

σοι ἡ ὥρα καὶ ὡς ἐκδεδώκασιν ἰλαροὶ οἱ βότρυς, τὰ δένδρα θ' ὡς διάκειται πάντα καὶ ὡς ἀμβροσία ἢ ὄσμη τοῦ χωρίου, ib. 6 τρωκτὰ δ' ὠραῖα προτίθεμαι ἐπειδὴν θέρος θ' ἦκη καὶ μετόπωρον ἴσσηται. We may compare the saying attributed to Euripides (Ael. *V.H.* xiii. 4), οὐ μόνον τὸ ἔαρ τῶν καλῶν κάλλιστον, ἀλλὰ καὶ τὸ μετόπωρον; Hor. *C.* iv. 7. 11, pomifer autumnus fruges effuderit, *Ep.* ii. 17 decorum mitibus pomis caput autumnus agris extulit, Macrobius (*Somn. Scip.* i. 20. 6) mollities autumnalis auræ.

J. B. MAYOR.

TRANSLATIONS FROM THE PROPHETS.

VIII.

JEREMIAH XVI. 10.-XX. 18.

*The reason for these threatened Judgements is the People's Idolatry.**

¹⁰ AND it shall come to pass, when thou shalt declare unto this people all these words, and they shall say unto thee, 'Wherefore hath Yahweh pronounced all this great evil against us? or what is our iniquity, or what is our sin, wherewith we have sinned against Yahweh our God?' ¹¹ that thou shalt say unto them, 'Because your fathers have forsaken me, saith Yahweh, and have walked after other gods, and have served them, and have worshipped them, but me they have forsaken, and my law they have not kept; ¹² and ye have done evil more than your fathers; for, behold, ye walk every one after the stubbornness of his evil heart, so that ye hearken not unto me.' ¹³ And I will hurl you forth out of this land into the land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; for I will grant you no favour.

* The immediate sequel to 16. 1-9 (see the *EXPOSITOR* for May, 1903, p. 365 f.).

*A Parenthesis containing a Promise of ultimate Restoration.**

¹⁴ Therefore, behold, the days come, saith Yahweh, that it shall no more be said, 'As Yahweh liveth, which brought up the children of Israel out of the land of Egypt'; ¹⁵ but, 'As Yahweh liveth, which brought up the children of Israel from the north country, and from all the countries whither he had driven them': and I will bring them back into their land that I gave unto their fathers.

The Fate which ere long will overtake the People.

¹⁶ Behold, I will send many fishers, saith Yahweh, and they shall fish them; and afterward I will send many hunters, and they shall hunt them, from every mountain, and from every hill, and out of the chinks of the rocks. ¹⁷ For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity concealed from mine eyes. ¹⁸ And† I will recompense their iniquity and their sin double; because they have polluted my land with the dead bodies of their detestable things, ‡ and have filled mine inheritance with their abominations.

Yahweh is the Prophet's Hope and Strength; and the Time will come when He will be recognized, even by the Heathen, as the true God. Meanwhile Judah will be taught by Yahweh, who it is that they have rejected.

¹⁹ O Yahweh, my strength and my stronghold, and my

* These two verses recur (with slight verbal differences) in 23. 7, 8, where they form a suitable close to the preceding prophecy. It is doubtful whether they originally stood here at all; for the context, on both sides, relates to Judah's approaching exile, and vv. 16-18 continue the line of thought of vv. 10-13.

† So LXX. The Heb. text adds *first*, which must mean, before the restoration promised in vv. 14, 15. But the word harmonizes badly with the thought of vv. 17, 18; and most probably it is a gloss, added after vv. 14, 15 were inserted in their present place.

‡ I.e. of their idols (see on 4. 1, and cf. 7, 30), called 'dead bodies' in contempt (cf. Lev. 26. 30).

refuge in the day of trouble, unto thee shall nations come from the ends of the earth, and shall say, 'Only lies have our fathers inherited, (even) vanity, and things among which there is none that profiteth.'* ²⁰ Should a man make gods unto himself, which yet are no gods? ²¹ Therefore, behold, I will cause them to know, this once will I cause them to know mine hand and my might; and they shall know that my name is Yahweh.

Judah's Sin is indelible; and will be followed by condign Punishment.

XVII. ¹ The sin of Judah is written with a pen of iron,† (and) with the point of a diamond: it is graven upon the tablet of their heart, and upon the horns of their‡ altars; § ² when their children remember their altars and their Ashérim|| by the spreading trees¶ upon the high hills.** ³ O

* Cf. 2. 8, 11, 1 Sam. 12. 21, Isa. 44. 10.

† Used for incising indelible characters on hard surfaces: cf. Job 19. 24.

‡ So LXX. The Heb. text has *your*.

§ Upon which, in rites of atonement, some of the blood was put (Lev. 4. 7, 18, 25, etc.). But here they are represented as polluted by the blood of idolatrous sacrifices.

|| The 'Ashérah' was a roughly-hewn wooden pole,—representing, it is probable, a sacred tree,—planted beside an altar, and condemned by the spiritually-minded Israelites on account of its heathen associations: see Ex. 34. 13, Deut. 12. 3, 16. 21, 1 Kings 14. 15, 23, 2 Kings 21. 3, 7, etc.

¶ Often alluded to as places of idolatrous rites: Deut. 12. 2, 1 Kings 14. 23, Jer. 2. 20, 3. 6, 13, etc.

** The meaning is supposed to be (Graf), when their children, beside every spreading tree, and every high hill, remember the altars and Ashérim, by which their fathers sinned: this is evidence how deeply engraven upon the heart of the nation its sin is. But the sense thus obtained is forced. Keil renders: As (they) think of their children (so they think of) their altars, etc.; they are as devoted to them as to their own children: but this requires more to be supplied than is legitimate. There must be some error in the text, though we cannot be sure exactly where it lies. Duhm supposes that the words, *when their children remember their altars and their Ashérim*, are a gloss, added by a later hand, to illustrate how inveterate Israel's sin must have been if even generations living long afterwards still thought of their fathers' idolatries: if this view be adopted the whole passage will run:

my mountain in the field,* thy substance (and) all thy treasures I will give for a spoil, (and) thy high places, because of sin, throughout all thy borders. ⁴ And thou shalt withdraw thine hand from † thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever. ‡

It is useless to trust in Man: Yahweh, to those who put their trust in Him and act righteously (vv. 9-11), is the sole Source of Strength in the Hour of Trouble.

⁵ Thus saith Yahweh: Cursed is the man that trusteth in man, and maketh flesh his arm, but whose heart from Yahweh turneth aside. ⁶ He shall be like a juniper tree§ in the steppe, and shall not see when good cometh; but he shall inhabit parched places in the wilderness, a salt land and not inhabited.

⁷ Blessed is the man that trusteth in Yahweh, and whose confidence Yahweh is. ⁸ He shall be as a tree planted by the waters, and that stretcheth out its roots to the stream, and he shall not fear|| when heat cometh, but his leaf shall be spreading; and in the year of drought he shall not be

*The sin of Judah is written with a pen of iron,
With the point of a diamond is it graven upon the tablet of their heart,
Upon the horns of their altars, upon [every] spreading tree,
Upon the high hills, the mountains in the field (see the note on v. 3).*

* If the text is correct, a designation of Jerusalem (cf. 21. 13). But the designation is a very strange one, and perhaps the words, pointed so as to mean 'the mountains in the field' (cf. 13. 27 'on the hills in the field'), should be attached to the end of v. 2: see the last note.

† Heb. *let thy hand fall (or drop) from*: see Ex. 23. 11 (R.V.), Dent. 15. 2, 3. The rend. implies a change of two letters (ךך' for וךך): 'and that through thyself,' (R.V.) for וךך is a most questionable rendering; nor does טשט mean to 'discontinue.'

‡ Vv. 3, 4b are repeated largely, with slight variations, from 15. 13, 14.

§ Probably the dwarf juniper tree, whose gloomy, stunted appearance, with its leaves often cropped close by wild goats, would well suit the comparison (Tristram, *Nat. Hist. of the Bible*, 358).

|| So LXX. Vulg. The Heb. text, as pointed, has, *shall not see*.

anxious, neither shall he cease from yielding fruit. ⁹ The heart is deceitful above all things, and it is desperately sick : who can know it? ¹⁰ I Yahweh search the heart, (and) try the reins ; and give unto every man according to his ways, according to the fruit of his doings. ¹¹ (Like) a partridge that gathereth (young) which she hath not brought forth,* is he that getteth riches, but not by right : in the midst of his days he shall leave them, and at his end he shall be a fool.† ¹² A glorious throne, on high from the beginning, is the place of our sanctuary ! ¹³ O Yahweh, the hope of Israel, all that forsake thee shall be put to shame ; they that turn aside from thee‡ shall be written in earth,§ because they have forsaken Yahweh, the fountain of running waters.||

* Alluding, it is supposed, to a popular belief (arising perhaps out of the unusually large number of eggs laid by it) that the partridge brooded on eggs which were not its own : the young birds soon forsake their false mother, and so does wealth its unjust possessor. Or perhaps the words should be rendered, *that gathereth (eggs) and doth not bring forth (young)*—with allusion to the large number of eggs laid by the partridge, which are eagerly sought for by the Arabs as food, so that the bird often hatches no young (Tristram, *NHB.* 224 f.). The word rendered *gathereth* (גָּרַר) occurs otherwise in the O.T. only in Isa. 34. 15*a*, where, as the text stands, it clearly refers to the *young*. To judge, however, from its use in Mandaic (Payne Smith, *Thes. Syr.*, col. 823), and the Targ. of Job 39. 14 (of eggs), and from the subst. גָּרָרָא *a heap* in the Targums (e.g. Ex. 8. 10), it will have meant to *heap together*, and be more applicable to the eggs than to the young ; so that there is much to be said for the view of Cheyne and Marti that in Isa. 34. 15 'hatch' and 'gather' have become accidentally transposed.

† I.e. he will show himself to be morally and spiritually blinded (the word does not mean 'fool' in an intellectual sense: see the glossary in my *Parallel Psalter*, p. 457).

‡ So Vulg. Targ. The Heb. text has *me* (one letter dropped out).

§ I.e. (if the text is correct) in a soft substance from which their names will soon be obliterated. But the expression is a strange one, and the text is open to suspicion. Plausible emendations are, 'they that turn aside from thee in the land *shall be put to confusion*,' and 'they that turn aside from thee *shall be cut off from the earth*' (Ps. 34. 17). The comparison of Luke 10. 20, cited in the R.V. with marginal references, throws no light upon the passage: it implies an antithesis of which Jeremiah would know nothing. The explanation of the text given here is that of Payne Smith, Plumptre, Streane, and modern commentators generally.

|| See 2. 13.

The Prophet prays to be delivered from those who taunt and persecute him.

¹⁴ Heal me, Yahweh, and I shall be healed; save me, and I shall be saved: for thou art my praise. ¹⁵ Behold, they say unto me, 'Where is the word of Yahweh? let it come, pray.'* ¹⁶ As for me, I have not hastened from being a shepherd † after thee; neither have I desired the woeful day; *thou* knowest: that which came out of my lips was before thy face. ‡ ¹⁷ Be not a (cause of) dismay unto me: thou art my refuge in the day of evil. ¹⁸ Let them be put to shame that persecute me, but let not *me* be put to shame: let *them* be dismayed, but let not *me* be dismayed: bring upon them the day of evil, and destroy them with double destruction. §

An Exhortation to observe the Sabbath.

¹⁹ Thus said Yahweh unto me: Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, || and in all the gates of Jerusalem; ²⁰ and say unto them, Hear ye the word of Yahweh, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem that enter in by these gates; thus saith Yahweh; Take heed to ¶ yourselves, and bear no

* With the taunting question, cf. Isa. 5. 19, Ezek. 12. 22.

† Fig. for a *prophet*—an application which does not occur elsewhere. Giesebrecht and Duhm, vocalizing one word (with Aq. Symm.) differently, read, *I have not pressed after thee because of evil*, i.e., I have not followed after thee for the sake of urging thee to hasten on the evil day; the clause will then be parallel with the following one.

‡ Jer. protests that he has not shrunk from following Yahweh as a prophet, or announced the day of woe, because (as his enemies declared) he desired it: Yahweh *knows* that he is speaking the truth; why, then, should He abandon him to his foes?

§ Heb. *break them with a double breaking*.

|| A gate, apparently (see Ezek. 44. 1, 3b, 46. 1a, 2) either the outer or the inner gate on the East, by which the kings entered and left the Temple.

¶ So, changing a letter (see Deut. 4. 15, Josh. 23. 11). The text has *in*.

burden on the sabbath day, nor bring it in by the gates of Jerusalem; ²² neither carry forth a burden out of your houses on the sabbath day, neither do ye any work; * but hallow ye the sabbath day, as I commanded your fathers; ²³ but they hearkened not, neither inclined their ear, but made their neck stiff, that they might not hear, and might not receive instruction. † ²⁴ And it shall come to pass, if ye diligently hearken unto me, saith Yahweh, to bring in no burden through the gates of this city on the sabbath day, but to hallow the sabbath day, to do no work therein; ²⁵ then shall there enter in by the gates of this city kings [and princes] ‡ sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall be inhabited § for ever. ²⁶ And they shall come from the cities of Judah, and from the places round about Jerusalem, and from the land of Benjamin, and from the lowland, and from the hill country, and from the South, || bringing burnt offerings, and sacrifices, and oblations, and frankincense, and bringing (sacrifices of) thanksgiving ¶ into the house of Yahweh. ²⁷ But if ye hearken not unto me to hallow the sabbath day, and not to bear a burden and enter in at the gates of Jerusalem on the sabbath day, I will kindle a fire

* Properly *business*. So always in this connexion (except Ex. 23. 12).

† Or, *correction*. See 2. 30; and cf. on 6. 8.

‡ The bracketed words are here out of place: 'princes' would not be sitting on the throne, or have 'their princes' under them. They must be an addition, older than the LXX., which has crept in from a reminiscence of 2. 26, 25. 18, 32. 32, 44. 17, 21. For 'kings sitting,' etc., comp. 13. 13, 22. 4.

§ Heb. *shall sit*. A city or land, when it is inhabited, is said in Heb. to 'sit'; so v. 6, Isa. 13. 20, Jer. 50. 13, 39 *al*.

|| Three districts of Judah: the low hills and flat valley-land stretching down towards the Philistine plain on the W. and S.W.; the elevated 'hill country' about Hebron; and the Negeb (see on 13. 19), or the 'South.' See Josh. 15. 38-44; 48-60; 21-32: and cf. Deut. 1. 7, Josh. 10. 40, Jer. 32. 44, 33. 13.

¶ Comp. 33. 11; and see Lev. 7. 12, 22. 19.

in the gates thereof, and it shall devour the palaces of Jerusalem,* and not be quenched.

JEREMIAH XVIII.

A Lesson from the Potter.

XVIII. ¹The word which came to Jeremiah from Yahweh, saying, ²Arise, and go down to the potter's house, and there I will cause thee to hear my words. ³So I went down to the potter's house, and, behold, he was doing (his) work upon the wheels.† ⁴And if the vessel that he was making of the clay was marred in the hand of the potter, he would make it again into another vessel, as seemed good to the potter to make it.

As the Potter, if the Need arises, can change the Vessel that he is making into another, so can Yahweh deal with His people : if it repents, He can withdraw His Threats ; if it does Evil, He can revoke His Promises.

⁵Then the word of Yahweh came unto me, saying, ⁶O house of Israel, cannot I do with you as this potter? saith Yahweh. Behold, as the clay in the potter's hand, so are ye in mine hand, O house of Israel. ⁷At one moment I speak concerning a nation, and concerning a kingdom, to pluck up, and to break down, and to destroy it; ⁸but if that nation, concerning which I have spoken, turn from its evil, then I repent of the evil that I thought to do unto it. ⁹And at another moment I speak concerning a nation, and concerning a kingdom, to build and

* These words (only the places mentioned being different) recur 21. 14b, 49. 27, 50. 32. They are based (like Hos. 8. 14) upon the refrain in Amos 1. 4, 7, 10, 12, 14, 2. 2, 5.

† Heb. *on the two* (circular) *stones*, the lower one being turned by the feet, and the upper (on the same vertical axle) supporting the clay. See the illustration in *Enc. Bibl.* iii. 3820 (Fig. 8), or Thomson, *The Land and the Book*, Southern Pal., p. 35 (in the one vol. ed., p. 521).

to plant it ; ¹⁰ but if it do evil in my sight, that it hearken not to my voice, then I repent of the good, wherewith I said I would benefit it.

Let Judah, then, repent, in order that the threatened Doom may be averted.

¹¹ Now, therefore, go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith Yahweh : Behold I am framing* evil against you, and devising a device against you : turn ye, now, every one from his evil way, and make your ways and your doings good.

But Judah refuses to repent ; and so the Judgement originally pronounced is re-affirmed.

¹² But they say, ‘ There is no hope : † for we will walk after our own devices, and we will do every one (after) the imagination of his evil heart.’ ¹³ Therefore thus saith Yahweh : Ask ye, now, among the nations, who hath heard such things ? the virgin of Israel hath done very greatly an horrible thing. ¹⁴ Doth the snow of Lebanon leave ‡ the rock of the field ? § or are the cold || flowing streams dried up ? ¶ ¹⁵ For my people have forgotten me, they burn

* Or, *forming, moulding*, the verb of which ‘ potter ’ (lit. *former, moulder*) is the participle, and which is often used in Heb. in various fig. applications : e.g. Ps. 94. 9, 20, Isa. 37. 26, Jer. 10. 16, 33. 2.

† Cf. 2. 25.

‡ So, omitting a letter. The Heb. text has, *leave from*.

§ I.e. (if the text is correct) Lebanon itself, rising up out of the level land around it. But the expression is a strange one, and Duhm would read, *Doth the hoar frost leave Sirion* (Ps. 29. 6—the Phœnician name of Hermon, Deut. 3. 9), *the snow Lebanon* ? (כַּפּוֹר שְׂרִי for מַצּוֹר שְׂרִי).

|| The Heb. text inserts *strange*, in R.V. paraphrased by ‘ that come from afar ’ (וּרִים), a faulty anticipation of the following קָרִים, ‘ cold ’.

¶ So, transposing two letters. The Heb. text has *plucked up* (viz., like a tree : unsuitable to ‘ waters ’). The text of this verse is in parts open to suspicion, but the general sense is clear. The snow of Lebanon never fails ; its gushing streams (Cant. 4. 15) never dry up (cf. *Enc. Bibl.* iii. 2757 : what a contrast to Israel’s fickleness (v. 15) !

incense unto worthlessness;* and they have been made to stumble in their ways, in the old tracks,† to walk in by-paths, in a way not cast up; ¹⁶ to make their land an appalment,‡ and a perpetual hissing; everyone that passeth by it shall be appalled, and shake his head. ¹⁷ I will scatter them like a sirocco § before the enemy; I will look upon them with the back, and not the face, ¶ in the day of their calamity.

The People, resenting this unwelcome Conclusion of the Prophet's, propose to form Plots against his Life.

¹⁸ Then said they, 'Come, and let us devise devices against Jeremiah; for direction ¶ shall not perish from the priest, nor counsel from the wise, nor the word from the prophet.** Come, and let us smite him with the tongue, †† and let us not give heed to any of his words.'

* Or, *unreality* (see the Glossary to my *Parallel Psalter*, p. 464); here a term of opprobrium for false gods: cf. Hos. 5. 11, where the same word, נִוּשׁ should be read with LXX, Pesh. (cf. R.V. *margin*.); and הַבָּל, a 'breath, fig. 'vanity,' also of false gods, Jer. 2. 5, 8. 19, 16. 19 *al*.

† Cf. 6. 16.

‡ Or, *a desolation*.

§ A scorching, suffocating, and destructive wind, which in Palestine and adjoining countries is apt to spring up suddenly, with great violence, from the desert on the E. or S.E (see descriptions in my note on Am. 4. 9). This is always what is meant by 'east wind' in the O.T. (cf. Gen. 41. 6 [notice 'blasted']; Job 27. 21; Hos. 13. 15), though the term used cannot be said to suggest it to an English reader, who would never think of associating an 'east wind' with heat. ('Sirocco' means *eastern*, being a corruption of the Arab. *sherhiyeh*.)

¶ Compare the people's treatment of Yahweh, 2. 27.

¶¶ See the note on 8. 8 (Feb. 1903, p. 152). What is meant is instruction to the laity on points of ceremonial observance: cf. Deut. 24. 9 (where 'teach' is properly 'direct,' as here); Hag. 2. 11-13 ('Ask, now, *direction* of the priests,' etc.).

** They cannot imagine that the time will ever come when, as Jeremiah declared, the State would come to an end, and the priest, the wise man, and the prophet be no longer able to fulfil their various vocations. Cf. Ezek. 7. 26.

†† I.e. bring some serious accusation against him, such as a charge of treason.

Jeremiah's Prayer that their Plots against him may be frustrated.

¹⁹ Give heed to me, Yahweh, and hearken to the voice of them that contend with me. ²⁰ Should evil be recompensed for good? for they have digged a pit for my soul. Remember how I stood before thee to speak good for them, to turn back thy fury from them. ²¹ Therefore deliver up their children to the famine, and give them over to the power of the sword; * and let their wives become childless, and widows; and let their men be slain of death, † (and) their young men smitten of the sword in battle. ²² Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and traps have they hidden for my feet. ²³ Yet thou, Yahweh, knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown ‡ before thee; deal thou with them in the time of thine anger.

JEREMIAH XIX.—XX.

The Lesson of the broken Cruse, and its Consequences.

Jeremiah, prophesying in the Valley of the Son of Hinnom, teaches, by an effective Symbolism, that the Disaster, impending upon the Nation, will be final and irretrievable.

XIX. ¹ Thus saith Yahweh, Go and buy a potter's earthen cruse, § and take || of the elders of the people, and of the elders of the priests; ² and go forth unto the valley of the son of Hinnom, which is by the entry of the pot-

* Heb. *spill them into the hands of the sword*; so Ezek. 35. 5, Ps. 63. 10 (Heb. 11).

† I.e. death by pestilence, as 15. 2.

‡ Heb. *made to stumble*: cf. 6. 15, 21.

§ See 1 Kings 14. 3.

|| So LXX. The word has dropped accidentally out of the Heb. text.

sherd gate,* and proclaim there the words that I shall tell thee: ³ and say, Hear ye the word of Yahweh, O kings of Judah, and inhabitants of Jerusalem; Thus saith Yahweh of hosts, the God of Israel: Behold, I bring evil upon this place, the which whosoever heareth, his ears shall tingle.†
⁴ Because they have forsaken me, and have treated this place as foreign,‡ and have burned incense in it unto other gods, whom they knew not, they or their fathers or the kings of Judah; and have filled § this place with the blood of innocents: || ⁵ and have built the high places of Baal, to burn their sons in the fire [for burnt-offerings unto Baal],¶ which I commanded not, nor spake it, neither came it into my mind: ** ⁶ therefore, behold, the days come, saith Yahweh, that this place shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter.†† ⁷ And I will make void ‡‡ the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their life: and their carcases will I give to be food for the fowls of the heaven, and for the beasts of the earth. ⁸ And I will make this city an appalment, and an hissing; every one that passeth by it shall be appalled and hiss because of all the

* Probably a gate near which broken earthenware, etc., was thrown.

† See for the expression 1 Sam. 3. 11; 2 Kings 21. 12.

‡ Or, *have made this place foreign*,—in either case, with allusion to the foreign gods (5. 19, 8. 19), and foreign modes of worship introduced into it. We might say now, *denationalized*.

§ Read probably with LXX. (omitting 'and'), *they or their fathers; and the kings of Judah have filled*, etc.

|| See 2. 34; and 2 Kings 21. 16, 24. 4 (both of Manasseh).

¶ These words, which are not in the LXX., should probably be omitted. From 32. 35 (a very similar passage), it seems that these offerings were made to Molech, not to Baal. Cf. 7. 31.

** Heb. *came up upon my heart*, idiom. for 'occurred to me.' So Isa. 65. 17, Jer. 3. 16, 7. 31 *al.*; Acts 7. 23.

†† Cf. 7. 32.

‡‡ Heb. *empty out* (used fig. as Isa. 19. 3), from *bākāk*, the word being suggested by *bābbāk*, 'cruse,' in *v.* 1. Comp. similar plays in chap. 1. 12, 14 (amended text), Am. 8. 2.

strokes* thereof. ⁹ And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his neighbour, in the siege and in the straitness, wherewith their enemies, and they that seek their life, shall straiten them.† ¹⁰ Then shalt thou break the cruse in the sight of the men that go with thee, ¹¹ and shalt say unto them, Thus saith Yahweh of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury in Topheth, because there shall be no place (else) to bury. ¹² Thus will I do unto this place, saith Yahweh, and to the inhabitants thereof, and I will make this city as Topheth: ¹³ and the houses of Jerusalem, and the houses of the kings of Judah, shall be like the place of Topheth, unclean,‡ even all the houses upon whose roofs they have burned incense unto all the host of heaven,§ and have poured out drink-offerings unto other gods.

Jeremiah repeats in the Court of the Temple the Substance of what he had said in the Valley of the Son of Hinnom.

¹⁴ Then came Jeremiah from Topheth, whither Yahweh had sent him to prophesy; and he stood in the court of Yahweh's house; and said to all the people: ¹⁵ Thus saith Yahweh of hosts, the God of Israel, Behold I bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have made their neck stiff, that they might not hear my words.

* The word rendered *wound* in 10. 19, 14. 17, 15. 18, 30. 14, 17 (see for the meaning 1 Kings 22. 35; 2 Kings 8. 29). *Plague*, here and in other similar passages of both A.V. and R.V. (49. 17, 50. 13; Deut. 28. 59, 61, 29. 22), must be understood in its etymological sense of a severe *stroke*, or *blow* (πληγή).

† From Deut. 28. 53.

‡ So, omitting a letter. The Heb. text has *the unclean* (plural).

§ Cf. 32. 29, Zeph. 1. 5, 2 Kings 23. 12.

Pashhur, the Superintendent of the Temple, has Jeremiah thrown into the Stocks, on account of his Predictions of Disaster. After his release, Jeremiah again emphatically repeats his Predictions, declaring in particular that Pashhur himself will both witness and share in the Exile in which he professed to disbelieve.

XX. ¹ Now Pashhur, the son of Immer, the priest, who was overseer* in Yahweh's house, heard Jeremiah prophesying these things. ² Then Pashhur smote Jeremiah the prophet, and put him in the stocks that were in the upper Benjamin-gate, † which was in Yahweh's house. ³ And it came to pass on the morrow, that Pashhur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, Yahweh hath called thy name not Pashhur, but Magor-missabib. ‡ ⁴ For thus saith Yahweh, Behold, I will make thee a terror to thyself, and to all thy friends; § and they shall fall by the sword of their enemies, and thine eyes shall behold it: and all Judah will I give into the hand of the king of Babylon, and he shall carry them into exile to Babylon, and shall slay them with the

* The Heb. text has *overseer, ruler*: but the expression is peculiar; and 'ruler' is probably a gloss, identifying Jeremiah's 'overseer' (see 29. 26) with the 'ruler' often mentioned in later times in connexion with the Temple, 1 Chron. 9. 11 (=Neh. 11. 11), 2 Chron. 31. 13, 35. 8.

† Probably the N. gate (the territory of Benjamin being on the N. of Jerusalem) of the inner court of the Temple, which, as the Temple was at the top of the hill of Zion, was higher than the larger 'outer' court surrounding it, and is called the 'upper' court in chap. 36. 10, the gate from the N. leading into it being called similarly the 'upper' gate in Ezek. 9. 2, 2 Kings 15. 35.

‡ I.e. *Terror on every side*: cf. v. 10, 6. 25, 46. 5, 49. 29; Lam. 2. 22.

§ Pashhur and his friends represented a policy opposed to that of Jeremiah: they believed that fear of the Chaldæans was groundless, and that with the help of Egypt, Judah would be able to resist them successfully. The name here given to him is intended to describe partly the consternation of which he will be the centre, partly the consternation which he will experience himself, when the fatal consequences of his policy have become apparent to all in the fall of the city, and exile of the nation, at the hands of the Chaldæans.

sword. ⁵ And I will give all the store of this city, and all the gains thereof, and all the precious things thereof, yea, all the treasures of the kings of Judah will I give into the hand of their enemies, and they shall spoil them, and take them, and carry them to Babylon. ⁶ And thou, Pashhur, and all that dwell in thine house shall go into captivity: and unto Babylon shalt thou come, and there shalt thou die, and there shalt thou be buried, thou, and all thy friends, to whom thou hast prophesied falsely.

Jeremiah complains bitterly of his Lot: he could not but give Utterance to the Divine Word burning within him, yet it had brought him nothing but Hostility and Misrepresentation.

⁷ Thou hast beguiled* me, Yahweh, and I let myself be beguiled; * thou art stronger than I, and hast prevailed: I am become a laughingstock all the day, every one mocketh me. ⁸ For as often as I speak, I cry out; I cry, 'Violence and spoil!' because the word of Yahweh is become to me a reproach, and a derision all the day. ⁹ And if I say, 'I will not think of it, nor speak any more in his name,' then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with holding in,† and I cannot (contain). ¹⁰ For I hear the defaming of many, terror on every side!‡ 'Report, and we will report him,'§ (say) all my familiar friends, || they that watch for my halting; ¶

* Or, *persuaded* (Prov. 25. 15). Jeremiah means to say that he has been over-persuaded by Yahweh to become His prophet, and beguiled into a position fraught with vexations and disappointments which he never anticipated.

† Or, *enduring*.

‡ Cf. Ps. 31. 13, where these words are quoted.

§ Viz. to the authorities, on a charge of treason (see 26. 11).

|| Heb. *the men of my peace* (as 38. 22; Ps. 41. 9).

¶ I.e. for my *limping*, fig. for *fatal step, ruin* (cf. Ps. 35. 15, 38. 17).

'peradventure he will be beguiled,* and we shall prevail against him, and take our vengeance on him.'

Nevertheless, he is sustained and encouraged by the Conviction that Yahweh is with him, and will in the End grant him Justice against his Persecutors.

¹¹ But Yahweh is with me as a mighty one (and) a terrible : † therefore my persecutors shall stumble, and not prevail : they shall be put greatly to shame, because they have not dealt wisely, with a perpetual confusion, which shall never be forgotten. ‡ ¹² But, O Yahweh of hosts, that triest the righteous, that seest the reins and the heart, let me see thy vengeance on them : for unto thee have I revealed my cause. § ¹³ Sing unto Yahweh, praise ye Yahweh : for he hath delivered the soul of the needy from the hand of evildoers. ||

A renewed Outburst of Grief and Despair, which now wring from him the Wish that he had never been born (cf. Job iii.).

¹⁴ Cursed be the day wherein I was born : let not the day wherein my mother bare me be blessed. ¹⁵ Cursed be the man who brought tidings to my father, saying, 'A man child is born unto thee'; making him very glad. ¹⁶ And let that man be as the cities which Yahweh overthrew, ¶

* Or, *persuaded*; viz. into saying unguardedly something that might be construed as treasonable, and lead to his being reported to the government. Jeremiah's conviction that the safety of Judah depended upon submission to the Chaldæans, caused him to be regarded by many as unpatriotic, and to be suspected of treason.

† I.e. as a fear-inspiring warrior,—the regular sense of *gibbôr*, 'mighty man,' in Heb. (2 Sam. 23. 8, etc.; of Yahweh, as here, Ps. 24. 8, Isa. 42. 13: contrast Jer. 14. 9).

‡ Cf. 23. 40.

§ Repeated from 11. 20.

|| A jubilant thanksgiving, uttered in the certainty of his coming deliverance.

¶ I.e. Sodom and Gomorrah : see Gen. 19. 25.

and repented not; and let him hear a cry * in the morning, and the (war-)shout † at noontide: ¹⁷ because he slew me not in ‡ the womb, that so my mother should have been my grave, and her womb always great. ¹⁸ Wherefore came I forth from the womb to see labour and sorrow, that my days should be consumed with shame?

* I.e. the cry of his household and friends, attacked by the foe.

† See 4. 19; and cf. 15. 8.

‡ So LXX. Pesh. The Heb. text has *from* (פ for ב), which suits Job 3. 11, but does not here agree with the sequel. For ותהי, as also for ויכלו in v. 18, cf. Gen. 31. 27; and see my *Tenses*, § 74.

S. R. DRIVER.