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NEW TRANSLATION
OF THE
HEBREW PROPHEETS.
VOL. II.



Bible. O.T. Prophets. English. 1843

A

NEW TRANSLATION

OF THE

HEBREW PROPHEETS,

ARRANGED IN CHRONOLOGICAL ORDER.

BY GEORGE R. NOYES.

VOLUME II.

CONTAINING

NAHUM, ZEPHANIAH, HABAKKUK, OBADIAH,
JEREMIAH, LAMENTATIONS.

BOSTON:

JAMES MUNROE AND COMPANY.

1837.

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P R E F A C E .

THE principal works, which I have consulted in preparing the second and third volumes of this new translation of the Hebrew Prophets, besides those mentioned in the preface to Volume I., are the following:

An Attempt toward an improved Version, a metrical Arrangement, and an Explanation of the Prophet Ezekiel. By William Newcome, Bishop, &c. Dublin, 1788.

Jeremiah and Lamentations; a new Translation, with Notes, critical, philological, and explanatory. By Benjamin Blayney. The second Edition. Edinburgh, 1810.

Zechariah; a new Translation, with Notes, &c. A new Edition with Alterations. Oxford, 1797.

Die Hebräischen Propheten von J. G. Eichhorn. Göttingen, 1816.

Nahum, neu übersetzt und erläutert, von Dr. Karl Wilhelm Justi, Professor &c. zu Marburg. Leipzig, 1820.

Der Prophet Habakkuk, mit einer wörtlichen, und einer freien, metrischen Uebersetzung, &c. von Dr. Abraham Alexander Wolff. Darmstadt, 1822.

Hebräische Propheten, übersetzt und erläutert, von Friedrich Rückert. Leipzig, 1831. Erste Lieferung. Containing Is. XL. – LXVI., and the Minor Prophets, excepting Jonah.

I repeat, what I intimated in the preface to Volume I., that my principal aim has been to make a translation, not an explanation, of the prophets. The notes are occasional and incidental. It was my intention to explain to an intelligent reader, unacquainted with Hebrew, the sense in which I un-

derstood the language of my version. But it will be perceived that I have gone beyond my original design. I hope that, brief as the notes are, they will be of considerable use, especially to those, who have access only to such commentaries as exist in the English language. I have not in any instance undertaken to point out the application of predictions, except in some parts of the book of Daniel, in which an historical application is absolutely indisputable.

Petersham, May 1, 1837.

THE
PROPHET NAHUM.

N A H U M .

CH. I.]

I N S C R I P T I O N .

- 1 The oracle concerning Nineveh. The book of the prophecy of Nahum, the Elkoshite.

The Siege and Destruction of Nineveh. — CH. I — III.

. 1.

- 2 JEHOVAH is a jealous God, and an avenger ;
Jehovah is an avenger, and full of wrath !
Jehovah taketh vengeance on his adversaries,
And keepeth indignation for his enemies !
- 3 Jehovah is slow to anger, but great in power ;
He will by no means clear the guilty ;
Jehovah cometh in the whirlwind and the storm,
And the clouds are the dust of his feet.
- 4 He rebuketh the sea, and maketh it dry,
And drieth up all the rivers.
Bashan languisheth, and Carmel,
And the flower of Lebanon languisheth.
- 5 The mountains tremble before him,
And the hills melt ;
The earth is moved at his presence,
Yea, the world and all that dwell therein.

- 6 Who can stand before his indignation,
And who can abide before the fierceness of his anger?
His fury is poured out like fire,
And the rocks are cast down by him!
- 7 Jehovah is good,
A strong-hold in the day of trouble;
He careth for them that trust in him;
- 8 But with an overflowing torrent will he make a full
end of her place,
And darkness shall pursue his enemies.
- 9 What do ye meditate against Jehovah?
He will make a full end;
Not the second time shall the calamity come.
- 10 For while they are entangled like thorns,
And like those that are drunk with wine,
They shall be devoured, as stubble fully dry.
- 11 From thee hath gone forth one that devised evil against
Jehovah;
That meditated destruction.
- 12 Thus saith Jehovah;
Though they be flourishing, and likewise many,
Yet shall they be cut down, and pass away;
I have afflicted thee, but I will afflict thee no more.
- 13 For now will I break his yoke from off thee,
And will burst thy bonds in sunder.
- 14 And concerning thee hath Jehovah given command,
That thy name shall no more be sown.
From the house of thy god I will cut off the graven
image and the molten image;
I have made thy grave for thee; for thou hast become
vile!

2.

- 15 BEHOLD upon the mountains the feet of him that
bringeth good tidings,
That publisheth peace !
Keep, O Judah, thy feasts, perform thy vows !
For no more shall the destroyer pass through thee ;
He is utterly consumed.
- 1 The ravager cometh up against thee ; [O Nineveh,]
Guard the fortress ; watch the way ;
Gird up the loins ; confirm the strength.
- 2 For Jehovah restoreth the excellency of Jacob,
As the excellency of Israel ;
For the wasters have wasted them,
And destroyed their branches.
- 3 The shields of his mighty men are red,
His warriors are clothed in crimson ;
His chariots glitter with the fire of steel in the day of
his preparation,
And the spears are brandished.
- 4 The chariots rave in the streets ;
They run to and fro in the broad ways ;
Their appearance is like torches ;
They run like lightnings.
- 5 He calleth for his mighty men ;
They stumble on their way ;
They hasten to the wall ;
The assault-shelter is prepared.
- 6 The gates of rivers are opened,
And the palace is destroyed and disappears.
- 7 She shall be uncovered ; she shall be carried away cap-
tive ;
Her maids shall sigh with the voice of doves,

And smite their breasts.

8 Nineveh was a pool full of water of old ;

Yet shall they flee away ;

Stand! stand! shall they cry ;

But none shall look back.

9 Seize the silver ; seize the gold ;

There is no end to the treasures ;

There is abundance of all precious furniture.

10 She has become void, and empty, and desolate ;

The heart melteth, and the knees smite together ;

Great pain is in all their loins,

And the faces of all gather blackness.

11 Where now is the habitation of the lions,

And the feeding-place of the young lions,

Where the lion, and the lioness walked,

And the lion's whelp, and none made them afraid ?

12 The lion tore in pieces for his whelps,

And strangled for his lionesses,

And filled his dens with prey,

And his habitations with ravine.

13 Behold ! I am against thee, saith Jehovah of hosts,

And I will burn thy chariots in the fire,

And the sword shall devour thy young lions.

And I will cut off thy prey from the earth,

And the voice of thy messengers shall no more be
heard.

3.

- 1 WOE to the city of blood!
It is all full of deceit and robbery ;
It ceaseth not from plunder.
- 2 [Hark !] The noise of the whip !
The noise of the rattling of the wheels,
And of the prancing horses,
And of the bounding chariots !
- 3 The horseman lifteth up the flame of the sword,
And the lightning of the spear ;
There is a multitude of the slain ; heaps of dead bodies ;
There is no end to the carcasses ; they stumble over the
carcasses.
- 4 It is because of the many whoredoms of the harlot,
The well-favored, the mistress of enchantments,
That sold nations by her whoredoms,
And kingdoms by her enchantments.
- 5 Behold, I am against thee, saith Jehovah of hosts,
And I will lift up thy trail over thy face,
And I will show the nations thy nakedness,
And the kingdoms thy shame.
- 6 And I will cast abominable filth upon thee,
And I will dishonor thee, and make thee a gazing-stock.
- 7 And all that see thee shall flee from thee,
And shall say, " Nineveh is laid waste ;
" Who will bemoan her ?
" Whence shall I seek comforters for thee ? "
- 8 Art thou better than No-Ammon,
That was situated among the rivers,
That had the waters round about her,
Whose trench was the sea,

And whose wall arose from the waters ?

9 Ethiopia and Egypt were her strength, a countless multitude ;

Phut and Lybia were thy helpers !

10 Yet was she carried away ; she went into captivity ;

Her children were dashed in pieces at the head of all the streets ;

For her honorable men they cast lots,

And all her great men were bound in chains.

11 Thou also shalt drink to the full ;

Thou, too, shalt be hidden ;

Thou shalt seek a refuge from the enemy !

12 All thy strong-holds shall be like fig-trees with the first ripe figs ;

If they be shaken, they fall into the mouth of the eater.

13 Behold, thy people shall be women in the midst of thee ;

The gates of thy land shall be set wide open to thine enemies ;

The fire shall devour thy bars.

14 Draw thee water for the siege,

Fortify thy strong-holds.

Go into the clay, and tread the mortar ;

Repair the brickkiln !

15 Then shall the fire devour thee ;

The sword shall cut thee off,

It shall devour thee like the locust ;

Though thou art increased like the locusts,

Though thou art increased like the thick locusts.

16 Thy merchants have been more numerous than the stars of heaven ;

The locusts spread themselves, and fly away.

17 Thy princes are like locusts,

And thy captains like swarms of locusts,

Which encamp in the hedges in the time of cold ;

- But, when the sun ariseth, they flee away,
And the place is not known where they are.
- 18 Thy shepherds slumber, O king of Assyria!
Thy nobles take their rest,
Thy people are scattered on the mountains, and none
gathereth them.
- 19 Thy bruise is incurable ;
Thy wound is mortal.
All that hear of thee shall clap their hands over thee ;
For upon whom hath not thy wickedness passed con-
tinually ?
-

THE

PROPHET HABAKKUK.

H A B A K K U K .

CH. I.]

INSCRIPTION.

1 The prophecy which was revealed to the prophet
Habakkuk.

The power, tyranny, and fall of the Chaldeans. The prophet's exposition, prayer, and hopes in relation to the oppression of the Jews by them. God manifests himself for the deliverance of the Jews. —

CH. I. — III.

I.

2 How long, O Jehovah, do I cry, and thou dost not
hear!

How long do I complain to thee of violence, and thou
dost not save!

3 Why dost thou suffer me to see iniquity, and behold
wickedness?

For spoiling and violence are before me;
There is contention, and strife exalteth itself!

4 Therefore the law faileth,
And judgment is not pronounced according to truth;
For the wicked encompasseth the righteous,
Therefore wrong judgment is pronounced.

Jehovah.

5 Behold ye among the nations, and look!

Yea, wonder, and be astonished!

- For I do a work in your days,
Which ye will not believe, though it be told you.
- 6 For behold, I raise up the Chaldeans,
A fierce and swift people,
Which go over the breadth of the earth,
To take possession of dwelling-places that are not their
own.
- 7 They are terrible and dreadful ;
Their decisions and decrees go forth according to their
pleasure.
- 8 Their horses are swifter than leopards,
And fiercer than evening wolves.
Their horsemen leap proudly ;
Their horsemen come from far ;
They fly like an eagle, hastening to devour.
- 9 All of them come for violence ;
The multitude of their faces is directed forwards,
And they gather captives as the sand.
- 10 They also scoff at kings,
And princes are to them a laughing-stock ;
They deride every strong-hold,
For they heap up earth, and take it.
- 11 Then their spirit is renewed, and they transgress, and
become guilty ;
This their strength is made their god.

The Prophet.

- 12 Art thou not from everlasting, O Jehovah, my God,
my Holy One ?
We shall not die !
Thou, O Jehovah, hast appointed them for judgment ;
Thou, O Rock, hast ordained them for chastisement.
- 13 Thou that art of purer eyes than to behold evil,
And canst not look on wickedness !

- Why then dost thou look on transgressors,
And art silent, when the wicked swalloweth up the man
that is more righteous than he ?
- 14 And why makest thou men as the fishes of the sea,
As the reptiles that have no ruler over them ?
- 15 They take up all of them with the hook,
They catch them in their net,
And gather them in their drag ;
Therefore they rejoice and exult.
- 16 Therefore they sacrifice to their net,
And burn incense to their drag ;
Because by them their portion is fat,
And their food plenteous.
- 17 Shall they therefore empty the net,
And slay the nations continually without mercy ?

2.

- 1 I WILL stand on my watchtower,
And set myself on the bulwark,
And watch to see what he will say to me,
And what I shall answer to my expostulation.

Jehovah.

- 2 And Jehovah answered me, and said,
Write the vision, and make it plain upon tablets,
That he may run that readeth it.
- 3 For the vision is yet for an appointed time,
But it hasteneth to the end ; it shall not deceive ;
If it tarry, wait for it ;
For it shall surely come ; it shall not long delay.
- 4 Behold, the soul of him that is puffed up shall not be at
ease ;
But the just by his faithfulness shall live.

- 5 Behold, the man of wine is outrageous,
The proud man remaineth not at rest ;
He enlargeth his desire as the grave ;
He is as death, and cannot be satisfied ;
He gathereth to himself all the nations,
And collecteth to himself all the kingdoms .
- 6 Shall not all of them utter a song against him,
Yea, songs of reproach and derision concerning him ?
And say, Woe to him, that heapeth up that which be-
longeth not to him !
For how long a time ?
That ladeth himself with goods not his own !
- 7 Shall not they suddenly rise up that will oppress thee,
And awake, that will harass thee ?
Yea, thou shalt be their booty.
- 8 Because thou hast plundered many kingdoms,
All the residue of the nations shall plunder thee ;
For the blood of men, and for violence against the land,
Against the city and all its inhabitants.
- 9 Woe to him that procureth unjust gain for his house,
That he may set his nest on high,
That he may be delivered from the evil hand !
- 10 Thou hast devised shame for thine house ;
By destroying many nations, thou hast brought ruin up-
on thyself.
- 11 For the stone from the wall crieth out,
And the beam from the timber answereth it.
- 12 Woe to him that buildeth a town by blood,
And establisheth a city by iniquity !
- 13 Behold, it is determined by Jehovah of hosts,
That nations shall labor for the fire,
And kingdoms weary themselves for nought.

- 14 For the earth shall be filled with the knowledge of the
glory of Jehovah,
As the waters cover the sea.
- 15 Woe to him, who giveth his neighbor drink ;
Who poureth out the strong wine, and maketh him
drunken,
That he may look upon his nakedness !
- 16 Thou shalt be filled with shame instead of glory,
Drink thou also, and show thy foreskin !
To thee shall come the cup in the right hand of Jeho-
vah,
And foul shame shall be upon thy glory.
- 17 For the violence done to Lebanon shall cover thee,
And the destruction of beasts, which made them afraid,
On account of the blood of men, and violence against
the land,
Against the city and all its inhabitants.
- 18 What profiteth the graven image,
When the maker hath graven it ?
Or the molten image, and the teacher of lies ?
That the artificer trusteth in his work,
When he maketh dumb idols.
- 19 Woe to him, who saith to the wood, Awake !
To the dumb stone, Arise !
Will it teach ?
Behold, it is overlaid with gold and silver,
And there is no breath within it.
- 20 But Jehovah is in his holy temple ;
Be silent before him, all the earth !

3.

- 1 THE prayer of Habakkuk the prophet, in the form of
an ode.
- 2 O Jehovah, I have heard thy words, and tremble.
O Jehovah, revive thy work in the midst of the years,
In the midst of the years make it known,
In wrath remember mercy !
- 3 God cometh from Teman,
And the Holy One from mount Paran ;
His glory covereth the heavens,
And the earth is full of his praise.
- 4 His brightness is as the light ;
Rays stream forth from his hand,
And there is the hiding-place of his power.
- 5 Before him goeth the pestilence,
And the plague followeth his steps.
- 6 He standeth, and measureth the earth ;
He beholdeth, and maketh the nations tremble ;
The everlasting mountains are broken asunder ;
The eternal hills sink down ;
The eternal paths are trodden by him.
- 7 I see the tents of Cushan in affliction,
And the canopies of the land of Midian tremble.
- 8 Is the anger of Jehovah kindled against the rivers,
Is thy wrath against the rivers,
Is thy indignation against the floods,
That thou ridest on with thy horses,
Upon thy chariots of victory ?
- 9 Thy bow is made bare ;

- Thine arrows are satiated ; the song of victory is sung.
Thou causest rivers to break forth from the earth.
- 10 The mountains see thee and tremble ;
The flood of waters overflows ;
The deep uttereth his voice,
And lifteth up his hands on high.
- 11 The sun and the moon stand still in their habitation ;
Like their light thine arrows fly ;
Like their brightness the lightning of thy spear.
- 12 Thou marchest through the land in indignation ;
Thou thrashest the nations in anger ;
- 13 Thou goest forth for the deliverance of thy people ;
For the deliverance of thine anointed.
Thou smitest the head of the house of the wicked ;
Thou destroyest the foundation even to the neck.
- 14 Thou piercest with thine arrows the heads of their
leaders,
Who rushed like a whirlwind to scatter us ;
Who exulted, as if they should devour the distressed in
a hiding-place.
- 15 Thou ridest through the sea with thy horses,
Through the raging of mighty waters.
- 16 I have heard, and my heart trembleth ;
My lips quiver at the voice ;
Rottenness entereth into my bones, and my knees trem-
ble,
That I shall remain to the day of trouble,
When the invader shall come up against my people !
- 17 For the fig-tree shall not blossom,
And there shall be no fruit upon the vine,
The produce of the olive shall fail,
And the fields shall yield no food.

The flocks shall be cut off from the folds,
And there shall be no herd in the stalls.

- 18 Yet will I rejoice in Jehovah,
I will exult in God, my helper.
19 The Lord Jehovah is my strength ;
He will make my feet like the hind's,
And set me upon my high places.

To the leader of the music on my stringed instruments.

THE
PROPHET ZEPHANIAH.

ZEPHANIAH.

CH. I.]

INSCRIPTION.

- 1 THE word of Jehovah, which came to Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah, the son of Amon, king of Judah.

I.

Destruction of Judah threatened. Exhortation to repentance. Punishment of the enemies of Judah. — CH. I. II.

- 2 I WILL utterly consume all things from the face of the land, saith Jehovah ;
3 I will consume man and beast ;
I will consume the birds of heaven, and the fishes of the sea,
And the stumblingblocks with the wicked ;
And I will cut off man from the face of the land, saith Jehovah.
4 I will stretch out my hand over Judah, ,
And over all the inhabitants of Jerusalem,
And I will cut off from this place the residue of Baal,
The name of the idol-sacrificers with the priests
5 And those who bow themselves on the housetops to the host of heaven,

- And those who bow themselves and swear by Jehovah,
And also swear by their idol,
6 And those, that turn back from Jehovah,
And those that seek not Jehovah, nor inquire for him.
- 7 Be silent before the Lord Jehovah !
For the day of Jehovah is near ;
For Jehovah hath prepared a sacrifice ;
He hath appointed his guests.
- 8 And in the day of the sacrifice of Jehovah it shall
come to pass
That I will punish the princes and the sons of the king,
And all that are clothed with foreign apparel.
- 9 In that day also will I punish all that leap over the
threshold,
That fill the houses of their master with violence and
deceit.
- 10 And it shall come to pass in that day, saith Jehovah,
That there shall be the noise of a cry from the fish-
gate,
And of a howling from another part of the city,
And of great destruction from the hills.
- 11 Howl, ye inhabitants of Maktesh !
For all the trafficking people are cut down ;
All they that bear silver are destroyed.
- 12 And it shall come to pass at that time,
That I will search Jerusalem with lamps,
And I will punish the men that are settled on their
lees ;
That say in their hearts,
“ Jehovah doeth neither good nor evil.”
- 13 Their substance shall become a spoil,
And their houses a desolation ;

They shall also build houses, but not inhabit them ;
And shall plant vineyards, but not drink the wine there-
of.

- 14 The day of Jehovah is near, the great day ;
It is near, and hasteth greatly ;
The day of Jehovah shall resound ;
Bitterly shall the mighty man cry for help.
- 15 That day is a day of wrath,
A day of distress and anguish,
A day of destruction and desolation,
A day of darkness and gloominess,
A day of clouds and thick darkness,
- 16 A day of the trumpet and the war-shout,
Against the fenced cities,
And against the high towers.
- 17 And I will distress the men, so that they shall walk like
the blind,
Because they have sinned against Jehovah.
And their blood shall be poured out as dust,
And their flesh as dung.
- 18 Neither their silver nor their gold shall be able to de-
liver them in the day of the wrath of Jehovah,
But by the fire of his indignation shall the whole land
be devoured ;
For destruction, and that a speedy one, will he bring
Upon all that dwell in the land.
- 1 Search yourselves ; yea, search,
O nation without shame !
- 2 Before the decree bring forth,
Before the day come upon you like chaff ;
Before the fierce anger of Jehovah come upon you,
Before the day of the anger of Jehovah come upon you.

- 3 Seek ye Jehovah, all ye lowly of the land,
Ye, who obey his commands!
Seek righteousness; seek lowliness;
It may be that ye shall be hid, in the day of the anger
of Jehovah.
- 4 For Gaza shall be forsaken,
And Askelon a desolation;
Ashdod shall be driven out at noon-day,
And Ekron shall be rooted up.
- 5 Woe to the inhabitants of the sea-coasts, the nation of
the Cherethites!
This is the word of Jehovah against you, O Canaan,
land of the Philistines;
“I will destroy thee, that there shall be no inhabitant.”
- 6 And the sea-coast shall be pastures full of habitations
for shepherds, and folds for flocks.
- 7 The coast shall be for the residue of the house of
Judah;
Thereon shall they feed;
In the houses of Askelon shall they lie down in the
evening;
For Jehovah their God will look upon them, and bring
back their captives.
- 8 I have heard the reproach of Moab,
And the revilings of the sons of Ammon,
With which they have reproached my people,
And exalted themselves against their borders.
- 9 Therefore, as I live, saith Jehovah of hosts, the God of
Israel,
Moab shall be as Sodom,
And the sons of Ammon as Gomorrah,
A possession for thorns, and a pit for salt, and a perpet-
ual desolation.

- The residue of my people shall spoil them,
And the remainder of my nation shall possess them.
- 10 This shall come upon them for their pride,
Because they have uttered reproaches, and exalted themselves against the people of Jehovah of hosts.
- 11 Jehovah will be terrible against them ;
For he will destroy all the gods of the earth ;
And before him shall worship, every one from his place,
All the islands of the nations.
- 12 Ye, also, O Ethiopians !
Ye shall be slain by my sword !
- 13 He will also stretch out his hand against the North,
And destroy Assyria,
And make Nineveh a desolation,
Even dry like a desert.
- 14 And flocks shall lie down in the midst of her,
Yea, all the tribes of beasts ;
The pelican and the hedgehog shall lodge in the capitals of her pillars ;
A cry shall resound in the window ;
Desolation shall be upon the threshold ;
For her cedar-work shall be laid bare.
- 15 This is the rejoicing city, that dwelt in security,
That said in her heart, " I, and none besides me !"
How is she become a desolation, a place for beasts to couch in !
Every one that passeth by her shall hiss, and wag his hand.

II.

Jerusalem threatened for her sins. A happy future foretold. — CH. III.

- 1 WOE to her that is rebellious and polluted,
To the oppressing city !
- 2 She listeneth to no voice,
She receiveth not admonition ;
She trusteth not in Jehovah,
She draweth not near to her God.
- 3 Her princes within her are roaring lions ;
Her judges are evening wolves ;
They reserve nothing for the morning.
- 4 Her prophets are vainglorious,
Men of treachery ;
Her priests pollute the sanctuary,
They violate the law.
- 5 But Jehovah is just in the midst of her ;
He doeth no iniquity.
Every morning bringeth he his righteousness to light,
he faileth not ;
Yet the wicked knoweth not shame.
- 6 I have cut off nations ; their towers are destroyed ;
I have laid waste their streets so that none passeth
through ;
Their cities are made desolate, without a man, without
an inhabitant.
- 7 Then I said, " Surely thou wilt fear me ; thou wilt
receive admonition,
" That thy habitation may not be cut off,
" As I have commanded concerning thee."
But they were diligent to commit iniquity
In all their doings.

- 8 Yet wait for me, saith Jehovah,
Until the day, when I rise up to the prey.
For my purpose is to gather the nations, to assemble
the kingdoms,
To pour upon them my indignation,
Even all the heat of my wrath.
For with the fire of mine anger shall all the earth be
devoured.
- 9 Then will I again bestow upon the nations pure lips,
So that they shall all of them call upon the name of
Jehovah,
And serve him with one consent.
- 10 From beyond the rivers of Ethiopia
My suppliants, the sons of my dispersed ones, shall
bring my offering.
- 11 In that day thou shalt not be ashamed
For all thy doings, wherein thou hast transgressed
against me;
For I will take away from the midst of thee thy proud
exulters,
And thou shalt no more exalt thyself upon my holy
mountain.
- 12 I will leave in the midst of thee a humble and lowly
people,
Who trust in the name of Jehovah.
- 13 The residue of Israel shall not do iniquity, nor speak
falsehood;
Neither shall a deceitful tongue be found in their
mouth;
Therefore shall they feed, and lie down, and none shall
make them afraid.

- 14 Sing, O daughter of Zion !
Shout, O Israel !
Rejoice and exult with all thy heart,
O daughter of Jerusalem !
- 15 Jehovah hath taken away thy punishments ;
He hath removed thine enemies.
The king of Israel, Jehovah, is in the midst of thee ;
Thou shalt see evil no more.
- 16 In that day shall it be said to Jerusalem, Fear not !
And to Zion, Let not thy hands hang down !
- 17 Jehovah thy God will be in the midst of thee ;
The mighty one will save thee.
He will rejoice over thee with gladness ;
He will pardon thee in his love ;
He will exult over thee with singing.
- 18 I will gather them that mourn, far from the solemn assembly,
They were far from thee ; the reproach was a burden upon thee.
- 19 Behold, at that time I will destroy all that afflict thee ;
And I will save the halting, and gather the scattered,
And I will make them a praise and a name,
In every land, where they have been put to shame.
- 20 At that time I will bring you back,
And at that time I will gather you ;
For I will make you a name and a praise among all the nations of the earth,
When I bring back your captives before your eyes,
saith Jehovah.

THE
PROPHET OBADIAH.

OBADIAH.

1 THE prophecy of Obadiah.

The destruction of Edom.

THUS saith the Lord Jehovah concerning Edom.
We have heard a message from Jehovah,
And an ambassador hath been sent among the nations ;
“ Arise ye, and let us rise up against her to war.”

2 Behold, I will make thee small among the nations ;
Thou shalt be greatly despised.

3 The pride of thine heart hath deceived thee,
Thou that dwellest in the clefts of the rock ;
Whose habitation is high,
Who sayest in thine heart,

“ Who shall bring me down to the ground ? ”

4 Though thou lift thyself up as the eagle,
And though thou set thy nest among the stars,
Thence will I bring thee down, saith Jehovah.

5 Have thieves come upon thee,
Have robbers by night ?
But would they not cease stealing, when they had
enough ?

How art thou utterly destroyed !

Have grape-gatherers come upon thee ?

But would they not leave gleanings of the grapes ?

- 6 How is Esau searched through !
How are his hidden places explored !
- 7 All thine allies have brought thee to the border ;
They, that were at peace with thee, have deceived thee,
and prevailed against thee ;
They that ate thy bread have spread a snare under thee ;
There is no understanding in thee.
- 8 In that day, saith Jehovah,
I will destroy the wise men from Edom,
And understanding from the mount of Esau.
- 9 Thy mighty men, O Teman, shall be dismayed ;
Every one shall be cut off from the mount of Esau.
- 10 For slaughter and for oppression of thy brother Jacob
shall shame cover thee,
And thou shalt be destroyed forever !
- 11 In the day when thou stoodest over against him,
In the day when strangers carried away captive his
forces,
And when foreigners entered his gates,
And when they cast lots upon Jerusalem,
Thou also wast as one of them.
- 12 But thou shouldst not have looked with delight on the
day of thy brother in the day of his calamity ;
Nor shouldst thou have rejoiced over the children of
Judah in the day of their destruction,
Nor have spoken haughtily in the day of his distress.
- 13 Thou shouldst not have entered into the gate of my
people in the day of their calamity,
Nor have looked with delight on their affliction in the
day of their calamity,
Nor have laid hands on their substance in the day of
their calamity,
- 14 Nor have stood in the cross-way to cut off their fugi-
tives,

Nor have delivered up those, that remained in the day
of distress !

- 15 For the day of Jehovah is near upon all the nations :
As thou hast done, so shall it be done to thee ;
Thy dealing shall return upon thine own head !
- 16 For as ye have drunk upon my holy mountain ;
So shall all the nations drink perpetually,
Yea, they shall drink and swallow it down,
And they shall be as though they had not been.
- 17 But upon Mount Zion shall be deliverance, and it
shall be holy ;
And the house of Jacob shall regain their possessions.
- 18 And the house of Jacob shall be a fire,
And the house of Joseph a flame,
And the house of Esau stubble,
And they shall kindle them and devour them.
And there shall be none remaining of the house of
Esau ;
For Jehovah hath spoken it.
- 19 And they of the south shall possess the mountain of
Esau,
And they of the plain, the Philistines ;
And they shall possess the fields of Ephraim,
And the fields of Samaria ;
And Benjamin shall possess Gilead.
- 20 And the captives of this host of the sons of Israel shall
possess the land of the Canaanites unto Sarepta,
And the captives of Jerusalem, which are at Sepharad,
the cities of the south.
- 21 And saviors shall go up to Mount Zion,
To rule the Mount of Esau.
And the kingdom shall be Jehovah's.
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THE
PROPHET JEREMIAH.

JEREMIAH.

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

CH. I.]

INSCRIPTION.

1 THE words of Jeremiah, the son of Hilkiab, one of the
priests, who dwelt at Anathoth in the land of Ben-
2 jamin ; to whom the word of Jehovah came in the
days of Josiah, the son of Amon, king of Judah, in
3 the thirteenth year of his reign ; to whom it also
came in the days of Jehoiakim, 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 had thee in view, and be-
fore thou camest into the world, I chose thee ; I ap-
pointed thee to be a prophet to the nations.

6 Then said I, Alas, O Lord Jehovah! Behold, I am
7 not able to speak; for I am yet young. But Jehovah
said to me, Say not, I am yet young; but go to whom-
ever I send thee, and speak whatever I command thee!
8 Be not afraid of them! For I am with thee to help
9 thee, saith Jehovah. Then Jehovah put forth his hand,
and touched my mouth. Jehovah also said to me,
10 Behold, I have put my words in thy mouth. Behold,
I have set thee this day over nations and over king-
doms, 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
12 of almond wood. And Jehovah said to me, Thou hast
seen right; for I am watchful over my word to per-
form it.

13 And the word of Jehovah came to me a second time,
saying, What seest thou? And I said, I see a boiling
14 pot, whose face is turned from the north. And Jeho-
vah said to me, From the north shall evil break forth
15 upon all the 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 entrance of the gates of Jerusa-
lem, and against all her walls around, and against all
16 the cities of Judah. And I will pronounce my judg-
ments against them for all their wickedness, in that
they have forsaken me, and have burned incense to
other gods, and worshipped the work of their own
17 hands. Thou, therefore, gird up thy loins, and arise, and
speak to them all that I command thee; be not afraid
18 of them, lest I confound thee before them. For, be-

hold, 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
 19 the 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 month 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 ?
And yet thou accustomest 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, thou wast the friend of my youth?
- 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
8 saw it. 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, but went and played the harlot
9 also herself. And when by the fame of her lewdness
she had polluted the whole land, committing adultery
10 with stone and wood, yet for all this did not her faith-
less sister Judah return to me with her whole heart,
11 but feignedly, saith Jehovah. Then said Jehovah to
me, Rebellious Israel is less guilty than faithless Judah.
12 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 cove-
nant 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.

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 Jeru-
salem ;
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 ! ”
Surely 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
receive 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
Jehovah,
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 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 my 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 har-
vest.

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 and 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 She-
ba,
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 is 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 reprov'd, and punishment denounced against
them.—CH. VII.—IX.

- 1 THE word, which came to Jeremiah from Jehovah,
2 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 !
- 3 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 !
- 4 Trust ye not in lying words, when they say,
“ The temple of Jehovah, the temple of Jehovah,
“ The temple of Jehovah are these.”

- 5 Yet if ye will thoroughly amend your ways and your doings,
And dispense justice between man and man,
6 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,
7 Then will I cause you to dwell in this place,
In the land which I gave to your fathers,
Forever and ever.
- 8 Behold, ye trust in lying words without profit.
9 Ye steal, and murder, and commit adultery,
And swear falsely, and burn incense to Baal,
And go after strange gods, which ye know not,
10 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.
- 11 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.
- 12 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 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
Jehovah 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 turtledove, and the swallow, and the crane ob-
serve 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
images,
And their foreign vanities?

The People.

- 20 The harvest is past, the summer is ended,
And we are not delivered.

The Prophet.

- 21 For the wound of the daughter of my people is my
heart 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 pictures 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 are fled,
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 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 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 uncir-
cumcised,

26 Egypt, and Judah, and Edom,

And the sons of Ammon and Moab,
And all with shaven cheeks, that dwell in the wilder-
ness.
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 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 fear 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 ;
Most vain is their confidence ; it is wood !
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 store-houses.
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 !] 't is the sound of tidings ! Behold it cometh,
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 in the power of 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 brok-
en 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
Jerusalem 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 informed 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
 Anathoth,
 Who seek thy life, and say,
 “ Prophecy 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
Jehovah.

X.

The captivity of Judah threatened. — CH. XIII.

- 1 Thus said Jehovah to me; Go and get thee a linen
girdle, and put it on thy loins, and put it not into wa-
2 ter! So I got a girdle according to the word of Jeho-

3 vah, and put it on my loins. Then the word of Jeho-
4 vah came to me the second time, saying, Take the gir-
dle, which thou hast gotten, which is upon thy loins,
and arise, go to the Euphrates, and hide it there in a
5 hole of the rock. So I went and hid it near the Eu-
6 phrates, as Jehovah commanded me. And after many
days Jehovah said to me, Arise, go to the Euphrates,
and take thence the girdle, which I commanded thee to
7 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 it was
8 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,
Is 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 un-
covered,
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 Jeho-
vah,
Because thou hast forgotten me, and trusted in false-
hood.

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 O Jehovah, do thou act with a regard to thine own name.
For our transgressions have been many ;
We have sinned against thee.

- 8 O thou hope of Israel,
His savior 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 say of themselves, "The sword and famine
shall not be in this land,"
By the sword and by famine shall those prophets be
consumed.
- 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 ?
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 Jeho-
vah ;
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
Judah ;
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
destroy thee ;
I am weary of relenting.
- 7 I will scatter them with a 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 do I bring young men, spoiling
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,
without 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 mer-
ry, 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 are born in this place,

And concerning their mothers that bore them,

And concerning their fathers that begat them in this land;

4 They shall die by mortal diseases;

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 ;

Condole not with them !

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 and 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 Je-

hovah pronounced against us all this great evil ? What
is our iniquity, and what our sin, which we have com-

11 mitted against Jehovah our God ? " Then shalt thou
say to them ;

Because your fathers have forsaken me, saith Jeho-
vah,

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 in-
iquities 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,
It is engraved with the point of a diamond,
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 with the plains, thy substance and all
thy treasures will I give up for spoil ;
Thy high places with thy 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 wa-
ter, 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 has 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 confounded !
- 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 prin-
ces,
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
Jerusalem,
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 Jerusa-
lem 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,
saying,

2 Arise, and go down to the potter's house, and there
3 will I cause thee to hear my words. So I went down
to the potter's house, and behold, he was at work at
4 the wheel. And the vessel which he was making of
clay was marred in the hand of the potter; so he be-
gan anew and made it another vessel, as seemed good
5 to the potter to make it. Then came the word of Je-
hovah 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 king-
dom,

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, which I promised to
bestow upon them.

- 11 And now, speak to the men of Judah,
And to the inhabitants of Jerusalem, saying,
Thus saith Jehovah ;
Behold I am forming evil against you ;
I am 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 nought 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 in-
cense 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 Jer-
2 emiah 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
3 house of Jehovah. And on the next day Pashur took
Jeremiah out of the stocks. Then said Jeremiah to
him, Jehovah calleth thee, not Pashur, but Magor-mis-
4 sabib, [not Safety on every 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
5 to Babylon, and shall smite them with the sword. And
I will give all the wealth of this city, and all its pos-
sessions, and all its precious things, and all the treas-
ures of the kings of Judah will I give into the hand of

their enemies, and they shall spoil them, and take them
6 and 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 persuaded;

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 pre-
vail;

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!
ed!
- 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 over-
threw, 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
2 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 accord-
ing to all his wondrous works, that he may go up from
us.

3 And Jeremiah said to them; Thus shall ye say to
4 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 against the Chaldeans, which besiege
you without the walls, and I will assemble them in the
5 midst of this city. And I myself will fight against you
with an outstretched hand, and with a strong arm, with
6 anger and fury and great wrath. And I will smite the
inhabitants of this city, both man and beast; by a great
7 pestilence shall they die. And after this, saith Jeho-
vah, 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.

8 And to this people thou shalt say, Thus saith Jehovah; Behold, I set before you the way of life, and the
9 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
10 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.

11 And to the house of the king of Judah; Hear
12 ye the 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 against us? Or who shall enter our habitations?"
14 But I will punish you with the fruit of your doings. I will kindle 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 ;
Dispense 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 ye for him who is gone away ;
For he shall return no more,
No more 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 ceileth 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 Ju-
dah ;
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 Jeru-
salem.
- 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 Baby-
lon,
And into the hand of the Chaldeans.
- 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 ves-
sel ?
" Is he a vessel, which no one 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 adulterers ;
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 horri-
ble 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 ac-
complished the purpose of his heart.
In a future day 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] ?
Is it in the heart of the prophets, who prophesy false-
hood,

The prophets of the deceit of their own heart —

27 Do they design 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 Jeho-
vah.

33 And when this people shall ask thee,

Or a prophet, or a priest, saying,

“ What ’s the burden from Jehovah ? ”

Then say thou to them, “ What ’s the burden ? ”

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, from Jerusalem, and had led them to
- 2 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 Then came the word of Jehovah to me, saying ;
5 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 Chaldea,
6 for their good ; 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
7 plant them, and not 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 can-
not 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
9 those that dwell in the land of Egypt ; and I will give
them up to vexation and affliction in all the kingdoms of
the earth ; yea, to be a reproach and a proverb, a taunt
10 and a curse, in all places whither I shall drive them.
And I will send the sword, the famine, and the pesti-
lence 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

2 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;

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
4 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
5 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
6 your fathers forever 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
7 will do you no hurt." But ye have not hearkened to me,
saith Jehovah, that ye might provoke me to anger with
8 the works of your hands to your own hurt. Therefore
thus saith Jehovah of hosts; Because ye have not
9 hearkened to my words, behold, I will send and take
all the nations of the North, saith Jehovah, and Nebu-
chadnezzar, 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
10 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.
11 And this whole land shall be a desolation, and an
astonishment; and these nations shall serve the king
of Babylon seventy years.

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 Chaldeans, and I
13 will make 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,
14 even they, shall be 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 all the nations, to which I shall send thee, drink of
16 it. Let them drink, and stagger, and become mad because of the sword, which I am about to send among
17 them. So I took the cup from the hand of Jehovah, and gave it to all the nations to drink, to which Jehovah sent me ; to Jerusalem and to the cities of Judah,
18 and to the kings thereof, and the princes thereof, to make them a desolation, and an astonishment, and a
19 hissing, and a curse ; [as it is this day.] To Pharaoh, king of Egypt, and to his servants, and to his princes,
20 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 Ash-
21 dod ; to Edom, and to Moab, and to the children of
22 Ammon ; and to all the kings of Tyre, and to all the kings of Sidon, and to the kings of the lands which are
23 beyond the sea ; to Dedan, and to Tema, and to Buz,
24 and to all that shave the cheek ; and to all the kings of Arabia, and to all the kings of the allied people who

25 dwell in the desert; and to all the kings of Zimri, and
to all the kings of Elam, and to all the kings of Media;
26 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
28 am about to send among you. And if they refuse to
take the cup from thy hand to drink, then say to them,
Thus saith Jehovah of hosts; Ye shall surely drink!
29 For, behold, upon the city, which is called by my name,
I begin to bring evil; and shall ye go wholly unpun-
ished? Ye shall not go unpunished; for I am about to
call the sword upon all the inhabitants of the earth,
30 saith Jehovah of hosts. Therefore, 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 extremities 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 vessel.
- 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 I purpose to do to them because of their
4 evil doings. And thou shalt say to them, Thus saith Jehovah ; If ye will not hearken to me, to walk in my law,
5 which I have set before you, to hearken to the words of my servants the prophets, whom I sent to you, rising
6 early and sending, 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
8 Jehovah. 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 people seized him, and said, Thou shalt surely die !
9 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
11 Jehovah. Then spake the priests and the prophets to the 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,
13 which ye 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
14 pronounced against you. And as for me, behold, I am in your hands; do to me, as it seemeth good and right
15 in your eyes. But 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 hath spoken to us in the name of Jehovah, our God.
17 Certain elders of the land also rose up, and spoke to all
18 the assembly of the people, saying; Micah, 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 house [of Jehovah] as the heights of a forest.
19 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 Kir-
jath-jearim, who prophesied against this city and this
21 land, according to all the words of Jeremiah; and when
Jehoiakim 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
22 fled, and went into Egypt. But Jehoiakim the king sent
men into Egypt, Elnathan, the son of Achbor, and cer-
23 tain men with him 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
24 graves of the common people. Nevertheless, the hand
of Ahikam, the son of Shaphan, was with Jeremiah, that
he should not be delivered 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 Jere-
miah from Jehovah.

2 Thus said Jehovah to me; Make thee bands and
3 yokes, 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 come to Jerusalem, to Zedekiah,
4 king of Judah. And command them to say to their

masters, Thus saith Jehovah of hosts, the God of Israel; Thus shall ye say to your 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 meet to me. And now I give all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant; 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 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 punish that nation, saith Jehovah, until I have consumed them 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 king of Babylon. For they prophesy a lie to you, to remove you far from your land, and that I should drive you 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.

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 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

14 will not serve the king of Babylon? Therefore hearken not to the prophets, that say to you, Ye shall not serve the king of Babylon; for they prophesy a lie to
15 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
17 lie to you. Hearken ye not to them; serve the king of Babylon and live! Why should this city become a
18 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 Jerusalem, may not go to
19 Babylon. For thus saith Jehovah of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that
20 are left in this city, which Nebuchadnezzar, king of Babylon, took not, when he carried away captive Jechoniah, the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, with all the nobles of Judah
21 and 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
22 Judah and of 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 begin-
ning 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 of the priests and of all the people,
2 saying; Thus saith Jehovah of hosts, the God of Israel;
3 “I will break the yoke of the king of Babylon. With-
in two full years will I bring again to this place all
the vessels of the house of Jehovah, which Nebu-
chadnezzar the king of Babylon took from this place,
4 and carried to Babylon. And Jeconiah, the son of
Jehoiakim king of Judah, and all the captives of
Judah, that went to Babylon, will I bring again to
this 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 pres-
ence of all the people, that stood in the house of Jeho-
6 vah. 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 all the captives from Babylon to
7 this place! Nevertheless, hear now this word, which I
speak in thine ears, and in the ears of all the people.
8 The prophets, who have been before me and before
thee from ancient times, have also prophesied against
many nations, and against great kingdoms, of war,
9 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 prophet
10 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
13 the neck of the prophet Jeremiah, saying; Go and tell Hananiah, saying; Thou hast broken a yoke of wood, but thou shalt make instead of it a yoke of iron.
14 For thus saith Jehovah 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 prophet; Hear now, Hananiah! Jehovah hath not sent thee; but thou makest this people to trust in a
16 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 spoken rebellion against Jeho-
17 vah. 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 captivity, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried
2 away captive from Jerusalem to Babylon, after the departure of Jeconiah the king, and the queen, and the courtiers, and the princes of Judah and Jerusalem, and
3 the artificers, and 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 the captives, whom I have caused to be carried
5 away from Jerusalem to Babylon ; Build ye houses and dwell in them ; and plant gardens and eat the fruit of them. Take ye wives, and have sons and daughters ;
6 and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters ;
7 and increase ye there, and be not diminished. And seek ye the peace of the city, whither I have caused you to be carried away captive, and pray for it to Jehovah, for in its peace shall be your peace. For thus
8 saith Jehovah of hosts, the God of Israel ; Let not your prophets and your diviners, who are in the midst of you, deceive you, neither hearken ye to your dreams,
9 which ye cause to be dreamed. For they prophesy falsely to you in my name ; I have not sent them, saith

10 Jehovah. For thus saith Jehovah; Surely when seventy years shall be completed for Babylon, I will visit you, and I will perform for you my good promise, that
11 I would bring you again to this place. For I know the designs, which I have in mind concerning you, designs of good and not of evil, to give you a happy end,
12 and fulfil your hopes. Then ye shall call upon me, and go in peace; ye shall pray to me, and I will hear you;
13 ye shall seek me, and find me, when ye search for me
14 with all your heart. And I will be found by you, saith Jehovah, and I will bring you back from captivity, and I will gather you from all the nations, and from all the places, whither I have driven you, saith Jehovah; and I will bring you again to the place, whence I caused you to be carried away captive.

15 Since ye say, Jehovah hath raised us up prophets
16 against Babylon, Behold, thus saith Jehovah concerning the king that sitteth upon the throne of David, and concerning all the people that dwell in this city, your brethren that went not forth with you into captivity;
17 Thus saith Jehovah of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and I will make them like vile figs, which cannot be eaten for
18 badness. And I will persecute them with the sword, and with famine, and with pestilence, and I will give them up to vexation 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
22 them before your 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
23 roasted in the fire!" 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,
25 Thus 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
26 Maaseiah the 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 put him into the stocks, and into
27 prison; now, therefore, why hast thou not reprov-

28 Jeremiah of Anathoth, who 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
29 gardens, and eat the fruit of them. 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 not, and he hath caused you to trust in
32 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 the words, which I have spoken to thee, in a book.
3 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 ac-
complished, 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 travaileth 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 am the father of 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 refractory 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
Judah,
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 a sour grape,
“ And the children’s teeth are set on edge.”
- 30 But every one shall die for his own iniquity ;
Every man that eateth the sour grape,
His teeth shall be set on edge.
- 31 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
nation 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 the eighteenth year of Nebuchadnezzar.
2 And at that time the army of the king of Babylon was
laying siege to Jerusalem, and Jeremiah, the prophet,
was shut up in the court of the prison, which was in
3 the house of the king of Judah. For Zedekiah, the
king of Judah, had shut him up, saying, Wherefore dost
thou prophesy, and say, "Thus saith Jehovah, Behold,
I am about to give this city into the hand of the king
4 of Babylon, and he shall take it; and Zedekiah, 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 to mouth, and his eyes shall behold his eyes;
5 and he shall lead Zedekiah to Babylon, and there shall
he be, until I visit him, saith Jehovah; though ye fight
with the Chaldeans, ye shall not prosper"?

6 Then said Jeremiah; The word of Jehovah came to
7 me, 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-

8 right to buy it. And so Hanameel, the son of my
uncle, came to me in the court of the prison, accord-
ing to the word of Jehovah, and said to me; Buy, I
pray thee, my field, which is in Anathoth, for thine is
the right of inheritance and redemption; buy it for
thyself! Then I knew that this was the word of Je-
9 hovah. I bought, therefore, the field, which was in
Anathoth, of Hanameel, my uncle's son, and I paid him
10 the money, seventeen shekels of silver. And I wrote
a deed, and sealed it, and took witnesses thereto, and
11 weighed the silver in the balances. And I took the
purchase-deed, that which was sealed according to the
12 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, who sat in the court of the
13 prison. And I charged Baruch in their presence, say-
14 ing; '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 vessel, that they
15 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 Ba-
ruch, the son of Neriah, I prayed to Jehovah, saying;
17 Ah, Lord, Jehovah! Behold, thou hast made the heav-
ens and the earth by thy great power and thy stretched
18 out arm, and there is nothing too hard for thee. Thou
showest kindness to a thousand generations, and recom-
pensest the iniquity of the fathers into the bosom of the
children, who come after them. The great, the mighty

19 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
20 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
21 hast made thee a name, 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
22 with a stretched out arm, and 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
23 honey; and they have come in and possessed it; but they have not obeyed thy voice, nor walked according to thy law. They have done nothing of all, which thou commandedst them to do. Therefore hast thou caused all
24 this evil to come upon them. Behold, the mounts of the enemy have already come up against the city to take it; and the city is given into the hand of the Chaldeans, who fight against it, by means of the sword, and of the famine, and of the pestilence; and what thou hast
25 spoken is come to pass, and behold, thou seest it. 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 Chaldeans.

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 Chaldeans, and into the hand of Nebuchadnezzar, the
29 king of Babylon, and he shall take it. And the Chaldeans, 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
30 incense to other 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 Israel have but provoked me to anger with
31 the work of 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
32 remove it from before my face, because of all the wick-
edness 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 Judah, and the inhabi-
33 tants 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 they not
34 hearkened, to receive instruction. And they have set
their abominations in the house which is called by my
35 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 abomination, to cause Judah to sin.

36 Yet now, thus saith Jehovah, the God of Israel, con-
cerning this city, of which ye say, "It is delivered into
the hand of the king of Babylon, by the sword, and by
37 the famine, 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
38 will cause them to dwell securely, and they shall be my
39 people, and I will be their God. And I will give

them one heart and one way, to fear me continually,
 that it may be well with them, and with their children
 40 after them. And I will make an everlasting covenant
 with them, that I will not turn away from them, nor
 cease to do them good; for I will put my fear in their
 41 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
 42 with 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
 43 them. And fields shall yet be bought in this land, of
 which ye say, "It is desolate, without man or beast; it
 44 is given into the hand of the Chaldeans." Fields shall
 men buy for money, and subscribe deeds, and seal them,
 and take witnesses, in the land of Benjamin, and in the
 places about Jerusalem, and in the cities of Judah,
 and in the cities of the hill-country, and in the cities
 of the valley, and in the cities of the south; for I
 will bring them back from their captivity, saith Jeho-
 vah.

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 by the mounts and by the
sword;
- 5 They come to fight, even the Chaldeans,
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 sta-
bility.
- 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 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, Jeho-
vah-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

3 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
4 burn it with fire. 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
5 mouth, and thou shalt go to Babylon. Yet hear the
word of Jehovah, O Zedekiah, king of Judah ! Thus
saith Jehovah concerning thee ; Thou shalt not die by
6 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 that were at Jerusalem to proclaim liberty

9 to them, that every one should let his man-servant or his maid-servant, being a Hebrew or Hebrewess, go free, that no one should retain his brother, a Jew, in
10 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 longer, obeyed;
11 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
13 Jehovah, 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,
14 out of the 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 fathers hearkened not to me, nor
15 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 house which
16 is called by name, then ye returned and profaned my name, and took back every one his man-servant, 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 lib-

erty for you, saith Jehovah, to the sword, to pestilence, and to famine, and I will give you up to vexation in all
18 the kingdoms of the earth; and I will give the men, who have transgressed my covenant, who have not performed the words of the covenant, which they made before me, when they cut the calf 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 of the land, that passed between the parts
20 of the calf, I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be food for the birds of the heavens, and for the beasts of the earth.
21 And Zedekiah, king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, even into the hand of the king of Babylon's army, which are gone up from you.
22 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 inhabitant.

XXXIII.

The Jews reprov'd 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
2 Judah, saying; Go to the house of the Rechabites, and speak to them, and bring them into the house of Jeho-

3 vah, into one of the chambers, and give them wine to
4 drink. Then I took Jaazaniah, the son of Jeremiah,
5 the son of Habaziah, and his brethren, and all his
6 sons, and the whole house of the Rechabites, and
7 brought them into the house of Jehovah, into the
8 chamber of the sons of Hanan, the son of Igdaliah, a
9 man of God, which was by the chamber of the princes,
10 which was above the chamber of Mauseiah, the son of
11 Shallum, the keeper of the door. And I set before the
12 sons of the house of the Rechabites pots full of wine
13 and cups, and I said to them, "Drink ye wine." But
14 they said, "We will not drink wine; for Jonadab, the
15 son of Rechab, our father, commanded us, saying, Ye
16 shall drink no wine, ye nor your sons, forever; neither
17 shall ye build house, nor sow seed, nor plant vineyard,
18 nor have any; but all your days ye shall dwell in tents,
19 that ye may live long in the land, wherein ye are stran-
20 gers. And we have obeyed the voice of Jonadab, the
21 son of Rechab, our father, in all that he charged us, to
22 drink no wine all our days, neither we, nor our wives,
23 nor our sons, nor our daughters; nor to build houses for
24 us to dwell in; neither have we vineyard, nor field, nor
25 seed; but we have dwelt in tents, and have obeyed, and
26 done according to all that Jonadab, the son of Rechab,
27 our father, commanded us. But it came to pass, when
28 Nebuchadnezzar, king of Babylon, came up into the
29 land, that we said, Come, and let us go to Jerusalem for
30 fear of the army of the Chaldeans, and for fear of the
31 army of the Syrians; so we dwell at Jerusalem."

32 Then came the word of Jehovah to Jeremiah, saying;
33 Thus saith Jehovah of hosts, the God of Israel; Go
34 and say to the men of Judah, and to the inhabitants of
35 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-
15 mandment of their father. I also have spoken to you, 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 you, and to your fathers; but ye have not inclined your
16 ear, nor hearkened to me. Since then the sons of Jonadab, the son of Rechab, have performed the commandment of their father, which he commanded them,
17 and this people hath 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 inhabitants of Jerusalem, all the evil, which I have pronounced 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; Because 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 line 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 and their
4 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 him, upon
5 a book-roll. And Jeremiah commanded Baruch and
said; I am shut up; I cannot go into the house of Je-
6 hovah; therefore, go thou, and read in the roll, which
thou hast written from my mouth, the words of Jeho-
vah, 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 Jehovah hath denounced against this people.
8 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
10 before Jehovah, 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
12 Jehovah, he went down to the king's house, into the scribe's chamber, and lo, all the princes were sitting there, Elishama, 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
13 Hananiah, and all the princes. Then Micah declared to them all the words, which he had heard, when
14 Baruch read the book in the 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 his hand, and came to
15 them. And they said to him, "Sit down now, and read it in our ears." And Baruch read it in their ears.
16 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 these things."
17 And they asked Baruch, saying, "Tell us now, "How didst thou write all these words from his mouth?"
18 And Baruch said to them, "With his mouth be pro-

nounced to me all these words, and I wrote them in
19 a 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
21 king. 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 all the princes, who stood beside the king.
22 And the king was sitting in the winter-house, in the
ninth month, and a brasier was burning before him
23 And when Jehudi had read three or four sections, he
cut it with the penknife, and cast it into the fire, into
the brasier, until the whole roll was consumed in the
24 fire in the brasier. And they were not afraid, and
rent not their garments, neither the king, nor any of
25 his servants, who heard all these words; and although
Elnathan, and Delaiah, and Gemariah interceded with
the king not to burn the roll, yet he would not hearken
26 to them. And the king commanded 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, say-
28 ing; Take thee another roll, and write in it all the
former words that were in the first roll, which Jehoia-
29 kim, king 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, and shall cause to cease from
30 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 the heat, and in the
31 night to the frost. And I will punish him, and his race, 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, king of Babylon, made king in the land of
2 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
4 Jehovah our God for us." Now Jeremiah came in and went out among the people, for they had not cast him
5 into prison. And Pharaoh's army had come forth out of Egypt; and the Chaldeans, who were besieging Jerusalem, having heard tidings of them, had departed from Jerusalem.

6 Then came the word of Jehovah to Jeremiah, the
7 prophet, 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
8 Egypt, into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and
9 burn it with fire. Thus saith Jehovah; Deceive not yourselves, saying, "The Chaldeans shall surely depart
10 from us;" for they shall not depart. For though ye had smitten the whole army of the Chaldeans, 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 Chaldeans had marched away from Jerusalem because of
12 the army of Pharaoh, that Jeremiah was going forth from Jerusalem, to go into the land of Benjamin, to
13 receive thence his inheritance 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 Hananiah; and he seized Jeremiah, the prophet, saying; "Thou art going over to the

14 Chaldeans." And Jeremiah said, "It is false; I am not going over to the Chaldeans." But he hearkened not to him; so Irijah took Jeremiah and brought him to
15 the princes. And the princes were enraged 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 into the cells, and had remained there a long time,
17 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
18 king of Babylon shalt thou be delivered." And Jeremiah said to king Zedekiah, What offence have I committed against thee, or against thy servants, or against
19 this people, that ye have put me in prison? And where are your prophets, who prophesied to you, saying, "The king of Babylon shall not come against you, nor
20 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 to the
21 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 Chaldeans. — CH. XXXVIII.

1 AND Shephatiah, the son of Mattan, and Gedaliah, the son of Pashur, and Jucal, the son of Shelemiah, and Pashur, the son of Malchiah, heard the words which
2 Jeremiah 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 Chaldeans shall live, and he shall
3 retain his life as a prey, and shall live. Thus saith Jehovah; This city shall surely be given into the hand of the army of the king of Babylon, and he shall take
4 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
6 one that can do any thing in opposition to you." Then took they Jeremiah, and cast him into the dungeon of Malchiah, the son of Hammelech, which was in the court of the prison; 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
8 in the gate of Benjamin. Then Ebedmelech went

forth out of the king's house, and spake to the king,
9 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
10 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."
11 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
12 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
13 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
15 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
16 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
17 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,
18 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 Chaldeans,
and they shall burn it with fire, and thou shalt not
19 escape out of their hand. And Zedekiah, the king,
said to Jeremiah, I am afraid of the Jews, who have
gone over to the Chaldeans, lest I should be delivered
20 into their hand, and they should mock me. And Jere-
miah 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
21 shalt live. But if thou refuse to go forth, this is what
22 Jehovah 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;
23 they go backward." 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
24 cause this city to be burned with fire. Then said Zed-
ekiah to Jeremiah, Let no man know of these words,
25 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 supplica-
tion before the king, that he would not cause me to
27 return to 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,
28 for the matter was not 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 in the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, was the city
2 broken into;) that all the chieftains of the king of Babylon came, and stationed themselves in the middle gate, Nergalsharezar, Samgarnebo, Sarsechim, prefect of the eunuchs, Nergalsharezer, prefect of the magians, and all
3 the rest of the 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 walls; and they went forth
4 toward the plain. But the army of the Chaldeans 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 concerning him.
5 And the king of Babylon slew the sons of Zedekiah at
6

Riblah before his eyes; and all the nobles of Judah
7 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 Chaldeans burned
the king's house, and the houses of the people, with
fire, and they broke down the walls of Jerusalem.
9 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, carried away to Babylon.
10 But the poor of the people, who had nothing, Nebuzar-
adan, 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
13 shall say 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
14 princes of the king of Babylon, they sent and took
Jeremiah out of the court of the prison, and committed
him to Gedaliah, the son of Ahikam, the son of Sha-
phan, that he should carry him home; and he dwelt
among the people.

15 Now the word of Jehovah had come to Jeremiah,
while he was shut up in the court of the prison, saying;
16 Go and speak to Ebedmelech, the Ethiopian, and say;
Thus saith Jehovah of hosts, the God of Israel; Be-
hold, I bring my words upon this city for evil and not
for good, and with thine own eyes shalt thou see it in
17 that day. But I will deliver thee in that day, saith

Jehovah ; and thou shalt not be given into the hand of
 18 the men, of whom 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.

The prophecies and historical notices of Jeremiah, subsequent to the
 destruction of Jerusalem. — CH. XL. — XLV.

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 Jeho-
 vah, and obeyed not his voice ; therefore hath this thing
 4 come 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 desir-

5 able for thee to go, thither go." And while he was not yet gone away, [he said], "Go to Gedaliah, the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or go whithersoever it seemeth good to thee to go." And the captain of the guard gave him provisions, 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, 9 the son 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 Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to stand before the Chaldeans, 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 your cities, which ye have taken." 10 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 of Ahikam, the son of Shaphan;
12 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,
14 to Mizpah, and said to him, "Dost thou know that Balis, the king of the children of Ammon, hath sent Ishmael, the son of Nethaniah, to slay thee?" But Ged-
15 aliah, the 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
16 Jews, which are gathered to thee, should be scattered, and the remnant in Judah 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 eat bread there together
2 in Mizpah. 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
3 made governor over the land. And all the Jews that were with him, with Gedaliah, at Mizpah, and the Chaldeans, that were found there, the men of war,

4 did Ishmael smite. And it came to pass, the second
5 day after he had slain Gedaliah, and 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 their
6 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 son of
7 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 were with
8 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 their
9 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 of
10 Nethaniah, filled it with them that were slain. And Ish-
mael 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 guards, had committed to the charge of Geda-
liah, 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 evil which Ishmael, the son of Nethaniah, had done,
12 they took all the men, and went up to fight with Ish-

mael, the son of Nethaniah, and came up with him
13 at the great waters that are in Gibeon. And when all
the people, which were with Ishmael, saw Johanan, the
son of Kareah, and all the captains of the forces that
14 were with him, they were glad; and all the people, that
Ishmael had carried away captive from Mizpah, faced
about, and returned, and went to Johanan, the son of
15 Kareah. But Ishmael, the son of Nethaniah, escaped
from Johanan with eight men, and went to the children
16 of Ammon. 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,
17 whom he had brought back from Gibeon; and they
went, and tarried in the inn of Chimham, which is near
18 Bethlehem, in order to flee into Egypt from the Chal-
deans; 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 gov-
ernor 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 be-
seech thee, our supplication be accepted before thee,
and pray for us to Jehovah, thy God, for all this rem-
nant; (for we are left a few out of many, as thine
3 eyes do behold us;) that Jehovah, thy God, may show us
the way wherein we shall walk; and the thing which
4 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
5 nothing from you." 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
6 thee to us, so will we 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
9 to the greatest, and said to them, "Thus saith Jehovah,
the God of Israel, to whom ye sent me to present your
10 supplication before him; If ye will still abide in this
land, then will I build you, and not pull you down,
and I will plant you, and not pluck you up; for I repent
11 me of the 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 deliver you from his hand.
12 And I will show mercies to you, that he may have com-
passion upon you, and cause you to return to your own

13 land. But if ye say, "We will not dwell in this land,"
so as not to hearken to the voice of Jehovah, your God,
14 saying, "No! but we will go into the land of Egypt,
where we shall see no war, nor hear the sound of the
trumpet, nor be hungry for bread, and there will we
15 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 into Egypt,
16 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 there
17 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 pesti-
lence, and not one of them shall remain, or escape
18 from the evil 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 ye shall see this place no more.
19 This is the word of Jehovah to you, ye remnant of
Judah! Go ye not into Egypt; ye shall surely know,
20 that I have warned you 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 accord-
ing to all that Jehovah our God shall say, so de-
21 clare 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
22 he sent me to you. Now, therefore, ye shall know
assuredly, that by the sword, by famine, and by pesti-

lence, 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
2 him to them, even all these words, then spake Azariah, the son of Hoshaiah, and Johanan, the son of Kareah, and all the proud men, saying to Jeremiah, “Thou speakest falsely; Jehovah our God hath not sent thee
3 to say, Go not 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, and carry us away captive to Baby-
4 lon.” 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 the land of Judah.
5 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 they had been
6 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
9 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,
10 in the sight of the men of Judah, and say to them;
Thus saith Jehovah of hosts, the God of Israel; Be-
hold 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
11 his royal canopy over them. 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 cap-
tivity, and those, that are for the sword, to the sword.
12 And I will kindle a fire in the houses of the gods of
Egypt; and he shall burn them, and carry them away
captive; and he shall wrap himself in the land of
Egypt, as a shepherd wrappeth himself in his garment,
13 and he shall go forth from thence in peace. 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 Jeru-
salem, and upon all the cities of Judah ; and behold,
this day they are a desolation, and no man dwelleth
3 therein ; 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
4 knew not, neither they, ye, nor your fathers ; and I sent
to you all my servants, the prophets, rising early and
sending them, saying ; Oh, do not this abominable
5 thing, which I hate ! But they hearkened not, nor in-
clined their ear to turn from their wickedness, to burn
6 no incense to strange gods. 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 waste at this
7 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 of Judah, so as
8 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 among all the nations of
9 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 com-
mitted in the land of Judah, and in the streets of Jeru-
10 salem?. 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 astonish-
13 ment, and a curse, and a reproach. For I will punish
them that dwell in the land of Egypt, as I have punished
Jerusalem, by the sword, by famine, and by pestilence.
14 And none shall escape or remain of the remnant of
Judah, which are gone into the land of Egypt, to so-
journ 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 Jere-
16 miah, saying; "As for the word which thou hast spoken

to us in the name of Jehovah, we will not hearken to
17 thee. 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
18 saw no calamity. 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
19 have been consumed 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 wor-
ship 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 abomina-
tions which ye committed; therefore is your land a
desolation, and an astonishment, and a curse, without an
23 inhabitant, at this day. Because ye have burned in-
cense, 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

25 in the 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

26 perform 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

27 Lord Jehovah liveth!" Behold, I will watch over them for evil, and not for good; and all the men of Judah, who are in the land of Egypt, shall be consumed by the sword and by famine, until there be an end of them.

28 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

29 shall stand, mine or 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

30 against you for evil. 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 Babylon, 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
buided, do I break down, and that which I myself have
5 planted, do I pluck up, even this whole land; and seek-
est 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 overpower-
ing 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 Baby-
lon,

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 Chaldeans. — 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 Aske-
 lon,
 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 deceit-
fully,
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 ;
- 12 Therefore his taste hath remained in him,
And his flavor hath not changed.
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
confidence.

- 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 strong-holds.
Stand by the way-side, 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 Mephaath,
- 22 And upon Dibon, and upon Nebo, and upon Beth-dib-
lathaim,
- 23 And upon Kiriathaim, and upon Beth-gamul, and upon
Beth-meon,
- 24 And upon Kerioth, and upon Bozrah,

And upon all the cities of the land of Moab far 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?

28 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,
As of a heifer three years old ;
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 Keriath is taken,

And the strong-holds 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,
Make your habitations deep,
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 in-
habitants 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 have neither gates nor bars ;
Which dwell 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. — LI.

1 THE word which Jehovah spake concerning Baby-
lon, and concerning the land of the Chaldeans, by Jere-
miah, 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 secure fold, and the hope of their fathers.
- 8 Flee ye out of Babylon,
And go forth out of the land of the Chaldeans,
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 Chaldea 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 inhabited ;
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 Chaldeans.
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 !

Wo 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 the Chaldeans,

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 Chaldeans, 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 dis-
mayed ;
- 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 jack-
als, 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 genera-
tion.
- 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 designs, which he meditateth against the land
of the Chaldeans ;
Surely he [the enemy] shall drag them forth like feeble
sheep,
Surely he will come upon them, and make their pas-
tures desolate.
- 46 At the noise of the taking of Babylon, the earth trem-
bleth,
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 ad-
versaries,
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 brigan-
dine !
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-
deans,
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 Jeho-
vah,
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 ye 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 ; seize 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 Chaldea,
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, or 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 strong-holds ;

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, 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 Chal-
dea ! " 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
swallowed,
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
reproach;
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 Jeho-
vah.

54 Hark ! a cry from Babylon,
Great destruction from the land of the Chaldeans !

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 foun-
dations,
And her high gates shall be burned with fire ;
So that nations shall have labored for nought,
And kingdoms have wearied themselves for fire.

7.

59 THE word, which Jeremiah, the prophet, command-
ed 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

60 was chief chamberlain. And Jeremiah wrote all the evil that was to come upon Babylon in one book, all these words, that are written concerning Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, see that thou read 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 desolate forever!

63 And when thou hast made an end of reading this book, bind a stone upon it, and cast it into the 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
2 daughter of Jeremiah of Libnah. And he did that which was evil in the eyes of Jehovah, according to all
3 that Jehoiakim had 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
5 it, and built forts against it round about. And the city was besieged until the eleventh year of king Zede-
6 kiah. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that
7 there was no bread 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 Chaldeans were by the city round
8 about,) and they went toward the plain. But the army of the Chaldeans pursued the king, and overtook Zedekiah in the plains of Jericho; and all his army
9 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 upon
10 him. And the king of Babylon slew the sons of Zedekiah before his eyes. He slew also all the princes of Judah, in Riblah. And he put out the eyes of
11 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 guards, one that stood in the
13 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,
14 burned he with fire. And all the army of the Chaldeans, that was with the captain of the guards, brake down all the walls of Jerusalem round about. And
15 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
16 of the guards, carry away captive. But some of the poor of the land did Nebuzaradan, the captain of the guards, leave for vine-dressers and for husbandmen.
17 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
18 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
19 used in ministering, did they take away. And the basins, and the firepans, and the bowls, and the cal-

drons, and the candlesticks, and the basins, and the cups, and whatever was of gold or silver, did the captain of the guards 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 without weight.

21 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 chapiter of brass was upon them; and the height of one chapiter was five cubits; and there was network, and pomegranates upon the chapiter all round, the whole of brass. The second pillar also, and the

23 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.

24 And the captain of the guards took Seraiah, the chief priest, and Zephaniah, the second priest, and

25 the three keepers of the door; and out of the city he took an eunuch, who had the 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;

26 these, Nebuzaradan, captain of the guards, took, and

27 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.

28 This is the people, whom Nebuchadnezzar carried

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

31 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,
32 and spoke kindly to him, and set his seat above the seat of the kings, that were with him in Babylon,
33 and changed his prison garments; and he eat bread
34 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

OF

JEREMIAH.

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 de-
parted ;
Her princes are become like harts, that find no pas-
ture ;
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 destruc-
tion.
- 8 Jerusalem hath grievously sinned ; therefore is she
become vile ;
All, that honored her, despise her, because they have
seen her shame ;
She siggeth, 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 prevailed.”
- 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 commandment ;
“ 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
habitations of Jacob ;
He hath thrown down in his wrath the strong-holds 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 de-
stroyed his strong-holds ;
And hath multiplied in the daughter of Judah mourn-
ing 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 gird-
ed 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 bo-
som.

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 Je-
rusalem.
“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 de-
vised;
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 Jeho-
vah!

Lift up thy hands to him for the life of thy young chil-
dren,

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
broken 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
lurking-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 worm-
wood 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 con-
sumed; 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 salva-
tion 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 expose 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 daugh-
ters 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 dun-
geon ;

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 Maintain my cause, O Lord ; redeem my life !

59 Thou, O Jehovah, seest my wrong ;

Maintain thou my cause !

60 Thou seest all their vengeance, all their devices against
me.

- 61 Thou hearest their reproach, O Jehovah, all their
devices 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 the heavens of Jehovah!
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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 cleaves to the roof
of his mouth for thirst ;
Young children ask for bread, and no man breaks 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 ;
8 Their visage was of sapphire.

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 daugh-
ter 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 in-
habitants 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 right-
eous.
- 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 na-
tions, “ 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 com-
passion 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 mill-stones,
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 re-
stored !
Renew our days as of old !
- 22 For shouldst thou utterly reject us ?
Shouldst thou be so exceedingly wroth against us ?



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NOTES ON NAHUM.

OF the circumstances of Nahum's life nothing is known, except that he was a native of Elkosh (Ch. i. 1.), a village of Galilee, the ruins of which were shown to Jerome, as he informs us, *Proem. in Com. in Nah.* As to the time in which this prophet flourished, the most common, and the most probable opinion, gathered from the contents of the admirable little poem, the only production of his, which has come down to us, is, that he lived during the reign of Manasseh, whilst the tribe of Judah was yet in their own country, and after the captivity of the ten tribes. See i. 12–15. ii. 1, 2. He predicts the deliverance of his country from the Assyrians, and the destruction of Nineveh, the capital city of their enemies. This destruction he sets forth, as determined against them by God, in the language of poetry, not of history. He does not indicate the manner in which, nor the nation by which, the destruction of Nineveh was to be effected.

Nahum stands in the very first rank of the Hebrew poets. What he has left constitutes a complete and regular poem, distinguished by a certain classic elegance, which shows that care and study were united with genius in its production. His description is extremely vivid, and his language rich and forcible, and abounding in beautiful images.

1. 2. — *keepeth indignation*: i. e. remembers and punishes their offences. See Ps. ciii. 9. Jer. iii. 12.

4. — *flower of Lebanon*: i. e. the growth or cedars of Lebanon.

8. — *her place*: i. e. of Nineveh. — *darkness*: a common metaphor, denoting destruction. See Job xv. 22, &c.

9. — *Not the second time*: i. e. her destruction shall be completed by the first blow. See 1 Sam. xxvi. 8.

10. — *entangled, &c.*: i. e. in inextricable difficulty, staggering in their purposes.

11. — *one*. Some suppose a particular Assyrian king to be denoted, as Tiglathpileser, &c.; others, the Assyrian kings successively.

12. — *thee*: i. e. Judah.

14. — *concerning thee*: i. e. the king of Assyria. — *be sown*: i. e. thy race shall become extinct.

II. 3. — *his mighty men*: the army which should come against Nineveh.

5. — *He calleth, &c.*: i. e. the Assyrian king calls for his warriors to defend the wall, who through haste and trepidation stumble on their way.

5. — *assault-shelter*. I have been obliged to coin a word, to denote a machine, similar to the *vineæ*, or *testudines*, of the Romans, i. e. moveable sheds, under cover of which the besiegers made their assaults. In the middle ages a similar machine was called *mantelet*. See *Ivanhoe*, Ch. xxvii. note.

6. — *The gates of rivers*: a metaphor denoting the great number of the inhabitants of Nineveh, which passed through, or the great number of enemies, which now *streamed* or *flowed* into them. Comp. Is. ii. 2.

7. — *uncovered*: i. e. insulted, treated like a prostitute. See Is. xlvii. 2, 3.

8. — *a pool, &c.*: i. e. very populous.

10. — *void, &c.* The original is strongly emphatic. The words are of the same sound, forming what is called a paranomasia. They increase in length, as they point out great, greater, and greatest desolation. *Bukah, u-mebukah, u-mebullakah*.

11. — *lions, &c.*: i. e. Where is Nineveh, whose inhabitants were as bold and rapacious as lions, and which was as full of plunder as a lion's den of ravine?

III. 3. — *lightning of the spear*. Comp. *Hon.* II. x. 154. xi. 65.

4. — *sold nations by her whoredoms*: i. e. by her intercourse or alliances with foreign nations, she brought them into subjection to her.

5. — *over thy face*. The metaphor is borrowed from the mode of punishing prostitutes in ancient times, viz. to strip them naked, or throw their clothes over their heads, and thus expose them to public execration.

8. — *No-Ammon*. By this name is undoubtedly denoted ancient Thebes, the splendid metropolis of ancient Egypt, called by the Greeks Diospolis, and celebrated by Homer, (II. ix. 383,) as the city of a hundred gates; *ἑκατόμυλαι*. The name No-Ammon was given to it from the circumstance that it was the chief seat of the worship of Jupiter Ammon; No-Ammon denoting the *portion* or *possession* of Ammon. The grandeur of its temples, obelisks, statues, &c. is apparent from its ruins, which are still the wonder of the world. When and by whom the destruction of Thebes here alluded to took place is uncertain. Gesenius supposes, that it was effected by Tartan, the general of Sargon, king of Assyria, about seven hundred and sixteen years before Christ. See Is. ch. xx.

11. — *drink, &c.* : i. e. of the cup of misery, or punishment. — *hidden* : i. e. unknown, as if thou hadst never existed,

18. — *shepherds* : i. e. rulers, prefects.

NOTES ON HABAKKUK.

RESPECTING the life of Habakkuk, and the time in which he lived, we have no historical record. The story, in the apocryphal part of Daniel, that he brought food to Daniel in the lion's den, is sufficiently refuted by its fabulous aspect, and especially by its inconsistency with the contents of this poem. From these we may infer, with considerable probability, that he lived not far from the beginning of the Chaldean period, when the poet saw the growing power of the Chaldeans, and in his mind's eye discerned the calamities which his country was to receive from them. Ch. i. 6. The actual destruction of the Jewish nation is not referred to or implied in any part of the poem. The most common, and by far the most probable opinion in regard to the date of the prophecy is, that it was delivered in the reign of Jehoiakim. The prophet was therefore a contemporary of Jeremiah. Jahn argues from Ch. i. 2-4, which he considers as a description of Jewish immorality, that he must have lived in the early part of the reign of Manasseh. I think he is mistaken in the application of those verses; and

that they are descriptive of the evils inflicted by the Chaldeans. At first view, indeed, it would seem, that the Chaldeans, vs. 5-11, are introduced as agents to chastise the Jews for the iniquities, mentioned in vs. 2-4. But from a survey of the whole poem, or from Ch. ii. in particular, it appears that the Chaldeans are introduced as enemies, that were to be punished. In the text of this translation Habakkuk is accidentally placed before Zephaniah.

The production of Habakkuk is to be regarded as a whole; as constituting one poem or prophecy, in its form somewhat dramatic. The subject is, the calamities which had been brought, or which were threatened to be brought, upon his country by the Chaldeans. The prophet boldly expostulates with the Deity on account of these calamities, Ch. i. 2-17, and his expostulation seems to be followed by the revelation to him of the future punishment of the Chaldeans. Ch. iii. seems to set forth a manifestation of the Deity, as actually interposing, in answer to the prayer of the prophet, for the destruction of the enemies of the Jews, which was threatened in Ch. ii.

In general poetic effect, in strength and beauty of thought, in the union of the loftiest conceptions of lyric poetry with a considerable degree of clearness, and in elegance and purity of diction, Habakkuk is hardly surpassed by any of the Jewish poets. As a specimen of lyric poetry, Ch. iii. is probably unequalled.

I. 4.—*law faileth, &c.* The oppression of the Chaldeans would interrupt the regular administration of justice. This must always be the case when a country is invaded. It appears to me inconsistent with the whole tenor of the poem to understand vs. 2-4 as a description of the wickedness of the Jews. According to the representation of the poet throughout, the Jews are the righteous, the Chaldeans the wicked. See the introduction.

11.—*his god*: i. e. he trusts to his strength, and to his weapons of war, rather than to God, according to the character ascribed to Mezentius. Virg. *Æn.* X. 773.

Dextra, mihi Deus, et telum, quod missile libro,
Nunc adsint!

“My strong right-hand and sword assist my stroke!
Those only gods Mezentius will invoke.”—*Dryden.*

13.—Thou *that* art. The pronoun *that* is to be struck out; it was inserted accidentally.

II. 1. — *what I shall answer to my expostulation, or upon my expostulation.* This rendering, though obscure at first view, on account of the conciseness of the original, and the peculiarity of the sentiment, is, I think, the true one; and is that of the ancient versions. I judged it best not to paraphrase the line. The meaning of the prophet is, that he would wait to see what by divine inspiration he should be enabled to answer himself and others, in regard to his own expostulation with God, or his complaints respecting the divine government, in Ch. i., and thus quiet his mind.

2. — *may run:* i. e. let the characters be very large and legible, so that one may read them running; may not need to stop, but hold on his course. In this case, as in others, I have preferred a strictly literal translation to one, which might express my *interpretation* of it more clearly. Others may interpret it differently. Thus Houbigant supposes the word *run* to be used in a figurative sense, so as to make the line mean, “That he may *read it quickly*, who reads it.” Thus we speak of *running over* a book.

4. — *Behold, the, &c.* This has special reference to the Chaldeans, in comparison with whom the Jews are called “just” in the antithetic line. — *faithfulness:* i. e. his truth and integrity. — *shall live:* i. e. be safe, prosperous, happy.

9. — *evil hand:* i. e. from the assaults of his enemies.

11. — *the stone, &c.:* i. e. the very stones of the cities overthrown by the Chaldeans proclaim their violence and cruelty.

13. — *for the fire:* i. e. for that which is soon to be burned up, viz. Babylon their capital city. — *for nought:* i. e. for that which shall be brought to nothing. Comp. Jer. li. 58.

14. — *knowledge of the glory, &c.:* i. e. the perfections of God will be widely displayed in the destruction of Babylon, and the deliverance of his people.

15. — *giveth his neighbor drink.* Under this image the meaning is conveyed, that Babylon, in various ways, by arts and arms, had subjected nations to her, and treated them with the utmost scorn.

17. — *Lebanon,* in this verse, probably represents Judea. — *shall cover thee:* i. e. fall, as a just retribution upon thine own head. — *destruction of the beasts:* i. e. the desolation and slaughter of the inhabitants of the land, with which they were terrified, as wild beasts by hunters. For as Lebanon in this verse denotes the land of Israel, so the beasts of Lebanon denote the people of Israel.

20. — *keep silence.* “When an Asiatic sovereign goes to the mosque on any of their great festivals, such as the Bairham, the deep-

est *silence* reigns among all his retinue, viziers, foreign ambassadors, &c. They all bow respectfully before him, but no word is spoken, no sound uttered. It is to this species of reverence that the prophet alludes." *Adam Clark*.

III. 1. — *The prayer, &c.* It appears to me probable that this title was inserted by some transcriber. This chapter appears not to be an independent production, but to be connected with what precedes, as a part of a whole poem.

2. — *Revive thy work*: i. e. again manifest that power for the deliverance of thy people, which was manifested in times past. — *the years*: i. e. the years of calamity through which we have been passing.

3. — *God cometh from Teman*. It seems to me, that it is much more appropriate to the connexion, to understand the poet as representing, in lofty poetic language, borrowed in some measure from scenes in the Jewish history, a present or future interposition of the Deity, than to suppose that he is merely mentioning historical facts for their encouragement, according to the translation of the common version. The objections of Schnurrer, who is followed by Rosenmueller, to this view, do not make sufficient allowance for the bold and lyrical character of the representation.

3. — *Selah*. The most probable supposition in regard to this term is, that it was a direction to the singers *to be silent*, i. e. *to pause a little*, while the instruments played an interlude or symphony. See Ges. ad verb. As it is not a part of Scripture, and is of no use, I omit it in the text.

4. — *his brightness*: otherwise, *the brightness or splendor*: i. e. which issued from the dark clouds with which the Deity was enveloped. — *rays, &c.* May not this denote that lightnings were in his hands? See Job xxxvi. 32. — *He covereth his hands with lightning*. Also xxxvii. 3, 11, 15.

7. — *Cushan*: a poetical word for *Cush*, i. e. *Ethiopia*. Some suppose this country must be in the vicinity of Midian, i. e. in Southern Arabia. But this appears to be not absolutely necessary, if we consider the very hyperbolic style of this ode. I am inclined to adopt the opinion of Gesenius, that *Cush*, or *Cushan*, as it is here, denotes, necessarily, but one country in the Old Testament, and that that country was in Africa, i. e. *Ethiopia*. As the African *Cush*, i. e. *Ethiopia*, so often mentioned in connexion with *Egypt*, was a country of so much note, I think any other *Cush* would have had some epithet of distinc-

tion connected with it. Professor Robinson, in his edition of Calmet, supposes Cush to denote, 1. a country in Africa, viz. Ethiopia, south of Egypt; 2. in Southern Arabia; and 3. the regions of Persis, Chusistan, and Susiana. The paradoxical opinion of Bochart, that Cush was wholly in Arabia, is, I suppose, generally abandoned. See Ges. Lex. ad verb., and Robinson's Calmet, Art. *Cush* and *Ethiopia*. Also Ges. Comment. on Is. Ch. xviii. 1. &c. xx. 4. xxxvii. 9.

9. — *made bare*: i. e. taken from its case. Harmer informs us, from Sir John Chardin, that the oriental bows were wont to be carried in a case, hung to the girdle. The *arrows* of the Almighty are thunderbolts.

11. — *Like their light*. I have adopted a less common meaning of the Hebrew preposition. See Ges. According to its more common meaning, I should translate, *By, or, in, their light, By their brightness*. In the latter case, *thine arrows, thy spear*, will denote the arrows and spears of the Israelites, who fought under the protection of God.

13. — *to the neck*. This is probably a phrase which had a determined signification when employed by the author, but is now ambiguous. I should understand it of the depth to which they razed the foundations, as it were, *man-deep*, so that, if a man stood in them, his head only would be above them.

17. — *blossom*: i. e. *put forth its fruit*. For the fig-tree does not strictly put forth blossoms, but shoots out the figs, like so many little buttons, with their flowers, small and imperfect as they are, within them.

NOTES ON ZEPHANIAH.

THE first verse in the prophecy of Zephaniah gives us all the knowledge we have of him, viz. that he lived in the reign of Josiah, and that he was descended from ancestors, whose names are there mentioned. The particular enumeration of his ancestors may have been owing to their eminence, or may have been introduced to distinguish

him from some other Zephaniah. That he was a descendant of king Hezekiah is not probable. Of his life and character we have no information.

The book of Zephaniah consists of two pieces, one included in chapters i. ii., and the other in ch. iii. Both however relate to the same subject, and contain threatenings against the corrupt and idolatrous Jews, and exhortations to amendment, followed by predictions of the destruction of the principal enemies of the Jewish nation, and of their restoration to a state of peace and prosperity.

I. 4. — *priests*: i. e. those who were of the race of Aaron, but were secretly addicted to idolatry.

7. — *his guests*. This may be understood of birds and beasts of prey, which should feast themselves upon the dead bodies of the slain; or, less probably, of the enemies of the Jews, the Babylonians.

8. — *foreign apparel*. There is no need of supposing an idolatrous practice to be denoted. The prophet refers to the dissipated and proud, who adopted the dress of foreign nations.

9. — *over the threshold*. The connexion seems to show that this expression denotes breaking into houses by violence. It is said that the Arabs used actually to ride into houses for plunder. Others explain it, as denoting the Philistines, in reference to a custom mentioned in 1 Sam. v. 5.

12. — *on their lees*. The thoughtless tranquillity of the rich is compared to the fixed, unbroken surface of fermented liquors.

II. 2. — *like chaff*: i. e. swiftly as chaff driven by the wind.

5. — *nation of the Cherethites*: probably in the southern part of Philistia. See Ges. Lex. ad verb., and Ros. on Ezek. xxv. 16.

14. — *A cry, &c.*: i. e. of some hideous bird.

III. 11. — *not be ashamed*: i. e. thy guilt and thy punishment shall cease. — *exalt thyself*: i. e. against me; thou shalt no more be proud, contemning my laws.

NOTES ON OBADIAH.

THERE is no information in the sacred records respecting the life of Obadiah, and the time in which he lived, nor any tradition worthy of the least regard.

It is probable that he was a contemporary of Jeremiah, as it appears from ver. 11., that he wrote after the destruction of Jerusalem, and denounced punishments against the Edomites, similar to those which are contained in Jeremiah. Comp. Jer. xlix. There is an agreement not only in the sentiments, but also in words, and even in whole verses, between Obadiah and Jer. Ch. xlix. I should think the latter borrowed from the former.

The book of Obadiah was probably placed by the collector of the prophets next to Amos, and before several more ancient prophets, for no other reason than that in Amos ix. 12. mention is made of the conquest of Edom by the Jews.

3. — *clefts of the rock*: better, perhaps, *recesses, refuges, asylums of the rock*. The agreement of the expressions, used by the prophets in regard to ancient Edom, with what we know of that country, is very striking. There is no country mentioned in the Scriptures, upon which so much light has been shed by recent travellers, and respecting which so many errors have been corrected. On this account I will depart from my general plan, so far as to give a somewhat extended account of the situation and history of this country; and of the wonderful ruins of its capital, which have recently excited and rewarded the curiosity of travellers.

The land of Idumea, or of Edom, which is so often mentioned in the Scriptures, as the country of the descendants of Esau, has been, until recently, so imperfectly known, that even its situation and boundaries have been usually laid down, upon the best maps, a hundred miles or more out of their true position. This is the case, in the maps, which accompany Milman's History of the Jews, and Bulfinch's Holy Land. It was usually laid down, as situated directly south of Palestine, where we now know that there exists nothing but a wide and pathless desert. Its true place, under the name of Mount Scir, may be seen on the map prefixed to Robinson's Calmet; viz. the map of the countries south of the Dead sea and Palestine. The map of Judea, in the same work, is inconsistent with that *prefixed* to it, so far as relates to the situation of Idumea, Edom, or Mount Scir.

It will be recollected that the Jordan runs everywhere through a valley, in most places narrow, and shut in by parallel ranges of mountains. These mountains in two places expand, so as to form circular or rather elliptical basins of considerable extent; of which the northern is occupied by the lake of Tiberias; and the southern by the Dead sea, in which the Jordan now terminates. South of the Dead sea, however, the same ranges of mountains again approach, and continue parallel to each other, enclosing between them a deep and broad valley of sand, called, towards the north, El Ghor, and towards the south, El Araba, which extends in a direction nearly S. S. W. to the eastern, or Elanitic gulf of the Red sea, at Akaba. This valley is obviously a continuation of the valley of the Jordan; through which, in all probability, in very ancient times, before the Dead sea was formed on the plains of Sodom, that river discharged its waters into the Elanitic gulf. The length of this valley, between the two seas, is about ninety-five minutes of latitude, from about lat. $31^{\circ} 5'$, to lat. $29^{\circ} 30'$ north, or about one hundred and ten English miles in a direct line. The mountainous tract south of the Dead sea, on the eastern side of the Ghor, is without doubt, the Mount Seir of the Scriptures, the country of the Edomites. Eastward of this mountainous tract, which seems, in general, not to be more than from eight to twelve miles broad, lies the vast and stony plain of the Arabian desert. That this tract of country was the seat of the children of Esau seems scarcely to admit of question, since the researches of Burckhardt, Legh, and others, have brought to light its geographical features, and the names by which its divisions and towns are still known, corresponding in so many particulars to the notices, which are given in Scripture, and in ancient profane writers. It is not necessary, however, to regard the Edomites as wholly confined to this region. It is not improbable, that they also had possession, at least occasional, of the mountains and parts of the desert west of the Ghor; as we know that at a late period they subdued the southern part of Palestine, as far as Hebron; and also made excursions through or around the land of Moab, and became masters of Bozrah.

The original name of the country inhabited by the Edomites was Mount Seir. It is first mentioned in Gen. xiv. 6., where Chedorlao-mer is said to have smitten "the Horites in their Mount Seir." These Horites, as the name signifies, (from the Hebrew word denoting *a hole, a cave*) were dwellers in caves, a description of people who were afterwards called by the Greeks Troglodytes, *Τρωγλοδίται*, a word of the same signification as Horites, derived from *τρῳάγη*, *a cave*. The

appellation was in this place obviously drawn from the habits of the people; for Jerome says that "the whole of the southern part of Idumea, from Eleutheropolis to Petra and Aila, was full of caverns, which were used as dwellings;" and Josephus* also mentions a valley in the region west of the Ghor, called Pharan, which was full of such caves. Even Petra, the ancient capital, seems to have contained many such habitations; though according to the statements of modern travellers most of the excavations of Petra seem to have been designed for tombs. In all probability the Idumeans in every age were in fact Troglodytes, or dwellers in caves; though not usually called by this name as a specific designation.

At a later period, Esau, the elder brother of Jacob, who was also called Edom, Gen. xxv. 30. xxxvi. 8. removed into this region from the face of his brother Jacob, Gen. xxxvi. 6-9, and took possession of it.

For a long period afterwards, and so late indeed as the time of Eze-kiel, xxxv. 2, 3, 7, this land still continued to be known occasionally by the name of Mount Seir, though Edom was now the more common appellation. The name *Seir*, in Hebrew, means strictly, *hairy*, and hence, as applied to a country, may signify *rough*, *mountainous*. It is therefore synonymous with *Esau*, which also signifies *hairy*; and who is described as a *hairy* man. Gen. xxv. 25; xxvii. 11. It is, however, probable that the region was thus named *the rough*, rather from its character, than from any of its primeval settlers. The name Idumea is merely the Greek mode of pronouncing Edom.

The feeling of rivalry and jealousy, which prevailed between the two patriarchs, Esau and Jacob, appears to have extended itself to their posterity. It appears from Numb. xx. 14-21, that the Edomites refused to the Israelites a passage through their territory; thus compelling them to a long and wearisome march through the whole length of the Ghor and El Araba to the Elanitic gulf, in order to pass round the land of Edom. The next distinct notice of them is in 1 Sam. xiv. 47, where Saul is said to have carried on a successful war with them. But David, among his other wide conquests, first fully subdued the Edomites also, and placed garrisons throughout all their country.

During the reign of Solomon, that prince made Ezion-geber, on the Elanitic gulf, a naval station, whence he despatched fleets to Ophir, and introduced the riches of the East into Palestine. 1 K. ix. 26. Under his reign it would seem, however, that the Edomites attempted a revolt, under Hadad, whom, it is said, "the Lord stirred up as an ad-

* Bell. Jud. iv. 9, 4.

versary unto Solomon." 1 K. xi. 14 - 22. But this would appear not to have been ultimately successful; for under Jehoshaphat, the fourth in the succession after Solomon, B. C. 914, it is expressly said, that "there was then no king in Edom; a deputy was king." 1 K. xxii. 47. This could well be no other than a Jewish governor, to whom the title *melek*, or king, was given, in that broad and unimportant sense, in which the word was also used of the petty chiefs of the Canaanites. Comp. Josh. xii. 7 - 24. Late in the reign of Jehoshaphat, the Edomites appear to have rebelled, and invaded Judea in company with the Moabites, but were unsuccessful in consequence of their mutual dissensions. 2 Chron. xx. 20 - 25. Some years afterwards, however, under Joram, B. C. 892 - 884, the Edomites again rebelled, and "made a king over themselves;" and although Joram was victorious against them, yet they are said to have revolted against Judah "unto this day." 2 K. viii. 20 - 22; 2 Chron. xxi. 8 - 10. It is related, indeed, that Amaziah made war upon them, and even captured Sela, or Petra, their capital city, and changed its name to Joktheel, 2 K. xiv. 7; 2 Chron. xxv. 11, 12, 14; and that Uzziah, his successor, built Elath and restored it to Judah, 2 Chron. xxvi. 2; but these would appear to have been but temporary conquests; for under Ahaz they made inroads upon Judea, and carried away captives, 2 Chron. xxviii. 17; and about the same time, Rezin, king of Syria, expelled the Jews from Elath, of which the Edomites, (according to the proper reading,) again took permanent possession. 2 K. xvi. 6.

From this time forward there are no further notices of the Edomites in the historical books of the Old Testament. But from the various allusions, scattered throughout the later prophets, we learn, that while the Jewish state was now on the decline, and fast verging to ruin, the Edomites, making use of their newly acquired independence, became the great and successful rivals of the Hebrews, and extended their power and enlarged their territory on every side. Even before the Jewish exile, they had acquired possession of Bozrah in the Haouran, and of Dedan in southern Arabia;* and Edomites dwelt also in the land of Uz.† They appear also at this time to have given full scope to their hereditary ill-will and enmity against the Jews; if we may judge from the expressions of the Hebrew prophets of that age.‡ But it was first during the invasion of Judea and the destruction of Jerusalem by the Chaldeans, that the Edomites found

* Amos i. 11, 12.

† Lam. iv. 21.

‡ Amos i. 11; Joel iii. 19; Is. xi. 14.

full opportunity to take vengeance upon the Israelites for their own former subjugation and slavery. They united themselves with the Chaldeans under Nebuchadnezzar, and assisted with malicious joy in the subversion of the Jewish nation,* of whose desolated country they hoped to appropriate a great portion to themselves.† In consequence of this, the national hatred of the Jews against them became inflamed to the highest degree; as is apparent from the expressions of all the prophets, who lived after the beginning of the captivity. Indeed, their hostility of feeling towards Edom was even greater, apparently, than against the Babylonians themselves. When uttering imprecations against Babylon, the prophets rarely omit to couple with that city the name of Edom, as a prominent object of their direct denunciations.

That, however, the Edomites, notwithstanding their alliance in this instance with the Chaldeans, escaped the lot of the Jews and other surrounding nations, so as not to be brought under subjection by the proud monarch of Babylon, is not probable; and there would seem, indeed, to be a direct allusion to such an event, and the consequent desolations, in Mal. i. 2, 3. The inhabitants of Edom, however, were not carried away captives, like the Jews, into other lands.

Whoever wishes to trace the subsequent history of the Edomites, will find the ablest article upon the subject, with which I am acquainted, in No. 10 of the Biblical Repository. From that article, by Prof. Robinson, the preceding is almost wholly an abridgment.

I now come to the celebrated capital of Edom, called, from its singular situation, *Petra*, i. e. the Rock, in Heb. *Sela*, which also means *rock*. It would seem to be first mentioned in Scripture, in Judges i. 36, where "the coast of the Amorites" is described as being from "the *rock*, and upward"; Heb. *Sela*. Next in 2 K. xiv. 7; and Isaiah, in ch. xvi. 1, alludes to the *lamb* or tribute to be sent "to the ruler of the land from *Sela* to the wilderness." At this time *Sela* seems to have been in the temporary possession of the Moabites. These are the only obvious notices of *Petra* contained in Scripture; though some would also understand only the city of *Petra* in Is. xlii. 11. The last of these notices cannot be placed less early than about B. C. 700.

* Ezek. xxv. 12-14; xxxv. 3-5; Obad. vs. 10-16; Ps. cxxxvii. 7; Lam. iv. 21.

† Ezek. xxxv. 10; xxxvi. 5.

It is not improbable, however, that both Obadiah in verse 3, and Jeremiah in xlix. 16, may have had in view the capital of Edom, as well as the mountainous character of the country generally.

Strabo, the celebrated geographer, who flourished under the reign of Augustus, thus speaks of Petra. "The metropolis of the Nabatheans, [who had taken possession of the country more than three hundred years B. C.] is called Petra; because it lies in a situation, which in other respects is plain and level, but is surrounded by a circular *rock*, or mountain, which externally is precipitous, but internally affords several fountains, sufficiently copious for a supply of water and for the irrigation of gardens. Beyond this enclosure, the whole region is a desert, and particularly towards Judea."

The following is the testimony of Pliny in the first century. "The Nabatheans inhabit the city called Petra, situated in a valley or amphitheatre less than two thousand paces in amplitude, surrounded by inaccessible mountains, with a stream flowing through the midst. Here the two ways meet, which are travelled by those going to Syria and Palmyra, and by those coming from Gaza."

At what period Petra yielded to the assaults of the plundering hordes of the desert, and sunk into desolation and ruin, it is impossible to determine. It must probably have fallen some centuries before the crusades; for had it then existed in its former importance, it could hardly have escaped the notice of the Christian warriors of those days. Indeed, this region was at that time full of ruined places; and Mons Regalis, or Shobak, was only rebuilt by king Baldwin I. on the site of the ancient fortress.* The first notice of Petra, in modern times, seems to have been the imperfect accounts received by Seetzen at Jerusalem and Kerek respecting a place called *Bedra*; from which he rightly conjectured that the ruins of Petra were to be sought in Wady Mousa, i. e. *Valley of Moses*, a name which is of unknown origin, but given to the place as early as the times of the crusaders.† An Arab from that region said to him, "Ah! how I always weep, when I behold the ruins of Wady Mousa, and especially those of Faroun!" Seetzen did not himself visit the spot; but his conjecture has been amply verified by Burckhardt, who visited the place in 1812, by the English travellers, Mr. Banks and Mr. Legh, and by Captains Irby and Mangles in their company in 1818, and especially by Laborde and Linant in 1828.

* See Biblical Repository, No. X. pp. 269, 283.

† See Biblical Repository, No. X. p. 281.

Laborde had far the best opportunity for examining the ruins of Petra. He published an account of his travels in 1830, in a large folio volume, very elegantly printed, and containing about seventy illustrations, of which the greater number are lithographed, the rest being in wood-cuts. The illustrations are taken from his own drawings, and many of the engravings executed by his own hand. This work in the original I have not seen. But last year there was published in England what professes to be a translation of it, containing most of its illustrations, which give us very distinct conceptions of the magnificent ruins, or rather remains, of the capital of Edom. It is much to be regretted, that the translation of the valuable work of Laborde fell into the hands of an English book-maker, who thought he must remould it to make it popular with English readers. From the very particularity of Laborde in describing these ruins, I cannot give a general description of them from his work, so well as from preceding travellers.

Burckhardt, whom the jealousy of the Arabs obliged to hurry through the place, says, in a letter to the society which employed him; "At the distance of a two long days' journey northeast from Akaba, is a rivulet and valley in the Djebel SHERA, on the east side of the Araba, called Wady Mousa. This place is very interesting for its antiquities, and the remains of an ancient city, which I conjecture to be Petra, the capital of Arabia Petraea, a place which, as far as I know, no European traveller has ever visited. In the red sandstone, of which the valley is composed, are upwards of two hundred and fifty sepulchres, entirely cut out of the rock, the greater part of them with Grecian ornaments. There is a mausoleum in the shape of a temple, of colossal dimensions, likewise cut out of the rock, with all its apartments, its vestibule, peristyle, &c. It is a most beautiful specimen of Grecian architecture, and in perfect preservation. There are other mausolea, with obelisks apparently in the Egyptian style, a whole amphitheatre cut out of the rock, with the remains of a palace and of several temples."

The following is from the work of Captains Irby and Mangles, who visited the place in 1818.

"The natural features of the defile grew more and more imposing at every step, and the excavations and sculpture more frequent on both sides, till it presented at last a continued street of tombs, beyond which the rocks, gradually approaching each other, seemed all at once to close without any outlet. There is, however, one frightful chasm for the passage of the stream, which furnished, as it did anciently, the

only avenue to Petra on this side. It is impossible to conceive any thing more awful or sublime than such an approach. The width is not more than just sufficient for the passage of two horsemen abreast; the sides are in all parts perpendicular, varying from four hundred to seven hundred feet in height; and they often overhang to such a degree, that, without their absolutely meeting, the sky is intercepted and completely shut out for one hundred yards together, and there is little more light than in a cavern.

“Very near the entrance into this romantic pass, a bold arch is thrown across at a great height, connecting the opposite sides of the cliff. Whether this was part of an upper road upon the summit of the mountain, or whether it be a portion of an aqueduct, which seems less probable, we had no opportunity of examining. [Laborde, who ascended and examined this arch, supposes it to have been designed entirely for the ornament of the city.] But, as the traveller passes under it, its appearance is most surprising, hanging thus above his head betwixt two rugged masses apparently inaccessible. The ravine, without changing much its general direction, presents so many elbows and windings in its course, that the eye can seldom penetrate forward beyond a few paces, and is often puzzled to distinguish in what direction the passage will open, so completely does it appear obstructed. . . . We followed this sort of half-subterranean passage for the space of nearly two miles, the sides increasing in height as the path continually descended, while the tops of the precipices retained their former level. Where they are at the highest, a beam of stronger light breaks in at the close of the dark perspective, and opens to view, half seen at first through the tall, narrow opening, columns, statues, and cornices, of a light and finished taste, as if fresh from the chisel, without the tints or weather-stains of age, and executed in a stone of a pale rose color, which was warmed, at the moment we came in sight of them, with the full light of the morning sun. The dark green of the shrubs that grow in this perpetual shade, and the sombre appearance of the passage whence we were about to issue, formed a fine contrast with the glowing color of this edifice. We know not with what to compare this scene; perhaps there is nothing in the world that resembles it. Only a portion of a very extensive architectural elevation is seen at first; but it has been so contrived, that a statue with expanded wings, perhaps of victory, just fills the centre of the aperture in front, which, being closed below by the sides of the rock folding over each other, gives to the figure the appearance of being suspended in the air at a considerable height; the ruggedness of the cliffs below setting

off the sculpture to the highest advantage. The rest of the design opened gradually as we advanced, till the narrow defile, which had continued thus far without any increase of breadth, spreads on both sides into an open area of a moderate size, whose sides are by nature inaccessible, and present the same awful and romantic features, as the avenues, which lead to it; this opening gives admission to a great body of light from the eastward. The position is one of the most beautiful that could be imagined for the front of a great temple, the richness and exquisite finish of whose decorations offer a most remarkable contrast to the savage scenery. No part is built, the whole being purely a work of excavation; and its minutest embellishments, wherever the hand of man has not purposely effaced them, are so perfect, that it may be doubted whether any work of the ancients, excepting perhaps some on the banks of the Nile, have come down to our time so little injured by the lapse of age. There is, in fact, scarcely a building of forty years' standing in England, so well preserved in the greater part of its architectural decorations.

“The sides of the mountains, covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular scene we ever beheld; and we must despair of giving the reader an idea of the singular effect of rocks tinted with the most extraordinary hues, whose summits present to us nature in her most savage and romantic form, while their bases are worked out in all the symmetry and regularity of art, with colonnades, and pediments, and ranges of corridors adhering to the perpendicular surface.”

Burckhardt says, “The position of this town was well chosen in point of security; as a few hundred men might defend the entrance to it against a large army. . . . The summer heats must have been excessive, the situation being surrounded on all sides by high barren cliffs, which concentrate the reflection of the sun, while they prevent the westerly winds from cooling the air. . . . Security therefore was probably the only object, which induced the people to overlook such objections, and to select such a singular position for a city. The architecture of the sepulchres, of which there are at least two hundred and fifty in the vicinity of the ruins, is of very different periods.”

Laborde says, “The spectator hesitates, for a moment, as to which of the two he is the more to admire, whether he is to accord the preference to nature, who invites his attention to her matchless girdle of rocks, wondrous as well for their color as their forms, or to the men who feared not to intermingle the works of their genius with such splendid efforts of creative power.”

Some account of these wonderful ruins, with a wood-cut representing the entrance to Petra, may be found in the History of Arabia, No. lxxviii. of the Family Library, pp. 142-151. The reader needs not be reminded, that many of these ruins are of more modern date than the period of the prophecy. We close the note with what we suppose to be an allusion to it in Jer. xlix. 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.

7. — *to the border.* The meaning seems to be, that the allies of the Edomites had brought them to the borders of their country, and there abandoned or delivered them to their enemies. The phrase may have had an emphatic or proverbial meaning, which is lost to us.

16. — *For as ye have drunk:* i. e. as ye Jews have partaken of the cup of divine punishment, so shall all the nations partake of it. Comp. Jer. xxv. 27, 28.

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 probably 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 Hilkiab, a priest of Anathoth, a city of the priests, Josh. xxi. 18, situated, as Jerome says, about three miles north of Jerusalem. Some * suppose

* Eichhorn.

his father to have been that Hilkiah, 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 Judea. Of these, Ch. i. - xxxix. preceded the destruction of Jerusalem; Ch. xl. - xlv. followed it; and xlvi. - li. related 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 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."

1. 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 Judea. 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

* See li. 59.

denotes *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 K. 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 v. 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 on 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—oceanion*: i. e. when natural desire is most impetuous, in the sight or presence of the male. — *In her mouth*: i. e. In the mouth 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. — *blest 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 paint the eyebrows with a sort of powder, and 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.

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 every thing, like flocks.

4.—*Alas for us! for the day, &c.* This is the language of impatience from the soldiers, eager for plunder.

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.

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 Chaldeans.

8. — *their confidence*. Lit. *their doctrine, their instruction* : i. e. that in which they are taught to confide.

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 vs. 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* : 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 consequences, 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 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. 3. — *with thy sin* : i. e. thine idols.

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 Jehoiakim’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 the Eastern potters. But I have seen one here, belonging to an Eastern potter, whom we have here." Preface to *Ges. Lex.* 2 edit. p. xviii.

14. — *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 north-east, 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 annem Jordanem fundit alitque." *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 vallies below." *Journey*, p. 238, Amer. edit.

15. — *They stumble, &c.*: i. e. 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 Judea.

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.

20. — *Go thou up, &c.*: i. e. O Jerusalem!

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, *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. xlvi. 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.

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's 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 kermex*, 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 kermex*, 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 Savior 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 Judea. — *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.

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 they 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. — *mounts*, or *mounds*, raised by the enemy, who have come against the city for the purpose of taking it.

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 Chaldean army, whether from religious motives, or 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 Chaldeans, than, in defiance of every principle of religion, honor, and humanity, they imposed the yoke of servitude anew upon those unhappy persons. Blayney.

18. — *cut the calf 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 Archaeology, § 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.

XI. 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 temple. Cutting the flesh as a sign of grief was forbidden in the law, but retained by the force of custom. See Lev. xix. 23.

XLIII. 7. — *Tahpanhes.* Called by the Greeks Daphne, a strong city near Pelusium. It was here that tradition states that Jeremiah was stoned to death 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. — *Beth-shemesh.* 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 Heliopolis, 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;” and an adjacent modern village, *Matarie*. See Ges. Lex. p. 26.

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 Chaldeans.

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 head-land 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. xli. 1.

XLVII. 2. — *waters rise up* : i. e. the great, overpowering army of the Chaldeans.

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. — *Bethel*: 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."

41. — *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 Ammonites 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.

4. — *For Milcom goeth into captivity.* See xlvi. 7, and note on xlvi. 25.

7. — *Teman*, a city and district in the east of Idumea, or Edom, so called from Teman, the grandson of Esau. Its inhabitants were famed for their wisdom.

8. — *Make your habitations deep*: i. e. retire into caverns, and hide yourselves from the enemy. — *Dedan*: i. e. a city or district of Idumea. 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. 6. 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. — *dwelt 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. 2. — *a standard*: i. e. a signal to call people together to hear the tidings. — *Bel*. See on Is. xvi. 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, 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.* 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 mallet, 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. 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, Minni*, 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.

19. — *the candlesticks and the basins.* I have inadvertently employed the word *basins* twice in this verse. *Pans* may be substituted in the second instance.

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 three first 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.

1. 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 JUDEA CAPTA, JUDEA 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 oppressions and servitude, which they had reason to apprehend from the Chaldeans, 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. xlvii. 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, in endeavoring to draw nourishment from the breasts of their exhausted mothers, they breathed their last in their bosoms.

14. — *prophecies of 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 Jere-

miah 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. — *buildd 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 vi. 10.

37. — *Who is he that saith, &c.* : i. e. who is he that can command any thing 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; "Wherfore then murmureth the lvyng 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 dung-hill* : i. e. either hoping to find some sustenance, or to rest upon them 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.* : 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 above.

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.

CORRIGENDA.

Hab. I. 13, dele 'that.'

“ II. 17, for 'beasts' read 'the beasts.'

Jer. VI. 23, for 'warior' read 'warrior.'



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