23. 5.

10 shall be satisfied. Cp. 49. 9.

11 destroyers = spoilers, or plunderers.

12 the hindermost = the last. Cp. v. 17; 25. 26.

13 not be inhabited. Not yet fulfilled. Cp. 1 Pet. 5. 13.

15 given her hand. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is done by it. Here the token of submission. Cp. Lam. 5. 6. Ezek. 17, 18.

as = according as. Cp. Rev. 18. 6, 7.

16 every one. Heb. *ish*. Ap. 14. II.

17 Israel. Now a united nation. See note on v. 4.

last. See note on "hindermost", v. 12.

18 Therefore thus saith the LORD of hosts, the God of Israel; ***Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.**

19 And **I** will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon *the hill country of Ephraim and Gilead.*

20 ⁴In those days, and in that time, saith the LORD, the iniquity of ¹⁷Israel shall be sought for, and *there shall be none*; and the sins of Judah, and they shall not be found: for **I** will pardon them whom **I** reserve.

21 Go up against the land of ^oMerathaim, *even* against it, and against the inhabitants of ^oPekod: waste and utterly *devote to extermination* after them, saith the LORD, and do according to all that **I** have commanded thee.

22 A sound of battle *is* in the land, and of great *breaking down*.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 **I** have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened ^oHis armoury, and hath brought forth the weapons of His indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come against her *from the farthest parts*, open her storehouses: cast her up as heaps, and *devote to extermination* her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their ^ovisitation.

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the *avenging* of His temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: ^orecompense her ^oaccording to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against ^othe Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, **I** am against thee, *O thou* most proud, saith the Lord GOD of hosts: for thy day is come, the time *that I* will visit thee.

32 And the most proud shall stumble and fall, and none shall raise him up: and **I** will kindle a fire in his cities, and it shall devour all round about him.”

33 Thus saith the LORD of hosts; “The *sons* of Israel and the *sons* of Judah *were* oppressed ⁴together: and all that took them captives held them fast; they refused to let them go.

34 Their *Kinsman-Redeemer is strong to hold fast*; the LORD of hosts *is* His name: **He** shall thoroughly plead their cause, that **He** may give rest to the land, and disquiet the inhabitants of Babylon.

18 the LORD of hosts, the God of Israel. See note on 7. 3.
19 mount = the hill country of.

50: 21-32. BABYLON.

21-27-.	Invasion.
-27.	Day of visitation.
28-30.	Invasion.
31, 32.	Day of visitation.

21 Merathaim = double rebellion. So called, here, because the empire was founded in a double rebellion. **Pekod** = Visitation : i.e. in judgment. **destroy** = devote to extermination. Heb. *karam*. The same word as v. 26 ; not the same as vv. 11, 22.

22 destruction = smash; or, breaking down. Heb. *shabar*. Not the same word as in vv. 11, 21, 26.

25 His armoury. Fig. *Anthropopatheia*.

28 from the utmost border = from the farthest parts, or every quarter. **27** visitation. See note on "Pekod", v. 21.

28 vengeance = avenging. So 51.11. Cp. Dan. 5. 3.

29 recompense her. See Rev. 18. 6.

according to. See note on "as", v. 15. Cp. Rev. 18. 6.

the Holy One of Israel. See note on Ps. 71. 22.

34 Redeemer = Kinsman-Redeemer. Heb. *ga'al*. See notes on Isa. 60. 16, and Ex. 6. 6.

strong = strong (to hold fast). Heb. *hazak*. Not the same word as in v. 44.

50: 35—51: 4. BABYLON.

50: 35-38.	Sword and drought.
50: 39, 40.	Depopulation.
50: 41-43.	Invasion. Behold.
50: 44.	Invasion. Behold.
50: 45, 46.	Desolation.
51: 1-4.	Wind and winnowers.

35 A sword. Note the Fig. *Anaphora*, in five successive sentences. **36** liars = praters. **dote** = be shown to be foolish.

37 the mingled people = the rabble. **38** idols = horrors.

39 no more inhabited, &c. Therefore the fulfilment still future.

35 ^oA sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*.

36 A sword *is* upon the *praters*; and they shall *be shown to be foolish*: a sword *is* upon her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all *the rabble* people that *are* in the midst of her; and they shall become as women: a sword *is* upon her treasures; and they shall be robbed.

38 A drought *is* upon her waters; and they shall be dried up: for *it is* the land of graven images, and they are mad upon their *horrors*.

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 As God ^ooverthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no ^oman abide there, neither shall any son of *Adam* dwell therein.

41 *Behold, a people shall come from the north, and ^oa great nation, and many kings shall be raised up from the *remote parts* of the earth.

42 They shall hold the bow and the lance: they *are* cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and ^ohis hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail.

44 Behold, he shall come up ^olike 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**?

45 Therefore hear ye the counsel of the LORD, that **He** hath *counselled* against Babylon; and **His** purposes, that **He** hath purposed against the *inhabitants of the land* of the Chaldeans: Surely the least of the flock shall draw them out: surely **He** shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.”

51 Thus saith the LORD; *^oBehold, **I** will raise up against Babylon, and against them that dwell in the midst of them that rise up against ^o**Me**, a *laying waste* ^owind;

2 And will send unto Babylon *winnowers*, that shall *winnow* her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 *Let not the archer bend his bow, nor let him lift himself up in the defence of Babylon:* and spare ye not her young men; *break down* ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

5 For ^oIsrael *hath* not *been* forsaken, nor ^oJudah of his God, of the LORD of Hosts; though their land was filled with sin against ^othe Holy **One** of Israel.

6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her *judgment for her iniquity*; for this *is* the time of the LORD's vengeance; **He** will render unto her a recompence.

7 Babylon *hath been* a golden cup in the LORD's hand, that ^omade all the earth drunken: the nations have drunken of her ^owine; therefore the nations are mad.

8 Babylon ^ois suddenly fallen and *broken down*: howl for her; *fetch balsam* for her pain, if so she may be healed.

9 ^oWe would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and *mounteth even* to the skies.

10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

40 *overthrew, &c.* Ref. to Pent. (Gen. 19. 25). Ap. 92. Cp. 49. 18. **man.** Heb. *'Ish*. Ap. 14. II.

41 **a great nation:** i.e. Medo-Persia.

coasts = sides : i.e. remote parts.

43 **his hands, &c.** See fulfilment in Dan. 5. 6.

44 **like a lion, &c.** See note on 49. 19 for this verse and v. 45, there spoken of Edom.

45 **taken** = counselled.

land. Some codices, with three early printed editions and Aram., read "inhabitants of the land".

51. 1 **the LORD.** Heb. Jehovah. Ap. 4. II.

Behold. Fig. *Asterismos*.

Me. A Massoretic note (Ap. 30) says that this is a cryptogram (Heb. "*Casdim*"), meaning "the Chaldees". See note on v. 41; 25. 26.

destroying = laying waste. Heb. *shahath*. The same word as in vv. 11, 20, 25. Not the same as in vv. 3, 8, 54, 55.

wind. Heb. *ruach*. Ap. 9.

2 **fanners . . . fan = winnowers . . . winnow.** Fig. *Polyptoton*. Ap. 6.

3 **Against him that bendeth, &c.** The *Massorah* (Ap. 30), instead of cancelling the repeated word "against . . . and against" (*'el*), directs the substitution of *'al*, "not . . . and not". The verse will then read, "Let not the archer bend his bow, nor let him lift himself up in his coat of mail" (i.e. in defence of Babylon). This is so read in two early printed editions, Chald., Syr., Vulg., and R.V.

brigandine = coat of mail.

destroy = break down. Heb. *haram*. Same word as v. 54. Not the same as vv. 1, 8, 11, 20, 25, 25, 54, 55.

5 **Israel . . . Judah.** Now one People again.

God. Heb. Elohim. Ap. 4. I.

the LORD of Hosts. See note on 6. 6, and 1 Sam. 1. 3.

sin. Heb. *chata*.

the Holy One of Israel. See note on Ps. 71. 22.

51: 6-18.

BABYLON.

6. Injunction to flee from her.

7. Idolatry. (Symbolic.)

8, 9-. Fall

-9, 10. Injunction to forsake her.

11-16. Fall.

17, 18. Idolatry. (Literal.)

6 **every man.** Heb. *'ish*. Ap. 14. II.

soul. Heb. *nepesh*. Ap. 13.

iniquity. Heb. *'avah*. Ap. 44. iv. Put by Fig, *Metonymy* (of Cause), for the judgment brought down by it. Cp. Rev. 18. 4.

7 **made all the earth drunken.** Cp. Rev. 17. 4.

wine. Heb. *yayin*. Ap. 27. I.

8 **is suddenly, &c.** This must refer to a future fulfilment, for the present condition came gradually, See Isa. 21. 9; 47. 9, 11. Cp. Rev. 14. 8; 18. 8, 10, 17, 19.

destroyed = broken down. Heb. *shabar*. Not the same as in vv. 1, 3, 11, 20, 25, 25, 55.

take balm = fetch balsam. Cp. 8. 22; 46. 11.

9 **We.** Note this remarkable pronoun.

every one. Heb. *'Ish*. Ap. 14. II.

is lifted up = mounteth.

11 Make bright the arrows; gather the shields: the LORD hath raised up the ^ospirit of the kings of the Medes: for **His** device is against Babylon, to destroy it; because it is the *avengement* of the LORD, the *avengement* of **His** temple.

12 Set up the standard upon the walls of Babylon, ^omake the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which **He** spake against the inhabitants of Babylon.

13 O thou that dwellest ^oupon many waters, abundant in treasures, thine end is come, *and* the measure of thy *dishonest gain*.

14 The LORD of hosts hath sworn *by His soul, saying*, “Surely **I** will fill thee with men, as with *locusts*; and *the assailants* shall lift up a shout against thee.”

15 **He** hath ^omade the earth by **His** power, **He** hath established the world by **His** wisdom, and hath stretched out the heaven by **His** understanding.

16 When **He** uttereth *His* voice, *there is a noise* of waters in the heavens; and **He** causeth the vapours to ascend from the ends of the earth: **He** maketh ^olightnings with rain, and bringeth forth the ¹wind out of **His** treasures.

17 Every man *is become too brutish to know His* knowledge; every founder is *put to shame* by the graven image: for his molten image *is* falsehood, and *there is* no ^obreath in them.

18 They *are* vanity, the work of errors: in ^othe time of their visitation they shall perish.

19 ^oThe Portion of Jacob *is* not like them; *For the Former of all things is He: And the Sceptre of Israel's inheritance*: the LORD of hosts *is His* name.

20 “Thou *art My hammer and* weapons of war: for *with thee will I beat down* the nations, and with thee will **I** destroy kingdoms;

21 And ²⁰with thee will **I** break in pieces the horse and his rider; and with thee will **I** break in pieces the chariot and his rider;

22 ²²With thee also will **I** break in pieces man and woman; and with thee will **I** break in pieces old and young; and with thee will **I** break in pieces the young man and the maid;

23 **I** will also break in pieces ²⁰with thee the shepherd and his flock; and with thee will **I** break in pieces the husbandman and his yoke of oxen; and with thee will **I** break in pieces captains and rulers.

24 And **I** will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 *Behold, **I am** against thee, O *laying-waste* mountain, saith the LORD, which *layest waste* all the earth: and **I** will stretch out **Mine** hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall ^onot take of thee a stone for a corner, nor a

11 spirit. Heb. *ruach*. Ap. 9.

the Medes. In the person of Cyrus and others (Ap. 57). Here the then immediate calamity is referred to. **vengeance** = avengement.

12 make the watch, &c. Cp. Isa. 21. 5, 6.

13 upon many waters. Cp. v. 42, and 50. 38: also Rev. 17. 1, 15. **covetousness** = dishonest or unrighteous gain.

14 by Himself = by His soul. Heb. *nephesh*. Ap. 13. Fig.

Anthropopatheia. **caterpillars** = locusts. Cp. Joel 2. 2. Nah. 3. 15. **they:** i.e. the assailants.

15 made the earth, &c. Ref. to Pent. (Gen. 1). Cp. 10. 12, &c. vv. 15-19 are repeated from 10. 12-16.

16 multitude = noise. **lightnings, &c.** Cp. 10. 13.

17 is brutish by, &c. = is become too brutish to know.

confounded = put to shame. **breath.** Heb. *ruach*. Ap. 9.

18 the time of their visitation. See note on 8. 12.

19 The Portion of Jacob, &c. Note the *Alternation* in v. 19 :— Not such as these is Jacob's Portion : (Deut. 32. 9. Ps. 16.5).

For [the] Former of all things is He :

And the Sceptre of his (Israel's) inheritance :

The LORD of hosts is His Name (Deut. 10. 9).

51: 20-33. BABYLON.

20-24. Invasion. *hammer*.

25, 26. Desolation.

27-29-. Invasion. Standard.

-29. Desolation.

30-32. Invasion. Unassisted.

33. Desolation.

20 My battle axe: or, My hammer, i.e. Cyrus. Fig. *Anthropopatheia*. **with thee will I break in pieces** = with thee will I beat down. Note the Fig. *Anaphora*, by which ten successive sentences commence with these words, This is for special emphasis.

24 evil. Heb. *ra'a'*. Ap. 44. viii.

saith the LORD = [is] Jehovah's oracle.

26 not take of thee . . . forever. This again must refer to a future fulfilment. The two destructions are intertwined. Cp. v. 62.

for ever. See Ap. 151.

27 prepare = set apart, or sanctify.

Minni. Frequently mentioned in the inscriptions, the Assyrians having been compelled to quell revolts there.

captain = muster-master or marshal, like the Assyrian *dupsarru*, or tablet-writer. Heb. *tiphsar*. Occurs only here and Nah. 3. 17.

28 the Some codices, with three early printed editions, read "and the".

29 without an inhabitant. This must be yet future.

stone for foundations; but thou shalt be desolate ^ofor ever, saith the LORD.”

27 Set ye up a standard in the land, blow the trumpet among the nations, *sanctify* the nations against her, call together against her the kingdoms of Ararat, ^oMinni, and Ashchenaz; appoint a *table-writer* against her; cause the horses to come up as the rough *locusts*.

28 Prepare against her the nations with the kings of ^othe Medes, *and the* captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation ^owithout an inhabitant.

30 ^oThe mighty men of Babylon have forborn to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.

31 One *runner* shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken *at each end*,

32 And that the *fords* are *seized*, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; "The daughter of Babylon *is* like a threshingfloor, *it is* time to thresh her: yet a little while, and the time of her harvest shall come."

34 "Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed *us*, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The violence done to *us* and to my flesh *be* upon Babylon," shall the *inhabitrress* of Zion say; "and my blood ^oupon the inhabitants of Chaldea," shall Jerusalem say.

36 Therefore thus saith the LORD; **"Behold, I will plead thy cause, and take vengeance for thee; and I will ^odry up her sea [the river Euphrates], and make her springs dry.*

37 And Babylon shall become heaps, a dwellingplace for *jackals*, an astonishment, and an hissing, ^owithout an inhabitant.

38 They shall roar together like lions: they shall *shake themselves* as lion's whelps.

39 In their heat *I* will make their *banquets*, and *I* will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 *I* will bring them down like lambs to the slaughter, like rams with he goats.

41 How is ^oSheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein ^ono man dwelleth, neither doth *any* son of ^oman pass thereby.

44 And *I* will punish *Baal* in Babylon, and *I* will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, ^othe wall of Babylon shall fall.

45 My People, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and

30 The mighty men. Heb. pi. of *gibbor*. Ap. 14. IV.

31 post = runner. at one end. Supply the *Ellipsis* by the word "each", instead of "one" = "at [each] end". This will accord with the history; for Herodotus says the Babylonians retired to the city, and "remained in their holds". Cyrus, having turned the waters of the Euphrates, entered the city, by the bed of the river, *at each end* (see Herod. 1. § 191). Cp. Dan. 5. 3, 4, 23, 30. The R.V., "on every quarter", quite misses the point. This passage, therefore, belongs to the past fulfilment; while others still await a future fulfilment.

32 passages = fords. stopped = seized. men. Heb. pl. of *'enosh*.

33 the LORD of hosts, the God of Israel. See note on 7. 3.

51: 34-58. ZION AND JERUSALEM.

34, 35. Babylon. Zion's incrimination of.

36-38. Zion. Jehovah's advocacy of.

39. Babylon made drunk.

40-43. Inundation.

44. Babylon. Jehovah's judgment of.

45-56. Zion. Jehovah's avengement of.

57. Babylon made drunk.

58. Conflagration.

34 me. Here, and in v. 35, the Heb. text reads "us"; but the margin, and some codices, with two early printed editions, read "me", which is followed by the A.V.

35 inhabitant = inhabitress.

upon. Heb. text reads "against", but a special various reading called *Sevir* (Ap. 34) has "upon", with some codices, one early printed edition, Aram., Sept., Syr., and Vulg., which are followed by A.V.

36 dry up. Referring to the act of Cyrus (by Gobryas). Cp. v. 31, above. sea = the river Euphrates. So called from its breadth.

37 dragons = jackals. without an inhabitant. This carries us on to the future again. Cp. 1 Pet. 5.13. **38** yell: or, shake themselves.

39 feasts = banquets. **41** Sheshach. See note on 25. 26.

43 no man dwelleth. Still future. man. Heb. *'adam*. Ap. 14. I.

44 the wall of Babylon. Now recently laid bare by excavations.

51: 45-56. ZION. JEHOVAH'S AVENGEMENT OF.

45, 46. Command to go forth from Babylon.

47-49. Judgments on images.

50, 51. Command to go forth from Babylon.

52-56. Judgments on images.

47 do judgment upon = visit upon.

48 the heaven . . . shall sing. Fig. *Poanismos* and *Prosopopoeia*.

all that is therein. Cp. Rev. 19.1-3.

49 all the earth. Cp. Isa. 14.16, 17.

violence in the land, ruler against ruler.

47 Therefore, *behold, the days come, that *I* will *visit upon* the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and ^oall that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north," saith the LORD.

49 As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of ^oall the earth.

50 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind."

51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

52 "Wherefore, *behold, the days come, saith the LORD, that I will *visit upon* her graven images: and through all her land the wounded shall groan.

53 Though Babylon should ^omount up to heaven, and though she should fortify the height of her strength, yet from Me shall spoilers come unto her, saith the LORD."

54 A sound of a cry *cometh* from Babylon, and great ⁸destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and *caused to perish* out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite.

57 "And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, Whose name *is* the LORD of hosts."

58 Thus saith the LORD of hosts; "The broad *wall* of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the *peoples* shall labour in vain, and the folk in the fire, and they shall *faint*."

59 The word which Jeremiah the prophet commanded ^oSeraiah the son of Neriah, the son of Maaseiah, ^owhen he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah was a ^oquiet prince.

60 So Jeremiah *wrote in one scroll* all the *calamity* that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, "When thou comest to Babylon, *then shalt thou look out and read* all these words;

62 Then shalt thou say, 'O LORD, Thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be *an age abiding desolation*.'

63 And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, 'Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary.' " Thus far *are* the words of Jeremiah.

52 ^oZedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which* was evil in the eyes of the LORD, according to all that Jehoiakim had done.

50 the LORD. Heb. Jehovah (with 'eth). Ap. 4. II.

53 mount up, &c. Cp. Isa. 14. 12-15.

55 destroyed = caused to perish. Heb. 'abar. Not the same as in vv. 1, 3, 8, 11, 20, 25, 54.

56 GOD. Heb. El. Ap. 4. IV. The Heb. reads "El of recompences, Jehovah".

58 walls. Some codices, with two early printed editions, Sept., and Vulg., read "wall". **people** = peoples. **be weary** = faint.

51: 59-64-. WORD OF JEREMIAH TO SERAIAH. (RATIFICATION.)

59, 60.	The book sent.
61.	Reading begun.
62.	Words spoken.
63-.	Reading ended.
-63, 64-.	The book sunk.

The FIFTY-FIRST Prophecy of Jeremiah (p. 1015).

59 Seraiah. The brother of Baruch(32. 12. Cp. 45.1).

when he went, &c. Probably to renew his oath of allegiance. Cp. 27. 1; 28.1. **quiet prince.** Probably chief chamberlain. R.V.

margin, "quartermaster." Heb. = quiet resting-place (Isa. 32. 18).

Probably his office was to prepare the night's camping place during the journey to Babylon. **60 wrote in a book** = wrote in one scroll.

evil = calamity. Heb. *ra'a*. Ap. 44. viii.

61 and shalt see, &c. = then shalt thou look out and read.

62 desolate for ever = age-abiding desolations, showing that this prophecy must wait a future fulfilment.

52: 1-34. APPENDIX.

1-3.	Zedekiah and Nebuchadnezzar.
4-27.	Captivity. The great one.
28-30.	Captivities. The three lesser.
31-34.	Jehoiakim and Evil-Merodach.

Similar to ch. 39, but with additional details.

1 Zedekiah. Cp. 2 Kings 24. 18-20. Reigned from 489 to 477 B. C.

2 evil. Heb. *ra'a*'. Ap. 44. viii.

the LORD. Heb. Jehovah. Ap. 4. II.

52: 4-27. CAPTIVITY : THE GREAT.

4, 5.	Jerusalem besieged.
6.	Consequence. Famine.
7-.	Jerusalem taken.
-7.	Consequence. Flight.
8-11.	Executions at Riblah.
12-14.	The Temple burned.
15.	The poor taken.
16.	The poor left.
17-23.	The Temple spoiled.
24-27.	Executions at Riblah.

4 ninth year. Cp. 2 Kings 25: 1-21.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till He had cast them out from His presence, that Zedekiah rebelled against the king of Babylon.

4 And it came to pass in the ^oninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, ^othe famine was sore in the city, so that there was no bread for the People of the land.

7 Then the city was broken up, and all the men of war ^ofled, and went forth out of the city by night by the way of the gate ^obetween the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to ^oRiblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he ^oput out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

12 Now in the fifth month, in the ^otenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, *which* served the king of Babylon, *in* Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of ^othe poor of the People, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of ¹⁵the poor of the land for vinedressers and for husbandmen.

17 Also the ^opillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and ^othe shovels, and the snuffers, and the *bowls for sprinkling*, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the *censers*, and the bowls, and the caldrons, and the *lamps*, 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.

20 The two pillars, one sea, and twelve brasen bulls that *were* *beneath* the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight.

21 And *concerning* the ^opillars, the height of one

6 the famine. Described in the Lamentations of Jeremiah. See note on Gen. 12. 10.

7 fled, &c. Cp. 2 Kings 25. 4.

between the two walls . . . king's garden. See Ap. 68.

9 *Biblah*. Now *Ribleh*. On the east bank of the Orontes, thirty-five miles north-east of Baalbek.

11 put out the eyes. See note on 32. 4. Cp. 2 Kings 25. 6, 7. Ezek. 12. 13. Hence, Zedekiah never *saw* Babylon, though he was taken thither.

12 tenth day. In 2 Kings 25. 8 it says "seventh day", but that was "[to] Jerusalem". This is "into Jerusalem". **into** = in.

15 the poor of the people. This is supplemental to 2 Kings 25. 12. Heb. *dal* = impoverished. See note on "poverty", Prov. 6. 11. Cp. Neh. 1. 3.

17 pillars of brass. Cp. 27. 19.

18 the shovels, &c. Ref. to Pent. (Ex. 27. 3, &c).

bowls = bowls for sprinkling.

19 firepans = censers.

candlesticks = lamps.

20 under = beneath. **21** pillars. Cp. 1 Kings 7. 15. 2 Kings 25. 17.

cubits. See Ap. 51. III. 2 (1).

22 chapter = capital.

23 ninety and six. There were 100 "round about"; Cp. 2 Chron. 3. 16; 4. 13; with 1 Kings 7. 20.

on a side. Heb. *ruach*. See Ap. 9. ix = towards the air, or open air. The other four being behind, out of sight.

24 *Seraiah*. See 2 Kings 25. 18. 1 Chron. 6. 14. Cp. 51. 59.

door = threshold. **25** seven. In 2 Kings 25. 19 "five"; but the greater includes the lesser. **27** land = soil.

28 the seventh year. This was at the beginning of Nebuchadrezzar's second siege, the year before Jehoiachin's captivity, 490 B. C.

pillar *was* eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a *capital* of brass *was* upon it; and the height of one chapter *was* five cubits, with network and pomegranates upon the chapters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were ^oninety and six pomegranates *towards the open air*; and all the pomegranates upon the network *were* an hundred round about.

24 And the captain of the guard took ^oSeraiah the chief priest, and Zephaniah the second priest, and the three keepers of the *threshold*:

25 He took also out of the city an eunuch, which had the charge of the men of war; and ^oseven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the People of the land; and threescore men of the People of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own *soil*.

28 This *is* the people whom Nebuchadrezzar carried away captive: in ^othe seventh year three thousand Jews and three and twenty:

29 In ^othe eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two *souls*:

30 In the ^othree and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five *souls*: all the *souls were* four thousand and six hundred.

31 And it came to pass in the ^oseven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the ^ofive and twentieth *day* of the month, *that* ^oEvil-merodach king of Babylon in the *first* year of his reign *released* ^oJehoiachin king of Judah, and brought him forth out of prison,

32 And spake *good things with him*, and set his throne above the throne of the kings that *were* with him in Babylon,

29 the eighteenth year of Nebuchadrezzar was the second year of his third and last siege, or 478 B. C. **persons** = souls. Heb. *nephesh*.

30 three and twentieth year. Four years after the fall of Jerusalem. Another contact of Bible and secular chronology, 473 B. C. See Ap. 86.

31 seven and thirtieth year. Cp. 2 Kings 25. 27-30. See Ap. 50.

Jehoiachin. Elsewhere in this book called "Jeconiah" (24. 1; 29. 2), or "Coniah" (22. 24, 28).

five and twentieth. The order given then, but probably not carried out till the "seven and twentieth", according to 2 Kings 25. 27.

Evil-merodach. The son of Nebuchadnezzar.

lifted up the head. Heb. idiom for releasing. Ref. to Pent. (Gen. 40. 13, 20).

32 kindly unto him = good things with him.

33 bread Put by Fig. *Synecdoche* (of the Part), for all kinds of food.

34 until, &c. Note the items above, which are supplemental to 2 Kings 25.

33 And changed his prison garments: and he did continually eat *food* before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion ^ountil the day of his death, all the days of his life.

LONGER NOTE ON JEREMIAH 42—44.

"THE JEWS WHICH DWELL IN THE LAND OF EGYPT" (Jer. 44. 1).

As the end of the kingdom of Judah drew near, many of the Jews were determined to go into Egypt; and this in spite of the warning given by Jehovah through Jeremiah.

In Jer. 44 we have the latest prophecy concerning those who had gone thither; which declared that they should not escape, but should be consumed there (44. 27, &c). This prophecy must have been fulfilled concerning that generation; but their successors, or others that subsequently followed, continued there a little longer, until the time came for Egypt itself to fall into the hands of Babylon.

Recent discoveries of *Papyri* in the ruins of *Elephantine* (an island in the Nile, opposite Assouan), dating from the fifth century B. C., bear witness to two great facts :—

(1) That Jews were then dwelling there (in 424-405 B. C).

(2) That they were observing the Feast of the Passover, "as it is written in the law of Moses".

The importance of these *Papyri* lies in the fact that modern critics confidently assert and assume that the greater part of the Pentateuch was not written till after the Exile; and even then neither collectively as a whole, nor separately in its distinctive books.

In Ap. 92 it is shown that all through the prophets (who lived at the time of the kings in whose reigns they prophesied) there is a constant reference to the books of the Pentateuch, which conclusively proves that their contents were well known both to the prophets themselves and those whom they addressed.

The Pentateuch, being full of legal expressions, technical ceremonial terms, and distinctive phraseology, affords abundant evidence of the above fact, and makes it easy to call continuous attention to it in the notes of *The Companion Bible*.

But there is further evidence found in the *Papyri* now discovered in the ruins at *Elephantine* in Upper Egypt.

They show that the Jews who dwelt there had a temple of their own and offered up sacrifices therein. That once, when this their temple was destroyed by the Egyptians, they appealed to the Persian governor of Judah, asking permission to restore it (*Papyrus I*).

There is a list preserved, registering the contributions towards the upkeep of the temple (containing the names of many ladies).

But the most interesting and important of these *Papyri* is one dated in the year 419 B. C., which is a Passover "announcement" of the approaching feast, such as were made from the earliest times to the present day (see Neh. 8. 15), containing a brief epitome of its laws and requirements. This particular announcement shows that the following passages were well known : Ex. 12. 16. Lev. 23. 7, 8. Num. 9. 1-14. Deut. 16. 6.

This *Papyrus* has been recently published by Professor Edward Sachau, of Berlin : *Aramaische Papyrus und Ostraka aus einer jiidischen Militarkolonie zu Elephantine. Altorientalische Sprachdenkmaler des 5. Jahrhunderts vor Chr., mit 75 Lichtdrucktafalein*. Leipzig, 1911. A small edition (texts only) by Professor Ungnad, of Jena, is published also under the title of *Aramaische Papyrus aus Elephantine*.

Nearly 2,400 years, since this announcement by Hananjah to the Jews in Egypt, have gone by. Elephantine is now a heap of ruins. The colony of Jews has passed away (unless the "Falashas" of Abyssinia are their descendants), but the Jewish nation still exists, and continues to keep the Passover, a standing witness to their truth of holy Scripture,