

1:18 I make you this day A fortified city, And an iron pillar, And bronze walls Against the whole land—Against Judah’s kings and officers, And against its priests and citizens. citizens Lit. “the people of the land.”

1:19 They will attack you, But they shall not overcome you; For I am with you—declares GOD—to save you.

2:1 The word of GOD came to me, saying,

2:2 Go proclaim to Jerusalem: Thus said GOD: I accounted to your favor The devotion of your youth, Your love as a bride—How you followed Me in the wilderness, In a land not sown.

2:3 Israel was holy to GOD, The first fruits of God’s harvest. All who ate of it were held guilty; Disaster befell them—declares GOD.

2:4 Hear the word of GOD, O House of Jacob, Every clan of the House of Israel!

2:5 Thus said GOD: What wrong did your ancestors find in Me That they abandoned Me And went after delusion and were deluded?

2:6 They never asked themselves, “Where is GOD, Who brought us up from the land of Egypt, Who led us through the wilderness, A land of deserts and pits, A land of drought and darkness, A land nobody had traversed, Where no human being had dwelt?”

2:7 I brought you to this country of farmland To enjoy its fruit and its bounty; But you came and defiled My land, You made My possession abhorrent.

2:8 The priests never asked themselves, “Where is GOD?” The guardians of the Teaching ignored Me; The rulers rulers Lit. “shepherds”; cf. 3.15; 23.1ff. rebelled against Me, And the prophets prophesied by Baal And followed what can do no good.

2:9 Oh, I will go on accusing you—declares GOD—And I will accuse your children’s children!

2:10 Just cross over to the isles of the Kittim and look, Send to Kedar and observe carefully; See if aught like this has ever happened:

2:11 Has any nation changed its gods Even though they are no-gods? But My people has exchanged its glory For what can do no good.

2:12 Be appalled, O heavens, at this; Be horrified, utterly dazed!—says GOD.

2:13 For My people have done a twofold wrong: They have forsaken Me, the Fount of living waters, And hewed out for themselves cisterns, broken cisterns, That cannot even hold water.

2:14 Is Israel a bondman? Is he a home-born slave? Then why is he given over to plunder?

2:15 Lions have roared over him, Have raised their cries. They have made his land a waste, His cities desolate, without inhabitants.

2:16 Those, too, in Noph and Tahpanhes Noph and Tahpanhes Cities in Egypt. The Egyptians, like the Assyrians, will prove a disappointment; cf. v. 36. Will lay bare Will lay bare Meaning of Heb. uncertain. your head.

2:17 See, that is the price you have paid For forsaking the ETERNAL your God that is the price you have paid / For forsaking the ETERNAL your God Lit. “that is what your forsaking the ETERNAL your God is doing to you.” Who led you in the way. Who led you in the way Meaning of Heb. uncertain.

2:18 What, then, is the good of your going to Egypt To drink the waters of the Nile? And what is the good of your going to Assyria To drink the waters of the

Euphrates?

2:19 Let your misfortune reprove you, Let your afflictions rebuke you; Mark well how bad and bitter it is That you forsake the ETERNAL your God, That awe for Me is not in you—declares my Sovereign GOD of Hosts.

2:20 For long ago you you For the form, cf. shaqqamti, Judg. 5.7; in contrast to others “I.” broke your yoke, Tore off your yoke-bands, And said, “I will not work!” gwork Following the kethib; qere “transgress.” On every high hill and under every verdant tree, You recline as a whore.

2:21 I planted you with noble vines, All with choicest seed; Alas, I find you changed Into a base, an alien vine!

2:22 Though you wash with natron And use much lye, Your guilt is ingrained before Me—declares my Sovereign GOD.

2:23 How can you say, “I am not defiled, I have not gone after the Baalim”? Look at your deeds in the Valley, hValley Of Hinnom; cf. 7.31–32; 32.35. Consider what you have done! Like a lustful she-camel, Restlessly running about, iRestlessly running about Meaning of Heb. uncertain.

2:24 Or like a wild ass used to the desert, Snuffing the wind in her eagerness, Whose passion none can restrain, None that seek her need grow weary—In her season, they’ll find her!

2:25 Save your foot from going bare, And your throat from thirst. But you say, “It is no use. No, I love the strangers, jstrangers I.e., other gods. And after them I must go.”

2:26 Like a thief chagrined when caught, So is the House of Israel chagrined—They, their kings, their officers, And their priests and prophets.

2:27 They said to wood, “You are my father,” To stone, “You gave birth to me,” While to Me they turned their backs And not their faces. But in their hour of calamity they cry, “Arise and save us!”

2:28 And where are those gods You made for yourself? Let them arise and save you, if they can, In your hour of calamity. For your gods have become, O Judah, As many as your towns!

2:29 Why do you call Me to account? You have all rebelled against Me—declares GOD.

2:30 To no purpose did I smite your children; They would not accept correction. Your sword has devoured your prophets Like a ravaging lion.

2:31 O generation, behold kO generation, behold Meaning of Heb. uncertain. the word of GOD! Have I been like a desert to Israel, Or like a land of deep gloom? Then why do My people say, “We have broken loose, We will not come to You anymore?”

2:32 Can a maiden forget her jewels, A bride her adornments? Yet My people have forgotten Me—Days without number.

2:33 How skillfully you plan your way To seek out love! Why, you have even taught The worst of women your ways.

2:34 Moreover, on your garments is found The lifeblood of the innocent poor—You did not catch them breaking in. lbreaking in In which case there might have been an excuse for killing them; cf. Exod. 22.1. Yet, despite all these things, mYet, despite all these things Meaning of Heb. uncertain.

2:35 You say, “I have been acquitted; Surely, God’s anger has turned away

from me.”Lo, I will bring you to judgmentFor saying, “I have not sinned.”

2:36 How you cheapen yourself,By changing your course!You shall be put to shame through Egypt,Just as you were put to shame through Assyria.

2:37 From this way, too, you will come outWith your hands on your head;nWith your hands on your head A gesture of wild grief; cf. 2 Sam. 13.19. For GOD has rejected those you trust,You will not prosper with them.

3:1 [The word of GOD came to me] as follows: If a man divorces his wife, and she leaves him and gets married to another man, can he ever go back to her? Would not such a land be defiled?aCf. Deut. 24.1–4. Now you have whored with many lovers: can you return to Me?—says GOD.

3:2 Look up to the bare heights, and see:Where have they not lain with you?You waited for them on the roadsideLike a banditbandit Lit. “Arab.” in the wilderness.And you defiled the landWith your whoring and your debauchery.

3:3 And when showers were withheldAnd the late rains did not come,You had the brazennessbrazenness Lit. “forehead.” of a streetwalker,You refused to be ashamed.

3:4 Just now you called to Me, “Father!dFather I.e., the One who conveys legitimacy and provides support, in return for loyalty. You are the Companion of my youth.

3:5 Does one hate for all time?Does one rageehate...rage Cf. Akkadian parallels nadaru and shamaru. forever?”That is how you spoke;You did wrong, and had your way.fhad your way Meaning of Heb. uncertain.

3:6 GOD said to me in the days of King Josiah: Have you seen what Rebel Israel did, going to every high mountain and under every leafy tree, and whoring there?

3:7 I thought: After she has done all these things, she will come back to Me. But she did not come back; and her sister, Faithless Judah, saw it.

3:8 I noted: Because Rebel Israel had committed adultery, I cast her off and handed her a bill of divorce; yet her sister, Faithless Judah, was not afraid—she too went and whored.

3:9 Indeed, the land was defiled by her casual immorality, as she committed adultery with stone and with wood.gwith stone and with wood I.e., she deserted her God for idols of stone and wood.

3:10 And after all that, her sister, Faithless Judah, did not return to Me wholeheartedly, but insincerely—declares GOD.

3:11 And GOD said to me: Rebel Israel has shown herself more in the right than Faithless Judah.

3:12 Go, make this proclamation toward the north, and say: Turn back, O Rebel Israel—declares GOD. I will not look on you in anger, for I am compassionate—declares GOD; I do not bear a grudge for all time.

3:13 Only recognize your sin; for you have transgressed against the ETERNAL your God, and scattered your favorshfavors Lit. “ways.” among strangers under every leafy tree, and you have not heeded Me—declares GOD.

3:14 Turn back, rebellious children—declares GOD. Since I have espousediespoused Meaning of Heb. ba‘alti uncertain; compare 31.32. you, I will take you, one from a town and two from a clan, and bring you to Zion.

3:15 And I will give you shepherdsjshepherds Meaning of Heb. uncertain. after

My own heart, who will pasture you with knowledge and skill.

3:16 And when you increase and are fertile in the land, in those days—declares GOD—people shall no longer speak of the Ark of the Covenant of GOD, nor shall it come to mind. They shall not mention it, or miss it, or make another.

3:17 At that time, they shall call Jerusalem “GOD’s Throne,” and all nations shall assemble there, in the name of GOD, at Jerusalem. TheykThey I.e., Israel and Judah. shall no longer follow the willfulness of their evil hearts.

3:18 In those days, the House of Judah shall go with the House of Israel; they shall come together from the land of the north to the land I gave your ancestors as a possession.

3:19 I had resolved to adopt you as My child, and I gave you a desirable land—the fairest heritage of all the nations; and I thought you would surely call Me “Father,”Ifather See note at v. 4. and never cease to be loyal to Me.

3:20 Instead, you have broken faith with Me, as a woman breaks faith with a paramour, O House of Israel—declares GOD.

3:21 Hark! On the bare heights is heardThe suppliant weeping of the people of Israel,For they have gone a crooked way,Ignoring the ETERNAL their God.

3:22 Turn back, O rebellious children,I will heal your afflictions!“Here we are, we come to You,For You, O ETERNAL One, are our God!

3:23 Surely, futility comes from the hills,Confusion from the mountains.mSurely, futility comes from ... the mountains I.e., the pagan rites celebrated on the hills are futile; exact force of Heb. uncertain. Only through the ETERNAL our GodIs there deliverance for Israel.

3:24 But the Shameful ThingnShameful Thing Heb. Bosheth, a contemptuous substitute for Baal. has consumedThe possessions of our ancestors ever since our youth—Their flocks and herds,Their sons and daughters.

3:25 Let us lie down in our shame,Let our disgrace cover us;For we have sinned against the ETERNAL our God,We and our ancestors from our youth to this day,And we have not heeded the ETERNAL our God.”

4:1 If you return, O Israel—declares GOD—If you return to Me,If you remove your abominations from My presenceAnd do not waver,

4:2 And swear, “As GOD lives,”aswear, “As GOD lives” I.e., profess the worship of GOD. In sincerity, justice, and righteousness—Nations shall bless themselves by youbyyou Heb. “him.” And praise themselves by you.cyou Heb. “him.”

4:3 For thus said GOD to the citizenry of Judah and to Jerusalem:Break up the untilled ground,And do not sow among thorns.

4:4 OpendOpen Lit. “circumcise”; cf. Deut. 10.16; 30.6. your hearts to GOD,Remove the thickening about your hearts—O citizenry of Judah and inhabitants of Jerusalem—Lest My wrath break forth like fire,And burn, with none to quench it,Because of your wicked acts.

4:5 Proclaim in Judah,Announce in Jerusalem,And say:“Blow the horn in the land!”Shout aloud and say:“Assemble, and let us goInto the fortified cities!”

4:6 Set up a signpost: To Zion.Take refuge, do not delay!For I bring evil from

the north,And great disaster.

4:7 The lionThe lion I.e., the invader from the north, as GOD's agent of destruction. has come up from its thicket:The destroyer of nations has set out,Has departed from its place,To make your land a desolation;Your cities shall be ruined,Without inhabitants.

4:8 For this, put on sackcloth,Mourn and wail;For GOD's blazing anger Has not turned away from us.

4:9 And in that day—declares GOD—The mind of the kingAnd the mind of the nobles shall fail,The priests shall be appalled,And the prophets shall stand aghast.

4:10 And I said:fAnd I said Septuagint reads “And they shall say.” Ah, my Sovereign GOD! Surely You have deceived this people and Jerusalem, saying:It shall be well with you—Yet the sword threatens the very life!

4:11 At that time, it shall be said concerning this people and Jerusalem:The conduct of My poor peoplegMy poor people Lit. “the daughter that is My people”; so, frequently, in poetry. is like searing windFrom the bare heights of the desert—It will not serve to winnow or to fan.

4:12 A full blast from them comes against Me:Now I in turn will bring charges against them.

4:13 Lo, the destroyerhdestroyer Heb. “it,” i.e., the invader of v. 7. ascends like clouds,Its chariots are like a whirlwind,Its horses are swifter than eagles.Woe to us, we are ruined!

4:14 Wash your heart clean of wickedness,O Jerusalem, that you may be rescued.How long will you harbor within youYour evil designs?

4:15 Hark, one proclaims from DanAnd announces calamity from Mount Ephraim!

4:16 Tell the nations: Here theythey I.e., the invading forces of v. 7. are!Announce concerning Jerusalem:WatchersjWatchers See preceding note. are coming from a distant land,They raise their voices against the towns of Judah.

4:17 Like guards of fields, they surround her on every side.For she has rebelled against Me—declares GOD.

4:18 Your conduct and your actsHave brought this upon you;This is your bitter punishment;It pierces your very heart.

4:19 Oh, my suffering,ksuffering Lit. “entrails.” my suffering!How I writhe!Oh, the walls of my heart!My heart moans within me,I cannot be silent;For I hearI hear Lit. “you, O my being, hear.” Change of vocalization yields “I hear the blare of horns, / My inner being, alarms of war.” the blare of horns,Alarms of war.

4:20 Disaster overtakes disaster,For all the land has been ravaged.Suddenly my tents have been ravaged,In a moment, my tent cloths.

4:21 How long must I see standardsAnd hear the blare of horns?

4:22 For My people are stupid,They give Me no heed;They are foolish children,They are not intelligent.They are clever at doing wrong,But unable to do right.

4:23 I look at the earth,It is unformed and void;At the skies,And their light is gone.

4:24 I look at the mountains,They are quaking;And all the hills are rocking.

4:25 I look: no human is left,And all the birds of the sky have fled.

4:26 I look: the farmland is desert,And all its towns are in ruin—Because of GOD,Because of God’s blazing anger.

4:27 (For thus said GOD:The whole land shall be desolate,But I will not make an end of it.)

4:28 For this the earth mourns,And skies are dark above—Because I have spoken, I have planned,And I will not relent or turn back from it.

4:29 At the shout of horseman and bowmanThe whole city flees.They enter the thickets,They clamber up the rocks.The whole city is deserted,Nobody remains there.

4:30 And you, who are doomed to ruin,What do you accomplish by wearing crimson,By decking yourself in jewels of gold,By enlarging your eyes with kohl?You beautify yourself in vain:Lovers despise you,They seek your life!

4:31 I hear a voice as of one in travail,Anguish as of a woman bearing her first child,The voice of Fair ZionPanting, stretching out her hands:“Alas for me! I faintBefore the killers!”

5:1 Roam the streets of Jerusalem,Search its squares,Look about and take note:You will not find anyone engaged;anyone engaged Conscientiously, as a covenant partner. There is no one who acts justly,Who seeks integrity—That I should pardon her.

5:2 Even when they say, “As GOD lives,”They are sure to be swearing falsely.

5:3 O ETERNAL One, Your eyes look for integrity.You have struck them, but they sensed no pain;You have consumed them, but they would accept no discipline.They made their faces harder than rock,They refused to turn back.

5:4 Then I thought: These are just poor folk;They act foolishly;For they do not know the way of GOD,The rules of their God.

5:5 So I will go to the wealthyAnd speak with them:Surely they know the way of GOD,The rules of their God.But they as well had broken the yoke,Had snapped the bonds.

5:6 Therefore,The lion of the forest strikes them down,The wolf of the desert ravages them.A leopard lies in wait by their towns;Whoever leaves them will be torn in pieces.For their transgressions are many,Their rebellious acts unnumbered.

5:7 Why should I forgive you?Your children have forsaken MeAnd sworn by no-gods.When I fed them their fill,They committed adulteryAnd went trooping to the prostitute’s house.

5:8 They were well-fed, lustywell-fed, lusty Meaning of Heb. uncertain. stallions,Each neighing at another’s wife.

5:9 Shall I not punish such deeds?—says GOD—Shall I not bring retributionOn a nation such as this?

5:10 Go up among her vinesvines Lit. “rows.” and destroy;Lop off her trailing branches,For they are not of GOD.(But do not make an end.)

5:11 For the House of Israel and the House of JudahHave betrayed Me—declares GOD.

5:12 They have been false to GOD And said: “It is not so!It is not so Or “Not He”; cf. Deut. 32.39; Isa. 43.13. No trouble shall come upon us,We shall not see sword or famine.

5:13 The prophets shall prove mere wind
For the Word is not in them;
Thus-and-thus shall be done to them!”

5:14 Assuredly, thus said GOD, The God of Hosts: Because they they Heb. “you.” said that, I am putting My words into your mouth as fire, And this people shall be firewood, Which it will consume.

5:15 Lo, I am bringing against you, O House of Israel, A nation from afar—declares GOD; It is an enduring nation, It is an ancient nation; A nation whose language you do not know—You will not understand what they say.

5:16 Their quiversf Their quivers Emendation yields “Whose mouths.” are like a yawning grave—They are all mighty warriors.

5:17 They will devour your harvest and food, They will devour your sons and daughters, They will devour your flocks and herds, They will devour your vines and fig trees. They will batter down with the sword The fortified towns on which you rely.

5:18 But even in those days—declares GOD—I will not make an end of you.

5:19 And when they they Heb. “you.” ask, “Because of what did the ETERNAL our God do all these things?” you shall answer them, “Because you forsook Me and served alien gods on your own land, you will have to serve foreigners in a land not your own.”

5:20 Proclaim this to the House of Jacob And announce it in Judah:

5:21 Hear this, O foolish people, Devoid of intelligence, That have eyes but can’t see, That have ears but can’t hear!

5:22 Should you not revere Me—says GOD—Should you not tremble before Me, Who set the sand as a boundary to the sea, As a limit for all time, not to be transgressed? Though its waves toss, they cannot prevail; Though they roar, they cannot pass it.

5:23 Yet this people has a wayward and defiant heart; They have turned aside and gone their way.

5:24 They have not said to themselves, “Let us revere the ETERNAL our God, Who gives the rain, The early and late rain in season, Who keeps for our benefit The weeks appointed for harvest.”

5:25 It is your iniquities that have diverted these things, Your sins that have withheld the bounty from you.

5:26 For among My people are found evildoers, Who lurk, like fowlers lying in wait; h Who lurk, like fowlers lying in wait Meaning of Heb. uncertain. They set up a trap to catch other people.

5:27 As a cage is full of birds, So their houses are full of guile; That is why they have grown so wealthy.

5:28 They have become fat and sleek; They pass beyond the bounds of wickedness, i pass beyond the bounds of wickedness Some ancient versions read “have transgressed My words for evil.” And they prosper. They will not judge the case of the orphan, Nor give a hearing to the plea of the needy.

5:29 Shall I not punish such deeds—says GOD—Shall I not bring retribution On a nation such as this?

5:30 An appalling, horrible thing Has happened in the land:

5:31 The prophets prophesy falsely, And the priests rule accordingly; j rule accordingly Meaning of Heb. uncertain. And My people like it so. But what will

you do at the end of it?

6:1 Flee for refuge, O people of Benjamin, Out of the midst of Jerusalem! Blow the horn in Tekoa, Set up a signal at Beth-haccerem! For evil is appearing from the north, And great disaster.

6:2 Fair Zion, the lovely and delicate, I will destroy. a Fair Zion, the lovely and delicate, / I will destroy Meaning of Heb. uncertain.

6:3 Against her come shepherds with their flocks, They pitch tents all around her; Each grazes the sheep under his care. b the sheep under his care Understanding yado as in Ps. 95.7.

6:4 Prepare for c Prepare for Lit. "Consecrate." battle against her: "Up! we will attack at noon." "Alas for us! for day is declining, The shadows of evening grow long."

6:5 "Up! let us attack by night, And wreck her fortresses."

6:6 For thus said GOD of Hosts: Hew down her trees, And raise a siege mound against Jerusalem. She is the city destined for punishment; d She is the city destined for punishment Emendation yields "She is the city of falseness." Only fraud is found in her midst.

6:7 As a well flows with water, So she flows with wickedness. Lawlessness and rapine are heard in her; Before Me constantly are sickness and wounds.

6:8 Accept rebuke, O Jerusalem, Lest I come to loathe you, Lest I make you a desolation, An uninhabited land.

6:9 Thus said GOD of Hosts: Let them glean Let them glean Emendation yields "Glean" (singular). over and over, as a vine, The remnant of Israel. Pass your hand again, Like a vintager, Over its branches.

6:10 f The prophet speaks. To whom shall I speak, Give warning that they may hear? Their ears are blocked And they cannot listen. See, the word of GOD has become for them An object of scorn; they will have none of it.

6:11 But I am filled with GOD's wrath, I cannot hold it in. Pour it on the infant in the street, And on the company of youths gathered together! Yes, men and women alike shall be captured, Elders and those of advanced years.

6:12 Their houses shall pass to others, Fields and wives as well, For I will stretch out My arm Against the inhabitants of the country—declares GOD.

6:13 For from the smallest to the greatest, They are all greedy for gain; Priest and prophet alike, They all act falsely.

6:14 They offer healing offhand For the wounds of My people, Saying, "All is well, all is well," When nothing is well.

6:15 They have acted shamefully; They have done abhorrent things—Yet they do not feel shame, And they cannot be made to blush. Assuredly, they shall fall among the falling, They shall stumble at the time when I punish them—said GOD.

6:16 Thus said GOD: Stand by the roads and consider, Inquire about ancient paths: Which is the road to happiness? Travel it, and find tranquility for yourselves. But they said, "We will not."

6:17 And I raised up lookouts g lookouts I.e., prophets. for you: "Hearken to the sound of the horn!" But they said, "We will not."

6:18 Hear well, O nations, And know, O community, what is in store for them. h O community, what is in store for them Meaning of Heb. uncertain.

6:19 Hear, O earth! I am going to bring disaster upon this people, The outcome of

their own schemes;For they would not hearken to My words,And they rejected My Instruction.

6:20 What need have I of frankincenseThat comes from Sheba,Or fragrant cane from a distant land?Your burnt offerings are not acceptableAnd your sacrifices are not pleasing to Me.

6:21 Assuredly, thus said GOD:I shall put before this people stumbling blocksOver which they shall stumble—Parents and children alike,Neighbor and friend shall perish.

6:22 Thus said GOD:See, a people comes from the northland,A great nation is rousedFrom the remotest parts of the earth.

6:23 They grasp the bow and javelin;They are cruel, they show no mercy;The sound of them is like the roaring sea.They ride upon horses,Accoutered like a man for battle,Against you, O Fair Zion!

6:24 “We have heard the report of them,Our hands fail;Pain seizes us,Agony like a woman in childbirth.

6:25 Do not go out into the country,Do not walk the roads!For the sword of the enemy is there,Terror on every side.”

6:26 My poor people,iMy poor people Lit. “Daughter that is My people”; so, frequently, in poetry. See 4.11 and note. Put on sackclothAnd strew dust on yourselves!Mourn, as for an only child;Wail bitterly,For suddenly the destroyerIs coming upon us.

6:27 I have made you an assayer of My people—A refinerjrefiner Meaning of Heb. uncertain.—You are to note and assay their ways.

6:28 They are copper and iron:They are all stubbornly defiant;They deal baselykdeal basely See note at Lev. 19.16. All of them act corruptly.

6:29 The bellows puff;The lead is consumed by fire.lThe bellows ... fire Meaning of Heb. uncertain. Yet the smelter smelts to no purpose—The drossmdross Meaning of Heb. uncertain. is not separated out.

6:30 They are called “rejected silver,”For GOD has rejected them.

7:1 The word that came to Jeremiah from GOD:

7:2 Stand at the gate of the House of GOD, and there proclaim this word: Hear the word of GOD, all you of Judah who enter these gates to worship GOD!

7:3 Thus said GOD of Hosts, the God of Israel: Mend your ways and your actions, and I will let you dwellaleet you dwell Meaning of Heb. uncertain. Change of vocalization yields “dwell with you”; so Aquila and Vulgate. in this place.

7:4 Don’t put your trust in illusions and say, “The Temple of GOD, the Temple of GOD, the Temple of GOD are these [buildings].”

7:5 No, if you really mend your ways and your actions; if you execute justice between one party and another;

7:6 if you do not oppress the stranger, the orphan, and the widow; if you do not shed the blood of the innocent in this place; if you do not follow other gods, to your own hurt—

7:7 then only will I let you dwellblet you dwell See note at v. 3. in this place, in the land that I gave to your ancestors for all time.

7:8 See, you are relying on illusions that are of no avail.

7:9 Will you steal and murder and commit adultery and swear falsely, and sacrifice to Baal, and follow other gods whom you have not

experienced,experienced See note at Deut. 11.28.

7:10 and then come and stand before Me in this House that bears My name and say, “We are safe”?—[Safe] to do all these abhorrent things!

7:11 Do you consider this House, which bears My name, to be a den of thieves? As for Me, I have been watching—declares GOD.

7:12 Just go to My place at Shiloh, where I had established My name formerly, and see what I did to it because of the wickedness of My people Israel.

7:13 And now, because you do all these things—declares GOD—and though I spoke to you persistently, you would not listen; and though I called to you, you would not respond—

7:14 therefore I will do to the House that bears My name, on which you rely, and to the place that I gave you and your ancestors, just what I did to Shiloh.

7:15 And I will cast you out of My presence as I cast out your kinsfolk, the whole brood of Ephraim.

7:16 As for you, do not pray for this people, do not raise a cry of prayer on their behalf, do not plead with Me; for I will not listen to you.

7:17 Don’t you see what they are doing in the towns of Judah and in the streets of Jerusalem?

7:18 The children gather sticks, the fathers build the fire, and the mothers knead dough, to make cakes for the Queen of Heaven,dQueen of Heaven I.e., a particular goddess who was known by this epithet. and they pour libations to other gods, to vex Me.

7:19 Is it Me they are vexing?—says GOD. It is rather themselves, to their own disgrace.

7:20 Assuredly, thus said my Sovereign GOD: My wrath and My fury will be poured out upon this place, on human beings and on animals, on the trees of the field and the fruit of the soil. It shall burn, with none to quench it.

7:21 Thus said GOD of Hosts, the God of Israel: Add your burnt offerings to your other sacrifices and eat the meat!

7:22 For when I freed your ancestors from the land of Egypt, I did not speak with them or command them concerning burnt offerings or sacrifice.

7:23 But this is what I commanded them: Do My bidding, that I may be your God and you may be My people; walk only in the way that I enjoin upon you, that it may go well with you.

7:24 Yet they did not listen or give ear; they followed their own counsels, the willfulness of their evil hearts. They have gone backward, not forward,

7:25 from the day your ancestors left the land of Egypt until today. And though I kept sending all My servants, the prophets, to themthem Heb. “you.” daily and persistently,

7:26 they would not listen to Me or give ear. They stiffened their necks, they acted worse than their ancestors.

7:27 You shall say all these things to them, but they will not listen to you; you shall call to them, but they will not respond to you.

7:28 Then say to them: This is the nation that would not obey the ETERNAL their God, that would not accept rebuke. Faithfulness has perished, vanished from their mouths.

7:29 Shear your locks and cast them away,Take up a lament on the heights,For

GOD has spurned and cast off
The brood that provoked such wrath.

7:30 For the people of Judah have done what displeases Me—declares GOD. They have set up their abominations in the House that is called by My name, and they have defiled it.

7:31 And they have built the shrines of Topheth in the Valley of Ben-hinnom to burn their sons and daughters in fire—which I never commanded, which never came to My mind.

7:32 Assuredly, a time is coming—declares GOD—when this people
this people Heb. “they.” shall no longer speak of Topheth or the Valley of Ben-hinnom, but of the Valley of Slaughter; and they shall bury in Topheth until no room is left.

7:33 The carcasses of this people shall be food for the birds of the sky and the beasts of the earth, with none to frighten them off.

7:34 And I will silence in the towns of Judah and the streets of Jerusalem the sound of mirth and gladness, the voice of bridegroom and bride. For the whole land shall fall to ruin.

8:1 At that time—declares GOD—the bones of the kings of Judah, of its officers, of the priests, of the prophets, and of the inhabitants of Jerusalem shall be taken out of their graves

8:2 and exposed to the sun, the moon, and all the host of heaven that they loved and served and followed, to which they turned and bowed down. They shall not be gathered for reburial; they shall become dung upon the face of the earth.

8:3 And death shall be preferable to life for all that are left of this wicked folk, in all the other places to which I shall banish them—declares GOD of Hosts.

8:4 Say to them: Thus said GOD:When people fall, do they not get up again?If they turn aside, do they not turn back?

8:5 Why is this people—Jerusalem—rebellious
With a persistent rebellion?They cling to deceit,They refuse to return.

8:6 I have listened and heard:They do not speak honestly.No one regrets their own wickedness
And says, “What have I done!”They all persist in their wayward course
Like a steed dashing forward in the fray.

8:7 Even the stork in the sky knows its seasons,
And the turtledove, swift, and crane
Keep the time of their coming;
But My people pay no heed
To GOD’s law.

8:8 How can you say, “We are wise,
And we possess GOD’s Instruction”?
Assuredly, for naught has the pen labored,
For naught the scribes!

8:9 The wise men shall be put to shame,
Shall be dismayed and caught;
See, they reject the word of GOD,
So their wisdom amounts to nothing.

8:10 Assuredly, I will give their wives to others,
And their fields to dispossessors;
For from the smallest to the greatest,
They are all greedy for gain;
Priest and prophet alike,
They all act falsely.

8:11 They offer healing offhand
For the wounds of My poor people,
Saying, “All is well, all is well,”
When nothing is well.

8:12 They have acted shamefully;
They have done abhorrent things—
Yet they do not feel shame,
They cannot be made to blush.
Assuredly, they shall fall among the falling,
They shall stumble at the time of their doom—said GOD.

8:13 I will make an end of them^aI will make an end of them Meaning of Heb. uncertain; change of vocalization yields “Their fruit harvest has been gathered in.” —declares GOD:No grapes left on the vine,No figs on the fig tree,The leaves all withered;Whatever I have given them is gone.^bWhatever I have given them is gone Meaning of Heb. uncertain.

8:14 Why are we sitting by?Let us gather into the fortified citiesAnd meet our doom there.For the ETERNAL our God has doomed us—And has made us drink a bitter draft,Because we sinned against GOD.

8:15 We hoped for good fortune, but no happiness came;For a time of relief—instead there is terror!

8:16 The snorting of their horses was heard from Dan;At the loud neighing of their steedsThe whole land quaked.They came and devoured the land and what was in it,The towns and those who dwelt in them.

8:17 Lo, I will send serpents against you,Adders that cannot be charmed,And they shall bite you—declares GOD.

8:18 When in grief I would seek comfort,^cWhen in grief I would seek comfort Meaning of Heb. uncertain. My heart is sick within me.

8:19 ^dHere God is speaking. “Is not GOD in Zion?Is not her Sovereign in her midst?Why then did they anger Me with their images,With alien futilities?”Hark! The outcry of my poor peopleFrom the land far and wide:

8:20 “Harvest is past,Summer is gone,But we have not been saved.”

8:21 Because my people is shattered I am shattered;I am dejected, seized by desolation.

8:22 Is there no balm in Gilead?Can no physician be found?Why has healing not yetCome to my poor people?

8:23 Oh, that my head were water,My eyes a fount of tears!Then would I weep day and nightFor the slain of my poor people.

9:1 Oh, to be in the desert,At an encampment for wayfarers!Oh, to leave my people,To go away from them—For they are all adulterers,A band of rogues.

9:2 They bend their tongues like bows;They are valorous in the landFor treachery, not for honesty;They advance from evil to evil.And they do not heed Me—declares GOD.

9:3 Each of you, beware of your friend!Trust not even your kinsfolk!For every sibling takes advantage,^aevery sibling takes advantage Or “every brother is a heel-grabber”; cf. Gen. 25.26; 27.36. Every friend deals basely.^bdeals basely See note at Lev. 19.16.

9:4 They cheat each other,They will not speak truth;They have trained their tongues to speak falsely;They wear themselves out working iniquity.

9:5 You dwell in the midst of deceit.In their deceit,^cThey wear themselves out ... In their deceit Meaning of Heb. uncertain. they refuse to heed Me—declares GOD.

9:6 Assuredly, thus said GOD of Hosts:Lo, I shall smelt and assay them—For what else can I do because of My poor people?^dFor what else can I do because of My poor people? Meaning of Heb. uncertain.

9:7 Their tongue is a sharpened arrow,They use their mouths to deceive.They speak to their fellows in friendship,But lay an ambush for them in their hearts.

9:8 Shall I not punish them for such deeds?—says GOD—Shall I not bring retribution On such a nation as this?

9:9 For the mountains I take up weeping and wailing, For the pastures in the wilderness, a dirge. They are laid waste; nobody passes through, And no sound of cattle is heard. Birds of the sky and beasts as well Have fled and are gone.

9:10 I will turn Jerusalem into rubble, Into dens for jackals; And I will make the towns of Judah A desolation without inhabitants.

9:11 Is anybody so wise As to understand this? To whom has GOD's mouth spoken, So that it can be related: Why is the land in ruins, Laid waste like a wilderness, With none passing through?

9:12 GOD replied: Because they forsook the Teaching I had set before them. They did not obey Me and they did not follow it,

9:13 but followed their own willful heart and followed the Baalim, as their ancestors had taught them.

9:14 Assuredly, thus said GOD of Hosts, the God of Israel: I am going to feed that people wormwood and make them drink a bitter draft.

9:15 I will scatter them among nations that they and their ancestors never knew; and I will dispatch the sword after them until I have consumed them.

9:16 Thus said GOD of Hosts: Listen! Summon the dirge-singers, edirge-singers The Heb. term denotes women. let them come; Send for the skilled women, let them come.

9:17 Let them quickly start a wailing for us, That our eyes may run with tears, Our pupils flow with water.

9:18 For the sound of wailing Is heard from Zion: How we are despoiled! How greatly we are shamed! Ah, we must leave our land, Abandon Abandon Lit. "They abandoned." our dwellings!

9:19 Hear, O women, the word of GOD, Let your ears receive the divine word, gdivine word Lit. "word of His mouth." And teach your daughters wailing, And one another lamentation.

9:20 For death has climbed through our windows, Has entered our fortresses, To cut off babes from the streets, Young men from the squares.

9:21 Speak thus—says GOD: People's carcasses shall lie Like dung upon the fields, Like sheaves behind the reaper, With none to pick them up.

9:22 Thus said GOD: Let not the wise glory in their wisdom; Let not the strong glory in their strength; Let not the rich glory in their riches.

9:23 But only in this should one glory: In being earnestly devoted to Me. For I GOD act with kindness, Justice, and equity in the world; For in these I delight—declares GOD.

9:24 Lo, days are coming—declares GOD—when I will take note of everyone circumcised in the foreskin: hcircumcised in the foreskin Force of Heb. uncertain.

9:25 of Egypt, Judah, Edom, the Ammonites, Moab, and all the desert dwellers who have the hair of their temples clipped. For all these nations are uncircumcised, but all the House of Israel are uncircumcised of heart. iuncircumcised of heart I.e., their minds are blocked to God's commandments.

10:1 Hear the word that GOD has spoken to you, O House of Israel!

10:2 Thus said GOD: Do not learn to go the way of the nations, And do not be dismayed by portents in the sky; Let the nations be dismayed by them!

10:3 For the laws of the nations, the laws of the nations. Emendation yields “the objects that the nations fear.” are delusions: For it is the work of a craftsman’s hands. He cuts down a tree in the forest with an ax,

10:4 He adorns it with silver and gold, He fastens it with Heb. “them.” with nails and hammer, So that it does not totter.

10:5 They are like a scarecrow in a cucumber patch, They cannot speak. They have to be carried, For they cannot walk. Be not afraid of them, for they can do no harm; Nor is it in them to do any good.

10:6 O ETERNAL One, there is none like You! You are great and Your name is great in power.

10:7 Who would not revere You, O Sovereign of the nations? For that is Your due, Since among all the wise of the nations And among all their royalty There is none like You.

10:8 But they are both dull and foolish; [Their] doctrine is but delusion; c[Their] doctrine is but delusion. Meaning of Heb. uncertain. It is a piece of wood,

10:9 Silver beaten flat, that is brought from Tarshish, And gold from Uphaz, The work of a craftsman and the goldsmith’s hands; Their clothing is blue and purple, All of them are the product of skilled workers.

10:10 But the ETERNAL is truly God—A living God, The everlasting Sovereign. At God’s wrath, the earth quakes, And nations cannot endure such rage.

10:11 dThis verse is in Aramaic. Thus shall you say to them: Let the gods, who did not make heaven and earth, perish from the earth and from under these heavens.

10:12 [God] made the earth by might, Established the world by wisdom, And with understanding stretched out the skies.

10:13 When [God] bellows, eWhen [God] bellows. Lit. “At the sound of His making.” There is a rumbling of water in the skies; Vapors rise from the end of the earth, Lightning accompanies the rain, And wind is brought forth from God’s treasures.

10:14 Every mortal is proved dull, without knowledge; Every goldsmith is put to shame because of the idol, For their molten images are a deceit—There is no breath in them.

10:15 They are delusion, a work of mockery; In their hour of doom, they shall perish.

10:16 Not like these is the Portion of Jacob—The One who formed all things, With Israel as a permanent possession—Whose name is GOD of Hosts.

10:17 Gather up your bundle, bundle. Meaning of Heb. uncertain. from the ground, You who dwell under siege!

10:18 For thus said GOD: I will fling away the inhabitants of the land this time: I will harass them so that they shall feel it. gfeel it. Emendation yields “have to leave.”

10:19 Woe unto me for my hurt, My wound is severe! I thought, “This is but a sickness And I must bear it.”

10:20 My tents are ravaged, All my tent cords are broken. My children have gone

forth from me And are no more; No one is left to stretch out my tents And hang my tent cloths.

10:21 For the shepherds shepherds I.e., rulers; cf. note at 2.8. are dull And did not seek GOD; Therefore they have not prospered And all their flock is scattered.

10:22 Hark, a noise! It is coming, A great commotion out of the north, That the towns of Judah may be made a desolation, A haunt of jackals.

10:23 I know, O ETERNAL One, that mortals' road is not theirs [to choose], That people, as they walk, cannot direct their own steps.

10:24 Chastise me, O ETERNAL One, but in measure; Not in Your wrath, lest You reduce me to naught.

10:25 Pour out Your wrath on the nations who have not heeded You, Upon the clans that have not invoked Your name. For they have devoured Jacob, Have devoured and consumed him, And have laid desolate his homesteads.

11:1 The word that came to Jeremiah from GOD:

11:2 "Hear the terms of this covenant, and recite them to the citizenry of Judah and the inhabitants of Jerusalem!

11:3 And say to them, Thus said the ETERNAL, the God of Israel: Cursed be anyone who will not obey the terms of this covenant,

11:4 which I enjoined upon your ancestors when I freed them from the land of Egypt, the iron crucible, saying, 'Obey Me and observe them, a them I.e., the terms of the covenant. just as I command you, that you may be My people and I may be your God'—

11:5 in order to fulfill the oath that I swore to your fathers, fathers See note at Josh. 1.6. to give them a land flowing with milk and honey, as is now the case." And I responded, "Amen, ETERNAL One."

11:6 And GOD said to me, "Proclaim all these things through the towns of Judah and the streets of Jerusalem: Hear the terms of this covenant, and perform them.

11:7 For I have repeatedly and persistently warned your ancestors from Lit. "at." the time I brought them out of Egypt to this day, saying: Obey My commands.

11:8 But they would not listen or give ear; they all followed the willfulness of their evil hearts. So I have brought upon them all the terms terms I.e., the punishments prescribed for violation. of this covenant, because they did not do what I commanded them to do."

11:9 GOD said to me, "A conspiracy exists among the citizenry of Judah and the inhabitants of Jerusalem.

11:10 They have returned to the iniquities of their ancestors of old, who refused to heed My words. They, too, have followed other gods and served them. The House of Israel and the House of Judah have broken the covenant that I made with their ancestors."

11:11 Assuredly, thus said GOD: I am going to bring upon them disaster from which they will not be able to escape. Then they will cry out to me, but I will not listen to them.

11:12 And the townspeople townspeople Lit. "towns." of Judah and the inhabitants of Jerusalem will go and cry out to the gods to which they

sacrifice; but they will not be able to rescue them in their time of disaster.

11:13 For your gods have become as many as your towns, O Judah, and you have set up as many altars to ShamefShame See note at 3.24. as there are streets in Jerusalem—altars for sacrifice to Baal.

11:14 As for you, do not pray for this people, do not raise a cry of prayer on their behalf; for I will not listen when they call to Me on account of their disaster.

11:15 Why should My beloved be in My House, Who executes so many vile designs? The sacral flesh will pass away from you, For you exult while performing your evil deeds. gWho executes so many vile designs? / The sacral flesh will pass away from you, / For you exult while performing your evil deeds Meaning of Heb. uncertain. Emendation yields “Who does such vile deeds? / Can your treacheries be canceled by sacral flesh / That you exult while performing your evil deeds?”

11:16 GOD named you “Verdant olive tree, Fair, with choice fruit.” But with a great roaring sound [God] has set it on fire, And its boughs are broken. hbroken Emendation yields “burned.”

11:17 GOD of Hosts, who planted you, has decreed disaster for you, because of the evil wrought by the House of Israel and the House of Judah, who angered Me by sacrificing to Baal.

11:18 GOD informed me, and I knew—Then You let me see their deeds.

11:19 For I was like a docile lamb Led to the slaughter; I did not realize That it was against me They fashioned their plots: “Let us destroy the tree with its fruit, if fruit Or “sap.” Let us cut him off from the land of the living. That his name be remembered no more!”

11:20 O GOD of Hosts, O just Judge, Who test the thoughts and the mind, Let me see Your retribution upon them, For I lay my case before You.

11:21 Assuredly, thus said GOD of Hosts concerning the people of Anathoth jpeople of Anathoth I.e., the local leaders, authorized to act on the town’s behalf. who seek your life and say, “You must not prophesy anymore in the name of GOD, or you will die by our hand”—

11:22 Assuredly, thus said GOD of Hosts: “I am going to deal with them: the young men shall die by the sword, their boys and girls shall die by famine.

11:23 No remnant shall be left of them, for I will bring disaster on the people of Anathoth, kpeople of Anathoth See note at v. 21. the year of their doom.”

12:1 You will win, awin Lit. “be in the right.” O ETERNAL One, if I make claim against You, Yet I shall present charges against You: Why does the way of the wicked prosper? Why are the workers of treachery at ease?

12:2 You have planted them, and they have taken root, They spread, they even bear fruit. You are present in their mouths, But far from their thoughts.

12:3 Yet You, ETERNAL One, have noted and observed me; You have tested my heart, and found it with You. Drive them out like sheep to the slaughter, Prepare them for the day of slaying!

12:4 How long must the land languish, And the grass of all the countryside dry up? Must beasts and birds perish, Because of the evil of its inhabitants, Who say, “[God] will not look upon our future”? bfuture Septuagint reads “ways.”

12:5 cGod here replies to Jeremiah’s plea in vv. 1–3. If you race with the

foot-runners and they exhaust you,How then can you compete with horses?If you are secure onlydsecure only Some Septuagint mss. read “not secure.” in a tranquil land,How will you fare in the jungle of the Jordan?

12:6 For even your own kin and your father’s house—Even they are treacherous toward you;They cry after you as a mob.Do not believe themWhen they speak cordially to you.

12:7 I have abandoned My House,I have deserted My possession,I have given over My dearly belovedInto the hands of her enemies.

12:8 My own peoplepeople Lit. “possession”; the land as well as the people, as is clear in v. 14. acted toward MeLike a lion in the forest;She raised her voice against Me—Therefore I have rejected her.

12:9 My own people acts toward MeLike a bird of prey [or] a hyena;Let the birds of prey surround her!fMy own people ... surround her Meaning of Heb. uncertain. Go, gather all the wild beasts,Bring them to devour!

12:10 Many shepherds have destroyed My vineyard,Have trampled My field,Have made My delightful fieldA desolate wilderness.

12:11 They havegThey have Heb. “He has.” made her a desolation;Desolate, she pours out grief to Me.The whole land is laid desolate,But nobody gives it thought.

12:12 Spoilers have comeUpon all the bare heights of the wilderness.For a sword of GOD devoursFrom one end of the land to the other;No flesh is safe.

12:13 They have sown wheat and reaped thorns,They have endured pain to no avail.Be shamed, then, by your harvest—By GOD’s blazing wrath!

12:14 Thus said GOD: As for My wicked neighbors who encroach on the heritage that I gave to My people Israel—I am going to uproot them from their soil, and I will uproot the House of Judah out of the midst of them.

12:15 Then, after I have uprooted them, I will take them back into favor, and restore them all to their own inheritance and their own land.

12:16 And if they learn the ways of My people, to swear by My name—“As GOD lives”—just as they once taught My people to swear by Baal, then they shall be built up in the midst ofhbuilt up in the midst of Or “incorporated into.” My people.

12:17 But if they do not give heed, I will tear out that nation, tear it out and destroy it—declares GOD.

13:1 Thus GOD said to me: “Go buy yourself a loincloth of linen, and put it around your loins, but do not dip it into water.”

13:2 So I bought the loincloth in accordance with GOD’s command, and put it about my loins.

13:3 And the word of GOD came to me a second time:

13:4 “Take the loincloth that you bought, which is about your loins, and go at once to PerathaPerath Or “the Euphrates”; cf. “Parah,” Josh. 18.23. and cover it up there in a cleft of the rock.”

13:5 I went and buried it at Perath, as GOD had commanded me.

13:6 Then, after a long time, GOD said to me, “Go at once to Perath and take there the loincloth that I commanded you to bury there.”

13:7 So I went to Perath and dug up the loincloth from the place where I had buried it; and found the loincloth ruined; it was not good for anything.

13:8 The word of GOD came to me:

13:9 Thus said GOD: Even so will I ruin the overweening pride of Judah and Jerusalem.

13:10 This wicked people who refuse to heed My bidding, who follow the willfulness of their own hearts, who follow other gods and serve them and worship them, shall become like that loincloth, which is not good for anything.

13:11 For as a loincloth clings close to a man's loins, so I brought close to Me the whole House of Israel and the whole House of Judah—declares GOD—that they might be My people, for fame, and praise, and splendor. But they would not obey.

13:12 And speak this word to them: Thus said the ETERNAL, the God of Israel: "Every jar should be filled with wine." And when they say to you, "Don't we know that every jar should be filled with wine?"

13:13 say to them, "Thus said GOD: I am going to fill with drunkenness all the inhabitants of this land, and the kings who sit on the throne of David, and the priests and the prophets, and all the inhabitants of Jerusalem.

13:14 And I will smash them one against the other, parents and children alike—declares GOD; no pity, compassion, or mercy will stop Me from destroying them."

13:15 Attend and give ear; be not haughty, For GOD has spoken.

13:16 Give honor to the ETERNAL your God Before darkness descends, Before your feet stumble On the mountains in shadow—When you hope for light, And it is turned to darkness And becomes deep gloom.

13:17 For if you will not give heed, My inmost self must weep, Because of your arrogance; My eye must stream and flow With copious tears, Because GOD's flock Is taken captive.

13:18 Say to the king and the queen mother, "Sit in a lowly spot; For your diadems are abased, Your glorious crowns."

13:19 The cities of the Negeb are shut, There is no one to open them; Judah is exiled completely, All of it exiled. bJudah is exiled completely, / All of it exiled I.e., most of Judah has been annexed by an alien people.

13:20 Raise your eyes and behold Those who come from the north: Where are the sheep entrusted to you, The flock you took pride in?

13:21 What will you say when they appoint as your heads Those among you whom you trained to be tame? cWhat will you say ... to be tame? Meaning of Heb. uncertain. Shall not pangs seize you Like a woman in childbirth?

13:22 And when you ask yourself, "Why have these things befallen me?" It is because of your great iniquity That your skirts are lifted up, Your limbs exposed.

13:23 Can the Cushites Cushites People of Cush, the region south of Egypt. change their skin, Or leopards their spots? Just as much can you do good, Who are practiced in doing evil!

13:24 So I will scatter you you Heb. "them." like straw that flies Before the desert wind.

13:25 This shall be your lot, Your measured portion from Me—declares GOD. Because you forgot Me And trusted in falsehood,

13:26 I in turn will lift your skirts over your face And your shame shall be

seen.

13:27 I behold your adulteries, Your lustful neighing, Your unbridled depravity, your vile acts On the hills of the countryside. Woe to you, O Jerusalem, Who will not be pure! How much longer shall it be?

14:1 The word of GOD that came to Jeremiah concerning the droughts.

14:2 Judah is in mourning, Her settlements languish. They are bowed to the ground, And the outcry of Jerusalem rises.

14:3 Their nobles sent their servants for water; They came to the cisterns, they found no water. They returned, their vessels empty. They are shamed and humiliated, They cover their heads.

14:4 Because of the ground there is dismay, a Because of the ground there is dismay Meaning of Heb. uncertain. For there has been no rain on the earth. The plowers are shamed, They cover their heads.

14:5 Even the hind in the field Forsakes her newborn fawn, Because there is no grass.

14:6 And the wild asses stand on the bare heights, Snuffing the air like jackals; Their eyes pine, Because there is no herbage.

14:7 Though our iniquities testify against us, Act, O ETERNAL One, for the sake of Your name; Though our rebellions are many And we have sinned against You.

14:8 O Hope of Israel, Its deliverer in time of trouble, Why are You like a stranger in the land, Like a traveler who stops only for the night?

14:9 Why are You like a man who is stunned, b stunned Or “impaired.” Like a warrior who cannot give victory? Yet You are in our midst, O ETERNAL One, And Your name is attached to us—Do not forsake us!

14:10 Thus said GOD concerning this people: “Truly, they love to stray, they have not restrained their feet; so GOD has no pleasure in them. Now their iniquity will be recalled—and their sin punished.”

14:11 And GOD said to me, “Do not pray for the benefit of this people.

14:12 When they fast, I will not listen to their outcry; and when they present burnt offering and grain offering, I will not accept them. I will exterminate them by war, famine, and disease.”

14:13 I said, “Ah, my Sovereign GOD! The prophets are saying to them, ‘You shall not see the sword, famine shall not come upon you, but I will give you unfailing security in this place.’”

14:14 GOD replied: It is a lie that the prophets utter in My name. I have not sent them or commanded them. I have not spoken to them. A lying vision, an empty divination, the deceit of their own contriving—that is what they prophesy to you!

14:15 Assuredly, thus said GOD concerning the prophets who prophesy in My name though I have not sent them, and who say, “Sword and famine shall not befall this land”; those very prophets shall perish by sword and famine.

14:16 And the assembly to whom they prophesy shall be left lying in the streets of Jerusalem because of the famine and the sword, with none to bury them—they, their wives, their sons, and their daughters. I will pour out upon them [the requital of] their wickedness.

14:17 And do you speak to them thus: Let my eyes run with tears, Day and night let them not cease, For my hapless people c my hapless people Lit. “the maiden

daughter, My people.” has suffered A grievous injury, a very painful wound.

14:18 If I go out to the country—Lo, the slain of the sword.If I enter the city—Lo, those who are sick with those who are sick with Lit. “the sicknesses of.” famine.Both priest and prophet roam Meaning of Heb. uncertain. the land,They know not where.

14:19 Have You, then, rejected Judah?Have You spurned Zion?Why have You smitten us So that there is no cure?Why do we hope for happiness,But find no good;For a time of healing,And meet terror instead?

14:20 We acknowledge our wickedness, O ETERNAL One—The iniquity of our ancestors—For we have sinned against You.

14:21 For Your name’s sake, do not disown us;Do not dishonor Your glorious throne.Remember, do not annul Your covenant with us.

14:22 Can any of the false gods of the nations give rain?Can the skies of themselves give showers?Only You can, O ETERNAL One our God!So we hope in You,For only You made all these things.

15:1 GOD said to me, “Even if Moses and Samuel were to intercede with Me,aintercede with Me Lit. “stand before Me,” as Jeremiah is doing now; cf.

18.20. I would not be won over to that people. Dismiss them from My presence, and let them go forth!

15:2 And if they ask you, ‘To what shall we go forth?’ answer them, ‘Thus said GOD:Those destined for the plague, to the plague;Those destined for the sword, to the sword;Those destined for famine, to famine;Those destined for captivity, to captivity.

15:3 And I will appoint over them four kindsbkinds Meaning of Heb. uncertain. [of punishment]—declares GOD—the sword to slay, the dogs to drag, the birds of the sky, and the beasts of the earth to devour and destroy.

15:4 I will make them a horror to all the kingdoms of the earth, on account of King Manasseh son of Hezekiah of Judah, and of what he did in Jerusalem.”

15:5 But who will pity you, O Jerusalem,Who will console you?Who will turn aside to inquireAbout your welfare?

15:6 You cast Me off—declares GOD—You go ever backward.So I have stretched out My hand to destroy you;I cannot relent.

15:7 I will scatter them as with a winnowing forkThrough the settlements of the earth.I will bereave, I will destroy My people,For they would not turn back from their ways.

15:8 Their widows shall be more numerousThan the sands of the seas.I will bring against them—Young men and mothers togethercYoung men and mothers together Meaning of Heb. uncertain.—A destroyer at noonday.I will bring down suddenly upon themAlarmdAlarm Meaning of Heb. uncertain. and terror.

15:9 She who bore seven is forlorn,Utterly disconsolate;Her sun has set while it is still day,She is shamed and humiliated.The remnant of them I will deliver to the sword,To the power of their enemies—declares GOD.

15:10 Woe is me, my mother, that you ever bore me—A man of conflict and strife with all the land!I have not lent,And I have not borrowed;Yet everyone curses me.

15:11 GOD said:Surely, a mere remnant of youWill I spare for a better fate!eSurely ... better fate Meaning of Heb. uncertain. By the enemy from the

north from the north Moved up from v. 12 for clarity. In a time of distress and a time of disaster, Surely, I will have you struck down!

15:12 Can iron break iron and bronze? Can iron break iron and bronze?

Emendation yields “[God] shall shatter iron—iron and bronze!”

15:13 I will hand over your wealth and your treasures As a spoil, free of charge, Because of all your sins throughout your territory.

15:14 And I will bring your enemies By way of a land you have not known. I will hand over ... you have not known Meaning of Heb. uncertain. For a fire has flared in My wrath, It blazes against you.

15:15 O ETERNAL One, you know—Remember me and take thought of me, Avenge me on those who persecute me; Do not yield to Your patience, Do not let me perish! I do not let me perish Lit. “Do not take me away.” Consider how I have borne insult On Your account.

15:16 When Your words were offered, I devoured them; Your word brought me the delight and joy Of knowing that Your name is attached to me, O ETERNAL One, God of Hosts.

15:17 I have not sat in the company of revelers And made merry! I have sat lonely because of Your hand upon me, For You have filled me with gloom.

15:18 Why must my pain be endless, My wound incurable, Resistant to healing? You have been to me like a spring that fails, Like waters that cannot be relied on.

15:19 Assuredly, thus said GOD: If you turn back, I shall take you back And you shall stand before Me; If you produce what is noble Out of the worthless, You shall be My spokesman. They shall come back to you, Not you to them.

15:20 Against this people I will make you As a fortified wall of bronze: They will attack you, But they shall not overcome you, For I am with you to deliver and save you—declares GOD.

15:21 I will save you from the hands of the wicked And rescue you from the clutches of the violent.

16:1 The word of GOD came to me:

16:2 You are not to marry and not to have sons and daughters in this place.

16:3 For thus said GOD concerning any sons and daughters that may be born in this place, and concerning the mothers who bear them, and concerning the fathers who beget them in this land:

16:4 They shall die gruesome deaths. They shall not be lamented or buried; they shall be like dung on the surface of the ground. They shall be consumed by the sword and by famine, and their corpses shall be food for the birds of the sky and the beasts of the earth.

16:5 For thus said GOD: Do not enter a house of mourning, a mourning Lit. “religious gathering.” Do not go to lament and to condole with them; For I have withdrawn My favor from that people—declares GOD—My kindness and compassion.

16:6 Great and small alike shall die in this land, They shall not be buried; no one shall lament them, Nor gash and tensure themselves for them.

16:7 They shall not break bread So a few mss. Most mss. and editions read “to them.” for a mourner mourner Lit. “mourning.” To offer comfort for a death, Nor offer one a cup of consolation For the loss of their father or mother.

16:8 Nor shall you enter a house of feasting, To sit down with them to eat and drink.

16:9 For thus said GOD of Hosts, the God of Israel: I am going to banish from this place, in your days and before your eyes, the sound of mirth and gladness, the voice of bridegroom and bride.

16:10 And when you announce all these things to that people, and they ask you, “Why has GOD decreed upon us all this fearful evil? What is the iniquity and what the sin that we have committed against the ETERNAL our God?”

16:11 say to them, “Because your ancestors deserted Me—declares GOD—and followed other gods and served them and worshiped them; they deserted Me and did not keep My Instruction.

16:12 And you have acted worse than your ancestors, every one of you following the willfulness of their own evil heart and paying no heed to Me.

16:13 Therefore I will hurl you out of this land to a land that neither you nor your ancestors have known, and there you will serve other gods, day and night; for I will show you no mercy.”

16:14 Assuredly, a time is coming—declares GOD—when it shall no more be said, “As GOD lives who brought the Israelites out of the land of Egypt,”

16:15 but rather, “As GOD lives who brought the Israelites out of the northland, and out of all the lands to which they had been banished.” For I will bring them back to their land, which I gave to their ancestors.

16:16 Lo, I am sending for many fishermen—declares GOD—And they shall haul them out; And after that I will send for many hunters, And they shall hunt them Out of every mountain and out of every hill And out of the clefts of the rocks.

16:17 For My eyes are on all their ways, They are not hidden from My presence, Their iniquity is not concealed from My sight.

16:18 I will pay them in full See note to Isa. 65.7.—Nay, doubly for their iniquity and their sins—Because they have defiled My land With the corpses of their abominations, their abominations I.e., their lifeless idols. And have filled My own possession With their abhorrent things.

16:19 O ETERNAL One, my strength and my stronghold, My refuge in a day of trouble, To You nations shall come From the ends of the earth and say: Our ancestors inherited utter delusions, Things that are futile and worthless.

16:20 Can mortals make gods for themselves? No-gods are they!

16:21 Assuredly, I will teach them, Once and for all I will teach them My power and My might. And they shall learn that My name is GOD.

17:1 The guilt of Judah is inscribed With a stylus of iron, Engraved with an adamant point On the tablet of their hearts, And on the horns of their altars,

17:2 While their children remember And on the horns of their altars, / While their children remember Meaning of Heb. uncertain. Emendation yields “Surely the horns of their altars / Are as a memorial against them.” Their altars and sacred posts, sacred posts Used in worship of the goddess Asherah. By verdant trees, Upon lofty hills.

17:3 Meaning of verse uncertain. Because of the sin of your shrines Throughout your borders, I will make your rampart a heap in the field, And all your treasures a spoil.

17:4 You will forfeit, dYou will forfeit Meaning of Heb. uncertain. Emendation yields “Your hand must let go.” by your own act, The inheritance I have given you; I will make you a slave to your enemies In a land you have never known. For you have kindled the flame of My wrath That shall burn for all time.

17:5 Thus said GOD: Cursed is the man who trusts in mortals, Who makes mere flesh his strength, And turns his thoughts from GOD.

17:6 He shall be like a bush Or “tamarisk”; exact meaning of Heb. uncertain. in the desert, Which does not sense the coming of good: It is set in the scorched places of the wilderness, In a barren land without inhabitant.

17:7 Blessed is the man who trusts in GOD, Whose trust is GOD alone.

17:8 He shall be like a tree planted by waters, Sending forth its roots by a stream: It does not sense the coming of heat, Its leaves are ever fresh; It has no care in a year of drought, It does not cease to yield fruit.

17:9 Most devious is the heart; It is perverse—who can fathom it?

17:10 I GOD probe the heart, Search the mind—To repay each person according to their own ways, With the proper fruit of their deeds.

17:11 Like a partridge hatching what she did not lay Like a partridge hatching what she did not lay Meaning of Heb. uncertain. Or “Like a partridge brooding what does not hatch.” Typically, the partridge lays many eggs on open ground, few of which survive. So are those who amass wealth by unjust means; In mid-life it will leave them, And in the end they will be proved fools.

17:12 O Throne of Glory exalted from of old, Our Sacred Shrine!

17:13 O Hope of Israel! O ETERNAL One! All who forsake You shall be put to shame, Those in the land who turn from You You Lit. “Me.” Shall be doomed, hdoomed Lit. “inscribed”; meaning of line uncertain. For they have forsaken GOD, The Fount of living waters.

17:14 Heal me, O ETERNAL One, and let me be healed; Save me, and let me be saved; For You are my glory.

17:15 See, they say to me: “Where is GOD’s prediction? Let it come to pass!”

17:16 But I have not evaded Being a shepherd in your service, ievaded / Being a shepherd in your service Exact force of Heb. uncertain. Emendation yields “urged you to [bring] misfortune.” Nor have I longed for the fatal day. You know the utterances of my lips, They were ever before You.

17:17 Do not be a cause of dismay to me; You are my refuge in a day of calamity.

17:18 Let my persecutors be shamed, And let not me be shamed; Let them be dismayed, And let not me be dismayed. Bring on them the day of disaster, And shatter them with double destruction.

17:19 Thus said GOD to me: Go and stand in the People’s Gate, by which the kings of Judah enter and by which they go forth, and in all the gates of Jerusalem,

17:20 and say to them: Hear the word of GOD, O kings of Judah, and all Judah, and all the inhabitants of Jerusalem who enter by these gates!

17:21 Thus said GOD: Guard yourselves for your own sake against carrying burdens burdens Or “merchandise.” on the sabbath day, and bringing them through the gates of Jerusalem.

17:22 Nor shall you carry out burdens from your houses on the sabbath day, or

do any work, but you shall hallow the sabbath day, as I commanded your ancestors.

17:23 (But they would not listen or turn their ear; they stiffened their necks and would not pay heed or accept discipline.)

17:24 If you obey Me—declares GOD—and do not bring in burdens through the gates of this city on the sabbath day, but hallow the sabbath day and do no work on it,

17:25 then through the gates of this city shall enter kings who sit upon the throne of David, with their officers—riding on chariots and horses, they and their officers—and the citizenry of Judah and the inhabitants of Jerusalem. And this city shall be inhabited for all time.

17:26 And people shall come from the towns of Judah and from the environs of Jerusalem, and from the land of Benjamin, and from the Shephelah, and from the hill country, and from the Negeb, bringing burnt offerings and sacrifices, grain offerings and frankincense, and bringing offerings of thanksgiving to the House of GOD.

17:27 But if you do not obey My command to hallow the sabbath day and to carry in no burdens through the gates of Jerusalem on the sabbath day, then I will set fire to its gates; it shall consume the fortresses of Jerusalem and it shall not be extinguished.

18:1 The word that came to Jeremiah from GOD:

18:2 “Go down to the house of a potter, and there I will impart My words to you.”

18:3 So I went down to the house of a potter, and found him working at the wheel.

18:4 And if the vessel he was making was spoiled, as happens to clay in the potter’s hands,^aAnd if the vessel he was making was spoiled, as happens to clay in the potter’s hands So some mss. and one early edition. Most mss. and editions read “And if the vessel that he was making with clay in the potter’s hands was spoiled.” he would make it into another vessel, such as the potter saw fit to make.

18:5 Then the word of GOD came to me:

18:6 O House of Israel, can I not deal with you like this potter?—says GOD. Just like clay in the hands of the potter, so are you in My hands, O House of Israel!

18:7 At one moment I may decree that a nation or a kingdom shall be uprooted and pulled down and destroyed;

18:8 but if that nation against which I made the decree turns back from its wickedness, I change My mind concerning the punishment I planned to bring on it.

18:9 At another moment I may decree that a nation or a kingdom shall be built and planted;

18:10 but if it does what is displeasing to Me and does not obey Me, then I change My mind concerning the good I planned to bestow upon it.

18:11 And now, say to the citizenry of Judah and the inhabitants of Jerusalem: Thus said GOD: I am devising^bdevising The same Hebrew word as is used above for “potter.” disaster for you and laying plans against you. Turn back, each of

you, from your wicked ways, and mend your ways and your actions!

18:12 But they will say, “It is no use. We will keep on following our own plans; each of us will act in the willfulness of our own evil heart.”

18:13 Assuredly, thus said GOD: Inquire among the nations: Who has heard anything like this? Maiden Israel has done a most horrible thing.

18:14 c Meaning of verse uncertain; cf. 2.13; 17.13. Does one forsake Lebanon snow From the mountainous rocks? Does one abandon cool water Flowing from afar?

18:15 Yet My people have forgotten Me: They sacrifice to a delusion: They are made to stumble in their ways—The ancient paths—And to walk instead on byways, On a road not built up.

18:16 So their land will become a desolation, An object of hissing for all time. Every passerby will be appalled And will shake their head. dhissing... shake their head Observers of ruin performed these actions, to ward off a like fate for themselves; cf. Lam. 2.15.

18:17 Like the east wind, I will scatter them Before the enemy. I will look upon their back, not their face, e I will look upon their back, not their face Change of vocalization yields “I will show them [My] back and not [My] face.” In their day of disaster.

18:18 They said, f They said Cf. 20.10. “Come let us devise a plot against Jeremiah—for instruction shall not fail from the priest, nor counsel from the wise, nor oracle from the prophet. Come, let us strike him with the tongue, and we shall no longer have to listen to all those words of his.”

18:19 Listen to me, O ETERNAL One—And take note of what my enemies say! g what my enemies say Emendation yields “my case.”

18:20 Should good be repaid with evil? Yet they have dug a pit for me. Remember how I stood before You To plead in their behalf, To turn Your anger away from them!

18:21 Oh, give their children over to famine, Mow them down by the sword. Let their wives be bereaved Of children and husbands, Let their men h their men I.e., their subordinates. be struck down by the plague, And their young men be slain in battle by the sword.

18:22 Let an outcry be heard from their houses When You bring sudden marauders against them; For they have dug a pit to trap me, And laid snares for my feet.

18:23 O ETERNAL One, You know All their plots to kill me. Do not pardon their iniquity, Do not blot out their guilt from Your presence. Let them be made to stumble before You—Act against them in Your hour of wrath!

19:1 Thus said GOD: Go buy a jug of potter’s ware. And [take] some of the elders of the people and the priests,

19:2 and go out to the Valley of Ben-hinnom—at the entrance of the Harsith Gate at the entrance of the Harsith Gate In contrast to others “by way of the Potsherd Gate”; meaning of Heb. uncertain.—and proclaim there the words that I will speak to you.

19:3 Say: “Hear the word of GOD, O kings of Judah and inhabitants of Jerusalem! Thus said GOD of Hosts, the God of Israel: I am going to bring such disaster upon this place that the ears of all who hear about it will tingle.

19:4 For they and their ancestors and the kings of Judah have forsaken Me, and have made this place alien [to Me]; they have sacrificed in it to other gods

whom they have not experienced, experienced See note at Deut. 11.28. and they have filled this place with the blood of the innocent.

19:5 They have built shrines to Baal, to put their children to the fire as burnt offerings to Baal—which I never commanded, never decreed, and which never came to My mind.

19:6 Assuredly, a time is coming—declares GOD—when this place shall no longer be called Topheth or Valley of Ben-hinnom, but Valley of Slaughter.

19:7 “And I will frustrate frustrate Lit. “empty,” Heb. u-baqgothi, a play on baqbuq, “jug” in v. 1. the plans of Judah and Jerusalem in this place. I will cause them to fall by the sword before their enemies, by the hand of those who seek their lives; and I will give their carcasses as food to the birds of the sky and the beasts of the earth.

19:8 And I will make this city an object of horror and hissing; dhissing See note at 18.16. everyone who passes by it will be appalled and will hiss over all its wounds.

19:9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall devour one another’s flesh—because of the desperate straits to which they will be reduced by their enemies, who seek their life.”

19:10 Then you shall smash the jug in the sight of those who go with you,

19:11 and say to them: “Thus said GOD of Hosts: So will I smash this people and this city, as one smashes a potter’s vessel, which can never be mended.

And they shall bury in Topheth until no room is left for burying.

19:12 That is what I will do to this place and its inhabitants—declares GOD. I will make this city like Topheth:

19:13 the houses of Jerusalem and the houses of the kings of Judah shall be impure, like that place Topheth—all the houses on the roofs of which offerings were made to the whole host of heaven and libations were poured out to other gods.”

19:14 When Jeremiah returned from Topheth, where GOD had sent him to prophesy, he stood in the court of the House of GOD and said to all the people:

19:15 “Thus said GOD of Hosts, the God of Israel: I am going to bring upon this city and upon all its villages all the disaster that I have decreed against it, for they have stiffened their necks and refused to heed My words.”

20:1 Pashhur son of Immer, the priest who was chief officer of the House of GOD, heard Jeremiah prophesy these things.

20:2 Pashhur thereupon had Jeremiah flogged and put in the cellacell Meaning of Heb. uncertain. at the Upper Benjamin Gate in the House of GOD.

20:3 The next day, Pashhur released Jeremiah from the cell. But Jeremiah said to him, “GOD has named you not Pashhur, but Magor-missabib. bMagor-missabib I.e., “Terror all around”; cf. v. 10.

20:4 For thus said GOD: I am going to deliver you and all your friends over to terror: they will fall by the sword of their enemies while you look on. I will deliver all Judah into the hands of the king of Babylon; he will exile them to Babylon or put them to the sword.

20:5 And I will deliver all the wealth, all the riches, and all the prized

possessions of this city, and I will also deliver all the treasures of the kings of Judah into the hands of their enemies: they shall seize them as plunder and carry them off to Babylon.

20:6 As for you, Pashhur, and all who live in your house, you shall go into captivity. You shall come to Babylon; there you shall die and there you shall be buried, and so shall all your friends to whom you prophesied falsely.”

20:7 You enticed me, O ETERNAL One, and I was enticed; You overpowered me and You prevailed. I have become a constant laughingstock, Everyone jeers at me.

20:8 For every time I speak, I must cry out, Must shout, “Lawlessness and rapine!” For the word of GOD causes me Constant disgrace and contempt.

20:9 I thought, “I will not mention it, No more will I speak in God’s name”—But [the divine word] was like a raging fire in my heart, Shut up in my bones; I could not hold it in, I was helpless.

20:10 I heard the whispers of the crowd—Terror all around: “Inform! Let us inform against him!” All my [supposed] friends Are waiting for me to stumble: “Perhaps he can be entrapped, And we can prevail against him And take our vengeance on him.”

20:11 But GOD is with me like a mighty warrior; Therefore my persecutors shall stumble; They shall not prevail and shall not succeed. They shall be utterly shamed With a humiliation for all time, Which shall not be forgotten.

20:12 O GOD of Hosts, You who test the righteous, Who examine the heart and the mind, Let me see Your retribution upon them, For I lay my case before You.

20:13 Sing unto GOD, Praise GOD—Who has rescued the needy From the hands of evildoers!

20:14 Accursed be the day That I was born! Let not the day be blessed When my mother bore me!

20:15 Accursed be the man Who brought my father the news And said, “A boy Is born to you,” And gave him such joy!

20:16 Let that man become like the cities the cities I.e., Sodom and Gomorrah; cf. Gen. 19.24–25. That GOD overthrew without relenting! Let him hear shrieks in the morning And battle shouts at noontide—

20:17 Because [God]d[God] Or “he,” i.e., the message-bearer of vv. 15–16. did not kill me before birth So that my mother might be my grave, And her womb big [with me] for all time.

20:18 Why did I ever issue from the womb, To see misery and woe, To spend all my days in shame!

21:1 The word that came to Jeremiah from GOD—when King Zedekiah sent to him Pashhur son of Malchiah and the priest Zephaniah, son of Maaseiah, to say,

21:2 “Please inquire of GOD on our behalf, for King Nebuchadrezzar of Babylon is attacking us. Perhaps GOD will act for our sake in accordance with all the prior the prior Lit. “His.” wonders, so that he will withdraw from us.”

21:3 Jeremiah answered them, “Thus shall you say to Zedekiah:

21:4 Thus said the ETERNAL, the God of Israel: I am going to turn around the weapons in your hands with which you are battling outside the wall against those who are besieging you—the king of Babylon and the Chaldeans—and I will take them into the midst of this city;

21:5 and I Myself will battle against you with an outstretched mighty arm, with

anger and rage and great wrath.

21:6 I will strike the inhabitants of this city, both human and animal: they shall die by a terrible pestilence.

21:7 And then—declares GOD—I will deliver King Zedekiah of Judah and his courtiers and the people—those in this city who survive the pestilence, the sword, and the famine—into the hands of King Nebuchadrezzar of Babylon, into the hands of their enemies, into the hands of those who seek their lives. He will put them to the sword without pity, without compassion, without mercy.

21:8 “And to this people you shall say: Thus said GOD: I set before you the way of life and the way of death.

21:9 Whoever remains in this city shall die by the sword, by famine, and by pestilence; but whoever leaves and goes over to the Chaldeans who are besieging you shall live; he shall at least gain his life. ^bhe shall at least gain his life Lit. “he shall have his life as booty.”

21:10 For I have set My face against this city for evil and not for good—declares GOD. It shall be delivered into the hands of the king of Babylon, who will destroy it by fire.”

21:11 To the House of the king of Judah: Hear the word of GOD!

21:12 O House of David, thus said GOD: Render just verdicts Morning by morning; Rescue from the defrauder Anyone who is robbed. Else My wrath will break forth like fire And burn, with none to quench it, Because of your wicked acts.

21:13 I will deal with you, O inhabitants of the valley, O rock of the plain O inhabitants of the valley, / O rock of the plain Force of Heb.

uncertain.—declares GOD—You who say, “Who can come down against us? Who can get into our lairs?”

21:14 I will punish you according to your deeds—declares GOD. I will set fire to its forest; ^dforest Perhaps a reference to the royal palace; cf. 1 Kings 7.2. It shall consume all that is around it.

22:1 Thus said GOD: Go down to the palace of the king of Judah, where you shall utter this word.

22:2 Say: “Hear the word of GOD: O king of Judah, you who sit on the throne of David, and your courtiers and your subjects who enter these gates!

22:3 Thus said GOD: Do what is just and right; rescue from the defrauder anyone who is robbed; do not wrong the stranger, the fatherless, and the widow; commit no lawless act, and do not shed the blood of the innocent in this place.

22:4 For if you fulfill this command, then through the gates of this palace shall enter kings of David’s line who sit upon his throne, riding horse-drawn chariots, with their courtiers and their subjects.

22:5 But if you do not heed these commands, I swear by Myself—declares GOD—that this palace shall become a ruin.”

22:6 For thus said GOD concerning the royal palace of Judah: You are as Gilead to Me, As the summit of Lebanon; But I will make you a desert, Uninhabited towns.

22:7 I will appoint destroyers against you, Each with his tools; They shall cut down your choicest cedars And make them fall into the fire.

22:8 And when many nations pass by this city and people ask one another, “Why did GOD do thus to that great city?”

22:9 the reply will be, “Because they forsook the covenant with the ETERNAL

their God and bowed down to other gods and served them.”

22:10 Do not weep for the dead the dead I.e., Josiah; see 2 Kings 23.29–30. And do not lament for him; Weep rather for him who is leaving, him who is leaving I.e., the king called by his throne name Jehoahaz in 2 Kings 23.31ff., and by his private name Shallum here in v. 11 and in 1 Chron. 3.15. For he shall never come back To see the land of his birth!

22:11 For thus said GOD concerning Shallum Shallum See the second note at v. 10. son of King Josiah of Judah, who succeeded his father Josiah as king, but who has gone forth from this place: He shall never come back.

22:12 He shall die in the place to which he was exiled, and he shall not see this land again.

22:13 Ha! He Presumably Jehoiakim son of King Josiah; cf. v. 18. who builds his house with unfairness And his upper chambers with injustice, Who makes his neighbors work without pay And does not give them their wages,

22:14 Who thinks: I will build me a vast palace With spacious upper chambers, Provided with windows, Paneled in cedar, Painted with vermilion!

22:15 Do you think you are more a king Because you compete in cedar? Your father ate and drank ate and drank I.e., he was content with the simple necessities of life. And dispensed justice and equity—Then all went well with him.

22:16 He upheld the rights of the poor and needy—Then all was well. That is truly heeding Me That is truly heeding Me Or “That is the reward for heeding Me.” —declares GOD.

22:17 But your eyes and your mind are only On ill-gotten gains, On shedding the blood of the innocent, On committing fraud and violence.

22:18 Assuredly, thus said GOD concerning Jehoiakim son of Josiah, king of Judah: They shall not mourn for him, “Ah, brother! Ah, sister!” g Ah, brother ... sister Typical expressions of sorrow at the loss of a relative. They shall not mourn for him, “Ah, lord! Ah, his majesty!” h Ah, lord ... majesty Typical expressions of sorrow at the death of a ruler.

22:19 He shall have the burial of a donkey, Dragged out and left lying Outside the gates of Jerusalem.

22:20 i Israel is addressed. Climb Lebanon and cry out, Raise your voice in Bashan, Cry out from Abarim, For all your lovers are crushed.

22:21 I spoke to you when you were prosperous; You said, “I will not listen.” That was your way ever since your youth, You would not heed Me.

22:22 All your shepherds s shepherds Change of vocalization yields “paramours.” shall be devoured by the wind, And your lovers shall go into captivity. Then you shall be shamed and humiliated Because of all your depravity.

22:23 You who dwell in Lebanon, Nestled among the cedars, How much grace will you have k How much grace will you have Septuagint reads “How you will groan.”

When pains come upon you, Travail as in childbirth!

22:24 As I live—declares GOD—if you, O King Coniah, If you, O King Coniah Heb. 3rd person. Coniah (Jeconiah in 24.1) is identical with Jehoiachin, 2 Kings 24.8ff. son of Jehoiakim, of Judah, were a signet on my right hand, I would tear you off even from there.

22:25 I will deliver you into the hands of those who seek your life, into the hands of those you dread, into the hands of King Nebuchadrezzar of Babylon and

into the hands of the Chaldeans.

22:26 I will hurl you and the mother who bore you into another land, where you were not born; there you shall both die.

22:27 They shall not return to the land that they yearn to come back to.

22:28 Is this man Coniah A wretched broken pot, A vessel no one wants? Why are he and his offspring hurled out, And cast away in a land they knew not?

22:29 O land, land, land, Hear the word of GOD!

22:30 Thus said GOD: Record this man as without succession, One who shall never be found acceptable; For none of his offspring shall be accepted To sit on the throne of David And to rule again in Judah.

23:1 Ah, shepherds who let the flock of My pasture stray and scatter!—declares GOD.

23:2 Assuredly, thus said the ETERNAL, the God of Israel, concerning the shepherds who should tend My people: It is you who let My flock scatter and go astray. You gave no thought to them, but I am going to give thought to you, for your wicked acts—declares GOD.

23:3 And I Myself will gather the remnant of My flock from all the lands to which I have banished them, and I will bring them back to their pasture, where they shall be fertile and increase.

23:4 And I will appoint over them shepherds who will tend them; they shall no longer fear or be dismayed, and none of them shall be missing—declares GOD.

23:5 See, a time is coming—declares GOD—when I will raise up a true branch of David's line. He shall reign as king and shall prosper, and he shall do what is just and right in the land.

23:6 In his days Judah shall be delivered and Israel shall dwell secure. And this is the name by which he shall be called: "GOD is our Vindicator." a GOD is our Vindicator Heb. Yhwh sidqenu. Presumably a play on the name of King Zedekiah.

23:7 Assuredly, a time is coming—declares GOD—when it shall no more be said, "As GOD lives, who brought the Israelites out of the land of Egypt,"

23:8 but rather, "As GOD lives, who brought out and led the offspring of the House of Israel from the northland and from all the lands to which I have banished them." And they shall dwell upon their own soil.

23:9 Concerning the prophets. My heart is crushed within me, All my bones are trembling; trembling Meaning of Heb. uncertain. I have become like someone drunk, Like one overcome by wine—Because of GOD and because of God's holy word.

23:10 For the land is full of adulterers, The land mourns because of a curse; ca curse A few Heb. mss. and Septuagint read "these." The pastures of the wilderness are dried up. For they run to do evil, They strain to do wrong. d For they run to do evil, / They strain to do wrong Lit. "Their running is wickedness, / Their straining is iniquity."

23:11 For both prophet and priest are godless; Even in My House I find their wickedness—declares GOD.

23:12 Assuredly, Their path shall become Like slippery ground; They shall be thrust into darkness And there they shall fall; For I will bring disaster upon them, The year of their doom—declares GOD.

23:13 In the prophets of Samaria I saw a repulsive thing: They prophesied by Baal and led My people Israel astray.

23:14 But what I see in the prophets of Jerusalem is something horrifying: Adultery and false dealing. They encourage evildoers, so that no one turns back from their own wickedness. To Me they are all like Sodom, and [all] its inhabitants like Gomorrah.

23:15 Assuredly, thus said GOD of Hosts concerning the prophets: I am going to make them eat wormwood and drink a bitter draft; for from the prophets of Jerusalem godlessness has gone forth to the whole land.

23:16 Thus said GOD of Hosts: Do not listen to the words of the prophets who prophesy to you. They are deluding you; the prophecies they speak are from their own minds, not from the mouth of GOD.

23:17 They declare to those who despise Me: GOD has said: "All shall be well with you"; and to all who follow their willful hearts they say: "No evil shall befall you."

23:18 But he who has stood in GOD's council, and seen, and heard God's word—He who has listened to that word must obey. *eobey* Change of vocalization yields "announce it"; cf. vv. 22, 28.

23:19 Lo, GOD's storm goes forth in fury, a whirling storm, it shall whirl down upon the heads of the wicked.

23:20 The anger of GOD shall not turn back till it has fulfilled and completed God's purposes. *fLo, GOD's storm ... completed God's purposes* The word of God that Jeremiah referred to in v. 18. In the days to come you shall clearly perceive it.

23:21 I did not send those prophets, but they rushed in; I did not speak to them, yet they prophesied.

23:22 If they have stood in My council, let them announce My words to My people and make them turn back from their evil ways and wicked acts.

23:23 Am I only a God near at hand—says GOD—And not a God far away?

23:24 If somebody enters a hiding place, do I not see them?—says GOD. For I fill both heaven and earth—declares GOD.

23:25 I have heard what the prophets say, who prophesy falsely in My name: "I had a dream, I had a dream."

23:26 How long will there be? How long will there be? Meaning of Heb. uncertain. in the minds of the prophets who prophesy falsehood—the prophets of their own deceitful minds—

23:27 the plan to make My people forget My name, by means of the dreams that they tell each other, just as their ancestors forgot My name because of Baal?

23:28 Let the prophet who has a dream tell the dream; and let the one who has received My word report My word faithfully! How can straw be compared to grain?—says GOD.

23:29 Behold, My word is like fire—declares GOD—and like a hammer that shatters rock!

23:30 Assuredly, I am going to deal with the prophets—declares GOD—who steal My words from one another.

23:31 I am going to deal with the prophets—declares GOD—who wag their tongues and make oracular utterances.

23:32 I am going to deal with those who prophesy lying dreams—declares GOD—who relate them to lead My people astray with their reckless lies, when I did not send them or command them. They do this people no good—declares GOD.

23:33 And when this people—or a prophet or a priest—asks you, “What is the burdenburden I.e., pronouncement; cf. Isa. 13.1; 15.1, etc., where the word rendered “pronouncement” can also mean “burden.” of GOD?” you shall answer them, “What is the burden?jWhat is the burden Septuagint and other versions read “You are the burden!” I will cast you off”—declares GOD.

23:34 As for the prophet or priest or layperson who shall say “the burden of GOD,” I will punish them and their household.

23:35 Thus you shall all speak to your neighbors and to your kin, “What has GOD answered?” or “What has GOD spoken?”

23:36 But do not mention “the burden of GOD” anymore. Does anyone regard their own word as a “burden,”kDoes anyone regard their own word as a “burden” Meaning of Heb. uncertain. that you pervert the words of the living God, GOD of Hosts, our God?

23:37 Thus you shall speak to the prophet: “What did GOD answer you?” or “What did GOD speak?”

23:38 But if you say “the burden of GOD”—assuredly, thus said GOD: Because you said this thing, “the burden of GOD,” whereas I sent word to you not to say “the burden of GOD,”

23:39 I will utterly forget youlforget you Some Heb. mss., Septuagint, and other versions read “lift you up,” a word from the same root as “burden.” and I will cast you away from My presence, together with the city that I gave to you and your ancestors.

23:40 And I will lay upon you a disgrace for all time, shame for all time, which shall never be forgotten.

24:1 GOD showed me two baskets of figs, placed in front of the Temple of GOD. This was after King Nebuchadrezzar of Babylon had exiled King Jeconiah son of Jehoiakim of Judah, and the officials of Judah, and the artisans and smiths, and had brought them from Jerusalem to Babylon.

24:2 One basket contained very good figs, like first-ripened figs, and the other basket contained very bad figs, so bad that they could not be eaten.

24:3 And GOD said to me, “What do you see, Jeremiah?” I answered, “Figs—the good ones are very good, and the bad ones very bad, so bad that they cannot be eaten.”

24:4 Then the word of GOD came to me:

24:5 Thus said the ETERNAL, the God of Israel: As with these good figs, so will I single out for good the Judean exiles whom I have driven out from this place to the land of the Chaldeans.

24:6 I will look upon them favorably, and I will bring them back to this land; I will build them and not overthrow them; I will plant them and not uproot them.

24:7 And I will give them the understanding to acknowledge Me, for I am GOD. And they shall be My people and I will be their God, when they turn back to Me with all their heart.

24:8 And like the bad figs, which are so bad that they cannot be eaten—thus said GOD—so will I treat King Zedekiah of Judah and his officials and the remnant of Jerusalem that is left in this land, and those who are living in the land of Egypt:

24:9 I will make them a horror—an evil—to all the kingdoms of the earth, a disgrace and a proverb, a byword and a curse a curse I.e., a standard by which people curse; cf. Gen. 12.2 and note; Zech. 8.13. in all the places to which I banish them.

24:10 I will send the sword, famine, and pestilence against them until they are exterminated from the land that I gave to them and their ancestors.

25:1 The word that came to Jeremiah concerning all the people of Judah, in the fourth year of King Jehoiakim son of Josiah of Judah, which was the first year of King Nebuchadrezzar of Babylon.

25:2 This is what the prophet Jeremiah said to all the people of Judah and to all the inhabitants of Jerusalem:

25:3 From the thirteenth year of King Josiah son of Amon of Judah, to this day—these twenty-three years—the word of GOD has come to me. I have spoken to you persistently, but you would not listen.

25:4 Moreover, GOD constantly sent all his servants the prophets to you, but you would not listen or incline your ears to hear

25:5 when they said, “Turn back, every one, from your evil ways and your wicked acts, that you may remain throughout the ages on the soil that GOD gave to you and your ancestors.

25:6 Do not follow other gods, to serve them and worship them. Do not vex Me with what your own hands have made, what your own hands have made I.e., idols. and I will not bring disaster upon you.”

25:7 But you would not listen to Me—declares GOD—but vexed Me with what your hands made, to your own hurt.

25:8 Assuredly, thus said GOD of Hosts: Because you would not listen to My words,

25:9 I am going to send for all the peoples of the north—declares GOD—and for My servant, King Nebuchadrezzar of Babylon, and bring them against this land and its inhabitants, and against all those nations round about. I will exterminate them and make them a desolation, an object of hissing hissing Cf. note at 18.16.—ruins for all time.

25:10 And I will banish from them the sound of mirth and gladness, the voice of bridegroom and bride, and the sound of the mill and the light of the lamp.

25:11 This whole land shall be a desolate ruin. And those nations shall serve the king of Babylon seventy years.

25:12 When the seventy years are over, I will punish the king of Babylon and that nation and the land of the Chaldeans for their sins—declares GOD—and I will make it a desolation for all time.

25:13 And I will bring upon that land all that I have decreed against it, all that is recorded in this book—that which Jeremiah prophesied against all the nations.

25:14 For they too shall be enslaved by many nations and great kings; and I will requite them according to their acts and according to their conduct.

25:15 For thus said the ETERNAL, the God of Israel, to me: “Take from My hand this cup of wine—of wrath—and make all the nations to whom I send you drink of it.

25:16 Let them drink and retch and act crazy, because of the sword that I am sending among them.”

25:17 So I took the cup from GOD’s hand and gave drink to all the nations to whom GOD had sent me:

25:18 Jerusalem and the towns of Judah, and its kings and officials, to make them a desolate ruin, an object of hissingchissing Cf. note at 18.16. and a curseda curse Cf. note at 24.9.—as is now the case;

25:19 Pharaoh king of Egypt, his courtiers, his officials, and all his people;

25:20 all the mixed peoples;ethe mixed peoples Meaning of Heb. uncertain. all the kings of the land of Uz; all the kings of the land of the

Philistines—Ashkelon, Gaza, Ekron, and what is left of Ashdod;

25:21 Edom, Moab, and Ammon;

25:22 all the kings of Tyre and all the kings of Sidon, and all the kings of the coastland across the sea;

25:23 Dedan, Tema, and Buz, and all those who have their hair clipped;

25:24 all the kings of Arabia, and all the kings of the mixed peoplesfthe mixed peoples Meaning of Heb. uncertain. who live in the desert;

25:25 all the kings of ZimrigZimri Meaning of Heb. uncertain. and all the kings of Elam and all the kings of Media;

25:26 all the kings of the north, whether far from or close to each other—all the royal lands that are on the earth.hroyal lands that are on the earth

Meaning of Heb. uncertain. And last of all, the king of SheshachiSheshach A cipher for Babel “Babylon.” shall drink.

25:27 Say to them: “Thus said GOD of Hosts, the God of Israel: Drink and get drunk and vomit; fall and never rise again, because of the sword that I send among you.”

25:28 And if they refuse to take the cup from your hand and drink, say to them, “Thus said GOD of Hosts: You must drink!

25:29 If I am bringing the punishment first on the city that bears My name, do you expect to go unpunished? You will not go unpunished, for I am summoning the sword against all the inhabitants of the earth—declares GOD of Hosts.”

25:30 You are to prophesy all those things to them, and then say to them: GOD roars from on high,And bellows from the holy dwelling—Roaring aloud over the [earthly] abodeAnd uttering shouts like the grape-treaders—Against all the dwellers on earth.

25:31 Tumult has reached the ends of the earth,For GOD has a case against the nations,And contends with all flesh—Delivering the wicked to the sword—declares GOD.

25:32 Thus said GOD of Hosts:Disaster goes forthFrom nation to nation;A great storm is unleashedFrom the remotest parts of earth.

25:33 In that day, the earth shall be strewn with the slain of GOD from one end to the other. They shall not be mourned, or gathered and buried; they shall become dung upon the face of the earth.

25:34 Howl, you shepherds, and yell,Strew [dust] on yourselves, you lords of

the flock! For the day of your slaughter draws near. I will break you in pieces, I will break you in pieces. Meaning of Heb. uncertain. And you shall fall like a precious vessel.

25:35 Flight shall fail the shepherds, And escape, the lords of the flock.

25:36 Hark, the outcry of the shepherds, And the howls of the lords of the flock! For GOD is ravaging their pasture.

25:37 The peaceful meadows shall be wiped out By GOD's fierce wrath.

25:38 Like a lion [God] has gone forth from the lair; The land has become a desolation, Because of the oppressive oppressive Meaning of Heb. uncertain. wrath, Because of such fierce anger.

26:1 At the beginning of the reign of King Jehoiakim son of Josiah of Judah, this word came from GOD:

26:2 "Thus said GOD: Stand in the court of the House of GOD, and speak to [the inhabitants of] all the towns of Judah, who are coming to worship in the House of GOD, all the words that I command you to speak to them. Do not omit anything.

26:3 Perhaps they will listen and turn back, each from their own evil way, that I may renounce the punishment I am planning to bring upon them for their wicked acts.

26:4 "Say to them: Thus said GOD: If you do not obey Me, abiding by the Teaching that I have set before you,

26:5 heeding the words of My servants the prophets whom I have been sending to you persistently—but you have not heeded—

26:6 then I will make this House like Shiloh, and I will make this city a curse—a curse Cf. note at 24.9. for all the nations of earth."

26:7 The priests and prophets and all the people heard Jeremiah speaking these words in the House of GOD.

26:8 And when Jeremiah finished speaking all that GOD had commanded him to speak to all the people, the priests and the prophets and all the people seized him, shouting, "You shall die!

26:9 How dare you prophesy in the name of GOD that this House shall become like Shiloh and this city be made desolate, without inhabitants?" And all the people crowded about Jeremiah in the House of GOD.

26:10 When the officials of Judah heard about this, they went up from the king's palace to the House of GOD and held a session at the entrance of the New Gate of the House of the House of So many mss. and ancient versions; other mss. and the editions omit these words. GOD.

26:11 The priests and prophets said to the officials and to all the people, "This man deserves the death penalty, for he has prophesied against this city, as you yourselves have heard."

26:12 Jeremiah said to the officials and to all the people, "It was GOD who sent me to prophesy against this House and this city all the words you heard.

26:13 Therefore mend your ways and your acts, and heed the ETERNAL your God, that GOD may renounce the punishment that has been decreed for you.

26:14 As for me, I am in your hands: do to me what seems good and right to you.

26:15 But know that if you put me to death, you and this city and its inhabitants will be guilty of shedding an innocent's blood. For in truth GOD

has sent me to you, to speak all these words to you.”

26:16 Then the officials and all the people said to the priests and prophets,
“This man does not deserve the death penalty, for he spoke to us in the name
of the ETERNAL our God.”

26:17 And some of the elders of the land arose and said to the entire
assemblage of the people,

26:18 “Micah the Morashtite, who prophesied in the days of King Hezekiah of
Judah, said to all the people of Judah: ‘Thus said GOD of Hosts: Zion shall be
plowed as a field, Jerusalem shall become heaps of ruins And the Temple Mount a
shrine in the woods.’ Zion shall ... shrine in the woods Cf. Mic. 3.12.

26:19 Did King Hezekiah of Judah, and all Judah, put him to death? Did he not
rather fear GOD and implore GOD, so that GOD renounced the punishment He had
decreed against them? We are about to do great injury to ourselves!”

26:20 There was also a man prophesying in the name of GOD, Uriah son of
Shemaiah from Kiriath-jearim, who prophesied against this city and this land
the same things as Jeremiah.

26:21 King Jehoiakim and all his warriors and all the officials heard about his
address, and the king wanted to put him to death. Uriah heard of this and fled
in fear, and came to Egypt.

26:22 But King Jehoiakim sent agents—Elnathan son of Achbor and several men
under him—to Egypt.

26:23 They took Uriah out of Egypt and brought him to King Jehoiakim, who had
him put to the sword and his body thrown into the burial place of the common
people.

26:24 However, Ahikam son of Shaphan protected Jeremiah, so that he was not
handed over to the people for execution.

27:1 At the beginning of the reign of King Jehoiakim Emendation
yields “Zedekiah”; so a few mss. and Syriac; cf. vv. 3 and 12. son of
Josiah of Judah, this word came to Jeremiah from GOD:

27:2 Thus said GOD to me: Make for yourself thongs and bars of a yoke, and put
them on your neck.

27:3 And send them And send them Emendation yields “And send,” i.e., a
message. to the king of Edom, the king of Moab, the king of the Ammonites, the
king of Tyre, and the king of Sidon, by envoys who have come to King Zedekiah
of Judah in Jerusalem;

27:4 and give them this charge to their masters: Thus said GOD of Hosts, the
God of Israel: Say this to your masters:

27:5 “It is I who made the earth, and the humans and animals that are on the
earth, by My great might and My outstretched arm; and I give it to whomever I
deem proper.

27:6 I herewith deliver all these lands to My servant, King Nebuchadnezzar of
Babylon; I even give him the wild beasts to serve him.

27:7 All nations shall serve him, his son and his grandson—until the turn of
his own land comes, when many nations and great kings shall subjugate him.

27:8 The nation or kingdom that does not serve him—King Nebuchadnezzar of
Babylon—and does not put its neck under the yoke of the king of Babylon, that
nation I will visit—declares GOD—with sword, famine, and pestilence, until

I have destroyed it by his hands.

27:9 As for you, give no heed to your prophets, augurs, dreamers, cdreamers Lit. “dreams.” diviners, and sorcerers, who say to you, ‘Do not serve the king of Babylon.’

27:10 For they prophesy falsely to you—with the result that you shall be banished from your land; I will drive you out and you shall perish.

27:11 But the nation that puts its neck under the yoke of the king of Babylon, and serves him, will be left by Me on its own soil—declares GOD—to till it and dwell on it.”

27:12 I also spoke to King Zedekiah of Judah in just the same way: “Put your necks under the yoke of the king of Babylon; serve him and his people, and live!

27:13 Otherwise you will die together with your people, by sword, famine, and pestilence, as GOD has decreed against any nation that does not serve the king of Babylon.

27:14 Give no heed to the words of the prophets who say to you, ‘Do not serve the king of Babylon,’ for they prophesy falsely to you.

27:15 I have not sent them—declares GOD—and they prophesy falsely in My name, with the result that I will drive you out and you shall perish, together with the prophets who prophesy to you.”

27:16 And to the priests and to all that people I said: “Thus said GOD: Give no heed to the words of the prophets who prophesy to you, ‘The vessels of the House of GOD shall shortly be brought back from Babylon,’ for they prophesy falsely to you.

27:17 Give them no heed. Serve the king of Babylon, and live! Otherwise this city shall become a ruin.

27:18 If they are really prophets and the word of GOD is with them, let them intercede with GOD of Hosts not to let the vessels remaining in the House of GOD, in the royal palace of Judah, and in Jerusalem, go to Babylon!

27:19 “For thus said GOD of Hosts concerning the columns, the tank, dtank Lit. “sea”; cf. 1 Kings 7.23ff. the stands, and the rest of the vessels remaining in this city,

27:20 which King Nebuchadnezzar of Babylon did not take when he exiled King Jeconiah son of Jehoiakim of Judah, from Jerusalem to Babylon, with all the nobles of Judah and Jerusalem;

27:21 for thus said GOD of Hosts, the God of Israel, concerning the vessels remaining in the House of GOD, in the royal palace of Judah, and in Jerusalem:

27:22 They shall be brought to Babylon, and there they shall remain, until I take note of them—declares GOD of Hosts—and bring them up and restore them to this place.”

28:1 That year, early in the reign of King Zedekiah of Judah, in the fifth month of the fourth year, the prophet Hananiah son of Azzur, who was from Gibeon, spoke to me in the House of GOD, in the presence of the priests and all the people. He said:

28:2 “Thus said GOD of Hosts, the God of Israel: I hereby break the yoke of the king of Babylon.

28:3 In two years, I will restore to this place all the vessels of the House of

GOD that King Nebuchadnezzar of Babylon took from this place and brought to Babylon.

28:4 And I will bring back to this place King Jeconiah son of Jehoiakim of Judah, and all the Judean exiles who went to Babylon—declares GOD. Yes, I will break the yoke of the king of Babylon.”

28:5 Then the prophet Jeremiah answered the prophet Hananiah in the presence of the priests and of all the people who were standing in the House of GOD.

28:6 The prophet Jeremiah said: “Amen! May GOD do so! May GOD fulfill what you have prophesied and bring back from Babylon to this place the vessels of the House of GOD and all the exiles!

28:7 But just listen to this word that I address to you and to all the people:

28:8 The prophets who lived before you and me from ancient times prophesied war, disaster, and pestilence against many lands and great kingdoms.

28:9 So if a prophet prophesies good fortune, then only when the word of the prophet comes true can it be known that GOD really sent him.”

28:10 But the prophet Hananiah removed the bar from the neck of the prophet Jeremiah, and broke it;

28:11 and Hananiah said in the presence of all the people, “Thus said GOD: So will I break the yoke of King Nebuchadnezzar of Babylon from off the necks of all the nations, in two years.” And the prophet Jeremiah went on his way.

28:12 After the prophet Hananiah had broken the bar from off the neck of the prophet Jeremiah, the word of GOD came to Jeremiah:

28:13 “Go say to Hananiah: Thus said GOD: You broke bars of wood, but you shall you shall Septuagint reads “I will.” make bars of iron instead.

28:14 For thus said GOD of Hosts, the God of Israel: I have put an iron yoke upon the necks of all those nations, that they may serve King Nebuchadnezzar of Babylon—and serve him they shall! I have even given the wild beasts to him.”

28:15 And the prophet Jeremiah said to the prophet Hananiah, “Listen, Hananiah! GOD did not send you, and you have given this people lying assurances.

28:16 Assuredly, thus said GOD: I am going to banish you from off the earth. This year you shall die, for you have urged disloyalty to GOD.”

28:17 And the prophet Hananiah died that year, in the seventh month.

29:1 This is the text of the letter that the prophet Jeremiah sent from Jerusalem to the priests, the prophets, the rest of the elders of the exile community, and to all the people whom Nebuchadnezzar had exiled from Jerusalem to Babylon—

29:2 after King Jeconiah, the queen mother, the eunuchs, the officials of Judah and Jerusalem, and the artisans and smiths had left Jerusalem.

29:3 [The letter was sent] through Elasah son of Shaphan and Gemariah son of Hilkiah, whom King Zedekiah of Judah had dispatched to Babylon, to King Nebuchadnezzar of Babylon.

29:4 Thus said GOD of Hosts, the God of Israel, to the whole community that I exiled from Jerusalem to Babylon:

29:5 Build houses and live in them, plant gardens and eat their fruit.

29:6 YouaYou I.e., the men in the community. should take wives and beget sons

and daughters; and you should take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters. Multiply there, do not decrease.

29:7 And seek the welfare of the city to which I have exiled you and pray to GOD in its behalf; for in its prosperity you shall prosper.

29:8 For thus said GOD of Hosts, the God of Israel: Let not the prophets and diviners in your midst deceive you, and pay no heed to the dreams theybthey Heb. “you.” dream.

29:9 For they prophesy to you in My name falsely; I did not send them—declares GOD.

29:10 For thus said GOD: When Babylon’s seventy years are over, I will take note of you, and I will fulfill to you My promise of favor—to bring you back to this place.

29:11 For I am mindful of the plans I have made concerning you—declares GOD—plans for your welfare, not for disaster, to give you a hopeful future.

29:12 When you call Me, and come and pray to Me, I will give heed to you.

29:13 You will search for Me and find Me, if only you seek Me wholeheartedly.

29:14 I will be at hand for you—declares GOD—and I will restore your fortunes. And I will gather you from all the nations and from all the places to which I have banished you—declares GOD—and I will bring you back to the place from which I have exiled you.

29:15 But you say, “GOD has raised up prophets for us in Babylon.”^cThis verse is continued in vv. 20ff.

29:16 Thus said GOD concerning the king who sits on the throne of David, and concerning all the people who dwell in this city, your kinsfolk who did not go out with you into exile—

29:17 thus said GOD of Hosts: I am going to let loose sword, famine, and pestilence against them and I will treat them as loathsome figs, so bad that they cannot be eaten.dloathsome figs ... cannot be eaten Cf. chapter 24.

29:18 I will pursue them with the sword, with famine, and with pestilence; and I will make them a horror to all the kingdoms of the earth, an execrationean execration I.e., a standard by which people execrate; cf. 42.18; 44.12. and an object of horror and hissingfhissing Cf. note at 18.16. and scorn among all the nations to which I shall banish them,

29:19 because they did not heed My words—declares GOD—when I persistently sent to them My servants, the prophets, and theygthey Heb. “you.” did not heed—declares GOD.

29:20 But you, the whole exile community that I banished from Jerusalem to Babylon, hear the word of GOD!

29:21 Thus said GOD of Hosts, the God of Israel, concerning Ahab son of Kolaiah and Zedekiah son of Maaseiah, who prophesy falsely to you in My name: I am going to deliver them into the hands of King Nebuchadrezzar of Babylon, and he shall put them to death before your eyes.

29:22 And the whole community of Judah in Babylonia shall use a curse derived from their fate: “May God make you like Zedekiah and Ahab, whom the king of Babylon consigned to the flames!”—

29:23 because they did vile things in Israel, committing adultery with the

wives of their fellows and speaking in My name false words that I had not commanded them. I am the One who knows and bears witness—declares GOD.

29:24 Concerning Shemaiah the Nehelamite youyou I.e., Jeremiah. shall say:

29:25 Thus said GOD of Hosts, the God of Israel: Because you sent letters in your own name to all the people in Jerusalem, to Zephaniah son of Maaseiah and to the rest of the priests, as follows,

29:26 “GOD appointed you priest in place of the priest Jehoiada, to exercise authorityto exercise authority Lit. “that there might be officials.” in the House of GOD over every maniac who wants to play the prophet, to put them into the stocksjstocks Meaning of Heb. uncertain. and into the pillory.kpillory Meaning of Heb. uncertain.

29:27 Now why have you not rebuked Jeremiah the Anathothite, who plays the prophet among you?

29:28 For he has actually sent a message to us in Babylon to this effect: It will be a long time. Build houses and live in them, plant gardens and enjoy their fruit.”—

29:29 When the priest Zephaniah read this letter in the hearing of the prophet Jeremiah,

29:30 the word of GOD came to Jeremiah:

29:31 Send a message to the entire exile community: “Thus said GOD concerning Shemaiah the Nehelamite: Because Shemaiah prophesied to you, though I did not send him, and made you false promises,

29:32 assuredly, thus said GOD: I am going to punish Shemaiah the Nehelamite and his offspring. There shall be no one of his line dwelling among this people or seeing the good things I am going to do for My people—declares GOD—for he has urged disloyalty toward GOD.”

30:1 The word that came to Jeremiah from GOD:

30:2 Thus said the ETERNAL, the God of Israel: Write down in a scroll all the words that I have spoken to you.

30:3 For days are coming—declares GOD—when I will restore the fortunes of My people Israel and Judah, said GOD; and I will bring them back to the land that I gave their ancestors, and they shall possess it.

30:4 And these are the words that GOD spoke concerning Israel and Judah:

30:5 Thus said GOD:We have heard cries of panic,Terror without relief.

30:6 Ask and see:Surely males do not bear young!Why then do I see every manWith his hands on his loinsLike a woman in labor?Why have all faces turned pale?

30:7 Ah, that day is awesome;There is none like it!It is a time of trouble for Jacob,But he shall be delivered from it.

30:8 In that day—declares GOD of Hosts—I will break the yoke from off your neck and I will rip off your bonds. Strangers shall no longer make slaves of them;

30:9 instead, they shall serve the ETERNAL their God and David, the king whom I will raise up for them.

30:10 But you,Have no fear, My servant Jacob—declares GOD—Be not dismayed, O Israel!I will deliver you from far away,Your folk from their land of captivity.And Jacob shall again have calmAnd quiet with none to trouble him;

30:11 For I am with you to deliver you—declares GOD.I will make an end of all

the nations Among which I have dispersed you; But I will not make an end of you! I will not leave you unpunished, But will chastise you in measure.

30:12 For thus said GOD: Your injury is incurable, Your wound severe;

30:13 No one pleads for the healing of your sickness, a No one pleads for the healing of your sickness Meaning of Heb. uncertain. There is no remedy, no recovery for you.

30:14 All your lovers have forgotten you, They do not seek you out; For I have struck you as an enemy strikes, With cruel chastisement, Because your iniquity was so great And your sins so many.

30:15 Why cry out over your injury, That your wound is incurable? I did these things to you Because your iniquity was so great And your sins so many.

30:16 Assuredly, All who wanted to devour you shall be devoured, And every one of your foes shall go into captivity; Those who despoiled you shall be despoiled, And all who pillaged you I will give up to pillage.

30:17 But I will bring healing to you And cure you of your wounds—declares GOD. Though they called you “Outcast, That Zion whom no one seeks out,”

30:18 Thus said GOD: I will restore the fortunes of Jacob’s tents And have compassion upon his dwellings. The city shall be rebuilt on its mound, on its mound I.e., on the mound of ruins left after its previous destruction. And the fortress in its proper place.

30:19 From them shall issue thanksgiving And the sound of dancers. I will multiply them, And they shall not be few; I will make them honored, And they shall not be humbled.

30:20 His children shall be as of old, And his community shall be established by My grace; And I will deal with all his oppressors.

30:21 His chieftain shall be one of his own, His ruler shall come from his midst; I will bring him near, that he may approach Me—declares GOD—For who would otherwise dare approach Me?

30:22 You shall be My people, And I will be your God.

30:23 Lo, GOD’s storm goes forth in fury, A raging tempest; It shall whirl down upon the head of the wicked.

30:24 The anger of GOD shall not turn back Till it has fulfilled and completed God’s purposes. In the days to come You shall perceive it.

31:1 a This verse is labeled as 30.25 in some editions. At that time—declares GOD—I will be God to all the clans of Israel, and they shall be My people.

31:2 Thus said GOD: The people escaped from the sword, Found favor in the wilderness; When Israel was marching homeward

31:3 GOD was revealed b revealed Heb. adds “to me”; emendation yields “to him.” long ago. Eternal love I conceived for you then; Therefore I continue My grace to you.

31:4 I will build you firmly again, O Maiden Israel! Again you shall take up your hand-drums c you shall take up your hand-drums See note at Exod. 15.20. And go forth to the rhythm of the dancers.

31:5 Again you shall plant vineyards On the hills of Samaria; You d You Heb. “They.” shall plant and live to enjoy the fruit.

31:6 For the day is coming when watchmen Shall proclaim on the heights of Ephraim: Come, let us go up to Zion, To the ETERNAL our God!

31:7 For thus said GOD:Cry out in joy for Jacob,Shout at the crossroadsecrossroads Lit. “head.” of the nations!Sing aloud in praise, and say:Save, O ETERNAL One, Your people,fSave, O ETERNAL One, Your people Emendation yields “GOD has saved this people.” The remnant of Israel.

31:8 I will bring them in from the northland,Gather them from the ends of the earth—The blind and the lame among them,Those with child and those in labor—In a vast throng they shall return here.

31:9 They shall come with weeping,And with compassiongcompassion For this meaning, cf. Zech. 12.10. will I guide them.I will lead them to streams of water,By a level road where they will not stumble.For I am ever a FatherhFather See note at 3.4. to Israel,Ephraim is My first-born.

31:10 Hear the word of GOD, O nations,And tell it in the isles afar.Say:The One who scattered Israel will gather them,And will guard them as a shepherd his flock.

31:11 For GOD will ransom Jacob,Redeem him from one too strong for him.

31:12 They shall come and shout on the heights of Zion,Radiant over GOD’s bounty— Over new grain and wine and oil,And over sheep and cattle.They shall fare like a watered garden,They shall never languish again.

31:13 Then shall maidens dance gaily,Young men and old alike.I will turn their mourning to joy,I will comfort them and cheer them in their grief.

31:14 I will give the priests their fill of fatness,And My people shall enjoy My full bounty—declares GOD.

31:15 Thus said GOD:A cry is heard in Ramahiin Ramah Or “on a height.”—Wailing, bitter weeping—Rachel weeping for her children.She refuses to be comfortedFor her children, who are gone.

31:16 Thus said GOD:Restrain your voice from weeping,Your eyes from shedding tears;For there is a reward for your labor—declares GOD:They shall return from the enemy’s land.

31:17 And there is hope for your future—declares GOD:Your children shall return to their country.

31:18 I can hear Ephraim lamenting:“You have chastised me, and I am chastisedLike a calf that has not been broken.Receive me back, let me return,For You, O ETERNAL One, are my God.

31:19 Now that I have turned back, I am filled with remorse;Now that I am made aware, I strike my thigh.jstrike my thigh A gesture of self-reproach. I am ashamed and humiliated,For I bear the disgrace of my youth.”

31:20 Truly, Ephraim is a dear son to Me,A child that is dandled!Whenever I have turnedkturned Lit. “spoken.” against him,My thoughts would dwell on him still.That is why My heart yearns for him;I will receive him back in love—declares GOD.

31:21 Erect markers,Set up signposts;lsignposts Meaning of Heb. uncertain. Keep in mind the highway,The road that you traveled.Return, Maiden Israel!Return to these towns of yours!

31:22 How long will you waver,O rebellious daughter?(For GOD has created something new on earth:A woman courtsmcourts Meaning of Heb. uncertain. a man.)

31:23 Thus said GOD of Hosts, the God of Israel: They shall again say this in the land of Judah and in its towns, when I restore their fortunes:“ GOD bless

you, Abode of righteousness, O holy mountain!"

31:24 Judah and all its towns alike shall be inhabited by the farmers and such as move about such as move about Lit. "they shall travel." with the flocks.

31:25 For I will give the thirsty abundant drink, and satisfy all who languish.

31:26 At this I awoke and looked about, and my sleepomy sleep I.e., the vision in the preceding verses. had been pleasant to me.

31:27 See, a time is coming—declares GOD—when I will sow the House of Israel and the House of Judah with seed of people and seed of cattle;

31:28 and just as I was watchful over them to uproot and to pull down, to overthrow and to destroy and to bring disaster, so I will be watchful over them to build and to plant—declares GOD.

31:29 In those days, they shall no longer say, "Parents have eaten sour grapes and children's teeth are blunted." pblunted In contrast to others "set on edge."

31:30 But every one shall die for their own sins: whosoever eats sour grapes, their teeth shall be blunted.

31:31 See, a time is coming—declares GOD—when I will make a new covenant with the House of Israel and the House of Judah.

31:32 It will not be like the covenant I made with their ancestors, when I took them by the hand to lead them out of the land of Egypt, a covenant that they broke, though I espoused qespoused Meaning of Heb. uncertain; compare 3.14. them—declares GOD.

31:33 But such is the covenant I will make with the House of Israel after these days—declares GOD: I will put My Teaching into their inmost being and inscribe it upon their hearts. Then I will be their God, and they shall be My people.

31:34 No longer will they need to teach one another and say to one another, "Heed GOD"; for all of them, from the least of them to the greatest, shall heed Me—declares GOD. For I will forgive their iniquities, And remember their sins no more.

31:35 Thus said GOD, Who established the sun for light by day, The laws of moon and stars for light by night, Who stirs up the sea into roaring waves, Whose name is GOD of Hosts:

31:36 If these laws should ever be annulled by Me—declares GOD—Only then would the offspring of Israel cease To be a nation before Me for all time.

31:37 Thus said GOD: If the heavens above could be measured, and the foundations of the earth below could be fathomed, only then would I reject all the offspring of Israel for all that they have done—declares GOD.

31:38 See, a time is coming—declares GOD—when the city shall be rebuilt for GOD from the Tower of Hananel to the Corner Gate;

31:39 and the measuring line shall go straight out to the Gareb Hill, and then turn toward Goah.

31:40 And the entire Valley of the Corpses and Ashes, and all the fields as far as the Wadi Kidron, and the corner of the Horse Gate on the east, shall be holy to GOD. They shall never again be uprooted or overthrown.

32:1 The word that came to Jeremiah from GOD in the tenth year of King Zedekiah of Judah, which was the eighteenth year of Nebuchadrezzar.

32:2 At that time the army of the king of Babylon was besieging Jerusalem, and the prophet Jeremiah was confined in the prison compound attached to the palace of the king of Judah.

32:3 For King Zedekiah of Judah had confined him, saying, “How dare you prophesy: ‘Thus said GOD: I am delivering this city into the hands of the king of Babylon, and he shall capture it.

32:4 And King Zedekiah of Judah shall not escape from the Chaldeans; he shall be delivered into the hands of the king of Babylon, and he shall speak to him face to face and see him in person. and he shall speak to him face to face and see him in person Lit. “and his mouth shall speak with his mouth, and his eyes shall see his eyes.”

32:5 And Zedekiah shall be brought to Babylon, there to remain until I take note of him—declares GOD. When you wage war against the Chaldeans, you shall not be successful.”

32:6 Jeremiah said: The word of GOD came to me:

32:7 Hanamel, the son of your uncle Shallum, will come to you and say, “Buy my land in Anathoth, for you are next in succession to redeem it by purchase.” bfor you are next in succession to redeem it by purchase Lit. “for yours is the procedure of redemption by purchase.”

32:8 And just as GOD had said, my cousin Hanamel came to me in the prison compound and said to me, “Please buy my land in Anathoth, in the territory of Benjamin; for the right of succession is yours, and you have the duty of redemption. Buy it.” Then I knew that it was indeed the word of GOD.

32:9 So I bought the land in Anathoth from my cousin Hanamel. I weighed out the money to him, seventeen shekels of silver.

32:10 I wrote a deed, sealed it, and had it witnessed; and I weighed out the silver on a balance.

32:11 I took the deed of purchase, the sealed text and the open one according to rule and law, according to rule and law Force of Heb. uncertain.

32:12 and gave the deed to Baruch son of Neriah son of Mahseiah in the presence of my kinsman Hanamel, of the witnesses who were named who were named With many mss. and ancient versions; so ancient Near Eastern practice. Other mss. and the editions read “who wrote” (i.e., signed their names). in the deed, and all the Judeans who were sitting in the prison compound.

32:13 In their presence I charged Baruch as follows:

32:14 Thus said GOD of Hosts, the God of Israel: “Take these documents, this deed of purchase, the sealed text and the open one, and put them into an earthen jar, so that they may last a long time.”

32:15 For thus said GOD of Hosts, the God of Israel: “Houses, fields, and vineyards shall again be purchased in this land.”

32:16 But after I had given the deed to Baruch son of Neriah, I prayed to GOD:

32:17 “Ah, my Sovereign GOD! You made heaven and earth with Your great might and outstretched arm. Nothing is too wondrous for You!

32:18 You show kindness to the thousandth generation, but visit the guilt of the parents upon their children after them. O great and mighty God whose name is GOD of Hosts,

32:19 wondrous in purpose and mighty in deed, whose eyes observe all the ways

of mortals, so as to repay each one according to their ways, and with the proper fruit of their deeds!

32:20 You displayed signs and marvels in the land of Egypt with lasting effect, with lasting effect Lit. “to this day.” and won renown in Israel and among humankind to this very day.

32:21 You freed Your people Israel from the land of Egypt with signs and marvels, with a strong hand and an outstretched arm, and with great terror.

32:22 You gave them this land that You had sworn to their fathers to give them, a land flowing with milk and honey,

32:23 and they came and took possession of it. But they did not listen to You or follow Your Teaching; they did nothing of what You commanded them to do. Therefore you have caused all this misfortune to befall them.

32:24 Here are the siege mounds, raised against the city to storm it; and the city, because of sword and famine and pestilence, is at the mercy of the Chaldeans who are attacking it. What You threatened has come to pass—as You see.

32:25 Yet You, my Sovereign GOD, said to me: Buy the land for money and call in witnesses—when the city is at the mercy of the Chaldeans!”

32:26 Then the word of GOD came to Jeremiah:

32:27 Behold I am GOD, the God of all flesh. Is anything too wondrous for Me?

32:28 Assuredly, thus said GOD: I am delivering this city into the hands of the Chaldeans and of King Nebuchadrezzar of Babylon, and he shall capture it.

32:29 And the Chaldeans who have been attacking this city shall come and set this city on fire and burn it down—with the houses on whose roofs they made offerings to Baal and poured out libations to other gods, so as to vex Me.

32:30 For the people of Israel and Judah have done nothing but evil in My sight since their youth; the people of Israel have done nothing but vex Me by their conduct—declares GOD.

32:31 This city has aroused My anger and My wrath from the day it was built until this day; so that it must be removed from My sight

32:32 because of all the wickedness of the people of Israel and Judah who have so acted as to vex Me—they, their kings, their officials, their priests and prophets, and the citizenry of Judah and the inhabitants of Jerusalem.

32:33 They turned their backs to Me, not their faces; though I have taught them persistently, they do not give heed or accept rebuke.

32:34 They placed their abominations in the House that bears My name and defiled it;

32:35 and they built the shrines of Baal that are in the Valley of Ben-hinnom, where they offered up their sons and daughters to Molech—when I had never commanded, or even thought [of commanding], that they should do such an abominable thing, and so bring guilt on Judah.

32:36 But now, assuredly, thus said the ETERNAL, the God of Israel, concerning this city of which you say, “It is being delivered into the hands of the king of Babylon through the sword, through famine, and through pestilence”:

32:37 See, I will gather them from all the lands to which I have banished them in My anger and wrath, and in great rage; and I will bring them back to this place and let them dwell secure.

32:38 They shall be My people, and I will be their God.

32:39 I will give them a single heart and a single nature to revere Me for all time, and it shall be well with them and their children after them.

32:40 And I will make an everlasting covenant with them that I will not turn away from them and that I will treat them graciously; and I will put into their hearts reverence for Me, so that they do not turn away from Me.

32:41 I will delight in treating them graciously, and I will plant them in this land faithfully, with all My heart and soul.

32:42 For thus said GOD: As I have brought this terrible disaster upon this people, so I am going to bring upon them the vast good fortune that I have promised for them.

32:43 And fields shall again be purchased in this land of which you say, “It is a desolation, without humans or animals; it is delivered into the hands of the Chaldeans.”

32:44 Fields shall be purchased, and deeds written and sealed, and witnesses called in the land of Benjamin and in the environs of Jerusalem, and in the towns of Judah; the towns of the hill country, the towns of the Shephelah, and the towns of the Negeb. For I will restore their fortunes—declares GOD.

33:1 The word of GOD came to Jeremiah a second time, while he was still confined in the prison compound, as follows:

33:2 Thus said GOD who is planning it, GOD who is shaping it to bring it about, Whose name is GOD:

33:3 Call to Me, and I will answer you, And I will tell you wondrous things, Secrets you have not known.

33:4 For thus said the ETERNAL, the God of Israel, concerning the houses of this city and the palaces of the kings of Judah that were torn down for [defense] against the siege mounds and against the sword,

33:5 and were filled by those who went to fight the Chaldeans for [defense] against the siege mounds ... fight the Chaldeans Meaning of Heb.

uncertain.—with the corpses of those whom I struck down in My anger and rage, hiding My face from this city because of all their wickedness:

33:6 I am going to bring her relief and healing. I will heal them and reveal to them abundance abundance Meaning of Heb. uncertain. of true favor.

33:7 And I will restore the fortunes of Judah and Israel, and I will rebuild them as of old.

33:8 And I will purge them of all the sins that they committed against Me, and I will pardon all the sins that they committed against Me, by which they rebelled against Me.

33:9 And she shall gain through Me renown, joy, fame, and glory above all the nations on earth, when they hear of all the good fortune I provide for them. cthem I.e., Judah and Israel. They will thrill and quiver because of all the good fortune and all the prosperity that I provide for her.

33:10 Thus said GOD: Again there shall be heard in this place, which you say is ruined, without humans or animals—in the towns of Judah and the streets of Jerusalem that are desolate, without humans, without inhabitants, without animals—

33:11 the sound of mirth and gladness, the voice of bridegroom and bride, the

voice of those who cry, “Give thanks to GOD of Hosts, for GOD—whose steadfast love is eternal—is good!” as they bring thanksgiving offerings to the House of GOD. For I will restore the fortunes of the land as of old—said GOD.

33:12 Thus said GOD of Hosts: In this ruined place, without humans or animals, and in all its towns, there shall again be a pasture for shepherds, where they can rest their flocks.

33:13 In the towns of the hill country, in the towns of the Shephelah, and in the towns of the Negeb, in the land of Benjamin and in the environs of Jerusalem and in the towns of Judah, sheep shall pass again under the hands of one who counts them—said GOD.

33:14 See, days are coming—declares GOD—when I will fulfill the promise that I made concerning the House of Israel and the House of Judah.

33:15 In those days and at that time, I will raise up a true branch of David’s line, and he shall do what is just and right in the land.

33:16 In those days Judah shall be delivered and Jerusalem shall dwell secure. And this is what it shall be called: “GOD is our Vindicator.”dGOD is our Vindicator See note at 23.6; here, it is the city that will bear this name.

33:17 For thus said GOD: There shall never be an end to those of David’s line who sit upon the throne of the House of Israel.

33:18 Nor shall there ever be an end to the line of the levitical priests before Me, of those who present burnt offerings and turn the grain offering to smoke and perform sacrifices.

33:19 The word of GOD came to Jeremiah:

33:20 Thus said GOD: If you could break My covenant with the day and My covenant with the night, so that day and night should not come at their proper time,

33:21 only then could My covenant with My servant David be broken—so that he would not have a descendant reigning upon his throne—or with My ministrants, the levitical priests.

33:22 Like the host of heaven that cannot be counted, and the sand of the sea that cannot be measured, so will I multiply the offspring of My servant David, and of the Levites who minister to Me.

33:23 The word of GOD came to Jeremiah:

33:24 You see what this people said: “The two families that GOD chose have now been rejected.” Thus they despise My people, and regard them as no longer a nation.eand regard them as no longer a nation Meaning of Heb. uncertain.

33:25 Thus said GOD: As surely as I have established My covenant with day and night—the laws of heaven and earth—

33:26 so I will never reject the offspring of Jacob and My servant David; I will never fail to take from his offspring rulers for the descendants of Abraham, Isaac, and Jacob. Indeed, I will restore their fortunes and take them back in love.

34:1 The word that came to Jeremiah from GOD, when King Nebuchadrezzar of Babylon and all his army, and all the kingdoms of the earth and all the peoples under his sway, were waging war against Jerusalem and all its towns:

34:2 Thus said the ETERNAL, the God of Israel: Go speak to King Zedekiah of

Judah, and say to him: “Thus said GOD: I am going to deliver this city into the hands of the king of Babylon, and he will destroy it by fire.

34:3 And you will not escape from him; you will be captured and handed over to him. And you will see the king of Babylon face to face and speak to him in person; and you will see the king of Babylon face to face and speak to him in person. For the idiom see note at 32.4. and you will be brought to Babylon.

34:4 But hear the word of GOD, O King Zedekiah of Judah! Thus said GOD concerning you: You will not die by the sword.

34:5 You will die a peaceful death; and as incense incense Lit. “burnings.” was burned for your ancestors, the earlier kings who preceded you, so they will burn incense for you, and they will lament for you ‘Ah, lord!’ For I Myself have made the promise—declares GOD.”

34:6 The prophet Jeremiah spoke all these words to King Zedekiah of Judah in Jerusalem,

34:7 when the army of the king of Babylon was waging war against Jerusalem and against the remaining towns of Judah—against Lachish and Azekah, for they were the only fortified towns of Judah that were left.

34:8 The word that came to Jeremiah from GOD after King Zedekiah had made a covenant with all the people in Jerusalem to proclaim a release. In contrast to others “liberty.” among them—

34:9 that everyone should set free their Hebrew slaves, both male and female, and that no one should keep their fellow Judean enslaved.

34:10 Everyone, officials and people, who had entered into the covenant agreed to set their male and female slaves free and not keep them enslaved any longer; they complied and let them go.

34:11 But afterward they turned about and brought back the men and women they had set free, and forced them into slavery again.

34:12 Then it was that the word of GOD came to Jeremiah from GOD:

34:13 Thus said the ETERNAL, the God of Israel: I made a covenant with your ancestors when I brought them out of the land of Egypt, the house of bondage, saying:

34:14 “In the seventh year. Lit. “After a period of seven years”; cf. Deut. 14.28; 15.1. each of you must let go any fellow Hebrew who may be sold. Or “who sell themselves.” to you; when they have served you six years, you must set them free.” But your ancestors would not obey Me or give ear.

34:15 Lately you turned about and did what is proper in My sight, and all of you proclaimed a release to your compatriots; and you made a covenant accordingly before Me in the House that bears My name.

34:16 But now you have turned back and have profaned My name; each of you has brought back the men and women whom you had given their freedom, and forced them to be your slaves again.

34:17 Assuredly, thus said GOD: You would not obey Me and proclaim a release, each to your kin and neighbor. Lo! I proclaim your release—declares GOD—to the sword, to pestilence, and to famine; and I will make you a horror to all the kingdoms of the earth.

34:18 I will make the parties who violated My covenant, who did not fulfill the

terms of the covenant that they made before Me, [like] the calf that they cut in two so as to pass between the halves: the calf ... the halves Cf. Gen. 15:9–10, 17–21.

34:19 The officers of Judah and Jerusalem, the officials, the priests, and all the people of the land who passed between the halves of the calf

34:20 shall be handed over to their enemies, to those who seek to kill them. Their carcasses shall become food for the birds of the sky and the beasts of the earth.

34:21 I will hand over King Zedekiah of Judah and his officers to their enemies, who seek to kill them—to the army of the king of Babylon that has withdrawn from you.

34:22 I hereby give the command—declares GOD—by which I will bring them back against this city. They shall attack it and capture it, and burn it down.

I will make the towns of Judah a desolation, without inhabitant.

35:1 The word that came to Jeremiah from GOD in the days of King Jehoiakim son of Josiah of Judah:

35:2 Go to the house of the Rechabites and speak to them, and bring them to the House of GOD, to one of the chambers, and give them wine to drink.

35:3 So I took Jaazaniah son of Jeremiah son of Habazziniah, and his brothers, all his sons, and all the men in the household of the Rechabites;

35:4 and I brought them to the House of GOD, to the chamber of the sons of Hanan son of Igdaliah, the agent of God, which is next to the chamber of the officials and above the chamber of Maaseiah son of Shallum, the guardian of the threshold.

35:5 I set bowls full of wine and cups before the Rechabites, and said to them, “Have some wine.”

35:6 They replied, “We will not drink wine, for our ancestor, Jonadab son of Rechab, commanded us: ‘You shall never drink wine, either you or your children.

35:7 Nor shall you build houses or sow fieldsfields Lit. “seed.” or plant vineyards, nor shall you own such things; but you shall live in tents all your days, so that you may live long upon the land where you sojourn.’

35:8 And we have obeyed our ancestor Jonadab son of Rechab in all that he commanded us: we never drink wine, neither we nor our wives nor our sons and daughters.

35:9 Nor do we build houses to live in, and we do not own vineyards or fields for sowing;

35:10 but we live in tents. We have obeyed and done all that our ancestor Jonadab commanded us.

35:11 But when King Nebuchadrezzar of Babylon invaded the country, we said, ‘Come, let us go into Jerusalem because of the army of the Chaldeans and the army of Aram.’ And so we are living in Jerusalem.”

35:12 Then the word of GOD came to Jeremiah:

35:13 Thus said GOD of Hosts, the God of Israel: Go say to the citizenry of Judah and the inhabitants of Jerusalem: “You can learn a lesson [here] about obeying My commands—declares GOD.

35:14 The commands of Jonadab son of Rechab have been fulfilled: he charged his

children not to drink wine, and to this day they have not drunk, in obedience to the charge of their ancestor. But I spoke to you persistently, and you did not listen to Me.

35:15 I persistently sent you all My servants, the prophets, to say: ‘Turn back, every one of you, from your wicked ways and mend your deeds; do not follow other gods or serve them. Then you may remain on the land that I gave to you and your ancestors.’ But you did not give ear or listen to Me.

35:16 The family of Jonadab son of Rechab have indeed fulfilled the charge that their ancestor gave them; but this people has not listened to Me.

35:17 Assuredly, thus said the ETERNAL, the God of Hosts, the God of Israel: I am going to bring upon Judah and upon all the inhabitants of Jerusalem all the disaster with which I have threatened them; for I spoke to them, but they would not listen; I called to them, but they would not respond.”

35:18 And to the family of the Rechabites Jeremiah said: “Thus said GOD of Hosts, the God of Israel: Because you have obeyed the charge of your ancestor Jonadab and kept all his commandments, and done all that he enjoined upon you,

35:19 assuredly, thus said GOD of Hosts, the God of Israel: There shall never cease to be someone from the line of Jonadab son of Rechab standing before Me.”

36:1 In the fourth year of King Jehoiakim son of Josiah of Judah, this word came to Jeremiah from GOD:

36:2 Get a scroll and write upon it all the words that I have spoken to you—concerning Israel and Judah and all the nations—from the time I first spoke to you in the days of Josiah to this day.

36:3 Perhaps when the House of Judah hear of all the disasters I intend to bring upon them, they will turn back from their wicked ways, and I will pardon their iniquity and their sin.

36:4 So Jeremiah called Baruch son of Neriah; and Baruch wrote down in the scroll, at Jeremiah’s dictation, all the words that GOD had spoken to him.

36:5 Jeremiah instructed Baruch, “I am in hiding; ain hiding Or “detained.” I cannot go to the House of GOD.

36:6 But you go and read aloud GOD’s words from the scroll that you wrote at my dictation, to all the people in the House of GOD on a fast day; thus you will also be reading them to all the Judeans who come in from the towns.

36:7 Perhaps their entreaty will be accepted by GOD, if they turn back from their wicked ways. For great is the anger and wrath with which GOD has threatened this people.”

36:8 Baruch son of Neriah did just as the prophet Jeremiah had instructed him, about reading GOD’s words from the scroll in the House of GOD.

36:9 In the ninth month of the fifth year of King Jehoiakim son of Josiah of Judah, all the people in Jerusalem and all the people coming from Judah proclaimed a fast before GOD in Jerusalem.

36:10 It was then that Baruch—in the chamber of Gemariah son of Shaphan the scribe, in the upper court, near the new gateway of the House of GOD—read the words of Jeremiah from the scroll to all the people in the House of GOD.

36:11 Micaiah son of Gemariah son of Shaphan heard all the words of GOD [read] from the scroll,

36:12 and he went down to the king's palace, to the chamber of the scribe. There he found all the officials in session: Elishama the scribe, Delaiah son of Shemaiah, Elnathan son of Achbor, Gemariah son of Shaphan, Zedekiah son of Hananiah, and all the other officials.

36:13 And Micaiah told them all that he had heard as Baruch read from the scroll in the hearing of the people.

36:14 Then all the officials sent Jehudi son of Nethaniah son of Shelemiah son of Cushi to say to Baruch, "Take that scroll from which you read to the people, and come along!" And Baruch took the scroll and came to them.

36:15 They said, "Sit down and read itbSit down and read it Change of vocalization yields "Read it again"; cf. Targum and Septuagint. to us." And Baruch read it to them.

36:16 When they heard all these words, they turned to each other in fear; and they said to Baruch, "We must report all this to the king."

36:17 And they questioned Baruch further, "Tell us how you wrote down all these words that he spoke."cthat he spoke Force of Heb. uncertain.

36:18 He answered them, "He himself recited all those words to me, and I would write them down in the scroll in ink."

36:19 The officials said to Baruch, "Go into hiding, you and Jeremiah. Don't let anyone know where you are!"

36:20 And they went to the king in the court, after leaving the scroll in the chamber of the scribe Elishama. And they reported all these matters to the king.

36:21 The king sent Jehudi to get the scroll and he fetched it from the chamber of the scribe Elishama. Jehudi read it to the king and to all the officials who were in attendance on the king.

36:22 Since it was the ninth month, the king was sitting in the winter house, with a fire burning in the brazier before him.

36:23 And every time Jehudi read three or four columns, [the king] would cut it up with a scribe's knife and throw it into the fire in the brazier, until the entire scroll was consumed by the fire in the brazier.

36:24 Yet the king and all his courtiers who heard all these words showed no fear and did not tear their garments;

36:25 moreover, Elnathan, Delaiah, and Gemariah begged the king not to burn the scroll, but he would not listen to them.

36:26 The king ordered Jerahmeel, the king's son, and Seraiah son of Azriel, and Shelemiah son of Abdeel to arrest the scribe Baruch and the prophet Jeremiah. But GOD hid them.

36:27 The word of GOD came to Jeremiah after the king had burned the scroll containing the words that Baruch had written at Jeremiah's dictation:

36:28 Get yourself another scroll, and write upon it the same words that were in the first scroll that was burned by King Jehoiakim of Judah.

36:29 And concerning King Jehoiakim of Judah you shall say: Thus said GOD: You burned that scroll, saying, "How dare you write in it that the king of Babylon will come and destroy this land and cause human and animal to cease from it?"

36:30 Assuredly, thus said GOD concerning King Jehoiakim of Judah: He shall not

have any of his line sitting on the throne of David; and his own corpse shall be left exposed to the heat by day and the cold by night.

36:31 And I will punish him and his offspring and his courtiers for their iniquity; I will bring on them and on the inhabitants of Jerusalem and on all the citizenry of Judah all the disasters of which I have warned them—but they would not listen.

36:32 So Jeremiah got another scroll and gave it to the scribe Baruch son of Neriah. And at Jeremiah's dictation, he wrote in it the whole text of the scroll that King Jehoiakim of Judah had burned; and more of the like was added.

37:1 Zedekiah son of Josiah became king instead of Coniah son of Jehoiakim, for King Nebuchadrezzar of Babylon set him up as king over the land of Judah.

37:2 Neither he nor his courtiers nor the people of the land gave heed to the words that GOD spoke through the prophet Jeremiah.

37:3 Yet King Zedekiah sent Jehucal son of Shelemiah and Zephaniah son of the priest Maaseiah to the prophet Jeremiah, to say, "Please pray on our behalf to the ETERNAL our God."

37:4 (Jeremiah could still go in and out among the people, for they had not yet put him in prison.

37:5 The army of Pharaoh had set out from Egypt; and when the Chaldeans who were besieging Jerusalem heard the report, they raised the siege of Jerusalem.)

37:6 Then the word of GOD came to the prophet Jeremiah:

37:7 Thus said the ETERNAL, the God of Israel: Thus shall you say to the king of Judah who sent you to Me to inquire of Me: "The army of Pharaoh, which set out to help you, will return to its own land, to Egypt.

37:8 And the Chaldeans will come back and attack this city and they will capture it and destroy it by fire."

37:9 Thus said GOD: Do not delude yourselves into thinking, "The Chaldeans will go away from us." They will not.

37:10 Even if you defeated the whole army of the Chaldeans that are fighting against you, and only wounded men were left lying in their tents, they would get up and burn this city down!

37:11 When the army of the Chaldeans raised the siege of Jerusalem on account of the army of Pharaoh,

37:12 Jeremiah was going to leave Jerusalem and go to the territory of Benjamin to share in some property there to share in some property there Meaning of Heb. uncertain. among the people.

37:13 When he got to the Benjamin Gate, there was a guard officer there named Irijah son of Shelemiah son of Hananiah; and he arrested the prophet Jeremiah, saying, "You are defecting to the Chaldeans!"

37:14 Jeremiah answered, "That's a lie! I'm not defecting to the Chaldeans!" But Irijah would not listen to him; he arrested Jeremiah and brought him to the officials.

37:15 The officials were furious with Jeremiah; they beat him and put him into prison, in the house of the scribe Jonathan—for it had been made into a jail.

37:16 Thus Jeremiah came to the pit and the cells, pit and the cells Meaning of Heb. uncertain. and Jeremiah remained there a long time.

37:17 Then King Zedekiah sent for him, and the king questioned him secretly in

his palace. He asked, "Is there any word from GOD?" "There is!"

Jeremiah answered, and he continued, "You will be delivered into the hands of the king of Babylon."

37:18 And Jeremiah said to King Zedekiah, "What wrong have I done to you, to your courtiers, and to this people, that you have put me in jail?"

37:19 And where are those prophets of yours who prophesied to you that the king of Babylon would never move against you and against this land?"

37:20 Now, please hear me, O lord king, and grant my plea: Don't send me back to the house of the scribe Jonathan to die there."cto die there Lit. "and let me not die there."

37:21 So King Zedekiah gave instructions to lodge Jeremiah in the prison compound and to supply him daily with a loaf of bread from the Bakers' Street—until all the bread in the city was gone. Jeremiah remained in the prison compound.

38:1 Shephatiah son of Mattan, Gedaliah son of Pashhur, Jucal son of Shelemiah, and Pashhur son of Malchiah heard what Jeremiah was saying to all the people:

38:2 "Thus said GOD: Whoever remains in this city shall die by the sword, by famine, and by pestilence; but whoever surrenders to the Chaldeans shall live; he shall at least gain his lifeahe shall at least gain his life Lit. "he shall have his life as booty"; cf. 21.9. and shall live.

38:3 Thus said GOD: This city shall be delivered into the hands of the king of Babylon's army, and he shall capture it."

38:4 Then the officials said to the king, "Let that man be put to death, for he disheartensbdisheartens Lit. "weakens the hands of." the soldiers, and all the people who are left in this city, by speaking such things to them. That man is not seeking the welfare of this people, but their harm!"

38:5 King Zedekiah replied, "He is in your hands; the king cannot oppose you in anything!"

38:6 So they took Jeremiah and put him down in the pit of Malchiah, the king's son, which was in the prison compound; they let Jeremiah down by ropes. There was no water in the pit, only mud, and Jeremiah sank into the mud.

38:7 Ebed-melech the Cushite, a eunuch who was in the king's palace, heard that they had put Jeremiah in the pit. The king was then sitting at the Benjamin Gate;

38:8 so Ebed-melech left the king's palace, and spoke to the king:

38:9 "O lord king, those men have acted wickedly in all they did to the prophet Jeremiah; they have put him down in the pit, to die there of hunger." For there was no more bread in the city.

38:10 Then the king instructed Ebed-melech the Cushite, "Take with you thirtythirty One ms. reads "three." men from here, and pull the prophet Jeremiah up from the pit before he dies."

38:11 So Ebed-melech took the men with him, and went to the king's palace, to a place belowda place below Emendation yields "the wardrobe of." the treasury. There they got worn cloths and rags, which they let down to Jeremiah in the pit by ropes.

38:12 And Ebed-melech the Cushite called to Jeremiah, "Put the worn cloths and rags under your armpits, inside the ropes." Jeremiah did so,

38:13 and they pulled Jeremiah up by the ropes and got him out of the pit. And Jeremiah remained in the prison compound.

38:14 King Zedekiah sent for the prophet Jeremiah, and had him brought to him at the third entrance of the House of GOD. And the king said to Jeremiah, "I want to ask you something; don't conceal anything from me."

38:15 Jeremiah answered the king, "If I tell you, you'll surely kill me; and if I give you advice, you won't listen to me."

38:16 Thereupon King Zedekiah secretly promised Jeremiah on oath: "As GOD lives who has given us this life, egiven us this life Meaning of Heb. uncertain. I will not put you to death or leave you in the hands of those who seek your life."

38:17 Then Jeremiah said to Zedekiah, "Thus said the ETERNAL, the God of Hosts, the God of Israel: If you surrender to the officers of the king of Babylon, your life will be spared and this city will not be burned down. You and your household will live.

38:18 But if you do not surrender to the officers of the king of Babylon, this city will be delivered into the hands of the Chaldeans, who will burn it down; and you will not escape from them."

38:19 King Zedekiah said to Jeremiah, "I am worried about the Judeans who have defected to the Chaldeans; that they [the Chaldeans] might hand me over to them to abuse me."

38:20 "They will not hand you over," Jeremiah replied. "Listen to GOD's voice, to what I tell you, that it may go well with you and your life be spared.

38:21 For this is what GOD has shown me if you refuse to surrender:

38:22 All the women who are left in the palace of the king of Judah shall be brought out to the officers of the king of Babylon; and they shall say: fthey shall say I.e., those women, to the king of Judah. Those who were your friends Have seduced you and vanquished you. Now that your feet are sunk in the mire, They have turned their backs [on you].

38:23 They will bring out all your wives and children to the Chaldeans, and you yourself will not escape from them. You will be captured by the king of Babylon, and this city shall be burned down." gthis city shall be burned down So Targum and Septuagint and some mss. Most mss. and the editions read "you will burn down this city by fire."

38:24 Zedekiah said to Jeremiah, "Don't let anyone know about this conversation, or you will die. hor you will die Lit. "that you may not die."

38:25 If the officials should hear that I have spoken with you, and they should come and say to you, 'Tell us what you said to the king; hide nothing from us, or we'll kill you. ior we'll kill you Lit. "that we may not kill you." And what did the king say to you?'

38:26 say to them, 'I was presenting my petition to the king not to send me back to the house of Jonathan to die there.'"

38:27 All the officials did come to Jeremiah to question him; and he replied to them just as the king had instructed him. So they stopped questioning him, for the conversation had not been overheard.

38:28 Jeremiah remained in the prison compound until the day Jerusalem was

captured. When Jerusalem was captured...jWhen Jerusalem was captured... This clause would read well before 39.3.

39:1 In the ninth year of King Zedekiah of Judah, in the tenth month, King Nebuchadrezzar of Babylon moved against Jerusalem with his whole army, and they laid siege to it.

39:2 And in the eleventh year of Zedekiah, on the ninth day of the fourth month, the [walls of] the city were breached.

39:3 All the officers of the king of Babylon entered, and took up quarters at the middle gate—Nergal-sarezer, Samgar-nebo, Sarsechim the Rab-saris, Nergal-sarezer the Rab-mag,^aRab-saris...Rab-mag Titles of officers. and all the rest of the officers of the king of Babylon.

39:4 When King Zedekiah of Judah saw them, he and all the soldiers fled. They left the city at night, by way of the king's garden, through the gate between the double walls; and he set out toward the Arabah.^bhe set out toward the Arabah Hoping to escape across the Jordan.

39:5 But the Chaldean troops pursued them, and they overtook Zedekiah in the steppes of Jericho. They captured him and brought him before King Nebuchadrezzar of Babylon at Riblah in the region of Hamath; and he put him on trial.

39:6 The king of Babylon had Zedekiah's sons slaughtered at Riblah before his eyes; the king of Babylon had all the nobles of Judah slaughtered.

39:7 Then the eyes of Zedekiah were put out and he was chained in bronze fetters, that he might be brought to Babylon.

39:8 The Chaldeans burned down the king's palace and the houses^chouses Taking Heb. singular as collective, with Kimhi. of the people by fire, and they tore down the walls of Jerusalem.

39:9 The remnant of the people that was left in the city, and the defectors who had gone over to him—the remnant of the people that was left—were exiled by Nebuzaradan, the chief of the guards, to Babylon.

39:10 But some of the poorest people who owned nothing were left in the land of Judah by Nebuzaradan, the chief of the guards, and he gave them vineyards and fields at that time.

39:11 King Nebuchadrezzar of Babylon had given orders to Nebuzaradan, the chief of the guards, concerning Jeremiah:

39:12 "Take him and look after him; do him no harm, but grant whatever he asks of you."

39:13 So Nebuzaradan, the chief of the guards, and Nebushazban the Rab-saris, and Nergal-sarezer the Rab-mag, and all the commanders of the king of Babylon sent

39:14 and had Jeremiah brought from the prison compound. They committed him to the care of Gedaliah son of Ahikam son of Shaphan, that he might be left at liberty in a house.^dthat he might be left at liberty in a house Meaning of Heb. uncertain. So he dwelt among the people.

39:15 The word of GOD had come to Jeremiah while he was still confined in the prison compound:

39:16 Go and say to Ebed-melech the Cushite: "Thus said GOD of Hosts, the God of Israel: I am going to fulfill My words concerning this city—for disaster,

not for good—and they shall come true on that day in your presence.

39:17 But I will save you on that day—declares GOD; you shall not be delivered into the hands of those you dread.

39:18 I will rescue you, and you shall not fall by the sword. You shall escape with your life,^eYou shall escape with your life See note at 38.2. because you trusted Me—declares GOD.”

40:1 The word that came to Jeremiah from GOD, after Nebuzaradan, the chief of the guards, set him free at Ramah, to which he had taken him, chained in fetters, among those from Jerusalem and Judah who were being exiled to Babylon.

40:2 The chief of the guards took charge of Jeremiah, and he said to him,

“The ETERNAL your God threatened this place with this disaster;

40:3 and now GOD has brought it about, by acting on the threat—because you sinned against GOD and did not pay heed. That is why this has happened to you.

40:4 Now, I release you this day from the fetters that were on your hands. If you would like to go with me to Babylon, come, and I will look after you. And if you don’t want to come with me to Babylon, you need not. See, the whole land is before you: go wherever seems good and right to you.”—

40:5 But [Jeremiah] still did not turn back.^aBut [Jeremiah] still did not turn back Meaning of Heb. uncertain.—“Or go to Gedaliah son of Ahikam son of Shaphan, whom the king of Babylon has put in charge of the towns of Judah, and stay with him among the people, or go wherever you want to go.”The chief of the guards gave him an allowance of food, and dismissed him.

40:6 So Jeremiah came to Gedaliah son of Ahikam at Mizpah, and stayed with him among the people who were left in the land.

40:7 The army officers in the open country, and their men with them, heard that the king of Babylon had put Gedaliah son of Ahikam in charge of the region, and that he had put in his charge the men, women, and children—of the poorest in the land—those who had not been exiled to Babylon.

40:8 So they with their men came to Gedaliah at Mizpah—Ishmael son of Nethaniah; Johanan and Jonathan the sons of Kareah; Seraiah son of Tanhumeth; the sons of Ephai the Netophathite; and Jezaniah son of the Maacathite.

40:9 Gedaliah son of Ahikam son of Shaphan reassured^breassured Lit. “swore to.” them and their men, saying, “Do not be afraid to serve the Chaldeans. Stay in the land and serve the king of Babylon, and it will go well with you.

40:10 I am going to stay in Mizpah to attend upon the Chaldeans who will come to us. But you may gather wine and figs^cfigs Lit. “summer fruit.” and oil and put them in your own vessels, and settle in the towns you have occupied.”

40:11 Likewise, all the Judeans who were in Moab, Ammon, and Edom, or who were in other lands, heard that the king of Babylon had let a remnant stay in Judah, and that he had put Gedaliah son of Ahikam son of Shaphan in charge of them.

40:12 All these Judeans returned from all the places to which they had scattered. They came to the land of Judah, to Gedaliah at Mizpah, and they gathered large quantities of wine and figs.^dfigs See note at v. 10.

40:13 Johanan son of Kareah, and all the army officers in the open country, came to Gedaliah at Mizpah

40:14 and said to him, “Do you know that King Baalis of Ammon has sent Ishmael son of Nethaniah to kill you?” But Gedaliah son of Ahikam would not

believe them.

40:15 Johanan son of Kareah also said secretly to Gedaliah at Mizpah, “Let me go and strike down Ishmael son of Nethaniah—and nobody else will know about it; otherwise he will kill you, and all the Judeans who have gathered about you will be dispersed, and the remnant of Judah will perish!”

40:16 But Gedaliah son of Ahikam answered Johanan son of Kareah, “Do not do such a thing: what you are saying about Ishmael is not true!”

41:1 In the seventh month, Ishmael son of Nethaniah son of Elishama, who was of royal descent and one of the king’s commanders, came with ten men to Gedaliah son of Ahikam at Mizpah; and they ate together there at Mizpah.

41:2 Then Ishmael son of Nethaniah and the ten men who were with him arose and struck down Gedaliah son of Ahikam son of Shaphan with the sword and killed him, because the king of Babylon had put him in charge of the land.

41:3 Ishmael also killed all the Judeans—the Judeans I.e., their soldiers; cf.

Malbim. who were with him—with Gedaliah in Mizpah—and the Chaldean soldiers who were stationed there.

41:4 The second day after Gedaliah was killed, when no one else knew about it,

41:5 some men came from Shechem, Shiloh, and Samaria—eighty of them, their beards shaved, their garments torn, and their bodies gashed—carrying grain offerings and frankincense to present at the House of GOD.

41:6 Ishmael son of Nethaniah went out from Mizpah to meet them, weeping as he walked. As he met them, he said to them, “Come to Gedaliah son of Ahikam.”

41:7 When they came inside the town, Ishmael son of Nethaniah and the men who were with him slaughtered them [and threw their bodies] into a cistern.

41:8 But there were ten men among them who said to Ishmael, “Don’t kill us! We have stores hidden in a field—wheat, barley, oil, and honey.” So he stopped, and did not kill them along with their fellows.—

41:9 The cistern into which Ishmael threw all the corpses of the men he had killed in the affair of Gedaliah was the one that in the affair of Gedaliah was the one that Septuagint reads “was a large cistern, which...” King Asa had constructed on account of King Baasha of Israel. That was the one which Ishmael son of Nethaniah filled with corpses.—

41:10 Ishmael carried off all the rest of the people who were in Mizpah, including the daughters of the king—all the people left in Mizpah, over whom Nebuzaradan, the chief of the guards, had appointed Gedaliah son of Ahikam. Ishmael son of Nethaniah carried them off, and set out to cross over to the Ammonites.

41:11 Johanan son of Kareah, and all the army officers with him, heard of all the crimes committed by Ishmael son of Nethaniah.

41:12 They took all their men and went to fight against Ishmael son of Nethaniah; and they encountered him by the great pool in Gibeon.

41:13 When all the people held by Ishmael saw Johanan son of Kareah and all the army officers with him, they were glad;

41:14 all the people whom Ishmael had carried off from Mizpah turned back and went over to Johanan son of Kareah.

41:15 But Ishmael son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

41:16 Johanan son of Kareah and all the army officers with him took all the rest of the people whom he had rescued from Ishmael son of Nethaniah who had rescued from Ishmael son of Nethaniah Emendation yields “Ishmael son of Nethaniah had carried off.” from Mizpah after he had murdered Gedaliah son of Ahikam—the men, soldiers, women, children, and eunuchs whom [Johanan] had brought back from Gibeon.

41:17 They set out, and they stopped at GeruthdGeruth Aquila reads “the sheepfolds of.” Chimham, near Bethlehem, on their way to go to Egypt

41:18 because of the Chaldeans. For they were afraid of them, because Ishmael son of Nethaniah had killed Gedaliah son of Ahikam, whom the king of Babylon had put in charge of the land.

42:1 Then all the army officers, with Johanan son of Kareah, Jezaniah son of Hoshaiiah, and all the rest of the people, great and small, approached

42:2 the prophet Jeremiah and said, “Grant our plea, and pray for us to the ETERNAL your God, for all this remnant! For we remain but a few out of many, as you can see.

42:3 Let the ETERNAL your God tell us where we should go and what we should do.”

42:4 The prophet Jeremiah answered them, “Agreed: I will pray to the ETERNAL your God as you request, and I will tell you whatever response GOD gives for you. I will withhold nothing from you.”

42:5 Thereupon they said to Jeremiah, “Let GOD be a true and faithful witness against us! We swear that we will do exactly as the ETERNAL your God instructs us through you—

42:6 Whether it is pleasant or unpleasant, we will obey the ETERNAL our God to whom we send you, in order that it may go well with us when we obey the ETERNAL our God.”

42:7 After ten days, the word of GOD came to Jeremiah.

42:8 He called Johanan son of Kareah and all the army officers, and the rest of the people, great and small,

42:9 and said to them, “Thus said the ETERNAL, the God of Israel, to whom you sent me to present your supplication:

42:10 If you remain in this land, I will build you and not overthrow, I will plant you and not uproot; for I regret the punishment I have brought upon you.

42:11 Do not be afraid of the king of Babylon, whom you fear; do not be afraid of him—declares GOD—for I am with you to save you and to rescue you from his hands.

42:12 I will dispose him to be merciful to you: he shall show you mercy and bring you back to bringing you back to Change of vocalization yields “let you dwell in.” your own land.

42:13 “But if you say, ‘We will not stay in this land’—thus disobeying the ETERNAL your God—

42:14 if you say, ‘No! We will go to the land of Egypt, so that we may not see war or hear the sound of the horn, and so that we may not hunger for bread; there we will stay,’

42:15 then hear the word of GOD, O remnant of Judah! Thus said GOD of Hosts, the God of Israel: If you turn your faces toward Egypt, and you go and sojourn

there,

42:16 the sword that you fear shall overtake you there, in the land of Egypt, and the famine you worry over shall follow at your heels in Egypt too; and there you shall die.

42:17 All those who turn their faces toward Egypt, in order to sojourn there, shall die by the sword, by famine, and by pestilence. They shall have no surviving remnant of the disaster that I will bring upon them.

42:18 For thus said GOD of Hosts, the God of Israel: As My anger and wrath were poured out upon the inhabitants of Jerusalem, so will My wrath be poured out on you if you go to Egypt. You shall become an execration of woe, a curseban execration of woe, a curse I.e., a standard by which people execrate and curse; cf. note at 24.9. and a mockery; and you shall never again see this place.

42:19 GOD has spoken against you, O remnant of Judah! Do not go to Egypt! Know well, then—for I warn you this day

42:20 that you were deceitful at heart when you sent me to the ETERNAL your God, saying, ‘Pray for us to the ETERNAL our God; and whatever the ETERNAL our God may say, just tell us and we will do it.’

42:21 I told you today, and you have not obeyed the ETERNAL your God in respect to all that I was sent to tell you—

42:22 know well, then, that you shall die by the sword, by famine, and by pestilence in the place where you want to go and sojourn.”

43:1 When Jeremiah had finished speaking all these words to all the people—all the words of the ETERNAL their God, with which the ETERNAL their God had sent him to them—

43:2 Azariah son of Hoshaiah and Johanan son of Kareah and all the arrogant men said to Jeremiah, “You are lying! The ETERNAL our God did not send you to say, ‘Don’t go to Egypt and sojourn there’!

43:3 It is Baruch son of Neriah who is inciting you against us, so that we will be delivered into the hands of the Chaldeans to be killed or to be exiled to Babylon!”

43:4 So Johanan son of Kareah and all the army officers and the rest of the people did not obey GOD’s command to remain in the land of Judah.

43:5 Instead, Johanan son of Kareah and all the army officers took the entire remnant of Judah—those who had returned from all the countries to which they had been scattered and had sojourned in the land of Judah,

43:6 men, women, and children; and the daughters of the king and all the people whom Nebuzaradan the chief of the guards had left with Gedaliah son of Ahikam son of Shaphan, as well as the prophet Jeremiah and Baruch son of Neriah—

43:7 and they went to Egypt. They did not obey GOD. They arrived at Tahpanhes, 43:8 and the word of GOD came to Jeremiah in Tahpanhes:

43:9 Get yourself large stones, and embed them in mortar in the brick structure at the entrance to Pharaoh’s palace in Tahpanhes, with some Judeans looking on.

43:10 And say to them: “Thus said GOD of Hosts, the God of Israel: I am sending for My servant King Nebuchadrezzar of Babylon, and IaI Septuagint reads “he.” will set his throne over these stones that I have embedded. He will spread out his pavilionbpavilion Meaning of Heb. uncertain. over them.

43:11 He will come and attack the land of Egypt, delivering Those destined for the plague, to the plague, Those destined for captivity, to captivity, And those destined for the sword, to the sword.

43:12 And I will see first note at v. 10. will set fire to the temples of the gods of Egypt; he will burn them down and carry them I.e., the gods. off. He shall wrap himself up in the land of Egypt, as a shepherd wraps himself up in his garment. And he shall depart from there in safety.

43:13 He shall smash the obelisks of the Temple of the Sun that is in the land of Egypt, and he shall burn down the temples of the gods of Egypt.”

44:1 The word that came to Jeremiah for all the Judeans living in the land of Egypt, living in Migdol, Tahpanhes, and Noph, and in the land of Pathros:

44:2 Thus said GOD of Hosts, the God of Israel: You have seen all the disaster that I brought on Jerusalem and on all the towns of Judah. They are a ruin today, and no one inhabits them,

44:3 on account of the wicked things they did to vex Me, going to make offerings in worship of other gods that they had not known—neither they nor you nor your ancestors.

44:4 Yet I persistently sent to you all My servants the prophets, to say, “I beg you not to do this abominable thing that I hate.”

44:5 But they would not listen or give ear, to turn back from their wickedness and not make offerings to other gods;

44:6 so My fierce anger was poured out, and it blazed against the towns of Judah and the streets of Jerusalem. And they became a desolate ruin, as they still are today.

44:7 And now, thus said the ETERNAL, the God of Hosts, the God of Israel: Why are you doing such great harm to yourselves, so that every man and woman, child and infant of yours shall be cut off from the midst of Judah, and no remnant shall be left of you?

44:8 For you vex Me by your deeds, making offering to other gods in the land of Egypt where you have come to sojourn, so that you shall be cut off and become a curse a curse See note at 24.9. and a mockery among all the nations of earth.

44:9 Have you forgotten the wicked acts of your ancestors, of the kings of Judah and their Heb. “his.” wives, and your own wicked acts and those of your wives, that were committed in the land of Judah and in the streets of Jerusalem?

44:10 No one has shown contrition to this day, and no one has shown reverence. You Heb. “They.” have not followed the Teaching and the laws that I set before you and before your ancestors.

44:11 Assuredly, thus said GOD of Hosts, the God of Israel: I am going to set My face against you for punishment, to cut off all of Judah.

44:12 I will take the remnant of Judah who turned their faces toward the land of Egypt, to go and sojourn there, and they shall be utterly consumed in the land of Egypt. They shall fall by the sword, they shall be consumed by famine; great and small alike shall die by the sword and by famine, and they shall become an execration and a desolation, a cursed execration...a curse See note at 42.18. and a mockery.

44:13 I will punish those who live in the land of Egypt as I punished

Jerusalem, with the sword, with famine, and with pestilence.

44:14 Of the remnant of Judah who came to sojourn here in the land of Egypt, no survivor or fugitive shall be left to return to the land of Judah. Though they all long to return and dwell there, none shall return except [a few] survivors.

44:15 Thereupon they answered Jeremiah—all the men who knew that their wives made offerings to other gods; all the women present, a large gathering; and all the people who lived in Pathros in the land of Egypt:

44:16 “We will not listen to you in the matter about which you spoke to us in the name of GOD.

44:17 On the contrary, we will do everything that we have vowed everything that we have vowed Lit. “everything that has gone forth from our mouth.”—to make offerings to the Queen of Heaven Queen of Heaven See note at 7.18. and to pour libations to her, as we used to do, do Cf. 7.18. we and our ancestors, our kings and our officials, in the towns of Judah and the streets of Jerusalem. For then we had plenty to eat, we were well-off, and suffered no misfortune.

44:18 But ever since we stopped making offerings to the Queen of Heaven and pouring libations to her, we have lacked everything, and we have been consumed by the sword and by famine.

44:19 And when we make offerings to the Queen of Heaven and pour libations to her, is it without our husbands’ approval that we have made cakes in her likeness in her likeness Meaning of Heb. uncertain. and poured libations to her?”

44:20 Jeremiah replied to all the people, men and women—all the people who argued with him. He said,

44:21 “Indeed, the offerings you presented in the towns of Judah and the streets of Jerusalem—you, your ancestors, your kings, your officials, and the people of the land—were remembered by GOD and brought to mind!

44:22 When GOD could no longer bear your evil practices and the abominations you committed, your land became a desolate ruin and a curse, a curse See note at 24.9; 42.18. without inhabitant, as is still the case.

44:23 Because you burned incense and sinned against GOD and did not obey GOD—whose Teaching, whose laws, and whose exhortations you did not follow—therefore this disaster has befallen you, as is still the case.”

44:24 Jeremiah further said to all the people, including all the women: “Hear the word of GOD, all Judeans in the land of Egypt!

44:25 Thus said GOD of Hosts, the God of Israel: You and your wives have confirmed by deed what you spoke in words: confirmed by deed what you spoke in words Lit. “spoken with your mouth and fulfilled by your hands.” ‘We will fulfill the vows that we made, to burn incense to the Queen of Heaven and to pour libations to her.’ So fulfill your vows; perform your vows!

44:26 “Yet hear the word of GOD, all Judeans who dwell in the land of Egypt! Lo, I swear by My great name—said GOD—that none of Judah’s contingent in all the land of Egypt shall ever again invoke My name, saying, ‘As my Sovereign GOD lives!’

44:27 I will be watchful over them to their hurt, not to their benefit; all of Judah’s contingent in the land of Egypt shall be consumed by sword and by famine, until they cease to be.

44:28 Only the few who survive the sword shall return from the land of Egypt to the land of Judah. All the remnant of Judah who came to the land of Egypt to sojourn there shall learn whose word will be fulfilled—Mine or theirs!

44:29 “And this shall be the sign to you—declares GOD—that I am going to deal with you in this place, so that you may know that My threats of punishment against you will be fulfilled:

44:30 Thus said GOD: I will deliver Pharaoh Hophra, king of Egypt, into the hands of his enemies, those who seek his life, just as I delivered King Zedekiah of Judah into the hands of King Nebuchadrezzar of Babylon, his enemy who sought his life.”

45:1 The word that the prophet Jeremiah spoke to Baruch son of Neriah, when he was writing these words in a scroll at Jeremiah’s dictation, in the fourth year of King Jehoiakim son of Josiah of Judah:

45:2 Thus said the ETERNAL, the God of Israel, concerning you, Baruch:

45:3 You say, “Woe is me! GOD has added grief to my pain. I am worn out with groaning, and I have found no rest.”

45:4 Thus shall you speak to him: “Thus said GOD: I am going to overthrow what I have built, and uproot what I have planted—this applies to the whole land. at this applies to the whole land Meaning of Heb. uncertain.

45:5 And do you expect great things for yourself? Don’t expect them. For I am going to bring disaster upon all flesh—declares GOD—but I will at least grant you your life at least grant you your life Cf. note at 21.9. in all the places where you may go.”

46:1 The word of GOD to the prophet Jeremiah concerning the nations.

46:2 Concerning Egypt, about the army of Pharaoh Neco, king of Egypt, which was at the river Euphrates near Carchemish, and which was defeated by King Nebuchadrezzar of Babylon, in the fourth year of King Jehoiakim son of Josiah of Judah.

46:3 Get ready buckler and shield, And move forward to battle!

46:4 Harness the horses; Mount, you riders! Fall in line, helmets on! Burnish the lances, Don your armor!

46:5 Why do I see them dismayed, Yielding ground? Their fighters are crushed, They flee in haste And do not turn back—Terror all around!—declares GOD.

46:6 The swift cannot get away, The warrior cannot escape. a The swift cannot get away, / The warrior cannot escape Lit. “Let not the swift get away, / Let not the warrior escape.” In the north, by the river Euphrates, They stagger and fall.

46:7 Who is this that rises like the Nile, Like streams whose waters surge?

46:8 It is Egypt that rises like the Nile, Like streams whose waters surge, That said, “I will rise, I will cover the earth, I will wipe out towns And those who dwell in them.

46:9 Advance, O horses, Dash madly, O chariots! Let the warriors go forth, Cush and Put, that grasp the shield, And the Ludim who grasp and draw the bow!”

46:10 But that day shall be for my Sovereign GOD of Hosts a day for exacting retribution from all foes. The sword shall devour; it shall be sated and drunk with their blood. For my Sovereign GOD of Hosts is preparing a sacrifice in the northland, by the river Euphrates.

46:11 Go up to Gilead and get balm,Fair Maiden Egypt.In vain do you seek many remedies,There is no healing for you.

46:12 Nations have heard your shame;The earth resounds with your screams.For warrior stumbles against warrior;The two fall down together.

46:13 The word that GOD spoke to the prophet Jeremiah about the coming of King Nebuchadrezzar of Babylon to attack the land of Egypt:

46:14 Declare in Egypt, proclaim in Migdol,Proclaim in Noph and Tahpanhes!Say: Take your posts and stand ready,For the sword has devoured all around you!

46:15 Why are your stalwarts swept away?They did not stand firm,For GOD thrust them down;

46:16 Many were made to stumble,They fell over one another.They said:“Up! let us return to our people,To the land of our birth,Because of the deadlybdeadly Meaning of Heb. uncertain. sword.”

46:17 There they called Pharaoh king of Egypt:“Braggart who let the hour go by.”cBraggart who let the hour go by Meaning of Heb. uncertain.

46:18 As I live—declares the King,dKing I.e., the One who leads the celestial army. Whose name is GOD of Hosts—As surely as Tabor is among the mountainsAnd Carmel is by the sea,So shall this come to pass.eAs surely as Tabor ... come to pass Meaning of Heb. uncertain.

46:19 Equip yourself for exile,Fair Egypt, you who dwell secure!For Noph shall become a waste,Desolate, without inhabitants.

46:20 Egypt is a handsome heifer—A gadflyfgadfly Or “butcher”; meaning of Heb. uncertain. from the north is coming, coming!gis coming, coming Many mss. read “will come upon her.”

46:21 The mercenaries, too, in her midstAre like stall-fed calves;They too shall turn tail,Flee as one, and make no stand.Their day of disaster is upon them,The hour of their doom.

46:22 She shall rustle away like a snakehShe shall rustle away like a snake Meaning of Heb. uncertain. As they come marching in force;They shall come against her with axes,Like hewers of wood.

46:23 They shall cut down her forest—declares GOD—Though it cannot be measured;For they are more numerous than locusts,And cannot be counted.

46:24 Fair Egypt shall be shamed,Handed over to the people of the north.

46:25 GOD of Hosts, the God of Israel, has said: I will inflict punishment on AmoniAmon Tutelary deity of the city No (Thebes); cf. Nah. 3.8. of No and on Pharaoh—on Egypt, her gods, and her kings—on Pharaoh and all who rely on him.

46:26 I will deliver them into the hands of those who seek to kill them, into the hands of King Nebuchadrezzar of Babylon and into the hands of his subjects. But afterward she shall be inhabited again as in former days, declares GOD.

46:27 But you,Have no fear, My servant Jacob,Be not dismayed, O Israel!I will deliver you from far away,Your folk from their land of captivity;And Jacob again shall have calmAnd quiet, with none to trouble him.

46:28 But you, have no fear,My servant Jacob—declares GOD—For I am with you.I will make an end of all the nationsAmong which I have banished you,But I will not make an end of you!I will not leave you unpunished,But I will chastise you in measure.

47:1 The word of GOD that came to the prophet Jeremiah concerning the Philistines, before Pharaoh conquered Gaza.

47:2 Thus said GOD: See, waters are rising from the north, They shall become a raging torrent, They shall flood the land and its creatures, The towns and their inhabitants. People shall cry out, All the inhabitants of the land shall howl,

47:3 At the clatter of the stamping hoofs of Pharaoh's Pharaoh's Heb. "his"; cf. v. 1. stallions, At the noise of his chariots, The rumbling of their wheels, Parents shall not look to their children Out of sheer helplessness sheer helplessness Lit. "weakness of hands."

47:4 Because of the day that is coming For ravaging all the Philistines, For cutting off every last ally Of Tyre and Sidon. For GOD will ravage the Philistines, The remnant from the island of Caphtor.

47:5 Baldness Baldness Shaving the head and gashing the body were expressions of mourning; cf. Deut. 14.1. has come upon Gaza, Ashkelon is destroyed. O remnant of their valley, their valley Septuagint reads "the Anakites"; cf. Josh. 11.22. How long will you gash yourself? gash yourself Meaning of Heb. uncertain.

47:6 "O sword of GOD, When will you be quiet at last? Withdraw into your sheath, Rest and be still!"

47:7 How can it fit Heb. "you." be quiet When GOD has given it orders Against Ashkelon and the seacoast, Given it assignment there?

48:1 Concerning Moab. A number of parallels to this chapter occur in Isa. 15–16. Thus said GOD of Hosts, the God of Israel: Alas, that Nebo should be ravaged, Kiriathaim captured and shamed, The stronghold The stronghold Or "Misgab." shamed and dismayed!

48:2 Moab's glory is no more; In Heshbon they have planned planned Heb. hashebu, play on Heshbon. evil against her: "Come, let us make an end of her as a nation!" You too, O Madmen, shall be silenced; silenced Heb. tiddommi, play on Madmen, the name of a town. The sword is following you.

48:3 Hark! an outcry from Horonaim, Destruction and utter ruin!

48:4 Moab is broken; Her young ones cry aloud; Her young ones cry aloud Emendation yields "They cry aloud as far as Zoar"; cf. Isa. 15.5.

48:5 They climb to Luhith Weeping continually; On the descent to Horonaim A distressing cry of anguish is heard:

48:6 Flee, save your lives! And be like Aroer in the desert. And be like Aroer in the desert Meaning of Heb. uncertain.

48:7 Surely, because of your trust In your wealth and in your treasures, You too shall be captured. And Chemosh shall go forth to exile, Together with his priests and attendants.

48:8 The ravager shall come to every town; No town shall escape. The valley shall be devastated And the tableland laid waste—because GOD has spoken.

48:9 Give wings to Moab, For she must go hence. wings to Moab, / For she must go hence Meaning of Heb. uncertain. Her towns shall become desolate, With no one living in them.

48:10 Cursed be he who is slack in doing GOD's work! Cursed be he who withholds his sword from blood!

48:11 Moab has been secure from his youth on—He is settled on his lees And has

not been poured from vessel to vessel—He has never gone into exile. Therefore his fine flavor has remained And his bouquet is unspoiled.

48:12 But days are coming—declares GOD—when I will send to him those who will decant him; hdecant him Or “press forward against him”; cf. Isa. 63.1. they shall empty his vessels and smash his jars.

48:13 And Moab shall be shamed because of Chemosh, as the House of Israel were shamed because of Bethel, on whom they relied.

48:14 How can you say: We are warriors, Valiant men for war?

48:15 Moab is ravaged, His towns have been entered, His choice young men Have gone down to the slaughter—declares the King King See note at 46.18. whose name is GOD of Hosts.

48:16 The doom of Moab is coming close, His downfall is approaching swiftly.

48:17 Condole with him, all who live near him, All you who know him by name! Say: “Alas, the strong rod is broken, The lordly staff!”

48:18 Descend from glory And sit in thirst, jthirst Meaning of Heb. uncertain. O inhabitant of Fair Dibon; For the ravager of Moab has entered your town, He has destroyed your fortresses.

48:19 Stand by the road and look out, O inhabitant of Aroer. Ask of him who is fleeing And of her who is escaping; Say, “What has happened?”

48:20 Moab is shamed and dismayed; Howl and cry aloud! Tell at the Arnon That Moab is ravaged!

48:21 Judgment has come upon the tableland—upon Holon, Jahzah, and Mephaath;

48:22 upon Dibon, Nebo, and Beth-diblathaim;

48:23 upon Kiriathaim, Beth-gamul, and Beth-meon;

48:24 upon Kerioth and Bozrah—upon all the towns of the land of Moab, far and near.

48:25 The might of Moab has been cut down, His strength is broken—declares GOD.

48:26 Get him drunk For he vaunted himself against GOD. Moab shall vomit till he is drained, And he too shall be a laughingstock.

48:27 Wasn't Israel a laughingstock to you? Was he ever caught among thieves, That you should shake your head shake your head In mockery. Whenever you speak of him?

48:28 Desert the cities And dwell in the crags, O inhabitants of Moab! Be like a dove that nests In the sides of a pit.

48:29 We have heard of Moab's pride—Most haughty is he—Of his arrogance and pride, His haughtiness and self-exaltation.

48:30 I know his insolence—declares GOD—the wickedness that is in him, lin him Cf. note at Isa. 16.6. the wickedness he has mhe has Heb. “they have.” committed.

48:31 Therefore I will howl for Moab, I will cry out for all Moab, In Heb. “He.” will moan for the people of Kir-heres.

48:32 With greater weeping than for Jazer I weep for you, O vine of Sibmah, Whose tendrils crossed the sea, Reached to the sea, o Reached to the sea Meaning of Heb. uncertain. to Jazer. A ravager has come down Upon your fig and grape harvests.

48:33 Rejoicing and gladness Are gone from the farmland, From the country of Moab; I have put an end to wine in the presses, No one treads [the grapes] with

shouting—The shout is a shout no more.^pThe shout is a shout no more Meaning of Heb. uncertain.

48:34 There is an outcry from Heshbon to Elealeh, They raise their voices as far as Jahaz, From Zoar to Horonaim and Eglath-selishiah. The Waters of Nimrim Shall also become desolation.

48:35 And I will make an end in Moab—declares GOD—Of those who offer at a shrine And burn incense to their god.

48:36 Therefore, My heart moans for Moab like a flute; Like a flute my heart moans For the people of Kir-heres—Therefore, The gains they have made shall vanish^q Therefore, / The gains they have made shall vanish Meaning of Heb. uncertain.—

48:37 For every head is bald And every beard is shorn; On all hands there are gashes, And on the loins sackcloth.

48:38 On all the roofs of Moab, And in its squares There is naught but lamentation; For I have broken Moab Like a vessel no one wants—declares GOD.

48:39 How he is dismayed! Wail! How Moab has turned his back in shame! Moab shall be a laughingstock And a shock to all those near him.

48:40 For thus said GOD: See, he soars like an eagle And spreads out his wings against Moab!

48:41 Kerioth shall be captured And the strongholds shall be seized. In that day, the heart of Moab's warriors Shall be like the heart of a woman in travail.

48:42 And Moab shall be destroyed as a people, For he vaunted himself against GOD.

48:43 Terror, and pit, and trap^r Terror, and pit, and trap See note at Isa. 24.17. Upon you who dwell in Moab!—declares GOD.

48:44 He who flees from the terror Shall fall into the pit; And he who climbs out of the pit Shall be caught in the trap. For I will bring upon Moab The year of their doom—declares GOD.

48:45 In the shelter of Heshbon Fugitives halt exhausted; For fire went forth from Heshbon, Flame from the midst midst Emendation yields “house.” of Sihon, Consuming the brow of Moab, The pate of the people of Shaon. tShaon Or “tumult.”

48:46 Woe to you, O Moab! The people of Chemosh are undone, For your sons are carried off into captivity, Your daughters into exile.

48:47 But I will restore the fortunes of Moab in the days to come—declares GOD. Thus far is the judgment on Moab.

49:1 Concerning the Ammonites. Thus said GOD: Has Israel no sons, Has he no heir? Then why has Milcom Milcom The name of the Ammonite deity; vocalized Malcam here and in v. 3. dispossessed Gad, And why have his people settled in Gad's Gad's Heb. “his.” towns?

49:2 Assuredly, days are coming—declares GOD—When I will sound the alarm of war Against Rabbah of the Ammonites; It shall become a desolate mound, And its villages shall be set on fire. And Israel shall dispossess Those who dispossessed him—said GOD.

49:3 Howl, O Heshbon, for Ai is ravaged! Cry out, O daughters of Rabbah! Gird on sackcloth, lament, And run to and fro in the sheepfolds. cAnd run to and fro in the sheepfolds Meaning of Heb. uncertain. For Milcom shall go into

exile, Together with his priests and attendants.

49:4 Why do you glory in strength, Your strength is drained, dWhy ... drained
Meaning of Heb. uncertain; for "strength" cf. Akkadian emuqu. O rebellious
daughter, You who relied on your treasures, [Who said:] Who dares attack me?

49:5 I am bringing terror upon you—declares my Sovereign GOD of Hosts—From
all those around you. Every one of you shall be driven in every direction, eIn
every direction Lit. "straight ahead." And none shall gather in the
fugitives.

49:6 But afterward I will restore the fortunes of the Ammonites—declares GOD.

49:7 Concerning Edom. Thus said GOD of Hosts: Is there no more wisdom in
Teman? Has counsel vanished from the prudent? Has their wisdom gone stale?

49:8 Flee, turn away, sit down low, O inhabitants of Dedan, For I am bringing
Esau's doom upon him, The time when I deal with him.

49:9 If vintagers were to come upon you, Would they leave no gleanings? Even
thieves in the night Would destroy only for their needs! fIf vintagers were to
come upon you, / Would they leave no gleanings? / Even thieves in the night /
Would destroy only for their needs! Cf. Obad. 1.5: "If thieves were to come
to you, / Marauders by night, / They would steal no more than they needed. / If
vintagers came to you, / They would surely leave some gleanings."

49:10 But it is I who have bared Esau, Have exposed his place of concealment; He
cannot hide. His offspring is ravaged, His kin and his neighbors—He is no
more. gHe is no more Some Septuagint mss. read "And there is none to say."

49:11 "Leave your orphans with me, I will rear them; Let your widows rely on
me!"

49:12 For thus said GOD: If they who rightly should not drink of the cup must
drink it, are you the one to go unpunished? You shall not go unpunished: you
will have to drink!

49:13 For by Myself I swear—declares GOD—Bozrah shall become a desolation,
a mockery, a ruin, and a curse; ha curse Cf. note at 24.9 and 42.18. and all its
towns shall be ruins for all time.

49:14 I have received tidings from GOD, And an envoy is sent out among the
nations: Assemble, and move against her, And rise up for war!

49:15 For I will make you least among nations, Most despised among humankind.

49:16 Your horrible nature, iYour horrible nature Meaning of Heb. uncertain.
Your arrogant heart has seduced you, You who dwell in clefts of the rock, Who
occupy the height of the hill! Should you nest as high as the eagle, From there I
will pull you down—declares GOD.

49:17 And Edom shall be a cause of appallment; whoever passes by will be
appalled and will hiss jhiss Cf. note at 18.16. at all its wounds.

49:18 It shall be like the overthrow of Sodom and Gomorrah and their
neighbors—said GOD: nobody shall live there, no human shall sojourn there.

49:19 It shall be as when a lion comes up out of the jungle of the Jordan
against a secure pasture: in a moment I can harry him out of it and appoint
over it anyone I choose. kI can harry him out of it and appoint over it anyone I
choose Emendation yields "he can harry them [i.e., the sheep] out of it; and
what champion could one place in charge of them?" Then who is like Me? Who
can summon Me? Who is the shepherd that can stand up against Me?

49:20 Hear, then, the plan that GOD has devised against Edom, and what has been purposed against the inhabitants of Teman: Surely the shepherd boys shall drag them away; Surely the pasture shall be aghast because of them.

49:21 At the sound of their downfall The earth shall shake; The sound of screaming shall be heard at the Sea of Reeds.

49:22 See, like an eagle he flies up, He soars and spreads his wings against Bozrah; And the heart of Edom's warriors in that day shall be like the heart of a woman in travail.

49:23 Concerning Damascus. Hamath and Arpad are shamed, For they have heard bad news. They shake with anxiety, Like Like So a few mss. Most mss. and editions read "In." the sea that cannot rest.

49:24 Damascus has grown weak, She has turned around to flee; Trembling has seized her, Pain and anguish have taken hold of her, Like a woman in childbirth.

49:25 How has the glorious city not been deserted, m How has the glorious city not been deserted Emendation yields "How has the glorious city been deserted"; so Vulgate. The citadel of my joy!

49:26 Assuredly, her young men shall lie fallen in her squares. And all her warriors shall be stilled in that day—declares GOD of Hosts.

49:27 I will set fire to the wall of Damascus, And it shall consume the fortresses of Ben-hadad.

49:28 Concerning Kedar and the kingdoms of Hazor, which King Nebuchadrezzar of Babylon conquered. Thus said GOD: Arise, march against Kedar, And ravage the Kedemites!

49:29 They will take away their tents and their flocks, Their tent cloths and all their gear; They shall carry off their camels, And shall proclaim against them: Terror all around!

49:30 Flee, wander far, Sit down low, O inhabitants of Hazor—says GOD. For King Nebuchadrezzar of Babylon Has devised a plan against you And formed a purpose against you:

49:31 Rise up, attack a tranquil nation That dwells secure—says GOD—That has no barred gates, That dwells alone.

49:32 Their camels shall become booty, And their abundant flocks a spoil; And I will scatter to every quarter Those who have their hair clipped; And from every direction I will bring Disaster upon them—says GOD.

49:33 Hazor shall become a lair of jackals, A desolation for all time. No one shall live there, No human shall sojourn there.

49:34 The word of GOD that came to the prophet Jeremiah concerning Elam, at the beginning of the reign of King Zedekiah of Judah:

49:35 Thus said GOD of Hosts: I am going to break the bow of Elam, the mainstay of their strength.

49:36 And I shall bring four winds against Elam from the four quarters of heaven, and scatter them to all those winds. There shall not be a nation to which the fugitives from Elam do not come.

49:37 And I will break Elam before their enemies, before those who seek their lives; and I will bring disaster upon them, My flaming wrath—declares GOD. And I will dispatch the sword after them until I have consumed them.

49:38 And I will set My throne in Elam, And wipe out from there king and

officials—says GOD.

49:39 But in the days to come I will restore the fortunes of Elam—declares GOD.

50:1 The word that GOD spoke concerning Babylon, the land of the Chaldeans, through the prophet Jeremiah:

50:2 Declare among the nations, and proclaim; Raise a standard, proclaim; Hide nothing! Say: Babylon is captured, BelaBel A name of the city god of Babylon. is shamed, MerodachbMerodach Another name of the city god of Babylon. is dismayed. Her idols are shamed, Her fetishes dismayed.

50:3 For a nation from the north has attacked her, It will make her land a desolation. No one shall dwell in it, Both human and animal shall wander away.

50:4 In those days and at that time—declares GOD—the people of Israel together with the people of Judah shall come, and they shall weep as they go to seek the ETERNAL their God.

50:5 They shall inquire for Zion; in that direction their faces shall turn; they shall come they shall come Heb. “come!” (in the plural). and attach themselves to GOD by a covenant for all time, which shall never be forgotten.

50:6 My people were lost sheep: their shepherds led them astray, they drove them out to the mountains, they roamed from mount to hill, they forgot their own resting place.

50:7 All who encountered them devoured them; and their foes said, “We shall not be held guilty, because they have sinned against GOD, the true Pasture, the Hope of their ancestors—GOD.”

50:8 Flee from Babylon, Leave the land of the Chaldeans, And be like he-goats that lead the flock!

50:9 For see, I am rousing and leading An assemblage of great nations against Babylon From the lands of the north. They shall draw up their lines against her, There she shall be captured. Their arrows are like those of a skilled warrior a skilled warrior So many mss., editions, and versions; other mss. and editions read “a warrior who bereaves.” Who does not turn back without hitting the mark.

50:10 Chaldea shall be despoiled, All her spoilers shall be sated—declares GOD.

50:11 For you rejoiced, you exulted, You who plundered My possession; You stamped like a heifer treading grain, You neighed like steeds.

50:12 So your mother will be utterly shamed, She who bore you will be disgraced. Behold the end of the nations—Wilderness, desert, and steppe!

50:13 Because of GOD’s wrath she shall not be inhabited; She shall be utterly desolate. Whoever passes by Babylon will be appalled And will hiss Cf. note at 18.16. at all her wounds.

50:14 Range yourselves round about Babylon, All you who draw the bow; Shoot at her, don’t spare arrows, For she has sinned against GOD.

50:15 Raise a shout against her all about! She has surrendered; fShe has surrendered Lit. “She has given her hand”; meaning of Heb. uncertain. Her bastions have fallen, Her walls are thrown down—This is GOD’s vengeance. Take vengeance on her, Do to her as she has done!

50:16 Make an end in Babylon of sowers, And of wielders of the sickle at harvest

time. Because of the deadly deadly Meaning of Heb. uncertain. sword, Everyone shall turn back to their own people, All shall flee to their own land.

50:17 Israel are scattered sheep, harried by lions. First the king of Assyria devoured them, and in the end King Nebuchadrezzar of Babylon crunched their bones.

50:18 Assuredly, thus said GOD of Hosts, the God of Israel: I will deal with the king of Babylon and his land as I dealt with the king of Assyria.

50:19 And I will lead Israel back to his pasture, and he shall graze in Carmel and Bashan, and eat his fill in the hill country of Ephraim and in Gilead.

50:20 In those days and at that time—declares GOD—The iniquity of Israel shall be sought, And there shall be none; The sins of Judah, And none shall be found; For I will pardon those I allow to survive.

50:21 Advance against her—the land of Merathaim the land of Merathaim Meaning of Heb. uncertain.—And against the inhabitants of Pekod; Ruin and destroy after them to the last—says GOD—Do just as I have commanded you.

50:22 Hark! War in the land And vast destruction!

50:23 How the hammer of the whole earth Has been hacked and shattered! How Babylon has become An appallment among the nations!

50:24 I set a snare for you, O Babylon, And you were trapped unawares; You were found and caught, Because you challenged GOD.

50:25 GOD has opened the divine armory And brought out the weapons of wrath; For that is the task Of my Sovereign GOD of Hosts In the land of the Chaldeans.

50:26 Come against her from every quarter; ifrom every quarter Meaning of Heb. uncertain. Break open her granaries, Pile her up like heaps of grain, jPile her up like heaps of grain Meaning of Heb. uncertain. And destroy her, let her have no remnant!

50:27 Destroy allk Destroy all Emendation yields “A sword against”; cf. vv. 35ff. her bulls, Let them go down to slaughter. Alas for them, their day is come, The hour of their doom!

50:28 Hark! fugitives are escaping From the land of Babylon, To tell in Zion of the vengeance of the ETERNAL our God, Vengeance for the holy the holy Lit. “His.” temple.

50:29 Summon archers against Babylon, All who draw the bow! Encamp against her round about, Let none of her people escape. Pay her back for her actions, Do to her just what she has done; For she has acted insolently against GOD, The Holy One of Israel.

50:30 Assuredly, her young men shall fall in her squares, And all her warriors shall perish in that day—declares GOD.

50:31 I am going to deal with you, O Insolence—declares my Sovereign GOD of Hosts—For your day is come, the time when I doom you:

50:32 Insolence shall stumble and fall, With none to raise her up. I will set her cities on fire, And it shall consume everything around her.

50:33 Thus said GOD of Hosts: The people of Israel are oppressed, And so too the people of Judah; All their captors held them, They refused to let them go.

50:34 Their mighty Redeemer, Whose name is GOD of Hosts, Will champion their cause—So as to give rest to the earth, And unrest to the inhabitants of Babylon.

50:35 A sword against the Chaldeans—declares GOD—And against the inhabitants of Babylon, Against its officials and its sages!

50:36 A sword against the diviners, that they be made fools of! A sword against the warriors, that they be dismayed!

50:37 A sword against its horses and chariots, And against all the motley crowd in its midst, That they become women! A sword against its treasures, that they be pillaged!

50:38 A drought and drought Horeb, play on hereb, “sword” in preceding verses. against its waters, that they be dried up! For it is a land of idols; They are besotted by their dread images. and dread images Meaning of Heb. uncertain.

50:39 Assuredly, Wildcats and hyenas Wildcats and hyenas Meaning of Heb. uncertain. shall dwell [there], And ostriches shall dwell there; It shall never be settled again, Nor inhabited throughout the ages.

50:40 It shall be as when God overthrew Sodom and Gomorrah and their neighbors—declares GOD; nobody shall live there, no human shall sojourn there.

50:41 Lo, a people comes from the northland; A great nation and many kings are roused From the remotest parts of the earth.

50:42 They grasp the bow and javelin, They are cruel, they show no mercy; The sound of them is like the roaring sea. They ride upon horses, Accoutered like a man for battle, Against you, O Fair Babylon!

50:43 The king of Babylon has heard the report of them, And his hands are weakened; Anguish seizes him, Pangs like a woman in childbirth.

50:44 It shall be as when a lion comes out of the jungle of the Jordan against a secure pasture: in a moment I can harry them out of it and appoint over it anyone I choose. I can harry them out of it and appoint over it anyone I choose See note at 49.19. Then who is like Me? Who can summon Me? Who is the shepherd that can stand up against Me?

50:45 Hear, then, the plan that GOD has devised against Babylon, and has purposed against the land of Chaldea: Surely the shepherd boys Shall drag them away; Surely the pasture shall be Aghast because of them.

50:46 At the sound of Babylon’s capture The earth quakes, And an outcry is heard among the nations.

51:1 Thus said GOD: See, I am rousing a destructive wind Against Babylon and the inhabitants of Leb-kamai. a Leb-kamai A cipher for Kasdim “Chaldea.”

51:2 I will send strangers strangers Change of vocalization yields “winnowers.” against Babylon, and they shall winnow her. And they shall strip her land bare; They shall beset her on all sides On the day of disaster.

51:3 Let Let Some Heb. mss. and ancient versions read “Let not” here and in next line. the archer draw his bow, And let him stand ready in his coat of mail! Show no pity to her young men, Wipe out all her host!

51:4 Let them fall slain in the land of Chaldea, Pierced through in her streets.

51:5 For Israel and Judah were not bereft bereft Lit. “widowed.” Of their God— GOD of Hosts, But their land was filled with guilt Before the Holy One of Israel.

51:6 Flee from the midst of Babylon And save your lives, each of you! Do not

perish for her iniquity;For this is a time of vengeance for GOD,Who will deal retribution to her.

51:7 Babylon was a golden cup in GOD's hand,It made the whole earth drunk;The nations drank of her wine—That is why the nations are mad.

51:8 Suddenly Babylon has fallen and is shattered;Howl over her!Get balm for her wounds:Perhaps she can be healed.

51:9 We tried to cure BabylonBut she was incurable.Let us leave her and go,Each to our own land;For her punishment reaches to heaven,It is as high as the sky.

51:10 GOD has proclaimed our vindication;Come, let us recount in ZionThe deeds of the ETERNAL our God.

51:11 Polish the arrows,Fill the quivers! GOD has roused the spirit of the kings of Media,For the divine plan against Babylon is to destroy her.This is GOD's vengeance,Vengeance for the holythe holy Lit. "His." temple.

51:12 Raise a standard against the walls of Babylon!Set up a blockade; station watchmen;Prepare those in ambush.For GOD has both planned and performedWhat was decreed against the inhabitants of Babylon.

51:13 O you who dwell by great waters,With vast storehouses,Your time is come, the hour of your end.fthe hour of your end Meaning of Heb. uncertain.

51:14 GOD of Hosts has wholeheartedly sworn:I will fill you with enemiesgenemies Lit. "people." like a locust swarm,They will raise a shout against you.

51:15 [God] made the earth by might,Established the world by wisdom,And with understanding stretched out the skies.

51:16 When [God] bellows,hWhen [God] bellows Lit. "At the sound of His making." There is a rumbling of waters in the skies;Vapors rise from the end of the earth,Lightning accompanies the rain,And wind is brought forth from God's treasuries.

51:17 Every mortal is proved dull, without knowledge;Every goldsmith is put to shame because of the idol,For their molten images are a deceit—There is no breath in them.

51:18 They are delusion, a work of mockery;In their hour of doom, they shall perish.

51:19 Not like these is the Portion of Jacob—The One who formed all things,With Israel as a permanent possession—Whose name is GOD of Hosts.

51:20 You are My war club, [My] weapons of battle;With you I clubbed nations,With you I destroyed kingdoms;

51:21 With you I clubbed horse and rider,With you I clubbed chariot and driver,

51:22 With you I clubbed man and woman,With you I clubbed graybeard and boy,With you I clubbed youth and maiden;

51:23 With you I clubbed shepherd and flock,With you I clubbed plower and team,With you I clubbed governors and prefects.

51:24 But I will requite Babylon and all the inhabitants of ChaldeaFor all the wicked things they did to Zion before your eyes—declares GOD.

51:25 See, I will deal with you, O mountain of the destroyer—declares GOD—Destroyer of the whole earth!I will stretch out My hand against youAnd roll you down from the crags,And make you a burnt-out mountain.

51:26 They shall never take from youA cornerstone or foundation stone;You shall

be a desolation for all time—declares GOD.

51:27 Raise a standard on earth, Sound a horn among the nations, Appoint nations against her, Assemble kingdoms against her—Ararat, Minni, and Ashkenaz—Designate a marshal against her, Bring up horses like swarming locusts. Meaning of Heb. uncertain. locusts!

51:28 Appoint nations for war against her—The kings of Media, Her governors and all her prefects, And all the lands they rule!

51:29 Then the earth quakes and writhes, For GOD's purpose is fulfilled against Babylon, To make the land of Babylon A waste without inhabitant.

51:30 The warriors of Babylon stop fighting, They sit in the strongholds, Their might is dried up, They become women. Her dwellings are set afire, Her bars are broken.

51:31 Runner dashes to meet runner, Messenger to meet messenger, To report to the king of Babylon That his city is captured, from end to end.

51:32 The fords are captured, And the swamp thickets, the thickets Meaning of Heb. uncertain. are consumed in fire; And the warriors are in panic.

51:33 For thus said GOD of Hosts, the God of Israel: Fair Babylon is like a threshing floor Ready to be trodden; In a little while her harvest time will come.

51:34 "Nebuchadnezzar king of Babylon Devoured me and discomfited me; He swallowed me like a dragon, He filled his belly with my dainties, And set me down like an empty dish; Then he rinsed me out. Meaning of Heb. uncertain.

51:35 Let the violence done me and my kindred Be upon Babylon," Says the inhabitant of Zion; "And let my blood be upon the inhabitants of Chaldea," Says Jerusalem.

51:36 Assuredly, thus said GOD: I am going to uphold your cause And take vengeance for you; I will dry up her sea And make her fountain run dry.

51:37 Babylon shall become rubble, A den for jackals, An object of horror and hissing, the hissing See note at 18.16. Without inhabitant.

51:38 Like lions, they roar together, They growl like lion cubs.

51:39 When they are heated, I will set out their drink And get them drunk, that they may become hilarious. When they are heated, I will set out their drink / And get them drunk, that they may become hilarious. Emendation yields "With poison [so Syriac] will I set out their drink / And get them drunk till they fall unconscious" (so ancient versions). And then sleep an endless sleep, Never to awake—declares GOD.

51:40 I will bring them down like lambs for slaughter, Like rams and he-goats.

51:41 How has Sheshachn Sheshach See note at 25.26. been captured, The praise of the whole earth been taken! How has Babylon become A horror to the nations!

51:42 The sea has risen over Babylon, She is covered by its roaring waves.

51:43 Her towns are a desolation, A land of desert and steppe, A land nobody at all lives in And no human passes through.

51:44 And I will deal with Bel in Babylon, And make him disgorge what he has swallowed, And nations shall no more gaze on him with joy. Even the wall of Babylon shall fall.

51:45 Depart from there, O My people, Save your lives, each of you, From GOD's furious anger.

51:46 Do not be downhearted or afraid
At the rumors heard in the land:
A rumor will come one year,
And another rumor the next year
Of violence in the land,
And of ruler against ruler.

51:47 Assuredly, days are coming,
When I will deal with Babylon's images;
Her whole land shall be shamed,
And all her slain shall fall in her midst.

51:48 Heavens and earth and all that is in them
Shall shout over Babylon;
For the ravagers shall come upon her from the north—declares GOD.

51:49 Yes, Babylon is to fall
[For] the slain of Israel,
As the slain of all the earth
Have fallen through Babylon.

51:50 You fugitives from the sword,
Go, don't delay!
Remember GOD from afar,
And call Jerusalem to mind.

51:51 "We were shamed, we heard taunts;
Humiliation covered our faces,
When aliens entered
The sacred areas of GOD's House."

51:52 Assuredly, days are coming—declares GOD—
When I will deal with her images,
And throughout her land the dying shall groan.

51:53 Though Babylon should climb to the skies,
Though she fortify her strongholds up to heaven,
The ravagers would come against her from Me—declares GOD.

51:54 Hark! an outcry from Babylon,
Great destruction from the land of the Chaldeans.

51:55 For GOD is ravaging Babylon;
He will put an end to her great din,
Whose roar is like waves of mighty waters,
Whose tumultuous noise resounds.

51:56 For a ravager is coming upon Babylon,
Her warriors shall be captured,
their bows shall be snapped.
For the ETERNAL is a God of requital—Who deals retribution.

51:57 I will make her officials and her sages drunk,
Her governors and prefects and warriors;
And they shall sleep an endless sleep,
Never to awaken—declares the King
King See note at 46.18. whose name is GOD of Hosts.

51:58 Thus said GOD of Hosts:
Babylon's broad wall shall be knocked down,
And her high gates set afire.
Peoples shall labor for naught,
And nations have wearied themselves for fire.

51:59 The instructions that the prophet Jeremiah gave to Seraiah son of Neriah son of Mahseiah, when the latter went with with Emendation yields "at the instance of." King Zedekiah of Judah to Babylonia, in the fourth year of [Zedekiah's] reign. Seraiah was quartermaster. qquartermaster Meaning of Heb. uncertain.

51:60 Jeremiah wrote down in one scroll all the disaster that would come upon Babylon, all these things that are written concerning Babylon.

51:61 And Jeremiah said to Seraiah, "When you get to Babylon, see that you read out all these words.

51:62 And say, 'O ETERNAL One, You Yourself have declared concerning this place that it shall be cut off, without inhabitants—humans or animals; that it shall be a desolation for all time.'

51:63 And when you finish reading this scroll, tie a stone to it and hurl it into the Euphrates.

51:64 And say, 'Thus shall Babylon sink and never rise again, because of the disaster that I will bring upon it. And [nations] shall have wearied themselves

[for fire].”r[for fire] Cf. v. 58, last line. Thus far the words of Jeremiah.

52:1 aFor this chapter cf. chap. 39 above and 2 Kings 24–25. Zedekiah was twenty-one years old when he became king, and he reigned in Jerusalem for eleven years. His mother’s name was Hamutal, daughter of Jeremiah of Libnah.

52:2 He did what was displeasing to GOD, just as Jehoiakim had done.

52:3 Indeed, Jerusalem and Judah were a cause of anger for GOD, so thatbwere a cause of anger for GOD, so that Meaning of Heb. uncertain. they were cast out from the divine presence.Zedekiah rebelled against the king of Babylon.

52:4 And in the ninth year of hischis I.e., Zedekiah’s. reign, on the tenth day of the tenth month, King Nebuchadrezzar moved against Jerusalem with his whole army. They besieged it and built towers against it all around.

52:5 The city continued in a state of siege until the eleventh year of King Zedekiah.

52:6 By the ninth day of the fourth month, the famine had become acute in the city; there was no food left for the common people.

52:7 Then [the wall of] the city was breached. All the soldiers fled; they left the city by night through the gate between the double walls, which is near the king’s garden—the Chaldeans were all around the city—and they set out for the Arabah.dset out for the Arabah See note at 39.4.

52:8 But the Chaldean troops pursued the king, and they overtook Zedekiah in the steppes of Jericho, as his entire force left him and scattered.

52:9 They captured the king and brought him before the king of Babylon at Riblah, in the region of Hamath; and he put him on trial.

52:10 The king of Babylon had Zedekiah’s sons slaughtered before his eyes; he also had all the officials of Judah slaughtered at Riblah.

52:11 Then the eyes of Zedekiah were put out, and he was chained in bronze fetters. The king of Babylon brought him to Babylon and put him in prison, [where he remained] to the day of his death.

52:12 On the tenth day of the fifth month—that was the nineteenth year of King Nebuchadrezzar, the king of Babylon—Nebuzaradan, the chief of the guards, came to representeto represent Lit. “he stood before.” the king of Babylon in Jerusalem.

52:13 He burned the House of GOD, the king’s palace, and all the houses of Jerusalem; he burned down the house of every notable person.fevery notable person Meaning of Heb. uncertain.

52:14 The entire Chaldean force that was with the chief of the guards tore down all the walls of Jerusalem on every side.

52:15 The remnant of the people left in the city, the defectors who had gone over to the king of Babylon, and what remained of the artisansgwhat remained of the artisans Apparently after the deportation of 2 Kings 24.14; meaning of Heb. uncertain. were taken into exile by Nebuzaradan, the chief of the guards. But some of the poorest elements of the population—

52:16 some of the poorest in the land—were left by Nebuzaradan, the chief of the guards, to be vine-dressers and field hands.

52:17 The Chaldeans broke up the bronze columns of the House of GOD, the stands, and the bronze tank that was in the House of GOD; and they carried all

the bronze away to Babylon.

52:18 They also took the pails, scrapers, snuffers, sprinkling bowls, ladles, and all the other bronze vessels used in the service.

52:19 The chief of the guards took whatever was of gold and whatever was of silver: basins, fire pans, sprinkling bowls, pails, lampstands, ladles, and jars.

52:20 The two columns, the one tank and the twelve bronze oxen that supported it, and the stands, which King Solomon had provided for the House of GOD—all these objects contained bronze beyond weighing.

52:21 As for the columns, each was eighteen cubits high and twelve cubits in circumference; it was hollow, and [the metal] was four fingers thick.

52:22 It had a bronze capital above it; the height of each capital was five cubits, and there was a meshwork [decorated] with pomegranates about the capital, all made of bronze; and so for the second column, also with pomegranates.

52:23 There were ninety-six pomegranates facing outward;hfacing outward Meaning of Heb. uncertain. all the pomegranates around the meshwork amounted to one hundred.

52:24 The chief of the guards also took Seraiah the chief priest and Zephaniah, the deputy priest, and the three guardians of the threshold.

52:25 And from the city he took a eunuch who was in command of the soldiers; seven royal privy councillors, who were present in the city; the scribe of the army commander, who was in charge of mustering the people of the land; and sixty of the common people who were inside the city.

52:26 Nebuzaradan, the chief of the guards, took them and brought them to the king of Babylon at Riblah.

52:27 The king of Babylon had them struck down and put to death at Riblah, in the region of Hamath.Thus Judah was exiled from its land.

52:28 This is the number of those whom Nebuchadrezzar exiled in the seventh year: 3,023 Judeans.

52:29 In the eighteenth year of Nebuchadrezzar, 832 persons [were exiled] from Jerusalem.

52:30 And in the twenty-third year of Nebuchadrezzar, Nebuzaradan, the chief of the guards, exiled 745 Judeans. The total amounted to 4,600 persons.

52:31 In the thirty-seventh year of the exile of King Jehoiachin of Judah, on the twenty-fifth day of the twelfth month, King Evil-merodach of Babylon, in the year he became king, took note oftook note of Lit. “raised the head of.” King Jehoiachin of Judah and released him from prison.

52:32 He spoke kindly to him, and gave him a throne above those of other kings who were with him in Babylon.

52:33 He removed his prison garments and [Jehoiachin] ate regularly in his presence the rest of his life.

52:34 A regular allotment of food was given him by order of the king of Babylon, an allotment for each day, to the day of his death—all the days of his life.