

It would be foreign to the purpose of this article to enter on any discussion of the relative merits of the Authorised and the Revised Versions. But it is noticeable that even adverse critics of the latter have commended the care and accuracy of this body of references attached to it. Reviewers have described this edition as "a standing monument of what is meant by a self-interpreting Bible," and as "an invaluable assistance to the study of the Bible." There may be reason therefore to hope that it will be of some use to all those who wisely seek to attain by such illustration from within a wider and truer knowledge of those Holy Scriptures, which were "written for our learning."

T. H. STOKOE.

## TRANSLATIONS FROM THE PROPHETS.

### VII.

#### JEREMIAH XXII.—XXIII.

*Jeremiah's Judgement on the Kings and Prophets of his Time.*

#### 1. CHAP. XXII. 1—XXIII. 8. THE KINGS.

*Exhortation to the King and Princes to do Justice in the Land (cf. 2 Sam. 8. 15, 1 Kings 10. 9), if they desire its continued Prosperity.*

<sup>1</sup> Thus said Yahweh : Go down \* to the house of the king of Judah, and speak there this word, <sup>2</sup> and say, Hear the word of Yahweh, O king of Judah, that sitteth upon the

\* Viz. from the Temple—which was on the top of 'Zion,' the Eastern [not, as is shewn incorrectly on many maps, the *Western*] hill of Jerusalem—to the palace, which was contiguous to it (Ez. 43. 8) on the South, and a little below it. Comp. 36. 12, 2 Kings 11. 19; and conversely 'go (or bring) up from the palace to the Temple, ch. 26. 10, 1 Kings 8. 1, 4.



*Jehoahaz* (2 Kings 23. 31–35), who succeeded Josiah, but after a reign of three months was taken captive by Pharaoh Neco, and carried into Egypt, where he died.

<sup>10</sup> Weep ye not for the dead,\* neither commiserate him : weep sore for him that goeth away ; for he shall return no more, nor see his native country. <sup>11</sup> For thus saith Yahweh touching Shallum,† the son of Josiah, king of Judah, which reigned instead of Josiah his father, which went forth out of this place : He shall not return thither any more ; <sup>12</sup> but in the place whither they have led him into exile, there shall he die ; and he shall see this land no more.

*Jehoiakim* (2 Kings 23. 36–24. 7 : B.C. 609–597), whose selfish and oppressive Luxury is contrasted bitterly with the just Rule of his Father Josiah.

<sup>13</sup> Ah ! he that buildeth his house by unrighteousness, and his roof-chambers ‡ by injustice ; that useth his neighbour's service without wages, and giveth him not his hire ; <sup>14</sup> that saith, 'I will build me a wide house and spacious roof-chambers,' and cutteth him out his windows, panelling § with cedar, and painting it with vermilion. || <sup>15</sup> Shalt thou reign, because thou strivest to excel in cedar ? ¶ did not

\* I.e. Josiah, slain by Pharaoh Neco at the battle of Megiddo, B.C. 609 (2 Kings 23. 29).

† I.e. Jehoahaz. Comp. 1 Chr. 3. 15.

‡ A chamber erected on the flat roof of an eastern house, with latticed windows, giving free circulation to the air, secluded and cool (cf. Jud. 3. 20, R.V. marg., 1 Kings 17. 19, 2 Kings 1. 2, Dan. 6. 10) : 'the most desirable, and generally the best fitted-up room in the house, and still given to guests who are to be treated with honour' (Thomson, *The Land and the Book*, in the 3 vol. ed., *Central Palestine*, p. 634, with illustration, p. 636 ; in the 1 vol. ed., 1898, etc., p. 160).

§ So, dividing two words differently, and changing the punctuation. The Heb. text cannot be intelligibly translated.

|| Jehoiakim enlarged and beautified his palace by the forced but unpaid labour of his subjects.

¶ I.e. Does building palaces of cedar make thee a king ?

thy father eat and drink, and do judgement and justice? Then it was well with him. <sup>16</sup> He judged the cause of the poor and needy: then it was well. Is not that to know me? saith Yahweh. <sup>17</sup> For thine eyes and thine heart are (set) only upon thy dishonest gain, and upon innocent blood, for to shed it, and upon oppression and upon violence, for to do it.

<sup>18</sup> Therefore thus saith Yahweh concerning Jehoiakim, the son of Josiah, king of Judah: They shall not wail for him, (saying,) 'Ah my brother!' or, 'Ah sister!' they shall not wail for him, (saying,) 'Ah lord!' or, 'Ah his glory!' \* <sup>19</sup> He shall be buried with the burial of an ass, dragged along and cast forth beyond the gates of Jerusalem.

*Jehoiachin* (2 Kings 24. 8-16; 25. 27-30), who, after a Reign of three months, was carried captive to Babylon, with the Flower of the Nation, by Nebuchadrezzar (B.C. 597).

<sup>20</sup> Go up (O Jerusalem, †) to Lebanon, and cry; and in Bashan utter thy voice: and cry from the Abarim; ‡ for all thy lovers § are destroyed. || <sup>21</sup> I spake unto thee in thy prosperity; but thou saidst, 'I will not hear.' This hath been thy way from thy youth, that thou hast not hearkened to my voice. <sup>22</sup> All thy shepherds ¶ the wind shall shepherd, \*\* and thy lovers shall go into captivity: surely

\* Neither relations nor subjects will bewail his loss. Comp. ch. 34. 5, 1 Kings 13. 30.

† Inserted for the reason stated on 7. 29. The pronouns, as far as v. 23 end, are all feminine, shewing that the community is addressed.

‡ The 'parts across'; a range of mountains E. of the Dead Sea is meant, the same as that from which Moses saw the Promised Land: see Num. 27. 12. Public wailing was usual on elevated spots: cf. 3. 21, 7. 29, Isa. 15. 2.

§ I.e. thy allies. Cf. 4. 30.

|| Heb. *broken* (Ez. 30. 8).

¶ I.e. thy rulers, as 2. 8, etc.

\*\* Ironically for, sweep away.

then shalt thou be put to shame and confounded because of all thy wickedness. <sup>23</sup> O inhabitress of Lebanon, that art nestled among the cedars,\* how wilt thou groan † when pangs come upon thee, the pain as of a woman in travail! <sup>24</sup> As I live, saith Yahweh, though Coniah, ‡ the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence; <sup>25</sup> and I will give thee into the hand of them that seek thy life, and into the hand of them of whom thou art in dread, even into the hand of Nebuchadrezzar, king of Babylon, and into the hand of the Chaldeans. <sup>26</sup> And I will hurl thee forth, and thy mother that bare thee, § into another land, || where ye were not born; and there shall ye die. <sup>27</sup> But to the land whereunto their soul longeth ¶ to return, thither shall they not return. <sup>28</sup> Is this man Coniah a despised broken image? \*\* is he a vessel wherein is no pleasure? †† wherefore are they hurled forth, he and his seed, and cast into the land that they know not? ‡‡ <sup>29</sup> O land, land, land, hear the word of Yahweh: <sup>30</sup> Thus saith Yahweh, Write ye this man childless, §§ a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

\* I.e. Jerusalem, poetically pictured as nestled in the recesses of Lebanon, in order to depict its sense of security.

† So LXX, Pesh. Vulg.

‡ I.e. *Jehoiachin*, 2 Kings 24. 8, 12, 15, etc. Called *Jeconiah* in ch. 24. 1, 27. 20 *al.*; and *Coniah* also in ch. 37. 1.

§ I.e. *Nehushta*: cf. on 13. 18; and see 2 Kings 24. 12.

|| So omitting a letter. The Heb. text has *the other land*. Cf. Deut. 29. 28.

¶ Heb. *they lift up their soul*: cf. 44. 14; Deut. 24. 15, and Hos. 4. 8, where 'setteth his heart' is literally 'lifteth up his soul.' The 'soul' is in Heb. psychology the seat of feeling, and especially of desire: see my *Parallel Psalter*, p. 459 f.

\*\* 'Probably a broken terra-cotta figurine,' *Encycl. Bibl.* iii. 3818.

†† Cf. 48. 38; Hos. 8. 8.

‡‡ Cf. 16. 13.

§§ I.e. Register him so in the roll of citizens: cf. for the fig. use of the expression Isa. 4. 3, Ps. 87. 6.

*A Denunciation of the unworthy Rulers of Judah, and Promise that Yahweh will raise up Faithful Rulers in their Place.*

XXIII. <sup>1</sup> Ah! the shepherds that destroy and scatter the sheep of my pasture! saith Yahweh. <sup>2</sup> Therefore thus saith Yahweh, the God of Israel, against the shepherds that feed \* my people: Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith Yahweh. <sup>3</sup> And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them back to their homestead; and they shall be fruitful and multiply. <sup>4</sup> And I will raise up shepherds over them, and they shall feed † them: and they shall fear no more, nor be dismayed, neither shall any be missing, saith Yahweh.

*A Promise of the ideal King or 'Messiah.' ‡*

<sup>5</sup> Behold, the days come, saith Yahweh, that I will raise up unto David a righteous shoot, and he shall reign as king and deal wisely, § and shall execute judgement and justice in the land. <sup>6</sup> In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, 'Yahweh is our righteousness.' ||

*Those now in Exile will have a Share in these promised Blessings; and the Memory of their Deliverance will eclipse that of the Exodus from Egypt.*

<sup>7</sup> Therefore, behold, the days come, saith Yahweh, that

\* Heb. *that shepherd.*

† Heb. *shepherd.* Cf. 3. 15.

‡ The 'shepherds' of v. 4 are probably pictured by the prophet as princes, judges, etc. (cf. Isa. 1. 26) ruling under the ideal king.

§ Or *prosper.*

|| The king receives a name symbolizing the ideal character which the nation will then display (cf. Isa. 1. 26 'City of righteousness,' 61. 21 'Thy people shall be all righteous,' 61. 3 'terebinths of righteousness'), and its source in Yahweh. Observe that in 33. 16 exactly the same name is given to the ideal *Jerusalem* of the future.

they shall no more say, 'As Yahweh liveth, which brought up the children of Israel out of the land of Egypt';<sup>8</sup> but, 'As Yahweh liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them'; and they shall dwell in their own land.\*

## 2. CHAP. XXIII. 9-40. THE PROPHETS.

### *The Judgement to come upon both Prophet and Priest.*

<sup>9</sup> Concerning the prophets.

Mine heart within me is broken, all my bones give way†; I am become like a drunken man, and like a man whom wine hath overcome‡; because of Yahweh, and because of his holy words. <sup>10</sup> For the land is full of adulterers; [for because of the curse§ the land mourneth; the pastures of the wilderness are dried up;||] and their course¶ is evil, and their might is not right.\*\* <sup>11</sup> For both prophet and priest†† are profane; even in my house have I found their wickedness, saith Yahweh. <sup>12</sup> Therefore their way shall be unto them as slippery places in the darkness: they shall be thrust along‡‡ and fall therein: for I will bring evil upon them, even the year of their visitation, saith Yahweh.

\* LXX has *whither he had driven them, and brought them back unto their own land*, cf. 16. 15.

† Heb. *are soft*.

‡ The prophet is deeply moved, and almost unstrung, by Yahweh's wrath for Israel's sins expressing itself in his words (cf. 6. 11, 15. 17b).

§ The curse falling on the land for its transgressions: cf. Isa. 24. 6; also Deut. 28. 15, 29. 27.

|| The bracketed words interrupt the sequence of thought, and are perhaps a gloss.

¶ Heb. *their running*: see Isa. 59. 7, Prov. 6. 18.

\*\* Cf. 9. 3.

†† Cf. 6. 13.

‡‡ Ps. 36. 12, Pr. 14. 32.

*The Prophets of Jerusalem are worse than were formerly  
the Prophets of Samaria.*

<sup>13</sup>And in the prophets of Samaria I saw that which was unsavoury; \* they prophesied by Baal, and caused my people Israel to err. <sup>14</sup>But in the prophets of Jerusalem have I seen an horrible thing: † they commit adultery, and walk in lies, and they strengthen the hands of evil-doers, that they return not ‡ every one from his wickedness: they are all of them become unto me as Sodom, and the inhabitants thereof as Gomorrah. <sup>15</sup>Therefore thus saith Yahweh of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall; § for from the prophets of Jerusalem is profaneness gone forth into all the land.

*A Warning not to listen to their delusive Promises of  
Peace: Yahweh has not sent them.*

<sup>16</sup> Thus saith Yahweh of hosts: Harken not unto the words of the prophets that prophesy unto you; they fill you with vain hopes: the vision of their own heart do they speak, and not out of the mouth of Yahweh. || <sup>17</sup> They say continually unto them that condemn the word of Yahweh, ¶ 'Ye shall have peace'; and unto every one that walketh in the stubbornness of his own heart they say, 'No evil shall come upon you.'\*\* <sup>18</sup> For who (of them) hath stood in the council of Yahweh, that he should

\* Or *unpalatable*: cf. Job 6. 6 (where the cognate adj. is rendered 'that which hath no savour').

† Cf. 5. 30.

‡ So with a slight change. The Heb. text is not translatable.

§ Cf. 9. 15.

|| Cf. 14. 14.

¶ So LXX, Pesh. (two words divided differently).

\*\* Cf. 4. 10 (see above, p. 45), 6. 14, 14. 13.

perceive and hear his word? who (of them) hath listened to my\* word, and heard it?†

<sup>19</sup> Behold‡ the tempest of Yahweh, fury is gone forth and a whirling tempest: it shall whirl round upon the head of the wicked. <sup>20</sup> The anger of Yahweh will not return, until he have executed, and till he have performed, the intents of his heart: in the latter days ye shall understand it perfectly.§ <sup>21</sup> I have not sent the prophets, yet they ran: I have not spoken to them, yet they prophesied. <sup>22</sup> But if they stand in my council, then let them cause my people to hear my words, and let them turn them back from their evil way, and from the evil of their doings!||

*Yahweh sees and knows what these Prophets do; and will punish them accordingly.*

<sup>23</sup> Am I a God at hand, saith Yahweh, and not a God afar off? <sup>24</sup> Can a man hide himself in secret places and I not see him? saith Yahweh. Do not I fill heaven and earth? saith Yahweh. <sup>25</sup> I have heard what the prophets say, that prophesy lies in my name, saying, 'I have dreamed, I have dreamed.' <sup>26</sup> How long (shall this be)? Is [my word] in¶ the heart of the prophets that prophesy lies, and that prophesy\*\* the deceit of their own heart?

\* So Heb. text, and MSS. of LXX; Heb. marg., other MSS. of LXX, Pesh. Targ. Vulg. have *his*.

† The questions imply the answer, No one: none of these prophets has been really admitted into Yahweh's 'council' (v. 22, Job 15. 8 R.V. marg., Ps. 89. 7), and heard His word there.'

‡ Vv. 19-20, if they are in their right place here (they recur in 30. 23-24), will be intended as an announcement of Yahweh's real purpose, as contrasted with those made by the false prophets, v. 17. Vv. 21-22 carry on the thought of vv. 16-18.

§ Heb. *with understanding*.

|| Which, it is implied, they do not do (cf. vv. 11, 14).

¶ The Heb. text is not translatable. A word seems to have dropped out, either as suggested above, or perhaps (Giesebrecht), *How long will it be ere the heart of the prophets turn, that prophesy lies*, etc.

\*\* So MSS. of LXX, Vulg. Targ. The Heb. text has *and of the prophets of*.

<sup>27</sup> which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers forgat my name through Baal. <sup>28</sup> The prophet with whom there is a dream, let him tell a dream; and he with whom is my word\* let him speak my word faithfully. What hath the straw (to do) with the wheat? saith Yahweh. <sup>29</sup> Is not my word like as fire? saith Yahweh; and like a hammer that breaketh in pieces the rocks?

<sup>30</sup> Therefore, behold, I am against the prophets, saith Yahweh, that steal my words every one from his neighbour.† <sup>31</sup> Behold, I am against the prophets, saith Yahweh, that use their tongues, and say 'Saith (Yahweh).'<sup>‡</sup> <sup>32</sup> Behold, I am against the prophets that prophesy§ lying dreams, saith Yahweh, and tell them, and cause my people to err by their lies, and by their reckless boasting: yet I sent them not, nor commanded them; neither do they profit this people at all, saith Yahweh.

*The Word Massā ('Oracle,' 'Burden'), which was applied mockingly to the Prophecies of the true Prophets, to be no more used in Judah.*

To understand the following paragraph, it is necessary to remember the double sense of the Heb. *massā*. *Massā* means something *lifted* or *taken up*, i.e. either literally a *burden*, or fig. something *taken up* upon the lips, a *solemn utterance*, or *oracle* (see R.V. marg. of 2 Kings 9. 26 [where *uttered* is lit. *took up*], Isa. 13. 1, 15. 1, etc.). It seems that on account of Jeremiah's prophecies being so constantly of coming disaster, this term was applied to them derisively in the sense of *burden*, and hence it is forbidden to be in future used in Judah: people are not to ask a prophet, 'What *massā* have you?' but 'What hath Yahweh answered?' or 'What hath Yahweh said?' At the same time Yahweh retorts the people's word upon themselves by saying, 'Not my words, but you yourselves, are the 'burden'; and I will no longer be burdened with you: I will cast you from me!'

\* See 27. 18, 2 Kings 3. 12.

† I.e. who have no prophetic inspiration of their own, and appropriate consequently the prophecies of the true prophets.

‡ A formula constantly used by the true prophets (e.g., in this chapter, vv. 1, 2, 4, 5, 7, 11, 12, 23, 24, etc.).

§ So LXX, Vulg. (cf. vv. 30, 31). The Heb. text has *against them that prophesy*.

<sup>33</sup> And when this people, or the prophet, or a priest, shall ask thee, saying, 'What is Yahweh's oracle [*or burden*]?' then shalt thou say unto them, 'Ye are the burden!\* and I will cast you off,' saith Yahweh. <sup>34</sup> And as for the prophet, and the priest, and the people, that shall say, 'Yahweh's oracle,' I will punish that man and his house. <sup>35</sup> Thus shall ye say every one to his neighbour, and every one to his brother, 'What hath Yahweh answered?' and, 'What hath Yahweh spoken?' <sup>36</sup> But Yahweh's 'oracle' ye shall mention† no more: for every man's own word is his oracle, and ye pervert the words of the living God, of Yahweh of hosts, our God. <sup>37</sup> Thus shalt thou say to the prophet, 'What hath Yahweh answered thee?' and 'What hath Yahweh spoken?' <sup>38</sup> But if ye say, 'Yahweh's oracle,' therefore thus saith Yahweh: Because ye say this word, 'Yahweh's oracle,' and I have sent unto you, saying, Ye shall not say, 'Yahweh's oracle'; <sup>39</sup> therefore, behold, here I am, and I will surely take you up,‡ and cast you off, and the city that I gave you and your fathers, away from my presence: <sup>40</sup> and I will lay upon you everlasting reproach, and a perpetual confusion which shall not be forgotten.

## EXPLANATORY NOTES.

XXII. 6-7. The verses are in the plaintive rhythm of the Hebrew elegy (or *kināh*): see my *Introduction* (p. 429 f.; ed. 6 or 7, p. 457 f.), with the references.

14. *cieled* (A.V., R.V.). 'Cieled,' 'cieling,' in Old English meant *pannelled*, *panelling*; and are to be so understood wherever they occur in A.V., R.V., e.g. 1 Kings 6. 15, Hag. 1. 4, 2 Chron. 3. 5 (Aldis Wright, *Bible Word-book*, s.v.). Unfortunately, however, no one now, except a specially educated minority, is aware of this meaning: so that, if the ordinary Bible reader is to understand the passage correctly, the word must be avoided.

\* So LXX, Vulg., and nearly all moderns, dividing two words differently. The Heb. text is capable only of a most forced construction (see Keil).

† So LXX (with different vowels). The Heb. text has *remember*.

‡ So LXX, Vulg. Pesh. (with a play on *massū*, something 'taken up'). Heb. text, *I will surely forget you* (the two words are very similar in Hebrew).

