

# *Jeremiah*

## *Introduction*

Jeremiah, the 7<sup>th</sup> century prophet, lived during the tumultuous times that were taking place in the Middle East. The Assyrian Empire was about to crumble before the armies of the Babylonia and Chaldea. Little Judah was under the leadership of King Josiah, and hoped to survive this uncertain political and military scene. There was a renewal of faith in Judah under Josiah which caused the people to be united during his lifetime but upon his death that unity disappeared. In the light of the uncertainty of domination, Egypt sought to gain an advantage by capturing Judah and Jerusalem. However, just as this was about to take place the Egyptians were soundly defeated at the battle of Carchemish.

As the Babylonian army marched against Palestine, the city of Jerusalem and the temple were plundered by Babylonian soldiers. A puppet king was established in Palestine. Babylon experienced an internal revolt, resulting in Egypt's hope to gain control but the Babylonians were able to become firmly established.

Jehoahaz (*also called Shallum*) ruled for three months and then was taken to Egypt by Pharaoh Neco. Jehoiakim (*also called Eliakim*) reigned for eleven years during which time Judah was a buffer state between the two great powers: Egypt and King Nebuchadnezzar. During this time the current Canaanite religion came into vogue and was practiced by many residents. Zedekiah then reigned for eleven years and was taken to Babylon by Nebuchadnezzar as a prisoner. Jehoichin (*also called Jeconiah or Coniah*) tried to rule, though his rule lasted only three months and he was taken to Babylon by Nebuchadnezzar at the same time that Ezekiel was taken into captivity in Babylon.

Archaeological discoveries, including letters found on pieces of pottery in Lachish, give a picture of the morale in Jerusalem and verify the weakened condition of Jerusalem.

Jeremiah was thrust into this turmoil as a prophet. He did not set out to be a prophet, preferring the quiet life to the life of leadership. He was uncompromising, often speaking against public opinion, which resulted in his imprisonment and possible death. He felt the people had simply followed their own wishes and disregarded the will of God. He recognized a false confidence in priests and the temple, as if these would be a kind of talisman; warding off death and destruction. The priests had failed, as he saw it. They had not led nor had they adhered to the teachings of their ancestors, as declared in the teachings of the book of Deuteronomy (which had been found in a niche in the temple in recent years). Thus the priests were false leaders, holding up false hope. Jeremiah felt the power of Babylon was included in the will of God to bring the Israelites to a proper understanding of faith in God. This was to be accepted and to become a lesson learned. He felt that in due time God would again restore the land and as a result would again restore the land by establishing a new and better covenant which in turn would establish a more personal relationship between God and his people. Under no circumstances were they to cooperate with, or flee to, Egypt. He had confidence in God and felt once the needed lessons were learned God would establish a permanent and cleansed nation.

Jeremiah told of the fall of Jerusalem, the captivity, as well as the return of the people from their captivity in Babylon and the restoration of Jerusalem and of the nation.

In the last quarter of the 20<sup>th</sup> century there was a renewal of understanding that Jeremiah's prophecy was not in chronological order in the book bearing his name. Passages refer to situations but these are not in historical order. Numerous suggestions as to the historical 'sitz im leben' for the passages have been given. Below is one of the many suggestions which has been selected as an example which in turn is followed in this translation.

- I. Under Joash;                    1:1 – 19; 2:1 – 3:5; 3:6 – 6:30; 7:1 – 10:25; 18:1 – 20:18.
- II Under Jehoiakin:                11:1 – 13:14; 14:1 – 15:21; 16:1 – 17:27; 22:1 – 30; 23:1 – 8, 9 – 40; 25:1 – 14, 15 – 38; 26:1 – 24; 35:1 – 19; 36:1 – 32; 45:1 – 5; 46:1 – 12, 13 – 28; 47:1 – 7; 48:1 – 47.
- III Under Jehoiachin:            31:15 – 27.
- IV Under Zedekiah:               21:1 – 22:30; 24:1 – 10; 27:1 – 22; 28:1 – 17; 29:1 – 32; 30:1 – 31:40; 32:1 – 44; 33:1 – 20; 34:1 – 7, 8 – 11, 12 – 22; 37:1 – 21; 38:1 – 28; 39:1 – 18; 49:1 – 22, 23 – 33, 34 – 39; 50:1 – 51:64.
- V Under Gedaliah                 40:1 – 42:22; 43:1 – 44:30.
- VI Historical Appendix            52:1 – 34.

The Hebrew text of Jeremiah, like Job and Daniel, exhibits a divergence in the MT and the LXX texts. It is estimated that the equivalent of about 7 chapters of Hebrew is the amount omitted in the LXX since the LXX seems to have condensed the Hebrew version in an attempt to intentionally omit of the Hebrew doublets. Interestingly, there are about 100 words in the LXX which are not represented in the MT.

Earlier scholars thought this was simply something done by the translators of the LXX and not found in any MT manuscripts. Among the Dead Sea Scrolls a manuscript 4QJer<sup>b</sup> was found which supports, in Hebrew, the LXX text. Manuscripts with the MT text were also found among the Dead Sea Scrolls. Thus it is possible that Jeremiah was circulated among the Hebrew people in two recensions. The most glaring differences between the MT and the LXX are found in chapters 40 – 44.

A large portion of Jeremiah is Hebrew poetry. To minimize the number of pages those passages that are in this translation of the poetry are enclosed in brackets { } to designate the poetry, rather than having them in poetic form, using considerably more paper. The reader will be assured of the poetic nature of the passage in this simple way.

When the Hebrew chapters and verses do not correspond to the chapters and verses in the English Bible the following will note the difference. 1 [H. 2] (Verse 1 in English and verse 2 in Hebrew).

Large passages of Jeremiah are poetry. To keep the number of pages of this translation at a minimum poetry will be designated with { }.

# Jeremiah<sup>1</sup>

## <CHAPTER 1>

### I. Superscription 1:1 - 3

<sup>1</sup> The word <sup>2</sup> of Jeremiah, <sup>3</sup> the son of Hilkiyah, a priest from Anathoth <sup>4</sup> located in the territory of Benjamin, <sup>2</sup> to whom the Lord's word came during the days of the reign of Josiah, <sup>5</sup> son of Amon, king of Judah, in the thirteenth year of Josiah's reign. <sup>6</sup> <sup>3</sup> [It was also at the time when Jehoiakim, the son of Josiah, king of Judah was the prince regent, <sup>7</sup> at the end of the eleventh year of Zedekiah, the son of Josiah reigned until the captivity of Jerusalem <sup>8</sup> in the fifth month.]<sup>9</sup>

### II. Inaugural Visions 1:4–19

#### A. Call of Jeremiah 1:4 – 10

<sup>4</sup> "The word of the Lord came to me, saying: <sup>5</sup> { 'Before you were created in your mother's womb, I selected you and appointed you to be a prophet to the nations' . } <sup>10</sup>

<sup>6</sup> Then I replied: { "Ah, Lord God! I do not know how to speak, for I am a youth." } <sup>11</sup> <sup>7</sup> The Lord said to me: { "Do you say, 'I am only a youth?' <sup>12</sup> Go to whoever I send you, and speak whatever I command you! <sup>13</sup> <sup>8</sup> Have no fear of them!" } The Lord said to me: { "Watch this action. I have put my words in your mouth. <sup>14</sup> Today I have appointed you to be over nations and kingdoms to uproot and to pull down." }

#### B. Vision of the Almond Tree 1:11 – 12

<sup>11</sup> "The word of the Lord came to me, saying: 'Jeremiah, what do you see?' I replied: 'I see an almond branch.' <sup>15</sup> <sup>12</sup> Then the Lord said to me, 'You have seen

---

<sup>1</sup> Originally the book of Jeremiah was called "Until the Downfall."

<sup>2</sup> The Hebrew word can mean "acts" or history, (*deeds*)." LXX: "The word of the God who came to Jeremiah." LXX: "τορημα του θεου ο εγενετο ερεμιαν."

<sup>3</sup> The name means "The Lord shook" or "The Lord breaks" referring to the time of birth. A possible translation might be "The Lord exalts."

<sup>4</sup> Scholars traditionally thought of this as modern Anata which was located about 1 ½ miles north east of Jerusalem. More recent archaeological studies question this as the location though it was a priestly city. Cf.: Joshua 21:18.

<sup>5</sup> Josiah ruled from 640 (or, 638) - 609 BCE. The people of Judah were on the brink of a national and spiritual catastrophe when Jeremiah was called to be a prophet. He was called to stem the tide of social and moral decay that was rampant in Judah.

<sup>6</sup> Ca.: 626 BCE.

<sup>7</sup> Jehoiakim reigned from 598 – 537 BCE. Other scholars have the following dates for his reign: 609 – 598 or: 608 – 597 BCE.

<sup>8</sup> TAN: "when Jehoiakim went into exile in the fifth month."

<sup>9</sup> Some scholars feel this verse is a later interpolation.

<sup>10</sup> Passages within { } are poetry in Hebrew.

<sup>11</sup> The Hebrew word "na'ar" could mean "infant" or "a young man of marriageable age." LXX: "I am young." TAN: "I appointed you as a spokesman to the world."

<sup>12</sup> LXX: "child."

<sup>13</sup> Jeremiah's protesting is due to timidity.

<sup>14</sup> The touching of Jeremiah's mouth symbolizes God's commissioning him, thus establishing his ministry. What is corrupt must be uprooted and torn down for only then can God undertake to rebuild.

<sup>15</sup> The Hebrew word "shaqed" = "waken." There is a word play or pun. The almond tree was considered to be the first tree to bloom following winter, and some translators use "wake tree" since this was considered to be the sign for people of the spring awakening of vegetation. MFT: "the wake tree."

correctly, for I am watching <sup>16</sup> over my word to carry it out.” <sup>13</sup>”The word of the Lord came to me a second time, saying: “What do you see?” “I see a boiling pot, <sup>17</sup> tipped away, toward the north.” <sup>18</sup> <sup>14</sup> Then the Lord said to me: “It is from the north that [*peril*] will come upon the inhabitants of the land. <sup>19</sup> <sup>15</sup> Look! I am summoning all the tribes of the kingdom of the north, says the Lord, and they will come and every one will set his throne at the entrance of the gate of Jerusalem, against all its walls round about, and against all the cities of Judah. <sup>16</sup> I will pronounce my judgments against them <sup>20</sup> because of their wickedness. They have abandoned me. They have offered incense to other gods, and worshiped that which they have made with their own hands. <sup>17</sup> Brace your self for war. <sup>21</sup> Stand tall! Tell them all that I have commanded you. Do not be frightened by them, for if that is the case I will make you ashamed in their presence. <sup>22</sup> <sup>18</sup> I will make you a fortified city, a pillar of iron, a wall of bronze, able to confront all who oppose <sup>23</sup> the kings of Judah, its princes, its priests, and the people of the land. <sup>24</sup> <sup>19</sup> They will attack you; but they will not overcome you, for I am with you, to deliver you. This is truly the word of the Lord.

<CHAPTER 2>

*III Oracles of the Early Ministry 2:1 – 6:30* <sup>25</sup>

*1. Israel’s Faithfulness to the Lord 21 – 37*

*A. Israel’s Exchange of the Lord for Other Deities 2:1 - 13*

<sup>1</sup> The word of the Lord came to me, saying: <sup>2</sup> “This is what God proclaims <sup>26</sup> for Jerusalem to hear. This is the word of the Lord! {I remember your devotion <sup>27</sup> to me in your youth, and your love as a bride, how you followed me through the wilderness (*or, desert*); in the land that was not tilled. <sup>3</sup> Israel, you were devoted to the Lord (*or, my*

<sup>16</sup> This is the second part of the play on words. The Hebrew word “shoqed” = “watch over.” Earlier translators used “lasting.” Recent scholarship learned that this translation was incorrect. MFT: “I am wakeful over my word.”

<sup>17</sup> The pot would be a wide mouthed cooking pot, perhaps with two handles, used for cooking or washing.

<sup>18</sup> The Hebrew is uncertain. LXX: “a cauldron on the fire, and the face of it toward the north.” The Hebrew word for “north” that is used here is also “shaged.” Ashurbanipal, the last powerful Assyrian died within ten years of Jeremiah’s prophecy and the Assyrian Empire was on the brink of destruction. CB: “a pot blown upon, and its blowing is in the north.”

<sup>19</sup> Literally: “poured out.” LXX: “εκκαυθησεται.”

<sup>20</sup> TAN: footnote: “i.e. against Jerusalem and Judah.”

<sup>21</sup> Literally: “gird up your loins.”

<sup>22</sup> TAN; “Do not break down before them; lest I break you before them.” MFT: “I command you, never be scared at them, lest I scare you at the sight of them.”

<sup>23</sup> LXX: “πασι τοις βασιλευσιν.”

<sup>24</sup> CF.: ANET p. 484c.

<sup>25</sup> Some scholars feel the six oracles in 3:1 – 6:36 come largely from the prophet’s early life. These oracles are powerful messages which were certainly delivered with all the zeal of an evangelist.

<sup>26</sup> LXX: “και ειπε.”

<sup>27</sup> LXX; “I accounted to your favor.” In Hebrew the word “hesedh” = “faith, obedience, fulfilling diligence.”

*sacred possession*). All who ate of the first fruits of his harvest became guilty<sup>28</sup> and misfortune (*or, desecration*) came on them. This is truly the word of the Lord. }<sup>29</sup>

4 Hear the word of the Lord, O house of Jacob, and all the families (*or, clans*) of the house of Israel. 5 This is the word of the Lord: {What wrong<sup>30</sup> accusation did your ancestors find in me that they abandoned (*or, deserted*) me, and went after worthlessness<sup>31</sup> 6 They did not ask (*or, care*). ‘Where is the Lord who brought us up from the land of Egypt, who led us through the wilderness, as well as the land of desolation and pits, a land of drought and deep darkness; <sup>32</sup> into a land that no one traveled and in which no one resided. <sup>33</sup> 7 I brought you into a fertile land <sup>34</sup> to enjoy its harvests and its good things: but when you arrived you defiled (*or, ruined*) the land, and made my heritage detestable. 8 The priests did not ask, ‘Where is the Lord?’ Those who administer the law ignored me; the rulers<sup>35</sup> rebelled against me; the prophets prophesied in the name of Baal; and went after things that do not profit. }<sup>36</sup>

9 {”Therefore I will state my case against you, declares the Lord. <sup>37</sup> {I will accuse (*or, bring charges against*) your descendants!<sup>38</sup> 10 Cross over to the coasts of Cyprus and see, or, send messengers to Kedar<sup>39</sup> and carefully examine these to see if there has been an occurrence like this! 11 Has any nation changed its gods (even though they are not real gods)? My people, on the other hand, have changed their glory<sup>40</sup> for that which is imperfect (*or, that does not help them*).<sup>41</sup> 12 Be appalled at this, O heavens! Be shocked! }<sup>42</sup>

---

<sup>28</sup> The people of Israel felt they comprised God’s people among the harvest of nations. However, the might of such a covenant relationship had been nullified by Israel’s rejection of loyalty to God. Cf.: Leviticus 23:10, 17; Deuteronomy 26:1 – 4.

<sup>29</sup> LXX: “I remember the kindness of your youth, and the love of your faithfulness in following the Holy One of Israel., says the Lord, and the first fruits of his increase: all that devoured him with offend; evils will come on them, says the Lord.”

<sup>30</sup> LXX: “treasure.”

<sup>31</sup> There is a play on words here. The Hebrew word “hebhēl” is translated in Ecclesiastes as “vanity.” It is usually used to decry the gods of Canaan. There is also a play on words in this passage on the word “Ba’al.” TAN: ‘went after delusion and were disillusioned.’ NEB: “pursuing empty phantoms and themselves became empty.”

<sup>32</sup> This could be translated as “the shadow of death.” LXX: “καὶ ἀκαρπῶ.”

<sup>33</sup> The prophet stresses that God is reliable, but the people, as a nation, are not grateful. LXX: 6 “They did not say ‘Where is the Lord,’ who brought them up out of the land of Egypt, who guided us in the wilderness in an untried and trackless land, in a land which no one at all traveled through and in which no one resided.”

<sup>34</sup> LXX: “the land of Carmel.”

<sup>35</sup> Literally: “shepherds” here and in 3:15 & 23:1ff.

<sup>36</sup> In Hebrew there is a play on words with the Hebrew words for “Ba’al” and “do not profit.” Note the four groups of people: 1. Priests. 2. Those who carry out the law. 3. Shepherds (*or, rulers*). 4. Prophets who prophesied by Ba’al. NEB: “they followed gods, powerless to help.”

<sup>37</sup> This phrase is not in the LXX though it does appear in Codex A.

<sup>38</sup> Literally: “children’s children.”

<sup>39</sup> Kedar was an Arab tribe living in Trans-Jordan, in the desert east of the Jordan.

<sup>40</sup> MT: “my glory.” The Hebrew word translated “glory” could almost be translated as “majesty.”

<sup>41</sup> This is another play on words based on the name “Ba’al.” NIV: (yet they are not gods at all.)

<sup>42</sup> LXX: “ἐπι πλεῖον.” TAN: “be horrified.”

13 {“My people have committed two evils. They have forsaken me, the fountain of living water,<sup>43</sup> and hewn out cisterns for themselves, cisterns that are cracked and hold no water.”}

### 2. Results of Israel's Apostasy 2:14 – 19<sup>44</sup>

14 {“Is Israel a slave? Has Israel been born in serfdom?<sup>45</sup> Why then has Israel become prey? 15 Like lions they have roared<sup>46</sup> against Israel. They have roared loudly!<sup>47</sup> They have made the land a waste and ruined the cities (*or, made the cities desolate*) and left the area abandoned. 16 Moreover the men of Memphis and Tahpanhes<sup>48</sup> have broken (*or, shaved*) the crown of Israel's head.<sup>49</sup> 17 Have you not brought this on yourselves by forsaking the Lord your God<sup>50</sup> while he led you in the way.”}

18 {“What do you think you will gain by going to Egypt? What gain is there to drink the waters of the Nile?<sup>51</sup> Or: what would you gain by going to Assyria to drink the water of the Euphrates?<sup>52</sup> 19 Your wickedness (*or, misfortune*)<sup>53</sup> will cause you to be punished, and you will be rebuked. Know and recognize that it is evil and bitter for you to forsake the Lord your God! Reverence (*or, loyalty*) of God is not found in you. This is truly the word of the Lord.”}

### 3. Depth of Israel's Sin 2:20 – 29

20 {“Long ago you rejected my position of authority,<sup>54</sup> and burnt your bonds, for you said, ‘I will not serve.’ Thus, on every high hill and under every green (*or, spreading*) tree you have reclined like a harlot<sup>55</sup> 21 Yet I planted [*you as*] a choice vine.

---

<sup>43</sup> The reference is to water from a spring or fountain in contrast to cistern or other stagnant water. Cf.: John 4:10 – 14; Revelation 21:6.

<sup>44</sup> These verses possibly date from a time just after the death of Josiah at Megiddo, at the hands of Pharaoh Neco of Egypt. A slave could be one who was purchased, a war captive, or one whose parents also were slaves.

<sup>45</sup> TAN: “bondsmen.”

<sup>46</sup> Literally: “given their voice.”

<sup>47</sup> Interestingly, after the fall of Samaria the number of Asiatic lions in the area increased significantly.

<sup>48</sup> Memphis was the capital of Lower Egypt. Tahpanhes, Daphnae in Greek, was modern Tell Defenneh on the east side of the Egyptian delta, a frontier town.

<sup>49</sup> A shaved head was a symbol of subservience. LXX: “και κατεπαζον.” The Hebrew is unclear. Literally: “graze upon” or “pasture upon.” With a very slight emendation: “They have fractured.” Another possibility is the alternate translation shown above. JB: “have even shaved your skull.” A footnote adds: “This alludes to Egyptian intervention during 608 – 605 BCE.”

<sup>50</sup> Literally: “that is what forcibly the Lord your God is doing to you.” LXX: “Has not your forsaking me brought these things on you?”

<sup>51</sup> In Hebrew there is a sarcastic reference to the river Nile. “Shiher” is the word that is used which is a tributary of the Nile.

<sup>52</sup> Egypt and Assyria were the two rival powers who longed to have power over Israel. There were people in Israel who felt Egypt could rescue them from Assyria. There were others who desired an alliance with Assyria and the rejection of Egypt as a world power.

<sup>53</sup> LXX: “your apostasy will come to you.”

<sup>54</sup> Literally: “you broke your yoke.”

<sup>55</sup> NEB: “Ages ago you broke your yoke and snapped your traces, crying, ‘I will not be your slave’, thus you sprawled in promiscuous vice on all the hill tops and under every spreading tree.” LXX ends the verse with “There I will indulge (*literally: be spread abroad*) in my fornication.” Harlotry was the descriptive word for the love by Israel for Ba'al and other local and national gods. The reason for the word “harlotry” is because Israel was considered to be the bride of God. Jeremiah is clearly speaking of Israel's arrogance and willfulness.

How have you turned degenerate and how have you become a wild vine?<sup>56</sup> 22 Even though you wash yourself, using much soap,<sup>57</sup> the stain of your guilt will remain in my sight.} This is truly the word of the Lord.}

23 {"How can you say, 'I am not defiled. I have not gone after the Baalim.' Look at your footprints in the valley.<sup>58</sup> Realize what you have done. You have been like a lustful young racing camel that is in heat, running from place to place<sup>59</sup> 24 wildly, acquainted with the desert, snuffing the air eagerly, whose lust can not be restrained. No one can control her when she is in season. She will be found.} <sup>60</sup>

25 {"Keep from going barefooted and your throat from thirst, but you say: 'It is desperate (*or, hopeless*), for I have loved other gods, and I must go after them (*or, be loyal to them*).'} <sup>61</sup>

26 {"Just as there is disgrace when caught, so the house <sup>62</sup> of Israel will be disgraced: they, their kings, their princes, their priests, and their prophets 27 who say to a [*carved*] tree, 'You are my father,' and to a [*sculpted*] stone, 'You gave me birth.' This will take place because you have turned your back to me, instead of turning your face toward me. But in the time of calamity (*or, evil*) you say, 'Come and save me!'} <sup>63</sup>

28 {"Where are your gods that you made for yourselves? Let them come and save you in your time of trouble, if they can. You have as many gods as there are cities in Judah.} <sup>63</sup>

29 {"Why do you complain <sup>64</sup> and speak evilly about me? You have rebelled against me. This is truly the word of the Lord."} <sup>65</sup>

---

<sup>56</sup> LXX: "Yet I planted you, a fruitful vine entirely of the right sort (*literally*: "all true"). How is it that you have turned to bitterness?" JB: "a bastard vine."

<sup>57</sup> TAN: "though you wash yourself with natron and use much lye, your guilt is ingrained before me."

LXX: "potash" is the word translated as: soap" above. The Hebrew translated as "guilt will remain" literally is: "cause to be great to you." MFT: "I see your sin of the deepest dye."

<sup>58</sup> The reference to "the valley" is surely the valley of Hinnom where sacrifices of children and other abominable rites took place. LXX: "εν τω πολυανδρειω."

<sup>59</sup> Hebrew uncertain! In verse 23 the reference is to a young camel (*or, dromedary*). In verse 24 the first word in Hebrew: "hrp" means "wild." Translators have made the word mean "wild ass" with the assumption that the word "wild" implies an "ass." Some more recent translators have stayed with the "camel" metaphor, as has been done in this translation. A translation using the traditional assumption along with the word "wild" would be as follows: "like a wild ass which is acquainted with the desert, eagerly snuffing the wind. Who can restrain her when she is in season?" NEB; "She is easily found at mating time." MFT: "a heifer running wild, heated with passion, snuffing the breeze in rutting season --- who can control her? No male need trouble to search for her: all can find her at mating time."

<sup>60</sup> LXX:24 "She has extended her ways over the waters of the desert, she was hurried along by the lust of her soul; she is given up to them. Who will turn her back? None that took her will be weary. At the time of her humiliation they will find her." NAB: 23 "A frenzied she-camel, coursing near and far, in her ardor --- who can restrain her? No beasts need to tire themselves searching for her, in her month they will meet her."

<sup>61</sup> LXX: "I will strengthen (*literally*: *act like a man*) myself; for she loved strangers and went after them."

<sup>62</sup> LXX: "υιοι."

<sup>63</sup> The LXX adds: "και κατ αριθμον διοδων της Ιερουσαλημ εθουον τη Βααλ." "and as the streets in Jerusalem, so sacrifices abound to Ba'al."

<sup>64</sup> Literally: "bring charges."

<sup>65</sup> LXX: "Why do you speak to me? You have all been ungodly and have transgressed against me says the Lord."

#### 4. Usefulness of the Lord's Chastening 2:30 – 37

<sup>30</sup> {“I have punished your children in vain! They would not accept any correction. Your own sword destroyed the prophets like a ravenous lion. <sup>66</sup> <sup>31</sup> You, O generation [of Israelites] listen to the word of the Lord. <sup>67</sup> Have I been like a desert (*or, wilderness*) to Israel, or treated it like a land of thick darkness? Why then do you who are my people, say, ‘We are free, <sup>68</sup> we will not come to you any more!’ <sup>32</sup> Can a girl forget her finery, or can a bride forget her bridal attire? <sup>69</sup> Yet my people have forgotten me for more days that they can count.}

<sup>33</sup> {“How skilled you are in seeking a lover, even a wicked woman (*or, a woman in wickedness can learn from you*) can be taught your ways by you. <sup>70</sup> <sup>34</sup> Your clothing is stained with the lifeblood of the innocent poor, <sup>71</sup> even though you did not find them guilty, yet, in spite of all these things <sup>35</sup> you say, ‘I am blameless (*or have been acquitted*). Surely God’s anger is not turned against me.’ But: I will bring you to judgment for saying, ‘I am blameless.’} <sup>72</sup>

<sup>36</sup> {“How lightly you gad about, <sup>73</sup> changing your ways: you will be put to shame by Egypt just as you were put to shame by Assyria. <sup>37</sup> You will be taken away with your hands clasped on your head [*for shame*] for the Lord has rejected those in whom you trust, and you will not prosper by them.”}

#### <CHAPTER 3>

#### B. A Place for Israel's Repentance 3:1 – 4:4 <sup>74</sup>

##### 1. Israel, the Faithless Wife 3:1 - 5

<sup>1</sup> {“If <sup>75</sup>a man divorces his wife and she goes from him and becomes another man’s wife, will he return to her? <sup>76</sup> Would not the <sup>77</sup> land be greatly defiled? <sup>78</sup> You have prostituted yourself with many lovers. Would you return to me? <sup>2</sup> Look up <sup>79</sup> to the bare heights and see! Where have you not prostituted yourself? You have sat by the wayside

<sup>66</sup> LXX: “και ουκ εφοβηθητε.”

<sup>67</sup> Hebrew uncertain. LXX: “ακουσατε λογον κυριου Ταδε λεγει κυριος.”

<sup>68</sup> Literally: “we can roam.” LXX: “ου κυριευθησεμεθη.” Codex A has: “ου δουλευθησομεθαα.”

<sup>69</sup> LXX: “the girdle of her bosom,”

<sup>70</sup> Literally: “you can teach the wicked woman.” LXX: “σο επονηρευσω.”

<sup>71</sup> LXX: “in your hands the blood of innocent souls has been found.” Wicked behavior always involves innocent people to some extent.

<sup>72</sup> LXX: “Yet you said, I am innocent; only let his wrath be turned away from you. Behold, I will plead with you, whereas you say, I have not sinned.”

<sup>73</sup> TAN: “How you cheapen yourself.” LXX: “For you have been exceedingly contemptuous in repenting your ways, but you will be ashamed of Egypt just as you were ashamed of Assyria.”

<sup>74</sup> Some scholars feel portions of 3:1 – 4:4 are to be dated after the fall of Jerusalem. Other passages, as noted by [ ] are considered by some scholars to be later insertions. These insertions are generally considered to be from the writings of Jeremiah which had been inserted at a later date than the original writing of the chapter. Similar passages will be found throughout the book of Jeremiah.

<sup>75</sup> The Hebrew text begins with “Saying if.” The LXX & Syriac provide the text used above. MFT: “...saying” appears to be a correct translation of the Hebrew text.

<sup>76</sup> The Hebrew word “sub” occurs here and in verses 12, 14, and 22. It has the sense of returning to God in repentance. LXX: “

will she return to him? Will not that woman be utterly defiled?”

<sup>77</sup> LXX “η γυνη.” JB: “Has not that piece of land been totally polluted?”

<sup>78</sup> Literally: “alienated.” Cf.: Deuteronomy 24:14.

<sup>79</sup> LXX: “look straight forward.”



awaiting your lovers, just as a bandit <sup>80</sup> would wait in the wilderness [*to attack a passer by*], thereby polluting the land with your prostitution and vices. <sup>3</sup> Therefore the showers have been withheld, and the spring rain has not come. <sup>81</sup> Yet you have the brazen look [*of a street prostitute*] and refuse to be ashamed. <sup>82</sup> <sup>4</sup> Have you not just now <sup>83</sup> called to me, ‘My father, you are the companion of my youth.’ <sup>84</sup> <sup>5</sup> Will he be angry (*or, does one hate*) forever? Will he be indignant (*or, rage*) to the end? Look! You have spoken, but you have continued to do all the evil that you could!}” <sup>85</sup>

### 2. Judah is Worse than Israel 3:6 – 11

<sup>6</sup> [The Lord said to me during the days of King Josiah: “Have you seen what disloyalty (*or, faithlessness*) <sup>86</sup> has gone on in Israel, how she has gone up on every high hill and also under every green (*or, spreading*) tree, prostrating herself? <sup>7</sup> I thought, ‘After she has done all this she will come back to me;’ but she did not come back, and her disloyalty (*or, faithlessness*) was observed by her sister. <sup>8</sup> She <sup>87</sup> saw that for all the adulteries of disloyal (*or, faithless*) Israel. I had sent her away with a divorce certificate; yet her false sister Judah did not fear, but she too played the prostitute. <sup>88</sup> <sup>9</sup> Because her prostitution to her was considered to be casual, <sup>89</sup> she polluted the land, committing adultery with images of stone and tree. <sup>90</sup> <sup>10</sup> Yet for all this her faithless (*or, disloyal*) sister Judah did not return to me with her whole heart, but insincerely pretended, says the Lord.”

<sup>11</sup> The Lord said to me, “Disloyal (*or, faithless*) Israel has shown herself less guilty than faithless (*or, disloyal*) Judah.”

### 3. Call to return to God 3:12 – 14

<sup>12</sup> “Go and proclaim these words to the north, and declare: {Come back, disloyal (*or, faithless*) Israel, says the Lord. I will not look at you in anger; <sup>91</sup> for I am compassionate, says the Lord. <sup>92</sup> I will not hold a grudge for ever. <sup>13</sup> Acknowledge <sup>93</sup> your guilt, recognize that you have rebelled against the Lord your God and have spread

---

<sup>80</sup> Literally: “a nomad.” The reference is no doubt to a marauding nomad who lay in wait for caravans. LXX: “ὡσει κορνη” “like a nomad.”

<sup>81</sup> LXX: “καὶ εσχες ποιμενας; πολλους εις πρισκομμα σεαυτη.”

<sup>82</sup> The Hebrew word translated as “brazen look” is “forehead.” LXX: “You retained many shepherds, for a stumbling block to yourselves. You had the facial appearance of a prostitute: you became shameless toward everyone.”

<sup>83</sup> LXX: “ὡς οικον.”

<sup>84</sup> LXX; “Didn’t you call me as it were a home and the father and guide of your virginity? MFT: ‘Dear bridegroom of my youth! He will not keep it up,’ you say, ‘he will not be angry for ever.’

<sup>85</sup> Hebrew uncertain.

<sup>86</sup> TAN: “Have you seen what rebel Israel did.” NEB: “See what apostate Israel did.” MFT: “turncoat Israel.”

<sup>87</sup> So: One Dead Sea Scroll manuscript, LXX & Syriac. MT: “I saw.”

<sup>88</sup> LXX: “And I saw that (for all the sins of which she was convicted, wherein the house of Israel had committed adultery, and I put her away and gave her hands a divorce certificate) yet faithless Judah did not fear but went and committed fornication herself.”

<sup>89</sup> LXX: “Εις ουτεν.” Vulgate: “facilitate.”

<sup>90</sup> I.e.: she committed idolatry by worshiping gods carved from wood and stone.

<sup>91</sup> Literally: “cause my countenance to fall.”

<sup>92</sup> This last phrase of the sentence is only found here and in Psalm 145:17. The Hebrew word “hasiah” is often translated as “godly” or “holy.”

<sup>93</sup> Literally: “know.”

your faithlessness <sup>94</sup> among strangers under every green (*or, spreading*) tree, and you have not obeyed my voice, says the Lord.}] <sup>14</sup> [The Lord declares: <sup>95</sup> Come back, O faithless children, for I am your Master: I will take you --- one from a city and two from a clan (*or, family*), and I will bring you to Zion.”}]

<sup>15</sup> “I will provide you with rulers <sup>96</sup> who show obedience to me. They will feed you with knowledge <sup>97</sup> and discretion (*or, understanding*). <sup>16</sup> When <sup>98</sup> your population has grown and you are successful in the land, <sup>99</sup> and at that time one will no longer speak about the Ark of the Covenant of the Lord.” <sup>100</sup> It will not come to mind, nor will it be remembered or missed for a new covenant will be established. <sup>101</sup> <sup>17</sup> When that time comes Jerusalem will be called the Throne of the Lord, <sup>102</sup> and all nations will gather there because of the presence of the Lord in Jerusalem, and they will no longer stubbornly follow the dictates of their own hearts. <sup>18</sup> In those days the house of Judah will join the house of Israel, and they will be together, coming from the land to the north to the land that I have given their ancestors as a heritage.]

#### 5. *Israel's Infidelity 3:19 – 20*

<sup>19</sup> {“I thought about how <sup>103</sup> I would set you among my sons, and provide you will a pleasant land, a patrimony (*or, heritage*) that is more beautiful <sup>104</sup> than the gentiles, <sup>105</sup> and I thought you would then say to me, “My father,” and would never turn away from following me. <sup>20</sup> Just as certainly as a faithless <sup>106</sup> woman who betrays her husband, so too you have been betraying me, O house of Israel, says the Lord.” <sup>107</sup>

#### 6. *Summons to Genuine Repentance 3:21 – 4:2*

<sup>21</sup> {A voice on the barren heights <sup>108</sup> was heard, weeping, and the pleading of Israel's children, because they have perverted their way. <sup>109</sup> They have forgotten the Lord their God. <sup>22</sup> “Turn back, O disloyal children! I will heal your faithlessness.” “Look! We

---

<sup>94</sup> Literally: “ways.” JB: “flirted with strangers.”

<sup>95</sup> Those scholars who feel that verses 8 to 13 are a later interpolation generally feel that verses 14 – 18 are interpolations stemming from a different time period in Jeremiah's life.

<sup>96</sup> Cf. 2:8, footnote 35.

<sup>97</sup> LXX: “παιραινοντες.”

<sup>98</sup> LXX: “if.”

<sup>99</sup> TAN: “When you increase and are fertile in the land.”

<sup>100</sup> The Ark of the Covenant was no doubt destroyed or taken away to Babylon when the Babylonians captured Jerusalem in 586 BCE.

<sup>101</sup> LXX: “And it will happen that if you have multiplied and increased in the land, says the Lord, in those days they will no longer say, the ark, the covenant of the Holy One of Israel, it will not even be considered; it will not be mentioned; nor will it be visited, nor will it be worshiped any more.”

<sup>102</sup> The Ark of the Covenant was considered to be the throne of God .

<sup>103</sup> LXX: “Γενοιτο κυριε οτι.”

<sup>104</sup> LXX: “Θεου παντοκρατορος.”

<sup>105</sup> Literally: “all nations.”

<sup>106</sup> LXX: “ηθετησεν.”

<sup>107</sup> LXX: “But as a wife acts treacherously against her husband, so has the house of Israel dealt treacherously against me, says the Lord.”

<sup>108</sup> LXX: “εκ χειλεων.” CB: “Hark, on the bare heights is heard the suppliant weeping of the children of Israel.”

<sup>109</sup> NEB: “For they have taken crooked ways and ignored the Lord their God.” LXX: “A voice from the lips was heard, even of weeping and supplication of the children of Israel, for they have dealt unrighteously in their ways, they have forgotten their Holy One.”

come to you! <sup>110</sup> You are the Lord our God! <sup>23</sup> The hills truly are a deception with their orgies on the mountains. The Lord our God is truly the salvation of Israel.”} <sup>111</sup> <sup>24</sup> “Beginning in our youth shameful things took place which consumed our labors, our ancestors, our flocks, our herds, as well as our sons and daughters. <sup>25</sup> Let us lie down in our shame for all of us are wrapped up in our dishonor. We have sinned against the Lord our God, we and our ancestors, are guilty, even to this day, and we have not obeyed the voice of the Lord our God.” <sup>112</sup>

#### <CHAPTER 4>

##### 6. *The Prospect of Unconditional Return 4:1 – 4*

<sup>1</sup> The Lord says, “If <sup>113</sup> you return, O Israel, {You should return to me! If you do away with your abominations, removing them from my presence, and do not waver, <sup>2</sup> and if you swear, saying ‘As the Lord lives,’ <sup>114</sup> saying it in all honesty, justice and in uprightness, then nations will bless themselves <sup>115</sup> in him, and will give him glory.”} <sup>3</sup> This is the word of the Lord: The Lord is the Sovereign <sup>116</sup> of Judah and of the inhabitants of Jerusalem! (Break up your fallow ground. <sup>117</sup> Do not sow among thorns. <sup>118</sup> <sup>4</sup> Circumcise <sup>119</sup> yourselves to the Lord. <sup>120</sup> Remove the foreskin <sup>121</sup> of your hearts, you people of Judah and inhabitants of Jerusalem; lest my wrath flare up like fire, and burn with no one being able to quench it because of the evil of your deeds’.”}

##### C. *The Foes* <sup>122</sup> *from the North 4:5 – 31*

###### 1. *The Alarm 4:5 – 8*

<sup>5</sup> “Declare to Judah, and proclaim to Jerusalem, and say {Blow the trumpet<sup>123</sup> through the land! Cry aloud! Mobilize [*the recruits*] and let us go into the fortified cities. <sup>124</sup> <sup>6</sup> Erect a signpost (*or, signal*) <sup>125</sup> toward Zion; flee for safety, do not delay, for I will bring evil from the north along with great destruction. <sup>7</sup> The lion <sup>126</sup> has gone up from his lair (*or, thicket*), as a destroyer (*or, predator*) of nations. He has been roused. He has

---

<sup>110</sup> LXX: “ἴδου δούλοι ἡμεῖς εσομεθα σοι.”

<sup>111</sup> Hebrew uncertain.

<sup>112</sup> LXX: “We have lain down in our shame and our disgrace has covered us; because we and our ancestors have sinned before our God from our youth until this day: and we have not listened to the voice of the Lord our God.”

<sup>113</sup> Some scholars feel this is an insertion dating from a later time in Jeremiah’s life. LXX: “Israel will return.”

<sup>114</sup> This vow implies a sincere return to God and loyal adherence to him.

<sup>115</sup> LXX: “will bless him, and by him they will praise God in Jerusalem.”

<sup>116</sup> Literally: “man.”

<sup>117</sup> Literally: “plow for yourselves plowed ground.” NIV: “Break up your unplowed ground and do not sow among thorns.”

<sup>118</sup> Probably a quote from Hosea 10:12.

<sup>119</sup> TAN: “open your hearts to the Lord.” The external physical rite does not avail anything, unless this rite is accompanied by the removal of blunders and blemishes.

<sup>120</sup> LXX: “τῷ Θεοῦ ἐμῶν.”

<sup>121</sup> Harrison in TOTC says: “The foreskin typified unregenerate nature with its inbred passions and lusts.”

<sup>122</sup> The armies are not identified.

<sup>123</sup> This was a signal of danger. Cr.: Amos 3:6.

<sup>124</sup> Probably to retreat to the fortified cities since they were not able to withstand attacks in open areas.

<sup>125</sup> LXX: “φευγετε.”

<sup>126</sup> The lion can represent either Assyria or Babylon, based on the bas-reliefs in both countries.

departed from his place to make your land desolate; your cities ruined and uninhabited. 8 Clothe yourselves in sackcloth! Lament and wail! The blazing anger of the Lord has been turned on us.” Declare this says the Lord. }

### 2. *Failure of Courage 4:9 – 10*

9 [“In that day, says the Lord, the courage (*or, heart*) of the king will perish, the priests will be appalled, the prophets stupefied (*or, aghast*).”] 10 Then I said,<sup>127</sup> {“Ah, Lord, God, surely you have utterly deceived these people<sup>128</sup> and Jerusalem [*who*] say, [‘Peace will be with you,’ whereas the sword threatens everyone’s life.”]}

### 3. *Word of Judgments 4:11 – 12*

11 At that time it will be said about the people of Jerusalem: {“A searing wind<sup>129</sup> from the bare heights (*or, the trails*) of the desert, blowing toward the women of my people.<sup>130</sup> It will not serve to winnow or to cleanse. 12 A full blast of the wind comes from me.<sup>131</sup> Now it is I who speaks of judgment that will befall them.”]}

### 4. *Call to Repent 4:13 – 18*<sup>132</sup>

13 {“Behold [*the invaders*] move like the clouds, their chariots move like a tempest, their horses are as swift as eagles.<sup>133</sup> Woe to us, for we are ruined! 14 O Jerusalem, cleanse your heart of wickedness, that you might be rescued (*or, saved*). How long will your evil thoughts remain with you? 15 Messengers (*or, runners*) from Dan announce disaster from Mount Ephraim! 16 Warn the nations that [*the invader*] is coming; announce to Jerusalem: Besiegers<sup>134</sup> come from a distant land. They shout against the cities of Judah. 17 Like pickets (*or, guards*) they close in, surrounding on all sides, because of rebellion against me, says the Lord. 18 Your way of life and your actions have caused this to happen. This is your doom, and it is bitter! It has pieced your heart!”}<sup>135</sup>

### 5. *The Prophet’s Suffering 5:19 – 22*

19 {“My anguish! My anguish!<sup>136</sup> I writhe in pain! Oh, the walls<sup>137</sup> (*or, the throbbing*) of my heart! My heart is beating wildly.<sup>138</sup> I cannot keep silent; for I hear the sound<sup>139</sup> of the trumpets, which is the alarm of war.<sup>140</sup> 20 Disaster overtakes us! The

---

<sup>127</sup> LXX: “and they will say.” Many scholars feel verses 10 – 12 are prose though KIT and BHS recognize the verses as poetry.

<sup>128</sup> I.e.: the false prophets.

<sup>129</sup> The hot wind was called the Sirocco which blows from the eastern desert. The LXX has: “There is a spirit of error in the wilderness.” “πλανησεως.”

<sup>130</sup> Literally: “daughter people, the conduct people.”

<sup>131</sup> LXX: “But a sprit of accomplished vengeance will come on me.”

<sup>132</sup> Some scholars alter the order of the verses assuming this makes for a better read. 13, 15, 16, 17, 18, 14, 19.

<sup>133</sup> In Hebrew the meaning of the word for “eagles” and “vultures” is determined by the usage. The words are the same. The Hebrew word used here comes from the Akkadian.

<sup>134</sup> The Hebrew word should be translated as something less than “besiegers.” “Invaders” is perhaps a better translation. Literally: “watchers.” MFT and CB both translate the word as “Leopards.” MFT: “Leopards are leaping from a far land, leaping and growling at the townships of Judah, lurking there in the fields round her on every side.” LXX: “Συστροφαί.”

<sup>135</sup> NEB: “and all this comes of your rebellion.”

<sup>136</sup> Literally: “my entrails.” So also in LXX. The Hebrews considered the entrails as the seat of the emotions.

<sup>137</sup> LXX: “the sensitive powers of my heart.”

<sup>138</sup> MFT: “my heart moans inside me.”

<sup>139</sup> Literally: “You, O my being, hear.” Emended it would read: “I hear the blare of horns. My inner being, the alarms of war.”

entire land is ravaged! Suddenly my tents have been razed, my curtains torn to shreds. <sup>141</sup>  
21 How long must I see the (*enemies*) banners <sup>142</sup> and hear the sound of the trumpet?}

22 {“My people <sup>143</sup> are foolish <sup>144</sup> for they do not listen. They are stupid children!  
They have no intelligence! They are skilled in doing evil, but are unable to do what is  
right (*or, good*). They do not know how to do good.”}

#### 6. Visitation of Cosmic Destruction 4:23 – 26

23 {“I saw the earth which was nothing but wasteland and nothingness. <sup>145</sup> and  
looking toward the heavens I saw no light. 24 I saw the mountains, and they were quaking.  
The hills moved to and fro. <sup>146</sup> 25 I saw that there was no person left, and all the birds of  
the sky had fled. <sup>147</sup> 26 I saw that the fruitful farm land <sup>148</sup> and it became like a desert, and  
its cities were ruined because of the blazing anger of the Lord.”} <sup>149</sup>

#### 7. Desolation of the Lord 4:27 – 29

27 {“This is what the Lord says: The entire land will become a desolation; yet I  
will not make a complete end. 28 The earth will mourn; and the sky will be black; but I  
have spoken, I have had a purpose; I have not relented <sup>150</sup> nor will I turn back.} <sup>151</sup>

29 {At the noise of the horsemen and bowmen (*or, archers*) the entire city will  
flee, going into hiding. <sup>152</sup> They will clamber up among the rocks. <sup>153</sup> The cities will be  
forsaken, and no people will reside in them.”}

#### 8. The Harlot's Murder 4:30 – 31

30 {“You, O desolate one, what is the significance of your dress of crimson? Why  
do you adorn yourself with golden ornaments? Why do you enlarge your eyes with kohl?  
<sup>154</sup>You beautify yourself in vain. Your lovers (*or, paramours*) <sup>155</sup> despise you: they seek  
your life. 31 I heard a cry that sounded like that of a woman in travail; <sup>156</sup> agonizing as if  
giving birth to her first child. The city of the daughter of Zion: <sup>157</sup> panting for breath,  
stretching out her hands, saying, ‘Woe is me! I am fainting before murderers.’”} <sup>158</sup>

---

<sup>140</sup> This passage no doubt reflects the personal anguish of the prophet .

<sup>141</sup> LXX: “my curtains have been torn apart.” “διεσπασθησαν.”

<sup>142</sup> LXX; “How long will I see fugitives and hear the sound of the trumpet?” “φευγοντος.”

<sup>143</sup> LXX: “for the princes of my people.”

<sup>144</sup> LXX: “οι ηγουμενοι.” TAN: “stupid.”

<sup>145</sup> Literally: “a waste and an emptiness.” TAN: “unformed and void.”

<sup>146</sup> Literally; “were frightened.” TAN: “were rocking.”

<sup>147</sup> In verses 24 – 25 cosmic disturbances are matched to the turbulent upheaval of invasion and warfare.

<sup>148</sup> LXX: I saw Carmel was a desert.”

<sup>149</sup> LXX adds: “ηφανισθησαν.” God’s wrath is always tempered with mercy. The new covenant is the deliverer from divine wrath.

<sup>150</sup> Literally: “be sorry.”

<sup>151</sup> LXX: “repent.”

<sup>152</sup> Literally: “enter thickets.” LXX: “εις τα σπηλαια και .... εξρυβασαν.”

<sup>153</sup> NEB: “They scramble up the crags.”

<sup>154</sup> As in Egypt antimony was used to enlarge the eyes/

<sup>155</sup> The Hebrew word means “to lust.” The word is used here and in Ezekiel 37.

<sup>156</sup> LXX: “του στεναγμου σου.”

<sup>157</sup> This is generally considered to be a reference to a specific woman. In this case, however, it is a reference to Jerusalem.

<sup>158</sup> TAN: “I am doomed, they are coming to kill me.” CEV: “She was gasping for breath and begging for help. ‘I am dying,’ she said. ‘They have murdered me.’” The prophet uses the figure of a fatal miscarriage to depict the price Israel is paying for her iniquity.

<CHAPTER 5>

*D. Israel's Utter Sinfulness 5:1 – 31*

*1. Jeremiah's Vain Search for an Upright Person 5:1 – 14*

1 {"Run up and down the streets of Jerusalem. Look around and take note! Search the market places to see if you can find a person, just one, who acts justly and seeks the truth (*or, integrity*).<sup>159</sup> On that basis I will pardon Jerusalem. 2 [*The Lord says:*] Even though they say, 'As the Lord lives!' yet they purger themselves. 3 O Lord, our eyes have looked for truth (*or, integrity*). You have struck them, but they did not pay attention or felt any pain! You commanded them, and they rejected any correction.<sup>160</sup> They have hardened their faces --- harder than stone, they have refused to repent.}

4 {"Then I said, These are only the poor,<sup>161</sup> they have no sense; for they do not know the requirements of the Lord their God. 5 So I will go to the wealthy (*or, the great*), and will speak to them; for they know the ways of the Lord, and the requirements of God. But they were all alike for all had broken the yoke and had torn the traces.}<sup>162</sup>

6 {"Therefore a lion from the forest will kill them, a wolf from the desert<sup>163</sup> will ravage them, a leopard (*or, panther*) will lurk around their cities. Whoever gors out of the cities will be torn to pieces, because of their many transgressions, for their rebellious acts are countless.}

7 {"How can I forgive you? Your children have forsaken me, and have believed in those who are not gods (*or, idols*). When I fed them until they were satisfied, under my direction they committed adultery and trooped off to the houses of prostitution.<sup>164</sup> They were well-fed, lusty<sup>165</sup> stallions, each lusting (*or, neighing*) for his neighbor's wife. 9 Shouldn't I punish them for these things, says the Lord. Shouldn't I provide retribution (*or, avenge myself*) on a nation such as this one?}

10 {"Go up through the vineyard rows and destroy; but do not destroy totally. Strip away the foliage for these people are not the Lord's.<sup>166</sup> 11 The house of Israel and the house of Judah have betrayed me, says the Lord.}

12 {"They have lied<sup>167</sup> concerning the Lord, and have said, 'He will do nothing.<sup>168</sup> There will be no evil coming upon us, nor will we see the perils of sword or famine.

---

<sup>159</sup> Literally: "faithfulness."

<sup>160</sup> CB: "Thou didst smite them, but they smarted not, thou didst consume them, but they would not take the warning."

<sup>161</sup> LXX adds: "they are weak." TAN: "'They are just the poor folk.' They act foolishly." Even the poor were expected to know the Law of God.

<sup>162</sup> NAB: "torn off the harness."

<sup>163</sup> LXX reads the Hebrew vocalization differently and translates the Hebrew as: "εος των οικτων." "A wolf has destroyed them even to their houses."

<sup>164</sup> NIV: "They committed adultery and thronged to the houses of prostitutes." Hebrew uncertain! The Hebrew word *wddgty* can mean "trooped" or "assembled themselves." "It can also mean "to castrate oneself" which was included in some Canaanite rituals. The last phrase can mean "they became guests in prostitute's houses." The MT is "gash oneself." The LXX is used in this translation.

<sup>165</sup> LXX: "wanton" "θηλυμανεις," Targum: "ελκοντες." Vulgate: "furentes circa feminas testiculati." TAN: "They are like full fed stallions, wild with desire, each lusting for his neighbor's wife."

<sup>166</sup> Hebrew unclear. NAB: "Climb to her terraces, and ravage them, destroy them [not wholly]. Tear away her tendrils, they do not belong to the Lord." TAN: "Go up among her vine [rows] and destroy: lop off her trailing branches, for they are not of the Lord (But do not make an end.)"

<sup>167</sup> Some scholars consider the remainder of this chapter to be prose though KIT and BHS show the passage to be poetry.

<sup>168</sup> Literally: "He is not."

13 The prophets will simply speak mere words for they are not true prophets. That is what will happen to them!”}

14 “Therefore this is what the Lord the Almighty God says: {“Because they have spoken in this manner I am making my word in your mouths as if it were fire, and the people as wood and the fire will consume them,} declares the Lord.”}

### 2. *The Coming of a Foe 5:15 – 17*

15 {“Be aware: I am bringing you a nation from afar, O house of Israel, declares the Lord. It is an enduring nation, an ancient nation, a nation whose language you do not know, nor will you understand what is spoken. <sup>169</sup> 16 Their quiver is like an open tomb. They are all mighty warriors. 17 They will devour your harvest and your food. They will devour your sons and your daughters. They will devour your flocks and herds. They will devour your vineyards and your fig trees. This will be accomplished with their swords and they will crush your fortified cities in which you seek to rely for safety. These will be destroyed with their swords.”}

### 3. *Explanation of the Exile 4:18 – 19*

18 [“Even in those days, says the Lord, I will not cause your total destruction. 19 When your people ask, ‘Why has the Lord our God done all these things to us,’ you will say to them: ‘Because you have forsaken God and served alien gods in your land, so you will serve foreigners in a land that is not yours.”]

### 4. *Denial of the Lord’s Power in Nature 5:20 – 25*

20 {“Proclaim this in the house of Jacob! Proclaim this in the house of Judah! 21 Hear this, O foolish and senseless <sup>170</sup> people for you have eyes but are unable to see and you have ears but are unable to hear. 22 Don’t you fear me? says the Lord.}

{“Don’t you tremble before me? I brought the sand as a boundary for the sea, a perpetual barrier which the sea is unable to pass; though the breakers may toss they cannot prevail, though the breakers roar they cannot pass over it. 23 But these people have stubborn and rebellious hearts. They have turned aside and gone away. 24 They do not say to themselves: ‘Let us revere the Lord our God, who gives the rain and the seasons, the autumn rain and the spring rain, and maintains the appointed weeks until harvest. 25 Your crimes have prevented your recovery of blessings and your sins have kept you from receiving.”}

### 5. *Wickedness of the Wealthy 5:26 – 29*

26 {“Wicked <sup>171</sup> persons are among my people. They lust like fowlers, lying in wait, <sup>172</sup> to catch persons (*or, lay snares like a fowlers net, and set deadly traps to catch people*). 27 Like a basket of trapped birds, their houses are filled with fraud (*or, deceit*); therefore they have become powerful and rich. 28 They have grown fat and sleek. They excel in deeds of wickedness, <sup>173</sup> they make judgments but not justly as they deal with the fatherless, not dealing properly, and they do not defend the rights of the needy.”} <sup>174</sup>

---

<sup>169</sup> LXX: “ου ουκ ακουση τες γλωσσης αυτου.” “the sound of whose language no one will understand.”

<sup>170</sup> Literally: “without heart.” TAN: “Hear this, O foolish people, void of intelligence.”

<sup>171</sup> MFT: “Rogues.”

<sup>172</sup> Hebrew uncertain. NRSV: “have set a trap.” Vulgate: “quasi aucupes.” LXX: “ως δικτουν ιξευτου.”

<sup>173</sup> LXX: “have transformed my words into evil.”

<sup>174</sup> LXX: “χηρας.” TAN: “They have become fat and sleek. The pass beyond the bounds of wickedness and they prosper. They will not judge the case of the orphan nor give a hearing to the plea of the needy.”

6. *Sins of Prophets and Priests 5:30 – 31*

30 {An appalling and horrible thing has happened to the land! 31 The prophets prophesy falsely; the priests make rulings as they wish. 175 My people love having it like that, but what will they be able to do when the end comes?}

<CHAPTER 6>

F. *Threats and Warnings 6:1 – 31*

1. *Jerusalem Threatened with Siege 6:1 – 8*

1. {"Flee to safety, 176 O people of Benjamin. 177 from the midst of Jerusalem. Sound the trumpet in Tekoa, 178 and light a signal fire 179 in Beth-haccherem; 180 for evil is coming from the north, along with great destruction. 181 2 I will destroy the attractive and delicate socialite daughters of Zion. 182 3 Shepherds who come against her (*Zion*) will pitch their tents around her. They will pasture their flocks there. 183 4 Declare (*or, sanctify*) war against her. Let us begin waging war at noon. 'Woe to us! The day declares it. The shadows of evening lengthen.' 5 'Be up! Let us attack by light, and destroy her palaces (*or, fortresses*). 184}

6 This is what the Almighty Lord declares: {"Chop down her trees! Build up a siege ramp against Jerusalem. 185 This is the city which must be (*or, is destined to be*) punished. 186 There is nothing but opposition within her. 7 Just as a well keeps its water cold (*or, fresh*), so she keeps her wickedness, violence and destruction fresh within her. Illness and wounds are ever present before me. 187 8 Accept rebuke, O Jerusalem, lest I 188 be alienated from you, lest I make you a desolation: --- an uninhabited land.}

---

175 Hebrew unclear.

176 Cf.: ANET: pp. 482b; 483a.

177 Why did Jeremiah call to the people of Benjamin? Did he mistakenly think Jerusalem was in Benjaminite territory? JB: "'Save yourself, men of Benjamin from the heart of Jerusalem.'

178 The Hebrew word translated as "Sound" and the word "Tekoa" are a play on words. Tekoa is 12 miles south of Jerusalem or 5 miles south of Bethlehem. It was the home of the prophet Amos.

179 Signal fires are referred to in the Lachish ostraca.

180 The name means: "The house of the vineyard." It is modern Ramet Rahel, 2 miles south of Jerusalem.

181 LXX: "Strengthen yourselves, you children of Benjamin to flee out of the midst of Jerusalem, and sound the alarm with the trumpet in Thecue, and set up a signal over Bethacharina, for evil threatens from the north, and great destruction is coming."

182 Hebrew unclear. A slight emendation: "Have I compared you to a pleasant pasture, daughter- Zion." LXX: "Zion, delightful and lovely; her end is near --- She to whom the Shepherds come and bring flocks with them."

183 NRSV: "I have likened daughter Zion to the loveliest pasture." A footnote adds: (Or: "I will destroy daughter Zion; the loveliest pasture.") MFT: "as though they owned the ground." CEV: "They let their flocks eat all the grass."

184 LXX: "Let us attack her by night and destroy her foundations."

185 LXX; "Array a large force against Jerusalem, O false city. There is only oppression in you."

186 Emended: "She is the city of falseness" or "the city of incense." JB: "She is the city of falsehood, with nothing but oppression within her."

187 LXX: "As a cistern cools water, so her wickedness cools her, ungodliness and misery will be heard just as it had been heard continually in the past." TAN: "The lawlessness and rapine are heard constantly in her. Before me constantly are sickness and wounds."

188 Literally: "my soul."



## 2. The People's Total Corruption 6:9 – 15

9 This is what the Almighty Lord says: {"Glean <sup>189</sup> the remnant of Israel thoroughly; be like a vintager (*or, a person gathering grapes*) and pass your hand over its branches.}

10 {To whom will I speak and give a warning that they might hear? Look! Their ears are shut <sup>190</sup> They can not listen. Look! To them the word of the Lord is an object of scorn! Look! They are not pleased by it. 11 I however am filled with the wrath of the Lord; <sup>191</sup> I am weary of holding it in!}

{Pour it out <sup>192</sup> on the children (*or, infants*) in the street and on the gathered young men alike. Both husband and wife will be taken, the old people as well as those who are very old. <sup>193</sup> 12 Their houses will be filled with grief, more than the others, their fields and their wives together; for I will stretch out my hand against the inhabitants of the land.} says the Lord.

13 {Everyone from the most insignificant to the most important --- everyone is greedy for unjust gain; ---- prophet, priest --- they are all alike --- all deceitful. 14 They have healed the wound of my people only superficially, saying: 'Peace, Peace' <sup>194</sup> There is no peace! 15 Were they ashamed when they committed abhorrent deeds? No! They were not ashamed in any way. They did not even know how to blush. Therefore they will be included among those who will fall at the time when I punish <sup>195</sup> them. They will be overthrown, declares the Lord."}

## 3. Rejection of the Ancient Paths 6:16 – 21

16 This is what the Lord declares: {"Stand along the roads and look. Ask about the ancient paths <sup>196</sup> where the good way is; and walk in it, and find rest for your souls. However: they said, 'We will not walk in it.' 17 I set watchmen (*or, prophets*) over you saying, 'Listen to the sound of the trumpet!' But they said, 'We will not listen.' <sup>197</sup> 18 Therefore: listen, O nations, and know <sup>198</sup> O congregation what will happen to them. <sup>199</sup> 19 Listen, O earth! Look! I am bringing disaster on this people, the fruit of their schemes (*or, rebellions*), <sup>200</sup> because they have not obeyed my words, and as for my rule (*or, law*) they have rejected it. 20 (What need is there for frankincense aroma to come <sup>201</sup> to me from Sheba, <sup>202</sup> or sweet calamus <sup>203</sup> from a distant land? Your burnt offerings are not

---

<sup>189</sup> So: versions. Hebrew: "They will glean."

<sup>190</sup> Literally: "circumcised."

<sup>191</sup> LXX: "του θυμον μου."

<sup>192</sup> LXX: "εκχεω."

<sup>193</sup> Literally: "with fullness of days."

<sup>194</sup> TAN: "All is well." The Hebrew word "Shalom" means much more than the absence of war. It includes the concept of ideal conditions of material and spiritual prosperity.

<sup>195</sup> LXX: "επισκοπης αυτων."

<sup>196</sup> TAN: "Stand by the roads consider, inquire about the ancient paths." I.e. the lessons learned from the past.

<sup>197</sup> The prophets were appointed as sentinels of faith to give the warning of impending disaster. The people would not accept the prophets cause and instead longed for the pleasures of sin for a season.

<sup>198</sup> LXX: "και οι μοιμαινοντες τα πδιμνια αυτων."

<sup>199</sup> Hebrew unclear.

<sup>200</sup> LXX: "απο στροφης αυτων."

<sup>201</sup> Literally: "she comes." LXX: "φερετε."

<sup>202</sup> Modern Yemen.

acceptable, nor are your sacrifices pleasing to me.) <sup>21</sup> Therefore: this is what the Lord declares: ‘Look! I will lay a stumbling block before these people and they will stumble against it. They and their children, neighbors and friends will all perish.’}

*4. Terror Aroused by the Foe from the North 6:22 – 26*

<sup>22</sup> This is what the Lord says: {Look! A nation is coming from the area to the north, a great nation, <sup>204</sup> roused from most remote parts of the earth. <sup>23</sup> They grasp a bow and spear (*or, javelin*); they are cruel and show no mercy. Their sound is like that of the roaring sea; they ride horses fully equipped to do battle against you, O daughter of Zion.”}

<sup>24</sup> {“We have heard the report about them! Our hands are limp! Anguish has taken hold of us! Agony is upon us, like a woman who is giving birth! <sup>25</sup> Do not go into the field, nor walk along the road; for the enemy has a sword and terrorizes on all sides.”}

<sup>26</sup> {“O my people, <sup>205</sup> wear sackcloth and wallow in dust (*or, ashes*): mourn as if you had lost your only child; for destruction will come upon us.”} <sup>206</sup>

*5. The Prophet as Assayer 6:27 – 30*

<sup>27</sup> {“I have made you an assayer (*or, tester*) <sup>207</sup> among my people, that you might know and assay their ways. <sup>28</sup> They are all stubborn, rebellious, and friends of slanderers. They are bronze and iron, all of them act corruptly. <sup>208</sup> <sup>29</sup> The bellows blow fiercely. The lead is consumed in the fire; <sup>209</sup> the slag can not disappear, for the dross is not separated. <sup>210</sup> <sup>30</sup> They are called refuse silver, for the Lord has rejected them.”} <sup>211</sup>

<CHAPTER 7>

*IV. The Vanity of the Cultus 7:1 – 8:3*

*A. The Temple Sermon 7:1 - 15*

<sup>1</sup> The word of the Lord that came to Jeremiah from the Lord; <sup>2</sup> “Stand in the gate of the Lord’s house, and there proclaim this message: say: Hear the word of the Lord, all you people of Judah who enter these gates to worship the Lord. <sup>212</sup> <sup>3</sup> This is what the Almighty Lord, the God of Israel says: Amend (*or, reform*) your ways and your actions, and I will let you reside in this place (*or, let me reside with you in this place.*) <sup>4</sup> Do not

---

<sup>203</sup> Literally: “a good calamus.” Calamus is a fragrant reed. LXX translates it as “cinnamon” as do several other more recent translators.

<sup>204</sup> “Great nation” is omitted in the LXX except for Codex A which includes it.

<sup>205</sup> TAN: “My poor people.”

<sup>206</sup> The Hebrew is unintelligible. The word translated as “destroyer” in the LXX is: “τα λαιπωρια.” NAB: “For among my people there are wicked men, who lay snares like a fowler’s net and set deadly traps to catch men.”

<sup>207</sup> The Hebrew word: “nwhb” is a hapax legomenon. Thus the meaning is uncertain. Some scholars feel it means “fortified city.” NIV: “I have made you a tester of metals and my people, the ore, that you may observe and test their ways.” Generally the Hebrew word is assumed to mean: “tester” or “refiner.”

<sup>208</sup> LXX: <sup>27</sup> “I have caused you to be tested among tested nations, and you will know me when I have tested their way.” <sup>28</sup> “They are all disobedient, walking perversely: they are brass and iron; they are all corrupted.”

<sup>209</sup> Hebrew uncertain.

<sup>210</sup> LXX: <sup>29</sup> “The bellows have failed from the fire, the lead has failed: the silversmith works at his trade in vain; their wickedness has not been melted away.”

<sup>211</sup> LXX: “Call them reprobate silver, because the Lord has rejected them.” JB: “Silver reject, men will call them, and indeed Yahweh has rejected.”

<sup>212</sup> Verses 1 & 2 are omitted in the LXX.

trust <sup>213</sup> in these deceptive <sup>214</sup> words; ‘[*These dwellings are*] the temple of the Lord, the temple of the Lord, the temple of the Lord.’ <sup>215</sup>

5 (“If you truly amend your ways and your actions; if you truly carry out justice one with another; 6 if you do not exploit the aliens, the orphans <sup>216</sup> and the widow, or shed innocent blood in this place; and if you do not go after alien gods which are, to you, a source of harm, 7 then I will let you reside <sup>217</sup> in this place, in the land I gave in time past to your ancestors for ever.) <sup>218</sup>

8 “Be aware! You trust in deceptive (*or, delusive*) words which are to no avail. 9 Will you steal, murder, commit adultery, perjury yourselves, offer sacrifices to Ba’al, and turn to other gods you do not know, 10 and stand before me in this house which is called by my name, and say, ‘We are safe (*or, delivered*),’ only to continue doing all these abhorrent deeds.” 11 Has this house <sup>219</sup> which is called by my name, become a den of robbers in your eyes? Be aware! I myself have witnessed it, says the Lord.

12 “Go to my place that was in Shiloh, <sup>220</sup> where I established my dwelling in the past and see what I did due to the wickedness of the people of Israel. <sup>221</sup> 13 However, now, because you have done all these abhorrent deeds, says the Lord, even though I spoke to you persistently, you would not listen, and when I called you, you did not answer. 14 The result is that I will do to this house which is called by my name, and which you trust, and the place which I gave you and your ancestors as I did to Shiloh, 15 I will also deal with you by casting you from my sight just as I cast out your ancestors: all the offspring <sup>222</sup> of Ephraim.”

#### *B. The Intercession for the People 7:16 – 20*

16 “As for you, do not intercede for these people or lift up a plea or prayer for them, and do not intercede with me, for I will not listen to you. 17 Don’t you see what they are doing in the important cities of Judah and in the streets of Jerusalem? 18 The children <sup>223</sup> gather sticks, the fathers kindle fires and the women knead dough to make cakes for the Queen of Heaven; <sup>224</sup> and the pour out libations to other gods to spite me to

---

<sup>213</sup> LXX: “Do not trust yourself.”

<sup>214</sup> JB: “delusive.” LXX: “το παραπαν ουκ αφελησουσιν υμας.” TAN: “illusions.”

<sup>215</sup> TOTC: For Jeremiah the venerating of the temple was little short of bland superstition, since for him the presence of the building was no guarantee that God would remain in the midst of an idolatrous and rebellious people. To the Judeans this was sacrosanct, being a house of the living God and therefore impregnable to all attack. People who want to legitimately claim covenant benefits need a thorough going reformation. Social injustice must immediately be remedied.

<sup>216</sup> Literally: “fatherless.”

<sup>217</sup> Hebrew uncertain. Vulgate: “dwell with you.”

<sup>218</sup> Some scholars feel verses 5 – 7 are a later interpolation.

<sup>219</sup> LXX: “ο οικος μου.”

<sup>220</sup> Shiloh was located 18 miles north of Jerusalem and during the time of Eli was an important religious center with a sanctuary. The Ark of God was here during that time. Cf. I Samuel 3, 4. Shiloh was destroyed by the Philistines.

<sup>221</sup> The shrine at Shiloh had been destroyed many years prior to the events of Jeremiah’s time.

<sup>222</sup> Literally: “seed.”

<sup>223</sup> Literally: “sons.”

<sup>224</sup> The Queen of Heaven was probably the Assyro-Babylonian goddess Ishtar, also known as Venus. Her worship is described in 44:17 – 25. Star cakes were baked as gifts to her. They are also described as cakes bearing her image. Worship of the Queen of Heaven continued after the people of Judah fled to Egypt in 587 CE. Papias refers to the Queen of Heaven being found in Hermopolis, Egypt as one of the deities that was worshiped.

become angry. <sup>225</sup> 19 Isn't it I whom the people spite? says the Lord. Isn't it themselves that they spite, to their own confusion? <sup>226</sup> 20 Assuredly this is what the Lord God says: Beware! My fury and my wrath will be poured out on this place! People and creatures, trees of the field and the fruit of the ground --- all will burn and not be quenched."

*C. Moral Obedience Required, not Sacrifice 7:21 – 28*

<sup>21</sup> "This is what the Almighty Lord, the God of Israel says: Gather up <sup>227</sup> all your burnt offerings and your sacrifices, and eat the meat, <sup>22</sup> for in the day I brought them out of the land of Egypt I did not speak to your ancestors, or command them concerning burnt offerings and sacrifices. <sup>23</sup> However, I gave them this command: 'Obey my voice, and I will be your God, and you will be my people, and follow my way which I will command so that all may be well with you.' <sup>24</sup> They, however, did not obey or listen to me, for they did as they pleased, following their own counsels and the stubbornness of their evil desires, <sup>228</sup> thus going backward and not forward. <sup>25</sup> From the day that your ancestors left the land of Egypt to this day I have persistently sent my servants, the prophets, to them <sup>229</sup> day after day. <sup>26</sup> Yet they did not listen to me, nor consider me, but became stubborn and did that which was worse than their fathers.

<sup>27</sup> ["You will declare all these words <sup>230</sup> but they will not listen to you. You will call to them, but they will not be attentive.] <sup>28</sup> This is a nation that did not obey the voice of the Lord their God and did not attempt discipline and therefore truth <sup>231</sup> has perished. It does not cross their lips."

*D. Sinful Rites in the Valley of Hinnom 7:29 – 8:3*

<sup>29</sup> {"Cut your hair <sup>232</sup> and throw it away; raise a dirge (*or, lamentation*) on the bare heights; <sup>233</sup> for the Lord has been spurned and has cast off this generation of his wrath."} <sup>234</sup>

<sup>30</sup> "The sons of Judah have done evil (*or, what displeases me*) in my sight, says the Lord; they have placed their abominations (*or, idols*) within the house which is called by my name, thus polluting (*or, defiling*) it. <sup>31</sup> They built their shrines to Tophet <sup>235</sup> in the Valley of the Sons of Hinnom. <sup>236</sup> They went there to burn their sons and daughters in the fire which I did not command, nor did anything like that ever enter into my thoughts. <sup>32</sup>

---

<sup>225</sup> Cf.: ANET: pp. 95d; 250a.

<sup>226</sup> Literally: "their faces." MFT: "Spite me? says the Eternal. They are spiting themselves, bringing shame on themselves!"

<sup>227</sup> So: LXX.

<sup>228</sup> JB: "They followed the dictates of their own evil hearts."

<sup>229</sup> Hebrew literally: "you."

<sup>230</sup> LXX: "τον λογον τουτον." Some scholars feel this verse is a later insertion by an editor.

<sup>231</sup> Literally: "faithfulness."

<sup>232</sup> Literally: "crown." LXX: "ο την κομην την αγιαν της νοζιρατοτητος σου." Possibly the reference is to the Nazarite vow in Numbers 6:4 – 8. The cutting of hair was also a sign of extreme mourning. To cut the hair was always considered as such a sign.

<sup>233</sup> LXX: "on the tracks." "επι χειλεων."

<sup>234</sup> LXX: "την ποιουσαν ταυτα." NEB: "O Jerusalem, cast off your hair, the symbol of your dedication, and throw it away, raise up a lament in the high bare places." JB: "for Yahweh has rejected, has abandoned a brood that rejects."

<sup>235</sup> Originally the word "Tophet" meant "fireplace." Over time it came to be the name for a "place of shame."

<sup>236</sup> In the NT it is called "Γεεννα" which gave the name to Hell in the NT. It could also be called "Ben Hinnom" which was evidently the name of early owners of the valley.

Assuredly, the time is coming, says the Lord, when it will no longer be called Tophet or the valley of the Sons of Hinnom, but the Valley of Slaughter<sup>237</sup> for this will become a burial place because there is no place left for burials elsewhere.<sup>33</sup> The carcasses of the people will be food for the birds of the air and the beasts of the earth, and no one will be there to frighten them off.<sup>34</sup> I will be silent in the cities of Judah and there will be no mirth heard in the streets of Jerusalem for the voices of gladness will be silenced; even those of the bride and bride-groom, for the land will become desolate.”

#### <CHAPTER 8>

<sup>1</sup> “At that time, says the Lord, the bones of the kings of Judah and the bones of its princes, the bones of the priests, the bones of the prophets and the bones of the inhabitants will be brought out of the tombs. <sup>2</sup> They will be strewn on the ground, exposed to the sun, and the moon and all the host of heaven which they had loved and served, which they had followed, and which they had sought and worshiped --- will not be gathered or buried. They will be as dry as the surface of the ground.<sup>238</sup> <sup>3</sup> Death will be preferred to life by the remnant that remains of this evil family in all the places where I have scattered them, says the Lord of Hosts.”<sup>239</sup>

#### V. Miscellaneous Materials 8:4 – 10:25<sup>240</sup>

##### A. Unnaturalness of Israel's Backsliding 8:4 – 7

<sup>4</sup> {“You will say to them: This is what the Lord says: When people fall don't they get up again?<sup>241</sup> If they mistakenly take the wrong way don't they retrace their steps and return to the path?<sup>242</sup> <sup>5</sup> Why then have these people<sup>243</sup> turned away in a persistent rebellion? They hold fast to deceit; they refuse to return.<sup>244</sup> <sup>6</sup> I have noticed and also heard, but they have not dealt honestly. No one regrets (*or, repents of*) his wickedness by saying, “What have I done?” Everyone conducts his own manner of living (*or, Everyone sets his own rules for living*),<sup>245</sup> like a horse that gallops into battle. <sup>7</sup> Even the stork in the heavens knows its times and the turtledove, swallow and crane<sup>246</sup> follow the time of their migration (*or, know when it is time to migrate*); but my people do not pay attention to the ordinance<sup>247</sup> of the Lord”}

---

<sup>237</sup> LXX: “των ανηρημενων.”

<sup>238</sup> Possibly the enemy would dig up the bodies and look for valuables that might be found on the corpses. Some scholars feel this took place when the siege ramps were being constructed at the time of the invasion and destruction of Jerusalem.

<sup>239</sup> The fate of the survivors would surely be even more miserable. CEV: “Some of you people of Judah will be left alive but I will force you to go to foreign countries, and you will wish you were dead. I the Lord God, all powerful have spoken.”

<sup>240</sup> Some scholars feel this passage was originally in Baruch's scroll to be read on a fast day, though there is no manuscript evidence of this theory.

<sup>241</sup> LXX: “Don't you rise after a fall?”

<sup>242</sup> The prophet recognizes the arrogance of the people in their apostasy and speaks against it.

<sup>243</sup> MT: “Jerusalem.”

<sup>244</sup> LXX: “Shameless rebellion and strengthened themselves in their willfulness and refused to return.”

<sup>245</sup> NEB: “each one breaks away (*or, is wayward*) in career, as a war-horse plunges in battle.” MFT: “Everyone plunges ahead like a cavalry charge!” CB “Each runs his own wayward course.”

<sup>246</sup> The meaning of the Hebrew word is uncertain. LXX: “sparrows.” TEV: “thrushes.” NEB: “wryneck” (*or, woodpecker*).

<sup>247</sup> The Hebrew word “mishpat” is usually translated as “law” or “judgment.”

*B. False Claims to Wisdom 8:8 – 13*

8 {“How can you say: ‘We are wise, and the law of the Lord is with us?’<sup>248</sup> Be attentive! The falsifying pens of the scribes have made it a lie.<sup>249</sup> 9 The wise men will be put to shame. They will be dismayed and taken, for they have rejected the word of the Lord, as well as the wisdom that is within themselves. 10 Therefore I will give their wisdom to others and their fields will be given to conquerors,<sup>250</sup> because everyone in the land is greedy for conquest, from the poorest to the most powerful, from the prophet to the priest, every one deals falsely. 11 They have healed the wound of my people superficially, saying: “Peace! Peace” when there is no peace.<sup>251</sup> 12 Were they ashamed when they committed their abominations? No! They were not ashamed in the least. They did not know how to blush. Therefore they will fall among those who have perished,<sup>252</sup> and I will punish them for they will be overthrown, says the Lord.

13 {“When I gather them, says the Lord, there will be no grapes on the vine, nor figs on the fig tree; even the leaves are withered, and what I gave them will have disappeared from their possession..”}<sup>253</sup>

*C. Despair Over Foreign Invasion 8:14 – 17*

14 {“Why do we sit still? Assemble! Let us go into the fortified cities and perish there, for the Lord our God has doomed us, for we are to die, and he has contaminated our drinking water,<sup>254</sup> because we have sinned against the Lord. 15 We looked for peace, but nothing good resulted, for a time of healing, but the result has been terror.<sup>255</sup>

16 {“The snorting of their horses is heard coming from Dan,<sup>256</sup> at the sound of the neighing of their stallions<sup>257</sup> all of the land quakes. They come; devouring the land and everything within it, even the city and all who dwell in it. 17 Look! I am sending venomous serpents among you, adders that cannot be charmed, and they will bite you, says the Lord.”}<sup>258</sup>

*D. Sympathy with Stricken People 8:18 – 9:1<sup>259</sup>*

18 {“My grief has overtaken me for it is beyond healing. My heart is failing within me.<sup>260</sup> 19 Listen! The cry of the daughter of my people across the length and breadth of

---

<sup>248</sup> TAN: “And we possess the instruction of the Lord.”

<sup>249</sup> The Hebrew word translated as “lie” is uncertain in meaning. In the OT it is generally translated as “vanity.” There were not simply copyists but there were also those who interpreted. These were the forerunners of the scribes in the post-exilic times.

<sup>250</sup> LXX: “new inheritors.” TAN: “dispossessions.” Literally: “possessing ones.” The LXX omits virtually all of verses 10 – 12.

<sup>251</sup> JB: “They dress my people’s wounds\ without concern: Peace! Peace! They say; but there is no peace.”

<sup>252</sup> NEB: “fallen with a great crash.”

<sup>253</sup> The last portion of this sentence in Hebrew is uncertain. Scholars feel verse 13 continues the thoughts of verse 9.

<sup>254</sup> LXX: “water of gall.” The Hebrew word “rosh” means “extremely bitter.” God is blamed by the people for their misfortune. TAN: “He has made us drink the bitter draft.” MFT: “has drugged us with poison for sinning against him.”

<sup>255</sup> LXX: “We assembled for peace, but there was no prosperity; for a time of healing, but there was anxiety.”

<sup>256</sup> Dan was the northernmost city.

<sup>257</sup> LXX: “sound of their riding.”

<sup>258</sup> Verse 17 points out the bitterness and the inescapableness of the punishment.

<sup>259</sup> Scholars are divided as to the reference. This is a reference of the invasion: or – some other calamity.

<sup>260</sup> The Hebrew of this verse is uncertain. CB: “My pain is incurable, my heart is sick within me.” LXX: “Mortally with pain of your distressed heads.”

the land: ‘Is the Lord not found in you? Is the ruler not with Israe;?’ (Why have you made me angry by worshiping, using the carved images which are alien idols?<sup>261</sup> 20 The harvest is past, the summer has come to an end and we are not saved. 21 The wound of the daughter of my people also causes my heart to be wounded.<sup>262</sup> I mourn continually, and dismay (*or, horror*) has overtaken me.<sup>263</sup>

22 {“Is there no balm in Gilead?<sup>264</sup> Is there no physician there? Why has the health of the daughter of my people not been improved?”}

#### <CHAPTER 9>

1 [H. 8:23] {“Oh that my head were water and my eyes a fountain of tears that I might wail day and night for those of my people who have been killed.”<sup>265</sup>}

#### *F. Lamentation Over the People’s Teaching 9:2 – 9*

2 [H. 1] {“Oh that I had a wayfarer’s inn (*or, khan*)<sup>266</sup> in the desert that I might leave my people and go away from them? They are all adulterers, a company of treacherous men.

3 [H. 2] {“They twist their tongues to speak lies. Falsehood, not truth, has become strong within their land; for they move from one evil to another and they do not know me, declares the Lord.<sup>267</sup> 4 [H. 3] (“Beware of your neighbor! Do not trust your own brother. Brothers will attempt to take advantage of you<sup>268</sup> and your neighbors will slander you.<sup>269</sup> 5 [H. 4] Even neighbors cheat one another and nobody speaks the truth. They have trained their tongues to speak lies. They commit iniquity and are too weary to repent.<sup>270</sup> 6 [H. 5] They persist in oppressing and being deceitful and thus they refuse to commit themselves to the Lord.<sup>271</sup>

7 [H. 6] {“Assuredly this is what the Almighty Lord declares: I will refine them and test them, for what other alternative is there? These are sinful people.<sup>272</sup> 8 [H. 7] Their

---

<sup>261</sup> LXX: “strange varieties.” NAB: “with their foreign nonentities.” JB: “nothings from foreign countries.”

<sup>262</sup> NEB: “I am wounded at the sight of my people’s wound. I go like a mourner, overcome with horror.”

<sup>263</sup> LXX: “For the breath of the daughter of my people I have been saddened; in me, perplexing pangs have seized me as of a woman giving birth.”

<sup>264</sup> The resin of the Styra tree was used as a source of the balm in Gilead, Trans-Jordan. It was exported, being a famous medicine.

<sup>265</sup> ANET: p. 147b.

<sup>266</sup> LXX: “σταθμον εσγατον.” LXX: “Who would give me a most distant lodge in the wilderness that I might leave my people and depart from them?” This could provide a base for mercenaries which would be preferable to being with barbarous people.

<sup>267</sup> Literally: “And not for truth they have grown strong.” TOTC: “Like a bow they bent their tongues. Falsehood is their way. They have prevailed in the land but not in the interests of truth. They go from one evil to another.” Cf.: ANET: p. 418c.

<sup>268</sup> Literally: “Every brother is a supplanter.” The Hebrew root word is also the root word for the name Jacob. Cf.: Genesis 27:36. This becomes a play on words. MFT: “For a brother will cheat like a Jacob.”

<sup>269</sup> LXX: “and every friend will walk craftily.”

<sup>270</sup> Hebrew uncertain. Literally: “They weary themselves with committing iniquity.”

<sup>271</sup> Verses 5 & 6 in the MT are in need of emendation as has been done in this translation with the help of the LXX.

<sup>272</sup> Hebrew uncertain. JB: “I will now test them in a crucible but how am I to deal with their wickedness?” CB: “Behold I will smelt them, and test them, for what else can I do, in the face of the wickedness of the

tongue is like a deadly arrow for it speaks deceitfully with its mouth. Each speech is in a friendly manner toward one's neighbor even while mentally planning an ambush. 9 [H. 8] Shouldn't I punish them for these things, declares the Lord. Shouldn't I avenge myself, on a nation such as this?"}

F. *Wail for the Destruction of Judah 9:10 – 23* <sup>273</sup>

10 [H. 9] ”{Begin weeping <sup>274</sup> and wailing for the mountains and another dirge (*or, lamentation*) for the pastures of the wilderness, because they are destroyed to such an extent that no one passes through them, and there are no sounds of lowing cattle to be heard, nor are there any birds of the air or the beasts of the field. 11 [H. 10] {“I will turn Jerusalem into a heap of ruins which will be the lair for jackals; <sup>275</sup> and I will make the cities of Judah destitute of inhabitants.”}

12 [H. 11] [Who <sup>276</sup> is the person who is able to understand this? To whom has the mouth of the Lord spoken, so that he may declare it? Why is the land ruined and spoiled like the wilderness, <sup>277</sup> so that no one can travel through it?

13 [H. 12] The Lord declares: “Because they have abandoned my law which I set before them, and have not obeyed my voice, or lived in obedience to me, 14 [H. 13] but have stubbornly followed their own desire and have gone after Ba'al<sup>278</sup> as their father had taught them. 15 [H. 14] Assuredly this is what the Almighty Lord, the God of Israel says: Note! I will feed this nation with wormwood, <sup>279</sup> and give them contaminated <sup>280</sup> water to drink. 16 [H. 15] I will scatter them among the various nations that are unknown both to them and to their ancestors; and I will harass them with warfare, <sup>281</sup> until they have been exterminated.”]

17 [H. 16] {“The word of the Almighty Lord says: Listen and call for the women mourners <sup>282</sup> to come; send for the skilful women to come. 18 [H. 17] Let them quickly <sup>283</sup> raise their voices in lamentation for us that our eyes might flow with tears and our pupils <sup>284</sup> flooded with our wailing. 19 [H. 18] The sound of wailing will be heard coming from Zion. ‘We are ruined! We are completely disgraced because we have deserted the land and we have abandoned our dwellings (*or, our dwellings have been demolished*).

20 [h. 19] {“Oh, women, hear the word of the Lord, and listen carefully to his word. Let his words teach your daughters a lamentation and each neighbor a dirge. <sup>285</sup> 21 [H. 20]

---

daughter of my people.” CEV: “I will purify the heart of my people just as gold is purified in a furnace. I have no other choice.”

<sup>273</sup> This section may be a reference to the Chaldean invasion of Judah in 602 BCE. Cf.: II Kings 24:1 – 2.

<sup>274</sup> So: LXX & Syriac. Hebrew: “I will take up.” LXX: “λαβετε.”

<sup>275</sup> LXX: “a dwelling place for dragons.”

<sup>276</sup> Some scholars feel this is an interpolation intended to explain the desolation of Jerusalem.

<sup>277</sup> CEV: “like an uncrossable desert.”

<sup>278</sup> In ancient Canaanite mythology the god El and his consort had a son Ba'al, a fertility god who became the true cosmic deity. In many Ugaritic texts Ba'al was regarded as the actual head of the Canaanite pantheon. This lewd orgiastic cult was attractive to many generations of Israelites.

<sup>279</sup> Wormwood is a plant with a bitter taste, being of the genus *Artemisia*. It is always used metaphorically for bitterness and sorrow.

<sup>280</sup> Literally: “poisonous.” CEV footnote: “bitter disappointment.”

<sup>281</sup> Literally: “with the sword.”

<sup>282</sup> Literally: “skilled in mourning for the dead.” Professional mourners who are employed to sing dirges to stimulate grief.

<sup>283</sup> LXX: “και φθεγγασθωσαν.”

<sup>284</sup> Literally: “eye lids.”

<sup>285</sup> Some scholars feel verse 20 should follow verse 18.



Death has invaded through our windows, entering our palaces, <sup>286</sup> killing the children in the streets and the young men in the market squares.

<sup>22</sup> [H. 21] {“Speak, <sup>287</sup> saying, this is what the Lord says: The dead bodies of men will fall <sup>288</sup> like manure on the open field or like rows of neatly cut grain mowed by the reaper, with no one to harvest it.”} <sup>289</sup>

*G. The Only True Ground for Boasting 9:23 – 24 [H. 22 – 23] <sup>290</sup>*

<sup>23</sup> [H. 22] ”The Lord declares: Do not let the wise man glory in his might, nor let the rich man glory in his riches, <sup>24</sup> [H. 23] The only one in whom one should glory must be based on understanding and knowing that I am the Lord who practices loving kindness, <sup>291</sup> justice and righteousness on the earth for I delight in these things says the Lord.” <sup>292</sup>

*H. Punishment of the Uncircumcised 9:25 – 26 [H. 24 – 25]*

<sup>25</sup> [H. 24] “Behold, the days are coming, says the Lord, when I will punish all those who are circumcised <sup>293</sup> and yet uncircumcised. <sup>294</sup> <sup>26</sup> [H. 25] Egypt, Judah, Edom, the sons of Ammon, Moab and all those who reside in the desert, who cut the corners of their hair; <sup>295</sup> for these nations <sup>296</sup> are uncircumcised, and all the house of Israel is uncircumcised in heart.

<CHAPTER 10>

*j. Contrast between Idols and the Lord 10:1 – 16*

<sup>1</sup> “Oh house of Israel, hear the word which the Lord speaks to you! <sup>2</sup> This is what the Lord says. {Do not learn to go the way of the nations <sup>297</sup> and do not be alarmed at the heavenly portents just because the nations are shocked by them, <sup>3</sup> for the customs of the people <sup>298</sup> are false. <sup>299</sup> A tree from the forest is cut down and worked with an adz <sup>300</sup> by the hands of a craftsman. <sup>301</sup> <sup>4</sup> It is embellished with silver and gold. <sup>302</sup> They fasten it with a hammer and nails so that it cannot move. <sup>5</sup> Their idols are like scarecrows in a

---

<sup>286</sup> LXX: “Εἰς τὴν γῆν ἠρώων.”

<sup>287</sup> LXX: “ὁ θανάτω.” A number of words in this verse are omitted in the text of the LXX but are found in the Hebrew text.

<sup>288</sup> LXX: “καὶ ἐσθονταί.”

<sup>289</sup> LXX: “The carcasses of the men will be for an example on the face of the field.”

<sup>290</sup> Some scholars feel verses 23-26 are to be included at the end of chapter 10. There is no manuscript evidence, only the internal evidence.

<sup>291</sup> Hebrew: “hesed.”

<sup>292</sup> What a contrast this is to the understandings of Ba’al.

<sup>293</sup> Hebrew uncertain. I.e.: The minds are blocked to God’s commands. Cf.: Leviticus 19:27 which forbids Israelites cutting their hair short. Those who worshiped idols cut their hair short in honor of the god in pagan practices.

<sup>294</sup> LXX: “σαρκί.” “for the Gentiles are uncircumcised flesh.”

<sup>295</sup> NRSV: “All those with shaven temples who live in the desert.” JB: “Crop-Heads.” Certain Arab tribes trimmed the hair from their temples in honor of their god according to Herodotus.

<sup>296</sup> The nations referred to in this verse were perhaps a part of an anti-Babylonian alliance under the leadership of Egypt.

<sup>297</sup> LXX: “Did you not learn according to the ways of the heathen?”

<sup>298</sup> So emended. “the object that the nations fear.”

<sup>299</sup> Literally: “vanity.”

<sup>300</sup> JB: “worked with the blade by a carver’s hand.”

<sup>301</sup> LXX: “the work of the carpenter, or a molten image.”

<sup>302</sup> Some scholars feel v. 9 should be inserted here as is done in the LXX.

cucumber patch; <sup>303</sup> being unable to speak, they have to be carried, for they are unable to walk. Do not fear them, for they are unable to do evil, neither are they able to do good.}

6 [{"There is none like you <sup>304</sup> O Lord; you are great, and your name is powerful. 7 Who would not revere you, O king of the nations? This is what you deserve for among all the wise people of the nations and all the royalty. <sup>305</sup> There is none like you. 8 They are both dull (*or, stupid*) <sup>306</sup> and foolish. They are taught by idols that are only wood. <sup>307</sup> 9 Beaten silver is brought from Tarshish, <sup>308</sup> and gold from Uphaz. <sup>309</sup> They are the work of craftsmen and of the hands of goldsmiths. Their clothing is violet (*or, blue*) and purple. They are the result of the work of skilled artisans. 10 The <sup>310</sup> Lord is truly God! He is the living God and the eternal king. Through his wrath the earth quakes and the nations are unable to endure his indignation (*or, rage*).}

11 [{"This is what you are to say to them: <sup>311</sup> "These gods did not make heaven and earth and will perish from the earth and under heaven.]" <sup>312</sup>

12 {"It is the Lord <sup>313</sup> who made the earth by his might. He established the world by his wisdom and by his understanding he stretched out heaven. 13 When he speaks <sup>314</sup> there is a tumult of water in the heavens, <sup>315</sup> and he makes the mists rise from the ends of the earth. He makes lightning for the rain, <sup>316</sup> and releases the wind from his storehouses. 14 Every person is unintelligent and has little knowledge. Every goldsmith is put to shame by his idols; for his images are false <sup>317</sup> and there is no breath in them. <sup>318</sup> 15 They are worthless, <sup>319</sup> a work of mockery, and when the time of their punishment comes they will perish. 16 The portion [*God*] granted to Jacob is unlike them for God is the one who formed all things <sup>320</sup> and Israel is God's very own tribe, the tribe of God's inheritance. The Lord of Hosts is his name."}

---

<sup>303</sup> LXX: "will set them up and they will not be moved." TEV: "field of melons."

<sup>304</sup> Verses 6 – 8 are omitted in the LXX. Some scholars feel this is a later interpolation.

<sup>305</sup> Literally: "kingdoms."

<sup>306</sup> JB: "brutish and stupid."

<sup>307</sup> Hebrew uncertain. TAN: "their doctrine is but delusion." TEV: "What can they learn from wooden idols. (*or as in a footnote*) What their idols teach is worthless."

<sup>308</sup> Scholars have felt this is a reference to Spain but recent scholarship suggests Sardinia.

<sup>309</sup> The location is uncertain. JB & NAB have "Ophir." Some scholars feel the word in Hebrew is a metallurgical term for refined gold. It is similar to the Hebrew word for "pure gold."

<sup>310</sup> Omitted in the LXX

<sup>311</sup> Some scholars feel this verse is a gloss.

<sup>312</sup> The Aramaic reference hints that this might have been a popular anti-polytheistic saying. This verse is not in Hebrew but in Aramaic. Some scholars feel this is an interpolation.

<sup>313</sup> Verses 12 – 16 are reproduced in 51:15 – 19. The LXX inserts the word "the Lord." Hebrew has "he."

<sup>314</sup> Literally: "at the sound of his making."

<sup>315</sup> A portion of this verse is omitted in the LXX.

<sup>316</sup> NEB: "He opens rifts for the rain."

<sup>317</sup> TAN: "a deceit."

<sup>318</sup> JB: "At this all men stand stupefied, uncomprehending, every goldsmith blushes for the idol he has made, since his images are nothing but delusion."

<sup>319</sup> CEV: "Idols are merely a joke and when the time is right they will be destroyed."

<sup>320</sup> A part of this verse is omitted in the LXX.

*K. The Coming of Destruction and Exile 10:17 – 22* <sup>321</sup>

<sup>17</sup> {“Gather up your bundles of wares <sup>322</sup> from the ground, O you who live under siege. <sup>323</sup> <sup>18</sup> [The Lord says, Behold I am flinging out the inhabitants of the land at this time, and I will bring severe disaster on them <sup>324</sup> that they will surely feel.] <sup>325</sup>

<sup>19</sup> {“Woe to me because of my hurt! My wound <sup>326</sup> is serious! But: I said, Truly this is a sickness, and I must (*or, can*) bear it. <sup>327</sup> <sup>20</sup> My tabernacle (*or, tent*) is destroyed, and all my cords are broken; my children have been gone from me and they no longer live. There is no one to again erect my tent and set up my curtains. <sup>328</sup> <sup>21</sup> The shepherds (*or, leaders*) are stupid and do not inquire of the Lord; therefore they have not prospered, and all their flock is scattered. <sup>22</sup> Listen! A rumor! Look! It comes! A great commotion <sup>329</sup> has risen from the north country to bring about the desolation of Judah, making it to be like the lair of jackals.”}

*L. Prayer for Self-correction and Foreign Retribution 10:23 – 25*

<sup>23</sup> {“I know, O Lord, that the way of individuals is not given to choose for themselves, that it is not within the person who walks, to determine the direction of his own steps. <sup>330</sup> <sup>24</sup> Correct me, O Lord, but justly, not in your wrath, lest you destroy me. <sup>331</sup> <sup>25</sup> Pour out your wrath on the nations that did not heed you, and on the clans (*or, peoples*) that have not called on your name any more for they have devoured Judah, they have devoured and consumed and destroyed his habitation.”} <sup>332</sup>

<CHAPTER 11>

*VI. Events in Jerusalem’s Life 11:1 – 12:6* <sup>333</sup>

*A. Jeremiah and the Covenant 11:1 – 14*

<sup>1</sup> The word that came to Jeremiah from the Lord: <sup>2</sup> “Hear the terms of the covenant, and recite it to the citizens of Judah and the inhabitants of Jerusalem: <sup>334</sup> <sup>3</sup> You

---

<sup>321</sup> Cf.: ANET p. 246d

<sup>322</sup> LXX: “He has gathered your substance from without that lodged in chosen vessels.”

<sup>323</sup> LXX: “Συνηγαγεν εξωθεν.....εν εκλεκτοις.”

<sup>324</sup> LXX: “εν θλιψει.”

<sup>325</sup> Hebrew unclear. Literally: “that they will find.” CEV: “The Lord said, These troubles will lead to your capture, and he will throw you from this land like a rock from a sling.” Some scholars feel this is a later interpolation.

<sup>326</sup> LXX: “plague.” Literally: “breathing.”

<sup>327</sup> JB: “I despair for this wound of mine! My injury is incurable. I told myself this was an affliction that could be borne.”

<sup>328</sup> LXX: “Your tabernacle is in a ruinous state. It has perished, and all your curtains have been torn apart. My children, my cattle are no more. There is no more place for my tabernacle nor is there a place for my curtains.”

<sup>329</sup> LXX: “earthquake.”

<sup>330</sup> TAN: “cannot direct his own steps.”

<sup>331</sup> Literally: “demolish me.”

<sup>332</sup> This verse is virtually the same as Psalm 79:6 – 7. Some scholars feel this verse is a later interpolation.

<sup>333</sup> Some scholars feel this passage is an account of Jeremiah’s advocating the Deuteronomic reform. Other scholars ask why it was necessary for Jeremiah to urge these reforms when the rulers were endorsing these reforms. Jeremiah however seems to be introducing a new and different covenant. Scholars are divided as to when this message was delivered. For some it is dated at the time of Nebuchadnezzar’s defeat of the Egyptians in 605 BCE at Carchemish. Other scholars date this after the discovery of the scrolls of the law b Hilkiyah in the days of Joash in 621 BCE. The latter seems preferable.

<sup>334</sup> Cf.: Deuteronomy 29:1, 9.

will tell them: <sup>335</sup> This is what the Lord, the God of Israel says; Those who do not obey the words of this covenant <sup>336</sup> <sup>4</sup> which I commanded your ancestors to follow when I freed them from the land that seemed to be a blazing furnace (*or, the place of severe suffering*), <sup>337</sup> the land of Egypt, listen to (*or, obey*) my message and do all that I command you. Then you will be my people and I will be your God. <sup>338</sup> <sup>5</sup> I will continue to carry out <sup>339</sup> the oath which I made to your ancestors, to give them a land flowing with milk and honey, as it still does.” Then I answered: “That is what I will do (*or, Amen, Lord*).” <sup>340</sup>

<sup>6</sup> The Lord said to me, “Proclaim this entire message to the cities of Judah and in the streets of Jerusalem. Hear the words of this covenant and perform what is expected in this covenant. <sup>341</sup> <sup>7</sup> I solemnly <sup>342</sup> warned your ancestors repeatedly when I brought them <sup>343</sup> up out of the land of Egypt, warning them persistently, until today, saying: Obey what I say!; <sup>8</sup> Yet they did not obey or attentively listen, but everyone followed the promptings of their own stubborn and evil hearts. Because of this I brought on them all the punishment of this covenant which I commanded but they refused to obey.” <sup>344</sup>

<sup>9</sup> The Lord continued to speak to me: “There is a conspiracy that exists among the citizens of Judah and the inhabitants of Jerusalem. <sup>345</sup> <sup>10</sup> They have returned to the crimes of their ancestors <sup>346</sup> who refused to hear my words. <sup>347</sup> They have followed alien gods and served them. The house of Israel and the house of Jacob have broken the covenant which I made with their ancestors.”

<sup>11</sup> “Assuredly this is what the Lord declares! Be attentive! I am bringing disaster on them which they are incapable to escape. Then they will cry to me for help, but I will not listen to them. <sup>12</sup> Then the towns of Judah and the citizens of Jerusalem will go to invoke the gods to whom they burn sacrifices, <sup>348</sup> but they cannot rescue themselves in time of disaster. <sup>13</sup> [Judah, your gods have become as numerous <sup>349</sup> as your cities; and you have as many altars to Ba’al as you have streets in Jerusalem; altars at which the worship brings shame.]

<sup>14</sup> “Because of this do not pray for the people or lift up a cry for help on their behalf, for I will not listen when they call to me because of their desertion.”

---

<sup>335</sup> LXX: “και λαλησεις.”

<sup>336</sup> Cf.: Deuteronomy 27:26.

<sup>337</sup> NEB: “from the smelting furnace.”

<sup>338</sup> Cf.: Deuteronomy 4:20.

<sup>339</sup> LXX; “confirm.”

<sup>340</sup> Cf.: Deuteronomy 7:7; 8:18; 9:5; 27:15 – 20. God had kept the promises but the people had neglected them.

<sup>341</sup> “Jeremiah apparently felt that the responsibilities of the covenant relationship must be proclaimed far and wide if the terrible fate of captivity is to be averted. “TOTC

<sup>342</sup> Verses 7 & 8 are omitted in the in the LXX, the exception being the final clause.

<sup>343</sup> Literally: “rising early and warning.”

<sup>344</sup> JB: “everyone followed the dictates of his own evil heart.”

<sup>345</sup> LXX: “conspiracy.” The revolt is against the commands of God. NEB: “A conspiracy has been found.”

<sup>346</sup> Literally: “their former fathers.”

<sup>347</sup> LXX: “και ιδου αυτοι.”

<sup>348</sup> Literally: “burn incense.”

<sup>349</sup> Literally: “the numbers of.”

*B. Doom Not Averted by Sacrifices 11:15 – 17*

15 “What right has my beloved <sup>350</sup> to be in my house, <sup>351</sup> where she has committed vile deeds? Can vows and sacrifices of flesh avert your doom? Can you still rejoice? 16 A green olive tree is beautiful with its choice fruit; but with the roar of a great storm he will set fire to it, and its branches will be broken. (*or, emended: burned*). <sup>352</sup> 17 [The Lord of hosts who planted you, has decreed that disaster will come to you because of the crimes which the house of Israel and the house of Judah have brought on themselves, for they have provoked my anger by sacrificing incense to Ba'al.”] <sup>353</sup>

*C. Plot Against Jeremiah's Life 11:18 - 12:6*

18 The Lord revealed <sup>354</sup> to me: {“Then you let me witness <sup>355</sup> your evil deeds. 19 But I like a docile lamb being led to the slaughter did not realize it was against me that they had devised their plot, saying, ‘Let us destroy the tree with its fruit, <sup>356</sup> let us cut him off from the land of the living. No one will remember his name any more.’ 20 O Lord of Hosts, O righteous judge who examines the thoughts and minds, let me see your retribution on them, for I have committed my cause to you.

21 “Assuredly the Lord says concerning the men of Anathoth, who seek to slay you, and say: ‘Do not prophesy any more in the name of the Lord, or you will die by our hand (*or, we will kill you*).’ 22 This is the declaration of the Lord of Hosts, I will punish them <sup>357</sup> and the young men will die by the sword; their sons and daughters will die because of famine. 23 Not even a remnant of [*those who have plotted against you*] will remain, for I will bring disaster on the men of Anathoth. The year of their doom (*or, punishment*) has come (*or, the year of their reckoning has come*)!”

---

<sup>350</sup> LXX: “η ηγαπημενη.”

<sup>351</sup> The remainder of this verse is uncertain. LXX: “Why has my beloved committed abominations in my house? Will prayers and holy offerings (as flesh) take away wickedness from you or will you escape by these means?” A possible translation might be: “What business has my cherished one in my house when she has perpetuated vile schemes? Can vows and sacrificed flesh remove your wickedness? Will you rejoice when disaster comes?” TOTC. JB: “She is playing the hypocrite.” NEB: “can the flesh of fat offerings on the altar ward off the disaster that threatens you?” TAN: “Who executes so many vile deeds? The sacred flesh will pass away from you for you exalt while performing your evil deeds.” An emendation would read: “Who does such vile deeds? Can our treachery be canceled by sacrifices that you exalt while committing your evil deeds.” The Hebrew verse needs the help of the LXX to reconstruct its meaning.

<sup>352</sup> LXX: “The Lord called your name fair olive tree, of a good color, having a good shade in appearance, and the noise of its being lopped, fire was lit against it; great is the affliction coming on you, her branches will be good for nothing.” A possible emendation of verses 15 & 16 might be “What right has my beloved in my house? She has done vile deeds! Can fatlings and holy flesh avert from your doom? A spreading olive tree, beautiful in form was your name called. Fire was kindled against it; its branches were covered.”

<sup>353</sup> Some scholars feel this verse is a later insertion into the text.

<sup>354</sup> LXX: “γνωρισου μοι.” “informed me.”

<sup>355</sup> LXX: “ειδον.”

<sup>356</sup> Hebrew: “blahmo.” Literally: “bread.” LXX: “let us put wood into his bread, and let us utterly destroy him from off the land of the living and let his name no longer be remembered.” LXX:

“εσβαλωμεν.” Vulgate: “mittamus.”

<sup>357</sup> LXX: “I will visit them.”

<CHAPTER 12>

1 {“You, O Lord, are righteous<sup>358</sup> when I complain to you, for I would plead my case before you (*or, present my charges; debate with you*).<sup>359</sup> Why do those who do wickedness prosper? Why do scoundrels thrive? 2 You plant them, and they take root. They grow and yield fruit. You are referred to by their lips<sup>360</sup> but you are far from their thoughts.<sup>361</sup> 3 Yet you, O Lord, know me: you see me; you test my thoughts concerning you.<sup>362</sup> Guard<sup>363</sup> them until they become like sheep readied for the day of slaughter.

4 [“How long will the land languish and the grass of the field wither? For the wickedness of those who reside in it? The animals and birds will perish because the people said, ‘He will not concern himself with our future.’] <sup>364</sup> 5 [*The Lord said:*] <sup>365</sup> “If you became exhausted in a footrace with people, how will you be able to race with horses? And: if you fall headlong into a land of peace, how will you survive in the thickets of the Jordan?<sup>366</sup> 6 Even your family members and the houses of your ancestors, even they have dealt scandalously with you. They will call out after you. Do not believe them when they speak to you in a casual manner.”

VII. Israel and Her Neighbors 12:7 – 17

A. The Lord's Lamentations. Israel's Desolation 12:7 – 13<sup>367</sup>

7 {“I have abandoned the temple (*or, the house of Israel*); I have rejected my chosen nation, I have given the beloved of my soul<sup>368</sup> into the hand of her enemies. 8 My chosen people turned against me<sup>369</sup> like a lion in the forest. They have raised their voices against me. Therefore I reject (*or, hate*) her. 9 My own people act toward me like a speckled bird of prey.<sup>370</sup> Are the birds of prey<sup>371</sup> hovering around her?<sup>372</sup> Go and gather

---

<sup>358</sup> TAN: “You will win, O Lord, if I make claim against you.” Literally: “be in the right.” JB: “Righteousness is on your side, Yahweh.”

<sup>359</sup> NAB: “even so I must discuss the case with you.”

<sup>360</sup> Literally: “Near in their mouth.”

<sup>361</sup> Literally: “kidneys.”

<sup>362</sup> LXX: “you have tested my heart, purifying me.” Although people use the divine name frequently they are actually hypocrites who are divorced spiritually from God.

<sup>363</sup> Literally: “sanctify them.”

<sup>364</sup> LXX: “God will not set our ways.” Some scholars feel this is a late insertion. Some scholars would insert 12:13 here, feeling this would be a better read.

<sup>365</sup> God replies to the plea of Jeremiah in verses 1 - 3.

<sup>366</sup> Literally: “the pride (i.e. the land) along the Jordan overgrown with thicket and the haunt of lions.”

Verse 5 LXX: “Your feet run, and they cause you to faint: how will you prepare to ride [or, fight] on horses and you have been confident in the land in the land of your peace? How will you do in the roaring Jordan?”

<sup>367</sup> This is a lamentation by God, not by his prophet. The lamentation may be because of the events in II Kings 24:2.

<sup>368</sup> LXX: “my beloved soul.” TAN: “I have given over my dearly beloved into the hands of her enemies.” JB: “I have delivered what I dearly loved into the hand of enemies.”

<sup>369</sup> TAN: “My own people have acted against me.”

<sup>370</sup> Hebrew obscure! The LXX translates “speckled bird of prey” as “a hyena’s cave” or “a cave round about her.” Israel is attacked by other nations.

<sup>371</sup> LXX: “μη σπηλαιον.”

<sup>372</sup> TAN: “Let the birds of prey surround her.” TEV: “My chosen people are like a bird attacked from all sides by hawks.” NEB: “Is this land of mine, a hyena’s lair with birds of prey all around it?”

all the wild beasts that they might join in feasting. <sup>373</sup> 10 Many foreign rulers <sup>374</sup> have destroyed my vineyard. They have trampled down my fields, they have made my delightful land a desolate wilderness. 11 They have made it a wasteland. <sup>375</sup> It pours out its grief in desolation. The entire land is made desolate but no person thinks (*or, cares*) about it. } <sup>376</sup>

12 “Destroyers have come into all of the high desert (*or, caravan trails*), for the sword of the Lord has devoured the land from one end to the other. No one can live in peace.

13 {“They have sown wheat and have reaped thorns; they have worked hard, becoming very tired, but they do not profit from their labors. <sup>377</sup> They will be ashamed of themselves because of the fierce anger <sup>378</sup> of the Lord.”}

#### *B. Exile and Restoration of the Fate of Israel’s Neighbors 12:14 – 17*

14 ”The Lord says this concerning all of Israel’s evil neighbors who have encroached on the land (*or, heritage*) which I have given my people, Israel as an inheritance, and I will uproot the house of Judah from their midst. 15 After I have uprooted I will again have compassion (*or, take them back*), and I will bring each of them to their inheritance (*or, property*). <sup>379</sup> 16 It will happen that if they will diligently accept the religion (*or, ways of*) of my people, to make necessary oaths in my name, then as the Lord lives just as they assumed you were gone, and therefore swore to Ba’al; then they will prosper and be incorporated into the midst of my people. 17 But if any nation will not listen <sup>380</sup> I will uproot it totally and destroy it! I, the Lord have spoken!”

### <CHAPTER 13>

#### *H. Parable and Warning 13:1 – 27* <sup>381</sup>

##### *A. Parable of the Waistcloths 13:1 – 4*

1 ”This is what the Lord has said to me: ‘Go and buy a linen waistcloth (*or, loincloth*), <sup>382</sup> and wear it. Do not dip it into water.’ 2 So I bought a waistcloth (*or, loincloth*) in accord with the word of the Lord and put it on. 3 The word of the Lord came to me a second time. 4 ‘Take the waistcloth (*or, loincloth*) which you purchased and are

---

<sup>373</sup> NASV: “Is the hyena greedy for my heritage at my command? Are the birds of prey all around her? Go, assemble all the wild animals; bring them to devour her.” MFT: “Do I want my heritage a carcass torn by hyenas that the vultures gather round her? Go and gather all the wild beasts, bring them to devour her.”

<sup>374</sup> Literally: “shepherds.” The reference seems to be to kings of foreign nations.

<sup>375</sup> Literally: “One has made it a wasteland.”

<sup>376</sup> Literally: “lays it to heart.”

<sup>377</sup> LXX: “Their portions will not profit them; be ashamed of your boasting, because of reproach before the Lord.” NEB: “Men sow wheat and reap thistles. They sift but get no grain. They are disappointed in their harvest because of the anger of the Lord.”

<sup>378</sup> The LXX might be translated as “by your harvests.” Literally the LXX reads:

“απο καυχησεως υμων, απο ονειδισμου εναντι Κυριου.”

<sup>379</sup> LXX: “I will return and have mercy on them and cause all to live on their own inheritance.”

<sup>380</sup> LXX: “επιστρεψοσι”

<sup>381</sup> These five warnings are not related to one another. They are warnings that the writer selected which place together the duties in 597 BCE. Cf.: II Kings 24:6, 12.

<sup>382</sup> This is an undergarment which served as a thigh length underskirt which would cling closely to the wearer. Priests were instructed only to wear linen inner and outer garments. NIV: “belt.”

wearing and travel to the Euphrates<sup>383</sup> and hide it in the crack (*or, cleft*) of a rock.’<sup>5</sup> So I went and I hid it near the Euphrates just as the Lord had instructed me.<sup>6</sup> After many days the Lord said to me, ‘Travel to the Euphrates and take the waistcloth (*or, loincloth*) from the place which I had commanded you to hide it.’<sup>7</sup> Therefore I again went to the Euphrates and unearthed the waistcloth (*or, loincloth*) from the place where I had hidden it. Surprisingly the waistcloth (*or, loincloth*) was decayed (*or, mildewed*) and of no value.

<sup>8</sup>”Then the word of the Lord came to me: <sup>9</sup> ‘This is what the Lord declares: [*This is an illustration of*] what will happen. The pride of Judah and the overwhelming pride of Jerusalem will be ruined. <sup>10</sup> Those evil people who do not believe my words<sup>384</sup> who stubbornly follow their own feelings (*or, desires*) and have gone after other gods, to serve and worship them. They will be like the waistcloth (*or, loincloth*) which is worthless. <sup>11</sup> Just as the waistcloth (*or, loincloth*) clings to the body of a person so I brought the entire house of Israel and the entire house of Judah close to me,’ says the Lord, ‘that they might be my people who would be renowned (*or, be known*) and would praise and give glory to me, but they would not listen.’”<sup>385</sup>

#### B. Parable of the Jug 13:12 – 14

<sup>12</sup> “You will speak this word to them: <sup>386</sup> This is what the Lord, the God of Israel declares: ‘Every jar<sup>387</sup> will be filled with wine.’ They will say to you, ‘Don’t you think we know that?’<sup>388</sup> <sup>13</sup> Then you will reply, ‘That is what the Lord says! Look: I will fill the jars of the inhabitants of this land with drunkenness. This includes the kings<sup>389</sup> who sit on the throne, the priests, the prophets, and all the inhabitants of Jerusalem.<sup>390</sup> <sup>14</sup> I will smash them against one another: fathers and children, declares the Lord.<sup>391</sup> I will have no pity; I will not spare anyone nor will I show any compassion for this would prevent me from destroying them.’”<sup>392</sup>

#### C. Warning Against Pride 13:15 – 17

<sup>15</sup> {“Hear and listen attentively! Do not be haughty (*or, proud*) for the Lord has spoken. <sup>16</sup> Give honor to the Lord your God before he brings disaster and before your feet stumble on the mountains in the twilight. Beware while you seek light and it turns to darkness and deep gloom.<sup>393</sup> <sup>17</sup> However, if you will not listen, my soul (*or, inmost self*)

---

<sup>383</sup> LXX: “α εις φαραν.” Hebrew: “htrp” This would be a journey of about 500 miles. Some scholars feel the word should mean the Wadi Fuiah, north east of Anathoth. Which would be land occupied by the tribe of Benjamin. Cf.: Joshua 18:23.

<sup>384</sup> LXX adds: “for the same are the evil people, even the great pride of those who do not pay attention to my name.” TAN: “who refuse to heed my bidding.”

<sup>385</sup> TEV: “Just as shorts fit tightly around the waist, as I intended all the people of Israel and Judah hold tightly to me, I did expect that they would be my people and would bring praise and honor to my name, but they would not obey me.”

<sup>386</sup> LXX: “προς τον λαον τουτον.”

<sup>387</sup> Hebrew: “nebet.” This kind of jar was used to store oil, grain or wine. Such a jar could hold about 10 gallons and measure about 25 inches high and sixteen inches in diameter.

<sup>388</sup> LXX adds: “It is finished, (*or, accomplished*).” This might have been a popular saying among the people.

<sup>389</sup> LXX adds: “the sons of David.”

<sup>390</sup> LXX adds: “filled with strong drink.”

<sup>391</sup> LXX: “I will scatter them: a man and his brother, a father and his sons together, I will not have compassion, says the Lord.”

<sup>392</sup> JB: “Mercilessly, relentlessly, pitilessly, I will destroy them.”

<sup>393</sup> LXX: “και εκει σκια θανατου.”



will weep secretly for you because of your arrogance (*or, pride*). Tears will flow freely because the Lord's flock has been taken captive."

*D. Lamentation Over the King and the Queen Mother 13:18 – 19*<sup>394</sup>

18 {"Speak to the king and the Queen Mother: Take a humble seat<sup>395</sup> for your crown has been removed from your head.<sup>396</sup> 19 The cities of the Negeb<sup>397</sup> are under siege and no one is able get through for all of Judah is being taken into exile."<sup>398</sup>

*E. The Shame of Jerusalem 13:20 – 27*<sup>399</sup>

20 {"Look upward<sup>400</sup> and see those who have come from the north! Where is the flock that was entrusted to you, that beautiful flock?<sup>401</sup> 21 What will you say when they appoint someone to govern you?<sup>402</sup> What of those whom you yourselves have taught? Will this not cause you to have pain like that of a woman who is giving birth?<sup>403</sup> 22 If you say to yourselves, 'Why have these things befallen us?' it is because of the greatness of your evil deeds that your skirts are lifted up (*or, your limbs are exposed*) and you will endure violence.<sup>404</sup> 23 Can an Ethiopian change his skin? Can a leopard change his spots? Then even though you can do good you are accustomed to do evil.<sup>405</sup> 24 I will scatter you<sup>406</sup> like chaff<sup>407</sup> driven by the desert winds. 25 This is your lot, the portion that has been measured out as yours,<sup>408</sup> says the Lord, because you have forgotten me and relied on lies. 26 I myself will strip off your skirts over (*or, as high as*) your face and your shame will be seen.<sup>409</sup> 27 I have seen your adulteries, your abominations, heard your lustful neighings,<sup>410</sup> your lewdness and vile prostitution<sup>411</sup> on the hills in the fields.

"Woe to you, O Jerusalem! How long will it be before you are made clean?"<sup>412</sup>

---

<sup>394</sup> The king and queen mother are no doubt Jehoiachin and Nehushta. II Kings 24:8. The king was 18 years of age, thus giving the queen mother an important role in the regime.

<sup>395</sup> LXX: "και τοις δυναστεουσιν." "for your glory is removed from your head."

<sup>396</sup> Hebrew obscure.

<sup>397</sup> The Negeb is the southern portion of Judah, generally south of Beersheba. In the first invasion by Babylon, 509 – 508 BCE some of these cities were attacked.

<sup>398</sup> The prophet declares that most of Judah has been annexed by alien nations.

<sup>399</sup> The Hebrew text in this warning presents problems.

<sup>400</sup> LXX adds: "to Jerusalem."

<sup>401</sup> LXX: "the sheep of your glory." TAN: "the flock you took pride in."

<sup>402</sup> The reference is to the Chaldeans.

<sup>403</sup> Verse 21 could read: "What will you say when he (i.e. God) appoints your superiors, those friends whom you yourselves have made your masters?" The people could not imagine God permitting the Babylonians to rule over Israel.

<sup>404</sup> Literally: "your heels be made to suffer violence" which would be a euphemism in Hebrew. JB: "and you have been manhandled." A footnote in the JB has: "men were led naked into captivity; women with their skirts above their knees."

<sup>405</sup> Literally: "who are learned in evil." LXX: "If the Ethiopian will change his skin, or the leopardess her spots, then you will be able to do good, having learned evil."

<sup>406</sup> Literally: "them."

<sup>407</sup> LXX: "straw."

<sup>408</sup> LXX: "του απειθειν υμας."

<sup>409</sup> TEV: "will strip off your clothes and expose you to shame." NEB: "I myself have stripped off your skirts and laid bare your shame."

<sup>410</sup> JB: "your shrieks of pleasure."

<sup>411</sup> LXX: "the looseness of your fornication." TAN: "your unbridled depravity, your vile acts."

<sup>412</sup> LXX: "Woe to you Jerusalem for you have not been purified so that you can follow me. How long will it be?" TEV: "He has seen you do the things he hates. He has seen you go after pagan gods on the hills, in

<CHAPTER 14>

IX. A Drought and Other Catastrophies 14:1 – 15:4<sup>413</sup>

A. Description of the Drought 14:1 – 6

<sup>1</sup> This is the Word of the Lord which came <sup>414</sup> to Jerusalem concerning the drought: <sup>2</sup> {“Judah mourns and her gates <sup>415</sup> languish; her people lament <sup>416</sup> on the ground. The outcry of Jerusalem rises up. <sup>3</sup> Her nobles send their servants <sup>417</sup> for water. They come to the cisterns but find no water and they return with empty containers. They are ashamed (*or, disappointed*) and humiliated (*or, dumfounded*) and cover their heads. <sup>418</sup> <sup>4</sup> Because of the ground on the bare heights being so arid <sup>419</sup> since it has not seen rain the plowmen (*or, farmers*) are aghast and cover their heads. <sup>5</sup> Even the doe <sup>420</sup> in the field forsakes her newborn fawn because there is no grass. <sup>6</sup> The wild asses <sup>421</sup> stand on the barren heights, snuffing for air like jackals. <sup>422</sup> Their eyes are glazed for lack of pasture.”}

B. Confession of Sin 14:7 – 9

<sup>7</sup> ”Though our iniquities testify against us, O Lord, act for your names sake (*or, for the sake of God’s reputation*), for our rebellions are many. We have sinned against you.” <sup>423</sup> <sup>8</sup> {“O you hope of Israel, our savior (*or, deliverer*) in times of trouble; why are you like a stranger in our land, like a tourist <sup>424</sup> who only stops for a single night? <sup>9</sup> Why are you like a person who is confused (*or, asleep*), like a warrior who cannot accomplish a victory? Surely, O Lord, you are in our midst and we are called by your name. <sup>425</sup> Do not forsake us!”}

C. The Lord’s Reply 14:10 – 12

<sup>10</sup> This is how the Lord replied to the people: {“They have loved to stray (*or, be estranged*); they have not restrained their actions. <sup>426</sup> Therefore the Lord does not accept them (*or, is disgusted with them*). Now he will recall their guilt and punish them.”} <sup>11</sup> The

---

the fields, like a man lusting after his neighbor’s wife or like a stallion after a mare. People of Israel you are doomed! When will you be pure?”

<sup>413</sup> The famine reference here was either one long severe famine or several smaller famines in succession and resulted in devastating consequences. Everyone was affected, thus there was potentially complete destruction.

<sup>414</sup> LXX: “και εγενετο.”

<sup>415</sup> The gate of a community was the usual place to assemble. TAN: “settlements.” JB: “the towns are disconsolate.” LXX: “emptied.” MFT: “Judah is woebegone, the citizens are cowering. They sit in black on the ground.”

<sup>416</sup> Literally: “black.”

<sup>417</sup> Literally: “little ones.”

<sup>418</sup> This phrase is omitted by the LXX. To cover one’s head was a sign of mourning.

<sup>419</sup> Hebrew uncertain. “NRSV: “the ground is cracked.” Possibly it could be translated as “shattered.”

<sup>420</sup> The Hebrew word perhaps means a “red deer doe.”

<sup>421</sup> These were considered to be the most hardy of all wild animals.

<sup>422</sup> CB: “crocodiles” reading “nynt” for “nt.”

<sup>423</sup> NEB: “Though our sins testify against us, yet act, O Lord, for thy own name’s sake.”

<sup>424</sup> LXX: “και ως αυτοξθον.”

<sup>425</sup> TAN: “your name is attached to us.”

<sup>426</sup> Literally: “their feet.”

Lord said to me: “Do not intercede for the benefit of these people. <sup>12</sup> Even though they fast, I will not listen to their cries, and even though they offer burnt offerings and cereal (*or, meat*) offerings, I will not accept them, but I will destroy them with war, famine and disease.” <sup>427</sup>

#### *D. Judgment on the False Prophets 14:13 – 16*

<sup>13</sup> Then I said, “Ah Lord God, observe these people. Say to them, You will not become involved in war, <sup>428</sup> nor will you experience famine but I will grant you the assurance of peace in this place. <sup>429</sup> <sup>14</sup> The Lord responded, “The prophets are prophesying lies in my name! I did not send them, nor did I command them. I have not communicated with them. They are prophesying to you a false vision, worthless divinations and delusions conceived in their own minds. <sup>430</sup> <sup>15</sup> Therefore this is what I the Lord say to the prophets who prophesy in my name <sup>431</sup> although I did not send them, yet they say; ‘War and famine will not befall this land.’ By war and famine those prophets will be condemned. <sup>432</sup> <sup>16</sup> The people to whom they prophesy will be thrown out into the streets of Jerusalem, victims of famine and war, with no one to bury them: <sup>433</sup> they themselves, their wives, their sons and their daughters. I will pour out their wickedness on them.”

#### *E. Jeremiah’s Lament Over the People’s Sorrow 14:17 – 18*

<sup>17</sup> {“You will say this word to them: Let my eyes flow with tears night and day, and let them not cease in their weeping, for the virgin daughter <sup>434</sup> of my people has been severely wounded and badly hurt, having sustained a grievous blow. <sup>435</sup> <sup>18</sup> I go out into the country and those who have been pierced by a sword! If I enter the city I see <sup>436</sup> they are sick with famine (*or, the sickness of famine*). <sup>437</sup> Both prophet and priest, conduct their labors within the land without any understanding or familiarity with their responsibilities.” <sup>438</sup>

#### *F. Renewed Lament of the People 14:19 - 22*

<sup>19</sup> {“Have you totally rejected Judah? Have you spurned Zion? Why have you smitten us so that there is no cure for us? We have looked for peace, for a time of healing,

---

<sup>427</sup> These means of destroying are found seven times in the book of Jeremiah.

<sup>428</sup> Literally: “see the sword.”

<sup>429</sup> Literally: “peace of truth” or “lasting peace.” TAN: “unfailing security in this place.”

<sup>430</sup> NEB: “augury and their own deluding fancies.” MFT: “hollow superstition and deception of their own minds.” NIV: “They are prophesying to you false visions, divination, idolatries and delusions of their own minds.”

<sup>431</sup> LXX: “ψευδη.”

<sup>432</sup> Literally: “be finished.” The word of the true prophets of God was opposite that of the prophesies made by the false prophets.

<sup>433</sup> To be unburied was one of the most terrible fates to overtake a person.

<sup>434</sup> TAN: “my helpless people have suffered a grievous injury which is very painful.” Cf.: 4:11.ff.

<sup>435</sup> NASB: “with a sorely infected wound.”

<sup>436</sup> NEB: “I see the ravages of famine.”

<sup>437</sup> Literally: “The sickness of famine.” MFT: “The famine is raging.”

<sup>438</sup> Εββρεω υνχλεαρ. Τηισ τρανσλατιον υσεσ αν εμενδατιον.

but we have received terror. <sup>20</sup> We acknowledge our weakness, O Lord, and the iniquity of our ancestors, for we have sinned against you. <sup>21</sup> Do not abhor <sup>439</sup> us, for the sake of your name! Do not dishonor <sup>440</sup> your glorious throne; <sup>441</sup> remember us and do not break your covenant with us. <sup>22</sup> Are there any among the false gods of the nations that can bring rain? Or, can the skies themselves give showers? Are you not he, Our Lord, our God? We set our hope <sup>442</sup> on you, for you do (*or, make*) all things.”}

<CHAPTER 15>

G. The Lord’s Final Reply 15:1 – 4

<sup>1</sup> Then the Lord said to me: “Even if Moses <sup>443</sup> and Samuel <sup>444</sup> were to intercede for me, I <sup>445</sup> would not win over the people. Dismiss them from my presence, and go to them. <sup>2</sup> When they ask you, ‘Where should we go?’ you will say, ‘This is what the Lord says: {[*You will go to*] those who are destined for pestilence and will receive pestilence. You will go to those who are being destroyed through war, <sup>446</sup> and you will receive the sword. You will go to those who are experiencing famine, and you will die because of famine. You will go to live with those who are captives and you yourselves will be captives.} <sup>3</sup> “I will designate all kinds of punishment (*or, doom*) to befall you says the Lord: deadly warfare, being dragged away, having the birds of prey eat you as carrion, and wild animals devour your remains after you are destroyed. <sup>447</sup> <sup>4</sup> I will make you an object of horror (*or, repugnant*) <sup>448</sup> because of what Manasseh, the son of Hezekiah, king for Judah did in Jerusalem [*when he ruled as king.*]” <sup>449</sup>

X Lamentation of Jeremiah 15:5 – 21

A. Lamentation over Destruction in the Land 15:5 – 9

[**Jeremiah speaks for God.**] <sup>5</sup> {“Who will have pity on you, O Jerusalem, or who will console <sup>450</sup> you? Who will pause to provide aid and inquire concerning your welfare? <sup>6</sup> You have rejected me, says the Lord. You kept on rejecting me <sup>451</sup> so I have stretched out my hand to destroy (*or, crush*) you, and destroyed you, --- I am unable to control my wrath. <sup>452</sup> <sup>7</sup> I have winnowed you with a winnowing fork (*or, I have thrown you to the*

---

<sup>439</sup> LXX: “κερασον.”

<sup>440</sup> LXX: “απολεσης.”

<sup>441</sup> I.e. the temple.

<sup>442</sup> Literally: “wait for.”

<sup>443</sup> LXX & Vulgate: “και Ααρων.” Cf.: Exodus 32:11 – 14; 31:34; Numbers 14:13 – 25.

<sup>444</sup> Cf.: I Samuel 7:5 - 11; 12:14; Psalm 91:6. LXX:

<sup>445</sup> Literally: “my soul.” The Hebrew in this verse is uncertain.

<sup>446</sup> Literally: ‘by the sword.’

<sup>447</sup> CEV: “I will punish you in four different ways. You will be killed in war, and your bodies dragged of by dogs, your flesh will be eaten by birds, and your bones will be chewed by the wild animals.”

<sup>448</sup> LXX: “I will deliver them up for distress to all the kingdoms of the earth.”

<sup>449</sup> Cf. II Kings 21:1 - 15; 23:26; 24:3. Manasseh ruled 687 – 642 BCE.

<sup>450</sup> LXX: “fear for.”

<sup>451</sup> Literally: “keep going backward.” CB: “You have gone ever backward.”

<sup>452</sup> Literally: “repenting.” LXX: “I will no longer spare them.”

wind like straw) in the towns <sup>453</sup> of the land. I have bereaved you, I have destroyed my people. They do not turn away from (*or, repent* of) their evil ways. <sup>454</sup> <sup>8</sup> I have made them widows in greater numbers than the sands of the sea; I have brought a destroyer among the mothers of young sons acting as a destroyer at noonday. <sup>455</sup> <sup>9</sup> The woman who lost her seven children has become frail (*or, is forlorn*); <sup>456</sup> she has passed out; she expired just as the sun was setting, while it was still daylight. She had been ashamed and disgraced (*or, humiliated*). I will give the remnant of the people over to warfare and to the endurance of wicked acts by their enemies, declares the Lord.”}

*B. Lamentation Over Himself and the Lord’s Reply 15:10 – 21*

[**Jeremiah’s Personal Lament**] <sup>10</sup> “My mother, woe is me that you bore me. There is conflict and strife everywhere in the land. I have not lent [*any money*] nor have I borrowed [*any money*]. Yey --- everyone curses me. <sup>457</sup> <sup>11</sup> Let it be so, O Lord, <sup>458</sup> if I have not beseeched you for their benefit, <sup>459</sup> if I have not interceded with you on behalf of the enemy in the north in this time of trouble and distress. <sup>460</sup> <sup>12</sup> Can one break iron and bronze from the north?<sup>461</sup> <sup>13</sup> [“I will give the treasures from all your territory as plunder (*or, spoils*), without price, for all your sins. <sup>14</sup> I will make you servants of your enemies in a land about which you know nothing, for my anger will be like a fire that has been lit and which will burn forever.”]<sup>462</sup>

<sup>15</sup> {[*Then I spoke to the Lord:*] “O Lord, you know! Remember me and help me to revenge my persecutors. Because of your patients, do not destroy me. Know that I bear this reproach for your sake. <sup>16</sup> You spoke and I listened carefully <sup>463</sup> to your words. These filled me with joy and delight. <sup>17</sup> I was not one to be in the company of revelers <sup>464</sup> nor did I rejoice! I sat alone (*or, was lonely*) because your hand was on me, for you had filled me with gloom (*or, anger*). <sup>18</sup> Why is my pain <sup>465</sup> constant, my wound incurable? <sup>466</sup> Will you be like a deceitful (*or, treacherous*) brook toward me? <sup>467</sup> Like waters that fail?”} <sup>468</sup>

<sup>453</sup> Literally: “gates.”

<sup>454</sup> LXX: “δια της κακιας αυτων.”

<sup>455</sup> Hebrew obscure! TEV: “There are more widows in your land than grains of sand by the sea, I killed your young men in their prime and made their mothers suffer. I suddenly struck them with anguish and terror.” NEB: “I brought upon them hordes of raiders to plunder at high noon.”

<sup>456</sup> Literally: “emptied.” Possibly because of being bereft of her children.

<sup>457</sup> The LXX adds: “η ισχυς μου.” “sapping my strength.”

<sup>458</sup> So: LXX & Old Latin. Hebrew: “the Lord said.”

<sup>459</sup> Hebrew obscure. LXX: “κατευθυνοντη αυτων.”

<sup>460</sup> LXX: “Be it O, Lord, in their prosperity; surely I stood before you in the time of their calamities and in the land of their affliction, for their good against the enemy.”

<sup>461</sup> Hebrew obscure. The Hebrew is so obscure that some translators omit the verse in their translation. LXX: “Will iron be known? Whereas your strength is a bronze covering.” The iron from the north was of the finest quality in the 7<sup>th</sup> century BCE.

<sup>462</sup> Some scholars omit verses 12 – 14 since they consider them to be dittography of 17:3 – 4.

<sup>463</sup> Literally: “devoured them.” LXX:

“υπο των αθετωντων τους λογους σου σεντελεσον αυτους και εστα.” “Know that for your sake I bear reproach from those who despise your word. Consume them and your word will be the joy and delight of my heart.”

<sup>464</sup> LXX: “αλλα ευλαβουμην.”

<sup>465</sup> LXX: “οι λυποντες με κατασχυουσι μου.”

[**The Lord's Response**] <sup>19</sup> {This is what the Lord says: "If you return I will restore you, and you will stand before me. If you speak a message that is of [*spiritual*] value, <sup>469</sup> and not speak what is nonsense, you will be my representative. <sup>20</sup> I will make you to be an impregnable wall <sup>470</sup> of bronze, as a protection against these people. They will fight against you but they will not be victors over you for I am with you to save you, and to deliver you, says the Lord. <sup>21</sup> I will rescue you from the power of the wicked and redeem you from the grasp of those who are ruthless.} I, the Lord have spoken."

<CHAPTER 16>

*XI. Threats and Promises 16:1 – 21*

*A. Jeremiah's Life a Warning 16:1 – 13*

<sup>1</sup> The word of the Lord came to me: <sup>2</sup> "You are not to marry a wife, <sup>471</sup> and you will not have sons and daughters in this place. <sup>3</sup> The Lord declares this concerning the sons and daughters who are born in this place, and about the women who are their mothers and the men who are their fathers in this land. <sup>472</sup> <sup>4</sup> They will die of deadly diseases. <sup>473</sup> They will be unlamented, and unburied. They will be as manure <sup>474</sup> (*or, dung*) spread on the surface of the ground. They will perish through warfare and famine. <sup>12</sup> Their corpses will be as carrion (*or, food*) for the birds of the air and and for the beasts of the earth. <sup>475</sup>

<sup>5</sup> "This is what the Lord declares: {Do not enter the house where there is a mourning feast (*or, where there is wailing*) <sup>476</sup> or bemoan them; for I have withdrawn my blessing, love, and pity from these people. <sup>6</sup> As for all those who are in leadership and those who are ordinary laborers in this land: <sup>477</sup> <sup>7</sup> no one will be buried and no one will lament nor shave his head to show grief, or gash himself, <sup>478</sup> to demonstrate grief. <sup>7</sup> Do not show sympathy by giving a portion of bread to those who are in mourning for the

---

<sup>466</sup> MFT: "why does my wound fester?" LXX: "ποθεν ιαθησομαι."

<sup>467</sup> The reference is to a brook that dries up when it is needed.

<sup>468</sup> Water that is purported to provide healing but does not fulfill its promise. Jeremiah refuses to believe that God is like an unreliable stream that cannot be counted on.

<sup>469</sup> JB: "noble, not despicable thoughts." LXX: "if you will proclaim the precious and distinguish it from the worthless, you will be like my mouth." Jeremiah believes that God will remove any dross and apostasy from his people.

<sup>470</sup> MFT: "a rampart of a fort to resist this people."

<sup>471</sup> LXX adds: "λεγει Κυριος ο Θεος Ισραηλ." It was important for a Hebrew to have children to carry on the family name and the inheritance. Celibacy was rare. For Jeremiah to be told by God to be celibate would be a powerful object lesson.

<sup>472</sup> MFT: "For this is the Eternal's sentence upon the sons and daughters born in this place."

<sup>473</sup> TAN: "die gruesome deaths." NEB: "deadly ulcers."

<sup>474</sup> LXX "as an example on the face of the earth." BV: "they shall be as fertilizer on the top soil."

<sup>475</sup> Cf.: ANET p. 405c.

<sup>476</sup> Literally: "the shrill sound."

<sup>477</sup> This portion of the sentence is omitted in the LXX.

<sup>478</sup> The prophet seems to refer to a pagan practice which is prohibited in Leviticus 19:28; Deuteronomy 14:1. Cf.: ANET p. 80a.

dead,<sup>479</sup> nor is anyone to give a drink to console<sup>480</sup> the chief mourner or to their parents.<sup>481</sup> 8 You will not go into the house of feasting to sit with those who are feasting and celebrating.”

9 The Lord of Hosts, the God of Israel says: “Be attentive! I will banish<sup>482</sup> the sound of mirth, and the voice of gladness from this place. This will happen before your eyes and during your lifetime. The voice of the bridegroom and the voice of the bride will no longer be heard.)<sup>10</sup> When you announce all these things to the people (*or, this nation*) they will ask you, ‘Why has the Lord pronounced these terrible evils against us? What is our iniquity? What crime have we committed against the Lord our God?’<sup>11</sup> Then you will say to them, ‘Because your ancestors have deserted me, says the Lord, and have gone after other<sup>483</sup> gods and have served and worshiped them and have abandoned me and have not kept my instructions (*or, law*),<sup>12</sup> (and because you have done even worse than your ancestors, for every one of your ancestors has been stubborn (*or, willful*) and refused to listen to me.)<sup>13</sup> For this reason I will expel you from this land into land of which you and your ancestors have had no knowledge, and you will serve other gods both day and night, for I will show you no favor.”<sup>484</sup>

#### *B. Promise of Return from the Diaspora 16:14 – 15<sup>485</sup>*

14 [“Because of this the days are coming, says the Lord, when it will no longer be said, ‘As the Lord lives, who brought the people of Israel out of the land of Egypt’<sup>15</sup> but ‘As the Lord lives who brought the people<sup>486</sup> of Israel out of the north country and out of all the countries where God had driven them.’ I will bring them back to their own land which I had given to their ancestors.”]<sup>487</sup>

#### *C. Retribution for Israel’s Iniquity 16:16 – 18*

16 {“I am sending for many fisher men, says the Lord, and they will catch them; and afterward I will send for many hunters and they will hunt them from every mountain and every hill and out of every crevice in the rock.<sup>17</sup> I am carefully watching all their actions; they are not hidden from me, nor is their iniquity concealed from my knowledge<sup>488</sup> 18 I will<sup>489</sup> repay them for their iniquity and their sin, because they have polluted my

---

<sup>479</sup> Friends usually provided bread after the funeral had been concluded. Cf.: II Samuel 3:35; Ezekiel 24:12; Hosea 9:4.

<sup>480</sup> Literally: “the cup of consolation.” A consoling cup in Jerusalem was a special wine drunk by the chief mourner.

<sup>481</sup> Verses 5 – 7 summarize the showing of sympathy in that day, revealing information about the customs of the day.

<sup>482</sup> Literally: “cause to cease.”

<sup>483</sup> LXX: “strange.”

<sup>484</sup> The people, Jeremiah declares, are unable to grasp the significance of this misfortune. The covenant supplied their spiritual guidelines, but this was disregarded in favor of idolatry.

<sup>485</sup> These verses are virtually a duplication of 23:7, 8.

<sup>486</sup> Literally: “sons.” LXX: “τον οικου.”

<sup>487</sup> These verses are thought by some scholars to be a scribal interpolation.

<sup>488</sup> Literally: “eyes.”

<sup>489</sup> Literally: “And first I will...” This verse is omitted in the LXX.

land with the carcasses (*or, corpses*)<sup>490</sup> of their detestable idols, and have filled the land I gave them as a heritage with their abominations.”

#### *D. Conversation of the Nations and God 16:19 – 21*

19 {“O Lord my strength and my fortress, my refuge in the day of trouble: the nations will come to you from the ends of the earth and say ‘Our fathers have possessed nothing but lies: <sup>491</sup> worthless idols in which there is no profit.’ <sup>492</sup> 21 Assuredly, I will teach them once and for all, causing them to understand my power and might, and they will know that my name is ‘The Lord.’”} <sup>493</sup>

### <CHAPTER 17>

#### *XII. Miscellaneous Materials 17:1 - 27*

##### *A. Judah’s Hardened Sin 17:1 – 4 <sup>494</sup>*

1 “The sin of Judah is inscribed with a stylus of iron: with a point of diamond <sup>495</sup> and engraved in the tablet of their heart, [and on the horns of the altar, <sup>496</sup> 2 which their children remember. <sup>497</sup> Their altars and their Asherim (*or, sacred poles*) <sup>498</sup> were beside every green tree and on the high hills, 3 on the mountains and in the open country.] <sup>499</sup> Your wealth and all your treasures will become plunder (*or, spoils*) as the price of (*or, in payment for*) your sins <sup>500</sup> throughout the entire country. <sup>501</sup> 4 You will become enslaved by your enemies, going to countries you do not know, and you must be taken from your heritage (*or, inheritance*) which I had given you. <sup>502</sup> I will make you serve your enemies

---

<sup>490</sup> NEB: “by defiling with the dead bodies of their idols in the land.”

<sup>491</sup> Some scholars have moved verse 19 to follow verse 20, feeling it makes for a better order. TAN: “bitter delusions.” NEB: “only a sham, an idol, vain and useless.” JB: “Our fathers got hold of unmitigated and useless lies and without profit.”

<sup>492</sup> LXX: “How vain were the idols which our fathers procured to themselves and there is no help in them.”

<sup>493</sup> Some scholars feel verse 21 should follow verse 18.

<sup>494</sup> In the LXX verses 1 – 4 are omitted. This chapter is comprised of a variety of material: a Psalm, Proverbs and general admonitions.

<sup>495</sup> This is no doubt a stylus with a hard point to cut into a hard surface. TAN: “Adamant.” The Hebrew word is “samir” which is possibly related to an Akkadian word “asmur” which means “emery.”

<sup>496</sup> Hebrew uncertain. In worship, as directed by the Torah, blood is to be sprinkled on the horns of the altar. Emended it could read: “Surely the horns of their altars are a memorial against them.”

<sup>497</sup> Hebrew uncertain. Literally: “as their sons remember.” NEB: “to bear witness against them.”

<sup>498</sup> The Asherim were wooden symbols of female deities.

<sup>499</sup> The words of verses 3 – 4 that are in brackets are virtually a duplicate of 15:13 – 14. Some scholars feel this is either a later insertion or it should be placed in a different location within Jeremiah.

<sup>500</sup> So: versions. Literally: “your high places for sin.”

<sup>501</sup> Hebrew uncertain. TAN: “Because of the sin of your shrines throughout our borders I will make your rampart a heap in the field and your treasures as spoil.” NEB: “and your treasure a payment.”

<sup>502</sup> Hebrew uncertain.



in a land which is unknown to you, for the fire of my anger is furious and will burn forever.”<sup>503</sup>

### B. A Psalm of Contrasts 17:5 – 8

<sup>5</sup> This is what the Lord says: <sup>504</sup> {“Cursed is the person who trusts (*or, relies on*) humanity and makes mere flesh his own source of strength, who alienates himself from the Lord. <sup>505</sup> <sup>6</sup> He is like a shrub <sup>506</sup> in the desert that will not sense the coming of good. He will reside in the parched places of the wilderness, and in places that are uninhabited. <sup>507</sup> Blessed is the man who trusts in the Lord, trusting solely in the Lord. <sup>508</sup> <sup>8</sup> He is like a tree planted by water, and sends out its roots along the stream and has no fear when heat comes for its leaves remain green and is not anxious in the drought years, for it does not cease in bearing fruit.”<sup>509</sup>

### C. A Wisdom Saying 17:9 – 10<sup>510</sup>

<sup>9</sup> {“The heart is devious beyond all other things. <sup>511</sup> It is desperately corrupt. <sup>512</sup> Who can understand it? <sup>10</sup> The Lord examines the mind and the heart to repay to every person according to his ways, according to the fruits of his actions.”}

### D. The Transitoriness of Ill-gotten Wealth 17:11

<sup>11</sup> [ {“Like the partridge <sup>513</sup> that gathers her brood which she did not lay <sup>514</sup> so is he who amasses wealth unjustly, but by mid-life that wealth will be required of him and will desert him. In the end he will be a fool”} ]<sup>515</sup>

---

<sup>503</sup> The prophet states that apostasy is very deeply ingrained in the national character of the people. True repentance is needed but the people are so corrupt that they stand in the way of contrition and forgiveness. Thus they need to suffer the consequences.

<sup>504</sup> The authorship of this Psalm is disputed by scholars. Some feel Jeremiah wrote this Psalm. Others feel it is based on an ancient Egyptian poem composed by Amenemope in the Wisdom of Amenemope. There are some similarities, in part based on the subject matter.

<sup>505</sup> LXX: “will lean his arm of flesh on him while his heart departs from the Lord.”

<sup>506</sup> The exact meaning of the Hebrew is uncertain. LXX has “wild tamarisk” which is a sort of miniature juniper. MFT: “He is like some desert shrub that never thrives.”

<sup>507</sup> Literally: “salt land.” NAB: “He is like a barren bush in the desert that enjoys no change of season, but abides in a lava waste, a salt and empty earth.”

<sup>508</sup> LXX: “and whose hope the Lord will be.”

<sup>509</sup> Cf.: ANET p. 442b.

<sup>510</sup> These sayings are proverb like.

<sup>511</sup> LXX: “deep beyond all things.”

<sup>512</sup> LXX: “καὶ ἀνθρώπος.” NEB footnote: “too deceitful for any man.” TAN: “perverse – who can fathom it?” Cf.: Proverbs 27:19.

<sup>513</sup> It was popularly believed that a partridge would hatch eggs for other birds. The Hebrew word could also mean some variety of Sand Grouse. LXX: “ἐφώνησε.” The LXX also includes “when she utters her call” concerning the partridge.

<sup>514</sup> LXX: “συνήγαγον.”

<sup>515</sup> Some scholars feel this verse is a later interpolation. Retribution is grounded in divine justice.

### *E. The Greatness of the Temple 17:12*

12 [“A glorious throne is located on high from the beginning in the place of our sanctuary.”

### *F. Prayer for Healing 17:13*

13 {“O Lord, the hope of Israel, all who forsake you will be put to shame; those who turn away from your name will be written in the earth (*or, dust*)<sup>516</sup> for they have forsaken the Lord and their fountain of living water will be humbled.”}]<sup>517</sup>

### *G. Jeremiah’s Lament and Prayer 17:14 – 17*<sup>518</sup>

14 {“Heal me O Lord, and I will truly be healed. Save me and I will be saved; for you are my praise. 15 The people taunt me, saying: ‘Where is the Lord? Let the prophecy take place!’<sup>519</sup> 16 I have not urged you to send evil, nor have I desired the day of disaster. You know this! That which proceeds from my lips is before you (*or, was heard by you*). 17 Do not be a terror to me for you are my refuge in the evil day. 18 Let those who persecute me be put to shame, but let me not be put to shame: let them be dismayed, but let me not be dismayed. Bring the day of evil. Destroy them with double destruction.”}<sup>520</sup>

### *H. Sabbath Observances 17:19 – 27*

19 This is what the Lord declares: “Go and stand at the Benjamin Gate<sup>521</sup> by which the people of Judah enter and by which they leave. Go to all the gates of Jerusalem, 20 and say: Hear the word of the Lord, you kings of Judah and all Judah, and all the inhabitants of Jerusalem, who enter by these gates. 21 This is what the Lord says: Guard yourselves for your own sake. Do not carry burdens (*or, merchandise*) on the Sabbath Day or bring any burdens (*or, merchandise*) through the gates of Jerusalem. 22 Do not carry burdens (*or, merchandise*) out of your house on the Sabbath and do not do any work but keep the Sabbath Day.<sup>522</sup> Do no work but keep the Sabbath day holy as I had already commanded your ancestors. 23 (In spite of this your ancestors would not pay attention but became so stubborn<sup>523</sup> that they would not hear these instructions.”)

---

<sup>516</sup> This is a euphuism for death.

<sup>517</sup> Hebrew unclear. TAN: “Shall be doomed men for they have forsaken the Lord, the fount of living water.” Some scholars feel verses 11 – 13 should be inserted following verse 8 though there is no manuscript evidence.

<sup>518</sup> NAB describes this as a prayer for vengeance.

<sup>519</sup> TAN: “Where is the prediction of the Lord? Let it come to pass!”

<sup>520</sup> Verses 14 – 18 are an elegant poem as a plea by Jeremiah for vindication.

<sup>521</sup> Literally: “sons of the people” which is also the meaning of the word “Benjamin.” TAN: “the people’s gate.” The Versions use the word “Benjamin.” LXX: “In the gates of the children of our people (*or, Benjamin*), by which the kings of Judah enter and by which they leave.”

<sup>522</sup> The Sabbath was to be a day of rest not a day of commerce.

<sup>523</sup> Literally: “stiffened their necks.” LXX: “ὕπερ τοὺς πατέρας αὐτῶν.”

<sup>24</sup> “If you listen to me, says the Lord, and if you bring no burdens (*or, merchandise*) through the gates of the city on the Sabbath Day, but follow the Sabbath Day, keeping it holy and do not work during the Sabbath, <sup>25</sup> kings <sup>524</sup> will enter these gates and they will be seated on the throne of David. They will ride in chariots or on horseback, they and their princes, the people of Judah and the inhabitants of Jerusalem, and their cities will be inhabited forever. <sup>28</sup> People will come from the cities of Judah and the region surrounding Jerusalem, from the land of Benjamin, the Shephelah, <sup>525</sup> the hill country and the Negeb, <sup>526</sup> bringing burnt offerings and sacrifices, cereal offerings, frankincense <sup>527</sup> and thank offerings to the house of the Lord. <sup>27</sup> But: if you do not listen to the commands concerning the keeping the Sabbath Day holy which includes not carrying a burden (*or, merchandise*) and entering by the gates of Jerusalem on the Sabbath Day, I will set fire to its gates and the fire will consume the fortress of Jerusalem and that fire will not be quenched.”

<CHAPTER 18>

*XIII. Parable and Plot 18:1 – 23*

*A. Parable of the Potter 18:1 – 12* <sup>528</sup>

<sup>1</sup> The word of the Lord came to Jeremiah from the Lord: <sup>2</sup> “Rise and go down to the potter’s house and there I will impart my word to you.” <sup>3</sup> I went down to the potter’s house and he was working at his wheel. <sup>529</sup> <sup>4</sup> Occasionally the potter was dissatisfied with the form and he reworked the clay to form it into another pot <sup>530</sup> which met the potter’s approval. <sup>531</sup>

<sup>5</sup> Then the word of the Lord came to me: <sup>6</sup> “O House of Israel, Am I not able to do with you as the potter has done?” says the Lord. “Just as the clay is in the potter’s hand, so you are [*the clay*] in my hand, O House of Israel. <sup>7</sup> [At any time I can make a decree concerning a nation or kingdom that I will uproot, break down and destroy, <sup>532</sup> <sup>8</sup> and if that nation, about which I have spoken, turns from its evil, I will, [*like the potter*] alter my intention concerning the harsh action that I intended to take against it. <sup>533</sup> <sup>9</sup> If at any time I declare, concerning a nation or kingdom, that I will build and plant it.] <sup>534</sup> But: if it

---

<sup>524</sup> So: Versions. Literally: “kings and princes (*or, officers*).”

<sup>525</sup> This region is between the Philistine plain and the Judean highlands.

<sup>526</sup> This region is south of Beersheba.

<sup>527</sup> The incense is comprised of gum taken from trees that grow mainly in southern Arabia.

<sup>528</sup> The parable of the potter presents the concept that God is almighty and able to destroy, or assist, depending on the actions of the people. It is not a parable to present God as an arbitrary judge.

<sup>529</sup> Literally: “wheels.” LXX: “on the stones.” The wheel was possibly comprised of two stone disks the heavier one being below and the lighter one above for shaping of the clay.

<sup>530</sup> The Hebrew manuscripts vary slightly in their description.

<sup>531</sup> The figure of the potter stresses the sovereignty of God on Israel.

<sup>532</sup> LXX: “I will pronounce a decree (*or, an end*) on all the nations, to cut them off and to destroy them.”

<sup>533</sup> Verse 8 is awkward in Hebrew. It is in a shorter form in the LXX. A possible translation might be: “But if that nation should repent of its iniquity because I have threatened it, I would modify the punishment that I had planned to inflict on it.” Cf.: ANET p. 422c.

<sup>534</sup> Some scholars feel this is a later interpolation or that it should be located at the end of verse 12.

does what displeases me, and it does not listen to my voice, I will reconsider <sup>535</sup> all the good which was my intention to bestow on that nation.

<sup>11</sup> "Say to the people of Judah and the inhabitants of Jerusalem: 'This is what the Lord declares: I have been preparing evil against you and developing a plot against you. <sup>536</sup> Return <sup>537</sup> every one from your evil way, and alter your conduct and all your actions.'

<sup>12</sup> ["However, <sup>538</sup> they will reply, 'That is in vain: we will follow our own plans and everyone will act in accordance with their own will.'"'] <sup>539</sup>

### *B. Unnaturalness of Israel's Sin 18;13 – 17*

<sup>13</sup> {"Assuredly this is what the Lord says: Inquire among the nations to see if anything like this has happened in the past. The maiden (*or, virgin*) <sup>540</sup> Israel has done a very horrible thing. <sup>14</sup> Does the snow <sup>541</sup> of Lebanon leave the crags of Sirion? Do the mountain torrents fail? <sup>542</sup> <sup>15</sup> Yet my people have forgotten me, they burn incense to worthless gods. <sup>543</sup> They have stumbled <sup>544</sup> in their ways along the ancient roads, and have gone into the impossible pathways (*or, byways*) <sup>545</sup> <sup>16</sup> making their land a horrible place, a place to be hissed at forever. <sup>546</sup> Everyone who passes by is appalled by it and shakes his head. <sup>17</sup> Like the Siroco (*or, East wind*) I will scatter them before their enemy. I will show <sup>547</sup> them my back not my face in the day of their calamity (*or, destruction*)."} <sup>548</sup>

---

<sup>535</sup> Literally: "repent." NASB: "think better."

<sup>536</sup> NEB: "I am perfecting my designs against your evil." NASB: "Behold, I am fashioning calamity against you and devising a plot against you." TAN: "devising disaster."

<sup>537</sup> Literally: "make good."

<sup>538</sup> LXX: "καὶ εἰπῶν."

<sup>539</sup> Literally: "everyone will act according to the stubbornness of his own evil heart." LXX: "we will each perform the lusts in our hearts." Some scholars feel this is a later interpolation. Time has run out for Judah. The national sin was so ingrained that repentance seemed out of the question.

<sup>540</sup> The virgin Israel had tainted herself with orgiastic rites. Israel had been taught and should have determined to keep herself untainted, just as an unmarried woman was to keep herself chaste for her future husband.

<sup>541</sup> Hebrew uncertain. The Hebrew word "Sirion" could be a Phoenician name for Mount Hermon. Hebrew: "sur." A related word "missur" would mean "pebbles." Sirion can be the name of one of the mountains in Lebanon or it can mean "a field." Some scholars would translate: "Do pebbles ever leave the field?" NIV: "Do the snows of Lebanon ever vanish from its rocky slopes? Do its cool waters from the distant sources ever cease to flow?" LXX: "Will the fertilizing streams fail to flow from a snow fall in Lebanon?" TAN: "Does one forsake Lebanon snow from the mountainous rocks? Does one abandon cool water flowing from afar?"

<sup>542</sup> This translation is based on an emendation of the sentence.

<sup>543</sup> TAN: "to delusions."

<sup>544</sup> So: LXX, Syriac and Vulgate. Literally: "they made them stumble." LXX: "καὶ ἀσθενησοῦσιν."

<sup>545</sup> JB: "They have lost their footing in their ways on the roads of former times, to walk the tortuous paths."

<sup>546</sup> This action, to hiss at, was performed at the sight of a 'horrible place' or ruin, to ward off a like fate which would befall the observer.

<sup>547</sup> Literally: "look themselves in the back and not in the face."

<sup>548</sup> The sin of the people is completely irrational in character. Such irrational and apostate behavior from a covenant people can only result in punishment.

## C. A Plot Against Jeremiah 18:18 – 23

### 1. The Desire of the Nation 18:18

<sup>18</sup> “Then they said, Come, let us devise a plot against Jeremiah for the law will not fail to come from the priest, or the council, the wise men, nor will the word of the prophet fail. <sup>549</sup> Come, let us slander him <sup>550</sup> and bring a conspiracy against him such as an accusation of treason.” <sup>551</sup>

### 2. The Desire of Jeremiah 18:19 - 23

<sup>19</sup> {“Give heed to me, O God, and be attentive to my plea. <sup>552</sup> <sup>20</sup> Should good be repaid with evil? <sup>553</sup> Yet--- they have dug a pit for my body (*or, my soul*). Remember how I stood before you to speak good for them, to turn away your wrath from them. <sup>554</sup> <sup>21</sup> Therefore turn away your children to famine, deliver them to the destruction of war, let their wives become childless widows. <sup>555</sup> May their men die by pestilence and their youths die in war. <sup>22</sup> Let shrieks be heard from their houses when you suddenly bring robbers (*or, raiders*) against them; (for they have dug a trap (*or, pit*) <sup>556</sup> for me) and laid snares for my feet. <sup>23</sup> Yet you, O Lord know all their plotting to slay me. Do not forgive (*or, atone for*) or pardon their iniquity <sup>557</sup> nor blot out their sin from your memory. <sup>558</sup> Let them be overthrown <sup>559</sup> before you. Deal with them in the time of your anger!”}

## <CHAPTER 19>

### XIV. Symbolic Action and Imprisonment 19:1 – 20:18

#### A. Symbolic Actions 19:1 - 15

1. This is what the Lord said: “Go, bring a potter’s earthenware flask (*or, jug*) <sup>560</sup> and take some of the elders of the people. (and some of the elders of the priests); <sup>561</sup> <sup>2</sup> and

---

<sup>549</sup> The people in Jeremiah’s day appear to be satisfied with their way of life.

<sup>550</sup> Literally: “smite him with the tongue.”

<sup>551</sup> LXX: “Let us listen to all his words (*or, let us trap him*) and secure the basis for a charge against him.”

<sup>552</sup> The Hebrew is obscure.

<sup>553</sup> Hebrew uncertain. TAN: “Is evil a payment for good?” NEB: “Is good to be repaid with evil?”

<sup>554</sup> LXX: “For evil is rewarded for good. They have spoken words against my soul, and I have hidden the punishment they meant for me, remembering that I stood before your face to speak good to them; to turn away your wrath from them.”

<sup>555</sup> NAB: “Let their wives be made childless and widows. Let their men die of pestilence, their young men be slain by the sword in battle.”

<sup>556</sup> A pit trap would be intended for large animals.

<sup>557</sup> JB: “Do not forgive their word. Do not efface their sin in your sight.”

<sup>558</sup> Literally: “sight.”

<sup>559</sup> Literally: “made to stumble.” LXX: “ἡ ἀσθευεῖα αὐτῶν.” MFT: “trip them till they crash before thee, and deal with them in thy day of anger!” NEB: “Do not blot out their wrongdoing or annul their sins; when they are brought stumbling into thy presence, deal with them on the day of thy anger.”

<sup>560</sup> The Hebrew word “baqbuq” is a decanter (*or, flask*). The name originating from the gurgling sound when water is poured out. Archaeologists have found these flasks, ranging in size from 4 to 10 inches in height. LXX: “πεπλασμενον.” The earthenware flask (*or, jug*) symbolizes the final form of Judah’s stubbornness. Its shattering before the country’s leaders was an indication of coming doom.

go to the Valley of Ben-hinnom, to the entry of the Potsherd Gate, and proclaim there<sup>562</sup> the message that I will give you. <sup>3</sup> You will say: Hear the word of the Lord, O king of Judah and inhabitants of Jerusalem: The Lord, the God of Hosts, the God of Israel, declares: I am bringing a disaster on this place that will resound in the ears of all who hear it. <sup>4</sup> Because these people have forsaken me, and have become estranged from this place by burning incense in it to other gods which neither they nor their ancestors and even the kings of Judah have known, and because they have filled this place with the blood of those who are innocent, <sup>5</sup> and have built the high places for the worship of Ba'al to burn their sons in the fire as burnt offerings (*or, whole offerings*) to Ba'al, which I never commanded but have decried --- it never came into my thoughts! <sup>563</sup> <sup>5</sup> Assuredly the days are coming, declares the Lord, when this place will no longer be called "Tophet" <sup>564</sup> or "the Valley of Ben-hinnom" but "the Valley of Slaughter." <sup>7</sup> I will frustrate (*or, shatter*) the plains of Judah and Jerusalem, and will cause the people to die because of war at the hands of their enemies and by the hand of those who seek to survive. I will give their carcasses as carrion to the birds of prey and all the beasts of the earth. <sup>8</sup> I will make this place an object of horror, <sup>565</sup> and a place to be hissed at; <sup>566</sup> for everyone who passes by will be horrified, <sup>567</sup> and will hiss because of the disasters <sup>568</sup> that have befallen it. <sup>9</sup> I will make the survivors eat the flesh of their sons and their daughters, and everyone will eat the flesh of his neighbor during the siege and the distress afflicted on them by their enemies (*or, they will eat each other's flesh during the siege and due to the distress they had to endure*).

<sup>10</sup> "At this time you will shatter the earthenware flask (*or, jug*) <sup>569</sup> in the presence of all who have accompanied you, <sup>11</sup> and you will declare: This is what the Lord of Hosts says: I will shatter this nation and their city just as one can shatter a potter's earthenware flask (*or, jug*) which then is unrepairable. Bodies will be brought to Tophet because there will be no other place to dispose of them. <sup>570</sup> <sup>12</sup> I will do this here, says the Lord, and this will happen to its individuals, making this city to be like Tophet. <sup>13</sup> The houses of Jerusalem and the royal palace --- those roof tops on which incense was burned to the host of heaven, <sup>571</sup> and libations poured out to other gods --- will be polluted [*with*

---

<sup>561</sup> LXX: "και απο οων ιερειον."

<sup>562</sup> Hebrew uncertain. LXX: "των τεκνων αυτων." This is the only reference in the Old Testament to this gate. Possibly this was not the official name for the gate and it was the gate nearest to the Valley of Hinnom which became the garbage dump for Jerusalem. This would also have been the location for the worship of Moloch which involved the burning of children as a sacrifice to the god.

<sup>563</sup> So: Hebrew and LXX. LXX Codex A adds "nor did I speak it."

<sup>564</sup> Tophet was a name for the Valley of the Sons of Hinnom (BenHinnom). Originally it meant a hearth or a fireplace. The Masoretes gave it the meaning "shameful thing." This valley was located at the lower tract of the Wadi er-Rahabi near where it joins the Kidron brook. Gradually this area became the place where refuse was burned, thus prompting a visual concept of the fires of hell.

<sup>565</sup> LXX: "desolation."

<sup>566</sup> Cf.: Jeremiah 18:16. Footnote 546

<sup>567</sup> LXX: "scowl."

<sup>568</sup> Literally: "blows."

<sup>569</sup> There is a play on words here.

<sup>570</sup> Cf.: ANET 328c.

<sup>571</sup> Rooftops were a natural place of worship of the astral deities as noted in the cuneiform texts found at Ras Shamra indicate. Rooftops were regularly used for worship sites for these deities. MFT: "the starry host and libations poured out in honor of foreign gods."

corpses] <sup>572</sup> and thus it will be a place of Tophet. <sup>14</sup> When Jeremiah returned from Tophet where the Lord had sent him to prophesy, and had stood in the court of the Lord's house, he said to the people: <sup>15</sup> This is what the Lord of Hosts, the God of Israel says: "I am determined to bring this disaster that I have decreed on your city and on you personally because you have consistently and deliberately <sup>573</sup> rejected my words."

<CHAPTER 20>

*B. Imprisonment of Jeremiah 20:1 – 5*

<sup>1</sup> Now Pashhur <sup>574</sup> the priest, <sup>575</sup> the son of Immer, <sup>576</sup> was the chief officer (*or, chief priest*) <sup>577</sup> in the temple heard Jeremiah prophesying. <sup>2</sup> Then Pashhur had Jeremiah the prophet flogged <sup>578</sup> and put him in stocks <sup>579</sup> that were at the Upper Benjamin Gate <sup>580</sup> of the House of the Lord. <sup>3</sup> The following morning, when Pashhur released Jeremiah from the stocks, Jeremiah said to him: "The Lord does not call your name Pashhur (*or, Magor Missabib*) <sup>581</sup> but Terror <sup>582</sup> on every side. <sup>4</sup> This is what the Lord says: I certainly will make you a terror to yourself and to all your friends. They will die at the hands of their enemies through war while you watch, and I will give all <sup>583</sup> of Judah into the hands of the king of Babylon who will exile the people, taking them to Babylon, and will bring about their death. <sup>584</sup> <sup>5</sup> Furthermore I will give the entire city including its wealth, and all its prize belongings and all the treasures of the king of Judah into the hands of the enemy who will seize these as plunder <sup>585</sup> and carry this all to Babylon. <sup>6</sup> You, Pashhur, and all who dwell in your house will be taken into captivity, for you will go to Babylon and you will be buried there: you and all your friends to whom you have prophesied falsely."

---

<sup>572</sup> LXX: "των απαθαρασων (αυτων)."

<sup>573</sup> LXX: "τας κωμας αυτης."

<sup>574</sup> The name means "free."

<sup>575</sup> LXX: "ο ψευδοπροφητες." "the false prophet."

<sup>576</sup> Cf.: Ezra 2:37. 59; 10:20. The name means "eloquent."

<sup>577</sup> Pashhur was possibly head of the temple police. Literally: "chief governor" or "chief officer."

<sup>578</sup> This flogging perhaps consisted of 40 lashes less one as it was in Paul's day. II Corinthians 11:24.

<sup>579</sup> Hebrew unclear. LXX: "the dungeon." TAN: "a cell." TEV: "in chains."

<sup>580</sup> LXX: "πολη οικου αποτατμενου." To be imprisoned by the temple overseer, while doing the work of giving a message as a prophet would be most humiliating. LXX: "which was by the gate of the upper house that was set apart by the House of the Lord."

<sup>581</sup> This is a transliteration of the Hebrew words.

<sup>582</sup> LXX: "exile." Cf. Lamentations 2:22. Jeremiah was true to his calling --- no matter what happened.

<sup>583</sup> LXX: "you."

<sup>584</sup> LXX: "cut them to ruins." The message in verses 4 – 6 is directed to Pashhur. This is the first mention of Babylon as the possible land of exile. It can be assumed that this took place after 605 BCE when King Nebuchadnezzar had defeated Egypt. This made the Chaldean / Babylonian empire the dominant force in Israel/Judah and Jerusalem.

<sup>585</sup> MFT: "They will rifle and seize them and bear them off to Babylon."

C. Jeremiah's Bitterest Complaint 20:7 – 13 <sup>586</sup>

7 {“Oh Lord, you have deceived (*or, enticed*) <sup>587</sup> me, and I was deceived (*or, enticed*). You are stronger than I, and you have prevailed. <sup>588</sup> I have become a continual laughingstock; for I am being mocked by everyone. <sup>589</sup> 8 Whenever I speak I cry out. <sup>590</sup> I shout ‘Violence and destruction!’ for the word of the Lord has continually resulted in being a reproach and derision for me. <sup>591</sup> 9 [*I am unable to stop praying for*] if I say, ‘I will not mention him, nor will I ever speak his name, in my heart, there is the constant feeling of a raging fire, shut up within my bones, causing me to be weary of holding it within me. I am unable to do so. 10 I hear many who whisper, ‘Terror on every side. Denounce him! Deport him!’ for this is being said by those who are watching that I fall or stumble. ‘Perhaps he will become deceived (*or, become enticed*). Then we can overcome him and wreak vengeance against him.’ <sup>592</sup> 11 But the Lord is with me, like a mighty warrior. Therefore my persecutors <sup>593</sup> will stumble. They will not overcome me. They will be completely shattered. Their continual dishonor will never be forgotten. 12 O Lord of Hosts, who tests the righteous, who sees the heart and the mind, <sup>594</sup> let me see retributive justice befall them for I have presented my cause <sup>595</sup> before you.

13 {“Sing to the Lord: praise the Lord! He has rescued the life of the needy from the hand of evildoers. <sup>596</sup>

14 {“Cursed be the day on which I was born: the day when my mother gave birth to me. Let it not be blessed. <sup>597</sup> 15 Cursed be the man who brought the news of my birth to my father: ‘A son <sup>598</sup> is born to you,’ making him very glad. <sup>599</sup> 16 Let that man be like the cities which the Lord overthrew without relenting! <sup>600</sup> Let him hear a shriek in the morning and an alarm (*or, trumpet blast*) at noon <sup>601</sup> 17 because he did not cause me not to

---

<sup>586</sup> Some scholars place verses 14 – 18 here. Verses 12 & 13 seem to be omitted by those who move these verses.

<sup>587</sup> The Hebrew word is a very strong word. It would be used to seduce a virgin as in Exodus 22:16 or the lying spirit that deceives Ahab in I Kings 22:20 – 22.

<sup>588</sup> There are three divisions in Jeremiah's struggle: 1. Jeremiah struggles with God because of God's overpowering mastery. 2. Jeremiah is certain that God is with him. 3. Jeremiah curses the day of his birth. NEB: “O Lord, thou hast duped me, and I have been thy dupe; thou hast outwitted me and hast prevailed.”

<sup>589</sup> LXX: “I am continually mocked every day.”

<sup>590</sup> LXX: “πικρῶ λόγῳ μου γελασσομαι.”

<sup>591</sup> LXX: “For I will laugh with my bitter speech, I will call upon rebellion and misery; for the word of the Lord has become a reproach to me and a mockery all my days.”

<sup>592</sup> LXX: “Conspire all you, and let us conspire together against him, even all his friends, watch for his intentions! Possibly he will become deceived, and we will prevail against him and thereby we will be avenged.”

<sup>593</sup> LXX: “ἐδιώξαν καὶ νοῆσαι οὐκ ἠδύπαυτο.”

<sup>594</sup> Literally: “kidneys.” The kidneys were deemed to be the source of emotions.

<sup>595</sup> LXX: “defenses.”

<sup>596</sup> Some scholars question the genuineness of verse 13. It has a different mood from the context, being much more like a psalm.

<sup>597</sup> Even the prophet can experience profound depression. One sees Jeremiah being separated from his people because of his prophecies.

<sup>598</sup> Literally: “a male child.”

<sup>599</sup> It was usual to reward the messenger who brought news of the birth of a son. Interestingly Jeremiah would not pronounce a curse on his father and mother for that would disregard the Ten Commandments.

<sup>600</sup> LXX: “Let that man rejoice like the cities which the Lord overthrew in wrath and did not repent.” The cities would be Sodom and Gomorrah. Genesis 19.

<sup>601</sup> MFT: “The shriek at dawn and the battle cry at noon.”



come from the womb and my mother might carry me in her womb to my grave and her womb would remain enlarged forever. <sup>602</sup> 18 Why did I come forth from the womb to see misery (*or, toil*) and spend my days in shame?" } <sup>603</sup>

<CHAPTER 21>

XV. Oracles concerning Kings of Judah 21:1 – 23 – 8 <sup>604</sup>

A. Reply to a Deputation from Zedekiah 21:1- 10

<sup>1</sup> This is the word which came to Jeremiah from the Lord, when King Zedekiah <sup>605</sup> sent Pashhur the son of Malchiah and Zephaniah the priest, the son of Maaseiah to him with a request, saying: <sup>2</sup> “Consult the Lord for us, for Nebuchadnezzar, <sup>606</sup> king of Babylonia is engaging in war against us. Perhaps the Lord will deal as he has done with us in the past in accordance with all his wonderful deeds, and make [*Nebuchadnezzar*] withdraw from us.” <sup>607</sup>

<sup>3</sup> Then Jeremiah replied: <sup>4</sup> ”Tell the following to Zedekiah <sup>608</sup> The Lord, God of Israel declares: I will assuredly cause your own weapons to be used against you for as you fight the king of Babylon <sup>609</sup> and the Chaldeans <sup>610</sup> your enemy will invade the city and pile up your weapons in the center of the city, for they are besieging outside the walls and unitedly they will capture the city. <sup>5</sup> I myself will fight against you with all my power, anger and rage. <sup>611</sup> <sup>6</sup> I will kill the inhabitants of the city, people and animals, for they will all die because of an incurable disease. <sup>612</sup> <sup>7</sup> Afterward, says the Lord, I will give over Zedekiah, king of Judah, and his officials and the people of the city who survive the disease, battle, and famine will be taken by their victorious enemy, Nebuchadnezzar, king of Babylon. He will seek to put you to death as captives, showing no compassion nor mercy. <sup>613</sup>

<sup>8</sup> “You will say to these people: This is what the Lord says: Be assured I will set before you an opportunity for you to choose which will result in life or death. <sup>9</sup> Anyone who remains in the city will die as the result of war, starvation or disease. Those who survive the attacks of the Chaldeans and surrender to the attackers will not be killed and will survive. <sup>10</sup> I have determined that this is the way it is to be: not to spare the city but to

---

<sup>602</sup> NAB: “That my mother would have been my grave, her womb confining me forever.”

<sup>603</sup> In spite of all his bitterness Jeremiah never considers suicide.

<sup>604</sup> The sections of this passage are not always in chronological order. The events perhaps took place between 589 and 588 BCE.

<sup>605</sup> Zedekiah reigned 597 – 587 BCE.

<sup>606</sup> Literally: “Nebuchadrezzar.” Nebuchadrezzar is a variant found in Jeremiah and Ezekiel.

<sup>607</sup> Under King Hezekiah Judah and Jerusalem were invaded by Sennacherib, king of Assyria. Isaiah 36 – 37. JB: “work all his wonders on our behalf.” NEB: “Perhaps he will perform a miracle as he has done in past times, so that Nebuchadnezzar may raise the siege?”

<sup>608</sup> LXX adds: “the king of Judah.”

<sup>609</sup> “The king of Babylon” is omitted in the LXX.

<sup>610</sup> Originally the Chaldeans were a semi-nomadic tribe that occupied northern Arabia and southern Persia. In the 10<sup>th</sup> century BCE they were named ‘Kande’ and had self rule from 805 – 782. Later they became a part of the Babylonian empire.

<sup>611</sup> MFT: “I myself will fight you with might and main, in anger, fury and fierce wrath.”

<sup>612</sup> LXX: “καὶ ἀποθανούτο.”

<sup>613</sup> JB: “Those determined to kill them mercilessly, relentlessly. He will put them to death.” LXX:

“καὶ κἀψουσεν σατούς.” MFT: “till they are killed without quarter, without pity, not one spared.”

Jerusalem was captured on the 2<sup>nd</sup> day of Adar. March 16, 597 BCE.

destroy it, says the Lord: It is to be ceded to the king of Babylon who will burn it, for I the Lord have spoken!”

*B. The House of the King of Judah 21:11 - 12*

<sup>11</sup> “Declare to the house <sup>614</sup> of the king of Judah: Hear the word of the Lord. <sup>12</sup> O house of David, this is what the Lord has to say! Carry out justice each day! Protect (*or, rescue*) all persons who are being cheated from the one who cheats! If you fail to do this my anger will flare up like a fire that is unquenchable because of your evil doings!” <sup>615</sup>

*C. Oracle Against Jerusalem 21:13 – 14 <sup>616</sup>*

<sup>13</sup> {“I am assuredly against you who reside in the valley and among the rocks of the plateau declares the Lord. You say: Who will be able to attack us and drive us from our lair? <sup>617</sup> Who will enter our habitation?” <sup>618</sup> <sup>14</sup> I will punish you as your actions deserve --- it is the Lord who speaks! I will set fire in your forest (*or, the royal palace*) <sup>619</sup> and I will punish you, destroying everything, because of your evil deeds.”}

<CHAPTER 22>

*D. The Royal Palace and City 22:1 – 9 <sup>620</sup>*

<sup>1</sup> This is what the Lord says: “Go down to the palace of the king of Judah and speak this word there. <sup>621</sup> <sup>2</sup> Say: Hear the word of the Lord, O king of Judah, who sits on the throne of David, you and your courtiers <sup>622</sup> and subjects who enter these gates. <sup>3</sup> This is the word of the Lord! Do what is just and what is righteous. Rescue those who are in the hands of those who defraud and have been robbed. Do not deal wrongly with aliens <sup>623</sup> or deal violently with orphans and widows. Do not shed the blood of innocent persons in this place. <sup>624</sup> <sup>4</sup> If you will be determined to obey this word <sup>625</sup> kings like David (*or, of David’s Dynasty*) will enter this place, riding chariots and on horses --- they, their courtiers and the people. <sup>626</sup> <sup>5</sup> However, if you do not heed <sup>627</sup> these words I

---

<sup>614</sup> LXX: “οἶκος.

<sup>615</sup> Some scholars feel verses 11 & 12 should be inserted into the text at 22:6 rather than appearing here.

<sup>616</sup> This brief oracle may only have been recorded in part in the Jeremiah text.

<sup>617</sup> The LXX text is questionable. The plateau is in Trans-Jordan The LXX implies that it is located in Tyre, thus making it questionable. TAN: “I will deal with you, O inhabitants of the Valley and the rocks of the plain declares the Lord. You say, ‘Who can get into our lairs?’”

<sup>618</sup> A possible translation of a difficult text is; “You, Jerusalem, are sitting on high. You say who will be able to attack us and cause us to be destroyed?”

<sup>619</sup> The reference is to the columns in this important building that reminded one of a forest. A room in the royal palace was called “the forest hall.” A possible translation would be “I will set fire to the palace.”:

<sup>620</sup> Some scholars place 22:1 – 5 after 21:14.

<sup>621</sup> God is the initiator of the covenant relationship.

<sup>622</sup> LXX: “καὶ οἱ οἰκοὶ σου.”

<sup>623</sup> AB: “temporary residents.”

<sup>624</sup> LXX: “Execute judgment and justice and rescue the spoiled out of the hand of him who has wronged him. Do not oppress the aliens, the orphans or the widows. Do not sin. Do not shed innocent blood in this place.”

<sup>625</sup> JB: “If you are scrupulous in obeying this command.” NEB: “If you obey ... only.”

<sup>626</sup> MFT: “If you carry out this loyally, then kings of David’s dynasty riding in chariots and on horses, they and their officers and people will pass these palace gates.”

myself swear, says the Lord, that this house will become desolate. <sup>628</sup> 6 This is what the Lord declares concerning this house and the king of Judah:

{“Though the royal palace is as beautiful to me as Gilead <sup>629</sup> or as the summit of the Lebanon mountains, <sup>630</sup> just the same I will make you a desolate place. <sup>631</sup> 7 I will appoint destroyers to come among you to destroy you. Their weapons will hew you down as one would hew down a cedar and will fling you into the fire.} <sup>632</sup>

8 [“*After that*] many nations will pass by the city, and every one will ask his neighbor, ‘Why has the Lord dealt this way with this great city?’ 9 They will reply, ‘Because they abandoned the covenant that had been made with the Lord their God, and worshiped other gods and served them’”

#### E. Oracle Against Shallum 22:10 – 12 <sup>633</sup>

10 {“Do not weep for the dead nor brood over those who have gone away. Instead weep bitterly for the one <sup>634</sup> who is being taken and will never return to see his native land.} 11 (This is what the Lord says concerning Shallum <sup>635</sup> the son of Josiah, king of Judah who succeeded Josiah his father, and who went away from this place, never to return again. 12 He will die in the place to which he was taken as a captive and he will never see this land again.”) <sup>636</sup>

#### F. Oracle Against Jehoiakim 22:13 – 19 <sup>637</sup>

13 {“Doom to the person (*or, Shame on you,*) who establishes his house by unrighteousness and his upper room by fraud: who makes his neighbor serve him for no pay <sup>638</sup> and does not provide wages, 14 who says, ‘I will build myself a great palace (*or, mansion*) with spacious upper rooms and fitted out with windows and line the walls with

---

<sup>627</sup> LXX: “ποιησητε.”

<sup>628</sup> TEV: “fall into ruins.” Some scholars insert 21:11 - 12 here.

<sup>629</sup> Gilead was the source for healing balm and was noted for usually having good crops.

<sup>630</sup> Gilead and Lebanon possessed trees and were noted as a source of timber.

<sup>631</sup> MFT: “Though you were a flourishing Gilead of growth to me, a thick-sown crest of Lebanon, I will reduce you to a desert like a town untenanted.”

<sup>632</sup> LXX: “I will bring a destroying man with an ax against you and your choice cedars will be cut down and thrown into the fire.”

<sup>633</sup> Shallum is another name for King Jehoahaz who reigned in 609 - 608 BCE. He was the fourth son of King Josiah of Judah.

<sup>634</sup> The reference is to King Josiah’s son Jehoahaz who was taken into captivity.

<sup>635</sup> The name was possibly adopted on his accession to the throne. He took over the throne after Josiah was killed at Megiddo in 609 BCE. He reigned for three months before being deposed by Pharaoh Neco and taken to Riblah on the Oranates where the Pharaoh had set up military headquarters.

<sup>636</sup> Verses 11 & 12 are explanatory and were perhaps a later interpolation into the text.

<sup>637</sup> Jehoiakim reigned 609 – 598. He was an older brother of Shallum. He had to bring tribute to Neco (the Egyptian Pharaoh). He was an oppressive, covetous king who imposed heavy taxes, preventing the return to proper rites of worship.

<sup>638</sup> The Complutensian Polyglot (ca. 1522) says “his neighbor works with him.”

paneling made of cedar and paint it with vermilion.<sup>639</sup> 15 Do you think you are a better king because you compete through the use of cedar?<sup>640</sup> Aren't you aware that your father ate and drank?<sup>641</sup> He [*with other kings*] did not get deposed. He dealt justly and righteously and his reign went well.<sup>642</sup> 16 He defended the cause of the poor and needy! This shows that he really knew (*or, understood*) me. 17 Your interests, however, are in dishonest profits, shedding innocent blood<sup>643</sup> and extortion."<sup>644</sup>

18 Assuredly the Lord says concerning Jehoiakim the son of Joash, king of Judah,<sup>645</sup> {"They will not lament for him, but will say, 'Ah my brother; Ah my sister.' They will not mourn for him saying, 'Ah Lord' or 'Ah his majesty.' 19 It will be a burial fit for an donkey that is dragged roughly and thrown out beyond the gates of Jerusalem.}<sup>646</sup>

20 {"Climb up to Lebanon (*in Syria*)<sup>647</sup> and shriek and raise your voice in Bashan.<sup>648</sup> Cry from Abarim<sup>649</sup> for all your lovers (*or, aliens*) are destroyed. 21 I spoke to you when you were prosperous<sup>650</sup> but you responded: 'I will not listen.' This has been your way every since your youth. 22 The wind will carry away all your leaders<sup>651</sup> and your allies will be taken as prisoners of war. Then you will be disgraced and put to shame because of the evil you have done. 23 O you residents of Lebanon who make your nests among the cedars, how much grief will come to you:<sup>652</sup> pain like a woman in labor!}

24 "As I live says the Lord, though Coniah,<sup>653</sup> the son of Jehoiakim, king of Judah even if you were the signet ring of royalty were on my right hand, I would tear you off 25

---

<sup>639</sup> LXX: "You will build for yourself a well-proportioned house with airy chambers, fitted with windows and wainscoted with cedar and painted with vermillion." All this enlargement of the palace was done by Jehoiakim with forced and unpaid labor.

<sup>640</sup> Jehoiakim felt himself to be a great king because he had more cedar in his buildings than any other ruler.

<sup>641</sup> This speaks of contentment with a simple life.

<sup>642</sup> NEB: "He did what was right and just so all went well with him." CB: "Would you play the king by vying with others in cedar? Did not your father, as he ate and drank, do justice and righteousness?"

<sup>643</sup> LXX: "εις φονον του ποιειν."

<sup>644</sup> NEB: "cruel acts of tyranny."

<sup>645</sup> LXX adds: "Ουαι επι τον ανορα τουτον." II Kings 24 says that Jehoiakim died. The wording 'slept with his fathers' assured being buried in the ancestral tombs. LXX Codex B states in II Chronicles 36:8 that Jehoiakim was buried in the garden of Uzza with his fathers. The same garden is mentioned as the burial place of Manasseh and Amon in the Hebrew text of II Kings 21:18, 26. Scholars assume that this garden was located on the grounds of the palace in Jerusalem.

<sup>646</sup> It is possible that Jehoiakin was given a proper burial but then his grave was desecrated and he was disinterred. A donkey would not be buried but dragged outside the city to the refuse heap. TEV: "With the funeral honors of a donkey he will be dragged away and thrown outside Jerusalem's gate."

<sup>647</sup> The reference in 20 – 30 seems to be to Jeconiah.

<sup>648</sup> JB: "Let your voice be heard." Bashan was in the upper portion of Trans-Jordan.

<sup>649</sup> Abarim is a mountain range which also includes Mount Nebo where Moses died. LXX Codes A: "to the country beyond the sea." LXX: "to the extremity of the sea." Vulgate: "ad transeuntes."

<sup>650</sup> LXX unclear: "εν τη παραπτωσει σου." The LXX might mean "concerning your fall."

<sup>651</sup> Literally: "shepherds."

<sup>652</sup> So: LXX. Hebrew: "will be pitied."

<sup>653</sup> Coniah is an abbreviation of the name Jehoiachin. He also was called Jeconiah and reigned from 609 – 598 BCE. He became king following his father's death in 598 BCE. He ruled for three months and then was deported to Babylon and held as a royal hostage. He is mentioned on a tablet from 570 BCE. The

and deliver you into the hand of those who seek your life, whom you dread, in fact, into the hand of Nebuchadnezzar, king of Babylon. <sup>26</sup> I will throw you and your mother into another country which is not the land of your birth and it is there that you will die. <sup>27</sup> though you will long to return to the land of your birth you will never return. <sup>654</sup>

<sup>28</sup> {“Is this Coniah a wretched broken pot? <sup>655</sup> A crock no one wants? Why are he and his children hurled into a land which they do not know? <sup>656</sup> <sup>29</sup> O land, land, land --- hear the word of the Lord! <sup>30</sup> Thus says the Lord: Record this man as childless; <sup>657</sup> as a man who will not be acceptable (*or, prosperous*) in his days, for none of his offspring will succeed in being seated on the throne of David, and ruling in Israel again. <sup>658</sup>

<CHAPTER 23>

*j. Restoration and Ideal Rule 23:1 – 8* <sup>659</sup>

<sup>1</sup> “Woe to the shepherds (*or, religious leaders*) <sup>660</sup> who destroy and scatter the sheep of my pasture, says the Lord. <sup>2</sup> Assuredly this is what the Lord, the God of Israel is saying regarding the shepherds (*or, religious leaders*) who care for my people: You should have carefully tended <sup>661</sup> to my flock but in fact you have driven them away so they now are scattered and I myself have banished them, says the Lord. Then I will personally gather the remnant of my flock <sup>662</sup> out of all the countries to which I have driven them, and I will bring them back to their fold, and they will establish large families. <sup>663</sup> <sup>4</sup> I will place shepherds (*or, religious leaders*) over them who will care for them and they will no longer be fearful or dismayed not will an be in misery <sup>664</sup> says the Lord.

<sup>5</sup> “Behold the days are coming, says the Lord, when I will raise up Israel a righteous scion (*or, branch*) <sup>665</sup> and he will reign as king and deal wisely and will carry out justice and righteousness in the land. <sup>6</sup> During his reign Judah will be saved and Israel

---

tablet was located near the Ishtar Gate of Babylon, recording when Nebuchadnezzar II released him from prison and kept him in the royal palace.

<sup>654</sup> TAN: “You will long to see this country again, but you will never return.”

<sup>655</sup> JB: “a shoddy broken pot.”

<sup>656</sup> CB: “Is this man Coniah a contemptible, common utensil? Is he an article that no one cares for? Why then, have he and his race been hurled and cast off to a land that they know not?”

<sup>657</sup> LXX: “cried out” as a common crier. TAN: “without succession.”

<sup>658</sup> Cf.: ANET 308.

<sup>659</sup> It is generally assumed by scholars that verses 1 – 8 are a castigation of King Zedekiah, king of Judah 597 – 573 BCE.

<sup>660</sup> LXX: “O shepherds.” These shepherds were false religious leaders. TEV: “rulers.”

<sup>661</sup> In Hebrew there is a play on words using the Hebrew word ‘payad.’ The play on words is based in Hebrew on the words translated a “tended” and “gathered” in verse 3.

<sup>662</sup> LXX: “I will gather the remnant of my people in every land.”

<sup>663</sup> LXX: “You have driven them out and you have not visited them! I will assuredly take vengeance on you in accordance with your evil practices.”

<sup>664</sup> Vulgate: “et nullus quaeretur eb numero.”

<sup>665</sup> Literally: “shoot.” LXX: “απατολην.” Hebrew: “semah.” Cf.: Isaiah 11:1.

<sup>666</sup> will be a secure land in which to live. The name by which he will be called is ‘The Lord our Righteousness (*or, Vindicator*).’<sup>667</sup>

<sup>7</sup> “The days are certainly coming, says the Lord, when people will no longer say, ‘As the Lord lives who brought up the people of Israel out of the land of Egypt.’<sup>8</sup> but ‘As the Lord lives who brought up and led the descendants of the house of Israel out of the north country and out of all the other countries where he had banished them! They will dwell in their own land!’”<sup>668</sup>

## *XVI. Oracle Concerning the Prophets 23:9 – 40*

### *A. General Wickedness in the Law 23:9 – 12*

<sup>9</sup> {“My heart is broken within me concerning the prophets.<sup>669</sup> My bones are shaky and I am like a drunken man, like a man who is overcome with wine, because of the Lord and because of his holy word.<sup>670</sup> <sup>10</sup> The land is filled with adulteries. Because of this curse the pastures of the land have become arid. The [*false*] prophet’s course is evil and their desire is to find wickedness.<sup>671</sup> <sup>11</sup> Both prophet and priest are ungodly in my house. I have even discovered their wickedness in my house, says the Lord! <sup>12</sup> Assuredly the way will be like a slippery path in the darkness to them, and they will be banished to destruction and failure; for I will bring disaster on them in the year of their punishment, declares the Lord.”}

### *B. Evil-doing of the Jerusalem Prophets 23:13 – 15*

<sup>13</sup> {“Among the prophets of Samaria I saw a repulsive thing: prophecies were made in the name of Ba’al and led all my people, Israel, astray. <sup>14</sup> But among the prophets of Jerusalem I saw a horrible thing: they commit adultery and live lies, thus strengthening the hands of evildoers,<sup>672</sup> so that as a result no one turns away from his wickedness. They are all like Sodom to me, and its inhabitants are like Gomorrah.} <sup>15</sup> ”Because of this the Lord of Hosts declares concerning the people: {I will feed them with wormwood and give them poisoned water to drink for the prophets of Jerusalem have proclaimed ungodliness which has spread through the entire land.”}

---

<sup>666</sup> The LXX adds: “and Jerusalem.”

<sup>667</sup> Hebrew: “qdc” “righteousness.” The word can also mean “salvation” or “deliverer.” LXX: “Ἰωσεδεκ ἐν τοῖς προφήταις.” This ‘shoot’ will emerge in the form of a Messianic personage whose special work is to impart righteousness to humanity, not of works but of grace. The oracle in verses 5 & 6 is repeated in 33:15 – 16. Some scholars question the authenticity of the oracle. Cf. ICC & KAT for arguments. The supporting of this oracle as genuine supports the position of Jeremiah’s thoughts, thereby reading beyond the immediate ‘sitz im leben.’”

<sup>668</sup> Verses 7 & 8 are also found in 15:14 – 15. This is omitted in the LXX.

<sup>669</sup> These three words are omitted by the LXX.

<sup>670</sup> LXX: “because of the excellence of his glory.”

<sup>671</sup> LXX: “Because of the prophets the land mourns, the pastures of the wilderness are dried up, their course has become evil and so also their strength.”

<sup>672</sup> TAN: “They encourage evil doers.”

### C. The Characteristics of the False Prophets 23:16 – 22

16 The Lord of Hosts declares: “Do not listen to the words the [*false*] prophets are prophesying to you, filling you with delusions <sup>673</sup> and proclaiming their own thoughts, not a message from the Lord. 17 They continually say to those who despise the word of the Lord, ‘Every thing is all right’ and everyone stubbornly follows the dictates of his own mind and says, ‘No evil will befall me.’

18 {“Who among these so-called prophets has stood in the council of the Lord to perceive and listen to God’s word for any one who has experienced this must obey. <sup>674</sup> 19 I will strike them down as does a violent storm says the Lord: wrath has gone forth like a hurricane and it will come down on the wicked. <sup>675</sup> 20 I will not calm down until I have finished and have accomplished the intentions I have in mind. In the days ahead you will understand clearly. <sup>676</sup> 21 I did not send prophets, yet they rushed in. I never spoke to them, yet they continued to prophesy. 22 If they had stood in my council, they would have proclaimed <sup>677</sup> my words to my people and they would have turned <sup>678</sup> from their evil ways and from their activities.”}

### D. The False Prophets Living Dreams 23:23 – 33

23 “Am I only a God who is near at hand? says the Lord. Am I a God who is far distant? 24 Can a person hide himself in a secret place so that I cannot see (*or, find*) him? says the Lord. Do I not fill the heavens and the earth? says the Lord. 25 I have heard what the prophets who prophesy lies in my name have said. ‘I have dreamt, I have dreamt!’ 26 How long will lies be in the mind of the prophets who prophesy falsely and who prophesy their own illusions; <sup>679</sup> 27 who think about making people forget my name because of their dreams <sup>680</sup> which they pass along in conversation to one another just as had been done by their ancestors who had forgotten my name because of their worship of Ba’al.” 28 Let the prophet who has a dream tell the dream, but let him who prophesies using lies report my words correctly (*or, faithfully*). How can straw possibly be compared with wheat? <sup>681</sup> says the Lord. 29 Isn’t my word like fire, says the Lord, and like a hammer that shatters a rock into bits?” <sup>682</sup>

---

<sup>673</sup> LXX: “visions.”

<sup>674</sup> A very slight emendation of the MT vowel points yields: “must announce.” Jeremiah declares that 1. The false prophets are personally immoral. 2. The false prophets encourage their followers to be immoral.

<sup>675</sup> LXX: “There is an earthquake from the Lord and anger proceeds to a convulsion which will take place, concerning violence on the ungodly. “ LXX Codex A has “the hands of the evil doers.”

<sup>676</sup> Verses 19 & 20 duplicate 30:23 – 24 with minor variations. The significance of this passage: 16 - 20 is that because of self-delusion the accusations are not understood but will become painfully apparent.

<sup>677</sup> LXX: “και ει ηκουσαν.”

<sup>678</sup> LXX: “αφ απεστρεφον αυτους.”

<sup>679</sup> Hebrew unclear. This verse has textual difficulties. A possible translation might be: “How long will this continue in the minds of the prophets who are proclaiming lies: these prophets of self deception.”

<sup>680</sup> LXX: “Who devise that men may forget my law by their delusion which they have told, everyone to his neighbor, as their fathers forgot my name in [*the worship*] of Baal.”

<sup>681</sup> A possible translation might be: “Of what good is straw in comparison with wheat?”

<sup>682</sup> LXX: “an axe cutting the rock.”

<sup>30</sup> "Assuredly I will deal with those prophets who steal my words from one another, says the Lord. <sup>31</sup> Be attentive! I am against those prophets who enjoy saying, 'says the Lord,' declares the Lord. <sup>683</sup> <sup>32</sup> I am against those who prophesy lying dreams and tell them, leading people astray by their lies and their rebellious ways, says the Lord. I will not forget them! This is the word of the Lord."

*E. Discourse on the Burden of the Lord 23:33 – 40*

<sup>33</sup> The Lord said, "When one of these people: a prophet or a priest asks you 'What is the burden (*or, oracle*) of the Lord?' <sup>684</sup> You will speak out, saying: You are the burden <sup>685</sup> and I will hurl you aside, says the Lord. <sup>34</sup> As for the prophet or priest among the people who say, 'The burden of the Lord' I will punish that person as well as his own household. <sup>35</sup> Tell everyone and his neighbor and brother, 'What has the Lord answered' or 'What has the Lord said?' <sup>36</sup> You must never mention <sup>686</sup> this terminology (*of the divine oracle*) again. Everyone will take his own idea <sup>687</sup> as the word of the Lord and thereby distort the words of the true and living God, the Lord who is our God. <sup>688</sup> <sup>37</sup> You will speak thus to the people: "What has the Lord answered you?" or "What has the Lord said?" <sup>38</sup> If you say, 'The burden of the Lord' the Lord declares: 'Because you have said these words, 'The burden of the Lord' when I sent a message to you saying, 'You will not say The burden of the Lord.' <sup>39</sup> Therefore I will surely lift you up and cast you away from my presence, <sup>689</sup> along with the city which I gave you and your ancestors. <sup>40</sup> I will bring everlasting reproach and perpetual shame upon you that will not be forgotten." <sup>690</sup>

<CHAPTER 24>

*XVII. Vision of Good and Bad Foes 24:1 – 10 <sup>691</sup>*

<sup>1</sup>After this Nebuchadnezzar, king of Babylon had taken Jeconiah son of Jehoiakim king of Judah together with the officers of Judah, the skilled workers <sup>692</sup> and smiths <sup>693</sup>

---

<sup>683</sup> LXX: "Behold I am against the prophets who have put forth the prophesies of their words which are the results of their slumber."

<sup>684</sup> The Hebrew word, "massa" is derived from a root word "to lift up." It is the root that is used in Hebrew for the word for "message." It can mean "burden" as we think of that word. The thought here is "You are difficult to bear."

<sup>685</sup> Literally: "What is a burden?" LXX: "You are the burden." MT: "What burden?"

<sup>686</sup> LXX: "ονομαζετε."

<sup>687</sup> Literally: "word."

<sup>688</sup> Hebrew uncertain.

<sup>689</sup> Some scholars prefer translating the Hebrew words as "I will utterly forget you" or "completely forget you."

<sup>690</sup> The word play in verses 33 -40 suggests that the Judeans will be tossed freely from the land for a period of unforgettable calamity.

<sup>691</sup> If the date is historically correct it was after the deportation of Jehoiachin (also called Jeconiah) in 598 BCE. Cf. II Kings 24:10 – 17. Verses 1 – 3 are omitted in the LXX. It was a time of remarkable architectural achievement in Babylon, portions of which have been restored within the Pergamum Museum in Berlin.

<sup>692</sup> These skilled workers were used in the architectural achievements under Nebuchadnezzar. This was a great period of construction in Babylon, dating from 612 – 539 BCE.

<sup>693</sup> The LXX adds: "and rich men."



had been taken to Babylon. The Lord showed me this vision: Two baskets of figs had been placed before the temple of the Lord. <sup>2</sup> One basket had excellent figs, the variety that ripens early, and the other basket had very bad figs, so bad that they were inedible. <sup>3</sup> The Lord said to me: “What do you see, Jeremiah?” I replied, “Figs. The good figs are very good and the bad figs are so bad that they cannot be eaten.” <sup>4</sup> Then the word of the Lord came to me: <sup>5</sup> “This is what the Lord, the God of Israel declares: Just as with good figs, so I will select those who are good, exiling them from Judah. These I will send to the land of the Chaldeans. <sup>694</sup> <sup>6</sup> I will keep them under my watchful eye and provide them with good, and I will restore them to this land. I will build them up (*or, strengthen them*) and not tear them down (*or, weaken them*). <sup>7</sup> I will give them understanding <sup>695</sup> to realize that I am the Lord: and they will be my people and I will be their God, for they will return to me wholeheartedly.”

<sup>8</sup> This is what the Lord says: “Just as the bad figs are so bad that they are unable to be eaten, so too I will abandon Zedekiah king of Judah, his priests, the remnant of those who remain in Jerusalem and through the entire land, and those who have gone to the land of Egypt. <sup>9</sup> I will make them abhorrent <sup>696</sup> to all the kingdoms of the earth, to be looked upon as a disgrace, a byword, a taunt, and a curse in all the places to which I have dispersed them. <sup>697</sup> <sup>10</sup> I will send war, famine and disease on them until they will be utterly destroyed <sup>698</sup> from the land which I gave them as their ancestral land.” <sup>699</sup>

#### <CHAPTER 25>

#### *XVIII. Summary Warning to Judah 23:1 – 14* <sup>700</sup>

#### *A. Judah’s Continual Disobedience 25:1 – 7*

<sup>1</sup> The word that came to Jeremiah <sup>701</sup> concerning all the people of Judah, <sup>702</sup> in the fourth year of Jehoiakim <sup>703</sup> son of Josiah, king of Judah. (This was the first year of

---

<sup>694</sup> LXX: “Thus says the Lord, the God of Israel: As these good figs, so will I acknowledge the Jews that have been carried away captive, whom I have set forth out of this place into the land of the Chaldeans for good.”

<sup>695</sup> Literally: “the heart.”

<sup>696</sup> So: LXX. Hebrew: “horror for evil.”

<sup>697</sup> TAN foot note: “A standard by which men curse.” Cf.: Genesis 12:2 and Zechariah 8:13 “A possible translation might be: “I will cause them to be dispersed into the kingdoms of the earth, and they will be for a reproach and a proverb, an object of hatred and a curse in every place where I have driven them.”

<sup>698</sup> NEB: “until they have disappeared from the land.” JB: “until they have vanished from the soil I gave to them and to their ancestors.”

<sup>699</sup> This is a graphic picture of the importance of fellowship with God and the blessing of God’s divine grace. Whatever the situation, those who seek God wholeheartedly will find him.

<sup>700</sup> The LXX omits verses 1b; 9, 11 & 12. Many scholars assume that the additional MT verses were added after the end of the exile.

<sup>701</sup> The MT has a different name: “Jehoiachin” who ruled in 598 BCE.

<sup>702</sup> Egypt had been routed at the Battle of Carchemish and Babylon incorporated Judah into its empire as a tributary. Cf.: II Kings 24:1.

<sup>703</sup> The date is deemed to be July or August 605 BCE. The Babylonians counted the accession year as April 604 - 603 BCE

Nebuchadnezzar king of Babylon,) <sup>704</sup> 2 which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem. <sup>3</sup> “From the thirtieth year of Josiah the son of Amon, king of Judah, who reigned for twenty-three years until this day<sup>705</sup> the word of the Lord came to me, and I have spoken to you persistently but you have not listened. <sup>706</sup> 4 (The Lord has sent all his servants who were prophets to you and yet you have not listened or shown the least inclination of interest in what they had to say. <sup>5</sup> They said, ‘Everyone – turn back from your evil way of living and your wicked deeds so that you will be able to live on the land which the Lord has given your ancestors in the past and forever.’ <sup>6</sup> [Do not pursue (*or, seek out*) other gods to serve and worship them. Do not upset me (*or, anger me*) with [*the idols*] you have fashioned with your own hands. If this becomes your way of life you will not receive any punishment.] <sup>707</sup> 7 Yet you have not listened to me, the Lord declares, but you deliberately provoke me, moving me to anger because of what your hands have made.”] <sup>708</sup>

### *B. Immanent Destruction 25:8 – 14*

<sup>8</sup> “Therefore the Lord of Hosts declares: Because you have not obeyed <sup>709</sup> my words <sup>9</sup> I will send for all the tribes of the North <sup>710</sup> and for my servant <sup>711</sup> Nebuchadnezzar king of Babylon and I will direct them to warfare against this land and its inhabitants, and against all the surrounding nations. I will exterminate (*or, obliterate*) <sup>712</sup> them, making them a thing of horror and an everlasting ruin. <sup>713</sup> <sup>10</sup> Moreover, I will banish all joyfulness and gladness. There will not be any joyousness on the part of bridegrooms and brides, no noise from the grinding of millstones, nor will lamps be lit. <sup>11</sup> This entire land will become a desolate ruin; <sup>714</sup> and [these nations will serve the king of Babylon for seventy years. <sup>715</sup> <sup>12</sup> After seventy years have passed I will punish the king of Babylon and that nation along with the land of the Chaldeans, for their evils, says the Lord. <sup>716</sup> <sup>13</sup> I will bring a desolation upon the land as a fulfillment of the desolation about

---

<sup>704</sup> Some scholars feel this is a gloss.

<sup>705</sup> Josiah ruled from 690 – 604 BCE. In the past scholars questioned the chronology but new understanding of the method in which people in the Middle East computed time in the 7<sup>th</sup> C. BCE this became clarified.

<sup>706</sup> LXX: “In the thirteenth year Josiah, son of Amon, king of Judah even until this day for twenty-three years I have spoken to you, rising early and speaking.” NEB: “The Lord has taken pains to send out his servants, the prophets, but you have not listened or shown any inclination to listen.”

<sup>707</sup> Some scholars feel this is a gloss.

<sup>708</sup> Some scholars consider this to be a gloss.

<sup>709</sup> LXX: “ἐπιστευσάτε τοις.”

<sup>710</sup> LXX: “all the families from the north.” The reference may be to all the kings and nations that are under God’s command.

<sup>711</sup> “My servant” is omitted in the LXX.

<sup>712</sup> MFT: “I am sending for a race from the north and bringing it down upon the land, upon its inhabitants and upon the surrounding nations.”

<sup>713</sup> The Hebrew word means “desolation.” The Versions have “reproach.”

<sup>714</sup> NAB: “a scandal and a horror.”

<sup>715</sup> Some scholars feel verses 11b – 14 are a later interpolation. The reference to seventy years is the return from captivity which began in 538 BCE.

<sup>716</sup> The LXX contains portions of the early verses of chapter 25. Beginning with a portion of verse 14 to the end of the chapter in the LXX it is found as chapter 32.

which I have spoken. This is all recorded in the book <sup>717</sup> comprising the writings of Jeremiah against the nations. <sup>14</sup> Many nations and great kings will become enslaved; and I will requite them according to their conduct and actions.”]

*XIX. The Cup of the Lord's Wrath 25:14 – 36 [LXX: 32:25 – 36]*

*A. Nations that Must Drink the Cup 25:15 – 24 [LXX: 32:15 – 29]*

<sup>15</sup> The Lord, the God of Israel said the following: “Take from my hand <sup>718</sup> the wine of my wrath <sup>719</sup> and make all the nations to whom I send it drink it. <sup>720</sup> <sup>16</sup> They will drink <sup>721</sup> and stagger, and go mad because that is the sword that I am sending among them.

<sup>17</sup> “ I took the cup from the Lord's hand <sup>722</sup> and made all the nations to whom the Lord sent me drink it. <sup>18</sup> [The drink was given to Jerusalem and the towns of Judah, the kings and princes, to make them a desolation and a wasteland, an object at which to hiss, <sup>723</sup> and to curse, as it presently is.] <sup>724</sup> <sup>19</sup> {Pharaoh King of Egypt and his courtiers, his officials and all his priests, <sup>725</sup> <sup>20</sup> and all the aliens among them; <sup>726</sup> the kings of the land of Uz, <sup>727</sup> and the land of the kings of the land of the Philistines (Ashkelon, Gaza, Ekron and what still remains of Ashdon\ d); <sup>728</sup> <sup>21</sup> Edom; Moab and the descendants of Ammon; <sup>22</sup> all the kings of Tyre and Sidon and all the kings of the coastlands across the sea. <sup>729</sup> <sup>23</sup> Dedan; Tema; <sup>730</sup> Buz; <sup>731</sup> and all those who trimmed their hair; <sup>732</sup> <sup>24</sup> [all the kings of Arabia and all the kings of the mixed tribes that live on the edge of the desert; <sup>25</sup> all the kings of Zimri; <sup>733</sup> all the kings of Elam; all the kings of Media; <sup>26</sup> and all the kings of the north; far and near; one after another; and all the kingdoms of the world which are on the face of the earth; <sup>734</sup> and following all of them: the kings of Babylon will drink.] <sup>735</sup>

---

<sup>717</sup> It is at this point that verse 14 appears in chapter 32 along with the remainder of the chapter.

<sup>718</sup> LXX “του οινου του ακρατου.”

<sup>719</sup> NEB: “fiery wine.”

<sup>720</sup> Jeremiah is not just a prophet to Judah and Jerusalem but is a prophet to the nations. Chapters 46 – 51 are a rather extensive collection of oracles against the nations.

<sup>721</sup> LXX: “και εξεμουνται.”

<sup>722</sup> Some scholars feel verses 17 – 26 are a later interpolation.

<sup>723</sup> Cf.:18:16 Footnote 546.

<sup>724</sup> Some scholars feel this verse is a gloss.

<sup>725</sup> The list of nations is very similar to the list of prophecies against foreign nations in 40 – 51.

<sup>726</sup> Literally: “all the mixed people.” NEB: “and all the rabble of fellows.”

<sup>727</sup> This is the land where Job lived (Job 1:1), east of Palestine, probably in Edomite territory. Other scholars feel it might have been along the coastal plain near Haran, east of Damascus.

<sup>728</sup> Heroditus reported that Ashdod was destroyed by Pharaoh Psamtik I of Egypt (663 – 609 BCE) after a siege of twenty-nine years.

<sup>729</sup> Those were additional Phoenician commercial settlements along the shores of the Mediterranean Sea.

<sup>730</sup> These were in northwestern Arabia. Dedan was a place of merchants whose ancestor is noted in Genesis 25:3. Some scholars feel Tema was located in the area of Syria.

<sup>731</sup> Buz was a wandering tribe whose ancestry is found in Genesis 27:21.

<sup>732</sup> Literally: “trimmed the corners of their hair.” JB: “The crop heads.” MFT: “The crop-haired clans.”

<sup>733</sup> The location is uncertain. This is omitted by the LXX.

<sup>734</sup> The Hebrew is uncertain.

<sup>735</sup> In the MT the word is “Sheshach” which is the cipher for Babylon. Some scholars feel verses 24 – 26 are a gloss.

27 “Then you will say to them: The Lord of Hosts, the God of Israel says: Drink, become drunk and vomit, fall, never to rise again, because of the sword which I am sending you.

28 “If they refuse to accept the cup from your hand and drink, you will then say to them, This is the declaration of the Lord of Hosts: You must drink! 29 Be aware that I begin to work evil at the city which is called by my name. Do you think, that being the case, that you will go unpunished? You will not go unpunished for I am summoning that there will be war against all the inhabitants of the earth. This is the word of the Lord.”<sup>736</sup>

*B. The Coming of the Lord in Judgment 25:30 – 38 [LXX: 32:30 – 38]*<sup>737</sup>

30 “You will therefore prophesy<sup>738</sup> against them all using these words: Say to them: {The Lord will roar from on high; from his holy dwelling. He will speak mightily against his fold. He will raise a shout like that of those who are treading grapes. He will shout against all of the inhabitants of the earth. 31 The tumult will resound to the ends of the earth, for the Lord has an indictment and is arraigning the nations: he is entering into judgment with all living beings: the wicked will be destroyed through war, declares the Lord.

32 {“This is what the Lord of Hosts says: Take note! Disaster will spread<sup>739</sup> from nation to nation and a great storm is striking! It will come from the farthest point of the earth}

33 “Those slaughtered by the Lord on that day<sup>740</sup> will extend from one end of the earth to the other. People will not be mourned or gathered to be buried but will be like dung on the face of the earth!<sup>741</sup> 34 {Wail (*or, keen*), you shepherds and yell. Throw dust on your garments, you overseers of the flock, for the days of your slaughter and desperation have come.<sup>742</sup> You will fall like choice rams. 35 Refuge will remain for the shepherds (*or, the spiritual leaders*), for the leaders of the flock.<sup>743</sup> 36 Listen to the outcry of the shepherds and the wailing of the lords of the flock: for the Lord is ravaging their pasture. 37 The peaceful meadows are devastated because of the fierce wrath of the Lord. 38 Like a lion he has abandoned his people (*or, and his people leave their homes*)for the land has become a wasteland because of the sword of the Lord and because of his fierce anger.”}

---

<sup>736</sup> Divine wrath will be inescapable for all these nations. None can refuse to drink the cup that results in suffering.

<sup>737</sup> The imagery in the poetic portion of the remaining verses of this chapter changes to that of a ravaging lion.

<sup>738</sup> Verse 30a is almost a direct quote from Amos 1:2.

<sup>739</sup> NAB: “Lo, calamity stalks from nation to nation.”

<sup>740</sup> LXX: “εν ημερα κοριου.”

<sup>741</sup> MFT: “unwailed, ungathered, unburied.”

<sup>742</sup> Hebrew unclear. CEV: “But now it is your turn to be butchered like sheep. You’ll shatter like fine pottery dropping on the floor. So roll on the ground, crying and mourning.”

<sup>743</sup> LXX: “The flight will perish from the shepherds, and safety from the rams of the flock.” NEB: “the flockmasters.”

XX. Conflict with Rebellious Leaders 26:1 – 29:32 [LXX: 33:1 – 36:32]

A. The Temple Sermon and Jeremiah's Arrest 26:1 – 24 [LXX: 33:1 – 24]

1. Preaching of the Sermon 26:1 – 6 [LXX" 33:1 – 6]

<sup>1</sup> In the beginning of the reign of Jehoiakim <sup>745</sup> the son of Josiah, king of Judah, the word of the Lord came to me. <sup>2</sup> "The Lord's word is: Stand in the court of the Lord's House and speak to all [*the men*] of the towns of Judah who are coming to worship in the Uouse of the Lord. Speak to them all the words I have commanded you! Do not omit a word (*or, syllable*). <sup>3</sup> It is possible that they will listen and that each one might turn from his evil ways. Then I would have a reason to be silent and not carry out the evil which I have intended to do to them because of their actions! <sup>746</sup>

<sup>4</sup> "You will tell them: <sup>747</sup> This is what the Lord declares: If you will not listen to me, to walk in my ways (*or, law*) which I have given you, <sup>5</sup> and if you do not listen to the words of my servants, the prophets whom I have sent to you with urgency, <sup>748</sup> (though you have not listened), <sup>6</sup> I will make this place [*the temple*] like Shiloh <sup>749</sup> and I will make this city to be a curse for the nations of the earth."

2. Arrest and Trial of Jeremiah 26:7 – 19 [LXX: 33:7 – 19]

<sup>7</sup> The priests and prophets and all the people heard Jeremiah speak these words of the Lord. <sup>8</sup> When Jeremiah had finished speaking as the Lord has commanded him to do the people and the priests and the [*false*] prophets seized him, shouting "You should be killed for this! <sup>9</sup> "How dare you prophesy in the name of the Lord and say, "This house will be like Shiloh and this city will be desolate --- without inhabitants." The people who were gathered in Jerusalem crowded around in the House of the Lord.

<sup>10</sup> When the officers of Judah heard of this they came from the royal palace to the House of the Lord and took their seat at the entry of the New Gate <sup>750</sup> of the House of <sup>751</sup> the Lord.<sup>12</sup> Then the priests and the prophets told the officials and all the people, "This man deserves the death penalty because he has spoken profanely against this city, as you yourselves also have heard."

---

<sup>744</sup> It is assumed by scholars that chapters 26:1 – 29:32 are based on Baruch's memoirs. The LXX in chapter 33 is quite different from the Hebrew of chapter 26.

<sup>745</sup> Cf.: II Kings 23:31 – 37. Jehoiakim ascended to the throne in September/October 609 BCE.

<sup>746</sup> Jeremiah's message was an attack on temple worship and was an attempt to rescue his fellow countrymen from self-destruction and turn them in penitence and in faith to their ancestral God.

<sup>747</sup> TEV changes the passage to 'first person.'

<sup>748</sup> Literally: "rising early and sending again and again."

<sup>749</sup> Cf. 7:12, footnote 220. The Philistines captured the Ark of God after it had been taken from Shiloh. It was never returned to Shiloh but was later taken to Jerusalem. It was at that point that Shiloh no longer was an important center for worship.

<sup>750</sup> The exact location of 'the New Gate' is uncertain. It is mentioned in 36:10 and Micah 3:13. Some scholars feel there is a reference to this gate in II Kings 15:35 though this is not a clear reference.

<sup>751</sup> Many MSS and ancient versions omit the words "the House of."

12 Then Jeremiah spoke to all the officers and to all the people, saying: “The Lord sent me to prophesy against this house and this city through all these words you have heard me speak. 13 Now then: amend your ways and your actions and obey the voice of the Lord your God. The Lord will be remorseful of the evil which he had pronounced against this city. 14 As for myself, I am in your hands. Do with me as you see fit. 15 Only know for certain that if you put me to death you will be guilty of shedding innocent blood. This guilt will rest on yourselves and on this city along with all its inhabitants, for the Lord has truly sent me to you to speak these words in your hearing.”

16 Then the officers and the people spoke to the priests and the people, saying, “The man does not deserve the death sentence for he has spoken to us in the name of our God.” 17 Certain of the elders of the land stood and spoke to those who had assembled, saying, 18 “When Micah <sup>752</sup> of Moresheth, prophet in the days of Hezekiah king of Judah, said to all the people of Judah: ‘This is the word of the Lord. {Zion will be a plowed field; Jerusalem will become a pile of ruins. The temple mount will be an overgrown thicket.}’ <sup>753</sup> 19 Did Hezekiah king of Judah and all Judah put him to death? <sup>754</sup> Didn’t he revere and implore the favor of the Lord, and didn’t the Lord relent (*or, revoke*) the evil which he had promised <sup>755</sup> would come upon them. In doing this we are about to bring a great evil on ourselves.”

### 3. Arrest and Execution of Uriah 26:20 – 24 {LXX: 33:20 – 24}

20 (There was another man who prophesied in the name of the Lord, Uriah, the son of Shemaiah from Kiriath-jearim. <sup>756</sup> He prophesied against the city and against the Lord saying virtually the same thing as Jeremiah. 21 When King Jehoiakim along with his warriors and officers heard his words the king’s warriors wanted to put him to death but when Uriah learned of this he was fearful and fled, escaping to Egypt. 22 Then King Jehoiakim sent an official to Egypt Elnathan the son of Achbor <sup>757</sup> and others who accompanied him, 23 They took Uriah out of Egypt and brought him back to King Jehoiakim, who killed him with a sword and threw his corpse into a grave for the common people. <sup>758</sup>

24 Because of the support of Ahikam the son of Shaphan <sup>759</sup> who was with Jeremiah, he was not given over to the people to be killed. <sup>760</sup>

---

<sup>752</sup> Micah is being quoted almost a century after his death.

<sup>753</sup> Micah 3:12. It is possible that some of the elders heard these words of Micah first hand as children, or from their parents.

<sup>754</sup> Nowhere else in Hebrew Scripture is there a reference to this concerning Micah.

<sup>755</sup> LXX: “Did Hezekiah and all Judah in any way slay him? Was it not that they found the Lord (*or, did they not fear him*) and they made supplication before the Lord. The Lord canceled the evils which he had pronounced against you.” NEB: “Did King Hezekiah and all Judah put him to death? Did not the king show reverence for the Lord and seek to placate him?”

<sup>756</sup> This is identified as Kuriet el-Enab 9 miles west of Jerusalem along the road to Jaffa.

<sup>757</sup> This was a rather common name in the 7<sup>th</sup> century. If he is identical with the Achbor in II Kings 24:6 he would be Jehoiakim’s father-in-law.

<sup>758</sup> LXX: “a grave for the children of his people.” Literally: “sons of the people.” CB: “the public burying ground.”

<sup>759</sup> Shaphan was the royal scribe. He became the governor of Judah after Zedekiah’s death.

<CHAPTER 27>

*B. The Yoke of Babylon 27:1 – 28:17 [LXX: 34:1 – 35:17]* <sup>761</sup>

*1. Message to the Foreign Kings 27:1 – 11 [LXX: 34:1 – 11]*

<sup>1</sup> [In the beginning of the reign of Zedekiah <sup>762</sup> the son of Josiah, king of Judah, the word came to Jeremiah from the Lord.] <sup>763</sup> <sup>2</sup> "The Lord said to me, Make yourself leather straps and yoke bars <sup>764</sup> and put them on your neck. <sup>3</sup> Send [*a message*] to the king of Elam, <sup>765</sup> the king of Moab, the king of the descendants of Ammon, the king of Tyre, and the king of Sidon by their ambassadors who have come to Jerusalem to see Zedekiah king of Judah. <sup>4</sup> Give them this warning message for their masters: The Lord of Hosts, the God of Israel wants to inform your master as follows: <sup>5</sup> It is I who by my great might and my outstretched arm have made the earth, including all the people and animals that inhabit the earth and I provide for the needs and power of these as I deem suitable. <sup>6</sup> Now I have given all these lands <sup>766</sup> into the hand of Nebuchadnezzar king of Babylon, my servant <sup>767</sup> and I have even given him the beasts of the fields. <sup>7</sup> [All of nature will serve him as well as his son and grandson who will also have ownership. Then many nations and great kings will make him their slave.] <sup>768</sup> <sup>8</sup> If any nations or kingdoms will not submit to the Lord's rule (*or, expectation*) concerning Nebuchadnezzar king of Babylon and puts its neck under the yoke of the king of Babylon, I (*the Lord*) will punish that nation with warfare, famine and disease, says the Lord. This will continue until I have consumed (*or, destroyed*) it by the hand of Nebuchadnezzar. <sup>9</sup> Be warned! Do not listen to prophets <sup>769</sup> or augurs, dreamers, soothsayers or sorcerers who are saying to you, 'You will not serve the king of Babylon.' <sup>10</sup> It is he which they are prophesying with the result that you will be banished from your land, and I will drive you out, and you will die. <sup>11</sup> But any nation which will bring its neck under the yoke of the king of Babylon and serve him, I will allow to remain on its own land to till it and to reside there."

---

<sup>760</sup> LXX: "Nevertheless the hand of Ahikam, son of Shaphan was with Jeremiah to prevent his being delivered into the hands of the people to be killed."

<sup>761</sup> These chapters perhaps are based on Baruch's memories. The LXX version is quite different. The messages in these chapters were perhaps uttered in 594 BCE.

<sup>762</sup> Some MSS have "Jehoiakim." Zedekiah began his reign in 598 BCE

<sup>763</sup> Some scholars feel this is a later interpolation.

<sup>764</sup> Hebrew: "tjwm" is the word for "yoke-bar" The Hebrew word for 'yoke' is "[ Leather straps went under the neck of the animal and were tied to the wooden 'yoke bar' which was at the top of the neck. Apparently only one yoke was made so no yokes were sent to these countries. A descriptive message would suffice. The LXX says "one yoke."

<sup>765</sup> LXX: "Idumea." The kings of small nations frequently rebelled against the Mesopotamian over-lords, usually being in league with Egypt.

<sup>766</sup> LXX: "the earth." The power has been given to Nebuchadnezzar and therefore resistance to him would be futile.

<sup>767</sup> LXX: "δουλεῦειν αὐτῷ." LB: "who is my deputy."

<sup>768</sup> Some scholars feel verse 7 is a later interpolation. This verse is missing in the LXX. This did not work out in history as clearly as Jeremiah states it. Nebuchadnezzar's son Evil Merodach reigned from 568 – 560 BCE. Merodach's sister's husband had him murdered and reigned in his stead.

<sup>769</sup> I.e. prophets who were on the royal staff of the nations mentioned in verse 3.

## 2. Message to Zedekiah 27:12 – 15 [LXX: 34:12 – 15]

12 "I spoke the identical message to Zedekiah, king of Judah. Bring your necks under the yoke of the king of Babylon, and serve him and his people, and you will live. 13 (On the other hand, why should you and your people will to die in war, famine or disease, as the Lord has spoken concerning any nation which will not serve the king of Babylon. 14 Do not listen to the prophets <sup>770</sup> who are telling you, 'You will not serve the king of Babylon' for it is a lie which they are prophesying to you.) 15 I have not sent them, says the Lord, but they are prophesying falsely in my name, with the result that I will drive you out [of this land] and you will perish, --- you and the prophets who are prophesying to you." <sup>771</sup>

## 3. Message to the Priests and People 27:16 – 22 [LXX: 34:16 – 22]

16 ("Then I spoke to the priests and to all the people saying: "This is what the Lord declares: Do not listen to the words of your prophets who are prophesying to you saying, 'Behold, the vessels of the Lord's house will be returned from Babylon any day now.' This is a lie which they are prophesying to us. <sup>772</sup> 17 Do not listen to them! Serve the king of Babylon and you will live. Why should this land become desolate?) 18 If they are prophets, and if the word of the Lord is with them, let them intercede with the Lord of Hosts, that the vessels which have remained in the House of the Lord and in the royal palace of Judah <sup>773</sup> may be taken to Babylon. 19 The Lord of Hosts declares: The [pillars, the sea, <sup>774</sup> the stands and the remainder of the vessels] <sup>775</sup> which are left in the city, 20 which Nebuchadnezzar king of Babylon did not take away, when he took Jeconiah the son of Jehoiakin, king of Judah from Jerusalem into exile along with all the nobles of Judah and Jerusalem. 21 The Lord of Hosts, the God of Israel, declares concerning the vessels which were left in the House of the Lord or in the royal palace of the king of Judah and in Jerusalem: 22 they really will be carried to Babylon and they will remain there until the day when I direct my attention to them, <sup>776</sup> says the Lord. Then I will bring them back and restore them in their place." <sup>777</sup>

---

<sup>770</sup> LXX: "false prophets."

<sup>771</sup> This verse is omitted in the LXX.

<sup>772</sup> LXX: "I spoke to you, to all the people, and to the priests, saying the Lord says, When the words of the prophets that prophesy to you say; 'The vessels of the Lord's house will return from Babylon' they are prophesying unrighteous words to you."

<sup>773</sup> "The royal palace of Judah" is omitted in the LXX.

<sup>774</sup> TAN: "tank."

<sup>775</sup> The portion of the sentence within the [ ] is omitted in the LXX.

<sup>776</sup> CB: "until the day I take cognizance of them."

<sup>777</sup> Some scholars feel verses 21 - 22 are a later interpolation. Virtually the entirety of these verses is omitted in the LXX.



<CHAPTER 28>

4. *Conflict with Hananiah 28:1 – 7 [LXX: 35:1 – 7]*

<sup>1</sup> In the fourth year of the reign of Zedekiah king of Judah, in the fifth month, Hananiah the son of Azzur, the [*false*] prophet who was from Gibeon spoke to me <sup>778</sup> in the house of the Lord, in the presence of the high priest and all the people, saying: <sup>2</sup> "This is what the Lord of Hosts, the God of Israel declares: I have broken the yoke of the king of Babylon. <sup>3</sup> Within two years I will return all the vessels of the Lord's house which Nebuchadnezzar king of Babylon took from this place and carried to Babylon. <sup>4</sup> I will also bring back King Jeconiah the son of Jehoiakim king of Judah to this place, as well as all the exiles from Judah who will also return from Babylon, says the Lord, for I will definitely break the yoke of the king of Babylon."

<sup>5</sup> Then the prophet Jeremiah spoke to Hananiah the [*false*] prophet in the presence of the priests and all the people who were in the house of the Lord. <sup>6</sup> The prophet Jeremiah said, "Yes indeed (*or, Amen*)! Would that the Lord would do so! <sup>779</sup> May the Lord make the words which you have prophesied come true and return the vessels of the house of the Lord from Babylon, along with the exiles! <sup>7</sup> But: listen to the word <sup>780</sup> which I will speak in your hearing and in the hearing of all the people. <sup>8</sup> The prophets who preceded you and those since ancient times prophesied war, famine and disease among the countries and the great kingdoms. <sup>781</sup> <sup>9</sup> As for the prophets who prophesy peace: when the predictions of that prophet come true, it will be revealed that the Lord has truly sent that prophet." <sup>782</sup> .

<sup>10</sup> Then the prophet [*false*] Hananiah took the yoke-bars from the neck of Jeremiah the prophet and shattered them. <sup>11</sup> Hananiah also spoke in the presence of all the people, saying, "This is the message of the Lord: Even so I will break the yoke of Nebuchadnezzar king of Babylon from the necks of all the nations within two years." Jeremiah the prophet left the crowd that had gathered.

<sup>12</sup> Some time later, after the [*false*] prophet Hananiah had broken the yoke-bars from off the neck of Jeremiah the prophet, the word of the Lord came to Jeremiah. <sup>13</sup> "Go tell Hananiah: This is the declaration of the Lord! You have broken wooden bars, but I

---

<sup>778</sup> The Hebrew is unclear. This translation is based largely on the LXX. LXX: "In the fourth year of Zedekiah, king of Judah, in the fifth month, that Hananiah the false prophet the son of Azzur, from Gibeon spoke to me in the house of the Lord, in the sight of the priests and all the people who were in the temple, saying:" The fourth year of Zedekiah's reign would be December / January 594 – 593 BCE. The name Hananiah means "The Lord has been gracious." Gibeon was located five miles north-west of Jerusalem and is presently called El-Jib.

<sup>779</sup> Jeremiah's tone surely was that of irony.

<sup>780</sup> LXX: "word of the Lord."

<sup>781</sup> LXX: "The prophets that preceded me and you who are aged, who prophesied about many countries and against great kingdoms concerning war."

<sup>782</sup> NAB: "But the prophet who prophesies peace is recognized as truly sent by the Lord when his prophetic prediction is fulfilled." Verses 8 & 9 are not to be interpreted as accusations that the messages of all prophets prior to Jeremiah were false and only spoke doom. LXX: "sent them in truth."

will make bars of iron to replace them.<sup>783</sup> 14 The Lord of Hosts, the God of Israel declares: I have placed an iron yoke of subservience to Nebuchadnezzar the king of Babylon on the neck of all the nations and these nations will serve him, for I have even granted that the wild beasts be subservient to him.<sup>784</sup> 15 Jeremiah the prophet said to the [false] prophet Hananiah, “Listen, Hananiah, the Lord has not sent you, and you can even make these people trust in a lie!<sup>785</sup> 16 Assuredly this I what the Lord declares! I will remove<sup>786</sup> you from the face of the earth. You will die during this year because you have spoken rebelliously (or, heretically) concerning the Lord.”<sup>787</sup>

17 In that same year, in the seventh month the prophet Hananiah died.<sup>788</sup>

## <CHAPTER 29>

### C. Letters to the Exiles in Babylon 29:1 - 32 [LXX: 36:1 – 32]<sup>789</sup>

#### 1. General Letter to the Exiles 29:1 – 23 [LXX: 36:1- 23]<sup>790</sup>

1 These are the words of the letter<sup>791</sup> which Jeremiah sent from Jerusalem to the elders<sup>792</sup> of the exile, the priests, the prophets and all the people whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon. 2 (This followed the surrender of King Jeconiah, when he, the queen-mother,<sup>793</sup> the courtiers,<sup>794</sup> and the craftsmen (or, artisans)<sup>795</sup> were deported from Jerusalem.) 3 The letter was sent<sup>796</sup> by the hand of Elasah, the son of Shaphan<sup>797</sup> and Gemariah the son of Hilkiyah whom King Zedekiah of Judah sent to Babylon. 4 It states “The Lord of Hosts, the God of Israel: to all the exiles whom I have sent into exile from Jerusalem to Babylon:<sup>798</sup> 5 Build houses and live in them: plant gardens and eat their produce.<sup>799</sup> 6 Take wives and have children, take wives for your sons and give your daughters in marriage, that they may bear children, increasing the

---

<sup>783</sup> Literally: “You will make bars of iron instead.” LXX: “Go and speak to Hananiah saying, Thus says the Lord: You have broken the wooden yokes but I will make iron yokes to replace them.” NAB: “by breaking a wooden yoke you forge an iron yoke.”

<sup>784</sup> NIV: “I will even give him control over the wild animals.”

<sup>785</sup> NIV: “You have raised false confidence these people.”

<sup>786</sup> Literally: “send you away.”

<sup>787</sup> JB: “since you have preached apostasy against Yahweh.”

<sup>788</sup> LXX: “So he died in the seventh month.”

<sup>789</sup> According to 52:28 3,023 people had been taken as captives to Babylon in 587/586 BCE.

<sup>790</sup> A letter sent by envoys of King Zedekiah sent to Babylon to declare his loyalty to King Nebuchadnezzar.

<sup>791</sup> TAN: “the text of the letter.”

<sup>792</sup> MT: “the rest of the elders.” The Hebrew might mean: “the pre-eminent elders.”

<sup>793</sup> Jeconiah’s official name was “Jehoiachin.” The queen-mother was “Nehushta.” Cf. II Kings 24:8 – 12.

<sup>794</sup> Literally: “eunuchs.” This might imply the sending of the wives of the king since the harem was cared for by eunuchs. Several translators use the word “harem.”

<sup>795</sup> Literally: “smiths.”

<sup>796</sup> NIV: “He entrusted the letter to....”

<sup>797</sup> Elasah was possibly the brother of Ahikam who had taken Jeremiah’s part when he was in the temple in chapter 26, verse 24. Some scholars feel he was the son of the High Priest.

<sup>798</sup> Zedekiah possibly dispatched these men to Babylon for the payment of tribute. Jeremiah took advantage of their travels to send a letter with them --- not an unusual action.

<sup>799</sup> Jeremiah’s message is very revolutionary!

population there, so that your numbers will not decrease. <sup>7</sup> Take part in the welfare of the city to which I have exiled you, and pray to the Lord on its behalf, for it is in the prosperity of these cities that you will prosper. <sup>800</sup> <sup>8</sup> The Lord of Hosts, the God of Israel declares: Do not let your <sup>801</sup> prophets and your diviners who are among you deceive you, and do not listen to the dreams which they dream. <sup>802</sup> <sup>9</sup> They prophesy lies to you in my name! I did not send them, says the Lord.

<sup>10</sup> “I the Lord declare: When seventy years will have been completed in Babylon I will visit you, and I will fulfill my promise to you for I will bring you back to this place. <sup>11</sup> I know what I have planned for you, says the Lord. My plans are for your welfare, not for evil (*or, for your woe*), that I might give you hope for the future. <sup>803</sup> <sup>12</sup> Then you will call on me, coming to pray to me and I will hear you. <sup>13</sup> You will search for me and you will find me --- when you seek me wholeheartedly. <sup>14</sup> I will be found <sup>804</sup> by you, says the Lord, [and I will restore your future and gather you from all the nations, and all the places where I have exiled you, says the Lord, and I will bring you back to the place from which I sent you.] <sup>805</sup>

<sup>15</sup> “Because you have said: ‘The Lord has raised up prophets for us in Babylon’ – <sup>16</sup> the Lord declares concerning the king who sits on the throne of David <sup>806</sup> and concerning all the people who reside in this city: As for your relatives who did not go into exile with you --- <sup>17</sup> Behold I am sending war, famine and disease on them, and I will make them like rotten figs <sup>807</sup> that are uneatable. <sup>18</sup> I will pursue them with war, famine and disease, and they will be looked upon by all the kingdoms of the earth as a horror, a curse, a terror, a hissing <sup>808</sup> and a reproach among all the nations where I have exiled them, <sup>809</sup> <sup>19</sup> because they have not heeded my words: the words which I persistently sent to you by my servants, the prophets, but you would not listen to them, says the Lord. <sup>810</sup> <sup>20</sup> Hear the word of the Lord, all you who I have deported from Jerusalem to Babylon. <sup>21</sup> The Lord of Hosts, the God of Israel declares this concerning Ahab the son of Kolaiah, <sup>811</sup> and Zedekiah the son of Maaseiah who are prophesying a lie to you in my name. Be

---

<sup>800</sup> Some scholars feel verses 8 – 9 should be placed after verse 15. JB: “since on its welfare yours depends.” MFT: “Do your best for the welfare of the country where I have sent you to be exiled. Pray to the Eternal for it, since your welfare lies in its welfare.”

<sup>801</sup> LXX inserts: “false.”

<sup>802</sup> The Hebrew is vague. Literally: “have your dreams which you cause to dream.” LXX: “*ἐνυπνιαζανται*.” This translation leans heavily on the LXX.

<sup>803</sup> Some scholars feel verses 10 – 11 are of a secondary nature and possibly are a later gloss.

<sup>804</sup> LXX: “I will appear to you.”

<sup>805</sup> The passage in [ ] is omitted in the LXX.

<sup>806</sup> The passage beginning with verse 16 to the end of the chapter is omitted in the LXX.

<sup>807</sup> NASB: “split open figs that cannot be eaten due to rottenness.”

<sup>808</sup> Cf.: footnote 18:16, no. 546

<sup>809</sup> NEB: “an object of execration and horror, of derision and reproach.” NAB: “made them an object of Malediction, astonishment, ridicule and reproach.” MFT: “to turn them into a horror among the kingdoms of the world, to be execrated. Stared at and hissed and derided among all the nations wherever I deprot them.”

<sup>810</sup> Verses 15 – 19 are omitted in the LXX.

<sup>811</sup> There is a word play with this name and the Hebrew word for “roasted” in v. 22. Scholars feel these verses indicate a Neo-Babylonian date (612 – 539 BCE) since the Persians considered fire to be sacred and thus would not ‘roast’ anyone.

assured, I will turn them over to Nebuchadnezzar king of Babylon, and he will execute them in your presence.<sup>812</sup> 22 It is because of them that this curse will be used<sup>813</sup> by all the exiles from Judah in Babylon: ‘The Lord make you like Zedekiah and Ahab, whom the king of Babylon burned at the stake (*or, roasted*) in the fire,<sup>814</sup> 23 because they have committed foolishness<sup>815</sup> in Israel. They have committed adultery with their neighbor’s wives, spoken lying words in God’s name which I did not command them to do! I am the one who knows, and I am the witness, says the Lord!’

## 2. Letter concerning Shemaiah 29:24 – 32 [LXX: 36:24 – 32]

24 ”You will tell<sup>816</sup> Toshumuia of Nehelam: 25 [*In your letter to the priest Zephaniah*] which you have sent<sup>817</sup> in my name to all the people who reside in Jerusalem [*and read publicly*] by Zephaniah the son of Maaseiah and all the priests it said, 26 ’The Lord has appointed you to be the priest in the place of Jehoiada the priest so that you will have responsibility<sup>818</sup> in the house of the Lord over every madman who wants to pretend to be a prophet, to have him placed in the stocks and collar (*or, pillory*).<sup>819</sup> 27 Why have you not rebuked (*or, reprimanded*) Jeremiah of Anathoth who has been prophesying to you?<sup>820</sup> 28 He has actually sent<sup>821</sup> a message to us in Babylon saying, ‘Your exile will be long; build houses and live in them; and plant gardens and eat their produce.’”<sup>822</sup>

29 When Zephaniah the priest read this letter in the hearing<sup>823</sup> of Jeremiah the prophet 30 the word of the Lord came to Jeremiah. 31 “Send a message to the exiles saying, ‘This is the message of the Lord concerning Shemaiah of Nehelam because Shemaiah has prophesied to you when I did not send him, and has made you trust in false promises. 32 Therefore the Lord declares: Behold I will punish Shemaiah of Nehelam and his descendants! He will not have anyone living among his people to see the grave nor will his children live to see the grave I have prepared for these people, says the Lord, for he has proclaimed disloyalty toward (*or, rebellion against*) the Lord.”<sup>824</sup>

---

<sup>812</sup> NEB: “He will be put to death before our eyes.”

<sup>813</sup> Literally: “taken.”

<sup>814</sup> LXX: “And they will make [*or, take*] of them a curse in all the captivity of Judah in Babylon, saying: ”The Lord do you as he did to Zedekiah, and as he did to Ahab when the king of Babylon fried them in the fire.” MFT: “to be roasted alive in the fire.”

<sup>815</sup> MFT: “behaving impiously.” NRSV: “perpetuated outrage.” JB: “perpetrate infamies.”

<sup>816</sup> The MT has: “you shall say, saying.” This is surely only a partial letter.

<sup>817</sup> The LXX includes Zephaniah. Grammatically it could say, as above, or “letter sent to Zephaniah.”

<sup>818</sup> Literally: “that there might be officials.”

<sup>819</sup> Hebrew unclear. JB: “iron collar.”

<sup>820</sup> TAN: “why have you not rebuked Jeremiah the Anathothite who plays the prophet among you?”

<sup>821</sup> So: LXX.

<sup>822</sup> LXX: “Didn’t he send for their purpose? In this course of the months he sent to you to Babylon saying, It is far off. Build houses and reside in them; plant gardens and eat their fruit.” Verses 26 – 28 seem, in Hebrew, to be incomplete. Presumably only a portion of Jeremiah’s message to the false prophet Shemaiah appears in the text of chapter 29.

<sup>823</sup> Literally: “in the ears of.”

<sup>824</sup> LXX: ”Therefore the Lord says: behold I will visit Shemaiah and his family and there will not be a man of them in the midst of you to see the grave which I will do to you.”

<CHAPTER 30>

*XXI The Book of Comfort 30:1 – 31:40 [LXX: 37:1 – 38:40]*<sup>825</sup>

*A. Introduction 30:1 – 3 [LXX: 37:1 – 3]*

<sup>1</sup> The word that came to Jeremiah from the Lord: <sup>2</sup> “The Lord, the God of Israel says: Write all the words that I have spoken to you on a scroll (*or, book*). <sup>3</sup> Assuredly the days are coming, declares the Lord, when I will restore the fortune<sup>826</sup> of my people Israel and Judah, and I will bring them back to the land which I gave their ancestors, and they will possess it.”

*B. Terror of the Day of the Lord 30:4 – 9 [LXX: 37:4 – 9]*<sup>827</sup>

<sup>4</sup> These are the words of the Lord which were spoken concerning Israel and Judah: <sup>5</sup> {The Lord declares: We have heard a fearful scream of terror,<sup>828</sup> and there is no peace (*or, relief*). <sup>6</sup> Inquire, and see: A man is surely unable to become a child. Why is it that I see every man with his hands on his stomach, like a woman in labor?<sup>829</sup> Why has everyone become deathly pale? <sup>7</sup> All is woe!<sup>830</sup> That day is awful. There is none like it! It is a time of disaster for Jacob! However! He will be delivered from it!} <sup>8</sup> It will truly take place in that day, says the Lord, that I will break the yoke<sup>831</sup> off your neck and I will burst the bonds and strangers will no longer force you to be servants.<sup>832</sup> <sup>9</sup> Instead they will serve the Lord their God and David their king, whom I will raise up for them.<sup>833</sup>

*C. The Salvation of Israel, the Lord’s Servant 30:10 – 11 [LXX: 37:10 – 11]*<sup>834</sup>

<sup>10</sup> {“My servant, Judah, do not be fearful, says the Lord. Do not be dismayed, O Israel, for I will save you from that distant land. I will save your children from the land of their captivity, O Jacob, and they will return, will live quiet lives and will have no need to be fearful (*or, will be calm*). <sup>11</sup> I am with you, says the Lord. I will destroy the nations into which you have been scattered and they will no longer exist but will be replaced as nations by others but as for you --- I will not annihilate you! I will discipline you for it would not be proper for you to go unpunished.”}

*D. Healing of Zion’s Wounds 30:12 – 17 [LXX: 37:12 – 17]*

---

<sup>825</sup> Some scholars feel that the oracles of chapters 30 – 31 were uttered as one message. Other scholars feel these oracles have been collected from various times in Jeremiah’s ministry and recorded here.

<sup>826</sup> LXX: “captivity.”

<sup>827</sup> Many scholars feel this was spoken at the time of the final siege for Jerusalem.

<sup>828</sup> LXX: “sound of fear.”

<sup>829</sup> This phrase is omitted in the LXX.

<sup>830</sup> LXX: “εγγενηθη.”

<sup>831</sup> Cf.: Jeremiah 27:2, footnote 764.

<sup>832</sup> Literally: “make a servant of him.”

<sup>833</sup> The reference is not that God will resurrect David but that God will provide a king from the line of David. Jeremiah places emphasis on a Davidic Messiah. LXX: “But I will raise up David their king.”

<sup>834</sup> These verses are found with slight changes in 46:27 – 28. These verses are omitted in the LXX. Some scholars feel these verses are a later interpolation. Israel in this small passage means the Northern and Southern Kingdoms.

12 {The Lord says: Your injury is incurable <sup>835</sup> and your wounds are severe. <sup>836</sup> 13 There is no one to plead your cause and there is no medicine for your wound and your recovery. <sup>837</sup> 14 All your allies (*or, lovers*) have forgotten you; they are not concerned about you; for I have wounded them as an enemy would do, with a cruel punishment: a punishment that resembles that which would be carried out by a cruel enemy because of the greatness (*or, extent*) of your guilt and the glaring nature of our sins. 15 Why do you wail because of your injury? Your pain is incurable. You brought this great guilt on yourself, because of your abundant sins which resulted in this happening to you. 16 Assuredly all who devour you will be devoured, and all your foes, every one of them, <sup>838</sup> will go into captivity. Those who plunder you will be plundered and those who pillage you will be pillaged. <sup>839</sup> 17 I will restore your health <sup>840</sup> and your wounds <sup>841</sup> will heal, says the Lord, because you have been called ‘the outcast with no one to avenge’ in Zion, the one for whom no one cares.”}

*E. Restoration of the Fortunes of Jacob 30:18 – 22 [LXX: 37:18 – 22]*

18 {“The Lord says: Watch! I will restore the fortunes of the descendants <sup>842</sup> of Jacob; <sup>843</sup> and have compassion on its dwellings! <sup>844</sup> The city will be rebuilt on its former site <sup>845</sup> and the fortress (*or, palace*) will be located at its former site. <sup>846</sup> 19 Songs of thanksgiving <sup>847</sup> will come from the residents and their voices will be many, for the population will increase and I will make them honored, and they will increase in numbers. 20 Their children will be as they were in the past, and their congregation will be established. <sup>848</sup> Their testimonies will be established before me <sup>849</sup> and I will punish all who oppress. 21 Their prince <sup>850</sup> will be one of the citizens. Their ruler will come from their midst; I will make him draw near <sup>851</sup> and he will draw near to me, for who would

<sup>835</sup> The language of this prophecy is similar to the language of Jeremiah’s own suffering.

<sup>836</sup> LXX: “I have brought destruction on you; your stroke is painful.”

<sup>837</sup> NAB: “There is none to plead your cause, no remedy for your running sore; not healing for you.” NEB: “there can be no remedy for your ills.”

<sup>838</sup> LXX: “κρεας αυτων παν εδουται.”

<sup>839</sup> TAN: “Those who despoiled you shall be despoiled, and all who pillaged you I will give up to pillage.”

<sup>840</sup> Literally: “cause to go up.”

<sup>841</sup> LXX: “απο πληγης δουνηρας.”

<sup>842</sup> Literally: “tents.”

<sup>843</sup> CEV: “Israel, I will be kind to you and let you come home. Jerusalem now lies in ruins but you will rebuild it complete with a new palace. Your towns lie in ruins but you will rebuild them, and your homes will be where they were before.”

<sup>844</sup> LXX: “και αιχμα λλωσιαν αυτου.”

<sup>845</sup> LXX: “height.” It would be built on the mount that had remains of the previous cities that had been destroyed in the past.

<sup>846</sup> The LXX adds: “and the people will settle after their manner.”

<sup>847</sup> MFT: “chants of praise.”

<sup>848</sup> CEV: “It will be just like old times. Your nation will worship me, and I will punish anyone who abuses you.”

<sup>849</sup> So: LXX.

<sup>850</sup> It is worth noting that the word ‘king’ is not used. TAN: “chieftain.” Many scholars feel this is a prophetic reference to the coming of the Messiah.

<sup>851</sup> LXX: “και συναξαω αυτους, και αποστρεψουσιν.”

dare of himself to draw near to me,<sup>852</sup> says the Lord. 22 You will be my people and I will be your God.”<sup>853</sup>

*F. The Storm of the Lord 30:23 – 31:1 [LXX: 37:23 – 38:1]*

23 [“Watch for the furious<sup>854</sup> storm of the Lord! Wrath has poured out! A raging whirlwind! All this will whirl down on the head of the wicked.<sup>855</sup> 24 The fierce anger of the Lord will not be abated until he has completely fulfilled and accomplished the intentions of his mind.<sup>856</sup> In the latter days you will be able to understand this (*or, when the correct moment arrives you will understand fully*)].

<CHAPTER 31><sup>857</sup>

31 {“At that time, the Lord declares, I will be the God of all the clans of Israel and they will be my people.”}

*G. The Lord’s Everlasting Love 31:2 – 6 [LXX: 38:2 – 6]*<sup>858</sup>

2 {The Lord says, “The people who survived the sword found grace (*or, favor*)<sup>859</sup> in the wilderness;<sup>860</sup> when Israel sought rest.<sup>861</sup> 3 The Lord appeared to him<sup>862</sup> from afar (*or, long ago*). I have loved you with an everlasting (*or, steadfast*) love. Therefore I have had constant (*or, continued my*) faithfulness toward you. 4 I will rebuild (*or, restore*) you, and you will be rebuilt, a virgin Israel! You will adorn yourself with (*or, take*) tambourines, and you will join in ‘the dance of the merry-makers.’<sup>863</sup> 5 You will plant vineyards again in the mountains of Samaria.<sup>864</sup> (The planters will plant, and they will enjoy the harvest.)<sup>865</sup> 6 [“The day of the Lord is coming when the watchmen<sup>866</sup> will call in the mountains of Ephraim: ‘Arise and let us proceed to Zion in the land of our God!’”]<sup>867</sup>

---

<sup>852</sup> Literally: “who is he that gives his heart in pledge.”

<sup>853</sup> This is omitted by the LXX.

<sup>854</sup> LXX: “wrath-filled.”

<sup>855</sup> In many ways this verse is very similar to 23:19.

<sup>856</sup> Some scholars feel this verse is a later interpolation.

<sup>857</sup> In some editions of Jeremiah 31:1 is 30:25.

<sup>858</sup> Some scholars feel that the prophecy of Isaiah greatly influenced this chapter of Jeremiah.

<sup>859</sup> LXX: “θερμον.”

<sup>860</sup> The reference is the wilderness wanderings following the escape from Pharaoh at the Red Sea.

<sup>861</sup> Hebrew unclear. CEV: “in the desert I was kind to those who escaped death. I gave them peace, and when the time is right I’ll do the same for you.” The thought in Hebrew seems to be that the work of God is done gradually, as the circumstances and receptiveness permits. “Sought rest” can be interpreted as “when he went to find rest” or “when Israel was seeking respite.”

<sup>862</sup> So: versions. Hebrew: “me.”

<sup>863</sup> LXX: “μετα συναγωγης.”

<sup>864</sup> Israel fell in 722 BCE and subsequently the leadership was deported by Sargon II.

<sup>865</sup> LXX: “και αινεσατε.” “give praise.” MT literally: “will put to proper use.”

<sup>866</sup> LXX: “απολογουμενων.”

<sup>867</sup> Some scholars feel this is a later interpolation.

*H. Return of the Exiles from the Nations 31:7 – 14 [LXX: 38:7 – 14]*

7 This is what the Lord says: {“Sing loudly and joyfully for Jacob, and raise shouts for the chief of the nations; <sup>868</sup> proclaim, give praise, and say: The Lord has saved his people --- the remnant of Israel (*or, O Lord, save your people, the remnant of Israel*).  
8 I will bring them from the north country (*or, Babylon*), and assemble them from the farthest parts of the earth, among them the blind and the lame of the earth --- women with child, women who are in labor, all these will be united into one vast company. They will all return here <sup>9</sup> with weeping. They will come for I will lead them back to this land with compassion. <sup>869</sup> I will have them walk alongside brooks of water, walking a straight path (*or, level path*) which will not cause them to stumble or falter on their way to Israel. Ephraim is my firstborn.” <sup>870</sup> 10 Hear the word of the Lord, O nations, and declare it in the distant coastlines. Say: ‘He who scattered Israel will gather them (*or, I have scattered Israel and I will gather them*) and will guard them just as a shepherd guards his flock.’ <sup>871</sup>  
11 The Lord has ransomed Jacob, and has rescued him from the hands of his conqueror. 12 They will come in celebration, singing on the heights of Zion and they will be delighted <sup>872</sup> because of the bounty (*or, goodness*) of the Lord for the grain, wine, oil, and the lambs and cattle. Then life will be like living in a well watered garden, <sup>873</sup> and they never be sorrowful again. 13 Then the maidens will express their joy with dancing and the young men as well as those who are older will rejoice. I will comfort them and I will turn their mourning into gladness in place of their sorrow. 14 I will sate <sup>874</sup> the souls of the priests with abundance and my people will be satisfied with gladness.”} I the Lord have spoken.

*J. Rachel’s Weeping for the Return of Her Children 31:15 – 24 [LXX: 38:15 – 24]*

15 The Lord declares: {“A voice is heard in Ramah, <sup>875</sup> a voice of lamentation and bitter weeping. Rachel <sup>876</sup> is weeping for her children. She refuses to be comforted for her children because they are no longer alive. <sup>877</sup> 16 The Lord declares: Restrain your weeping and dry your eyes (*or, stop your crying and wipe away your tears*), for your labors will be rewarded, says the Lord, and they will return from the lands of their enemies. <sup>878</sup> 17 There is hope for your future, says the Lord, and your children will return to their own land. <sup>879</sup> I have heard the lament of Ephraim: ‘You have disciplined me. I was chastened

<sup>868</sup> A slight emendation would read: “on the top of the mountains.”

<sup>869</sup> So: LXX, Vulgate & Targums. Hebrew literally: “supplication.”

<sup>870</sup> Jacob treated Ephraim as the favorite grandson of Rachel, treating him as one would treat his own firstborn. Some scholars feel this verse would fit better after verse 20.

<sup>871</sup> Cf.: ANET pgs. 369b; 443b.

<sup>872</sup> LXX: “και ηξουσιν επ αγαθα κυριου.”

<sup>873</sup> LXX: “ωσπερ εν συναγωγη.”

<sup>874</sup> Literally: “saturate.”

<sup>875</sup> Modern “O Ram,” five miles north of Jerusalem.

<sup>876</sup> Rachel was one of the wives of Jacob and the mother of Joseph and Benjamin. Joseph’s two sons were Ephraim and Manasseh, ancestors of two northern tribes. The area in which these tribes settled was the area of Gibeon and Bethel

<sup>877</sup> Cf.: Matthew 2:18. There was a popular belief that Rachel returned to her tomb from time to time to weep because of the loss of her children.

<sup>878</sup> NEB: “You will leave descendants after you. (*or, There will be hope for your posterity. [Your descendants] will return to their own land.*”

<sup>879</sup> The text of the LXX appears to be corrupt.



like an untrained calf! Bring me back that I may be restored,<sup>880</sup> for you are the Lord our God. 19 I have repeatedly distanced myself from you but I repented and after I was made submissive. I struck myself on my thighs<sup>881</sup> for I am ashamed, and I am confounded because I bore the disgrace of my youth. 20 Is Ephraim my precious son? Is he my darling child? Though I often speak against him yet I remember him [*lovingly*]. Therefore my compassion toward him<sup>882</sup> grows, declares the Lord.

21 {“Erect wayside markers<sup>883</sup> for yourselves, make guideposts; carefully consider<sup>884</sup> the highway --- the road by which you went. Return O virgin Israel,<sup>885</sup> return to your children. 22 O daughter, how long will you delay (*or, hesitate*) how long will you be apostate (*or, rebellious*)?”<sup>886</sup> (The Lord has created something new on this earth: a woman protects a man.)”<sup>887</sup>}

*K. Restoration of the Lord of Judah 31:23 – 26 [LXX: 38:23 – 26]*

23 The Lord of Hosts, the God of Israel says: “These words will be used once more in the land of Judah and in the cities when I restore their fortune:<sup>888</sup> {The Lord bless you,<sup>889</sup> O inhabitants of righteousness, O holy hill. (*or, The Lord bless you. The Lord, your true God, your holy mountain.*)} 24 Judah and the cities will be inhabited by those who farm and those who are shepherds who wander<sup>890</sup> with their flocks. These will live together peaceably. 25 I will refresh the weary soul, and satisfy and revive every one who becomes faint with hunger.”

26 [It was then that I woke and looked about and my sleep was peaceful (*or, and I woke up refreshed*).]<sup>891</sup>

*I. Repopulation of Israel and Judah 31:27 – 28 [LXX: 38:27 – 28]*

27 “Be assured that the days are coming, says the Lord when I will cause the population of the house of Israel and the house of Judah to increase in numbers along with the number of animals in their possession. 28 This will take place because I am watching over them: to uproot and to pull down, to overthrow, destroy and demolish for I will be watchful over those who build and those who plant, declares the Lord.”

---

<sup>880</sup> Literally: “cause one to return in order that I may return.” TEV: “Lord we were like an untamed animal but you taught us to obey. Bring us back, we are ready to return to you, the Lord our God.”

<sup>881</sup> This is an expression of grief in Ezekiel. CB: “disciplined I have smitten upon my thighs.” Some translators including NAB and JB have “I struck my breast.”

<sup>882</sup> Literally: “inward parts.”

<sup>883</sup> NEB: “Build cairns to mark your way.”

<sup>884</sup> Literally: “direct your hearts to.”

<sup>885</sup> Though Israel had other masters God still considers her to be his bride.

<sup>886</sup> NEB: “twist and turn.” The early church fathers thought this was a reference to Christ’s incarnation. That view is virtually rejected by all scholars.

<sup>887</sup> CB: “the woman woos the man.” MFT” “Why the Eternal makes a new thing upon earth; frail woman becomes manly!” NAB: “A woman must encompass the man with devotion.” A footnote says: “with devotion is not in Hebrew but is added to have the text make sense.” JB: “the woman sets out to find her husband again.” The innovation of a woman protecting a man describes the loving care with which the weaker partner surrounds and sustains the stronger one. The Hebrew of verse 21 – 22 is rather difficult.

<sup>888</sup> Some scholars translate the Hebrew word as “captivity.”

<sup>889</sup> LXX: “εὐλογημενος κυριος.”

<sup>890</sup> Literally: “those who wander” or “they will wander.”

<sup>891</sup> The Hebrew is very puzzling. Some scholars find this to be a later interpolation.

*M. Individual Retribution 31:29 – 30 [LXX: 38:29 – 30]*

<sup>29</sup> “In those days they will no longer say: ‘The fathers have eaten sour grapes and their children’s teeth have become blunted (*or, are set on edge*).’<sup>892</sup> <sup>30</sup> Everyone will die for his individual sins (*or, wrong-doing*) for each individual who eats sour grapes will have his teeth blunted (*or, set on edge*).”

*N. The New Covenant 31:31 – 34 [LXX: 28:31 – 34]*

<sup>31</sup> “Be alert, for the days are coming, says the Lord, when I will make a new covenant (*or, compact*) with the house of Israel (and the house of Judah). <sup>32</sup> This covenant (*or, compact*) will not be like the one I made with their ancestors when I patiently took them by the hand and led them out of the land of Egypt, even though they disobeyed my covenant, even then I was their master,<sup>893</sup> says the Lord. <sup>33</sup> This covenant (*or, compact*) which I will make with the house of Israel after these events take place will be instilled within them and inscribed on their hearts,<sup>894</sup> and I will be their God, and they will be my people. <sup>34</sup> They will no longer need to teach one another to obey me. I the Lord assure you that all will obey me, the general population and rulers alike, for I, the Lord will forgive them and will no longer remember their sins (*or, wrong doings*)!”

*O. Eternal Duration of the Nation 31:35 – 37 [LXX: 38:35 – 37]*

<sup>35</sup> The Lord says: {“Who provides the sunlight by day and the fixed order<sup>895</sup> of the movements of the moon and the stars for light by night, who roils<sup>896</sup> the sea so that the water roars --- (the Lord of Hosts is his name.) <sup>36</sup> If this natural order<sup>897</sup> which proceeds from me should ever be annulled by me, the descendants of Israel will forever cease to be a nation before me.”<sup>898</sup> <sup>37</sup> The Lord declares: “If the heavens above are able to be measured and the foundations of the earth can be explored, only then would I reject the descendants (*or, offspring*) of Israel for all that they have done, says the Lord.”}

*P. Rebuilding Jerusalem 31:38 – 40 [LXX: 38:38 – 40]*

<sup>38</sup> “The time is coming, says the Lord, when the city will be rebuilt for the Lord, from the tower of Hananel<sup>899</sup> to the Corner Gate.<sup>900</sup> <sup>39</sup> The line of demarcation will go out farther --- straight to the hill Gareb<sup>901</sup> and will then turn to Goah.<sup>902</sup> <sup>40</sup> The entire

---

<sup>892</sup> This was a common proverb which is also quoted in Ezekiel 18:2. See footnote 606 of Ezekiel. TAN: “shall be blunted.”

<sup>893</sup> Literally the word, which is uncertain in Hebrew, might mean “master.” LXX: “ημελησα.”

<sup>894</sup> TAN: “into their inmost being and inscribe it upon their hearts.”

<sup>895</sup> Literally: “statutes.”

<sup>896</sup> LXX: “και κραυγην.”

<sup>897</sup> Literally: “fixed statute.”

<sup>898</sup> Verses 35 – 36 are omitted in the LXX at this point but are included after verse 37. NEB: “If this fixed order could vanish out of my sight, says the Lord, then the race of Israel too could cease for evermore to be a nation in my sight.”

<sup>899</sup> The north-east corner of Jerusalem. Nehemiah 3:1.

<sup>900</sup> Probably the north-west corner of Jerusalem.

<sup>901</sup> Possibly the south-west corner of Jerusalem.

<sup>902</sup> Possibly the south-east corner of Jerusalem.

valley of the dead corpses (*or, the Valley of Hinnom to the south of Jerusalem*) and the fatty ashes, and all the fields as far as the brook Kidron,<sup>903</sup> to the corner of the Horse Gate<sup>904</sup> toward the east, will be sacred to the Lord. It will not be desecrated or overthrown any more for ever.”

<CHAPTER 32>

*XXI Purchase of a Field in Anathoth 32:1 – 44 [LXX: 39:1 – 44]*

*A. Command of the Lord 32:1 – 8 [LXX: 39:1 – 8]*

<sup>1</sup> The word that came to Jeremiah from the Lord, in the tenth year of Zedekiah,<sup>905</sup> king of Israel (in the eighteenth year of Nebuchadnezzar), <sup>2</sup> coming just as the army of the king of Babylon was besieging<sup>906</sup> Jerusalem. Jeremiah the prophet was confined in the courtyard (*or, compound*) of the guards, attached to the palace,<sup>907</sup> for Zedekiah king of Judah had confined him, accusing him and saying: “How dare you prophesy and say, ‘The Lord declares: I am giving this city into the hand of the king of Babylon and you will take it! <sup>4</sup> Zedekiah king of Judah will not escape the control of the Chaldeans but will surely be under the power of the king of Babylon, and you will personally speak with him<sup>908</sup> and see him face to face. <sup>5</sup> The king of Babylon will take you, Zedekiah, to Babylon and there you will remain<sup>909</sup> [until I visit him, says the Lord. Even though you fight against the Chaldeans you will not be successful.]”<sup>910</sup> <sup>6</sup> Jeremiah said, “This is the word of the Lord which came to me.”<sup>911</sup> <sup>7</sup> Behold Hanamel, the son of your uncle Shallum will come to you and will say: ‘Buy my field which is at Anathoth for the right of redemption by purchase is yours.’”<sup>912</sup> <sup>8</sup> Then Hanamel, my cousin came to me in the courtyard (*or, compound*) of the guards, and just as the Lord said, for he declared: ‘Please buy the field which is at Anathoth in the land of Benjamin. The right of purchase is yours.’<sup>913</sup> Buy it for yourself (*or, you are the lawful heir, you have the right to make the first offer on the land*).’ (Then I knew that this was the word of the Lord.)”<sup>914</sup>

---

<sup>903</sup> MFT: “where the altar-refuse was thrown as far as the ravine of Kidron.” Kidron was a valley along the east side of Jerusalem. The valley of Hinnom joined the Kidron valley just south-east of the Temple escarpment.

<sup>904</sup> Possibly in the south-east corner of Jerusalem.

<sup>905</sup> 588 BCE, This is based on the assumption that his reign began with the defeat of Egypt at Carchemish. The season would be either summer or fall.

<sup>906</sup> LXX: “had made a rampart against.”

<sup>907</sup> The imprisonment of Jeremiah was a kind of technical custody which did not deprive him of all his privileges. This was the courtyard of the guards,” or “the courtyard of the palace.” LXX: “prison.”

<sup>908</sup> Literally: “mouth to mouth.”

<sup>909</sup> LXX: “reside.” The LXX omits the remainder of this verse.

<sup>910</sup> Some scholars feel this is a later interpolation.

<sup>911</sup> LXX: “the word of the Lord came to Jeremiah saying.”

<sup>912</sup> Jeremiah was the nearest blood relative of the seller. Cf.: Leviticus 25:25. LXX literally: “Yours is the privilege of redemption by purchase.” TAN: “You are next in succession to redeem it by purchase.”

<sup>913</sup> LXX: “καὶ σὺ πρῶτος ἐσθὲς.”

<sup>914</sup> This chapter provides tangible evidence that demonstrates Jeremiah’s faith and hope for the future restoration of his people.

B. Act of Purchase 32:9 – 15 [LXX: 39:9 – 15]

9 “I bought the field at Anathoth from my cousin Hanamel and weighed out the money to him: seventeen shekels of silver.<sup>915</sup> 10 I signed the deed, sealed it, obtained witnesses,<sup>916</sup> and weighed out the silver on a balance scale. 11 Then I took the sealed deed<sup>917</sup> containing the terms and conditions and the open copy (*or, the abstract*),<sup>918</sup> 12 and I gave the deed of purchase to Baruch<sup>919</sup> the son of Neriah, son of Mahseiah, in the presence of my cousin Hanamel and in the presence of all the witnesses,<sup>920</sup> and signed the deed of purchase in the presence of the Jews who were sitting in the courtyard of the guards.<sup>921</sup> 13 I charged Baruch in their presence, saying 14 “Thus says the Lord of Lords, the God of Israel, ‘Take these deeds: the sealed and the open one and place them in an earthenware jar,<sup>922</sup> that it may be preserved for a long time.’<sup>923</sup> 15 The Lord, the God of Israel says: ‘Houses, fields and vineyards will be bought<sup>924</sup> again in the land.’”

C. Prayer of Jeremiah 32:16 – 25 [LXX: 39:16 – 25]

16 After I had given the deed of purchase to Baruch the son of Neriah, I prayed to the Lord, saying: 17 [“Ah Lord God, It is you who made the heavens and the earth by your great power and by your outstretched arm! Nothing is too difficult for you!<sup>925</sup> 18 You show your steadfast love to thousands (*or, the thousandth generation*), but do not demand a repayment for the guilt of our ancestors by our children who are the succeeding generation, O great and mighty God whose name is the Lord of Hosts. 19 Your counsel is wondrous<sup>926</sup> and mighty are your dealings with all the people in their activities, rewarding all in accordance with their actions and according to the results (*or, fruits*) of their deeds. 20 You have shown signs and wonders in the land of Egypt and to this day in Israel, and even among all of mankind. You have made yourself renowned even today! 21 You brought my people, Israel, out of the land of Egypt with signs and wonders, with a

---

<sup>915</sup> The weight of a silver shekel was .364 troy ounces. With twelve troy ounces to a pound this would amount to slightly more than a half pound of silver. This implies that Jeremiah is saying that in spite of the war that was going on the day would come when the land would again become valuable. At this point in time the land was in the hands of the forces of Nebuchadnezzar’s army.

<sup>916</sup> LXX: “I wrote it in a book and took the testimony of witnesses.” Coinage began in the 6<sup>th</sup> century BCE. Prior to that bits of silver were weighed on a balance scale to make payment for purchases.

<sup>917</sup> LXX: “the book of the purchase.”

<sup>918</sup> The deed was no doubt written on papyrus, writing it twice on a single sheet with a small space between the two copies of the deed so it could be cut in half and the top part folded and tied with several strips of papyrus and a seal placed on the strips. This was sealed with wax. The lower half was rolled up and it was affixed to the deed in a way that it could be consulted at any time. We might say these were the deed and the abstract.

<sup>919</sup> Baruch served as the amanuensis (or secretary) of Jeremiah.

<sup>920</sup> The Hebrew is unclear. Some Hebrew MSS say: “who wrote.” LXX: “των εστηκοτων.”

<sup>921</sup> LXX: “priests.”

<sup>922</sup> The first copies of the Dead Sea Scrolls that were found in Cave Q1 were found in earthenware jars which were intended to protect them.

<sup>923</sup> Literally: “stand many days.”

<sup>924</sup> So LXX, Codex A. “ετι κτηθησονται αγροι,”

<sup>925</sup> TAN: “wondrous.” The prayer begins as in all Hebrew prayers with a Barakah, (or, praise) of God and God’s acts in history. LXX: “αποκρυβη.”

<sup>926</sup> NRSV: “great in counsel, mighty in deed.”

strong hand and powerful arm in the midst of great terror. 22 You gave them possession of the land which you had declared to our ancestors that it would be their land, flowing with milk and honey, 23 and they came, taking possession of it. But they did not obey your voice which called for obedience of your law; and they made no attempt to carefully follow all your commandments. Therefore you have caused all this evil to befall them.]<sup>927</sup> 24 "Behold, the siege ramps have been raised to take the city, and because of the sword, famine and disease the city will be given over into the hands of the Chaldeans who are fighting against it. What you had spoken has come to pass, and behold, it is evident!"<sup>928</sup> 25 Yet you, O Lord God have said, 'Buy the field for money'<sup>929</sup> and get witnesses, and I wrote the deed and sealed it.<sup>930</sup> This was done even though the city was falling into the hands of the Chaldeans."

*D. Reply of the Lord 32:26 – 44 [LXX: 39:26 – 44]<sup>931</sup>*

26 The word of the Lord came to Jeremiah:<sup>932</sup> 27 "Behold I am the Lord, the God over all humanity! Is anything too difficult for me?"<sup>933</sup> 28 Therefore the Lord says: [I am assuredly giving this city into the hands of the Chaldeans and into the hand of Nebuchadnezzar king of Babylon, and he will burn it. 29 The Chaldeans have been attacking this city which they will torch and burn it so that those houses that had incense offered to Ba'al and sacrificial libations were poured out on their roofs in honor of other gods to spite me will be destroyed. 30 The sons of Israel and the sons of Judah have only done evil in my sight beginning to do so in their youth, thus provoking me by their actions, says the Lord. 31 This city has stirred up my anger and provoked my wrath from the time it was first built to the present. Therefore I will remove it from my sight, 32 because of all the evil that has been done by the sons of Israel and the sons of Judah with the purpose of provoking me. The kings and their officers, the priests, the prophets, the sons of Judah and the inhabitants of Jerusalem --- 33 all of these have turned their backs toward me, thus hiding their faces. Even though I have taught them patiently,<sup>934</sup> they have not listened to my instructions (*or, accepted my rebuke*). 34 They even set up their idols<sup>935</sup> in the house which is called by my name, thus intentionally defiling it. 35 They built altars<sup>936</sup> for Ba'al in the valley of the sons of Hinnom to offer up their sons and their daughters to Moloch<sup>937</sup> though I did not command this, nor did any such thought ever enter into my mind<sup>938</sup> that anything like this should be done to bring about an abomination in Judah, causing Judah to sin.

<sup>927</sup> Some scholars feel verses 17 = 23 are a later interpolation.

<sup>928</sup> LXX: "Behold, the multitude has come against the city to take it. The city is given into the hands of the Chaldeans that fight against it by the power of the sword and famine, as the Lord has said."

<sup>929</sup> LXX: "silver."

<sup>930</sup> So: LXX.

<sup>931</sup> Much of this reply is history that had been reported for generations and would be recognized by those who remained faithful to the Lord.

<sup>932</sup> LXX: "to me." "προς με."

<sup>933</sup> LXX: "προβησεται."

<sup>934</sup> Literally: "rising up early and teaching."

<sup>935</sup> Literally: "abominations."

<sup>936</sup> Literally: "high places."

<sup>937</sup> LXX: "the king Moloch." "τω Μολοχ βασιλει."

<sup>938</sup> Literally: "come up into my heart."

36 “Assuredly the Lord, the God of Israel declares concerning this city of which you say ‘It is given into the hand of the king of Babylon by sword, famine and disease’<sup>939</sup>  
 37 Behold I will gather them from all the countries to which, in my anger and wrath, I had exiled them. Despite my indignation I will return them to this place and I will see to it that they will live securely. 38 They will be my people and I will be their God. 39 I will grant them a spirit of unity (*or, I will allow them to be unified*)<sup>940</sup> that they may live in awe of me, for their own good and for the good of their descendants who will follow them. 40 I will make an everlasting covenant (*or, compact*) with them that I will not turn away from doing good to them and I will bring about awe within them<sup>941</sup> that they may not forsake me. 41 I will rejoice<sup>942</sup> and deal graciously with them and I will establish them in this land in faithfulness, doing so with all my heart and with all my soul.”<sup>943</sup>]

42 “I the Lord declare: Just as I have brought all this great evil on these people, so I will also bring the good that I provide to be theirs!<sup>944</sup> 43 Fields will be bought in this land which at this time you say ‘It is a land of desolation with neither people nor animals. It is given into the hands of the Chaldeans.’ 44 Fields will be purchased for money and deeds will be signed, sealed and witnessed in the land of Benjamin, in the places that surround Jerusalem, in the cities of Judah, in the hill country, in the cities of the Shephelah<sup>945</sup> and the cities of the Negeb,<sup>946</sup> for I will restore their fortunes (*or, I will bring them back from captivity*). I, the Lord, declare this!

### <CHAPTER 33>

#### *XXIII Promises of Restoration*

##### *A. Rebuilding of Jerusalem 33:1 – 26 [LXX: 40:1 – 14.]*

*[In the LXX the remainder of this chapter is missing,]*

##### *A. Rebuilding of Jerusalem 33:1 – 9 [LXX: 40:1 – 9]*

1 The word of the Lord came to Jeremiah a second time while he was still kept in the courtyard of the guard (*or, the courtyard of the palace*).<sup>947</sup> 2 {“The Lord who made the earth and fashioned it firmly<sup>948</sup> declares (the Lord is his name). 3 Call on me and I will answer you, and I will declare that which is not accessible to the human mind to you:

<sup>939</sup> LXX: “και εν αποστολη.” “banishment.”

<sup>940</sup> LXX: “ετεραν.” NIV: “I will give them singleness of heart and action so that they will always fear me for their own good and the good of their children after them.”

<sup>941</sup> Literally: “in their hearts.”

<sup>942</sup> LXX: “και επισκεψομαι αυτων.” “visit to do them good.”

<sup>943</sup> Some scholars feel that verses 28b – 41 are a later interpolation.

<sup>944</sup> Some scholars feel this verse should be omitted though there is no manuscript evidence to support this view.

<sup>945</sup> This is the area to the west of the hill country that lies south of Jerusalem to the west coast.

<sup>946</sup> The southern desert area.

<sup>947</sup> LXX: “while he was in the court of the princes the second time, when he was still bound to the court of the prison.” TAN: “the prison compound.”

<sup>948</sup> CB” “who formed it to stand fast.”

things which you have not known.} <sup>949</sup> 4 The Lord, the God of Israel speaks concerning the house of Israel and concerning the houses of the city, and the palace of the king of Judah which have been broken down will be used against those who are building siege ramps as defensive bulwarks and ramparts to guard against the Chaldean warriors. <sup>950</sup> 5 The Chaldeans who are coming to fight <sup>951</sup> and will fill the spaces left by the breaking down of houses and the royal palace for these areas will be filled with the bodies of the dead whom I will slay <sup>952</sup> due to my anger and fury for I have hidden my face from this city because of all its wickedness. <sup>953</sup> 6 Be assured that I will bring health and healing. <sup>954</sup> I will heal them and reveal an abundance of <sup>955</sup> prosperity and security. <sup>956</sup> 7 I will restore the fortunes of Judah and Israel and I will rebuild their cities as they were in the past. 8 I will purge them of all the guilt based on their sin against me, and I will forgive (*or, pardon*) all their guilt, sin and rebellion against me. <sup>957</sup> 9 This city <sup>958</sup> will be noted for having a name of joy praise and glory before all the nations of the earth who will learn of all the good I do on their behalf, <sup>959</sup> the good that I do for them. They will fear and tremble because of all the good and all the prosperity I provide for you.” <sup>960</sup>

*B. Return of Joy 33:10 – 11 [LXX: 40:10 – 11]*

<sup>10</sup> “The Lord declares: In this place about which you say ‘This is like a desert without inhabitants or animals:’ I declare that in the cities of Judah and <sup>961</sup> the streets of Jerusalem now are without inhabitants or animals, <sup>11</sup> but mirth (*or, gladness*) will be heard and there will be the joyous voice of the bridegroom and the voice of the bride as well as the voices of those who sing and give thanks in the house of the Lord. {Give thanks to the Lord! Give thanks to the Lord of Hosts, for the Lord is good, steadfast, and endures forever.} I will restore the fortunes of this land as it was in the past. I the Lord declare it.”

<sup>949</sup> TAN has verses 2 & 3 as poetry. Some scholars feel verses 2 & 3 are a later interpolation.

<sup>950</sup> Literally: “which were torn down for the siege walls and for the sword.” LB: “though you have torn down the houses of this city and the king’s palace too, for materials to strengthen the walls against the siege guns of the enemy, yet the Babylonians will enter, and the men of the city are already as good as dead, for I have determined to destroy them in my furious anger.”

<sup>951</sup> Literally: “they are in the fight against the Chaldeans.”

<sup>952</sup> JB: “fill the city with corpses.” CEV: “now there are empty spaces where the buildings stood --- and these spaces will be filled with the bodies of the people I kill.”

<sup>953</sup> The Hebrew of verses 4 & 5 is surely corrupt and therefore obscure. This is an attempt to present the thought of the Hebrew manuscripts.

<sup>954</sup> LXX: “healing and cure.” MFT: “Yet I will cure the city’s wounds. I will heal her; I will let the people see a rich and stable place.”

<sup>955</sup> Hebrew obscure. LXX: “και ποιηστο.” LXX Codex B has “εισακουειν.”

<sup>956</sup> LXX: “faithfulness.”

<sup>957</sup> The land will be purified of all its idolatrous thoughts and teachings and it will become a source of help to the surrounding pagan world of the existence and power of God.

<sup>958</sup> Literally: “and it.”

<sup>959</sup> LXX: “That I will do, and they will fear and be provoked for all the good things and for all the peace which I will bring on them.”

<sup>960</sup> NEB: “They shall be in fear and trembling over all the peaceful benefits I will give her.” JB: “Jerusalem will be my theme of joy, my honor and my boast before all the nations of the earth: These, when they hear of the prosperity that I shall grant will be seized with fear and trembling at all the prosperity and the peace that I will provide for it.”

<sup>961</sup> LXX: “outside of.”

*C. Restoration of the Flocks 33:12 – 13 [LXX: 40:12 – 13]*

12 “This is what the Lord of Hosts says: In this desert region, not having inhabitants, animals or cities there will again be pastures (*or, resting places*) for shepherds where the flocks can rest in peace. 13 There will again be cities in the hill country, the Shepelah,<sup>962</sup> the Negeb,<sup>963</sup> the land of Benjamin, the region around Jerusalem and in all the cities of Judah. Flocks will again move across the land, guided by the hand that counts them (*or, the shepherds*).”<sup>964</sup>

*D. Davidic Kings and Levitical Priests 33:14 – 26*<sup>965</sup>

14 “The days are definitely coming, says the Lord, when I will fulfill the promise I made to the house of Israel and the house of Judah! 15 {In those days and at that time I will cause a righteous branch to spring up for David; and he will bring about justice and righteousness in the land. 16 In those days Judah will be saved and Jerusalem will live in security. This is the name by which it will be called: ‘The Lord is our righteousness.’ }<sup>966</sup>

17 “The Lord declares: David will never lack a man<sup>967</sup> to sit on the throne of the house of Israel 18 and the Levitical priesthood<sup>968</sup> will never lack a man in my presence to make burnt offerings, cereal offerings and sacrifices.”<sup>969</sup>

19 Jeremiah received this word from the Lord: 20 “The Lord declares: If you are able to break my covenant with the day as well as my covenant with the night, then day and night will not come at their appointed times. 21 Then my covenant with David will assuredly be broken and this will result in not having a descendant of David to rule on David’s throne, nor will my covenant with the Levitical priests who minister [*in the temple*] remain in effect. 22 As certainly as the Host of Heaven is unable to be counted and the sands of the sea are unable to be measured, in like manner I will multiply the descendants of my servant David, along with the Levitical priests who minister to me.”

23 Jeremiah received this word from the Lord: 24 “Haven’t you noticed what the people are saying? They are saying ‘The Lord has rejected the two families which he had chosen.’<sup>970</sup> It is in this way that the people have despised my people so that they are no longer look upon themselves as a nation.<sup>971</sup> 25 The Lord says: Just as certainly as I have established my covenant with day and night so also have I fixed patterns of movement<sup>972</sup>

---

<sup>962</sup> Cf. footnote 945 Jeremiah 32:44.

<sup>963</sup> Cf. footnote 946 Jeremiah 32:44.

<sup>964</sup> NEB: “flocks will once more pass under the shepherd’s hand as he counts them.” The Targums give a Messianic interpretation by substituting “Messiah” for the Hebrew word for “the one who counts them.”

<sup>965</sup> This section is omitted in the LXX. Some scholars feel 14 – 26 is a later post-exilic interpolation.

<sup>966</sup> TAN: “vindicator.”

<sup>967</sup> Literally: “There will not be cut off for David.”

<sup>968</sup> Literally: “here will not be cut off for the Levitical priests.”

<sup>969</sup> The MT adds: “all the day.”

<sup>970</sup> NEB: “Have you not observed how the people have said, ‘It is the two families whom he chose that the Lord has spurned.’

<sup>971</sup> LB: “They are sneering and saying that Israel isn’t worthy to be counted as a nation.”

<sup>972</sup> Literally: “statutes.”



within the heavens <sup>973</sup> and the earth. <sup>26</sup> Therefore I will assuredly reject the descendants of Jacob and my servant David and will not select <sup>974</sup> one of these descendants to rule over the descendants of Abraham, Isaac and Jacob though I will restore their families (*or, future*) and I will have mercy on them.” <sup>975</sup>

<CHAPTER 34>

XXIV A warning to King Zedekiah 34:1 – 7 [LXX: 41:1 – 7] <sup>976</sup>

<sup>1</sup> The word which Jeremiah received from the Lord, when Nebuchadnezzar king of Babylon and his entire army which was comprised of all the kingdoms of the earth that were under his dominion <sup>977</sup> and all the people <sup>978</sup> were waging war against Jerusalem and its surrounding towns. <sup>2</sup> “The Lord the God of Israel declares: Go and speak to Zedekiah king of Judah and tell him: The Lord declares: I am handing this city over (*or, delivering it*) <sup>979</sup> into the hands of the king of Babylon, and he will destroy it with fire. <sup>3</sup> You will not escape his power for you will surely be captured and turned over to him. You will see the king of Babylon face to face, you will personally converse with him and you will be taken to Babylon. <sup>980</sup> <sup>4</sup> Now listen to the word of the Lord, O Zedekiah king of Israel! The Lord says thus: Concerning you --- you will <sup>981</sup> not be killed with a sword. <sup>5</sup> Yours will be a peaceful death and just as incense was burned for your fathers (the former kings, those who preceded you), so incense will also be burned for you and you will be lamented and your subjects will say, ‘Alas, Lord!’ I, myself will raise the dirge <sup>982</sup> as I have promised, says the Lord.”

<sup>6</sup> Then Jeremiah the prophet declared all these words to King Zedekiah of Judah and Jerusalem. <sup>7</sup> While the army of the king of Babylon was waging war against Jerusalem and against those cities of Judah that still remained, namely Lachish and Azekah for they were the only fortified cities that still remained but were under attack. <sup>983</sup>

---

<sup>973</sup> JB: “I have not created day and night and have not laid down laws for the heavens and the earth.”

<sup>974</sup> Literally: “from taking.”

<sup>975</sup> CB: Vss. 25-26: “Therefore thus says the Lord, ‘If my covenant be not maintained with the day and the night, or if I do not uphold the fixed ordinances of the heavens and the earth, then also will I cast off the descendants of Jacob and of David my servant, so as to take none of his descendants to be rulers over the descendants of Abraham, Isaac and Jacob; but I will restore their future and will have pity on them.’”

<sup>976</sup> In the light of verse 7 which states that only Lachish and Azekah remain of all the fortified cities it can be assumed that this warning to King Zedekiah took place early in the invasion of Palestine, possibly even before the siege of Jerusalem.

<sup>977</sup> TAN: “under his sway.”

<sup>978</sup> LXX: “και πασα η γη αρχης αυτου.”

<sup>979</sup> LXX: “This city will surely be delivered into the hands of the king of Babylon.”

<sup>980</sup> LXX: “You will certainly be captured and will be given over into his hands and your eyes will see his eyes and you will enter Babylon.”

<sup>981</sup> The last phrase is omitted in the LXX.

<sup>982</sup> This was a celebration and recognition of the king’s life and death. Cremation was not practiced. That was a common practice for some of the neighboring nations, however. Cf.: II Chronicles 16:14; 21:19. LXX: “So they wept for your ancestors that reigned prior to you. They will also weep for you saying, ‘Ah Lord ‘ and they will lament for you, for I have spoken, says the Lord.’” NEB: “‘Alas my Lord,’ they will say as they beat their breasts in mourning for you.”

<sup>983</sup> Lachish was located in the Shephelah, 23 miles southwest of Jerusalem, modern Tell ed Duweir.

Ostraca found in the excavation of Lachish reflect conditions in the summer of 589 BCE. Other scholars

*XXV The Broken Pledge to Released Slaves 34:8 – 22 [LXX: 41:8 – 22] <sup>984</sup>*

*A. Action of the Owners 34:8 – 12 [LXX: 41:8 – 12]*

<sup>8</sup> The word which came to Jeremiah from the Lord was declared after King Zedekiah had made a covenant with all the people of Jerusalem, proclaiming a release among the people of those who were under slavery. <sup>9</sup> The king had proclaimed that everyone should release those who were Hebrews and were enslaved, both male and female, so that no one should have an enslaved Israelite in their household. <sup>10</sup> All agreed <sup>985</sup> and the nobles as well as all the people who had entered into this covenant (*or, pact*) would free their slaves, both male and female. No one would be enslaved any longer and the former owners would not complain. <sup>11</sup> Afterward, however, they changed their minds and forced those who had been enslaved back into slavery. All the males and females who had been freed were forced to continue in slavery. <sup>986</sup> <sup>12</sup> The word of the Lord then came to Jeremiah from the Lord.

*B. Jeremiah's Rebuke 34:13 – 22 [LXX: 41:13 – 22]*

<sup>13</sup> “Thus declares the Lord, the God of Israel: I made a covenant with your ancestors when I brought them out the land of Egypt, out of the house of bondage, saying, <sup>14</sup> ‘After a period of six <sup>987</sup> years each of you must set your fellow Hebrew who has sold himself to you and has served you faithfully for six years. You are to liberate him and he is no longer to be in your service.’ <sup>988</sup> Your ancestors, however, were not interested in listening to me. <sup>989</sup> <sup>15</sup> You recently repented and did what was right in my sight, <sup>990</sup> by proclaiming the release of your countrymen and made a covenant before me in the house which is called by my name (*or, the temple*), <sup>16</sup> but then you turned your backs on me and have profaned my name for each of you has recovered <sup>991</sup> your male and female slaves <sup>992</sup> subjecting them to be your personal slaves. <sup>17</sup> Assuredly the Lord says:

---

date the siege of Lachish as 598 – 588 BCE. It was the practice of the Babylonian empire to destroy smaller communities prior to attacking the major center Azakah, modern Tell ez Zakariyeh was located 11 miles north of Lachish, fifteen miles south west of Jerusalem. It was 18 acres in size, thus being larger in area than Jerusalem in Jeremiah's time. The Ostraca known as ‘The Lachish Letters,’ give information about the siege and concern about the prospects of survival. They form a sort of diary of what was transpiring during the siege.

<sup>984</sup> The hope was that God would be suitably impressed by their charitable act that the blockade by the Babylonian army against Jerusalem would be lifted. There is a contrast between the high moral and ethical understanding of God and the baseness of the action by the king and the people who considered themselves to be a covenant people.

<sup>985</sup> LXX: “και επεστραφησαν.”

<sup>986</sup> TEV: “later they changed their minds, took them back, and forced them to become slaves again.” MFT: “they afterward forced back into slavery the male and female slaves whom they had liberated.”

<sup>987</sup> The Hebrew manuscripts have “seven” whereas the LXX manuscripts have “six.” Since in the Hebrew manuscripts “six” is used later in the sentence it is also used earlier in this sentence.

<sup>988</sup> NIV: “ever seventh year each of you must free any fellow Hebrew who sold himself to you. After he has served you six years you must let him go free.” This verse is a quote from Deuteronomy 15:1, 12.

<sup>989</sup> MFT: “(a compact of mine that your fathers would not obey or observe.)

<sup>990</sup> NEB: “proclaimed an act of freedom for the slave.”

<sup>991</sup> Literally: “caused them to return.”

<sup>992</sup> CB: “But you have again turned round and dishonored my name by bringing back the slaves you had liberated, both male and female, reducing them once more to slavery.”

You would not obey me and proclaim liberty (*or, release*) for your fellow countrymen that you had enslaved --- brothers and neighbors. I therefore proclaim to you: Release them! If this is not done there surely will be war, disease, and famine, says the Lord. I will make you experience horror before all the kingdoms of the earth.<sup>993</sup> 18 Those who violate my covenant and do not keep the terms of this covenant which have been made in my presence I will make to be like<sup>994</sup> the calf when they cut in two and passed between the halves:<sup>995</sup> 19 the officers of Judah, of Jerusalem, the officials,<sup>996</sup> the priests, and all the people of the land who passed between the parts of the calf.<sup>997</sup> 20 I will hand them over to the power<sup>998</sup> of their enemies and to those who have the power to kill. Their carcasses will be carrion for the birds of the air and the beasts of the field.<sup>999</sup> 21 I will give Zedekiah, king of Judah and his officers over to the power of their enemies who will seek to kill those who have sought to escape<sup>1000</sup> the army of the king of Babylon. 22 The Lord says, Be assured<sup>1001</sup> that I will command that this enemy will return to this city; and they will attack it, and capture it, and burn it. I will cause the towns of Judah to be a desolation, and it will become an uninhabited desert.”<sup>1002</sup>

<CHAPTER 35>

*XXVI Example of the Rechabites 35:1 – 19 [LXX: 42:1 – 19]*<sup>1003</sup>

*A. The Offer of Wine to the Rechabites 35:1 – 5 [LXX: 42:1 – 5]*

1 The word of the Lord came to Jeremiah in the days of Jehoiakim<sup>1004</sup> the son of Josiah the king of Judah saying: 2 “Go to the clan of the Rechabites and speak with them. Bring them to the house of the Lord into one of the side rooms and then offer them a drink of wine.” 3 So I took Jazaniah (who was the son of Jeremiah<sup>1005</sup> who was the son of Habazziniah,) and all his brothers and sons --- the entire clan of the Rechabites. 4 Bringing them to the house of the Lord and into the chamber of the sons of Hanan the son

---

<sup>993</sup> AB: “I will make you to be tossed to and fro and be a horror among all the kingdoms of the earth.”  
TEV: “You have disregarded me, you have not given your fellow Israelites their freedom. Very well then. I will give you freedom: the freedom to die by war, disease and starvation.”

<sup>994</sup> LXX: “διὰ τοῦτο οὕτως εἶπε κύριος.”

<sup>995</sup> Cf.: Genesis 15:9 – 10; 17 – 21.

<sup>996</sup> The Hebrew word literally is “eunuch.” The word came to describe a royal official, not necessarily denoting a castrate.

<sup>997</sup> For the Babylonians this was a method of ratifying a covenant.

<sup>998</sup> Literally: “into the hand of their enemies.”

<sup>999</sup> Such a fate was horribly reprehensible to the Hebrews.

<sup>1000</sup> LXX: “will come upon those who run away from them.”

<sup>1001</sup> TAN: “I hereby give the command.”

<sup>1002</sup> MFT: “the towns of Judah I will make desolate and uninhabited.”

<sup>1003</sup> The Rechabites seem to have been founded in ca. 842 – 815 BCE. The Rechabites felt that religious ceremony interfered with faith. They called people to return to the desert life and thus to faith. The days of wilderness wandering were considered by them to be the true example of faith. They rejected drinking wine, planting crops and vineyards and maintained their Bedouin life. Because of war they fled to the city of Jerusalem for survival from the enemy.

<sup>1004</sup> Cf.: Jeremiah 1:3, footnote 7.

<sup>1005</sup> This was not the Jeremiah who was the author of this Biblical book.

of Igdaliah,<sup>1006</sup> the man of God, which was near the chamber<sup>1007</sup> of the officers, above the chamber of Maaseiah<sup>1008</sup> the son of Shallum, the keeper of the threshold.<sup>1009</sup> <sup>5</sup> I then placed pitchers<sup>1010</sup> that were full of wine and cups before them and told them,<sup>1011</sup> ‘Drink wine.’”

*B. The Rechabites Refusal 35:6 – 17 [LXX: 42:6 – 17]*

<sup>6</sup> They responded: “We will not drink wine, for Jonadab the son of Rechab, our ancestor commanded ‘You will not drink wine, neither you nor your children for ever. <sup>7</sup> You will not build a home; you will not plant seeds; you will not plant<sup>1012</sup> or have a vineyard; but you will live in tents all your days, that you may live a long life in the land where you reside.’ <sup>8</sup> We have obeyed the message of Jonadab<sup>1013</sup> the son of Rechab, our ancestor, and all that he commanded us: to drink no wine through our entire lives: ourselves, our wives, sons and daughters, <sup>9</sup> and not build houses in which to reside. We have no vineyards and no fields to be seeded; <sup>10</sup> but we have lived in tents and obeyed, doing all that Jonadab our ancestor commanded. <sup>11</sup> However, when Nebuchadnezzar king of Babylon<sup>1014</sup> came to attack the land we said, ‘Come! Let us go to Jerusalem lest the army of the Chaldeans along with the army of the Syrians destroy us. Therefore we are living in Jerusalem.’”<sup>1015</sup>

<sup>12</sup> Then the word of the Lord came to Jeremiah:<sup>1016</sup> <sup>13</sup> “The Lord of Hosts, the God of Israel says: Go and declare to the men of Judah and to the inhabitants of Jerusalem: Won’t you accept correction<sup>1017</sup> and learn my message? <sup>14</sup> The command given to his children (*and descendants*) by Jonadab the son of Rechab was not to drink wine. They have kept this command and they drink no wine, for they have obeyed their ancestor’s command. I have spoken to you persistently<sup>1018</sup> but you have not tried to obey my message. <sup>15</sup> I have sent all my servants, the prophets to you, sending them persistently<sup>1019</sup> saying: ‘Turn now, each one of you from your evil way! Halt your evil

---

<sup>1006</sup> LXX: “Γοδολιου.” This is the only reference to him. It was someone who surely was known to the cult of the Rechabites and partly sympathetic to their beliefs.

<sup>1007</sup> Literally: “who dwells near the house.”

<sup>1008</sup> This was possibly the father of the Priest Zephaniah. The other names are not mentioned elsewhere in the Hebrew Scriptures.

<sup>1009</sup> The keeper of the threshold was an ancient priestly office held by three individuals. See: II Kings 25:18; Jeremiah 32:24. These were in charge of the money allocated for the repair of the temple. This was an important position. CEV: “next to the rooms belonging to some officials and that room was over the one belonging to Maaseiah, a priest who was one of the high officials of the temple.”

<sup>1010</sup> LXX: “κεραμυον” The word in Hebrew is an Egyptian loan word which might be translated as “bowls.” It is a word that is used for “a large container.”

<sup>1011</sup> NIV: “the men of the Rechabite family.”

<sup>1012</sup> Omitted by the LXX.

<sup>1013</sup> Cf.: II Kings 15:15 – 31.

<sup>1014</sup> “king of Babylon” is omitted in the LXX.

<sup>1015</sup> During the time when the Babylonians were regrouping after the battle with Egypt in 601 BCE they made sporadic raids in Judah between 599 – 597 BCE. These raids apparently are referred to here.

<sup>1016</sup> LXX: “to me.”

<sup>1017</sup> The LXX gives the idea of “correction” whereas the Hebrew gives the idea of “instruction.”

<sup>1018</sup> Literally: “rising early and speaking.”

<sup>1019</sup> Cf.: footnote 1018.

activities and do not go after other gods to serve them. Do this and you will be able to dwell in this land which I gave to your ancestors!’ But you have not even shown interest nor have you listened to me! <sup>16</sup> The descendants of Jonadab the son of Rechab have kept the command given them by their ancestor but the rest of you have not obeyed me. <sup>17</sup> Therefore I, the Lord, the God of Moses, the God of Israel declare: Assuredly I am bringing all the evil that I have threatened to bring upon you to become a reality because I have spoken and you have not listened. I have called you and you have not answered!”  
<sup>1020</sup>

*C. The Promise 35:18 – 19 [LXX: 42:18 – 19]*

<sup>18</sup> The clan of the Rechabites were told by Jeremiah: “This is what the Lord of Hosts, the God of Israel says: Because you have obeyed the command of Jonadab your ancestor, and have kept all his requirements and done all that he commanded you; <sup>19</sup> Therefore the Lord of Hosts, the God of Israel declares: Jonadab the son of Rechab will never fail <sup>1021</sup> to have descendants to stand in my presence.” <sup>1022</sup>

<CHAPTER 36>

*XXVII Two Scrolls of Jeremiah’s Prophecies 36:1 – 32 [LXX: 43:1 – 32] <sup>1023</sup>*

*A. Dictation to Baruch 36:1 – 7 [LXX: 43:1 – 7]*

<sup>1</sup> In the fourth year <sup>1024</sup> of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the Lord: <sup>2</sup> “Let a scroll <sup>1025</sup> be procured and write all the words on it that I have spoken to you against Israel <sup>1026</sup> and Judah and the entire nation, beginning from the day I spoke to you against Israel and Judah and all the nations from the very beginning --- in the days of Josiah until today. <sup>3</sup> Possibly the house of Judah and the house of Israel will pay attention <sup>1027</sup> to the disasters I plan to inflict on them, and when they hear about all the destruction they will turn from their evil ways and I will pardon (*or, I will forgive*) them of their misdeeds and their sin.”

---

<sup>1020</sup> The Rechabites were tempted but remained faithful to the teachings of Jonadab. They remained true to the teachings they had received and would be ready to face the coming slaughter.

<sup>1021</sup> Literally: “all his days.”

<sup>1022</sup> The LXX adds: “while the earth remains.” Verses 18 - 19 are abbreviated in the LXX. Eusebius Church History II 23. 17 refers to one of the priests as a son of Rechab who protested the Martyrdom of James the Just. Fidelity and obligation are needed and the contrast of the words of Jeremiah concerning the Israelites is great.

<sup>1023</sup> This is the only detailed description of the writing of a book of the Hebrew Scriptures which took place about 605 BCE and the reading thereof which took place possibly in December of that year.

<sup>1024</sup> 606 – 605 BCE. The year had been marked by the decisive win by Babylon over Egypt.

<sup>1025</sup> The Hebrew word “*mashallath sepher*” denotes a large scroll. Scrolls came into use in Hebrew worship within the Synagogue in about the first century A.D.

<sup>1026</sup> LXX: “Jerusalem.”

<sup>1027</sup> Literally: “hear.”

4 Then Jeremiah called Baruch <sup>1028</sup> the son of Neriah, and Baruch wrote all the words spoken by the Lord which were dictated <sup>1029</sup> by Jeremiah and written on the scroll. 5 Jeremiah instructed Baruch, saying: “I am restricted <sup>1030</sup> from going into the house of the Lord. 6 Therefore go on the fast day and within the hearing of all the people in the Lord’s house you are to read these words of the Lord aloud from the scroll which you have written at my dictation. You will also read these words in the hearing of all the people of Judah who have come from all of its towns. 7 Perhaps they will entreat the Lord as they come <sup>1031</sup> before him and all of them will turn away from their evil ways, for the anger and wrath the Lord has pronounced against them is great.” <sup>1032</sup>

*B. Reading in the Temple 36:8 – 10 [LXX: 43:8 – 10]*

8 Baruch the son of Neriah followed the orders of Jeremiah concerning the reading of the scroll in the temple on which were the words of the Lord.

9 In the fifth <sup>1033</sup> year of Jehoiakim <sup>1034</sup> the son of Josiah king of Judah, in the ninth month <sup>1035</sup> all the people in Jerusalem and all the people who came from the cities of Judah and Jerusalem proclaimed a fast before the Lord. <sup>1036</sup> 10 It was then, in the hearing of all the people, that Baruch read the words of Jeremiah, reading from the scroll, in the house of the Lord in the chamber of Gemariah <sup>1037</sup> the son of Shaphan the secretary. This was in the upper court, at the entry of the New Gate of the Lord’s house.

*C. Reading Before the Officers 36:11 – 19 [LXX: 43:11 – 19]*

11 When Micaiah the son of Gemariah son of Shaphan heard all these words of the Lord as they were read from the scroll, 12 he went down to the king’s palace to the room of the court secretary (*or, scribe*) <sup>1038</sup> where all the officials were in session: Elishama the court secretary, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the other officers. 13 Micaiah reported to them concerning all the words that had been read when Baruch read the scroll aloud in the hearing <sup>1039</sup> of the people. 14 Then the officials sent Jehudi the son of Nethaniah, Shelemiah the son of Cushi to inform Baruch “Take your scroll in hand which

---

<sup>1028</sup> Cf.: Jeremiah 32:12 – 13, 16. Baruch was the son of a prominent family according to Josephus *Antiquities* X. 9-11.

<sup>1029</sup> LXX: “wrote from the mouth of Jeremiah as from the mouth of the Lord.”

<sup>1030</sup> Jeremiah was not imprisoned at this point but prevented from going to the temple. This was either because of someone, perhaps the High Priest’s command, or there was cause for him to have been physically unclean at that particular time.

<sup>1031</sup> Literally: “fall.” AB: “it may be they will make their supplication [*for mercy*] before the Lord.”

<sup>1032</sup> Some scholars insert 45:1 – 5 here. These scholars feel these verses fit best here. There is no manuscript evidence however.

<sup>1033</sup> LXX: “eighth year.” Codex A has “fifth year.”

<sup>1034</sup> 605 – 604 BCE.

<sup>1035</sup> This would probably correspond with December 604 BCE.

<sup>1036</sup> The LXX shortens the last portion of this verse. NAB: “a fast to placate the Lord was proclaimed for all the people of Jerusalem.”

<sup>1037</sup> Cf. 35:2. The family of Gemariah apparently was friendly toward Jeremiah.

<sup>1038</sup> NA B: “the adjutant general’s room” here and in v. 26.

<sup>1039</sup> LXX: “in the ear.”

you have been reading to all the people and come.” Baruch the son of Neriah took the scroll in hand and came <sup>1040</sup> to them. <sup>15</sup> They told him: “Sit down <sup>1041</sup> and read.” So Baruch read the scroll to them. <sup>16</sup> When they heard all these words they turned to one another in alarm <sup>1042</sup> and said, “We must report all these words to the king!” <sup>17</sup> Then they questioned Baruch, “Tell us what prompted you to write all this? Was it dictated by him?” <sup>18</sup> Baruch replied, “Jeremiah dictated all these words to me, while I wrote them on the scroll with ink.” <sup>1043</sup> <sup>19</sup> The officials then said to Baruch, “Both you and Jeremiah must go and hide! Let no one know where you are hiding!” <sup>1044</sup>

*D. Reading Before King Jehoiakim 36:20 – 26 [LXX: 43:20 – 26]*

<sup>20</sup> So they went into the court of the king, having the scroll, going into the chamber of Elishama the court secretary and reported all the words to the king. <sup>21</sup> Then the king sent Jehudi to get the scroll and taking it from the chamber of Elishama the court secretary, Jehudi read it in the presence of the king and all the officers stood beside the king. <sup>22</sup> The king was seated in the winter house since it was the ninth month, <sup>1045</sup> and there was a blaze in a brazier <sup>1046</sup> that was near him. <sup>23</sup> When Jehudi had read three or four written columns the king cut them off with his pen knife <sup>1047</sup> and throw them into the fire in the brazier until the entire scroll had been consumed in the brazier fire. Yet neither the king nor his officials who heard the reading were fearful, nor did they tear their garments. <sup>1048</sup> <sup>25</sup> Even though Elnathan and Delaiah and Gemariah <sup>1049</sup> pleaded with the king, suggesting that the scroll should not be burned. <sup>1050</sup> The king would not pay any attention to their words. <sup>26</sup> The king commanded Jerahmeel the king’s son, <sup>1051</sup> and Seraiah son of Azriel and Shelemiah the son of Abdeel to arrest Baruch, the secretary, and Jeremiah the prophet, but the Lord had hidden them. <sup>1052</sup>

---

<sup>1040</sup> LXX: “went.”

<sup>1041</sup> LXX: “παλιν α επιστιρωσων.” MFT: “When Baruch appeared, scroll in hand, they told him to sit down and read it aloud.”

<sup>1042</sup> LXX: “took counsel with one another and discussed it with one another.” NEB: “trembling.”

<sup>1043</sup> Ink was made by mixing lampblack with an aqueous solution of gum. In the Lachish Letters chemical analysis showed that iron was possibly also included.

<sup>1044</sup> Hebrew tradition says the location was the ‘Grotto of Jeremiah’ which was outside the walled city beyond the Damascus Gate though this is uncertain.”

<sup>1045</sup> The winter house was often the lower floor of a two story house. The upper floor was usually ventilated better, thus being more popular in the heat of the summer.

<sup>1046</sup> LXX: “a fire in the hearth.”

<sup>1047</sup> Literally: “a scribe’s knife.” This knife would be used to cut papyrus and to sharpen a reed pen. The knife was also used to scrape ink from papyrus in the event of a scribal error.

<sup>1048</sup> The brazen defiance of the king is in sharp contrast to the section in II Kings 22:11 about King Josiah when the newly discovered scroll of the law was read. JB: “not any of his servants took alarm or tore their garments.”

<sup>1049</sup> This name is omitted in the LXX.

<sup>1050</sup> The LXX in all but one Codex reads: “burn the scroll.”

<sup>1051</sup> The name would mean “the king’s house.” Scholars feel he was not a son of the king. Hebrew: “*hamelech*.” Literally: “the king.”

<sup>1052</sup> LXX: “και κατε κρυβησαν.”

*E. The Second Scroll 36:27 – 32 [LXX: 43:27 – 32]*

27 After the king had burned the scroll with the words <sup>1053</sup> written by Baruch, having been dictated by Jeremiah, the word of the Lord came to Jeremiah: 28 “Get another scroll and write all the words that had been written on the earlier scroll which Jehoiakim the king of Judah had burned. <sup>1054</sup> 29 Now concerning Jehoiakim king of Judah you will say: The Lord declares: You have burned the scroll saying, ‘Why have you written that the king of Babylon will certainly come and destroy this land and will destroy people and animals?’ 30 Therefore the Lord says concerning Jehoiakim king of Judah: he will assuredly not have any sons seated on the throne of David, and his corpse will be thrown out and will bear the heat of the day and the frost at night. <sup>1055</sup> 31 I will punish him and his descendants and his servants for the evils they have done. I will cause them and the inhabitants of Jerusalem and on the men of Judah to experience all the calamities that I have threatened to befall them, but they refused to listen, will take place!”

32 Then Jeremiah <sup>1056</sup> obtained another scroll and gave it to Baruch the scribe, the son of Neriah who inscribed the entire text of the dictation of Jeremiah that had been written on the scroll that Jehoiakim the king of Judah had burned in the fire and additionally many important messages.

<CHAPTER 37> <sup>1057</sup>

*XXVIII Siege and Fall of Jerusalem 37:1 – 48:6 [LXX 44:1 – 51]*

*A, Jeremiah Jailed 37:1 – 21 [LXX: 44:1 – 21]*

*1. Editorial Introduction 37:1 – 2 [LXX: 44:1 – 2]*

1 Zedekiah the son of Josiah was set up to be the ruler of the land of Judah by Nebuchadnezzar king of Babylon. He was declared to be the ruler instead of Coniah <sup>1058</sup> the son of Jehoiakin. 2 Neither he nor his courtiers nor the people of the land listened to the word of the Lord when he spoke through the prophet Jeremiah.

*2. Prediction of the Chaldean Return 37:3 – 10 [LXX: 44:3 – 10]*

3 King Zedekiah sent Jehucal the son of Shelemiah, and Zephaniah the priest; the son of Maasseiah to Jeremiah the prophet saying, “Pray to the Lord God, our God on our

---

<sup>1053</sup> LXX: “all that Baruch wrote.”

<sup>1054</sup> How soon after the burning of the first scroll Baruch wrote the second scroll is not known but one would assume it might be a few months.

<sup>1055</sup> Because Jehoiakim had burned the original warning he would be deprived of a permanent successor. His son Jehoiachin reigned only three months and then was taken into exile. CEV: “So I the Lord promise that you will be killed and your body thrown out on the ground. The sun will beat down on it during the day and the frost will settle on it at night, and none of your descendants will ever be king of Judah.”

<sup>1056</sup> The LXX adds: “kai βαρουχ.”

<sup>1057</sup> Some scholars feel this chapter should follow 34:7.

<sup>1058</sup> Coniah is the abbreviated form of Jehoiachin. The LXX has “Jehoiachin the son of Josiah.”



behalf.”<sup>4</sup> (Jeremiah was still able to go in and out among the people,<sup>1059</sup> for he had not yet been imprisoned. <sup>5</sup> The army of Pharaoh<sup>1060</sup> had come out of Egypt, and when the Chaldeans were besieging Jerusalem and Pharaoh’s army heard the news they withdrew from Jerusalem.)

<sup>6</sup> Then the word of the Lord came to Jeremiah the prophet: <sup>7</sup> ”Thus says the Lord God of Israel: You are to say this to the king of Judah who sent you to me to inquire of me: Be assured that Pharaoh’s army which came to help you is about to return to Egypt -- to its own land. <sup>8</sup> The Chaldeans will return and do battle against this city, capturing and setting fire to the entire city. <sup>9</sup> The Lord declares: Do not delude yourselves, saying: ‘The Chaldeans will surely stay away from us,’ for they will not stay away. <sup>10</sup> Even if you would defeat the entire Chaldean army who is fighting against you, and there were only wounded remnants<sup>1061</sup> of their army, one soldier to a tent, they would rise up and set fire to the city.”<sup>1062</sup>

### *3. Arrest and Imprisonment in Jerusalem 37:11 – 15 [LXX: 44:11- 15]*

<sup>11</sup> When the Chaldean army had withdrawn from Jerusalem at the approach of Pharaoh’s army, <sup>12</sup> Jeremiah set out from Jerusalem to go to the land of Benjamin to rescue his property<sup>1063</sup> which was located amid the property of his family members. <sup>13</sup> When he arrived at the Benjamin Gate<sup>1064</sup> a sentry<sup>1065</sup> named Irijah the son of Shelemiah son of Hananiah seized Jeremiah the prophet saying, “You are defecting<sup>1066</sup> to the Chaldeans.” <sup>14</sup> Jeremiah said, “That is a lie. I am not defecting to the Chaldeans” However: Irijah would not listen to Jeremiah, seizing him and bringing him to the officers. <sup>15</sup> The officers were enraged at Jeremiah, flogged him and imprisoned him in the house of Jonathan the secretary, for it had been turned into a prison.

---

<sup>1059</sup> The LXX: “της πολεως.” “the city.”

<sup>1060</sup> The Pharaoh was Hophra, king of Egypt (588 – 569 BCE) There is no Egyptian account of an alliance between Hophra of Egypt and Jehoiakin. This was a rash move on Hophra’s part and that may be what led Zedekiah to rebel. Cf.: Ezekiel 17:11 – 21. Hophra retreated just as Judah was being invaded by Nebuchadnezzar and was engaging in battle.

<sup>1061</sup> LXX: “only a few wounded men.”

<sup>1062</sup> NEB: “They will not go, for even if you defeated the whole Chaldean force with which you are now fighting, and only the wounded were left lying in their tents, they would rise and burn down the city.” Jeremiah did not question his understanding the message for his message was God’s message.

<sup>1063</sup> The Hebrew is obscure. It is assumed that he wanted to check on the property he had purchased in chapter 32. Attempts have been made to make slight emendations to determine the meaning of the Hebrew words but none are readily accepted as the intention of the writer. NEB: “Jeremiah set out from Jerusalem for the direction of Benjamin to take part with his family in the distribution of an inheritance.” NIV: “to get his share of property.”

<sup>1064</sup> This gate was apparently in the north wall of the city of Jerusalem and led to the land of Benjamin.

<sup>1065</sup> LXX: “there was a man with whom he was lodged.”

<sup>1066</sup> Literally: “falling.”

#### 4. Secret Interview with King Zedekiah 37:16 – 21 [LXX: 44:15 – 21]

<sup>16</sup> When Jeremiah was taken to the dungeon <sup>1067</sup> he remained there for a long time. <sup>1068</sup> <sup>17</sup> King Zedekiah sent for him and received him privately. <sup>1069</sup> The king questioned him secretly in his house, saying: “Is there any word from the Lord?” Jeremiah replied: “There is.” Then he said, “You will be handed over to the king of Babylon.” <sup>18</sup> Jeremiah also told King Zedekiah, “What wrong have I done to you, your servants or your people that you had me put into prison? <sup>19</sup> Where are the prophets who prophesied to you saying ‘The king of Babylon will not come against you and invade this land?’ <sup>20</sup> Please listen to me, O my Lord the king! Let my humble plea come before you. Do not send me back to the house of Jonathan the sentry, because I would die there.” <sup>1070</sup> <sup>21</sup> Then King Zedekiah gave orders, and they committed Jeremiah to the courtyard of the guards <sup>1071</sup> and Jeremiah was given a loaf of bread which came from the street of the bakers each day as long as there was bread in the city, so Jeremiah remained in the courtyard of the guards.

#### <CHAPTER 38> <sup>1072</sup>

#### B. The Prophet’s Advice to Surrender 38:1 – 28 [LXX: 45:1 – 28]

##### 1. Jeremiah’s Rescue from Prison 38:1- 13 [LXX: 45:1 – 13]

<sup>1</sup> Now Shophatiah the son of Mattan, <sup>1073</sup> Gedaliah the son of Pashhur, <sup>1074</sup> Jucah <sup>1075</sup> the son of Shelemiah and Pashhur <sup>1076</sup> the son of Malchiah heard the words that Jeremiah was proclaiming to the people. <sup>1077</sup> <sup>2</sup> “The Lord says whoever stays <sup>1078</sup> in this city will die by warfare, starvation or disease; but whoever goes over to the Chaldeans will live. The lives of those individuals will be like booty <sup>1079</sup> and they will live. <sup>3</sup> The Lord says, This city will surely be given over to become the possession of the king of Babylon and will be defeated.” <sup>1080</sup> <sup>4</sup> Then the officers said to the king, “Let this man be put to death, for he will cause those who remain in the city: the soldiers, leaders and all the residents to lose their courage, becoming demoralized, and have everyone in the city speaking in this manner. <sup>1081</sup> This man is not helping but is doing the city harm.” <sup>5</sup> King

---

<sup>1067</sup> Literally: “house of the pit.” The Hebrew of this verse is uncertain. Prisons were usually underground solitary confinement.

<sup>1068</sup> Literally: “he remained there many days.”

<sup>1069</sup> LXX: “καὶ ἐκαλεσεν αὐτον.”

<sup>1070</sup> Literally: “and let me not die there.”

<sup>1071</sup> TAN: “the prison compound.”

<sup>1072</sup> The material in this chapter possibly was largely from Baruch’s memoirs with very little editing.

<sup>1073</sup> LXX: “Nathan.”

<sup>1074</sup> Cf.: Jeremiah 20:1 – 6.

<sup>1075</sup> Cf.: Chapter 37.

<sup>1076</sup> Cf.: Jeremiah 21:1.

<sup>1077</sup> These officials belong to the Pro-Egyptian party and are fearful of surrender to the army of the king of Babylon.

<sup>1078</sup> LXX: “resides.”

<sup>1079</sup> Literally: “he will have his life as booty.” LXX: “a found treasure.”

<sup>1080</sup> LXX: “I will take it.”

<sup>1081</sup> MFT: “Pray have this fellow put to death; he takes the heart out of all the citizens and soldiers left within the city, by talking like this.”

Zedekiah said, “Be assured that he is in your hands,” for the king was powerless against them.<sup>1082</sup> <sup>6</sup> Jeremiah was taken [*prisoner*] and thrown into the cistern<sup>1083</sup> of Malchiah the king’s son, which was in the courtyard of the guards. Jeremiah was let down by ropes and there was no water in the cistern but there was muck (*or, mire*) into which Jeremiah sank.<sup>1084</sup>

<sup>7</sup> Ebed-melech the Ethiopian, a eunuch<sup>1085</sup> in the royal household heard that Jeremiah had been put into the cistern. The king was seated at the Benjamin Gate.<sup>1086</sup> <sup>8</sup> Ebed-melech left the royal palace, going to the king and saying, <sup>9</sup> “My Lord, the king: these men have done evil<sup>1087</sup> in everything they did to Jeremiah the prophet by throwing him into the cistern for he will die there since there is no bread left in the city. <sup>10</sup> Then the king commanded Ebed-melech the Ethiopian: “Take three<sup>1088</sup> men and lift Jeremiah the prophet out of the cistern before he dies.” <sup>11</sup> So Ebed-melech took the men with him<sup>1089</sup> and went to the royal palace, to the wardrobe in the storehouse,<sup>1090</sup> and took some old rags and worn out clothing which they let down to Jeremiah in the cistern by means of ropes.<sup>12</sup> Then Ebed-melech the Ethiopian told Jeremiah, ‘Put the rags and clothing under your armpits to [*provide a measure of comfort when we*] pull you up.”<sup>1091</sup> <sup>13</sup> Then they pulled Jeremiah up with the ropes and lifted him out of the cistern. Jeremiah remained in the courtyard of the guards.

## 2. Final Interviews with Zedekiah 38:14 – 28 [LXX: 45:14 – 28]

<sup>14</sup> King Zedekiah sent for<sup>1092</sup> Jeremiah the prophet and received him at the third entrance<sup>1093</sup> of the temple of the Lord. The king said to Jeremiah, “I will ask you a question. Do not withhold anything from me (*or, Be assured that you can speak openly with me*).” <sup>15</sup> Jeremiah replied to Zedekiah, “If I tell you the truth you will certainly have me killed, and if I give you advice you will not listen to me.” <sup>16</sup> Then King Zedekiah declared a secret vow, saying to Jeremiah: “As the lord lives, he who gave us our souls, I will not put you to death or turn you over to those people who seek your life.”

<sup>17</sup> Then Jeremiah replied to Zedekiah, “The Lord, the God of Hosts, the God of Israel declares: If you surrender to the royal officers of the king of Babylon your life

---

<sup>1082</sup> The weakness of Zedekiah is evident in these verses.

<sup>1083</sup> This is a different location from the dungeon of 37:15.

<sup>1084</sup> TEV: “They let me down into Prince Malchiah’s well which was in the palace courtyard.”

<sup>1085</sup> Literally: “Cushite” or “Nubian.” Ebed-melech was an important palace official, not necessarily a physical eunuch since eunuch can mean “a palace official.” The word that is used is an Akkadian loan word.

<sup>1086</sup> MFT: “The king who was seated as judge at the Benjamin-gate.”

<sup>1087</sup> LXX: “you have done evil to kill the man with starvation.”

<sup>1088</sup> MT: “thirty” but one Mss has “three.” KJV: “thirty.” If one reads the Hebrew word “*slsh*” as “*slsm*” one reads three. If the need was present to have thirty men one would assume a group of people would have been present who opposed the removal of Jeremiah from the cistern dungeon. The exactness of the text is in question by scholars.

<sup>1089</sup> Literally: “in hand.”

<sup>1090</sup> A slight emendation would read: “the room under the treasury.”

<sup>1091</sup> NEB: “put these old clothes under your armpits to ease the ropes.”

<sup>1092</sup> Literally: “took Jeremiah to him.” LXX: “καὶ ἐκάλεσεν αὐτον.”

<sup>1093</sup> Nothing is known about this location. It was possibly a special opening for the use of royalty going from the palace to the temple. Some scholars emend the Hebrew to read “the entrance of the bodyguards.” Such an entrance not known either.

<sup>1094</sup>will be spared and this city will not be destroyed with fire and you and your household will survive. <sup>18</sup> However, if you do not surrender to the royal officers of the king of Babylon this city will be sacked by the Chaldeans and will be destroyed with fire. You will not escape from their power.” <sup>19</sup> King Zedekiah replied to Jeremiah, “I dread (*or, am fearful of*) the Jews who have deserted to the Chaldeans for they will surely have me handed over to them and they will abuse (*or, mock*) me.” <sup>20</sup> Jeremiah said, “You will not be handed over to them. Obey <sup>1095</sup> the voice of the Lord and my message to you and you will be safe. Your life will be spared. <sup>21</sup> However if you refuse to surrender, this is the vision which the Lord has shown me: <sup>22</sup> In this vision all the women who are left in the royal palace were being led out by the officers of the king of Babylon and they were saying, ‘Oh King, your closest friends <sup>1096</sup> have seduced you and overruled you. They sank your feet into the mud. <sup>1097</sup> and now they turn away from you. <sup>23</sup> Your wives and sons will all be led away to the Chaldeans, and you yourself will not escape their power for you will be seized by the king of Babylon and this city will be destroyed with fire. <sup>1098</sup>

<sup>24</sup> Then Zedekiah said to Jeremiah, “Do not tell anyone about this conversation or you will die. <sup>25</sup> If the officers hear that I have spoken with you and come to you and ask you what you said to the king and what the king told you and say ‘Hide nothing from us and we will not put you to death’ <sup>26</sup> you are to reply to them saying ‘I have humbly presented my petition to the king that he would not send me back to the house of Jonathan to die there.’” <sup>27</sup> Then all the officers came to Jeremiah and asked him and he replied as the king had instructed him, so they gave up asking him about the conversation which had not been overheard. <sup>28</sup> Jeremiah remained in the courtyard of the guards until Jerusalem was taken. <sup>1099</sup>

<CHAPTER 39> <sup>1100</sup>

*C. Babylonian Capture of Jerusalem 39:1 – 14 [LXX: 46:1 – 3. 5]*

<sup>1</sup> In the tenth year <sup>1101</sup> of Zedekiah king of Judah, in the tenth month, <sup>1102</sup> Nebuchadnezzar king of Babylon and his entire army laid siege against Jerusalem. <sup>2</sup> In the eleventh year of Zedekiah, <sup>1103</sup> in the fourth month, on the ninth day of the month [*the walls of the city*] were breached and the city was captured. <sup>3</sup> (When Jerusalem was taken

---

<sup>1094</sup> Literally: “soul.”

<sup>1095</sup> Literally: “listen to the voice.”

<sup>1096</sup> Literally: “the men of your place.” CB: “Your bosom friends have deceived you and have overreached you. They have sunk your feet into the mire and turned away from you.”

<sup>1097</sup> LXX: “your feet to slide and fail.” CB: Friends you trusted led you astray. Now you are trapped as much in mud, and those friends you trusted have now turned away.” NEB: “They have let your feet sink in the mud and have turned away and left you.” JB: “are your feet sinking in the mud?”

<sup>1098</sup> This verse seems rather prosaic and seems almost unnecessary. Hebrew Mss vary slightly about “destroyed by fire.”

<sup>1099</sup> The chapter ends with the words “Now Jerusalem was captured” which seems to be a suitable beginning for chapter 38.

<sup>1100</sup> Verses 1-2, 4 – 10 are a shortened version of 52:1 – 12. Cf.: II Kings 4 – 15. Some scholars feel the order of the verses should be changed to have the message flow more smoothly. 39: 15 – 18; 38:28; 39:3 – 13. Other scholars feel the order should be: 39:1 – 2; 4 – 10; 38:28b; 39:11- 18.

<sup>1101</sup> LXX: “τω μηνι.”

<sup>1102</sup> “In the tenth month” is omitted in the LXX. The time would be mid January / February 588 - 587 BCE with a brief respite in the summer of 588. Resistance collapsed in July 587 BCE.

<sup>1103</sup> August 597 BCE.

<sup>1104</sup> all the officers of the king of Babylon came and sat in the Middle Gate: <sup>1105</sup> Nergal-shaarezer, Samgar-nebo, Sarsechim the Rab-saris, Nergal-sharezer the Rabmag <sup>1106</sup> along with all the rest of the officers of the king of Babylon.) <sup>1107</sup> 4 When Zedekiah king of Judah <sup>1108</sup> and all the soldiers saw this they fled, going out of the city by night by way of the Kings Garden, <sup>1109</sup> through the gate between the two walls and went toward Arabah. 5 The Chaldean army pursued them and overtook Zedekiah in the plains (*or, steppes*) of Jericho and having captured him they brought him to Nebuchadnezzar king of Babylon at Riblah <sup>1110</sup> in the land of Hamath where the prisoners were sentenced. 6 The king of Babylon executed the sons Zedekiah in Riblah --- in Zedekiah's presence. <sup>1111</sup> The king of Babylon also executed the officers (*or, nobles*) of Judah. 7 He put out the eyes of Zedekiah <sup>1112</sup> and took him, fettered with bronze chains, to Babylon. 8 The Chaldeans burned the royal palace as well as the houses of the people and destroyed the walls of the city of Jerusalem. 9 Then Nebuzadan the commanding officer <sup>1113</sup> permitted the rest of the people who remained in the city and had surrendered <sup>1114</sup> as the remnant of the people, to remain. 10 Nebuzaradan the commanding officer left the poorest people who had no property. He gave them the right, at that time, to possess the vineyards and fields [*that had been owned by the people who were taken to Babylon*].

11 Nebuchadnezzar <sup>1115</sup> king of Babylon gave an order concerning Jeremiah to Nebuzaradan the commanding officer in Jerusalem. 12 "Take him, carefully attend to his needs, do not harm him, but deal with him based on his own instructions to you." 13 Therefore Nebuzaradan the commanding officer; Nergal-sharezer the chief counselor and all the officials of the king of Babylon 14 sent for Jeremiah and released him from the courtyard of the guards. They turned him over to Gedaliah the son of Ahikan, son of Shaphan, so that he could return to his home. He remained among his own people.<sup>1116</sup>

#### *D. Oracle Concerning Ebed-melech 39:15 – 18*

15 The word of the Lord came to Jeremiah while he was being held in the courtyard of the guards. 16 "Go and say to Ebed-melech the Ethiopian, The Lord of Hosts, the God of Israel declares: Be assured! I will fulfill my edict against the city with disaster, not prosperity, and this will come true in your presence at that time. 17 Because

---

<sup>1104</sup> The preceding clause is transposed from the end of the chapter.

<sup>1105</sup> The location is uncertain.

<sup>1106</sup> Scholars feel these are the titles, not the given names of these high officials.

<sup>1107</sup> The Hebrew is uncertain.

<sup>1108</sup> Verses 4 – 14 are omitted in the LXX.

<sup>1109</sup> This was located near the pool of Siloam. The route is sometimes described as "the Royal Garden Road," on the south-east side of Jerusalem going into the Kidron valley. From there they intended to travel to the Jordan Rift.

<sup>1110</sup> Riblah is considered to have been Nebuchadnezzar's headquarters in Syria, about 100 miles north of Dan and 50 miles south of Hamath.

<sup>1111</sup> At that time death by execution was considered a just rather than a cruel fate.

<sup>1112</sup> In those days this was considered to be an acceptable punishment.

<sup>1113</sup> Literally: "the chief butcher."

<sup>1114</sup> These were apparently people who were unlikely to cause the Babylonians any trouble and who had surrendered, or were ready to surrender to the Babylonians.

<sup>1115</sup> On the Babylonian Prism, column 3 there is no doubt a reference to Nebuchadnezzar and the events that took place at this time in Jerusalem.

<sup>1116</sup> The Hebrew is uncertain. Some scholars feel this paragraph is a later interpolation. The people who remained in Jerusalem were granted asylum on the condition that they would not revolt. Cf.: 40:7 – 12.

of your trust in me I will deliver you on that day, says the Lord, and you will not be given over to those people whom you fear. 18 I definitely will rescue you, and you will not be killed in warfare but you will not only have your life but you will have some of the booty of war because you have trusted in me. I, the Lord declare it.”

<CHAPTER 40> <sup>1117</sup>

*E. Release of Jeremiah 40:1 – 6 [LXX: 47:1 – 6]*

<sup>1</sup> The word that came to Jeremiah from the Lord after Nebuzaradan the commanding officer had given him his freedom at Ramah <sup>1118</sup> to which he had been taken in chains along with the captives from Jerusalem and Judah who were being exiled to Babylon. <sup>1119</sup> <sup>2</sup> The commanding officer took Jeremiah aside and told him, “The Lord your God made a threat of disaster against this place. <sup>1120</sup> <sup>3</sup> Now the Lord has acted and has done as he said. Because you have sinned against (*or, did not obey*) the Lord, and pay attention to his message <sup>1121</sup> this is the result for you. <sup>4</sup> Now take notice! I release you today from these fetters that are on your wrists. If you would prefer to go <sup>1122</sup> with me to Babylon come; and I will look after you, but if you do not desire to go to Babylon it is not demanded of you. Look! The entire land is before you. Wherever it seems good to you is right! <sup>5</sup> If you remain here, report to Gedaliah the son of Ahikam, the son of Shaphan whom the king of Babylon appointed to be the governor of the cities of Judah and live with him among the people [*of Judah*] or go wherever you might go that seems right to you.” <sup>1123</sup> So the commanding officer gave Jeremiah permission to leave along with an allowance of food and a gift and released him. <sup>1124</sup> <sup>6</sup> Then Jeremiah went to Gedaliah the son of Ahikam in Mizpah, <sup>1125</sup> and lived with him amid the people who remained in the land.

*XXIX Governorship and Assassination of Gedaliah 40:7 – 41:18 [LXX: 47:7 – 48:18]*

*A. Gedaliah’s Promise 40:7 – 10 [LXX: 47:7 – 10]*

<sup>7</sup> When all the captains of the armed forces in the territory <sup>1126</sup> and their men learned that the king of Babylon had appointed Gedaliah the son of Ahikam as governor of the land, <sup>1127</sup> and had as those over whom he had rule men, women and children, <sup>1128</sup>

---

<sup>1117</sup> Some scholars feel that the original version of Jeremiah ended with chapter 39 and then began again with chapter 42:1. They feel the chapter between these two chapters is an interpolation. This chapter is surely based on Baruch’s memoirs.

<sup>1118</sup> Modern “Er – Ram” five miles north of Jerusalem.

<sup>1119</sup> Some scholars feel that Jeremiah 31:15 – 17 should be inserted here though there is no manuscript evidence.

<sup>1120</sup> NEB: “The Lord your God threatened this place with disaster and has duly carried out the threat.”

<sup>1121</sup> LXX: “did not obey his voice.” The LXX has a shorter version of this verse.

<sup>1122</sup> Literally: “It is good in your eyes.”

<sup>1123</sup> The Hebrew is very unclear.

<sup>1124</sup> It must have been embarrassing for the Chaldeans since Jeremiah was granted ‘safe passage’ but had been fettered and taken to Mizpah, hence the gift along with the food and the promise of freedom.

<sup>1125</sup> Mizpah was about five miles northwest of Jerusalem. “Tell en - Nasbeh” or “Neui – Samwil.”

<sup>1126</sup> Presumably they were ‘hold outs’ who had not surrendered their troops to Babylon and engaged in guerilla warfare against the Chaldeans.

<sup>1127</sup> Gedaliah’s responsibility was to urge the remnant to settled down, working the land and paying tribute to Babylon along with halting guerilla activity. JB: “When all the commanders of the troops who were with their men were still roaming the countryside, heard that the king of Babylon had appointed Gedaliah...”

<sup>1128</sup> Literally: “infants.”

the poorest of the land, who had not been taken into exile. <sup>1129</sup> <sup>8</sup> These went to Gedaliah at Mizpah --- Ishamel <sup>1130</sup> the son of Nethaniah, Johanan <sup>1131</sup> the son of Kareah, Seraiah the son of Tanhumeth the sons of Ephai <sup>1132</sup> the Netophathite, Jezaniah <sup>1133</sup> the son of Maacathite along with their followers. <sup>9</sup> Gedaliah the son of Ahikam, the son of Shaphan, <sup>1134</sup> pledged to them along with their men: “Do not be fearful to serve the Chaldeans or live in this land, serving the king of Babylon and it will be well with you. <sup>10</sup> But as for us, we will live in your presence <sup>1135</sup> in Mizpah to represent you before the Chaldeans who will come here, gathering wine and summer fruit (*or, figs*), oil and store them in your storage jars and live in your cities that you have taken over.” <sup>1136</sup>

*B. Fugitives Return to Judah 40:11 – 12 [LXX: 47:11 – 12] <sup>1137</sup>*

<sup>11</sup> Additionally: when all the Jews who were in Moab, among the Ammonites, in Edom and in other lands heard that the king of Babylon had allowed a remnant in Judah and had appointed Gedaliah the son of Ahikam, son of Shaphan, as the governor over them, <sup>12</sup> all the people originally from Judah returned from the places where they had been scattered and came to the land of Judah, to Gedaliah at Mizpah, and they made wine <sup>1138</sup> gathered summer fruit (*or, figs*) in abundance.

*C. Warning to Gedaliah 40:13 – 16 [LXX: 47:13 – 16]*

<sup>13</sup> Now Johanan the son of Kareah and all the officers of the guerilla forces <sup>1139</sup> came to Gedaliah at Mizpah <sup>14</sup> and said to him, “Do you know that Ba’alis the king of the Ammonites <sup>1140</sup> has sent Ishmael the son of Nethaniah to secretly murder you?” <sup>1141</sup> Gedaliah the son of Ahikam would not believe this. <sup>15</sup> It was at about this time that Johanan the son of Kareah spoke in secret with Gedaliah at Mizpah. His suggestion was: “Let me go and murder Ishmael the son of Nethaniah. It will be done in secretly. Why should he take your life so that the Judeans who have gathered around you will be disbursed and the remnant of Judah will perish? <sup>16</sup> Gedaliah the son of Ahikam said to

---

<sup>1129</sup> LXX: “their wives who had not been removed.” “και γυναικος αυτων, ους ουκ απακισεν.”

<sup>1130</sup> Ishmael was a man of royal blood, responsible for the murder of Gedaliah a few months later.

<sup>1131</sup> So: LXX. MT in the margin.

<sup>1132</sup> This name only appears in the margin of the MT.

<sup>1133</sup> In 1932 a seal ring bearing this name was found in the archaeological exploration at Tel en Nasbie.

<sup>1134</sup> The LXX omits “the son of Shaphan.”

<sup>1135</sup> Literally: “stay.” The LXX adds: “in your presence.”

<sup>1136</sup> JB: “I for my part, as a man answerable to the Chaldeans when they come to us, I am going to live here in Mizpah; but you can harvest your wine, summer fruit and oil, fill your storage jars and settle down in those towns which you care to occupy.” NAB: “They were to collect the wine, the fruit, and the oil, to store them in jars, and to settle in the cities they occupied.”

<sup>1137</sup> The return of those living in neighboring territories gives evidence to the confidence in the appointed governor which would result in the restoration of security in the land.

<sup>1138</sup> “Made wine” is omitted in the LXX. The LXX adds: “oil.”

<sup>1139</sup> Literally: “forces in the open country.” Cf. footnote 1126.

<sup>1140</sup> This is the only known reference to “Ba’alis king of the Ammonites.”

<sup>1141</sup> Since Ishmael the son of Nethaniah was of royal blood he surely felt slighted by having Gedaliah appointed to the responsible position as the governor. MFT: “no one need know about it.”

Johanan the son of Kareah, “You will do no such thing! What you are saying about assassinating is a lie!”<sup>1142</sup>

#### <CHAPTER 41

##### *D. Assassination of Gedaliah 41:1 – 3 [LXX 48:1 – 3]*

1. In the seventh month,<sup>1143</sup> Ishmael<sup>1144</sup> the son of Nethaniah, grandson of Elishama, of royal descent and one of the chief officers of the king,<sup>1145</sup> came to Gedaliah the son of Ahikam at Mizpah with ten men. As they dined together at Mizpah,<sup>2</sup> Ishmael the son of Nethaniah and the ten men with him rose up and killed Gedaliah the son of Ahikam with a sword, killing him because he had been appointed by the king of Babylon as the governor of the land.<sup>1146</sup> <sup>3</sup> Ishmael also killed all the Judeans who were with Gedaliah at Mizpah along with the Chaldean soldiers who happened to be stationed there.<sup>1147</sup>

##### *E. Murder of Seventy Princes 41:4 – 9 [LXX: 48:4 – 9]*

4 On the following day, before anyone realized that Gedaliah had been murdered,<sup>5</sup> eighty men arrived from Shechem, Shiloh and Samaria<sup>1148</sup> with beards shaved, clothes torn, having gashed themselves,<sup>1149</sup> bringing cereal offerings<sup>1150</sup> and frankincense to be presented at the temple of the Lord. <sup>6</sup> Ishmael the son of Nethaniah came out from Mizpah to meet them, weeping as he came to meet them.<sup>1151</sup> Upon meeting them he said, “Come into the presence of Gedaliah the son of Ahikam. <sup>7</sup> When they entered the city Ishmael the son of Nethaniah and his men together murdered them and threw them into a large underground cistern.<sup>1152</sup>

<sup>8</sup> There were ten men who [*bribed*] Ishmael,<sup>1153</sup> saying: “Do not kill us, for we have supplies of wheat, barley, oil and honey hidden in our fields.” He then halted and did not kill these ten men as had been done to their companions.<sup>1154</sup>

---

<sup>1142</sup> Gedaliah was unable to accept that others were not as loyal as he was. He also seems to have been unable to make a critical assessment of a situation. Ishmael murdered him shortly after this event.

<sup>1143</sup> This would be the month of Tishri – September/October.

<sup>1144</sup> Ishmael was probably an anti-Babylonian super-patriot who thought Gedaliah was too cooperative with the Babylonians. He was also of the royal family and was no doubt jealous of Gedaliah’s having the position given him by the Babylonians.

<sup>1145</sup> The last phrase is omitted in the LXX.

<sup>1146</sup> This was a total violation of oriental hospitality. It was shocking and reprehensible, thus implying that Ishmael was blinded by jealousy and indifferent to possible Chaldean reprisals.

<sup>1147</sup> This almost seems to be an exaggeration.

<sup>1148</sup> These locations had flourished in the northern kingdom of Israel. Their leaders had been deported to Babylon in 722 BCE. Shechem is modern day “Tell Balata.” Shiloh in the LXX is “και απο Σαλημ.”

<sup>1149</sup> These were all symbols of being in mourning. Possibly the mourning was because of the destruction of Jerusalem and the temple.

<sup>1150</sup> LXX: “manna.”

<sup>1151</sup> The LXX gives the thought that the pilgrims were weeping along the way as they walked toward ruined Jerusalem. The Hebrew gives the thought that it was Ishmael who was weeping, though this seems to have been pretense.

<sup>1152</sup> The place in which the bodies were thrown is omitted in the MT.

<sup>1153</sup> LXX: “There were ten men found there.”



9 The cistern into which Ishmael had thrown the corpses of the men he had murdered was a large cistern which King Asa <sup>1155</sup> had made in defense against Baasha king of Israel. <sup>1156</sup> (This was this cistern that Ishmael the son of Nethaniah filled with those who had been murdered.)

*F. Capture of the People of Mizpah 41:1 [LXX: 48:10]*

10 Then Ishmael took all the rest of the people who were in Mizpah captive including the royal princesses <sup>1157</sup> and all the people who were left in Mizpah whom Nebuzaradan the commanding general had relegated to be ruled by Gedaliah the son of Ahikim as governor. Ishmael the son of Nethaniah took these captives and began going toward the land of the Ammonites.

*G. Rescue of the Captives 41:11 – 18 [LXX: 48:11 – 18]*

11 When Johanan the son of Kareah and all the officers of the army with him heard of all the crimes which Ishmael the son of Nethaniah had done, <sup>12</sup> they mustered all the men into one army <sup>1158</sup> and went to attack Ishmael the son of Nethaniah. They overtook him at the large pool which is in Gibeon. <sup>1159</sup> <sup>13</sup> When all the people who were with Ishmael saw Johanan the son of Kareah and all the officers of his army with him they rejoiced. <sup>14</sup> Those people whom Ishmael had taken captive in Mizpah deserted Ishmael and went over to Johanan <sup>1160</sup> the son of Kareah. <sup>15</sup> Ishmael the son of Nethaniah escaped from Johanan along with eight men and defected to the Ammonites. <sup>16</sup> Then Johanan the son of Kareah and all the officers of the army rescued all the people whom Ishmael the son of Nethaniah had led away as captives from Mizpah after he had murdered Gedaliah the son of Ahikam – soldiers, women, children <sup>1161</sup> and officials <sup>1162</sup> whom Johanan brought back from Gibeon. <sup>17</sup> They stayed at Giruth Chimham <sup>1163</sup> (or, *Chimham's inn*), for they intended to go to Egypt <sup>18</sup> because of the Chaldeans for they were fearful of them because Ishmael the son of Nethaniah had murdered Gedaliah the son of Ahikam whom the king of Babylon had appointed to be the governor of the land.

---

<sup>1154</sup> Ishmael may have planned to conduct (or, *continue*) guerilla warfare against the Chaldeans.

<sup>1155</sup> Asa ruled 911 – 870 BCE.

<sup>1156</sup> Baasha ruled 909 – 886 in the northern kingdom. Cf.: I Kings 15:15 – 22. The cistern was perhaps the large rock-hewn cistern found at El-Jib, dating from the Early Iron Age. It was 35 feet deep and a channel led forty feet to a water chamber

<sup>1157</sup> Interestingly all the princes had already been taken to Babylon as captives while the princesses remained in Jerusalem.

<sup>1158</sup> LXX: “all their army.”

<sup>1159</sup> LXX: “found him near much water in Gibeon. Gibeon is modern day “El Jib” six miles northwest of Jerusalem.

<sup>1160</sup> LXX: “they returned to Johanan.”

<sup>1161</sup> LXX: “and others.”

<sup>1162</sup> Literally: “eunuchs.” Cf.: footnote 1085.

<sup>1163</sup> The location is unknown. MfT: “stopping for a while at the sheepfold of Kimham near Bethlehem.”

<CHAPTER 42>

XXX. Flight to Egypt 42:1 – 43:7 [LXX: 49:1 – 50:7]

A. Consultation with Jeremiah 42:1 – 6 [LXX: 49:1 – 6]

<sup>1</sup> Then all the commanders (*or, the military officers*) of the forces, along with Johanan the son of Kareah <sup>1164</sup> and Azariah <sup>1165</sup> the son of Hoshaiiah, and all the people from the most insignificant to the leaders of the people came to <sup>2</sup> Jeremiah saying to the prophet, “Let our petition (*or, plea*) come before you! Please pray to the Lord our God since we are but a remnant, (for we are only a remnant of the many who were here in the past as you can see), <sup>3</sup> May the Lord our <sup>1166</sup> God show us <sup>1167</sup> the way we should go, and what we are to do.”

<sup>4</sup> The prophet Jeremiah responded: “I have heard you. Be assured <sup>1168</sup> that I will pray to the Lord your God just as you request and whatever the Lord answers I will tell you! I will not withhold anything.” <sup>1169</sup>

<sup>5</sup> They replied to Jeremiah, “May the Lord be a true and faithful witness against us if we do not faithfully follow all the instructions the Lord your God sends to you.” <sup>6</sup> [*The people replied,*] Whether it is pleasant or difficult we will obey the message of the Lord our God to whom we are requesting your prayers that it may be well with us when we obey the message of the Lord.”

B. The Lord’s Reply 42:7 – 22 [LXX: 49:7 – 22]

<sup>7</sup> After ten days the word of the Lord came to Jeremiah. <sup>8</sup> He then summoned Johanan the son of Kareah and all the commanders (*or, the military officers*) who accompanied him, as well as all the people from the most insignificant to the leaders of the people, <sup>9</sup> and [*Jeremiah*] said to them, “The Lord the God of Israel to whom you sent me to present your petition (*or, plea*) before the Lord <sup>1170</sup> --- the Lord declares: <sup>10</sup> If you will remain in the land I will build you up and not pull you down. I will plant and not uproot. I will establish you and will not destroy you, for I regret the evil that has been brought upon you. <sup>1171</sup> <sup>11</sup> Stop being fearful concerning the king of Babylon. Do not fear him, says the Lord, for I am with you, to save you (*or, to show mercy*) and to deliver you

---

<sup>1164</sup> Omitted by the LXX.

<sup>1165</sup> MT: “Jeremiah.” LXX: “Maaraiou.” TAN: “Jezaniah.”

<sup>1166</sup> Manuscripts vary with some saying “your God” and others saying “our God.” This continues in the chapter.

<sup>1167</sup> LXX: “declare.”

<sup>1168</sup> TAN: “Agreed.”

<sup>1169</sup> LXX: “I will not keep a word from you.”

<sup>1170</sup> JB: “whom you delegated me to offer your request.”

<sup>1171</sup> NEB: “I grieve for the disaster which I have brought upon you.” TEV: “the disaster I brought on you has caused me great sorrow.” LXX: “rested upon you.” One Codex has “from you.” NIV: “I am grieved over the disaster I have inflicted on you.”

out of his hand. <sup>12</sup> I will grant mercy to you in that the king of Babylon will have mercy on you and will let you remain in your land. <sup>1172</sup>

<sup>13</sup> “However: if you say, ‘We will not remain in this land’ and thereby disobey the message the Lord has given you <sup>14</sup> and say ‘No! We will go to the land of Egypt where we will not need to experience war, the sound of the trumpet [*to call, or rally the troops*], and hunger for bread. That certainly is where we will live!’ <sup>1173</sup> <sup>15</sup> Now therefore listen to the message of the Lord, O remnant of Judah, for the Lord of Hosts, the God of Israel declares: ‘If you are determined <sup>1174</sup> to go to Egypt and go there to settle as residents there, <sup>16</sup> even in the land of Egypt, so the war which you fear will overtake you and the powerful nation which you fear will pursue you <sup>1175</sup> to Egypt and you will perish there due to war. <sup>17</sup> All the people <sup>1176</sup> who are determined to go to Egypt to take up residence there will die because of war, starvation or disease. There will be no survivor, no remnant, from the calamity that I will bring on them.

<sup>18</sup> “I, the Lord of Hosts the God of Israel declare: My anger and fiery wrath will be poured out on the inhabitants of Jerusalem as my fury will be poured out on you when you go to Egypt. You will become a detested thing (*or, execration*), a horror, a curse, and a mockery. <sup>1177</sup> You will never see this place again.

<sup>19</sup> “The Lord has spoken against you: O remnant of Judah. Do not go to Egypt! Know assuredly that I have warned you today! <sup>20</sup> In the past you have gone astray by not obeying the Lord your God and have sent me to go to the Lord your God saying, ‘Pray for us to the Lord our God <sup>1178</sup> and whatever the Lord our God says, declare it to us and we will obey.’ <sup>21</sup> I have warned you today, but you have not obeyed <sup>1179</sup> the Lord your God in anything that your God sent me to tell you. <sup>22</sup> Now then: Know for a certainty that you will die as the result of war, starvation and disease in the place where you long to live.” <sup>1180</sup>

---

<sup>1172</sup> A slight emendation would read: “restore you to your land.” LXX: “καὶ καθίσω υμᾶς.” By staying in Judah the remnant needed to have no fear of reprisal since God would forestall further punitive actions.

<sup>1173</sup> Distance does not assure safety.

<sup>1174</sup> Literally: “have set your face.”

<sup>1175</sup> CB: “will cling to your heels there in Egypt and there you shall die.”

<sup>1176</sup> LXX: “the men and all the aliens.”

<sup>1177</sup> LXX: “you will be a desolation and under the power of others and a curse and a reproach and you will never again see this place.” CEV: “People will be horrified at what I do to you, and they will use your city as a curse word.” NAB: “You will become an example of malediction and horror a curse and a reproach.”

<sup>1178</sup> NAB: “You can never say that I did not warn you this day. At the cost of your lives you have deceived me, sending me to the Lord God saying ‘Pray for us to the Lord.’”

<sup>1179</sup> Literally: “listened to the voice of..”

<sup>1180</sup> The surviving remnant still has not learned the error of implicit trust. Self interest again predominates. They simply want God’s approval that they go to Egypt. They were not seeking spiritual guidance. They show themselves to be no better able, after all these experiences, than their ancestors in dealing with disaster and punishment.

<CHAPTER 43>

C. Response of the People 43:1 – 3 [LXX: 50:1 – 3]

<sup>1</sup> When Jeremiah finished speaking all the words of the Lord their God had given him to tell the people <sup>2</sup> Azariah the son of Hoshaiah and Johanon the son of Kareath and all the arrogant ones spoke to Jeremiah, saying: <sup>1181</sup> “You are lying! The Lord our God did not send you to say, ‘Do not go to Egypt to live there.’ <sup>3</sup> Baruch the son of Neriah is inciting you against us so that our land can be handed over to the Chaldeans and thereby we will be killed or deported to Babylon.” <sup>1182</sup>

D. Flight to Egypt 43:4 – 7 [LXX: 50:4 – 7]

<sup>4</sup> Johanan the son of Kareah, the army officers <sup>1183</sup> and all the people refused to obey the voice of the Lord, to remain in the land of Judah, <sup>5</sup> but Johaniah the son of Kareah and all the army officers took the entire remnant of Judah (*or, those who remained in Judah*) and those who had been returned to the land <sup>1184</sup> of Judah from all the nations to which they had been exiled. <sup>1185</sup> <sup>6</sup> All the men, <sup>1186</sup> women and children, nobles, <sup>1187</sup> and everyone who had been left behind by Nebuzaradan, the captain of the guard, to remain with Gedaliah the son of Ahiakam, the son of Shaphan, along with Jeremiah the prophet the son of Neriaiah <sup>7</sup> were to be taken to Egypt, for they did not obey the voice of the Lord. <sup>1188</sup> They arrived at Tahpanhes, <sup>1189</sup>

XXXI. Jeremiah in Egypt 43:8 – 44:30 [LXX: 50:8 – 51:30]

<sup>8</sup> The word of the Lord came to Jeremiah in Tahpanhes: <sup>9</sup> “Take large stones in your hands <sup>1190</sup> and place them in the mortar of the quadrangle’s pavement <sup>1191</sup> which is at the entrance of the house of Pharaoh, doing so while the people of Judah watched. <sup>10</sup> Inform them: “The Lord of hosts, the God of Israel declares: Behold will send for Nebuchdrezzar the king of Babylon, my servant, and he will have his throne placed over these stones which I have hidden, and he will spread his royal canopy over them. <sup>1192</sup> <sup>11</sup>

---

<sup>1181</sup> NEB: “had the effrontery to say to Jeremiah.” LXX: “λεγοντες.”

<sup>1182</sup> Some scholars move verses 1 - 3 to chapter 42, between verses 18 & 19.

<sup>1183</sup> LB: “and all the guerilla leaders.”

<sup>1184</sup> LXX: “εν τη γη.”

<sup>1185</sup> This sentence may be something of an exaggeration.

<sup>1186</sup> LXX: “τους συνατους.”

<sup>1187</sup> Literally: “being infants.” LXX: “the princesses of the king.”

<sup>1188</sup> Personal preference often ignores or is at variance with divine guidance.

<sup>1189</sup> This was a city on the eastern border of Egypt, present day “Tell Defneh.” MFT translates the name as “Daphne.” This was the city of the sun god: “Heliopolis.”

<sup>1190</sup> “In your hands” is omitted in the LXX.

<sup>1191</sup> Hebrew unclear. LXX: “in the entrance at the gate of the house of Pharaoh in Thepthes in sight of the men of Judah.” TAN: “for the mortar of the brick structure at the entrance.” NRSV: “bring them in the clay pavement.” NEB: “take some large stones and set them in cement in the pavement at the entrance.”

<sup>1192</sup> LXX: “and he will lift up weapons against them.” The Hebrew is uncertain. The meaning of the word translated as “canopy” is an uncertain word in Hebrew. Though the Judean refugees have banished themselves and mingle with the Egyptians they will feel the Babylonian threat that was possibly coming their way through Babylonian might.

He will come and attack the land of Egypt, giving doom to those who are destined to receive it for he will capture those who are doomed to endure disease and captivity, and death by warfare.<sup>1193</sup> <sup>12</sup> He<sup>1194</sup> will light a fire within the temple of the gods of Egypt; and they will be burned. Captives will be carried away and the house of Egypt will be cleansed<sup>1195</sup> as a shepherd would cleanse his clothing of vermin;<sup>1196</sup> and he will leave there in peace. <sup>13</sup> He will break the obelisks<sup>1197</sup> of Heliopolis<sup>1198</sup> which is in the land of Egypt; and he will destroy the temple of the gods of Egypt with fire.<sup>1199</sup>

<CHAPTER 44>

V. Rebuke of the Jews 44:1 – 14 [LXX: 51:1 – 14]<sup>1200</sup>

<sup>1</sup> The word of the Lord came to Jeremiah concerning all the Jews that resided in the land of Egypt, living at Migdol, Tahpanhes, Memphis, and in the land of Pathros.<sup>1201</sup>  
<sup>2</sup> “The Lord of hosts, the God of Israel declares: You, yourselves, have seen all the disaster (*or, calamity*) that has been brought on Jerusalem and the cities of Judah. Today they are rubble and there are no inhabitants <sup>3</sup> because of the evils (*or, wickedness*) which had been committed. They provoked my anger. Incense was burned in their worship of alien gods which they themselves did not know,<sup>1202</sup> nor did their ancestors know them. <sup>4</sup> Yet I patiently sent all my servants, the prophets, to you who said,<sup>1203</sup> ‘O don’t do this<sup>1204</sup> abominable thing that I hate!’ <sup>5</sup> But they did not listen<sup>1205</sup> nor did they turn away from their wickedness and continued burning incense and worshiping alien gods. <sup>6</sup> Therefore my wrath and anger overflowed<sup>1206</sup> and blazed at the cities of Judah and the streets of Jerusalem. These were reduced to ruin<sup>1207</sup> and still today are desolate.<sup>1208</sup> <sup>7</sup>

---

<sup>1193</sup> JB: “Those for the plagued to the plague; those for captivity to captivity; those for the sword to the sword.”

<sup>1194</sup> So: LXX. MT: “I.”

<sup>1195</sup> Literally: “wrap himself in the house of Egypt.” LXX: “search for vermin.” “και φθειρεα.”

<sup>1196</sup> LB: “he shall plunder the land of Egypt as a shepherd picks fleas from his cloak; and he himself shall have unsheathed..”

<sup>1197</sup> LXX: “pillars.” The obelisks of Heliopolis are now in London and New York. Only one remains in place. MT: literally: “standing pillar.”

<sup>1198</sup> Heliopolis was located six miles northwest of Cairo. The MT has “Beth Shemesh” which, along with “Heliopolis” means “the house of the sun.” Several translators transliterate using the word “Beth Shemesh.”

<sup>1199</sup> The invasion of Egypt took place in 568 / 567 BCE.

<sup>1200</sup> These are the last recorded utterances of Jeremiah.

<sup>1201</sup> Migdol is perhaps present day “Tell el-Heir” in northeastern Egypt. The name means “My town” and is an Egyptian loan word. Tahpanhes: cf. 43:7. It is sometimes translated as “Daphne.” Memphis is “Noph” in Hebrew and located 14 miles south of Cairo. It was the chief city of northern, or Lower Egypt at that time. Pathros was located in southern, or Upper Egypt. The Jewish people apparently were widely scattered across Egypt.

<sup>1202</sup> LXX: “εγνωτε.”

<sup>1203</sup> Literally: “rising early and saying.” MFT: “I sent all my servants the prophets, earnestly and urgently, to forbid the abomination which I hated but they would not listen or obey.”

<sup>1204</sup> TAN: “I beg you not to do.”

<sup>1205</sup> Literally: “incline their ear.”

<sup>1206</sup> LXX: “dropped on.”

<sup>1207</sup> LXX: “inaccessible.”

Now the Lord, the God of hosts, the God of Israel says: Why do you bring such evil disasters on yourselves which become the reason for destruction to befall men, women, and infants, <sup>1209</sup> from the midst of Judah, leaving yourselves with no one to survive? <sup>8</sup> Why do you provoke me to anger with your actions and your burning incense to alien gods in the land of Egypt in which you have come to live? Be aware that you may be cut off and become a curse <sup>1210</sup> and the nation that is ridiculed with mockery. <sup>1211</sup> <sup>9</sup> Have you forgotten the wickedness of your ancestors? Have you forgotten the wickedness of the kings of Judah, the wickedness of their wives and your own wickedness as well as that of your wives, <sup>1212</sup> all of which had been committed in the land of Judah and on the streets of Jerusalem? <sup>10</sup> They have not bothered themselves with being contrite in the past or even today, <sup>1213</sup> nor has anyone shown any remorse or tried to follow my teachings and my laws which I set before you and before your ancestors. <sup>1214</sup>

<sup>11</sup> “Assuredly the Lord of hosts, the God of Israel says: Behold, I am determined to act against you <sup>1215</sup> cutting off all of Judah. <sup>1216</sup> <sup>12</sup> I will take those from among the remnant of Judah who have rejected me <sup>1217</sup> by going to live in the land of Egypt for they will be totally consumed <sup>1218</sup> by war or famine --- from the least to the most important, for death will come to them because of war or famine and they will be an object of execration, horror, a curse and ridicule. <sup>1219</sup> <sup>13</sup> I will punish those who live in the land of Egypt, just as I have punished Jerusalem, with warfare, famine and disease. <sup>1220</sup> <sup>14</sup> None of those who comprise the remnant of Judah who came to live in the land of Egypt will be able to escape, survive or return to the land of Judah even though they desire <sup>1221</sup> to return for they will not return; the exception being a few refugees.”

*C. Response of the Jews 44:15 – 19 [LXX: 51:15 – 19]*

<sup>15</sup> After that all the men realized that their wives had offered incense to be burned as worship of alien gods and all the women who were observers and were standing by, a great multitude, along with the other people who lived in Patros in the land of Egypt replied to Jeremiah. <sup>16</sup> “We have no intention to listen to you or whatever you have to say in the name of the Lord. <sup>27</sup> We will definitely do everything we have vowed <sup>1222</sup> to do and

---

<sup>1208</sup> The refugees substituted Egyptian for Canaanite paganism. They completely failed to grasp the significance of the catastrophe which had overtaken Jerusalem and they had experienced.

<sup>1209</sup> LXX: “nursing children.”

<sup>1210</sup> CEV: “that other nations will use the name of Judah as a curse word.”

<sup>1211</sup> LXX: “refuse” and “a standard by which people execrate a curse.”

<sup>1212</sup> LXX: “των αρηοντων υμων.”

<sup>1213</sup> LXX: “they have not ceased.”

<sup>1214</sup> ANET: pp. 368b, 443b. The LXX text is doubtful and the manuscripts have a variety of wordings.

<sup>1215</sup> Literally: “I will set my face against you.”

<sup>1216</sup> NIV: “I am determined to bring disaster on you and to destroy all Judah.”

<sup>1217</sup> Literally: “who have set their faces to come to Egypt.”

<sup>1218</sup> Literally: “finished.”

<sup>1219</sup> LXX: “destruction and curse.”

<sup>1220</sup> The LXX Codex A adds “and disease.”

<sup>1221</sup> Literally: “lifting up their soul.”

<sup>1222</sup> Literally: “everything that has gone forth from our mouths.”

will continue to burn incense and pour out libations to the Queen of heaven <sup>1223</sup> just as we have done in the past in the cities of Judah and on the streets of Jerusalem for when we did this we had a plentiful supply of food and the good life and saw no evil. <sup>1224</sup> <sup>18</sup> Now then: since we stopped burning incense and pouring out libations to the Queen of heaven in her honor we have become totally destitute and the victims of war and famine.” <sup>19</sup> The women added: <sup>1225</sup> “When we burned incense to the Queen of heaven and poured out libations in her honor would we be able to do that without our husband’s approval? <sup>1226</sup> Would we have been able to bake cakes marked with her image <sup>1227</sup> or pour out libations in her honor? <sup>1228</sup>

*D. Further Rebuke of the Jews 44:20 – 28 [LXX: 51:20 – 28]*

<sup>20</sup> [Then Jeremiah said to the people: those men and women who had given their reply: <sup>21</sup> “Concerning the incense you burned in the cities of Judah and in the streets of Jerusalem, --- you, your ancestors, your kings, princes, and the people of the land, --- the Lord remembers it! Do you think he wasn’t aware of it? <sup>22</sup> The Lord was unable to bear any more of your practices and the detestable practices you have been carrying out. <sup>1229</sup> As a result your land became a desolation and a wasteland, a curse, without any inhabitants even now. <sup>23</sup> This calamity has come on you because you burned incense and because you sinned against the Lord and you refused to obey the voice of the Lord and observe his law, statutes and testimonies. For this reason being overtaken has become your lot now.”] <sup>1230</sup> <sup>24</sup> Then Jeremiah said, “All the people and the entire country: Hear the word of the Lord every one of you from Judah who are in the land of Egypt! <sup>25</sup> Be attentive! Hear the message of the Lord the God of Israel! Husbands and wives what you promised in words you certainly were unable to perform with your hands, <sup>1231</sup> saying ‘ We will surely perform our vows which we have made: to burn incense to the Queen of heaven and to pour out libations to her.’ Go ahead! Confirm your vows! Perform your vows! <sup>26</sup> Now then: listen to the word of the Lord, all you who are from Judah who are living in the land of Egypt: Attention! I have sworn by my great name, says the Lord, that my name will no longer be invoked in the prayers of any person from Judah in the land of

<sup>1223</sup> The Queen of heaven was no doubt the Assyro-Babylonian goddess Ishtar. She seems to have been especially attractive to the Jewish women. She is also known as Astarte. She was the goddess of war and love. The Hebrew has a number of variants in the text of this verse.

<sup>1224</sup> See: ANET 201a.

<sup>1225</sup> LXX: “και αι γυναικες ει τον, οτε και.” MFT: “Yes,” cried the women, “and had we not the consent of our husbands when we sacrificed to the Queen of heaven and poured libations in her honor and made cakes in the shape of her?” For the women to speak was, at that time, the height of insolence. The pagan worship had the full approval of the husbands.

<sup>1226</sup> NRSV: “without our husbands being involved?” NAB: “was it without our husbands consent that we baked for her cakes in her image?”

<sup>1227</sup> Literally: “to make an image of her.”

<sup>1228</sup> Hebrew uncertain. TAN: “in her likeness.” NAB: “we were making crescent-cakes marked with her image and pouring out drink offerings to her.”

<sup>1229</sup> MFT: “Did it not rankle in his mind, till he could bear your practices no longer?” NEB: “and they mounted up in his mind until he could no longer tolerate them, so wicked were your deeds and so abominable the things you did.”

<sup>1230</sup> Some scholars feel these verses are a later interpolation.

<sup>1231</sup> Literally: “spoken with your mouth and fulfilled with your hands.” NEB: “made your actions match your words.”

Egypt by saying, ‘As the Lord lives.’<sup>27</sup> Behold, I am watching that I might bring evil and not good upon them, for evil and not for good. All the people of Judah who live in the land of Egypt will meet their death<sup>1232</sup> by war or famine until there are no more!<sup>1233</sup> <sup>28</sup> Those who escape war will return from the land of Egypt to the land of Judah but they will be few in number, and the entire remnant<sup>1234</sup> of Judah who come from the land of Egypt will know whose word will be fulfilled --- mine or theirs.”<sup>1235</sup>

*E. Sign Concerning Pharaoh Hophra 44:29 – 30 [LXX: 51:29 – 30]*

<sup>29</sup>”This will be the sign to you, says the Lord, that I will punish you in this place, in order that you might know that my word of punishment against you will surely be fulfilled because of your evil.<sup>1236</sup> <sup>30</sup> I, the Lord declare: I will give Pharaoh Hophra,<sup>1237</sup> king of Egypt into the hand of his enemies and by their hand they will seek his life. This will take place in the same manner as when I gave Zedekiah into the hand of Nebuchadnezzar king of Babylon who was his enemy and sought his life.”

<CHAPTER 45>

*XXXII Oracles of Baruch 45:1 – 5 [LXX: 51:31 – 35]<sup>1238</sup>*

<sup>1</sup> The word that Jeremiah the prophet spoke to Baruch the son of Neriah when he wrote these words on a scroll, as dictated by Jeremiah in the fourth year of Jehoiakim the son of Josiah, king of Judah. <sup>2</sup> “This is the word to you, Baruch, from the Lord, the God of Israel <sup>3</sup> You said, ‘Woe is me for the Lord has added grief to my ordeals! I am worn out<sup>1239</sup> with my groaning and I am always tired.’ <sup>4</sup> You (*Jeremiah*) are to say to him: The Lord declares: I, the Lord will tear down what I have built and tear up what I have planted. This applies to the entire earth.<sup>1240</sup> <sup>5</sup> Do you search for important things<sup>1241</sup> for

---

<sup>1232</sup> LXX: “be finished.”

<sup>1233</sup> LXX: “they are consumed.”

<sup>1234</sup> LXX: “men of number.”

<sup>1235</sup> The spiritual integrity of God cannot be compromised. God enjoys specific rights in his covenant relationship with humanity and there is a point where God insists.

<sup>1236</sup> LXX: “This will be a sign to you that I will visit you for evil.”

<sup>1237</sup> Pharaoh Hophra, also known as Apries ruled 588 – 569 BCE. Early in his reign he had an alliance with King Zedekiah of Judah and assisted in a rebellion by the king against Nebuchadnezzar. His reign was generally prosperous. He had succeeded Pharaoh Neco in 588 when Neco was dethroned and executed. He was the fourth king in the 26<sup>th</sup> dynasty. After Hophra’s assassination a young relative became Pharaoh, Ahmose. It is unknown if Jeremiah lived to see his prediction fulfilled.

<sup>1238</sup> Some scholars insert chapter 45 following 36:7. Scholars are unsure of the actual date of this oracle but it might possibly have been 605 / 604 BCE. If this is correct this short chapter would naturally follow 36:7 though there is no manuscript evidence.

<sup>1239</sup> LXX: “εκοιμηθην” possibly from the Greek word “εκοποθην.” LXX: “The Lord has laid a grievous trouble on me. Though I groan and lie down, I am not rested.” MFT: “The Eternal adds anguish to my pain.” Some scholars feel the sorrow and suffering of Baruch was personal, other scholars feel it was for the people of Judah.

<sup>1240</sup> Literally: “the whole land.” This phrase is not in the LXX. The meaning of the phrase is unclear in Hebrew. TAN: “this applies to the whole land.” JB: “I am going to strike the whole earth.”

<sup>1241</sup> TEV: “special treatment.”



yourself? Stop your search for I am bringing disaster on all of humanity, <sup>1242</sup> says the Lord, but your life will be like a prize of war wherever you might go.” <sup>1243</sup>

<CHAPTER 46>

*XXXIII Oracle Against the Foreign Nations 46:1 – 51:64 [LXX: 26:1 – 28:64]* <sup>1244</sup>

*A. Superscription 46:1 [LXX: 26:1]*

<sup>1</sup> The word of the Lord came to Jeremiah!

*B. Oracle against Egypt 46:2- 28 [LXX: 26:2 – 28]*

*1. The Defeat at Carchemish 46:2 – 12 [LXX: 26:2 – 12]*

**Concerning Egypt.** <sup>2</sup> The army of Pharaoh Neco, king of Egypt, was at the river Euphrates near Carchemish when Nebuchadrezzar king of Babylon defeated Egypt in the fourth year of Jehoiakim the son of Josiah king of Judah. <sup>1245</sup> <sup>3</sup> {Prepare your shield and buckler! <sup>1246</sup> Advance for battle! <sup>4</sup> Harness the steeds! Horsemen mount up! Take your battle stations! <sup>1247</sup> Wear your helmets! <sup>1248</sup> Polish (*or, sharpen*) your spears! Don your scale armor! <sup>1249</sup> <sup>5</sup> Why have I witnessed this? They have been overwhelmed and are yielding ground. Their warriors are crushed and flee hastily. They don't even look back <sup>1250</sup> for they are terrified and surrounded, says the Lord. <sup>1251</sup> <sup>6</sup> Those who are swift are not able to flee and the warriors cannot escape. <sup>1252</sup> They stagger and collapse near the river Euphrates.

---

<sup>1242</sup> Literally: “all flesh.”

<sup>1243</sup> Despite all the war, starvation and disease Baruch's life will be spared of the threat of war. CB: “in every place where you go.” The significance of this is uncertain in Hebrew.

<sup>1244</sup> The chapters 46 – 51 are a collection of oracles against foreign nations. In Hebrew and in English they are found toward the end of Jeremiah. In the LXX they are generally found in connection with words by Jeremiah about that particular nation. Some scholars question the authenticity of these chapters. Those who feel these chapters were not messages by Jeremiah feel that the contents of these chapters were considered to be sufficiently important that they were to be added to the words of Jeremiah's prophecy. Those scholars who feel they are Jeremiah's message consider them to be additional messages given to Baruch which Baruch then added to the original scroll of Jeremiah's prophecies.

<sup>1245</sup> Archaeological excavations reveal that Carchemish was destroyed about 600 BCE. Before its fall it had been occupied by the Egyptians. CEV: “The Lord often told me what to say about the different nations of the world.” Pharaoh Neco was succeeded by Pharaoh Hophra.

<sup>1246</sup> The word “shield” signified a large protective shield. The “buckler” was a small circular protective shield.

<sup>1247</sup> TAN: “Fall in line.”

<sup>1248</sup> Helmets were made of leather and were only worn during battle.

<sup>1249</sup> The armor was like scales of leather which overlapped much like shingles on a roof. “Coat of mail” is a description of armor of a later time than this.

<sup>1250</sup> The attackers are confident of victory.

<sup>1251</sup> LXX: “Why do they flee? Because mighty men will be killed. They have been routed and are being surrounded for they have not rallied, says the Lord.”

<sup>1252</sup> LXX: “Let not the swift get away. Let not the warrior escape.”

7 "Who is this that rises like the Nile, rising like a torrent? 8 Egypt will rise like the Nile, like a river whose waters surge. Egypt said, 'I will rise, I will cover the earth, I will flood the cities and destroy their inhabitants. 9 Mount your steeds! Ride your chariots like madmen! Let the warriors advance!<sup>1253</sup> Ethiopian and Put mercenaries handle the shields! Warriors from Lud demonstrate your skill with the bow!}'<sup>1254</sup> 20 That day is a day of the Lord the God of hosts for it is a day of retribution, a time to avenge his foes. The sword<sup>1255</sup> will be drawn and will have it's fill of blood, for the Lord God of hosts is preparing a slaughter in the north country near the river Euphrates. 11 {Go to Gilead to obtain balm<sup>1256</sup> O virgin daughter of Egypt. You have used many remedies<sup>1257</sup> but you will not be healed. 12 The nations have learned of your shame,<sup>1258</sup> and all the earth hears your screams. The warriors trip over each other. They have stumbled and fallen.}"

## 2. *The Coming of Nebuchadrezzar 46:13 – 26 [LXX: 26:13 – 26]*

13 "The Lord has spoken to Jeremiah the prophet about the coming of Nebuchadrezzar king of Babylon<sup>1259</sup> to wage war against the land of Egypt. 14 {"Declare in Egypt! Proclaim in Migdol! Proclaim in Memphis and Tahpanhes! Say: 'Be prepared! Be at your battle stations! Battles will rage all around you.'<sup>1260</sup> 15 Why has Aphis<sup>1261</sup> been swept away? Why didn't the bull stand? Because the Lord laid him low.<sup>1262</sup> 16 Your multitudes stumbled and fell, and falling on one another said, "Up! Let us go back to our homeland,<sup>1263</sup> to the land of our birth and thereby escape this oppressing warfare.<sup>1264</sup> 17 [Call the name of Pharaoh king of Egypt: 'Noisy bragger who missed his opportunity.]<sup>1265</sup>

18 "As I live, declares the ruler whose name is the Lord of Hosts, As surely as Tabor is among the mountains and Carmel is by the sea --- someone will come.<sup>1266</sup> 19

<sup>1253</sup> LXX: "εξελθατε."

<sup>1254</sup> Ethiopians would identify with the region now called Sudan. Put would be the region called Lydia. LXX has: "Somaland." Lud would be Lydia. Literally: "Ludim." "Demonstrate your skill" literally is "who grasp, who draw."

<sup>1255</sup> LXX adds: "του κυριου."

<sup>1256</sup> Gilead was the proverbial source of the best balm.

<sup>1257</sup> MFT: "All your salves are vain, for you there is no healing." Egyptian medicines had developed and made use of sources from other lands for ingredients in their medications.

<sup>1258</sup> LXX: "φωνην σου."

<sup>1259</sup> It is at about this time that Nebuchadrezzar succeeded his father Nebuchadnezzar as king of Babylon.

<sup>1260</sup> LXX: "την ομιλακα σου." "your yew tree."

<sup>1261</sup> This is the Egyptian deity, the son of Ptah, who is represented as a bull. Some scholars feel that the refugees from Judah had turned to Aphis worship, not having confidence in the power of Pharaoh as a leader of the nation.

<sup>1262</sup> TAN: "Why are your stalwarts swept away? They did not stand firm, for the Lord thrust them down."

<sup>1263</sup> Literally: "to our own people."

<sup>1264</sup> Hebrew uncertain.

<sup>1265</sup> Some scholars feel this is a later interpolation. "Loudmouth" reflects the scorn in the Hebrew word translated "noisy." There is a play on words with "noisy" and "Hophra" Pharaoh of Egypt. Some versions translate: "Call the name of Pharaoh a big noise." CB: "Call Pharaoh 'Bluster, who has let his hour go by.'" CEV: "Talks big! Does nothing!"

<sup>1266</sup> Hebrew uncertain. TEV: "and Mount Carmel stands high above the sea."

Get ready what you will take along for your exile, O inhabitants of Egypt. Memphis has been destroyed and is uninhabited, a ruin bereft of inhabitants.

20 “Egypt is a beautiful heifer, but a gadfly <sup>1267</sup> is coming from the north to overpower her. <sup>1268</sup> 21 Even her mercenaries <sup>1269</sup> will be as helpless as pampered calves; for they will flee like a united army, taking no stand to fight for the day of calamity has come upon them --- the time of their punishment (*or, destruction*).”

22 “Before her enemies Egypt can withdraw like a hissing serpent <sup>1270</sup> for her enemies are approaching in force and are attacking her with axes, as if to fell trees. <sup>1271</sup> 23 They will cut down her forests, says the Lord, though it is impenetrable, because these are as plentiful as locusts. They are without number. <sup>1272</sup> 24 The nation <sup>1273</sup> of Egypt will be put to shame and will surrender to the people from the north.”}

25 The Lord of hosts, the God of Israel said, “Be attentive! I am inflicting punishment on Amon <sup>1274</sup> the god of Thebes along with those who rely on him. Egypt, her gods, and royalty, <sup>1275</sup> along with Pharaoh and all who rely on him will receive punishment. <sup>1276</sup> 26 I will give them over into the hand of their murderers, into the hand of Nebuchadrezzar, king of Babylon and his underlings. <sup>1277</sup> Afterward Egypt will again be inhabited as in the past, says the Lord.”

### 3. *The Salvation of Israel 46:27 – 28 [LXX: 26:27 – 28]*

27 {“My servant Jacob, have no fear! Do not become terrified, O Israel! I will rescue your nation though you are in a distant land for even though you, as descendants of Judah are in captivity, Jacob will return and will be enabled to live in quietness and at ease. No one will make you fearful. 28 Have no fear, my servant Jacob, says the Lord, for I will bring an end to the nations to which you have been banished (*or, scattered*). I will not destroy you. However I will not let you go unpunished. You will receive an appropriate punishment.”}

---

<sup>1267</sup> The Hebrew word is uncertain. It might mean: “butcher.” Some translate the word as “horsefly” or “mosquito.”

<sup>1268</sup> MT literally in some mss: “It has come, it has come.” LXX, Peshitta and other versions read: “it has come upon her.”

<sup>1269</sup> These were Greeks from Ionia.

<sup>1270</sup> The serpent was the tutelary deity of the people of Thebes. Cf. Nahum 3:5. LXX: “Their voice is that of a hissing serpent.” LB: “Silent as a serpent gliding away, Egypt flees. The invading army moves in.” This verse is a humbling, sarcastic comment.

<sup>1271</sup> CEV: “The enemy army will go forward like a swarm of locusts.” A footnote says: “Locusts is a type of grasshopper that comes in swarms and causes great damage to plant life.”

<sup>1272</sup> Cf. ANET: p. 144b.

<sup>1273</sup> Literally: “the daughter of Egypt.”

<sup>1274</sup> Amon was the “sun god” was worshipped in Thebes in Upper (Southern) Egypt at that time.

<sup>1275</sup> This phrase is omitted in the LXX.

<sup>1276</sup> Cf. ANET: p. 8b. God is punishing Egypt so that later on she will be repopulated.

<sup>1277</sup> Literally: “servants.”

<CHAPTER 47>

C. Oracle Against the Philistines 47:1 – 7 {29:1 – 7}

**Concerning the Philistines:** <sup>1278</sup> 1 The word of the Lord came to Jeremiah the prophet. <sup>2</sup> This is the message of the Lord: {“Look! Waters are rising in the north, and they will become a raging torrent. <sup>1279</sup> The land will be flooded and all living creatures, towns and all the inhabitants of the land will howl. <sup>3</sup> All the noise of galloping horses: <sup>1280</sup> stallions drawing noisy chariots, and the rumble of the wheels is frightening. Fathers flee and do not even give a backward glance at their children, for they are helpless. <sup>1281</sup> <sup>4</sup> The time has come to ravage all the Philistines, to destroy <sup>1282</sup> all who remain from Tyre and Sidon <sup>1283</sup> as I destroy the Philistines who remain in the coastal lands of Caphtor. <sup>1284</sup> <sup>5</sup> Great sadness (*or, shaved heads*) <sup>1285</sup> will be evident in Gaza. Ashkelon <sup>1286</sup> has been destroyed. <sup>1287</sup> O remnant of the Anakim <sup>1288</sup> how long will you gash yourselves [*in grief?*] <sup>1289</sup> <sup>6</sup> O sword of the Lord: <sup>1290</sup> How long until you are quiet (*or, will you never be quiet*)? Put yourself into your scabbard! Rest! Be content! <sup>1291</sup> <sup>7</sup> How can it be quiet, when the Lord has given orders against Ashkelon and against the sea shore for he has determined this.”} <sup>1292</sup>

---

<sup>1278</sup> Little is known about the Philistines in the 6<sup>th</sup> century BCE. Herodotus in his History says that after the battle of Megiddo Pharaoh Neco overran Kadytis which is usually identified with Gaza. If this attack occurred this invasion took place ca. 605 / 604 BCE as Pharaoh Neco was returning to Egypt. The alternative would be that it took place ca. 609 BCE as Pharaoh Neco was moving toward Carchemish.

<sup>1279</sup> The image is that of a flood [*of water*] that will overflow the Philistine plain.

<sup>1280</sup> LXX: “at the sound of his rushing.”

<sup>1281</sup> Literally: “weakness of hands.” NRSV: “Parents do not turn back for children, so feeble are their hands.” TAN: “sheer helplessness” MFT: “so unmanned are the Philistines.”

<sup>1282</sup> Literally: “I will destroy.”

<sup>1283</sup> It is strange to find Tyre and Sidon mentioned since they were not Philistine but the Philistines were apparently close to the Phoenicians through a mutual treaty which brought about the invasion of Caphtor which is the island of Crete.

<sup>1284</sup> LXX: “the remaining inhabitants of islands.” CEV: “you refugees from Crete” [which was the ancestral home of the Philistines.]”

<sup>1285</sup> Grief was demonstrated by shaving one’s head as an expression of mourning.

<sup>1286</sup> Cf.: ANET p. 281.

<sup>1287</sup> CEV: “The Anakim who survive in Gaza and Ashkelon will weep for you by shaving their heads and sitting in silence.”

<sup>1288</sup> So: LXX. MT: “their valley.” Cf.: Joshua 11:21 – 22; Numbers 13:33; Deuteronomy 2. Anakim were large people who had resided in the land prior to the Israelites arrival.

<sup>1289</sup> MFT: “Gaza mourns with shaven head, Ashkelon is overwhelmed. Poor Ekron – all that is left of you – long will you gash yourself in grief.”

<sup>1290</sup> Some scholars feel that verses 6 – 7 are spoken by the Philistines, not Jeremiah.

<sup>1291</sup> LXX: “be elated.”

<sup>1292</sup> LXX: “a commission against Ashkelon and over the region of the sea coast to awake the remaining [*other lands*].” AB: “it is an assignment to be discharged.”

<CHAPTER 48>

*D. Oracle Against Moab 48:1 – 47 [LXX: 31:1 – 44]* <sup>1293</sup>

**Concerning Moab:** <sup>1</sup> The Lord of hosts, the God of Israel declares: {“Woe to Nebo, for it is ravaged! <sup>1294</sup> Kiriathaim is captured! Amath and Aguth are (*or, The fortress is*) put to shame. <sup>1295</sup> Misgab <sup>1296</sup> has been put to shame and is broken down. <sup>2</sup> There is no renown in Heshbon for they have plotted evil against her. <sup>1297</sup> Come, let us bring an end to Moab as a nation. Also: Abaren (*or, Madman*) <sup>1298</sup> will be silenced! The sword will pierce you. <sup>3</sup> Listen! A cry comes from Horonam: <sup>1299</sup> ‘We are desolate and a total ruin.’

<sup>4</sup> ”Moab is destroyed. The wailing is heard as far as Zoar, <sup>1300</sup> <sup>5</sup> for at the slope of Luhith <sup>1301</sup> there is constant weeping, <sup>1302</sup> for at the ascent of Horonaim a distress cry is heard. <sup>1303</sup> <sup>6</sup> Flee! Save yourselves! Be as hearty as a wild desert donkey! <sup>1304</sup>

<sup>7</sup> “Because you trusted in your strongholds <sup>1305</sup> and your treasures, you will be taken captive, and Chemosh <sup>1306</sup> will be exiled along with his priests and his attendants. <sup>8</sup> The destroyer <sup>1307</sup> will come to the cities and not a single city will escape. The valley and the table land will all be destroyed because the Lord has spoken. <sup>9</sup> Give wings to Moab for she might fly away since her cities are destroyed and will be uninhabited and desolate.} <sup>1308</sup>

<sup>10</sup> “(Cursed is whoever is slack <sup>1309</sup> in doing the work of the Lord and cursed is whoever withholds the sword from bloodshed.) <sup>1310</sup>

---

<sup>1293</sup> This oracle is unique in three ways. 1. The length of the oracle. 2. The number of place names that occur. 3. The extensive borrowing from Isaiah and other prophetic writers.

<sup>1294</sup> LXX: “he has perished.”

<sup>1295</sup> So: LXX. “The fortress” is the MT wording.

<sup>1296</sup> This is a transliteration of the Hebrew word. The word means “fortress.” Some translators feel that in this writing it should be the name of a city that has been destroyed, since there is a listing of these cities in chapter 48.

<sup>1297</sup> There is a play on words in Hebrew based on the name “Heshbon” and the word translates as “plotted.”

<sup>1298</sup> Abaren is perhaps present day Kirbet Dimnah, two miles northwest of Rabbah. TEV: “The town of Madmen will be silenced.” In Hebrew “Madmen” and “silenced” become a play on words.

<sup>1299</sup> The name can also be read as “Abarim.” The location is unknown. This name also appears on the Moabite Stone.

<sup>1300</sup> There is another play on words. “Zoar” is found in the LXX. The Hebrew literally is “her little ones.”

<sup>1301</sup> LXX: “Aloth is filled with weeping.”

<sup>1302</sup> So: versions. Hebrew: “weeping goes up with weeping.”

<sup>1303</sup> This verse is almost a copy of Isaiah 15:5b.

<sup>1304</sup> Hebrew uncertain!

<sup>1305</sup> Hebrew: “fort.” LXX: “Stronghold.” The Hebrew is obscure.

<sup>1306</sup> Chemosh was the national god of Moab. This name occurs on the Moabite stone.

<sup>1307</sup> TAN: “revenger.”

<sup>1308</sup> Hebrew uncertain. TEV: “Set up a tombstone for Moab, it will soon be destroyed.” LXX: “Set marks on Moab for she will be afflicted with the plague and all her cities will become desolate. When will she again be able to be repopulated?” CEV: “spread salt on the ground to kill the crops.”

<sup>1309</sup> LXX: “careless.”

11 {“Moab has been secure from its youth and was contented; not having faced destruction<sup>1311</sup> or banishment. Therefore its flavor still remains<sup>1312</sup> and has not changed.} <sup>1313</sup>

12 “Take note: the day is coming for this is the oracle of the Lord who will send warriors<sup>1314</sup> against Moab to upset it, emptying its storage jars and shattering its amphorae.<sup>1315</sup> 13 Then Moab will become ashamed of Chemosh<sup>1316</sup> just as the house of Israel was ashamed at Bethel, on whom they relied.<sup>1317</sup> 14 {“How can you say: ‘We are a powerful nation with mighty warriors?’ 15 Moab is destroyed, its cities have agreed to surrender for the choicest of the young warriors have been killed in battle, says the ruler whose name is The Lord of hosts. 16 The doom of Moab is at hand and its downfall is imminent. 17 Weep for Moab, all who surround the country and know its name. Say ‘The mighty scepter is broken. It was such a power.’<sup>1318</sup>

18 {“Descend from your glorious pride, you who are in Dibon,<sup>1319</sup> and sit on the parched ground!<sup>1320</sup> The revenger of Moab has come to attack you. He will destroy your fortune. 19 You who are like Aroer, stand and observe! The men are fleeing, the women are escaping and asking, ‘What has happened?’ 20 Moab is put to shame for it is destroyed. Howl and cry loudly! Declare at the Arnon that Moab has been ravaged.}

21 [“Judgment has come to the table land: on Holon and Jahzah,<sup>1321</sup> Mepha-ath, 22 Dibon, Nebo, Beth-diblathaim,<sup>1322</sup> 23 Kiriathaim, Beth-gamul,<sup>1323</sup> Beth-meon, 24 Kerioth, 1324 Bozrah.<sup>1325</sup> and all the cities of the land of Moab, far and near.] <sup>1326</sup> 25 The strength<sup>1327</sup> of Moab is broken, and its power crushed says the Lord.

---

<sup>1310</sup> Some scholars feel this is a later interpolation.

<sup>1311</sup> Literally: “not having been emptied as is a pot.”

<sup>1312</sup> Moab was famous for its wine.

<sup>1313</sup> This verse is found on an ancient seal which is now located at the Oriental Institute of the University of Chicago. TEV: “Moab is like wine left to settle undisturbed and never poured out from year to year. Its flavor has never been ruined, and its taste is as good as ever.”

<sup>1314</sup> LXX: “I will send him bad leaders who will lead Moab astray.”

<sup>1315</sup> LXX: “κερασματα.” The LXX manuscripts have a number of variants.

<sup>1316</sup> JB: “will blush for Chemosh.”

<sup>1317</sup> Bethel might be the name of a diety. A west-Semitic diety named “Bethel” was worshiped in Syria and Babylon. NEB: “Moab shall be betrayed by Kemosh, as Israel was betrayed by Bethel, a god in whom he trusted.”

<sup>1318</sup> Literally: “the glorious staff.”

<sup>1319</sup> Diban was four miles north of the Arnon and thirteen miles east of the Dead Sea. It was here that the Moabite Stone was discovered.

<sup>1320</sup> Literally: “thirst.” Some scholars feel the original word meant ‘dung’ but the wording was revised by an earlier editor.

<sup>1321</sup> These communities are unidentified. LXX: “against the land, Misor, Chalon, Rephas and Mophas.”

<sup>1322</sup> This name is found on the Moabite Stone.

<sup>1323</sup> Possibly modern Kirbel el-Jemeil which is located eight miles east of Dibon.

<sup>1324</sup> Cf.: Amos 22

<sup>1325</sup> Cf.: Bezer: Deuteronomy 4:43; Joshua 20:8, 21:30.

<sup>1326</sup> Some scholars feel the verses 21 – 24 are a later interpolation.

<sup>1327</sup> Literally: “horn.”

26 “Get Moab drunk because it vaunted itself before the Lord! Because of this Moab will wallow <sup>1328</sup> in its own vomit. It will become a laughingstock. 27 Israel was a laughingstock. Was Israel ever caught among thieves? Did it ever happen that when you talked with Israel you shook your head? <sup>1329</sup>

28 {“You who live in the cities of Moab or in the rocky crags, be like the dove that nests in the side <sup>1330</sup> of the opening of a gorge. <sup>1331</sup> 29 We have heard of the pride of Moab --- its great arrogance --- its haughtiness, its self esteem, and its conceit and its great ego. <sup>1332</sup> 30 I know its presumption, says the Lord. I know its boastings are untrue and its bragging will not save it. 35 Therefore I keen (*or, wail*) for Moab; crying out for the entire country, but especially for the men of Kir-Hareseth. <sup>1333</sup> 32 I wail for you even more than for Jazar. O vine of Sibmah. <sup>1334</sup> Your contacts <sup>1335</sup> extended beyond the sea, reaching as far as Jazer <sup>1336</sup> Your summer figs and your grapes have been ravaged. 33 Gladness and joy have been snatched from the fruitful land of Moab. I put an end to making wine. <sup>1337</sup> No one treads grapes with shouts of joy. The shouting is not shouts of joy.} <sup>1338</sup>

34 ”You that live in Hesbon and Elealeh: Shout loudly that it might be heard in Jahaz Let their voice be heard in Zoar, Horonaim, and Eglath-Shelishigan. <sup>1339</sup> Even the water of the brook Nimram <sup>1340</sup> has become dried up.35 [{I will bring an end, says the Lord to those who offer sacrifices in the shrines <sup>1341</sup> and burn incense to their god.}] <sup>1342</sup> 36 Because of this my heart is grieved, like the sound of a funeral dirge, moaning for the people of Kir-Hereseth. The riches they had gained have perished. <sup>1343</sup>

---

<sup>1328</sup> The Hebrew word means “to clap one’s hand” or “slap one’s thigh.” Presumably this is a reference to holding one’s abdomen while vomiting. LXX: “εν χειρι αυτου.” TAN: “Moab shall vomit till he is drained”

<sup>1329</sup> LXX: “Make him drunk for he has satisfied himself against the Lord and Moab will clap with his hand and will also itself become a laughingstock.” CEV: “You made fun of my people and treated them like criminals caught in the act.” Interestingly, Moab had looked on Israel as a laughingstock but now it is Moab’s turn to endure ridicule.

<sup>1330</sup> LXX: “εν πετραις.”

<sup>1331</sup> AB: “like the dove who makes her nest in the walls of a yawning ravine.”

<sup>1332</sup> This reference is a reminder to avoid all false pride. Boasting should be concerning God’s redemptive work, not in personal achievements.

<sup>1333</sup> This was the ancient capital of Moab. Now the name of the city is Kerek.

<sup>1334</sup> LXX: “O vine of Aseremn.”

<sup>1335</sup> Literally: “tendrils.”

<sup>1336</sup> So: Versions. Literally: “the sea of Jazer.”

<sup>1337</sup> The entire area was noted for its vineyards and fine wine.

<sup>1338</sup> The Hebrew of this sentence is uncertain. The shouting which normally was joyful will be the noise of warriors bent on destruction.

<sup>1339</sup> Older translators have translated the word as “and their tidings as a heifer three years old for the water also of Nebrin will be dried up.”

<sup>1340</sup> Probably this is a reference to the Wadi en-Noneian which flows into the Dead Sea.

<sup>1341</sup> Literally: “high places.” LXX: “going up on high places.”

<sup>1342</sup> Some scholars feel this is a later interpolation.

<sup>1343</sup> LXX: “Therefore the heart of Moses will sound like pipes. My heart will sound like a pipe for the shorn man; for what every man has gained has been removed from him – torn away.”

37 “All heads are shaved and beards cut off, their hands are gashed and everyone is wearing sackcloth.”<sup>1344</sup> 38 In all the households of Moab and in the market places there is only lamentation; for I have destroyed Moab like a jar that is no longer usable, says the Lord. 39 Moab is shattered! How the wail! Moab has turned its back in shame! Moab has become a laughingstock and a shock to all who surround her!”

40 The Lord declares: {“Beware! A nation will come against Moab as rapidly as an eagle (*or, vulture*).<sup>1345</sup> 41 The cities will be captured and the fortified areas will be seized. (The heart of the Moabite warriors will be like that of a woman giving birth.) 42 Moab will be destroyed as a nation because of feeling superior to (*or, they vaunted themselves against*) the Lord. 43 Terror, pits and traps are ahead of you, O residents of Moab, declares the Lord. 44 Whoever tries to flee from terror will fall into a pit, and whoever climbs out of the pit will be captured in a trap, for this will befall Moab when the time comes to punish them. I the Lord declare it!”

45 {“In the shelter of Heshbon helpless refugees halt in exhaustion,<sup>1346</sup> for a fire has gone out<sup>1347</sup> of Heshbon, a flame from the city once ruled by the king of Sihon. It has burned the forehead of Moab and the skulls of its sons are in tumult.<sup>1348</sup> 46 Woe to you, O Moab! The people and Chemosh are undone for they have been taken into exile because of their evil deeds. The daughters are taken into captivity. 47 [Yet I will restore the fortunes of Moab in time to come, says the Lord.”} This concludes the prophecy against Moab.}}<sup>1349</sup>

#### <CHAPTER 49>

##### *E. Oracle Against the Ammonites 49:1 – 6 [LXX: 30:17 – 22]*<sup>1350</sup>

1 **Concerning the Ammonites:** The Lord declares: {“Has Israel no sons? Why was it that Milcom<sup>1351</sup> dispossessed the people of Gad and settled in their cities?<sup>1352</sup> 2 Assuredly the days are coming! I the Lord have spoken! I will sound the battle cry and

---

<sup>1344</sup> Cf.: ANET p. 88a. LXX: “They will all have their heads shaved in every place, and their beards will be shaved; and all hands will beat (*or, cut*) their breasts, and sackcloth will cover their loins.”

<sup>1345</sup> A portion of this verse is omitted by the LXX.

<sup>1346</sup> LXX: “απο παγιδος.”

<sup>1347</sup> LXX: “και εξηρευνησιν.”

<sup>1348</sup> Possibly it should read: “Sihon.” Verses 45 – 47 are omitted in the LXX.

<sup>1349</sup> Some scholars feel the last two sentences are a later interpolation. Moab’s predicted extinction began with the settlement of the Nabateans on the former Moabite land in the first century BCE.

<sup>1350</sup> This oracle differs from the other oracles against the nations. It almost expresses sympathy for the Ammonites. The date of this oracle cannot be exactly determined. Scholars feel it might be dated ca. 752 BCE.

<sup>1351</sup> Milcom was the national deity of the Ammonites. In Hebrew the spelling sometimes is “Malkam” which would suggest the translation “the king.” In the LXX he is known as “Molach.”

<sup>1352</sup> MFT: “Has Israel no sons or heirs? Why then is God claimed by Milcom? Why do his people tenant in the towns of Gad?” LB: “What is this you are doing? Why are you living in the cities of the Jews? Aren’t there Jews enough to fill them? Why then have you, who worship Milcom, taken over Gad and all its cities?” LXX: “How is it that Milcom has inherited Gad?” LXX: “Γαλααδ.” The Ammonites are censured for their greed in robbing the Gadites.



declare war against Rabbah <sup>1353</sup> of the Ammonites. It will become a mound and a wasteland and its villages <sup>1354</sup> will be burned and Israel will drive out those who drove her out of their own Israelite cities. <sup>1355</sup> I the Lord have spoken! <sup>1356</sup> <sup>3</sup> Lament, Heshbon, <sup>1357</sup> [for Ai is destroyed]. <sup>1358</sup> Wail, O princes!

<sup>4</sup> “Scream O rebellious daughter (*or, villages*) of Rabbah! Wear sackcloth as you lament and run in confusion within your enclosures, for Milcom will be deported along with his priests and attendants. <sup>4</sup> Why do you boast about your valleys <sup>1359</sup> O rebellious daughter who trusts in her treasures, <sup>1360</sup> by saying, ‘Who dares attack me?’” <sup>1361</sup> <sup>5</sup> Be aware that I will bring terror on all sides. I the Lord who is present everywhere <sup>1362</sup> declare it! You will be driven out and as you flee there will be no consideration of anyone else, least of all for stragglers.”} <sup>1363</sup> <sup>6</sup> [Later I will restore the fortress of the Ammonites. I the Lord have spoken.” <sup>1364</sup>

*E. Oracle Against Edom 49:7 – 22 {LXX: 30:1 – 16}*

<sup>7</sup> **Concerning Edom:** The Lord of hosts says: {“Is there no more good judgment in Teman? <sup>1365</sup> Have those who are able to give council perished from the midst of the prudent? Has their wisdom vanished? <sup>1366</sup> <sup>8</sup> O inhabitants of Dedan, <sup>1367</sup> Flee! Turn back! Go into hiding! I will bring a calamity on Esau <sup>1368</sup> for he will be punished. <sup>9</sup> If vintagers came to you, wouldn’t they leave some gleanings? If thieves came at night wouldn’t they steal only what they themselves wanted [*leaving some valuables behind*]?” <sup>1369</sup> <sup>10</sup> I

---

<sup>1353</sup> Rabbah is also called “Rabbah-Ammon.” The city was the capital of the Ammonites. It is the capital city of Jordan.

<sup>1354</sup> LXX: “και βωμοι αυτης.”

<sup>1355</sup> LXX: “της ορχην αυτου.”

<sup>1356</sup> TEV: “Then Israel will take its land back from those who took it from them.”

<sup>1357</sup> This is presumably the name of the palace at Rabbah.

<sup>1358</sup> So: MT. Assuming that “Ai” is a town it would be an Ammonite town, not the town referred to in Joshua 7 – 8. “Ai” can be translated as “the heap” or “the ruin.” With the definite article it would be the name of a town here is no definite article here. Since Heshbon is a desolate mound the idea of “a heap” seems appropriate. An alternate translation based on a slight emendation would read: “your town will become a pile of rubble.”

<sup>1359</sup> The word used in Hebrew is an Akkadian loan word which has been translated as “valleys, your valley flows.” LXX: “the high places of Enakim.”

<sup>1360</sup> It is also possible to translate the Hebrew as: “Why do you boast about your power, your diminishing power?”

<sup>1361</sup> Hebrew unclear. CEV: “‘Who could attack us?’ but I warn you not to boast when your strength is failing.”

<sup>1362</sup> Hebrew uncertain.

<sup>1363</sup> CB: “You shall be driven, each one in headlong flight with none to rally the fugitives.”

<sup>1364</sup> This verse is not in the LXX. Some scholars feel this verse is a later interpolation.

<sup>1365</sup> Teman is the name of a grandson of Esau. The reference here is to a district of Edom. It was famous for its wise men. The name, as used here is a name for the entire country of Edom.

<sup>1366</sup> LXX: “επιθηουσι χειρα αυτων.”

<sup>1367</sup> Dedan was a flourishing caravan city located in northern Arabia.

<sup>1368</sup> Esau was considered to be the ancestor of the Edomites. He was the brother of Jacob. Their father was Isaac.

<sup>1369</sup> Cf.: Obadiah 1:5. LXX: “Grape-gatherers have come who will not leave any remnant, like thieves in the night, they will take your possessions.” The LXX appears to express the thought more clearly.

however stripped Esau bare. I have disclosed his place of concealment and he is unable to hide himself. In addition it will be impossible to hide his children, his brothers, and his sisters for there is nowhere to hide! <sup>1370</sup> 11 Leave your orphans with me. I will raise them; and let your widows rely on me. Trust me!}

12 “The Lord says: By comparison with other nations, Esau deserved to drink the judgment and will not go unpunished. Esau will not go unpunished! 13 I have vowed to myself says the Lord, that Bozrah <sup>1371</sup> and all its villages will suffer a horrible fate and all their cities will become a perpetual wasteland.

14 {“I have learned from the Lord, and our envoy <sup>1372</sup> has been sent among the nations, saying: ‘Assemble and form an alliance of nations and attack.’ 15 Be aware that I will make you be insignificant among the nations and despised by people. 16 Those who live in the cleft of the rock and rule over the table land <sup>1373</sup> must learn that the horror you inspire <sup>1374</sup> has deceived you as your pride also has deceived you. No matter how high you build your fortified cities, I will destroy them declares the Lord.} <sup>1375</sup>

17 “Edom will become a horror, every one who passes it will be horrified and will hiss <sup>1376</sup> because of all of its disaster. 18 The disaster will be equal to that of Sodom and Gomorrah and the neighboring villages will be overthrown, declares the Lord. No one will live there, no one will even spend a night there. 19 Just as a lion comes up from the wooded area of the Jordan to a secure pastureland (*or, a strong sheepfold*), so too will I suddenly make them run away from their land, and I will appoint whoever I choose to govern the area (*or, I will single out the choicest of his name*) <sup>1377</sup> for who is there to compare with me? Who will oppose me? <sup>1378</sup> 20 What shepherd (*or, leader*) can stand before me? Hear the plan the Lord has against Edom and the purposes which he has formed against those who reside in Teman? Even the youngest of the flock will be appalled at their fate! At the sound of their fall the earth will quake; the sound of their wailing will be heard as afar as the Red Sea. 22 Look! An enemy will mount up and swoop down like an eagle (*or, vulture*), and spread his wings against Bozrah, and the hearts of its warriors of Edom will be like that of a coward <sup>1379</sup> in that day.”

---

<sup>1370</sup> Cf.: ANET: p. 378b.

<sup>1371</sup> MFT: “Bosaitēh” here and in v. 22. LXX: “ἐν μεσίοις αὐτῆς.”

<sup>1372</sup> JB: “herald.”

<sup>1373</sup> MFT: “Perched in your fortress of rocks, ensconced upon your precipices.” This might be in the area of Sela or Petra.

<sup>1374</sup> Hebrew unclear.

<sup>1375</sup> LXX: “Your insolence has risen up against you. The fierceness of your heart has burst. The holes in the rocks have taken hold of you so that you feel powerful, going up a lofty hill; for you feel like an eagle that has set its nest high. I will bring you down.”

<sup>1376</sup> Hissing was thought to ward off evil powers.

<sup>1377</sup> Hebrew uncertain. An emendation would read: “he can drive the sheep out of it and what shepherd could one place in charge of her?”

<sup>1378</sup> JB: “Who can haul me into court?”

<sup>1379</sup> Literally: “a woman who is giving birth.”

*G. Oracle Against Damascus 49:23 – 27 [LXX: 30:29 – 33] <sup>1380</sup>*

**Concerning Damascus.** <sup>23</sup> {“Hamath and Arpod <sup>1381</sup> are confounded, for they have heard reports and they are fearful. They are as troubled as the sea <sup>1382</sup> which is never quiet. <sup>24</sup> Damascus is powerless because of fear. She tries to flee and panic has seized her. (Anguish and sorrow have taken over like a women who is giving birth.) <sup>1383</sup> <sup>25</sup> You have been a famous, joyful city but now you will be forsaken. <sup>1384</sup> <sup>26</sup> Therefore your best soldiers will die in your streets and your entire army will be destroyed in that day says the Lord of hosts. <sup>27</sup> I will set a fire within your walls, O Damascus, and it will devour the fortress of Benhadad.”} <sup>1385</sup>

*H. Oracle Against Kedar and Hazor 49:28 – 33 [LXX: 30:28 – 33]*

**Concerning Kedar and Hazor.** <sup>1386</sup> <sup>28</sup> Kedar and the kingdom of Hazor were attacked by Nebuchadrezzar king of Babylon. The Lord declares: {“Rise up! Advance against Kedar! Destroy the people of the east! <sup>29</sup> Their tents and their flocks will be captured. Their tent hangings (*or, curtains*) and all their utensils will be taken away along with their camels. ‘Your wailing will be heard. Terror will surround you.’ <sup>30</sup> Scatter, fleeing to inaccessible places. Keep a low profile (*or, live in deep caves*) all you who had resided in Hazor, declares the Lord. Nebuchadrezzar king of Babylon has formed a plot against you and is planning an attack. <sup>1387</sup>

<sup>31</sup> “Rise up, advance against a nation that does not suspect anything, that resides securely, says the Lord. There are no barred gates and the people are isolated from their neighboring cities. <sup>32</sup> Their camels will become booty, their herds of cattle will be spoils, for I will scatter those who trim the corners of their hair <sup>1388</sup> and I will engulf them in calamity says the Lord. <sup>33</sup> Hazor will become a lair for jackals, an eternal wasteland. No one will reside there or even spend a night there. “}

*I. Oracle Against Elam 49:34 – 39 [LXX: 25:14 – 20]*

**Concerning Elam.** <sup>34</sup> The word of the Lord that came to Jeremiah the prophet concerning Elam, in the beginning of the reign of Zedekiah king of Judah: <sup>1389</sup> <sup>35</sup> The

---

<sup>1380</sup> There seems to be no event in recorded history which would fit this oracle’s message.

<sup>1381</sup> Hamath and Arpod were two cities in northern Syria along the Orantes river, north of Aleppo.

<sup>1382</sup> Hebrew uncertain. So: versions. Literally: “there is trouble in the sea.” LXX: “they are amazed; they are angry, they will be utterly unable to rest.”

<sup>1383</sup> The phrase in parenthesis is not in the LXX.

<sup>1384</sup> The Hebrew is obscure. The translation is based on the Vulgate. Hebrew literally: “not broken.” It might be translated as “my happiness” but that doesn’t solve the meaning of the sentence.

<sup>1385</sup> Several kings of Damascus were named “Benhadad.”

<sup>1386</sup> Kedar was an Arab tribe that lived in the desert east of Palestine. The name comes from a son of Ishmael who is considered to be the ancestor of the Arabs. Hazor may have been an area where people lived in houses in unwallled cities, having given up the nomadic life.

<sup>1387</sup> This offensive against Kedar was in 599 BCE.

<sup>1388</sup> Literally: “who cut the corners of their hair.” By the cutting of their hair it was readily recognizable that these were not Jews. MFT: “I scatter to the winds the crop-haired folk, raining ruin upon them, from every side.” CB: “that have the corners of their hair clipped.”

<sup>1389</sup> Elam was a country located east of Babylon. This oracle possible dates from ca. 577 BCE.

Lord of hosts declares: “Behold I will bring about an attack before the people of Elam could even string their bows. <sup>1390</sup> These have been the mainstay of their might. <sup>1391</sup> <sup>36</sup> [I will bring destruction on Elam from all directions of heaven, and I will scatter them in all directions. This will result in their no longer being a nation. Those who are driven out of Elam will not come.] <sup>1392</sup> <sup>37</sup> I will cause terror for Elam before their enemies and those who are anxious to live will experience disaster that I will have brought on them which results from my fierce anger, says the Lord. <sup>1393</sup> <sup>38</sup> I will wage war against them until I have consumed them, <sup>38</sup> and I will set my throne in Elam and destroy their king and leaders (*or, princes*), says the Lord. <sup>39</sup> [I will restore the fortunes of Elam at a later time.] <sup>1394</sup> I the Lord have spoken!”

<CHAPTER 50>

*K. Oracles Against Babylon 50:1 – 51:64 [LXX: 27:1 – 28:64] <sup>1395</sup>*

*1. The Fall of Babylon Proclaimed 50:1 – 20 [LXX: 27:1 – 20]*

**Concerning Babylon and the Chaldeans.** <sup>1</sup> The word which the Lord spoke concerning Babylon and the land of the Chaldeans, by Jeremiah the prophet. <sup>2</sup> {“Declare and proclaim among the nations! <sup>1396</sup> Raise a lament (*or, banner*) and proclaim! Do not conceal anything! Say: Babylon is captured! <sup>1397</sup> Bel is disgraced! Merodach is dismayed! Her images are put to shame, her idols are dismayed.} <sup>1398</sup>

<sup>3</sup> “A foe, a nation from the north, has attacked her which will result in ravaging the land and no one will live there --- human or animal --- but all will flee.

<sup>4</sup> ”In those days and at that time, says the Lord, the people of Israel and the people of Judah will assemble, weeping as they gather, and they will be seeking the Lord God. <sup>5</sup> They will inquire concerning Zion, determined to return and saying, ‘Come let us be united <sup>1399</sup> and seek the Lord our God, making a covenant with the Lord that will endure forever.

<sup>1390</sup> The people of Elam were considered to be excellent bowmen. Cf.: Isaiah 20:6.

<sup>1391</sup> Not even the outstanding Elamite archers would be able to resist God’s power and would be shamed.

<sup>1392</sup> Some scholars feel this is a later interpolation.

<sup>1393</sup> So: CB.

<sup>1394</sup> Some scholars feel this is a later interpolation.

<sup>1395</sup> The oracles in chapters 50 – 51 have two themes. 1. The fall of Babylon. 2. The return of Jewish exiles from Babylon to their homeland. While Jeremiah felt certain that it was important to accept the power of Babylon he also understood God’s displeasure with Babylon and the judgments on that nation and its allies. Some scholars feel that several editors contributed the material in these two chapters. Other feel this is based on conversations between Jeremiah and Baruch. Most of the material in these two chapters precedes the date 539 BCE.

<sup>1396</sup> LXX: “gentiles.”

<sup>1397</sup> Babylon fell without a battle to the armies of the Persian Cyrus under the general Gobryas in October 539 BCE. Cyrus allowed the exiled Jews to return to their national lands.

<sup>1398</sup> Bel and Merodach were Babylonian deities and city gods. Merodach was also known as Marduke, the patron god of the capital and empire. Bel was the storm god, Merodach was the head of the Babylonian pantheon of gods. JB: (“Her idols are disgraced, her obscenities shattered.”

<sup>1399</sup> MT: “Come: they will join.”

6 “My people were lost sheep, their leaders (*or, priests and prophets*) have led them astray, directing them to the mountains in which they lost their way. <sup>1400</sup> They have gone and thereby have forgotten their fold. <sup>1401</sup> 7 All who captured them have consumed them, and their enemies have said, ‘We are not guilty, <sup>1402</sup> for they have offended their Lord, their true homestead, the Lord who was the hope of their ancestors.

8 Flee from <sup>1403</sup> the midst of Babylon, and go to the land of the Chaldeans and be as he-goats leading their flock. <sup>1404</sup> 9 Take notice! I am rousing and recruiting an alliance against the nation of Babylon which will come for the north countries; and they will form an alliance against her; from there she will be overthrown (*or, captured*). Their archers are expert marksmen <sup>1405</sup> for they do not return empty-handed. 10 Chaldea will be punished, and the land will be plundered until the plunderers have their fill.

11 {“Though you rejoice, though you exult as you plunder my possession, though you are as unmanageable as a heifer that is turned out into the pasture, and though you are as noisy (*or, neigh*) as a stallion, <sup>1406</sup> 12 your mother will be utterly ashamed, and she who gave birth to you will be disgraced. <sup>1407</sup> She will be the despised by many nations, <sup>1408</sup> a wilderness, a desert! 13 Because of the Lord’s wrath she will not be inhabited, being a total desolation; everyone who passes by Babylon will be appalled and hiss because of all her destruction. <sup>1409</sup> 14 Establish your ranks (*or, Take your position*) against Babylon and surround her, all you who have just restrung your bows. <sup>1410</sup> Shoot arrows at her! Do not spare your arrows, for she has sinned against the Lord! 15 Raise a shout against her all around. She will surrender! <sup>1411</sup> Her bastions no longer protect her! Her walls are of no value (*or, collapse*)! This is the vengeance of the Lord! Wreak vengeance on her! Do to her exactly as she has done! <sup>1412</sup> 16 There are none who remain to sow and none to reap at harvest time because the sword of the enemy. Even the resident aliens who had lived there have gone back to their own land and will never return. }

17 ”Israel is like wandering sheep that have been scattered by a lion. First it was the king of Assyria <sup>1413</sup> who devoured them, and now Nebuchadrezzar king of Babylon

---

<sup>1400</sup> The reference to mountains implies places where idolatry was practiced.

<sup>1401</sup> LXX: “Leave them alone, because they have sinned against the Lord: he that gathered their fathers [*had*] a pasture of righteousness.”

<sup>1402</sup> MFT: “’Tis no sin.”

<sup>1403</sup> LXX: “Be estranged from.”

<sup>1404</sup> LXX: “be as serpents before sheep.”

<sup>1405</sup> MT: “warriors who make childless.”

<sup>1406</sup> LXX: “Because you rejoiced and boasted while plundering my heritage, because you exalted like calves in the grass, and pushed with your horns like a bull.” The Hebrew “like a heifer that is turned out into the pasture” could also be translated “Like a calf threshing.” The former translation suits the imagery best.

<sup>1407</sup> LXX: “ρητηρ εν αγαθα.”

<sup>1408</sup> NEB: “look at her, the rump of the nations.”

<sup>1409</sup> Babylon was not destroyed by the Persians. Its destruction came at the time of the invasion by Alexander the Great.

<sup>1410</sup> Literally: “that bend the bow.”

<sup>1411</sup> Literally: “She has given her hand.”

<sup>1412</sup> Hebrew unclear. In actuality Babylon surrendered peaceably without destruction. The prophet is using conventional language in times of attack and warfare. CB: “Shout against her, round about . ‘She gives way. Her buttresses have fallen, her walls will come down!’ Because it is like vengeance of the Lord, therefore take vengeance upon her. Do to her as she has done.”

<sup>1413</sup> Sargon II. This alludes to the exile of the northern kingdom, Israel in 722 BCE.

who has gnawed at their bones. <sup>18</sup> Therefore the Lord of hosts, the God of Israel declares: Behold I will punish the king of Babylon along with his nation, just as I punished the king of Assyria. <sup>19</sup> I will restore Israel to his pasture and he will feed on Carmel and in Bashan <sup>1414</sup> and his desire will be satisfied on the hills of Ephraim and Gilead. <sup>20</sup> In those days and at that time, the Lord says, iniquity will be sought in Israel but none will be found and sin will be sought in Judah but none will be found for I will pardon all who reside there as the remnant population.”

## 2. Judgment Befalls Babylon 50:21 – 32 [LXX: 27:21 – 32]

<sup>21</sup> {“Go up against the land of Merathaim <sup>1415</sup> and against the inhabitants of Pekod. <sup>1416</sup> Slay! <sup>1417</sup> Utterly destroy the total population, <sup>1418</sup> declares the Lord, and everyone I have ordered you to kill. <sup>22</sup> The din of battle is heard in the land. There is great destruction. <sup>23</sup> The powerful hammer of the entire earth, Babylon, now is shattered. <sup>1419</sup> Babylon has become a place of horror among the nations! <sup>1420</sup> <sup>24</sup> I set a snare for you and you were captured, O Babylon, and you did not know it. You were found and caught because you challenged the Lord. <sup>25</sup> The Lord opened his armory (*or treasury*) and brought out the weapons of his wrath, for the Lord God of hosts has work to do in the land of the Chaldeans. <sup>26</sup> Attack them with all your arrows, take the grain from their storage bins, (*or possibly, her cattle pens*), pile up your loot like mounds of grain and destroy her cattle! Let nothing remain for Babylon! <sup>1421</sup> <sup>27</sup> Slaughter <sup>1422</sup> all her young bulls (*or, oxen*). <sup>1423</sup> Let them be slaughtered. Woe to them, for their day has come, <sup>1424</sup> the time of their punishment.

<sup>28</sup> (“Pay attention: refugees and runaways from the land of Babylon: Tell the people of Zion of the vengeance of the Lord our God for his temple, describing what has happened.)

<sup>29</sup> “Attack Babylon! Let all you who have restrung your bows and are ready to shoot do so! Set up military camps around the city! Let no one escape! Deal with her exactly as she has done for she has proudly defied the Lord, the Holy One of Israel. <sup>31</sup> As a result her young men will die in her streets and regiments (*or, warriors*) will be destroyed on that day! I the Lord have spoken.

---

<sup>1414</sup> Mount Carmel is a prominence that juts out from the coast of Palestine into the Mediterranean Sea. Bashan is a tableland on the eastern side of Palestine. Both are good pasture lands as are the hills of Ephraim and Gilead.

<sup>1415</sup> The name means “double rebellion.” It was located in the Tigris delta region.

<sup>1416</sup> Pekod was located in the region east of Babylon. Both locations are mentioned because of a play on words. The names are applied to express judgment on Babylon.

<sup>1417</sup> The Hebrew is unclear. LXX: “bitterly avenge.”

<sup>1418</sup> Literally: “After them.” It is omitted in the LXX. A possible emendation might be “the last of them.”

<sup>1419</sup> MFT: “What a hammer and shattering for the Hammer of the world. What a spectacle of horror Babylon has become.”

<sup>1420</sup> The city of Babylon fell to Cyrus in October 539 BCE. It is reported that Cyrus diverted the river so the troops could enter the fortified city more readily.

<sup>1421</sup> NEB: “come upon her from every side, open her granaries, pick up her goods in heaps and doom it, leave not a remnant.”

<sup>1422</sup> A slight emendation would read: “A sword against.”

<sup>1423</sup> The reference is to the young Babylonian warriors.

<sup>1424</sup> LXX: “Dry up all her fruits, and let them go down to slaughter! Woe to them for their day is come, the time of their tribulation.”

31 {“Behold, I am against you, O arrogant ones, says the Lord of hosts; for your doom has come. The time when I will punish you has arrived! 32 The insolent ones will stumble and fall with no one to raise them up, and I will set fire to your cities and it will destroy all that surrounds them.”} <sup>1425</sup>

### 3. Further Condemnation of Babylon 50:33 – 46 [LXX: 27:33 – 46]

33 “The Lord of hosts has declared: The people of Israel are oppressed, along with the people of Judah, all their captors have held them in captivity. They refuse to let them go. 34 Their Redeemer <sup>1426</sup> whose name is the Lord is mighty. He will surely champion (*or, vigorously plead*) their cause, that he might bring rest and peace on the earth but turmoil to the people of Babylon.

35 {“A sword to be used against the Chaldeans, says the Lord, and you inhabitants of Babylon, and upon your officials (*or, princes*) and the sages! 36 A sword will be used against the wise counselors (*or, soothsayers*). They will become fools! <sup>1427</sup> A sword will be used against her warriors, for they will be destroyed. <sup>1428</sup> 37 A sword will be used against your horses and your chariots, and your foreign mercenaries so that they will become cowardly! <sup>1429</sup> A sword will be used against the treasury for it will be pillaged. <sup>1430</sup> 38 A drought will be used on her waters <sup>1431</sup> that they will become dried up! Babylon is a land of images, and their images are not our idols.}

39 “Therefore wild animals and jackals will dwell in Babylon <sup>1432</sup> and ostriches will live in her She will become populated again but the population will be no larger than it had been in the past.} 40 Just as when God overthrew Sodom and Gomorrah and the neighboring communities, says the Lord, so no one will want to live there and no one will live there nor even stay there for one night.

41 {“An army is coming from the north. A mighty nation with powerful kings is stirring from the most remote parts of the earth. 42 They are cruel and merciless warriors with bow and spear (*or, javelin*). Their sound is like the roaring of the sea. They ride horses arrayed as an armed warrior going against the people of Babylon.

43 {“The king of Babylon heard the report concerning them and his hands became feeble, he was filled with anguish and pain that was as keen as that of a woman who was in labor.}

44 “It will be like a lion coming up from the forested area along the Jordan <sup>1433</sup> and going against a strong sheepfold, for I will suddenly make them flee from Babylon and I

---

<sup>1425</sup> NAB: “I will kindle fire in the heath around her and it will consume every thing around about.”

<sup>1426</sup> This title for God is used six times in Isaiah 43 – 54.

<sup>1427</sup> JB: “May they lose their wits.”

<sup>1428</sup> LXX: “And he will sharpen the sword against the Chaldeans and against the Babylonians and her nobles and wise ones. A sword against her warriors and they will be weakened; a sword on their horses and their chariots.”

<sup>1429</sup> Literally: “become like women.”

<sup>1430</sup> LXX: “A sword on their warriors and on the mixed people in the midst of her; and they will be scattered on her water.”

<sup>1431</sup> LXX: “and they will be ashamed.” There is a play on words in Hebrew with the words “sword” and “drought.”

<sup>1432</sup> Verse 39 is very similar to Isaiah 13:29 – 33. LXX: “wild beasts and jackals.” TAN: “wild cats and hyenas.” MFT: “wolves and wild cats.” CB: “therefore desert demons and goblins will dwell there.

<sup>1433</sup> Verses 44 – 46 are also found in 49:19 – 22. Scholars assume that this was the original source and it was copied in chapter 49.

will appoint a leader of my own choosing, <sup>1434</sup> for there is no one else like me. Who will give me orders? What shepherd (*or, leader*) will stand before me? <sup>45</sup> Therefore hear the plan of the Lord which has been made against Babylon and the intentions he has planned for the land of the Chaldeans. Surely even the smallest shepherd boys (*or, the most insignificant leaders*) will be more powerful than they and surely their people will be appalled at their fate. <sup>46</sup> At the sound of Babylon's capture the earth will tremble and her cry will be heard among the nations!"

<CHAPTER 51>

4. *Winds of Change in Babylon 51:1 – 19 [LXX: 28:1 – 19]*

<sup>1</sup> The Lord declares: {"Behold I will stir up a powerfully destructive wind <sup>1435</sup> against Babylon and the inhabitants of Chaldea. <sup>1436</sup> <sup>2</sup> I will send winnowers <sup>1437</sup> to Babylon and they will winnow her, and they will strip her land <sup>1438</sup> when they attack on all sides on the day of disaster. <sup>3</sup> Do not give the archers time to string their bows and do not let them put on their armor. Do not take pity on (*or, spare*) their young men! <sup>1439</sup> Destroy the army completely! <sup>4</sup> They will fall, dying in the land of the Chaldeans: lying wounded or dead in the streets of their cities. <sup>1440</sup> <sup>5</sup> (Israel and Judah have not been abandoned by their God, the Lord of hosts!) The land of the Chaldeans is filled with guilt for they have sinned against the Holy One of Israel.

<sup>6</sup> "Flee from the midst of Babylon. Run for your lives! Do not die because of the crimes of Babylon, for the time of the Lord's taking vengeance has come! This is the time of retribution! <sup>7</sup> Once Babylon was a golden cup <sup>1441</sup> in the Lord's land, making the entire world drunken: the nations drank her wine and as a result the nations became mad. <sup>1442</sup> <sup>8</sup> Burt: suddenly Babylon has fallen and is broken. Wail for her! Get medication for her pain --- possibly healing will come. <sup>1443</sup> <sup>9</sup> Aliens would have spoken of a willingness to assist her. However now they forsake her, saying 'Let us leave, each going to his own country,' for her judgment has reached to heaven, reaching high into the skies. <sup>10</sup> :The Lord has accomplished vindication;<sup>1444</sup> come, let us declare the word of the Lord in Zion. <sup>1445</sup> <sup>11</sup> "Sharpen the arrows! <sup>1446</sup> Take up the shields!} <sup>1447</sup>

---

<sup>1434</sup> Technically it would be possible to have this verse in Hebrew read: "I will single out the choicest of her rams." The Hebrew is uncertain.

<sup>1435</sup> Literally: "May the heart of those who rise up against me." This is also used in 25:26 and 51:41.

TAN: "a roaring destructive wind." LXX: "a deadly burning wind."

<sup>1436</sup> The Hebrew word is "Leb-gamai" which was a secret way of referring to the Chaldeans. This was a secretive device known as "athbash."

<sup>1437</sup> A slight emendation: "foreigners." The implication is that the foreigners would take the grain (*or, that which is of value*) and all that would be left in Babylon would be chaff, which would blow away.

<sup>1438</sup> LXX: "spoilers and they will spoil her and will ravage the land."

<sup>1439</sup> The MT seems to have vocalization problems. Literally: "against him who bends, let the bowmen bend his bow, and against him who dons his armor." A possible translation might be: "Attack quickly! String your bow! Put on your armor! Do not show pity." NAB: "let the Bowman draw his bow, and flaunt his coat of mail."

<sup>1440</sup> LXX: "and slain men will fall in the land of the Chaldeans and pierced through will fall without it."

<sup>1441</sup> A cup is used several times by Isaiah and Jeremiah to symbolize disaster.

<sup>1442</sup> LXX: "the nations were shaken."

<sup>1443</sup> NRSV: "bring balm for her wound. Perhaps she will be healed."

<sup>1444</sup> LXX: "his judgment."

<sup>1445</sup> CB: "The Lord has vindicated our rights; come, and let us recount in Zion what the Lord our God has done."



The Lord has caused the kings of Media <sup>1448</sup> to launch warfare against Babylon because this was the Lord's vengeance against Babylon was to destroy it. In that way the Lord would have vengeance for the Babylonians having destroyed the temple.

<sup>12</sup> {"Raise the standard against the walls of Babylon. Make the watch strong! Set up sentries! Arrange the ambush, for the Lord has planned and accomplished what he said concerning the inhabitants of Babylon. <sup>13</sup> You who reside by many waters <sup>1449</sup> and abundant treasures, <sup>1450</sup> your time has come. The thread of your lives is now cut. <sup>1451</sup> <sup>14</sup> The Lord of hosts himself has sworn: I will surely fill you with many invaders, like a swarm of locusts, and they will shout victoriously, sounding as joyous as the song of the grape-treaders."}

*5. A Hymn of Praise to God 51:15 – 19 [LXX: 25:15 – 19] <sup>1452</sup>*

<sup>15</sup> {"It is he who made the earth by means of his own power for his works established the world, and by his wisdom he stretched out the heavens. <sup>16</sup> When he <sup>1453</sup> gives his command there is a tumult of waters in the heavens, and he gathers the clouds from the distant parts of the earth, He makes lightning <sup>1454</sup> flashes and rain, he sends the wind from its storehouses. <sup>17</sup> All people are foolish <sup>1455</sup> and lacking knowledge. Every goldsmith is disillusioned when making idols, for these images are false, and are lifeless/<sup>1456</sup> <sup>18</sup> They are worthless, a work of delusion: all of them will be destroyed in times of punishment.. <sup>19</sup> Unlike the idols is the one who has his portion with Jacob for he is the one who created all things, and Israel is his chosen tribe: The Lord of Hosts is his name!"}

*6. An Agent of Judgment is to be Judged 51:20 – 26 [LXX: 25:20 – 26] <sup>1457</sup>*

<sup>20</sup> {The Lord says to Babylon: "You were my hammer (*or, war club*) and battle weapon. You crushed nations and shattered them, destroying kingdoms. <sup>21</sup> Through you I crushed horses and riders in pieces, through you I shattered chariots and charioteers, <sup>22</sup> through you I broke persons into fragments: old and young: male and female, <sup>23</sup> through you I crushed the shepherd and his flock. Through you I crushed the plowmen and their teams. Through you I broke governors and commanders into pieces."}

---

<sup>1446</sup> LXX: "fill the quivers."

<sup>1447</sup> This sentence is omitted in the LXX. The Hebrew word, slightly emended can give the thought of filling one's quiver. The Hebrew word that is used here is an Akkadian loan word which means "shield."

<sup>1448</sup> These were people from the area east of Babylon, now known as Iran. They had assisted Babylon in conquering Nineveh. The Medes were a dominant force at this point in time but a few years later the Persians gained power. Some scholars feel verse 11b is a later gloss.

<sup>1449</sup> This is generally thought of as the Euphrates. It also alludes sarcastically to the great subterranean ocean, a theme prominent in ancient Babylonian mythology.

<sup>1450</sup> The Babylonians had lived with erroneous beliefs for many years of their might, treasures and powerful deities. Now they would die with them.

<sup>1451</sup> JB: "You now meet your end, the finish of your pillaging."

<sup>1452</sup> These verses are also found in 20:12 – 16. These verses thoroughly condemn pagan idolatry.

<sup>1453</sup> LXX: "the Lord."

<sup>1454</sup> NEB: "rifts."

<sup>1455</sup> LXX: "become foolish from knowledge."

<sup>1456</sup> CB: "Every man is stupid and senseless. Every goldsmith is put to shame through his images; for his idols are frauds, which have no breath in them. They are a mockery and a delusion."

<sup>1457</sup> The passage 20 – 23 is in the present tense. The past tense seems to be more logical.

24 The Lord says: “I will repay Babylon and all the inhabitants of Chaldea before your eyes for all the evil that has been done in Zion.”<sup>1458</sup>

25 {The Lord declares: “Behold, I am against you, O mountain of the devourer,<sup>1459</sup> which destroys the entire earth, I will stretch out my hand against you, and will destroy your cities, leaving your land unproductive. 26 Not a single stone will be taken from your ruins for the purpose of reconstruction. Even your foundation stones will be part of an eternal wasteland, says the Lord.”}

#### 6. *The Nations Ally Against Babylon 51:27 – 33 [LXX: 28:27 – 33]*

27 {“Raise a signal on the land: blow the trumpet, among the nations, prepare the nations for war against her [*Babylon*]! Appoint nations against these kingdoms: Ararat, Minni, and Ashkenaz;<sup>1460</sup> designate a commander against them, sending out horsemen as numerous as a swarm of locusts.<sup>1461</sup> 28 Appoint the nations to wage war against her: The kings of the Medes with their governors, ambassadors, and every land under their domain. 29 the land quakes and moves with tremors for the Lord’s purposes against Babylon. Make the land of Babylon a desolate place with no inhabitants. 30 The warriors of Babylon have given up the fight. They have holed up in their strongholds. They have lost their courage, they have become cowards. The houses are burning and the gates are broken! 31 Messengers run in relay to carry the message to the king of Babylon that his city has been captured.<sup>1462</sup> 32 The river crossings have been captured, the fortresses are in flames and the soldiers are in panic.<sup>1463</sup> 33 The Lord of hosts the God of Israel declares: The people of Babylon are like a threshing floor at the time when it is being trampled. This will continue for her harvest has come, the time of being trampled like grain on a threshing floor.”}

#### 7. *Judah’s Complaint Against Babylon 51:34 – 40 [LXX: 28:34 – 40]*

34 {“Nebuchadnezzar the king of Babylon has devoured me, he has crushed me, he has made me an empty jar, he has swallowed me like a serpent, he has filled his stomach with our delicacies, and he has spewed me out.<sup>1464</sup> 35 Let the inhabitants of Zion say: ‘The violence that has been done to me and to my kingdom is blamed on Babylon.’<sup>1465</sup> Let the inhabitants of Jerusalem say, ‘My blood be on the inhabitants of Chaldea.’ 36

---

<sup>1458</sup> Another possible translation of a difficult text is: “Israel and Judah will witness how I will repay Babylon and Chaldea for the evil they have done.”

<sup>1459</sup> This can be translated as: 1. O destroying mountain, 2. O mountain of the Destroyer. MFT: “volcano.”

<sup>1460</sup> These were territories to the north of Babylon who were conquered by the Medes early in the 6<sup>th</sup> Century of the BCE. Ararat was Urartu in an Assyrian inscription. Minni = Mannuim. Ashkenaz, in an Assyrian inscription is located east of lake Uno.

<sup>1461</sup> Cf.: ANET: p. 144b.

<sup>1462</sup> Couriers follow close on couriers; messenger on messenger to tell the king of Babylon.

<sup>1463</sup> Hebrew uncertain. The word “fortresses” might possibly be “marsh grasses” which might imply that refugees were hiding in the marsh grass. The alternative translation might read: “the marsh grass is consumed with fire.” LXX “At the end of his passages they were taken, and his cisterns they have burnt with fire, and his warriors are going forth.”

<sup>1464</sup> Hebrew uncertain. LXX: “Nebuchadnezzar king of Babylon has been devouring us, e set us down like an empty cup, he swallowed us like a monster, he gorged himself with our delights, and then he threw us aside.” CB: “He has filled his maw with my dainties, he has rinsed me out.”

<sup>1465</sup> CEV: “The people of Babylon harmed some of us, and killed others. Now, Lord, make them pay.”

Therefore the Lord says: Take note! You Babylonians are responsible. You will receive my vengeance for I will dry up your sea and make your water sources dry. <sup>1466</sup> <sup>37</sup> Babylon, you will become a pile of rubble, a haunt for jackals, a place to be hissed at, and without inhabitants.

<sup>38</sup> {“The Babylonians will roar like lions, they will howl like lion cubs. <sup>39</sup> While they are inflamed I will prepare a feast for them <sup>1467</sup> and make them drunk until they pass out (*or, become unconscious and fall to the floor*) and they will sleep forever and not wake, says the Lord. <sup>40</sup> I will bring them down like lambs to be slaughtered, like rams and goats. I the Lord declare it.”}

#### 8. *God Brings Destruction on Babylon 51:41 – 48 [LXX: 28:41 – 48]*

<sup>41</sup> {“Babylon <sup>1468</sup> is taken! The praise of the entire world is seized and has become a horror among the nations! <sup>42</sup> The sea [*of warriors*] has swept over Babylon; she is covered with turbulence. <sup>43</sup> Her cities have become a horrible sight for this has become a land of drought and desert, a land in which no one lives, a land through which people travel in haste. <sup>44</sup> I will punish Babylon and everything that had been taken as booty will be brought back for I will force Bel to disgorge his plunder. No one will worship Bel for Babylon is destroyed. <sup>1469</sup> <sup>45</sup> Depart from her midst, my people! Let every one save their lives by fleeing from the fierce anger of the Lord! <sup>46</sup> Do not become downhearted (*or, fearful*) when hearing the report about the land. When the report comes out every year a new reported rumor is spread. Violence is in the land and kings are at war with one another.

<sup>47</sup> {“Therefore the time is coming when I will punish the idols of Babylon; her entire land will be put to shame, and all those who have been killed will fall in her midst. <sup>48</sup> The entire universe will sing for joy when Babylon is conquered by invaders from the north. I the Lord declare it! <sup>49</sup> It was necessary for Babylon to be destroyed because of all the deaths it caused among the people of the world, and especially because of the numerous deaths of the people of Israel.

<sup>50</sup> {“You who have escaped <sup>1470</sup> death by warfare: Go! Move! Remember the Lord even though you are far from Jerusalem and let thoughts of Jerusalem come to your mind. <sup>1471</sup> <sup>51</sup> You say: ‘We were put to shame, for we have heard taunting. In humiliation we have covered our faces for aliens have come into our holy places <sup>1472</sup>

<sup>52</sup> {“Because of this: the days are coming, says the Lord when I will carry out judgment on her images and the wounded will groan <sup>1473</sup> throughout the entire land. <sup>53</sup>

---

<sup>1466</sup> NRSV: “dry up your sea.” Literally: “her sea and her fountains.” Possibly the meaning is that the Euphrates will become dry.

<sup>1467</sup> An emendation would read: “Will I set out their drink and get them drunk till they fall unconscious?” This emendation is used in the Syriac version.

<sup>1468</sup> Literally: “Sheshaih” which is a cipher for Babylon. Babylon was the city that was praised by everyone. Now it is captured.

<sup>1469</sup> NAB: “I will punish Bel in Babylon and make him disgorge what he swallowed. People will stream to him no more. The wall of Babylon falls.”

<sup>1470</sup> LXX: “πορευεσθε.”

<sup>1471</sup> Literally: “come upon your heart.”

<sup>1472</sup> LXX: “τα αγια ημων.”

<sup>1473</sup> LXX: “πεσουνται.”

Even Babylon should climb to the skies, and establish a strong fortification, <sup>1474</sup> yet destruction by marauders would take place, says the Lord.

<sup>54</sup> {“Listen! A cry from Babylon! The noise of great destruction from the land of the Chaldeans! <sup>55</sup> The Lord is demolishing (*or, destroying*) Babylon, and halting her influential power! It is like the noise of waves crashing. Hear the sound of the attack! <sup>56</sup> A ravager has come on Babylon: her warriors are captured, her bows are useless (*or, broken in pieces*); for the Lord is a God of retribution. <sup>57</sup> I will make the officials drunk with wine along with the governors, commanders and the warriors. They will sleep, never again waking up, says the king, whose name is the Lord of hosts.

<sup>58</sup> {“The Lord says: This broad wall of Babylon will be razed totally and her tall gates will be destroyed by fire. In the destruction the valued possessions of the people for which they had labored are now worthless and the nations weary themselves only for me <sup>1475</sup> (*or, the nations are only doing this destruction of Babylon for me*).”}

*9. The Charge of Jeremiah to Seraiah 51:59 - 64 [LXX: 28:59 – 64] <sup>1476</sup>*

<sup>59</sup> The word which Jeremiah the prophet commanded Seraiah the son of Neriah, son of Mahseiah when he went with Zedekiah king of Judah to Babylon in the fourth year of his reign. (Seraiah was the quartermaster.) <sup>60</sup> Jeremiah wrote in the scroll of all the destruction that would come on Babylon, all this as a full description of the doom of Babylon. <sup>1477</sup> <sup>61</sup> Jeremiah told Seraiah, “When you come to Babylon, see that you read all these words, <sup>62</sup> and say, ‘O Lord, you have said concerning this place that you will destroy it so totally that nothing will live in it, neither human or animal, and it will be permanently desolate. <sup>63</sup> When you finish the reading of this scroll, tie a stone to it and throw it into the middle of the Euphrates, <sup>64</sup> saying, ‘Thus Babylon will sink, never to rise again, because of the evil that I am bringing on her.’” <sup>1478</sup> These are the words of Jeremiah. <sup>1479</sup>

<CHAPTER 52>

*XXXIV Historical Appendix 52:1 – 34 <sup>1480</sup>*

*A. Summary of Zedekiah’s Reign 52:1 – 3*

<sup>1</sup> Zedekiah was twenty-one years old when he became king, and he reigned in Jerusalem eleven years. <sup>1481</sup> His mother’s name was Hamutal the daughter of Jeremiah of

---

<sup>1474</sup> Literally: “the height of her strength.”

<sup>1475</sup> So: LXX. Hebrew: “and the nations for fire, and they are weary.”

<sup>1476</sup> Some scholars feel this refers to the year of Zedekiah’s reign: 594 – 593 BCE. They feel this was intended to clear Zedekiah of any connection with what was occurring at that time. Seraiah was the brother of Baruch. Some scholars feel Seraiah went to Babylon to deal with the pressure of foreign ambassadors in Jerusalem at that time. Cf.: Jeremiah 27:3.

<sup>1477</sup> Jeremiah prophesied the return of the Jews from Babylon. While his book was thrown into the Euphrates these oracles: chapters 46 – 51 were again recorded and inserted in the previous writing, possibly by editors.

<sup>1478</sup> Literally: “upon her and the will weary themselves.”

<sup>1479</sup> NEB: “The collected sayings of Jeremiah.”

<sup>1480</sup> The material in chapter 52 closely follows the contents of II Kings 24 – 25. This material was perhaps placed here to show how Jeremiah’s prophecies were fulfilled. There are some differences though they are not contradictory when compared with the account in II Kings.

Libnah. <sup>2</sup> He did what was displeasing in the Lord's sight just as Jehoiakim had done. <sup>3</sup> These events happened in Jerusalem and Judah because of the displeasure of the Lord. Things became so intolerable in Jerusalem and Judah that this resulted in God's casting them out of his presence. <sup>1482</sup>

### B. Siege and Fall of Jerusalem 52:4 – 27

Zedekiah rebelled against the king of Babylon. <sup>4</sup> In the ninth year <sup>1483</sup> of his reign <sup>1484</sup> in the tenth month, on the tenth day of the month Nebuchadrezzar king of Babylon attacked Jerusalem with his entire army and they began to lay a siege, building strong siege-works (*or, ramps; siege towers*) on all sides of the city. <sup>1485</sup> <sup>5</sup> The result was that the city remained under siege during the eleventh year of the reign of King Zedekiah. <sup>6</sup> (On the ninth day of the fourth month famine was raging in the city so that there was no food for the population of the land.) <sup>7</sup> Then the city wall was breached and the king along with the entire garrison fled by leaving the city in the dark of night through the gate between the two walls which was located near the royal garden, going in the direction of Arabia, for the Chaldeans had surrounded the city. <sup>1486</sup> <sup>8</sup> They were pursued by the army of the Chaldeans and Zedekiah the king was overtaken in the plains <sup>1487</sup> of Jericho where all his troops had already deserted him. <sup>9</sup> Then the king was captured and taken to the king of Babylon at Riblah, in the land of Hamath, and his sentence was pronounced. <sup>10</sup> While a prisoner at Riblah the king of Babylon had the sons of Zedekiah along with the princes of Judah slaughtered in full view of Zedekiah. <sup>1488</sup> <sup>11</sup> The eyes of Zedekiah were then gouged out, and he was bound in fetters and taken by the king of Babylon who placed him in prison in Babylon until his death. <sup>1489</sup>

<sup>12</sup> In the ninth month on the tenth day <sup>1490</sup> of the month, which was the thirteenth year of King Nebuchadrezzar of Babylon the chief officer of the bodyguards (*or, representative*) of the king <sup>1491</sup> entered Jerusalem. <sup>13</sup> He burned the House of the Lord and the royal palace along with all the houses of Jerusalem. <sup>14</sup> The entire force of the Chaldean army who, along with the chief officer of the bodyguards (*or, representative*) had entered the city demolished the walls that surrounded Jerusalem. <sup>15</sup> Nebuzaraden, the chief officer carried away, as captives, some of the poorest of the people, <sup>1492</sup> the remainder of those people who were still left in the city and the deserters <sup>1493</sup> who had

---

<sup>1481</sup> Zedekiah reigned from 597 – 586 BCE, after which he was taken as a prisoner to Babylon by Nebuchadrezzar.

<sup>1482</sup> The Hebrew is awkward and uncertain. MFT: "The Eternal was so wroth that he let Jerusalem go from bad to worse, till he would have no more to do with them." CEV: "That's why horrible things were happening."

<sup>1483</sup> LXX: "τω ενατω," One LXX Mss has "τω εβδομω."

<sup>1484</sup> January / February 588 BCE.

<sup>1485</sup> Literally: "built a wall around it with large stones."

<sup>1486</sup> Literally: "against the city all around." This verse would appropriately follow 39:4.

<sup>1487</sup> LXX: "εν τω περσων."

<sup>1488</sup> This is not mentioned in II Kings 25.

<sup>1489</sup> The LXX seems to imply that Zedekiah worked in a prison mill, (μυλωνος) possibly going round and round to provide power for grinding or some similar labor. Cf.: Judges 16:21; II Kings 25:2.

<sup>1490</sup> II Kings 25: "the seventh day."

<sup>1491</sup> Literally: "stood before the king."

<sup>1492</sup> Literally: "people of the land."

<sup>1493</sup> Literally: "the ones going over who went over."

deserted to the king of Babylon along with the remaining craftsmen. 16: Nebuzaraden the chief officer of the bodyguards (*or, representative*) left a few of the very poorest in the land to be vinedressers and plowmen (*or, unpaid workers*).<sup>1494</sup> 17 The pillars of bronze that were in the House of the Lord, and the stands and the bronze sea that were in the House of the Lord, the Chaldeans broke into pieces and carried all the bronze to Babylon. 18 They took away the pots and shovels, the snuffers<sup>1495</sup> and all the basins, all the incense dishes and all the other containers made of bronze which were used in the service of the temple. 19 In addition they also took the small bowls, fire pans, basins,<sup>1496</sup> pots, lamp-stands and all the dishes for incense and the bowls for libations. Everything made of gold or silver was taken away by the chief officer of the bodyguards (*or, representative*). 20 As for the two columns, the sea,<sup>1497</sup> the twelve bronze bulls which held the sea, and the stands which had been made for the House of the Lord by Solomon, the weight of these items was tremendous. 21 As for the columns, the height thereof was eighteen cubits (*or, twenty-seven feet*).<sup>1498</sup> Their circumference was twelve cubits (*or, eighteen feet*) and their thickness was about four fingers (*or three inches*), for they were hollow. 22 There was a large capitol, five cubits (*or, seven and a half feet*) in height at the top that was made of bronze. There was a network which surrounded the capitols on which were bronze pomegranates. The two columns were identical. 23 There were ninety six pomegranates that were visible though the total number of pomegranates on the network was one hundred.<sup>1499</sup>

24 The chief officer of the bodyguards (*or, representative*) took Seraiah the chief priest, and Zephaniah the second priest and the three guardians of the door,<sup>1500</sup> 25 and from the city he took an officer<sup>1501</sup> who had been in command of the soldiers and seven men of the royal council<sup>1502</sup> who were discovered in the city; and the secretary who was in charge of conscripting the people of the land (*or, the poor people who were conscripted to work*) and sixty other men from among the common people who were found in the midst of the city. 26 Nebuzaradan the chief officer of the bodyguards (*or, representative*) brought them to the king of Babylon at Riblah. 27 The king of Babylon had them flogged and put to death at Riblah in the region of Hamath, Judah was carried away from its land as captives.

### C. The Three Deportations 52:28 – 30

28 This is the number of the people whom Nebuchadrezzar deported as captives: In the second year<sup>1503</sup> three thousand twenty-three Jews. 29 In the eighteenth year<sup>1504</sup> of

<sup>1494</sup> LXX: “και τους καταλοιπους του λαου ....και εις γεωργους.” NIV: “Nebuzaraden left behind the rest of the poorest people of the land to work the vineyards and fields.”

<sup>1495</sup> NIV: “wick trimmers.”

<sup>1496</sup> LXX: “μασμαρωθ.”

<sup>1497</sup> So: LXX. Hebrew omits “the sea.”

<sup>1498</sup> The LXX has thirty five feet.”

<sup>1499</sup> The Hebrew is uncertain. This is an attempt to translate a difficult text. Scholars seem unsure about the number of bronze pomegranate decorations. Some feel there were 96 on the side of the pillars and 100 on the capitols, others feel there were 100 in toto but only 96 could be seen.

<sup>1500</sup> LXX: “the guardians of the door.” Hebrew: “the keepers of the threshold.”

<sup>1501</sup> Literally: “eunuch.”

<sup>1502</sup> Literally: “men of those seeing the kings fare” or “the royal privy counselors.”

<sup>1503</sup> 598 / 597 BCE. The Hebrew might also be read as “seventeenth.”

<sup>1504</sup> 587 / 586 BCE.

king Nebuchadrezzar he deported eight hundred thirty-two people from Jerusalem as captives. <sup>30</sup> In the twenty-third year of Nebuchadrezzar the chief officer of the bodyguards (*or, representative*) deported seven hundred forty-five Jews to Babylon as captives. The total number of persons deported was four thousand six hundred. <sup>1505</sup>

*D. Release of Jehoiachin from Prison 52:31 – 34*

<sup>31</sup> In the thirty-seventh year of the captivity of Jehoachin, king of Judah in the twelfth month, <sup>1506</sup> on the twenty-fifth day of the month Evil-merodach <sup>1507</sup> king of Babylon during the year of his reign, pardoned <sup>1508</sup> Jehoiachin king of Judah releasing him from prison. <sup>1509</sup> <sup>32</sup> He spoke to him in a kindly fashion and granted him the honor of sitting at a more honorable place than other kings who were seated at the royal table. <sup>33</sup> Jehoiachin removed his prison garments and dined daily at the royal table. <sup>34</sup> He was given a regular allowance which maintained him for the remainder of his life. <sup>1510</sup>

---

<sup>1505</sup> The figures vary from the figures in Kings.

<sup>1506</sup> This would be the month of Adar. Mid February / mid March.

<sup>1507</sup> Evil-merodach was also called Amel Marduk. He was a son of Nebuchadrezzar and reigned only one year: 561 – 560 BCE.

<sup>1508</sup> Literally: “lifted up the head of.”

<sup>1509</sup> This passage is virtually identical to 25:27 – 30. ANET: p. 308c.

<sup>1510</sup> God had finally brought the promised punishment but the hope remained that God would restore his people by returning and faithfully rewarding them by the repopulation of their homestead.