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A NEW TRANSLATION

OF THE

HEBREW PROPHEETS,

WITH AN INTRODUCTION AND NOTES.

BY

GEORGE R. NOYES, D. D.,

HANCOCK PROFESSOR OF HEBREW, ETC., AND DEXTER LECTURER IN HARVARD UNIVERSITY.

VOLUME II.

CONTAINING

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ZECHARIAH, MALACHI, JONAH, AND DANIEL.

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J E R E M I A H .



The prophecies and historical notices of Jeremiah, preceding the destruction of Jerusalem. — CH. I. — XXXIX.

INSCRIPTION.

1 THE words of Jeremiah, the son of Hilkiah, one of the
priests, who dwelt in Anathoth in the land of Benjamin ;
2 to whom the word of Jehovah came in the days of Josiah,
the son of Amon, king of Judah, in the thirteenth year
3 of his reign ; to whom it also came in the days of Jehoia-
kim, the son of Josiah, king of Judah, until the end of
the eleventh year of Zedekiah, the son of Josiah, king
of Judah, until the carrying away of Jerusalem into
captivity in the fifth month.

I.

The call of Jeremiah to his office; two visions. — CH. I. 4-19.

4, 5 THE word of Jehovah came to me, saying: Before I
formed thee in the womb, I knew thee ; and before thou
camest into the world, I chose thee ; I appointed thee to
be a prophet to the nations.

6 Then said I, Alas, O Lord Jehovah ! Behold, I am not
7 able to speak ; for I am a child. But Jehovah said to me,
Say not, I am a child ; but go to whomever I send thee,
8 and speak whatever I command thee ! Be not afraid of
them ! For I am with thee to help thee, saith Jeho-
9 vah. Then Jehovah put forth his hand, and touched my
10 mouth. Jehovah also said to me, Behold, I have put
my words in thy mouth. Behold, I have set thee this

day over nations and over kingdoms, to root out, and to pull down, and to destroy, and to overthrow; and to build, and to plant.

11 Then the word of Jehovah came to me, saying, What seest thou, Jeremiah? And I said, I see a rod of almond-
12 wood. And Jehovah said to me, Thou hast seen right; for I am watchful over my word to perform it.

13 And the word of Jehovah came to me a second time, saying, What seest thou? And I said, I see a boiling pot,
14 whose face is turned from the north. And Jehovah said to me, From the north shall evil break forth upon all the
15 inhabitants of the land. For, behold, I will call all the tribes of the kingdoms of the north, saith Jehovah; and they shall come, and shall set every one his throne at the
16 entrance of the gates of Jerusalem, and against all her walls around, and against all the cities of Judah. And I
will pronounce my judgments against them for all their wickedness, in that they have forsaken me, and have
17 burned incense to other gods, and worshipped the work of their own hands. Thou, therefore, gird up thy loins, and arise, and speak to them all that I command thee; be not afraid of them, lest I confound thee before them.
18 For, behold, I make thee this day a fortified city, and a pillar of iron, and a wall of brass against all this land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the
19 land. They shall fight against thee, but they shall not prevail against thee; for I will be with thee, saith Jehovah, to help thee.

II.

God's expostulation with Israel on account of their disobedience and idolatry. — CH. II. — III. 5.

1 THE word of Jehovah came to me, saying:
2 Go and proclaim in the ears of Jerusalem,
Thus saith Jehovah:

- I remember the kindness shown thee in thy youth,
The love with which I espoused thee,
When thou wast led by me through the wilderness,
Through a land that was not sown.
- 3 Israel was a sacred thing to Jehovah,
His first ripe fruit.
All that devoured him were held guilty;
Evil came upon them, saith Jehovah.
- 4 Hear ye the word of Jehovah, O house of Jacob,
And all the families of the house of Israel!
- 5 Thus saith Jehovah:
What fault did your fathers find in me,
That they went far from me,
And walked after vanity, and practised folly?
- 6 They said not, Where is Jehovah,
Who brought us up from the land of Egypt,
Who led us through the wilderness,
Through a land of deserts and pits,
Through a land of drought and deathlike gloom,
Through a land which no man passed through,
And where no man dwelt?
- 7 I brought you to a land of fruitful fields,
To eat the fruit thereof, and the good thereof;
But when ye had come in, ye defiled my land,
And made my inheritance an abomination.
- 8 The priests said not, Where is Jehovah?
And the teachers of the law knew me not;
The rulers also rebelled against me;
The prophets prophesied in the name of Baal,
And walked after things that could not profit.
- 9 Therefore I will yet contend with you, saith Jeho-
vah;
Yea, with your children's children will I contend.
- 10 For pass over to the islands of the Chittæans, and see;
Send ye to Kedar, and inform yourselves well;
And see if such a thing hath been done!
- 11 Hath any nation changed their gods, even those that are
no gods?
But my people have changed their glory for that which
cannot profit.

- 12 Be astonished, O ye heavens, at this!
Shudder, and be amazed! saith Jehovah.
- 13 For my people have committed two evils;
Me have they forsaken, the fountain of living water,
And they have hewn out for themselves cisterns,
Broken cisterns, that can hold no water.
- 14 Is Israel a slave?
Is he a home-born servant?
Why then hath he become a spoil?
- 15 The young lions roar over him;
They lift up their voice;
They have made his land a desolation;
His cities are burned so as to be without an inhabitant.
- 16 Even the sons of Noph and Tahpanhes have consumed the
crown of thy head.
- 17 Hath not this come upon thee,
Because thou didst forsake Jehovah thy God,
When he would have led thee in the way?
- 18 And now what hast thou to do with the way of Egypt,
To drink the waters of the Nile?
Or what hast thou to do with the way of Assyria,
To drink the waters of the Euphrates?
- 19 Thy wickedness shall chasten thee,
And thy transgressions reprove thee;
And thou shalt know and see that it is an evil and bitter
thing
That thou hast forsaken Jehovah thy God,
And that the fear of me is not with thee,
Saith the Lord, Jehovah of hosts.
- 20 Of old hast thou broken thy yoke,
And burst thy bands,
And said, "I will not be in subjection!"
For upon every high hill,
And under every green tree,
Hast thou reclined, playing the harlot.
- 21 Yet I had planted thee a noble vine,
Wholly a genuine seed;
How then art thou changed to the degenerate shoot of a
strange vine?
- 22 For though thou wash thee with nitre,

And take thee much soap,
Yet is thine iniquity black before me, saith Jehovah.

- 23 How canst thou say, "I am not polluted,"
"I have not gone after Baals"?
Behold thy way in the valley!
Know what thou hast done,
A swift young camel, traversing her ways.
- 24 A wild ass, used to the wilderness,
That in her desire snuffeth up the wind,
In her occasion, who can turn her aside?
All that seek her do not weary themselves;
In her mouth they will find her.
- 25 Withhold thy feet from being unshod,
And thy throat from thirst!
But thou sayest, There is no remedy! No!
For I love strangers,
And after them I will go.
- 26 As a thief is ashamed when he is taken,
So is the house of Israel ashamed,
They, their kings, and their princes,
And their priests, and their prophets;
- 27 That say to a stock, Thou art my father,
And to a stone, Thou hast brought me forth!
For they turn the back to me, and not the face.
Yet in the time of their trouble they say,
Arise and save us!
- 28 But where are thy gods, which thou hast made thee?
Let them arise, if they can save thee in the time of thy
trouble!
For according to the number of thy cities are thy gods, O
Judah!
- 29 Why do ye enter into controversy with me?
Ye have all rebelled against me, saith Jehovah.
- 30 In vain have I smitten your children;
They would receive no correction;
Your own sword hath devoured your prophets,
Like a destroying lion.
- 31 O generation! Behold ye the word of Jehovah!
Have I been a wilderness to Israel?

Or a land of darkness?

Why then say my people,

“We will rove at pleasure,

We will come no more to thee”?

32 Can a virgin forget her ornaments,

Or a bride her belt?

Yet my people have forgotten me, days without number!

33 Why trimmest thou thy way to seek love?

On this account hast thou accustomed thy ways to wickedness.

34 Upon thy skirts is found the blood of the innocent poor,

Whom thou didst not find committing violence.

35 But notwithstanding all this, thou sayest, I am innocent;

Surely his anger is turned away from me.

Behold, I will enter into judgment with thee,

Because thou sayest, “I have not sinned.”

36 Why dost thou run so eagerly, changing thy way?

By Egypt also shalt thou be put to shame,

Even as thou hast been put to shame by Assyria.

37 From Egypt also shalt thou go forth

With thy hands upon thy head.

For Jehovah hath rejected the objects of thy confidence,

Therefore shalt thou not prosper in them.

1 It is said, if a man put away his wife,

And she go from him, and become another man's,

Shall he return to her again?

Shall not that land be polluted?

But thou hast played the harlot with many lovers;

And shalt thou return to me, saith Jehovah?

2 Lift up thine eyes to the high places, and see!

Where hast thou not been defiled?

In the ways hast thou sat waiting,

As the Arabian in the desert,

And hast polluted the land by thy lewdness and thy wickedness.

3 And although the showers have been withholden,

And there hath been no latter rain,

Yet thou hast had a harlot's forehead;

Thou hast refused to be ashamed.

- 4 Wilt thou not from this time cry to me,
Thou art my father,
Yea, the friend of my youth art thou?
5 Will he retain his anger forever?
Will he keep it forevermore?
Behold, thus dost thou speak,
But thou doest evil with all thy might.

III.

Reformation enjoined and punishment denounced. — CH. III. 6 — VI.

- 6 JEHOVAH said to me, in the time of King Josiah, Hast
thou heard what rebellious Israel hath done? She hath
gone upon every high mountain and under every green
7 tree, and there hath played the harlot. And I said, after
she had done all these things, Return thou to me! But
she returned not. And her faithless sister Judah saw it.
8 And I saw, when, for all the adulteries which rebellious
Israel had committed, I had put her away, and given her a
bill of divorce, that her faithless sister Judah was not afraid,
9 but went and played the harlot also herself. And when
by the fame of her lewdness she had polluted the land,
10 committing adultery with stone and wood, yet for all this
did not her faithless sister Judah return to me with her
11 whole heart, but feignedly, saith Jehovah. Then said
Jehovah to me, Rebellious Israel is less guilty than faith-
12 less Judah. Go and proclaim these words toward the
north:—

Return, O rebellious Israel, saith Jehovah!

I will not turn a frowning face upon you;

For I am merciful, saith Jehovah,

I retain not anger forever.

- 13 Only acknowledge thine iniquity,
That thou hast rebelled against Jehovah thy God,
And hast roved about to strangers
Under every green tree,
And hast not obeyed my voice, saith Jehovah.

- 14 Return, ye rebellious children! saith Jehovah;
Though I have rejected you,
Yet will I receive you again,
One from a city, and two from a nation,
And I will bring you to Zion.
- 15 And I will give you shepherds after my own heart,
Who shall feed you with wisdom and discretion.
- 16 And when ye shall have multiplied and increased in the
land, saith Jehovah,
Then shall ye no more speak of the ark of the covenant
of Jehovah,
Nor shall it come into your mind.
None shall remember it;
None shall care for it;
It shall not be made any more.
- 17 For then shall Jerusalem be called the throne of Jehovah,
And all the nations shall resort to it;
They shall resort to Jehovah, to Jerusalem,
And shall no more walk after the perverseness of their
evil hearts.
- 18 In those days shall the house of Judah unite themselves
with the house of Israel,
And they shall come together from the north country,
To the land which I caused your fathers to inherit.
- 19 Then I said, how will I place thee among my children,
And give thee a pleasant land,
A goodly inheritance among the hosts of nations!
And I said, Thou wilt call me thy father;
Thou wilt not turn aside from following me.
- 20 Yet as a woman is faithless to her husband,
So have ye been faithless to me,
O house of Israel! saith Jehovah.
- 21 A voice is heard upon the hills,
The weeping and supplications of the children of Israel!
For they have perverted their way;
They have forgotten Jehovah their God.

Jehovah.

- 22 Return, O revolted children!
I will heal your rebellion.

The People.

- Behold, we come to thee,
For thou art Jehovah our God!
- 23 Truly in vain from the hills,
In vain from the mountains do we seek abundance;
Only from Jehovah our God cometh salvation for Israel.
- 24 For the things of shame have devoured the substance of
our fathers from our youth,
Their sheep and their oxen,
Their sons and their daughters.
- 25 We lie down in our shame,
And our ignominy covereth us;
For we have sinned against Jehovah our God,
We and our fathers, from our youth even to this day,
And have not obeyed the voice of Jehovah our God.
- 1 If thou wilt return to me, O Israel, saith Jehovah,
Thou shalt return [to thy land];
If thou wilt put away thy abominations from my sight,
Thou shalt no more be a wanderer [in a foreign land].
- 2 If thou wilt swear, As Jehovah liveth!
In truth, in justice, and in righteousness,
Then shall the nations bless themselves by thee,
And in thee shall they glory.
- 3 Thus saith Jehovah to the men of Judah and Jerusalem:
Break up your fallow ground,
And sow not among thorns!
- 4 Circumcise yourselves to Jehovah;
Yea, circumcise your hearts,
Ye men of Judah, and inhabitants of Jerusalem!
Lest, for the evil of your doings,
My fury break forth like fire,
And burn so that none can quench it.
- 5 Declare ye in Judah,
And proclaim in Jerusalem, and say,
Blow ye the trumpet in the land;
Cry ye aloud, and say,
Gather yourselves together,
And let us go into the fortified cities
- 6 Set up a standard toward Zion,

- Flee, make no stand !
For I am about to bring evil from the north,
Even great destruction.
- 7 The lion goeth up from his thicket,
The destroyer of nations is on his way ;
He goeth forth from his place to make thy land desolate ;
Thy cities shall be laid waste so as to be without an inhabitant.
- 8 For this cause gird on sackcloth,
Lament and howl !
For the fierce anger of Jehovah is not turned away from us.
- 9 In that day, saith Jehovah,
Shall the heart of the king perish,
And the heart of the princes ;
The priests shall be amazed,
And the prophets confounded.
- 10 Then said I, Alas, O Lord Jehovah !
Surely thou hast greatly deceived this people and Jerusalem ;
Thou hast said, " Ye shall have peace " ;
And the sword reacheth to the very life !
- 11 At that time shall it be said to this people and to Jerusalem :
A dry wind cometh from the hills of the desert,
It cometh toward my people,
Not to fan, nor to cleanse.
- 12 Yea, a wind stronger than this shall come ;
Now will I myself give sentence against them.
- 13 Behold, he cometh up like clouds,
And his chariots are like a whirlwind ;
His horses are swifter than eagles.
Woe to us ! for we are laid waste !
- 14 Wash thy heart from wickedness, O Jerusalem,
That thou mayst be saved !
How long shall thy evil devices lodge within thee ?
- 15 For a voice proclaimeth tidings from Dan,
And announceth calamity from mount Ephraim.
- 16 Proclaim ye to the nations,
Behold, publish ye to Jerusalem,

- “ Watchmen are coming from a far country,
And lift their voice against the cities of Judah.”
- 17 Like keepers of fields are they round about her
Because she hath rebelled against me, saith Jehovah.
- 18 Thy way and thy doings have brought this upon thee ;
This is the fruit of thy wickedness ;
It is bitter ; it reacheth to thy heart.
- 19 O my breast, my breast !
I am pained in the walls of my heart ;
My heart trembleth within me ; I cannot be silent ;
For thou hearest, O my soul, the sound of the trumpet,
The alarm of war !
- 20 There is a cry of destruction upon destruction ;
Yea, the whole land is laid waste ;
Suddenly are my tents destroyed,
And my canopies in an instant.
- 21 How long shall I see the standard,
Hear the sound of the trumpet ?

Jehovah.

- 22 My people is foolish,
They have no regard to me ;
Stupid children are they,
And have no understanding ;
They are wise to do evil,
But for doing good they have no knowledge.

The Prophet.

- 23 I look to the earth, and lo ! emptiness and desolation ;
To the heavens, and there is no light.
- 24 I look to the mountains, and lo ! they tremble,
And all the hills shake.
- 25 I look, and lo ! there is not a man,
And all the birds of heaven are fled.
- 26 I look, and lo ! Carmel is a desert,
And all its cities are thrown down,
Before the presence of Jehovah,
Before the heat of his anger.
- 27 For thus saith Jehovah :
The whole land shall be desolate,

- Yet will I not make a full end.
 28 Therefore shall the earth mourn,
 And the heavens above be black,
 Because I have spoken, and I will not repent;
 I have purposed, and I will not recede from it.
 29 At the noise of the horsemen and bowmen every city fleeth;
 They go into thickets,
 And climb up upon the rocks;
 All the cities are forsaken,
 And not a man dwelleth in them.
 30 And thou, destined to perish, what wilt thou do?
 Though thou clothe thyself in scarlet,
 And deck thyself with ornaments of gold,
 And rend thine eyes with paint,
 In vain dost thou adorn thyself;
 Thy lovers despise thee;
 They seek thy life.
 31 I hear a cry, as of a woman in travail,
 Anguish, as of her that bringeth forth her first child,
 The voice of the daughter of Zion.
 She sobbeth, she spreadeth out her hands,
 "Ah! woe is me! I am dying by murderers!"
- 1 Run ye through the streets of Jerusalem, [saith Jeho-
 vah.]
 And see now, and know, and seek in her broad places
 If ye can find a single man,
 If there be one that doeth justice,
 That seeketh uprightness,
 And I will forgive her.
 2 Yea, though they say, "As Jehovah liveth!"
 Yet do they swear falsely.
- 3 Are not thine eyes upon the truth, O Jehovah:
 Thou hast smitten them, but they have not grieved;
 Thou hast consumed them, but they have refused to re-
 ceive correction;
 They have made their faces harder than a rock;
 They have refused to return.
- 4 Then I said, These are only the poor;
 They are foolish, because they know not the way of Jeho-
 vah,

The law of their God.

- 5 I will get me to the great ones,
And I will speak to them ;
For they know the way of Jehovah,
The law of their God.
But these also have together broken the yoke ;
They have burst the bands.

- 6 Therefore the lion out of the forest shall slay them,
And the evening wolf shall destroy them.
The leopard shall keep watch upon their cities ;
Every one that goeth out from them shall be torn in pieces ;
Because their transgressions are multiplied,
Their rebellions are increased.

- 7 How can I pardon thee for this ? [saith Jehovah ;]
Thy children have forsaken me,
And sworn by them that are no gods.
I have fed them to the full, yet do they commit adultery,
And assemble themselves in crowds in the house of the
harlot.

- 8 They are as well-fed horses in the morning ;
Every one neigheth after his neighbor's wife.

- 9 Shall I not punish for these things, saith Jehovah ?
Shall I not avenge myself on such a nation as this ?

- 10 Go ye up upon her walls and destroy !

Yet make ye not a full end !
Take ye away her branches,
For they belong not to Jehovah !

- 11 For they have proved false to me,
The house of Israel and the house of Judah, saith Jehovah

- 12 They have denied Jehovah,
And have said, " It is not He ;
Evil shall not come upon us,
Nor shall we see sword or famine.

- 13 The prophets are but wind,
And the word is not in them ;
Thus may it happen to them ! "

- 14 Therefore thus saith Jehovah, God of hosts :
Because ye say such things,

- Behold, I will make thy words in thy mouth fire,
And this people wood,
And it shall devour them.
- 15 Behold, I will bring against you a nation from afar,
O house of Israel, saith Jehovah;
It is a mighty nation;
It is an ancient nation;
A nation whose language thou dost not know,
And whose words thou canst not understand.
- 16 Their quiver is like an open sepulchre;
They are all mighty men.
- 17 They shall consume thy harvest and thy bread;
They shall consume thy sons and thy daughters;
They shall consume thy sheep and thy oxen;
They shall consume thy vine and thy fig-tree;
They shall destroy with the sword thy fortified cities,
In which thou placest thy trust.
- 18 Yet even in those days, saith Jehovah,
I will not make a full end with you.
- 19 And when they shall say,
Wherefore hath Jehovah our God brought all these things
upon us?
Then shalt thou say to them,
“As ye have forsaken me,
And served strange gods in your land,
So shall ye serve strangers in a land that is not yours.”
- 20 Declare ye this in the house of Jacob,
And publish it in Judah, saying:
- 21 Hear ye now this,
O foolish people and without understanding,
Who have eyes and see not,
Who have ears and hear not!
- 22 Will ye not fear me, saith Jehovah?
Will ye not tremble before me,
Who appointed the sand a bound to the sea,
A perpetual barrier, which it cannot pass?
Though the waves thereof toss themselves,
Yet do they not prevail,
Though they roar, yet can they not pass over it.
- 23 But this people hath a revolting and rebellious heart,

They revolt continually.

- 24 Neither say they in their heart,
 Let us now fear Jehovah our God,
 Who giveth rain, both the former and the latter, in its
 season,
 And secureth to us the appointed weeks of the harvest.
- 25 Your iniquities have turned away these things,
 And your sins have withholden that which is good from
 you.
- 26 For among my people are found wicked men,
 Who lie on the watch like fowlers ;
 They set a trap that they may catch men.
- 27 As a cage is full of birds,
 So are their houses full of fraud.
 Therefore are they grown great and rich ;
- 28 They have become fat and shine ;
 Yea, they overpass the deeds of the wicked ;
 They maintain no cause,
 No cause of the fatherless, and they prosper ;
 And the right of the needy do they not defend.
- 29 Shall I not punish for these things, saith Jehovah?
 Shall I not be avenged on such a nation as this?
- 30 Astonishing and horrible is that which is done in this
 land ;
- 31 The prophets prophesy falsely,
 And the priests rule under their guidance,
 And my people love to have it so.
 But what will ye do in the end of it?
- 1 Flee, O ye sons of Benjamin, from Jerusalem,
 And blow ye the trumpet in Tekoa,
 And lift up the banner in Beth-haccerem !
 For evil threateneth from the North ;
 Yea, great destruction.
- 2 O daughter of Zion, the comely and delicate,
 Thee have I doomed to destruction !
- 3 The shepherds with their flocks shall come to her ;
 They shall pitch their tents against her round about ;
 They shall feed each one in his place.
- 4 " Prepare ye war against her, [shall they say ;]
 Arise, and let us go up at noonday ;

Alas for us ! for the day goeth away,
For the shadows of evening are lengthened.

5 Arise, and let us go up by night,
And let us destroy her palaces !”

6 For thus saith Jehovah of hosts :
Hew ye down trees,
And raise a mound against Jerusalem !
She is a city to be punished ;
She is full of oppression.

7 As a fountain sendeth forth its waters,
So she sendeth forth her wickedness.
Violence and rapine are heard within her ;
Before me continually are bruises and wounds.

8 Receive correction, O Jerusalem,
Lest my soul be alienated from thee,
Lest I make thee a desolation,
A land not inhabited !

9 Thus saith Jehovah of hosts :
They shall thoroughly glean the remnant of Israel as a
vine ;
Turn thy hand like a grape-gatherer again to the baskets !

The Prophet.

10 To whom shall I speak ?
To whom give warning, so that they shall hear ?
Behold, their ear is uncircumcised, so that they cannot
hearken ;

Behold, the word of Jehovah is to them a derision ;
They have no delight in it.

11 Therefore I am full of the fury of Jehovah ;
I am weary of holding it ;
I will pour it out alike upon the children in the street,
And upon the assembly of the young men.
Yea, also the husband with the wife shall be taken,
The old man, and he that is full of days.

12 Their houses also shall be transferred to others,
Their fields and their wives together,
For I will stretch out my hand over the inhabitants of the
land, saith Jehovah.

13 For from the least of them even to the greatest,

- Every one is greedy of gain ;
Prophet and priest alike,
Every one of them practiseth deceit.
- 14 They heal the wound of my people slightly,
Saying, Peace! peace! when there is no peace.
- 15 Are they ashamed that they have done abominable things?
Nay, they are not at all ashamed ;
They know not how to blush ;
Therefore shall they fall with them that fall ;
At the time when I punish them,
They shall be cast down, saith Jehovah.
- 16 Thus saith Jehovah :
Stand ye upon the ways and look ;
And ask for the old paths,
“ Where is the good way ? ”
Walk ye in it, and ye shall find for yourselves rest.
But they say, We will not walk in it.
- 17 I have also set watchmen over you, [saying,]
Hearken to the sound of the trumpet!
But they say, We will not hearken.
- 18 Therefore hear, O ye nations,
And know, ye assembled multitude,
What shall come upon them !
- 19 Hear thou, O earth !
Behold, I bring evil upon this people,
The fruit of their devices ;
Because they have not hearkened to my words,
And have even rejected my law.
- 20 To what purpose is incense brought to me from Sheba,
And the sweet-smelling reed from a far country?
Your burnt-offerings are not acceptable,
Nor are your sacrifices sweet to me.
- 21 Therefore thus saith Jehovah :
Behold, I lay stumbling-blocks before this people,
Upon which fathers and sons shall stumble together,
The neighbor and his friend, and shall perish.
- 22 Thus saith Jehovah :
Behold, a people cometh from the land of the North ;
A great nation riseth up from the extremities of the earth.

- 23 They bear the bow and the spear ;
 They are cruel and show no mercy ;
 Their voice roareth like the sea ;
 And upon horses do they ride,
 Arrayed as a warrior against thee, O daughter of Zion.

The Prophet.

- 24 We have heard the report thereof ;
 Our hands lose their strength ;
 Anguish hath taken hold of us,
 Pain, as of a woman in travail.
- 25 Go not forth into the field,
 Nor walk ye in the highway !
 For the sword of the enemy
 And terror are on every side.
- 26 O daughter of my people, gird thee with sackcloth,
 And roll thyself in ashes !
 Make thee mourning as for an only son,
 Most bitter lamentation !
 For suddenly shall the spoiler come upon us.

Jehovah.

- 27 I have set thee, like a tower, for an assayer among **my**
 people,
 That thou mayst know and try their way.
- 28 They are all stubborn revolvers,
 Slanderers are they, brass and iron ;
 They are all corrupt.
- 29 The bellows burn ;
 The lead is consumed by the fire ;
 The refiner hath melted in vain,
 For the bad are not separated.
- 30 Rejected silver shall men call them,
 Because Jehovah hath rejected them.

IV.

Wickedness of the Jews reproved, and punishment denounced against them. — CH. VII. — IX.

- 1 THE word which came to Jeremiah from Jehovah, saying: Stand in the gate of the house of Jehovah, and proclaim these words, and say: —

- Hear the word of Jehovah, all ye of Judah,
Who enter in at these gates to worship Jehovah!
2 Thus saith Jehovah of hosts, the God of Israel:
Amend your ways and your doings,
And I will suffer you to dwell in this place!
3 Trust ye not in lying words, when they say,
“The temple of Jehovah, the temple of Jehovah,
The temple of Jehovah are these.”
4 Yet if ye will thoroughly amend your ways and your doings,
And dispense justice between man and man,
5 If ye oppress not the stranger, the fatherless, and the widow,
And shed not innocent blood in this place,
And go not after other gods to your own hurt,
6 Then will I cause you to dwell in this place,
In the land which I gave to your fathers,
For ever and ever.
7 Behold, ye trust in lying words without profit.
8 Ye steal, and murder, and commit adultery,
And swear falsely, and burn incense to Baal,
And go after strange gods, which ye know not,
9 And then come and stand before me in this house,
Which is called by my name,
And say, “We are delivered!”
Whilst ye practise all these abominations.
10 Is this house, which is called by my name,
Become a den for robbers in your eyes?
Behold, I myself have seen it, saith Jehovah.
11 But go now to my place, which was in Shiloh,
Where I caused my name to dwell at the first,
And see what I have done to it
On account of the wickedness of my people Israel.

- 13 And now because ye have done all these works, saith Jehovah,
And I have spoken to you, rising early and speaking,
But ye hearkened not,
And I have called to you,
But ye answered not,
- 14 Therefore will I do to the house which is called by my
name,
In which ye place your confidence,
And to the place which I gave to you and to your fathers,
As I have done to Shiloh.
- 15 I will cast you out from my presence,
As I have cast out all your brethren,
The whole race of Ephraim.
- 16 And as for thee, pray not for this people,
Nor lift up a cry or a prayer for them,
Nor make intercession to me for them;
For I will not hear thee.
- 17 Seest thou not what they do
In the cities of Judah, and the streets of Jerusalem?
- 18 The sons gather the wood,
And the fathers kindle the fire,
And the women knead dough,
To make cakes for the queen of heaven,
And to pour out libations to strange gods,
That they may vex me.
- 19 But do they vex me, saith Jehovah?
Do they not rather vex themselves, to the confusion of
their own faces?
- 20 Therefore thus saith the Lord Jehovah:
Behold my anger and my fury shall be poured out on this
place,
Upon man and upon beast;
Upon the trees of the field,
And upon the fruit of the ground;
It shall burn and not be quenched.
- 21 Thus saith Jehovah of hosts, the God of Israel:
Add your burnt-offerings to your sacrifices,
And eat ye the flesh.
- 22 For I spake not to your fathers, nor commanded them

- Concerning burnt-offerings and sacrifices,
 At the time when I brought them out of the land of
 Egypt;
- 23 But this command gave I to them:
 "Hearken," said I, "to my voice,
 And I will be your God,
 And ye shall be my people.
 And walk ye in all the ways which I command you,
 That it may go well with you."
- 24 But they hearkened not, nor inclined their ear,
 But walked in the devices and obstinacy of their evil heart,
 Turning their backs and not their faces toward me.
- 25 From the day when your fathers came forth from the land
 of Egypt,
 Even to this day,
 I have also sent to you all my servants, the prophets,
 Daily rising early and sending.
- 26 But they have not hearkened to me,
 Nor have they inclined their ear;
 But they have hardened their neck,
 And acted more wickedly than their fathers.
- 27 And when thou shalt speak all these things to them,
 They will not hearken to thee;
 And when thou shalt call to them,
 They will make thee no answer.
- 28 Therefore shalt thou say to them,
 This is the nation that hearkeneth not to the voice of Je-
 hovah their God,
 And taketh no correction;
 Truth hath failed, and is cut off from their mouth.
- 29 Cut off thy locks, O Jerusalem, and cast them away!
 Set up a lamentation upon the high places!
 For Jehovah hath rejected and forsaken the children
 Against which his wrath hath been kindled.
- 30 For the children of Judah have done evil in my sight, saith
 Jehovah,
 They have set their abominations in the house
 Which is called by my name, to pollute it.
- 31 They have built the high places of Tophet,
 Which is in the valley of the son of Hinnom,
 To burn their sons and their daughters in the fire,

- Which I commanded not,
Which even came not into my mind.
- 32 Therefore behold, the days come, saith Jehovah,
That it shall no more be called Tophet,
Or the valley of the son of Hinnom,
But the Valley of Slaughter;
For they shall bury in Tophet till there be no room left.
- 33 And the dead bodies of this people shall be for meat
To the birds of the air and to the beasts of the earth;
And none shall scare them away.
- 34 And I will cause to cease from the cities of Judah,
And from the streets of Jerusalem,
The voice of mirth and the voice of gladness,
The voice of the bridegroom and the voice of the bride;
For the land shall be desolate.
- 1 At that time, saith Jehovah,
Shall the bones of the kings of Judah, and the bones of
the princes,
The bones of the priests, and the bones of the prophets,
And the bones of the inhabitants of Jerusalem,
Be cast forth from their graves;
- 2 And they shall be spread before the sun, and the moon,
and all the host of heaven,
Which they have loved, and which they have served, and
after which they have walked;
Which they have consulted and have worshipped;
They shall not be gathered, nor be buried;
They shall be as dung upon the face of the ground.
- 3 And death shall be chosen rather than life
By all the residue of them that remain of this evil race,
Which remain in all the places whither I have driven them,
Saith Jehovah of hosts.
- 4 Thou shalt also say to them, Thus saith Jehovah:
Doth a man fall, and not rise again?
Doth one turn aside from the way, and not return?
- 5 Why then hath this people,
Why hath Jerusalem, completely revolted?
They hold fast deceit;
They refuse to return.
- 6 I have listened and heard,

- But they speak not aright ;
No one repenteth of his wickedness,
Saying, " What have I done ? "
Every one runneth at full speed in his rebellion,
As a horse rusheth to the battle.
- 7 Even the stork in the heavens knoweth her times,
And the turtle-dove and the swallow and the crane observe
the season of their coming,
But my people regard not the laws of Jehovah.
- 8 How is it that ye say, " We are wise,
We possess the law of Jehovah " ?
Behold, the false pen of the scribes
Hath turned it into falsehood.
- 9 The wise men shall be confounded ;
They shall be dismayed and ensnared ;
Behold, they have rejected the word of Jehovah,
And what wisdom is there in them ?
- 10 Therefore will I give their wives to others,
And their fields to plunderers.
For from the least of them even to the greatest,
Every one is greedy of gain,
Prophet and priest alike,
Every one of them practiseth deceit.
- 11 They heal the wound of my people slightly,
Saying, Peace ! peace ! when there is no peace.
- 12 Are they ashamed, that they have done abominable things ?
Nay, they are not at all ashamed ;
They know not how to blush.
Therefore shall they fall with them that fall ;
At the time when I punish them,
They shall be cast down, saith Jehovah.
- 13 I will utterly consume them, saith Jehovah ;
There shall be no grapes on the vine,
Nor shall there be figs on the fig-tree ;
Even the leaf shall be withered ;
For I will send those that shall overrun them.
- 14 " Why do we remain here ? " [shall they say.]
" Assemble yourselves and let us go into the fortified cities,
And let us there wait in silence !
For Jehovah our God hath put us to silence,

- And given us the water of hemlock to drink,
 Because we have sinned against Jehovah.
- 15 We look for peace, but no good cometh;
 For a time of deliverance, and behold, terror!"
- 16 From Dan is heard the snorting of their horses,
 At the sound of the neighing of their steeds the whole land
 trembleth;
 They come and devour the land, and all that is in it;
 The city, and them that dwell therein.
- 17 Behold I send against you serpents,
 Basilisks, which cannot be charmed,
 And they shall bite you, saith Jehovah.

The Prophet.

- 18 O where is consolation for my sorrow!
 My heart is faint within me.
- 19 Behold, the cry of the daughter of my people from a far
 country!
 "Is not Jehovah in Zion?
 Is her King there no more?"

Jehovah.

Why then have they provoked me by their graven im-
 ages,
 And their foreign vanities?

The People.

- 20 The harvest is passed, the summer is ended,
 And we are not delivered.
- The Prophet.*
- 21 For the wound of the daughter of my people am I
 wounded;
 I mourn; amazement hath taken hold of me.
- 22 Is there no balm in Gilead?
 Is there no physician there?
 Why then are not the wounds of my people healed?
- 1 O that my head were waters,
 And mine eyes a fountain of tears,
 That I might weep day and night
 For the slain of the daughter of my people!

- 2 O that I had a traveller's lodge in the wilderness,
That I might leave my people, and go from them!
For they are all adulterers;
An assembly of revolvers.
- 3 They bend their tongues, like their bows, for lies,
And not by truth do they grow mighty in the earth;
They proceed from wickedness to wickedness,
And have no regard to me, saith Jehovah.
- 4 Be on your guard each one against his neighbor,
And trust ye not in any brother;
For every brother will supplant,
And every neighbor will slander.
- 5 They deceive every one his neighbor,
And do not speak the truth;
They have accustomed their tongues to speak lies;
They weary themselves in doing iniquity.
- 6 Thy habitation is in the midst of deceit, [O prophet!]
Through deceit they refuse to know me, saith Jehovah.
- 7 Therefore thus saith Jehovah of hosts:
Behold I will melt them and try them;
For what else can I do on account of the daughter of my
people?
- 8 Their tongue is a deadly arrow;
Every one of them speaketh treachery;
With their mouth they speak peace to their neighbor,
But in their heart they lay snares for him.
- 9 Shall I not punish them for these things? saith Jehovah;
Shall I not be avenged on such a nation as this?
- 10 For the mountains will I lift up a weeping and wailing,
And for the pastures of the plains a lamentation,
For they are burned up, so that none can pass through
them;
No more is heard the voice of the cattle;
Both the birds of the heavens and the beasts have fled, and
are gone.
- 11 I will make Jerusalem heaps of stones,
The dwelling-place of jackals;
And I will make the cities of Judah desolate, without an
inhabitant.

- 12 Who is the wise man, that he may understand this,
And he to whom the mouth of the Lord hath spoken, that
he may declare it?
Why is it that the land perisheth,
That it is burned up like a desert, which none passeth
through?
- 13 Jehovah himself hath said :
It is because they have forsaken my law,
Which I set before them,
And have not hearkened to my voice,
Nor walked according to it ;
- 14 But have walked after the obstinacy of their own heart,
And after the Baals, as their fathers taught them.
- 15 Therefore thus saith Jehovah of hosts, the God of Israel :
Behold, I will feed this people with wormwood,
And give them water of hemlock to drink.
- 16 I will also scatter them among nations
Which neither they nor their fathers have known,
And I will send after them the sword,
Till I have made an end of them.
- 17 Thus saith Jehovah of hosts :
Consider ye, and call for the mourning women, that they
may come,
And send to the skilful ones, that they may come ;
- 18 Let them make haste, and lift up a wailing for us,
That our eyes may run down with tears,
And our eyelids gush forth with waters.
- 19 Behold, a voice of wailing is heard from Zion :
“ How are we spoiled ! How are we put to shame !
We must leave our native land ;
They have cast down our habitations.”
- 20 Hear, O ye women, the word of Jehovah !
Let your ear receive the word of his mouth !
Teach your daughters a lamentation,
And every one her companion a mournful dirge !
- 21 For death cometh in through our windows,
It entereth our palaces ;
It cutteth off the children from the street,
And the young men from the public places.

- 22 Declare it, saith Jehovah!
The dead bodies of men shall fall as dung upon the open
field,
And as the handful behind the reaper,
Which none gathereth up.
- 23 Thus saith Jehovah:
Let not the wise man glory in his wisdom,
Nor let the mighty glory in his might,
Nor let the rich glory in his riches!
- 24 But let him that glorieth glory in this,
That he hath regard to me, and knoweth me,
That I am Jehovah, who exercise loving-kindness,
Justice, and righteousness upon the earth;
For in these do I delight, saith Jehovah.
- 25 Behold the days come, saith Jehovah,
That I will punish all the circumcised with the uncircum-
cised,
- 26 Egypt, and Judah, and Edom,
And the sons of Ammon and Moab,
And all with shaven cheeks, that dwell in the wilderness.
For all the nations are uncircumcised,
And all the house of Israel is uncircumcised in heart.

V.

The folly of idolatry. — CH. X. 1 - 16.

- 1 HEAR ye the word which Jehovah speaketh to you, O
house of Israel!
- 2 Thus saith Jehovah:
Conform ye not to the way of the heathen,
And be not dismayed at the signs of the heavens,
Because the heathen are dismayed at them!
- 3 The customs of the nations are vanity.
For a tree of the wood is cut down,
It is wrought by the hands of the artificer with the axe,
- 4 It is decked with silver and gold,
And with nails and with hammers is it fastened,

That it may not totter.

- 5 They are like a turned palm-tree pillar, and cannot speak,
They must be borne by men, for they cannot walk.
Be not afraid of them, for they cannot hurt,
Nor is it in their power to do good.
- 6 There is none like thee, O Jehovah!
Thou art great,
And great is thy name by mighty deeds.
- 7 Who shall not fear thee, O king of nations,
For to thee doth it belong!
For among all the wise men of the nations,
And in all their kingdoms, there is none like thee.
- 8 They are all brutish and without understanding;
A doctrine of vanities is the stock.
- 9 Beaten silver is brought from Tarshish,
And gold from Uphaz,
The work of the artificer and the founder;
Blue and purple is their clothing;
The work of the skilful is it all.
- 10 But Jehovah is the true God,
He is the living God, and an everlasting king;
At his wrath the earth trembleth,
And the nations are not able to abide his indignation.
- 11 [Thus shall ye say to them:
The gods, that have not made the heavens and the earth,
Shall perish from the earth and from under these heavens.]
- 12 He made the earth by his power;
He established the world by his wisdom,
And by his understanding he spread out the heavens.
- 13 When he uttereth his voice there is an abundance of water
in the heavens;
He causeth clouds to ascend from the ends of the earth;
He maketh lightnings with rain;
He bringeth the wind from his storehouses.
- 14 Brutish is every one who hath not this knowledge;
By his image is every founder put to shame,
For his molten-work is deceit;
There is no breath in it.
- 15 They are vanity, deceptive work;
In the time of their punishment shall they perish.

- 16 Not like them is He who is the portion of Jacob ;
He is the former of all things,
And Israel is his allotted inheritance ;
Jehovah of hosts is his name.

VI.

The destruction of Jerusalem threatened. — CH. X. 17 - 25.

- 17 GATHER up thy goods out of the land,
O inhabitant of the fortress !
18 For thus saith Jehovah :
Behold, I will sling forth the inhabitants of the land at
this time ;
I will distress them, so that they shall be taken.
- 19 “ Ah me ! my wound ! ” [saith the daughter of Zion ;]
“ My bruise is deadly ;
Yet I say, This is my affliction, and I must bear it !
20 My tent is torn down,
And all my cords broken.
My children are gone forth from me, and are no more ;
There is none to stretch forth my tent any more,
Or to set up my curtains.
- 21 For the shepherds have become brutish ;
They have not sought Jehovah ;
Therefore have they not prospered,
And all their flock is dispersed.”
- 22 [Hark !] the sound of tidings ! Behold it cometh,
And a great tumult from the land of the North,
To make the cities of Judah desolate,
A dwelling-place for jackals.
- 23 “ I know, O Jehovah, that the way of a man is not
within his power,
That it is not within the power of a man that walketh to
establish his steps.
- 24 Chasten me, O Jehovah, but in measure ;
Not in thine anger, lest thou bring me to nothing !
25 Pour out thy wrath on the nations which acknowledge thee
not,

And on the kingdoms which call not on thy name!
For they have devoured Jacob;
They have devoured and consumed him,
And laid waste his dwelling-place."

VII.

Punishment threatened for idolatry. — CH. XI. 1-17.

- 1 THE word which came to Jeremiah from Jehovah, saying:—
- 2 Hear ye the words of this covenant,
And speak ye to the men of Judah,
And the inhabitants of Jerusalem.
- 3 And say thou to them,
Thus saith Jehovah, the God of Israel:
Cursed is the man who will not obey the words of this
covenant,
- 4 Which I commanded your fathers,
When I brought them forth from the land of Egypt,
From the iron furnace, saying,
"Obey ye my voice,
And do all which I command you;
So shall ye be my people,
And I will be your God;
- 5 So that I may perform the oath,
Which I made to your fathers,
To give them a land flowing with milk and honey, as it is
this day."
Then answered I, and said,
So may it be, O Jehovah!
- 6 Then said Jehovah to me,
Proclaim all these words in the cities of Judah,
And the streets of Jerusalem, saying:
Hear ye the words of this covenant, and do them!
- 7 For I have earnestly admonished your fathers,
From the time when I brought them up from the land of
Egypt to this day,

- Rising early and admonishing them, saying,
“Obey ye my voice!”
- 8 Yet they obeyed not, nor inclined their ear,
But walked every one in the obstinacy of his evil heart ;
Therefore have I brought upon them all the words of this
covenant,
Which I commanded them to obey,
And they obeyed not.
- 9 Jehovah also said to me :
A conspiracy hath been found among the men of Judah,
And the inhabitants of Jerusalem.
- 10 They turn back to the iniquities of their forefathers,
Who refused to hearken to my words ;
They go after strange gods and serve them ;
The house of Israel and the house of Judah have broken
the covenant
Which I made with their fathers.
- 11 Therefore thus saith Jehovah :
Behold I bring upon them a calamity,
From which they shall not be able to escape ;
And though they cry to me, I will not hear them.
- 12 Then may the cities of Judah and the inhabitants of Jeru-
salem go,
And cry to the gods to whom they burn incense ;
But they shall not save them at all in the time of their
calamity.
- 13 For according to the number of thy cities are thy gods, O
Judah !
According to the number of the streets of Jerusalem have
ye set up altars to a thing of shame,
Altars for burning incense to Baal.
- 14 Therefore pray not thou for this people,
Nor lift up a cry or a prayer for them ;
For I will not hear when they cry to me
On account of their calamity.
- 15 What hath my beloved to do in my house,
While many pollute it with wickedness ?
The holy flesh shall pass away from thee,
For when thou doest evil, thou rejoicest.
- 16 Jehovah hath called thee an olive-tree,

- Green, fair, and of goodly fruit ;
 With the noise of a great crackling doth he kindle a fire
 upon it,
 And the branches of it shall be broken.
- 17 For Jehovah of hosts, who planted thee,
 Hath pronounced evil against thee,
 On account of the wickedness of the house of Israel and
 of Judah, which they have committed
 In provoking me to anger by burning incense to Baal.

VIII.

Machinations against Jeremiah, and their punishment. — CH. XI. 18
 — XII. 13.

- 18 JEHOVAH made it known to me, and I knew it ;
 Thou didst show me their machinations !
- 19 For I was like a tame lamb, that is led to the slaughter,
 And knew not that they had formed plots against me,
 [saying.]
 “ Let us destroy the tree with its fruit,
 Let us cut him off from the land of the living,
 That his name may no more be remembered ! ”
- 20 But, O Jehovah of hosts, the righteous judge,
 Who triest the reins and the heart,
 I shall see thy vengeance on them,
 For to thee have I revealed my cause !
- 21 Therefore thus saith Jehovah against the men of Ana-
 thoth,
 Who seek thy life, and say,
 “ Prophesy not in the name of Jehovah,
 Lest thou die by our hand ! ”
- 22 Therefore thus saith Jehovah of hosts :
 Behold, I will punish them ;
 Their young men shall die by the sword ;
 Their sons and their daughters shall die by famine ,
- 23 There shall be none of them left ;
 For I will bring evil upon the men of Anathoth,
 At the time of their punishment.

- 1 Righteous art thou, O Jehovah, when I contend with thee,
Yet will I enter into controversy with thee.
Why doth the way of the wicked prosper?
Why are all the men of treachery at ease?
- 2 Thou hast planted them; yea, they have taken root;
They grow, yea, they bring forth fruit;
Thou art near to their mouth,
But far from their hearts.
- 3 But thou, O Jehovah, knowest me;
Thou hast seen me, and tried my heart,
Whether it be devoted to thee.
Tear them away, as sheep for slaughter;
Separate them for the day of slaughter!
- 4 How long shall the land mourn,
And the grass of every field wither?
For the wickedness of them that dwell therein,
The beasts are consumed, and the birds;
For they say, "He will not see our latter end."

Answer of Jehovah.

- 5 If thou hast run with footmen, and they have wearied thee,
Then how canst thou contend with horses?
If it be so with thee in a land of peace, in which thou art secure,
What wilt thou do in the glory of Jordan?
- 6 For even thy brethren and the house of thy father,
Even these are treacherous toward thee,
And raise a full cry after thee;
Trust them not, though they speak fair words to thee!
- 7 I have forsaken my house,
I have abandoned my inheritance,
I have given the darling of my soul into the hand of her enemies.
- 8 My inheritance is become to me like a lion of the forest;
She lifteth up her voice against me;
Therefore do I hate her.
- 9 A rapacious beast, an hyena, is my inheritance become to me;
Therefore shall the rapacious beasts rush upon her on all sides.

- Come, gather all the beasts of the field,
Bring them to devour!
- 10 Many shepherds have destroyed my vineyard;
They have trodden my portion under foot;
My pleasant portion have they made a desolate wilderness.
- 11 They have made it a desolation;
Desolate it mourneth on account of me;
The whole land is desolate,
Because no man layeth my word to heart.
- 12 Upon all the high places in the desert do the plunderers
come;
Behold, the sword of Jehovah devoureth from one end of
the land to the other;
No man hath peace.
- 13 They sow wheat, but they reap thorns;
They weary themselves, and are not profited;
They shall be ashamed of their harvest,
Because of the fierce anger of Jehovah.

IX.

Promises and threatenings to the nations in the neighborhood of the Jews.—
CH. XII. 14-17.

- 14 **THUS** saith Jehovah against all my evil neighbors,
Who seize the inheritance which I gave my people, Israel:
Behold, I will pluck them out of their land,
And the house of Judah will I pluck out from among them.
- 15 Yet after I have plucked them out of their land,
I will again have compassion on them, and bring them
back,
Every one to his own possession,
And every one to his own land.
- 16 And if they will indeed learn the ways of my people,
And swear by my name, saying, As Jehovah liveth!
As they taught my people to swear by Baal,
Then shall they be built up in the midst of my people;
- 17 But if they will not hearken,
I will utterly pluck up and destroy that nation, saith Jeho-
vah.

X.

The captivity of Judah threatened. — CH. XIII.

1 THUS saith Jehovah to me: Go and get thee a linen girdle, and put it on thy loins, and put it not into water!
 2 So I got a girdle according to the word of Jehovah, and
 3 put it on my loins. Then the word of Jehovah came to
 4 me the second time, saying, Take the girdle which thou hast gotten, which is upon thy loins, and arise, go to the
 5 Euphrates, and hide it there in a hole of the rock. So I went and hid it near the Euphrates, as Jehovah commanded
 6 me. And after many days Jehovah said to me, Arise, go to the Euphrates, and take thence the girdle which I com-
 7 manded thee to hide there. Then I went to the Euphrates, and digged, and took the girdle from the place where I had hidden it; and, behold, the girdle was marred, so that
 8 it was good for nothing. Then the word of Jehovah came to me, saying:—

9 Thus saith Jehovah:
 After this manner will I mar the pride of Judah,
 And the great pride of Jerusalem.
 10 This evil people,
 Who refuse to hearken to my words,
 Who walk after the obstinacy of their heart,
 And walk after strange gods,
 To serve them and to worship them,
 Shall be like this girdle,
 Which is good for nothing.
 11 For as a girdle cleaveth to the loins of a man,
 So have I caused to cleave to me the whole house of Israel,
 And the whole house of Judah, saith Jehovah,
 That they might be to me a people,
 And a name, and a praise, and a glory;
 But they hearkened not to me.
 12 Then shalt thou speak to them in this manner.
 Thus saith Jehovah, the God of Israel:
 Every flagon shall be filled with wine.
 And they will say to thee,

- “ Do we not know that every flagon shall be filled with wine? ”
- 13 Then shalt thou say to them,
Thus saith Jehovah :
Behold, I will fill all the inhabitants of this land,
And the kings that sit upon David's throne,
And the priests, and the prophets,
And all the inhabitants of Jerusalem, with drunkenness.
- 14 And I will dash them one against another,
Even fathers and children together, saith Jehovah ;
I will not pity, nor spare,
Nor show mercy, so as not to destroy them.
- 15 Hear ye, and attend ! be not lifted up !
For Jehovah speaketh.
- 16 Give glory to Jehovah, your God,
Before he bring darkness,
And your feet stumble upon the dark mountains,
And, while ye look for light,
He turn it into deathlike shade,
And make it gross darkness.
- 17 But if ye will not hear,
I will mourn in secret places for your pride,
I will weep continually,
And my eyes shall run down with tears,
Because the flock of Jehovah is carried away captive.
- 18 Say to the king and to the queen,
Sit ye down upon the ground,
For your beautiful crown shall fall from your heads.
- 19 The cities of the South are shut up, and none openeth them ;
Judah is carried away captive, all of it,
Every man of it is carried away captive.
- 20 Lift up your eyes, and behold them that come from the
North !
Where is the flock that was given thee, thy beautiful flock ?
- 21 What wilt thou say when he shall punish thee ?
For thou thyself hast taught them to be lords over thee.
Shall not sorrows seize thee, as a woman in travail ?
- 22 And if thou say in thine heart,
“ Wherefore are these things coming upon me ? ”
For the greatness of thy iniquity are thy skirts uncovered,
And thy heels made bare.

- 23 Can the Ethiopian change his skin,
Or the leopard his spots?
Then may ye also do good,
Who have been accustomed to do evil.
- 24 Therefore will I scatter you like stubble,
Which passeth away before the wind of the desert.
- 25 This is thy lot,
The portion measured out for thee by me, saith Jehovah,
Because thou hast forgotten me, and trusted in falsehood.
- 26 Therefore will I lift up thy skirts over thy head,
So that thy shame shall be seen.
- 27 Thine adulteries, thy neighings,
The lewdness of thy whoredom on the hills, in the fields,
All thy abominations, have I seen.
Woe to thee, O Jerusalem!
How long ere thou wilt become pure!

XI.

Punishment by drought, and other calamities. The prophet encouraged. —
CH. XIV., XV.

- 1 THE word of Jehovah, which came to Jeremiah concerning a drought.
- 2 Judah mourneth,
And the gates thereof languish;
They are in deep mourning upon the ground,
And the cry of Jerusalem goeth up.
- 3 The nobles send their younger ones for water;
They come to the wells, they find none;
They return with their vessels empty;
They are ashamed and confounded;
They cover their heads.
- 4 Because of the ground, which is in consternation,
No rain falling upon the earth,
The husbandmen are ashamed,
They hide their heads.
- 5 Even the hind in the field is delivered,
And deserteth her young,

- Because there is no grass.
 6 The wild asses stand upon the hills,
 They snuff up the wind like jackals;
 Their eyes fail,
 Because there is no grass.
- 7 Though our iniquities testify against us,
 Yet do thou, O Jehovah, act from a regard to thine own
 name.
 For our transgressions have been many;
 We have sinned against thee.
- 8 O thou hope of Israel,
 His saviour in the time of trouble,
 Why wilt thou be as a stranger in the land,
 As a traveller who spreadeth his tent to pass the night?
 9 Why wilt thou be as a man that is amazed,
 As a hero that cannot save?
 Thou art in the midst of us, O Jehovah,
 And we are called by thy name;
 Do not forsake us!

Jehovah.

- 10 Thus saith Jehovah concerning this people:
 Thus they love to wander,
 They restrain not their feet;
 Therefore Jehovah doth not accept them;
 Now will he remember their iniquities,
 And punish their sins.
- 11 Then said Jehovah to me:
 Pray not for this people for their good!
- 12 Though they fast, I will not hear their cry
 Though they offer burnt-offerings and flour-offerings,
 I will not accept them;
 But by the sword, and by famine, and by pestilence,
 I will make an end of them.

The Prophet.

- 13 Then said I, Alas! O Lord Jehovah!
 Behold, the prophets say to them,
 "Ye shall not see the sword,
 Nor shall famine come upon you;
 But Jehovah will give you lasting peace in this place."

Jehovah.

- 14 Then said Jehovah to me :
The prophets prophesy lies in my name ;
I have not sent them, nor commissioned them, nor spoken
to them ;
A false vision, and divination, and vanity,
And the fraud of their hearts, do they prophesy to you.
- 15 Therefore thus saith Jehovah concerning the prophets
Who prophesy in my name, though I sent them not,
But who themselves say, "The sword and famine shall
not be in this land" :
By the sword and by famine shall those prophets be con-
sumed.
- 16 And the people to whom they prophesy
Shall be cast forth in the streets of Jerusalem
By means of famine and the sword ;
And they shall have none to bury them, —
They, their wives, and their sons, and their daughters ;
For I will pour their wickedness upon them.
- 17 Thus also shalt thou speak to them :
My eyes shall run down with tears night and day ;
They shall not cease ;
For a deep wound hath she received,
The virgin daughter of my people,
A deadly blow.
- 18 If I go forth into the fields,
Then behold them that are slain by the sword !
And if I enter the city,
Then behold them that pine with famine !
Both prophet and priest wander about the land, they know
not whither.
- 19 Hast thou utterly rejected Judah ?
Doth thy soul abhor Zion ?
Why hast thou smitten us, so that there is no healing for us ?
We look for peace, and there is no good,
For a time of healing, and behold, terror !
- 20 We acknowledge, O Jehovah, our wickedness,
And the iniquity of our fathers ;
For we have sinned against thee.
- 21 Do not spurn us, for thy name's sake !

Do not dishonor thy glorious throne!
 Call to mind, break not, thy covenant with us!

22 Are there among the vanities of the nations any that can
 cause rain?

Or can the heavens give showers?
 Art not thou he, O Jehovah, our God?
 Therefore in thee will we trust,
 For thou hast made all these things!

1 Then said Jehovah to me:

Though Moses and Samuel should stand before me,
 Yet would I not be reconciled to this people.

Send them out of my sight, and let them go forth!

2 And if they say to thee, "Whither shall we go forth?"

Then say thou to them, Thus saith Jehovah:
 They that are for the pestilence, to the pestilence,
 And they that are for the sword, to the sword,
 And they that are for famine, to famine,
 And they that are for captivity, to captivity.

3 I will commission against them four woes, saith Jehovah;

The sword to slay,
 And the dogs to drag about,
 And the birds of heaven, and the beasts of the earth,
 To devour and destroy.

4 I will cause them to be harassed in all the kingdoms of
 the earth,

On account of Manasseh, the son of Hezekiah, king of Ju-
 dah,

On account of all which he did in Jerusalem.

5 For who will have pity on thee, O Jerusalem?

Or who condole with thee?

Or who turn aside to ask thee of thy welfare?

6 Thou hast forsaken me, saith Jehovah;

Thou hast gone backward;

Therefore will I stretch out my hand against thee, and de-
 stroy thee;

I am weary of relenting.

7 I will scatter them with a winnowing-fan through the gates
 of the land;

I will bereave them of their sons;

I will destroy my people,

- Since they return not from their ways.
8 Their widows shall be more numerous than the sand of
the sea ;
Against the mother of the young men do I bring a spoiler
at noonday ;
Suddenly will I bring alarm and terrors upon them.
9 She, that hath borne seven, languisheth ;
She is ready to expire ;
Her sun goeth down while it is yet day ;
She is ashamed and confounded.
Their remnant will I also give to the sword
Before their enemies, saith Jehovah.
- 10 Alas for me, my mother, that thou hast borne me,
To live in strife and contention with all the land !
I have neither borrowed nor lent money,
Yet doth every one curse me !
- 11 Jehovah said :
Surely I will deliver and prosper thee,
Surely, in the time of trouble and in the time of distress,
Will I cause the adversary to be a suppliant to thee.
- 12 Who is able to break iron,
Iron from the North, and brass ?
- 13 Thy substance and thy treasures will I give for spoil, with-
out price,
On account of all thy sins in all thy borders.
- 14 I will cause them to pass with thy enemies into a land
which thou knowest not ;
For a fire is kindled in my anger, which shall burn against
you.
- 15 Thou, O Jehovah, knowest all my concerns !
O remember me, and have regard to me,
And revenge me of my persecutors !
Do not, through thy long-suffering, take me away !
Consider that for thy sake I have suffered rebuke !
- 16 As soon as I found thy words, I devoured them ;
For thy words were the joy and rejoicing of my heart ;
For I am called by thy name,
O Jehovah, God of hosts !
- 17 I have not sat in the assembly of them that made merry,
nor rejoiced ;

- On account of thy hand I have sat alone ;
 For thou hast filled me with indignation.
- 18 Why is my pain perpetual,
 And my wound mortal, refusing to be healed?
 Thou hast been to me like a deceitful stream ;
 Like waters that fail.
- 19 Then answered Jehovah thus :
 If thou wilt return, then will I restore thee, and thou shalt
 stand before me ;
 And if thou wilt separate the precious from the vile,
 Thou shalt be as my mouth.
 They shall turn to thee,
 And thou shalt not turn to them.
- 20 I will make thee against this people a strong wall of brass ;
 When they war against thee, they shall not prevail against
 thee,
 For I will be with thee to save thee,
 And to deliver thee. saith Jehovah.
- 21 I will rescue thee from the hand of the wicked,
 And I will redeem thee from the grasp of the violent.

XII.

Captivity of the Jewish people threatened. — CH. XVI. 1 — XVII. 18.

- 1 THE word of Jehovah came to me, saying :
 2 Take thee not a wife ;
 Have no sons or daughters in this place !
 3 For thus saith Jehovah concerning the sons and the daughters
 that
 That are born in this place,
 And concerning their mothers that bore them,
 And concerning their fathers that begat them in this land ;
 4 By deadly diseases shall they die ;
 They shall not be lamented nor buried ;
 They shall become dung upon the face of the earth ;
 By the sword also and by famine shall they be consumed,
 And their carcasses shall be food for the birds of heaven
 And the beasts of the earth.

- 5 For thus saith Jehovah :
Enter not into the house of wailing ;
Go not to lament ;
Comfort them not !
For I have taken away my peace from this people, saith
Jehovah,
My kindness and mercy.
- 6 The great and the small in this land shall die ;
They shall not be buried nor lamented ;
No one shall cut himself for them,
Nor shall any one make himself bald for them.
- 7 Men shall not break bread for them in their grief,
To comfort them for the dead,
Nor give them the cup of consolation to drink,
On account of a lost father or mother.
- 8 Neither enter thou into the house of feasting,
To sit down with them to eat and to drink !
- 9 For thus saith Jehovah of hosts, the God of Israel :
Behold, I am about to cause to cease from this place,
Before your eyes, in your days,
The voice of joy and the voice of mirth,
The voice of the bridegroom and the voice of the bride.
- 10 And when thou shalt have declared to this people all
these things, and they shall say to thee, "Why hath Jeho-
vah pronounced against us all this great evil? What is
our iniquity, and what our sin, which we have committed
11 against Jehovah our God?" Then shalt thou say to them :
- Because your fathers have forsaken me, saith Jehovah,
And have walked after strange gods,
And have served them and worshipped them,
And have forsaken me, and not kept my law.
- 12 And ye yourselves have done worse than your fathers ;
For, behold, ye walk every one after the perverseness of
his evil heart,
And do not hearken to me.
- 13 Therefore will I cast you forth from this land
Into a land unknown to you and to your fathers ;
And there shall ye serve strange gods day and night ;
For I will show you no favor.

- 14 Yet behold the days shall come, saith Jehovah,
When men shall no more say, "As Jehovah liveth
Who brought up the children of Israel from the land of
Egypt,"
- 15 But, "As Jehovah liveth
Who brought up the children of Israel from the land of the
North,
And from all the lands whither he had driven them."
For I will bring them again into their own land,
Which I gave to their fathers.
- 16 Behold, I will send many fishers, saith Jehovah, who
shall fish them,
And then will I send many hunters who shall hunt them
From every mountain, and from every hill, and from the
holes of the rocks.
- 17 For mine eyes are upon all their ways;
They are not concealed from my view,
Nor is their iniquity hidden from mine eyes.
- 18 And I will requite their former and their repeated iniqui-
ties and sins,
Because they have polluted my land with carcasses offered
to their idols,
And filled my inheritance with their abominable things.
- 19 O Jehovah, my strength and my fortress,
My refuge in the day of distress!
To thee shall the nations come from the ends of the earth,
And shall say, "Truly our fathers inherited delusion,
Vain and unprofitable things.
- 20 Shall one make for himself gods
Which are no gods?"
- 21 Therefore, behold, I will this time cause them to feel,
I will cause them to feel my hand and my might,
And they shall know that my name is Jehovah.
- 1 The sin of Judah is written with a pen of iron,
With the point of a diamond is it engraved
Upon the tablet of their hearts,
Upon the horns of their altars.
- 2 While their children remember the altars, and the images
of Astarte,

Near the green trees,
And upon the high hills.

3 My mountain in the field! thy substance and all thy treasures will I give up for spoil;

Thy high places for sin in all thy borders.

4 Thou shalt of thyself cease to possess the inheritance which I gave thee,

And I will cause thee to serve thy enemies in a land which thou knowest not;

For ye have kindled a fire in my anger,

Which shall burn forever.

5 Thus saith Jehovah:

Cursed be the man who trusteth in man,

And maketh flesh his arm,

And whose heart departeth from Jehovah!

6 He shall be like a poor wanderer in the desert,

Who seeth not when good cometh,

But dwelleth in the parched places of the desert,

In a salt land, and uninhabited.

7 Blessed is the man who trusteth in Jehovah;

Who in Jehovah placeth his hope!

8 He shall be like a tree planted by the water-side,

That spreadeth out her roots by the stream,

That feeleth not when the heat cometh,

But whose leaf is green;

That careth not in the year of drought,

Nor ceaseth from yielding fruit.

9 The heart is deceitful above all things;

Yea, it is corrupt; who can know it?

10 I, Jehovah, search the heart,

And try the reins,

To give to every man according to his ways,

And according to the fruit of his doings.

11 As the partridge sitteth on eggs which she hath not laid,

So is he that getteth riches, and not by right;

In the midst of his days shall he leave them,

And in his latter end find himself a fool.

12 A glorious, lofty throne from the beginning

Hath been the place of our sanctuary.

- 13 O thou hope of Israel, Jehovah!
 All that forsake thee shall be put to shame;
 Yea, all that depart from me shall be written in dust,
 Because they have forsaken the fountain of living water,
 they have forsaken Jehovah.
- 14 Heal me, O Jehovah, and I shall be healed;
 Save me, and I shall be saved;
 For thou art my praise!
- 15 Behold, they say to me, "Where is the word of Jehovah?
 Let it come to pass!"
- 16 I have not refused to follow thee, as thy shepherd,
 Neither have I desired the day of woe, as thou knowest!
 That which came from my lips hath been before thine eyes.
- 17 Be not thou a terror to me,
 Thou, my refuge in the day of distress!
 Let my persecutors be confounded, but let not me be con-
 founded!
- 18 Let them be dismayed, but let not me be dismayed!
 Bring upon them the day of calamity,
 And destroy them with double destruction!

XIII.

Against the desecration of the Sabbath. — CH. XVII. 19–27.

- 19 THUS said Jehovah to me:
 Go and stand in the people's gate,
 Through which the kings of Judah come in and go out,
 And in all the gates of Jerusalem,
- 20 And say to them,
 Hear the word of Jehovah, ye kings of Judah,
 All Judah, and all ye who dwell at Jerusalem,
 Who enter in through these gates!
- 21 Thus saith Jehovah: Take heed to yourselves,
 And carry no burden on the sabbath-day,
 And bring none through the gates of Jerusalem.
- 22 Bear no burden from your houses on the sabbath-day,
 And do no kind of work;

- But keep ye holy the sabbath-day,
As I commanded your fathers.
- 23 But they hearkened not, nor inclined their ear,
But made their necks stiff, and refused to hear,
And refused to receive instruction.
- 24 If ye will now diligently hearken to me, saith Jehovah,
And bring no burden through the gates of this city on the
sabbath-day,
But keep holy the sabbath-day,
Doing no work therein,
- 25 Then shall enter the gates of this city kings and princes,
Who sit upon the throne of David,
Riding in chariots and on horses,
They and their chieftains,
The men of Judah, and the inhabitants of Jerusalem;
And this city shall be inhabited forever.
- 26 Then from the cities of Judah, and the places around Je-
rusalem,
From the land of Benjamin, and from the plain,
From the mountains, and from the South,
Shall they come bringing burnt-offerings, and sacrifices,
And flour-offerings, and incense,
And bringing thank-offerings to the house of Jehovah.
- 27 But if ye will not hearken to me,
To keep holy the sabbath-day,
And to carry no burden through the gates of Jerusalem on
the sabbath-day,
Then will I kindle in her gates an unquenchable fire,
Which shall devour the palaces of Jerusalem.

XIV.

God's power over nations set forth by the type of the potter fashioning his
clay. — CH. XVIII.

- 1 THE word which came to Jeremiah from Jehovah, say-
ing:—
- 2 Arise, and go down to the potter's house, and there will
3 I cause thee to hear my words. So I went down to the

- potter's house, and behold, he was at work at the wheel.
4 And the vessel which he was making of clay was marred in the hand of the potter; so he began anew and made it another vessel, as seemed good to the potter to make it.
- 5 Then came the word of Jehovah to me, saying:
6 Cannot I do after the manner of this potter
With respect to you, O house of Israel, saith Jehovah?
Behold, as the clay is in the hand of the potter,
So are ye in my hand, O house of Israel!
7 Whenever I speak concerning a nation or a kingdom,
That I will pluck it up, cast it down, or destroy it,
8 If that nation shall turn from its wickedness
On account of which I threatened it,
Then will I repent of the evil which I purposed to do to it.
9 And whenever I speak concerning a nation or a kingdom,
That I will build it, or plant it,
10 And it shall do that which is evil in my sight,
And not hearken to my voice,
Then will I repent of the good with which I promised to
bless them.
- 11 And now speak to the men of Judah,
And to the inhabitants of Jerusalem, saying,
Thus saith Jehovah:
Behold, I am framing evil against you,
And meditating a design against you;
Return ye now every one from his evil way,
And amend your ways and your doings.
- 12 But they say, "There is no remedy,
For we will walk after our own devices,
And we will practise every one the perverseness of his
evil heart."
- 13 Therefore thus saith Jehovah:
Inquire ye now among the nations,
Who hath heard such things as these?
The virgin of Israel hath done a deed of horror,
14 Shall the snow from the rocks of Lebanon forsake my
fields?
Or shall the cold flowing waters, that come from afar, be
dried up?

- 15 Yet my people have forgotten me,
And burned incense to vanity ;
They stumble in their paths, the old ways,
And walk in ways that have not been thrown up,
16 To make their land a desolation,
A perpetual hissing ;
Every one that passeth through it shall be amazed,
And shake his head.
- 17 I will scatter them before the enemy, as with the east wind ;
I will show them the back, and not the face,
In the day of their calamity.
- 18 But they say,
“ Come, let us devise measures against Jeremiah ;
For the law shall not perish from the priest,
Nor counsel from the wise,
Nor the word from the prophet ;
Come, let us smite him with the tongue,
And not give heed to any of his words.”
- 19 Give heed to me, O Jehovah,
And hear the voice of my adversaries !
20 Shall evil be returned for good ?
For they have digged a pit for me.
Remember how I have stood before thee,
To announce good to them,
And to turn away thy wrath from them !
21 Therefore give thou up their sons to famine,
And deliver them to the edge of the sword !
Let their wives be childless and widows,
Let their men be slain by pestilence,
And their young men fall by the sword in battle !
22 Let a cry be heard from their houses,
When thou shalt bring a troop upon them suddenly !
For they have digged a pit to take me,
And hidden snares for my feet.
- 23 Thou, O Jehovah, knowest all their plots against my life ;
Cover not their iniquity,
And blot not out their sin from thy sight !
But let them be overthrown before thee ;
Deal with them in the time of thy wrath !

XV.

The destruction of Jerusalem threatened and typified. — CH. XIX. 1-13.

- 1 **THUS** saith Jehovah :
 Go and buy an earthen bottle of the potter,
 And take with thee the elders of the people,
 And the elders of the priests,
- 2 And go forth to the valley of the son of Hinnom,
 At the entrance of the pottery-gate,
 And proclaim there the words
 Which I shall speak to thee.
- 3 Say, Hear the word of Jehovah,
 Ye kings of Judah and inhabitants of Jerusalem !
 Thus saith Jehovah of hosts, the God of Israel :
 Behold, I am about to bring such an evil upon this place,
 That whoever heareth of it, his ears shall tingle.
- 4 For they have forsaken me,
 And have alienated this place,
 And have burned incense in it to strange gods,
 Which neither they, nor their fathers, nor the kings of
 Judah have known,
 And have filled this place with the blood of innocent children,
- 5 And have built high places to Baal,
 To burn their sons in the fire for burnt-offerings to Baal ;
 Which I ordained not, and commanded not,
 And which never came into my mind.
- 6 Therefore, behold, the days are coming, saith Jehovah,
 When this place shall no more be called Tophet,
 Nor the valley of the son of Hinnom,
 But the valley of Slaughter.
- 7 For I will in this place bring to naught the plans of Judah
 and Jerusalem,
 And I will cause them to fall by the sword before their
 enemies,
 And by the hands of them that seek their lives ;
 And their dead bodies will I give for food
 To the birds of heaven and the beasts of the earth.
- 8 And I will make this city a wonder and a hissing ;

- Every one that passeth by it shall wonder and hiss,
On account of all its plagues.
- 9 For I will cause them to eat the flesh of their sons and of
their daughters,
Yea, the flesh of each other shall they eat,
In the straitness and the distress
With which their enemies, and they that seek their lives,
shall press them.
- 10 Then break thou the bottle
Before the eyes of the men that go with thee,
- 11 And say to them :
Thus saith Jehovah of hosts :
So will I break this people and this city,
As one breaks a potter's vessel which cannot be made
whole again ;
And they shall be buried in Tophet, till there is no room
to bury.
- 12 Thus will I do to this place and to its inhabitants, saith
Jehovah,
And I will make this city itself like Tophet ;
- 13 And the houses of Jerusalem and the houses of the kings
of Judah shall be unclean, like the place of Tophet,
All the houses upon whose roofs they have burned incense
to all the host of heaven,
And poured out drink-offerings to strange gods.

XVI.

Jeremiah's persecution by Pashur. His complaint. — CH. XIX. 14 —
XX. 18.

- 14 THEN came Jeremiah from Tophet,
Whither Jehovah had sent him to prophesy,
And stood in the court of the house of Jehovah,
And said to all the people :
- 15 Thus saith Jehovah of hosts, the God of Israel :
Behold, I am about to bring upon this city, and upon all
the cities belonging to it,
All the evil which I have pronounced against it ;

For they have made their necks stiff,
And refused to hearken to my words.

- 1 Now Pashur, the son of Immer, the priest, who was also
chief overseer in the house of Jehovah, heard Jeremiah
2 prophesying these things. Then Pashur smote Jeremiah
the prophet, and put him in the stocks, that were at the
high gate of Benjamin, which was in the house of Jehovah.
3 And on the next day Pashur took Jeremiah out of the
stocks. Then said Jeremiah to him, Jehovah calleth thee,
not Pashur, but Magor-missabib [not Safety on every
4 side, but Terror on every side]. For thus saith Jehovah:
Behold, I am about to make thee a terror to thyself and to
all thy friends; and they shall fall by the sword of their
enemies, thine eyes looking on; and all Judah will I give
into the hand of the king of Babylon, who shall carry them
captive to Babylon, and shall smite them with the sword.
5 And I will give all the wealth of this city, and all its pos-
sessions, and all its precious things, and all the treasures
of the kings of Judah will I give, into the hand of their
enemies, and they shall spoil them, and take them and
6 carry them to Babylon. And thou, Pashur, and all that
dwell in thy house, shall go into captivity; thou shalt go
to Babylon, and there shalt thou die, and there shalt thou
be buried, thou, and all thy friends, to whom thou hast
prophesied falsely.
- 7 Thou didst persuade me, O Jehovah, and I was per-
suaded;
Thou wast stronger than I, and didst prevail.
But I am in derision daily,
Every one mocketh me.
- 8 For whenever I speak, I cry out on account of violence,
And complain of oppression;
For the word of Jehovah bringeth upon me reproach,
And daily derision.
- 9 So I say, I will no more make mention of him,
Nor speak any more in his name;
But his word is in my heart like a burning fire, shut up in
my bones,
And I am weary with forbearing,
And I cannot refrain.

- 10 For I hear the slander of many, terror on every side;
“Tell us something against him, and we will denounce
him.”
All my familiar friends, they who leave not my side, [say,]
“Perhaps he will be enticed,
So that we may prevail against him,
And take our revenge on him.”
- 11 But Jehovah is on my side, like a mighty champion,
Therefore shall my persecutors stumble, and not prevail;
They shall be covered with shame, because they act not
wisely, —
With everlasting shame, that shall not be forgotten.
- 12 O Jehovah of hosts, thou that provest the righteous,
That seest the reins and the heart,
Let me see thy vengeance on them,
For to thee have I laid open my cause!
- 13 Sing to Jehovah!
Praise ye Jehovah!
For he delivereth the oppressed
From the hand of evil-doers.
- 14 Cursed be the day on which I was born;
Let not the day on which my mother bore me be blessed!
- 15 Cursed be the man who brought the tidings to my father,
Saying, “A son is born to thee,” making him very glad!
- 16 Let that man be like the cities which Jehovah overthrew,
and relented not;
Let him hear an outcry in the morning,
And an alarm at noontide;
- 17 Because he slew me not before I saw the light,
So that my mother might have been my grave,
And her womb have been great with me forever!
- 18 Wherefore came I forth from the womb, to see weariness
and sorrow,
And that my days might be consumed in shame?

XVII.

The capture of Jerusalem threatened. — CH. XXI.

- 1 THE word which came to Jeremiah from Jehovah, when King Zedekiah sent to him Pashur, the son of Melchiah, and Zephaniah, the son of Maaseiah, the priest, saying: Inquire, I pray thee, of Jehovah for us; for Nebuchadnezzar, king of Babylon, maketh war against us; whether Jehovah will deal with us according to all his wondrous works, that he may go up from us.
- 2
- 3 And Jeremiah said to them, Thus shall ye say to Zedekiah: Thus saith Jehovah, the God of Israel: Behold, I will turn back the weapons of war which are in your hands, with which ye fight against the king of Babylon and the Chaldeans, which besiege you without the walls, and I will assemble them in the midst of this city. And I myself will fight against you with an out-tretched hand, and with a strong arm, with anger and fury and great wrath. And I will smite the inhabitants of this city, both man and beast; by a great pestilence shall they die. And after this, saith Jehovah, I will deliver Zedekiah, the king of Judah, and his servants, and the people, and those in the city who shall be left alive by the pestilence, the sword, and the famine, into the hand of Nebuchadnezzar, the king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life; and he shall smite them with the edge of the sword. He shall not spare them, nor have pity, nor show mercy.
- 4
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- 8 And to this people thou shalt say, Thus saith Jehovah: Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by famine, and by pestilence; but he that goeth out and surrendereth himself to the Chaldeans that besiege you, he shall live, and bear away his life as a prey. For I have set my face against this city for evil, and not for good, saith Jehovah. It shall be given into the hand of the king of Babylon, and he shall burn it with fire.
- 9
- 10

- 11 And to the house of the king of Judah: Hear ye the
12 word of Jehovah, O house of David! Thus saith Jehovah:
Administer justice in season, and deliver him that is spoiled
from the hand of the oppressor, lest my fury go forth like
fire, and burn so that none can quench it, because of the
evil of your doings!
- 13 Behold, I am against thee, thou inhabitant of the valley,
the rock of the plain, who sayest, "Who shall come down
14 against us? Or who shall enter our habitations?" But I
will punish you with the fruit of your doings. I will kin-
dle a fire in her forest, which shall consume all around her.

XVIII.

Exhortation and threatening, chiefly directed to the royal family. —
CH. XXII.

- 1 THUS said Jehovah: Go down to the house of the king
of Judah, and there speak these words.
- 2 Hear the word of Jehovah, thou king of Judah,
That sittest upon the throne of David,
Thou, and thy servants, and thy people,
Who go in and out through these gates!
- 3 Thus saith Jehovah:
Do justice and righteousness;
Deliver the spoiled out of the hand of the oppressor;
To the stranger, the fatherless, and the widow
Do no wrong, do no violence,
And shed no innocent blood in this place!
- 4 For if ye shall do this,
Then shall there enter in through the gates of this house
Kings, who shall sit upon the throne of David,
Riding in chariots and upon horses,
Each one with his servants and his people.
- 5 But if ye will not hearken to these words,
By myself do I swear, saith Jehovah,
That this house shall become a desolation.

- 6 For thus saith Jehovah to the house of the king of Judah :
Gilead art thou to me, yea, the summit of Lebanon ;
Yet will I make thee a desert,
As cities not inhabited.
- 7 I will appoint against thee destroyers,
Every one with his weapons ;
And they shall cut down thy choice cedars,
And cast them into the fire.
- 8 And many nations shall pass by this city,
And they shall say one to another,
“ Wherefore hath Jehovah done thus to this great city ? ”
- 9 Then shall they answer :
“ Because they forsook the covenant of Jehovah their God,
And worshipped strange gods,
And served them.”
- 10 Weep not for him that is dead,
Make no lamentation for him !
Weep, weep ye for him who is gone away ;
For he shall return no more,
Nor see his native land !
- 11 For thus saith Jehovah
Concerning Shallum, the son of Josiah, king of Judah,
Who reigned instead of Josiah his father,
Who went forth from this place :
He shall return to it no more ;
- 12 But in the place whither they have led him captive shall
he die,
And shall see this land no more.
- 13 Woe to him that buildeth his house with injustice,
And his upper apartments with wrong ;
That exacteth a man’s service without wages,
And giveth him no recompense !
- 14 That saith, “ I will build me a large house,
And spacious apartments,”
And that cutteth out windows,
And coileth it with cedar,
And painteth it with vermilion !
- 15 Shalt thou reign because thou rivallest others in cedar ?
Did not thy father eat and drink ?
Yet he had regard to justice and equity ;

- Therefore it was well with him.
16 He maintained the cause of the poor and needy ;
Then was it well with him ;
Was not this to know me, saith Jehovah ?
17 But thine eyes and thy heart are only upon thine own gain,
And the shedding of innocent blood,
And deeds of violence and oppression.
- 18 Therefore thus saith Jehovah,
Concerning Jehoiakim, the son of Josiah, king of Judah :
They shall not lament for him, saying,
“ Alas, my brother ! ” or, “ Alas, sister ! ”
They shall not lament for him, saying,
“ Alas, lord ! ” or, “ Alas, his glory ! ”
19 With the burial of an ass shall he be buried,
Dragged along and cast forth beyond the gates of Jerusalem.
- 20 Go thou up to Lebanon and cry, [O Jerusalem !]
And upon Bashan lift up thy voice ;
Cry aloud from Abarim !
For all thy lovers are fallen.
- 21 I spake to thee in thy prosperity,
But thou saidst, “ I will not hear.”
This hath been thy manner from thy youth ;
Thou hast not obeyed my voice.
- 22 The wind shall consume all thy shepherds,
And thy lovers shall go into captivity ;
Then shalt thou be ashamed
And confounded for all thy wickedness.
- 23 O thou that dwellest in Lebanon,
That makest thy nest in cedars,
How wretched shalt thou be, when anguish cometh upon
thee,
Pain, as of a woman in travail !
- 24 As I live, saith Jehovah,
Thou Coniah, son of Jehoiakim, king of Judah,
Though thou wert the signet upon my right hand,
Even thence would I pluck thee !
25 And I will give thee into the hand of them that seek thy
life,

And into the hand of them that thou fearest,
 Even into the hand of Nebuchadnezzar, king of Babylon,
 And into the hand of the Chaldæans.

- 26 And I will cast thee forth,
 And thy mother that bore thee,
 Into a foreign land,
 Where ye were not born;
 And there shall ye die.
- 27 To the land to which they desire to return,
 Thither shall they not return.
- 28 "Is then this man Coniah a contemptible broken vessel?
 Is he a vessel which no man careth for?
 Wherefore are he and his offspring cast forth,
 And thrown into a land which they know not?"
- 29 O land, land, land, hear the word of Jehovah!
- 30 Thus saith Jehovah:
 Write ye this man childless,
 A man that shall not be prosperous through his life;
 For none of his offspring shall prosper,
 So as to sit on the throne of David,
 And reign hereafter in Judah.

XIX.

Rebuke of wicked rulers, and promise of the Messiah. — CH. XXIII. 1 - 8.

- 1 WOE to the shepherds,
 Who lose and scatter the sheep of my pasture, saith Jehovah.
- 2 For concerning the shepherds, the feeders of my people,
 Thus saith Jehovah, the God of Israel:
 Ye have scattered my flock, and driven them away,
 And have not taken care of them.
 Behold, I am about to requite you
 For the evil of your doings, saith Jehovah.
- 3 But I will gather the remnant of my flock
 From all the countries whither I have driven them,
 And I will bring them back to their folds,
 And they shall be fruitful and increase.

- 4 And I will raise up shepherds over them, who shall feed them ;
They shall fear no more, nor be dismayed ;
Nor shall they be lost, saith Jehovah.
- 5 Behold, the days are coming, saith Jehovah,
When I will raise up from David a righteous Branch,
And a king shall reign and prosper,
And shall maintain justice and equity in the land.
- 6 In his days Judah shall be saved,
And Israel shall dwell securely ;
And this is the name which shall be given him,
Jehovah-is-our-salvation.
- 7 Therefore, behold, the days shall come, saith Jehovah,
When they shall no more say, " As Jehovah liveth
Who brought up the children of Israel from the land of
Egypt!"
- 8 But, " As Jehovah liveth
Who brought up and led the race of Israel from the north
country,
And from all the countries whither I had driven them!"
And they shall dwell in their own land.

XX.

Against the false prophets of his age. — CH. XXIII. 9 - 40.

9 CONCERNING the Prophets.

My heart is broken within me ;
All my bones tremble.
I am become like a drunken man,
Like a man whom wine hath overcome,
Because of Jehovah,
And because of his holy words.

- 10 For the land is full of adulteries ;
Because of a curse doth the land mourn ;
The pastures of the waste are dried up ;
For they run to do evil,

And their might is without right.

- 11 Yea, both prophet and priest are profane;
Even in my house have I found their wickedness, saith
Jehovah.
- 12 Therefore shall their way become as slippery places in the
dark;
They shall be driven on and fall therein;
For I will bring evil upon them
In the time of their visitation, saith Jehovah.
- 13 In the prophets of Samaria have I seen folly;
They prophesy in the name of Baal, and cause my people
Israel to err.
- 14 In the prophets of Jerusalem also have I seen a horrible
thing;
They commit adultery, and walk in falsehood;
They strengthen the hands of evil-doers,
So that none doth turn from his iniquity.
They have all become to me as Sodom,
And her inhabitants as Gomorrah.
- 15 Therefore thus saith Jehovah of hosts concerning the
prophets:
Behold, I will feed them with wormwood,
And give them the water of hemlock to drink;
For from the prophets of Jerusalem
Hath profaneness gone forth into all the land.
- 16 Thus saith Jehovah of hosts:
Hearken not to the words of the prophets;
They lead you to vanity;
They utter the vision of their own heart,
And not from the mouth of Jehovah.
- 17 To them that despise me they say continually,
"Jehovah hath said, Ye shall have peace";
And to every one that walketh after the perverseness of
his heart,
"No evil shall come upon you."
- 18 For who of them hath stood in the council of Jehovah,
And hath seen and heard his word?
Who hath listened to his word and heard it?
- 19 Behold a whirlwind from Jehovah goeth forth in fury,

- Even a rushing whirlwind ;
Upon the head of the wicked shall it rush.
- 20 The fierce anger of Jehovah shall not turn back,
Until he shall have executed, until he shall have accomplished the purpose of his heart.
In the latter days ye shall understand it fully.
- 21 I sent not these prophets, yet they ran ;
I spake not to them, yet they prophesied.
- 22 For if they had stood in my council,
Then would they have caused my people to hear my words,
And would have turned them from their evil way,
And from the wickedness of their doings.
- 23 Am I a God near at hand, saith Jehovah,
And not a God afar off ?
- 24 Can any one hide himself in secret places,
So that I shall not see him ? saith Jehovah ;
Do I not fill heaven and earth ? saith Jehovah.
- 25 I have heard what the prophets say,
Who prophesy falsehood in my name,
Saying, " I have dreamed, I have dreamed."
- 26 How long shall this be
In the heart of the prophets, who prophesy falsehood,
The prophets of the deceit of their own heart,
- 27 Who think to cause my people to forget my name
By the dreams which they relate one to another,
As their fathers forgot my name through Baal ?
- 28 The prophet who hath a dream, let him tell a dream ;
And he that hath my word, let him speak my word truly !
What is the chaff to the wheat ? saith Jehovah.
- 29 Is not my word like fire, saith Jehovah,
And like a hammer, that breaketh the rock in pieces ?
- 30 Therefore, behold, I am against the prophets, saith Jehovah,
That steal my words one from another.
- 31 Behold, I am against the prophets, saith Jehovah,
That take their tongues and utter oracles.
- 32 Behold, I am against the prophets of false dreams, saith Jehovah,

Who tell them, and cause my people to err
 By their lies and their arrogance.
 I have not sent them, nor commanded them,
 And they shall not profit this people at all, saith Jehovah.

- 33 And when this people, or a prophet, or a priest
 Shall ask thee, saying,
 "What is the burden from Jehovah?"
 Then say thou to them, "What is the burden?"
 That I will cast you away, saith Jehovah.
- 34 And the prophet, the priest, and the people,
 Who shall say, "The burden of Jehovah,"
 I will punish that man and his house.
- 35 Thus shall ye speak, one to another:
 "What hath Jehovah answered?"
 And, "What hath Jehovah spoken?"
- 36 And of a burden of Jehovah shall ye speak no more;
 Else shall every man's word be his burden,
 Because ye pervert the words of the living God,
 Of Jehovah of hosts, our God.
- 37 Thus shalt thou say to the prophet:
 "What hath Jehovah answered thee?"
 And, "What hath Jehovah spoken?"
- 38 If ye shall say, "The burden of Jehovah,"
 Then thus saith Jehovah:
 Because ye say, "The burden of Jehovah,"
 Although I sent to you and said,
 Ye shall not say, "The burden of Jehovah,"
- 39 Therefore, behold, I will utterly forget you,
 And I will cast you, and the city which I gave to your
 fathers, out of my presence;
- 40 And I will bring upon you an everlasting reproach,
 And a perpetual shame which shall not be forgotten.

XXI.

The type of good and bad figs. — CH. XXIV.

- 1 JEHOVAH showed me this vision. Behold, two baskets
 of figs were set before the temple of Jehovah. This was

after Nebuchadnezzar, king of Babylon, had carried away captive Jeconiah, the son of Jehoiakim, king of Judah, and the princes of Judah, and the artificers, and the smiths, 2 from Jerusalem, and had led them to Babylon. One of the baskets contained very good figs, like those which are first ripe. The other contained very bad figs, so bad that they could not be eaten.

3 And Jehovah said to me, What seest thou, Jeremiah? And I said: Figs; the good figs, exceedingly good; and the bad, exceedingly bad, so bad that they cannot be eaten.

4, 5 Then came the word of Jehovah to me, saying: Thus saith Jehovah, the God of Israel: As these good figs, so will I regard the captives of Judah, whom I have sent out of this place into the land of Chaldaea for their good; 6 yea, I will set my eyes upon them for good, and I will bring them again to this land; and I will build them up, and not pull them down; and I will plant them, and not 7 pluck them up. And I will give them a heart to know me, that I am Jehovah; and they shall be my people, and I will be their God; for they shall return to me with their whole heart.

8 And as the bad figs, which are so bad that they cannot be eaten, saith Jehovah, so will I make Zedekiah, the king of Judah, and his princes, and the residue of Jerusalem, those that are left in this land, and those that dwell in the 9 land of Egypt; and I will give them up to oppression and affliction in all the kingdoms of the earth; yea, to be a reproach and a proverb, a taunt and a curse, in all places 10 whither I shall drive them. And I will send the sword, the famine, and the pestilence among them, till they be consumed from the land, which I gave to them and to their fathers.

XXII.

The Babylonish captivity threatened, and the punishment of Babylon and other nations. — CH. XXV.

- 1 THE word which came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim, the son of Josiah, king of Judah, which was the first year of Nebuchadnezzar, king of Babylon; which Jeremiah the prophet spake to all the people of Judah, and to all the inhabitants of Jerusalem, saying:—
- 2
- 3 From the thirteenth year of Josiah, the son of Amon, king of Judah, even to this day, for three and twenty years, the word of Jehovah hath come to me, and I have spoken to you, rising early and speaking; but ye have not hearkened. Also Jehovah hath sent to you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. “Turn ye now,” said they, “every one from your evil way, and from your evil doings, and ye shall dwell in the land which Jehovah gave to you and to your fathers for ever and ever. And go not after strange gods to serve them, and to worship them, and provoke me not to anger with the work of your hands; and I will do you no hurt.” But ye have not hearkened to me, saith Jehovah, that ye might provoke me to anger with the works of your hands; to your own hurt. Therefore thus saith Jehovah of hosts: Because ye have not hearkened to my words, behold, I will send and take all the nations of the North, saith Jehovah, and Nebuchadnezzar, the king of Babylon, my servant, and will bring them against this land and its inhabitants, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and a perpetual desolation. Yea, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp. And this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years.
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12 But when seventy years shall have passed, I will punish the king of Babylon and his nation for their iniquity, saith Jehovah, and the land of the Chaldæans, and I will make
13 it a perpetual desolation. And I will bring upon that land all my words which I have pronounced against it, all that is written in this book, which Jeremiah hath prophesied against all the nations. For they, even they, shall be
14 brought into subjection to many nations and great kings. I will render to them according to their deeds, and according to the works of their own hands.

15 For thus hath Jehovah, the God of Israel, said to me : Take this cup of the wine of wrath from my hand, and let
16 all the nations to which I shall send thee drink of it. Let them drink, and stagger, and become mad because of the
17 sword which I am about to send among them. So I took the cup from the hand of Jehovah, and gave it to all the
18 nations to drink, to which Jehovah sent me ; to Jerusalem and to the cities of Judah, and to the kings thereof, and the princes thereof, to make them a desolation, and an
19 astonishment, and a hissing, and a curse ; [as it is this day.] To Pharaoh, king of Egypt, and to his servants,
20 and to his princes, and to all his people, and all the allied people ; and to all the kings of the land of Uz, and to all the kings of the land of the Philistines, and to Askelon, and to Gaza, and to Ekron, and to the remnant of Ashdod ;
21 to Edom, and to Moab, and to the children of Ammon ;
22 and to all the kings of Tyre, and to all the kings of Sidon,
23 and to the kings of the lands which are beyond the sea ; to Dedan, and to Tema, and to Buz, and to all that shave
24 the cheek ; and to all the kings of Arabia, and to all the
25 kings of the allied people who dwell in the desert ; and to all the kings of Zimri, and to all the kings of Elam, and
26 to all the kings of Media ; and to all the kings of the North, those that are near, and those that are afar off with respect to each other, and to all the kingdoms of the earth which are upon the face of the ground ; and the king of Sheshach shall drink after them.

27 And say to them, Thus saith Jehovah of hosts, the God of Israel : Drink ye and be drunken, and vomit, and fall to rise no more because of the sword which I am about

28 to send among you. And if they refuse to take the cup
 from thy hand to drink, then say to them, Thus saith Je-
 29 hovah of hosts: Ye shall surely drink! For behold, upon
 the city which is called by my name I begin to bring evil;
 and shall ye go wholly unpunished? Ye shall not go un-
 punished; for I am about to call the sword upon all the
 30 inhabitants of the earth, saith Jehovah of hosts. There-
 fore, prophesy against them all these words, and say to
 them:—

Jehovah shall roar from on high,
 From his holy habitation shall he utter his voice;
 He shall roar aloud against his dwelling-place;
 A shout like that of vintagers shall he raise
 Against all the inhabitants of the earth.
 31 An outcry shall reach to the ends of the earth;
 For Jehovah hath a controversy with the nations;
 He entereth into judgment with all flesh;
 The wicked will he give up to the sword, saith Jehovah.

32 Thus saith Jehovah of hosts:
 Behold, evil shall go forth from nation to nation,
 And a great whirlwind shall be raised up from the extrem-
 ities of the earth.

33 At that day shall the slain of Jehovah lie
 From one end of the earth to the other end of the earth;
 They shall not be lamented, nor gathered, nor buried;
 They shall be dung upon the ground.

34 Howl, O ye shepherds, and cry!
 Roll yourselves in the dust, ye leaders of the flock,
 For your time to be slaughtered has come!
 And I will scatter you, and ye shall fall like a goodly ves-
 sel.

35 The shepherds shall have no way to flee,
 Nor the leaders of the flock to escape.

36 [Hark!] the voice of the cry of the shepherds,
 And the wailing of the leaders of the flock,
 Because Jehovah layeth waste their pasture!

37 Yea, the peaceful pastures are destroyed
 Because of the fierce anger of Jehovah.

38 He hath left, like a lion, his covert;
 For their land is become desolate,

Because of the wrath of the destroying sword,
And because of the fierceness of his anger.

XXIII.

Jeremiah is accused, tried, and acquitted. — Ch. XXVI.

- 1 IN the beginning of the reign of Jehoiakim, the son of Josiah, king of Judah, came this word from Jehovah, saying: —
- 2 Thus saith Jehovah: Stand in the court of the house of Jehovah, and speak to those who come from all the cities of Judah to worship in the house of Jehovah all the words which I have commanded thee to speak to them; abate not a word.
- 3 If peradventure they will hearken and turn every one from his evil way, that I may repent me of the evil which
- 4 I purpose to do to them because of their evil doings. And thou shalt say to them, Thus saith Jehovah: If ye will not hearken to me, to walk in my law which I have set
- 5 before you, to hearken to the words of my servants the prophets, whom I sent to you, rising early and sending,
- 6 and ye have not hearkened, then will I make this house like Shiloh, and this city will I make a curse to all the nations of the earth.
- 7 And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of Je-
- 8 hovah. And when Jeremiah had made an end of speaking all that Jehovah had commanded him to speak to all the people, then the priests and the prophets and all the
- 9 people seized him, and said, Thou shalt surely die! Why dost thou prophesy in the name of Jehovah, and say, This house shall be as Shiloh, and this city shall be made desolate without an inhabitant? And all the people were assembled together against Jeremiah in the house of Jehovah.
- 10 When the princes of Judah heard these things, they

went up from the king's house to the house of Jehovah, and sat in the entrance of the new gate of the house of Jehovah. Then spake the priests and the prophets to the
11 princes and to all the people, saying: This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremiah to all the princes and to all the people, saying: Jehovah hath sent me to prophesy against this house, and against this city, all the words which ye
13 have heard. But now amend ye your ways and your doings, and obey the voice of Jehovah, your God, and Jehovah will repent of the evil which he hath pronounced
14 against you. And as for me, behold, I am in your hands; do to me as it seemeth good and right in your eyes. But
15 know ye for certain that, if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and its inhabitants; for of a truth Jehovah hath sent me to you to speak all these words in your ears.

16 Then said the princes and all the people to the priests and the prophets: This man is not worthy to die, for he
17 hath spoken to us in the name of Jehovah, our God. Certain elders of the land also rose up, and spoke to all the
18 assembly of the people, saying: Micalah, the Morasthite, prophesied in the days of Hezekiah, king of Judah, and spake to all the people of Judah, saying, Thus saith Jehovah of hosts: Zion shall be ploughed like a field, and Jerusalem shall become heaps of stones, and the mountain of the
19 house [of Jehovah] as the heights of a forest. Did Hezekiah, king of Judah, and all Judah, put him to death? Did he not fear Jehovah, and beseech Jehovah, so that Jehovah repented of the evil which he had pronounced against them? Shall we then bring so great an evil upon ourselves?

20 There was also another man that prophesied in the name of Jehovah, Urijah, the son of Shemaiah of Kirjath-jearim, who prophesied against this city and this land, according to all the words of Jeremiah; and when Jehoiakim
21 the king, and all his mighty men, and all the princes, heard his words, the king sought to put him to death. But when

Urijah heard it, he was afraid, and fled and went into
22 Egypt. But Jehoiakim the king sent men into Egypt,
Elnathan the son of Achbor, and certain men with him
23 into Egypt, and they brought Urijah out of Egypt, and
carried him to King Jehoiakim, who slew him with the
sword, and cast his dead body into the graves of the com-
24 mon people. Nevertheless, the hand of Ahikam, the son
of Shaphan, was with Jeremiah, that he should not be de-
livered into the hand of the people, to be put to death.

XXIV.

Jeremiah recommends submission to the king of Babylon. — CH. XXVII.

1 IN the beginning of the reign of Zedekiah, the son of
Josiah, king of Judah, came this word to Jeremiah from
Jehovah.

2 Thus said Jehovah to me: Make thee bands and yokes,
3 and put them upon thy neck, and send them to the king
of Edom, and to the king of Moab, and to the king of the
children of Ammon, and to the king of Tyre, and to the
king of Zidon, by the hands of the messengers that are
4 come to Jerusalem, to Zedekiah, king of Judah. And
command them to say to their masters, Thus saith Jeho-
vah of hosts, the God of Israel: Thus shall ye say to your
5 masters: The earth, and the men and the beasts which are
upon the earth, have I made by my great power and my
outstretched arm, and I give it to whomsoever it seemeth
6 meet to me. And now I give all these lands into the
hand of Nebuchadnezzar, the king of Babylon, my servant;
7 the beasts of the field also I give him to serve him. And
all nations shall serve him, and his son, and his son's
son, until the time of his land, even his, shall come, and
then shall many nations and great kings make him their
8 servant. And the nation and the kingdom that will not
serve him, Nebuchadnezzar, the king of Babylon, and put
their neck under the yoke of the king of Babylon, — with
the sword and with famine and with pestilence will I pun-
ish that nation, saith Jehovah, until I have consumed them

9 by his hand. Therefore hearken ye not to your prophets, and your diviners, and your dreamers, your soothsayers, and your sorcerers, who say to you, Ye shall not serve the
10 king of Babylon. For they prophesy a lie to you, to remove you far from your land, and that I should drive you
11 out, and that ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith Jehovah, and they shall till it, and dwell therein.

12 And to Zedekiah, king of Judah, also, spake I according to all these words, and said: Bring your necks under the yoke of the king of Babylon, and serve him and his
13 people, and live. Why will ye die, thou and thy people, by the sword, by famine, and by pestilence, as Jehovah hath spoken concerning the nation that will not serve the
14 king of Babylon? Therefore hearken not to the prophets, that say to you, Ye shall not serve the king of Babylon;
15 for they prophesy a lie to you. For I have not sent them, saith Jehovah; but they prophesy a lie in my name, that I may drive you out, and that ye may perish, ye and the prophets that prophesy to you.

16 To the priests, also, and to all the people, spake I, saying, Thus saith Jehovah: Hearken not to the words of your prophets who prophesy to you, and say, Behold the vessels of the house of Jehovah shall be brought back from Babylon now shortly; for they prophesy a lie to you.
17 Hearken ye not to them; serve the king of Babylon, and
18 live! Why should this city become a desolation? But if they be indeed prophets, and if the word of Jehovah be with them, let them now make intercession to Jehovah of hosts, that the vessels which are left in the house of Jehovah, and in the house of the king of Judah, and in
19 Jerusalem, may not go to Babylon. For thus saith Jehovah of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of
20 the vessels that are left in this city, which Nebuchadnezzar, king of Babylon, took not, when he carried away captive Jeconiah, the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, with all the nobles of Judah and

- 21 Jerusalem; yea, thus saith Jehovah of hosts, the God of Israel, concerning the vessels that are left in the house of Jehovah, and in the house of the king of Judah and of
22 Jerusalem: They shall be carried to Babylon, and there shall they be until the day when I shall visit them, saith Jehovah. Then will I bring them up, and restore them to this place.

XXV.

Against the false prophet Hananiah. — CH. XXVIII.

- 1 AND it came to pass in the same year, in the beginning of the reign of Zedekiah, king of Judah, in the fourth year, in the fifth month, that Hananiah, the son of Azur the prophet, who was of Gibeon, spoke to me in the presence
2 of the priests and of all the people, saying, Thus saith Jehovah of hosts, the God of Israel: "I will break the
3 yoke of the king of Babylon. Within two full years will I bring again to this place all the vessels of the house of
4 Jehovah, which Nebuchadnezzar the king of Babylon took from this place, and carried to Babylon. And Jeconiah,
5 the son of Jehoiakim, king of Judah, and all the captives of Judah that went to Babylon, will I bring again to this
6 place, saith Jehovah; for I will break the yoke of the king of Babylon."
- 5 Then Jeremiah the prophet spake to Hananiah the prophet, in the presence of the priests, and in the presence
6 of all the people that stood in the house of Jehovah. And Jeremiah the prophet said, Amen! So may Jehovah do! May Jehovah fulfil thy words which thou hast prophesied, and bring back the vessels of the house of Jehovah, and
7 all the captives from Babylon to this place! Nevertheless, hear now this word, which I speak in thine ears, and
8 in the ears of all the people. The prophets who have been before me and before thee from ancient times have
9 also prophesied against many nations, and against great kingdoms, of war, of calamity, and of pestilence. The prophet who prophesieth of peace, when the word of the

prophet shall come to pass, then shall he be known as a
 10 prophet whom Jehovah hath truly sent. Then Hananiah
 the prophet took the yoke from the prophet Jeremiah's
 11 neck, and broke it. And Hananiah spake in the presence
 of all the people, saying, Thus saith Jehovah: In this
 manner will I break the yoke of Nebuchadnezzar, the king
 of Babylon, from the neck of all the nations, within the
 space of two full years. And the prophet Jeremiah went
 his way.

12 Then came the word of Jehovah to Jeremiah, after that
 Hananiah the prophet had broken the yoke from the neck
 13 of the prophet Jeremiah, saying: Go and tell Hananiah,
 saying: Thou hast broken a yoke of wood, but thou shalt
 14 make instead of it a yoke of iron. For thus saith Jeho-
 vah of hosts, the God of Israel: A yoke of iron do I put
 upon the neck of all these nations, that they may serve
 Nebuchadnezzar, king of Babylon; and they shall serve
 him. The beasts of the field also do I give to him.

15 Jeremiah the prophet said also to Hananiah the proph-
 et: Hear now, Hananiah! Jehovah hath not sent thee;
 16 but thou makest this people to trust in a lie. Therefore
 thus saith Jehovah: Behold, I will cast thee off from the
 face of the earth. This year thou shalt die; for thou hast
 17 spoken rebellion against Jehovah. And Hananiah the
 prophet died in the same year, in the seventh month.

XXVI.

Jeremiah's letter to the captives at Babylon. — CH. XXIX. 1-23.

1 Now these are the words of the letter which Jeremiah
 the prophet sent to the residue of the elders of the captivi-
 ty, and to the priests, and to the prophets, and to all the
 people, whom Nebuchadnezzar had carried away captive
 2 from Jerusalem to Babylon, after the departure of Jeco-
 niah the king, and the queen, and the eunuchs, and the
 princes of Judah and Jerusalem, and the artificers, and
 3 the smiths, from Jerusalem, by the hand of Elasah, the

son of Shaphan. and Gemariah, the son of Hilkiah, (whom Zedekiah, the king of Judah, sent to Babylon, to Nebuchadnezzar, the king of Babylon,) saying:—

4 Thus saith Jehovah of hosts, the God of Israel, to all
5 the captives whom I have caused to be carried away from
6 Jerusalem to Babylon: Build ye houses and dwell in
7 them; and plant gardens and eat the fruit of them. Take
8 ye wives, and have sons and daughters; and take wives
9 for your sons, and give your daughters to husbands, that
10 they may bear sons and daughters; and increase ye
11 there, and be not diminished. And seek ye the peace of
12 the city whither I have caused you to be carried away
13 captive, and pray for it to Jehovah, for in its peace shall
14 be your peace. For thus saith Jehovah of hosts, the God
15 of Israel: Let not your prophets and your diviners, who
16 are in the midst of you, deceive you, neither hearken to
17 your dreams which ye cause to be dreamed. For they
18 prophesy falsely to you in my name; I have not sent them,
19 saith Jehovah. For thus saith Jehovah: Surely, when
20 seventy years shall be completed for Babylon, I will visit
21 you, and I will perform for you my good promise, that I
22 would bring you again to this place. For I know the de-
23 signs which I have in mind concerning you, designs of
24 good and not of evil, to give you a happy end, and fulfil
25 your hopes. Then ye shall call upon me, and go in peace;
26 ye shall pray to me, and I will hear you; ye shall seek
27 me, and find me, when ye search for me with all your
28 heart. And I will be found by you, saith Jehovah, and I
29 will bring you back from captivity, and I will gather you
30 from all the nations, and from all the places whither I
31 have driven you, saith Jehovah; and I will bring you
32 again to the place whence I caused you to be carried away
33 captive.

15 Since ye say, Jehovah hath raised us up prophets in
16 Babylon, behold, thus saith Jehovah concerning the king
17 that sitteth upon the throne of David, and concerning all
18 the people that dwell in this city, your brethren that went
19 not forth with you into captivity, — thus saith Jehovah of
20 hosts: Behold, I will send upon them the sword, the fam-
21 ine, and the pestilence, and I will make them like vile figs,

- 18 which cannot be eaten for badness. And I will persecute them with the sword, and with famine, and with pestilence, and I will give them up to oppression in all kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I drive them ;
- 19 because they have not hearkened to my words, saith Jehovah, when I sent to them my servants, the prophets, rising early and sending them ; but ye would not hear, saith Jehovah.
- 20 Hear ye, therefore, the word of Jehovah, all ye of the captivity, whom I have sent from Jerusalem to Babylon.
- 21 Thus saith Jehovah of hosts, the God of Israel, concerning Ahab, the son of Kolaiah, and concerning Zedekiah, the son of Maaseiah, who prophesy a lie to you in my name : Behold, I will deliver them into the hand of Nebuchadnezzar, king of Babylon, and he shall slay them before your
- 22 eyes. And from them shall be taken a curse among all the captives of Judah that are at Babylon, so that they shall say, "Jehovah make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire!"
- 23 because they have practised villany in Israel, and have committed adultery with their neighbors' wives, and have spoken lying words in my name, which I commanded them not. But I know it, and am a witness, saith Jehovah.

XXVII.

Against the false prophet Shemaiah. — CH. XXIX. 24 - 32.

- 24 AND to Shemaiah, the Nehelamite, shalt thou say, Thus
- 25 saith Jehovah of hosts, the God of Israel : Because thou hast sent letters in thy name to all the people that are at Jerusalem, and to Zephaniah, the son of Maaseiah the
- 26 priest, and to all the priests, saying, Jehovah hath made thee priest in the room of Jehoiada the priest, that there should be officers in the house of Jehovah against every one that is mad and prophesieth, and that thou shouldst
- 27 put him into the stocks, and into prison ; now, therefore, why hast thou not reproved Jeremiah of Anathoth, who

- 28 prophesieth to you? For he hath sent to us at Babylon, saying, This captivity is long. Build ye houses and dwell in them, and plant gardens, and eat the fruit of them.
- 29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.
- 30 Then came the word of Jehovah to Jeremiah, saying:
- 31 Send to all those of the captivity, saying, Thus saith Jehovah concerning Shemaiah the Nehelamite: Because Shemaiah the prophet hath prophesied to you, and I sent him
- 32 not, and he hath caused you to trust in a lie, therefore thus saith Jehovah: Behold, I will punish Shemaiah, the Nehelamite, and his offspring. There shall descend from him not a man to dwell among this people, and he shall not behold the good which I will do for my people, saith Jehovah; for he hath spoken rebellion against Jehovah.

XXVIII.

Promise of a return from captivity. — CH. XXX., XXXI.

- 1 THE word which came to Jeremiah from Jehovah, saying:—
- 2 Thus saith Jehovah, the God of Israel: Write thee all
- 3 the words which I have spoken to thee in a book. For behold the days come, saith Jehovah, when I will bring back the captives of my people Israel and Judah, saith Jehovah, and cause them to return to the land which I gave to their fathers, and they shall possess it.
- 4 And these are the words which Jehovah spake concerning Israel and concerning Judah.
- 5 Behold, thus saith Jehovah:
The voice of trembling do we hear;
There is alarm, and no peace.
- 6 Ask ye now and see,
Whether a male doth bring forth?
Why then do I see every man's hands upon his loins, like
a woman in travail?

- And why are all faces turned into paleness?
7 Alas! that day is great,
So that there is none like it;
It is a time of trouble for Jacob,
Yet shall he be saved from it.
- 8 For in that day, saith Jehovah of hosts,
I will break his yoke from his neck,
And his bands will I burst asunder,
And he shall be subject to strangers no more.
- 9 But they shall serve Jehovah, their God,
And David, their king, whom I will raise up for them.
- 10 Therefore fear thou not, O my servant Jacob, saith Jehovah,
And be not thou dismayed, O Israel!
For, behold, I will bring thee safe from afar,
And thy posterity from the land of their captivity;
And Jacob shall return, and be at rest;
Yea, he shall be quiet, and none shall make him afraid.
- 11 For I will be with thee, saith Jehovah, to save thee;
When I shall make a full end of all the nations
Whither I have dispersed thee,
Yet will I not make a full end of thee;
I will correct thee in measure,
Yet must I not leave thee wholly unpunished.
- 12 For thus saith Jehovah:
Thy bruise is incurable;
Thy wound is mortal.
- 13 No one offereth his help for thy cure;
No healing medicines are applied to thee.
- 14 All thy lovers have forgotten thee;
They inquire not after thee.
For with the wound of an enemy have I smitten thee,
With the chastisement of a cruel one,
For the multitude of thine iniquities,
Because thy sins were increased.
- 15 Why criest thou because of thy bruise?
Thy pain is without remedy.
For the multitude of thine iniquities,
Because thy sins were increased,
Have I done these things to thee.
- 16 Yet all they that devour thee shall be devoured,

- And all thine enemies, yea, all of them, shall go into captivity,
And they that spoil thee shall become a spoil,
And all that plunder thee will I give up to plunder.
- 17 For I will restore soundness to thee,
And I will heal thee of thy wounds, saith Jehovah;
For they have called thee the Outcast,
Zion, whom no man careth for.
- 18 Thus saith Jehovah:
Behold, I will bring back the captives of the tents of Jacob,
And I will have pity upon his dwelling-places,
And the city shall be builded upon her heap,
And the palace shall be inhabited as of old.
- 19 And out of them shall go forth thanksgiving,
And the voice of them that make merry.
And I will multiply them, and they shall not be few,
And I will exalt them, and they shall not be low.
- 20 And their children shall be as aforetime,
And their congregation shall be established before me,
And I will punish all that oppress them.
- 21 And their princes shall be of themselves,
And their governor shall proceed from the midst of them.
And I will cause them to approach, and they shall come near to me;
For who is he that would dare to come near to me? saith Jehovah.
- 22 And ye shall be my people,
And I will be your God.
- 23 Behold, a whirlwind from Jehovah,
Furious doth it go forth,
Even a sweeping whirlwind;
Upon the head of the wicked shall it rush.
- 24 The fierce anger of Jehovah shall not turn back
Until he shall have executed, until he shall have accomplished, the purpose of his heart;
In a future day ye shall understand it fully.
- 1 At that time, saith Jehovah, will I be the God of all the families of Israel,
And they shall be my people.

- 2 Thus saith Jehovah :
The people, escaped from the sword, hath found favor in
the wilderness ;
I will go and give rest to Israel.
- 3 Jehovah appeared to me from afar, [saying,]
With an everlasting love do I love thee,
Therefore have I kept mercy for thee.
- 4 Again will I build thee, and thou shalt be built, O virgin
of Israel !
Again shalt thou adorn thy tabrets,
And go forth in the dance of them that make merry.
- 5 Thou shalt yet plant vines upon the mountains of Samaria ;
The planters shall plant, and eat the fruit.
- 6 For the day is coming when the watchmen shall cry upon
Mount Ephraim,
Arise ye, and let us go up to Zion,
To Jehovah, our God.
- 7 For thus saith Jehovah :
Sing with gladness for Jacob,
And shout for the head of the nations !
Publish ye, praise ye, and say :
Jehovah, thou hast saved thy people,
The remnant of Israel.
- 8 Behold, I will bring them from the land of the North,
And gather them from the extremities of the earth ;
And with them shall be the blind and the lame,
The woman with child, and she that is in travail with child
together ;
A great company shall return thither.
- 9 They shall come with weeping,
And amid supplications will I lead them ;
I will conduct them to streams of water,
In a straight way, in which they shall not stumble.
For I have become a father to Israel,
And Ephraim is my first-born.
- 10 Hear the word of Jehovah, O ye nations,
And proclaim it in the distant coasts, and say :
“ He that scattered Israel will gather him,
And will guard him, as a shepherd his flock.”
- 11 For Jehovah hath redeemed Jacob,

- And ransomed him from the hand of him that was stronger than he.
- 12 And they shall come and sing upon the height of Zion ;
They shall exult in the bounty of Jehovah,
The corn, and the new wine, and the oil,
And the young of the flock, and of the herd ;
And they shall be as a well-watered garden,
And they shall languish no more.
- 13 Then shall the virgin rejoice in the dance,
And the young men and old men together,
For I will change their mourning into joy ;
I will comfort them, and cheer them after their sorrow.
- 14 And I will satisfy the priests with fatness,
And my people shall be satisfied with my bounty, saith
Jehovah.
- 15 Thus saith Jehovah :
A voice hath been heard in Ramah,
Lamentation and bitter weeping ;
Rachel, weeping for her children,
Refuseth to be comforted, because they are no more.
- 16 Thus saith Jehovah :
Refrain thy voice from weeping,
And thine eyes from tears,
For thy labor shall be rewarded, saith Jehovah ;
They shall come again from the land of the enemy.
- 17 There is hope for thy future days, saith Jehovah ;
Thy children shall come again to their border.
- 18 I have surely heard Ephraim bemoaning himself :
“ Thou hast chastised me, and I was chastised,
Like a steer not broken.
Turn thou me, and I shall be turned,
For thou, O Jehovah, art my God !
- 19 Surely, after I returned, I repented,
And after I was instructed, I smote upon my thigh ;
I was ashamed, yea, I was confounded,
Because I bore the reproach of my youth.”
- 20 Is Ephraim my dear son ?
Is he a beloved child ?
For as often as I speak of him,
I do earnestly remember him still.

My heart beateth for him ;
I will have mercy upon him, saith Jehovah

- 21 Set thee up waymarks ;
Raise thee pillars ;
Have regard to the highway, the way that thou goest !
Return, O virgin of Israel,
Return to these thy cities !
- 22 How long wilt thou wander about, O rebellious daughter ?
Behold, Jehovah createth a new thing in the earth :
The woman shall protect the man.
- 23 Thus saith Jehovah of hosts, the God of Israel :
Again shall they say in the land of Judah,
And in the cities thereof, when I bring back their captives,
“ May Jehovah bless thee, O habitation of justice, O holy
mountain ! ”
- 24 And Judah shall dwell in it, and all his cities together,
Husbandmen, and they that go forth with their flocks.
- 25 For I will refresh him that is thirsty,
And I will satisfy him that languisheth.
- 26 Upon this I awoke, and beheld,
And my sleep was sweet to me.
- 27 Behold, the days come, saith Jehovah,
That I will sow the house of Israel and the house of Ju-
dah
With the seed of man, and with the seed of beast.
- 28 And it shall be that as I have watched over them
To pluck up, and to pull down, and to overthrow,
And to destroy, and to afflict,
So will I watch over them
To build, and to plant, saith Jehovah.
- 29 In those days they shall no more say,
“ The fathers have eaten sour grapes,
And the children’s teeth are set on edge.”
- 30 But every one shall die for his own iniquity ;
Every man that eateth sour grapes,
His teeth shall be set on edge.
- 31 Behold, the days come, saith Jehovah,

- That I will make with the house of Israel,
And with the house of Judah, a new covenant;
32 Not according to the covenant which I made with their
fathers,
In the day when I took them by the hand
To bring them out of the land of Egypt;
Which covenant of mine they broke,
And I rejected them, saith Jehovah.
- 33 But this is the covenant which I will make with the house
of Israel :
After those days, saith Jehovah, I will put my law into
their inward parts,
And upon their hearts will I write it ;
And I will be their God,
And they shall be my people.
- 34 And they shall teach no more,
Every man his neighbor, and every man his brother,
Saying, " Know ye Jehovah !"
For they shall all know me,
From the least of them even to the greatest of them, saith
Jehovah ;
For I will forgive their iniquity,
And I will remember their sin no more.
- 35 Thus saith Jehovah,
Who made the sun for a light by day,
And the ordinances of the moon and stars for a light by night,
Who stirreth up the sea, so that the waves thereof roar,
Jehovah of hosts is his name :
- 36 If these ordinances shall depart from before me,
Then shall the race of Israel also cease from being a na-
tion before me forever.
- 37 Thus saith Jehovah :
If the heavens above can be measured,
Or the foundations of the earth beneath searched out,
Then will I cast off all the race of Israel
For all which they have done, saith Jehovah.
- 38 Behold, the days come, saith Jehovah,
That the city shall be built to Jehovah
From the tower of Hananeel to the corner-gate.
- 39 And the measuring line shall go forth over against it even
to the hill Gareb,

- And extend itself to Goath.
 40 And the whole valley of the dead bodies and of the ashes,
 And all the fields to the brook Kidron,
 Even to the corner of the horsegate toward the East,
 Shall be holy to Jehovah.
 No more shall it be plucked up,
 Or thrown down, forever.

XXIX.

Jeremiah's purchase of a piece of land, to express the certainty of the return of the Jews from captivity. — CH. XXXII.

- 1 THE word which came to Jeremiah from Jehovah in
 the tenth year of Zedekiah, the king of Judah, which was
 2 the eighteenth year of Nebuchadnezzar. And at that time
 the army of the king of Babylon was laying siege to Jeru-
 salem, and Jeremiah the prophet was shut up in the court
 of the prison, which was in the house of the king of Judah.
 3 For Zedekiah, the king of Judah, had shut him up, saying,
 Wherefore dost thou prophesy, and say, "Thus saith Je-
 hovah: Behold, I am about to give this city into the hand
 4 of the king of Babylon, and he shall take it; and Zedeki-
 ah, the king of Judah, shall not escape out of the hand of
 the Chaldeans, but shall surely be delivered into the hand
 of the king of Babylon, and he shall speak with him mouth
 5 to mouth, and his eyes shall behold his eyes; and he shall
 lead Zedekiah to Babylon, and there shall he be until I
 visit him, saith Jehovah; though ye fight with the Chal-
 dæans, ye shall not prosper?"

- 6 Then said Jeremiah, The word of Jehovah came to me,
 7 and said: Behold, Hanameel, the son of Shallum, thine
 uncle, will come to thee, and say, Buy thee my field which
 is in Anathoth, for thine is the redemption-right to buy it.
 8 And so Hanameel, the son of my uncle, came to me in the
 court of the prison according to the word of Jehovah, and
 said to me: Buy, I pray thee, my field, which is in Ana-
 thoth, for thine is the right of inheritance and redemption;
 buy it for thyself! Then I knew that this was the word

9 of Jehovah. I bought, therefore, the field of Hanameel, my uncle's son, in Anathoth, and I paid him the money, 10 seventeen shekels of silver. And I wrote a deed, and sealed it, and took witnesses thereto, and weighed the 11 silver in the balances. And I took the purchase-deed, that which was sealed according to the law and the statutes, and that which was open, and I gave the purchase-deed to Baruch, the son of Neriah, the son of Maaseiah, in the presence of Hanameel, my uncle's son, and in the presence of the witnesses, who subscribed their names to the purchase-deed, and in the presence of all the Jews 13 who sat in the court of the prison. And I charged Baruch 14 in their presence, saying, Thus saith Jehovah of hosts, the God of Israel: Take these writings, this sealed purchase-deed, and this open deed, and put them into an earthen 15 vessel, that they may endure a great length of time. For thus saith Jehovah of hosts, the God of Israel: Yet again shall houses and fields and vineyards be bought in this land.

16 And when I had delivered the purchase-deed to Baruch, the son of Neriah, I prayed to Jehovah, saying, 17 Ah, Lord, Jehovah! Behold, thou hast made the heavens and the earth by thy great power and thy stretched-out 18 arm, and there is nothing too hard for thee. Thou showest kindness to a thousand generations, and recompensest the iniquity of the fathers into the bosom of the children who come after them. The great, the mighty God, Jehovah of hosts is his name, great in counsel and mighty in work; for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings; who hast displayed signs and wonders in the land of Egypt even to this day, and in Israel, and among other men, and hast made thee a name, 21 as at this day; and hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and 22 with great terror, and hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; and they have come in and possessed it; but they have not obeyed thy voice, nor walked 23 according to thy law. They have done nothing of all

which thou commandedst them to do. Therefore hast thou
24 caused all this evil to come upon them. Behold, the
mounds of the enemy have already come up against the
city to take it; and the city is given into the hand of the
Chaldæans, who fight against it by means of the sword,
and of the famine, and of the pestilence; and what thou
hast spoken is come to pass, and, behold, thou seest it.
25 And yet hast thou said to me, O Lord Jehovah, "Buy
thee the field for money, and take witnesses thereto!"
when the city is given into the hand of the Chaldæans.

26 Then came the word of Jehovah to Jeremiah, saying:
27 Behold, I, Jehovah, am the God of all flesh. Is there
28 anything too hard for me? Therefore thus saith Jehovah:
Behold, I will give this city into the hand of the Chal-
dæans, and into the hand of Nebuchadnezzar, the king of
29 Babylon, and he shall take it. And the Chaldæans who
fight against this city shall come and set this city on fire,
and burn it, with the houses upon whose roofs they have
offered incense to Baal, and poured out incense to other
30 gods, to provoke me to anger. For the children of
Israel and the children of Judah have done nothing but
evil before me from their youth; yea, the children of Is-
rael have but provoked me to anger with the work of
31 their hands, saith Jehovah. For this city hath been the
object of my anger and my fury, from the day when they
built it even to this day; that I might remove it from be-
32 fore my face, because of all the wickedness of the children
of Israel, and of the children of Judah, which they have
committed to provoke me to anger, they, their kings, their
princes, their priests, and their prophets, and the men of
33 Judah, and the inhabitants of Jerusalem. For they have
turned to me the back, and not the face; though I have
taught them, rising up early and teaching them, yet have
34 they not hearkened to receive instruction. And they
have set their abominations in the house which is called by
35 my name, to defile it. And they have built the high places
of Baal, which are in the valley of the son of Hinnom, to
cause their sons and their daughters to pass through the
fire to Moloch, which I commanded them not, neither came
it into my mind, that they should practise their abomina-
tion, to cause Judah to sin.

36 Yet now thus saith Jehovah, the God of Israel, concern-
ing this city, of which ye say, "It is delivered into the
hand of the king of Babylon by the sword, and by the fam-
37 ine, and by the pestilence." Behold, I will gather them out
of all the countries whither I have driven them in my anger
and my fury and my great wrath, and I will bring
them back to this place, and I will cause them to dwell
38 securely, and they shall be my people, and I will be their
39 God. And I will give them one heart, and one way, to
fear me continually, that it may be well with them, and
40 with their children after them. And I will make an ever-
lasting covenant with them, that I will not turn away from
them, nor cease to do them good; for I will put my fear
41 in their hearts, that they shall not depart from me. Yea,
I will rejoice over them to do them good, and I will plant
them in this land in truth, with my whole heart, and with
42 my whole soul. For thus saith Jehovah: As I have
brought upon this people all this great evil, so will I bring
upon them all the good which I have promised them.
43 And fields shall yet be bought in this land, of which ye
say, "It is desolate, without man or beast; it is given in-
44 to the hand of the Chaldeans." Fields shall men buy for
money, and subscribe deeds, and seal them, and take wit-
nesses, in the land of Benjamin, and in the places about
Jerusalem, and in the cities of Judah, and in the cities of
the hill-country, and in the cities of the valley, and in the
cities of the south; for I will bring them back from their
captivity, saith Jehovah.

XXX.

Promise of a return from exile, and of other blessings. — CH. XXXIII.

- 1 THE word of Jehovah came also to Jeremiah the second
time, while he was shut up in the court of the prison, and
said:—
- 2 Thus saith Jehovah, who doeth it,
Jehovah who disposeth it, to establish it;
Jehovah is his name.

- 3 Call to me, and I will answer thee,
And I will show thee great things,
And hidden things which thou knowest not.
- 4 For thus saith Jehovah, the God of Israel,
Concerning the houses of this city,
And concerning the houses of the kings of Judah,
Which are thrown down toward the mounds and the sword,
5 To fight with the Chaldæans,
And to fill them with the dead bodies of men,
Whom I have smitten in mine anger and in my wrath,
And for all whose wickedness I have hid my face from
this city:
- 6 Behold, I will bind up her wounds, and heal them,
And I will reveal to them abundance of peace and stability.
- 7 And I will bring back the captives of Judah,
And the captives of Israel,
And I will build them, as at the first.
- 8 And I will cleanse them from all their iniquity,
Whereby they have sinned against me ;
And I will forgive all their iniquities,
Whereby they have sinned,
And have rebelled against me.
- 9 And it [the city] shall be to me a name of joy,
A praise and a glory among all the nations of the earth,
Who shall hear of all the good which I do to them.
And they shall fear and tremble because of all the good,
And because of all the prosperity, which I bestow upon it.
- 10 Thus saith Jehovah :
Yet again shall be heard in this place,
Of which ye say,
“It is desolate, without man and without beast,”
In the cities of Judah, and in the streets of Jerusalem,
Which are desolate, without man,
Even without an inhabitant and without beast,
- 11 The voice of joy and the voice of gladness,
The voice of the bridegroom and the voice of the bride,
The voice of them that say, “Praise ye Jehovah of hosts,
For Jehovah is good,
For his mercy endureth forever !”
And of them that bring an offering of praise to the house
of Jehovah.

- For I will restore the captives of the land,
As at the first, saith Jehovah.
- 12 Thus saith Jehovah of hosts :
Yet again shall there be in this place,
Which is desolate, without man and without beast,
And in all the cities thereof,
An habitation of shepherds, who shall cause their flocks
to rest ;
- 13 In the cities of the hill-country, and in the cities of the
plain,
And in the cities of the south, and in the land of Benjamin,
And in the places about Jerusalem, and in the cities of
Judah,
Shall the flocks pass yet again
Under the hands of him that numbereth them, saith Jehovah.
- 14 Behold, the days come, saith Jehovah,
That I will perform that good thing
Which I have spoken concerning the house of Israel,
And concerning the house of Judah.
- 15 In those days and at that time
Will I cause to grow up from David a righteous branch,
Who shall maintain justice and equity in the land.
- 16 In those days shall Judah be saved,
And Jerusalem shall dwell securely ;
And this is the name which shall be given her, Jehovah-
is-our-salvation.
- 17 For thus saith Jehovah :
There shall never fail from David
A man to sit upon the throne of the house of Israel ;
- 18 Neither from the priests and the Levites
Shall a man fail before me,
To offer burnt-offerings, and to kindle meat-offerings,
And to perform sacrifice continually.
- 19 And the word of Jehovah came to Jeremiah and said,
20 Thus saith Jehovah :
If ye can break my covenant concerning the day,
And my covenant concerning the night,
So that there shall no more be day and night in their season,

- 21 Then also may my covenant with David my servant be broken,
 So that he shall not have a son to reign upon his throne,
 And with the Levites, the priests, my servants.
- 22 As the host of heaven cannot be numbered,
 Nor the sand of the sea measured,
 So will I multiply the posterity of David my servant,
 And the Levites who minister to me.
- 23 The word of Jehovah came also to Jeremiah, saying:
 24 Seest thou not what this people speaketh, saying,
 "The two families, which Jehovah chose, he hath cast off"?
 Therefore they despise my people,
 So that they are no more a people in their eyes.
- 25 Thus saith Jehovah:
 If my covenant concerning the day and the night be not maintained,
 And if I have not established the ordinances of the heaven
 and the earth,
- 26 Then will I cast away the posterity of Jacob, and of David, my servant.
 So as not to take of his posterity to be rulers
 Over the posterity of Abraham, Isaac, and Jacob;
 For I will bring them back from their captivity,
 And have mercy upon them.

XXXI.

Concerning Zedekiah. — CH. XXXIV. 1-7.

- 1 THE word which came to Jeremiah from Jehovah, when Nebuchadnezzar, king of Babylon, and all his army, and all the kingdoms of the earth that were under his dominion, and all the nations, made war against Jerusalem, and against all the cities thereof, saying:—
- 2 Thus saith Jehovah, the God of Israel: Go and speak to Zedekiah, the king of Judah, and say to him, Thus saith Jehovah: Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire.

- 3 And thou shalt not escape out of his hand, but shalt surely be taken and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.
- 4 Yet hear the word of Jehovah, O Zedekiah, king of Judah! Thus saith Jehovah concerning thee: Thou shalt
- 5 not die by the sword; in peace shalt thou die; and according to the burnings of thy fathers, the former kings, who were before thee, so shall they burn for thee; and they shall lament for thee, saying, "Ah, lord!" for I have spoken the word, saith Jehovah.
- 6 And Jeremiah the prophet spake all these words to
- 7 Zedekiah, king of Judah, at Jerusalem. And the army of the king of Babylon fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah; for these fortified cities remained of the cities of Judah.

XXXII.

Against reducing again to slavery Hebrews, to whom freedom had been proclaimed. — CH. XXXIV. 8-22.

- 8 THE word which came to Jeremiah from Jehovah, after King Zedekiah had made a covenant with all the people
- 9 that were at Jerusalem, to proclaim liberty to them, that every one should let his man-servant or his maid-servant, being a Hebrew or Hebrewess, go free, that no one
- 10 should retain his brother, a Jew, in servitude. And all the princes, and all the people, who had entered into covenant to let every one his man-servant and every one his maid-servant go free, and retain them in servitude no
- 11 longer, obeyed; they obeyed, and let them go. But they returned afterwards, and took back the men-servants and the maid-servants whom they had let go free, and brought them into subjection as men-servants and as maid-servants.
- 12 Then came the word of Jehovah to Jeremiah from Je-

13 hovah, saying, Thus saith Jehovah, the God of Israel: I
made a covenant with your fathers in the day when I
brought them forth out of the land of Egypt, out of the
14 house of bondmen, and said, "At the end of seven years
ye shall let go every man his brother, a Hebrew, who shall
have been sold to thee; when he shall have served thee
six years, thou shalt let him go free from thee." But your
15 fathers hearkened not to me, nor inclined their ear. And
when ye had turned at this time, and had done what was
right in mine eyes, in proclaiming liberty every one to his
neighbor, and had entered into a covenant before me in the
16 house which is called by my name, then ye returned and
profaned my name, and took back every one his man-ser-
vant, and every one his maid-servant, whom he had set at
liberty at their pleasure, and brought them into subjection
to be men-servants and maid-servants to you.

17 Therefore thus saith Jehovah: Ye have not hearkened
to me in proclaiming liberty every one to his brother, and
every one to his neighbor. Behold, I proclaim a liberty
for you, saith Jehovah, to the sword, to pestilence, and
to famine, and I will give you up to oppression in all the
18 kingdoms of the earth; and I will make the men who
have transgressed my covenant, who have not performed
the words of the covenant which they made before me,
like the calf which they cut in twain, and passed between
19 the parts thereof, the princes of Judah, and the princes of
Jerusalem, the eunuchs, and the priests, and all the people
20 of the land, that passed between the parts of the calf. I
will give them into the hand of their enemies, and into
the hand of them that seek their life; and their dead
bodies shall be food for the birds of heaven, and for the
21 beasts of the earth. And Zedekiah, king of Judah, and
his princes, will I give into the hand of their enemies, and
into the hand of them that seek their life, even into the
hand of the king of Babylon's army, which are gone up
22 from you. Behold, I will command, saith Jehovah, and
cause them to return to this city, and they shall fight
against it, and take it, and burn it with fire; and I will
make the cities of Judah a desolation without an inhab-
itant.

XXXIII.

The Jews reproved for disobedience by the example of the Rechabites. — CH. XXXV.

1 THE word which came to Jeremiah from Jehovah, in the days of Jehoiakim, the son of Josiah, king of Judah, 2 saying: Go to the house of the Rechabites, and speak to them, and bring them into the house of Jehovah, into one 3 of the chambers, and give them wine to drink. Then I took Jaazaniah, the son of Jeremiah, the son of Habaziah, and his brethren, and all his sons, and the whole 4 house of the Rechabites, and brought them into the house of Jehovah, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah, 5 the son of Shallum, the keeper of the door. And I set before the sons of the house of the Rechabites pots full of wine and cups, and I said to them, "Drink ye wine." 6 But they said, "We will not drink wine; for Jonadab, the son of Rechab, our father, commanded us, saying, Ye 7 shall drink no wine, ye nor your sons, forever; neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents, that ye may live long in the land wherein ye are stran- 8 gers. And we have obeyed the voice of Jonadab, the son of Rechab, our father, in all that he charged us, to drink no wine all our days, neither we, nor our wives, 9 nor our sons, nor our daughters; nor to build houses for us to dwell in; neither have we vineyard, nor field, nor 10 seed; but we have dwelt in tents, and have obeyed, and done according to all that Jonadab, the son of Rechab, 11 our father, commanded us. But it came to pass when Nebuchadnezzar, king of Babylon, came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldæans, and for fear of the army of the Syrians; so we dwell at Jerusalem."

12 Then came the word of Jehovah to Jeremiah, saying, 13 Thus saith Jehovah of hosts, the God of Israel: Go and say to the men of Judah, and to the inhabitants of

Jerusalem: Will ye not receive instruction, to hearken
14 to my words? saith Jehovah. The words of Jonadab,
the son of Rechab, in which he commanded his sons
not to drink wine, have been performed; for they have
drunk no wine to this day, but have obeyed the com-
mandment of their father. I also have spoken to you,
15 rising up early and speaking, but ye have not hearkened
to me. And I have sent to you all my servants, the
prophets, rising up early and sending them, saying,
Return ye now every one from his evil way, and amend
your doings, and go not after other gods to serve them,
and ye shall dwell in the land which I have given to
16 you and to your fathers; but ye have not inclined your
ear, nor hearkened to me. Since then the sons of
Jonadab, the son of Rechab, have performed the com-
mandment of their father which he commanded them,
17 and this people have not hearkened to me; therefore
thus saith Jehovah, the God of hosts, the God of Israel:
Behold, I will bring upon Judah, and upon all the in-
habitants of Jerusalem, all the evil which I have pro-
nounced against them; because I have spoken to them,
and they have not hearkened, and I have called to
them, and they have not answered.

18 And to the house of the Rechabites Jeremiah said:
Thus saith Jehovah of hosts, the God of Israel: Be-
cause ye have obeyed the commandment of Jonadab,
your father, and kept all his precepts, and done accord-
19 ing to all which he commanded you, therefore thus
saith Jehovah of hosts, the God of Israel: There shall
not fail in the land of Jonadab, the son of Rechab,
men to stand before me forever.

XXXIV.

Jeremiah's prophecies written, read to the people, burned by the king, and
rewritten. — CH. XXXVI.

1 AND it came to pass in the fourth year of Jehoia-
kim, the son of Josiah, king of Judah, that this word

2 came to Jeremiah from Jehovah, saying: Take thee a book-roll, and write upon it all the words which I have spoken to thee concerning Israel, and concerning Judah, and concerning all the nations, from the day
3 when I began to speak to thee even to this day. It may be that the house of Judah will hear all the evil which I purpose to do to them, and return every one from his evil way, so that I may forgive their iniquity
4 and their sin. Then Jeremiah called Baruch, the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of Jehovah which he had spoken to
5 him, upon a book-roll. And Jeremiah commanded Baruch and said: I am shut up; I cannot go into the house
6 of Jehovah; therefore, go thou, and read in the roll which thou hast written from my mouth the words of Jehovah, in the ears of the people, in the house of Jehovah, upon the fast-day; also in the ears of all Judah, that
7 come out of their cities, shalt thou read them. It may be that they will prostrate themselves in supplication before Jehovah, and will return every one from his evil way. For great is the anger and the indignation which Jeho-
8 vah hath denounced against this people. And Baruch, the son of Neriah, did according to all that Jeremiah the prophet commanded him, reading in the book the words of Jehovah in the house of Jehovah.

9 And it came to pass in the fifth year of Jehoiakim, the son of Josiah, king of Judah, in the ninth month, that all the people in Jerusalem, and all the people that came out of the cities of Judah, proclaimed a fast before Jehovah,
10 in Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of Jehovah, in the chamber of Gemariah, the son of Shaphan the scribe, in the higher court, at the entrance of the new gate of the house of Jehovah, in the ears of all the people.

11 And when Micah, the son of Gemariah, the son of Shaphan, had heard from the book all the words of Jeho-
12 vah, he went down to the king's house, into the scribe's chamber; and lo, all the princes were sitting there, Elisbama the scribe, and Delaiah, the son of Shemaiah, and Elnathan, the son of Achbor, and Gemariah, the son of

Shaphan, and Zedekiah, the son of Hananiah, and all the
13 princes. Then Micah declared to them all the words
which he had heard when Baruch read the book in the
14 ears of the people. Then all the princes sent Jehudi, the
son of Nethaniah, the son of Shelemiah, the son of
Cushi, to Baruch, and said, "Take in thy hand the roll
wherein thou hast read in the ears of the people, and
come." So Baruch, the son of Neriah, took the roll in
15 his hand, and came to them. And they said to him,
"Sit down now, and read it in our ears." And Baruch
16 read it in their ears. And when they had heard all the
words, they looked with consternation upon one another,
and they said to Baruch, "We must tell the king of all
17 these things." And they asked Baruch, saying, "Tell us
now, how didst thou write all these words from his
18 mouth?" And Baruch said to them, "With his mouth
he pronounced to me all these words, and I wrote them
19 on the book with ink." Then said the princes to Baruch,
"Go, hide thee, thou and Jeremiah, and let no man know
where ye are."

20 And they went in to the king into the court; but they
laid up the roll in the chamber of Elishama the scribe,
and they told all these things in the ears of the king.
21 Then the king sent Jehudi to fetch the roll, and he took
it out of the chamber of Elishama the scribe; and
Jehudi read it in the ears of the king, and in the ears of
22 all the princes who stood beside the king. And the king
was sitting in the winter-house, in the ninth month, and a
23 brasier was burning before him. And when Jehudi had
read three or four sections, he [the king] cut it with the
penknife, and cast it into the fire, into the brasier, until
the whole roll was consumed in the fire in the brasier.
24 And they were not afraid, and rent not their garments,
neither the king, nor any of his servants, who heard all
25 these words; and although Elnathan and Delaiah and
Gemariah interceded with the king not to burn the roll,
26 yet he would not hearken to them. And the king com-
manded Jerahmeel, the son of Hammelech, and Seraiah,
the son of Azreel, and Shelemiah, the son of Abdeel, to
seize Baruch the scribe, and Jeremiah the prophet; but
Jehovah had hid them.

27 Then came the word of Jehovah to Jeremiah, after that the king had burned the roll, and the words which Baruch had written from the mouth of Jeremiah, saying:
28 Take thee another roll, and write in it all the former words that were in the first roll, which Jehoiakim, king
29 of Judah, hath burned. And concerning Jehoiakim, king of Judah, thou shalt say, Thou hast burned this roll, saying, "Why hast thou written therein and said, The king of Babylon shall surely come and shall destroy this land,
30 and shall cause to cease from it man and beast?" Therefore thus saith Jehovah concerning Jehoiakim, king of Judah: He shall have not one to sit upon the throne of David; and his dead body shall be cast out in the day to
31 the heat, and in the night to the frost. And I will punish him, and his offspring, and his servants, for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil which I have pronounced against them, and they have not heark-
32 ened. Then Jeremiah took another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim had burned in the fire; and there were added to them many words of the same kind.

XXXV.

Jeremiah arrested, and charged with treason. — CH. XXXVII.

1 Now King Zedekiah, the son of Josiah, reigned instead of Coniah, the son of Jehoiakim, whom Nebuchadnezzar,
2 king of Babylon, made king in the land of Judah. But neither he nor his servants nor the people of the land regarded the words of Jehovah, which he spake by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal, the son of Shelemiah, and Zephaniah, the son of Maaseiah the priest, to Jeremiah the prophet, saying, "Pray now to Jehovah our
4 God for us." Now Jeremiah came in and went out among
5 the people, for they had not cast him into prison. And

Pharaoh's army had come forth out of Egypt; and the Chaldæans, who were besieging Jerusalem, having heard tidings of them, had departed from Jerusalem.

6 Then came the word of Jehovah to Jeremiah the proph-
7 et, saying, Thus saith Jehovah, the God of Israel: Thus
shall ye say to the king of Judah, who sent you to inquire
of me: Behold, the army of Pharaoh, which is come forth
to help you, shall return to Egypt, into their own land.
8 And the Chaldæans shall come again, and fight against this
9 city, and take it, and burn it with fire. Thus saith Jeho-
vah: Deceive not yourselves, saying, "The Chaldæans
shall surely depart from us"; for they shall not depart.
10 For though ye had smitten the whole army of the Chal-
dæans that fight against you, and there remained only
wounded men among them, each one in his tent, yet should
they rise up and burn this city with fire.

11 And it came to pass, when the army of the Chaldæans
had marched away from Jerusalem because of the army
12 of Pharaoh, that Jeremiah was going forth from Jerusalem,
to go into the land of Benjamin, to receive thence his in-
13 heritance among the people. And when he was in the
gate of Benjamin, a captain of the ward was there, whose
name was Irijah, the son of Shelemiah, the son of Hana-
14 niah; and he seized Jeremiah the prophet, saying, "Thou
art going over to the Chaldæans." And Jeremiah said,
"It is false; I am not going over to the Chaldæans." But
he hearkened not to him; so Irijah took Jeremiah and
15 brought him to the princes. And the princes were en-
raged against Jeremiah, and smote him, and put him in
prison in the house of Jonathan the scribe; for they had
made that a prison.

16 And when Jeremiah had gone into the dungeon, and in-
17 to the cells, and had remained there a long time, then
Zedekiah the king sent and took him out; and the king
asked him in his house privately, and said, "Hast thou
any word from Jehovah?" And Jeremiah said, "I have."
And he said, "Into the hand of the king of Babylon shalt
18 thou be delivered." And Jeremiah said to King Zedekiah,
What offence have I committed against thee, or against

thy servants, or against this people, that ye have put me
 19 in prison? And where are your prophets, who prophe-
 sied to you, saying, "The king of Babylon shall not come
 20 against you, nor against this land?" But now hear, I
 pray thee, my lord the king! let my supplication, I pray
 thee, be accepted before thee, and cause me not to return
 21 to the house of Jonathan the scribe, lest I die there! Then
 Zedekiah the king commanded that they should commit
 Jeremiah into the court of the prison, and that they should
 give him daily a piece of bread out of the bakers' street,
 until all the bread in the city should be consumed. And
 Jeremiah remained in the court of the prison.

XXXVI.

Jeremiah is cast into prison for counselling submission to the Chaldæans. —
 CH. XXXVIII.

1 AND Shephatiah, the son of Mattan, and Gedaliah, the
 son of Pashur, and Jucal, the son of Shelemiah, and Pa-
 shur, the son of Malchiah, heard the words which Jeremi-
 2 ah spoke to all the people, saying, "Thus saith Jehovah:
 He that remaineth in this city shall die by the sword, by
 famine, and by pestilence; but he that goeth forth to the
 Chaldæans shall live, and he shall retain his life as a prey,
 3 and shall live. Thus saith Jehovah: This city shall surely
 be given into the hand of the army of the king of Babylon,
 4 and he shall take it." Then said the princes to the king,
 "We beseech thee, let this man be put to death! for thus
 he weakeneth the hands of the men of war that remain in
 this city, and the hands of all the people, in speaking such
 words to them; for this man seeketh not the welfare of
 5 this people, but their hurt." Then Zedekiah the king
 said, "Behold, he is in your hand; for the king is not one
 6 that can do anything in opposition to you." Then took
 they Jeremiah, and cast him into the dungeon of Malchiah,
 the son of Hanmelech, which was in the court of the pris-
 on; and they let down Jeremiah with cords. And in the
 dungeon there was no water, but only mire; and Jeremiah
 sunk in the mire.

7 And Ebedmelech, the Ethiopian, a eunuch, who was then in the king's house, heard that they had put Jeremiah into the dungeon; and the king was sitting in the gate of Benjamin. Then Ebedmelech went forth out of the king's house, and spake to the king, saying, "My lord the king! these men have done evil in all that they have done to Jeremiah the prophet whom they have cast into the dungeon; for he was already almost dead in his place for hunger; for there is no more bread in the city." Then the king commanded Ebedmelech, the Ethiopian, saying, "Take along with thee thirty men from hence, and take up Jeremiah the prophet out of the dungeon, before he die." And Ebedmelech took the men with him, and went into the king's house under the store-room, and took from thence torn rags and worn-out rags, and let them down by cords into the dungeon to Jeremiah. And Ebedmelech, the Ethiopian, said to Jeremiah, put now these torn and worn-out rags under thy knuckles under the cords. And Jeremiah did so. And they drew up Jeremiah with cords, and took him up out of the dungeon; and Jeremiah remained in the court of the prison.

14 And King Zedekiah sent, and took Jeremiah the prophet to him into the third entrance, which is in the house of Jehovah; and the king said to Jeremiah, "I will ask thee a question; hide nothing from me!" And Jeremiah said to Zedekiah, "When I have told thee, wilt thou not surely put me to death? and if I give thee counsel, thou wilt not hearken to me." Then King Zedekiah swore to Jeremiah in secret, saying, "As Jehovah liveth, who made for us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life." Then said Jeremiah to Zedekiah, "Thus saith Jehovah of hosts, the God of Israel: If thou wilt go forth to the chieftains of the king of Babylon, then shalt thou live; and this city shall not be burned with fire; and thou shalt live, thou and thine house. But if thou wilt not go forth to the chieftains of the king of Babylon, then shall this city be given into the hand of the Chaldæans, and they shall burn it with fire, and thou shalt not escape out of their hand." And Zedekiah the king said to Jeremiah, "I am afraid of the Jews who have gone over to the Chaldæans, lest I should be de-

20 livered into their hand, and they should mock me." And Jeremiah said, "Thou shalt not be delivered up to them. Obey, I beseech thee, the voice of Jehovah in what I speak to thee; so shall it be well with thee, and thou shalt
21 live. But if thou refuse to go forth, this is what Jehovah
22 hath revealed to me. Behold, all the women that are left in the house of the king of Judah shall be brought forth to the chieftains of the king of Babylon, and shall say, 'Thy friends have set thee on, and have prevailed against thee; thy feet are sunk in the mire; they go backward.'
23 And all thy wives and thy children shall they bring out to the Chaldeans, and thou shalt not escape out of their hand, but by the hand of the king of Babylon shalt thou be taken; and thou shalt cause this city to be burned with fire."
24 Then said Zedekiah to Jeremiah, "Let no man know of
25 these words, and thou shalt not die. But if the princes shall hear that I have talked with thee, and shall come to thee, and say to thee, 'Tell us, we pray thee, what thou hast said to the king; hide it not from us, and we will not put thee to death; and what the king hath said to thee';
26 then shalt thou say to them, 'I presented my supplication before the king, that he would not cause me to return to
27 the house of Jonathan to die there.'" Then came all the princes to Jeremiah, and asked him; and he told them according to all those words which the king had commanded. And they said no more to him, for the matter was not
28 known. And Jeremiah remained in the court of the prison to the day when Jerusalem was taken.

XXXVII.

The destruction of Jerusalem, and what happened to the king, and to Jeremiah. — CH. XXXIX.

1 AND it came to pass, when Jerusalem was taken, (in the ninth year of Zedekiah, the king of Judah, in the tenth month, came Nebuchadnezzar, the king of Babylon, and all his army, against Jerusalem, and besieged it; and
2 in the eleventh year of Zedekiah, in the fourth month, on

the ninth day of the month, was the city broken into,) 3 that all the chieftains of the king of Babylon came, and stationed themselves in the middle gate, Nergalsharezer, Samgarnebo, Sarsechim, prefect of the eunuchs, Nergalsharezer, prefect of the magians, and all the rest of the 4 princes of the king of Babylon. And when Zedekiah, the king of Judah, and all the men of war, saw them, they fled, and went forth out of the city by night, by the way of the king's garden, through the gate between the two 5 walls; and they went forth toward the plain. But the army of the Chaldæans pursued them, and overtook Zedekiah in the plains of Jericho; and they took him, and brought him to Nebuchadnezzar, king of Babylon, at Riblah in the land of Hamath, where he gave judgment 6 concerning him. And the king of Babylon slew the sons of Zedekiah at Riblah before his eyes; and all the nobles 7 of Judah did the king of Babylon slay. And he put out the eyes of Zedekiah, and bound him with fetters of brass, 8 to carry him to Babylon. And the Chaldæans burned the king's house, and the houses of the people, with fire, 9 and they broke down the walls of Jerusalem. And the residue of the people that remained in the city, and the deserters who had come over to him, the residue of the people that remained, Nebuzaradan, the captain of the guard, 10 carried away to Babylon. But the poor of the people, who had nothing, Nebuzaradan, captain of the guard, left in the land of Judah, and gave them vineyards and fields at the same time.

11 And Nebuchadnezzar, king of Babylon, gave charge concerning Jeremiah to Nebuzaradan, captain of the 12 guard, saying, "Take him, and have thine eyes upon him, and do him no harm; but do to him even as he shall say 13 to you." Then sent Nebuzaradan, the captain of the guard, and Nebushasban, prefect of the eunuchs, and Nergalsharezer, prefect of the magians, and all the princes of 14 the king of Babylon, they sent and took Jeremiah out of the court of the prison, and committed him to Gedaliah, the son of Alikam, the son of Shaphan, that he should carry him home; and he dwelt among the people.

15 Now the word of Jehovah had come to Jeremiah, while

- 16 he was shut up in the court of the prison, saying: Go and speak to Ebedmelech, the Ethiopian, and say: Thus saith Jehovah of hosts, the God of Israel: Behold, I bring my words upon this city for evil and not for good, and with thine own eyes shalt thou see it in that day.
- 17 But I will deliver thee in that day, saith Jehovah; and thou shalt not be given into the hand of the men of whom
- 18 thou art afraid. But I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be to thee as a prey; because thou hast put thy trust in me, saith Jehovah.

XXXVIII.

Jeremiah set at liberty. Conspiracy against Gedaliah. His death.—
CH. XL., XLI.

- 1 THE word which came to Jeremiah from Jehovah, after that Nebuzaradan, captain of the guard, had let him go from Ramah. For he had taken him, and he had been bound with chains among all the captives of Jerusalem and Judah which were carried away captive to Babylon.
- 2 And the captain of the guard took Jeremiah, and said to him: "Jehovah, thy God, pronounced this evil against
- 3 this place; and now Jehovah hath brought it, and done according as he spake, because ye sinned against Jehovah, and obeyed not his voice; therefore hath this thing come
- 4 upon you. And now, behold, I loose thee this day from the chains upon thy hands. If it seem good to thee to come with me to Babylon, come; and I will set my eyes upon thee; but if it seem evil to thee to come with me to Babylon, forbear; behold, the whole land is before thee; whither it seemeth good and desirable for thee to go,
- 5 thither go." And while he was not yet gone away [he said]: "Go to Gedaliah, the of son Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the

people; or go whithersoever it seemeth good to thee to go." And the captain of the guard gave him provisions, 6 and a present, and dismissed him. And Jeremiah went to Gedaliah, the son of Ahikam, to Mizpah, and dwelt with him among the people that were left in the land.

7 Now when all the captains of the forces which were in the fields, they and their men, heard that the king of Babylon had made Gedaliah, the son of Ahikam, governor over the land, and had committed to his charge men and women and children, of the poor of the land, of them that were not carried away captive to Babylon, 8 then they came to Gedaliah, to Mizpah; namely, Ishmael, the son of Nethaniah, and Johanan and Jonathan, the sons of Kareah, and Seraiah, the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah, the son 9 of the Maachathite, they and their men; and Gedaliah, the son of Ahikam, the son of Shaphan, swore to them and to their men, saying, "Fear not to serve the Chaldæans; dwell in the land, and serve the king of Babylon, 10 and it shall be well with you. As for me, behold, I will dwell at Mizpah, to stand before the Chaldæans, who shall come to us; but ye, gather ye in wine, and summer fruits, and oil, and put them in your vessels, and dwell in 11 your cities which ye have taken." Also when all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant to Judah, and that he had set over them Gedaliah, the son 12 of Ahikam, the son of Shaphan, then all the Jews returned from all the places whither they were driven, and came to the land of Judah, to Gedaliah, to Mizpah, and gathered wine and summer fruits in abundance.

13 And Johanan, the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah, to 14 Mizpah, and said to him, "Dost thou know that Baalis, the king of the children of Ammon, hath sent Ishmael, the son of Nethaniah, to slay thee?" But Gedaliah, the 15 son of Ahikam, believed them not. And Johanan, the son of Kareah, spake to Gedaliah in private at Mizpah, saying, "Let me go, I pray thee, and smite Ishmael, the

son of Nethaniah, and no man shall know it. Wherefore should he slay thee, that all the Jews which are gathered to thee should be scattered, and the remnant in Judah 13 perish?" But Gedaliah, the son of Ahikam, said to Johanan, the son of Kareah, "Thou shalt not do this thing, for thou speakest falsely of Ishmael."

1 And it came to pass in the seventh month, that Ishmael, the son of Nethaniah, the son of Elishama, of the blood royal, and one of the great officers of the king, and ten men with him, came to Gedaliah, the son of Ahikam, to Mizpah; and they ate bread there together in Mizpah.
2 Then Ishmael, the son of Nethaniah, arose, and the ten men that were with him, and smote Gedaliah, the son of Ahikam, the son of Shaphan, with the sword, and slew him whom the king of Babylon had made governor over
3 the land. And all the Jews that were with him, with Gedaliah at Mizpah, and the Chaldeans that were found
4 there, the men of war, did Ishmael smite. And it came to pass, the second day after he had slain Gedaliah, and
5 no man knew it, that there came certain men from Shechem, from Shiloh, and from Samaria, fourscore persons, having their beards shaven, and their clothes rent, and having cut themselves, with an oblation and incense in
6 their hands, to bring to the house of Jehovah. And Ishmael, the son of Nethaniah, went forth from Mizpah to meet them, weeping all along as he went; and when he met them, he said to them, "Come ye to Gedaliah, the
7 son of Ahikam." And when they had come into the midst of the city, Ishmael, the son of Nethaniah, slew them, and cast them into the pit, he and the men that
8 were with him. But ten men were found among them who said to Ishmael, "Slay us not, for we have hidden stores in the field, of wheat, and barley, and oil, and honey." He forbore, therefore, and slew them not with
9 their brethren. Now the pit into which Ishmael cast all the dead bodies of the men whom he slew, together with Gedaliah, is the same which King Asa made on account of Baasha, king of Israel; and Ishmael, the son
10 of Nethaniah, filled it with them that were slain. And Ishmael took captive all the residue of the people that were in Mizpah, the king's daughters, and all the people

that remained in Mizpah, whom Nebuzaradan, captain of the guard, had committed to the charge of Gedaliah, the son of Ahikam; even Ishmael, the son of Nethaniah, took them captive, and set forth to go over [the Jordan] to the children of Ammon.

- 11 But when Johanan, the son of Kareah, and all the captains of the forces that were with him, heard of all the
 12 evil which Ishmael, the son of Nethaniah, had done, they took all the men, and went up to fight with Ishmael, the
 13 son of Nethaniah, and came up with him at the great waters that are in Gibeon. And when all the people
 14 which were with Ishmael saw Johanan, the son of Kareah, and all the captains of the forces that were with
 15 him, they were glad; and all the people that Ishmael had carried away captive from Mizpah faced about and re-
 16 turned, and went to Johanan, the son of Kareah. But Ishmael, the son of Nethaniah, escaped from Johanan
 with eight men, and went to the children of Ammon.
 17 Then took Johanan, the son of Kareah, and all the captains of the forces that were with him, all the remnant of
 the people whom he had recovered from Ishmael, the son of Nethaniah, from Mizpah, after he had slain Gedaliah,
 the son of Ahikam, strong men, men of war, and women, and children, and eunuchs, whom he had brought back
 from Gibeon; and they went, and tarried in the inn of Chimham, which is near Bethlehem, in order to flee into
 18 Egypt from the Chaldeans; for they were afraid of them, because Ishmael, the son of Nethaniah, had slain Gedaliah,
 the son of Ahikam, whom the king of Babylon had made governor over the land.

XXXIX.

Jeremiah counsels the Jews against going into Egypt. His advice not followed. — CH. XLII. — XLIII. 7.

- 1 AND all the captains of the forces, and Johanan, the son of Kareah, and Jezaniah, the son of Hoshaiah, and all the people, from the least even to the greatest, came

- 2 near, and said to Jeremiah the prophet: "Let, we beseech thee, our supplication be accepted before thee, and pray for us to Jehovah, thy God, for all this remnant; (for we are left a few out of many, as thine eyes do behold us;)
- 3 that Jehovah, thy God, may show us the way wherein we
4 shall walk, and the thing which we shall do." And Jeremiah the prophet said to them: "I have heard; behold, I will pray to Jehovah your God, according to your words, and all which Jehovah shall answer you I will declare to you; I will keep back nothing from you."
- 5 Then they said to Jeremiah: "May Jehovah be our witness, a faithful and true witness! According to all for which Jehovah our God shall send thee to us, so will we
6 do. Whether it be good, or whether it be evil, we will obey the voice of Jehovah our God, to whom we send thee, that it may be well with us when we shall have obeyed the voice of Jehovah our God."
- 7 And it came to pass after ten days, that the word of
8 Jehovah came to Jeremiah. And he called Johanan, the son of Kareah, and all the captains of the forces which were with him, and all the people, from the least even to
9 the greatest, and said to them: "Thus saith Jehovah, the God of Israel, to whom ye sent me to present your supplication before him: If ye will still abide in this land,
10 then will I build you, and not pull you down, and I will plant you, and not pluck you up; for I repent me of the
11 evil which I have done to you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith Jehovah; for I will be with you to save you, and to
12 deliver you from his hand. And I will show mercies to you, that he may have compassion upon you, and cause
13 you to return to your own land. But if ye say, 'We will not dwell in this land,' so as not to hearken to the
14 voice of Jehovah your God, saying, 'No! but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor be hungry for bread,
15 and there will we dwell,'—now, therefore, hear the word of Jehovah, ye remnant of Judah! Thus saith Jehovah of hosts, the God of Israel: If ye set your faces to enter
16 into Egypt, and go to sojourn there, then it shall come to pass that the sword, which ye feared, shall overtake you

there in the land of Egypt, and the famine, of which ye were afraid, shall follow close after you into Egypt, and
17 there shall ye die. So shall it be with all the men that set their faces to go into Egypt to sojourn there. They shall die by the sword, and by famine, and by pestilence, and not one of them shall remain, or escape from the evil
18 which I bring upon them. For thus saith Jehovah of hosts, the God of Israel: As my anger and my wrath have been poured forth upon the inhabitants of Jerusalem, so shall my wrath be poured forth upon you, when ye shall enter into Egypt; and ye shall be an execration, and an astonishment, and a curse, and a reproach; and
19 ye shall see this place no more. This is the word of Jehovah to you, ye remnant of Judah! Go ye not into Egypt; ye shall surely know that I have warned you
20 this day. Ye err to your own ruin; for ye sent me to Jehovah your God, saying, ‘Pray for us to Jehovah our God, and according to all that Jehovah our God shall say,
21 so declare to us, and we will do it’; and now I have this day declared it to you, but ye have not hearkened to the voice of Jehovah your God, nor to anything for which he
22 sent me to you. Now, therefore, ye shall know assuredly, that by the sword, by famine, and by pestilence ye shall die, in the place whither ye have chosen to go and to sojourn.”

1 And it came to pass, when Jeremiah had made an end of speaking to all the people all the words of Jehovah their God, for which Jehovah their God had sent him to
2 them, even all these words, then spake Azariah, the son of Hoshaiiah, and Johanan, the son of Kareah, and all the proud men, saying to Jeremiah, “Thou speakest falsely; Jehovah our God hath not sent thee to say, Go not
3 into Egypt to sojourn there; but Baruch, the son of Neriah, setteth thee on against us, to deliver us into the hand of the Chaldeans, that they may put us to death,
4 and carry us away captive to Babylon.” So Johanan, the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of Jehovah, to remain in
5 the land of Judah. But Johanan, the son of Kareah, and all the captains of the forces, took all the remnant of Judah, who were returned from all the nations whither

- 6 they had been driven to dwell in the land of Judah, the men, and the women, and the children, and the king's daughters, and every person whom Nebuzaradan, the captain of the guard, had left with Gedaliah, the son of Ahikam, the son of Shaphan, and Jeremiah the prophet, and
7 Baruch, the son of Neriah; and they went into the land of Egypt; for they obeyed not the voice of Jehovah; and they came to Tahpanhes.

XL.

Prophecy against Egypt. — CH. XLIII. 8-13.

- 8 THEN came the word of Jehovah to Jeremiah in Tahpanhes, saying: Take in thy hand great stones, and hide them in the clay in the brick-kiln which is at the entrance of the house of Pharaoh in Tahpanhes, in the sight
10 of the men of Judah, and say to them: Thus saith Jehovah of hosts, the God of Israel: Behold, I will send, and take Nebuchadnezzar, the king of Babylon, my servant, and I will set his throne upon these stones which I have hidden, and he shall spread his royal canopy over them.
11 And he shall come and smite the land of Egypt, and deliver those that are for death to death, and those that are for captivity to captivity, and those that are for the sword to the sword. And I will kindle a fire in the
12 houses of the gods of Egypt; and he shall burn them, and carry them away captive; and he shall wrap himself in the land of Egypt, as a shepherd wrappeth himself in his garment, and he shall go forth from thence in peace.
13 And he shall break in pieces the images of Bethshemesh in the land of Egypt; and the houses of the gods of Egypt shall he burn with fire.

XLI.

Prophecy against the Jews in Egypt. — CH. XLIV.

- 1 THE word which came to Jeremiah concerning all the Jews that dwelt in the land of Egypt, that dwelt at Migdol, and at Tahpanhes, and at Noph, and in the land of Pathros, saying :
- 2 Thus saith Jehovah of hosts, the God of Israel: Ye have seen all the evil which I have brought upon Jerusalem, and upon all the cities of Judah; and behold, this day they are a desolation, and no man dwelleth therein;
- 3 because of their wickedness, which they have committed, to provoke me to anger, in that they went to burn incense and to serve strange gods, whom they knew not, neither
- 4 they, ye, nor your fathers; and I sent to you all my servants, the prophets, rising early and sending them, saying: O do not this abominable thing, which I hate!
- 5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense to strange gods.
- 6 Therefore hath my fury been poured forth, and mine anger, and hath burned in the cities of Judah, and in the streets of Jerusalem; and they are become a desolation, and a
- 7 waste at this day. And now thus saith Jehovah, the God of hosts, the God of Israel: Wherefore do ye commit this great evil against your own souls, that ye may cut off from you man and woman, child and suckling, out
- 8 of Judah, so as to leave yourselves no remnant? Why do ye provoke me to wrath with the works of your hands, burning incense to strange gods in the land of Egypt, whither ye are gone to dwell, so that ye may cut yourselves off, and that ye may be a curse and a reproach
- 9 among all the nations of the earth? Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in
- 10 the streets of Jerusalem? They have not been humbled even to this day, neither have they feared, nor walked in my law, nor in my statutes, which I set before you, and before your fathers.

11 Therefore thus saith Jehovah of hosts, the God of
Israel: Behold, I set my face against you for evil, even
12 to cut off all Judah. And I will take the remnant of
Judah, that have set their faces to go into the land of
Egypt to sojourn there, and they shall all be consumed;
in the land of Egypt shall they fall; by the sword and by
famine shall they be consumed, from the least to the
greatest; by the sword and by famine shall they die; and
they shall become an execration, and an astonishment, and
13 a curse, and a reproach. For I will punish them that
dwell in the land of Egypt, as I have punished Jerusalem,
14 by the sword, by famine, and by pestilence. And none
shall escape or remain of the remnant of Judah which
are gone into the land of Egypt, to sojourn there, and to
return into the land of Judah, to which they have a desire
to return, to dwell there; for none shall return but a few
fugitives that escape.

15 Then all the men who knew that their wives had
burned incense to strange gods, and all the women that
stood by, a great multitude, even all the people that dwelt
in the land of Egypt, and in Pathros, answered Jeremiah,
16 saying: "As for the word which thou hast spoken to us
in the name of Jehovah, we will not hearken to thee.
17 But whatever hath gone forth from our mouth, that will
we do, to burn incense to the queen of heaven, and to
pour out drink-offerings to her, as we have done, we and
our fathers, our kings and our princes, in the cities of
Judah, and in the streets of Jerusalem; for then we had
plenty of bread, and were prosperous, and saw no calam-
18 ity. But from the time we left off to burn incense to the
queen of heaven, and to pour out drink-offerings to her,
we have been in want of all things, and have been con-
19 sumed by the sword and by famine. And when we [said
the women] burned incense to the queen of heaven, and
poured out drink-offerings to her, did we without the
knowledge of our men make cakes to worship her, and
pour out drink-offerings to her?"

20 Then spake Jeremiah to all the people, to the men, and
to the women, and to all the people who had given him
21 that answer, saying: "The incense which ye burned in

the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not Jehovah remember it, and
22 came it not into his mind? And Jehovah could no longer bear the evil of your doings, and the abominations which ye committed; therefore is your land a desolation, and an
23 astonishment, and a curse, without an inhabitant at this day. Because ye have burned incense, and because ye have sinned against Jehovah, and have not obeyed the voice of Jehovah, nor walked in his law, nor in his statutes, nor in his ordinances, therefore is this evil come upon you, at this day."

24 And Jeremiah said to all the people and to all the women, Hear the word of Jehovah, all Judah, that are in the
25 land of Egypt! Thus saith Jehovah of hosts, the God of Israel: Ye and your wives speak with your mouths, and fulfil with your hands; ye say, "We will keep our vows, which we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings to her"; ye will surely accomplish your vows; ye will surely perform
26 your vows. Therefore hear ye the word of Jehovah, all ye of Judah, that dwell in the land of Egypt! Behold, I swear by my great name, saith Jehovah, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, "As the Lord Jehovah liveth!" Behold, I will watch over them for evil,
27 and not for good; and all the men of Judah who are in the land of Egypt shall be consumed by the sword and
28 by famine, until there be an end of them. And they that escape the sword shall return out of the land of Egypt into the land of Judah, few in number; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine or
29 theirs. And this shall be a sign to you, saith Jehovah, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil.
30 Thus saith Jehovah: Behold, I will give Pharaoh Hophra, the king of Egypt, into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah, the king of Judah, into the hand of Nebuchadnezzar, the king of Baby'on, his enemy, that sought his life."

XLII.

Baruch comforted by the promise of safety. — CH. XLV.

- 1 THE word which Jeremiah the prophet spake to Baruch, the son of Neriah, after he had written these words in a book from the mouth of Jeremiah, in the fourth year of Jehoiakim, the son of Josiah, the king of Judah, saying: —
- 2 Thus saith Jehovah, the God of Israel, to thee, O
3 Baruch! Thou sayest, “Woe now to me, for Jehovah hath added grief to my sorrow! I am weary with my
4 sighing, and find no rest.” Thus shalt thou say to him: Thus saith Jehovah: Behold, that which I myself have builded do I break down, and that which I myself have
5 planted do I pluck up, even this whole land; and seekest thou great things for thyself? Seek them not; for behold, I am about to bring evil upon all flesh, saith Jehovah; but thy life will I give thee, as a prey, in all places whither thou shalt go.

XLIII.

Prophecies of Jeremiah relating to foreign nations. — CH. XLVI. — LI.

- 1 THE word which came to Jeremiah the prophet concerning the nations.

I.

Victory of Nebuchadnezzar over Pharaoh-Necho. — CH. XLVI. 1–12.

- 2 OF Egypt.

Concerning the army of Pharaoh-Necho, the king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar, king of Babylon, smote, in the fourth year of Jehoiakim, the son of Josiah, king of Judah.

- 3 Prepare ye the buckler and shield,
And move on to battle!
- 4 Harness the horses, and mount, ye riders!
Stand forth in your helmets;
Make bright the spears,
And put on the coats of mail!
- 5 Wherefore do I see them dismayed, and turned back?
Even their mighty ones are smitten;
They flee apace; they look not back.
Terror is on every side, saith Jehovah.
- 6 Let not the swift attempt to flee away,
Nor the mighty man to escape;
Toward the North by the river Euphrates shall they
stumble and fall.
- 7 Who is he that riseth up like the Nile,
Whose waters swell like floods?
- 8 Egypt riseth up like the Nile,
And like floods do his waters swell.
He saith, "I will arise, I will cover the land,
I will destroy the city, and them that dwell therein."
- 9 Come up, ye horses, and rage, ye chariots!
And let the mighty men go forth,
The Ethiopians, and the Libyans, that bear the shield,
And the Lydians, that bear and bend the bow!
- 10 This is the day of the Lord Jehovah of hosts,
A day of vengeance, to avenge himself of his enemies;
And the sword shall devour, and satiate itself,
And it shall be made drunk with their blood.
For Jehovah of hosts hath a sacrifice
In the North country, by the river Euphrates.
- 11 Go up to Gilead, and take balm,
O virgin, daughter of Egypt!
In vain shalt thou use many medicines;
There is no cure for thee!
- 12 The nations have heard of thy shame,
And thy cry hath filled the earth;
For they have stumbled, the mighty against the mighty.
And they are fallen both together.

II.

Invasion of Egypt by Nebuchadnezzar. — XLVI. 13 - 28.

- 13 THE word which Jehovah spake to Jeremiah the prophet, concerning the coming of Nebuchadnezzar, king of Babylon, to smite the land of Egypt.
- 14 Declare ye in Egypt, and proclaim in Migdol,
Proclaim ye also in Noph and Tahpanhes!
Say ye, "Stand fast and prepare thyself,
For the sword shall devour round about thee!"
- 15 Wherefore are thy mighty ones overthrown?
They stood not, because Jehovah cast them down.
- 16 He caused many to fall; one fell upon another;
And they said, "Arise, and let us go to our own people,
And to the land of our nativity, from the overpowering
sword."
- 17 There they cry, "Pharaoh, king of Egypt, is undone!
He hath let pass the appointed time."
- 18 As I live, saith the King,
Whose name is Jehovah of hosts:
Like Tabor among the mountains,
And like Carmel by the sea, he cometh!
Prepare thyself travelling equipage,
- 19 Thou who dwellest in Egypt!
For Noph shall become waste,
Yea, desolate without an inhabitant.
- 20 Egypt is a fair heifer,
But destruction cometh; it cometh from the North.
- 21 Her mercenaries also in the midst of her are like fatted
bullocks;
Yet they also turn back; they flee together; they stand not;
For the day of their calamity is come upon them,
And the time of their punishment.
- 22 Her voice shall be heard like that of a serpent,
When they shall march against her with their forces,
And come against her with axes like fellers of trees.
- 23 They shall cut down her forest, though it be impene-
trable;
For they exceed the locusts in multitude,

- And are innumerable.
- 24 The daughter of Egypt is brought to shame ;
She is given into the hand of the people of the North.
- 25 Jehovah of hosts, the God of Israel, saith :
Behold, I will punish Ammon of No,
And Pharaoh, and Egypt, with their gods and their kings ;
Even Pharaoh and all that trust in him.
- 26 And I will deliver them into the hands of those that seek
their lives,
And into the hand of Nebuchadnezzar, king of Babylon,
And into the hand of his servants.
But after this it shall be inhabited,
As in the days of old, saith Jehovah.
- 27 But fear thou not, O my servant Jacob,
And be not thou dismayed, O Israel !
For, behold, I will bring thee safe from afar,
And thy posterity from the land of their captivity ;
And Jacob shall return and be at rest,
Yea, he shall be quiet, and none shall make him afraid.
- 28 Fear thou not, O Jacob, my servant, saith Jehovah,
For I will be with thee ;
When I shall make a full end of all the nations
Whither I have dispersed thee,
Yet will I not make a full end of thee ;
I will correct thee in measure ;
Yet must I not leave thee wholly unpunished.

III.

The destruction of the Philistines by the Chaldæans. — CH. XLVII.

- 1 THE word of Jehovah which came to Jeremiah the prophet concerning the Philistines, before Pharaoh had smitten Gaza.
- 2 Thus saith Jehovah :
Behold, waters rise up out of the North,
And they shall become an overflowing torrent,
And shall overflow the land, and all that is therein, —
The city, and them that dwell therein ;
And the men shall cry aloud

- And all the inhabitants of the land shall wail.
- 3 At the noise of the stamping of the horses,
At the rattling of his chariots,
And at the rumbling of his wheels,
Fathers look not back for their children,
For feebleness of hands,
- 4 Because of the day which cometh,
To lay waste all the Philistines,
To cut off from Tyre and from Sidon
Every helper that remaineth.
For Jehovah will lay waste the Philistines,
The remnant of the country of Caphtor
- 5 Baldness is come upon Gaza,
Askelon is in ruins,
And the remnant of their valley!
How long wilt thou cut thyself?
- 6 Ah! sword of Jehovah,
How long ere thou wilt be quiet?
Retire into thy scabbard,
Rest, and be still!
- 7 But how canst thou be at rest,
Since Jehovah hath given thee a charge against Askelon,
And against the coast of the sea?
There hath he appointed it.

IV.

The destruction of Moab. — CH. XLVIII.

1 CONCERNING Moab.

- Thus saith Jehovah of hosts, the God of Israel:
Woe to Nebo, for it is laid waste!
Kiriathaim is confounded, is taken.
Misgab is confounded and dismayed.
- 2 Moab shall no more glory in Heshbon;
They have devised evil against her;
“Come, [say they,] and let us cut her off from being a
nation!”
Thou also shalt be cut down, O Madmena,
The sword shall pursue thee! .

- 3 A cry is heard from Horonaim,
Desolation and great destruction.
- 4 Moab is destroyed;
Her little ones raise a cry.
- 5 At the ascent of Luhith
Weeping goeth up after weeping;
At the descent of Horonaim is heard a bitter cry of
despair.
- 6 Flee ye! save your lives!
Be ye like one that has been stripped in the wilderness!
- 7 For, because thou hast trusted in thy substance and thy
treasures,
Thou also shalt be taken
And Chemosh shall go into captivity,
His priests and his princes together.
- 8 The spoiler shall come upon every city,
And no city shall escape.
The valley shall perish,
And the plain shall be destroyed,
As Jehovah hath spoken.
- 9 Give wings to Moab,
That she may flee away;
For her cities shall be a desolation,
With none to dwell therein.
- 10 Cursed be he that doeth the work of Jehovah deceitfully,
And cursed be he that keepeth back his sword from blood!
- 11 Moab hath been at ease from his youth,
And he hath settled on his lees,
And hath not been drawn off from vessel to vessel,
Neither hath he gone into captivity;
Therefore his taste hath remained in him,
And his flavor hath not changed.
- 12 Therefore, behold, the days come, saith Jehovah,
That I will send to him tilters, who shall tilt him up,
And shall empty his vessels, and break his pitchers in
pieces.
- 13 And Moab shall be ashamed of Chemosh,
As the house of Israel was ashamed of Bethel, their con-
fidence.
- 14 How will ye say, "We are mighty,
And strong men for war"?

- 15 Moab is destroyed ;
His cities have gone up in smoke,
And his chosen young men have gone down to slaughter,
Saith the King whose name is Jehovah of hosts.
- 16 The destruction of Moab is near at hand ;
His destruction hasteth fast.
- 17 All ye that are about him, bemoan him !
And all ye that know him, say,
“ How is the strong sceptre broken,
The splendid staff ! ”
- 18 Come down from thy glory and sit in thirst,
O inhabitant of Dibon !
For the destroyer of Moab shall come against thee ;
He shall destroy thy strongholds.
Stand by the wayside, and look out,
- 19 O inhabitant of Aroer !
Ask of him that fleeth, and of her that escapeth,
And say, “ What hath been done ? ”
- 20 Moab is confounded ; for it is broken down ;
Howl ye, and cry !
Tell ye it in Arnon,
That Moab is destroyed !
- 21 And punishment hath come upon the plain country,
Upon Holon, and upon Jahazah, and upon Mephazizh,
- 22 And upon Dibon, and upon Nebo, and upon Beth-diblak-
thaim.
- 23 And upon Kiriathaim, and upon Beth-gamul, and upon
Beth-meon,
- 24 And upon Keriioth, and upon Bozrah,
And upon all the cities of the land of Moab far and near.
- 25 The horn of Moab is cut off,
And his arm is broken, saith Jehovah.
- 26 Make ye him drunken, for he hath exalted himself
against Jehovah ;
That he also may wallow in his vomit,
And be himself also in derision.
- 27 Was not Israel a derision to thee ?
Was he found among thieves,
That, as often as thou spakest of him, thou shouldst shake
thy head ?

- 23 Leave the cities and dwell in the rock,
O inhabitants of Moab!
Be like the dove, that maketh her nest in the sides of the
mouth of the pit!
- 29 We have heard of the pride of Moab;
He hath been exceeding proud;
His loftiness and his arrogance,
His pride and the haughtiness of his heart.
- 30 I, too, know his insolence, saith Jehovah,
And his vain boastings.
They shall effect nothing.
- 31 Therefore will I wail for Moab,
Even for all Moab will I cry out;
For the men of Kir-heres shall there be mourning.
- 32 More than Jazer will I weep for thee, O vine of Sibmah!
Thy branches have passed beyond the sea;
They reach even to the sea of Jazer;
Upon thy summer-fruits and thy vintage the spoiler
falleth.
- 33 And joy and gladness are taken away from the fruitful
field;
And from the land of Moab,
And from the presses, have I caused the wine to fail:
No more shall they tread with shouting;
The shouting shall be no shouting.
- 34 From wailing Heshbon to Elealeh,
Even to Jahaz, is their voice heard,
From Zoar even to Horonaim,
To Eglath-shelishijah;
For even the waters of Nimrim are desolate.
- 35 And I will cause to cease in Moab, saith Jehovah,
Him that offereth in the high places,
And him that burneth incense to his gods.
- 36 Therefore doth my heart sound like a flute for Moab,
And for the men of Ker-heres doth my heart sound like a
flute;
For the remnant of their substance is perished.
- 37 Every head is bald,
And every beard shorn;

Upon all hands are cuttings,
And upon the loins sackcloth.

38 Upon all the house-tops of Moab, and in her streets,
All is lamentation.

For I have broken Moab, like a useless vessel, saith
Jehovah.

39 Howl ye! How is he broken down!
How hath Moab turned the back with shame!
A derision and a consternation is Moab
To all that are round him.

40 For thus saith Jehovah:
Behold, like an eagle flieth an enemy,
And spreadeth his wings over Moab.

41 Kerioth is taken,
And the strongholds are seized;
The hearts of the heroes of Moab in that day
Shall be like the heart of a woman in her pangs.

42 And Moab shall be destroyed so as to be no more a
people,
Because he exalted himself against Jehovah.

43 Terror and the pit and the snare are upon thee,
O inhabitant of Moab, saith Jehovah.

44 He that fleeth from the terror shall fall into the pit,
And he that getteth up out of the pit shall be taken in the
snare;
For I will bring upon it, upon Moab,
The year of their punishment, saith Jehovah.

45 In the valley of Heshbon the fugitives halted for want
of strength;

But a fire is gone forth from Heshbon,
And a flame from the midst of Sihon,
Which devoureth the region of Moab,
And the heads of the sons of tumult.

46 Woe to thee, O Moab!
Undone is the people of Chemosh!
For thy sons are taken captives,
And thy daughters are captives.

47 Yet will I bring back the captivity of Moab
In future times, saith Jehovah.

Thus far the judgment of Moab.

V.

Desolation of Ammon. — CH. XLIX. 1-6

1 CONCERNING the children of Ammon.

Thus saith Jehovah :

Hath Israel no sons ?

Hath he not an heir ?

Why then doth Milcom inherit Gad,

And his people dwell in his cities ?

- 2 Therefore, behold, the days come, saith Jehovah,
That I will cause a cry of war to be heard against Rabbah
of the sons of Ammon,
And she shall become a ruinous heap,
And her daughters shall be burned with fire ;
And Israel shall take possession of their land, who took
possession of his.

3 Howl, O Heshbon, for Ai is laid waste !

Cry, ye daughters of Rabbah,

Gird yourselves with sackcloth, lament,

And run ye to and fro within the fences !

For Milcom goeth into captivity,

His priests and his princes together.

4 Wherefore dost thou glory in the valleys ?

Thy valley shall flow [with blood], O perverse daughter,

That gloriest in thy treasures,

[Saying.] " Who shall come against me ? "

5 Behold, I will bring a terror upon thee, saith Jehovah of
hosts,

From all those that are around thee,

And ye shall be driven out, every one right forth,

And there shall be none to gather up the fugitives.

6 But after this will I bring back the captivity of the sons
of Ammon, saith Jehovah.

VI.

The desolation of Edom. — CH. XLIX. 7-22.

7 CONCERNING the Edomites.

Thus saith Jehovah of hosts :

Is wisdom no more in Teman ?
Is counsel passed away from the prudent ?
Is their wisdom vanished ?

- 8 Flee ye, turn ye back,
Dwell in deep places,
O ye inhabitants of Dedan !
For the destruction of Esau do I bring,
The time of his punishment upon him.
- 9 If grape-gatherers had come upon thee,
Would they not have left some gleanings ?
If thieves by night,
They would have destroyed only till they had enough.
- 10 But I will make Esau bare ;
I will uncover his hiding-places,
So that he shall not be able to hide himself.
His offspring shall be destroyed, and his brethren, and his
neighbors,
And he shall be no more.
- 11 Leave thy fatherless children, I will preserve them alive,
And thy widows, let them trust in me !

- 12 For thus saith Jehovah :
Behold, they who ought not to have drunk the cup have
deeply drunken,
And shalt thou go altogether unpunished ?
Thou shalt not go unpunished ;
Thou shalt surely drink.
- 13 For by myself have I sworn, saith Jehovah,
That Bozrah shall become an astonishment,
A reproach, a desolation, and a curse ;
And all her cities shall be perpetual wastes.
- 14 I have heard a proclamation from Jehovah,
And an ambassador hath been sent among the nations,
[Saying,] “ Assemble yourselves and come against her,
And arise to battle ! ”

- 15 For, behold, I will make thee small among the nations,
Despised among men.
- 16 Thy terribleness hath deceived thee,
The pride of thy heart,
Because thou dwellest in the recesses of the rock,
And holdest the height of the hill.
Though thou set thy nest on high, like the eagle,
From thence will I bring thee down, saith Jehovah.
- 17 And Edom shall be an astonishment :
Every one that passeth by her shall be astonished,
And shall hiss on account of all her plagues.
- 18 As in the overthrow of Sodom and Gomorrah,
And their neighboring cities, saith Jehovah,
There shall not a man abide there,
Nor a son of man dwell within her.
- 19 Behold, he [the enemy] cometh up like a lion from the
pride of Jordan against the habitation of the rock ;
Suddenly will I drive him [Edom] thence,
And him who is chosen by me will I set over her.
For who is like me,
Or who will summon me to trial ?
Or who is the shepherd that will stand up against me ?
- 20 Therefore, hear ye the purpose of Jehovah,
Which he hath formed against Edom,
And the designs which he meditateth against the inhab-
itants of Teman !
Surely he [the enemy] shall drag them forth like feeble
sheep ;
Surely he shall come upon them,
And make their pastures desolate.
- 21 At the noise of their fall the earth trembleth,
Even to the Red Sea is their cry heard.
- 22 Behold, like an eagle, he [the enemy] cometh up,
And spreadeth his wings over Bozrah ;
And the hearts of the heroes of Edom, in that day,
Shall be as the heart of a woman in her pangs.

VII.

The destruction of Damascus. — CH. XLIX. 23 – 27.

23 CONCERNING Damascus.

Hamath and Arpad are confounded ;
They faint, because they have heard evil tidings ;
There is anxiety at the sea ;
It cannot be at rest.

24 Damascus is faint-hearted ;
She turneth herself to flee ;
Trembling hath seized on her ;
Anguish and pangs have taken hold of her, as of a woman
in travail.

25 “ Why is not the praised city left,
The city of my joy ? ”

26 Yea, her young men shall fall in her streets,
And all her men of war shall be cut off in that day,
Saith Jehovah of hosts.

27 Yea, I will kindle a fire in the wall of Damascus,
Which shall consume the palaces of Benhadad.

VIII.

The destruction of Kedar and Hazor. — CH. XLIX. 28 – 33.

28 CONCERNING Kedar, and concerning the kingdoms of
Hazor, which Nebuchadnezzar, king of Babylon, smote.

Thus saith Jehovah :

Arise ye, go up against Kedar,
And spoil the sons of the East !

29 Their tents and their flocks shall they take away ;
They shall take to themselves their curtains, and all their
furniture, and their camels,
And men shall cry to them, “ Terror is on every side.”

30 Flee, get you far off, dwell in deep places,
O ye inhabitants of Hazor, saith Jehovah.
For Nebuchadnezzar, the king of Babylon, meditates a
design against you,
And has formed a purpose against you.

- 31 Arise ye, go up against a nation at ease,
That dwelleth securely, saith Jehovah;
Which hath neither gates nor bars;
Which dwelleth alone.
- 32 And their camels shall be a booty,
And the multitude of their cattle a spoil;
And I will scatter to all the winds them that shave the
cheeks,
And from every side will I bring their calamity, saith
Jehovah.
- 33 And Hazor shall be a dwelling for jackals,
A desolation forever.
There shall not a man abide there,
Nor any son of man dwell therein.

IX.

The destruction of Elam. — CH. XLIX. 34 - 39.

- 34 THE word of Jehovah which came to Jeremiah the
prophet against Elam, in the beginning of the reign of
Zedekiah, king of Judah, saying: —
- 35 Thus saith Jehovah of hosts:
Behold, I break the bow of Elam,
The chief part of their strength.
- 36 And I will bring against Elam
The four winds from the four extremities of the heavens,
And I will scatter them to all these winds,
And there shall be no nation
To which the outcasts of Elam shall not come.
- 37 For I will cause Elam to be dismayed before their enemies,
And before them that seek their life.
And I will bring evil upon them,
The fierceness of my anger, saith Jehovah.
And I will send after them the sword,
Until I have consumed them.
- 38 And I will set up my throne in Elam,
And I will destroy from thence king and princes, saith
Jehovah.
- 39 But it shall come to pass in future times,
That I will bring back the captivity of Elam, saith
Jehovah.

X.

Destruction of Babylon, and restoration of Israel. — CH. L., LL

1 THE word which Jehovah spake concerning Babylon, and concerning the land of the Chaldæans, by Jeremiah the prophet.

1.

2 Tell ye among the nations, and proclaim, and lift up a standard!

Proclaim ye; conceal it not;
Say ye, "Babylon is taken,
Bel is confounded,
Merodach is in consternation,
Her idols are confounded,
Her images are in consternation."

3 For out of the North cometh up against her a nation
Which shall make her land desolate,
So that none shall dwell therein;
Both man and beast are fled,
They are gone.

4 In those days, and at that time, saith Jehovah,
The children of Israel shall come,
They and the children of Judah together;
They shall go weeping on their way,
And shall seek Jehovah their God.

5 They shall ask the way to Zion, with their faces thitherward;
They shall come, and shall join themselves to Jehovah
In a perpetual covenant, that shall not be forgotten.

6 My people have been lost sheep;
Their shepherds have caused them to go astray;
They have caused them to wander upon the mountains;
They have gone from mountain to hill,
They have forgotten their fold.

7 All that found them devoured them;
For their adversaries said, "We shall not be held guilty,"
Because they had sinned against Jehovah,
The fold of safety, and the hope of their fathers, Jehovah.

- 8 Flee ye out of Babylon,
And go forth out of the land of the Chaldæans,
And be ye like he-goats before the flock!
- 9 For, behold, I will raise up and bring against Babylon
An assembly of great nations from the land of the North,
And they shall set themselves in array against her,
And then shall she be taken ;
Their arrows shall be as those of an expert warrior ;
None shall return in vain.
- 10 And Chaldæa shall be a spoil ;
All that spoil her shall have their fill, saith Jehovah.
- 11 Because ye rejoiced and exulted,
O ye plunderers of my inheritance,
Because ye wantoned like a thrashing heifer,
And neighed like a stallion,
- 12 Your mother is utterly confounded ;
She that bore you is put to shame.
Behold, the end of the nations,
A wilderness, a dry land, a desert !
- 13 Because of the wrath of Jehovah, she shall not be in-
habited,
She shall be wholly desolate ;
Every one that passeth by Babylon shall be amazed,
And hiss on account of all her plagues.
- 14 Put yourselves in array against Babylon round about ;
All ye that bend the bow, shoot at her ;
Spare not the arrows !
For she hath sinned against Jehovah.
- 15 Raise the war-shout !
She reacheth forth her hand ;
Her pillars are fallen ;
Her walls are thrown down ;
For it is the vengeance of Jehovah.
Take ye vengeance upon her !
As she hath done, do ye to her !
- 16 Cut ye off the sower from Babylon,
And him that handleth the sickle in harvest-time !
Because of the overpowering sword
They shall turn every one to his own people,
And they shall flee every one to his own land.

- 17 Israel hath been like scattered sheep,
Which the lions have driven away;
First the king of Assyria devoured him,
And last, this Nebuchadnezzar, the king of Babylon, hath
broken his bones.
- 18 Therefore thus saith Jehovah of hosts, the God of Israel :
Behold, I will punish the king of Babylon and his land,
As I have punished the king of Assyria.
- 19 And I will bring back Israel to his own pasture,
And he shall feed upon Carmel and Bashan,
And satiate himself upon mount Ephraim and Gilead.
- 20 In those days and at that time, saith Jehovah,
The iniquity of Israel shall be sought for, and there shall
be none ;
And the sins of Judah, and they shall not be found ;
For I will pardon those whom I cause to be left.

2.

- 21 Against the land of Rebellion go ye up,
And against the inhabitants of Vengeance !
Lay waste and utterly destroy after them, saith Jehovah,
And do all which I have commanded thee !
- 22 The din of battle is in the land,
And great destruction.
- 23 How is the battle-hammer of the whole earth cut asunder
and broken !
How is Babylon become an astonishment to all the
nations !
- 24 I have laid a snare for thee,
And thou hast been caught, O Babylon,
When thou wast not aware !
Thou hast been found and taken,
Because thou hast contended against Jehovah.
- 25 Jehovah hath opened his armory,
And hath brought out the weapons of his indignation ;
For the Lord Jehovah of hosts performeth a work
against the land of the Chaldæans.
- 26 Come against her from the utmost border !
Open ye her barns,
Cast her up into heaps,
And destroy her utterly ;

- Let nothing of her be left!
27 Slay all her bullocks,
Let them go down to the slaughter!
Woe unto them,
For their day is come,
The time of their punishment!
- 28 The voice of them that flee and escape is heard from the
land of Babylon,
To make known to Zion the vengeance of Jehovah, our
God,
The vengeance for his temple.
- 29 Call together the archers against Babylon,
All ye that bend the bow, encamp ye round about her;
Let no one escape;
Recompense her according to her work;
According to all that she hath done, do ye to her!
For she hath exalted herself against Jehovah,
Against the Holy One of Israel.
- 30 Therefore shall her young men fall in the streets,
And all her men of war shall be cut off in that day, saith
Jehovah.
- 31 Behold I am against thee, thou proud one, saith the
Lord Jehovah of hosts;
For thy day is come,
The time of thy punishment.
- 32 And the proud one shall stumble and fall,
And none shall raise him up;
And I will kindle a fire in his cities,
And it shall devour all round about him.
- 3.
- 33 Thus saith Jehovah of hosts:
The children of Israel and the children of Judah are
oppressed together,
And all that took them captives hold them fast;
They refuse to let them go.
- 34 But their redeemer is strong;
Jehovah of hosts is his name.
He will maintain their cause,

- So as to give rest to the land,
And confusion to the inhabitants of Babylon.
- 35 The sword shall be upon the Chaldæans, saith Jehovah,
And upon the inhabitants of Babylon ;
And upon her princes,
And upon her wise men ;
- 36 The sword upon her lying prophets, and they shall be
fools ;
The sword upon her heroes, and they shall be dismayed ;
- 37 The sword upon her horses, and upon her chariots,
And against all the allied multitude that is within her,
And they shall become women.
The sword is upon their treasures, and they shall be
plundered ;
- 38 A drought is upon her waters, and they shall be dried up ;
For it is a land of graven images,
And they put a mad trust in idols.
- 39 Therefore the wild beasts of the desert, with the jackals,
shall dwell there,
And therein shall the ostrich dwell.
And it shall be no more inhabited forever,
Neither shall it be dwelt in from generation to generation.
- 40 As it was when God overthrew Sodom and Gomorrah,
and the neighboring cities, saith Jehovah,
There shall not a man abide there,
Nor any son of man dwell therein.
- 41 Behold, a nation cometh from the North,
And a great people and many kings shall rise up from the
extremities of the earth.
- 42 They bear the bow and the javelin ;
They are cruel, and show no mercy ;
Their voice roareth like the sea,
And they ride upon horses, arrayed like a warrior,
Against thee, O daughter of Babylon !
- 43 The king of Babylon heareth the rumor concerning them,
And his hands become feeble ;
Anguish taketh hold of him,
Trembling, as of a woman in travail.
- 44 Behold, like a lion from the pride of Jordan, he cometh
up against the habitation of the rock ;

- Suddenly will I drive them from her ;
 And him who is chosen by me will I appoint over her ;
 For who is like me ?
 And who will summon me to trial ?
 And who is the shepherd that will stand up against me ?
- 45 Therefore hear ye the purpose of Jehovah, which he hath
 formed against Babylon,
 And the desigus which he meditateth against the land of
 the Chaldæans ;
 Surely he [the enemy] shall drag them forth like feeble
 sheep,
 Surely he will come upon them, and make their pastures
 desolate.
- 46 At the noise of the taking of Babylon, the earth trembleth,
 And the cry is heard among the nations.

4.

- 1 Thus saith Jehovah :
 Behold, I will raise up against Babylon,
 And against them that dwell in the midst of mine adver-
 saries,
 A destroying wind ;
- 2 And I will send against Babylon winnowers,
 And they shall winnow her, and empty her land ;
 For they shall come against her on every side.
- 3 Against him that bendeth, let the archer bend his bow,
 And against him that lifteth himself up in his brigandine !
 And spare ye not her young men ;
 Destroy ye utterly her whole host !
- 4 Thus shall they fall down slain in the land of the Chal-
 dæans,
 And thrust through in her streets.
- 5 For Israel is not forsaken, nor Judah abandoned of his
 God, of Jehovah of hosts ;
 For their land is full of guilt against the Holy One of
 Israel.
- 6 Flee ye out of Babylon,
 And save ye every man his life,
 That ye be not cut off in her punishment !
 For this is the time of Jehovah's vengeance ;

- He will render to her a recompense.
- 7 Babylon has been a golden cup in the hand of Jehovah,
That made all the earth drunken;
The nations have drunken of her wine,
Therefore the nations are mad.
- 8 Babylon is suddenly fallen, and broken;
Howl ye over her;
Bring ye balm for her wounds,
If so be she may be healed.
- 9 "We would have healed Babylon,
But she cannot be healed.
Forsake her, and let us go every one to his own country!
For her punishment reacheth to the heavens,
And ascendeth even to the skies."
- 10 Jehovah hath brought forth our deliverance;
Come ye, and let us declare in Zion
The work of Jehovah our God.
- 11 Make sharp the arrows; put on the shields!
Jehovah hath roused up the spirit of the kings of the
Medes;
For his purpose is against Babylon, to destroy it;
For this is the vengeance of Jehovah,
The vengeance for his temple.
- 12 Against the walls of Babylon set up a standard,
Make strong the guard, appoint the watchmen, prepare
the ambush!
For Jehovah deviseth and doeth that which he spake
Against the inhabitants of Babylon.
- 13 O thou that dwellest by great waters,
That aboundest in treasures,
Thine end is come;
The measure of thy rapaciousness is full!
- 14 Jehovah of hosts hath sworn by himself, [saying,]
Surely I will fill thee with men, as with caterpillars,
Who shall raise the war-shout against thee.
- 15 He made the earth by his power,
He established the world by his wisdom,
And by his understanding he spread out the heavens.
- 16 When he uttereth his voice there is an abundance of
water in the heavens;

- He causeth clouds to ascend from the ends of the earth;
 He bringeth the wind from his storehouses.
- 17 Brutish is every man who hath not this knowledge;
 By his images is every founder put to shame;
 For his molten work is deceit;
 There is no breath in it.
- 18 They are vanity, deceptive work;
 In the time of their punishment shall they perish.
- 19 Not like them is he who is the portion of Jacob;
 He is the former of all things,
 And Israel is his allotted inheritance.
 Jehovah of hosts is his name.

5.

- 20 THOU hast been to me my battle-hammer,
 My weapon of war.
 And with thee I broke in pieces the nations,
 And with thee I destroyed the kingdoms.
- 21 And with thee I broke in pieces the horse and his rider,
 And with thee I broke in pieces the chariot and its driver.
- 22 With thee I broke in pieces man and woman,
 And with thee I broke in pieces the old and the young,
 And with thee I broke in pieces the young man and the
 maiden.
- 23 With thee I broke in pieces the shepherd and his flock,
 And with thee I broke in pieces the husbandman and his
 team;
 And with thee I broke in pieces prefects and governors.
- 24 But now before your eyes will I repay to Babylon,
 And to all the inhabitants of Chaldæa,
 All the evil which they have done in Zion, saith Jehovah.

6.

- 25 O THOU destroying mountain, that destroyest the whole
 earth,
 Behold, I am against thee, saith Jehovah!
 And I will stretch out my hand against thee,
 And roll thee down from the rocks,
 And make thee a burnt mountain,
- 26 So that none shall take from thee a corner-stone, or a
 foundation stone;
 But thou shalt be a perpetual desolation, saith Jehovah.

- 27 Set ye up a standard in the land,
Sound a trumpet among the nations ;
Enlist the nations against Babylon,
Call together against her the kingdoms of Ararat, Minni,
and Ashchenaz ;
Appoint captains against her,
Cause the horses to come up like the bristled locusts !
- 28 Enlist ye against her the nations,
The kings of the Medes, and their prefects,
And all their governors,
And all the lands under their dominion,
- 29 So that the earth shall tremble and quake !
For the purpose of Jehovah against Babylon is to be
fulfilled,
To make the land of Babylon a desolation, without an
inhabitant.
- 30 The mighty men of Babylon refuse to fight ;
They remain in their stronghold ;
Their strength hath failed ;
They have become women ;
Her habitations are burned ;
Her bars are broken.
- 31 Courier runs to meet courier,
And messenger to meet messenger,
To make known to the king of Babylon,
That his city is taken from end to end ;
- 32 That the passages are taken,
That the reeds are burned with fire,
And that the men of war are struck with terror.
- 33 For thus saith Jehovah of hosts, the God of Israel :
The daughter of Babylon shall be like a thrashing-floor
when it is thrashed ;
Yet a little while, and the time of harvest for her shall
come.
- 34 Nebuchadnezzar, the king of Babylon, hath devoured us ;
He hath made an end of us ;
He hath made us empty vessels ;
He hath swallowed us up like a dragon ;
He hath filled his maw with our delicacies ;
He hath cast us out.

- 35 "The violence done to me and to my flesh be upon
Babylon!"
Shall the inhabitant of Zion say;
And, "My blood be upon the inhabitants of Chaldæa!"
shall Jerusalem say.
- 36 Therefore, thus saith Jehovah:
Behold, I will maintain thy cause,
And take vengeance for thee;
And I will dry up her sea,
And make her springs dry.
- 37 And Babylon shall become heaps,
The dwelling-place of jackals,
An astonishment and a hissing,
Without an inhabitant.
- 38 Together shall they roar like lions;
They shall yell like lions' whelps.
- 39 In their heat I will prepare them a drink,
And will make them drunk, so that they shall rejoice,
And then sleep an everlasting sleep,
And awake no more, saith Jehovah.
- 40 I will bring them down like lambs to the slaughter,
Like rams with he-goats.
- 41 How is Sheshach taken!
How is the praise of the whole earth fallen!
How is Babylon become an astonishment among the
nations!
- 42 The sea is come up over Babylon;
With the roaring of its waves is she covered.
- 43 Her cities have become a desolation,
A dry land and a desert,
A land in which no man dwelleth,
And which no son of man passeth through.
- 44 I will punish Bel at Babylon,
And bring forth from his mouth that which he hath swal-
lowed,
And the nations shall flow to him no more;
Even the wall of Babylon shall fall.
- 45 Go ye out of her, my people,
And save ye every man his life
From the fierce anger of Jehovah!

- 46 And let not your heart faint,
And fear ye not on account of the rumors which are
heard in the land,
When in one year a rumor cometh,
And after it in another year another rumor,
And violence is in the land,
Ruler against ruler.
- 47 Therefore, behold the days come
When I will punish the graven images of Babylon,
And her whole land shall be confounded ;
And all her slain shall fall in the midst of her.
- 48 Then the heavens shall shout over Babylon,
And the earth and all that is therein ;
For out of the North come spoilers against her, saith
Jehovah.
- 49 As Babylon caused the slain of Israel to fall,
So at Babylon shall fall the slain of all the land.
- 50 Ye that have escaped her sword, go !
Tarry not !
Remember Jehovah afar off,
And let Jerusalem come into your mind !
- 51 We have been confounded, because we have heard re-
proach ;
Shame hath covered our faces,
For strangers have come into the sanctuaries of the house
of Jehovah.
- 52 Therefore, behold, the days come, saith Jehovah,
When I will punish her graven images,
And through all her land shall the wounded groan.
- 53 Though Babylon should mount up to the heavens,
And make inaccessible the height of her strength,
Yet from me shall spoilers come upon her, saith Jehovah.
- 54 Hark ! a cry from Babylon,
Of great destruction from the land of the Chaldæans !
- 55 For Jehovah destroyeth Babylon,
And bringeth to silence her loud tumult ;
Their waves roar like great waters ;
Their tumultuous noise resounds.
- 56 For the spoiler is come upon her, upon Babylon ;

And their mighty men are taken,
And all their bows are broken ;
For Jehovah is a God of retribution ;
He will surely requite.

57 And I will make drunk her princes, and her wise men,
Her prefects, and her governors, and her mighty men ;
And they shall sleep an everlasting sleep,
And shall no more awake, saith the King
Whose name is Jehovah of hosts.

58 Thus saith Jehovah of hosts :
The broad walls of Babylon shall be razed to the founda-
tions,
And her high gates shall be burned with fire ;
So that nations shall have labored for naught,
And kingdoms have wearied themselves for fire.

7.

59 THE word which Jeremiah the prophet commanded
Seraiah, the son of Neriah, the son of Maaseiah, when he
went with Zedekiah, the king of Judah, into Babylon, in
the fourth year of his reign. This Seraiah was chief
60 chamberlain. And Jeremiah wrote all the evil that was
to come upon Babylon in one book, all these words that
61 are written concerning Babylon. And Jeremiah said to
Seraiah, When thou comest to Babylon, see that thou read
62 all these words, and say, O Jehovah, thou hast spoken
against this place to destroy it, so that none shall remain
in it, neither man nor beast, but that it shall remain deso-
63 late forever ! And when thou hast made an end of read-
ing this book, bind a stone upon it, and cast it into the
64 midst of the Euphrates, and say : So shall Babylon sink,
and shall not rise again from the evil which I bring upon
her. And they shall utterly fail.

Thus far the words of Jeremiah.

XLIV.

An appendix, containing an account of the destruction of Jerusalem. —
CH. LII.

- 1 ZEDEKIAH was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. The name of his mother was Hamutal, the daughter of
2 Jeremiah of Libnah. And he did that which was evil in the eyes of Jehovah, according to all that Jehoiakim had
3 done. For, through the anger of Jehovah, it was so with Judah and Jerusalem that at length he cast them forth from his presence. And Zedekiah rebelled against the king of Babylon.
- 4 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar, the king of Babylon, came, he and all his army, against Jerusalem, and encamped against it, and
5 built forts against it round about. And the city was
6 besieged until the eleventh year of King Zedekiah. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread
7 for the people of the land. And the city was broken into; and all the men of war fled, and went out of the city by night, by the way of the gate between the two walls, which is by the king's garden, (whilst the Chaldæans were by the city round about,) and they went toward
8 the plain. But the army of the Chaldæans pursued the king, and overtook Zedekiah in the plains of Jericho;
9 and all his army was scattered from him. And they took the king, and carried him up to the king of Babylon, to Riblah, in the land of Hamath; where he gave judgment
10 upon him. And the king of Babylon slew the sons of Zedekiah before his eyes. He slew also all the princes of
11 Judah, in Riblah. And he put out the eyes of Zedekiah, and bound him in chains; and the king of Babylon carried him to Babylon, and put him in prison till the day of his death.
- 12 And in the fifth month, on the tenth day of the month,

(it was the nineteenth year of the reign of Nebuchadnezzar, the king of Babylon,) came Nebuzaradan, captain of the guard, one that stood in the presence of the king of Babylon, to Jerusalem. And he burned the house of Jehovah, and the king's house; and all the houses at Jerusalem, all the great houses, burned he with fire. And all the army of the Chaldeans that was with the captain of the guard brake down all the walls of Jerusalem round about. And some of the poor of the people, and the rest of the people that were left in the city, and the deserters that had gone over to the king of Babylon, even the remainder of the multitude, did Nebuzaradan, the captain of the guard, carry away captive. But some of the poor of the land did Nebuzaradan, the captain of the guard, leave for vine-dressers and for husbandmen. And the pillars of brass that were in the house of Jehovah, and the bases, and the brazen sea that was in the house of Jehovah, the Chaldeans brake, and carried all the brass of them to Babylon. The caldrons also, and the shovels, and the snuffers, and the bowls, and the pans, and all the vessels of brass which were used in ministering, did they take away. And the basins, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the censers, and the cups, and whatever was of gold or silver, did the captain of the guard take away. The two pillars, the sea, and the twelve brazen bulls that were under the bases, which King Solomon made in the house of Jehovah, the brass from all these was beyond weight. For as to the pillars, eighteen cubits in height was the one pillar, and a line of twelve cubits measured it round, and their thickness was four fingers, being hollow. And a chapter of brass was upon them; and the height of one chapter was five cubits; and there was network with pomegranates upon the chapter all round, the whole of brass. The second pillar also, and the pomegranates, were like unto these. And the pomegranates were ninety and six toward every wind; all the pomegranates were an hundred upon the network round about.

And the captain of the guard took Seraiah, the chief priest, and Zephaniah, the second priest, and the three keepers of the door; and out of the city he took a eunuch

who had charge over the men of war, and seven men of those that were near the king's person, who were found in the city, and the principal scribe of the host, who mustered the people of the land, and threescore men of the people of the land, who were found in the midst of the city; these, Nebuzaradan, captain of the guard, took, and brought to the king of Babylon at Riblah. And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus was Judah carried away captive out of their own land.

This is the people whom Nebuchadnezzar carried away captive: in the seventh year, three thousand and twenty-three Jews; in the eighteenth year of Nebuchadnezzar, he carried away captive from Jerusalem eight hundred and thirty-two persons; in the three and twentieth year of Nebuchadnezzar, Nebuzaradan, captain of the guard, carried away captive of the Jews seven hundred forty and five persons. All the persons were four thousand and six hundred.

And it came to pass in the thirty and seventh year of the captivity of Jehoiachin, the king of Judah, in the twelfth month, on the twenty-fifth day of the month, that Evil-merodach, the king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin, king of Judah, and brought him forth out of prison, and spoke kindly to him, and set his seat above the seat of the kings that were with him in Babylon, and changed his prison garments; and he ate bread before him all the days of his life. And a constant allowance was given him by the king of Babylon, a portion every day, until the day of his death, all the days of his life.

LAMENTATIONS.



I.

A lamentation concerning the capture of Jerusalem and the captivity of its inhabitants. — CH. I.

- 1 How doth the city sit solitary, that was full of people!
How is she become as a widow!
She that was great among the nations, and princess among
the provinces,
How is she become tributary!
- 2 She weepeth bitterly in the night; tears are upon her
cheeks;
Among all her lovers she hath no comforter;
All her friends have dealt treacherously with her; they
have become her enemies.
- 3 Judah goeth into exile, because of affliction and because
of great servitude;
She dwelleth among the nations, she findeth no rest;
All her pursuers overtake her in the straits.
- 4 The ways to Zion mourn, because none come to the
solemn feasts;
All her gates are desolate, her priests sigh,
Her virgins wail, and she is in bitterness.
- 5 Her adversaries have become the head; her enemies
prosper;
For Jehovah hath afflicted her for the multitude of her
transgressions;
Her children are gone into captivity before the enemy.

- 6 From the daughter of Zion all her beauty is departed ;
Her princes are become like harts, that find no pasture ;
Without strength, they flee before the pursuer.
- 7 Jerusalem remembereth, in the days of her affliction and
of her oppression,
All her pleasant things, which she had in the days of old,
When her people fell into the hand of the enemy, and she
had no helper ;
Her adversaries saw her, and mocked at her destruction.
- 8 Jerusalem hath grievously sinned ; therefore is she
become vile ;
All that honored her despise her, because they have seen
her shame ;
She sigheth, and turneth backward.
- 9 Her filthiness is upon her skirts ;
She thought not of her end, therefore is she brought
down wonderfully ; she hath no comforter.
“ Behold, O Jehovah, my affliction, for the enemy doth
triumph ! ”
- 10 The adversary spreadeth his hands over all her pleasant
things ;
Yea, she seeth the nations enter into her sanctuary,
Concerning whom thou didst command that they should
not enter into her congregation.
- 11 All her people sigh ; they seek bread ;
They give their precious things for bread to sustain life.
“ Behold, O Jehovah, and consider, how I am become
vile ! ”
- 12 “ Is it nothing to you, all ye that pass by ?
Behold, and see, if there be any sorrow like to my
sorrow, which is brought upon me,
With which Jehovah hath afflicted me in the day of his
fierce anger ! ”
- 13 “ From on high hath he sent fire into my bones, and it
prevailed against them :

He hath spread a net for my feet; he hath turned me
back;
He hath made me desolate, faint all the day long.

14 “The yoke of my transgressions is fastened in his
hand; they are twisted together;
They are laid upon my neck; he hath made my strength
to fall;
The Lord hath delivered me into their hands, against
whom I cannot stand.

15 “The Lord hath trodden under foot all my mighty men
in the midst of me;
He hath called an assembly against me to crush my
young men;
The Lord hath trodden down the virgin, the daughter of
Judah, as in a wine-vat.

16 “For these things do I weep; mine eye runneth down
with water;
For far from me are they that should comfort me, that
should restore my strength;
My children have perished, because the enemy pre-
vailed.”

17 Zion spreadeth forth her hands, and there is none to
comfort her;
Jehovah hath given command against Jacob, that his
adversaries should be round about him;
Jerusalem is become an abhorrence among them.

18 “Righteous is Jehovah, for I have disobeyed his com-
mandment;
Hear, I pray you, all ye nations, and behold my sorrow!
My virgins and my young men are gone into captivity.

19 “I called upon my lovers, but they have proved false
to me;
My priests and my elders have expired in the city,
While they sought for food to sustain their lives.

20 “Behold, O Jehovah, how I am distressed! my bowels
boil.

My heart turneth itself within me ; for I have grievously rebelled.

Abroad the sword bereaveth ; at home, Death.

21 “ They hear how I sigh, yet none comforteth me ;
All mine enemies have heard of my calamity ; they rejoice
that thou hast done it.

O bring the day which thou hast appointed, that they
shall be like me !

22 “ Let all their wickedness come before thee,
And deal thou with them as thou hast dealt with me for
all my transgressions !

For my sighs are many, and my heart is faint.”

II.

Lamentation concerning the destruction of Jerusalem. — CH. II.

1 How hath the Lord in his anger covered with a cloud
the daughter of Zion !

He hath cast down from heaven to earth the glory of
Israel,

And hath not remembered his footstool in the day of his
anger.

2 The Lord hath swallowed up without pity all the habi-
tations of Jacob ;

He hath thrown down in his wrath the strongholds of the
daughter of Judah ;

He hath brought down to the ground, he hath profaned
the kingdom and its princes.

3 He hath cut off, in his fierce anger, every horn of
Israel ;

He hath drawn back his right hand from the face of the
enemy,

And hath burned against Jacob like a flaming fire, which
devoureth round about.

- 4 He bent his bow like an enemy ;
He stood with his right hand as an adversary, and slew
all that was pleasant to the eye ;
Upon the tent of the daughter of Zion he poured out his
fury like fire.
- 5 The Lord is become as an enemy ; he hath swallowed
up Israel ;
He hath swallowed up all his palaces ; he hath destroyed
his strongholds ;
And hath multiplied in the daughter of Judah mourning
and lamentation.
- 6 He hath violently torn away his hedge, like the hedge
of a garden ; he hath destroyed his place of con-
gregation ;
Jehovah hath caused the solemn feast and the sabbath to
be forgotten in Zion ;
He hath despised, in his fierce anger, the king and the
priest.
- 7 The Lord hath cast off his altar ; he hath abhorred his
holy place ;
He hath given up into the hands of the enemy the walls
of Zion's palaces ;
They have lifted up the voice in the house of Jehovah, as
in the day of a solemn feast.
- 8 Jehovah hath purposed to destroy the wall of the
daughter of Zion ;
He hath stretched out the line, he hath not withdrawn
his hand from destroying ;
He hath made the rampart and the wall to lament ;
They languish together.
- 9 Her gates are sunk into the earth ; he hath destroyed
and broken her bars ;
Her king and her princes are among the nations ;
The law is no more ;
Her prophets also find no vision from Jehovah.
- 10 The elders of the daughter of Zion sit upon the ground
in silence ;

They have cast dust upon their heads; they have girded themselves with sackcloth;
The virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears; my bowels boil;
My liver is poured out upon the ground on account of the destruction of the daughter of my people;
For the children and sucklings faint in the streets of the city.

12 They say to their mothers, "Where is corn and wine?"
While they faint, as one wounded, in the streets of the city;
While their life is poured out into their mother's bosom.

13 How shall I address thee? what shall I liken to thee,
O daughter of Jerusalem?
With what shall I compare thee, so as to comfort thee, O virgin daughter of Zion?
Surely thy breach is wide, like the sea; who can heal thee?

14 Thy prophets declare to thee that which is vain and false;
They lay not open to thee thine iniquity, to bring back thy captivity;
They pronounce to thee prophecies of falsehood and seduction.

15 All that pass by clap their hands at thee;
They hiss, and shake their heads at the daughter of Jerusalem.
"Is this the city that men called the perfection of beauty,
The joy of the whole earth?"

16 All thine enemies open their mouths against thee;
They hiss and gnash the teeth;
They say: "We have swallowed her up;
Yea, this is the day that we looked for; we have found,
we have seen it."

- 17 Jehovah hath accomplished that which he had devised ;
He hath fulfilled his word, which he had commanded in
the days of old ;
He hath thrown down and hath not pitied ;
He hath caused thine enemy to rejoice over thee ; he hath
exalted the horn of thine adversaries.
- 18 Their heart crieth out to the Lord.
O wall of the daughter of Zion, let thy tears run down like
a river day and night !
Give thyself no rest ! let not the apple of thine eye
cease !
- 19 Arise, cry aloud in the night at the beginning of the
watches !
• Pour out thy heart like water before the face of Jehovah !
Lift up thy hands to him for the life of thy young children,
That faint for hunger at the head of all the streets !
- 20 “ Behold, O Jehovah, and consider ! With whom hast
thou dealt thus ?
Shall women eat the fruit of the womb, children borne in
the arms ?
Shall the priest and the prophet be slain in the holy place
of the Lord ?
- 21 “ The boy and the old man lie on the ground in the
streets ;
My virgins and my young men are fallen by the sword ;
Thou hast slain them in the day of thine anger ;
Thou hast killed, and hast shown no mercy.
- 22 “ Thou hast called, as on a festal day, my terrors
around me ;
There was not one, in the day of Jehovah’s anger, that
escaped or was left ;
Those whom I have borne in my arms and brought up
hath my enemy consumed.”

III.

Jeremiah bewaileth his calamities. — CH. III.

- 1 I AM the man that hath seen affliction under the rod of
His wrath;
- 2 He hath led me and brought me into darkness, and not
into light;
- 3 Yea, against me doth he again and again turn his hand
all the day long.

- 4 My flesh and my skin hath he made old; he hath bro-
ken my bones.
- 5 He hath builded against me, and encompassed me with
bitterness and woe.
- 6 He hath set me in dark places, as those that have long
been dead.

- 7 He hath hedged me about, so that I cannot get out; he
hath made my chain heavy;
- 8 Yea, when I cry and call aloud, he shutteth out my
prayer.
- 9 He blocketh up my way with hewn stone; he maketh
my paths crooked.

- 10 A bear lying in wait hath he been to me, a lion in lurk-
ing-places;
- 11 He hath turned aside my ways, and torn me in pieces;
he hath made me desolate.
- 12 He hath bent his bow, and set me as a mark for the
arrow.

- 13 He hath caused the sons of his quiver to pierce my reins.
- 14 I have been a laughing-stock to all my people, their song
all the day.
- 15 He hath filled me with bitterness; he hath made me
drunk with wormwood.

- 16 He hath also broken my teeth with gravel-stones;
He hath covered me with ashes.
- 17 Yea, thou hast removed my soul far from peace; I have
forgotten prosperity.

- 18 And I say, "My confidence and my hope in Jehovah are gone!"
- 19 Remember my affliction and my misery, the wormwood and the gall!
- 20 Yea, thou wilt remember them, for my soul sinketh within me!
- 21 This I recall to my mind; therefore have I hope;
- 22 It is of the mercy of Jehovah that we are not consumed; yea, his compassion faileth not;
- 23 It is new every morning; great is thy faithfulness.
- 24 Jehovah is my portion, saith my soul, therefore do I hope in him.
- 25 Jehovah is good to them that trust in him, to the soul that seeketh him.
- 26 It is good that a man hope, and quietly wait for salvation from Jehovah.
- 27 It is good for a man that he bear the yoke in his youth;
- 28 That he sit alone and keep silence, since He layeth it upon him;
- 29 That he put his mouth in the dust, [saying to himself,]
"Perhaps there may be hope!"
- 30 That he offer his cheek to the smiter; that he be filled with reproach.
- 31 For the Lord will not cast off forever;
- 32 For though he cause grief, yet doth he have compassion according to his great mercy;
- 33 For he doth not willingly afflict and grieve the children of men.
- 34 Doth one trample under foot all the prisoners of the earth,
- 35 Doth he bend the right of a man before the face of the Most High,
- 36 Doth he subvert a man in his cause, and shall not the Lord behold it?
- 37 Who is he that saith, and it cometh to pass, when the Lord hath not commanded?

- 38 Cometh not evil, as well as good, from the mouth of the Most High?
- 39 Wherefore then murmureth the living man? Let him murmur at his own sin!
- 40 Let us search and try our ways, and turn again to Jehovah!
- 41 Let us lift up our hearts with our hands to God in the heavens!
- 42 We have transgressed; we have rebelled; thou hast not forgiven!
- 43 Thou hast hidden thyself in anger, and hast pursued us; thou hast slain and hast not spared;
- 44 Thou hast hidden thyself in a cloud, that our prayer may not pass through;
- 45 Thou hast made us the offscouring and refuse in the midst of the nations.
- 46 All our enemies have opened their mouths against us;
- 47 Terror and the pit have come upon us, desolation and destruction;
- 48 Mine eye runneth down with streams of water for the destruction of the daughter of my people.
- 49 Mine eye trickleth down and ceaseth not, without any intermission,
- 50 Until Jehovah look down and behold from heaven.
- 51 Mine eye is painful to me on account of all the daughters of my city.
- 52 They that are my enemies without cause hunt me down like a bird;
- 53 They take away my life in the dungeon; they cast a stone upon me;
- 54 Waters flow over my head; I say, "I am undone!"
- 55 I call upon thy name, O Jehovah, from the deep dungeon;
- 56 Hear thou my voice! hide not thine ear from my cry for relief!
- 57 Be near to me, when I call upon thee! Say, "Fear not!"

- 58 Thou maintainest my cause, O Lord; thou redeemest
my life!
- 59 Thou, O Jehovah, seest the wrong done to me;
Maintain thou my cause!
- 60 Thou seest all their vengeance, all their devices against me.
- 61 Thou hearest their reproach, O Jehovah, all their de-
vices against me,
- 62 The words of my adversaries, and their machinations
against me all the day long!
- 63 Behold their sitting down and their rising up! I am their
song.
- 64 Render to them a recompense, O Jehovah, according
to the work of their hands!
- 65 Give them blindness of mind! thy curse be upon them!
- 66 Pursue them in thine anger, and destroy them from
under Jehovah's heaven!

IV.

Lamentation concerning the destruction of Jerusalem, and the sufferings of
her inhabitants. — CH. IV.

- 1 How is the gold become dim! how is the most fine
gold changed!
The hallowed stones are cast forth at the head of every
street.
- 2 The noble sons of Zion, comparable to fine gold,
How are they esteemed as earthen pitchers, the work of
the hands of the potter!
- 3 The very jackals reach forth the breast; they suckle
their young;
But the daughter of my people is become cruel, like the
ostriches of the desert.
- 4 The tongue of the sucking child cleaveth to the roof of
his mouth for thirst;
Young children ask for bread, and no man breaketh it for
them.

- 5 Those that fed on dainties are desolate in the streets ;
Those that have been brought up in scarlet embrace the
dunghill.
- 6 The punishment of the daughter of my people is
greater than the punishment of Sodom,
Which was overthrown in a moment, though no hands
came against her.
- 7 Her princes were purer than snow, whiter than milk ;
More ruddy than coral was their body ;
Their visage was of sapphire.
- 8 Now darker than a coal is their countenance ; they are
not known in the streets.
Their skin cleaveth to their bones ; it is become dry, like
wood.
- 9 More fortunate are the slain by the sword than the
slain by famine ;
For these pine away, stricken through for want of the
fruits of the field.
- 10 The hands of tender-hearted women cooked their own
children ;
They were their food, in the destruction of the daughter
of my people.
- 11 Jehovah hath spent upon them his fury ; he hath
poured out his fierce anger ;
He hath kindled a fire in Zion, which hath devoured its
foundations.
- 12 The kings of the earth believed not, nor all the inhab-
itants of the world,
That the adversary would enter, and the enemy, within
the gates of Jerusalem.
- 13 It was on account of the sins of her prophets, and the
iniquities of her priests,
Who shed in the midst of her the blood of the righteous.

- 14 They stumbled like blind men through the streets, polluted with blood,
So that men could not touch their garments.
- 15 "Depart! unclean!" men cried to them. "Depart, depart, touch not!"
As they fled, they stumbled; men said among the nations,
"They shall dwell there no more."
- 16 The anger of Jehovah hath scattered them; he will no more care for them;
They paid no regard to the priests, they had no compassion for the elders.
- 17 Still did our eyes fail, looking for help in vain;
On our watch-tower did we watch for a nation that could not save us.
- 18 They laid snares for our steps, so that we could not go in our streets;
Our end is near; our days are accomplished, yea, our end is come!
- 19 Swifter were our pursuers than the eagles of heaven;
They chased us upon the mountains; they laid wait for us in the wilderness.
- 20 The breath of our nostrils, the anointed of Jehovah, was taken in their pits,
Under whose shadow we said that we should live among the nations.
- 21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz!
Yet to thee also shall the cup come! thou shalt be drunken, and shalt expose thy nakedness.
- 22 Thy punishment is at an end, O daughter of Zion! no more will he carry thee into captivity;
But thine iniquity will he punish, O daughter of Edom! he will uncover thy sins.

V.

Lamentation concerning the sufferings inflicted upon the Jews by their conquerors.—CH. V.

- 1 REMEMBER, O Jehovah, what is come upon us!
Look down and behold our reproach!
- 2 Our inheritance is fallen to strangers,
Our houses to aliens.
- 3 We are orphans; we are without a father;
Our mothers are as widows.
- 4 Our water we drink for money;
Our wood is sold to us.
- 5 With the yoke upon our necks, we are driven;
We are wearied, and have no rest.
- 6 We have given the hand to the Egyptians,
And to the Assyrians, to be satisfied with bread.
- 7 Our fathers sinned; they are no more,
And we bear their iniquities.
- 8 Servants rule over us;
There is none that delivereth out of their hand.
- 9 With the peril of our lives we get our bread,
Because of the sword of the wilderness.
- 10 Our skin is parched like an oven
Because of the burnings of hunger.
- 11 Matrons in Zion have they ravished,
And maidens in the cities of Judah.
- 12 Princes were hanged up by their hand;
The faces of the elders were not honored.
- 13 Young men carried millstones,
And boys fell under burdens of wood.
- 14 The elders sit no more at the gate;
The young men have ceased from their music.
- 15 The joy of our heart is at an end;
Our dancing is turned into mourning.
- 16 The crown is fallen from our head;
Woe unto us, that we have sinned!
- 17 For this is our heart faint,
For these things our eyes are dim;
- 18 On account of mount Zion, which is desolate;
Foxes roam over it.

- 19 But thou, O Jehovah, sittest as king forever ;
Thy throne endureth from generation to generation.
- 20 Wherefore dost thou wholly forget us,
And abandon us, for so long a time ?
- 21 Turn us again to thee, O Jehovah, that we may be
restored !
Renew our days as of old !
- 22 For shouldst thou utterly reject us ?
Shouldst thou be so exceedingly wroth against us ?

E Z E K I E L .



I.

The call of Ezekiel to the prophetic office. — CH. I. — III. 21.

1 Now it came to pass in the thirtieth year, in the fourth
month, in the fifth day of the month, as I was among the
2 captives by the river Chebar, that the heavens were
opened, and I saw visions of God. On the fifth day of
3 the month, in the fifth year of the captivity of King Jehoi-
achin, the word of Jehovah came to Ezekiel, the son of
Buzi, the priest, in the land of the Chaldæans, by the
river Chebar; and the hand of Jehovah was there upon
4 him. And I looked, and behold, a stormy wind came from
the north, a great cloud, and a mass of fire; and a bright-
5 ness was round about it, and in the midst of it the appear-
ance of bright brass, in the midst of the fire. And in the
6 midst of it were the forms of four living creatures. And
this was their appearance. They had the form of a man.
7 And every one had four faces, and every one had four
wings. And their feet were upright; and the sole of
8 their feet was as the sole of a calf's foot; and they spar-
kled like polished brass. And they had the hands of a
9 man under their wings on their four sides, and all four h
faces and wings. Their wings were joined one to another
10 they turned not about when they went; they went eve
one straight forward. As for the form of their faces,
11 four had the face of a man, and the face of a lion on
right side, and all four had the face of an ox on the left
side, and all four had also the face of an eagle. Thus
12 were their faces. And their wings were expanded up-
ward; two wings of every one were joined, and two cov-
ered their bodies. And they went every one straight

forward; whither the spirit was to go, they went, and
13 they turned not about when they went. And the appearance of the living creatures was as coals of fire, burning like torches; and the fire moved about among the living creatures, and shone forth brightly; and out of the fire
14 came forth lightning. And the living creatures ran backward and forward like a flash of lightning.

15 Now as I beheld the living creatures, behold, there stood a wheel upon the earth by each of the living crea-
16 tures, with its four sides. The appearance of the wheels, and their work, was like that of a chrysolite, and all four had one form, and their appearance and their work was
17 as if a wheel had been within a wheel. When they went, they went upon their four sides, and they turned not
18 about when they went. As for their felloes, they were high and terrible; and their felloes were full of eyes round
19 about upon all four of them. And when the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels
20 were lifted up. Whithersoever the spirit was to go, they went, whithersoever the spirit was to go; and the wheels were lifted up beside them; for the spirit of the living
21 creatures was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them; for the spirit of the living creatures was
22 in the wheels. And over the heads of the living creatures was the appearance of a firmament, like crystal,
23 terrible, spread out over their heads above. And under the firmament were their wings upright, the one toward the other; and every one had two, which covered his body.
24 And I heard the sound of their wings, as the sound of great waters, as the voice of the Almighty, when they went, — a sound like the noise of a host. And when they
25 stood still, they let down their wings. And there was a voice from the firmament, that was over their heads; and they stood still, and let down their wings.

26 And above the firmament over their heads was an appearance like a sapphire-stone, the form of a throne; and upon the form of the throne there was a form like that of

27 a man above. And I saw what had the appearance of bright brass, what had the appearance of fire round about within it, from the appearance of his loins and upward. And from the appearance of his loins downward I saw what had the appearance of fire, and its brightness was
28 round about him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the glory of Jehovah. And when I saw it I fell upon my face, and I heard the voice of one who spoke.

1 And he said to me, Son of man, stand upon thy feet,
2 and I will speak with thee. And the spirit entered into me when he spoke to me, and set me upon my feet; and
3 I heard him that spake with me. And he said to me, Son of man, I send thee to the sons of Israel, to a rebellious nation, that hath rebelled against me; they and their fathers have rebelled against me to this very day.
4 Brazen-faced and stiff-hearted are the sons to whom I send thee. And thou shalt say to them, Thus saith the
5 Lord Jehovah. And whether they will hear, or whether they will forbear, for they are a rebellious house, yet shall
6 they know that a prophet is in the midst of them. And thou, son of man, be not afraid of them, and of their words be not afraid, though they be briars and thorns toward thee, and though thou dwell among scorpions; be not afraid of their words, nor be dismayed at their looks,
7 for they are a rebellious house. Speak thou my words to them, whether they will hear, or whether they will
8 forbear, for they are most rebellious. But thou, son of man, hear what I say to thee! Be not thou rebellious, like that rebellious house. Open thy mouth, and eat that which I give thee.

9 And when I looked, behold, a hand was put forth to
10 me; and lo, a book-roll was therein. And he spread it before me, and it was written within and without. And therein was written lamentation and mourning and woe.

1 And he said to me, Son of man, eat that which thou findest; eat this roll, and go, speak to the house of Israel!
2 So I opened my mouth, and he gave me the roll to eat.

3 And he said to me, Son of man, let thy stomach eat, and fill thy body with this roll which I give thee! Then I ate it, and it was in my mouth as honey for sweetness.

4 And he said to me: Son of man, go, get thee to the
5 house of Israel, and speak my words to them! For not to a people of a dark speech and a hard language art thou
6 sent, but to the house of Israel; not to many nations of a dark speech and a hard language, whose words thou canst not understand. Truly, had I sent thee to them, they
7 would have hearkened to thee. But the house of Israel will not hearken to thee, for they will not hearken to me. For the whole house of Israel is brazen-faced and stiff-
8 hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their fore-
9 heads. As an adamant, harder than flint, have I made thy forehead; fear them not, nor be dismayed at their looks; for they are a rebellious house.

10 Moreover, he said to me: Son of man, all my words, which I shall speak to thee, receive in thy heart, and hear
11 with thine ears! And go, get thee to them of the captivity, to the children of thy people, and speak to them, and say to them, Thus saith the Lord Jehovah; whether they will hear, or whether they will forbear.

12 Then the spirit lifted me up, and I heard behind me the sound, as of a great rushing, saying, "Praised be the
13 majesty of Jehovah from his place!" I heard also the noise of the wings of the living creatures, that touched one another, and the noise of the wheels beside them,
14 even a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of Jehovah was strong upon me.

15 Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar; and I dwelt where they dwelt;
16 I even dwelt astonished among them seven days. And at the end of seven days, the word of Jehovah came to
17 me, and said: Son of man, I have set thee as a watchman to the house of Israel; therefore hear the word from my

- 18 mouth, and warn them from me! When I say to the wicked, Thou shalt surely die! and thou givest him not warning, nor speakest to warn the wicked from his wicked way, so that he may live, that wicked man shall die for his iniquity; but his blood will I require at thy hand.
- 19 Yet if thou warn the wicked, and he turn not from his wickedness, and from his wicked way, he shall die for his iniquity, but thou hast delivered thy soul. Again, when a righteous man turneth from his righteousness, and committeth iniquity, and I lay a stumbling-block before him, and he shall die because thou hast not given him warning, he will die for his sin; and his righteousness which he hath done will not be remembered; but his blood will
- 21 I require at thy hand. Yet if thou warn the righteous man, that he sin not, and the righteous man doth not sin, he shall surely live, because he hath received warning; and thou hast delivered thy soul.

II.

Prophecies against Jerusalem. — CH. III. 22 — V. 17.

- 22 AND the hand of Jehovah was there upon me, and he said to me, Arise, go forth into the plain, and there will I speak with thee. Then I arose, and went forth into the plain, and lo, the glory of Jehovah stood there, as the glory which I saw by the river Chebar; and I fell upon
- 24 my face. Then the spirit entered into me, and set me upon my feet. And he spake with me, and said to me:
- 25 Go, shut thyself within thy house. And behold, O son of man, bands shall be put upon thee, and thou shalt be bound therewith; and thou shalt not go out among them.
- 26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them
- 27 a reprover; for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say to them, Thus saith the Lord Jehovah: He that will hear, let him hear, and he that will forbear, let him forbear; for they are a rebellious house.

- 1 And thou, son of man, take thee a tile, and lay it before
2 thee, and portray upon it a city, even Jerusalem. And
lay siege against it, and build a tower against it, and cast
up a mound against it; set a camp also against it, and
3 place battering-rams against it round about. Moreover,
take thou an iron pan, and set it for a wall of iron
between thee and the city; and set thy face against it,
that it may be besieged; and lay siege against it. This
shall be a sign to the house of Israel.
- 4 Lie thou also upon thy left side, and lay the iniquity
of the house of Israel upon it. According to the number
of days that thou shalt lie upon it, thou shalt bear their
5 iniquity. But for the years of their iniquity I appoint
thee days, three hundred and ninety days; so long shalt
6 thou bear the iniquity of the house of Israel. And when
thou hast brought them to an end, then lie upon thy right
side, and bear the iniquity of the house of Judah forty
7 days. I have appointed thee a day for a year. And set
thy face against besieged Jerusalem, and uncover thine
8 arm, and prophesy against it! And behold, I will lay
bands upon thee, and thou shalt not turn thee from one
side to another till thou hast ended the days of thy siege.
9 Take thou also wheat, and barley, and beans, and lentiles,
and millet, and spelt, and put them into one vessel, and
make thereof thy bread for the number of days that thou
shalt lie upon thy side; three hundred and ninety days
10 shalt thou eat thereof. And thy food which thou eatest
shall be by weight, twenty shekels a day; from time to
11 time shalt thou eat it. Thou shalt also drink water by
measure, the sixth part of a hin; from time to time shalt
12 thou drink. Thou shalt also eat barley-cakes; and with
dung that cometh out of man shalt thou bake them in
13 their sight. And Jehovah said, Even thus shall the sons
of Israel eat their polluted food among the nations, whither
I will drive them.
- 14 Then said I: Ah! Lord Jehovah, behold, I have never
been polluted; for from my youth until now have I not
eaten that which died of itself, or was torn in pieces;
15 neither hath unclean food come into my mouth. Then
he said to me: Behold, I give thee cow's dung for man's

16 dung; and with that shalt thou prepare thy food. And he said to me: Son of man, behold, I will break the staff of bread in Jerusalem, and they shall eat bread by weight and with care, and they shall drink water by measure and
17 in amazement; so that they shall be in want of bread and water, and be astonished one at another, and consume away for their iniquity.

1 And thou, son of man, take thee a sharp instrument, even a barber's razor, and cause it to pass upon thy head and thy beard; and take thee weighing-balances, and divide the hair. A third part shalt thou burn with fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part and smite it round about with the sword; and a third part shalt thou scatter in the wind, and I will draw out a sword after them.
3 Thou shalt also take thereof a small number, and bind
4 them in thy skirts. And of these again take some and cast them into the fire, and burn them in the fire. From them shall a fire come forth upon the whole house of Israel.

5 Thus saith the Lord Jehovah: This is Jerusalem; in the midst of the nations have I set her, and countries are
6 round about her. But she hath wickedly resisted my ordinances more than the nations, and my statutes more than the countries, that are round about her. For they have refused my ordinances, and have not walked in my
7 statutes. Therefore thus saith the Lord Jehovah: Because ye have been rebellious more than the nations that are round about you, and have not walked in my statutes, nor kept my ordinances, but have done according to the ordinances of the nations which are round about you,
8 therefore thus saith the Lord Jehovah: Behold I, even I, am against thee, and will execute judgments against thee
9 in the sight of the nations. I will do to thee that which I have not yet done, and the like of which I shall not do
10 again, because of all thine iniquities. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and I will scatter the whole remnant of thee to all
11 the winds. Therefore, as I live, saith the Lord Jehovah,

because thou hast polluted my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also withdraw mine eye from thee; neither will I spare, neither will I have any pity. A third part of thee shall die by the pestilence, or be consumed with hunger in the midst of thee; and a third part shall die by the sword round about thee; and a third part will I scatter to all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will satiate my fury upon them, and receive satisfaction; and they shall know that I, Jehovah, have spoken it in my zeal, when I shall have accomplished my fury upon them.

14 Moreover, I will make thee a waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. And thou shalt be a reproach, and a reviling, and a warning, and an astonishment to the nations that are round about thee, when I shall execute judgments upon thee in anger, and in fury, and in furious rebukes; — I, Jehovah, have spoken it; — when I shall send upon you the evil arrows of famine which bring destruction, which I send to destroy you, and increase the famine upon you, and break your staff of bread. And I will send upon you famine, and evil beasts, which shall make thee childless; and pestilence and blood shall pass through thee; and the sword will I bring upon thee. I, Jehovah, have spoken it.

III.

Various woes denounced against Israel. — CH. VI., VII.

1, 2 AND the word of Jehovah came to me, saying: Son of man, set thy face against the mountains of Israel, and prophesy against them! And say, Ye mountains of Israel, hear the word of the Lord Jehovah! Thus saith the Lord Jehovah to the mountains and to the hills, to the plains and to the valleys: Behold, I, even I, will bring the sword upon you, and I will destroy your high places; and your altars shall be desolate, and your sun-images shall be broken; and I will cast down your slain

5 before your idols. And I will lay the carcasses of the
sons of Israel before their idols; and I will scatter your
6 bones round about your altars. In all places where ye
dwell shall the cities be laid waste, and the high places be
desolate; that your altars may be laid waste and made
desolate, and your idols may be broken, and cease, and
your sun-images may be cut down, and your works may
7 be destroyed. And the slain shall fall in the midst of
you, that ye may know that I am Jehovah.

8 Yet will I leave a remnant, that ye may have some
that shall have escaped the sword among the nations,
9 when ye shall be scattered through the countries. And
they of you that escape shall remember me among the
nations whither they shall be carried captives, when I
have broken their whorish heart which departed from
me, and their eyes which went lusting after their idols;
and they shall loathe themselves for the evils which they
10 have committed in all their abominations. Then shall
they know that I am Jehovah, and that I have not said in
vain, that I would do all this evil to them.

11 Thus saith the Lord Jehovah: Smite upon thy hand,
and stamp with thy foot, and say, Alas for all the evil
abominations of the house of Israel! for by the sword, by
12 famine, and by pestilence shall they fall. He that is far
off shall die by pestilence, and he that is near shall fall
by the sword, and he that remaineth and is preserved
shall die by famine. Thus will I accomplish my fury
13 upon them. Then shall ye know that I am Jehovah,
when their slain men shall be among their idols round
about their altars, upon every high hill, upon all the tops
of the mountains, and under every green tree, and under
every thick oak, in every place where they offered sweet
14 savor to all their idols. So will I stretch out my hand
against them, and make the land desolate; yea, more
desolate than the wilderness toward Diblath, in all their
habitations; and they shall know that I am Jehovah.

1 Moreover, the word of Jehovah came to me, saying:
2 Thou son of man, thus saith the Lord Jehovah concern-
ing the land of Israel:—

- 3 The end cometh, the end cometh,
 Upon the four corners of the land!
 Now cometh the end upon thee!
 For I will send my anger upon thee,
 And will judge thee according to thy ways,
 And will recompense upon thee all thine abominations.
- 4 And mine eye shall not spare thee, neither will I have
 pity;
 But I will recompense thy ways upon thee,
 And thine abominations shall be in the midst of thee;
 And ye shall know that I am Jehovah.
- 5 Thus saith the Lord Jehovah:
 An evil, an unheard-of evil, behold, it cometh!
- 6 The end cometh, the end cometh!
 It awaketh against thee, behold, it cometh!
- 7 Thy fate cometh upon thee, thou that dwellest in the land!
 The time is come,
 The day of tumult is near,
 When no sound of joy shall be upon the mountains.
- 8 Now will I shortly pour out my fury upon thee,
 And accomplish mine anger against thee;
 And I will judge thee according to thy ways,
 And recompense upon thee all thine abominations.
- 9 And mine eye shall not spare, neither will I have pity;
 I will recompense thee according to thy ways,
 And thine abominations shall come upon thee;
 And ye shall know that I, Jehovah, smite you.
- 10 Behold, the day, behold, it cometh!
 The destiny draweth near;
 The rod hath blossomed, pride hath flourished.
- 11 Violence is risen up into a rod of wickedness;
 None of them shall remain, none of their multitude, none
 of their crowd;
 Nor shall there be wailing for them.
- 12 The time cometh, the day draweth near!
 Let not the buyer rejoice,
 Nor the seller mourn;
 For wrath is against their whole multitude.
- 13 For the seller shall not return to that which is sold,
 Though he be yet alive;

- For the vision against their whole multitude shall not
return void,
And none that liveth in his iniquity shall strengthen himself.
- 14 “Blow ye the trumpet, and let all be ready!”
Yet none goeth to the battle;
For mine anger is against their whole multitude.
- 15 The sword is without, and pestilence and famine
within;
He that is in the field shall die by the sword;
And he that is in the city, famine and pestilence shall
devour him.
- 16 And those of them that escape shall be upon the moun-
tains like doves of the valleys,
All of them mourning, every one for his iniquity.
- 17 All hands shall be feeble,
And all knees shall flow with water.
- 18 They shall also gird themselves with sackcloth,
And horror shall cover them.
And upon all their faces shall be shame,
And upon all their heads baldness.
- 19 Their silver shall they cast into the streets,
And their gold shall be as an unclean thing.
Their silver and their gold shall not be able to deliver them
In the day of the wrath of Jehovah;
Their hunger shall not be satisfied,
Nor their body filled with it;
For it was the stumbling-block of their iniquity.
- 20 For the beauty of their ornaments they turned into pride,
And the images of their abominations and of their detest-
able things they made with it;
Therefore will I make it to them as an unclean thing.
- 21 And I will give it into the hands of strangers for a prey,
And to the wicked of the earth for a spoil,
And they shall pollute it.
- 22 And I will turn my face from them,
So that my secret place shall be polluted;
Robbers shall enter into it, and pollute it.
- 23 Make a chain!
For the land is full of blood-guiltiness,
And the city is full of violence.

- 24 Therefore will I bring the most cruel among the nations,
And they shall possess your houses ;
I will also make the pride of the strong to cease,
And their holy places shall be defiled.
- 25 Destruction cometh ;
And they shall seek peace, and not find it.
- 26 Calamity shall come upon calamity,
And rumor shall be upon rumor ;
And they shall seek a vision from the prophet in vain ;
Instruction shall perish from the priests,
And counsel from the elders.
- 27 The king shall mourn,
And the prince shall be clothed with amazement ;
And the hands of the people of the land shall be troubled.
I will do to them according to their way, and according to
their deserts will I judge them,
And they shall know that I am Jehovah.

IV.

Visions relating to the guilt and the punishment of Jerusalem. —

CH. VIII. — XI.

- 1 Now it came to pass in the sixth year, in the sixth
month, on the fifth day of the month, as I sat in my
house, and the elders of Judah sat before me, that the
2 hand of the Lord Jehovah fell there upon me. And I
looked, and lo, a form having the appearance of fire ;
from the appearance of his loins downward, of fire ; and
from his loins upward, of a bright light, like the splendor
3 of shining brass. And he put forth the form of a hand,
and took me by a lock of my head. And the spirit lifted
me up between the earth and the heaven, and brought
me, in the visions of God, to Jerusalem, to the door of
the inner gate, that looketh toward the north, where stood
4 the idol of jealousy, which provoketh to jealousy. And
behold, the glory of the God of Israel was there, accord-
ing to the vision which I saw in the plain.
- 5 Then said he to me, Son of man, lift up thine eyes

toward the north! And I lifted up my eyes toward the north, and behold, northward from the gate of the altar
6 was this idol of jealousy, at the entrance. And he said to me: Son of man, seest thou what they do? Great are the abominations which the house of Israel commit here, that I should go far off from my sanctuary. But thou shalt yet again see great abominations.

7 And he brought me to the door of the court, and I
8 looked, and behold, a hole in the wall. And he said to me, Son of man, break now through the wall. And when I had broken through the wall, behold, a door.
9 And he said to me, Go in, and behold the wicked abomi-
10 nations which they practise here. So I went in and saw, and behold, every form of creeping things, and of abominable beasts, and all the idols of the house of Israel,
11 portrayed upon the wall round about. And there stood before them seventy men of the elders of the house of Israel, Jaazaniah, the son of Shaphan, standing in the midst of them, with every man his censer in his hand;
12 and a thick cloud of incense went up. Then said he to me: Son of man, seest thou what the elders of the house of Israel do in the dark, each one in his image-chamber? For they say, "Jehovah seeth us not; Jehovah hath forsaken the land." And he said to me, Thou shalt yet
13 again see the great abominations which they practise.

14 Then he brought me to the entrance of the gate of the house of Jehovah, which was toward the north, and
15 behold, there sat women, weeping for Thammuz. And he said to me, Seest thou this, O son of man? Thou shalt yet again see greater abominations than these.

16 And he brought me into the inner court of the house of Jehovah, and behold, at the entrance of the temple of Jehovah, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Jehovah, and their faces toward the east; and they bowed
17 themselves eastward toward the sun. And he said to me: Seest thou, O son of man? Is it a light thing to the house of Judah, that they commit the abominations which they commit here, that they fill the land with violence,

and continually provoke me to anger? And behold, they
18 put the branch to their nostrils. Therefore will I also
deal with them in fury; mine eye shall not spare, neither
will I have pity; and though they cry in mine ears with a
loud voice, yet will I not hear them.

1 He cried also, in my hearing, with a loud voice,
saying: Bring ye near the punishments of the city, every
2 one his weapon of destruction in his hand. And lo, six
men came from the way of the higher gate, which looketh
toward the north, every one with his slaughter-weapon in
his hand; and one man among them was clothed with
3 linen, with a writer's ink-horn by his side; and they went
in, and stood beside the brazen altar. And the glory of
the God of Israel went up from the cherub upon which it
was to the threshold of the house; and he called to the
man clothed with linen, who had the writer's ink-horn
4 by his side; and Jehovah said to him, Go through the
midst of the city, through the midst of Jerusalem, and set
a mark upon the foreheads of the men that sigh and that
5 wail for all the abominations that are done in the midst
thereof. And to the others he said, in my hearing, Go
ye after him through the city, and smite! let not your
6 eyes spare, neither have ye pity! The old man, the
youth, the virgin, little children and women, slay and
destroy; but come not near any one upon whom is the
mark; and begin at my sanctuary.

Then began they at the elders that were before the
7 house. And he said to them, Pollute the house, and fill
the courts with the slain, then go ye forth. And they
8 went forth, and slew in the city. And while they were
smiting them, I alone was left; and I fell upon my face,
and cried, and said, Ah, Lord Jehovah! wilt thou de-
9 stroy all the remnant of Israel, while thou pourest out
thy fury upon Jerusalem? And he said to me: The
iniquity of the house of Israel and Judah is exceedingly
great, and the land is full of blood, and the city full of
perverseness. For they say, "Jehovah hath forsaken the
10 land"; and, "Jehovah seeth not." Therefore mine eye
shall not spare, neither will I have pity. Their way will
11 I recompense upon their head. And lo, the man clothed

with linen, who had the ink-horn by his side, returned answer, saying, I have done as thou hast commanded me.

1 Then I looked, and lo, in the firmament that was
above the head of the cherubs there appeared over them
2 as it were a sapphire-stone, in form like a throne; and
He spake to the man that was clothed with linen, and
said, Go in between the wheels under the cherub, and
fill thy hands with coals of fire, which are between the
cherubs, and scatter them over the city. And he went
3 in before my eyes. Now the cherubs stood upon the
right side of the house when the man went in; and the
4 cloud filled the inner court. And the glory of Jehovah
was lifted up from the cherub to the threshold of the
house; and the house was filled with the cloud, and the
court was filled with the brightness of the glory of Jeho-
5 vah. And the sound of the wings of the cherubs was
heard even to the outer court, as the voice of God, the
6 Almighty, when he speaketh. And when he commanded
the man clothed with linen, saying, Take fire from be-
tween the wheels, from between the cherubs, he went in
7 and stood beside the wheels. And one cherub stretched
forth his hand from between the cherubs to the fire that
was between the cherubs, and took thereof, and put it
into the hands of him that was clothed with linen, who
8 took it, and went out. And there was seen in the cher-
ubs the form of a man's hand under their wings.

9 And when I looked, behold, four wheels were by the
cherubs, one wheel by one cherub, and another wheel by
another cherub; and the appearance of the wheels was
10 like that of a chrysolite. And as to their appearance, all
four had one form, as if a wheel were in the midst of a
11 wheel. When they went, they went upon their four
sides; they turned not about when they went; but to the
place whither the head looked they followed it, they
12 turned not about when they went. And their whole body,
and their backs, and their hands, and their wings, and the
wheels, were full of eyes round about, even the wheels
13 which they four had. And as to these wheels, each
14 one of them in my hearing was called Whirlwind. And
every one had four faces. The first face was the face of

a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubs were lifted up. They were the living creatures which I saw by the river Chebar. And when the cherubs went, the wheels went with them; and when the cherubs lifted up their wings to mount up from the earth, the wheels turned not away from their side. When they stood, these stood; and when they were lifted up, these were lifted up with them. For the spirit of the living creatures was in them.

Then the glory of Jehovah departed from the threshold of the house, and stood over the cherubs. And the cherubs lifted up their wings, and mounted up from the earth in my sight, as they went out, and the wheels were beside them. And they stood at the entrance of the east gate of the house of Jehovah, and the glory of the God of Israel was over them above. They were the living creatures which I saw under the God of Israel by the river Chebar; and I knew that they were the cherubs. Every one had four faces, and every one four wings, and the form of a man's hand was under their wings. And as for the form of their faces, they were the faces which I saw by the river Chebar, their appearances and themselves. They went every one straight forward.

Then the spirit lifted me up, and brought me to the east gate of the house of Jehovah, that looketh toward the east; and behold, at the entrance of the gate were five and twenty men; among whom I saw Jaazaniah, the son of Azur, and Pelatiah, the son of Benaiah, princes of the people. Then said He to me: These are the men that devise mischief, and form evil designs in this city; who say, "The time is not near that we should build houses. This city is the caldron, and we are the flesh." Therefore, prophesy against them, prophesy, O son of man! And the spirit of Jehovah fell upon me, and he said to me, Speak: Thus saith Jehovah: Thus have ye said, O house of Israel! For I know the things that come into your mind, every one of them. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the Lord

Jehovah: Your slain, whom ye have laid in the midst of it, they are the flesh, and this city is the caldron; but you
8 will I bring forth out of the midst of it. Ye have feared the sword, and the sword will I bring upon you, saith the
9 Lord Jehovah. And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and
10 execute judgments upon you. Ye shall fall by the sword; on the borders of Israel will I judge you, that ye
11 may know that I am Jehovah. This city shall not be your caldron, neither shall ye be the flesh in the midst
12 thereof. On the borders of Israel will I judge you, that ye may know that I am Jehovah, in whose statutes ye have not walked, and whose ordinances ye have not observed, but have done according to the manners of the nations, that are round about you.

13 And it came to pass, when I prophesied, that Pelatiah, the son of Benaiah, died. Then I fell down on my face, and cried with a loud voice, and said, Ah, Lord Jehovah, wilt thou make a full end of the remnant of Israel?

14, 15 And the word of Jehovah came to me, saying: Son of man, thy brethren, even thy brethren, the men of thy near kindred, and the whole house of Israel, are they to whom the inhabitants of Jerusalem say, "Remove ye far from Jehovah; to us is the land given in possession!"
16 Therefore say, Thus saith the Lord Jehovah: Though I have cast them far off among the nations, and scattered them among the countries, yet I will be to them as a sanctuary for a short time in the countries whither they
17 are come. Therefore say, Thus saith the Lord Jehovah: I will gather you from the nations, and assemble you from the countries where ye have been scattered, and I will
18 give you the land of Israel. And they shall come thither, and they shall take away from thence all the detestable
19 things thereof, and all the abominations thereof. And I will give them one heart, and I will put a new spirit within them; and I will take out of them the heart of
20 stone, and will give them a heart of flesh, that they may walk in my statutes, and observe my ordinances, and keep
- them; and they shall be my people, and I will be their
21 God. But as for them whose heart walketh according

to the pleasure of their detestable things and their abominations, I will recompense their way upon their heads, saith the Lord Jehovah.

22 Then did the cherubs lift up their wings, and the wheels were beside them; and the glory of the God of
23 Israel was over them above. And the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

24 Then the spirit took me up, and brought me to Chal-dæa, to them of the captivity, in vision, by the spirit of God. And the vision which I had seen went up from
25 me. Then I spake to them of the captivity all the words of Jehovah which he had showed me.

V.

The flight and captivity of Zedekiah and the Jews, and their distress represented. — CH. XII.

- 1, 2 AND the word of Jehovah came to me, saying: Son of man, thou dwellest in the midst of a rebellious house; they have eyes to see, and see not; they have ears to hear, and hear not; for they are a rebellious house.
3 Therefore, thou son of man, prepare thee stuff for removing from the land; and remove by day in their sight, and remove from thy place to another place before their eyes. It may be they will consider, though they be a rebellious
4 house. And carry forth thy stuff, as stuff for removing, by day in their sight, and go forth at even in their sight,
5 as they that go forth into captivity. Before their eyes break thou through the wall, and carry forth thereby.
6 In their sight bear it upon thy shoulders, and carry it forth in the twilight. Cover thy face, so that thou see not the ground; for I have made thee a sign to the house of Israel.
7 And I did as I was commanded. I carried forth my stuff, as stuff for removing from the land, by day; and in the evening I broke through the wall with my hand; I

carried it forth in the twilight; I took it upon my shoulder before their eyes.

8 And the word of Jehovah came to me in the morning,
9 and said: Son of man, hath not the house of Israel, the
10 rebellious house, said to thee, "What doest thou?" Say
to them, Thus saith the Lord Jehovah: This burden concerneth the prince in Jerusalem, and all the house of
11 Israel that is therein. Say, I am your sign. As I have
done, so shall it be done to them. They shall remove
12 and go into captivity. And the prince that is among
them shall bear upon his shoulder in the twilight, and
shall go forth. They shall break through the wall to
carry forth thereby; he shall cover his face, that he see
13 not the ground with his eyes. I will also spread my net
upon him, and he shall be taken in my snare, and I will
bring him to Babylon, into the land of the Chaldæans;
14 yet he shall not see it, though he shall die there. And
all that are round about him to help him, and all his bands,
will I scatter to every wind; and I will draw out the
15 sword after them. And they shall know that I am Jeho-
vah, when I shall disperse them among the nations, and
16 scatter them in the countries. But I will leave a few
men of them from the sword, from the famine, and from
the pestilence; that they may declare all their abomina-
tions among the heathen, whither they come; and they
shall know that I am Jehovah.

17, 18 And the word of Jehovah came to me, saying: Son
of man, eat thy bread with quaking, and drink thy water
19 with trembling and with carefulness; and say to the peo-
ple of the land: Thus saith the Lord Jehovah concerning
the inhabitants of Jerusalem in the land of Israel; their
bread shall they eat with carefulness, and their water
shall they drink with astonishment; that their land may
be desolate from all that is therein, because of the violence
20 of them that dwell in it. And the inhabited cities shall
be laid waste, and the land shall be desolate, that ye may
know that I am Jehovah.

21, 22 And the word of Jehovah came to me, saying: Son
of man, what meaneth that proverb which ye have in the

land of Israel, saying, "The days are delayed, and every
23 vision faileth"? Therefore say to them, Thus saith the
Lord Jehovah: I will make this proverb to cease, and
they shall no more use it as a proverb in Israel. But say
to them, The days are at hand, and what is declared in
24 every vision. For there shall be no longer any vain vision
or deceptive divination within the house of Israel.
25 For I am Jehovah; I speak, and the word which I speak
shall come to pass; it shall no more be delayed. In your
own days, ye rebellious house, will I speak the word and
perform it, saith the Lord Jehovah.

26, 27 And the word of Jehovah came to me, saying: Son of
man, behold, they of the house of Israel say, "The vision
which he seeth is for many days to come, and he proph-
28 esieeth of times that are far off." Therefore say to them,
Thus saith the Lord Jehovah: There shall none of my
words be deferred any more; what I speak shall be done,
saith the Lord Jehovah.

VI.

Against false prophets. — CH. XIII.

1, 2 AND the word of Jehovah came to me, saying: Son of
man, prophesy against the prophets of Israel that proph-
esy, and say to them that prophesy out of their own
3 hearts, Hear ye the word of Jehovah! Thus saith the
Lord Jehovah: Woe to the foolish prophets, that follow
4 their own spirit, and have seen nothing! Thy prophets,
5 O Israel, are like the foxes in the deserts. Ye have not
gone up into the breaches, nor built a wall around the
house of Israel, to stand in battle in the day of Jehovah.
6 They see falsehood, and lying divination. They say,
"Jehovah hath spoken," when Jehovah hath not sent
them; and they cause men to hope for the fulfilment of
7 the word. Have ye not seen a false vision, and have ye
not spoken a lying divination, and said, "Jehovah hath
8 spoken," when I have not spoken? Therefore thus saith
the Lord Jehovah: Because ye have spoken falsehood

and have seen a lie, therefore, behold, I am against you,
9 saith the Lord Jehovah. My hand shall be against the prophets that see falsehood and divine lies. They shall not be in the assembly of my people, neither shall they be written in the register of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that
10 I am the Lord Jehovah. Because, yea, because they seduce my people, and say, "Peace!" when there is no peace; and one buildeth up a wall, and, behold, they daub
11 it with untempered mortar; say to them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower, and ye, O great hailstones, shall
12 fall, and a stormy wind shall rend it. So when the wall is fallen, shall not men say to you, "Where is the daub-
13 ing wherewith ye have daubed it?" Therefore thus saith the Lord Jehovah: I will even rend it with a stormy wind in my fury, and there shall be an overflowing shower in mine anger, and great hailstones in my
14 fury to consume it. Thus I will break down the wall which ye have daubed with untempered mortar, and will bring it down to the ground, so that the foundation thereof shall be discovered; it shall fall, and ye shall be consumed in the midst thereof, that ye may know that I am
15 Jehovah. Thus will I accomplish my fury upon the wall, and upon them that daubed it with untempered mortar; and I will say to you, The wall is no more, nor they that
16 daubed it; even the prophets of Israel, who prophesy concerning Jerusalem, and see visions of peace for her when there is no peace, saith the Lord Jehovah.

17 Likewise, son of man, set thou thy face against the daughters of thy people, who prophesy out of their own
18 heart; and prophesy thou against them. And say, Thus saith the Lord Jehovah: Woe to the women that sew cushions for all elbows, and make pillows for heads of every stature, to ensnare men to destruction! Will ye hunt the lives of my people, and shall ye save
19 your own? And will ye pollute me among my people for handfuls of barley, and for pieces of bread, slaying them that should not die, and saving them alive that should not live, by lying to my people, who hearken to
20 your lies? Therefore thus saith the Lord Jehovah:

Behold, I will set myself against the cushions with which ye ensnare men to destruction, so that they shall escape you; and I will tear them from your arms, and make them free whom ye would ensnare, so that they shall
21 escape you. Your pillows also will I tear, and deliver my people out of your hand, and they shall no more be in your hand to be ensnared, and ye shall know that I
22 am Jehovah. Because with lies ye have made sad the heart of the righteous, whom I have not made sad, and have strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life;
23 therefore shall ye no more see falsehood, nor divine divinations; but I will deliver my people out of your hand, and ye shall know that I am Jehovah.

VII.

Punishment threatened against idolatrous prophets, and those who consult them.— CH. XIV. 1-11.

1 Now certain men of the elders of Israel came to me,
2 and sat before me. And the word of Jehovah came to
3 me, saying: Son of man, these men have set up their idols in their heart, and have put the stumbling-block of their iniquity before their face; shall I hear them when
4 they inquire of me? Therefore speak with them, and say to them, Thus saith the Lord Jehovah: Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet,— I, Jehovah, will answer him according to the multitude of his idols; that I
5 may lay hold of the house of Israel in their hearts, because they are all estranged from me through their idols.
6 Therefore say to the house of Israel, Thus saith the Lord Jehovah: Turn ye, even turn yourselves from your idols, and from all your abominations turn ye your
7 faces! For every one of the house of Israel, or of the strangers that sojourn in Israel, who separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and

- cometh to the prophet to inquire of me through him, — I,
8 Jehovah, will answer him by myself. And I will set
my face against that man, and will make him a sign and
a proverb, and will cut him off from the midst of my people;
and ye shall know that I am Jehovah.
- 9 And when the prophet is deceived when he speaketh
anything, I, Jehovah, have deceived that prophet; and I
will stretch out my hand upon him, and will destroy him
10 from the midst of my people Israel. And they shall bear
the punishment of their iniquity; the punishment of the
prophet shall be even as the punishment of him that in-
11 quireth of him; that the house of Israel may no more go
astray from me, nor be polluted any more with all their
transgressions; but that they may be my people, and I
may be their God, saith the Lord Jehovah.

VIII.

Some of the wicked shall escape a general destruction, and the reason why. — CH. XIV. 12-23.

- 12, 13 AGAIN the word of Jehovah came to me, saying: Son
of man, when a land sinneth against me, and grievously
transgresseth, and I stretch out my hand against it, and
break the staff of its bread, and send famine upon it, and
14 cut off from it man and beast, though these three men
were in it, Noah, Daniel, and Job, they should deliver
only themselves by their righteousness, saith the Lord
15 Jehovah. When I cause wild beasts to pass through the
land, and they spoil it, and it be desolate so that none
16 passeth through it because of the beasts, though these
three men were in it, as I live, saith the Lord Jehovah,
they should deliver neither sons nor daughters; they only
17 should be delivered, but the land should be desolate. Or
when I bring a sword upon that land, and say, Sword, go
through the land so that I cut off from it man and beast,
18 though these three men were in it, as I live, saith the
Lord Jehovah, they should deliver neither sons nor
daughters, but they only should be delivered themselves.

19 Or when I send a pestilence upon that land, and pour out
my fury upon it in blood, to cut off from it man and
20 beast, though Noah, Daniel, and Job were in it, as I
live, saith the Lord Jehovah, they should deliver neither
son nor daughter; they should deliver only themselves by
21 their righteousness. Therefore thus saith the Lord Je-
hovah: How much more, when I send my four grievous
judgments against Jerusalem, the sword, and the famine,
and the wild beast, and the pestilence, to cut off from it
22 man and beast? Yet behold, therein shall be left a rem-
nant that shall be brought forth, sons and daughters.
Behold, they shall come forth to you, and ye shall see
their way and their doings, and ye shall be comforted
concerning the evil which I have brought upon Jerusa-
lem, even concerning all which I have brought upon her.
23 They shall comfort you, when ye see their ways and their
doings; and ye shall know that not without cause I have
done all that I have done to her, saith the Lord Jehovah.

IX.

The destruction of Jerusalem represented under the image of the unfruitful
vine, fit for nothing but to be burned. — CH. XV.

1, 2 And the word of Jehovah came to me, saying: Son of
man, what is the wood of the vine more than any wood,
3 — a branch, that is among the trees of the forest? Shall
wood be taken from it to be wrought into any work? Or
4 will men take a pin of it to hang a vessel upon? Behold,
it is cast into the fire for fuel; the fire devoureth both the
ends of it, and the middle of it is burned. Is it then fit
5 for any work? Behold, when it was whole, nothing could
be made of it; how much less can anything be made of it
when the fire hath devoured it and it is burned!
6 Therefore thus saith the Lord Jehovah: As the wood
of the vine among the trees of the forest, which I have
given to the fire for fuel, so will I give to it the inhab-
7 itants of Jerusalem. And I will set my face against them;
they shall go out from one fire, and another fire shall de-
vour them; and ye shall know that I am Jehovah, when

8 I set my face against them. And I will make the land desolate, because they have grievously trespassed, saith the Lord Jehovah.

X.

Jerusalem represented under the image of a woman, whom God had preserved from destruction when an exposed infant, and had married in her maturity, but who proved ungrateful and false. — CH. XVI.

1, 2 AND the word of Jehovah came to me, saying: Son of
3 man, cause Jerusalem to know her abominations, and say, Thus saith the Lord Jehovah to Jerusalem: Thine origin and thy nativity were of the land of Canaan. Thy
4 father was an Amorite, and thy mother a Hittite. And as to thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water so as to be cleansed. Thou wast not sprinkled with salt, nor
5 wrapped in swaddling-clothes. No eye pitied thee, to do to thee any of these things, to have compassion upon thee; but thou wast cast out into the open field, so as to loathe thyself, on the day thou wast born.

6 And when I passed by thee, and saw thee in danger of being trodden under foot in thy blood, I said to thee when thou wast in thy blood, Live! yea, I said to thee
7 when thou wast in thy blood, Live! I caused thee to increase like the plant of the field, and thou didst grow, and become tall, and didst attain to distinguished charms. Thy breasts swelled, and thy hair grew, whereas thou
8 wast naked and bare. And when I passed by thee, and saw thee, behold, it was thy time, the time of love. And I spread my skirt over thee and covered thy nakedness; and I swore to thee, and entered into covenant with thee, and thou becamest mine.

9 Then I washed thee with water, yea, I thoroughly washed away thy blood from thee, and I anointed thee
10 with oil. I clothed thee also with broidered work, and gave thee shoes of seal's skin, and wrapped thee about
11 with fine linen, and covered thee with silk. And I decked

thee with ornaments, and put bracelets upon thy hands, 12 and a chain upon thy neck. And I put a jewel in thy nostril, and ear-rings in thine ears, and a beautiful crown 13 upon thy head. Thus wast thou adorned with gold and silver, and thy raiment was of fine linen, and silk, and brodered work. Fine flour and honey and oil didst thou eat; and thou wast exceedingly beautiful, and didst prosper 14 so as to become a queen. And thy renown went forth among the nations for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith 15 the Lord Jehovah. But thou didst trust in thy beauty, and didst play the harlot because of thy renown, and didst lavish thy fornications on every one that passed by; his 16 was it. And of thy garments thou didst take, and didst make thee high places, spread with divers colors, and didst play the harlot thereon, the like things to which shall not 17 come to pass, neither shall they be. Thou didst take also thy fair jewels of my gold and my silver, which I gave thee, and didst make to thyself images of men, and didst 18 commit fornication with them; and thou didst take thy brodered garments and cover them; and thou didst set 19 mine oil and mine incense before them. My food also, which I gave thee, fine flour and oil and honey, wherewith I fed thee, thou didst set it before them with a sweet savor; even thus it was, saith the Lord Jehovah.

20 Moreover thou didst take thy sons and thy daughters, whom thou didst bear to me, and these didst thou sacrifice to them to be devoured. Was it not enough for thee 21 to commit fornication, that thou didst slay my children, and deliver them up to cause them to pass through the 22 fire to them? And in all thine abominations and thy fornications, thou didst not remember the days of thy youth, when thou wast naked and bare, and in danger of being 23 trampled under foot in thy blood. And it came to pass, after all thy wickedness, (woe, woe to thee! saith the 24 Lord Jehovah,) that thou didst build for thee an arched 25 place, and make thee a high place in every street; at every head of the way didst thou build thy high place, and didst make thy beauty to be abhorred, and didst open thy feet to every one that passed by, and didst multiply thy fornications.

- 26 Thou hast also committed fornication with the Egyptians, thy neighbors, having great members, and hast multiplied thy fornications to provoke me to anger.
- 27 Therefore, behold, I have stretched out my hand against thee, and have diminished thine allowance, and delivered thee to the will of them that hate thee, the daughters of the Philistines, who are ashamed of thy lewd way.
- 28 Thou hast also committed fornication with the Assyrians, because thou wast insatiable; yea, thou hast played the
- 29 harlot with them, and yet couldst not be satisfied. Thou hast also multiplied thy fornication with the land of Canaan, even to Chaldaea; and yet wast thou not satisfied
- 30 therewith. How faint was thy heart, saith the Lord Jehovah, that thou didst all those things which an imperious, whorish wife doeth, in that thou didst build thine arched place at the head of every way, and make thy high place in every street! Thou wast not like a harlot,
- 32 who scoffeth at her hire, but as an adulterous wife, that taketh strangers instead of her husband. To all women that commit fornication men give a reward; but thou gavest thy gifts to all thy lovers, and hiredst them to come to thee from every side to commit fornication with
- 34 thee. Thou wast the reverse of other women in thy fornications. None followed after thee to commit fornication, but thou gavest the reward, and no reward was given thee, — therefore thou wast the reverse.
- 35, 36 Wherefore, O harlot, hear the word of Jehovah! Thus saith the Lord Jehovah: Because thy treasure was poured out, and thy nakedness discovered for fornication before thy lovers, and all thine abominable idols, and because of the blood of thy children, which thou didst give to
- 37 them, therefore, behold, I will gather all thy lovers, to whom thou wast pleasing, all them that thou hast loved, with all them that thou hast hated, I will gather them against thee round about, and will uncover thy nakedness to them, that they may see all thy nakedness.
- 38 And I will judge thee as women that break wedlock and shed blood are judged, and I will cause thy blood to flow
- 39 in fury and jealousy. And I will give thee into their hand, and they shall throw down thine arched place, and break down thy high places. They shall also strip thee

40 of thy clothes, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their
41 swords; and they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from playing the
42 harlot, and thou shalt give hire no more. So will I make my fury toward thee to rest, and my jealousy shall depart from thee; and I will be quiet, and will be no more an-
43 gry. Because thou hast not remembered the days of thy youth, but hast raged against me in all these things, therefore I also will recompense thy way upon thy head, saith the Lord Jehovah, so that thou shalt not commit this wickedness in addition to all thy abominations.

44 Behold, all they that use proverbs shall utter this proverb concerning thee: "As the mother, so the daughter."
45 Thou art the daughter of thy mother, that loathed her husband and her children; and thou art the sister of thy sisters, that loathed their husbands and their children; your mother was a Hittite, and your father an Amorite.
46 And thine elder sister is Samaria, with her daughters, that dwelleth at thy left hand; and thy younger sister, that dwelleth at thy right hand, is Sodom, with her
47 daughters. Yet thou hast not walked in their ways, nor done according to their abominations: that was disdained by you, as a very little thing; thou hast been more corrupt than they in all thy ways. As I live, saith the
48 Lord Jehovah, Sodom, thy sister, hath not done, she nor her daughters, as thou hast done, thou and thy daughters.
49 Behold, this was the iniquity of Sodom, thy sister: in pride, superabundance, and careless ease did she live, she and her daughters, and the hand of the poor and needy she
50 did not strengthen; and they were haughty, and committed abomination before me; therefore I took them away
51 when I saw it. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abom-
52 inations which thou hast done. Now, therefore, bear thou thy shame, to which thou hast condemned thy sisters, since by thy sins which thou hast committed, more abominable than they, they are more righteous than thou.

Yea, be thou confounded and bear thy shame, in that
53 thou hast justified thy sisters. Yet I will bring them
back from their captivity, even Sodom and her daughters
from their captivity, and Samaria and her daughters from
their captivity; thee also will I bring back from thy cap-
54 tivity in the midst of them; that thou mayst bear thy
shame, and mayst be confounded on account of all which
55 thou hast done, in that thou art a comfort to them. And
thy sisters, Sodom and her daughters, shall return to their
former estate, and Samaria and her daughters shall re-
turn to their former estate, and thou and thy daughters
56 shall return to your former estate. And yet Sodom, thy
sister, was not mentioned by thy mouth in the day of thy
57 pride before thy wickedness was discovered, as in the
time of thy reproach from the daughters of Syria, and
from all that were round about her, and from the daugh-
ters of the Philistines, who despised thee round about.
58 Thy wickedness and thine abominations must thou now
bear, saith the Lord Jehovah.
59 For thus saith the Lord Jehovah: I will do to thee as
thou hast done, who hast despised the oath and hast bro-
60 ken the covenant. But I will remember my covenant
with thee in the days of thy youth, and I will establish
61 with thee an everlasting covenant. Then shalt thou
remember thy ways, and be ashamed, when thou shalt
receive thy sisters, thine elder and thy younger, and I
shall give them to thee for daughters, but not by thy
62 observance of thy covenant. But I will establish my
covenant with thee, and thou shalt know that I am Jeho-
63 vah; that thou mayst remember and be confounded, and
not open thy mouth any more for shame, when I forgive
thee all which thou hast done, saith the Lord Jehovah.

XI.

Zedekiah's fate set forth in the parable of the two eagles, and its explica-
tion. Promise of a glorious king. — CH. XVII.

1, 2 AND the word of Jehovah came to me, saying: Son of
man, put forth a riddle, and speak a parable to the house

- 3 of Israel; and say, Thus saith the Lord Jehovah: A great eagle, with great wings, with long feathers, full of plumage, which had divers colors, came to Lebanon, and took
4 the highest branch of a cedar. He cropped off the top of its young twigs, and carried it into a land of traffic; he
5 set it in a city of merchants. He took also one of the shoots of the land, and put it in a fruitful field; he placed
6 it by great waters, and set it as a willow-tree. And it grew and became a spreading vine of low stature, whose branches turned towards him, and whose roots were under him. It became a vine, that brought forth branches, and shot forth boughs.
- 7 There was also another great eagle, with great wings and many feathers; and, behold, this vine bent its roots toward him, and shot forth its branches toward him, that he might water it from the beds where it was planted.
8 And yet it was planted in a good soil, by great waters, that it might bring forth branches, and that it might bear
9 fruit, and be a goodly vine. Say thou, Thus saith the Lord Jehovah: Shall it prosper? Shall not he pull up its roots, and cut off its fruit, that it wither? In all the leaves of its branching shall it wither; even without a mighty arm, or many people, shall he pluck it up by the
10 roots. Yea, behold, it is planted; but shall it prosper? Shall it not utterly wither, when the east wind toucheth it? It shall wither in the beds where it grew.
- 11 Moreover, the word of Jehovah came to me, saying:
12 Say now to the rebellious house, Know ye not what these things mean? Say, behold, the king of Babylon came to Jerusalem, and took her king and her princes, and led
13 them with him to Babylon, and took one of the king's offspring, and made a covenant with him, and took an oath of him, and the mighty of the land he took away,
14 that the kingdom might be brought low, so as not to lift itself up; that the covenant might be kept, and stand.
15 But he rebelled against him, in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? Shall he escape that doeth such things? Shall he break the covenant and be delivered?
16 As I live, saith the Lord Jehovah, surely in the

place where the king dwelleth that made him king, whose oath he despised, and whose covenant he broke, even with
17 him in the midst of Babylon shall he die. Neither shall Pharaoh with his mighty army and great multitude accomplish anything for him in war, when they shall cast up
13 mounds, and build forts to cut off many persons. He hath despised the oath, and broken the covenant; behold, he hath given the hand, and yet done all these things; he
19 shall not escape! Therefore thus saith the Lord Jehovah: As I live, surely mine oath, which he hath despised, and my covenant, which he hath broken, will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will contend with him there for his trespass which he hath committed against me.
21 And all his fugitives with all his hosts shall fall by the sword, and they that remain shall be scattered to all the winds; and ye shall know that I, Jehovah, have spoken it.

22 Thus saith the Lord Jehovah: I also will take from the top of the high cedar, and will set it; and from the highest of its twigs will I crop a tender one, and plant it
23 upon a high and lofty mountain. Upon a high mountain of Israel will I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell birds of every wing; in the shadow of its branches
24 shall they dwell. And all the trees of the field shall know that I, Jehovah, have brought down the high tree, and exalted the low tree; that I have dried up the green tree, and made the dry tree green. I, Jehovah, have spoken, and will do it.

XII.

The equity of God's dealings. — CH. XVIII.

1 THE word of Jehovah came to me again, saying:
2 What mean ye, that ye use this proverb concerning the land of Israel, saying, "The fathers have eaten sour
3 grapes, and the children's teeth are set on edge"? As I

live, saith the Lord Jehovah, ye shall not have occasion
4 any more to use this proverb in Israel. Behold, all souls
are mine; as the soul of the father, so also the soul of the
5 son, is mine; the soul that sinneth, it shall die. But if a
6 man be just, and do that which is lawful and right; if he
eat not upon the mountains, and lift not up his eyes to the
idols of the house of Israel, and defile not his neighbor's
wife, and come not near a woman during her unclean-
7 ness; if he oppress not any, if he restore to the debtor his
pledge, spoil none by violence, give his bread to the hun-
8 gry, and cover the naked with a garment; if he give not
forth upon usury, and take not increase; if he withdraw
his hand from iniquity, and give true judgment between
9 man and man; if he walk in my statutes and keep my
commandments, to deal uprightly, — he is just; he shall
surely live, saith the Lord Jehovah.

10 But if he have a son that is a robber, a shedder of
blood, and that doeth to his brother any of these things,
11 and doeth not all those duties, but eateth upon the moun-
12 tains, and defileth his neighbor's wife, oppresseth the poor
and needy, spoileth by violence, restoreth not the pledge,
lifteth up his eyes to idols, and committeth abomination,
13 giveth forth upon usury, and taketh increase, shall he
live? No! he shall not live. He hath done all these
abominations; he shall surely die; his blood shall be
upon him.

14 Yet lo, if he have a son that seeth all the sins which
his father committed, that seeth them and doeth not such
15 like, that eateth not upon the mountains, nor lifteth up
his eyes to the idols of the house of Israel, nor defileth
16 his neighbor's wife, nor oppresseth any, nor taketh a
pledge, nor spoileth by violence, but giveth his food to
the hungry, and covereth the naked with a garment,
17 keepeth back his hand from the poor, and taketh no usury
or increase, keepeth my commandments, and walketh in
my statutes, he shall not die for the iniquity of his father;
18 he shall surely live. As for his father, because he cruelly
oppressed, spoiled his brother by violence, and did that
which is not good among his people, lo, he shall die for
his iniquity.

19 Yet say ye, "Why? Doth not the son bear the iniquity

of the father?" When the son doeth that which is lawful and right, keepeth all my statutes and doeth them, 20 he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the 21 wicked will turn from all his sins which he hath committed, and keep all my statutes, and do that which is lawful 22 and right, he shall surely live, he shall not die. None of his transgressions which he hath committed shall be remembered unto him; for his righteousness, which he 23 hath done, he shall live. Have I any pleasure at all that the wicked should die, saith the Lord Jehovah, and not 24 that he should turn from his ways and live? But when the righteous turneth from his righteousness, and committeth iniquity, and doeth according to all the abominations which the wicked man doeth, shall he live? All his righteousness which he hath done shall not be remembered; for his trespass which he hath trespassed, and for his sin which he hath sinned, for them shall he die.

25 Yet ye say, "The way of the Lord is not right." Hear now, O house of Israel! Is not my way right?" Is it 26 not your ways that are not right? When a righteous man turneth from his righteousness, and committeth iniquity, and on this account dieth, for his iniquity which he 27 hath done doth he die. And when the wicked man turneth from his iniquity which he hath committed, and doeth that which is lawful and right, he shall save his 28 soul alive. Because he considereth and turneth from all his transgressions which he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, "The way of the Lord is not right." O house of Israel, are not my ways right? 30 Is it not your ways that are not right? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Jehovah. Turn ye, turn yourselves from all your transgressions, so that iniquity may not be 31 your ruin. Cast away from you all your transgressions which ye have committed, and make you a new heart,

and a new spirit! For why will ye die, O house of
 32 Israel? For I have no pleasure in the death of him that
 dieth, saith the Lord Jehovah. Wherefore turn your-
 selves and live!

XIII.

Parables concerning the calamities which befell the successors of Josiah,
 and the people.—CH. XIX.

1 MOREOVER, take thou up a lamentation for the princes
 2 of Israel, and say:—

How lay thy mother at ease, a lioness among lions!
 Among young lions she nourished her whelps;
 3 And she brought up one of her whelps;
 He became a young lion,
 And he learned to seize the prey; he devoured men.
 4 And when the nations heard of him, he was taken in
 their pit,
 And they brought him with nose-rings to the land of
 Egypt.
 5 And when she saw that she waited in vain, and that her
 hope was lost,
 She took another of her whelps, and she made him a
 young lion.
 6 And he went up and down among the lions; he became
 a young lion,
 And he learned to seize the prey; he devoured men.
 7 He knew their widows, and laid waste their cities,
 And the land was desolate, and all that was therein, be-
 fore the voice of his roaring.
 8 Then the nations set themselves against him on every
 side from the provinces,
 And spread their net over him;
 He was taken in their pit.
 9 And they put him with nose rings into a cage,
 And carried him to the king of Babylon,
 And they carried him to a stronghold,
 That his voice might be heard no more
 Upon the mountains of Israel.

- 10 Thy mother was like a vine planted like thyself by the waters ;
She was fruitful and full of branches by reason of many waters ;
- 11 She had strong rods for sceptres of rulers,
And her stature was high among the thick branches,
So that she was conspicuous in her height,
And the multitude of her branches.
- 12 But she was plucked up in fury,
She was cast down to the ground,
And the east wind dried up her fruit.
Her strong rods were broken and withered ;
The fire consumed them.
- 13 And now she is planted in the desert,
In a dry and thirsty land.
- 14 And a fire is gone forth out of a rod of her branches,
Which hath devoured her fruit,
So that she hath no strong rod for a ruler's sceptre.

This is a lamentation, and it shall be for a lamentation.

XIV.

The prophet rehearses the rebellions of Israel. Israel is threatened. A promise of mercy. — CH. XX. 1-44.

- 1 AND it came to pass in the seventh year, in the fifth month, on the tenth day of the month, that certain of the elders of Israel came to inquire of Jehovah, and sat before me. Then came the word of Jehovah to me, saying :
- 2 Son of man, speak to the elders of Israel, and say to them, Thus saith the Lord Jehovah : Are ye come to inquire of me? As I live, saith the Lord Jehovah, I will not be
- 3 inquired of by you. Punish them, punish them, son of man, cause them to know the abominations of their fathers, and say to them, Thus saith the Lord Jehovah :
- 4 At the time when I chose Israel, I lifted up my hand to the race of the house of Jacob, and made myself known to them in the land of Egypt ; I lifted up my hand to them,
- 5 and said, I am Jehovah, your God. At that time I

lifted up my hand to them, that I would bring them forth out of the land of Egypt, into a land which I had looked out for them, flowing with milk and honey, the glory of
7 all lands. And I said to them, Cast ye away from you every one the abomination of his eyes, and defile not yourselves with the idols of Egypt! I am Jehovah, your God.

8 But they rebelled against me, and would not hearken to me; they did not cast away every one the abominations of his eyes, neither did they forsake the idols of Egypt. Then I said that I would pour out my fury upon them, that I would accomplish mine anger against them
9 in the midst of the land of Egypt. But I acted for my name's sake, that it might not be polluted in the sight of the nations, in the midst of whom they were; and before their eyes I made myself known to them, in bringing
10 them forth out of the land of Egypt. And I brought them forth out of the land of Egypt, and led them into
11 the wilderness. And I gave them my statutes, and made known to them my laws, through which the man that
12 keepeth them shall live. Also I gave them my sabbaths, that they might be a sign between me and them, that they might know that I, Jehovah, sanctify them.

13 But the house of Israel rebelled against me in the desert; they walked not in my statutes, and they despised my laws, through which the man that keepeth them shall live, and my sabbaths they greatly polluted. Then I said that I would pour out my fury upon them in the desert,
14 to consume them. But I acted for my name's sake, that it might not be polluted before the nations, in whose
15 sight I brought them forth. Yet I lifted up my hand to them in the desert, that I would not bring them into the land which I had given them, flowing with milk and
16 honey, the beauty of all lands; because they despised my laws, and walked not in my statutes, but polluted my sabbaths; for their heart went after their idols. Nevertheless mine eye spared them, so that I did not destroy them;
17 neither did I make an end of them in the desert.

18 And I said to their sons in the desert, Walk ye not in the statutes of your fathers, neither observe their ordinances, nor defile yourselves with their idols! I am Je-

hovah, your God; walk in my statutes, and keep my
20 ordinances, and do them. And hallow my sabbaths, that
they may be a sign between me and you, that ye may
know that I am Jehovah, your God.

21 But the sons rebelled against me; they walked not in
my statutes, neither kept they my ordinances to do them,
through which the man that doeth them shall live, and
they polluted my sabbaths. Then I said that I would
pour out my fury upon them, and accomplish mine anger
22 upon them in the desert. Nevertheless I held back my
hand, and acted for my name's sake, that it should not be
polluted before the nations, in whose sight I brought them
23 forth. I also lifted up my hand against them in the des-
ert, that I would scatter them among the nations, and
24 disperse them through the countries, because they did
not observe mine ordinances, but despised my statutes,
and polluted my sabbaths, and their eyes were after the
25 idols of their fathers. Moreover I gave them statutes
that were not good, and ordinances by which they should
26 not live. And I polluted them in their offerings, in that
they caused every first-born child to pass through the fire,
that I might destroy them, to the end that they might
know that I am Jehovah.

27 Therefore speak to the house of Israel, O son of man,
and say to them, Thus saith the Lord Jehovah: Yet
in this your fathers dishonored me, and trespassed against
28 me. For when I had brought them into the land con-
cerning which I lifted up my hand, that I would give it
to them, then they saw every high hill, and all the thick
trees, and there they offered their sacrifices, and there
they presented their provoking oblation, and there they
brought their sweet savor, and there they poured out their
29 drink-offerings. Then I said to them, What is the high
place to which ye go? And it is called The High Place
unto this day.

30 Therefore say to the house of Israel, Thus saith the
Lord Jehovah: Are ye polluted after the manner of your
fathers, and do ye commit fornication according to their
31 abominations, and by offering your gifts, and causing your
sons to pass through the fire, — are ye polluted with all

your idols even to this day, and shall I be inquired of by you, O house of Israel? As I live, saith the Lord Jehovah,

32 I will not be inquired of by you! And that which cometh into your mind shall not come to pass, when ye say, "We will be as the nations, as the families of the countries, wor-

33 shipping wood and stone." As I live, saith the Lord Jehovah, surely with a mighty hand, and with a stretched out arm, and with fury poured out will I rule over you.

34 And I will bring you forth from the nations, and gather you from the countries, wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the desert of the nations, and there will I contend with you face to face.

36 Even as I contended with your fathers in the desert of the land of Egypt, so also will I contend with you, saith the

37 Lord Jehovah. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.

38 And I will purge out from among you the rebels, and them that transgress against me; out of the country where they sojourn will I bring them forth, but they shall not enter into the land of Israel; and ye shall know that I am Jehovah.

39 As for you, O house of Israel, thus saith the Lord Jehovah: Go ye, serve ye every one his idols in future also, if ye will not obey me! But pollute ye my holy name no

40 more with your gifts and your idols! For upon my holy mountain, upon the lofty mountain of Israel, there shall all the house of Israel, all that are in the land, serve me; there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all

41 things which ye consecrate to me. I will accept you as a sweet savor, when I bring you forth from the nations, and gather you from the countries, wherein ye have been scattered, and will through you be honored before the eyes

42 of the nations. And ye shall know that I am Jehovah, when I bring you into the land of Israel, into the country concerning which I lifted up my hand, that I would give

43 it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been polluted; and ye shall loathe yourselves for all your evil deeds

44 which ye have committed. And ye shall know that I am Jehovah, when I deal with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord Jehovah.

XV.

The destruction of Judæa by the Chaldæans. — CH. XX. 45 — XXI. 27.

The destruction of the Ammonites. — CH. XXI. 28 — 32.

45, 46 AND the word of Jehovah came to me, saying: Son of man, set thy face toward the south, and drop thy word against the South, and prophesy against the forest of the field in the South; and say to the forest of the South, 47 Hear the word of Jehovah! Thus saith the Lord Jehovah: Behold, I will kindle in thee a fire, which shall devour every green tree and every dry tree within thee; the fierce flame shall not be quenched, and all parts from 48 the south to the north shall be burned therein. And all flesh shall see that I, Jehovah, have kindled it; it shall not be quenched.

49 And I said, Ah, Lord Jehovah, they say of me, "Doth 1 he not speak in parables?" Then came the word of Jehovah to me, saying: Son of man, set thy face toward 2 Jerusalem, and drop thy word toward the holy places, 3 and prophesy against the land of Israel, and say to the land of Israel, Thus saith Jehovah: Behold, I am against thee, and I will draw forth my sword out of its sheath, and will cut off from thee the righteous and 4 the wicked. Seeing then that I cut off from thee the righteous and the wicked, therefore shall my sword go forth out of its sheath against all flesh from the south 5 to the north. And all flesh shall know that I, Jehovah, have drawn forth my sword out of its sheath; it 6 shall not return any more. Thou, therefore, O son of man, sigh! With the breaking of thy loins, and with 7 bitterness, sigh before their eyes! And when they shall say to thee, "Wherefore sighest thou?" thou shalt say, "For the rumor, because it cometh; and every heart shall melt, and all hands shall be feeble, and every spirit shall fail, and all knees shall flow with water. Behold it cometh, it shall be brought to pass, saith the Lord Jehovah."

8, 9 Also the word of Jehovah came to me, saying: Son of man, prophesy and say, Thus saith Jehovah: Say, The

10 sword, the sword is sharpened and furbished. It is sharp-
ened, that it may make sore slaughter; it is furbished
that it may glitter. Or shall we make mirth? The staff
11 of my son despiseth every rod. And he gave it to be fur-
bished that it might be handled. The sword is sharpened
and furbished, to be given into the hand of the slayer.
12 Cry and howl, son of man! for it cometh upon my people,
upon all the princes of Israel. They are given up to the
sword with my people. Therefore smite upon thy thigh.
13 The trial is made. And what if even the contemning
staff should be no more? saith the Lord Jehovah.

14 Thou, therefore, son of man, prophesy, and smite thine
hands together! for twice, yea thrice, cometh the sword,
a sword of slaughter, a sword of great slaughter, that
15 besetteth them on every side. That their hearts may
faint, and their overthrown may be multiplied, I have set
the terror of the sword against all their gates. Ah, how
16 is it made to glitter, polished for slaughter! Unite thy-
self, smite to the right, prepare thyself, smite to the left,
17 whithersoever thine edge is turned! I also will smite
my hands together, and cause mine anger to cease. I,
Jehovah, have spoken it.

18, 19 The word of Jehovah came to me again, saying: Do
thou, son of man, appoint thee two ways by which the
sword of the king of Babylon may come; from one
land shall both of them come; and choose thou a place,
20 choose it at the head of the way to the city. Appoint a
way, that the sword may come towards Rabbath of the
sons of Ammon, and towards Judah, to Jerusalem, the
21 fenced city. For the king of Babylon shall stand at the
parting of the way, at the head of the two ways, to use
divination; he shall shake together his arrows, he shall
22 consult the teraphim, he shall look at the liver. In
his right hand shall be the lot: Jerusalem, to set bat-
tering-rams, to open the mouth with the war-cry, to lift
up the voice in shouting, to set battering-rams against
23 the gates, to cast up a mound, to build a tower. And this
shall appear a false divination in their sight, because they
swore oaths to them. But he shall call to remembrance
their iniquity, that they may be taken.

24 Therefore thus saith the Lord Jehovah: Because ye make your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear, — because, I say, ye bring yourselves into
25 remembrance, ye shall be taken with that hand. And thou, profane, wicked prince of Israel, whose day cometh
26 in the time when iniquity bringeth destruction! Thus saith the Lord Jehovah: I will remove the diadem, and take away the crown! This shall no more be this. I exalt
27 him that is low, and abase him that is high. I will destroy, destroy, destroy it; and it shall be no more until he come to whom the right belongeth, and to whom I will give it.

28 And thou, son of man, prophesy, and say: Thus saith the Lord Jehovah concerning the sons of Ammon and their scorn; even say thou, The sword, the sword is drawn; to slay, to consume, is it furbished, so that it
29 glittereth; while they see deceit for thee, and prophesy falsehood, that it may bring thee to the necks of the wicked that are slain, whose day cometh in the time
30 when iniquity bringeth destruction. Return the sword into its sheath! In the place where thou wast created,
31 in the land of thy nativity, I will judge thee, and I will pour upon thee my indignation, I will blow upon thee in the fire of my wrath, and deliver thee into the hands
32 of brutal men, skilful to destroy. Thou shalt be fuel for the fire; thy blood shall be in the midst of the land; men shall no more remember thee. I, Jehovah, have spoken it.

XVI.

Sins and punishment of Jerusalem. — CH. XXII.

1, 2 AND the word of Jehovah came to me, saying: Punish, punish, son of man, the city of blood, and show her all
3 her abominations, and say, Thus saith the Lord Jehovah: O city that sheddest blood in the midst of thee, that thy time may come, and makest idols to defile thyself!
4 Through the blood which thou sheddest thou bringest

guilt upon thyself, and through the idols which thou makest thou pollutest thyself, and thou causest thy days to draw near, and comest to thy years. Therefore do I make thee a reproach to the nations, and a derision to all countries. Those that are near, and those that are far from thee, shall mock thee as infamous, full of confusion.

6 Behold the princes of Israel are engaged every one
7 according to his strength within thee to shed blood. In
thee they set light by father and mother; in thee are
they guilty of oppression to the stranger; in thee do they
8 oppress the fatherless and the widow. Thou hast de-
9 spised my holy things, and profaned my sabbaths. In
thee are men who carry tales, that they may shed blood;
in thee do they eat upon the mountains; in the midst of
10 thee do they commit lewdness. In thee doth the son un-
cover the father's nakedness; in thee do they lie with a
11 woman in her uncleanness. And one committeth abomi-
nation with his neighbor's wife; and another, with incestu-
ous lewdness, defileth his daughter-in-law; and in thee
12 another lieth with his sister, his father's daughter. In
thee do they take a reward to shed blood. Thou takest
usury and increase, and thou hast enriched thyself from
thy neighbor by extortion, and hast forgotten me, saith
13 the Lord Jehovah. Therefore, behold, I have smitten
my hands together at thy dishonest gain which thou hast
14 made, and at the blood which hath been shed in the midst
of thee. Can thy heart endure, or can thy hands be strong,
in the day when I shall deal with thee? I, Jehovah, have
15 spoken it, and will do it. I will scatter thee among the
nations, and disperse thee in the countries, and will con-
16 sume thine impurity out of thee; and thou shalt through
thyself be profaned before the eyes of the nations, and
thou shalt know that I am Jehovah.

17, 18 And the word of Jehovah came to me, saying: Son
of man, the house of Israel is become dross to me; all of
them are brass, and tin, and iron, and lead, in the midst of
19 the furnace; they are the dross of silver. Therefore thus
saith the Lord Jehovah: Because ye are all of you be-
come dross, therefore, behold, I will gather you into the
20 midst of Jerusalem. As men gather silver, and brass, and

iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in my anger and in my fury, and I will place you there and
21 melt you. Yea, I will gather you, and blow upon you with the fire of my wrath, and ye shall be melted in the
22 midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, Jehovah, have poured out my fury upon you.

23, 24 And the word of Jehovah came to me, saying: Son of man, say to her, Thou art a land that is not cleansed,
25 nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst of her; like a roaring lion tearing the prey, they devour the lives of men; they take possession of treasures, and precious
26 things, and make many widows in the midst of her. Her priests violate my law, and profane my holy things. They make no distinction between the holy and profane, and show not the difference between the clean and the unclean; and they hide their eyes from my sabbaths, and
27 I am profaned among them. Her princes in the midst of her are like wolves tearing the prey. They shed blood,
28 they destroy life, that they may get gain. Her prophets daub for them with untempered mortar, seeing falsehood, and divining to them, saying, "Thus saith the Lord Je-
29 hovah," when Jehovah hath not spoken. The people of the land are guilty of oppression, and practise robbery, and distress the poor and needy; yea, they oppress the
30 stranger, and have no justice. I have sought for a man among them that should make a wall, and stand in the gap before me for the land, that I might not destroy it;
31 but I found none. Therefore will I pour out my indignation upon them; I will consume them with the fire of my wrath; I will bring their way upon their heads, saith the Lord Jehovah.

XVII.

The wickedness and impiety of Judæa and Samaria set forth under the image of two adulterous women. Their punishment.—CH. XXIII.

- 1, 2 THE word of Jehovah came to me again, saying: Son of man, there were two women, daughters of one mother; 3 and they committed fornication in Egypt; in their youth they committed fornication. There they allowed their breasts to be pressed, and their virgin teats to be handled. 4 Their names were Aholah, the elder, and Aholibah, her sister; and they became mine, and bore sons and daughters; as to their names, moreover, Aholah is Samaria, and Aholibah, Jerusalem.
- 5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians, her neighbors, who were clothed with blue, captains and rulers, all of them desirable young men, horsemen, riding on horses. 6 Thus she committed fornication with them, with all the choice young men of Assyria, and with all on whom she 7 doted; with all their idols she defiled herself. Neither forsook she her whoredoms brought from Egypt; for they lay with her in her youth, and handled the breasts of her 8 virginity, and poured their fornication upon her. Wherefore I delivered her into the hand of her lovers, into the 9 hand of the Assyrians, upon whom she doted. These uncovered her nakedness; they took her sons and her daughters, and slew her with the sword; and she became famous among women, when they had executed judgment upon her.
- 10 And her sister, Aholibah, saw this, but she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms. She doted upon the Assyrians, her neighbors, prefects and rulers clothed most gorgeously, horsemen riding upon horses, all 11 of them desirable young men. Then I saw that she was 12 defiled; that they both took one way. But she added to her whoredoms; for she saw men portrayed upon the wall, images of Chaldæans portrayed with vermilion, 13 girded with girdles upon their loins, and having long mitres hanging down from their heads, in their appear-

ance all of them princes, after the manner of the sons of
16 Babylon, of Chaldæa, the land of their nativity; and as
soon as she cast her eyes upon them, she doted on them,
17 and sent messengers to them into Chaldæa. And the
sons of Babylon came to her into the bed of love, and
they defiled her with their whoredoms, and she was pol-
luted with them. She then became alienated from them.
18 So she discovered her fornications, and discovered her
nakedness. Then my mind was alienated from her, as it
19 had been alienated from her sister. For she multiplied
her whoredoms in calling to remembrance the days of
her youth, wherein she played the harlot in the land of
20 Egypt; for she doted on their paramours, whose members
were as the members of asses, and whose issue was as the
21 issue of horses. Thus thou calledst to remembrance the
lewdness of thy youth, when thy teats were handled by
the Egyptians, on account of the paps of thy youth.

22 Therefore, O Aholibah, thus saith the Lord Jehovah:
Behold, I will raise up against thee thy lovers, from
whom thou art alienated, and I will bring them against
23 thee on every side, the Babylonians and all the Chaldæ-
ans, prefects, rich men, and nobles, and all the Assyrians
with them, all of them desirable young men, prefects and
rulers, captains and men of renown, all of them riding
24 upon horses. And they shall come against thee with
arms, chariots and wheels, and with hosts of people; with
buckler and shield and helmet shall they set themselves
against thee on every side. And I will commit to them
judgment, and they shall punish thee according to their
25 punishments. And I will set my jealousy against thee,
and they shall deal with thee in fury; they shall take
away thy nose and thine ears, and thy posterity shall fall
by the sword. They shall take away thy sons and thy
daughters, and thy posterity shall be consumed with fire.
26 They shall also strip thee of thy garments, and take away
27 thy fair jewels. Thus will I make thy lewdness to cease
from thee, and thy whoredom brought from the land of
Egypt, so that thou shalt not lift thine eyes to them, nor
28 remember Egypt any more. For thus saith the Lord
Jehovah: Behold, I will deliver thee into the hand of
them whom thou hatest, into the hand of them from
29 whom thou art alienated. And they shall deal with thee

in hatred, and take away all the fruits of thy labor from thee, and shall leave thee naked and bare; and thy nakedness shall be uncovered, with which thou hast committed lewdness and fornication and foul whoredom.

30 These things will I do to thee, because thou hast committed whoredom with the nations, and hast been polluted
31 with their idols. Thou hast walked in the way of thy sister, therefore will I give her cup into thy hand.

32 Thus saith the Lord Jehovah: Thou shalt drink of thy sister's cup, which is deep and large; it shall make thee a laughing-stock and a derision, for it containeth much.

33 Thou shalt be filled with drunkenness and sorrow. A cup of astonishment and amazement is the cup of thy
34 sister Samaria. Thou shalt even drink it and suck it out, and lick the sherds, and thou shalt tear thy breasts. For

35 I have spoken it, saith the Lord Jehovah. Therefore thus saith the Lord Jehovah: Because thou hast forgotten me, and cast me behind thy back, therefore bear thou thy lewdness and thy whoredoms.

36 Moreover, Jehovah said to me, Son of man, punish Aholah and Aholibah; yea, declare to them their abomi-
37 tions; that they have committed adultery, and blood is upon their hands, and that with their idols they have committed adultery, and have also caused their sons,

whom they bore to me, to pass through the fire to them
38 for food. This also have they done to me: they have defiled my sanctuary in the same day, and have profaned

39 my sabbaths. For when they had slain their children to their idols, then they came into my sanctuary the same
40 day to profane it; behold, thus have they done in my

house. Yea, ye sent for men to come from afar; mes-
sengers were sent to them, and behold, they came; for them didst thou wash thyself, and paint thine eyes, and

41 deck thyself with ornaments. And thou didst seat thyself upon a stately bed before which a table was prepared,
42 and thereon didst thou set my incense and my oil. Also

the voice of a multitude at ease was with her; and together with men from the common multitude were brought deep-drinkers from the desert, who put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I concerning her that was worn out with

adulteries, Will they now commit whoredoms with her,
44 even with her? They went in to her, as men go to a
harlot; so went they in to Aholah and to Aholibah, the
45 lewd women. But righteous men shall judge them, as
adulteresses are judged, and as women that shed blood are
judged; for they are adulteresses, and blood is upon their
46 hands. For thus saith the Lord Jehovah: I will bring
a great company against them, and will give them up to
47 be harassed and spoiled, and the company shall stone
them with stones, and cut them in pieces with their
swords; they shall slay their sons and their daughters,
48 and burn their houses with fire. Thus will I cause lewd-
ness to cease out of the land, that all women may take
49 warning, and not follow them in their lewdness. And
they shall recompense your lewdness upon you, and ye
shall bear the sins of your idols; that ye may know that
I am the Lord Jehovah.

XVIII.

The destruction of Jérusalem threatened parabolically. — CH. XXIV.

1 **MOREOVER**, the word of Jehovah came to me in the
ninth year, in the tenth month, in the tenth day of the
2 month, and said: Son of man, write the name of the day,
even of this same day. The king of Babylon draweth
3 near to Jerusalem this same day. Utter a parable to the
rebellious house, and say to them, Thus saith the Lord
Jehovah: Set on a caldron, set it on, and also pour water
4 into it. Gather the pieces thereof into it, even every good
piece, the thigh and the shoulder; fill it with the choice
5 bones. Take the choice of the flock, and make under it
a pile for the bones, and make it boil well, that the bones
therein may be seethed.

6 Wherefore thus saith the Lord Jehovah: Woe to the
city of blood, to the caldron in which is rust, and whose
rust goeth not out of it! bring it out piece by piece; let
7 no lot fall upon it. For blood is in the midst of her;
upon the bare rock hath she shed it; she poured it not

8 upon the ground, that it might be covered with dust. To
cause fury and to take vengeance, I have set the blood
shed by her upon the bare rock, that it might not be cov-
9 ered. Therefore thus saith the Lord Jehovah: Woe to
the city of blood! Now will I make the pile for fire
10 great. Heap on wood, kindle the fire, cook the flesh, put
11 in spices, and let the bones be burned. Then set it empty
upon the coals, that its brass may be hot and may burn,
and that its impurity may be dissolved in it, and its rust
12 be consumed. It hath wearied me with labors, yet its
thick rust goeth not from it; its rust remaineth in the
13 midst of the fire. In thy filthiness is gross wickedness,
because, when I would have cleansed thee, thou wouldst
not be cleansed. Thou shalt not be cleansed from thy
filthiness any more, till I have quieted my fury toward
14 thee. I, Jehovah, have spoken it; it shall come to pass,
and I will do it. I will not go back, neither will I spare,
neither will I repent. According to thy ways and ac-
cording to thy doings shall they judge thee, saith the
Lord Jehovah.

15, 16 Also the word of Jehovah came to me, saying: Son
of man, behold, I take away from thee the desire of thine
eyes with one blow; yet thou shalt not mourn, nor weep,
17 nor shall thy tears run down. Sigh thou in silence, make
no mourning for the dead; bind thy head-dress upon
thee, and thy shoes on thy feet; cover not thy lips, and
eat not the bread of wretched men.

18 So I spake to the people in the morning, and my wife
died in the evening; and I did in the morning as I was
19 commanded. And the people said to me, Wilt thou not
tell us what those things which thou doest denote to us?
20 Then I answered them: The word of Jehovah came to
21 me and said: Say to the house of Israel, Thus saith the
Lord Jehovah: Behold, I will profane my sanctuary, the
pride of your confidence, the desire of your eyes, and the
longing of your souls; and your sons and daughters that
22 are left to you shall fall by the sword. And ye shall do
as I have done; ye shall not cover your mouths, nor eat
23 the bread of wretched men; and your head-dresses shall
be upon your heads, and your shoes upon your feet; ye
shall not mourn nor weep; but ye shall pine away for

- 24 your iniquities, and moan one to another. Thus Ezekiel shall be to you a sign; according to all that he hath done shall ye do, when this cometh; and ye shall know that I am the Lord Jehovah.
- 25 And thou, son of man, behold, in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and the longing of their souls, their sons and
26 their daughters, in that day shall one that is escaped
27 come to thee, to cause thee to hear it with thine ears. In that day shall thy mouth be opened to him that is escaped, and thou shalt speak, and be no more dumb; and thou shalt be a sign to them, and they shall know that I am Jehovah.

XIX.

Against the Ammonites, Moabites, Edomites, and Philistines. —
CH. XXV.

- 1, 2 THE word of Jehovah came again to me, saying: Son of man, set thy face against the Ammonites, and prophesy
3 against them; and say to the Ammonites, Hear the word of the Lord Jehovah! Thus saith the Lord Jehovah: Because thou saidst, "Aha!" against my sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they
4 went into captivity, therefore, behold, I will deliver thee to the sons of the East for a possession, and they shall set their folds in thee, and make their dwellings in thee; they
5 shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the land of the Ammonites a couching-place for flocks; and ye shall know
6 that I am Jehovah. For thus saith the Lord Jehovah: Because thou hast clapped thy hands, and stamped with thy feet, and rejoiced with all thy despite from the heart,
7 against the land of Israel, therefore, behold, I will stretch out my hand upon thee, and will deliver thee for a spoil to the nations; I will cut thee off from the nations, and cause thee to perish from the countries; I will destroy thee; and thou shalt know that I am Jehovah.

8 Thus saith the Lord Jehovah: Because Moab and Seir say, "Behold, the house of Judah is like all the nations,"
9 therefore, behold, I will open the side of Moab from his cities, which are on his borders, the glory of the country,
10 Beth-jeshimoth, Baal-meon, and Kiriathaim. To the sons of the East will I give it for a possession, together with the sons of Ammon, that the sons of Ammon may
11 be no more remembered among the nations; and on Moab will I execute judgments, and they shall know that I am Jehovah.

12 Thus saith the Lord Jehovah: Because Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them,
13 therefore thus saith the Lord Jehovah: I will stretch out my hand upon Edom, and will cut off from it man and beast; and I will make it desolate from Teman; and
14 unto Dedan shall they fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel; and they shall deal with Edom according to mine anger, and according to my fury; and they shall know my vengeance, saith the Lord Jehovah.

15 Thus saith the Lord Jehovah: Because the Philistines have dealt with revenge, and have taken vengeance, with a despiteful heart, even to destruction, from the old hatred; therefore thus saith the Lord Jehovah: Behold, I
16 will stretch out my hand upon the Philistines, and I will cut off the Cherethites, and destroy the remnant upon the
17 sea-coasts. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am Jehovah when I lay my vengeance upon them.

XX.

Prophecy against Tyre. — CH. XXVI. — XXVIII. 19.

1 AND it came to pass in the eleventh year, on the first day of the month, that the word of Jehovah came to me,
2 saying: Son of man, because Tyre hath said against Je-

rusalem, "Aha! she is broken that was the gate of the nations; now is all transferred to me; I shall be full, now
3 that she is desolate!" therefore thus saith the Lord Jehovah: Behold, I am against thee, O Tyre, and I will cause many nations to come up against thee, as the sea
4 causeth his waves to come up. And they shall destroy the walls of Tyre, and break down her towers; and I will scrape off her earth from her, and make her like a naked
5 rock. She shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord Jehovah. And she shall be to the nations for a spoil;
6 and her daughters that are upon the land shall be slain by the sword; and they shall know that I am Jehovah.
7 For thus saith the Lord Jehovah: Behold, I will bring against Tyre Nebuchadnezzar, the king of Babylon, a king of kings from the North, with horses, and with chariots,
8 and with horsemen, and a vast multitude of people. Thy daughters upon the land shall he slay with the sword; and he shall set a tower against thee, and cast up a mound against thee, and lift up the buckler against thee;
9 and his battering-rams shall be set against thy walls, and
10 thy towers shall he break down with axes. By reason of the great number of his horses, their dust shall cover thee; thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he entereth
11 into thy gates, as men enter into a city that is broken through. With the hoofs of his horses shall he tread down all thy streets; thy people he shall slay with the sword; and the idols of thy strength shall fall to the ground.
12 And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy beautiful houses; and thy stones and thy timber and thine earth shall they lay in the midst
13 of the waters. And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard.
14 And I will make thee like a naked rock; thou shalt be a place to spread nets upon; thou shalt be built no more; for I, Jehovah, have spoken it, saith the Lord Jehovah.
15 Thus saith the Lord Jehovah to Tyre: Behold, the isles shall shake at the sound of thy fall, at the groaning of the wounded, and at the slaughter which is made in
16 the midst of thee. And all the princes of the sea shall

come down from their thrones, and lay aside their mantles, and put off their embroidered garments. They shall clothe themselves with trembling, and sit on the ground, and tremble every moment, and be astonished at thee.

17 And they shall utter a lamentation over thee, and say to thee, "How art thou destroyed, thou that wast peopled from the seas, the renowned city, that wast mighty upon the sea, thou and thine inhabitants, causing terror to all
18 that dwelt near thee!" Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall quake at thy departure.

19 For thus saith the Lord Jehovah: When I shall make thee a desolate city, like the cities that are not inhabited, when I shall bring up the deep upon thee, and great waters shall cover thee, I will bring thee down to them that have gone down to the pit, to the people of old time, and I will cause thee to dwell in the lower parts of the earth, amid the ruins of ancient times, with them that have gone down to the pit, that thou be no more inhabited; but I
20 will set glory in the land of the living. I will make thee a desolation, and thou shalt be no more; though thou be sought for, thou shalt be found no more forever, saith the Lord Jehovah.

1, 2 The word of Jehovah came again to me, saying: Son
3 of man, take up a lamentation over Tyre, and say to Tyre, O thou that didst dwell at the entrance of the sea, the merchant of the nations to many coasts! thus saith the Lord Jehovah: O Tyre, thou hast said, "I am perfect in
4 beauty." Thy borders are in the midst of the seas; thy
5 builders have perfected thy beauty. They made all thy ship-boards of cypresses of Senir; they took cedars from
6 Lebanon to make masts for thee. Of oaks of Bashan they made thine oars; thy benches they made of ivory in-
7 laid in cedar from the coasts of the Chittæans. Fine linen with brodered work from Egypt was that which thou didst spread forth to be thy sail; blue and purple from
8 the coasts of Elisha were thy covering. The inhabitants of Zidon and Arvad were thy rowers; thy wise men, O
9 Tyre, that were in thee, were thy pilots. The ancients of Gebal and the skilful men thereof were in thee, thy calkers; all the ships of the sea, with their mariners, were

- 10 in thee, to traffic in thy merchandise. Persians, and Lydians, and Lybians were in thine army, thy men of war; they hung up the shield and helmet in thee; they set forth
11 thy glory. The men of Arvad and thine own army were upon thy walls round about, and brave warriors were in thy towers; they hung their shields upon thy walls round about; they made thy beauty perfect.
- 12 Tarshish trafficked with thee on account of the abundance of all kinds of goods; with silver, iron, tin, and lead
13 they traded in thy fairs. Javan, Tubal, and Meshech trafficked with thee; the persons of men and vessels of
14 brass they sold in thy market. They of the house of Togarmah traded in thy fairs with horses and horsemen and
15 mules. The men of Dedan trafficked with thee; many islands were at hand to thee for trade; they brought thee,
16 for payment, horns of ivory, and ebony-wood. Syria trafficked with thee by reason of the multitude of the wares of thy making; with carbuncles, purple and embroidered work, and fine linen, and corals, and rubies, they traded in
17 thy fairs. Judah and the land of Israel trafficked with thee; with wheat of Minnith, and pastry, and syrup, and
18 oil, and balm they traded in thy market. Damascus trafficked with thee on account of the multitude of the wares of thy making, on account of the abundance of all kinds
19 of goods, in the wine of Helbon, and in white wool. Vedan and Javan brought thread to thy market; wrought
20 iron, cassia, and sweet reed were in thy fairs. Dedan brought cloth for riding, in traffic with thee. Arabia and all the princes of Kedar were at hand to traffic with thee; they traded with thee in lambs and rams and goats.
- 22 The merchants of Sheba and Raamah trafficked with thee with all kinds of precious spices, and with all kinds of precious stones, and gold. Haran, and Canneh, and Eden,
24 the merchants of Sheba, Assyria, and Chilmad, trafficked with thee in splendid apparel, in mantles of blue and embroidered work, in chests of damask bound with cords and
25 made of cedar, in thy market. The ships of Tarshish were the caravans for thy traffic; and thou wast replenished and made very glorious in the midst of the seas.
- 26 Thy rowers have brought thee into great waters; the
27 east wind hath broken thee in the midst of the seas. Thy

riches, and thy fairs, and thy merchandise, thy mariners, and thy pilots, thy calkers, and the traders in thy merchandise, and all thy men of war within thee, and all thy multitude that is in the midst of thee, shall fall into the
 28 midst of the seas in the day of thy ruin. At the sound of the cry of thy pilots the pastures around thee shall
 29 shake. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships;
 30 they shall stand upon the land, and shall cause their voice to be heard for thee, and shall cry bitterly, and shall cast
 31 dust upon their heads, and roll themselves in ashes. And they shall make themselves utterly bald for thee, and gird themselves with sackcloth; and they shall weep for thee
 32 with bitterness of heart and bitter wailing. And in their wailing they shall take up for thee a lamentation, and shall lament over thee, saying: "What city is like Tyre,
 33 like the Destroyed in the midst of the sea? When thy wares went forth from the seas, thou didst satisfy many nations; thou didst enrich the kings of the earth with the
 34 abundance of thy riches and thy merchandise. Now thou art broken by the seas in the depth of the waters, and thy merchandise and all thy multitude in the midst of thee are
 35 fallen. All the inhabitants of the isles are astonished at thee, and their kings shudder; they are troubled in their
 36 countenance. The merchants among the nations hiss at thee. Thou art a desolation, and shalt exist no more forever."

1, 2 The word of Jehovah came again to me, saying: Son of man, say to the prince of Tyre, Thus saith the Lord Jehovah: Because thy heart is lifted up, and thou hast said, "I am a god, I sit in the seat of a god, in the midst of the seas"; and though thou art man, not God, yet settest thy heart as the heart of a god, — behold, thou art
 3 wiser than Daniel; there is no secret which can be hid-
 4 den from thee; by thy wisdom and by thine understand-
 5 ing thou hast gotten thee riches, and hast gotten gold and
 6 silver in thy treasures; by thy great wisdom, by thy traffic, thou hast increased thy riches, and thy heart is lifted up because of thy wealth, — therefore thus saith the Lord Jehovah: Because thou settest thy heart as the heart of a

7 god, therefore, behold, I will bring upon thee strangers,
the terrible of the nations; and they shall draw their
swords against the beauty of thy wisdom, and they shall
8 defile thy brightness. They shall bring thee down to the
pit, and thou shalt die the death of the slain, in the midst
9 of the seas. Wilt thou yet say, "I am a god," before him
that slayeth thee? Thou shalt be man, and not God, in
10 the hand of him that slayeth thee. Thou shalt die the
death of the uncircumcised, by the hand of strangers; for
I have spoken it, saith the Lord Jehovah.

11 Moreover, the word of Jehovah came to me, saying:
12 Son of man, take up a lamentation upon the king of Tyre,
and say to him, Thus saith the Lord Jehovah:—

Thou wast a finished signet,
Full of wisdom and perfect in beauty;
13 In Eden, the garden of God, thou didst dwell;
Every precious stone was thy covering,
The ruby, the topaz, and the diamond,
The chrysolite, the onyx, and the jasper,
The sapphire, the carbuncle, and the emerald, and gold.
The workmanship of thy jewel-holes was within thee;
On the day when thou wast born were they prepared.
14 Thou wast an outspread, covering cherub;
I set thee upon the holy mountain of God;
Thou didst walk in the midst of the stones of fire.
15 Thou wast prosperous in thy ways from the day that thou
wast born
Until iniquity was found in thee.
16 Through the abundance of thy merchandise thou art full
of injustice;
And thou hast sinned;
Therefore I will cast thee as profane out of the mountain
of God,
And I will destroy thee, O covering cherub, from the
midst of the stones of fire.
17 Thy heart was lifted up because of thy beauty;
Thou hast corrupted thy wisdom by reason of thy splen-
dor;
I will cast thee to the ground;
I will give thee up to kings to be their gazing-stock.

- 18 By the multitude of thine iniquities, by the unrighteousness of thy traffic,
Thou hast defiled thy sanctuaries.
Therefore will I bring forth a fire from the midst of thee,
which shall devour thee,
And I will bring thee to ashes upon the earth,
In the sight of all them that behold thee.
- 19 All they that know thee among the nations shall be astonished at thee ;
Thou art become a desolation, and shalt exist no more forever.

Prophecy against Sidon. — CH. XXVIII. 20 - 26.

- 20, 21 Again the word of Jehovah came to me, saying: Son of man, set thy face against Sidon, and prophesy against
22 her, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Sidon, and I will be glorified in the midst of thee, and they shall know that I am Jehovah, when I execute judgments in her, and am sanctified in
23 her. I will send upon her pestilence, and blood into her streets, and the wounded shall fall in the midst of her by the sword which is against her on every side; and they shall know that I am Jehovah.
- 24 And there shall be no more to the house of Israel a pricking brier, or a grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord Jehovah.
- 25 Thus saith the Lord Jehovah: When I shall gather the house of Israel from the nations among which they are scattered, then shall I be sanctified through them in the sight of the nations, and they shall dwell in the land
26 which I gave to my servant Jacob. They shall dwell therein securely, and shall build houses, and plant vineyards, yea, they shall dwell securely when I have executed judgments on all that despised them round about; and they shall know that I am Jehovah, their God.

XXI.

Prophecies against Egypt. — CH. XXIX. — XXXII.

- 1 IN the tenth year, in the tenth month, in the twelfth day of the month, the word of Jehovah came to me, saying: Son of man, set thy face against Pharaoh, the king of Egypt, and prophesy against him, and against all Egypt; Speak, and say, Thus saith the Lord Jehovah: Behold, I am against thee, Pharaoh, king of Egypt, thou great dragon, that liest in the midst of thy rivers, and sayest, "My river is my own, and I have made it for myself." And I will put hooks in thy jaws, and I will cause the fish of thy rivers to cleave to thy scales, and I will draw thee forth from the midst of thy rivers, and all the fish of thy rivers which cleave to thy scales. And I will cast thee into the desert, thee and all the fish of thy rivers; thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered; to the beasts of the field and the birds of heaven I have given thee for food.
- 6 And all the inhabitants of Egypt shall know that I am Jehovah; because they have been a staff of reed to the house of Israel. When they took hold of thee by thy handle, thou didst break and pierce their whole shoulder; and when they leaned upon thee, thou didst go to pieces, and madest all their loins to shake.
- 8 Therefore thus saith the Lord Jehovah: Behold, I will bring a sword upon thee, and cut off man and beast out of thee; and the land of Egypt shall be desolate and waste; and they shall know that I am Jehovah, because he hath said, "The river is mine, and I have made it."
- 10 Therefore, behold, I am against thee, and against thy rivers; and I will make the land of Egypt utterly waste and desolate, from Migdol even to Syene, and to the borders of Ethiopia. There shall not pass through it the foot of man, and the foot of beast shall not pass through it, neither shall it be inhabited forty years. I will make the land of Egypt desolate amidst the lands that are desolate, and her cities, among the cities that are laid waste, shall be desolate forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord Jehovah: At the end of forty
years will I gather the Egyptians from the nations
14 whither they are scattered; and I will bring back the
captives of Egypt, and will cause them to return into the
land of Pathros, into the land of their origin; and they
15 shall be there a mean kingdom; it shall be the meanest
of all kingdoms; it shall no more exalt itself above the
nations; for I will diminish them, that they shall no more
16 rule over the nations. And it shall be no more the confi-
dence of the house of Israel, bringing to my remembrance
their iniquity in looking to them for help; and they shall
know that I am the Lord Jehovah.

17 And it came to pass in the twenty-seventh year, in the
first month, on the first day of the month, that the word
18 of Jehovah came to me, saying: Son of man, Nebuchad-
nezzar, the king of Babylon, caused his army to serve a
great service against Tyre; every head was made bald,
and every shoulder was peeled; yet neither he nor his
army had wages from Tyre for the service which he
19 served against it. Therefore thus saith the Lord Jeho-
vah: Behold, I will give the land of Egypt to Nebu-
chadnezzar, the king of Babylon, and he shall take her
multitude, and take her spoil, and take her plunder; and
20 it shall be wages for his army. For his wages for his
service I will give him the land of Egypt; for they
21 wrought for me, saith the Lord Jehovah. In that day
will I cause a horn to grow forth to the house of Israel,
and I will give thee to open the mouth in the midst of
them; and they shall know that I am Jehovah.

1, 2 The word of Jehovah came again to me, saying: Son
of man, prophesy, and say, Thus saith the Lord Jehovah:
3 Howl ye, Alas! alas for the day! For the day is near,
the day of Jehovah is near! A day of clouds, the time
4 of the nations is come. The sword shall come upon
Egypt, and anguish shall be in Ethiopia, when the slain
shall fall in Egypt, and they shall take away her multi-
5 tude, and her foundations shall be destroyed. Ethiopia,
and Lybia, and Lydia, and all her auxiliaries, and Chub,

- and the men of every country that is in league, shall fall
6 with them by the sword. Thus saith Jehovah: They
that uphold Egypt shall fall, and the pride of her power
shall come down; from Migdol to Syene shall they fall
7 in her by the sword, saith the Lord Jehovah. And they
shall be laid waste in the midst of the lands that are laid
waste, and her cities shall be amongst the cities that are
8 desolate. And they shall know that I am Jehovah, when
I have brought a fire into Egypt, and all her helpers shall
9 be destroyed. In that day shall messengers go forth
from me in ships, to make the confident Ethiopians afraid;
and anguish shall come upon them, as in the day of
Egypt; for behold, it cometh!
- 10 Thus saith the Lord Jehovah: I will make the mul-
titude of Egypt to cease by the hand of Nebuchadnezzar,
11 the king of Babylon. He and his people with him, the
terrible of the nations, shall be brought to make the land
desolate; and they shall draw their swords against Egypt,
12 and fill the land with the slain. And I will make the
rivers dry, and I will sell the land into the hand of evil
men; and I will lay waste the land and all that is therein,
by the hand of strangers; I, Jehovah, have spoken it.
- 13 Thus saith the Lord Jehovah: I will destroy the idols,
and cause the images to cease out of Noph; and there
shall be no more a prince of the land of Egypt; and I
14 will bring fear upon the land of Egypt. And I will lay
waste Pathros, and bring a fire upon Zoan, and execute
15 judgments upon No. And I will pour out my fury upon
Sin, the strength of Egypt, and I will cut off the multi-
16 tude of No. And I will bring a fire upon Egypt; Sin
shall tremble, and No shall be broken through, and Noph
17 shall be plundered by day. The young men of On and
of Pibeseth shall fall by the sword, and the women shall
18 go into captivity. At Tahpanhes also the day shall be
darkened, when I shall break there the yoke of Egypt,
and the pride of her strength shall cease within her. A
cloud shall cover her, and her daughters shall go into
19 captivity. Thus will I execute judgments upon Egypt;
and they shall know that I am Jehovah.
-

20 Now it came to pass in the eleventh year, in the first

month, on the seventh day of the month, that the word
 21 of Jehovah came to me, saying: Son of man, I have
 broken the arm of Pharaoh, king of Egypt, and lo, it is
 not bound up, so as to have medicines applied to it; a
 bandage is not applied to it, to make it strong to hold the
 22 sword. Therefore thus saith the Lord Jehovah: Behold,
 I am against Pharaoh, the king of Egypt; and I will break
 his arms, both the strong one, and that which was broken,
 23 and I will cause the sword to fall out of his hand. And
 I will scatter the Egyptians among the nations, and dis-
 24 perse them through the countries. But I will strengthen
 the arms of the king of Babylon, and will put my sword
 into his hand, and break the arms of Pharaoh, so that he
 shall groan before him with the groanings of a deadly
 25 wounded man. Yea, I will strengthen the arms of the
 king of Babylon, and the arms of Pharaoh shall fall
 down; and they shall know that I am Jehovah, when I
 shall put my sword into the hand of the king of Babylon,
 26 and he shall stretch it out upon the land of Egypt. And
 I will scatter the Egyptians among the nations, and dis-
 perse them among the countries, and they shall know that
 I am Jehovah.

1 Now it came to pass in the eleventh year, in the third
 month, on the first day of the month, that the word of
 2 Jehovah came to me, saying: Son of man, say to Pha-
 raoh, king of Egypt, and to his multitude: —

To whom art thou like in thy greatness?

3 Behold, the Assyrian was a cedar upon Lebanon, with
 fair branches;

An overshadowing thicket, high of stature;

And his top was among thick boughs.

4 The waters made him great; the deep waters made him
 high;

Their streams went around their plantation,

And sent forth their channels to all the trees of the field.

5 Therefore his height was exalted

Above all the trees of the field.

And his boughs were multiplied, and his branches became
 long,

- Because of the abundance of water when he shot forth.
6 In his boughs all the birds of heaven made their nests,
And under his branches all the beasts of the field brought
forth their young ;
And under his shadow dwelt all the great nations.
7 Thus was he beautiful in his greatness, in the length of
his branches ;
For his root was by many waters.
8 The cedars in the garden of God could not hide him ;
The cypress-trees were not like his boughs,
And the plane-trees were not like his branches.
Not any tree in the garden of God
Was like to him in his beauty.
9 I made him beautiful in the multitude of his branches,
So that all the trees of Eden, which were in the garden
of God, envied him.
- 10 Therefore thus saith the Lord Jehovah :
Because he lifted himself up in stature,
And shot up his top among the thick boughs,
And his heart was lifted up on account of his height,
11 Therefore I delivered him into the hand of the mighty
one of the nations,
To deal hardly with him ; I drave him out for his wickedness ;
12 And strangers, the terrible of the nations, cut him off and
cast him away.
Upon the mountains and in all the valleys his branches
fell ;
And his boughs were broken in all the valleys of the land.
And all the nations of the earth withdrew from his shadow
and left him ;
13 Upon his ruin dwelt all the birds of the heavens,
And upon his branches were all the beasts of the forest.
14 To the end that none of all the trees by the waters
Might exalt themselves for their stature,
Nor shoot up their top among the thick boughs,
And that none of the trees that drink water should cleave
to them on account of their height ;
For all of them are delivered to death, to the lower parts
of the earth,
In the midst of the sons of men,

- To them that have gone down to the pit.
- 15 Thus saith the Lord Jehovah:
 In the day when he went down to the grave,
 I caused the deep to mourn, I covered it for him;
 I restrained on account of him the streams, and the
 great waters were kept back;
 And I caused Lebanon to mourn for him,
 And all the trees of the field fainted for him.
- 16 At the sound of his fall I made the nations to shake,
 When I cast him down to the grave,
 To them that have gone down to the pit;
 And all the trees of Eden,
 The choice and best of Lebanon,
 Even all that drink water,
 Were comforted in the lower parts of the earth.
- 17 They also went down into the grave with him,
 To them that have been slain with the sword;
 They also that were his arm,
 That dwelt under his shadow among the nations.
- 18 To whom art thou thus like in glory and greatness
 among the trees of Eden?
 Thou shalt be brought down with the trees of Eden
 To the lower parts of the earth;
 Thou shalt lie down in the midst of the uncircumcised,
 With them that are slain by the sword.
 Thus shall it be with Pharaoh and all his multitude,
 Saith the Lord Jehovah.

-
- 1 And it came to pass in the twelfth year, in the twelfth
 month, on the first day of the month, that the word of
 2 Jehovah came to me, saying: Son of man, take up a
 lamentation over Pharaoh, the king of Egypt, and say to
 him: —

Thou art like a young lion among the nations;
 Thou art like a dragon in the seas;
 And thou camest forth into thy rivers,
 And troubledst the waters with thy feet,
 And didst disturb their rivers.

- 3 Thus saith the Lord Jehovah :
I will therefore spread my net over thee,
Amidst an assembly of many nations ;
And they shall draw thee up in my net.
- 4 And I will throw thee upon the land,
I will cast thee forth upon the open field,
And I will cause all the birds of heaven to remain upon
thee.
And I will fill the beasts of the whole earth with thee ;
- 5 And I will lay thy flesh upon the mountains,
And fill the valleys with thy heaps.
- 6 And I will water the land in which thou swimmest with
thy blood, even to the mountains,
And the streams shall be full of thee.
- 7 And I will cover the heavens, when I quench thee,
And make the stars thereof dark ;
I will cover the sun with a cloud,
And the moon shall not give her light.
- 8 All the bright lights of heaven will I make dark over
thee,
And bring darkness upon thy land,
Saith the Lord Jehovah.
- 9 And I will grieve the hearts of many nations,
When I bring thy destruction among the nations,
In lands which thou knowest not.
- 10 Yea, I will make many people amazed at thee,
And their kings shall shudder on account of thee,
When I brandish my sword before them ;
And they shall tremble every moment, every one for his
life, in the day of thy fall.
- 11 For thus saith the Lord Jehovah :
The sword of the king of Babylon shall come upon thee ;
- 12 By the swords of the mighty will I cause thy multitude
to fall,
All of them the terrible of the nations.
And they shall bring to nothing the pride of Egypt,
And all her multitude shall be destroyed.
- 13 I will also destroy all her beasts
From beside the great waters ;
Neither shall the foot of man trouble them any more,
Nor shall the hoofs of beasts trouble them.

- 14 Then will I make their waters clear,
And cause their rivers to run like oil,
Saith the Lord Jehovah.
- 15 When I shall make the land of Egypt desolate,
And the country shall be destitute of all that was therein,
When I shall smite all that dwell therein,
That they may know that I am Jehovah.
- 16 This is the lamentation which they shall utter; the
daughters of the nations shall utter it. For Egypt and
for all her multitude shall they utter it, saith the Lord
Jehovah.
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- 17 It came to pass also in the twelfth year, [in the twelfth
month,] on the fifteenth day of the month, that the word
18 of Jehovah came to me, saying: Son of man, wail for the
multitude of Egypt, and cast her down, even her and the
daughters of the famous nations, to the lower parts of the
earth, to them that have gone down to the pit.
- 19 Art thou more beautiful than another?
Come down and be laid with the uncircumcised!
- 20 They shall fall in the midst of them that are slain by the
sword.
The sword is given; drag her away and all her multi-
tudes!
- 21 The mightiest heroes from the midst of the pit shall speak
to him and his helpers;
For they are gone down, they lie uncircumcised, slain by
the sword.
- 22 There is Assyria and all her company;
Her graves are round about her;
All of them are slain, fallen by the sword;
- 23 Her grave is made in the depths of the pit,
And her company is round about her grave,
All of them slain, fallen by the sword,
They who caused terror in the land of the living.
- 24 There is Elam and all her company round about her
grave,

- All of them slain, fallen by the sword ;
They are gone down uncircumcised to the lower parts of
the earth,
Who caused terror in the land of the living ;
They bear their shame with them that have gone down to
the pit.
- 25 Among the slain have they set her a bed with all her
multitude ;
Her graves are round about her,
All of them slain, uncircumcised, by the sword.
Though they caused terror in the land of the living,
Yet they bear their shame with them that have gone down
to the pit ;
They are laid in the midst of the slain.
- 26 There is Meshech, Tubal, and all their multitude ;
Their graves are around them ;
All of them slain, uncircumcised, by the sword,
Though they caused terror in the land of the living.
- 27 Shall they not lie with the mighty of the uncircumcised
that are fallen,
Who have gone down to the pit with their weapons of
war,
Having their swords laid under their heads,
And their iniquity resting upon their bones,
Though they were the terror of the mighty in the land of
the living ?
- 28 And thou also shalt be broken in the midst of the uncir-
cumcised,
And shalt lie down with them that are slain by the sword.
- 29 There is Edom, her kings and all her princes,
Who in their might are laid with them that are slain by
the sword ;
They lie down with the uncircumcised,
With them that have gone down to the pit.
- 30 There are the princes of the North,
All of them, and all the Sidonians,
Who have gone down to the slain ;
In the midst of the terror of their might they are put to
shame ;

They lie down uncircumcised with them that are slain by
the sword,
And bear their shame with them that have gone down to
the pit.

- 31 Pharaoh shall see them,
And shall comfort himself over all his multitude ;
Even Pharaoh and all his army are slain by the sword,
Saith the Lord Jehovah.
- 32 Though I suffered him to spread terror in the land of the
living,
Yet is he laid in the midst of the uncircumcised,
With them that are slain by the sword,
Even Pharaoh and all his multitude,
Saith the Lord Jehovah.

XXII.

The duties of a prophet. — CH. XXXIII. 1-20.

- 1, 2 AGAIN the word of Jehovah came to me, saying : Son
of man, speak to the children of thy people, and say to
them, When I bring the sword upon a land, and the peo-
ple of the land take a man out of their whole number, and
3 set him for their watchman, and he seeth the sword com-
ing on the land, and bloweth the trumpet, and warneth
4 the people, then whoever heareth the sound of the trum-
pet, and taketh not warning, and the sword cometh and
taketh him away, his blood shall be upon his own head.
5 He heard the sound of the trumpet, and took not warning.
His blood shall be upon him. But he that taketh warning
6 shall save his life. But if the watchman see the sword
coming, and blow not the trumpet, and the people be not
warned, and the sword come and take away any person
from among them, he is taken away for his iniquity, but
his blood will I require at the watchman's hand.
- 7 So thou, son of man, I have set thee a watchman to the
house of Israel, that thou shouldst hear the word from my
8 mouth, and warn them from me. When I say to the
wicked, "O wicked man, thou shalt surely die!" and thou

- speakest not to warn the wicked from his way, that wicked man shall die for his iniquity, but his blood will I require at thy hand. Yet if thou warn the wicked of his way, to turn from it, and he turneth not from his way, he shall die for his iniquity, but thou hast delivered thyself.
- 10 Thou, therefore, O son of man, say to the house of Israel: Rightly do ye say, "Our transgressions and our sins are upon us, and through them we pine away. How then
- 11 can we live?" Say to them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways! for why will ye die, O house of Israel?
- 12 Thou also, son of man, say to the sons of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and through his wickedness shall not the wicked man fall in the day when he turneth from his wickedness; neither shall the righteous be able
- 13 to live in the day when he sinneth. When I say concerning the righteous, "He shall surely live," and he trusteth in his righteousness, and doeth iniquity, all his righteousness shall not be remembered, but for his iniquity which
- 14 he hath committed shall he die. Again, when I say concerning the wicked, "He shall surely die," and he turneth
- 15 from his sin, and doeth that which is just and right, and the wicked restoreth the pledge, giveth back that which he hath taken by violence, and walketh in the statutes of life without committing iniquity, he shall surely live, he
- 16 shall not die. None of his sins which he hath committed shall be mentioned to him; he hath done that which is just and right; he shall surely live.
- 17 And yet the sons of thy people say, "The way of the Lord is not right!" But it is their way which is not
- 18 right. When the righteous man turneth from his righteousness, and committeth iniquity, he dieth because of it.
- 19 And when the wicked turneth from his wickedness, and doeth that which is just and right, he shall live thereby.
- 20 And yet ye say, "The way of the Lord is not right!" O house of Israel, I will judge you every one according to his ways!

XXIII.

Against those that were left in Judæa after the destruction of Jerusalem by the Babylonians. — CH. XXXIII. 21 - 33.

- 21 AND it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month, that one who had escaped from Jerusalem came to me, saying, "The city is smitten!"
- 22 Now the hand of Jehovah had been upon me in the evening before he that had escaped came; and he opened my mouth, until he came to me in the morning; he opened my mouth, so that I was no longer dumb.
- 23, 24 And the word of Jehovah came to me, saying: Son of man, they that inhabit those wastes in the land of Israel say, "Abraham was but one, and he inherited the land; but we are many; to us is the land given for an inheritance." Therefore say to them, Thus saith the Lord Jehovah: Ye eat with the blood, and lift up your eyes to your idols, and shed blood; and shall ye possess the land? Ye trust to your swords, ye commit abomination, and ye defile, every one, his neighbor's wife; and shall ye possess the land? Say thou thus to them: Thus saith the Lord Jehovah: As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open country will I give to the beasts to be devoured, and they that are in the forts and caves shall fall by the pestilence. And I will make the land an utter desolation; and the pride of her strength shall cease; and the mountains of Israel shall be desolate, so that none shall pass through. Then shall they know that I am Jehovah, when I have made the land an utter desolation, on account of all the abominations which they practise.
- 30 As for thee, O son of man, the sons of thy people speak concerning thee by the walls, and in the doors of houses; and speak one to another, every man to his neighbor, saying, "Come, I pray you, and hear what is the word that goeth forth from Jehovah." And they come to thee, as the people assembleth, and they sit before thee, as my people, and they hear thy words, but will not do them; for with their mouth they do what is lovely, but their

32 heart goeth after gain. And behold, thou art to them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, 33 but do them not. But when this cometh to pass, (and behold, it shall come to pass,) then shall they know that a prophet hath been among them.

XXIV.

Against unjust and oppressive rulers. God's promise to bring his people from captivity, and to raise up a second David to be their king. — CH. XXXIV.

1, 2 AND the word of Jehovah came to me, saying: Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, to the shepherds, Thus saith the Lord Jehovah: Woe to the shepherds of Israel, who feed themselves! Should not the shepherds feed the flocks? 3 Ye eat the fat, and ye clothe you with the wool, ye kill 4 that which is fatted; but ye feed not the flock. The weak do ye not strengthen, and the sick do ye not heal, and the wounded do ye not bind up; ye bring not back that which hath been driven away, neither seek ye that which hath been lost; but with force and with cruelty do 5 ye rule them. Therefore are they scattered abroad, because there is no shepherd, and they are food to all the 6 beasts of the field, or are scattered abroad. My sheep wander through all the mountains, and upon every high hill; yea, over the whole face of the land is my flock scattered, and none careth for them, or seeketh them. 7 Therefore, ye shepherds, hear the word of Jehovah: 8 As I live, saith the Lord Jehovah, surely, because my flock is become a prey, and my flock is become meat to all the beasts of the field because there is no shepherd, and because my shepherds search not for my flock, and 9 feed themselves, and feed not my flock, — therefore, ye 10 shepherds, hear the word of Jehovah. Thus saith the Lord Jehovah: Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds

feed themselves any more; for I will deliver my flock from their mouth, and they shall not be meat for them.

- 11 For thus saith the Lord Jehovah: Behold I, even I, will
12 seek my flock, and look after them; as a shepherd looketh after his flock in the day when he is among his sheep that are scattered, so will I look after my sheep, and will deliver them out of all the places where they have been
13 scattered in the day of clouds and darkness. And I will bring them out from the nations, and gather them from the countries; and I will bring them to their own land, and feed them upon the mountains of Israel, in the valleys, and in all the dwelling-places of the land. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie down in a good fold, and in a fat pasture shall they feed
15 upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord Jehovah.
16 I will seek that which was lost, and bring back that which was driven away, and will bind up that which was broken, and will strengthen the sick; but the fat and the strong will I destroy; I will feed them as they deserve.

- 17 And as for you, O my sheep, thus saith the Lord Jehovah: Behold, I will judge between the weak of the flock and the strong ones, even the rams and the he-goats. Seemeth it a small thing to you to eat up the good pasture, but ye must tread down with your feet the residue of your pastures? and to drink of the clear
19 waters, but ye must foul the residue with your feet? and that my sheep eat that which ye have trodden with your feet, and drink that which ye have fouled with your feet?

- 20 Therefore thus saith the Lord Jehovah to them: Behold I, even I, will judge between the fat and the lean of
21 the flock. Because ye thrust with your side and with your shoulder, and push all the weak with your horns, till ye
22 scatter them abroad, therefore will I save my sheep, and they shall no more be a prey; and I will judge between
23 sheep and sheep. And I will raise up one shepherd over them, and he shall feed them, even my servant David; he
24 shall feed them, and he shall be their shepherd. And I, Jehovah, will be their God, and my servant David a
25 prince among them. I, Jehovah, have spoken it. And I will make with them a covenant of peace, and will cause

evil beasts to cease out of the land, so that they shall
26 dwell safely in the desert, and sleep in the woods. And I
will make them, and the places round about my hill, a
blessing; and I will cause the shower to come down in its
27 season; showers rich in blessings shall there be. And
the tree of the field shall yield her fruit, and the earth
shall yield her increase; and they shall be secure in their
land, and shall know that I am Jehovah, when I shall
break the bands of their yoke and deliver them out of the
28 hand of them that made them servants. And they shall
no more be a prey to the nations, neither shall the beasts
of the land devour them; but they shall dwell in security,
29 and none shall make them afraid. And I will raise up
for them a plantation for my glory; and they shall no
more be consumed with hunger in the land, neither shall
30 they bear the reproach of the nations any more. Then
shall they know, that I, Jehovah, their God, am with them,
and that they, the house of Israel, are my people, saith
the Lord Jehovah.

31 For ye, my flock, the flock of my pasture, are men, and
I am your God, saith the Lord Jehovah.

XXV.

Prophecy against the Edomites. — CH. XXXV.

1 MOREOVER, the word of Jehovah came to me, saying:
2 Son of man, set thy face against Mount Seir, and prophe-
3 sy against it, and say to it, Thus saith the Lord Jehovah:
Behold, I am against thee, O Mount Seir, and I will
stretch out my hand against thee, and I will make thee an
4 utter desolation; I will lay thy cities waste, and thou
shalt be desolate, and thou shalt know that I am Jehovah.

5 Because thou bearest a perpetual hatred, and deliverest
up the sons of Israel to the sword in the time of their ca-
lamity, in the time when iniquity bringeth destruction:
6 therefore, as I live, saith the Lord Jehovah, surely to
blood will I bring thee, and blood shall pursue thee; since
7 thou hast not hated blood, blood shall pursue thee. Thus
will I make Mount Seir an utter desolation, and cut off

from it him that passeth out, and him that returneth.
 8 And I will fill his valleys with the slain. Upon thy hills
 and in thy plains and in thy valleys shall fall they that
 9 are slain with the sword. I will make thee a perpetual
 desolation, and thy cities shall not be inhabited; and ye
 shall know that I am Jehovah.

10 Because thou hast said, "These two nations and these
 two countries shall be mine, and we shall possess them,"
 11 whereas Jehovah was there; therefore, as I live, saith
 the Lord Jehovah, I will do according to thine anger and
 according to thine envy which in thy hatred against them
 thou hast practised, and I will make myself known to
 12 them when I judge thee. And thou shalt know that I
 am Jehovah, and that I have heard all thy blasphemies
 which thou hast spoken against the mountains of Israel,
 saying: "They are laid desolate; to us are they given to
 13 be devoured." Thus with your mouth have ye magnified
 yourselves against me, and multiplied your words against
 me; I have heard them.

14 Thus saith the Lord Jehovah: When the whole land
 15 rejoiceth, I will prepare desolation for thee. As thou
 didst rejoice over my inheritance, the house of Israel, be-
 cause it was desolate, so will I do to thee! Mount Seir
 shall be desolate, and all Edom, even all of it; and they
 shall know that I am Jehovah.

XXVI.

Promises of restoration and of great felicity to Israel. — CH. XXXVI.

1 ALSO, thou son of man, prophesy to the mountains of
 Israel, and say: Ye mountains of Israel, hear the word of
 2 Jehovah. Thus saith the Lord Jehovah: Because the
 enemy hath said concerning you, "Aha! the everlasting
 3 heights have become our possession"; therefore prophe-
 sy and say, Thus saith the Lord Jehovah: Because, yea,
 because they have made you desolate, and swallowed you
 up on every side, so that ye have become a possession to
 the residue of the nations, and a subject for the lips of
 4 talkers, and a derision to the people; therefore, ye moun-

tains of Israel, hear the word of the Lord Jehovah. Thus saith the Lord Jehovah, to the mountains and the hills, the valleys and the plains, to the desolate wastes and to the forsaken cities, which are become a prey and a derision to the residue of the nations which are round about,
5 — therefore thus saith the Lord Jehovah: Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all Edom, who have allotted my land to themselves for a possession, with joy of their whole heart, and with a despiteful mind, to cast it out for a prey.

6 Prophecy, therefore, concerning the land of Israel, and say to the mountains and to the hills, to the valleys and the plains, Thus saith the Lord Jehovah: Behold, I have spoken in my jealousy and in my fury, because ye have
7 borne the reproach of the nations. Therefore thus saith the Lord Jehovah: I have lifted up my hand, that the nations that are round about you, that they shall bear their
8 reproach. But ye, O mountains of Israel, shall shoot forth your branches, and bear your fruit for my people Israel; for they are near coming. For behold, I am for
9 you, and I will turn to you, and ye shall be tilled and
10 sown; and I will multiply men upon you, even all the house of Israel, all of it; and the cities shall be inhabited,
11 and the waste places shall be built. I will multiply men upon you, and beasts; and they shall increase and be fruitful; and I will cause you to be inhabited as of old, and will do better to you than in the ancient time; and ye
12 shall know that I am Jehovah. Yea, I will cause men, even my people Israel, to walk upon you, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of children.

13 Thus saith the Lord Jehovah: Because they say of you, "Thou hast devoured men, and made thy people
14 childless!" therefore thou shalt devour men no more, and no more make thy people childless, saith the Lord Jeho-
15 vah. Neither will I cause the reproach of the nations to be heard against thee any more, neither shalt thou bear the derision of the nations any more, neither shalt thou make thy nation childless any more, saith the Lord Jehovah.

16 Moreover, the word of Jehovah came to me, saying :
17 Son of man, when the house of Israel dwelt in their own
land, they defiled it by their way and by their doings ;
their way before me was as the impurity of an unclean
18 woman. Wherefore I poured my fury upon them for
the blood which they had shed in the land, and because
19 they had polluted it with their idols. And I scattered
them among the nations, and they were dispersed through
the countries ; according to their way and according to
20 their doings I judged them. And when they came to the
nations whither they went, they polluted my holy name,
in that it was said of them, "These are the people of
21 Jehovah, and they are gone forth out of his land." There-
fore I will have regard to my holy name, which the house
of Israel have polluted among the nations whither they
are gone.

22 Therefore say to the house of Israel, Thus saith the
Lord Jehovah: Not for your own sakes do I this, O
house of Israel, but for my holy name, which ye have
23 polluted among the nations whither ye are gone. And I
will sanctify my great name, which hath been polluted
among the nations, which ye have profaned in the midst
of them ; and the nations shall know that I am Jehovah,
when I shall be sanctified in regard to you, before their
24 eyes, saith the Lord Jehovah. For I will take you from
among the nations, and gather you out of all countries, and
25 bring you into your own land. Then will I sprinkle
clean water upon you, and ye shall be clean. From all
your uncleanness and from all your idols will I cleanse
26 you. A new heart also will I give you, and a new spirit
will I put within you ; and I will take out of your body
the heart of stone, and I will give you a heart of flesh.
27 And I will put my spirit within you, and cause you to
walk in my statutes, and ye shall keep my command-
28 ments and do them. And ye shall dwell in the land
which I gave to your fathers, and ye shall be my people,
29 and I will be your God. And I will save you from all
your uncleanness. And I will call for the corn, and will
30 increase it, and bring no famine upon you. And I will
multiply the fruit of the tree, and the increase of the field,
that ye may receive no more the reproach of famine
31 among the nations. Then shall ye remember your evil

ways, and your doings which were not good, and ye shall loathe yourselves for your iniquities, and for your
32 abominations. Not for your own sakes do I this, saith the Lord Jehovah, be it known to you. Be ye ashamed and confounded for your ways, O house of Israel!

33 Thus saith the Lord Jehovah: In the day when I shall cleanse you from all your iniquities, then will I cause the cities to be inhabited, and the waste places to
34 be rebuilt; and the desolate land shall be tilled, whereas
35 it lay desolate in the sight of all that passed by. Then shall it be said, "This land, that was desolate, is become as the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."
36 Then the nations that are left around you shall know that I, Jehovah, have built that which was ruined, and planted that which was desolate. I, Jehovah, have spoken it, and I will do it.

37 Thus saith the Lord Jehovah: Yet will I listen to the house of Israel, and do this for them. I will increase
38 them with men like a flock; as the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men; and they shall know that I am Jehovah.

XXVII.

Restoration of the Jews represented by the vision of a resurrection of dry bones.— CH. XXXVII. 1-14.

1 THE hand of Jehovah was upon me, and he carried me out in the spirit of Jehovah, and set me in the midst of a
2 valley, which was full of bones, and caused me to pass by them round about; and behold, there were very many upon the surface of the valley, and lo, they were very dry.

3 And he said to me, Son of man, can these bones live?
4 And I answered, O Lord Jehovah, thou knowest! Then he said to me, Prophecy to these dry bones, and say to

- 5 them, O ye dry bones, hear the word of Jehovah! Thus saith the Lord Jehovah to these bones: Behold, I will
6 cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath into you, and ye shall live; and ye shall know that I am Jehovah.
- 7 So I prophesied, as I was commanded; and as I prophesied, a voice was heard, and behold, a shaking, and the
8 bones came together, bone to its bone. And when I looked, behold, there were sinews upon them, and the flesh grew, and the skin covered them above; but there
9 was no breath in them. Then said he to me, Prophecy to breath, prophesy, O son of man, and say to breath, Thus saith the Lord Jehovah: Come from the four winds, O breath, and breathe upon these slain, that they may
10 live! So I prophesied, as he commanded me; and the breath came into them, and they lived and stood on their feet, an exceedingly great host.
- 11 And he said to me, Son of man, these bones denote the whole house of Israel. Behold, they say, "Our bones are
12 dried, and our hope is lost, and we are cut off." Therefore prophesy, and say to them, Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, O my people, and
13 bring you into the land of Israel. And ye shall know that I am Jehovah, when I open your graves, and cause
14 you to come up out of your graves, O my people, and put my breath within you, and ye live, and I place you in your own land; then shall ye know that I, Jehovah, have spoken it, and done it, saith Jehovah.

XXVIII.

Reunion of the tribes of Israel symbolically represented. Future piety and prosperity. — CH. XXXVII. 15 - 28.

- 15, 16 AND the word of Jehovah came to me, saying: Son of man, take thee one stick, and write upon it, "For Judah, and for the sons of Israel, his companions"; and take another stick, and write upon it, "For Joseph, the

stick of Ephraim, and the whole house of Israel, his companions." Then join them one to another into one stick, that they may become one in thy hand. And when the sons of thy people say to thee, "Wilt thou not show us what thou meanest by these?" say to them, Thus saith the Lord Jehovah: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and of the tribes of Israel, his companions, and will unite them and him with the stick of Judah, and make them one stick, and they shall be one in my hand. And let the sticks whereon thou writest be in thy hand before their eyes; and say thou to them, Thus saith the Lord Jehovah: Behold, I will take the sons of Israel from among the nations whither they are gone, and will gather them from every side, and bring them into their own land. And I will make them one nation in the land, upon the mountains of Israel; and one king shall be king over them all; and they shall no more be two nations, and no more shall they be divided into two kingdoms. Neither shall they defile themselves any more with their idols, nor with their abominations, nor with any of their transgressions; but I will save them from all their dwelling-places wherein they have sinned, and will cleanse them; and they shall be my people, and I will be their God. And my servant David shall be king over them, and they shall have one shepherd; and they shall walk in my commandments, and observe my statutes, and do them. And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt; they shall dwell therein, and their sons and their son's sons forever; and David, my servant, shall be their prince forever. And I will make with them a covenant of peace; it shall be an everlasting covenant with them. And I will place them [in the land], and multiply them, and set my sanctuary in the midst of them forever. And my dwelling-place shall be with them; yea, I will be their God, and they shall be my people; and the nations shall know that I, Jehovah, do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.

XXIX.

Expedition of barbarous nations, under the command of Gog, against Israel after their restoration; their defeat, and the triumph and happiness of the Jews. — CH. XXXVIII., XXXIX.

1. 2 AND the word of Jehovah came to me, saying: Son of man, set thy face against Gog, of the land of Magog, prince of Rosh, Meshech, and Tubal, and prophesy
3 against him, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Me-
4 shech, and Tubal! And I will turn thee about, and put rings into thy jaws; and I will bring thee forth, thee and all thine army, horses and horsemen, all of them clothed in gorgeous apparel, even a great multitude with
5 bucklers and shields, all of them handling swords. Persians, Ethiopians, and Lybians are with them, all of them
6 with shields and helmets. Gomer and all his bands, the house of Togarmah from the north quarters, and all their hosts, many nations are with thee.
- 7 Be prepared, and prepare for thyself, thou and all thy host that are assembled unto thee, and be thou their leader!
8 After many days shalt thou be appointed over them. In the latter years shalt thou come into a land that is brought back from the sword, gathered out of many nations upon the mountains of Israel, which had been long desolate; but it is brought forth out of the nations, and they shall
9 dwell securely, all of them. Thou shalt go up like a storm, thou shalt come like a cloud, to cover the land, thou and all thy bands, and many nations with thee.
- 10 Thus saith the Lord Jehovah: At the same time shall thoughts come into thy mind, and thou shalt meditate an
11 evil design, and shalt say, "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell securely, all of them dwelling without walls, and
12 having neither bars nor gates, to take a spoil and to divide a prey, to turn my hand against the desolated places that have become inhabited, and against a people gathered out of the nations, possessing cattle and goods, dwelling in the
13 heights of the earth." Sheba, and Dedan, and the mer-

chants of Tarshish, and all the chiefs thereof, shall say to thee, "Art thou come to take a spoil? Hast thou gathered thy company to divide a prey? to carry away silver and gold, to take away cattle and goods, and to divide great spoil?"

14 Therefore prophesy, son of man, and say to Gog, Thus
saith the Lord Jehovah: In that day when my people Is-
15 rael dwelleth securely, thou shalt observe it, and thou
shalt come up from the regions of the North, thou and
many nations with thee, all of them riding upon horses, a
16 great company, and a mighty host; thou shalt come up
against my people Israel like a cloud, to cover the land;
in the latter days it shall come to pass, that I will bring
thee against my land, that the nations may know me, when
I shall be sanctified in regard to thee, before their eyes,
O Gog!

17 Thus saith the Lord Jehovah: Art thou not he of whom
I spoke in old time by my servants, the prophets of Isra-
el, who prophesied in those days and years, that I would
18 bring thee against them? And it shall come to pass in
that day, in the day when Gog shall come against the land
of Israel, saith the Lord Jehovah, that my anger shall as-
19 cend in fury. For in my jealousy, in the fire of my
wrath, have I spoken, Surely in that day there shall be a
20 great shaking in the land of Israel, so that the fishes of
the sea, and the birds of the heavens, and the beasts of the
field, and every creeping thing that creepeth upon the
ground, and all the men that are upon the face of the
earth, shall shake at my presence; and the mountains
shall be thrown down, and the steep places shall fall, and
21 every wall shall fall to the ground. And I will call for a
sword against him throughout all my mountains, saith the
Lord Jehovah, and they shall all turn their swords against
22 each other. And I will contend against him with pesti-
lence, and with blood; and overflowing showers, and great
hailstones, fire and brimstone, will I rain upon him and his
23 hosts, and the many nations that are with him. Thus
will I show myself in my greatness and glory, and make
myself known before the eyes of many nations, and they
shall know that I am Jehovah.

1 And do thou, son of man, prophesy against Gog, and

- say, Thus saith the Lord Jehovah : Behold, I am against
2 thee, O Gog, prince of Rosh, Meshech, and Tubal! I
will turn thee, and lead thee about, and cause thee to
come up from the regions of the North, and bring thee
3 upon the mountains of Israel. And I will smite thy bow
out of thy left hand, and cause thine arrows to fall out of
4 thy right hand. Thou shalt fall upon the mountains of
Israel, thou and all thy hosts, and the nations that are
with thee. To the ravenous birds of every wing, and
to the beasts of the forest, give I thee to be devoured.
5 Thou shalt fall upon the open field; for I have spoken
it, saith the Lord Jehovah.
- 6 And I will send a fire upon Magog, and upon them that
dwell in security in the sea-coasts; and they shall know
7 that I am Jehovah. So will I make my holy name known
in the midst of my people Israel, and I will not suffer my
holy name to be polluted any more; and the nations shall
8 know that I am Jehovah, the Holy One of Israel. Be-
hold it cometh, and shall be done, saith the Lord Jehovah.
This is the day of which I spake.
- 9 Then shall the inhabitants of the cities of Israel go
forth, and set on fire and burn the weapons, the shields
and the bucklers, the bows and the arrows, the hand-staves
and the spears, and they shall make fires of them seven
10 years. They shall take no wood from the field, neither
shall they cut down any from the forests; for they shall
make their fires of the weapons. And they shall spoil
those that spoiled them, and plunder those that plundered
them, saith the Lord Jehovah.
- 11 And it shall come to pass in that day, that I will give
to Gog a place there, a grave in Israel, the valley of the
passengers on the east of the sea; and it shall stop the
way of passengers. There shall they bury Gog and all
his multitude, and they shall call it "The valley of the
12 multitude of Gog." And seven months shall the house
of Israel be burying them, that they may cleanse the land.
13 Yea, all the people of the land shall bury them; and it
shall be renown to them, in the day when I shall be glori-
14 fied, saith the Lord Jehovah. And they shall set apart
men to be constantly employed, who, passing through the
land, with the aid of those that pass by, shall bury those

that remain upon the face of the land to cleanse it; at
15 the end of the seven months shall they search. And
when any of the travellers that pass through the land
shall see a man's bone, they shall set up a sign by it, till
the buriers have buried it in the valley of the multitude of
16 Gog. Also the name of a city shall be Multitude. Thus
shall they cleanse the land.

17 And thou, son of man, thus saith the Lord Jehovah:
Say to the birds of every wing, and to every beast of the
field, Assemble yourselves and come, gather yourselves
from every side to my sacrifice which I make for you, a
great sacrifice upon the mountains of Israel; and ye shall
18 eat flesh and drink blood; the flesh of the mighty shall
ye eat, and the blood of the princes of the earth shall ye
drink, of rams, of lambs, and of goats, of bullocks, all of
19 them fatted in Bashan. And ye shall eat fat till ye be
full, and drink blood till ye be drunken, of my sacrifice
20 which I make for you. Thus shall ye be filled at my
table with horses and riders, and mighty men and war-
21 riors of all kinds, saith the Lord Jehovah. And I will
set my glory among the nations, and all the nations shall
see my judgment which I have executed, and my hand
22 which I have laid upon them. And the house of Israel
shall know that I am Jehovah, their God, from that day
23 and forward. And the nations shall know that the house
of Israel were carried into captivity for their iniquity.
Because they trespassed against me, therefore hid I my
face from them, and gave them into the hand of their
24 enemies, so that they all fell by the sword. According
to their uncleanness and according to their transgressions
have I dealt with them, and hid my face from them.

25 Therefore thus saith the Lord Jehovah: I will bring
back the captives of Jacob, and have compassion upon the
whole house of Israel, and be jealous for my holy name.
26 Then shall they forget their shame and all their trespasses
with which they trespassed against me, when they dwell in
security in their own land, and none maketh them afraid.
27 When I bring them back from the nations, and gather
them from the lands of their enemies, then will I be glori-
fied in regard to them before the eyes of many nations.
28 And they shall know that I am Jehovah their God, in

that I caused them to be carried into captivity among the nations, and gathered them into their own land, and left none of them there. And I will hide my face from them no more; for I have poured out my spirit upon the house of Israel, saith the Lord Jehovah.

XXX.

A representation of the Jewish commonwealth, the temple and its services, the city of Jerusalem, the distribution of the country among the twelve tribes, as they should be after the exile. — CH. XL. — XLVIII.

1.

The courts and doors of the temple. — CH. XL.

- 1 IN the five and twentieth year of our captivity, in the first month, on the tenth day of the month, in the fourteenth year after that the city was smitten, on the selfsame day the hand of Jehovah was upon me, and he
- 2 brought me [thither into the city]. In the visions of God he brought me into the land of Israel, and set me upon a very high mountain, upon which was, as it were, the frame
- 3 of a city toward the south. And when he had brought me thither, behold, there was a man, whose appearance was as the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate.
- 4 And the man said to me, Son of man, behold with thine eyes and hear with thine ears, and give heed to all which I shall show thee; for to the intent that I might show them to thee art thou brought hither; declare all which thou seest to the house of Israel!
- 5 And behold, a wall on the outside of the house round about, and in the man's hand a measuring reed, in length six cubits of a cubit and a handbreadth; and he measured the breadth of the wall, one reed; and the height,
- 6 one reed. Then came he to the gate, which looked toward the east, and went up the steps thereof, and measured the upper threshold of the gate, one reed broad, and
- 7 the other threshold of the gate one reed broad. And

- every chamber was one reed long, and one reed broad; and between the chambers were five cubits; and the threshold of the gate by the porch of the gate within was
8 one reed. He measured also the porch of the gate within,
9 one reed. Then he measured the porch of the gate, eight cubits; and the border thereof, two cubits; now the porch
10 of the gate was inward. And the chambers of the gate eastward were three on this side, and three on that side; they three were of one measure, and the projecting wall-pillars were of one measure on this side, and on that side.
11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the entry of the gate, thirteen
12 cubits. There was also a space before the chambers one cubit on this side, and a space one cubit on that side; and every chamber was six cubits on this side, and six cubits
13 on that side. Then he measured the gate from the roof of one chamber to the roof of another; the breadth was five and twenty cubits, and door was over against door.
14 He made also wall-pillars sixty cubits, and toward the pillars was the court of the gate round about on every
15 side. And from the front of the gate of the entrance to the front of the porch of the inner gate were fifty cubits.
16 And there were closed windows to the chambers and to their wall-pillars inward toward the gate round about, and likewise to the cornices; there were windows round about within, and upon the wall-pillars were palm-trees.
- 17 Then he brought me into the outer court, and behold, there were rooms, and a pavement made for the court round about; thirty rooms were upon the pavement.
18 And the pavement at the sides of the gates, by the length
19 of the gates, was the lower pavement. Then he measured the breadth from the front of the lower gate to the front of the inner court without, a hundred cubits toward the east and toward the north.
20 And as for the gate that looked toward the north in the outer court, he measured the length thereof, and the
21 breadth thereof. And the chambers thereof were three on this side, and three on that side. And the border thereof, and the cornices thereof, were of the same measure as the former gate; the length thereof was fifty cubits,
22 and the breadth five and twenty cubits. And the win-

dows thereof, and the cornices thereof, and the palm-trees thereof were of the same measure as the gate which looked toward the east, and they went up to it by seven
23 steps, and the cornices thereof were before them. And the gate of the inner court was over against the gate toward the north and east. And he measured from gate to gate a hundred cubits.

24 Then he led me toward the south; and behold, there was a gate toward the south; and he measured the border thereof and the cornices thereof according to those
25 measures. And there were windows in it, and within the cornices thereof round about, like those windows; the length was fifty cubits, and the breadth five and twenty
26 cubits. And there were seven steps to go up to it, and the cornices thereof were before them; and it had palm-trees, one on this side and another on that side, upon the
27 wall-pillars thereof. And there was a gate in the inner court toward the south; and he measured from gate to gate toward the south a hundred cubits.

28 And he brought me to the inner court through the south gate; and he measured the south gate according to
29 the same measures. And the chambers thereof, and the border thereof, and the cornices thereof were according to those measures. And there were windows in it, and within the cornices thereof, round about; it was fifty
30 cubits long, and five and twenty cubits broad. And the cornices round about were five and twenty cubits long,
31 and five cubits broad. And the cornices thereof were toward the outer court; and palm-trees were upon the wall-pillars thereof; and in going up to it there were eight steps.

32 And he brought me to the inner court toward the east; and he measured the gate according to those measures.
33 And the chambers thereof, and the border thereof, and the cornices thereof, were according to those measures; and there were windows in it, and in the cornices thereof, round about; the length was fifty cubits, and the breadth
34 five and twenty cubits. And the cornices thereof were toward the outer court; and palm-trees were upon the wall-pillars thereof, on this side and on that side; and in going up to it there were eight steps.

35 And he brought me to the north gate, and measured it
36 according to those measures; the chambers thereof, and
the border thereof, and the cornices thereof; and there
were windows to it, round about; the length was fifty
37 cubits, and the breadth five and twenty cubits. And the
cornices thereof were toward the outer court; and palm-
trees were upon the wall-pillars thereof, on this side and
on that side; and in going up to it there were eight steps.

38 And a room with its doors was by the borders of the
39 gates, where they washed the burnt-offering. And in the
porch of the gate were two tables on this side, and two
tables on that side, to slay thereon the burnt-offering, and
40 the sin-offering, and the trespass-offering. And at the
side without, as one goeth up to the entrance of the north
gate, were two tables; and on the other side, which was
41 at the porch of the gate, were two tables; four tables were
on this side, and four tables on that side; on the other
side of the gate eight tables, whereon they slew their
42 sacrifices. And the four tables for the burnt-offering
were of hewn stone; their length was a cubit and a half,
and their breadth a cubit and a half, and their height a
cubit. Thereon they laid the instruments with which
43 they slew the burnt-offering and the sacrifice. And there
were edging-boards of a handbreadth, prepared within
round about; and upon the tables was the flesh of the
offering.

44 And without the inner gate were rooms for the singers
in the inner court; they were at the side of the north
gate, and their prospect was toward the south; one at the
side of the east gate having the prospect toward the north.
45 And he said to me, This room, whose prospect is toward
the south, is for the priests that keep the charge of the
46 house. And the room whose prospect is toward the
north is for the priests that keep the charge of the altar.
These are the sons of Zadok, who, among the sons of
47 Levi, come near to Jehovah to minister to him. Then
he measured the court; its length was a hundred cubits,
and its breadth a hundred cubits, being square. And the
altar stood before the house.

48 Then he brought me to the porch of the temple, and he

measured the door-border of the porch, five cubits on this side, and five cubits on that side. And the breadth of the gate was three cubits on this side, and three cubits on
49 that side. The length of the porch was twenty cubits, and the breadth eleven cubits; and they went up to it by steps. And there were columns by the door-border, one on this side, and another on that side.

2.

The various parts of the temple. — CH. XLI.

1 AFTERWARDS he brought me to the temple; and he measured the projecting wall-pillars, six cubits broad on this side, and six cubits broad on that side, according to
2 the breadth of the house. And the breadth of the door was ten cubits; and the sides of the door were five cubits on this side, and five cubits on that side. Then he measured the length, forty cubits, and the breadth, twenty
3 cubits. And he went inward, and measured the border of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.
4 Then he measured twenty cubits in length, and twenty cubits in breadth in the temple, and said to me, This is
5 the most holy place. And he measured the wall of the house, six cubits; and the breadth of every side-chamber,
6 four cubits round about, round about the house. And the side-chambers were chamber to chamber, three and thirty times; and they entered into the wall of the house of the
side-chambers round about, and were connected with it; but they were not connected with the wall of the house.
7 And the side-chambers became wider upward, having a winding ascent. For the circuit of the house went still upward, round about the house; therefore the greater
breadth of the house was upward; and so they ascended from the lowest story to the highest through the middle
8 story. I saw also the height of the house round about; the foundations of the side-chambers were a full reed, six
9 cubits to the knuckles. The thickness of the wall of the side-chambers outward was five cubits, and the space
which was left was the place of the side-chambers of the
10 house. And between the rooms was the breadth of

- twenty cubits round about the house on every side.
- 11 And the doors of the side-chambers were toward the space that was left, one door toward the north, and another door toward the south; and the breadth of the space that was left was five cubits round about.
- 12 And the building which was before the separate place, at the side toward the west, was seventy cubits broad; and the wall of the building was five cubits thick round
- 13 about, and the length thereof was ninety cubits. Then he measured the length of the house, a hundred cubits; and the length of the separate place and the building and
- 14 the walls thereof, a hundred cubits. Also the breadth towards the front of the house and of the separate place
- 15 toward the east was a hundred cubits. And he measured the length of the building before the separate place, and that which was behind it, and the galleries thereof on this
- 16 side and on that side, a hundred cubits; and the inner temple, and the porches of the court, the thresholds, and the windows that were closed, and the galleries round
- 17 about the three sides. Over against the threshold was a table of wood round about, from the ground to the win-
- 18 dows, and the windows were covered with it; upon the space above every door, and upon the inner house, and without, and upon all the wall round about within and without, according to measure.
- 19 And cherubs and palm-trees were made, one palm-tree between two cherubs, and every cherub had two faces; and the face of a man was toward a palm-tree on one side, and the face of a lion toward a palm-tree on the other side. So was it made upon all the house round about.
- 20 From the ground to above the door were cherubs and palm-trees made, and on the wall of the temple. The posts of the temple were four-square; and the front of the sanctuary had the same appearance.
- 21
- 22 The altar was of wood, three cubits high, and two cubits long; and the corners thereof and the base thereof and the walls thereof were of wood. And he said to me,
- 23 This is the table that standeth before Jehovah. And the
- 24 temple and the sanctuary had two doors. And the two doors had two leaves apiece, two turning leaves; two leaves for one door, and two leaves for the other door.
- 25 And there were made on them, even on the doors of the

temple, cherubs and palm-trees, such as were made upon the walls, and a wooden threshold was before the porch
 26 without. And at the closed windows were palm-trees on this side, and on that side, on the sides of the porch, and on the side-chambers of the house, and on the thresholds.

3.

The buildings connected with the temple. — CH. XLII.

1 THEN he led me forth to the outer court, in the-direction toward the north, and he brought me to the rooms which were before the separate place, and before the
 2 building toward the north. The length was a hundred cubits before the gate toward the north, and the breadth
 3 was fifty cubits; over against the twenty cubits in the inner court, and over against the pavement in the outer
 4 court, was gallery before gallery, in three rows. And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors were toward the north.
 5 And the upper rooms were narrower (for the galleries took away room from them) than the lower and middle cham-
 6 bers of the building. For they were in three stories; but had not pillars, as the pillars of the courts; therefore they were narrower than the lowest, and than the middlemost
 7 from the ground. And as to the wall that was without, over against the chambers, toward the outer court, before
 8 the chambers, the length thereof was fifty cubits. For the length of the rooms that were in the outer court was fifty cubits; but before the temple it was an hundred
 9 cubits. And under these rooms was an entry from the
 10 east, as one came to them from the outer court. In the breadth of the wall of the court toward the east, before the separate place and before the building, were rooms.
 11 And there was a way before them similar to that before the rooms toward the north. Both their length and their breadth were the same, and all their goings out and their
 12 fashions and their doors were the same. And so also were the doors of the rooms toward the south; there was a door at the head of the way, before the well-built wall, in the way toward the east, as one entered into them.
 13 Then he said to me, The north rooms and the south

- rooms, which are before the separate place, are holy rooms, where the priests, when they come near to Jehovah, eat the most holy things. There shall they lay the most holy things, both the flour-offering and the sin-offering and the trespass-offering; for the place is holy.
- 14 When the priests enter therein, then shall they not go out of the holy place into the outer court, but shall leave there the garments in which they minister; for they are holy; and shall put on other garments, and approach to the place which belongeth to the people.
- 15 Now when he had made an end of measuring the inner house, he brought me forth to the gate, whose prospect is
- 16 toward the east, and measured it round about. He measured the east side with the measuring-reed, five hundred
- 17 reeds with the measuring-reed round about. He measured the north side five hundred reeds with the measuring-reed round about. He measured the south side five
- 18 hundred reeds with the measuring-reed. He turned himself also to the west side, and measured five hundred reeds
- 19 with the measuring-reed. He turned himself also to the west side, and measured five hundred reeds
- 20 with the measuring-reed. On all the four sides measured he the wall round about five hundred reeds in length, and five hundred in breadth, to make a separation between the holy and the unholy place.

4.

The entrance of Jehovah into the temple. — CH. XLIII. 1 - 12.

- 1 THEN he brought me to the gate, even to the gate that
- 2 looketh toward the east. And behold, the glory of the God of Israel came from the east; and the sound thereof was as the sound of great waters, and the earth shone with
- 3 his glory. And the appearance was like the vision which I saw, like the vision which I saw when I came to destroy the city; it was a vision like the vision which I saw at the river Chebar. And I fell upon my face.
- 4 And the glory of Jehovah came into the house by the
- 5 way of the gate, whose prospect was toward the east. Then the spirit took me up and brought me into the inner court; and behold, the glory of Jehovah filled the house. And I
- 6 heard one speaking to me out of the house, and a man

- 7 was standing by me. And he said to me: Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the sons of Israel forever; and the house of Israel shall no more pollute my holy name, neither they nor their kings, by their fornication, and by the dead bodies of their kings in their
8 sepulchres; in that they set their threshold by my threshold, and their post near my post, so that there was only a wall between me and them, and defiled my holy name by the abominations which they committed; wherefore I have
9 consumed them in my anger. Now let them remove far away from me their fornication, and the carcasses of their kings; and I will dwell in the midst of them forever.
- 10 And thou, son of man, show this house to the house of Israel, that they may be ashamed of their iniquities, and
11 that they may measure the pattern. And if they be ashamed of all which they have done, let them know the form of the house and the fashion thereof, and the passages for going out and coming in, and all the forms thereof, and all the statutes thereof, and all the laws thereof, and write it in their sight, that they may keep the whole form
12 thereof, and all the statutes thereof, and do them. This is the law of the house. Upon the top of the mountain, all within its limits shall be most holy. Behold, this is the law of the house.

5.

The altar of burnt-offering. — CH. XLIII. 13 - 27.

- 13 AND these are the measures of the altar by cubits; each cubit being a cubit and a hand-breadth. The bottom shall be a cubit high and a cubit broad; and the border thereof, by the edge thereof round about, shall be a span;
14 and this shall be the outer part of the altar. And from the bottom upon the ground to the lower ledge shall be two cubits, and the breadth one cubit; and from the lesser ledge to the greater ledge shall be four cubits, and the
15 breadth a cubit. And the altar shall be four cubits, and
16 from the altar upward shall be four horns. And the altar shall be twelve cubits long by twelve broad; square on
17 the four sides thereof. And the ledge shall be fourteen

cubits long by fourteen broad on the four sides thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit round about; and its steps shall look toward the east.

18 And he said to me, Son of man, thus saith the Lord
Jehovah: These are the statutes of the altar, in the day
when it is made, to offer burnt-offerings thereon, and to
19 sprinkle blood thereon. To the priests, the sons of Levi,
of the race of Zadok, that come near to me, saith the Lord
Jehovah, to minister to me, thou shalt give a young bul-
20 lock for a sin-offering. And thou shalt take of the blood
thereof, and put it on its four horns, and on the four cor-
ners of the ledge, and on the border round about, and thus
21 cleanse and purge it. And thou shalt take the bullock of
the sin-offering, and it shall be burned in the appointed
22 place of the house, without the sanctuary. And on the
second day thou shalt offer a he-goat without blemish for
a sin-offering; and they shall cleanse the altar, as they
23 cleansed it with the bullock. And when thou hast made
an end of cleansing it, thou shalt offer a young bullock
without blemish, and a ram out of the flock without
24 blemish. And thou shalt offer them before Jehovah, and
the priests shall cast salt upon them, and offer them up for
25 a burnt-offering to Jehovah. Seven days shalt thou sac-
rifice daily a goat for a sin-offering; they shall also sacri-
fice a young bullock, and a ram out of the flock without
26 blemish. Seven days shall they purge the altar, and puri-
27 fy it, and consecrate themselves. And when they have
finished these days, it shall be that on the eighth day and
forward the priests shall present your burnt-offerings and
your thank-offerings upon the altar, and I will accept you,
saith the Lord Jehovah.

6.

Divers ordinances for the priests. — CH. XLIV.

1 THEN he brought me back to the outer gate of the
sanctuary, which looketh toward the east; and it was
2 shut. Then said Jehovah to me: This gate shall be
shut; it shall not be opened, and no man shall enter in
by it; because Jehovah, the God of Israel, entered in by

- 3 it, therefore it shall be shut. The prince, because he is prince, shall sit in it, to eat food before Jehovah; he shall enter through the porch of that gate, and by the same way shall he go out.
- 4 Then he brought me to the north gate before the house; and I looked, and behold, the glory of Jehovah filled the
5 house of Jehovah. And I fell upon my face. And Jehovah said to me: Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say to thee concerning all the ordinances of the house of Jehovah, and all the laws thereof; and mark well all the entrances of the house, and all the outward passages of the
6 sanctuary. And say to the rebellious house of Israel, Thus saith the Lord Jehovah: Let it suffice you of all
7 your abominations, O house of Israel, in that ye brought strangers, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, so that ye polluted my house when ye offered my food, the fat and the blood, and broke
8 my covenant by all your abominations. And ye kept not the charge of my holy place, but appointed for yourselves such keepers of my charge in my sanctuary.
- 9 Thus saith the Lord Jehovah: No stranger, uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary, of all the strangers that are among the sons
10 of Israel. But even the Levites, who departed from me when Israel went astray, who went astray from me after
11 their idols, shall bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering at the house; they shall slay the burnt-offering and sacrifice for the people, and they
12 shall stand before them to minister to them. Because they ministered to them before their idols, and caused the house of Israel to fall into iniquity, therefore have I lifted up my hand against them, saith the Lord Jehovah, that
13 they shall bear their iniquity. And they shall not come near to me to do the office of a priest to me, and to come near to any of my holy things in the most holy place, but they shall bear their shame, and their abominations
14 which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all which is to be done therein.
- 15 But the priests, the Levites, the sons of Zadok, that

kept the charge of my sanctuary when the sons of Israel went astray from me, they shall come near to me to minister to me, and they shall stand before me to offer to me
16 the fat and the blood, saith the Lord Jehovah. They shall come into my sanctuary, and they shall draw near to my table to minister to me, and shall keep my charge.
17 And when they enter the gates of the inner court, they shall be clothed with linen garments, and no wool shall come upon them while they minister in the gates of the
18 inner court, and within the house. They shall have linen coverings upon their heads, and linen breeches upon their loins; they shall not gird themselves with anything that
19 causeth sweat. And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments in which they ministered, and lay them in the holy rooms, and shall clothe themselves with other garments, that they may not sanctify the people
20 with their garments. They shall neither shave their heads, nor suffer their locks to grow long; they shall
21 shear their heads. And no priest shall drink wine when they enter into the inner court. Neither shall they take
22 for their wives a widow, or her that is put away; but they shall take virgins of the race of the house of Israel,
23 or a widow that is the widow of a priest. And they shall teach my people the difference between the holy and unholy, and cause them to discern between the unclean
24 and the clean. And in controversy they shall stand to judge; according to my statutes shall they judge. And they shall keep my laws and my statutes in all my festivals, and they shall hallow my sabbaths. And they
25 shall come to no dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may
26 defile themselves. And after his cleansing they shall reckon to him seven days. And in the day that he goeth
27 into the sanctuary, into the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord Jehovah.
28 And it shall be to them for an inheritance, that I am their inheritance. And ye shall give them no possession
29 in Israel; I am their possession. They shall eat the flour-offering, and the sin-offering, and the trespass-offer-

ing; and every dedicated thing in Israel shall be theirs.
 30 And the first of all the first-fruits, and every oblation of
 all your oblations, shall belong to the priests. Ye shall
 also give to the priest the first of your meal, that he may
 31 cause a blessing to rest on thine house. The priests shall
 not eat of anything that dieth of itself, or that is torn,
 whether it be fowl or beast.

7.

The division of the land. Weights and measures. Offerings, &c. —
 CH. XLV.

- 1 MOREOVER, when ye shall divide by lot the land for
 inheritance, ye shall offer an oblation to Jehovah, a holy
 portion of the land; the length shall be five and twenty
 thousand reeds, and the breadth ten thousand. This shall
 2 be holy in all its borders round about. And of this there
 shall be for the sanctuary five hundred in length and five
 hundred in breadth square round about; and fifty cubits
 3 round about for the suburbs thereof. And of this meas-
 ure shalt thou measure in length five and twenty thou-
 sand, and in breadth ten thousand; and in it shall be the
 4 sanctuary, the most holy place. This is the holy por-
 tion of the land; it shall be for the priests, the ministers
 of the sanctuary, who come near to minister to Jehovah;
 and it shall be a place for their houses, and a holy place
 for the sanctuary.
- 5 Five and twenty thousand in length, and ten thousand
 in breadth, shall the Levites, the ministers of the house,
 have for themselves for a possession, and twenty rooms.
- 6 And ye shall appoint the possession of the city five
 thousand in breadth, and five and twenty thousand in
 length, over against the oblation of the holy portion; it
 shall be for all the house of Israel.
- 7 And a portion shall be for the prince on this side and
 on that side of the oblation of the holy portion and of the
 possession of the city, before the oblation of the holy por-
 tion and before the possession of the city, from the west
 side westward, and from the east side eastward; and the
 length shall be over against every one of the portions,
 8 from the west border to the east border. As for the

land, it shall be to him a possession in Israel, that my princes may no more oppress my people, but give the rest of the land to the house of Israel according to their tribes.

9 Thus saith the Lord Jehovah: Let it suffice you, O princes of Israel! Remove violence and spoil, and execute judgment and justice, and cease from your expulsions of my people, saith the Lord Jehovah. Ye shall have just balances, and a just ephah, and a just bath.
10 The ephah and the bath shall be of one measure; that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer; the measure thereof shall be according to the homer. And the shekel shall be twenty gerahs; twenty shekels, five and twenty shekels, and fifteen shekels shall be to you one maneh.

13 This is the heave-offering which ye shall offer: the sixth part of an ephah out of a homer of wheat, and the sixth part of an ephah out of a homer of barley. And as for the statute concerning oil, the bath of oil, ye shall offer the tenth part of a bath out of a cor; a cor being ten baths; for a homer is ten baths. And ye shall offer one lamb out of the flock, out of two hundred, from the watered pastures of Israel, for the flour-offering and for the burnt-offering, and for the thank-offerings, to make reconciliation for them, saith the Lord Jehovah. All the people of the land shall give this heave-offering for the prince in Israel. And it shall be the duty of the prince to give burnt-offerings, and flour-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, and in all the solemn assemblies of the house of Israel; he shall present the sin-offering, and the flour-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord Jehovah: In the first month, on the first day of the month, thou shalt take a young bullock without blemish, and shalt cleanse the sanctuary. And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the ledge of the altar, and upon the posts of the gate of the inner court. And so shalt thou do on the seventh day for him that hath transgressed through error or simplicity; so shall ye make reconciliation for the house.

21 In the first month, on the fourteenth day of the month,
ye shall have the passover, a feast of seven days; every
22 one shall eat unleavened bread. And upon that day
shall the prince sacrifice for himself and for all the peo-
23 ple of the land a bullock for a sin-offering. And the
seven days of the feast he shall sacrifice a burnt-offering
to Jehovah, seven bullocks and seven rams without blem-
ish daily the seven days; and a he-goat daily for a sin-
24 offering. And he shall present a flour-offering, an ephah
for a bullock, and an ephah for a ram, and a hin of oil for
25 an ephah. In the seventh month, on the fifteenth day of
the month, shall he do the like, in the feast, seven days,
according to the sin-offering, and the burnt-offering, and
the flour-offering, and the oil.

8.

Various ordinances concerning offerings, festivals, the prince, the place of
the cooks, &c. — CH. XLVI.

1 THUS saith the Lord Jehovah: The gate of the inner
court, that looketh toward the east, shall be shut the six
working-days; but on the sabbath it shall be opened, and
2 on the day of the new moon it shall be opened. And the
prince shall enter by the way of the porch of the outer
gate, and shall stand by the post of the gate, and the
priests shall present his burnt-offerings, and his peace-
offerings, and he shall worship at the threshold of the
gate; then he shall go forth; but the gate shall not be
3 shut until the evening. Likewise the people of the land
shall worship at the door of this gate before Jehovah on
4 the sabbaths and on the new moons. And the burnt-
offering, which the prince shall offer to Jehovah on the
sabbath-day, shall be six lambs without blemish, and a
5 ram without blemish. And the flour-offering shall be an
ephah for a ram; and the flour-offering for the lambs as
much as he is disposed to give; and a hin of oil to an
6 ephah. And in the day of the new moon there shall be a
young bullock without blemish, and six lambs and a ram;
7 they shall be without blemish. And he shall present, as a
flour-offering, an ephah for a bullock, and an ephah for a
ram, and for the lambs as much as he is able to give;
and a hin of oil to an ephah.

- 8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by
9 the way thereof. But when the people of the land come before Jehovah in the solemn feasts, he that entereth by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate by which
10 he entered, but shall go forth over against it. And the prince shall go in in the midst of them when they go in, and when they go forth shall he go forth.
- 11 And in the feasts and in the solemn assemblies the flour-offering shall be an ephah for a bullock, and an ephah for a ram, and for the lambs what he is disposed to
12 give; and a hin of oil to an ephah. And when the prince shall pre-ent a free-will burnt-offering or a free-will thank-offering to Jehovah, the gate that looketh toward the east shall be opened for him, and he shall present his burnt-offering, or his thank-offering, as he was wont to do on the sabbath-day; then he shall go forth, and the gate shall be shut after he hath gone forth.
- 13 And thou shalt present for a burnt-offering daily to Jehovah a lamb that is a year old without blemish;
14 every morning shalt thou present it. And thou shalt present with it every morning a flour-offering, the sixth part of an ephah, and the third part of a hin of oil to moisten the fine flour, for a flour-offering to Jehovah, by
15 a perpetual statute continually. Thus shall they prepare the lamb, and the flour-offering, and the oil, every morning, for a continual burnt-offering.
- 16 Thus saith the Lord Jehovah: If the prince give a gift to any of his sons, the inheritance thereof shall belong to
17 his sons; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, it shall be his to the year of liberty, when it shall return to the prince. But his inheritance given to his sons shall
18 be theirs. And the prince shall not take of the people's inheritance, to thrust them out of their possession; but he shall give an inheritance to his sons out of his own possession; that no one of my people may be driven from his possession.

19 Then he brought me through the entry, which was at the side of the gate, into the holy rooms for the priests, which looked toward the north; and behold, there was a
20 place behind toward the west. And he said to me: This is the place where the priests shall boil the trespass-offering, and the sin-offering, and bake the flour-offering; that they may not bear them into the outer court, and so
21 sanctify the people. Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and behold, there was a court in every corner
22 of the court. In the four corners of the court were covered courts forty cubits long, and thirty broad; these
23 four corners were of one measure. And there was in them a wall round about, even round about the four; and boiling-places were made under the walls round about.
24 Then said he to me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

9.

The fountains of the temple.—CH. XLVII. 1-12.

1 AFTERWARD he brought me again to the door of the house; and behold, waters issued forth from under the threshold of the house eastward; for the fore-front of the house stood toward the east. And the waters flowed down from the side of the house, south of the altar.
2 Then he brought me out by the way of the gate northward; and he brought me round by the way without to the outer gate, that looked toward the east; and behold, there ran out waters from the right side.
3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he led me through the waters, and the waters were to the soles
4 of the feet. Again he measured a thousand cubits, and led me through the waters, and the waters were to the knees. Again he measured a thousand cubits, and led
5 me through, and the waters were to the loins. Again he measured a thousand cubits, and it was a river, which I could not pass through; for the waters were high, waters to swim in, a river which could not be passed through.

6 And he said to me, Hast thou seen this, son of man?
Then he brought me back to the brink of the river.
7 Now when I had returned, behold, at the brink of the
river were very many trees, on the one side and on the
8 other. Then said he to me, These waters issue forth
toward the east region, and run down into the desert, and
go into the sea; they go forth into the sea, and the wa-
9 ters shall be healed. And it shall come to pass, that
every living thing that moveth, whithersoever the river
shall come, shall live, and there shall be very many fish
there; for when these waters shall come thither, [the
waters of the sea] shall be healed, and everything shall
10 live whither the river cometh. And it shall come to pas-
that fishers shall stand upon it; from En-gedi to En-
eglaim shall be places to spread nets; and therein shall
be fish according to their kinds, like the fish of the great
11 sea, exceeding many. But the miry places thereof, and
the marshes thereof, shall not be healed; they shall be
12 appointed for salt. And by the river, upon the bank
thereof, on this side and on that side, shall grow all trees
for food, whose leaf shall not fade, and whose fruit shall
not fail; every month shall they bring forth new fruit;
because their waters issue forth from the sanctuary. And
their fruit shall be for food, and their leaves for medicine.

10.

Divisions and boundaries of the land. — CH. XLVII. 13 — XLVIII.

13 THUS saith the Lord Jehovah: This is the border,
according to which ye shall distribute the land among the
twelve tribes of Israel. Joseph shall have two portions.
14 And ye shall inherit it, one like another. For I have
lifted up my hand, that I would give it to your fathers;
and this land shall fall to you for an inheritance.
15 And this shall be the border of the land toward the
north side: from the great sea toward the way of Heth-
16 lon, as men go to Zedad, Hamath, Berothah, Sibraim,
which is between the border of Damascus and the border
of Hamath, and Hazar-hatticon, which is by the coast of
17 Hauran. And the border from the sea shall be Hazar-
Enon, the border of Damascus and farther northward, and

18 the border of Hamath. This is the north side. And the
east side ye shall measure between Hauran and Damas-
cus, and between Gilead and the land of Israel by the
Jordan, from the border to the east sea. This is the east
19 side. And the south side southward shall be from Tamar
to the waters of strife in Kadesh, as far as the river by
20 the great sea. This is the south side southward. And
the west side shall be the great sea, from the border till
a man come over against Hamath. This is the west side.
21 So shall ye divide this land among you, according to
22 the tribes of Israel. And ye shall divide it by lot for an
inheritance to you, and to the strangers that sojourn
among you, who have begotten children among you; and
they shall be to you as born in the country among the
sons of Israel; they shall have an inheritance with you
23 among the tribes of Israel. And it shall come to pass,
that in what tribe the stranger sojourneth there shall ye
appoint him his inheritance, saith the Lord Jehovah.

1 And these are the names of the tribes. From the
north end by the way of Hethlon, as one goeth to Ha-
math, Hazar-Enan, the border of Damascus northward
toward Hamath; and to him belongeth from the east side
2 to the west side: Dan, one tribe. And by the border of
Dan, from the east side to the west side: Asher, one tribe.
3 And by the border of Asher, from the east side to the
4 west side: Naphtali, one tribe. And by the border of
Naphtali, from the east side to the west side: Manasseh,
5 one tribe. And by the border of Manasseh, from the east
6 side to the west side: Ephraim, one tribe. And by the
border of Ephraim, from the east side to the west side:
7 Reuben, one tribe. And by the border of Reuben, from
the east side to the west side: Judah, one tribe.
8 And by the border of Judah, from the east side to the
west, shall be the oblation which ye shall offer, five and
twenty thousand reeds in breadth, and in length as one
of the other portions from the east side to the west side;
9 and the sanctuary shall be in the midst of it. The obla-
tion which ye shall offer to Jehovah shall be five and
twenty thousand reeds in length, and ten thousand in
10 breadth. And the holy oblation shall be for these: for
the priests toward the north five and twenty thousand

- reeds in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length. And the sanctuary of Jehovah shall be in the midst thereof. It shall belong to the priests, the sanctified ones, to the sons of Zadok, who kept my charge, who went not astray when the sons of Israel went astray, as the Levites went astray. And it shall belong to them as an oblation out of the oblation of the land, as most holy, by the border of the Levites.
- And over against the border of the priests, the Levites shall have five and twenty thousand reeds in length and ten thousand in breadth; the whole length five and twenty thousand, and the breadth ten thousand. And they shall not sell of it; neither shall they exchange or transfer the first fruits of the land; for it is holy to Jehovah.
- And the five thousand which are left in breadth, over against the five and twenty thousand in length, shall be common land for the city, for habitation and for suburbs. And the city shall be in the midst of it. And this shall be the measure thereof: the north side four thousand and five hundred, and the south side four thousand and five hundred, and the east side four thousand and five hundred, and the west side four thousand and five hundred. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.
- And as to the residue in length, over against the holy portion, ten thousand eastward and ten thousand westward, over against the holy portion, its increase shall be for food to them that serve the city. And they that serve the city shall serve it out of all the tribes of Israel. All the oblation shall be five and twenty thousand reeds by five and twenty thousand; ye shall offer the holy oblation, four-square, together with the possession of the city.
- And the residue on both sides of the holy oblation and of the possession of the city, over against the five and twenty thousand to the east border, and westward over against the five and twenty thousand to the west border, by the portions of the tribes, shall be for the prince; and the holy oblation and the sanctuary of the house shall be

22 in the midst thereof. What is left from the possession of the Levites and of the city, which are between what belongs to the prince, between the borders of Judah and Benjamin, shall belong to the prince.

23 And as for the rest of the tribes, from the east side to
24 the west side: Benjamin, one tribe. And by the border of Benjamin, from the east side to the west side: Simeon,
25 one tribe. And by the border of Simeon, from the east
26 side to the west side: Issachar, one tribe. And by the border of Issachar, from the east side to the west side:
27 Zebulon, one tribe. And by the border of Zebulon, from
28 the east side to the west side: Gad, one tribe. And by the border of Gad, at the south side southward, shall the border be from Tamar to the waters of strife in Kadesh, even to the river by the great sea.

29 This is the land which ye shall divide by lot of the possession among the tribes of Israel, and these are their portions, saith the Lord Jehovah.

30 And these are the gates of the city. On the north side shall the measure be four thousand five hundred reeds.
31 And the gates of the city shall be after the names of the tribes of Israel; three gates northward, — one gate of
32 Reuben, one gate of Judah, one gate of Levi. And on the east side shall be four thousand and five hundred [reeds]; and three gates, — one gate of Joseph, one gate
33 of Benjamin, one gate of Dan. And on the south side its measure shall be four thousand five hundred; and three gates, — one gate of Simeon, one gate of Issachar, one
34 gate of Zebulon. On the west side, four thousand and five hundred; and three gates, — one gate of Gad, one gate of
35 Asher, one gate of Naphtali. Its measure round about was eighteen thousand reeds. And the name of the city from that day shall be Jehovah-is-there.

H A G G A I.



I.

The people reproved for neglecting to build the temple. — CH. I.

1 IN the second year of Darius the king, in the sixth month, on the first day of the month, came the word of Jehovah by Haggai the prophet to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedech, the high-priest, saying, Thus saith Jehovah of hosts: This people saith, The time is not yet come, the time that the house of Jehovah should be built. But the word of Jehovah hath come by Haggai the prophet, saying: —

4 Is it, then, a time for yourselves
To dwell in ceiled houses,
While this house lieth waste?
5 Therefore thus saith Jehovah of hosts:
Consider how it goeth with you!
6 Ye sow much, and bring in little;
Ye eat, but are not full;
Ye drink, but are not satisfied;
Ye clothe yourselves, but are not warmed;
And he that earneth wages earneth them for a purse with
holes.

7 Thus saith Jehovah of hosts:
Consider how it goeth with you!
8 Go up to the mountain, and bring wood, and build the
house,
That I may have pleasure therein,
And be glorified, saith Jehovah.

- 9 Ye look for much, and lo, it cometh to little ;
And when ye bring it home, I blow it away ;
And why ? saith Jehovah of hosts.
Because of my house which lieth waste,
While ye run every one to his own house.
- 10 Therefore the heaven over you withholdeth the dew,
And the earth refuseth her fruit.
- 11 And I have called for a drought upon the land, and upon
the mountains ;
And upon the corn, and the new wine, and the oil ;
Upon that which the ground bringeth forth,
And upon men, and upon cattle,
And upon all the labor of the hands.
- 12 Then Zerubbabel, the son of Shealtiel, and Joshua, the
son of Josedeck, the high-priest, and all the remnant of
people, hearkened to the voice of Jehovah their God, and
to the words of Haggai the prophet, as Jehovah their
God had sent him ; and the people feared before Jeho-
13 vah. Then spake Haggai, the messenger of Jehovah, by
a message from Jehovah to the people, saying, I am with
14 you, saith Jehovah. And Jehovah stirred up the spirit of
Zerubbabel, the son of Shealtiel, governor of Judah, and
the spirit of Joshua, the son of Josedeck, the high-priest,
and the spirit of all the remnant of people, so that they
came and executed work upon the house of Jehovah of
15 hosts, their God, on the four and twentieth day of the
sixth month, in the second year of Darius the king.

II.

The glory of the second temple. — CH. II. 1 - 9.

- 1 IN the seventh month, on the one and twentieth day of
the month, came the word of Jehovah by the prophet
2 Haggai, saying : Speak now to Zerubbabel, the son of
Shealtiel, governor of Judah, and to Joshua, the son of
Josedeck, the high-priest, and to the remnant of the peo-
ple, saying : —

- 3 Who is there left among you,
That saw this house
In its former glory?
And what do ye see it now?
Is it not as nothing in your eyes?
- 4 Yet now be strong, O Zerubbabel, saith Jehovah;
And be strong, O Joshua, son of Josedech, the high-
priest;
And be strong, O all ye people of the land, saith Jeho-
vah, and work!
For I am with you, saith Jehovah of hosts.
- 5 This is the covenant which I made with you when ye
came out of Egypt,
And my spirit remaineth among you:
Fear ye not!
- 6 For thus saith Jehovah of hosts:
Yet once more, in a short time,
I will shake the heavens and the earth,
The sea and the dry land.
- 7 I will shake all the nations,
And here shall come the precious things of all the na-
tions;
And I will fill this house with glory,
Saith Jehovah of hosts.
- 8 Mine is the silver and mine the gold,
Saith Jehovah of hosts;
- 9 Greater shall be the glory of this latter house than of the
former,
Saith Jehovah of hosts;
And in this place will I give peace,
Saith Jehovah of hosts.

III.

The neglect to build the temple the cause of unfruitful seasons. Promise of favor. — CH. II. 10 - 19.

- 10 On the four and twentieth day of the ninth month, in
the second year of Darius, came the word of Jehovah by
11 Haggai the prophet, saying, Thus saith Jehovah of hosts:

- 12 Ask now the law from the priests, saying, If a man carry holy flesh in the skirt of his garment, and with his skirt touch bread, or pottage, or wine, or oil, or any food, shall it be holy? And the priests answered and said, No.
- 13 Then said Haggai, If a man unclean by a dead body touch any of these things, shall it be unclean? And the
- 14 priests answered and said, It shall be unclean. Then answered Haggai and said:—

So is this people, and so is this nation before me, saith Jehovah;

And so is all the work of their hands;

And that which they offer there is unclean.

- 15 And now, I pray you, consider [how it hath gone with you]

From that day and upward,

From the time before one stone was laid upon another in the temple of Jehovah.

- 16 Since that time one hath come to a heap of twenty measures,

And there were but ten;

One hath come to a vat to draw out fifty vessels from the wine-press,

And there were but twenty;

- 17 I have smitten you with blasting, with mildew, and with hail,

Even all the works of your hands;

Yet none among you hath turned to me, saith Jehovah.

- 18 Consider, I pray you,

From that day and upward,

From the four and twentieth day of the ninth month,

From the day when the foundation of the temple of Jehovah was laid,

Consider ye!

- 19 Is there yet seed in the barn?

Yea, as yet the vine, and the fig-tree, and pomegranate, and the olive-tree have not borne.

But from this day will I bless you.

IV.

Promise of prosperity, victory over enemies, &c. — CH. II. 20-23.

20 AND the word of Jehovah came the second time to Haggai, on the four and twentieth day of the month, saying, Speak to Zerubbabel, the governor of Judah, and say:—

I will shake the heavens and the earth,

22 And I will overthrow the thrones of kingdoms,
And I will destroy the strength of the kingdoms of the nations,

And I will overthrow the chariots, and those that ride in them,

And the horses and their riders shall come down,
One by the sword of the other.

23 In that day, saith Jehovah of hosts,
I will take thee, O Zerubbabel, son of Shealtiel, my servant, saith Jehovah,

And keep thee as a signet-ring;

For thee have I chosen, saith Jehovah of hosts.

Z E C H A R I A H .



P A R T I .

Prophecies and visions relating to the establishment of the Jews in a new state after the captivity.

I.

Exhortation to repentance. — CH. I. 1-6.

- 1 IN the eighth month, in the second year of Darius, came the word of Jehovah to Zechariah, the son of Barachiah, the son of Iddo, the prophet, saying: —
- 2 Jehovah hath been much displeased with your fathers.
- 3 But say thou to them, Thus saith Jehovah of hosts:
Turn ye to me, saith Jehovah of hosts,
And I will turn to you, saith Jehovah of hosts.
- 4 Be ye not as your fathers, to whom the former prophets cried, saying,
Turn ye now from your evil ways, and from your evil doings!
But they did not hear, nor hearken to me, saith Jehovah.
- 5 Your fathers, where are they?
And the prophets, do they live forever?
- 6 But my words and my statutes,
Which I commanded my servants, the prophets,
Did they not overtake your fathers?
And they returned and said,
Even as Jehovah of hosts thought
To do to us according to our ways, and according to our doings,
So hath he done to us.

II.

Vision of horsemen, designed to encourage the Jews, and to assure them that they might proceed in tranquillity to build the city and temple. —
CH. I. 7-17.

7 ON the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of Jehovah to Zechariah, the son of Barachiah, the son of Iddo, the prophet, saying:—

8 I saw in the night, and behold, a man riding upon a red horse; and he stood among the myrtle-trees that were in the deep valley, and behind him were other horses, red,
9 fox-colored, and white. Then I said, What are these, my lord? And the angel that talked with me said to me,
10 I will show thee what these are. And the man that stood among the myrtle-trees answered and said, These are they whom Jehovah hath sent to go to and fro
11 through the earth. And they answered the angel of Jehovah that stood among the myrtle-trees, and said, We have gone to and fro through the earth, and behold, all
12 the earth is still and at rest. Then the angel of Jehovah answered, and said, O Jehovah of hosts, how long wilt thou not have mercy on Jerusalem and the cities of Judah, against which thou hast had indignation these
13 threescore and ten years? And Jehovah answered the angel that talked with me good words and comfortable words.

14 And the angel who talked with me said to me: Proclaim thou and say,
Thus saith Jehovah of hosts:
I am jealous for Jerusalem and for Zion with great jealousy,
15 And with great anger am I angry with the nations that are at ease;
For I was but a little displeased,
And they helped forward the affliction.
16 Therefore thus saith Jehovah:
I return to Jerusalem with mercies;

My house shall be built in it,
 Saith Jehovah of hosts,
 And a measuring-line shall be stretched forth over Jerusalem.

- 17 Proclaim yet and say,
 Thus saith Jehovah of hosts:
 My cities shall yet overflow with prosperity,
 And Jehovah will yet comfort Zion,
 And will yet choose Jerusalem.

III.

The vision of four horns, and its explanation. — CH. I. 18 - 21.

- 18 THEN I lifted up my eyes and looked, and behold, four
 19 horns. And I said to the angel that talked with me, What
 mean these? And he answered me, These are the horns
 20 which have scattered Judah, Israel, and Jerusalem. And
 21 Jehovah showed me four smiths. Then said I, What
 come these to do? And he spake, saying, These are the
 horns which scattered Judah, so that no man lifted up his
 head; and now these are come to terrify them, to cast out
 the horns of the nations which lifted up their horn against
 the land of Judah to scatter it.

IV.

Vision of the man with the measuring-line, denoting that Jerusalem should be rebuilt. Promise of future glory. — CH. II.

- 1 I LIFTED up mine eyes again, and looked, and behold,
 2 a man with a measuring-line in his hand. Then said I,
 Whither goest thou? And he said to me, To measure
 Jerusalem, to see what is the breadth thereof, and what is
 3 the length thereof. And behold, the angel who talked
 with me went forth, and another angel went forth to meet
 4 him, and said to him, Run, speak to that young man, say-
 ing:—

- Jerusalem shall be inhabited without walls
On account of the multitude of men and of cattle within
her.
- 5 And I will be to her, saith Jehovah,
A wall of fire round about,
And glory will I be within her.
- 6 Ho! ho! flee ye out of the land of the North, saith
Jehovah;
For toward the four winds of heaven have I scattered
you abroad, saith Jehovah.
- 7 Ho, Zion, escape,
Thou that dwellest with the daughter of Babylon!
- 8 For thus saith Jehovah of hosts:
For glory hath he sent me to the nations which plundered
you;
(For he that toucheth you toucheth the apple of his eye.)
- 9 For, behold, I will shake my hand over them,
And they shall be a spoil to those that served them;
And ye shall know that Jehovah of hosts hath sent me.
- 10 Sing and rejoice, O daughter of Zion!
For, behold, I will come,
And I will dwell in the midst of thee, saith Jehovah;
- 11 And many nations shall join themselves to Jehovah in
that day,
And shall be my people;
And I will dwell in the midst of thee;
And thou shalt know that Jehovah of hosts hath sent me
to thee.
- 12 And Jehovah will possess Judah as his portion in the holy
land,
And will again choose Jerusalem.
- 13 Be silent, all flesh, before Jehovah!
For he riseth up from his holy habitation.

V.

Joshua, the high-priest, accused and acquitted before Jehovah. Promise of the Messiah. — CH. III.

1 AND he showed me Joshua, the high-priest, standing before the angel of Jehovah, and the adversary standing
2 at his right hand, to accuse him. And Jehovah said to the adversary:—

Jehovah rebuke thee, thou adversary,
Even Jehovah, who hath chosen Jerusalem, rebuke thee!
Is not this man a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and
4 stood before the angel. And he [the angel] spake and said to them [the angels] that stood before him, saying, Take off the filthy garments from him. And to him he said, Behold, I have caused thine iniquity to pass from
5 thee, and will clothe thee with goodly apparel. And I said, Let them set a fair mitre upon his head! And they set a fair mitre upon his head, and clothed him with garments. And the angel of Jehovah stood by.

6 And the angel of Jehovah declared to Joshua and said:—

7 Thus saith Jehovah of hosts:
If thou wilt walk in my ways,
And if thou wilt keep my charge,
Then thou shalt also rule my house,
And shalt also keep my courts,
And I will give thee guides among these that stand by.

8 Hear now, O Joshua, high-priest,
Thou and thy companions, who sit before thee!
For they are men that are signs.
For, behold, I will cause to come my servant, the Branch.
9 For, behold, the stone which I have laid before Joshua,
Upon this one stone shall be seven eyes;
Behold, I will engrave the graving thereof, saith Jehovah of hosts;

- And I will remove the iniquity of this land in one day.
 10 In that day, saith Jehovah of hosts,
 Shall ye invite every one his neighbor
 Under the vine and under the fig-tree.

VI.

Vision of the chandelier, and the two olive-trees which supplied it with oil: symbols denoting that the temple was to be built not so much by human strength as by the Divine Spirit. — CH. IV.

- 1 AND the angel that talked with me came again, and
 awaked me, as a man that is wakened out of his sleep,
 2 and said to me, What seest thou? And I said, I have
 looked, and behold, a chandelier all of gold, with a bowl
 upon the top of it, and its seven lamps upon it, and seven
 pipes to the seven lamps which are upon the top of it;
 3 and two olive-trees by it, one upon the right side of the
 4 bowl, and the other upon the left side of it. And I
 spake, and said to the angel that talked with me, What
 5 mean these, my lord? Then the angel who talked with
 me answered and said to me, Knowest thou not what
 6 these mean? And I said, No, my lord. Then he an-
 swered and spake to me, saying, This is the word of
 Jehovah to Zerubbabel, saying: —

Not by might, nor by power,
 But by my spirit,
 Saith Jehovah of hosts.

- 7 What art thou, O great mountain?
 Before Zerubbabel thou shalt become a plain!
 And he shall bring forth the corner-stone amid shoutings,
 [The people crying,] “Grace, grace be to it!”
- 8 Moreover, the word of Jehovah came to me, saying:
 9 The hands of Zerubbabel have laid the foundation of this
 house, and his hands shall finish it. And thou shalt
 10 know that Jehovah of hosts hath sent me to you. For
 who hath despised the day of small things? With joy
 shall the plummet be seen in the hand of Zerubbabel by

those seven ; they are the eyes of Jehovah, which run to and fro through the whole earth.

- 11 Then I spake and said to him, What mean these two olive-trees, upon the right side of the chandelier and
 12 upon the left side thereof? And I spake the second time, and said to him, What mean these two olive-branches, which are by the side of the two golden tubes
 13 which empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these
 14 mean? And I said, No, my lord. And he said, These are the two anointed ones that stand before the Lord of all the earth.

VII.

Vision of the flying book-roll, and of the woman shut up in an ephah
 — CH. V.

- 1 AND I lifted up my eyes again and looked, and behold,
 2 a flying roll. And he said to me, What seest thou? And I answered, I see a flying roll ; the length thereof is
 3 twenty cubits, and the breadth thereof ten cubits. Then said he to me : —

This is the curse that goeth forth
 Over the face of the whole land ;
 For every one who stealeth shall be cut off from hence,
 according to it,
 And every one who sweareth falsely shall be cut off from
 hence, according to it.

- 4 I will bring it forth, saith Jehovah of hosts,
 And it shall enter into the house of the thief,
 And into the house of him that sweareth falsely by my
 name ;
 And it shall abide in his house,
 And shall consume it, with the timber thereof and the
 stones thereof.

- 5 Then the angel who talked with me went forth, and said to me, Lift up now thine eyes, and see what this is
 6 which goeth forth. And I said, What is it? And he

said, This is an ephah which goeth forth. He said, moreover, This is their image through all the land.
7 And behold, a talent of lead was lifted up, and a woman
8 was sitting upon the ephah. And he said, This is the Wickedness. And he cast her into the ephah, and he
9 cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes and looked, and behold, there came forth two women, and wind was in their wings; for they had wings like the wings of a stork, and they lifted up
10 the ephah between the earth and heaven. Then said I to the angel who talked with me, Whither do these bear
11 the ephah? And he said to me, To build it a house in the land of Shinar, that it may be fixed there, and set upon its base.

VIII.

Vision of the four chariots, portending Divine judgments upon the nations of the North. — CH. VI. 1-8.

1 AND I lifted up mine eyes again, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.
2 In the first chariot were red horses; and in the second
3 chariot, black horses; and in the third chariot, white horses; and in the fourth chariot, spotted-red horses.
4 Then I spake, and said to the angel that talked with me,
5 What are these, my lord? And the angel answered and said to me, These are the four Winds of heaven, which go forth from standing before the Lord of all the earth.
6 The black horses, which are thereto, go forth into the north country, and the white go forth after them; and
7 the spotted go forth into the south country. And the red ones went forth, and sought to go, even to walk to and fro through the earth. And he said, Go, walk ye to and fro through the earth! So they walked to and fro
8 through the earth. Then he cried to me, and spake to me, saying, Behold, these that go forth toward the land of the North shall execute my wrath against the land of the North.

IX.

A crown placed upon the head of Joshua, a symbol of a future sovereign, the Messiah, who should unite the offices of king and priest. — CH. VI. 9 - 15.

- 9, 10 AND the word of Jehovah came to me, saying: Take from those of the captivity, from Heldai, from Tobijah, and from Jedaiah, and come thou the same day, and go into the house of Josiah, the son of Zephaniah, whither
11 they are come from Babylon; take from them silver and gold, and make a crown, and set it upon the head of
12 Joshua, the son of Josedech, the high-priest, and speak to him, saying, Thus saith Jehovah of hosts: —

Behold a man whose name is the Branch,
He shall spring up from his place,
And he shall build the temple of Jehovah.

- 13 He shall build the temple of Jehovah,
And he shall bear the majesty,
And sit and rule upon his throne,
And be a priest upon his throne,
And the counsel of peace shall be between them both.

- 14 And the crown shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen, the son of Zephaniah, for a
15 memorial in the temple of Jehovah. And they that are far off shall come and build in the temple of Jehovah; and ye shall know that Jehovah of hosts hath sent me to you. And this shall come to pass, if ye will diligently obey the voice of Jehovah, your God.

X.

Through reformation and the prevalence of true righteousness, the favor of God shall change fasts into feasts. — CH. VII., VIII.

- 1 AND it came to pass, in the fourth year of King Darius, that the word of Jehovah came to Zechariah, on the

2 fourth day of the ninth month, even in Chisleu; when
they had sent to the house of God Sherezzer and Regem-
3 melech, and their men, to pray before Jehovah, and to
speak to the priests that were in the house of Jehovah
of hosts, and to the prophets, saying, "Shall I weep in
the fifth month, separating myself, as I have done these so
4 many years?" Then came the word of Jehovah of hosts
5 to me, saying, Speak to all the people of the land, and
to the priests, saying, When ye fasted and mourned in
the fifth month and in the seventh month, even those
seventy years, did ye at all fast for me, even for me?
6 And when ye eat and drink, is it not ye that eat, and ye
7 that drink? Are not these the words which Jehovah
proclaimed by the former prophets, when Jerusalem was
inhabited and in prosperity, and her cities round about
her, and when the South and the Plain were inhabited?
8 And the word of Jehovah came to Zechariah, saying,
9 Thus spake Jehovah of hosts, saying, Judge true judg-
ment, and show mercy and compassion every man to his
10 brother. And the widow, and the orphan, and the stran-
ger, and the poor, oppress not, and meditate not evil
11 against one another in your heart. But they refused to
hearken, and showed a refractory shoulder, and made
12 their ears dull, that they might not hear; yea, they made
their hearts as an adamant stone, that they might not
hear the law, and the words which Jehovah of hosts sent
through his spirit by the former prophets. Therefore
13 came great anger from Jehovah of hosts. And as he
called and they would not hear, so they called and I
14 would not hear, saith Jehovah of hosts. And I scattered
them as with a whirlwind among all the nations, which
they knew not. And the land was desolate after them,
so that no man passed through, nor returned; and thus
the beautiful land was made a desolation.

1 And the word of Jehovah of hosts came to me, saying,
2 Thus saith Jehovah of hosts:
I have been jealous for Zion with great jealousy,
And with great wrath have I been jealous for her.
3 Thus saith Jehovah:
I have returned to Zion,
And I will dwell in Jerusalem;

And Jerusalem shall be called a city of truth,
And the mountain of Jehovah of hosts the holy mountain.

4 Thus saith Jehovah of hosts :
There shall yet old men and old women dwell
In the streets of Jerusalem,
Every one with his staff in his hand for great age.

5 And the streets of the city shall be full
Of boys and girls playing in her streets.

6 Thus saith Jehovah of hosts :
If it be difficult in the eyes
Of the residue of this people in these days,
Is it therefore difficult in my eyes,
Saith Jehovah of hosts ?

7 Thus saith Jehovah of hosts :
Behold, I will save my people
From the land of the rising, and from the land of the setting sun.

8 And I will bring them, and they shall dwell in Jerusalem ;

And they shall be my people,
And I will be their God,
In truth and in righteousness.

9 Thus saith Jehovah of hosts :
Let your hands be strong,
Ye that hear in these days
These words by the mouth of the prophets,
Who were in the day when the foundation of the house
of Jehovah of hosts was laid,
The temple, that it might be built.

10 For before these days
There was no recompense for men,
Nor was there any recompense for beasts ;
Nor to him that went out, nor to him that came in, was
there security from the enemy ;
For I set all men one against another.

11 But now I will not be as in former days
Toward the residue of this people,
Saith Jehovah of hosts.

12 For the seed shall be prosperous ;
The vine shall yield its fruit,
And the earth shall yield her increase,

- And the heavens shall yield their dew ;
And I will cause the remnant of this people to possess all these.
- 13 And it shall be, that as ye were a curse among the nations,
O house of Judah and house of Israel,
So will I save you, and ye shall be a blessing.
Fear not ; let your hands be strong !
- 14 For thus saith Jehovah of hosts :
As I thought to do you evil,
When your fathers provoked me to anger,
Saith Jehovah of hosts,
And I repented not,
- 15 So have I again thought in these days
To do good to Jerusalem,
And to the house of Judah. Fear ye not !
- 16 These are the things which ye shall do :
Speak ye every man the truth to his neighbor ;
Judge according to truth, and for peace in your gates ;
- 17 And meditate not evil against one another in your hearts,
And love not a false oath !
For all these are things which I hate, saith Jehovah.
- 18 And the word of Jehovah of hosts came to me, saying,
19 Thus saith Jehovah of hosts :
The fast of the fourth month, and the fast of the fifth month,
And the fast of the seventh month, and the fast of the tenth month,
Shall be to the house of Judah for joy and gladness,
And cheerful festivals.
But love ye truth and peace !
- 20 Thus saith Jehovah of hosts :
It shall yet come to pass, that many nations shall come,
And the inhabitants of many cities ;
- 21 And the inhabitants of one city shall go to another,
saying,
“ Let us go speedily to pray before Jehovah,
And to seek Jehovah of hosts !
I will go also ! ”
- 22 Then shall come many nations and mighty kingdoms,
To seek Jehovah of hosts in Jerusalem,

And to pray before Jehovah.

23 Thus saith Jehovah of hosts :

In those days shall ten men of all languages of the nations take hold,

They shall take hold of the skirt of him that is a Jew,
Saying, " We will go with you,
For we have heard that God is with you."

PART II.

Prophecies of a different kind.

I.

The prosperity of the Jewish nation after the destruction of their enemies.
The coming of the Messiah, and his peaceful and glorious kingdom.—
CH. IX., X.

- 1 THE prophecy of the word of Jehovah is against the
land of Hadrach,
And upon Damascus shall it come down,
For the eye of Jehovah is over man,
And over all the tribes of Israel,
- 2 And against Hamath, which bordereth thereon,
And Tyre and Sidon, though she be very wise.
- 3 Though Tyre hath built her a fortress,
And hath heaped up silver as dust,
And fine gold as the mire of the streets,
- 4 Behold, the Lord will cast her out,
And will smite her power into the sea,
And she shall be devoured by fire.
- 5 Askelon shall see it and fear,
Gaza also shall see and tremble,
And Ekron, because her expectation shall be put to
shame.

- The king shall perish from Gaza,
And Askelon shall not be inhabited.
- 6 And strangers shall dwell in Ashdod,
And I will cut off the pride of the Philistines.
- 7 And I will take away his blood out of his mouth,
And his abominations from between his teeth ;
And even he shall be left for our God,
And he shall be as a governor in Judah,
And Ekron as a Jebusite.
- 8 And I will encamp about my house, as a garrison,
Against him that passeth by and him that returneth,
And no oppressor shall pass through them any more ;
For now have I seen with my own eyes.
- 9 Rejoice greatly, daughter of Zion,
Shout, daughter of Jerusalem !
Behold, thy king cometh to thee ;
He is just and victorious,
Mild, and riding upon an ass,
Even upon a colt, the foal of an ass.
- 10 And I will cut off the chariot from Ephraim,
And the horse from Jerusalem ;
And the battle-bow shall be cut off.
And he shall speak peace to the nations ;
And his dominion shall be from sea to sea,
And from the river to the ends of the earth.
- 11 As for thee also, on account of thy blood-sealed covenant,
I will set thy prisoners free from the pit wherein is no
water.
- 12 Return ye to the strong-hold, ye prisoners of hope !
Even this day do I declare it :
I will restore double unto thee.
- 13 For I will bend Judah as a bow for myself ;
As a bow will I extend Ephraim to the utmost ;
And I will raise up thy sons, O Zion,
Against thy sons, O Greece,
And make thee as the sword of a mighty man.
- 14 And Jehovah shall be seen over them,
And his arrow shall go forth as lightning ;
And the Lord Jehovah shall blow the trumpet,
And shall go forth with whirlwinds of the South.

- 15 Jehovah of hosts shall defend them ;
And they shall devour, and trample under feet the sling-
stones,
And they shall drink, and shout as through wine,
And they shall be filled like a bowl, like the corners of
the altar.
- 16 And Jehovah, their God, shall save them in that day ;
He will save his people as a flock ;
For they shall be as the stones of a crown, lifting them-
selves up in his land.
- 17 How great shall be their prosperity, and how great their
beauty !
Corn shall make the young men thrive, and new wine
the maidens.
- 1 Ask ye of Jehovah rain in the time of the latter rain !
It is Jehovah that maketh the lightning ;
And he will give you abundant showers,
To every one the herb of the field.
- 2 For the teraphim speak falsehood,
And the diviners see a lie,
And the dreams speak falsehood ;
Vain are their consolations.
Therefore they wander as a flock ;
They are in distress, because there is no shepherd.
- 3 My anger is kindled against the shepherds,
And the bucks will I punish ;
For Jehovah of hosts will visit his flock, the house of
Judah,
And make them as his goodly horse in battle.
- 4 From him shall come forth the corner-stone,
From him the nail,
From him the battle-bow ;
From him shall every leader come forth.
- 5 And they shall be as mighty men,
Who tread down their enemies in battle as the mire of
the streets,
And they shall fight, because Jehovah is with them,
So that the riders on horses shall be confounded.
- 6 And I will strengthen the house of Judah,
And give victory to the house of Joseph,
And I will set them in their dwellings, because I have
compassion upon them ;

- And they shall be as though I had not cast them off;
For I am Jehovah, their God, and I will hear them.
- 7 And Ephraim shall be as a mighty man,
And their heart shall rejoice, as through wine;
And their sons shall see it and rejoice,
Their hearts shall rejoice in Jehovah.
- 8 I will whistle for them, and will gather them; for I have
redeemed them;
And they shall increase as they increased before.
- 9 Though I scatter them among the nations,
Yet in far countries will they remember me;
And they shall live with their children, and shall return.
- 10 And I will bring them back from the land of Egypt,
And from Assyria will I gather them;
And I will bring them into the land of Gilead and of
Lebanon,
And there shall not be room enough for them.
- 11 And he shall pass through the sea of distress,
And he shall smite the sea of waves,
And all the depths of the river shall be dried up;
And the pride of Assyria shall be brought down,
And the sceptre of Egypt shall depart.
- 12 And I will strengthen them through Jehovah,
And in his name shall they walk, saith Jehovah.

II.

The desolation of Judæa. — CH. XI. 1-3.

- 1 OPEN thy doors, O Lebanon,
That the fire may devour thy cedars!
- 2 Howl, O cypress, for the cedar falleth!
For the lofty ones are destroyed!
Howl, O ye oaks of Bashan,
For the high forest is come down!
- 3 Hark! the voice of the howling of the shepherds,
Because their glory is destroyed!
The voice of the roaring of young lions,
Because the pride of Jordan is destroyed!

III.

Judæa undone by bad rulers and by internal dissensions. — CH. XI. 4 -- 17.

- 4 THUS said Jehovah, my God :
Feed thou the flock of slaughter,
5 Whose possessors slay them, and hold themselves not
guilty,
And which they who sell say, "Blessed be Jehovah, for
I am rich!"
And whose shepherds spare them not.
6 For I will no longer spare
The inhabitants of the land, saith Jehovah ;
But, behold, I will deliver the men
Every one into the hand of his neighbor,
And into the hand of his king ;
And they shall smite the land,
And I will not deliver out of their hand.
- 7 So I fed the flock of slaughter, truly a miserable flock.
And I took to me two crooks ; the one I called Favor,
8 and the other I called Bands ; and I fed the flock. And
I cut off three shepherds in one month ; for I was weary
9 of them, and they also abhorred me. Then I said, I will
not feed you ; that which dieth, let it die ; and that which
is to be cut off, let it be cut off ; and let the rest eat the
10 flesh of one another. And I took my staff Favor, and cut
it asunder, that I might break my covenant which I had
11 made with all the nations. And it was broken in that
day ; and so the poor of the flock, who had regard to me,
knew that it was the word of Jehovah.
- 12 Then I said to them, If it seem good in your eyes, give
me my wages ; if not, keep them. And they weighed
13 for my wages thirty shekels of silver. And Jehovah
said to me, Cast it into the treasury, the goodly price at
which I was valued by them. And I took the thirty
shekels of silver, and cast them into the house of Jeho-
14 vah, into the treasury. Then I broke my other crook,
even Bands, to break the brotherhood between Judah and
Israel.

- 15 And Jehovah said to me :
Take to thee yet the instruments of a foolish shepherd.
- 16 For lo, I will raise up a shepherd in the land
Who shall not care for those that are perishing,
Nor seek that which is gone astray,
Nor heal that which is wounded,
Nor support that which cannot go ;
But he shall eat the flesh of the fat,
And consume it even to the hoofs.
- 17 Woe to the foolish shepherd that leaveth the flock !
The sword is upon his arm, and upon his right eye ;
His arm shall surely be withered,
And his right eye shall surely be darkened !

IV.

Invasion of Jerusalem by a multitude of hostile nations, which terminates in their defeat and ruin, and is followed by the permanent peace and prosperity of the Jews. — Ch. XII. — XIII. 6.

- 1 THE prophecy of the word of Jehovah concerning Israel.

- Thus saith Jehovah, who stretched out the heavens,
And laid the foundation of the earth,
And formed the spirit of man within him :
- 2 Behold, I make Jerusalem a cup of giddiness to all the
nations round about,
And for Judah also shall it be
In the siege against Jerusalem.
- 3 And in that day will I make Jerusalem
A burdensome stone for all nations ;
All that lift it up shall tear themselves,
And all the nations of the earth shall gather themselves
together against it.
- 4 In that day, saith Jehovah,
I will smite every horse with amazement,
And his rider with madness ;
I will open mine eyes upon the house of Judah,
And every horse of the nations will I smite with blindness.

Then shall the leaders of Judah say in their heart,
"Strong are the inhabitants of Jerusalem,
Through Jehovah of hosts, their God."

- 6 In that day will I make the leaders of Judah
Like a fire-pan among wood,
And like a torch of fire in a sheaf,
And they shall devour, on the right hand and on the left,
All the nations round about.
And Jerusalem shall again dwell in her own place at Jerusalem.
- 7 Jehovah will also save the tents of Judah first,
That the glory of the house of David,
And the glory of the inhabitants of Jerusalem,
May not magnify itself against Judah.
- 8 In that day shall Jehovah defend the inhabitants of Jerusalem,
And he that is feeble among them in that day shall be like David,
And the house of David shall be as God,
As the angel of Jehovah before them.
- 9 And it shall come to pass in that day
That I will seek to destroy all the nations
Which come against Jerusalem.
- 10 Then will I pour upon the house of David,
And upon the inhabitants of Jerusalem,
A spirit of supplication, and of prayer;
And they shall look to me whom they pierced,
And they shall mourn for him, as one mourneth for his only son,
And shall be in bitterness for him, as one that is in bitterness for his first-born.
- 11 In that day the mourning shall be great in Jerusalem,
As the mourning of Hadadrimmon in the valley of Megiddo.
- 12 And the land shall mourn, every family apart;
The family of the house of David apart, and their wives apart;
The family of the house of Nathan apart, and their wives apart;
- 13 The family of the house of Levi apart, and their wives apart;

The family of the house of Shimei apart, and their wives
apart;

14 All the families that remain,
Every family apart, and their wives apart.

1 In that day there shall be a fountain opened
To the house of David, and to the inhabitants of Jerusa-
lem,

For sin and for uncleanness.

2 And it shall come to pass in that day,
Saith Jehovah of hosts,
That I will cut off the names of the idols out of the land,
And they shall no more be remembered;
And the prophets also, and the impure spirit,
Will I cause to pass out of the land.

3 And it shall come to pass, when any one shall yet proph-
esy,

That his father and mother shall say to him,
Even they that begat him, "Thou shalt not live;
For thou hast spoken falsehood in the name of Jehovah."
And his father and mother that begat him shall pierce
him through when he prophesieth.

4 And it shall come to pass in that day, that the prophet
shall be ashamed

Every one of his vision when he prophesieth;
Neither shall they wear a garment of hair, to deceive.

5 But each shall say, "I am no prophet;
I am a man that tilleth the ground;
For a man hath purchased me from my youth."

6 And when one shall say to him,
"What are these wounds in thy hands?"

He shall answer,

"Those with which I was wounded in the house of my
friends."

V.

Times of great calamity, which are to be followed, through the aid of Jehovah, by victory, prosperity, and holiness. — CH. XIII. 7 — XIV.

7 AWAKE, O sword, against my shepherd,
Even against the man who is my fellow, saith Jehovah of
hosts!

Smite the shepherd, and let the sheep be scattered!
I will also turn my hand against the lambs.

8 And it shall come to pass in all the land, saith Jehovah,
That two parts therein shall be cut off and die;
But the third part shall be left therein.

9 And I will bring the third part through the fire,
And will refine them, as silver is refined,
And will try them, as gold is tried;
They shall call upon me, and I will hear them;
I will say, "It is my people."
And they shall say, "Jehovah is our God."

1 Behold, the day of Jehovah cometh,
When thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle;
And the city shall be taken,
And the houses shall be rifled,
And the women shall be ravished;
And half of the city shall go forth into captivity,
And the residue of the people shall not be cut off from
the city.

3 Then shall Jehovah go forth,
And fight against those nations,
As he once fought in the day of battle.

4 And his feet shall stand in that day upon the Mount of
Olives,
Which is before Jerusalem on the east;
And the Mount of Olives shall be cloven in the middle
of it, eastward and westward,
Into a very great valley;
And half of the mountain shall remove toward the north,
And half of it toward the south.

5 And ye shall flee through the valley of my mountains,

- For the valley of the mountains shall reach to Azal ;
Yea, ye shall flee, as ye fled before the earthquake
In the days of Uzziah, king of Judah.
And Jehovah, my God, will come,
And all his holy ones with him.
- 6 And it shall come to pass in that day
That there shall be no light, but cold and ice ;
- 7 And there shall be one day,
(Known to Jehovah is it.)
It shall be neither day nor night ;
But at the time of evening there shall be light.
- 8 And it shall come to pass in that day
That living waters shall go out from Jerusalem,
Half of them toward the eastern sea,
And half of them toward the western sea ;
In summer and in winter shall they be.
- 9 And Jehovah shall be king over all the earth ;
In that day shall Jehovah be one, and his name one.
- 10 The whole land shall be turned into a plain,
From Geba to Rimmon, south of Jerusalem ;
And the city shall be exalted and inhabited in her place,
From the gate of Benjamin to the place of the former
gate,
And to the corner gate,
And from the tower of Hananeel to the king's wine-
presses.
- 11 Men shall dwell therein,
And there shall be no more destruction ;
But Jerusalem shall dwell securely.
- 12 And this shall be the plague
With which Jehovah will smite all the nations
Which warred against Jerusalem :
Their flesh shall consume away while they stand upon
their feet,
And their eyes shall consume away in their sockets,
And their tongue shall consume away in their mouth.
- 13 And it shall come to pass in that day,
That there shall be a great tumult among them from
Jehovah ;
And they shall lay hold every one on the hand of his
neighbor,

- And his hand shall rise up against the hand of his neighbor.
- 14 And Judah also shall fight against Jerusalem ;
But the wealth of all the nations round about shall be gathered together,
Gold and silver and apparel in great abundance.
- 15 And so shall be the plague of the horse,
Of the mule, of the camel, and of the ass,
And of every beast which shall be in those camps,
Even as this plague.
- 16 And it shall be, that every one that is left
Of all the nations which come against Jerusalem,
Even they shall go up, from year to year,
To worship the King, Jehovah of hosts,
And to keep the feast of tabernacles.
- 17 And it shall be that whoso will not go up,
Of the families of the earth, to Jerusalem,
To worship the King, Jehovah of hosts,
Upon them shall be no rain.
- 18 And if the family of Egypt go not up, and come not,
Then not for them shall there be water.
The plague shall come upon them
With which Jehovah shall smite the nations
Which go not up to keep the feast of tabernacles.
- 19 This shall be the punishment of Egypt,
And the punishment of all the nations
That come not up to keep the feast of tabernacles.
- 20 In that day, upon the bells of the horses
Shall be written, "Holy to Jehovah."
And the pots in the house of Jehovah
Shall be as the bowls before the altar.
- 21 And every pot in Jerusalem and in Judah
Shall be holy to Jehovah of hosts ;
And all that sacrifice shall come,
And shall take of them, and see the therein.
And there shall be no more a trader
In the house of Jehovah of hosts, in that day.

MALACHI.



I.

God's peculiar regard for the Jewish nation manifested by a comparison between Israel and Edom. — CH. I. 1-5.

1 THE prophecy of the word of Jehovah, concerning Israel, by Malachi.

2 I have loved you, saith Jehovah.

But ye say, "Wherein hast thou loved us?"

Was not Esau Jacob's brother, saith Jehovah?

Yet I loved Jacob,

3 And Esau I hated;

And I made his mountains a desolation,

And his inheritance to be habitations of the desert.

4 Although Edom say, "We are ruined,

Yet will we build again the desolate places,"

Thus saith Jehovah of hosts:

They may build, but I will throw down;

And men shall call them "The impious land,

The people against whom Jehovah hath indignation forever."

5 And your eyes shall see it, and ye shall say,

"Great is Jehovah beyond the borders of Israel!"

II.

Against the priests, on account of their irreligion, their violations of the law, and their complaints of wearisome service. — CH. I. 6 — II. 9.

6 A SON honoreth his father,

And a servant his master;

If I, then, be a father, where is mine honor?

And if I be a master, where is my fear?

Saith Jehovah of hosts to you, ye priests that despise my name.

Ye say, "Wherein do we despise thy name?"

7 Ye bring polluted food to mine altar.

And ye say, "Wherein do we pollute thee?"

In that ye say, "The table of Jehovah is contemptible."

For when ye bring the blind for sacrifice,

[Ye say,] "It is not evil."

8 And when ye offer the lame and the sick,

[Ye say,] "It is not evil."

Offer it, then, to thy governor;

Will he be pleased with thee,

Or have regard to thee?

Saith Jehovah of hosts.

9 And now, I pray you, beseech God to be gracious unto us!

Since such things are done by you,

Will he have regard to you,

Saith Jehovah of hosts?

10 O that some one of you would close the doors,

That ye might not kindle the fire upon mine altar in vain!

I have no pleasure in you, saith Jehovah of hosts,

Neither will I accept an offering at your hand.

11 For from the rising of the sun even to the going down of the same

My name shall be great among the nations.

And in every place shall incense be offered to my name,

And a pure offering;

For my name shall be great among the nations,

Saith Jehovah of hosts.

12 But ye profane it,

In that ye say, "The table of Jehovah is polluted,

And what is offered thereon, even its food, is contemptible."

13 Ye say also, "Behold, what weariness!"

And ye snuff at it,

Saith Jehovah of hosts;

And ye bring that which is plundered, and lame, and sick,

And present it for an offering;

Shall I accept it at your hand?

Saith Jehovah.

14 Cursed be the deceiver,
Who hath in his flock a male,
And yet voweth and sacrificeth to Jehovah that which is
marred ;
For I am a great king, saith Jehovah of hosts ;
And my name is terrible among the nations.

1 And now to you, O ye priests, is this commandment :

2 If ye will not hearken,
If ye will not lay it to heart,
To give glory to my name, saith Jehovah of hosts,
I will send a curse upon you,
And I will curse your blessings ;
Yea, I have cursed them already,
Because ye do not lay it to heart.

3 Behold, I will rebuke your seed,
And I will scatter dung in your faces,
The dung of your solemn feasts,
And ye shall be carried to it.

4 And ye shall know that I have sent to you this command
ment,
That my covenant may remain with Levi,
Saith Jehovah of hosts.

5 My covenant was with him for life and peace,
Which I gave to him for the fear wherewith he feared me.
And was afraid before my name.

6 The law of truth was in his mouth,
And unrighteousness was not found in his lips ;
He walked with me in truth and equity,
And turned many away from iniquity.

7 For the lips of the priest should keep knowledge,
And men should seek the law from his mouth ;
For he is the messenger of Jehovah of hosts.

8 But ye have departed from the way,
Ye have caused many to stumble at the law,
And ye have made void the covenant with Levi,
Saith Jehovah of hosts.

9 Therefore will I also make you
Despicable and base before all the people ;
According as ye have not kept my ways,
But have had respect to persons in the law.

III.

Against marriages with foreigners, and against divorcés. — CH. II. 10–16.

- 10 HAVE we not all one Father?
Hath not one God created us?
Why should we deal treacherously one against another,
And profane the covenant made with our fathers?
- 11 Judah hath dealt treacherously,
And an abomination is committed in Israel and in Jerusalem.
For Judah hath profaned the holy people of Jehovah,
which he loveth,
And hath married the daughter of a strange god.
- 12 Jehovah will cut off the man that doeth this,
Him that waketh and him that answereth, from the tents
of Jacob,
And him that bringeth an offering to Jehovah of hosts.
- 13 And this also ye do:
Ye cover the altar of Jehovah with tears,
With weeping and with groans,
So that he no more hath regard to the offering,
Nor receiveth it with good-will from your hand.
- 14 Yet ye say, "Wherefore?"
It is because Jehovah has been a witness between thee
and the wife of thy youth,
Against whom thou hast dealt unfaithfully,
Although she was thy companion and thy covenanted wife.
- 15 But did not He make one only?
And yet had he a residue of the spirit;
And wherefore one?
He sought a godly race.
Therefore take heed to your spirit,
And be not unfaithful to the wife of thy youth!
- 16 For I hate him that putteth away,
Saith Jehovah, the God of Israel,
And him that covereth his garment with violence,
Saith Jehovah of hosts.
Therefore take heed to your spirit, and be not unfaithful.

IV.

Judgment threatened at the coming of the Messiah. — II. 17 — III. 6.

- 17 YE have wearied Jehovah with your words ;
Yet ye say, " Wherein have we wearied him ?"
In that ye say, " Every one of them that do evil
Is good in the sight of Jehovah,
And in them he hath delight " ;
Or, " Where is the God of judgment ?"
1 Behold, I will send my messenger,
And he shall prepare the way before me ;
And the Lord, whom ye seek, shall suddenly come to his
temple ;
And the messenger of the covenant, whom ye desire,
Behold, he shall come, saith Jehovah of hosts.
2 But who shall abide the day of his coming?
And who shall stand when he appeareth?
For he shall be like the fire of the refiner,
And like the soap of the fuller.
3 And he shall sit as a refiner and purifier of silver,
And he shall purify the sons of Levi,
And shall refine them as gold and silver,
That, being holy to Jehovah, they may bring an offering
in righteousness.
4 Then shall the offering of Judah and Jerusalem be pleas-
ing to Jehovah,
As in the days of old,
And as in former years.
5 And I will come near to you to judgment ;
And I will be a swift witness
Against sorcerers, and against adulterers, and against false
swearers,
And against those who defraud the hireling of his hire,
And oppress the widow and the fatherless,
And turn aside the stranger from his right,
And fear not me, saith Jehovah of hosts.
6 For I am Jehovah ; I change not ;
Therefore, ye sons of Jacob, are ye not consumed.

V.

The people are rebuked for withholding the legal tithes and offerings. —
CH. III. 7 - 12.

- 7 FROM the days of your fathers have ye turned aside
from my statutes,
And have not kept them ;
Return to me, and I will return to you,
Saith Jehovah of hosts.
But ye say, " Wherein shall we return ? "
- 8 Shall a man rob God,
That ye have robbed me ?
But ye say, " Wherein have we robbed thee ? "
In tithes and offerings.
- 9 Ye are cursed with a curse,
For ye have robbed me, even this whole nation.
- 10 Bring ye all the tithes into the storehouse,
That there be food in my house ;
And try me now in this,
Saith Jehovah of hosts,
Whether I will not open to you the windows of heaven,
And pour out upon you a blessing, until there is none left.
- 11 And I will rebuke for you the devourer,
And he shall not destroy the fruits of your ground,
Nor shall your vine be barren in the field,
Saith Jehovah of hosts.
- 12 And all nations shall call you blessed ;
For ye shall be a delightful land,
Saith Jehovah of hosts.

VI.

Whatever may be the appearance of delay, reward will come to the righteous and punishment to the wicked. — CH. III. 13 - IV.

- 13 YOUR words have been bold against me, saith Jehovah ;
Yet ye say, " What have we spoken against thee ? "

- 14 Ye have said, "It is a vain thing to serve God";
And, "What profit is it that we have kept his ordinances,
And that we have walked mournfully before Jehovah of
hosts?"
- 15 Therefore we call the proud happy;
Yea, they that do wickedness are built up;
Yea, they tempt God, and are delivered."
- 16 Then they that feared Jehovah spake to one another,
And Jehovah gave ear and heard;
And a book of remembrance was written before him,
For them that feared Jehovah,
And that thought upon his name.
- 17 And they shall be to me, saith Jehovah of hosts,
In the day which I appoint, as my own possession;
And I will spare them,
As a father spareth his own son that serveth him.
- 18 Then shall ye return and see
What is the difference between the righteous and the
wicked,
Between him who serveth God
And him who serveth him not.
- 1 For, behold, the day cometh, which shall burn as an
oven;
Then shall all the proud,
And all that do wickedness, be stubble;
And the day that cometh shall burn them up,
Saith Jehovah of hosts;
It shall leave them neither root nor branch.
- 2 But for you that fear my name
Shall the sun of salvation arise
With healing under his wings.
And ye shall go forth and leap for joy,
Like calves of the stall.
- 3 And ye shall tread down the wicked;
For they shall be as dust under the soles of your feet
In the day which I appoint, saith Jehovah of hosts.
- 4 Remember ye the law of Moses, my servant,
Which I commanded him in Horeb for all Israel,
My statutes and precepts!
- 5 Behold, I will send you Elijah, the prophet,

Before the day of Jehovah come,
The great and terrible day.

- 6 He shall turn the heart of the fathers to the children,
And the heart of the children to their fathers,
That I may not come
And smite the land with a curse.

J O N A H .



I.

Jonah's commission to Nineveh, his disobedience, and his punishment. - -

CH. I.

- 1 Now the word of Jehovah came to Jonah, the son of
2 Amittai, saying, Arise, go to Nineveh, that great city, and
cry against it; for their wickedness is come up before me.
3 But Jonah rose up to flee to Tarshish from the pres-
ence of Jehovah; and he went down to Joppa, and found
a ship going to Tarshish, and paid the fare thereof, and
went down into it, to go with them to Tarshish from the
presence of Jehovah.
4 But Jehovah sent forth a great wind upon the sea, and
there was a mighty tempest in the sea, so that the ship
5 was like to be broken in pieces. Then the mariners were
afraid, and cried every man to his god. And they cast
forth the things that were in the ship into the sea, to
lighten it of them. But Jonah had gone down to the low-
6 er part of the ship, and he lay and was fast asleep. And
the shipmaster came to him, and said to him, What mean-
est thou, O sleeper? Arise, call upon thy God! Per-
7 haps God will think upon us, that we perish not. And
they said one to another, come, and let us cast lots, that
we may know on whose account this evil is upon us!
And they cast lots, and the lot fell upon Jonah.
8 Then said they to him, Tell us, we pray thee, on whose
account this evil is upon us. What is thy business? And
whence comest thou? What is thy country? And of
9 what people art thou? And he said to them, I am a He-
brew; and I fear Jehovah, the God of heaven, who made
10 the sea and the dry land. Then were the men exceedingly

- afraid, and said to him, Wherefore hast thou done this? For the men knew that he fled from the presence of Jehovah, because he had told them. Then said they to him, What shall we do to thee, that the sea may be calm to us? For the sea grew more and more tempestuous. And he said to them, Take me up, and cast me forth into the sea; and the sea shall be calm to you. For I know that because of me this great tempest is upon you.
- Nevertheless the men rowed hard to bring the ship to the land; but they could not; for the sea grew more and more tempestuous against them. And they cried to Jehovah, and said, We beseech thee, O Jehovah, we beseech thee, let us not perish for the life of this man, and lay not upon us innocent blood! For thou, O Jehovah, hast done as it pleased thee. And they took up Jonah, and cast him forth into the sea; and the sea ceased from its raging. Then the men feared Jehovah exceedingly, and offered sacrifice to Jehovah, and made vows.
- Now Jehovah had appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

II.

Jonah's prayer and deliverance. — CH. II.

- 1 THEN Jonah prayed to Jehovah from the belly of the
2 fish, and said: —

- I cried by reason of my distress to Jehovah,
And he heard me:
Out of the depth of the under-world I cried,
And thou didst hear my voice.
- 3 Thou didst cast me into the deep, into the heart of the sea,
And the flood compassed me about;
All thy billows and thy waves passed over me.
- 4 And I said, "I am cast out from before thine eyes;
Yet I will look again to thy holy temple!"
- 5 The waters compassed me about, even to the life,
The deep enclosed me round about;

- Sea-weeds were bound around my head ;
6 I sank down to the foundations of the mountains ;
The bars of the earth were about me forever ;
Yet hast thou brought up my life from the pit, O Jehovah, my God !
7 When my soul fainted within me, I remembered Jehovah,
And my prayer came to thee,
To thy holy temple.
8 They that honor lying vanities forsake their mercy ;
9 But I will sacrifice to thee with the voice of thanksgiving ;
I will pay that which I have vowed ;
Salvation is from Jehovah.
- 10 And Jehovah commanded the fish, and it cast out Jonah upon the dry land.

III.

Jonah's second commission to Nineveh, which he does not decline. The effect of it. His displeasure, and its reproof. — CH. III., IV.

- 1 AND the word of Jehovah came to Jonah the second
2 time, saying, Arise, go to Nineveh, that great city, and
proclaim to her the words which I shall speak to thee.
3 And Jonah arose and went to Nineveh, according to the
word of Jehovah.
Now Nineveh was through God a great city, three
4 days' journey in extent. And Jonah began to enter into
the city a day's journey, and he cried out and said, Yet
forty days, and Nineveh shall be overthrown.
5 And the men of Nineveh believed God, and proclaimed
a fast, and put on sackcloth, from the greatest of them
6 even to the least of them. For when the matter came
to the king of Nineveh, he arose from his throne, and
put off his mantle and covered himself with sackcloth,
7 and sat in ashes. And he caused it to be proclaimed
and published through Nineveh by the decree of the
king and his nobles, saying, Let neither man nor beast,
herd nor flock, taste anything ; let them not feed, nor
8 drink water. But let man and beast be covered with

sackcloth, and cry mightily to God. Yea, let them turn every one from his evil way, and from the violence that is
9 in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 And God saw their works, that they turned from their evil way: and God repented of the evil which he had said that he would do to them. and he did it not.

1 But this displeased Jonah exceedingly, and he was
2 very angry. And he prayed to Jehovah and said, Ah! Jehovah, was not this what I said, when I was yet in my own country? Therefore I made haste to flee to Tarshish. For I knew that thou art a gracious and merciful God, slow to anger and abundant in mercy, and
3 that thou repentest of a threatened evil. And now, O Jehovah, take, I pray thee, my life from me! for it is
4 better for me to die than to live. And Jehovah said, Is it right that thou shouldst be angry?

5 Now Jonah had gone out of the city, and had sat on the east side of the city, and had made himself a booth there, and had sat under it in the shade, till he should
6 see what would become of the city. And God, Jehovah, appointed a gourd; and it grew up over Jonah to be a shadow over his head, to deliver him from his distress. And Jonah was exceedingly glad of the gourd.

7 But God appointed a worm when the morning rose the next day, and it smote the gourd so that it withered.
8 And when the sun arose, God appointed a sultry east wind; and the sun beat upon the head of Jonah, and he was faint, and he asked for himself death, and said, It is better for me to die than to live.

9 And God said to Jonah, Is it right that thou shouldst be angry for the gourd? And he said, It is right that I
10 should be angry even to death. And Jehovah said, Thou hast had pity on the gourd for which thou hast not labored, and which thou madest not to grow, which grew
11 up in a night and perished in a night; and should not I spare Nineveh, the great city, wherein are more than a hundred and twenty thousand persons that cannot discern between their right hand and their left hand, and also many cattle?

DANIEL.

I.

Daniel's captivity and elevation. — CH. I.

- 1 IN the third year of the reign of Jehoiakim, the king of Judah, came Nebuchadnezzar, the king of Babylon, against
2 Jerusalem, and besieged it. And the Lord gave Jehoiakim, the king of Judah, into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar, to the house of his god; and he brought the
3 vessels into the treasure-house of his god. And the king commanded Ashpenaz, the master of his eunuchs, that he should bring certain of the sons of Israel of the king's
4 race, and of the princes, youths in whom was no blemish, and well favored, and skilful in all wisdom, and having knowledge and intelligence and strength, to stand as servants in the king's palace, and be taught the writing and
5 the language of the Chaldeans. And the king appointed them a daily provision of the king's food, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand as servants before the
6 king. Now among these were, of the sons of Judah,
7 Daniel, Hananiah, Mishael, and Azariah. And the prince of the eunuchs gave them other names. To Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.
- 8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.
9 And God gave Daniel favor and kindness from the

10 prince of the eunuchs. And the prince of the eunuchs said to Daniel, I fear my lord the king, who hath appointed your meat and your drink; for he might see your faces in worse condition than the youths of your age; then shall ye make me endanger my head to the king.
11 Then said Daniel to the steward whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and
12 Azariah, Try thy servants ten days, and let them give us
13 pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenances of the youths that eat of the portion of the king's meat;
14 and as thou seest, deal with thy servants. And he consented to them in this matter, and tried them ten days.
15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the youths who ate the
16 portion of the king's meat. So the steward took away the portion of their meat, and the wine which they should drink, and gave them pulse.

17 And God gave these four youths knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And at the end of the days, when the king had commanded him to bring them before him, then the prince of the eunuchs brought them
19 in before Nebuchadnezzar. And the king conversed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah. Therefore they stood
20 as servants before the king. And in all matters of wisdom and understanding concerning which the king inquired of them, he found them ten times better than all the scribes and magicians that were in all his realm.
21 And Daniel lived even to the first year of Cyrus the king.

II.

Nebuchadnezzar's dream, and its interpretation by Daniel. — CH. II.

1 AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, on account of

which his spirit was troubled, and his sleep went from
2 him. Then the king commanded to call the scribes, and
the magicians, and the sorcerers, and the Chaldæans, that
they might show the king his dreams; and they came and
3 stood before the king. And the king said to them, I
have dreamed a dream, and my spirit is troubled to know
4 the dream. And the Chaldæans said to the king in
Aramæan, O king, live forever! Tell thy servants the
5 dream, and we will show the interpretation. The king
answered and said to the Chaldæans: The word has gone
from me. If ye will not make known to me the dream
and the interpretation thereof, ye shall be cut in pieces,
6 and your houses shall be made a dunghill. But if ye
show the dream and the interpretation thereof, ye shall
receive from me gifts, and rewards, and great honor.
Therefore show me the dream, and its interpretation!
7 They answered again and said, Let the king tell his ser-
vants the dream, and we will show the interpretation of
8 it. The king answered and said, I know of a certain,
that ye seek to gain time, because ye see that the word
9 hath gone forth from me. For if ye do not make
known to me the dream, this alone is your purpose, and
ye have prepared lying and deceitful words to speak
before me till the time be changed. Tell me therefore
the dream, and I shall know that ye can show me the
10 interpretation thereof. The Chaldæans answered before
the king, and said: There is not a man upon the earth
who can show what the king requireth; on which account
no king, however great and powerful, hath asked such
11 things of any scribe, or magician, or Chaldæan. It is
a hard thing which the king requireth, and there is none
other that can show it before the king, except the gods,
whose dwelling is not with men.

12 For this cause the king was angry and very furious,
and commanded to destroy all the wise men of Babylon.
13 And the decree went forth that the wise men should be
slain; and they sought Daniel and his fellows, to slay
14 them. Then Daniel answered with understanding and
wisdom to Arioch, the captain of the king's guard, who
15 was gone forth to slay the wise men of Babylon. He an-
swered and said to Arioch, the king's captain, Why is the
decree so hasty from the king? Then Arioch made the

16 thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that
17 he would show the king the interpretation. Then Daniel went to his house, and made the thing known to Hana-
18 niah, Mishael, and Azariah, his companions; that they would desire mercies of the God of heaven, concerning this secret; that Daniel and his fellows should not perish, with the rest of the wise men of Babylon.

19 Then was the secret revealed to Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel spake and said: Blessed be the name of God for ever and
20 ever! for wisdom and might are his. And he changeth times and seasons; he removeth kings, and setteth up kings; he giveth wisdom to the wise, and knowledge to
21 them that have understanding. He revealeth deep and secret things; he knoweth what is in darkness, and light
22 dwelleth with him. I thank thee and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known to me now what we desired of thee; for thou hast now made known to us the king's matter.

24 Therefore Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus to him: Destroy not the wise men of Babylon; bring me in before the king, and I will show to the
25 king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus to him: I have found a man of the captives of Judah that will make
26 known to the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known to me the dream which I have seen,
27 and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded, the wise men, the scribes, the magicians,
28 the astrologers cannot show to the king; but there is a God in heaven that revealeth secrets, and maketh known to King Nebuchadnezzar what shall be in the days to come. Thy dream and the visions of thy head upon thy
29 bed were these. Thy thoughts, O king, came into thy mind, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come
30 to pass. But as for me, this secret is not revealed to me through any wisdom which I have more than all the liv-

ing, but to the end that the interpretation might be made known to the king, and that thou mightest know the thoughts of thy heart.

31 Thou, O king, sawest, and behold, a great image. This
image, which was high and of surpassing brightness, stood
32 before thee; and its form was terrible. The head of this
image was of fine gold; his breast and his arms of silver;
33 his belly and his thighs of brass; his legs of iron; his
34 feet, part of iron and part of clay. Thou sawest till a
stone was cut out without hands, which smote the image
upon his feet, that were of iron and clay, and broke them
35 to pieces. Then was the iron, the clay, the brass, the silver,
and the gold broken to pieces together, and became
like chaff from the summer threshing-floors, and the wind
carried them away, so that no place was found for them;
and the stone that smote the image became a great moun-
36 tain, and filled the whole earth. This is the dream, and
now we will tell the interpretation of it before the king.

37 Thou, O king, art a king of kings; for the God of heaven
hath given thee a kingdom, power and strength and
38 glory. And wheresoever the children of men dwell, the
beasts of the field and the birds of heaven hath he given
into thy hand, and hath made thee ruler over them all.
39 Thou art the head of gold. And after thee shall arise
another kingdom, inferior to thee; and another third
kingdom of brass, which shall bear rule over all the earth.
40 And a fourth kingdom shall be strong as iron; forasmuch
as iron breaketh in pieces and subdueth all things; even
as iron, that breaketh all these, shall it break in pieces and
41 bruise. And whereas thou sawest the feet and toes part
of potter's clay and part of iron, it shall be a divided king-
dom; but there shall be in it of the strength of the iron,
forasmuch as thou sawest the iron mixed with miry clay.
42 And as the toes of the feet were part of iron and part of
clay, so the kingdom shall be partly strong and partly
43 broken. And whereas thou sawest iron mixed with miry
clay, they shall mingle themselves by marriage, but they
shall not cleave to each other, even as iron is not mixed
44 with clay. But in the days of these kings shall the God
of heaven set up a kingdom which shall never be de-
stroyed; and the kingdom shall be left to no other people;
but it shall break in pieces and consume all these king-

45 doms, and it shall stand forever ; even as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold. The great God hath made known to the king what shall come to pass hereafter ; and the dream is certain, and the interpretation thereof sure.

46 Then King Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer
47 an oblation and sweet odors to him. The king answered Daniel and said, Of a truth, your God is the God of gods, and the Lord of kings, and the revealer of secrets, since
48 thou couldst reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Baby-
49 lon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego over the affairs of the province of Babylon ; but Daniel was in the gate of the king.

III.

Shadrach, Meshach, and Abednego are cast into a furnace, for refusing to worship a golden image, and come out of it unhurt. — CH. III.

1 NEBUCHADNEZZAR the king made an image of gold, whose height was sixty cubits, and whose breadth was six cubits. He set it up in the plain of Dura, in the province
2 of Babylon. Then Nebuchadnezzar the king sent to gather together the satraps, the prefects, and the deputy governors, the chief judges, the treasurers, the judges, the counsellors, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the
3 king had set up. Then the satraps, prefects, and deputy governors, the chief judges, treasurers, judges, counsellors, and all the rulers of the provinces were gathered together to the dedication of the image which Nebuchadnezzar the king had set up ; and they stood before the image
4 which Nebuchadnezzar the king had set up. Then a

herald cried aloud: To you it is commanded, O people, nations, and languages, that at the time ye hear the sound of the horn, the pipe, the harp, the sambuck, the psaltery, the bagpipe, and all kinds of music, ye fall down and worship the golden image which Nebuchadnezzar the king hath set up. And whoso doth not fall down and worship shall the same hour be cast into the midst of a burning fiery furnace. Therefore at the time when all the people heard the sound of the horn, the pipe, the harp, the sambuck, the psaltery, and all kinds of music, all the people, the nations, and the languages fell down and worshipped the golden image which Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldæans came near, and accused the Jews. They spake and said to King Nebuchadnezzar, O king, live forever! Thou, O king, hast made a decree, that every man that shall hear the sound of the horn, the pipe, the harp, the sambuck, the psaltery, the bagpipe, and all kinds of music, shall fall down and worship the golden image; and that whoso doth not fall down and worship shall be cast into the midst of a burning fiery furnace. Now there are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego, these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said to them, Was it by design, O Shadrach, Meshach, and Abednego? Do ye not serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at the time ye hear the sound of the horn, the pipe, the harp, the sambuck, the psaltery, the bagpipe, and all kinds of music, ye fall down and worship the image which I have set up, well! but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is the God that shall deliver you out of my hands?

Shadrach, Meshach, and Abednego answered and said

to the king, O Nebuchadnezzar, we have no need to answer thee in this matter. Behold, our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king! But if not, be it known to thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego. And he spake and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded the mightiest men in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. 21 Then these men were bound in their trousers, their under-garments, their mantles, and their other clothing, and were cast into the midst of the burning fiery furnace. 22 And because the command of the king was urgent, and the furnace exceeding hot, the flame of the fire killed those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and 23 Abednego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar, the king, was astonished, and rose up in haste, and spake, and said to his counsellors, Did we not cast three men bound into the midst of the fire? They answered and said to the king, True, O 25 king! He answered and said, Behold, I see four men loose, walking in the midst of the fire, and they have no hurt, and the appearance of the fourth is like a son of the 26 gods. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth! Then Shadrach, Meshach, and Abednego came forth out of the midst of the fire.

27 And the satraps, prefects, and deputy governors, and the counsellors of the king, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, nor were their trousers 28 changed, nor had the smell of fire passed on them. Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his

angel, and delivered his servants, that trusted in him, and disobeyed the command of the king, and gave up their bodies, that they might not serve nor worship any god
29 except their own God! Therefore I make a decree, that every people, nation, and language which speaks anything reproachful against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and its houses shall be made a dunghill; because there is no other God that can
30 deliver in this manner. Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.

IV.

Nebuchadnezzar's dream. Its interpretation and fulfilment. — CH. IV.

1 NEBUCHADNEZZAR the king to all people, nations, and languages that dwell upon the whole earth. Peace
2 be multiplied to you! I have thought it good to show the signs and wonders which the Most High God hath
3 wrought toward me. How great are his signs, and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion endureth from generation to
4 generation. I, Nebuchadnezzar, was at ease in my house, and flourishing in my palace. There I saw a dream
5 which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore
6 made I a decree to bring in all the wise men of Babylon before me; that they might make known to me the interpretation of the dream. Then came in the scribes, the
7 magicians, the Chaldeans, and the astrologers; and I told the dream before them; but they did not make
8 known to me its interpretation. But at the last Daniel came in before me, whose name is Belteshazzar, according to the name of my god, and in whom is the spirit of
9 the holy gods, and I told him the dream. O Belteshazzar, chief of the scribes, since I know that the spirit of the holy gods is in thee, and no secret is too hard for thee, tell me the visions of my dream which I have seen, and
10 the interpretation thereof. The visions of my head were

these. I saw, and behold a tree in the midst, whose
11 height was very great. The tree was large and strong,
and its height reached to heaven, and it might be seen
12 to the end of the whole earth. The leaves thereof were
fair, and the fruit abundant, and in it was food for all.
The beasts of the field had shadow under it, and the birds
of heaven dwelt in the boughs thereof, and all flesh was
13 fed of it. I saw, in the visions of my head upon my bed,
and behold, a watcher, even a holy one, came down from
14 heaven; he cried aloud, and spake thus: Hew down the
tree, and cut off its branches; shake off its leaves, and
scatter its fruit; let the beasts go away from under it,
15 and the birds from its branches. Yet leave the stump
of its roots in the earth, in bands of iron and brass, in the
tender grass of the field; and he shall be wet with the
dew of heaven, and his portion shall be with the beasts
16 in the grass of the field. His heart shall be changed, and
be no more that of a man, and a beast's heart shall be
17 given him, and seven times shall pass over him. By a
decision of the watchers is the decree, and by a command
of the holy ones is the sentence; to the intent that the
living may know that the Most High ruleth in the king-
doms of men, and giveth them to whomsoever he will,
18 and setteth up over them the lowest of men. This dream
I, King Nebuchadnezzar, saw, and do thou, O Beltes-
hazzar, declare the interpretation thereof, forasmuch as
all the wise men of my kingdom are not able to make
known to me the interpretation; but thou art able, for
the spirit of the holy gods is in thee.

19 Then Daniel, who was called Belteshazzar, was amazed
for one hour, and his thoughts troubled him. The king
spake and said, Belteshazzar, let not the dream or the
interpretation thereof trouble thee. Belteshazzar an-
swered and said, My lord, the dream be to them that hate
20 thee, and the signification of it to thine enemies! The
tree which thou sawest, which was large and strong,
whose height reached to heaven, and which might be seen
21 by all the earth, whose leaves were fair, and whose fruit
abundant, and in which was food for all, under which all
the beasts of the field dwelt, and upon whose branches the
22 birds of heaven had their lodging, — it is thou, O king,
who art become great and strong; for thy greatness is

- immense, and reacheth to heaven, and thy dominion to the
23 end of the earth. And whereas the king saw a watcher,
even a holy one, coming down from heaven, and saying,
Hew the tree down and destroy it, yet leave the stump of
its roots in the earth, in bands of iron and brass, in the
tender grass of the field, and he shall be wet with the dew
of heaven, and his portion shall be with the beasts of the
24 field, till seven times pass over him ; this is the interpre-
tation, O king, and this is the decree of the Most High,
25 which is come upon my lord, the king ; they shall drive
thee from men, and thy dwelling shall be with the beasts
of the field, and they shall let thee eat grass as oxen, and
be wet with the dew of heaven, and seven times shall pass
over thee, till thou know that the Most High ruleth in
the kingdoms of men, and giveth them to whomsoever he
26 will. And whereas it was commanded to leave the stump
of the roots of the tree, thy kingdom shall be sure to thee
after thou shalt have acknowledged that Heaven ruleth.
27 Wherefore, O king, let my counsel be acceptable to thee,
and break off thy sins by righteousness, and thy iniquities
by showing mercy to the poor ; if it may be a lengthening
out of thy tranquillity.
- 28, 29 All this came upon King Nebuchadnezzar. At the
end of twelve months, he was walking in the palace of
30 the Kingdom of Babylon ; and the king spake and said,
Is not this the great Babylon which I have built for the
seat of the kingdom by the might of my power and for
31 the honor of my majesty ? While the word was in the
king's mouth, there fell a voice from heaven : " To thee it
is said, O Nebuchadnezzar ! the kingdom is departed from
32 thee. And they shall drive thee from men, and thy dwell-
ing shall be with the beasts of the field ; they shall make
thee eat grass as oxen, and seven times shall pass over
thee, until thou know that the Most High ruleth in the
kingdoms of men, and giveth them to whomsoever he
33 will." The same hour was the word fulfilled against
Nebuchadnezzar, and he was driven from men, and did
eat grass as oxen, and his body was wet with the dew of
heaven, till his hairs were grown like eagles' feathers, and
his nails like birds' claws.
- 34 But at the end of the days, I Nebuchadnezzar lifted
up my eyes to heaven, and my understanding returned to

me, and I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and whose kingdom endureth from
35 generation to generation. And all the inhabitants of the earth are counted as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say to him,
36 What doest thou? At the same time my reason returned to me, and also the glory of my kingdom, my honor, and my splendor returned to me; and my counsellors and my lords sought me; and I was established in my kingdom,
37 and I received yet greater majesty. Now I Nebuchadnezzar praise and extol and honor the King of heaven; all whose works are truth and his ways justice; and those that walk in pride he is able to abase.

V.

Belshazzar's feast. Capture of Babylon. — CH. V.

1 BELSHAZZAR, the king, gave a great feast to his thousand
2 lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple at Jerusalem; that the king and his princes, his wives and his concubines,
3 might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God at Jerusalem; and the king and his princes, his wives and
4 his concubines, drank in them. They drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone.
5 In the same hour came forth fingers of a man's hand, and wrote over against the chandelier upon the plaster of the wall of the king's palace; and the king saw the
6 hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosened, and his knees smote one against
7 the other. The king cried aloud to bring in the magicians, the Chaldæans, and the astrologers. And the king

spake and said to the wise men of Babylon, Whoever shall read this writing, and show me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall rule as the third in the kingdom.

8 Then all the king's wise men came in; but they could not read the writing, nor make known to the king its signification. Then was King Belshazzar in great consternation, and his countenance was changed, and his lords were
9 amazed. Then the queen, on account of this affair of the king and his lords, came into the banquet-house; and the queen spake and said, O king, live forever! Let not thy thoughts terrify thee, nor let thy countenance
10 be changed. There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods, were found in him; and the king Nebuchadnezzar, thy father, made him chief of the scribes, the magicians, the Chaldæans, and the astrologers, thy
11 father, O king! forasmuch as an excellent spirit and knowledge and understanding to interpret dreams, and to explain hard sentences, and solve difficult questions were found in him, in Daniel, whom the king named Belteshazzar; now let Daniel be called, and he will show the interpretation.

12 Then was Daniel brought in before the king. And the king spake and said to Daniel, Art thou that Daniel, of the captives of Judah, whom the king, my father,
13 brought out of Judæa? I have heard concerning thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom are found in thee.
14 And now the wise men and the magicians have been brought in before me, that they might read this writing, and make known to me its signification; but they could
15 not show the signification of the thing. But I have heard of thee that thou canst give interpretations, and solve difficult questions. Now if thou canst read the writing and make known to me its signification, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt rule as the third in the kingdom.

16 Then answered Daniel and said before the king, Let thy gifts be to thyself, and give thy rewards to another:

yet I will read the writing to the king, and make known
18 to him the signification. O king, the Most High God
gave to Nebuchadnezzar, thy father, a kingdom, and
19 majesty, and glory, and honor. And by reason of the
majesty which he gave him, all people, nations, and lan-
guages trembled and feared before him; whom he would
he slew, and whom he would he kept alive; whom he
would he set up, and whom he would he put down.
20 But when his heart was lifted up, and his spirit hardened
in pride, he was thrust down from his kingly throne, and
21 his glory was taken from him. And he was driven from
the sons of men; and his heart became like the beasts, and
his dwelling was with wild asses; he was fed with grass
like oxen, and his body was wet with the dew of heaven;
till he knew that the Most High God ruled in the king-
doms of men, and set up over them whomsoever he would.
22 And thou, his son, O Belshazzar, hast not humbled
23 thy heart, though thou knewest all this; but hast lifted
thyself up against the Lord of heaven; and the vessels
of his house have been brought before thee, and thou, and
thy lords, thy wives, and thy concubines have drunk wine
in them; and thou hast praised the gods of silver and
gold, of brass, iron, wood, and stone, which see not, nor
hear, nor know; and the God in whose hand is thy
breath, and whose are all thy ways, thou hast not hon-
24 ored. Then was sent from him the hand, and this writing
25 was written. And this is the writing which was written:
Numbered, Numbered, Weighed, and To be Divided.
26 And this is the interpretation of it. Numbered: God
hath numbered thy kingdom, and made an end of it.
27 Weighed: Thou art weighed in the balances, and found
28 wanting. Divided: Thy kingdom is divided, and given
29 to the Medes and Persians. Then Belshazzar command-
ed, and they clothed Daniel with purple, and put a chain
of gold about his neck, and made a proclamation concern-
ing him that he should be third ruler in the kingdom.
30 In the same night was Belshazzar, the king of the Chal-
31 dæans, slain; and Darius the Mede took the kingdom,
being about sixty-two years old.

VI.

Daniel comes safe from the lions' den, into which he had been cast for allegiance to his God. — CH. VI.

1 It pleased Darius to set over the kingdom a hundred
and twenty satraps, which should be over the whole king-
2 dom, and over them three presidents, of whom Daniel was
one, that the satraps might give accounts to them, and the
3 king might have no damage. Then this Daniel was eminent
above the presidents and satraps, because an excellent
spirit was in him; and the king thought to set him
4 over the whole realm. Then the presidents and satraps
sought to find occasion against Daniel in relation to the
kingdom; but they could find no occasion nor fault; be-
cause he was faithful, and no error nor fault was found
5 in him. Then said these men, We shall not find any
occasion against this Daniel, unless we find it against him
6 concerning the law of his God. Then these presidents
and satraps rushed together to the king, and spake thus
7 to him: King Darius, live forever! All the presidents
of the kingdom, the governors and the satraps, the coun-
sellors and the prefects, have consulted together to estab-
lish a royal statute, and to make a firm decree, that
whoever shall ask a petition of any god or man for thirty
days, save of thee, O king, he shall be cast into the den
8 of lions. Now, O king, establish the decree and sign the
writing that it be not changed, according to the law of
9 the Medes and Persians which altereth not. Wherefore
King Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was signed,
he went into his house, his windows being open in his
chamber toward Jerusalem, and three times a day he
kneeled upon his knees, and prayed and gave thanks
11 before his God, as he had done before. Then these men
rushed together, and found Daniel praying and making
12 supplication before his God. Then they came near and
spake before the king concerning the royal decree: Hast
thou not signed a decree, that every man who shall ask a
petition of any god or man within thirty days, save of
thee, O king, shall be cast into the den of lions? The

- king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.
- 13 Then answered they and said before the king, Daniel, who is of the sons of the captives of Judah, regardeth not thee, O king, nor the decree which thou hast signed, but
- 14 maketh his petition three times a day. Then the king, when he heard these words, was much troubled, and set his heart to deliver him; and he labored till the going
- 15 down of the sun to deliver him. Then these men assembled before the king, and said to the king, Know, O king, that the law of the Medes and Persians is, that no decree or statute which the king establisheth may be changed.
- 16 Then the king commanded that they should bring Daniel and cast him into the den of lions. And the king spake and said to Daniel, May thy God, whom thou servest
- 17 continually, deliver thee! And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that nothing concerning Daniel might be changed.
- 18 Then the king went to his palace, and passed the night fasting, and suffered not the concubines to be brought to
- 19 him; and his sleep went from him. Then the king arose very early in the morning, and went in haste to the den
- 20 of lions. And when he came to the den, he cried with a troubled voice to Daniel; and the king spake and said to Daniel, O Daniel, servant of the living God, has thy God, whom thou servest continually, been able to deliver thee
- 21 from the lions? Then said Daniel to the king, O king, live forever! My God hath sent his angel, and hath shut the lions' mouths, so that they have not hurt me; forasmuch as before him innocency was found in me; and
- 23 also before thee, O king, have I done no wrong. Then was the king exceedingly glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found
- 24 upon him, because he trusted in his God. And the king commanded, and they brought those men who had accused Daniel, and cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and broke all their bones before they came to the bottom of the den.
- 25 Then King Darius wrote to all people, nations, and lan-

guages, that dwell in all the earth: Peace be multiplied to
 26 you! I make a decree, that in every government of my
 kingdom men tremble and fear before the God of Daniel;
 for he is the living God that endureth forever, and whose
 kingdom shall not be destroyed, and whose dominion shall
 27 endure to the end. It is he that delivereth and rescueth,
 and worketh signs and wonders in heaven and in earth,
 who hath delivered Daniel from the power of the lions.
 28 This Daniel prospered in the reign of Darius, and in
 the reign of Cyrus the Persian.

VII.

Daniel's vision of four beasts, the symbols of four kingdoms. — CH. VII.

1 IN the first year of Belshazzar, king of Babylon. Daniel saw a dream, and visions of his head upon his bed. Then he wrote the dream, and related the sum of the
 2 matters. Daniel spake and said:—

I saw in my vision by night, and behold, the four winds
 3 of heaven burst forth upon the great sea. And four great
 beasts came up out of the sea, diverse one from another.
 4 The first was like a lion, and had the wings of an eagle;
 I beheld till its wings were plucked from it, and it was
 lifted up from the earth, and made to stand upon its feet
 like a man, and a man's heart was given to it.

5 And behold, another beast, the second, like to a bear;
 and it stood up on one side, and it had three ribs in its
 mouth between its teeth; and they spake thus to it:
 Arise, devour much flesh!

6 After this I beheld, and lo, another, like a leopard,
 which had upon its back four wings of a bird; the beast
 also had four heads, and dominion was given to it.

7 After this I saw in the night visions, and behold,
 a fourth beast, dreadful, and terrible, and exceedingly
 strong; and it had great iron teeth; it devoured, and
 broke in pieces, and stamped the residue with its feet, and
 it differed from all the beasts that were before it; and it
 8 had ten horns. I gave heed to the horns, and behold,
 there came up among them another little horn, before

which three of the first horns were plucked up by the roots; and behold, in this horn were eyes like the eyes of
9 a man, and a mouth speaking great things. I beheld, till thrones were placed, and an aged one seated himself, his garment white like snow, and the hair of his head like pure wool; his throne like a fiery flame, and its wheels
10 like burning fire. A fiery stream issued and came forth from before him; thousands of thousands ministered to him, and ten thousand times ten thousand stood before
11 him; the tribunal sat, and the books were opened. I beheld; and because of the great words which the horn spake, I beheld till the beast was slain, and his body de-
12 stroyed and given to the burning flame. As to the rest of the beasts, they had their dominion taken away, for the duration of their lives had been appointed for a season and a time.

13 I saw in the night visions, and behold, with the clouds of heaven came one like a son of man, and came to the
14 aged one, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed.

15 I Daniel was grieved in my spirit within me, and the
16 visions of my head troubled me. I came near to one of them that stood by, and asked him the truth concerning all this. So he told me, and made known to me the in-
17 terpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth.
18 Then shall the saints of the Most High receive the kingdom, and possess the kingdom forever, even for ever and
19 ever. Then I desired to know the truth concerning the fourth beast, which differed from all the others, exceedingly dreadful, whose teeth were of iron and his nails of
20 brass, which devoured, brake in pieces, and stamped the residue with his feet; and concerning the ten horns
which were in his head, and the other which came up, and before which three fell, — even that horn which had eyes, and a mouth that spake very great things, and
21 whose appearance was larger than that of his fellows. I beheld, and the same horn made war with the saints and
22 prevailed against them, until the aged one came, and

judgment was rendered to the saints of the Most High, and the time came that the saints should possess the kingdom. He spake thus: The fourth beast is a fourth kingdom upon the earth, which shall differ from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns are ten kings, which shall arise out of this kingdom; and another shall arise after them; and he shall differ from the former, and shall subdue three kings. And he will speak great words against the Most High, and will harass the saints of the Most High, and will resolve to change times and laws; and they shall be given into his hand a time, and times, and half a time. But the tribunal shall sit, and his dominion shall be taken away, and consumed and destroyed forever. And the sovereignty and dominion and power over all kingdoms under the whole heaven shall be given to the people of the saints of the Most High; his kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Here ended his words. As for me Daniel, my thoughts terrified me much, and my countenance changed; but I kept the matter in my heart.

VIII.

Vision of the ram and the he-goat, and its explanation. — CH. VIII.

1 IN the third year of the reign of King Belshazzar, a vision appeared to me, to me, Daniel, after that which
2 appeared to me at the first. And I saw in a vision, and when I saw, I was in Shushan, in the palace, which is in the province of Elam; and I saw in a vision, and was by
3 the river Ulai. And I lifted up my eyes and saw, and behold, there stood before the river a ram, which had two horns; and the two horns were high, and one was higher
4 than the other; and the higher came up last. I saw the ram pushing westward and northward and southward, and no beast could stand before him, and none could deliver out of his hand; but he did according to his will and became
5 great. And I gave heed, and behold, a he-goat came from the west, over the face of the whole earth, without

touching the ground; and the goat had a conspicuous
6 horn between his eyes. And he came to the ram which
had two horns, which I had seen standing before the river,
7 and ran against him in the fury of his power. And I
saw him come close to the ram, and he was enraged
against him, and smote the ram, and broke in pieces his
two horns; and there was no power in the ram to stand
before him; and he cast him down to the ground, and
stamped upon him; and none could deliver the ram out
8 of his hand. And the he-goat became exceedingly great;
but when he became strong the great horn was broken,
and instead of it grew up four conspicuous ones toward
9 the four winds of heaven. And out of one of them came
forth a little horn, which became exceedingly great
toward the south, and toward the east, and toward the
10 beautiful land. And it exalted itself even to the host of
heaven, and some of the host and of the stars it cast down
11 to the ground, and stamped upon them. Yea, he magni-
fied himself even to the Prince of the host, and the daily
sacrifice did he take away from him, and the place of his
12 sanctuary was cast down. And a host was placed over
the daily sacrifice with impiety, and it cast down truth to
the ground, and it accomplished its purpose and prospered.
13 And I heard a holy one speak; and another holy one
said to the one that had spoken, To how long a time ex-
tendeth the vision concerning the daily sacrifice, and the
impiety of the destroyer, to give both the sanctuary and
14 the host to be trodden under foot? And he said to me,
To two thousand and three hundred evenings and morn-
ings; then shall the sanctuary be cleansed.
15 And it came to pass, that when I Daniel saw the vis-
ion, I sought for the meaning; and behold, there stood
16 one before me having the appearance of a man. And I
heard a man's voice between the banks of Ulai, which
called and said, Gabriel, make this man to understand the
17 vision. And he came near where I stood; and when he
came, I was afraid, and fell upon my face, and he said to
me, Understand, O son of man! for this vision relateth to
18 the time of the end. But when he spake to me, I sank
senseless upon my face to the ground; but he touched
19 me, and lifted me up where I had stood. And he said,
Behold, I make known to thee what shall be in the latter

time of the indignation ; for [the vision relateth] to the
20 time of the end. The ram which thou sawest, having
21 two horns, denoteth the kings of Media and Persia. And
the rough goat is the king of Greece ; and the great horn
22 between his eyes is the first king. And as that was
broken, and four arose in its place, four kingdoms shall
23 arise out of the nation, but not with his power. And
toward the end of their reign, when the transgressors
have filled up the measure of their iniquities, a king shall
arise of a fierce countenance, and cunning in artifices.
24 And his power shall become mighty, but not by his own
strength ; and wonderfully will he destroy, and prosper,
and accomplish his purposes, and he will destroy many,
25 even the people of the holy ones. And through his cunning
will he cause fraud to prosper in his hand, and he
will magnify himself in his heart, and he will destroy
many in the midst of security, and against the Prince of
princes will he stand up ; but he shall be broken without
26 hand. And the vision of the evening and the morning,
which was told thee, is true ; but do thou seal up the vision,
27 for it relates to many days. And I Daniel fainted,
and was sick some days ; then I rose up and did the
king's business ; and I was astonished at the vision, but
no one explained it.

IX.

Daniel's prayer for the restoration of Jerusalem. Revelation of the seventy weeks. — CH. IX.

1 IN the first year of Darius, the son of Ahasuerus, of
the race of the Medes, who became king over the realm
2 of the Chaldæans, in the first year of his reign, I Daniel
attentively considered in the Books the number of the
years, concerning which the word of Jehovah came to
Jeremiah the prophet, that Jerusalem should remain in
ruins till they were accomplished, namely, seventy years.
3 And I set my face toward God, the Lord, and made
prayers and supplications, with fasting and sackcloth and
4 ashes. And I prayed to Jehovah, my God, and made
my confession, and said, O Lord, the great and terrible

God, who keepeth the covenant and mercy to them that
5 love him and keep his commandments! We have sinned,
and have committed iniquity, and have done wickedly,
and have rebelled, even by departing from thy precepts
6 and thy statutes. Neither have we hearkened to thy
servants, the prophets, who spake in thy name to our
kings, our princes, and our fathers, and to all the people
7 of the land. To thee, O Lord, belongeth righteousness,
but to us confusion of face, as at this day; to the men of
Judah, and to the inhabitants of Jerusalem, and to all
Israel, to those that are near and to those that are far off
through all the countries whither thou hast driven them
because of their trespass which they have trespassed
8 against thee. O Lord, to us belongeth confusion of face,
to our kings, to our princes, and to our fathers, because
9 we have sinned against thee. Yet with the Lord our
God is mercy and forgiveness. For we have rebelled
10 against him, and have not obeyed the voice of Jehovah
our God, to walk in his laws, which he set before us by
11 his servants, the prophets. Yea, all Israel have trans-
gressed thy law, and turned away, so as not to obey thy
voice; therefore the curse is poured out upon us, and the
oath that is written in the law of Moses, the servant of
12 God, because we have sinned against him. And he hath
fulfilled his word which he spake against us, and against
our judges who judged us, by bringing great calamity
upon us; for under the whole heaven hath it not been
13 done as hath been done to Jerusalem. As it is written
in the law of Moses, all this evil came upon us. For we
made not our prayer to Jehovah our God, that we might
turn from our iniquities, and give heed to thy truth.
14 Therefore hath Jehovah our God kept his mind upon
the evil, and brought it upon us; for Jehovah our God
is righteous in all his works which he doeth; for we
15 obeyed not his voice. And now, O Lord our God, that
broughtest thy people forth from the land of Egypt with
a mighty hand, and madest thee a name such as it
is at this day, we have sinned, we have done wickedly.
16 O Lord, according to all thy goodness, let thine anger
and thy fury, I beseech thee, be turned away from thy
city Jerusalem, thy holy mountain! for because of our
iniquities, and the iniquities of our fathers, Jerusalem and

- thy people are become a reproach to all that are about us.
- 17 Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake!
- 18 O my God, incline thine ear, and hear! open thine eyes, and behold our desolations, and the city which is called by thy name! for we do not present our supplications before thee on account of our righteousness, but on account of thy great mercy. O Lord, hear! O Lord, forgive! O Lord, hearken and do! Defer not, for thine own sake, O my God! For thy city and thy people are called by thy name.
- 20 And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before Jehovah my God, for the holy
- 21 mountain of my God, yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the former vision, came, weary with running, and reached me about
- 22 the time of the evening oblation. And he instructed me, and talked with me, and said: Daniel, I am now come
- 23 forth to give thee understanding. At the beginning of thy supplication a word went forth, and I am come to show it thee; for thou art greatly beloved; therefore
- 24 give heed to the word, and consider the vision. Seventy weeks are appointed for thy people, and for thy holy city, to complete the iniquity, and to fill up the measure of the sins, and to expiate the guilt, and to bring in everlasting righteousness, and to seal vision and prophet, and to
- 25 anoint a holy of holies. Know, therefore, and understand! From the going forth of the word that Jerusalem should be restored and built till an anointed one, a prince, are seven weeks; and during sixty-two weeks it shall be restored and built with streets and moats, yet in troublous
- 26 times. And after the sixty-two weeks shall an anointed one be cut off, and there shall not be to him [a successor]; and the city and the sanctuary shall be destroyed by the people of a prince that shall come, whose end will be as in a flood; and to the end shall be war, decreed desola-
- 27 tions. And he will establish a covenant with many for one week, and during half a week he will cause sacrifice and oblation to cease, and upon the wing of abominations shall come the destroyer, until decreed destruction be poured out on the destroyer.

X.

Daniel's last vision, concerning several nations and kings with whose fortunes that of the Jewish nation was connected, and other events. — CH. X. — XII.

- 1 IN the third year of Cyrus, king of Persia, was a revelation made to Daniel, who was also called Belteshazzar; and the revelation is true, and relateth to long warfare. And he gave heed to the revelation, and had understanding of the vision.
- 2 In those days, I Daniel was mourning three full
3 weeks. I ate no pleasant bread, neither came flesh nor wine into my mouth, till three whole weeks were ended.
- 4 And in the four and twentieth day of the first month,
5 as I was by the side of the great river Hiddekel, I lifted up my eyes and looked, and behold, a certain man, clothed in linen garments, and his loins girded with gold
6 of Uphaz. His body was like chrysolite, and his face had the appearance of lightning, and his eyes were as torches of fire, and his arms and his feet like the appearance of polished brass, and the sound of his words was as the
7 shout of a multitude. And I Daniel alone saw the vision and the men who were with me saw not the vision; but a great terror fell upon them, and they fled to hide themselves. Therefore I was left alone, and saw this great vision; and there remained no strength in me, and my color was changed upon me into a deadly paleness, and I
8 retained no strength. And I heard the sound of his words; and as I heard the sound of his words, I fell senseless upon my face, and my face toward the ground. And
9 behold, a hand touched me, and lifted me upon my knees
10 and the palms of my hands. And he said to me, Daniel, much-beloved man, give heed to the words which I speak to thee, and stand upright! for to thee am I now sent. And when he said this to me, I stood up trembling.
- 11 Then said he to me, Fear not, Daniel! for from the
12 first day that thou didst set thy mind to understand, and to chasten thyself before thy God, thy words were heard,
13 and I am come on account of thy words. But the prince of the kingdom of Persia stood up against me one and

twenty days; but lo, Michael, one of the chief princes, came to help me; and I was left there victorious with the
14 kings of Persia. Now I am come to teach thee what shall befall thy people in the latter days; for the vision yet
15 relates to distant days. And when he had spoken these words to me, I set my face toward the ground, and was
16 dumb. And behold, one having the appearance of the sons of men touched my lips; then I opened my mouth and spake, and said to him that stood before me, O my lord, by the vision my pain came upon me, and I have no
17 strength left. And how can the servant of this my lord talk with this my lord? And now there remaineth no
18 strength in me, neither is breath left in me. Then one having the appearance of a man again touched me and
19 strengthened me, and said, Fear not, much-beloved man! peace be to thee! be strong, yea, be strong! And while he was speaking with me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.
20 Then he said, Knowest thou wherefore I have come to thee? And now will I return to fight with the prince of Persia, and I will go forth, and behold, the prince of
21 Greece will come. But I will show thee what is written in the book of truth. No one putteth forth his strength
1 with me against them but Michael, your prince. And I also, in the first year of Darius the Mede, stood up to con-
2 firm and strengthen him. And now I will tell thee what is true.

Behold, there shall arise yet three kings in Persia, and the fourth shall be far richer than they all; and, relying upon his riches, he shall stir up all against the realm of
3 Greece. But a mighty king shall arise, and rule with
4 great dominion, and do according to his will. But when he shall have arisen, his kingdom shall be broken in pieces, and shall be divided toward the four winds of heaven; and not to his posterity, nor with the dominion with which he ruled; for his kingdom shall be plucked up,
5 and divided amongst others besides those. And the king of the South shall become strong; but one of his princes shall become stronger than he, and have dominion; his
6 dominion shall be a great dominion. And after some years they shall ally themselves with each other; and the daughter of the king of the South shall come to the king

of the North, to make peace; but she shall not retain the power of giving aid; neither shall he stand, nor his aid; but she shall be given up, and they that caused her to go, and he that begat her, and he that received her in those times.

- 7 But from a shoot of her roots shall one arise in his place, who shall come to an army, and shall come against the fortresses of the king of the North, and shall deal with them according to his pleasure, and prevail against them.
- 8 And their gods, with their molten images, and their precious vessels of silver and of gold, shall he carry into captivity into Egypt; then shall he stand away for many
- 9 years from the king of the North; and he shall come against the kingdom of the king of the South, but he shall return into his own land.
- 10 But his sons shall be stirred up, and shall assemble a multitude of large forces; and one of them shall move onward, and overflow, and pass through, and shall again stir himself up to carry on the war even to his stronghold.
- 11 Then shall the king of the South be enraged, and shall come forth and fight with him, even with the king of the North; and shall lead forth a great multitude, and the
- 12 multitude shall be given into his hand. And the multitude shall be elated, and his heart shall be lifted up, and he shall cast down tens of thousands; but he shall not be
- 13 strong. For the king of the North shall return and raise up against him a multitude greater than the former, and shall steadily come after certain years with a great army
- 14 and with great riches. And in those times many will stand up against the king of the South; and violent men of thy people shall exalt themselves, so as to establish the
- 15 vision, and shall fall. And the king of the North shall come, and cast up a mound, and take a fortified city; and the arms of the South shall not withstand, neither his chosen men, neither shall there be any strength to with-
- 16 stand. And he that cometh against him shall do according to his will, and none shall stand before him; and he shall stand in the beautiful land, and destruction shall be
- 17 in his hand. And he shall set his face to come with the strength of his whole kingdom, and shall make pacification with him; and he shall give him his daughter in marriage, to ruin his dominion. But it shall not succeed, neither

18 shall it be for him. After this he shall turn his face to the isles, and shall take many; but a commander shall put an end to his scorn; nay, shall cause his scorn to
19 return upon himself. Then shall he turn his face to the strongholds of his own land; and he shall stumble, and fall, and shall not be found.

20 Then shall arise in his place one who shall send an exacter of tribute through the glory of his kingdom; but within few days shall he be destroyed, neither by anger nor by battle.

21 And in his place shall arise a despised person, to whom they shall not give the honor of the kingdom; but in the midst of peace he shall come in and obtain the kingdom
22 by flatteries. And the forces of a flood shall be overwhelmed before him, and shall be broken in pieces; and
23 even the prince that is allied with him. For after making a league with him, he will practise deceit; for he will
24 come up, and prevail with a small people. In the midst of security shall he come into the fattest provinces of the land, and he shall do what his fathers never did, nor his fathers' fathers; he shall scatter among them prey, and spoil, and riches; and he shall form his devices against
25 the strongholds, even to a set time. And he shall stir up his power and his courage against the king of the South, with a great army; and the king of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall form devices
26 against him. Even they that eat of his own food shall destroy him; and his army shall overflow, and many shall
27 fall down slain. And the hearts of both these kings shall be to do mischief; and at one table shall they speak lies; but it shall not prosper; for yet the end is for the appointed time. Then shall he return into his land with
28 great riches; and he will set his heart against the holy covenant, and he will execute his purposes, and return to his own land.

29 At the appointed time he shall again go against the South; but the second time it shall not be as at the first.
30 For the Chittæan ships shall come against him, and he shall be discouraged, and return, and be enraged against the holy covenant, and execute his purposes; and he shall again have an understanding with them that forsake the

31 holy covenant. And forces shall be raised by him, which shall pollute the sanctuary, the stronghold, and take away the daily sacrifice, and set up the abomination of the
32 destroyer. And such as do wickedly against the covenant will he lead to apostasy by flatteries; but the people that know their God shall be strong, and do exploits.
33 And they that have understanding among the people shall instruct many; but they shall fall by the sword, and by
34 flame, by captivity, and by spoil, many days. And whilst they fall they shall receive a little help, and many shall
35 join themselves to them with flatteries. And some of them of understanding shall fall, to try them, and to purify, and cleanse, even to the time of the end, for it is yet
36 at the time appointed. And the king shall do according to his will; and he will exalt himself and magnify himself against every god, and he will speak horrible things against the God of gods, and he will prosper until the indignation be accomplished; for that which is determined shall be done. Neither will he regard the god of his fathers, nor the desire of women; nor will he regard
38 any god, but he will magnify himself against all. But in their place will he honor the god of strongholds, even the god whom his fathers knew not shall he honor with gold, and with silver, and with precious stones, and with jewels.
39 And he shall do his will against fenced strongholds with a strange god; whoever acknowledge him, to them he will give great honor, and give them dominion over many, and divide the land amongst them for a reward.
40 But at the time of the end shall the king of the South push at him, and the king of the North shall rush against him like a whirlwind with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and overflow them, and pass over them. He shall
41 also enter into the beautiful land, and multitudes shall be overthrown; but these shall escape out of his hand, Edom, and Moab, and the chief of the sons of Ammon. He shall stretch forth his hand also upon the countries, and the
43 land of Egypt shall not escape. And he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Lybians and Ethiopians shall be in his train. But tidings out of the East and
44 out of the North shall trouble him, and he shall go forth

with great fury to destroy and utterly to make away
45 many. And he shall pitch his palace-tents between the
sea and the beautiful holy mountain; but he shall come
to his end, and none shall help him.

1 And at that time shall Michael arise, the great prince
that standeth up for the sons of thy people; and there
shall be a time of trouble, such as never was since there
was a nation even to that time; and at that time shall
thy people be delivered, every one that is found written
2 in the book. And many of them that sleep in the dust
of the earth shall awake, some to everlasting life, and
3 some to shame, to everlasting contempt. And they that
are wise shall shine as the brightness of the firmament;
and they that turn the many to righteousness, as the stars
for ever and ever.

4 But thou, Daniel, shut up these words, and seal this
book even to the time of the end. Many shall run ea-
gerly through it, and much knowledge shall be gained.

5 And I Daniel looked, and behold, two others stood
there, one on this side of the bank of the river, and the
6 other on that side of the bank of the river. And one of
them said to the man clothed in linen, who was upon the
waters of the river, How long shall it be to the end of
7 these wonders? And I heard the man clothed in linen,
who was upon the waters of the river, and he lifted up
his right hand and his left hand to heaven, and swore by
Him that liveth forever, that in a time, times, and a half,
even when the dispersion of a portion of the holy people
should be at an end, all these things should be fulfilled.
8 And I heard but understood not; and I said, My lord,
9 what is the latter end of these things? And he said, Go
thy way, Daniel, for the words are closed up and sealed
10 till the time of the end. Many shall be cleansed, and
made white, and purified, and the wicked will do wick-
edly; and none of the wicked will understand, but the
11 wise will understand. And from the time when the daily
sacrifice shall be taken away, and the abomination of the
destroyer set up, there shall be a thousand two hundred
12 and ninety days. Happy is he that waiteth and cometh
13 to a thousand three hundred and thirty-five days! But
go thou thy way even to the end; for thou shalt rest, and
rise up to thy lot at the end of the days.



N O T E S .

NOTES.



NOTES ON JEREMIAH.

RESPECTING Jeremiah, we have more information than respecting any other prophet; and from the study of his life, as it may be gathered from his writings, we may gain some insight into the nature of the prophetic office, and of prophecy, and the place which the prophets occupied in society.

It appears from ch. i. 1 of the collection of prophecies ascribed to Jeremiah, that he was of the sacerdotal race, being the son of Hilkiyah, a priest of Anathoth, a city of the priests, (Josh. xxi. 18,) situated, as Jerome says, about three miles north of Jerusalem. Some * suppose his father to have been that Hilkiyah, the high-priest, by whom the Book of the Law was found in the temple in the reign of Josiah. But if the father of Jeremiah had been the high-priest, it is not very probable that he would have been mentioned merely as one of the priests, without any allusion to his distinguished station.

Jeremiah appeared in a most calamitous period of his country's history, and sustained the office of prophet, counselling and warning kings and people, for a period of more than forty years. But his efforts in behalf of his countrymen were unsuccessful, and procured for him almost uninterrupted ill-usage and persecution; which extorted from him some language towards his persecutors which cannot well be reconciled with the principles of the Jewish, much less of the Christian religion, but which did not deter him from persevering in his labors for their good. He chose rather to follow the fortunes of his countrymen, and to suffer with them the calamities which a due regard to his counsels might have averted, rather than to live in ease by the favor of the king of Babylon. "The ashes of Jerusalem were dearer to him than the splendors of a victor's court." After the destruction of Jerusalem, he counselled his countrymen not to retire into Egypt; but his advice having been rejected, he went with them, and in Egypt probably closed his life. There is a tradition that he was stoned to death by the Jews at Tahpanhes, i. e. Daphne, in Egypt.

The Book of Jeremiah contains prophecies and historical notices. The greater part of them, viz. Ch. i. — xlv., relate to the fortunes of

* Eichhorn.

Judæa. Of these, ch. i. – xxxix. preceded the destruction of Jerusalem; ch. xl. – xlv. followed it; and ch. xlvi. – li. relate to foreign nations.

From those prophecies of the Book of Jeremiah of which the dates are expressly mentioned, any one can perceive that they were arranged by the collector of Jeremiah's prophecies, without regard to the order of time. The following table exhibits the chapters which mention the time when the prophecies contained in them were delivered.

Under Josiah.	Under Jehoiakim.	Under Zedekiah.
Ch. III. 6 – VI.	Ch. XXV.	Ch. XXI.
	XXVI.	XXIV.
	XXXV.	XXVII.
	XXXVI.	XXVIII.
	XLV.	XXIX.
		XXXII.
		XXXIII.
		XXXIV.
		XXXVII.
		XXXVIII.
		XLIX. 34 – 39.
		L., LI.*

In regard to poetic excellence, there is a great inequality in the productions of Jeremiah. In the prophecy numbered III. in our arrangement, there is poetry of a high order, if I mistake not, as also in several of the prophecies against foreign nations. It is true, however, that in spirit, strength, and originality he is inferior to such poets as Joel, Nahum, Isaiah, and Habakkuk. There is some truth and some injustice, as it seems to me, in the criticism of the poet Campbell respecting Jeremiah. "His genius seems to bend and his voice to falter, under the burden of prophecy; and though sometimes pleasingly affecting, he generally prolongs the accents of grief to monotony, and seldom avoids tautology, or reaches compression, except when he abridges the productions of other prophets."

I. 2. — *to whom the word of Jehovah came*; i. e. who felt himself inspired by God to declare his purposes.

11. — *almond-wood*: the Hebrew for almond-tree is derived from a verb signifying *to wake up, to watch*. It is, as it were, the *wakeful* or *watchful* tree, because it hastens before other trees to wake up from its winter's sleep. Hence the meaning of the vision.

13. — *whose face*. It is difficult to say what the prophet meant by the face, or front, of the pot. I suppose that he referred to its mouth, from which the steam issued forth towards Judæa. In vision, the pot may be supposed not to stand erect.

II. 2. — *kindness shown thee*. See Hos. xi. 1. The word which is here translated *kindness*, its most common signification, sometimes de-

* See li. 59.

notes *piety*, and is supposed by some to have this meaning in this verse, conveying the sentiment that in early times the Israelites were devoted to God.

5. — *after vanity*; i. e. after idols, which are unsubstantial, like vapor, having no power to help.

11. — *their glory*; i. e. me, their God, whom it should be their glory to acknowledge. — *that which cannot profit*; i. e. idols.

14. — *a slave*; i. e. How is it that Israel, once regarded as the first-born son of God, (Exod. iv. 22,) is now regarded as a slave, who may be abused with impunity?

16. — *have consumed the crown of thy head*; i. e. have made thee bald, or reduced thee to the lowest and most ignominious condition. See 2 Kings ii. 23; Jer. xlvii. 5, xlviii. 37. Or, referring the image to the land, it may mean that the enemy had consumed the best of the fruits and pastures.

18. — *with the way of Egypt*, &c. Why do ye go, or look, to Egypt for help, and seek supplies from that source? See ver. 36. Others understand *the way of Egypt* to denote *the religion* of Egypt, which the word sometimes denotes. The meaning will then be, Why do ye practise the idolatry of Egypt? Is it that ye may be carried captive from your native land to the banks of the Nile?

23. *Baals*; i. e. images of Baal. — *thy way in the valley*; i. e. thy conduct, or the way in which thou hast prostituted thyself by the practice of idolatrous rites in the valley of Hinnom. See vii. 31. — *traversing her ways*; i. e. running hither and thither under the impetuous force of natural desire.

24. *A wild ass*. Here there is an implied comparison between the devotedness of Israel to idols and the impetuous desire of copulation in the wild ass. — *desire — occasion*; i. e. when natural desire is most impetuous, in the sight or presence of the male. — *In her month*; i. e. In the month when she seeks the male.

25. *Withhold thy feet*, &c. Either, Do not lose or wear out thy shoes by running after idols, or foreign aid; or, Do not uncover thy feet to go to the bed of adultery. See Ezek. xvi. 25. Or, Do not expose thyself to the danger of going into captivity unshod, &c. Comp. Is. xx. 4. — *thy throat from thirst*. Some suppose this phraseology to be indicative of adulterous desires or practices. Others, that it refers to thirst contracted by long journeys in quest of foreign aid, or by going into captivity.

29. — *enter into controversy*; i. e. complain that ye are given up to your enemies, and receive no aid from me.

31. — *a wilderness*; i. e. have I failed in bestowing good things upon you?

33. — *Why trimmest*, &c.; lit. *Why makest thou thy way good?* i. e. Why dost thou strive by fair words to make thy actions appear good, and thus to gain my love, whilst thou art in the habitual practice of wickedness? Otherwise, Why dost thou use so many arts to win the friendship of foreign nations? By so doing, thou hast accustomed thyself to wickedness.

36. — *put to shame* ; i. e. disappointed.

37. — *hands upon thy head* : a sign of the deepest grief amongst the Hebrews. See 2 Sam. xiii. 19.

III. 1. *Shall he return, &c.* Is any husband so easy and indifferent as to be willing to take her back again, even if the law would allow it? “The Arabs regard as one of the severest forms of execration, *Ter dimissam et ab aliis subactam recipias.*” — *Grotius.*

2. — *waiting* ; i. e. for lovers, in the manner of a harlot, as eagerly as an Arabian watches for plunder.

12. — *turn a frowning face* ; lit. *I will not let my countenance fall* ; i. e. through anger. See Gen. iv. 5, 6.

14. *One from a city, &c.* ; i. e. though in a whole city or nation there should be only one or two Jews, I will not forget even them, but bring them back with the rest.

16. *Then shall ye no more, &c.* This verse is explained by the next. An ark of the covenant, the symbol of the Divine presence, such as they once had, shall not be needed, and shall give place to a greater blessing. For all Jerusalem shall then be, as it were, a holy place, the throne of Jehovah, the place where he dwells and reigns.

21. — *weeping, &c.*, on account of their sins.

24. — *the things of shame* ; i. e. idols, which disappoint the expectations of their worshippers, and cover them with shame.

IV. 1. — *return — return.* These words seem to be used in different senses in different parts of the verse, the former denoting repentance, or returning to allegiance to God, the latter prosperity, returning to the peculiar protection of God, or returning from captivity.

2. — *bless themselves by thee* ; i. e. saying, May God make us as happy as Israel!

3. *Break up, &c.* Plough up, and clear from thorns, your land, which has been long uncultivated. Clear away all the bad habits and practices which are in the way of entire devotedness to God.

9. — *heart of the king.* As the heart was considered the seat of the understanding, as well as of the feelings, this may mean that the king was reduced to despair, or that his understanding failed him, that he knew not what to do.

16. *Watchmen* ; i. e. Besiegers.

20. — *my tents* ; i. e. the tents of my people. Comp. Is. xxvi. 19, in the present version.

30. — *rend thine eyes.* It is said that in the East it is common to stain the eyelashes with a sort of powder, and, as some assert, to scratch the surface of the skin a little to make the paint permanent. The meaning of the prophet then is, If you lay on ever so much paint, so as to rend or tear your eyes in doing it, &c. Dr. Shaw, speaking of the ladies of Barbary, says: “But none of these ladies take themselves to be completely dressed, till they have tinged the hair and edges of their eyelids with the powder of lead ore. Now as this operation is per-

formed by dipping first into the powder a small wooden bodkin of the thickness of a quill, and then drawing it afterwards through the eyelids, over the ball of the eye, we shall have a lively image of what the prophet may be supposed to mean by *rending the eyes with paint*." See Shaw's Travels, &c. p. 294, folio ed.

V. 10. — *her branches*; i. e. leaving only the trunk or stem. Comp. Is. vi. 13.

13. — *the word*; i. e. of God. They are not sent, or inspired. — *Thus may it happen to them*; i. e. May the evils which they predict fall upon their own heads!

16. — *like an open sepulchre*. An open sepulchre is one into which the dead will immediately be received. It is an image to denote the sure and speedy destruction inflicted by the arrows of the enemy.

31. — *end of it*; i. e. in the event or consequences of your horrible conduct.

VI. 3. — *shepherds with their flocks*; i. e. military commanders with their armies, who shall cover the land and devour everything, like flocks.

4. *Alas for us! for the day, &c.* This is the language of impatience from the soldiers, eager for plunder.

9. — *to the baskets*. This seems to be addressed to the invading king, exhorting him to collect spoil, as a grape-gatherer puts into the baskets again and again the grapes which he has gathered.

23. — *as a warrior*; i. e. all the common soldiers being arrayed like a champion or hero.

29. — *bellows burn*; through the intense heat; i. e. all the means for refining are exhausted.

VII. 4. — *are these*; i. e. these buildings and courts, belonging to the temple. The *lying words* mentioned in this verse refer to what is implied, rather than expressed, viz. that, because the temple was the temple of Jehovah, he would never suffer it to be taken by enemies, but on the contrary always defend it and the city in which it stood.

11. — *which is called by my name*; i. e. which is called mine, has my name connected with it, is called the temple of Jehovah.

12. *Shiloh*: a place in the tribe of Ephraim, where the tabernacle was placed, (Josh. xviii. 1,) which Jehovah abandoned, and delivered the ark into the hands of the enemy, which was afterwards carried, not to Shiloh, but to Kirjath-jearim. See 1 Sam. iv. 11, 12; vii. 1, 2; Ps. lxxviii. 60.

VIII. 14. — *wait in silence, &c.*; i. e. cease from all effort, from all resistance to the enemy; for God hath taken away from us all power of making successful resistance. Or the lines may be rendered,

“And let us there perish,
For Jehovah our God hath determined to destroy us.”

16. — *their horses*; lit. *his*: i. e. of the enemy.

19. — *foreign vanities*, or *foreign nothings*; i. e. idols.

IX. 17. — *skilful ones*. See Amos v. 16, and the note.

21. — *windows*; the barred doors not being able to keep it out.

26. — *all with shaven cheeks*; lit. *shaven as to the corners*; i. e. the corners of the hair on the cheeks before the ears; i. e. the whiskers. By this reproachful epithet the Arabians are denoted.

X. 2. — *signs of the heavens*; i. e. uncommon phenomena, such as eclipses of the sun and moon, comets, meteors, &c. Others suppose the heavenly bodies themselves to be intended, in reference to the astrology of the Chaldæans.

11. This verse is in Chaldee; and I cannot help thinking it to be an interpolation transferred from the margin of some manuscript into the text.

17. — *thy goods*, &c.; i. e. Prepare thyself to go into captivity. — *fortress*; i. e. Jerusalem.

19–21. Here the Jewish people is represented as speaking. So in ver. 23–25.

XI. 15. *What hath my beloved*, &c.; i. e. my people deserve no longer to have the care of my temple. — *The holy flesh*, &c.; i. e. sacrifices shall no more be offered, the temple being destroyed.

XII. 4. *He will not see*, &c.; i. e. God will not care about what shall happen to us hereafter; he will not see whether our latter end be good or bad. He will not concern himself about rewarding or punishing us.

5. — *in the glory of Jordan*; i. e. in the forests infested by wild beasts on the banks of the Jordan, called its glory on account of their beautiful appearance. See xlix. 19, l. 44; Zech. xi. 3. Volney says: "Its banks are covered with a thick forest of reeds, willows, and various shrubs, which serve as an asylum for wild boars, ounces, jackals, and different kinds of birds." (*Travels*, Vol. II. p. 30.) Carne says: "The banks [of the Jordan] were adorned with acacia and tamarind trees, and many shrubs and wild-flowers. The sight of this verdure in such a spot was very pleasing." (*Letters from the East*, Vol. I. p. 20.) See also Maundrell's *Travels from Syria to Aleppo*, p. 139, American edition. The rendering *swelling* of Jordan is not so agreeable to Zech. xi. 3, where the pride or glory of Jordan is said to be destroyed. God reproves the prophet for his complaints, and intimates that greater evils awaited him than any which he had endured.

XIII. 1. — *into water*; i. e. wash it not, so that, being dirty, it may be a fit emblem of the polluted house of Israel.

12. The prophet threatened that every flagon should be filled with wine: meaning, probably, the wine of Divine punishment, which

they should be made to drink. The people, ignorant of his meaning, or pretending to be ignorant of it, and to understand it in a literal sense, said, in effect, Well, what is there strange in this, that flagons should be filled with wine? We like and expect a good vintage, from which we shall fill our flagons.

16. — *dark mountains*; i. e. before you are involved in ruin, like those who, being upon mountains full of high cliffs or deep pits, in the night stumble, fall, and are destroyed.

19. — *cities of the South*: either the southern cities of Judah, or, as some suppose, the cities of Egypt, which should be besieged, and be able to afford Judah no aid. See 2 Kings xxiv. 7.

21. — *hast taught them*; i. e. by asking their aid, seeking to be allied with them.

XIV. 2. — *the gates thereof*; i. e. the cities of Judah; i. e. their inhabitants.

3. — *ashamed*. *To be ashamed* is often used as a strong expression to denote disappointment. — *cover their heads*, like mourners. 2 Sam. xv. 30; Esth. vi. 12.

5. — *the hind*, &c. Though attached to her young, hunger compels her to abandon them and seek food in some distant place.

8. — *As a traveller*: who cares not for the land where he stops.

16. — *their wickedness*; i. e. the consequence, the punishment, of their wickedness.

21. — *thy glorious throne*; i. e. the temple. Do not suffer it to be polluted or destroyed by our enemies.

XV. 7. — *with a winnowing-fan*; i. e. I will thrust them out as chaff with a winnowing-fan.

9. The greatness of the slaughter is set forth by the circumstance, that of seven sons not one is left to be a comfort to the mother. — *Her sun*, &c.; i. e. in the midst of prosperity and joy she suddenly became miserable. — *ashamed*, &c.; i. e. grievously disappointed.

12. — *to break iron*. This verse seems to denote the irresistible force of the Chaldean invasion. Others connect it with the last paragraph, and refer it to Jeremiah. Who is able to overpower one, whom I have made like the hardest iron?

14. — *them*; i. e. thy substance and treasures. According to a various reading, found in some manuscripts, and in the Sept. and Syr. versions, the translation would be, "I will cause thee to serve thine enemies," &c., so as to correspond with xvii. 4.

15. — *thy long-suffering*; i. e. toward my enemies.

16. — *I am called by thy name*; i. e. I have thy name connected with me; I am called a prophet of Jehovah; I am thy prophet.

17. — *On account of thy hand I have sat alone*; i. e. on account of thy spirit upon me, which compels me to utter messages of woe, I am shunned and deserted by all men. — *thou hast filled me with indignation*. On account of what immediately follows and of what precedes in

verse 15, I understand the meaning to be, that the prophet in the discharge of his prophetic office was overwhelmed with the indignation or insolent reproaches of his countrymen. See verse 10; also in the Heb., Hos. vii. 16. The meaning is by most critics supposed to be, "Thou hast made me utter messages of wrath continually."

18. — *like a deceitful stream*. See Job vi. 15–20, with the note.

19. — *If thou wilt return*; i. e. from thy diffidence, thy complaints against me, thy discontent in the discharge of thine office, as my prophet. — *They shall turn, &c.*; i. e. they shall seek thy favor and good offices, and thou shalt not be a suppliant to them.

XVI. 6. — *cut himself*: a heathenish usage, forbidden by the Jewish law, Lev. xix. 28, but retained from the force of custom.

7. — *break bread for them*; i. e. shall send them no materials for a funeral feast, nor partake of one with them.

XVII. 4. — *of thyself*; i. e. as a consequence of thine own conduct.

5. — *his arm*; i. e. his support.

9. *Yea, it is corrupt*. The verb rendered *it is corrupt* is applied elsewhere to an incurable wound (xv. 18, Micah i. 9); to a calamitous day (Jer. xvii. 16); to a hopeless sorrow (Is. xvii. 11). It is here used in a moral sense, just as the word *corrupt* is used sometimes in a physical, sometimes in a moral sense. The rendering of Blayney, "it is even past hope," though paraphrastic, perhaps expresses the true meaning, which may be limited by the preceding parallel line; viz. that there is no chance that any one should be able to trace the deceitful human heart through all its windings, and discover what is at the bottom of it.

11. — *the partridge*. "It is said by naturalists," says Jerome, "that the partridge steals the eggs of other birds and hatches them." But the young, being unlike the mother, abandon her, and leave her nothing to compensate her for her trouble. So riches, procured by unfair means, take to themselves wings and fly away. — *a fool*; i. e. he is grievously disappointed, finding in the end that he has labored in vain.

12. — *throne, &c.*; i. e. the place of our sanctuary, the temple, hath been a glorious throne, viz. the seat or dwelling-place of Jehovah, to which our fathers resorted for help. In ver. 5, Jeremiah had pronounced a curse upon those who trusted in flesh, referring probably to Jehoikim's solicitude to obtain assistance from Egypt. In opposition to this, he would have them seek aid from Jehovah.

13. — *written in dust*; i. e. given up to destruction and oblivion, as names written in dust quickly disappear, if there be the slightest breeze.

14. — *my praise*: I glory in thee, as a powerful deliverer.

16. Jeremiah had been ridiculed, ver. 15, for predicting calamities which never came to pass. In this verse he says that he had neither shunned his office, nor desired the calamities which he predicted.

17. — *a terror to me*; i. e. by not fulfilling the predictions which I have made, and thus abandoning me to the insults of my enemies.

XVIII. 3. — *wheel*; lit. *stones*. This instrument is thus described by Rabbi Jonah, or Abulwalid, a learned Spanish Jew of the twelfth century. “This is a double instrument, upon which the potter turns his earthen vessels. It consists of two wheels like the stones of a hand-mill, but of wood. The one is larger, and is below; the other smaller, and above. It has the name of ‘stones,’ on account of its resemblance to the two stones of a hand-mill, although it is not made of stone, but of wood. This instrument of the potter is not common here [i. e. in Spain], but is peculiar to Eastern potters. But I have seen one here, belonging to an Eastern potter whom we have here.” — Preface to Ges. Lex., 2d. edit., p. xviii.

15. — *snow*, &c.; i. e. It is as contrary to nature that my people should forsake me, as that the snow-water from Lebanon should forsake the fields of Palestine. Volney, in describing the chain of mountains of Lebanon and Akkar, says: “In winter their tops are entirely covered with snow, from Alexandretta to Jerusalem; but after the month of March it melts, except on mount Lebanon, where, however, it does not remain the whole year, unless in the highest cavities and towards the northeast, where it is sheltered from the sea-winds and the rays of the sun. In such a situation I saw it still remaining, in 1784, at the very time I was almost suffocated with heat in the valley of Balbec.” See Robinson’s Calmet, Art. *Libanus*. Tacitus says: “Præcipuum montium Libanum erigit, mirum dictu, tantos inter ardores opacum fidumque nivibus. Idem annum Jordanem alit funditque.” (Hist., Lib. V. Cap. 6). And Maundrell, who lodged upon the top of it on the sixth of May, says: “By its exceeding height it proves a conservatory for abundance of snow; which, thawing in the heat of summer, affords supplies of water to the rivers and fountains in the valleys below.” (Journey, p. 238, Amer. edit.)

15. — *They stumble*, &c.: they pretend that it is hard to follow the laws and institutions of their fathers, and consequently neglect them.

17. — *east wind*. This wind is represented in the Scriptures as very violent, and as blasting and drying up fruits. See Gen. xli. 6; Ezek. xvii. 10; xxvii. 26. See a valuable article on Winds, in Robinson’s Calmet.

18. — *the word*; i. e. the Divine word, inspiration.

20. — *announce good to them*: ready and eager to promise them blessings from God.

XIX. 2. — *valley of the son of Hinnom*. — *Tophet*, ver. 6. This was a beautiful valley southeast of Jerusalem. St. Jerome speaks of it as a delightful place, well watered and full of trees. These trees formed probably a beautiful grove, and hence this spot was selected as the place of idolatrous worship. Here the Israelites offered their children to Moloch (represented in the form of a brazen image, having the

members of the human body and the head of an ox), causing them to drop from the arms of the idol into a furnace of fire. It was called Tophet, I suppose because it was a place of *burning*, (see Ges. upon the Hebrew for Tophet,) either of children, or of dead bodies. -Others, with less probability, suppose that it was so called because drums were beaten there to drown the cries of the victims. I am not aware that this circumstance, however probable, has a historical foundation. If it has, it is of too incidental a character to give name to a place. After the captivity, the Jews regarded the place with abhorrence, and after the example of Josiah, 2 Kings xxiii. 10, threw into it all kinds of filth, the carcasses of animals, and the dead bodies of malefactors; and fires were kept burning in the valley to consume them. Hence it was used by the Jews as an emblem to denote severe punishment, especially the punishment of the future world.

4. — *alienated this place*; i. e. used, for the worship of other gods, that which is my peculiar inheritance, or possession.

5. — *high places*; i. e. artificial mounds for the idolatrous sacrifices.

XX. 5. — *possessions*; lit. *labors*; hence, what is got by labor, *acquisitions, possessions*.

7. — *didst persuade me*; i. e. to assume the prophetic office; to go and prophesy to this people.

9. *So I say*; i. e. I sometimes say to myself, or think, that I will renounce my office. The remainder of the verse is well explained by Adam Clarke. "He felt stings of conscience for the hasty and disobedient resolution he had formed; he felt ashamed of his own weakness, that did not confide in the promise and strength of God; and God's word was in him as a strongly raging fire, and he was obliged to deliver it in order to get rid of the tortures which he felt from suppressing the solemn message which God had given. It is as dangerous to refuse to go when called, as to run without a call."

14. The verses which follow indicate so different a state of mind from that expressed in the verses immediately preceding, that some suppose them to constitute a piece by itself. Others suppose them to be the language of one of the enemies of Jeremiah, Pashur for instance. Others, that they have in some way lost their proper place. They would come in well enough after verse eighth. It is difficult to suppose them to constitute the whole of a piece published by Jeremiah.

15. Rosenmueller observes that it is still a custom in Persia to give a present to him that communicates to a parent the tidings of the birth of a son.

XXI. 9. — *as a prey*; i. e. as something gained. In the midst of universal destruction and despair, to save one's own life shall be like gaining that which belongs to the enemy.

13. — *valley, the rock of the plain*. Jerusalem seems to be here represented as a valley, inasmuch as it was surrounded by hills, which valley

and hills are called *the rock of the plain*, in reference to the plains beyond them.

XXII. 6. *Gilead*. Perhaps there is an allusion to the oaks of Gilead or Bashan, and the cedars of Lebanon, of which the palace was constructed. Or the royal family in their flourishing condition may be compared to Lebanon, the highest mountain, and Gilead, the most fertile part of Judæa.

10. — *for him that is dead*; i. e. in reference to Josiah, the pious and patriotic king, who died deeply lamented, and who was not permitted to see the disgrace of his country, or to endure the pain and shame of captivity. — *him who is gone away*; i. e. Shallum, ver. 11, who was probably the same with Jehoahaz, the son of Josiah, whom Pharaoh-Necho had carried captive into Egypt, 2 Kings xxiii. 33, from which he was never to return.

13. *Woe to him*; i. e. Jehoiakim, ver. 18, the brother and successor of Jehoahaz or Shallum.

15. — *eat and drink*; i. e. Did he not live in the style of a king?

18. — *brother — sister*. Some suppose that these terms have reference to the king and the queen, in relation to the death of the one, and the grief of the other. Others suppose that *Brother* and *Sister* are applied by one citizen to another, in the tenderness produced by public grief.

24. *Coniah*; the same as Jeconiah.

28. *Is then this man*, &c. Supply, Men shall say of him, in wonder or derision, For what cause was he cast off, but because he was worthless?

30. — *childless*: though he had seven children, yet, leaving no successor upon the throne, he was to be regarded as childless.

XXIII. 1. — *shepherds*; i. e. magistrates, especially kings.

6. *Jehovah-is-our-salvation*. This symbolical name was to be given to the glorious king, the Messiah, here predicted, to denote that Jehovah would bring salvation to his people by his means, or to denote what is said in the two preceding lines, that “in his days Judah should be saved and Israel dwell securely.” In regard to the rendering *salvation*, it is a secondary signification of the original term, which, denoting *righteousness*, was used to denote the *favor* of God consequent upon it, and hence *deliverance, blessings, salvation*. See Gesenius’s Lex. That the substantive verb should be supplied is evident from the application of the name to the city of Jerusalem in ch. xxxiii. 16, and from the application of similar names to various persons in the Old Testament; for instance, to Elijah. It is not at all probable that he was called *My God the Lord*, or *My God Jehovah*, but *Jehovah is my God*. So the common version correctly renders Ezek. xlviii. 35, “The Lord is there.”

10. — *curse*. See Is. xxiv. 6; Zech. v. 3.

14. — *her*; i. e. of Jerusalem.

16. — *vanity*; i. e. idolatry.

18. *For who*; i. e. among those false prophets, ver. 16.

23. *Am I a God near at hand, and not, &c.*; i. e. Am I such a God as can see only those things that are near, and not those which are remote?

28. — *let him tell a dream*; i. e. as a dream, and nothing more. But some understand it, Let him that hath a dream from God tell it *faithfully*, this word being borrowed from the parallel line. — *What is the chaff*, &c.; i. e. What are the lying dreams of false prophets to my will, as announced by true prophets?

29. — *like fire — like a hammer*. Some understand this verse to express the efficacy of the Divine word upon the hearers of the prophets; others, that it refers to the powerful internal impulse with which the true prophets were affected, and which the false did not feel. See ver. 9, and Ezek. iii. 14; also the Introduction, p. viii.

30. — *that steal my words, &c.* Some suppose this language to refer to those who borrowed the language and thoughts of the true prophets, so that they might obtain the greater influence. Others suppose the meaning to be, that they stole the words of the true prophets from the minds of the people; i. e. prevented the influence of the truth by their own falsehoods.

31. — *take their tongues, &c.* This phraseology seems to indicate that the false prophets misused their tongues, — forced them to utter what they were not designed to utter.

33. *What is the burden?* Here is a play upon the original word, which means both *an oracle or prophecy*, and *a burden*. The people, in derision of Jeremiah's gloomy prophecies, saluted him with the question, What's the burden? What new burden do you lay upon us now?

36. — *every man's word*; i. e. the word or language of every scoffer shall bring woe to him.

XXIV. 2. — *first ripe*. “Dr. Shaw speaks of three sorts of figs; the first of which he calls *the boccore* (being those here spoken of), which come to maturity towards the middle or latter end of June; the second, *the kermes*, or summer fig, which ripens seldom before August; and the third, which he calls the winter fig. This is usually of a much longer shape and darker complexion than *the kermes*, hanging and ripening upon the tree, even after the leaves are shed; and, provided the winter proves temperate, is gathered as a delicious morsel in the spring. Shaw's Travels, p. 370, fol.” Blayney. The prophet may refer to the species first ripe. But I am inclined to think that he refers to those figs of any species which were soonest ripe, and would be valued on account of their rarity, as well as their intrinsic excellence.

XXV. 10. — *the sound of the millstones*. Sir John Chardin, as quoted by Blayney, observes that “in the East they grind their corn at break of day; and that when one goes out in the morning, one hears

everywhere the noise of the mill ; and that it is the noise that often awakes people." Hence there must be desolation where no cheerful noise was heard in the morning, and no habitations were lighted up in the evening.

13. — *all that is written, &c.* It is probable that this latter clause was added by some transcriber.

15. *Take this cup.* "Those circumstances which constitute the good and evil of human life are often represented in Scripture as the ingredients of a cup, which God, as master of a feast, mixes up, and distributes to the several guests, as he thinks fit. Hence, when our Saviour asks his disciples, James and John, whether they were able to drink of the cup which he was to drink of, he means, whether they had resolution and patience to undergo the like sufferings and afflictions as his Father had allotted for him. Matt. xx. 22. And in the like sense he prays, Matt. xxvi. 39, 'O my Father, if it be possible, let this cup pass from me.' Accordingly, by this image of 'the cup of the wine of God's wrath,' we are to understand those dreadful and afflictive judgments which God was about to inflict on the objects of his displeasure. And Jeremiah the prophet, who announced them, is considered as acting the part of a cupbearer, carrying the cup round to those who were appointed to drink of it ; the effects of which were to appear in the intoxication, that is, the terror and astonishment, the confusion and desolation, that should prevail among them." — Blayney.

17. *So I took the cup.* "It is not to be imagined that Jeremiah went round in person to all the nations and kings here enumerated ; but either that he did so in a vision, or else that he actually did what is figuratively designed ; i. e. he publicly announced the judgments of God severally against them." — Blayney.

20. — *allied people ;* i. e. in alliance with Egypt.

24. — *shave the cheek.* See note on ix. 26. This epithet was probably applied to various tribes, within the limits of what in modern times has been called Arabia. The name Arabia was given by the Hebrews to a not very extensive tract of country east and south of Palestine.

26. *Sheshach ;* i. e. Babylon. See li. 41. Why it is so called is uncertain.

34. — *like a goodly vessel ;* which, when it falls, is shattered to pieces, its value being no security against destruction.

38. — *left his covert ;* i. e. he hath abandoned his temple, where, like a lion, he had thus far been the defender of his people.

XXVI. 6. — *like Shiloh.* See note on vii. 12.

7. — *the prophets.* "The prophets were an order of men among the Jews, devoted to sacred literature, and qualified by their attainments in religious knowledge to advise and instruct the people, who came to consult them in cases of doubt and difficulty. They appear to have been trained in seminaries and schools under the direction of some

prophet eminent for wisdom and piety; as those mentioned 1 Sam. xix. 20 were under Samuel, and those, 2 Kings ii. 3, vi. 1, under Elijah and Elisha. That they were numerous appears from this circumstance, that, when Jezebel slew all the prophets of Jehovah whom she could meet with, Obadiah hid a hundred of them and saved their lives. 1 Kings xviii. 4. And afterwards there appeared no less than four hundred of them prophesying before Ahab and Jehoshaphat. 1 Kings xxii. 6." — Blayney.

18. — *heights of a forest*; i. e. the place where the temple stood shall be desolate, and overgrown with trees.

XXVII. 1. *Zedekiah*. The received text is "Jehoiakim." But from verses 3, 12, and xxviii. 1, there can be no doubt as to the true reading, though it is found in only one manuscript.

19. — *the pillars, the sea, &c.* See 1 Kings vii. 15, 23, 27, &c.

XXVIII. 16. — *hast spoken rebellion*; i. e. instigated the people to disobedience, by persuading them to disbelieve the declarations of a true prophet of God.

XXIX. 8. — *your dreams which ye cause to be dreamed*; i. e. the dreams related to you by the prophets, whom ye cause to dream by proposing questions to them respecting the future, and giving them your confidence.

17. — *vile figs*. See ch. xxiv. 8–10.

XXX. 7. — *that day is great*; i. e. on account of calamities and terrors.

9. *David, their king*; i. e. the Messiah, the illustrious king, the second David.

18. — *captives of the tents*; i. e. who once occupied the habitations of Judæa. — *upon her heap*; i. e. upon the ruins of the old city. — *the palace*. This may mean the king's palace, or, as a collective term, the palaces of the city.

20. — *their congregation shall be established, &c.*; i. e. the people shall not be again expelled from their land.

21. *And their princes, &c.*; i. e. no foreigner shall be their ruler. — *And I will cause them to approach, &c.* I will show myself reconciled to them, the Jewish people, and restore them to that nearness to me which they had forfeited, and which they could not hope to enjoy again, except by the unmerited grace of God. — *dare, &c.*; literally, *pledge his heart or life*; i. e. expose it to imminent danger.

XXXI. 2. — *in the wilderness*: i. e. in their place of exile, which, to those compelled to exchange their pleasant homes for it, was, as it were, a wilderness.

3. *Jehovah, &c., from afar*. Here the people are introduced as speaking. See ver. 4. The words "from afar" seem to imply that the

people were on the watch, anxiously looking to perceive Jehovah coming for their deliverance.

6. — *watchmen*; i. e. says Rosenmueller, persons stationed upon the mountains to proclaim the festal days, as in modern times the Mahometans proclaim the hour of prayer from towers, &c.

7. — *the head of the nations*; the Jewish nation, according to the parallelism.

8. — *blind and the lame*, &c.; i. e. none shall be left, not even those apparently unfit for a journey.

9. — *weeping*; i. e. either tears of penitence, which is most probable from the parallelism, or tears of joy.

15. Ramah was the name of a city in the tribe of Benjamin, not far from which Rachel, the wife of Jacob and mother of Joseph and Benjamin, was buried. 1 Sam. x. 2, 3. In the history of Rachel, she is represented as having been very desirous to have children, and as having obtained them by the peculiar favor of God. By a beautiful figure of poetry she is here represented as lifting up her head from the grave, and lamenting bitterly the loss of her children, none of whom presented themselves to her view in her desolated country. All had been slain, or had gone into exile. In the following verse God consoles her.

16. *For thy labor*, &c.; i. e. thou shalt not have brought forth and brought up children in vain.

19. *I smote*, &c. Smiting upon the thigh was a sign of sorrow. See Ezek. xxi. 12. Hom. II. XVI. 124.

“Divine Achilles viewed the rising flames,
And smote his thigh, and thus aloud exclaims.”

Pope's Translation, line 154.

21. *Set thee up*, &c.; i. e. Prepare for thy return.

22. *The woman shall protect the man*; i. e. there shall be a state of peace and security, so that those who are regarded as feeble and defenceless, and unfit for war, shall be competent to the defence of the country. The business of defending the country would not be left to women, unless in a state of the utmost security from danger.

27. *I will sow*, &c.; i. e. men and beasts shall cover the land, as vegetables when seed is cast into the ground.

29. *The fathers have eaten*, &c.; i. e. I will put an end to the calamities, such as those of the exile, which gave occasion for the use of this proverb.

32. *I rejected*, &c. So the Alexandrine copy of the Sept. and the quotation in Heb. viii. 9.

35. — *ordinances of the moon and stars*; i. e. those natural laws which regulate their rising, and their emission of light.

XXXII. 7. — *redemption-right*. See Levit. xxv. 25.

8. — *inheritance*. See Numb. xxvii. 11.

9. — *seventeen shekels*; lit. *seven shekels and ten of silver*. De Wette

supposes an ellipsis of the word *gold*, rendering the passage, seven shekels of *gold*, and ten of silver. But it is difficult to suppose so important a word to have been omitted by the writer, especially as he adds, that he weighed *the silver*. Seventeen shekels of silver, less than nine dollars, is indeed a small sum to be given for a piece of land; but it is uncertain how much land there was. Besides, in the circumstances of the times, land must have been low; and the purchaser well knew that he or his heirs had no chance of entering upon it till after the expiration of the seventy years' captivity. The shekel has been supposed to weigh 9 dwt. 3 gr. Troy. A shekel of silver would be worth about 52 cents.

24. — *mounds*; raised by the enemy, who have come against the city for the purpose of taking it.

29. — *they have offered*, &c.; i. e. the inhabitants of Jerusalem.

35. — *to pass through the fire*. It has been maintained by some writers, especially amongst the Jews, from an excusable regard for the credit of their ancestors, that the children were only dedicated to the idol deity by a ceremony in which fire was used without hurting them. But from other passages, such as vii. 31; xix. 5; Ps. cvi. 37; 2 Chron. xxviii. 3, it must be concluded that the children were actually burnt to death in the fire.

41. — *in truth*; i. e. firmly, so that they shall not be transferred elsewhere.

XXXIII. 2. *Jehovah is his name*. Here is an allusion to the meaning of the original word, according to the derivation assigned to it by the Jews, viz. *the Unchangeable, He who always will be what he now is*. See Ges. Lex. ad verb. It is intimated that his promises are sure; that he will be the same in performing that he is in promising.

6. — *peace and stability*; i. e., by hendiadys, stable, sure peace or prosperity.

9. — *fear and tremble*; i. e. shall stand in awe of the Jewish nation.

12. — *shepherds, who shall cause their flocks to rest*. It is not improbable that this language is to be understood figuratively, denoting good rulers, promoting the happiness of their subjects.

16. *Jehovah-is-our-salvation*; i. e. Jehovah is the author of our deliverance, safety, and prosperity. See note on xxiii. 6. Commentators have labored in vain to show that the feminine Hebrew pronoun may be rendered *he* or *him*. In Ezekiel xlvi. 35, Jerusalem is called *Jehovah-is-there*.

21. — *covenant with David*. See 1 Kings ii. 4, viii. 25.

24. — *two families*; i. e. the royal and sacerdotal families of David and Levi; or, as some suppose, the two kingdoms of Israel and Judah.

XXXIV. 5. — *burn for thee*; viz. various kinds of spices to his honor. See 2 Chron. xvi. 14, xxi. 19. Others render the passage, "As

thy fathers . . . were burned, so shall they burn thee." But it is not said that they shall burn *him*, but *for* or *to* him; i. e. to his honor. See Rosenmueller on Amos vi. 10.

8. — *to proclaim liberty to them.* By the law of Moses, (Exod. xxi. 2, Deut. xv. 12,) the Israelites were not allowed to detain their brethren of the Hebrew race in perpetual bondage, but were required to let them go free after having served six years. This law had, it seems, fallen into disuse; but King Zedekiah, upon the approach of the Chaldaean army, whether from religious motives, or with a political view to employ the men who were set free in the service of the war, engaged the people in a covenant to act conformably to the law; and they released their brethren accordingly. But no sooner were their fears abated by the retreat of the Chaldaeans, than, in defiance of every principle of religion, honor, and humanity, they imposed the yoke of servitude anew upon those unhappy persons. Blayney.

18. — *which they cut in twain, &c.* In order to ratify a covenant, the Hebrews used to kill a calf, or some other animal, or several at the same time, which they cut in two, and, placing the parts at some distance from each other, they passed between them; intending to signify by this rite, that they consented to be treated in a similar manner in case they broke the covenant. We find God himself conforming to this usage, the emblem of his presence passing through the parts of the divided animals when he made a covenant with Abraham. Gen. xv. 9, &c. Something similar was practised among the Greeks and Romans. See Hom. Il. III. 292; Livy, I. 25. Also Jahn's *Archæology*, § 383.

XXXV. 2. — *Rechabites.* They were strangers, not of the race of Israel. By a more general appellation they were called Kenites. 1 Chron. ii. 55. They were probably descendants of Jethro, the father-in-law of Moses, (Judg. i. 16,) who, when he had embraced the Jewish religion, (Ex. xviii. 9, &c.,) either remained with the Israelites, or afterwards joined them with his family. His posterity were afterwards divided into two branches; one of which settled in Kedesh, in the tribe of Naphtali (Judg. iv. 11, 17), and the other in the tribe of Judah (Judg. i. 16), on the borders of the Amalekites (1 Sam. xv. 6), of whom are the Rechabites mentioned in this passage.

4. — *man of God*; i. e. a prophet.

7. — *live long in the land, &c.* These words seem to indicate the main purpose of the regulations of Jonadab, the son of Rechab, which he enjoined upon his descendants. The observance of his regulations would, as he supposed, keep them on good terms with the Jews, as they would have fewer possessions to excite the envy and cupidity of those among whom they lived as strangers, and would possess more self-command, and more caution in avoiding quarrels.

19. — *to stand before me.* It may be doubted whether anything more than the perpetuity of the family is intended. See Is. lxvi. 22.

XXXVI. 17. — *how didst thou write, &c.* They probably had formed the purpose of destroying the roll, and wished to know whether there was another copy in existence, whether he had written from a copy of Jeremiah's, or at his dictation. Baruch answers, "He pronounced to me all these words," &c.

22. — *ninth month*: corresponding to a part of our December, when in Palestine there is often snow upon the ground, though it does not last long. — *brasier*; i. e. a fire-pan, or pot. The houses of the Jews were warmed, not by means of chimneys, or stoves, as with us, but by means of brasiers, or pans of coals placed in the middle of the room. This practice still prevails in many countries of the East.

XXXVII. 4. — *came in and went out*; i. e. was at liberty, was not confined. See Josh. vi. 1.

21. — *the bakers' street*; i. e. from the shops of the bakers, at the king's expense.

XXXVIII. 5. — *that can do anything.* This is not to be understood in a legal or literal sense. It is rather the language of an imbecile monarch, complaining that it was of no use for him to try to resist the obstinate and repeated importunities of his counsellors and courtiers.

7. — *the gate of Benjamin.* No doubt he was sitting there to hear complaints, and to administer justice; the courts being usually held in the gates of cities in the East.

16. — *made for us this soul*; i. e. that gave us life.

XL. 4. *I will set my eyes upon thee*; i. e. I will provide for your safety. I will protect you.

10. — *to stand before the Chaldeans, &c.*; i. e. to be ready to receive and obey the commands of the ambassadors of the king of Babylon.

XLI. 5. — *beards shaven, — clothes rent, — cut themselves.* These signs of deep mourning seem to have been manifested on account of the calamity which had befallen the city and the temple. Cutting the flesh as a sign of grief was forbidden in the law, but was retained by the force of custom. See Lev. xix. 28.

XLIII. 7. *Tahpanhes.* Called by the Greeks Daphne, a strong city near Pelusium. It was here, as tradition states, that Jeremiah was stoned by his countrymen.

12. — *wrap himself*; i. e. change and destroy the whole face of the land. Comp. in Is. xxxiv. 4, the metaphor of the heavens being rolled together. Rosenmueller, less conformably to usage, understands it, *He shall clothe the land of Egypt*; i. e. cover it with his forces. — *garment*; i. e. the outer flowing garment of the Orientals.

13. *Bethshemesh.* A name signifying *house, or habitation, of the sun*; and given to the city by the Hebrews, probably as a translation of the

Egyptian name, *On*. It was called by the Greeks Helopolis, i. e. city of the sun, and by the Arabs, fountain of the sun. The city stood on the eastern bank of the Nile, a few miles north of Memphis, and was celebrated for the temple and worship of the sun, and for its obelisks, some of which remain to the present day. The ruins of the ancient city are still called *Ain Shems*, "fountain of the sun," in the adjacent modern village of *Matariyeh*. See *Ges. Lex.*, p. 24.

XLIV. 1. *Migdol*, a city of Lower Egypt, at the northern extremity. — *Noph*; i. e. Memphis, once the capital of Egypt, whose ruins, though of small extent, are found on the west bank of the Nile, south of old Cairo.

17. — *queen of heaven*. Either the moon, or the planet Venus, the same with Astarte.

XLV. 5. — *great things for thyself?* i. e. Do you, in the midst of such a terrible and general calamity, expect peace and quietness and felicity?

XLVI. 9. *Lydians*: here a people of Africa.

10. — *a sacrifice*; i. e. the enemies that were destroyed.

17. — *the appointed time*; i. e. the time fixed by himself, and perhaps boasted of, when he would go out and fight with the Chaldæans.

18. — *he cometh*; i. e. the king of Babylon. Tabor and Carmel were two of the most considerable mountains in the land of Israel. Carmel formed the principal headland all along the sea-coast. Nebuchadnezzar is compared to these on account of his superiority over all others.

20. — *a fair heifer*; i. e. in a thriving condition, like a heifer well fed and fat; but she is fatted for slaughter; for, &c.

22. — *like that of a serpent*. The cries of the Egyptians seem to be compared to that of a serpent, when he flees terrified at seeing the woodcutters approach with their axes to his lurking-place.

23. — *her forest*; i. e. her cities, villages, habitations.

25. — *punish Ammon of No*. Respecting the city No, or ancient Thebes, see note on Nahum iii. 8. Ammon was the principal Egyptian deity, called Ammon of No or Thebes, because that city was the seat of his celebrated temple. He is in the classics called Jupiter Ammon, or the Theban Jupiter. When a country is destroyed, God is said in the Scriptures to inflict punishment on the gods or idols of the country. See xliii. 12, 13; Is. xix. 1; and the note on Is. xlv. 1.

XLVII. 2. — *waters rise up*; i. e. the great, overpowering army of the Chaldæans.

5. *Baldness is come*, &c.; i. e. she is in great affliction, expressed by shaving off the hair. See xlviii. 37.

XLVIII. 1. *Concerning Moab*. Comp. Is. xv., xvi.

7. *Chemosh*; i. e. the national god of the Moabites.

11. — *settled on his lees*. The original word for lees signifies *the preservers*; because the lees were supposed to preserve the color, flavor, and strength of the wine. Bishop Lowth, in his note on Is. xxv. 6, quotes the following passage from Sir Edward Barry's Observations on the wines of the ancients. "All recent wines, after the fermentation has ceased, ought to be kept on their lees for a certain time; which greatly contributes to increase their strength and flavor. Whenever this first fermentation has been deficient, they will retain a more rich and sweet taste than is natural to them in a recent true vinous state; and unless farther fermentation is promoted by their lying longer on their own lees, they will never attain their genuine strength and flavor, but run into repeated and ineffectual fermentations, and soon degenerate into a liquor of an acetous kind." By the figure of *being settled on the lees* is denoted that Moab had enjoyed great prosperity, as well as tranquillity, in consequence of her freedom from foreign wars.

12. — *tilters*, &c. Here I am obliged to have recourse to a word not much in use. *To tilt*, says Bailey, is to raise a cask of beer that is near out, — to set it stooping. Undoubtedly this is the meaning. Moab, which in the preceding verse is represented as a cask of good old wine, is here represented as set up on end in order to be wholly drained.

13. *Chemosh*; i. e. of having trusted to their idol Chemosh. — *Beth-el*; i. e. where was the golden calf set up by Jeroboam, as an object of worship. 1 Kings xii. 29.

18. — *sit in thirst*; i. e. in a dry and parched place. The expression *in thirst* is emphatic, as Dibon was remarkable for its waters. See Is. xv. 9, where it is written *Dimon*.

31. *Therefore will I wail for Moab*. It has been observed by Schnurrer, that this lamentation for Moab is not in unison with the language of Jeremiah, or the Jewish prophets generally, when they speak of foreign nations, especially of those which have been very hostile to them. Hence he supposes that it is the language of the Moabites; some such words as *they shall say* being understood. But this is uncertain.

36. — *sound like a flute*; lit. *like flutes or pipes*. Forster relates, says Gesenius, that the natives of some of the islands in the Pacific call pity "the barking of the bowels."

44. *The year of their punishment*. This seems to denote simply the time when they shall be punished.

45. — *sons of tumult*; i. e. the tumultuous warriors of Moab.

XLIX. 1. — *Milcom inherit Gad*. Milcom was the chief deity of the Ammonites, elsewhere called Moloch. See note on xix. 6. According to the Rabbins, its statue was of brass, having the members of the human body, but the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms. A similar description is given of the statue of Saturn among the Carthaginians by Diodorus Sic. 20. 14. Both the Moloch of the Ammon-

ites and the Saturn of the Carthaginians represent *the planet Saturn*, which the Semitic nations appeased with human victims, as an evil demon. See Ges. ad verb.

3.—*fences*; i. e. vineyard fences.—*For Milcom goeth into captivity*. See xlvi. 7, and note on xlvi. 25.

7. *Teman*, a city and district in the east of Idumæa, or Edom, so called from Teman, the grandson of Esau. Its inhabitants were famed for their wisdom.

8. *Dwell in deep places*; i. e. retire into caverns, and hide yourselves from the enemy.—*Dedan*; i. e. a city or district of Idumæa. The following description by Seetzen of the habitations near Draa, the ancient Edrei, Josh. xiii. 31, illustrates the passage; as there can be no doubt that similar habitations are referred to by the prophet. "The district of El Botthin contains many thousand caverns made in rocks by the ancient inhabitants of the country. Most of the houses, even in these villages, which are yet inhabited, are a kind of grotto, composed of walls placed against the projecting points of the rocks, in such a manner that the walls of the inner chamber, in which the inhabitants live, are partly of bare rock, and partly of mason-work. Besides these retreats, there are in this neighborhood a number of very large caverns, the construction of which must have cost infinite labor, since they are formed in the hard rock. There is only one door of entrance, which is so regularly fitted into the rock, that it shuts like the door of a house. It appears then that this country was formerly inhabited by troglodytes. . . . There are still to be found many families living in caverns, sufficiently spacious to contain them and all their cattle. These immense caverns are moreover to be found, in considerable numbers, in the district of Al-Jedur, some leagues to the southward of M'kess, where also we met with several families of the troglodytes." See note on Obad. 3; also Robinson's Calmet, p. 236.

12.—*they who ought not, &c.*; i. e. the Jews, the peculiar people of God, less deserving of punishment than the Edomites.

13. *Bozrah*: one of the chief cities of the Edomites.

19.—*pride of Jordan*; i. e. the forests on the banks of Jordan. See xii. 5.—*the shepherd*; i. e. the leader, commander; the land of Edom being regarded as a sheepfold, and the people as a flock.

25.—*left*; i. e. why doth it not remain? The inhabitants of Damascus are represented as speaking, *they say* being understood. They are represented as being so much attached to their celebrated city as scarcely to believe its destruction possible.

28. *Kedar and Hazor*, in Arabia.

31.—*dwelleth alone*; i. e. they do not live in cities, towns, or villages, where the houses are contiguous; but each family has its mansion apart from the rest, with land about it sufficient for the subsistence of their cattle. The circumstance seems to be mentioned here as evidence of their fearless security.

34. *Elam*: a province of Persia, or perhaps, here, the whole of it.

36. *The four winds*; i. e. enemies from every quarter of the earth.

38. *I will set up my throne in Elam*. This may mean, that God would erect his judgment-seat in Elam, and decree punishment, &c. Or *my throne* may denote the throne of my appointment, the throne of him who is commissioned by me for the conquest of Elam.

L. — LI. There are some reasons, though not very conclusive, for supposing that chapters L. and LI. were written at a later period in the captivity than that in which Jeremiah could have written them.

L. 2. — *a standard*; i. e. a signal to call people together to bear the tidings. — *Bel*. See on Is. xlvi. 1. — *Merodach*; an idol of the Babylonians, probably representing the planet Mars, to which, as the god of slaughter and blood, the ancient Semitic nations offered human sacrifices.

4. — *weeping on their way*. See note on xxxi. 9.

11. — *thrashing heifer*: whose mouth not being muzzled while it was thrashing, or treading out the grain, it fed freely and became wanton.

12. *Your mother*; i. e. Babylon, the metropolis, mother-city.

15. *She reacheth forth her hand*: as it were to be bound; i. e. she yields, surrenders. See Lam. v. 6. In 2 Chron. xxx. 8, what is translated in the common version *yield yourselves unto the Lord*, is in the original *give the hand to the Lord*.

16. *They shall turn*; i. e. the auxiliaries of Babylon.

21. — *land of Rebellion*; i. e. rebellious against Jehovah by her idolatry and pride. — *inhabitants of Vengeance*; i. e. upon whom vengeance is to be inflicted.

27. — *bullocks*; i. e. princes, great men.

36. — *and they shall be fools*; i. e. events contrary to their predictions shall manifest them to be such.

41 — 43. — *a nation*; i. e. the Medes. The threatenings in these verses are, in ch. vi. 22 — 24, directed against Jerusalem.

44 — 46. See ch. xlix. 19 — 21, where the same language is directed against Edom. — *Suddenly will I drive them*; lit. *I will wink, I will drive them*. By "them" are to be understood the Babylonians, the occupants of the habitation of the rock; i. e. the strong habitation. Comp. ver. 45.

LI. 7. — *golden cup*; i. e. for inebriating the nations with calamity; a splendid instrument of Jehovah for inflicting punishment upon the nations. See note on xxv: 15.

12. *Against the walls, &c.* This address is made, not to the Babylonians, as the common version supposes, but rather to the enemies of Babylon.

13. — *great waters*; i. e. the Euphrates, which passed through it, and its branches or canals, which surrounded it.

15 — 19. See ch. x. 12 — 16.

20. — *my battle-hammer*. From the use of the battle-hammer or mal-

let, Judas received the name of *Maccabeus*, and Charles, the Duke of France, famous for his victories over the Saracens, that of *Martellus*, i. e. *the Battle-hammer*. Such an instrument is called by the Arabs *Derbasch*, according to Niebuhr, Tom. II. p. 200. From the use of such a weapon, Lat. *malleus*, came the word *maul*.

25. — *destroying mountain*. Babylon seems to be here compared to a volcanic mountain, which has scattered destruction far and wide. The prophet threatens that she shall be burnt out, or become like one of those desolate mountains of which the fires have ceased to burn, and the materials of which have become useless, like cooled lava, so that they are wholly deserted by men.

27. *Ararat, Miuni*: provinces of Armenia. — *Ashchenaz*: probably near Armenia, if not a province of it. — *bristled locusts*. See Joel i. 4 and ii. 4, and the notes. The horses may be compared to the locusts on account of their numbers, as well as their general appearance, and to the *bristled locust*, on account of the spears and javelins of their riders.

31. *Courier runs*, &c.; i. e. They shall run from different parts, and so fall in with one another, all carrying the same intelligence to the same person, that the city was taken on the side every one came from. Herodotus tells us, that, on account of the greatness of the city, the extreme parts of it were taken some time before those who lived in the middle knew of the attack. Lib. I. c. 191.

32. — *passages*; i. e. the fords, together with the fortifications, to prevent the enemy from crossing the river. — *reeds*; i. e. the reeds upon the marshes, which might prevent the access of the enemy.

33. — *thrashing-floor when it is thrashed*; i. e. when it is trampled upon by cattle and bruised by the thrashing-wain. See Is. xxi. 10. Others suppose the meaning to be, that Babylon is full of wealth, as a thrashing-floor is full of grain in the time of thrashing; but that in a short time her prosperity should be cut down, like the harvest when it is fully ripe.

36. — *her sea*; i. e. the Euphrates and its channels. The term *sea* is applied to large rivers by the Orientals.

39. *In their heat*; i. e. while they are heated with wine; I will prepare them a drink, viz. the wine of the Divine indignation. See xxv. 15.

41. *Sheshach*. See note on xxv. 26.

42. *The sea*, &c.; i. e. a numerous army hath come up against Babylon, like the sea, and overwhelmed her. See ver. 55. Others understand the language literally, viz. that Babylon should be overflowed by the Euphrates. A large collection of waters, such as the Nile, the Euphrates, is often called a sea in the Scriptures.

44. — *bring forth from his mouth*, &c.; i. e. the riches of his temple, the offerings that had been made him from the spoils of conquered countries, and particularly the sacred vessels of the temple of Jerusalem, which Nebuchadnezzar had placed in the temple of his god. See 2 Chron. xxxvi. 7.

53. — *mount up*, &c.; i. e. in the height of her walls. — *height of her*

strength; i. e. her high fortifications. Herodotus relates that the walls of Babylon were two hundred cubits high and fifty cubits broad. According to him the city was a regular square, each side of which was one hundred and twenty stadia in length.

55. *Their waves, &c.*; i. e. the enemies of Babylon shall rush in and roar like the waves of the sea dashing against the shore.

57. — *make drunk.* See note on ver. 39.

64. *So shall Babylon sink.* Herodotus relates a similar action of the Phocæans, who, having resolved to leave their country, and never to return to it again, “threw a mass of iron into the sea, and swore that they would never return to Phocæa till that iron mass should rise and swim on the top.” Herod. I. 165. See also Hor. Epod. XVI. 25. — *utterly fail*: i. e. the Babylonians shall be exhausted, so as never to recover their strength.

LII. It ought to be considered as certain, says Grotius, that this chapter was not here inserted by Jeremiah. For he would not have repeated a history before related in the same book, ch. xxxix., xl., and in its proper place. Besides, this history is continued to the reign of Evil-merodach, and to the death of Jeconiah, a period later than that of Jeremiah. It cannot, therefore, be doubted, that the chiefs of the captivity, as they were called, wrote this chapter, that it might form an introduction to the Lamentations of Jeremiah, which usually followed the prophecies of Jeremiah. For the subject of the Lamentations is contained in this chapter, which is almost wholly borrowed from the latter part of the Second Book of Kings, a few things being added from the history of Solomon’s temple. See 2 Kings xxiv., xxv.

NOTES ON LAMENTATIONS.

THERE is no sufficient reason for doubting that the Lamentations are the productions of Jeremiah, though in regard to their form they have a more artificial character than his prophecies, which at first view suggests the suspicion that they were written by an imitator of Jeremiah, who had not gone through the calamities which he describes and laments. He may have employed his leisure in writing them during his exile in Egypt.

Each of the five chapters of the Lamentations contains a distinct elegy, consisting of twenty-two periods, according to the number of letters in the Hebrew alphabet. And in the first four chapters the versification resembles acrostics. In the first three chapters each verse consists of three lines, and the initial letters of each verse are in the

order of the Hebrew alphabet, with the exception that i. 7 and ii. 19 consist of four lines. There is also an exception to the alphabetical order, viz. that in chapters ii., iii., and iv. *Pe* is put before *Ayin*. The third chapter differs from the others in having each line begin with the same letter, so that the alphabet is repeated three times. The peculiarity of the fourth chapter is, that each verse consists of only two lines. In the translation, I have, for convenience' sake, made the lines of some of the verses more numerous. The fifth chapter is not acrostic. It contains verses equal in number to the letters of the Hebrew alphabet, and the lines are quite short, whereas in the rest they are long.

It is singular that any man of learning, who had read these lamentations of the prophet over his country's calamities and his own, should have supposed them to be elegies relating to the death of the good King Josiah. There is no allusion to the life or death of Josiah in either of them. If Jeremiah composed an elegy upon his death, as is intimated in 2 Chron. xxxv. 25, it is lost.

I. 1. — *sit solitary*. Jerusalem may by these words be represented as a mourner seeking solitude and in the attitude of grief; or by "solitary" may be meant "desolate," as a mother bereaved of her children. There are several Roman coins extant, representing on the one side the Emperor Vespasian, and on the other, a woman, (the daughter of Zion,) sitting upon the ground under a palm-tree, in a mournful attitude, and having around a heap of arms, shields, &c. The legend is *JUDÆA CAPTA*, — "Judæa taken." See Robinson's *Calmet*, p. 584. — *tributary*, or obliged to pay tribute-service. This is the common meaning of the word.

2. — *her lovers*; i. e. the nations with which she had formed alliances.

3. — *goeth into exile*. I am inclined to think, with Michaelis, Blayney, and others, that it was a voluntary migration of the Jews that is here intended; many of whom, previous to the captivity, had left their country, and retired into Egypt and other parts, to avoid the oppression and servitude which they had reason to apprehend from the Chaldæans, who had invaded, or were about to invade, their country. — *in the straits*; i. e. narrow passages, where there is no room to turn to the right or left, no chance to escape. The expression is to be understood metaphorically, as denoting great distress.

4. *The ways to Zion*; i. e. the ways which lead to Zion, once rejoicing in the multitude that passed over them to keep holy day, mourn because none pass over them.

5. — *the head*; i. e. her superiors. See Deut. xxviii. 13, 44.

8. — *her shame*. See Is. xvii. 3; Ezek. xvi. 37.

9. — *her end*; i. e. she thought not of the miserable end to which her wickedness would bring her.

14. *The yoke, &c.* A metaphor drawn from the practice of a husbandman, who, after fastening the yoke upon the cattle, keeps the

cords wound round his hand. So she says the yoke of his transgressions, i. e. the consequences of them, is fastened upon her neck, and the cords connected with it wound round the hand of God, so that she could not throw it off. — *they are twisted together*; i. e. in their consequences, or punishment, my sins are formed, like ropes or other materials, into a yoke which is insupportable.

19. — *my lovers*; i. e. those whose alliance I had sought, the Egyptians and others. See iv. 17.

20. — *turneth itself*; i. e. is vehemently agitated, cannot rest. — *Death*; i. e. natural death by famine or pestilence. A personification. See Jer. ix. 21; Hab. ii. 5.

“ Despair

Tended the sick, busiest from couch to couch;
And over them triumphant Death his dart
Shook.”

Par. Lost, XI. 489.

II. 1. — *covered with a cloud*; i. e. degraded; treated with indignity. — *his footstool*. The ark of the covenant is called God's footstool, 1 Chron. xxviii. 2; Ps. xcix. 5; and for this obvious reason, that when the glory of God appeared sitting as it were enthroned upon the mercy-seat, between the cherubim, the ark below was, as it were, a base, or footstool to the throne. (*Blayney*.) Perhaps, however, the whole temple, the peculiar dwelling-place of Jehovah and the receptacle of the ark, is intended.

3. — *every horn*; i. e. all her means of defence.

7. *They have lifted up*; i. e. the enemies triumphed in the desolation of the temple, with as loud a noise as the people were wont to make in celebrating the praises of God on a solemn festival. Comp. Ps. lxxiv. 4.

8. — *the line*; i. e. a line of destruction. See Is. xxxiv. 11, and the note.

11. *My liver*, &c. The liver is here regarded as the seat of the feelings, as if he had said, My soul is pierced.

12. — *mother's bosom*; i. e. when, endeavoring to draw nourishment from the breasts of their exhausted mothers, they breathed their last in their bosoms.

14. — *and seduction*; i. e. such as seduce from the worship and service of God.

18. — *apple of thine eye cease*; i. e. from shedding tears.

19. — *beginning of the watches*; i. e. the first watch of the night, of which there were three with the ancient Hebrews, the first, the middle, and the third or morning watch. See Judges vii. 19; Ex. xiv. 24; 1 Sam. xi. 11. In the New Testament four are mentioned, in conformity with the custom of the Romans.

22. — *as on a festal day*; i. e. thou hast caused my terrible enemies or calamities to be assembled against me, as my people were wont to assemble in great crowds on festal occasions. Comp. verse 7.

III. It has been supposed by several critics that the Jewish people is represented in this chapter under the image of a single man. But from verse 14, and 58-63, I am inclined to believe that Jeremiah bewails his own calamities, those which he suffered from the enemies of his country in common with his countrymen, and those which he suffered from them.

3. — *turn his hand* ; i. e. he smites me again and again.

5. — *builded against me* ; i. e. hath built mounds, or other means of annoyance against me, as in the siege of a city. See Ezek. iv. 2.

11. — *turned aside my ways* ; i. e. made them deviate from a true and straight way ; made them crooked. See ver. 9.

13. — *sons of his quiver* ; i. e. his arrows.

20. *Yea, thou wilt, &c.* So in Cranmer's Bible : " Yee, thou shalt remembre them ; for my soule melteth awaye in me."

21. *This I recall, &c.* This may refer to the last line, or to the following verse.

27. — *the yoke* ; i. e. of affliction, of chastisement.

28. — *since He layeth it* ; i. e. the yoke upon him. The name of God is understood, as often in Job. See note upon Job iii. 20.

37. *Who is he that saith, &c.* ; i. e. who is he that can command anything to be done, so that it shall be effected, unless Jehovah permit or order it to be done? Others translate the line, Who is he that saith, " It happened, Jehovah commanded it not " ?

39. *Let him murmur.* So in Cranmer's Bible : " Wherefore then murmureth the lyvyng man ? Let him murmure at his awne synne."

63. *Behold their sitting down and their rising up, &c.* ; i. e. Behold, at all times, I am the object of their derision. See Ps. cxxxix. 2.

IV. 1. — *hallowed stones* ; i. e. the gems worn upon the garment of the chief priest, upon which were inscribed the names of the twelve tribes of Israel. See Exod. xxviii. — *cast forth, &c.* ; i. e. become vile, as the filth that is cast out into the street. Some understand " hallowed stones " metaphorically, as denoting the principal inhabitants of Jerusalem.

3. — *cruel, like the ostriches.* See Job xxxix. 13, &c., and the note. " On the least noise or trivial occasion," says Dr Shaw, " she [i. e. the ostrich] forsakes her eggs or her young ones, to which perhaps she never returns ; or if she does, it may be too late either to restore life to the one, or to preserve the lives of the others. Agreeable to this account, the Arabs meet sometimes with whole nests of these eggs undisturbed ; some of them are sweet and good, others are addle and corrupted ; others again have their young ones of different growth, according to the time, it may be presumed, they may have been forsaken of the dam. They often meet with a few of the little ones no bigger than well-grown pullets, half starved, straggling, and moaning about, like so many distressed orphans, for their mother."

5. — *embrace the dunghill* ; i. e. either hoping to find some sustenance, or to rest upon it in place of the rich carpets and couches to which they had been accustomed

9. — *stricken through*; i. e. killed. They die by a lingering death, and yet as surely as if they had been *stricken* through, in reference to the phraseology of the preceding line.

14, 15. *They stumbled*, &c. It has been doubted whether these verses, as far as to *As they fled*, &c., contain a continuation of the description of the wickedness of the prophets and priests, or whether the whole is to be understood of their punishment. I prefer the latter supposition. I am inclined to think the meaning is, that the priests and prophets stumbled through terror, pursued by the enemies who had taken the city, and polluted by blood shed by their pursuers. The priests and prophets shed innocent blood, one would think, not by raving through the streets, sword in hand, but in a more secret way, by instigating their agents.

16. *They paid no regard*, &c.; lit. *They accepted not the face or person*; i. e. the victorious enemies regarded not the entreaties of the priests; they had no pity on them, according to the parallel expression. The phrase, "to receive or accept the person," was borrowed from the practice of an Eastern king or judge in admitting to his presence those who came with presents, or who had interest, and granting their request. Hence it often means *to be partial*. Here, however, it has the meaning assigned to it in the text.

17. — *a nation that could not save us*; i. e. Egypt. See Jer. xxxvii. 5 — 11.

20. *The breath of our nostrils*; i. e. King Zedekiah, upon whom they placed great dependence for life, or national existence. To "live among the nations" here means to live as safe as one among the nations.

V. 4. *Our water*, &c.; i. e. we are obliged to pay our conquerors money for the water which we draw from wells and fountains once our own.

6. — *given the hand*: placed ourselves in subjection to. See Jer. l. 15, and the note.

7. — *bear their iniquities*; i. e. the calamities which our fathers merited by their sins, and avoided by their death.

9. — *sword of the wilderness*; i. e. the swords of those who lay in wait to plunder all whom they found in the wilderness.

17. — *our eyes are dim*; i. e. through faintness the sight of our eyes departs. On the other hand, the eyes are said to be enlightened when the strength is restored and faintness departs. See 1 Sam. xiv. 29.

21. *Renew our days*, &c.; i. e. restore to us what we enjoyed in former days, our country, temple, religious ordinances, &c.

NOTES ON EZEKIEL.

EZEKIEL, whose name, being interpreted, is *God-will-strengthen*, the son of Buzi, a priest, was one of the ten thousand captives carried with King Jehoiachin, or Jeconiah, into Mesopotamia, and placed near the river Chebar, or Chaboras, by Nebuchadnezzar, the king of Babylon. (2 Kings xxiv. 14.) This event happened about twelve years before the destruction of Jerusalem, or about six hundred years before the Christian era. In the fifth year after his removal he was called to the prophetic office, ch. i. 2, which he continued to exercise to at least the sixteenth year after the capture of Jerusalem by Nebuchadnezzar, or to the twenty-seventh of his captivity, that is, about twenty-two years; not twenty-seven, as is stated by Jahn. How much longer he prophesied, and when he closed his life, we are not informed. From what has been said, it appears that he was a contemporary of Jeremiah. A great help to the intelligent perusal of both of these prophets is the Jewish history of the times in which they flourished. It may be found in the Bible, or in the writings of Josephus, or in Prideaux's Connection, or in Milman's History of the Jews.

Respecting the comparative merits of Ezekiel as a writer, there has been a considerable diversity of opinion, as may be seen in the remarks of Bishop Lowth upon this prophet, in his Lectures on Hebrew Poetry, and the note of Michaelis. To me the judgment of Michaelis appears in this instance to be more correct than that of Lowth. Undoubtedly there are to be found in Ezekiel some striking passages, such as the vision of the dry bones, some great thoughts, such as that in ch. xxxvi. 26, and many bold images. But in general he wearies the reader by endless amplification and frequent repetition, and sometimes disgusts by his minuteness of detail in the delineation of gross images. One illustration, which Isaiah has despatched in a single verse, or a single expression, Is. i. 21, Ezekiel has spun out into whole chapters, so as to lead us to wonder at the state of society when such things would not be offensive to the taste of a writer of genius and his contemporary readers. See ch. xvi. and xxiii. His visions and allegories sometimes dazzle and confound rather than impress and instruct us, though it may be said that his contemporaries may have attached a meaning to them where we cannot. Yet he was himself so sensible of the obscurity of some of his emblems and allegories, that he gives a verbal explanation of them. Some of his emblems are forced and unnatural, and there occurs occasionally something ludicrous in their want of appropriateness; as when he takes an iron pan, and lays siege to it, as the emblem of enemies besieging the wall of a city. His language is generally prosaic, prolix, and without strength.

There may appear to some readers a want of reverence in thus speaking of the style of the prophet; but since the time of Bishop Lowth the style of the sacred writers has been regarded as their own,

and made the subject of criticism, and in my opinion great injury is done to the just claims of the sacred writers by extravagant and indiscriminate eulogy.

Though I cannot rank Ezekiel so high amongst the sacred writers as some others have done, in regard to the style and dress in which he conveys his sentiments, I yield to no one in respect for the depth of his moral feelings, and his just and discriminating moral and religious views. See iii. 17–21, xviii., xxxiii.

The prophecies of Ezekiel have sometimes been divided into three parts: — I. Those relating to the Jews before the destruction of Jerusalem, ch. i. — xxiv.; II. Prophecies relating to foreign nations, ch. xxv. — xxxii.; III. Prophecies relating to the Jews after the destruction of Jerusalem, ch. xxxiii. — xlvi.

I. 1. — *in the thirtieth year*; i. e. of the reign of Nabopolassar, the first king of Babylon that was independent of Assyria. See Ros. ad loc. — *visions of God*; i. e. visions presented or sent by God. The plural is here used, because the vision to which it relates consists of a variety of particulars.

3. — *hand of Jehovah, &c.*; i. e. he was under the influence of the divine spirit.

4. — *a stormy wind came from the north*. I do not regard this as referring to the calamities which were to burst on Jerusalem from her Northern enemies, the Chaldæans; but rather as preparatory to the manifestation of the Deity which follows. Comp. 1 Kings xix. 11; Acts ii. 2. The storm is said to come from the north, in allusion to an opinion that prevailed in the East, that in the remotest regions of the North there was a certain mount of congregation, a place where God and his angels assembled. See Is. xiv. 13, and the notes of Gesenius or Rosenmueller upon it. It may be here remarked, that it is against the spirit of the writer to explain the circumstances of the vision too minutely, or to assign a particular meaning to every part of the scene. Ezekiel evidently describes a manifestation of the Deity to him, by which he was called to assume and exercise the prophetic office. This was the great design of the vision. The circumstances under which this manifestation was made were designed to make it more august and impressive. He who is elsewhere said to make the clouds his chariot, is here represented as sitting upon such a chariot, and drawn by living creatures of wonderful excellence, and in a manner calculated to excite astonishment and veneration, — in an unearthly manner, and corresponding to the greatness of Deity. Various particulars in the description are introduced only to fill up the scene and add to its majesty.

5. — *four living creatures*. In ch. x. they are called cherubs, and are to be regarded as a class of angels. In Gen. iii. 24 they are represented as guarding the tree of life. They are said to have the human form, by which it is to be understood that they resembled man in respect to their size and their erect stature. In other respects their

forms are borrowed from creatures regarded as most excellent upon the earth, namely, from the lion, the first amongst wild beasts, the eagle, the first amongst birds, the ox, the first amongst tame animals, and from man, the head of them all. As symbols, these animals denote strength and wisdom; or perhaps, strength, swiftness, obedience, and wisdom. Having four faces, they are ready to go with promptness and execute the commands of God in every direction. The representation of the Deity, having his chariot-throne borne by creatures uniting the forms of various animals, was agreeable to the conceptions of the Eastern nations, as appears from antiquities of Egypt, and some of the countries of Asia. See Rosenmueller on ch. i. 10.

7. — *their feet were upright*; i. e. perpendicular, not horizontal, like human feet.

9. — *were joined one to another*; i. e. of the two in front, and of the two behind, the right wing of one reached to the left wing of the other; the extremities of the expanded inner wings forming an arch. — *New-come*. — *they turned not about*. Having a face in each direction, they could go forward or backward, to the right hand or to the left. The wheels also were adapted to such motions. For it appears from verses 16 and 17 that the wheels were made so as to move sideways as well as straightforwards; i. e. they were composed of two rims intersecting each other at right angles. There was no need, therefore, of their turning. This proceeding directly on, in the same undeviating, inflexible position, seems to show their steadiness in performing the Divine will, which advances to its destined goal right onwards. It may be said that it is impossible to construct wheels of this kind, so as to move a carriage as is here represented. But in vision they would go as well as any wheels. No human artist could give a living spirit to wheels.

12. — *the spirit was to go*. By a comparison of this phraseology with verses 20, 21, and x. 17, I should suppose that *spirit* in this verse denotes the Divine spirit or power which was imparted to the living creatures. So in ch. ii. 2 it is said, “The spirit entered into me, when he spoke to me, and set me upon my feet.”, Others understand by it *inclination*, or *will*.

15. — *with its four sides*. The wheel being composed of two rims intersecting each other at right angles, as it were a wheel within a wheel, the four semicircular parts thus formed seem to be called the four faces or sides. Otherwise, *according to their four faces*.

18. — *full of eyes*. Their eyes may be supposed to represent God’s all-seeing providence.

20. — *for the spirit of the living creatures was in the wheels*; i. e. the same Divine spirit which was in the living creatures, directing their motions, was also in the wheels.

22. — *a firmament like crystal*. So in the Apocalypse, iv. 6, the floor or pavement of the Divine throne is represented as “a sea of glass, like unto crystal.” And in Exodus xxiv. 10, it is said that the elders of Israel “saw the God of Israel, and under his feet as it were

a paved work of sapphire, and shining like heaven itself." It has been said that this representation of the pavement of the Divine throne is borrowed from the custom of the ancients, who covered the floors of their more costly edifices with glass or crystal. See Ros. ad loc.

24. — *voice of the Almighty*; i. e. like thunder. Comp. x. 5; Ps. xxix. 3, &c.

26. — *like that of a man*. So in Dan. vii. 9, the Supreme Being is represented in the form of an aged man.

II. 1. *Son of man*; i. e. O man; O thou that belondest to the race of mortal men, in contradistinction from God and angels.

4. *Brazen-faced*, lit. *hard of face*.

9. — *a book-roll*. It is well known that ancient books were written so as to be rolled up in the manner of modern maps, on cylinders of wood or ivory. Hence the word volume, from *volumen*, a Latin word from *volvo*, to roll.

10. — *within and without*. Contrary to the state of the ancient rolls in general, which were written only on the inside. Thus Juvenal mentions it as an unusual circumstance, denoting a prolix, wearisome writer: —

“ Aut summi plena jam margine libri
Scriptus, et in tergo, nec dum finitus Orestes? ”

Sat. I. 5, 6.

“ Or, huger still,
Orestes, with broad margin over-writ,
And back, and — O ye gods! not finished yet? ”

Gifford's Trans.

Adam Clarke remarks: “The *Hebrew rolls* are generally written in this way. There are several of such Hebrew rolls before me, all written on the *inside* only, consisting of skins of vellum, or parchment, sewed together, extending to several yards in length. Other Asiatic books were written in the same way. A Sanscrit roll of sixty feet in length, also before me, is all written on the inside; and a Koran, written in exceedingly small characters, about two inches broad, and twelve feet long, and weighing but about half an ounce.” The circumstance that the roll here mentioned was written within and without, denotes that it contained denunciations of a long series of calamities.

III. 1. — *eat this roll*. We have a common metaphor at the present day, with a similar, though not precisely the same, meaning. To devour a book, as the phrase is now used, denotes the eagerness and interest with which it is perused. *To eat*, when used in a similar way by the Hebrews, seems to have reference to the thoroughness with which one becomes master of the book or subject to which it is applied. The author of the Apocalypse borrows the metaphor from this passage in Rev. x. 9, 10. It is used by our Saviour in its utmost boldness, when

he says, "Unless ye eat the flesh of the Son of Man and drink his blood, ye have no life in you," John vi. 53; which is explained by ver. 35, "*He that cometh to me shall never hunger, and he that believeth on me shall never thirst.*" "To eat the flesh and to drink the blood of the Son of Man," is thoroughly to receive and retain all those good influences which flow from his doctrines, his precepts, his life, and his death; and for the prophet to eat the book-roll was for him to be thoroughly acquainted with its contents. The same metaphor is used by later Jewish writers. Thus, in reference to a Jewish opinion that Hezekiah was the Messiah, it is said, "Rabbi Hillel said, Israel shall not have a Messiah, since they eat him in the time of Hezekiah." And again, "It shall be, that they shall eat the years of the Messiah." See also Jer. xv. 16. It is remarked by Archbishop Newcome, upon the passage, that "Christians eat bread and drink wine, partly to show that they should receive and imbibe the doctrines of Christ so as to practise them." In verse 10, the prophet uses plain language.

3. — *as honey for sweetness.* This seems to denote that the prophet received his commission from God with willingness and satisfaction.

12. — *from his place;* i. e. by us, his ministering spirits, who are now in the place where his glory dwelleth.

14. — *but the hand of Jehovah,* &c.; i. e. I was impelled by a strong influence from God.

15. — *astonished;* i. e. by the commission with which I was intrusted and the overpowering splendor of the vision.

20. — *a stumbling-block;* i. e. "such a temptation to sin, and particularly to idolatry, as he might have resisted." — Newcome.

IV. 4. — *lay the iniquity,* &c.; i. e. declare that you thus represent the punishment of the iniquity of Israel. — *thou shalt bear;* i. e. shalt pre-signify the punishment which they shall bear.

12. — *dung.* The dung of oxen and camels was often used in the East as fuel for preparing their food. The command to use human dung expressed extreme necessity.

V. 6. — *more than the nations:* because the nations have adhered to the religious rites transmitted down to them by their ancestors.

16. Rosenmüller remarks: "It is not necessary to suppose, with Grotius, that *the arrows* of famine denote thunderbolts, winds, storms, locusts, mildew, with which, as with arrows, God destroys the harvest and brings famine; but weapons are attributed to famine itself, because it will press them like an enemy on every side, and, as it were, destroy them with weapons."

VI. 3. — *high places,* upon which idolatrous worship was practised.

4. — *sun-images;* i. e. statues representing the sun, regarded as a deity. Their form was probably conical or pyramidal, being borrowed from the ascent of a flame of fire. See Ges. Thes. ad loc.

11. *Smite;* i. e. with one hand upon the other, i. e. smite thine hands together; a gesture of astonishment and grief.

VII. 6. *It awaketh, &c.* For *the end* of a country *to awake* seems a harsh metaphor. Its use, however, in the original is accounted for by the circumstance that the two words form what is called a *paronomasia*: a play upon words somewhat analogous to alliteration. *Thy ruin runneth* is an expression somewhat resembling the original.

7. *Thy fate*, lit. *thy circle*: the vicissitudes of things being conceived of as revolving in a circle.

10. *The rod hath blossomed*. "The rod of oppression and of wickedness, ver. 11, prevails among the Jews, and their pride increases." — *Newcome*.

12. *Nor the seller mourn*: as his property would soon be in the possession of the enemy.

13. — *the seller shall not return*: i. e. at the year of jubilee.

14. *For mine anger, &c.*; which prevents their going to battle by taking away their courage and resources. Comp. Is. xxix. 14.

17. — *shall flow with water*; i. e. shall be, as it were, dissolved into water, and unable to support their bodies.

19. — *stumbling-block of their iniquity*. It was employed to adorn their idols, and to nourish their own pride.

22. — *my secret place*: i. e. the sanctuary, which was not to be approached by any but the priests.

23. *Make a chain*; i. e. to denote that the people shall be led into captivity in chains.

26. — *seek a vision, &c.*, whether there be any way of escaping their calamities. — *Instruction, &c.*; i. e. there shall be no one who can show them a way of escape, either by an answer from God or by human wisdom. "Then shall they seeke visyons in vayne at their prophetes." — *Cranmer's Bible*.

27. — *be troubled*; i. e. be, as it were, in trepidation, in a tremor.

VIII. 3. — *in the visions of God*; i. e. not by actual removal, but mental representation. — *the idol of jealousy*; i. e. an idol which rivalled God and provoked his jealousy; probably an image of Baal. See 2 Kings xxiii. 4, 5.

10. — *creeping things*. The prophet seems here to refer to idolatries borrowed from Egypt. "Round the room in Thebes, where the body of king Osymandrias seemed to be buried, a multitude of chambers was built, which had elegant paintings of all the beasts sacred in Egypt." — *Diod. Sic.* 1, p. 59, ed. Wess., quoted by *Newcome*.

12. — *in the dark*.

" By the vision led
His eye surveyed the dark idolatries
Of alienated Judah."

Par. Lost, I. 455.

14. — *weeping for Thammuz*. The name of a Syrian god corresponding to the Adonis of the Greeks. For a good account of the manner in which the fabled death and resurrection of this god were celebrated,

and of their symbolical import, see Robinson's Calmet's Dictionary, article *Adonis*.

“ The love-tale
Infected Sion's daughters with like heat ;
Whose wanton passions in the sacred porch
Ezekiel saw.”

Par. Lost, I. 453.

17. — *branch to their nostrils*. In allusion to a custom of the Persians, who, when they worshipped the rising sun, used to hold in their left hands a bunch of twigs called *Barsom*. See Ros. ad loc.

IX. 2. — *inkhorn by his side* ; i. e. suspended from the girdle, as is still the custom in the East. See Robinson's Calmet, article *Inkhorn*.

4. — *a mark*. This mark was probably the last letter of the Hebrew alphabet in its ancient form, somewhat resembling a cross, from which the T of the Greeks and Romans, which is the same as ours, was borrowed.

7. *Pollute the house* ; i. e. with the blood of the slain.

X. 1. — *cherubs*. I see not why the plural of cherub should not be formed in the usual way. The Bishop's Bible has it *cherubims* ; Cranmer's, *cherubins*.

2. — *over the city*, to denote that the city should be burned by the Babylonians.

13. *Whirlwind*. See Is. v. 28.

14. — *cherub*. From ch. i. 10, there can be no doubt that the face of an ox is here denoted. But why the face of the ox, rather than either of the other three faces, should be called the face of the cherub, it is not easy to say. Lightfoot, as quoted by Ros. ad loc., supposes the appellation to arise from the circumstance that it was the face of the ox that presented itself to the high-priest as he was advancing toward the ark.

XI. 3. *The time is not near that we should build houses*. Newcome explains this passage as follows : “ The time is not near that we should build houses in a foreign land. Compare Jer. xxix. 5. Here we shall die in mature age, as the choice pieces are not taken out of the caldron till they are perfectly prepared. The image is suggested by the process at the Jewish sacrifices. See 1 Sam. ii. 13, 14. In opposition to this, God says in verse 7, that if Jerusalem is the caldron, it is the caldron of the slain ; and in verse 11, that it should not be the caldron of many, who were destined to fly and to perish in the extreme parts of their country. See 2 Kings xxv. 6, 7, 21.” Or, “ The city is the caldron, and we are the flesh,” may denote simply, We will share all fates with her ; we will either be preserved or perish with her.

5. *Thus have ye said*, &c. “ Ye have advanced the assertion mentioned in verse 3. You have rightly said. What you say, ‘ The city is

the caldron, and we are the flesh,' shall be fulfilled, but not as you understand it. Many of you will perish in the city. For those it will be the caldron, and they will be the flesh boiled in it. But yourselves shall not be the flesh in the caldron; but you shall be taken out and elsewhere cut in pieces."

Rosenmueller explains it somewhat differently, supposing the meaning of those who used the proverb to be, "The Babylonians will take and burn the city, and we, who are shut up in it, shall be burned, as flesh is boiled in a pot; it is not safe, therefore, to remain in the city, much less to build or repair houses." Rosenmueller supposes their object to be, to show the necessity of procuring aid from the Egyptians, which Jeremiah, as well as Ezekiel, xvii. 15, had opposed as injurious to the state. The explanation of Newcome seems to be favored by verse 15. See also Jer. xxxviii. 17 - 23. It is a frequent practice with Ezekiel to express in plain language what he had previously expressed in metaphor or allegory.

16. — *sanctuary*; i. e. a place of refuge, an asylum; the sacred places among the Hebrews having the privileges of an asylum. See 1 Kings i. 50; ii. 28.

23. — *the mountain*, &c.; i. e. the Mount of Olives. The assertion, that the glory of Jehovah went up from the midst of the city, may denote that he would desert the city.

XII. 3. — *prepare thee stuff for removing*; i. e. whatever is necessary for a long journey. It is evident that the prophet is ordered to do this, in order to represent in his own person the flight and exile of Zedekiah and the Jews.

4. — *at even*. A circumstance which seems to denote secret flight. Comp. 2 Kings xxv. 4.

6. *Cover thy face*: a sign of shame and grief.

7. — *the wall*; i. e. the wall of his house, which, says Kimchi, was to be broken through with the hand, rather than with instruments of iron, so that the noise might not be heard.

13. — *not see it*. His eyes were put out. See 2 Kings xxv. 7.

16. — *declare*: confessing that they were justly punished for their idolatries and immoralities.

XIII. 2. — *out of their own hearts*; i. e. things of their own invention, without a commission from God.

4. — *like the foxes*; i. e. they destroy the vineyard of Jehovah instead of protecting it.

6. *Ye have not gone up*, &c.; i. e. ye have not used the means to avert from the people the judgments of Jehovah, by your intercessions, your instructions, your warnings, and your exemplary conduct.

8. — *have seen a lie*; i. e. prophesied that which is false.

9. — *in the assembly*, &c.; i. e. they shall not be considered as belonging to my people. — *register*; i. e. which contains the names of all belonging to the nation of Israel.

16. — *even the prophets.* This verse explains the whole from verse 10. Jerusalem is the wall which is to be destroyed; and those who daubed it with mortar unduly prepared are the false prophets.

18. — *pillows, &c.* This language seems to be metaphorical, denoting the accommodating, flattering answers which these female prophets gave to those who consulted them, or the security and prosperity which they promised to the people generally. See verse 22. For the customs from which the language is borrowed, see Rob. Calmet, art. *Bed.* — *hunt the lives;* i. e. lead them to destruction for your own profit.

19. — *pollute me;* i. e. by uttering their false oracles in the name of Jehovah.

XIV. 3. — *idols in their heart;* i. e. they have a strong inward inclination to idolatry, and have actually set up idols, which they worship.

5. — *that I may lay hold;* i. e. catch, surprise them in their own consciences, when they perceive that I am acquainted with their secret idolatries, and denounce the woes which they deserve.

9. *I, Jehovah, have deceived.* “When any false prophet is deceived, the probable event proving contrary to his prophecy, I, Jehovah, have so superintended the course of things as to deceive that prophet.” — Newcome.

XV. 2. — *a branch, that is among, &c.;* i. e. which is unfruitful, and so on a par with barren forest-trees.

XVI. 2. — *an Amorite;* i. e. “Your degenerate and idolatrous conduct being suitable to such a descent. See Susan. 56, John viii. 44. It is the language of indignation and reproof, like

‘Duris genuit te cautibus horrens
Caucasus.’

Virg. Æn. IV. 366.” — Newcome.

See also Is. i. 10.

24. — *an arched place;* i. e. a brothel, corresponding to *fornix* in Latin. — *a high place;* i. e. a place devoted to the worship of idols. Plain language and metaphorical seem to be mingled in this verse.

30. — *faint;* i. e. with lust.

31. — *scoffeth at her hire;* i. e. at a low price; sets a high price on her favors.

56. — *mentioned by thy mouth;* i. e. she was held in such contempt that thou didst not even mention her name.

62. — *that I am Jehovah;* i. e. the Unchangeable.

XVII. 3. — *great eagle;* i. e. Nebuchadnezzar. See verse 12.

5. — *one of the shoots;* i. e. Zedekiah, of the seed royal, placed in Judæa by Nebuchadnezzar, after the removal of Jehoiachin.

7. — *another great eagle;* i. e. the king of Egypt.

XVIII. 6. — *eat not upon the mountains*; i. e. things offered to idols. See Exod. xxxii. 6. — *lift not up his eyes*; i. e. in trust and adoration. — *uncleanness*. See Lev. xx. 18.

8. — *usury*; i. e. interest. See Deut. xxiii. 19, 20.

13. — *his blood shall be upon him*; i. e. he shall be guilty of his own blood; the voluntary cause of his own death. He cannot complain that he is unjustly condemned. See Lev. xx. 9.

17. — *keepeth back his hand from the poor*; i. e. doth not lay it upon them oppressively.

XIX. 2. — *a lioness*. “An allusion to Gen. xlix. 9. Judæa was among the nations like a lioness among the beasts of the forest. She had strength and sovereignty.” — Newcome.

3. — *one of her whelps*. Jehoahaz, the son of Josiah. See 2 Kings xxiii. 33, 34.

5. — *another*, &c. This is commonly supposed to be Jehoiakim. See 2 Kings xxiii. 34–36. Rosenmueller, however, prefers Jehoiachin, who reigned only three months, on the ground that Jehoiakim was made king by Pharaoh Necho, rather than by the Jewish people. But Pharaoh may have acted from the recommendation, or with the approbation, of the people.

7. *He knew*, &c. The word is here used in the same sense as in Gen. iv. 1.

XX. 5. — *lifted up my hand*; i. e. swore. See Gen. xiv. 22; Ex. vi. 8.

7. — *the abomination of his eyes*; i. e. the idols to which his eyes look with pleasure or reverence.

11. — *live*; i. e. prosper, enjoy prosperity.

12. — *a sign*; i. e. “a mark of distinction to mankind, that I was their Creator and God, and they my creatures and people; and a memorial to themselves, which might constantly suggest to them that they were set apart by me to be a holy and peculiar nation. Exod. xxxi. 13.” — Newcome.

25. *I gave them statutes that were not good*; i. e. I suffered them to fall into the observance of idolatrous rites of an abominable and destructive character, such as are mentioned in the following verse.

26. *I polluted them*; i. e. suffered them to pollute themselves with idolatrous sacrifices.

29. “What is this idolatrous high place to which ye go rather than to my sanctuary? And yet, notwithstanding my reproof, the name continues, and the practice, unto this day.” — Newcome.

35. — *desert of the nations*; i. e. the barren regions which lie between Judæa and Babylon.

37. — *under the rod*; a shepherd’s rod, in allusion to the custom of numbering flocks and herds by striking them with the rod as they enter the fold, so as to see that all are there. — *bond of the covenant*; i. e. I will renew with you the covenant which I made with your fathers,

from the bond of which ye have, as it were, set yourselves loose by your impiety.

39. Be altogether idolaters, or altogether worshippers of me. Renounce me, or your idols. Choose ye whom ye will serve.

45. — *the South*; i. e. Jerusalem, which was south from the river Chebar in Chaldæa.

49. *Doth he not speak in parables?* i. e. Is he not unintelligible? In what follows, Ch. xxi., therefore, the prophet is instructed to deliver plainly what, in verses 47, 48, is set forth parabolically.

XXI. 3. — *my sword*; i. e. the armed Chaldæans, whom I shall employ to execute my purposes. See ver. 9, 10.

5. — *not return*; i. e. into its scabbard.

6. *With the breaking of thy loins*; i. e. With the utmost anguish, with pain in thy loins, as if they were broken. See Is. xxi. 3; Nah. ii. 10.

7. — *the rumor*; i. e. of approaching calamity. See vii. 26.

10. *Or shall we make mirth?* i. e. rather than to be warned by the threatened chastisement. — *The staff of my son*; i. e. the tribe or people of Israel, so denominated from the sceptre or staff of the leader of the tribe. See verse 13. — *every rod*; i. e. every rod of chastisement. Various explanations of this uncertain verse may be found in Rosenmueller.

12. — *smite upon thy thigh*. See the note on Jer. xxxi. 19.

13. *The trial is made*; i. e. the contemning staff, or tribe, which is mentioned in the following line, has been tried by means of prophetic warnings, and various punishments. — *contemning staff*. This seems to denote the scornful, contumacious staff, or tribe, which despises punishment, in verse tenth, and is here threatened with entire destruction.

16. *Unite thyself*: sword to sword; in reference to verse 14, “twice, yea thrice, cometh the sword,” &c.

17. — *smite my hands*: a gesture of sorrow; or, as some understand it, of encouragement to the victorious Chaldæans. — *cause mine anger to cease*; i. e. by satisfying it; by inflicting severe punishment.

19. — *both of them*; i. e. the ways, or roads.

21. — *use divination*: in order to discover whether he should first attack Jerusalem, or Rabbah. — *his arrows*. There were several modes of divination by arrows, and it is uncertain which was practised here. From the use of the verb *shake together*, it is probable that the names of the cities were written upon the arrows, and that which was first drawn out was regarded as indicating the city which should first be attacked. Poccocke, in his *Spec. Hist. Arab.*, p. 329, relates, that when one was about to set out on a journey, or to marry a wife, or to undertake any business of importance, he used to consult three arrows, which he kept enclosed in a box. On the first was written, *God orders it*; on the second, *God forbids it*; and on the third nothing was written. One of these he draws out with his hand, and if it be that which

has the first inscription, he pursues his enterprise with alacrity ; if the second, he desists from his undertaking ; and if the blank arrow, he draws again, until a decisive answer be given by one of the other two. See Ros. ad loc. — *teraphim*. These appear to have been idolatrous images in the human form. How they were questioned is uncertain. — *look at the liver* ; a mode of divination familiar to the Greeks and Romans, as well as to the Orientals.

22. — *the lot* ; i. e. the divination. When he puts his hand into the vessel which held the arrows, he shall draw out one which has inscribed on it Jerusalem with its destiny.

23. — *in their sight* ; i. e. of the Jews. — *because they swore oaths* ; i. e. because the Chaldeans had bound themselves in a treaty of alliance by an oath to defend the Jews, although Zedekiah and the Jews had not regarded their oath to Nebuchadnezzar. A very different explanation has been given by Schnurrer, who supposes the meaning to be, that it appeared incredible to the Babylonians that so strong a city, having the protection of Jehovah, should fall before him ; that some swore there was fraud in the augury, and some that it was founded in truth ; and that finally the king decided that the wickedness and impiety of the Jews were so great, that no one ought to despair of taking their city. See Ros. ad loc.

24. — *that hand* ; i. e. the well-known hand or power of Nebuchadnezzar.

25. — *prince* ; i. e. Zedekiah.

26. *This shall no more be this*. This obscure declaration I have thought best to translate as literally as possible. It seems to indicate that the crown or dynasty shall be changed.

27. — *the right belongeth* ; i. e. to whom belongeth the sovereignty, the office of governing.

28. — *sons of Ammon*. See verse 20. — *and their scorn* ; i. e. which they cast upon the Jews when they were in distress. See xxv. 3, 6 ; Zeph. ii. 8.

29. — *while they see deceit* ; i. e. utter false prophecies. — *bring thee to the necks* ; i. e. that the sword may bring thee, O Ammonite, prostrate upon the mangled bodies of the slain, — of those whose heads are severed from their bodies, leaving the bleeding neck a prominent object.

30. *Return the sword* ; i. e. make no resistance, for it will be vain.

31. *I will blow upon thee* ; i. e. to increase the heat of the fire.

XXII. 4. — *days — years* ; i. e. appointed for thy punishment, for thy captivity, &c.

5. — *confusion* : such as tumults, sedition, violence.

10. — *uncover*, &c. ; i. e. by criminal intercourse with his wife.

12. — *take a reward* ; i. e. the judges are bribed to condemn the innocent to death.

13. — *smitten my hands* ; i. e. with astonishment and indignation.

15. — *consume thine impurity* ; thy impure citizens shall be slain or carried captive.

16. — *be profaned* ; declared impious and profane by the punishment which I send upon you.

28. — *daub*, &c. See xiii. 13–16.

XXIII. 3. — *in Egypt*. See xx. 8

4. — *Aholah* ; i. e. *her tent*, or *tabernacle*, not God's dwelling-place. — *Aholibah* ; i. e. *my tabernacle is in her* ; in reference to the temple in Jerusalem.

14. — *men portrayed*. By these are not to be understood Babylonian gods painted in human form, but rather Babylonian princes, with whom the Jews were led to form alliances, and by whom they were allured to idolatry.

18. — *discovered* ; i. e. she was open and notorious in them.

35. — *bear thou thy lewdness* ; i. e. the consequences, the punishment of it.

40. — *men to come from afar* ; i. e. not content with domestic superstitions and idolatries, they borrowed many from foreigners, such as the Assyrians and Chaldæans.

42. — *deep-drinkers*, &c. ; i. e. such as wasted in riot what they obtained by plunder in the deserts of Arabia.

49. — *bear the sins of your idols* ; i. e. suffer punishment for the sins which you committed in worshipping idols.

XXIV. 6. — *bring it out*, — *let no lot*, &c. Let the citizens, without distinction of station, age, or sex, be the prey of the enemy.

12. — *labors* ; i. e. endeavors to cleanse it.

13. — *quieted*, &c. ; i. e. by the infliction of severe punishments.

17. — *make no mourning*, &c. ; i. e. to be a sign or symbol to the Jews, setting forth that, in the destruction of the city and its inhabitants, they shall not have opportunity to lament their dead.

27. — *speak, and be no more dumb* ; i. e. speak freely and with confidence, having no fear of ridicule or violence, when your citizens see your former predictions fulfilled.

XXV. 9. — *open the side*, &c. ; i. e. cause the territory upon his borders to be invaded or passed through.

XXVI. 2. — *gate of the nations*. Jerusalem is so called because immense multitudes resorted thither for traffic.

4. — *scrape off her earth*, &c. The entireness of her destruction is thus set forth. Not only shall her edifices be destroyed, but the very earth on which she stood shall be removed, and nothing but bare rock remain.

6. — *her daughters that are upon the land* ; i. e. the cities and villages in Phœnicia, said to be on the land or continent, in distinction from Tyre, which was upon an island or peninsula. See verse 17.

11. — *idols of thy strength* ; i. e. to which they look as a refuge, upon which they rely for aid.

16. — *sit on the ground*: a posture expressive of grief.

17. — *peopled from the seas*; i. e. to which people came from every sea.

20. — *in the land of the living*; i. e. the land of the Jews, who shall be living and prosperous when Tyre is in the lower world.

XXVII. 5. — *Senir*: a part of the ridge of mount Hermon.

6. — *benches*, for the rowers. — *Chittæans*; i. e. Cyprians, inhabitants of Cyprus; or, perhaps, of the islands and coasts of the Mediterranean.

7. *Elisha*; i. e. Peloponnesus.

8. *Arvad*: a city upon an island of the same name at the mouth of the river Eleutheros, upon the coast of Phœnicia.

9. *Gebal*: on the coast of Phœnicia, called by the Greeks Byblos.

13. *Javan*: Greece. — *Tubal*: the Tibareni, a nation of Asia Minor upon the Euxine Sea. — *Meshech*: the Moschi, a barbarous people inhabiting the mountains between Iberia, Armenia, and Colchis. — *persons of men*; i. e. slaves.

14. *Togarmah*: Armenia, or a part of it.

15. *Dedan*: a city on the Persian Gulf, now called Daden.

17. *Mimith*: a town upon the borders of the Ammonites. — *syrup*: Heb. *debash*; the unfermented juice of the grape boiled down to a syrup, which is still an article of exportation from Palestine. It was probably this substance which was carried as a present to Pharaoh, since genuine honey probably abounded in Egypt. Gen. xliii. 11.

19. *Vedan*: probably the name of a place in Arabia. See Ges. ad verb.

21. *Kedar*: in Arabia.

22. *Sheba*: in Arabia Felix. — *Raamah*: a city of Arabia on the Persian Gulf.

23. *Haran*: in Mesopotamia, Gen. xi. 31; Latin, *Carrae*, memorable for the defeat of Crassus, which there occurred. — *Canneh*: probably the same as *Calneh*, a great city on the eastern bank of the Tigris, subject to the Assyrians, called by the Greeks *Ctesiphon*. — *Eden*: a region of Mesopotamia, or Assyria. — *Chilmad*: the name of an unknown place.

25. *Tarshish*: the proper name of a city and country in Spain, Tartessus, the most celebrated emporium in the West, to which the Hebrews and Phœnicians traded, situated between the two mouths of the river Bætis or Guadalquivir.

26. — *great waters*. Compare Horace, Lib. I. Od. xiv.

XXVIII. 3. — *art wiser*; i. e. in thy own conceit.

7. — *beauty of thy wisdom*; i. e. the beautiful things procured by thy wisdom, such as edifices, wealth, the army, &c.

9. — *man, and not God*, &c.; i. e. mortal, and not immortal. The term God seems here to be used in a generic sense, as in Is. xxxi. 3. "The Egyptians are men, and not God, and their horses are flesh, and not spirit."

10. — *the uncircumcised*. This was a name of contempt given by the Jews to other nations. Perhaps it may here be used to denote the *impious*, the uncircumcised in heart and flesh.

13. — *thy jewel-holes*: the holes in which the jewels of the signet, verse 12, were set. The assertion that these were prepared at his birth, intimates that so many ornaments were appointed for him.

14. — *cherub*. The two cherubs were of beaten gold, and covered the mercy-seat with their wings. They were in the most holy place, and there was access to them, even for the high-priest, only once a year. The image, therefore, sets forth, that the king of Tyre was regarded with a reverence almost religious, as more than mortal. — *in the midst of the stones of fire*: the twelve precious stones on the breast-plate of the high-priest, which shone like fire.

17. — *thy splendor*; i. e. thy prosperity.

18. — *thy sanctuaries*; i. e. thy palace, which was, as it were, sacred to the use of the king.

22. — *am sanctified in her*; i. e. when I shall show that I am holy and just by the punishment I inflict upon her.

XXIX. 3. — *great dragon*. The crocodile is alluded to, which, among the ancients, was a symbol of Egypt, and appears so on Roman coins. — *rivers*. The Nile had seven mouths. Rivers also emptied themselves into it, and channels were cut from it.

4. — *fish*, &c. Pharaoh being represented by the crocodile, his subjects or soldiers are represented by fish.

6. — *staff of reed*. Comp. 2 Kings xviii. 21; Is. xxxvi. 6.

10. — *Migdol even to Syene*: the former being in the northern, the latter in the southern, part of Egypt.

18. — *made bald*: by the helmet, by disease, and by labor. — *peeled*: worn, galled, by bearing burdens. — *had wages*; i. e. they found no spoils in the city, the Tyrians having carried them away in ships.

21. — *a horn to grow forth*; i. e. I will restore to Israel their former power and prosperity. — *to open the mouth*; i. e. with freedom and confidence, when they see your predictions fulfilled.

XXX. 5. *Chub*: in Mareotis, an Egyptian province, according to Ptolemy. (Grotius.) Gesenius conjectures that the reading should be *Nub*, i. e. Nubia.

9. — *confident*: feeling secure from danger.

12. — *rivers dry*: upon which the fertility and wealth of Egypt depend.

13. *Noph*; i. e. Memphis.

14. *Pathros*; i. e. Thebais, or Upper Egypt. — *Zoan*; i. e. Tanis, in Lower Egypt. — *No*; i. e. Thebes. See note on Nah. iii. 8.

17. *On*; i. e. Heliopolis, the city of the sun. — *Pibeseth*, in Lower Egypt, called by the Greeks Bubastis, or Bubastus.

18. *Tahpanhes*: called by Herodotus the Pelusiæ Daphne, situated on the western side of the Pelusiæ branch of the Nile.

XXXI. 3. — *the Assyrian*. Assyria, mightier than Egypt, was laid waste for wickedness and impiety, therefore Egypt might be.

4. — *their plantation*; i. e. the plantation on the banks of the streams.

10. — *his heart*. “This allegory is boldly pursued; though here, and verses 11, 14, 15, 16, 17, 18, its imagery is not supported with the scrupulous accuracy of polished writers.” Newcome.

13. — *his ruin*; i. e. his fallen trunk.

14. *To the end*, &c.: the preceding destruction came upon him, to the end, &c.

15. — *covered it*: as it were with sackcloth.

16. — *were comforted*: because he had become as one of them. See Is. xiv. 10.

XXXII. 2. — *dragon in the seas*; i. e. the crocodile of the Nile.

7. — *cover the heavens*: with black clouds, as with funeral garments. See note on Is. xiii. 10.

9. — *thy destruction*; i. e. the tidings of thy destruction.

24. *Elam*: a province of Persia of which Susa was the capital, Ez. iv. 9; Dan. viii. 2; sometimes, perhaps, denoting the whole of Persia.

27. *Having their swords*, &c. I should understand by this, that the swords, which they once wielded so powerfully, were lying useless under their heads, and that the weapons, the instruments of their iniquity, which once were worn upon healthy and strong bodies, were lying useless upon their bones. Others suppose the meaning to be, that they were interred with the honors of war, having their swords placed under their heads, but that their iniquity, i. e. the punishment of their iniquity, rested upon their bones.

28. *And thou*, &c.; i. e. O Egypt! Comp. verses 18–20.

30. — *of the North*; i. e. the Tyrians, who were at the north with respect of Egypt and Judæa, and are usually associated with the Sidonians. Perhaps also the Syrian kings may be referred to. — *In the midst*, &c.; i. e. in spite of the terror which they caused by their might.

31. — *comfort himself*; i. e. by seeing so many companions in misfortune.

XXXIII. 15. — *statutes of life*; i. e. to the observance of which life is promised.

24. *Abraham*, &c.; i. e. If Abraham, a single individual, increased into so great a multitude, much more shall we, who are many, be multiplied.

31. — *lovely*; i. e. pleasing to God.

XXXIV. 16. — *the fat and the strong*; i. e. rich and powerful oppressors.

25. — *covenant of peace*; i. e. a covenant engaging to secure peace or prosperity.

29. — *for my glory*; i. e. by which my glory shall be promoted.

XXXV. 2. *Mount Seir*; i. e. the mountainous country of the Edomites, extending from the Dead Sea to the Elanitic Gulf, the northern part of which is now called *Djebal*, and the southern *El-Shera*. See the note upon Obadiah, verse 3.

5. — *a perpetual hatred*; i. e. beginning with that of Esau towards Jacob.

10. — *two nations*; i. e. Israel and Judah.

XXXVI. 2. — *everlasting heights*; i. e. the mountains of Judæa celebrated by ancient fame.

3. — *the residue of the nations*; i. e. the nations which remained unconquered by the Babylonians.

12. — *bereave them of children*; i. e. thy inhabitants, O mountain, shall no more perish in thy defence.

38. — *flock of Jerusalem*; i. e. as the numerous flocks assembled in Jerusalem for sacrifices during the solemn festivals.

XXXVII. 1–14. It appears to me that the common interpretation of this passage, which makes the resurrection a symbolical representation of the restoration of the living people of Israel, is far more probable than that which understands the resurrection in a literal sense, as defended by the recent German commentator, Hitzig, and by Dr. Davidson in his Introduction to the Old Testament. It seems plain that the persons whom the prophet actually addresses, and who are living and speaking, are those who are to receive the breath of life, to be brought from their graves and placed in their own land, ver. 11, 12, 13. Nothing is said of the *death* of these speaking Israelites, and therefore the prophet cannot refer to their literal *resurrection*. If the prophet had referred to the literal resurrection of any Israelites, he would have made a distinction between them and the living readers or hearers whom he addressed in his prophecy. To resort to Persian theology for the explanation of this passage is wholly unnecessary.

8, 9. — *breath*; i. e. *life-breath*, the spirit or principle of life.

XXXVIII. 2. *Magog*. The name of a region, and of a great and powerful people, dwelling in the extreme recesses of the North. Nearly the same people seem to be intended as were comprehended by the Greeks under the name of Scythians. See Ges. ad verb. — *Rosh*; i. e. without much doubt, Russia. See Ges. ad verb.

4. — *turn thee about*; i. e. I will manage thee, incline thee to that which I have in view. See ch. xxxix. 2. So Vatablus in Poole's Synopsis.

6. *Gomer*. Probably the Cimmerians, inhabiting the Chersonesus of Taurica and the adjacent regions, as far as to the mouths of the Tanais and the Ister. See Ges. ad verb.

12. — *heights of the earth*; i. e. Judæa, which its inhabitants regarded as higher than all other lands.

13. — *merchants of Tarshish*; i. e., probably, who traded to Tarshish.

XXXIX. 9. — *burn the weapons*; as was customary amongst ancient nations. See Virg. *Æn.* VIII. 561.

16. — *of a city*; i. e. to be built near the great burial-place.

26. — *forget their shame, &c.* This rendering is obtained by merely altering the diacritic point. To *bear* shame and trespasses is to suffer the punishment of them; a meaning which is not at all suited to the connection.

XL. — XLVIII. It seems to me that the only proper way of understanding the last nine chapters in Ezekiel is by taking his description both of the temple and the state in a literal sense, making allowance of course for occasional figurative language. If the allegorical interpretation be adopted and the whole description be applied to the Christian Church, it must be remembered that such a meaning never entered the Prophet's mind. See a good discussion of this subject in Davidson's Introduction to the Old Testament, Vol. III. pp. 152–157.

XL. 5. — *of a cubit and a handbreadth*; i. e. six cubits which were one handbreadth longer than a common cubit.

9. — *border*; i. e. the projecting margin which surrounds a door, often ornamented with columns at the sides, and with a frieze above. See Ges. Thesaur. upon the Hebrew word.

10. — *projecting wall-pillars*; i. e. projections, juttings out, prominent parts of the wall in the front of an edifice, which was often decorated with columns or palms, between which were sunken spaces or recesses in the wall, where the windows were situated. See Ges. Thesaur.

14. I confess that I do not understand this verse in its architectural application. It is probable that there is some corruption of the text. So in regard to some other verses, I have thought it better to give the best meaning to the text as it now stands, than to indulge in conjectural emendations.

16. — *closed windows*; i. e. with bars or lattices, which, being let into the walls or beams, could not be opened and shut at pleasure. Ges. — *cornices*; i. e. projections, which appear to have been carried round the building. See Ges.

43. — *edging-boards*. This seems to denote boards provided with hooks to which the victims were fastened.

XLI. 1. — *the temple*; i. e. the body or nave of the temple.

8. — *six cubits to the knuckles*; i. e. of the lesser kind of cubits, not so long as another kind by the distance from the knuckles to the end of the fingers.

24. — *turning leaves*; i. e. turning on their hinges.

XLIII. 3. — *when I came to destroy*; i. e. to predict the destruction of, according to a common Hebrew idiom. See ch. xxxii. 18; Jer. i. 10.

7. — *fornication*; i. e. idolatry. See ch. xvi. — *dead bodies*. "It seems that some monuments of the deceased kings were erected near

the wall which surrounded the temple and the courts. This vicinity was regarded as a profanation of the temple." — Michaelis.

13. — *bottom*; i. e. the base of the altar, extending one cubit beyond the breadth of the altar. According to others, the *cavity* in the hearth where the fire was kept burning; which appears to be less suited to the connection in verses 14 and 17.

XLIV. 19. — *sanctify*, &c. Whatever touched anything holy was regarded as becoming itself holy, and no longer to be profaned by common use. See Ex. xxx. 29; Lev. vi. 27.

26. — *they shall reckon*; i. e. the other priests.

28. — *I am their inheritance*; i. e. of things offered to God they shall have an abundance.

XLV. 7. — *every one of the portions*; i. e. to be assigned to the adjoining tribes. See ch. xlvi. 8.

9. — *expulsions*; i. e. expelling my people from their homes, their estates.

12. — *maneh*, or *mina*. The meaning may be that there shall be three kinds of maneh, one of 20, one of 25, and one of 15 shekels, or that $20 + 25 + 15 = 60$ shekels, shall be one maneh.

XLVI. 17. — *of liberty*; i. e. of jubilee, when slaves were set at liberty. See Lev. xxv. 10.

XLVII. 8. — *the sea*; i. e. the Dead Sea, the Sea of Sodom, or Lake Asphaltites. Respecting this sea, see Robinson's Calmet, art. *Sea*, and Maundrell's Journey, &c., p. 140, American edition.

15. — *great sea*; i. e. the Mediterranean. — *Hethlon*. For information concerning this and the following places, see Robinson's Calmet.

XLVIII. 18. — *serve the city*; i. e. perform the various labors which a great city needs, such as repairing walls, streets, cleansing, &c.

20. — *offer the holy oblation*; i. e. separate it, consecrate it.

35. *Jehovah-is-there*. Jehovah will not again desert them; he will be with them for their protection and happiness. The meaning of the name is equivalent to that of the name given to the city of Jerusalem by Jeremiah, xxxiii. 16, "Jehovah-is-our-salvation."

NOTES ON HAGGAI.

HAGGAI was the first prophet of the Jews who wrote after the return from the captivity at Babylon. It appears from ch. i. 1, that he began to prophesy in the second year of Darius, the son of Hystaspes, king of Persia, or about five hundred and twenty years before Christ.

The Book of Haggai contains four short discourses, designed to excite the people to go on in the building of the new temple, and in the restoration of the services of former times. The circumstances under which he wrote are to be learned from the Book of Ezra, ch. v. — vi. 15.

II. 7. — *precious things of all the nations.* This is the rendering of all the ancient versions except the Vulgate. That it is the true rendering appears to me plain from its connection with the preceding line, comp. verse 22, and with the “silver and gold” mentioned in verse 8. The verb “shall come” is plural in the original, which I cannot well account for, if its nominative be singular, referring to a single person. It must either be a collective noun, or pointed so as to be in the plural form. The same word in the same form occurs in 1 Sam. ix. 20, which should be thus rendered, as it seems to me, and as the Sept. and Vulg. have it: “Care not for them [the asses], for they are found. And to whom shall all the valuable things in Israel belong? shall they not to thee, and to thy father’s house?” Ewald and Hitzig prefer the rendering *the choicest of all the nations*, which is admissible, but seems not quite so well suited to the connection. Moreover, it is not agreeable to the language of the Jewish prophets, or to the sentiments of the Jewish people, to speak of the Messiah as the desire of *all the nations*. Moreover, it is not susceptible of satisfactory proof that the Messiah was the object of such general desire or expectation out of Judæa, as that he might be called the desire of the nations. Besides, in reference to the application of this prophecy to Jesus, it is to be remembered that he did not appear in the temple here spoken of. For Josephus tells us, in the most explicit language, that this temple was pulled down, and the foundations of it taken away, by Herod the Great, who built a larger and more magnificent one in its place. See Jos. Ant. XV. 11. The temple in which Jesus appeared was as much the third temple, as that built in the time of Haggai was the second. In accordance with these views is a valuable note of Dr. Heberden, inserted by Newcome, *ad loc.* He says, at the close of it: “The most plausible objections to the Christian religion have been made out of the weak arguments which have been advanced in its support. And can there be a weaker argument than that which sets out with doing violence to the original text, in order to form a prophecy, and then contradicts the express testimony of the best historian of those times, in

order to show that it has been accomplished?" Calvin, the Reformer, Adam Clarke, the Methodist, Houbigant and Jahn, the Catholics, and Newcome, the Episcopalian, agree in adopting the meaning which I have assigned to the word in question.

12. — *shall it be holy?* So the priests, by bringing oblations to the altar, while the building of the temple was neglected, i. 9, did not sanctify you.

14. *So is this people;* i. e. their neglect of the temple makes them unclean, as if they had contracted legal pollution by touching a dead body.

23. — *as a signet-ring:* under very peculiar care. See Cant. viii. 6; Jer. xxii. 24.

NOTES ON ZECHARIAH.

ZECHARIAH, a name signifying "Jehovah remembers," the son of Barachiah, the son of Iddo, was a contemporary of Haggai, coming forward as a prophet only one month later. In Ezra vi. 14, he is called the son of Iddo, according to the well-known unlimited signification of the term *son* in the Hebrew idiom; the meaning being, that he was a descendant; i. e. the grandson of Iddo, who was probably a more distinguished person than the father of the prophet.

The Book of Zechariah consists of two parts, remarkably distinguished from each other in regard both to their subject and their style. The first part, ch. i. — viii., forms a whole, consisting of a series of visions or symbols, described in prose, and all relating to the re-establishment of the Jewish commonwealth and temple. The second part, ch. ix. — xiv., has reference to circumstances and events entirely different, and contains no symbols. Its language also is somewhat poetic, and marked by the Hebrew rhythm or parallelism.

In consequence of these circumstances, many writers, English and German, have supposed the second part of the book to be the production of a more ancient prophet than Zechariah. The first, so far as I know, who maintained this opinion was Dr. Joseph Mede, — who died in 1630, — in his remarks on Matt. xxvii. 9, 10 (Epist. XXXI.). His opinion is adopted by Archbishop Newcome, who, in his notes upon this prophet, makes copious extracts from the note of Dr. Mede. The arguments of Dr. Mede seem to be quite conclusive; but some eminent critics have supposed that there are indications of the age of Zechariah in the language and allusions of the second part. It has also been maintained with arguments of considerable weight, that ch. ix. — xi. are by a different author from the writer of ch. xii. — xiv. The former

may have been written in the time of Uzziah or Ahaz; the latter, some time after the death of Josiah. See xii. 11.

I. 8. — *a man*; i. e. an angel in human form. See verse 11. — *red, fox-colored, and white*. “The angels had horses, to show their power and celerity; and horses of different colors, to denote the difference in their ministries.” Newcome.

14. — *jealous for*; i. e. ardently devoted to her and engaged in her behalf.

16. — *a measuring-line shall be stretched forth*; i. e. to measure the ground upon which the city should be rebuilt.

18. — *four horns*: common emblems of power in the Old Testament. Perhaps the number four is here used, to denote that the Jews were surrounded by hostile powers, or threatened by enemies from the four quarters of the earth, who had, as it were, pushed at, tossed, and wounded them.

II. 3. — *the angel who talked with me*. “A notion has been entertained, that the angel who talked with Zechariah, and interpreted to him, was no other than Jehovah himself, the second person in the blessed Trinity. In examining some passages which follow, I think it will appear to be without sufficient foundation. In the mean time let me observe, that here he is not only called simply an angel, (that is, ‘a ministering spirit,’ as the Apostle to the Hebrews explains the term, expressly contrasting it with ‘the Son,’ Heb. i. 14,) but he is addressed by the other angel, not as a superior, but as a fellow-servant, to whom he delivers orders as from a common master: ‘Run, speak to that young man,’” &c. Blayney.

6. *Ho! ho! flee, &c.* “This beautiful apostrophe is addressed to such of the Jews as continued still to dwell in Babylon, and the adjacent country lying to the north of Jerusalem, exhorting them not only to come, but to make their escape with all possible speed from a land which God was about to make the scene of his vengeance.” Blayney.

8. *For thus saith, &c.* The words which immediately follow, *For glory, &c.*, are not those of Jehovah, but of the angel, verse 3. But in the course of the passage, 8–11, some language occurs which is appropriate to Jehovah. The words of the messenger and him that sent him seem to be used interchangeably, as elsewhere in the Scriptures. Respecting this usage, see *Christian Examiner* for May, 1836, p. 222. — *For glory*: mentioned in verse 5.

9. — *shake my hand, &c.*; i. e. as one that inflicts stripes.

10. — *dwell in the midst of thee*; i. e. as thy powerful defender. See verse 5.

10, 11. — “Hitherto nothing has appeared to indicate the angel to be more than what the name usually imports, an ordinary messenger of God’s will, and the agent of his providence. Nor will it appear otherwise from these two verses, if we attend to the proper distinction

between what the angel speaks in his own person, and what he delivers as the immediate words of God. He first begins to exhort in his own person, 'Sing and rejoice, O daughter of Zion! for Jehovah hath said'; he then repeats as the words of Jehovah, 'Behold, I am coming, and I will dwell in the midst of thee; and many nations shall be joined unto Jehovah in that day, and shall become a people unto me; and I will dwell in the midst of thee.' Having thus finished what Jehovah had spoken, he adds, from himself, 'Then,' when these things come to pass, 'thou shalt know that Jehovah of hosts hath sent me unto thee'; as verse 9." Blayney. On the subject of the angel of Jehovah, see an article in the *Christian Examiner* for May, 1836.

12. — *as his portion*: and of course will defend them, as a man will his own possessions.

13. *Be silent, &c.* Since Jehovah is about to undertake the deliverance of his people from their enemies, let all mankind fear before him. — *For he riseth up, &c.* God is said to sleep, when he suffers his people to be harassed with impunity; and to arise as one awaked from sleep, when he punishes their enemies. Ps. xlv. 23. — *his holy habitation*; i. e. heaven. See Deut. xxvi. 15; Jer. xxv. 30.

III. 1. — *the adversary*; i. e. the evil spirit, who, according to the later theology of the Jews, seduces men to evil and accuses them before God; in which latter employment he is here represented as engaged. Comp. Job, ch. i., ii.; Rev. xii. 10. See also *Christian Examiner* for May, 1836, p. 236.

2. *And Jehovah said*; i. e. the same person who is called the angel of Jehovah in verse 1; called Jehovah, because he represented the person, was imbued with the spirit, and spake in the name of Jehovah. — *a brand plucked out of the fire*: i. e. God, who has just saved Joshua from the calamities of exile, will not suffer him to be overwhelmed with accusations and calumnies.

3. — *filthy garments*. It appears from verse 4 that these denote *sins*. These sins may have been some well-known offences of which the high-priest had been guilty, and of which he had been publicly accused, and which are forgiven, verse 4. But the whole representation may be emblematical; what was done to Joshua being *a sign*, verse 8, of what is promised in verse 9, "I will remove the iniquity of this land in one day."

7. — *guides*: i. e. I will give thee angels for thy leaders and guardians.

8. — *the Branch*: perhaps, more strictly, the shoot or sprout, not a part of the tree, but springing out of the earth, or from the root or stem of a tree that is cut down. It denotes the Messiah. See vi. 12; Jer. xxiii. 5; xxxiii. 15. The Messiah may be called the shoot, in reference to his descent from David, as in the passages in Jeremiah just referred to, or in reference to his being, in a peculiar sense, the offspring of God, that is, a divinely endowed king. Some suppose Zerubbabel to be denoted. But he was the leader of those who came

from Babylon, Ez. ii. 2; whereas one that was to come seems to be here spoken of.

9. — *the stone*; i. e. the corner-stone of the temple, which was laid in the presence of Joshua. See ch. iv. 7–10. — *seven eyes*; i. e. of Jehovah; see ch. iv. 10; i. e. the eyes of Jehovah shall be intently fixed upon that stone; God will watch over the foundation of the temple, and favor its erection.

IV. 2. — *chandelier*. In verse 12, certain circumstances are mentioned which make the description of the chandelier, or lamp-bearer, more complete. We have here a description of the stem or shaft of the chandelier, surmounted by a bowl, to contain the oil for the nourishment of the lamps, which were at the extremities of seven pipes, branching out from the bowl or reservoir. In verse 12 we find that the bowl or reservoir was constantly supplied with oil from the two olive-trees, by means of two tubes connected with it and with two branches of the olive-trees.

7. — *great mountain*: a metaphorical expression, denoting the obstacles which hindered the building of the temple. — *Grace, grace, &c.*; i. e. May the favor of God prosper it, and the temple to be built upon it, and those that are to worship in it.

10. — *day of small things*; i. e. “the time when the resources of the Jewish nation appeared in the eyes of many, even well-wishers, so small and inadequate to the building of the temple against a powerful opposition, that they despaired of seeing it carried into effect. Such persons would of course rejoice, when the event turned out so contrary to their expectations.” Blayney. — *shall the plummet, &c.*; i. e. he shall be seen engaged in building the temple. — *the eyes of Jehovah*: symbols of his universal, watchful providence. See ch. iii. 9.

12. — *empty the golden oil out of themselves*; i. e. into the two tubes, or canals, which conduct it to the bowl or reservoir.

14. — *two anointed ones*; i. e. king and priest, who shall not fail to be raised up, to *stand before the Lord, &c.*; i. e. to be his ministers, servants, instruments of his mercy. See 1 Kings xvii. 1; xviii. 15; Deut. x. 8; Judg. xx. 28; Ps. cxxxiv. 1.

V. 1. — *flying roll*; i. e. like that which Ezekiel describes, ch. ii. 9, 10, filled with curses, and in the act of flying, to denote the celerity and speed, as well as the certainty, with which the thief and the false swearer would receive their merited punishment.

6. — *an ephah, &c.*: a measure containing about a bushel and a half of our measure; here used to denote a large measure in the form of an ephah. It may denote, that before the Jews went into captivity they had filled up the measure of their iniquity. The design of the vision being to warn the Jews, that, as the Babylonish captivity had happened on account of the wickedness of their ancestors, a similar fate awaited them, if they relapsed into similar crimes. — *their image*; i. e. that which they resemble; i. e. the ephah, including what was contained in it, set forth the wicked Jewish people.

7. — *talent of lead*; i. e. a piece of lead of a talent in weight, large enough to cover the mouth of the ephah, verse 8. It may have been lifted up from the ephah, or brought thither to cover it.

8. — *the Wickedness*: this represents the wicked Jewish nation.

9. — *two women*: some suppose the Assyrians and Babylonians to be denoted; others, that the women are symbols to denote the agents of Divine Providence.

11. *To build it a house*; i. e. to give it a permanent residence. — *Shinar*; i. e. the country around Babylon. — *upon its base*; i. e. so as to remain fixed and immovable.

VI. 1, 2. — *four chariots*. In verse 5 these chariots are said by the interpreting angel to denote the four winds of heaven; which, being personified as agents of the Divine judgments, are said to stand before God, i. e. as his ministers, servants. See Jer. xlix. 36. The color of the horses denotes the ministry in which they were to be engaged: *red*, the color of blood, denoting war and destruction; *black*, denoting woe; and *white*, victory. As no significant color remained for the fourth horse, he gives him a color compounded of that of the others, and, of like signification, and adds the epithet *strong, active, or fleet*, as his distinction.

5. *Winds*. It is difficult to say whether the winds, personified as agents of Divine Providence, are denoted by the term, or actual persons, that is, angels having charge of the four winds. Comp. Apoc. vii. 1.

8. — *execute my wrath*: lit. *quiet my wrath*; i. e. satisfy it, satiate it, by the infliction of punishment, as appears from the use of the expression. See Ezek. v. 13; xvi. 42. So, in Ezek. vi. 12, he is said to *accomplish his fury*.

11. — *a crown*. The original word is in the plural form; but this may be because the crown was composed of various parts, or as the plural of excellence. In verse 14 it is connected with a singular verb. I think the main design of this vision is, not to represent the union of the kingly and priestly offices in the person of the Messiah by two crowns, but to give, for the encouragement of the Jews, a promise of the Messiah, as he is commonly represented. I doubt whether the priestly office would naturally be represented by a crown. If this office is set forth *emblematically* in this vision, it is by placing the crown upon the head of Joshua, the high-priest. It is mentioned in plain language in verse 13.

12. — *the Branch*. "There cannot be a doubt that the same person is meant by the Branch here who is so called in iii. 8, and this has already been shown to be, not Zerubbabel, but the Messiah himself; of whom Joshua is made a type by the crown placed on his head. But to what end should he have been called in to represent Zerubbabel, who was his contemporary, and altogether as ready at hand as himself?" Blayney. — *spring up*. Imitating the Hebrew paronomasia, we might translate *branch up*. Another rendering is, *And under*

him shall spring up; i. e. a luxuriant growth shall spring up wherever he treads.

13. — *the majesty*; i. e. the insignia of royalty. — *upon his throne*; i. e. as I understand it, the throne of Jehovah, namely, the throne of Israel. Thus it is said, 1 Chron. xxix. 23, “And Solomon sat upon the throne of Jehovah.” It appears to me that Zechariah had in view the hundred and tenth Psalm, in which to sit at the right hand of Jehovah means to be the visible king of Israel under Jehovah, their supreme king, “who reigned in Zion and whose dwelling-place was in Jerusalem.” See Christian Examiner for January, 1836, p. 280, et seq. So the land of Israel is called the land of Jehovah, ch. ix. 16. My principal reason for referring the pronoun “his” to Jehovah is the last line, “And the counsel of peace shall be between them both,” which I understand to mean that Jehovah and the Messiah shall both be engaged in devising peace and happiness for Israel. So in ch. xiii. 7, Jehovah calls the king of Israel “my fellow.” I cannot persuade myself that the phrase “counsel of peace,” according to Hebrew usage, denotes merely *harmonious feeling*, according to Michaelis, De Wette, and others; or that “between both” means between king and priest united in one person, or between the regal and priestly offices, taking “both” in a neuter sense, with Rosenmueller. I think this “counsel of peace” must have been between two substantial persons; and, as I have before intimated, the circumstances under which the vision was uttered lead us to suppose that the main design of it was to give, for the encouragement of the people, a sensible, emblematic representation of the coming of the king Messiah, called a priest, agreeably to the language of Ps. cx. In the above explanation of the last verse, I differ from any of the modern critics which I have seen. I find the explanation which I prefer ascribed to De Dieu in Poole’s Synopsis.

14. *Helem*: the same as Heldai, and *Hen*, the same as Josiah, verse 10. The crown, while it answers its main purpose as an emblem of the Messiah, shall also be a memorial of the liberality of those who contributed its materials.

15. — *build in the temple*: assist the Jews in building the temple.

VII. 1. *Chisleu*: which corresponded nearly with our December.

5. — *fifth month* — *seventh month*. In the fifth month the city and temple were destroyed by the Babylonians. In the seventh month Gedaliah was assassinated, and the Jews that were with him dispersed into Egypt. See 2 Kings xxv. 8–10, 25. In commemoration of these calamities, fasts had been instituted. — *for me*; i. e. for my honor, or at my command.

6. — *eat and drink*; i. e. at festivals. — *is it not ye, &c.*; i. e. have I required it at your hands, or do I derive benefit from it, or do ye really honor me in it? The sentiment seems to be, that God required of them what he required of their fathers, namely, moral righteousness, mercy, and obedience, rather than sacrifice and ceremony. See Is. ch. i., lviii.; Jer. ch. vii.

7. — *the South*; i. e. the southern part of Palestine. — *the Plain*; i. e. the low country on the coast of the Mediterranean.

11. — *a refractory shoulder*. Burdens are usually borne upon the shoulder. Hence, the expression *to turn or show a refractory shoulder* means to refuse the appointed burden, that is, to disobey.

VIII. 2. — *jealousy*. See note to ch. i. 14. — *with great wrath*; i. e. against her oppressors.

3. — *a city of truth*. See Zeph. iii. 13. — *the holy mountain*: on which shall be the temple of Jehovah, not again to be profaned by foreign enemies on account of domestic wickedness. See Joel iii. 17.

5. — *playing in her streets*: which implies a state of peace and security. Comp. verse 10.

8. *In truth and in righteousness*. These words apply to the people, as well as to God. God will fulfil his promises, and they shall be his people, not in name and profession merely, but be in sincerity and truth devoted to him.

10. — *no recompense, &c.*; i. e. there was no profit from the labor of man or beast.

13. — *a curse — a blessing*; i. e. as the nations, in imprecating calamities, once said, “May ye be as miserable as the Jews!” so they shall say hereafter, “May ye be as happy as the Jews!”

16. — *in your gates*; i. e. your courts of justice. See Deut. xxi. 19; xxii. 15; and note on Job xxix. 7. Mr. Lowth has an important remark on these two verses (16, 17), — that the promises made to the Jews after the captivity were conditional.

21. *I will go also*; i. e. one shall say so to another.

23. — *ten men*; i. e. many men. — *the skirt*: in the manner of one who desires to go with another, and will hardly take a refusal. To take hold of the skirt seems also to have been a gesture used in earnestly asking protection and aid of any kind. See Is. iii. 6; iv. 1; 1 Sam. xv. 27.

IX. 1. *Hadrach*: name of a city and region east of Damascus.

2. — *though she*: This pronoun probably refers to Tyre, which is elsewhere represented as boasting of her wisdom. See Ezekiel xxviii. 3.

7. — *blood — abominations*; i. e. eating the flesh of animals, offered to idols with the blood. — *for our God*; i. e. shall become his worshipper, professing the Jewish religion. — *a governor in Judah*; i. e. head of a family or tribe. The meaning seems to be, that the Philistines shall be a part of the Jewish people with a phylarch at their head. — *a Jebusite*: a poetical denomination of the inhabitants of Jerusalem without distinction.

8. — *seen with my own eyes*; i. e. the oppression of the Jews by their enemies. Comp. Ex. iii. 7.

9. *Mild, and riding upon an ass*. I suppose the mild, pacific disposition of the Messiah, rather than his humility, to be particularly

denoted by the adjective, and by the circumstance of his riding upon an ass. It seems to have been appropriate to princes or magistrates to ride upon asses, especially white asses. See Judges v. 10; x. 4; xii. 14; but it was a sign of peace to ride upon an ass rather than a war-horse. This explanation is supported by what follows in the next verse. It may be added, that the Oriental ass is more stately, active, and lively than that of Northern countries. See Robinson's *Calmet*, Art. *Ass*.

11. *As for thee*; i. e. Jerusalem, Judæa. — *blood-sealed covenant*; i. e. the covenant anciently made with the Jewish people, and ratified by the sprinkling of blood. See Ex. xxiv. 8. — *pit*, or cistern, *wherein is no water*; i. e. a prison; comp. Jer. xxxviii. 6; i. e. from oppression, or captivity, or great distress.

12. *Return ye to the strong-hold*; i. e. either to Zion or Jerusalem, as under the protection of the Almighty; or to a state of safety, deliverance. — *prisoners of hope*; i. e. prisoners hoping for deliverance. — *I will restore double*; i. e. prosperity and happiness which they lost. Comp. Is. lxi. 7.

13. *I will bend Judah, &c.*; i. e. I will employ Judah and Ephraim as my instruments of destruction.

14. — *whirlwinds of the South*: which were the most violent. See Is. xxi. 1; Job xxxvii. 9.

15. — *devour*; i. e. destroy their enemies like wild beasts. — *the sling-stones*: they shall disregard them, as inflicting no injury. — *drink*; i. e. the blood of the slain. The metaphor is still borrowed from beasts of prey, and denotes merely that the Jews should shed copiously the blood of their enemies. — *a bowl*: used to contain the blood of victims offered upon the altar. — *corners, &c.*: which the priest used to sprinkle with blood.

17. *Corn, &c.* It is hardly necessary to observe, that the arrangement of this line is Hebraistic, denoting that an abundance of corn and wine should make the young men and maidens thrive who gathered them in.

X. 2. — *the teraphim*; i. e. the household gods, the Penates of the Hebrews, which appear to have been of human form and size, at least so far as the head or upper part of the body is concerned, (1 Sam. xix. 13, 16,) and to have been consulted as oracles.

3. — *shepherds — bucks*: the kings and principal leaders of the people. — *goodly horse*: such a horse as for his extraordinary qualities is chosen and equipped as the war-horse of the general. The meaning therefore is, that the house of Judah shall be thoroughly prepared to meet their enemies.

4. *From him*; i. e. from Judah. — *the corner-stone*: the state being considered as an edifice, the corner-stone will represent the head or ruler of it. — *the nail*: an important appendage to an ancient building (see Is. xxii. 23, and note) will represent those next in authority to the chief. — *the battle-bow*; i. e. the military commanders, or forces.

5. — *the riders on horses*; i. e. the enemies of the Jews, who were themselves unskilled in horsemanship. See Is. xxxvi. 8, and note.

7. *And their sons*: i. e. not only themselves, but their posterity.

8. — *whistle for them*; i. e. utter a shrill sound to call them together. *Whistle* may not denote the exact sound.

11. *And he shall pass through the sea of distress, &c.* The natural construction is to make the subject of *pass through* and *smite* the same, viz. Jehovah; and this is made probable by the circumstance that the consequence of both is not the deliverance of Israel, but the ruin of Egypt and Assyria. Comp. xiv. 3. The Euphrates and the Nile seem to be denoted. Otherwise, *he shall pass through* means *Israel shall pass through, &c.*, and *he, God, shall smite, &c.*

12. — *through Jehovah*; i. e. *myself*: the noun being used for the pronoun, according to a common Hebrew idiom.

XI. 1. — *Lebanon*: here used as an emblem of the land or people of the Jews.

2. — *the cedar falleth*: and, of course, less noble trees will not be spared.

3. — *their glory*; i. e. the high trees, under which they sheltered themselves. — *pride of Jordan*: the beautiful thick woods which grew on its banks. See note on Jer. xii. 5.

4. *Feed thou the flock.* This is commonly understood to mean, *Instruct, admonish* the flock. I think the meaning is, *Govern* the flock. It appears to me that the prophet represents himself here, not as literally discharging the prophetic office, not merely as the messenger, but as the emblem or symbol of the Supreme King of Israel, that is, Jehovah, whose government the Jewish people are represented as contemning. Comp. verses 7, 8, 9, 13, 14. So in verse 15, in conformity with this emblematic representation, the prophet is the symbol of a foolish shepherd, that is, of the rulers, or the government, to which the Jews were left when they spurned the government of Jehovah. It was not unusual with the prophets thus to represent themselves as symbols. See Is. ch. xx.; Ezek. ch. iv.; Jer. xix. 1, 10, 11.

7. *Favor*: in order to denote the goodness of God in preserving the people from their enemies under his peculiar government. — *Bands*: to denote the dissolution of the fraternal league between Israel and Judah, verse 14.

8. — *three shepherds.* The prophet, in prophetic vision, is represented as removing three shepherds of the flock, intimating that Jehovah, of whom, as Supreme Ruler of the Jews, the prophet was the emblem, caused three, that is, several kings, or rulers, to be destroyed, &c. Others by the three shepherds understand, with less probability, three classes of rulers; namely, kings, priests, and prophets.

10. — *with all the nations*; i. e. that they should not destroy or lead captive his people. This would amount to the same thing as to abandon his people to their enemies. For similar phraseology, see Job v. 23; Hos. ii. 18; Ezek. xxxiv. 25.

12. — *wages*. The mean wages allowed to the prophet for his services as shepherd, that is, emblem of the Supreme Ruler of the Jewish people, Jehovah, seem to denote the low estimation in which the Jews held their peculiar privileges under the immediate government of Jehovah, and their ingratitude to their Supreme Ruler.

13. — *treasury*; i. e. the treasury of Jehovah in the temple, where money consecrated or in a peculiar sense belonging to Jehovah would of course be put. From the latter part of the verse, "cast them into the house of Jehovah, into the treasury," arises the difficulty of supposing "potter" in the Common Version to be a correct translation. For what had a potter to do in the temple? The reasons for the rendering "treasury" may be seen in Ges. Lex. upon the Hebrew word. The newest explanation, which retains the common rendering "potter," is that of Hengstenberg, "*I cast them into the house of Jehovah, that they might thence be carried to the potter; that is, to a mean, dirty place.*" To this there are two objections, which he fails to remove:—1. The ellipsis. 2. Why should the prophet first cast the silver into the house of Jehovah, if he were ordered to throw it to the potter? — *I was valued*; i. e. at which my services were valued.

15. — *instruments of a foolish shepherd*: such a crook as would hurt or wound the sheep, &c. Bad rulers in general are denoted, such as the Jews had, when they cast off their allegiance to Jehovah.

17. — *upon his right eye*; i. e. his right eye directs the sword of slaughter against the sheep. Otherwise, *May a sword*, i. e. destruction, *be upon his arm*, &c.

XII. 2. — *cup of giddiness*: i. e. an intoxicating potion, which shall make them stagger; that is, they shall in their attempts against Jerusalem receive a signal overthrow. — *And for Judah also shall it be*; i. e. the cup of giddiness. Before the overthrow of the invading nations, it is evident that Judæa would be in great terror and distress. In verse 4, God promises to open his eyes upon them, that is, to deliver them from their distress.

6. — *fire-pan*: such as was used for boiling, roasting, &c. The Arabs make a fire in a great stone pitcher, and, when it is heated, spread paste upon it, which is baked in an instant. — *Jerusalem*: here personified, and representing the inhabitants.

8. — *as God*; i. e. irresistible like God, in whatever way he manifests himself, whether by an angel, as in the next line, or by lightning, tempests, &c., as elsewhere.

10. — *supplication*. See Job xix. 17, (in the original,) and Ges. ad verb. — *whom they pierced*. "God," says Calvin, on John xix. 37, "here speaks in the manner of men, signifying that he is wounded by the wickedness of his people, and especially by the obstinate contempt of his word, as a man is mortally wounded when his heart is pierced." — *for him*; i. e. him whom they pierced by their wickedness and ingratitude. The pronoun "him" refers to the same person as "me" in the preceding line. Such a change of the pronoun is very common

in Hebrew. Or the meaning may be that the people *pierced* Jehovah, when they recently put to death some one of his messengers or prophets, who is not named. On this passage, see ch. xi. 12, and the note; Christian Examiner for January, 1836, p. 282, et seq.

11. — *the mourning of Hadadrimmon*; i. e. the mourning for King Josiah, slain at Hadadrimmon, a town in the valley of Megiddo. See 2 Chron. xxxv. 22–25.

12. — *apart*; i. e. “Secluding themselves from all social and domestic intercourse, as in a time of general humiliation. See 1 Cor. vii. 5.” Blayney.

XIII. 1. — *there shall be a fountain opened*; i. e. abundant and efficacious means shall be employed by a merciful God to reclaim his people from their sins, like the pure and exhaustless fountains which cleanse the body from pollution.

2. — *the prophets — and the impure spirit*. This may be a hendiadys, denoting “those who prophesy by means of the unclean spirit”; or two classes of persons may be meant, namely, the false prophets, who pretended to be sent from God, and those persons who practised various kinds of divination, by evoking the dead, &c.

3. — *pierce him through*; i. e. put him to death.

4. — *a garment of hair*. See 2 Kings i. 8; Matt. iii. 4. They shall not affect the dress of the old prophets in order to pass off their impostures.

5. — *hath purchased me*; i. e. as his slave. “Disclaiming all pretensions to the character of a prophet, he shall profess himself only a plain laboring-man, employed in husbandry by those whose property he had been, *quasi adstrictus glebe*, from his youth.” Blayney.

6. *Those with which I was wounded*, &c. It seems to me that the wounds here mentioned were such as were received in punishment, and not the mere marks of a servant, as Newcome supposes. I suppose they were the scars of chastisement received from his parents or friends for exercising the prophetic office. He seems, indeed, to deny it in the preceding verse. But it was probably the design of the prophet to introduce one who had been actually guilty, but was afterwards much ashamed of his offence, and who finally confesses that the wounds in his hands, received from his friends for his false pretensions, prove the former guilt of which he is now ashamed. Another explanation is, They are not idolatrous marks, with which idolaters cut themselves, but such as I inflicted upon myself in the house of mourning. A third, They are the idolatrous marks with which I wounded myself in the house of my former friends; that is, the temple of false gods, or of idolaters.

7. — *my shepherd*; i. e. the king of Israel, the shepherd of the people of Jehovah. — *my fellow*: lit. *the man of my fellowship*, or *companionship*; i. e. the same who is called shepherd in the preceding line. He is here called the fellow or associate of Jehovah in the government of his people. Jehovah was regarded as the king of Israel, as having his

throne in Jerusalem; and the visible, earthly king was regarded as sitting at his right hand, as his fellow or associate. See *Christian Examiner* for January, 1836, p. 281.

XIV. 1. — *thy spoil*; i. e. the spoil taken from thee, O Jerusalem, shall be divided by the enemy in the very midst of the city.

4. — *his feet shall stand*; i. e. the feet of Jehovah fighting against the enemies of his people; that is, his power shall be conspicuously manifested.

5. — *will come*; i. e. manifest his power for the deliverance of his people and the destruction of his enemies. — *his holy ones*; i. e. his angels.

6. — *cold and ice*: in consequence of the absence of the sun. See the Sept. and Vulg.

7. — *one day*; i. e. a short period. According to some, an *extraordinary, unparalleled day*. — *It shall be neither day nor night*; that is, it shall be a dark day, such as is produced by a total eclipse of the sun, which is yet different from night. A period of calamity, or an uncertain, doubtful, confused state of things, is denoted. — *But at the time of evening*; i. e. When men expect nothing but darkness, light shall arise. An unexpected end shall be put to the time of anxiety and trouble.

8. — *living waters*. See Ezek. xlvii. 1; Joel iii. 18. Living waters are perennial, ever-flowing waters. — *eastern sea — western sea*; i. e. the Dead Sea and the Mediterranean. — *In summer and in winter shall they be*; i. e. these streams shall flow. They shall not be like those temporary torrents which flow in winter and are dried up in summer. See Job vi. 15, and note. By these living waters are denoted the blessings, especially the spiritual blessings, the true religion, which should proceed from Jehovah, whose peculiar dwelling-place was at Jerusalem. See the next verse.

9. *Jehovah shall be king*, &c. In all the earth he will be honored and worshipped as the true God. All men shall be his people, as the Jews had been his people. — *shall Jehovah be one, and his name one*, i. e. instead of many who are regarded and called gods, there shall be only one, and that one Jehovah.

10. — *into a plain*: so that Jerusalem, the holy city, might be conspicuous. — *Geba*: a city on the northern border of the kingdom of Judah. — *the gate of Benjamin*: probably at the north of Jerusalem. Jer. xxxvii. 12, 13; xxxviii. 7. — *the former gate*: supposed to be the old gate. Neh. iii. 6. — *corner gate*. See 2 Kings xiv. 13; Jer. xxxi. 38. — *tower of Hananeel*: eastward, not far from the sheep-gate. Neh. iii. 1; Jer. xxxi. 38.

18. — *water*; i. e. no inundations of the Nile, which supply the place of rain to Egypt. — *The plague*; i. e. famine.

20. — *bells of the horses*; i. e. Whereas, formerly, "Holy to Jehovah" was written only upon the tiara of the high-priest, now, all things shall be holy to him, even the bells worn for ornament upon the necks

of the horses by those who come from all parts of the earth to worship in Jerusalem. Others understand, that the ornaments of horses shall be converted into sacred utensils. — *the pots*; i. e. the meanest utensils in the house of God shall be as the vessels of silver and gold used in solemn sacrifice.

21. — *a trader*: i. e. to sell vessels, &c. Otherwise, *a Canaanite*; i. e. a profane, impious person, such as the Canaanites formerly were.

NOTES ON MALACHI.

THAT Malachi, whose name probably signifies “messenger of Jehovah,” was a contemporary of Nehemiah, was, says Jahn, “the unvarying opinion of the ancients, and is placed beyond all doubt by the subject of the book, which presents the same face of things which existed in Nehemiah’s time. It speaks of the temple as having been built a considerable time; it introduces the Jews complaining of the unfavorable state of their affairs; it finds fault with the heathen wives, whom Nehemiah after some time separated from the people, Neh. xiii. 23–30; it censures the withholding of tithes, which was also noticed by Nehemiah, xiii. 5. From these circumstances it appears that Malachi prophesied in the time of Nehemiah, and during his second residence in Judæa, about 412–408 before Christ, when he reformed the abuses before mentioned. This is confirmed by Mal. i. 5.”

I. 2. *Yet I loved Jacob*. It is evident that Jacob and Esau, in the latter clause of this verse, are used to denote the posterity of those patriarchs, as well as themselves.

5. — *beyond the borders*; i. e. he manifests his glorious power in other countries than Israel. See verse 11.

7. *In that ye say, The table of Jehovah is contemptible*; i. e. By their actions, by offering the torn, sick, lame, &c., they virtually said that the table of Jehovah, namely, his altar, was unworthy of respect.

10. — *close the doors*; i. e. of the temple.

12. — *polluted*; i. e. ye treat it as if it were impure.

II. 2. — *curse your blessings*; i. e. those things which they received by the blessing of God, such as the fruits of the earth, herds, &c.

3. — *carried to it*; i. e. destroyed, and cast upon a dunghill.

4. — *my covenant may remain*; i. e. that ye may reform, and not be cast off.

9. — *respect to persons* ; i. e. having one decision for the poor and another for the rich. See Lev. xix. 15.

11. — *holy people*. See Jer. ii. 3. — *daughter of a strange god* ; i. e. the worshipper of a different god from Jehovah.

12. *Him that waketh and him that answereth* ; i. e. every one living, a proverbial expression, borrowed, perhaps, from the service of the Levites in the temple, of whom one remained awake and called, and the other answered. In the same sense the Arabs say, “No caller and no answerer.” See Ps. cxxxiv. and Is. lxii. 6.

13. — *tears, &c.* ; i. e. of wives whom they divorced or abused.

14. *Wherefore?* i. e. doth he not accept the offering.

15. — *make one* ; i. e. one pair, one man and one woman, who were to be regarded as one flesh. — *residue of the spirit* ; i. e. his Divine power was not exhausted ; he might have made many women for one man. — *a godly race*, lit. *a seed of God* ; i. e. a holy race, worthy to be called sons of God. This construction of verse 15, which is that of the Common Version, I prefer on the whole, though it supposes a somewhat harsh ellipsis. Most of the modern German scholars understand the verse as follows : —

[Ye say, in excuse for yourselves:]

“But did not the Single one do it?

And yet a divine spirit remained to him.”

But what did the Single one do?

He sought the posterity promised by God.

“Single one” they suppose to be a denomination of Abraham, borrowed from Is. li. 2 ; Ezek. xxxiii. 24. But it does not appear satisfactorily that “the Single one” was of itself a denomination of Abraham. And the phrase, “a divine spirit remained to him,” or, “he had a residue of the divine spirit,” meaning that he remained a good man, is about as harsh and inconsistent with usage as anything in the interpretation which I have preferred. Ewald understands it thus : *Did not One [God] make them?* i. e. man and woman ; *and does not the residue of the spirit*, i. e. the whole spirit of man, in time and eternity, belong to him, and is it not liable to be punished by him? But this meaning of the phrase *residue of the spirit* is not agreeable to Old Testament usage.

16. — *covereth his garment with violence* ; i. e. who is guilty of harsh and cruel treatment to his wife, by dismissing her ; who covers with violence that garment which is the sign of conjugal protection and fidelity. Ezek. xvi. 8 ; Ruth iii. 9.

III. 1. — *the Lord, whom ye seek*. “The Lord” may here denote the Supreme Being, said to come, because his perfections would be conspicuously displayed by the coming of the messenger of the covenant, of whom mention immediately follows. Or, by “the Lord” may be denoted the messenger of the covenant in the next line, who was expected to come to the temple in order to purify it. The original word

here translated "the Lord," when used without the article, is everywhere applied to human beings in the Old Testament. And though with the article, which it has here, it denotes the Supreme Being, as the Lord of all the earth, when no other use of the article can be assigned except to denote the Supreme Being, yet in this verse the article may be used merely to denote that particular lord who was an object of expectation and desire; *ille dominus, quem*, &c. It is extremely doubtful whether the Messiah is predicted in this passage.

10. — *none left*; i. e. till the Divine abundance shall be exhausted. And as this can never be, the meaning is, that the blessing shall be perpetual.

14. — *walked mournfully*; i. e. with prayer and fasting, in sackcloth and ashes.

15. — *the proud*; i. e. those who behave themselves arrogantly against God, the impious.

16. — *spake to one another*: things the reverse of what were uttered by the impious, becoming those who feared God.

IV. 6. — *heart of the fathers*, &c.; i. e. produce harmony and peace between fathers and children.

NOTES ON JONAH.

THE name of Jonah, a prophet who lived in the time of Jeroboam the Second, 2 Kings xiv. 23–25, and before Joel and Amos, is prefixed to this book, because he is the subject, not the author of it. Who was the author of the work, and to what age he belongs, is wholly uncertain. I have, with Jahn, supposed that he lived about the time of Malachi. See Jahn's Introduction to the Book of Jonah.

Many and strange hypotheses have been brought forward in regard to the contents of this book. I think the popular opinion is the only correct one, namely, that it purports to be a history of some circumstances in the life of the prophet Jonah. But the legendary character of it seems to be established even in the popular mind, without the aid of historical criticism. Whether the narrative be supposed to contain much or little that is mythical, the religious lessons which it affords are of great interest and value. Dean Stanley, the second volume of whose elegant and instructive Lectures on the Jewish Church has just come into my hands, has well remarked:—

"Jonah is the first apostle, though involuntary and unconscious, of the Gentiles. The inspiration of the Gentile world is acknowledged in

the prophecy of Balaam, its nobleness in the Book of Job, its greatness in the reign of Solomon. But its distinct claims on the justice and mercy of God are first recognized in the Book of Jonah. It is the cry of the good heathen that causes the sea 'to cease from her raging.' It is the penitence of the vast population of the heathen Nineveh that arouses the Divine pity even for the innocent children and the dumb, helpless cattle.

"In the popular traditions of East and West, Jonah's name alone has survived the Lesser prophets of the Jewish Church. It still lives, not only in many a Mussulman tomb along the coasts and hills of Syria, but in the thoughts and devotions of Christendom. The marvellous escape from the deep, through a single passing allusion in the Gospel history, was made an emblem of the deliverance of Christ himself from the jaws of death and the grave. The great Christian doctrine of the boundless power of human repentance received its chief illustration from the repentance of the Ninevites at the preaching of Jonah. There is hardly any figure from the Old Testament which the early Christians in the Catacombs so often took as their consolation in persecution, as the deliverance of Jonah on the sea-shore, and his naked form stretched out in the burning sun beneath the sheltering gourd. But these all conspire with the story itself in proclaiming that still wider lesson of which I have spoken. It is the rare protest of theology against the excess of theology, — it is the faithful delineation, through all its various states, of the dark, sinister, selfish side of even great religious teachers. It is the grand Biblical appeal to the common instincts of humanity, and to the universal love of God, against the narrow dogmatism of sectarian polemics. There has never been a 'generation' which has not needed the majestic revelation of sternness and charity, each bestowed where most deserved and where least expected, in the 'sign of the prophet Jonah.'"

I. 3. *Joppa*: a seaport on the Mediterranean, in the territory of Dan, now called Jaffa, and still distinguished for its port. — *Tarshish*. See note on Ezek. xxvii. 25.

5. — *had gone down*, &c.; i. e. on account of his fatigue and anxiety. Whether the narrative be fiction or fact, the meaning cannot be, as some suppose, that Jonah went down and slept at the moment when the ship was on the point of being dashed in pieces.

II. 2. *I cried*, &c. "This prayer hath much more the appearance of a thanksgiving after a deliverance; and indeed could scarce be used before, whatever change be made in the tenses; unless we suppose it prophetic of the deliverance. Had it not been inserted in the history, many things in it would have been understood metaphorically, as in the Psalms." Secker. — *the under-world*; i. e. Sheol, the place of the dead, here used metaphorically to denote Jonah's desperate condition.

6. — *foundations of the mountains*; i. e. bottom of the sea; regarded as the termination of the roots of the mountains. — *The bars of the*

earth; i. e. the bars of the gate which leads into the deep recesses of the earth, i. e. into Sheol. See Job xvii. 16.

8. — *their mercy*; i. e. God, the source of all mercy.

III. 3. — *through God*; i. e. by the favor of God. Others, *before God*; i. e. he being the judge. Others, *of God*. Either is admissible, and expresses the general sense, namely, the greatness of the city. — *three days' journey*, &c. It is most natural to understand this of the circumference of the city, represented to be so great as to require a three days' journey to go round it. Diodorus Siculus says, it was 150 stadia in length, and 90 stadia in breadth.

IV. 1. — *displeased*; i. e. because it seemed to him that his veracity as a prophet and the honor of his office were affected.

6. — *gourd*. Most modern writers suppose the *ricinus* or *palma Christi* to be the plant here mentioned; for a description of which see Robinson's *Calmet*, Art. *Gourd*. But Niebuhr remarks: "The Jews and Christians at Mosul and Aleppo affirm, that el-kheroa [the *ricinus*] is not the plant which furnished a shade for Jonah, but a species of gourd called *el-kerra*, which has very large leaves and bears a very large fruit; and which does not last more than about four months." — *his distress*. This may refer to his distress caused by the heat of the sun; or the reference may be to the main design of preparing and destroying the gourd, that of showing the unreasonableness of Jonah's vexation, and thus putting an end to it.

11. — *that cannot discern*, &c.; i. e. young children, incapable of sin and undeserving of punishment. "Reckoning those of a tender age at a fifth part, the city contained six hundred thousand inhabitants." Newcome.

NOTES ON DANIEL.

WHAT we know of Daniel appears with so much distinctness in the book which bears his name, that it is unnecessary to say anything here of his character and history. His name imports, either "Judge-of-God," i. e. one who pronounces judgment in the name of God, or "God-is-my-judge," i. e. my vindicator. He is referred to in Ezekiel xiv. 14, 16, 18, 20, xxviii. 3, as distinguished for piety and for wisdom. From these passages of Ezekiel, however, we cannot infer that the Book of Daniel was known to that prophet.

A tradition* is said to prevail among the Mahometans, that Daniel

* See Ros. Comm. in Dan. p. 5.

returned with Ezra into Judæa, and that he was afterwards Prefect of Syria, and that he closed his life at Susa, the capital of Persia. But it is entitled to no credit.

The Book of Daniel consists of two parts, the one chiefly historical, extending to the end of chapter sixth, the other prophetic, containing four visions, representing the revolutions of kingdoms. The work is written in different languages; ch. i.—ii. 4, and from ch. viii. to the end, being in Hebrew, and the other part in Chaldee. For this fact no satisfactory reason has been assigned.

The most important question relating to the Book of Daniel is whether it be genuine; that is, the production of a prophet who lived during the exile at Babylon. A brief statement of the grounds of my judgment on this subject would be unsatisfactory. I will not therefore give any in this place. But I feel bound to express my conviction that the arguments for the comparatively modern date of the work, entirely independent of the general question of the credibility of miracles, are absolutely conclusive, so that I have placed it last among the books of the Old Testament.

If it be true that the Book of Daniel was not written till about 167 years before Christ, or a short time before the death of Antiochus Epiphanes, it is undoubtedly a truth of considerable importance, and far-reaching in its consequences, in a theological point of view. But in the long run nothing is better than the truth, and therefore it should be made known.

The chief interest both of the Jewish and Christian Church in the book has been in the seeming predictions which it contains. But if it was written only 167 years before Christ and four hundred years after the time of Daniel of the captivity, then these seeming predictions — all of them which have any definiteness — were written *after the event*, and have no significance except as a specimen of literary artifice. The most general opinion among critics seems to be that the author's clothing of history in the garb of prediction was an innocent artifice. Some have compared it to the predictions which Virgil puts into the mouth of father Anchises in the sixth book of the *Æneid*, 766–892. But there is not much resemblance between the Book of Daniel and Virgil's *Æneid*; and in the latter the predictor does not profess to be the writer of the book. The Book of Ecclesiastes in the Protestant, and the Book of Wisdom in the Catholic Canon of the Old Testament, were undoubtedly written after the captivity, and yet assume to be written by Solomon, the wise son of David. But these books contain no predictions. It is difficult to say what was the intention of the author of the Book of Daniel in writing under an assumed name, and clothing history in the language of prediction, because we are not acquainted with the circumstances of its original publication, and do not know whether *the contemporaries* of the writer were deceived or not. There is reason to believe that apocalyptic writers sometimes assumed a false name with an intention to deceive. But we cannot agree with some recent writers in maintaining that such a practice was generally

regarded as consistent with moral rectitude. Was there ever an age when the public was willing to be imposed upon? In our desire to avoid the conclusion that the Book of Daniel is a pious forgery, we must be careful not to set up maxims which will destroy the trustworthiness of all history. I do not believe that a practice which, at the present day, would be universally condemned as deception and fraud, was at any period of the Jewish or Christian Church generally approved as right. In our ignorance of the manner in which the writer first offered the work to his contemporaries, — its first readers, — it may be hoped, but not confidently asserted, that he intended to practise no deception. It was an unfortunate thing, at least, that he adopted a species of literary fiction which has generally been misunderstood, and has in various ways been productive of much more evil than good.

Dr. Arnold seems to lean to the opinion that the predictions were intended to deceive. "I have long thought," says he, "that the greater part of the Book of Daniel is most certainly a very late work of the time of the Maccabees, and the pretended prophecy about the kings of Greece and Persia, and of the North and South, mere history, like the poetical prophecies of Virgil, and elsewhere. In fact, you can trace distinctly the date when it was written, because the events up to that date are given with historical minuteness totally unlike the character of real prophecy; and beyond that date all is imaginary."* The arguments which establish the date of the Book of Daniel may be found in English, in Davidson's Introduction to the Old Testament, and Parker's Translation of De Wette's; in Latin, in the Commentaries of Rosenmueller and Maurer; and in German, in the Introductions of Eichhorn, Bertholdt, De Wette, and Bleek; and in the Commentaries of Lengerke and Hitzig. Lücke, Ewald, Knobel, and Gesenius have also maintained the same opinion. In defence of the genuineness, the principal works are by Bishop Chandler, Hengstenberg, Hävernicks, and Professor Stuart. Very recently, also, have appeared two works on the subject by clergymen of the Church of England, maintaining different sides of the question; one by Professor Pusey of Oxford University, in nine Lectures "On Daniel the Prophet," "planned," as he says, "against that tide of scepticism which the publication of the Essays and Reviews let loose," &c., London and Oxford, 1864. Being thus written for an object in its nature apologetic or polemical, and entirely distinct from that of a purely critical examination of the authorship of the Book of Daniel, this work contains little valuable criticism, and a good deal of the *argumentum ad invidiam*. The other work, "Daniel, or the Apocalypse of the Old Testament," written in the spirit of a cautious and earnest inquirer, is by Philip S. Desprez, B. D., Incumbent of Alvediston, Wilts, with an Introduction by Rowland Williams, D. D., London, 1865.

The design of the unknown apocalyptic writer, as it may be gathered

* Arnold's Life and Correspondence, Vol. II. p. 135.

from a survey of the whole book, was pious and patriotic. It was that of comforting his countrymen under the persecutions of the tyrant Antiochus Epiphanes, of exciting hopes of deliverance, and of encouraging them to persevere in their allegiance to their religion and their God, by the examples of signal favor which he had shown to such men as Shadrach, Meshach, Abednego, and Daniel, and by the examples of monarchs who had been brought to ruin in consequence of their hostility to the Jewish religion and nation. These examples are drawn from legendary history, embellished to a considerable extent by the writer's own imagination. The history in the form of predictions, and the vague anticipations of Messianic times, which here and there occur, are all adapted to accomplish his practical purpose. The book contains no religious doctrine or moral duty which is not better illustrated in the inspired writings of the long line of genuine prophets. The story of the preservation of Daniel in the lion's den, and of the three in the fiery furnace, does not contain so much real encouragement to faithfulness in the path of duty, as the sublime declaration of Paul of Tarsus, "And now, behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there, save that the Holy Spirit witnesseth to me in every city, saying that bonds and afflictions await me. But none of these things move me." It is not so consonant with the providence of God in regard to the bold advocates of truth and righteousness as the utterances of Jeremiah and other genuine Hebrew prophets. It is by the stripes* of the servants of God that the people are healed. It is by the cross † that men are drawn to heaven. The genuine prophets touch the heart; the apocalyptics reach only the imagination. The question in regard to the genuineness of the Book of Daniel has no necessary connection with the interpretation of its language. Thus Professor Stuart in his learned Commentary is among the ablest defenders of the genuineness of the book. But he agrees with those who adopt the opposite opinion, in limiting the author's vision to the reign of Antiochus Epiphanes, and the obscure anticipations of the Messianic kingdom which was to follow the death of that tyrant. He finds no reference in the book to the Roman Empire.

I. 4. — *the writing*; i. e. the letters, which differed from the Hebrew.

8. — *defile himself*. The meat of the king was regarded as polluting, because it might consist of animals, or parts of animals, forbidden by the Jewish law, or because portions of it might have been offered to idols. For this last reason the wine of the king was regarded as polluting.

12. — *pulse*: more strictly, *seed-herbs, vegetables*.

17. — *learning*: lit. *writing*, which in verse 4 denoted the Chaldee letters, but must here denote the subjects of writing, what is contained in books. — *wisdom*. In various parts of the Old Testament the meaning of this word is the common English meaning. But here

* Is. liii. 5.

† John xii. 32.

and in verse 20, and elsewhere in Daniel, it seems to denote that sort of wisdom which is expected in scribes, learned men, magicians, &c.

20. — *scribes*; i. e. learned men, skilled in matters of religion; *ἱερογραμματεῖς*. — *magicians*. Simonis regards the primary meaning of the word, from which the Hebrew is derived, to be, *to cover, to hide*; hence, to practise hidden arts, to use incantation.

II. 2. — *sorcerers*. The primary meaning of the original seems to have been, *to pray, to worship*; hence, to use magic formulas, to mutter. — *Chaldeans*. The word here seems to denote *astrologers*.

5. *The word has gone from me*; i. e. it has been uttered and is irrevocable. See verse 13. According to the Common Version, it would appear that the king had forgotten his dream; but in that case it would not have troubled him. The true reason of the king's requiring them to tell the dream is indicated in verse 9: "Tell me the dream, and I shall know that ye can show me the interpretation thereof."

9. — *till the time be changed*; i. e. till the present time pass, and I be occupied with other business, so as to give up inquiry about the dream.

21. — *he changeth times and seasons*; i. e. all the vicissitudes of time depend upon him.

27. — *astrologers*: lit. *deciders, determiners*. By casting nativities from the place of the stars, at one's birth, they determined and foretold his condition.

30. — *know the thoughts of thy heart*; i. e. understand the vision or dream which came into thy mind, verse 29.

38. *Thou art the head, &c.* Here Nebuchadnezzar is considered as the representative of the kingdom. It is the kingdom which is chiefly denoted. That the four parts of the image in Nebuchadnezzar's dream denote four great empires or dynasties, is admitted by all. But there is not the same uniformity of opinion as to the question what these dynasties were. An opinion which was once prevalent in the Church, that the fourth empire was the Roman, is now generally discarded as wholly untenable. Putting this out of view, it is a question whether the writer understood these empires to be, — 1. the Babylonian, 2. the Median, 3. the Medo-Persian, and 4. the Macedonian, or that of Alexander and his successors in Egypt and Syria; or, 1. the Babylonian, 2. the Medo-Persian, 3. the Macedonian, or that of Alexander the Great, and 4. that of the successors of Alexander in Syria, Egypt, &c. In favor of the last division it is said that, according to history, there was no separate Median empire between the Babylonian and the Persian under Cyrus. Reference is made to Herodotus, I. 130. On the other hand, it may be said that, as the author of the Book of Daniel understood history, the case was different. He expressly says, v. 31, vi. 1, that, on the death of Belshazzar, Darius the Mede took possession of the kingdom, and held it for some time. Also in viii. 3. Persia is represented as growing up after Media. See also xi. 1. It seems also quite certain from viii. 21–25, that the author re-

garded the empire of Alexander and his successors as one dynasty. It seems to me therefore most probable that the author regarded the head of the image as denoting the Babylonian empire, the breast and the arms the Median, the belly and thighs the Medo-Persian, and the legs, feet, and toes that of Alexander and his successors. So Jahn, Eichhorn, Von Lengerke, and others. That the Roman Empire is not alluded to here, or in any part of the Book of Daniel, has been shown by unanswerable arguments by Professor Stuart in his Commentary, especially in pp. 173–193.

39. — *another kingdom, inferior to thee*; i. e. of the Medes. — *third kingdom of brass*; i. e. the Medo-Persian.

40. — *a fourth kingdom*; i. e. the kingdom of Alexander and his successors in Egypt, Syria, &c.

42. — *partly strong and partly broken*; i. e. one part strong and one depressed, according as different parties prevail.

44. — *God of heaven set up a kingdom, &c.*; i. e. the kingdom of the people of the saints of the Most High, as in vii. 27. — *to no other people*: as the Babylonians relinquished theirs to the Medes, the Medes theirs to the Persians, and the Persians theirs to the Greeks.

46. — *worshipped Daniel, &c.* — *offer an oblation and sweet odors*; i. e. paid him such honors as were paid to the gods; not because he regarded Daniel as a god, but as a god-inspired man, as appears from the next verse; or because the spirit of the holy gods was in him (iv. 8).

49. — *in the gate of the king*; i. e. of the royal palace, put for the palace itself, or rather for the court of the palace, into which there was only one entrance. So it is well known that the court of the Turkish sovereigns is called the Porte, or the Sublime Porte, i. e. the Gate, or the High Gate.

III. 1. — *image of gold*. It has been computed that such an image, with sufficient solidity to make it stand erect, would require more gold than is now in the possession of man throughout the world.

5. — *sambuck*: Gr. *σαμβύκη*. This was probably a species of harp. Concerning this and other musical instruments, see Jahn's Archæology, § 94, 95. — *bagpipe*. This was a wind-instrument, consisting of pipes annexed to a bag. It is still called in Asia Minor *Sambonja*, and in Italy *Zambogna*, names which, like the Chaldee, are borrowed from the Greek *σμφωνία*.

22. — *the command of the king was urgent, &c.*: and thus made them hasty and precipitate, so that they came too near the fire.

25. — *a son of the gods*; i. e. an angel, as the king himself explains it, verse 28.

IV. 8. — *Beltshazzar, according to the name of my God*. Beltshazzar is a compound word, meaning *Bel's prince*, i. e. the prince whom Bel favors.

13. — *a watcher*; i. e. an angel, so called from his office of watching over men. See Ps. xci. 11.

16. — *seven times*; i. e. seven years.

32. This may be a description, somewhat hyperbolic, of a species of insanity, or a legend of some prodigy which never occurred in this form. Comp. ver. 34, 36.

34. — *the end of the days*; i. e. the seven years, verse 16.

V. 5. — *the hand*. What in the Common Version is rendered *part of the hand* is, literally, *the extremity of the hand*; i. e. the hand, considered as an extremity.

6. — *joints of his loins*; i. e. the joints of his back, the vertebræ.

12. — *hard sentences*; i. e. enigmas, difficult questions, lit. *knots*.

26. — *numbered thy kingdom*; i. e. he hath fixed the number of days and years, upon the completion of which thy kingdom shall be at an end.

VII. 2. — *the great sea*; i. e. the Mediterranean. The storm upon the great sea is symbolical of great wars, revolutions, &c.

4. *The first was like a lion*. The Babylonian kingdom under Nebuchadnezzar, powerful and fierce, denoted by the head of gold in Nebuchadnezzar's dream. — *the wings of an eagle*. The eagle flies highest and swiftest, and thus denotes the eminence which the kingdom attained, and the rapidity of its conquests. By the deprivation of its wings, and a human heart being given to it, it seems to be denoted that it lost its glory and power, and grew less ferocious.

5. — *the second, like to a bear*; i. e. the Median empire, which was to succeed the Babylonian, answering to the breast and arms in the image in Nebuchadnezzar's dream. The bear is fierce and strong, but inferior to the lion. — *on one side*. The most natural explanation is that it was resting on one of its fore-legs, having the other extended.

6. — *like a leopard*; i. e. the Medo-Persian kingdom under Cyrus, compared to a leopard for fierceness and activity.

7. — *a fourth beast*; i. e. the kingdom of Alexander the Great and his successors, corresponding to the legs and feet of the image in Nebuchadnezzar's dream. — *ten horns*: said, in verse 24, to denote ten kings; viz. the ten kings of Syria, or heirs or claimants of its throne, which are mentioned rather than those of Egypt, because they were the causes of greater calamity and oppression to the Jewish people. 1. Seleucus I. Nicator; 2. Antiochus I. Soter; 3. Antiochus II. Theos; 4. Seleucus II. Callinicus; 5. Seleucus III. Ceraunus; 6. Antiochus III. the Great; 7. Seleucus IV. Philopator; 8. Heliodorus; 9. Ptolemy IV. Philometor; 10. Demetrius I.; 11. Antiochus Epiphanes. See a good discussion of this subject in Stuart's Commentary, p. 208.

8. — *another little horn*; i. e. Antiochus Epiphanes. See viii. 23–25. — *like the eyes of a man*: denoting intelligence, perspicacity. — *speaking great things*. Comp. verse 25.

9. — *were placed*. So Apoc. iv. 2, "a throne was set." — *an aged one*. Undoubtedly the Supreme Being is intended. But it is not probable that the expression "ancient of days" means anything more

than an aged person or man. It does not appear from any Old Testament usage to have been an epithet exclusively belonging to the Deity. It was rather the intention of the prophet to represent the Deity in the form or under the symbol of an aged man. — *like pure wool*; i. e. white with age.

10. — *the tribunal*. See verse 26. Probably certain angels of the highest order are denoted. — *the books were opened*; i. e. “records containing all that relates to a cause, namely, accusation, defence, testimony, documents.” Grot.

11. — *the beast was slain*: the fourth beast, or Syria, which had been so long contending for the possession of Palestine, and had inflicted upon it such grievous oppressions. See verse 7, and the note.

12. — *a season and a time*; i. e. a fixed time appointed by God, beyond which it could not exist.

13. — *a son of man*; i. e. a man. See Ezek. ii. 1, and note; also viii. 17. — *with the clouds of heaven*. This may mean that the Messiah, if this passage refer to him, was represented to the prophet’s vision borne upon the clouds, as a chariot; or that he shall come as swift as clouds borne by the wind. See Jer. iv. 13. Comp. *μετὰ πνοῆς ἀνέμωτο*, Hom. Od. II. 148. But see the Introduction, Vol. I. p. xxxvi.

22. — *judgment was rendered*, &c.; i. e. the aged person symbolizing the Supreme Being sat on a tribunal and rendered judgment.

23. *The fourth beast*, &c. See note on verse 7.

25. — *times and laws*: such as sabbaths, religious ordinances, &c. See 1 Mac. i. 10–24, 41–64. — *a time, and times, and half a time*; i. e. three years and a half. See Joseph. Proem. ad Bell. Jud. § 7, and Lib. I. Cap. I. § 1.

VIII. 2. *Shushan*; i. e. Susa, the capital of Susiana, (and of all Persia,) in which the Persian monarchs held their winter residence. Neh. i. 1; Esth. i. 2. It was situated on the Eulæus or Choaspes, probably on the spot now occupied by the village *Shush*; Ges. ad verb.

3. — *a ram, which had two horns*; i. e. the empire of the Medes and Persians, as explained in verse 20, which was distinguished among other kingdoms, as the ram among sheep. — *the highér*; i. e. the Persian empire.

5. — *he-goat*; i. e. the kingdom of Macedonia, or Greece, under Alexander, previously denoted by the legs and feet of the image in Nebuchadnezzar’s dream, and by the fourth beast in vii. 6. — *without touching the ground*; i. e. seeming to fly rather than to run. So Virgil of Camilla: *Nec teneras cursu latesisset aristas*. (Æn. VII. 809.) So the leopard was said to have wings. The rapidity of Alexander’s conquests is denoted. — *a conspicuous horn between his eyes*; i. e. Alexander. The horn being placed between his eyes may denote that the power of Alexander was accompanied by sagacity and policy.

8. — *four conspicuous ones*; i. e. the four parts into which the empire was divided by Alexander’s generals after his death.

9. — *a little horn, which became exceedingly great*; i. e. Antiochus Epiphanes, who was at the beginning of his career a private man, and at one time a prisoner and hostage at Rome. See vii. 8. — *the beautiful land*; i. e. Judæa. See Ezek. xx. 6.

10. — *host of heaven*. This term seems to include more than the stars. It denotes, probably, the angels by which God was supposed to be surrounded. See Job xxxviii. 7. Figuratively, the priests, rulers, and champions of the Jewish people are denoted. See note on ver. 11.

11. *Prince of the host*; i. e. God himself, called *Prince of princes*, verse 25. — *from him*; i. e. the Prince of the host. — *place of his sanctuary*; i. e. the temple. The meaning of verses 10–12 is, that Antiochus set himself against the religion of the Jews, abused its ministers, and profaned and desolated the temple. See 1 Mac. ch. 1.

12. *And a host*; i. e. a band employed by Antiochus Epiphanes. Comp. xi. 31, xii. 11. Otherwise, *And the host*, mentioned in the preceding verse, *shall be delivered up to the impious*, or, *on account of impiety*. — *truth*; i. e. the true religion.

13. — *a holy one*; i. e. an angel. — *of the destroyer*: otherwise, *of horror*. — *sanctuary and the host*; i. e. the heavenly host mentioned in ver. 10, 11.

14. — *evenings and mornings*; i. e. days. The time when the writer supposed this period to begin and end is matter of uncertainty. Prof. Stuart's opinion is, that the sanctuary was cleansed "when Judas Maccabeus, after the three and a half years in which all temple rites had been suspended, and heathen sacrifices had been offered there, made a thorough expurgation of everything pertaining to the temple, and restored its entire services. This was on the 25th of December, 165 B. C., just three years from the time when swine's flesh was first offered there by Antiochus. We have then the *terminus ad quem* of the 2300 days; and it is not difficult, therefore, to find the *terminus a quo*. These days at thirty in a month; which is clearly the prophetic mode of reckoning, make six years, four months, and twenty days. Dec. 25 of 171 makes six years, and the four months and twenty days will bring the time to the latter half of July in the same year, i. e. 171 B. C."

16. — *a man's voice*; i. e. the voice of an angel resembling the human voice. The Jews suppose Michael, the archangel, to have been the speaker.

17. — *time of the end*: the end of the indignation, ver. 19; i. e. the calamitous times preceding the coming of the Messiah.

21. — *the king of Greece*; i. e. the kings of Greece collectively, Greece with its king, or, the kingdom of Greece. So vii. 17. — *the first king*; i. e. the first who extended his empire into Asia, unless we understand the term to denote first in eminence, as it sometimes does.

22. — *four kingdoms shall arise*. 1. Macedonia, or Greece. 2. Asia Minor. 3. Egypt. 4. Babylon and Syria.

23. — *the transgressors*. Some suppose the Jews to be denoted, to punish whom Antiochus was raised up; others, the subjects of the kingdom just mentioned. — *a king shall arise*; i. e. Antiochus Epiphanes.

24. — *not by his own strength*; i. e. not so much by force as by policy, cunning, fraud. See ver. 25. — *people of the holy ones*; i. e. the Jews.

25. — *in the midst of security*; i. e. while all seems to be peaceful, and they suspect no danger. — *Prince of princes*; i. e. God. — *without hand*: not by any visible force, or the interference of man.

26. — *the vision, &c.*; i. e. of the 2300 evenings and mornings, during which the daily sacrifices should be interrupted. See ver. 13, 14. — *seal up*; i. e. keep them secret; or record the vision, and seal up the book that contains it. See xii. 4, 9. — *many days*; i. e. a remote period of time.

27. — *explained it*. Comp. ver. 16.

IX. 2. — *the Books*: containing the prophecies of Jeremiah, which were on different rolls, or books. See Jer. xxv. 11, 12; xxix. 10.

11. — *law of Moses*. See Levit. xxvi. 14, &c.; Dent. xxviii. 15, &c.

12. — *judges*; i. e. rulers of every name.

23. — *a word went forth*; i. e. from God. — *to show it thee; for thou art greatly beloved*: or, *to show thee that thou art greatly beloved*; viz. by bringing an answer to thy prayer.

24. *Seventy weeks, &c.* In reference to ver. 2, &c., where Daniel is represented as considering Jeremiah's prediction of the seventy years' desolation of Jerusalem, and praying for deliverance, the angel Gabriel informs Daniel that seventy weeks or heptades of years, i. e. 490 years, are appointed for Jerusalem's low condition. Whether the seventy weeks of years are given by the angel as a mystical interpretation of the seventy years of Jeremiah, or as a new prediction, is uncertain. This verse appears to contain a series of parallelisms, thus: —

1. Seventy weeks are determined concerning thy people,
And concerning thy holy city,
2. To complete the iniquity,
And to fill up the measure of the sins,
3. And to expiate the guilt,
And to bring in everlasting righteousness,
4. And to seal vision and prophet,
And to anoint a holy of holies.

In the rendering, "*to fill up the measure of the sins*," I have adopted the Keri as the true reading, as probably did the authors of the Common Version. It was the reading of the Syriac and Vulgate, and is supported by the parallel expression in viii. 23. If this be the true reading, it is probable that it denotes "*to fill up the measure of the sins*," as it certainly does in viii. 23. If this be so, then *to complete the iniquity* is a more natural rendering of the parallel word, than *to finish*, in the sense of *putting an end to*. It also appears to me more likely that the second couplet contains a different sentiment from couplet 3, than that four expressions should be used to denote nearly the same thought. In regard to the sentiment, the idea seems to be, that the people were allowed a certain space of time to fill up the measure

of their iniquities, before suffering certain great calamities. Comp. viii. 23; Gen. xv. 16; 1 Thess. ii. 16. — *to expiate the guilt*; i. e. by the calamities which came upon the Jews. Comp. Is. xl. 2. — *to bring in everlasting righteousness*, or, as Gesenius translates, *the righteousness of ancient times*. The piety of the ancient fathers is thus referred to in Ps. cxxxix. 24, *And lead me in the ancient way*. See also Jer. vi. 16; xviii. 15. — *to seal vision and prophet*; i. e. to fulfil the predictions of the prophet, — by which term the prophets generally may be denoted; and the term *prophet* or *prophets* denotes *prophecy* or *prophecies*, according to the idiom by which we say that we have read an author, meaning the writings of the author. — *to anoint a holy of holies*; i. e. to consecrate or purify the temple. That the phrase cannot be applied to a person is plain from the fact that it is of frequent occurrence in the Old Testament, and is never applied to persons, but always to things. It has been said that, if the temple were referred to, the article would have been prefixed to the Hebrew term for *holy of holies*. But after the temple had been desecrated by Antiochus Epiphanes, it could hardly be called the most holy temple of the Lord, and so the reconsecration of it would be properly spoken of as anointing a new holy of holies.

25. — *the word*; i. e. which came from God to Jeremiah, that Jerusalem should be rebuilt after seventy years, ver. 2. This reference seems to be demanded by that principle of interpretation which requires that regard should be paid to *the connection of the discourse*. All other references which have been proposed by different expositors fail in this essential respect. — *an anointed one, a prince*. Some of those who suppose the Messiah to be here denoted, Hengstenberg for instance, Christol. Theil. II. p. 459, as well as those who suppose Cyrus to be the anointed prince here mentioned, yet maintain that the indefinite article is required by the original. That Cyrus, who is called Jehovah's anointed in Is. xlv. 1, is the prince referred to, seems to admit of little doubt. Prof. Stuart justly remarks that, if it had related to the predicted Messiah, the Great Deliverer, then of course מָשִׁיחַ, being an appellative, must have had the article. If it be said that the term may have had the force of a proper name, and so may have been used without the article, the answer is, that in that case the next word, נְנִיךְ, would certainly have had the article. That Cyrus was denoted is the most probable supposition. Compare the prediction in Jer. xxx., xxxi., made about 588 before Christ. From 588 A. C. to Cyrus was not much over seven weeks of years, or forty-nine years. This was near enough for the purposes of the writer, whether his acquaintance with chronology and history was great or little. — *seven weeks*. The pointing here adopted, placing a semicolon after "seven weeks," is that of the Common Version, as it came from the hands of the translators; as appears from most of the ancient copies, and especially from the fac-simile of the first edition of it, printed in Oxford, 1833. In most copies of the Common Version, as it is now printed, there is no stop after "seven weeks," so that it reads "seven weeks and threescore and two weeks," i. e. sixty-nine weeks. I doubt

whether such a form of expression, to denote sixty-nine, can be justified by the usage of the Hebrew or any other language. — *with streets and moats, &c.* I suppose the meaning to be, that during 62 weeks, or 434 years, the people should rebuild the city, and inhabit it, at the end of which time an important event should take place, mentioned in the next verse. It is not to be construed strictly, however, as if it was in the process of rebuilding the whole of that time. — *yet in troublous times.* See Ezra ch. iv. ; Neh. i. 3, iv. 1, &c., vi. 1, &c., ix. 36, 37. See also the history of this period in Milman's History of the Jews.

As to the chronology of the whole seventy weeks, we have neither space nor inclination to enter into the discussion of a matter of so little consequence. I suppose there is a somewhat arbitrary use of the number seven, and considerable want of acquaintance with history and chronology on the part of the writer. In view of the great variety of interpretations on the side of the modern, as well as the older critics, which have come within the compass of my reading, Dr. Davidson in his Introduction, Vol. III. p. 221, in accordance with several German critics, seems to me to give the most correct judgment. "The first week reaches from the destruction of Jerusalem to Cyrus. The sixty-two weeks extend from Cyrus to Antiochus Epiphanes. The last week embraces the period of Antiochus's tyranny. These numbers are round, not exact ones. The sixty-two weeks make 434 years; but so long a time did not elapse between Cyrus and Antiochus. The period is considerably less. Fifty-two weeks would have been nearer. But there were no dates for the time in any prior work. The writer had no guide. He was therefore free to follow an inexact chronology in a matter of no real importance. He adopts sixty-two, because he had one to take for Antiochus's reign, which is the nearest he could have for it, without dividing weeks into fractional parts. Thus, the seventy weeks are made up of the successive $7 + 62 + 1$. The main point to be looked at is, that the reckoning is not by a definite number of days, as in the eighth and twelfth chapters, but in round numbers based on the sacred number *seven*, having special reference to the seventy years of Jeremiah. The *symbolical* element predominates over the *chronological*. If the seventy years of Jeremiah be a round number, not an exact one, we cannot reasonably expect an exact coincidence in the seventy sevens. The first seven are specified as so many by themselves, merely because they remain after the $62 + 1$ are subtracted from seventy." Compare the three times fourteen generations in Matt. i. 17.

26. — *an anointed one be cut off*; i. e. a king, or priest. Here, as in the last verse, the absence of the Hebrew article before מָשִׁיחַ , *an anointed one*, proves conclusively that it does not refer to *the anointed one* in the last verse, or to the great expected Deliverer of the Jews, the Messiah. Other hermeneutical considerations which forbid such a reference are well stated by Prof. Stuart in his Commentary ad loc., and by Davidson in his Introduction, Vol. III. p. 321. Whatever be the meaning of this obscure passage, it is certain, as it seems to me, that

Hebrew grammar and the fundamental laws of interpretation are absolutely against its application to the Messiah. It seems to me most probable that it refers to Seleucus Philopator, who is referred to in xi. 20. So Lengerke, Maurer, Ewald, Bleek, and Davidson. Prof. Stuart, with Eichhorn, Hitzig, and Reichel, supposes the anointed one to be Onias III., the Jewish priest, who was murdered by Andronicus, as related in 2 Macc. iv. 34. — *to him a successor*, i. e. a lineal one; or *a helper*, the word which is used in a similar connection in xi. 45. Hengstenberg renders the phrase, "and there is not to him," i. e. power, or dominion, &c. — *a prince that shall come*; i. e. Antiochus Epiphanes, who is referred to in viii. 9 - 12, 23, 25, xi. 21 - 45; 1 Macc. i., vi. — *whose end*; i. e. the end of the tyrannical prince Antiochus. — *as in a flood*. The article seems to be prefixed in the original, not to denote a particular flood, but according to the well-known Hebrew usage, according to which it is prefixed to any well-known or highly interesting substance or event. Thus, in Gen. ii. 11, where is *the* gold. So in Dan. xi. 22 we find the same idiom. See Ges. Gram. § 109, 3, a. Besides, it is only the vowel-points which constitute the article in this case, and these give us merely the interpretation of Jewish grammarians who lived several hundred years after the time of the writer. — *to the end*, &c. By *the end* is probably denoted the end of present things, or of the world before the coming of the Messianic times. See ch. xii. Comp. viii. 17, 19; xi. 35; xii. 13.

27. *And he will establish a covenant with many for one week*; i. e. a considerable time, designated by the round number *one week*, or seven years. This refers to the fact that Antiochus persuaded many of the Jews to abandon their religion and adopt the religion and customs of the Gentiles. See 1 Macc. i. 11, &c., 41; 2 Macc. iv. 9. — *wing of abominations*; i. e. wing of the temple, defiled by blood, and by the abominable heathenish symbols, or idols, placed there by the *destroyer*, Antiochus Epiphanes. Comp. xi. 31; xii. 11; 1 Macc. vi. 7. As the term כַּנְּף, *wing*, is often used in the Old Testament to denote the extreme part or border of anything, it seems to me that there is no more probable meaning of the term here than of the extreme part of the temple upward; i. e. *the top, summit, pinnacle*. So in the New Testament *περὺγιον τοῦ ἱεροῦ*, Matt. iv. 5. See the Lexicons of Ges. and Fürst, ad verb. — *poured out upon the destroyer*; i. e. Antiochus Epiphanes. I have considerable doubt as to the rendering of the last word of this verse; and retain it because I have greater doubts in regard to the rendering of Stuart, Hengstenberg, or Hitzig. My doubt relates not to the active sense of the verb, which is made probable in the Lexicon of Gesenius. But it is not easy to see why the Poel form, הִשְׁתַּבַּח, should be used in the former clause, *the abominations of the destroyer*, and the Kal, שִׁוְתָה, in the latter clause, *poured out upon the destroyer*. And yet an equally arbitrary change of words occurs in Ezek. xxxii. 25, 26, where in the former verse we have חֲלָלֵי הָרֶבֶב, and in the latter, הִרְגֵנִי חֲלָלֵי הַיָּבֵב, *slain with the sword*. The rendering of Hitzig, however, who regards both words as nouns having the same

signification, *horror*, seems liable to the same objection. The rendering, *until decreed desolation be outpoured upon the desolated*, which is adopted by Dr. Pusey, is liable to an objection which must be obvious to every reader. It may, indeed, be said that absolute and complete desolation is denoted by כָּלֵה , and partial, unfinished desolation by שׁוּמֵם , *desolated*. But this is very unsatisfactory. At any rate, שׁוּמֵם , if considered as a masculine participle, must refer to a person, not a thing. In which case the destroyer Antiochus Epiphanes will be referred to as well as by the rendering which I have preferred. The rendering of Professor Stuart, *upon him who is to be destroyed*, is well suited to the connection, but is liable to the objection that no example is adduced by him in which the Kal participle is used in this sense, either in respect to this or any other verb. Neither is this rendering so suitable in viii. 13; xii. 11.

As great interest is still felt by many in this enigmatical passage, I subjoin translations of it by several writers, of different biases, well known in the theological world.

DE WETTE'S.

(*Die Heilige Schrift übersetzt*, 3^e Aufl., II. 313.)

Seventy sevens are determined concerning thy people and concerning thy holy city, till the iniquity be completed, and the sins sealed, and the guilt expiated, and everlasting righteousness brought in, and vision and prophet sealed, and the holy of holies anointed. Know therefore and mark: from the going forth of the word [which came to Jeremiah] that Jerusalem should be again restored and built, to an anointed prince, are seven sevens; and in sixty-two sevens shall it again be restored and built with streets and moats, but in distressful times. And after the sixty-two sevens shall an anointed one be cut off, and no one is at hand who belongs to him, and the city and the sanctuary shall be laid waste by the people of a prince who comes, and whose end is [as] in a flood, and even to the end shall be war, a decree of desolations. And he shall establish the covenant with many, during one seven, and during the half of the seven will he cause sacrifice and oblation to cease, and over the pinnacle of the abomination shall be the destroyer, and indeed until destruction and what is decreed be poured out upon the destroyer.

HENGSTENBERG'S.

(*Christologie des Alten Testaments*, 2 Ausg., 1856, Bd. III. Abth. I. pp. 24, 59, 79, 95.)

Seventy weeks are cut off concerning thy people, and concerning thy holy city, to shut up the iniquity, and to seal up sins, and to cover transgression, and to bring everlasting righteousness; and to seal up vision and prophet, and to anoint a holy of holies. And thou must know and understand: from the going forth of the word to restore

and to build Jerusalem to an anointed one, a prince, are seven weeks and sixty-two weeks; streets will be restored and built, and it is firmly determined; but in distress of the times. And after the sixty-two weeks an anointed one shall be cut off, and there is not to him [dominion]; and the city and the sanctuary people of a prince, the coming one, shall lay waste, and it will end in the flood, and even to the end is war, a decree of the ruins. And one week will strengthen the covenant with the many, and the half of the week will cause sacrifice and oblation to cease, and over the summit of abomination comes the desolater, and, indeed, until that which is completed and cut off shall rain down upon the desolate one.

MAURER'S.

Seventy weeks are determined concerning thy people and concerning thy holy city, to complete the iniquity, and to fill up the sins, and to expiate the guilt, and to bring in everlasting righteousness, and to fulfil vision and prophecy, and to anoint the holy of holies. Know therefore and attend! From the going forth of the oracle concerning the restoration and building up of Jerusalem to an anointed one, a prince, shall be seven weeks. And during sixty-two weeks shall it be restored and built with street and moat, and that in distressful times. And after the sixty-two weeks shall an anointed one be cut off, and no [anointed] one will be to him [i. e. no legitimate successor and heir]; and the city and the sanctuary shall the people of a prince who is to come destroy, whose end will be [as] in a flood; and to the end [of Antiochus] shall be war, decreed desolations. And he shall make a firm covenant with many for one week; and for half of the week will he cause sacrifice and oblation to cease, and upon the wing of abominations [i. e. upon the profaned wing of the temple] shall be the destroyer, and indeed until destruction and what is decreed [of punishment] shall be poured out upon the destroyer.

PROF. STUART'S.

Seventy weeks are decided respecting thy people and thy holy city, to restrain transgression, and to seal up sin, and to expiate iniquity; and to bring in everlasting righteousness, and to seal vision and prophecy, and to anoint a holy of holies. Mark well and understand; from the going forth of a command to rebuild Jerusalem unto an anointed one, a prince, shall be seven weeks; and sixty and two weeks shall it be rebuilt, with broad spaces and narrow limits, and in troublous times. And after sixty and two weeks an anointed one shall be cut off, and there shall be none for it [the people], and the city and the sanctuary shall the people of a prince that will come destroy; but his end shall be with an overwhelming flood, and unto the end shall be war, a decreed measure of desolations. And he shall firmly covenant with many for one week; and during half of the week shall he cause the sacrifice and oblation to cease; and a waster shall

be over a winged-fowl of abominations; but unto destruction, even that which is decreed, shall there be an outpouring upon him who is to be destroyed.

EWALD'S.

(*Die Propheten des Alten Bundes*, II. 568.)

Seventy weeks are determined concerning thy people and thy holy city, till the iniquity be completed and the sins brought to the height, till the guilt be expiated, and everlasting righteousness be brought, till prophecy and prophet be sealed, and the holy of holies be anointed. And thou must know and understand: from the going forth of the oracle to restore and build up Jerusalem to an anointed one, a prince, are seven weeks; and through sixty-two weeks shall it be rebuilt with street and moat, but in distress of the times; and after the sixty-two weeks shall an anointed one be cut off, and have none [no lineal successor], and the city and the sanctuary shall the people of the prince destroy who comes overflowing with the march of his army; yet to the end of the war belongs the terrible decision; i. e. [coming from God] he shall make a covenant with many during one week, and the half-week shall he cause sacrifice and oblation to cease, — and, indeed, on account of the terrible climax of abominations, — yet [only] till destruction and decision is poured out upon the terrible [thing].

HITZIG'S.

(*Das Buch Daniel erklärt*, pp. 153–168.)

Seventy weeks are cut off concerning thy people and thy holy city, to complete the apostasy, and to fill up the measure of sins, to forgive guilt, and to bring in everlasting righteousness, to seal revelation and prophet, and to anoint a holy of holies. And thou must know and understand it; from the going forth of an oracle to restore and build Jerusalem to an anointed one, a prince, are seven weeks; and during sixty-two weeks will it be restored and built with street and court, but in distress of the times. And after the sixty-two weeks will an anointed one be cut off, and be no more; and the city and the sanctuary shall be destroyed by the people of a prince, who will come and end with a flood; and even to the end endureth war, destiny of desolation. And one week will make the covenant heavy for many, and the half of the week will cause sacrifice and oblation to cease, and upon the wing shall be abominations of horror; even to the decreed destruction shall it [destruction] be poured out upon that which is the object of horror.

DR. DAVIDSON'S.

Seventy sevens are determined upon thy people and upon thy holy city to accomplish the apostasy, and to fill up the sins, and to expiate iniquity, and to bring in everlasting righteousness, and to seal up vision

and prophet, and to anoint a most holy place. Know, therefore, and understand, from the going forth of the word to build Jerusalem again till an anointed one, a prince, shall be seven weeks, and for threescore and two weeks will it be rebuilt with streets and ditches, yet in distressful times. And after the threescore and two weeks shall an anointed one be cut off, and have no successor; and the people of a prince that shall come shall destroy the city and sanctuary, and his end will be in the flood; and yet till the end continues war, desolations decreed. And he shall confirm the covenant with many for one week; and the half of the week will put a stop to the sacrifice and oblation; and upon the wing of abominations (comes) the desolater, even to the completion; then shall the decreed destruction be poured out on the waster.

DR. PUSEY'S.

Seventy seven-times are determined upon thy people and upon thy holy city, to close the transgression, and to seal up sins, and to make reconciliation for iniquity; to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint a holy of holies. Know therefore, and understand. From the going forth of a commandment [of God] to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks and threescore and two weeks; street and wall shall be restored and builded; and in strait of times. And after the threescore and two weeks shall Messiah be cut off; and there shall not be to him, i. e. [his people.] And the city and the sanctuary the people of a prince who shall come shall destroy; and the end thereof shall be with that flood; and unto the end war and desolatenesses decreed. He shall make firm a covenant with the many during one week; and in the midst of the week he shall make sacrifice and oblation to cease, and upon the pinnacle of abominations a desolater, and that, until decreed desolation be outpoured upon the desolated.

X. 1. — *warfare*; i. e. state of trouble.

5. — *Hiddekel*; i. e. the Tigris. — *a certain man*; i. e. an angel. See viii. 16.

12. — *chasten thyself*; i. e. by fasting, abstaining from pleasant food, &c., ver. 2, 3.

13. — *prince of the kingdom of Persia*; i. e. the archangel, the patron of the kingdom of Persia; according to the prevalent belief that particular nations had angels, who were their patrons and advocates before God. — *chief princes*; i. e. of the angelic orders. — *with the kings of Persia*; i. e. to influence them as I pleased. *Kings* seems to denote the king and prince, or, in general, the dynasty of the country.

20. — *prince of Persia* — *prince of Greece*. Some understand the angel patrons of these kingdoms; others, less probably, their earthly rulers. — *will come*; i. e. as an enemy against the Jews.

21. — *Michael, your prince*; i. e. guardian angel.

XI. 2. — *yet*; i. e. after Cyrus. See x. 1. — *three kings*; i. e. Cambyses, Smerdis or Pseudo-Smerdis, and Darius the son of Hystaspes. — *the fourth*; i. e. Xerxes. See Prideaux's Connection, Vol. I. Part I. Book 3.

3. — *a mighty king*; i. e. Alexander the Great.

5. — *king of the South*; i. e. Ptolemy, the son of Lagus, king of Egypt, who is mentioned because he took Jerusalem by treachery. See Joseph. XII. 1. — *one of his princes*; i. e. of the princes of Alexander, viz. Seleucus Nicator, king of Syria, who overcame Demetrius, and added Asia Minor to his empire.

6. — *they shall ally themselves*; i. e. the successors of the kings just mentioned. — *the daughter*; i. e. Berenice, daughter of Ptolemy Philadelphus, who brought her to Pelusium with a great dowry, to be married to Antiochus Θεός, or the Divine, in order to cement the treaty of peace between the two kings. — *but she shall not retain the power, &c.* Antiochus put away Berenice, and took again his former wife Laodice, which latter, fearing the fickle disposition of her husband, put him to death by poison, and set up her son, Seleucus Callinicus, in his stead. She also caused Berenice and her son to be put to death, and was finally slain herself by her son above mentioned. See Appian, Syr. LXV. § 75 – 85. Justin, Hist., Lib. XXVII. Cap. 1. Valerius Maximus, Hist. Varr., Lib. IX. Cap. 14. — *given up*; i. e. to be put to death. — *he that received her*; i. e. Antiochus Theos.

7. — *one arise*; i. e. Ptolemy Euergetes, brother of Berenice, who invaded and took a great part of Syria. — *king of the North*; i. e. Seleucus Callinicus, son of Laodice.

10. — *his sons*; i. e. Seleucus Ceraunus, and Antiochus the Great, sons of Seleucus Callinicus, king of Syria. — *one of them*; i. e. Antiochus the Great, his brother Seleucus having been put to death. — *his fortress*; viz. of the king of Egypt, Ptolemy Philopator. By his fortress is probably to be understood the city *Raphia*, at the entrance of Egypt.

11. — *the multitude shall be given into his hand*; i. e. put under his control or command. He will take command of them in person.

14. — *king of the South*; i. e. Ptolemy Epiphanes. — *to establish the vision*; i. e. those declarations of the prophets which denounce all kinds of calamities against the disobedient.

15. — *arms of the South*; i. e. the forces of the king of the South.

16. *And he that cometh, &c.*; i. e. Antiochus, as before. — *the beautiful land*; i. e. Judæa.

17. — *set his face to come*; i. e. to invade Egypt. — *and shall make pacification*. So the Sept., Theod., and Vulgate. — *his daughter*. Antiochus gave his daughter Cleopatra in marriage to Ptolemy Epiphanes, with the treacherous design of thereby getting possession of his kingdom.

18. — *isles*: the countries on the sea-coast, such as Asia Minor and Greece, may be included in the term. — *a commander*; i. e. Lucius Scipio Nasica. — *his scorn*: his scornful and unjust treatment.

20. — *one who shall send*; i. e. Seleucus Philopator, son of Antiochus

the Great. — *glory of his kingdom*; i. e. Judæa. See verses 16, 41, and viii. 9. — *neither by anger nor by battle*; i. e. he shall die an inglorious death, without the fame that follows those who die in angry contest with their enemies. Livy relates, Lib. XLI. cap. 19, that Seleucus was slain by the secret treachery of Heliodorus, one of his courtiers. See also Appian, Syr., cap. 45, § 65.

21. — *a despised person, &c.*; i. e. Antiochus Epiphanes, i. e. the Illustrious, as he is usually called, or Epimanes, the Mad, as sometimes. He was despised for his low manners and habits. See Milman's Hist. of the Jews, Vol. II. p. 35. — *they shall not give*; i. e. the people. Antiochus was not heir to the kingdom, as he was the brother of Seleucus Philopator, who had a son. — *flatteries*; i. e. flatteries practised towards the Romans and the Syrians. See Liv. Lib. XLI. cap. 20. Concerning the character and reign of Antiochus Epiphanes, see 1 Macc. ch. i. &c.; Jos. Antiq. of the Jews, Book XII. ch. 5, &c.; Milman's History of the Jews, Vol. II. p. 34, &c.

22. — *forces of a flood*; i. e. armies, which overwhelm a country like a flood overflowing the banks of a river. — *prince that is allied, &c.*; i. e. Ptolemy Philometor, his nephew, the son of Cleopatra; called king of the South, verse 25.

24. — *among them*; i. e. his soldiers, the small people, mentioned in verse 23.

25. — *but he shall not stand*; i. e. the king of the South, i. e. Egypt, viz. Ptolemy Philometor.

26. — *shall destroy him*; i. e. the king of the South. — *his army*; i. e. the army of Antiochus. — *shall overflow*; i. e. cover the land of Egypt like a flood.

27. — *for yet the end, &c.*; i. e. the end of these was deferred to the time appointed by God.

28. — *the holy covenant*; i. e. against the Jewish religion, and the people that professed it. See 1 Macc. i. 41, &c. And Tacitus, Hist. Lib. V. § 8, says: "Rex Antiochus, demere superstitionem et mores Græcorum dare adnisis, quo minus terribillam gentem in melius mutaret, Parthorum bello prohibitus est."

30. — *Chittæan*: primarily, *Cyprian, of the island Cyprus*, but used to include the islands and coasts in the north part of the Mediterranean Sea. Here it probably denotes ships belonging to the Romans. See Gesen. ad verb.

31. — *of the destroyer*: otherwise, *of horror*. Comp. viii. 13, ix. 27, xi. 31, xii. 11.

35. — *And some of them of understanding*. The meaning seems to be, that even pious Jews shall undergo fiery trials, in order to purify them. See ver. 32, 33, and viii. 10. — *time of the end*. See note on ix. 26.

36. — *the king*. The laws of interpretation according to which we interpret other books seem to require us to suppose Antiochus to be denoted by this king; for there is not the least notice of a change of the subject of discourse. Many interpreters, however, suppose the

Roman government to be denoted. "Now mark," says one of them, "here the Spirit of God seems to slide into the Roman monarchy." See Poole's Annotations, ad loc.

37. — *desire of women*; i. e. probably, some god specially worshipped by the Syrian women, such as Astarte, Anaïtis.

38. — *god of strongholds*: probably Jupiter Capitolinus, for whom Antiochus began to build a temple in Antioch. Liv. XLI. 20.

40. — *time of the end*: when the calamities which precede the Messianic times shall come to an end. — *king of the South*; i. e. of Egypt. See ver. 5, 6. — *king of the North*; i. e. the king of Syria, viz. Antiochus Epiphanes, at whom the king of the South pushed. The epithets *North* and *South* designate the kingdom, and of course different monarchs might be styled kings of the North or South. — *shall rush against him*; i. e. against the king of the South just mentioned. The confusion of pronouns in this verse and the next, which belongs to the original, I know not how to avoid in the translation without too much circumlocution. — *into the countries*; i. e. of the king of the South, i. e. Egypt.

45. — *between the sea*. Some understand the river Nile, which is sometimes called a sea; others, the Mediterranean. See Ros. ad loc.

XII. 1. *And at that time*. Prof. Stuart's remark on this phrase seems to me perfectly just: "I follow the simple grammatical interpretation; and that can have but one meaning, i. e. *that time* means the same period mentioned in the preceding context, and this is the time at or near the close of the reign of Antiochus." The phrase *at that time*, however, does not necessarily denote a very short period. It may, according to circumstances, comprehend ten, fifteen, or twenty years.

2. *And many of them that sleep, &c.* As according to the New Testament the resurrection of the dead is universal, a difficult question occurs as to what the writer means by saying that *many* of the dead shall awake, &c. It is easy to override grammar and philology, and say that *many* means *all*, because, according to Christ, all shall be raised. But there is no Hebrew idiom which explains it. The English reader can judge as well as the best scholar. Nor is there any New Testament idiom which explains it. Reference has been made to Rom. v. 19, "as by one man's disobedience *many* were made sinners." But in the Greek it is *οἱ πολλοί*, *the many*, in express contradistinction from *the one* who sinned. In this case *the many* may mean all. But in the verse under consideration the Hebrew article is not used. The word is רַבִּים, *many*, not הַרַבִּים, *the many*. According to philology, therefore, the author speaks of a partial resurrection, in which *many* of the Jews, under which term it is natural to suppose he includes those distinguished for their virtues or their patriotism, would rise from the dead to a blessed life, at the Messiah's coming, while some of distinguished wickedness, and traitors to their country's cause, would be raised to receive everlasting contempt. In this case a large middle

class would remain in their graves without resurrection. Why the writer should leave out this middle class, unless because he believed the Messiah's reign to be on earth, and that the land of Palestine would not hold all the deceased generations of the Jewish race, it is difficult to say. The Common Version of the text is absolutely correct. It is true that in the Apocalypse* there is mention of two resurrections; one, that of the righteous, before the millennial reign of Christ, and one, the resurrection of all the dead, after it. But in the passage under consideration, some of the wicked are said to be raised. I am obliged to leave the difficulty as I find it.

11. — *of the destroyer*: otherwise, *of horror*. — *a thousand two hundred and ninety days*: the same as the time, times, and half a time, or three years and a half, in verse 7.

12. — *a thousand three hundred and thirty-five days*. In our ignorance of the precise date of the book, and the exact state of things in which it was written, I make no conjecture as to the reason why the writer made choice of this particular number of days, after which a happy state of things would commence.

13. — *the end*; i. e. of thy life. — *to thy lot*; i. e. in the resurrection. See ver. 2. — *end of the days*; i. e. the present period or age of the world, after which the Messianic times shall commence.

* Ch. xx. 4, 5, 12.

THE END.







