

LESSON 42

Jeremiah 1-29

OVERVIEW:

Jeremiah foreordained to be a prophet unto the nations—He is called, as a mortal, to declare the word of the Lord. The Jews forsook the Lord, the fountain of living waters—They changed their gods, worshipped idols, and rejected the prophets. Israel and Judah defiled and polluted the land through wickedness—In the last days, the Lord will gather Israel, one of a city and two of a family, and bring them to Zion. Israel and Judah called to repentance—Jeremiah laments for the miseries of Judah. Judgments shall be poured out upon the Jews because of their sins—Their iniquities cause blessings to be withheld from them. Jerusalem shall be destroyed because of her iniquity—She shall be overrun by a great and cruel nation.

Jeremiah received his call in 627 BC and ministered from 626 to 586 BC. He prophesied against the wickedness of Judah and was imprisoned and beaten. He was a Levite. Some of Jeremiah's prophecies were on the brass plates: 1 Nephi 5:12-13 And also a^a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; 13 And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of ^aZedekiah; and also many prophecies which have been spoken by the mouth of ^bJeremiah. These two basic themes form the essence of the message of Jeremiah: strength to carry out one's mission despite adversity, and the blessings and power of the word of God in our lives. In Hebrew, the book of Jeremiah has almost 22,000 words and is the longest book of the Prophets. 17,000 in Isaiah, 19,000 in Ezekiel, 20,500 in Genesis. The book is not arranged chronologically.

Chapters 1-25 – Prophecies of judgment against Judah and Jerusalem.

Chapters 26-35 – Restoration of Israel and Judah.

Chapters 36-45 – Biography of Jeremiah.

Chapters 46-51 – Oracles against foreign nations.

Chapter 52 – Historical appendix: The fall of Jerusalem, exile and aftermath.

SCRIPTURES:

THE BOOK OF THE PROPHET JEREMIAH CHAPTER 1

Jeremiah foreordained to be a prophet unto the nations—He is called, as a mortal, to declare the word of the Lord.

1 THE words of Jeremiah the son of Hilkiah, of the priests that were in ^aAnathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth ^ayear of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the ^acarrying away of Jerusalem captive in the fifth month.

4 Then the word of the LORD came unto me, saying,

5 Before I ^aformed thee in the belly I ^bknew thee; and before thou camest forth out of the womb I ^csanctified thee, and I ^dordained thee a prophet unto the ^enations. (The principle of pre-mortal foreordination. Joseph Smith: Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. TPJS, 365.))

6 Then said I, Ah, Lord GOD! behold, I cannot ^aspeak: for I am a ^bchild. (Heb youth)

7 ¶ But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall ^asend thee, and whatsoever I ^bcommand thee thou shalt ^cspeak.

8 Be not ^aafraid of their faces: for I am with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched my ^amouth. And the LORD said unto me, Behold, I have put my ^bwords in thy ^cmouth. (Prophets don't say what they want to say, but what the Lord wants them to say. This is the same for any Church leader. Bishops don't say what the people want to hear, but what the Lord's wants said.)

10 See, I have this day ^aset thee over the nations and over the kingdoms, to root out, and to ^bpull down, and to destroy, and to ^cthrow down, to ^dbuild, and to plant.

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, what ^aseest thou? And I said, I see a rod of an almond tree. (The almond tree is the first tree to bud in the spring. As the almond hastens to come into blossom, so would the word of the Lord through Jeremiah hasten to fulfillment. Aaron's staff was from the almond tree.)

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a ^aseething (or boiling) ^bpot; and the face thereof is toward the north.

14 Then the LORD said unto me, Out of the ^anorth an evil shall break forth upon all the inhabitants of the land. (Babylonians)

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the ^agates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who have ^aforsaken me, and have burned incense unto other ^bgods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

18 For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the ^aprinces (or rulers, or officers) thereof, against the priests thereof, and against the people of the land.

19 And they shall ^afight against thee; but they shall not ^bprevail against thee; for I am with thee, saith the LORD, to deliver thee. (The Lord will help us as we fulfill our callings.)

CHAPTER 2

The Jews forsook the Lord, the fountain of living waters—They changed their gods, worshipped idols, and rejected the prophets.

1 MOREOVER the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, ^awhen thou wentest after me in the wilderness, in a land that was not sown.

3 Israel was ^aholiness unto the LORD, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 ¶ Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? (The Lord is telling of the many ways He cared for his bride, Israel.)

6 Neither said they, Where is the LORD that brought us up out of the land of Egypt, that ^aled us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of

death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye ^adefiled my ^bland, and made mine heritage an abomination. (Israel is charged with infidelity.)

8 The priests said not, Where is the LORD? and they that handle the law knew me not: the ^apastors also transgressed against me, and the ^bprophets prophesied by Baal, and walked after things that do not profit.

9 ¶ Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass ^aover (or over to) the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed their ^agods, which are yet no gods? but my people have changed their glory for that which doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two ^aevils; they have forsaken me (Jehovah) the fountain of ^bliving waters, and hewed them out cisterns, broken cisterns, that can hold no water. (they practiced idolatry)

Elder Marion D. Hanks said: "Material objectives consume too much of our attention. The struggle for what we need or for more than we need exhausts our time and energy. We pursue pleasure or entertainment, or become over involved in associations or civic matters. Of course, people need recreation, need to be achieving, need to contribute, but if these come at the cost of friendship with Christ, the price is much too high. The substitutions we fashion to take the place of God in our lives truly hold no water. To the measure we thus refuse the 'living water' we miss the joy we could have. CR, Apr 1972, 127)

14 ¶ Is Israel a ^aservant? is he a homeborn slave? why is he spoiled?

15 The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and ^aTahapanes (ie Tahapanhes, in Egypt, in the land of Goshen) have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast ^aforsaken the LORD thy God, when he led thee by the way?

18 And now what hast thou to do in the way of ^aEgypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of ^bthe river? (the Euphrates)

19 Thine own wickedness shall correct thee, and thy backslidings shall ^areprove thee: (If we would just do the right things, we would not have to learn obedience through suffering.) know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear (reverence) is not in thee, saith the Lord GOD of hosts.

20 ¶ For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the ^aharlot.

21 Yet I had planted thee a noble ^avine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou ^awash thee with ^bnitre, (lye) (alkali, carbonate of soda) and take thee much soap, (the most powerful cleansing agents could not clean them from sin.) yet thine iniquity is marked before me, saith the Lord GOD.

23 How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; (a camel in heat)

24 A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will ~~not~~ weary themselves; in her month they shall find her. (an ass in heat running around, like Israel running from one idol to another)

25 Withhold thy foot from being unshod, and thy throat from thirst: (they are in such a hurry to commit sin) but thou saidst, There is no ^ahope: no; for I have loved strangers, and after them will I go.

26 As the thief is ^aashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,
 27 Saying to ^aa stock, (or wood; ie an idol) Thou art my father; and to a stone, (worship of idols of stone and wood) Thou hast brought me forth: for they have turned their ^bback unto me, and not their face: but in the ^ctime of their trouble they will say, Arise, and save us.
 28 But where are thy ^agods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. (Jehovah is challenging Israel to find help from their false gods)
 29 Wherefore will ye ^aplead (Heb quarrel, contend) with me? ye all have transgressed against me, saith the LORD.
 30 In vain have I smitten your children; (the northern kingdom taken captive) they received no ^acorrection: your own sword hath devoured your prophets, like a destroying lion.
 31 ¶ O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?
 32 Can a maid forget her ornaments, or a bride her attire? yet my people have ^aforgotten me days without number.
 33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ^aones (Heb women) thy ways. (Israel has become expert in sin.)
 34 Also in thy skirts is found the ^ablood of the souls of the poor innocents: I have not found it by secret search, but upon all ^bthese. (their clothing)
 35 Yet thou sayest, Because I am ^ainnocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.
 36 Why gaddest thou about so much to change thy way? thou also shalt be ^aashamed of Egypt, as thou wast ashamed of Assyria.
 37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

CHAPTER 3

Israel and Judah defiled and polluted the land through wickedness—In the last days, the Lord will gather Israel, one of a city and two of a family, and bring them to Zion.

1 THEY say, If a man ^aput away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly ^bpolluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD. (Israel had broken the covenant, but the Lord still wanted them back.)
 2 Lift up thine eyes unto the high places, and see where thou hast not been ~~lieen~~ (lain) with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy ^awhoredoms and ~~with thy~~ wickedness.
 3 Therefore ~~the~~ (thy) ^ashowers have been withholden, and there hath been no ^blatter ^crain; (spring rain) and thou hadst a whore's forehead, thou refusedst to be ashamed.
 4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?
 5 Will he reserve *his* ^aanger for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.
 6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.
 7 And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous ^asister Judah saw *it*.

8 And I saw, when for all the causes whereby backsliding Israel committed ^aadultery I had put her away, and given her a bill of ^bdivorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and ^acommitted adultery with ^bstones and with ^cstocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but ^afeignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath ^ajustified herself more than treacherous Judah.

12 ¶ Go and ^aproclaim these words toward the ^bnorth, and say, ^cReturn, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not ^aobeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am ^amarried unto you: and I will take you one of a city, and two of a family, and I will ^bbring you to ^cZion: (Missionary work will gather the elect.)

15 And I will give you ^apastors (sheperds) according to mine heart, which shall feed you with ^bknowledge and understanding. (Church leaders will teach truth.)

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ^aark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit *it*; neither shall *that* be done any more. (The old covenant is done, the new one will come.)

17 At that time they shall call ^aJerusalem the throne of the LORD; and all the ^bnations shall be ^cgathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the ^dimagination (or stubbornness) of their evil heart.

18 In those days the ^ahouse of Judah shall walk with the house of Israel, and they shall come together out of the ^bland of the ^cnorth to the land that I have given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me. (In the midst of condemning Judah for their apostasy, Jeremiah turned to the future when Israel will again become a faithful wife and be reclaimed. The Lord reminded Israel that He is merciful and that all they need do to be reclaimed is to turn back to Him. The Lord's promises include the following: • Missionary work and gathering to Zion (see v. 14). • Knowledge and understanding taught by faithful pastors (church leaders) (see v. 15). • The fulfillment of the old covenant and the establishment of a new covenant (see v. 16). • The restoration of Jerusalem to righteousness (see v. 17). • The gathering of Israel, including the return of the lost tribes from the north and the reuniting of the children of Judah in the lands of their inheritance (see vv. 18–19; see also Isaiah 11:16; 35:8–10; 51:9–11; D&C 133:26–35). Institute Manual, 237)

20 ¶ Surely *as* a wife treacherously ^adeparteth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

22 Return, ye backsliding children, *and* I will ^aheal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly in vain *is* salvation *hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our ^ashame, and our confusion covereth us: for we have ^bsinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAPTER 4

Israel and Judah called to repentance—Jeremiah laments for the miseries of Judah.

1 IF thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear, The ^aLORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, ^aBreak up your fallow ground, and sow not among ^bthorns.

4 ^aCircumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings. (The covenant happens in our heart.)

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the ^astandard toward ^bZion: retire, stay not: for I will bring evil from the ^cnorth, and a great destruction.

7 The ^alion (Babylon) is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy ^bland desolate; *and* thy cities shall be laid waste, without an inhabitant.

8 For this ^agird you with sackcloth, lament and howl: for the fierce ^banger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, A dry ^awind (a difficult, hard wind, that sucked away the moisture of the ground.) of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* a full wind from those *places* shall come unto me: now also will I give sentence against them.

13 Behold, he shall come up as ^aclouds, and his chariots *shall be* as a whirlwind: his horses are ^bswifter than eagles. Woe unto us! for we are spoiled. (The effect of Babylon's attack would be like a tornado.)

14 O Jerusalem, ^awash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

18 Thy way and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 ¶ My ^abowels, my bowels! I am ^bpained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 ^aDestruction upon destruction is cried; for the whole land is spoiled: suddenly are my ^btents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* ^afoolish, they have not ^bknown me; they *are* sottish children, and they have none understanding: they *are* wise to do ^cevil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, *it was* ^awithout form, and ^bvoid; (or empty and desolate) and the heavens, and they *had* no light. (So great would be the destruction that it would be as if the creation had been undone.)

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full ^aend.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not ^arepent, (Heb relent) neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* ^aforsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ^aornaments of gold, though thou ^brentest (or enlargest thine eyes) thy face with painting, in vain shalt thou make thyself fair; *thy* ^clovers (Heb sensuous lovers) will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of ^aZion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers.

CHAPTER 5

Judgments shall be poured out upon the Jews because of their sins—Their iniquities cause blessings to be withheld from them.

1 RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that ^aexecuteth judgment (or does justly), that seeketh the truth; and I will pardon it. (If there is anyone in the city, I will spare it. Similar to the promise to Abraham regarding Sodom and Gomorrah.)

2 And though they say, The LORD liveth; surely they ^aswear falsely.

3 O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to ^areturn. (or repent)

4 Therefore I said, Surely these *are* poor; they are foolish: for they ^aknow not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the ^ayoke, (ie of the law and the covenants) *and* burst the bonds.

6 Wherefore a lion out of the forest shall slay them, *and* a ^awolf of the ^bevenings (or plains, wilderness) shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their ^ctransgressions are many, *and* their backslidings are increased.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the ^afull, they then committed ^badultery, and assembled themselves by troops in the harlots' houses.

8 They were *as* ^afed horses (Heb lusty stallions) in the morning: every one neighed after his neighbour's wife.

9 Shall I not ^avisit (or punish) for these *things*? saith the LORD: and shall not my soul be ^bavenged on such a nation as this?

10 ¶ Go ye up upon her walls, and ^adestroy; but make not a full ^bend: take away her battlements; for they *are* not the LORD's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have belied the LORD, and said, *It is* not he; neither shall evil come upon us; neither shall we see ^asword nor famine:

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy ^amouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: *it is* a mighty nation, *it is* an ancient nation, a nation whose ^alanguage thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall ^aeat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I will not make a full end with you.

19 ¶ And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have ^aforsaken me, and served strange ^bgods in your land, so shall ye ^cserve ^dstrangers in a (the) land *that is* not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O ^afoolish people, and without understanding; which have eyes, and ^bsee not; which have ears, and ^chear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a ^arebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both ^athe' former (winter and spring) and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 ¶ Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found ^awicked *men*: they lay wait, as he that setteth snares; they set a trap, they ^bcatch men.

27 As a cage is full of birds, so *are* their houses full of deceit: therefore they are become ^agreat, and waxen rich.

28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they ^ajudge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ A wonderful and ^ahorrible thing is committed in the land;

31 The ^aprophets prophesy ^bfalsely, and the ^cpriests bear rule by their means; and my people ^dlove to *have it so*: and what will ye do in the end thereof? (This was the last straw. It was one thing for the prophets to be false, but when all the people were, too, it was enough for their destruction.)

CHAPTER 6

Jerusalem shall be destroyed because of her iniquity—She shall be overrun by a great and cruel nation.

1 O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the ^anorth, and great destruction.

2 I have likened the daughter of Zion to a comely and delicate *woman*.

3 The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and cast a ^amount against Jerusalem: this *is* the city to be ^bvisited; (or punished) she *is* wholly oppression in the midst of her.

7 As a fountain casteth out her waters, so she casteth out her ^awickedness: ^bviolence* and spoil is heard in her; before me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall ^athoroughly (or thoroughly) glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer ^binto the baskets. (or unto the new branches)

10 To whom shall I speak, and give ^awarning, that they may hear? behold, their ear *is* ^buncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to ^acovetousness; and from the prophet even unto the ^bpriest every one dealeth falsely.

14 They have healed also the hurt *of the daughter* of my people slightly, saying, ^aPeace, peace; when *there is* no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I ^avisit (or punish) them they shall be cast down, saith the LORD. (Speaking of Jeremiah's time, one scholar said: "The prophets and priests of the day dressed the nation's wounds, but skin-deep only. Nor did they have any sense of shame for the loathsome deeds they perpetrated. They neither felt shame nor did they know how to blush. They had become completely insensitive to the evils in which they and their nation were immersed. But continued active involvement in evil has a way of dulling the conscience until a point is reached when all awareness of evil is lost. Thereafter leaders fall with the rest of those who fall. In the day of divine reckoning they too would go down, for it would be the day of their own doom.")

(Thompson, *Book of Jeremiah*, p. 258.))

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old ^apaths, where *is* the good way, and ^bwalk therein, and ye shall find ^crest for your souls. But they said, We will not walk *therein*.

17 Also I set ^awatchmen over you, *saying*, ^bHearken to the sound of the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth: behold, I will bring ^aevil (or calamity) upon this people, *even* the ^bfruit of their

thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.
 20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not ^aacceptable, nor your sacrifices sweet unto me.
 21 Therefore thus saith the LORD, Behold, I will lay ^astumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.
 22 Thus saith the LORD, Behold, a people cometh from the ^anorth country, and a great nation shall be raised from the sides of the earth.
 23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.
 24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.
 25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.
 26 ¶ O daughter of my people, gird *thee* with ^asackcloth, and wallow thyself in ashes: make thee mourning, *as for* an ^bonly son, most bitter lamentation: for the spoiler shall suddenly come upon us.
 27 I have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way.
 28 They *are* all grievous revolvers, walking with ^aslanders: *they are* brass and iron; they *are* all corrupters.
 29 The bellows ^aare burned, (or blew the fire) the lead is consumed of the fire; ^bthe founder melteth in vain (or the smelting is in vain): for the wicked are not plucked away.
 30 Reprobate silver shall *men* call them, because the LORD hath rejected them.

CHAPTER 7

If Jerusalem repent she shall be preserved—The temple has become a den of robbers—The Lord rejects that generation of Jews for their idolatries—They offer their children in sacrifices. (The Temple Sermon)

1 **THE** word that came to Jeremiah from the LORD, saying,
 2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.
 3 Thus saith the LORD of hosts, the God of Israel, ^aAmend your ways and your doings, and I will cause you to dwell in this place.
 4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.
 5 For if ye ^athoroughly (or thoroughly) amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;
 6 *If* ye oppress not the ^astranger, the ^bfatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:
 7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.
 8 ¶ Behold, ye ^atrust in ^blying words, that cannot profit.
 9 Will ye steal, ^amurder, and commit adultery, and swear falsely, and burn incense unto Baal, and ^bwalk after other gods whom ye know not;
 10 And come and ^astand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?
 11 **Is this** ^ahouse, which is called by my name, become a ^bden of ^crobbers in your eyes? Behold, even **I** have seen *it*, saith the LORD. (The temple would not save them. The boldness of Jeremiah's statement can be realized only when one recalls the importance given to the temple by the reforms of Josiah in 621 B.C. Josiah had made it the sole place of sacrificial worship of Jehovah for all Jews in an attempt to stamp out idol worship. The temple and its priests thus had acquired by this time greater importance than

ever before. Then, in the name of Jehovah, Jeremiah issued a challenge that struck at the very existence of the temple. He plainly told the Jews that if they would mend their ways and become righteous, they would be spared; otherwise, not even the temple would save them, because they had made the temple a “den of robbers” (v. 11). Because of the great reverence the people had for the temple, though it was a false reverence, it is not surprising that Jeremiah was quickly arrested and imprisoned (see Jeremiah 26). The language of Jeremiah 7:11, combined with that of Isaiah 56:7, was used by Jesus when He cleansed the temple (see Matthew 21:13). Institute Manual, 238)

12 But go ye now unto my place which *was* in ^aShiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. (The ark of the covenant had been kept in Shiloh. This tells that the ark would be taken away. After the Israelites under Joshua conquered the land of Canaan, the tabernacle, the equivalent of the temple, was set up at Shiloh. Eventually Israel became so wicked that they set up graven images and worshiped them in direct competition with the tabernacle (see Judges 18:30–31). A short time later the Philistines attacked the Israelites and defeated them. They overran Shiloh and took the ark of the covenant in the battle (see 1 Samuel 4:10–12). The parallel between Israel and Judah should have been evident. For the wicked to look to the temple as a source of protection was foolish. Jeremiah 7:21–23 reminded the people that obedience is more critical to God than the outward rituals of sacrifice performed in the temple. Institute Manual, 238)

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye ^aanswered not;

14 Therefore will I do unto *this* ^ahouse, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not ^ahear thee.

17 ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to ^athe queen of heaven (ie the fertility goddess, such as the Babylonian Ishtar), and to pour out drink offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves ^ato the confusion of their own faces? (Heb to their shame or disgrace)

20 Therefore thus saith the Lord GOD; Behold, mine ^aanger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

23 But this thing commanded I them, saying, ^aObey my ^bvoice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the ^aimagination of their evil heart, and went ^bbackward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even ^asent unto you all my servants the ^bprophets, daily rising up early and sending *them*:

26 Yet they hearkened not unto me, nor inclined their ear, but ^ahardened their neck: they did ^bworse than their fathers.

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that ^aobeyeth not the voice of the LORD their God, nor

receiveth correction: truth is perished, and is cut off from their mouth.

29 ¶ Cut off thine hair, *O Jerusalem*, and cast it away, (a symbol of grief) and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

32 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

33 And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

CHAPTER 8

Calamities shall befall the inhabitants of Jerusalem—For them the harvest is past, the summer is ended, and they are not saved.

1 AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts. (Dragging out the bones of leaders was the utmost contempt upon the land.)

4 ¶ Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, the stork in the heaven knoweth her appointed times; and the turtle (Heb turtle-dove) and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

8 How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.

9 The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?

10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

12 Were they ^aashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be ^bcast down, saith the LORD.

13 ¶ I will surely ^aconsume them, saith the LORD: *there shall be* no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 Why do we sit still? assemble yourselves, and let us enter into the ^adefenced (or fortified) cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

15 We looked for ^apeace, but no good *came*; and for a time of health, and behold trouble!

16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his ^astrong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which *will not be* charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow, my heart *is* faint in me.

19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they provoked me to ^aanger with their graven images, and with ^bstrange vanities? (or foreign idols)

20 The ^aharvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am ^ablack; (Heb idiom meaning gloomy) astonishment hath taken hold on me.

22 *Is there* no ^abalm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people recovered? (Salvation was only in the Savior, whom they rejected.)

CHAPTER 9

Jeremiah bewails the sins of the people—They will be scattered among the heathen and punished.

1 OH that my head were waters, and mine eyes a fountain of ^atears, that I might ^bweep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men.

3 And they bend their tongues *like* their bow *for* ^alies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they ^bknow not me, saith the LORD.

4 Take ye heed every one of his neighbour, and ^atrust ye not in any brother: for every brother will ^butterly supplant (or consistently deceive), and every neighbour will walk with ^cslanders.

5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak ^alies, and ^bweary (or are impatient) themselves to commit iniquity.

6 Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will ^amelt them, and ^btry them; for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out; it speaketh deceit: *one* speaketh peaceably to his neighbour with his mouth, but in ^aheart he layeth his wait.

9 ¶ Shall I not ^avisit them for these *things*? saith the LORD: shall not my soul be ^bavenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them*; neither can *men* hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Jerusalem heaps, and a den of ^adragons; (Heb jackals) and I will make the cities of

Judah ^bdesolate, without an inhabitant.

12 ¶ Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not ^aobeyed my voice, neither walked therein;

14 But have walked after the ^aimagination of their own heart, and after ^bBaalim, which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink.

16 I will ^ascatter them also among the ^bheathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them. (To be consumed meant to the utterly disorganized and disbanded so the nation's power and influence was gone.)

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the mourning ^awomen, that they may come; and send for cunning *women*, that they may come: (Jeremiah calls for professional mourners to mourn for Israel.)

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the ^acarcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather *them*.

23 ¶ Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his ^ariches:

24 But let him that glorieth ^aglory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I ^bdelight, saith the LORD.

25 ¶ Behold, the days come, saith the LORD, that I will punish all *them which are* ^acircumcised with the uncircumcised;

26 Egypt, and Judah, and ^aEdom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these nations are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.

CHAPTER 10

Learn not the way of the heathen—Their gods are idols and molten images—The Lord is the true and living God.

1 HEAR ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, Learn not the way of the ^aheathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the ^acustoms of the people *are* vain: for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm tree, but speak not: they must needs be ^aborne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none ^alike unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the ^awise *men* of the nations, and in all their kingdoms, *there is* none ^blike unto thee.

8 But they are altogether brutish and foolish: the stock *is* a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the ^awork of ^bcunning *men*.

10 But the LORD *is* the true ^aGod, he *is* the ^bliving God, and an everlasting ^cking: at his wrath the earth shall tremble, and the nations shall not be able to abide his ^dindignation.

11 Thus shall ye say unto them, The ^agods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his ^atreasures. (Heb storehouses)

14 Every man is brutish in *his* knowledge: every founder is confounded by the graven ^aimage: for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of ^aerrors: (Heb mockery) in the time of their ^bvisitation they shall perish.

16 The portion of Jacob *is* not like them: for he *is* the former of all *things*; and Israel *is* the rod of his inheritance: The LORD of hosts *is* his name. (In a profound and yet simple chain of reasoning, Jeremiah showed the stupidity and sheer illogic of worshiping an idol. People take such materials as wood and precious metals which they work and shape at their own will, making all kinds of objects of service. Then they take those same materials, make them into an idol by the work of their own hands, and suddenly expect the idol to be filled with supernatural power and be able to provide miraculous aid for the person who made it. Institute Manual, 238-39)

17 ¶ Gather up thy wares out of the land, O inhabitant of the fortress.

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so*.

19 ¶ Woe is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it.

20 My ^atabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the ^apastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the ^anorth country, to make the cities of Judah desolate, *and* a den of ^bdragons. (Heb jackals)

23 ¶ O LORD, I know that the ^away of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, ^acorrect me, but with ^bjudgment; not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the ^afamilies that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

CHAPTER 11

The Jews are cursed for breaking the covenant of obedience—The Lord will not hear their prayers.

1 THE word that came to Jeremiah from the LORD, saying,
2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;
3 And say thou unto them, Thus saith the LORD God of Israel; ^aCursed *be* the man that ^bobeyeth not the words of this ^ccovenant,
4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, ^aObey my voice, and do them, according to all which ^bI command you: so shall ye be my people, and I will be your God:
5 That I may perform the ^aoath which I have sworn unto your fathers, to give them a ^bland ^cflowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O LORD.
6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.
7 For I earnestly ^aprotested (Heb witnessed) unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.
8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I ^awill bring (or brought) upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.
9 And the LORD said unto me, A ^aconspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.
10 They are ^aturned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to ^bserve (or worship) them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.
11 ¶ Therefore thus saith the LORD, Behold, I will bring ^aevil upon them, which they shall not be able to escape; and though they shall ^bcry unto me, I will not hearken unto them.
12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.
13 For *according to* the number of thy cities were thy ^agods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* ^baltars to burn incense unto Baal.
14 Therefore ^apray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble. (Jeremiah 11:1–14 refers to the covenant the Lord made with the house of Israel at the time of the Exodus. “I will take you to me for a people, and I will be to you a God” (Exodus 6:7). Even as the Jews’ forefathers broke the covenant, so had their children in Judah (see Jeremiah 11:10). Therefore, none would escape the punishment decreed, nor would the prayers of Jeremiah or those of the people help (see vv. 11–14). Sperry wrote: “Jeremiah’s warning was in vain. The Lord pointed out to him that there was a conspiracy among the Jews and that they had turned back to the iniquities of their forefathers. Their gods were as numerous as their cities, and the number of altars set up to Baal was according to the number of streets in Jerusalem. But, warned the Lord, their gods would not save them in the time of their trouble. In view of their spiritual condition *the prophet was commanded not to pray* for the people. Nor would the Lord hear their cries unto Him. (11:9–14).” (*Voice of Israel’s Prophets*, pp. 165–66; emphasis added.) Institute Manual, 239)
15 What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and ^athe holy flesh is passed from thee? (ie acceptable sacrifice has ceased) when thou doest evil, then thou rejoicest.
16 The LORD called thy name, A ^agreen ^bolive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.
17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*: then thou shewedst me their doings.
 19 But I *was* like a ^alamb *or* an ox *that* is brought to the ^bslaughter; and I knew not that they had ^cdevised ^ddevices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us ^ecut him off from the land of the living, that his name may be no more remembered.
 20 But, O LORD of hosts, that judgest righteously, that ^atriest the reins and the ^bheart, let me see thy vengeance on them: for unto thee have I revealed my cause.
 21 Therefore thus saith the LORD of the men of Anathoth, that seek thy ^alife, saying, Prophecy not in the name of the LORD, that thou die not by our hand:
 22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:
 23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

CHAPTER 12

Jeremiah complains of the prosperity of the wicked—If other nations learn the ways of Israel, they shall be numbered with them.

1 RIGHTEOUS *art* thou, O LORD, when I plead with thee: yet let me talk with thee of *thy* judgments: Wherefore doth the way of the ^awicked prosper? *wherefore* are all they happy that deal very treacherously? (Jeremiah raised age-old questions: Why do the wicked sometimes prosper while the righteous do not? (see Jeremiah 12:1). How much time will pass before their wickedness will be punished? (see v. 4; Malachi 3:13–18). “The enmity experienced by Jeremiah at the hands of his countrymen at Anathoth excites his displeasure at the prosperity of the wicked, who thrive and live with immunity. He therefore begins to expostulate with God, and demands from God’s righteousness that they be cut off out of the land (vers. 1–4); whereupon the Lord reproves him for this outburst of ill-nature and impatience by telling him that he must patiently endure still worse.—This section, the connection of which with the preceding is unmistakable, shows by a concrete instance the utter corruptness of the people; and it has been included in the prophecies because it sets before us the greatness of God’s long-suffering towards a people ripe for destruction.” (Keil and Delitzsch, *Commentary*, 8:1:219.))

2 ^aThou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, ^aknowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 ¶ If thou hast run with ~~the~~ **(our)** footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan? (Clarke wrote: “If the smallest evils to which thou art exposed cause thee to make so many bitter complaints, how wilt thou feel when, in the course of thy prophetic ministry, thou shalt be exposed to much greater, from enemies much more powerful? *Footmen* may here be the symbol of *common evil events*; *horsemen*, of evils much more terrible. If thou have sunk under small difficulties, what wilt thou do when great ones come? “I believe the meaning is this, ‘If in a country now enjoying peace thou scarcely thinkest thyself in safety, what wilt thou do in the swellings of Jordan? in the time when the enemy, like an overflowing torrent, shall deluge every part of the land?’ “The overflowing of Jordan, which generally happened in harvest, drove the lions and other beasts of prey from their coverts among the bushes that lined its banks; who, spreading themselves through the country, made terrible havoc, slaying men, and carrying off the cattle.” (*Commentary*, 4:287.))

6 For even thy ^abrethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

7 ¶ I have ^aforsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a speckled bird, the birds round about *are* against her; come ye, assemble all the ^abeasts of the field, (ie Babylon et al) come to devour. (Thompson explained the symbol of the speckled bird in this way: “Israel with her proud plumage has attracted the attention of birds of prey (enemies) who move in to attack her. An alternative translation arises from rendering *sabua* as a noun, ‘hyena,’ which is possible. This understanding of the word combined with the [Septuagint] substitution of the word ‘cave’ for ‘bird of prey’ leads to the translation: “‘Is this land of mine a hyena’s lair “‘With birds of prey hovering all around it? (NEB)’ “‘The picture that results is of a hyena’s lair with vultures hovering around waiting to swoop down on what is left of a carcass after the hyena has eaten. In either case the people and land are under attack from foes. There is a feast prepared for all the wild beasts (lit. ‘beasts of the field’). The destruction of Judah will provide pickings for all.” (Book of Jeremiah, p. 358.))

10 Many ^apastors have destroyed my ^bvineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man ^alayeth *it* to heart. (ie pays attention)

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns: they have ^aput themselves to pain, (or taken pains) *but* shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have ^acompassion on them, and will ^bbring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. (Converts can have all the blessings of Israel if they repent.)

17 But if they will not ^aobey, I will utterly pluck up and destroy that ^bnation, saith the LORD.

CHAPTER 13

Israel and Judah shall be as a rotted and decayed girdle—Repentance enjoined—Judah shall be taken captive and scattered as stubble.

1 THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. (The linen girdle represents the priestly nation of Judea, since linen was used for priestly garments (see Leviticus 16:4). Sperry wrote: “The parable, so it seems to me, should not be pressed too far by logical Westerners. Its general outlines and explanation, however, seem reasonably clear. The girdle represents the whole house of Israel, including Judah. ‘For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the whole house of Israel and the whole house of Judah, saith the Lord, . . .’ (13:11) By reason of the iniquities of the Lord’s people (in this case the Jews), they will become separated from Him. The coming Captivity into Babylon could well be represented by the hiding of the girdle near the Euphrates. The fact that the girdle was ‘marred’ in its hiding place simply indicates that the close relationship between God and the Jews had been strained to the breaking point.”

(*Voice of Israel's Prophets*, p. 167.)

2 So I got a girdle according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. (A distance of from 300-400miles)

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the ^apride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the ^aimagination (Heb stubbornness) of their heart, and ^bwalk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not ^ahear.

12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with ^adrunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but ^adestroy them.

15 ¶ Hear ye, and give ear; be not ^aproud: for the LORD hath spoken.

16 Give glory to the LORD your God, before he cause ^adarkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, *and make it gross darkness.*

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because the LORD's ^aflock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them*: Judah shall be ^acarried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy ^askirts ^bdiscovered, (Heb stripped off) *and* thy heels made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do ^agood, that are accustomed to do evil. ("So inured in this corrupt behavior have the people become that they are hopelessly fixed in it. They are no more capable of changing their ways than an Ethiopian could change his skin or a leopard his spots. Therefore they will be scattered, because they forgot the Lord and 'relied on what was false' (Moffatt). "It is hardly necessary to point out that Jeremiah is not speaking in vs. 23 of 'natural evil' or of any 'radical defect in human nature.' He is not saying that men are so necessarily

sinner that they are like the Ethiopian or the leopard and can do nothing about it. He is, however, saying that whether totally black or only spotted the perspective of evil in the people is so fixed that they *will* do nothing about it. The cause of it is the foundation cause: they have forgotten the Lord. Therefore the disasters come.” (*The Interpreter’s Bible*, 5:928.))

24 Therefore will I ^ascatter them as the stubble that passeth away by the wind of the wilderness.

25 This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine ^aabominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made ^bclean? when *shall it* once *be*?

CHAPTER 14

Jeremiah prays because of dearth and famine—The Lord will not hear because of the wickedness of his people.

(Jeremiah 14–15 presents a discussion between Jeremiah and the Lord concerning a great drought and the effects attending it. Both people and animals were affected greatly, as Keil and Delitzsch wrote: “The distress arising from a lengthened drought [Jeremiah 14:2–6] gives the prophet occasion for urgent prayer on behalf of his people [Jeremiah 14:7–9, 19–22]; but the Lord rejects all intercession, and gives the people notice, for their apostasy from Him, of their coming destruction by sword, famine, and pestilence [Jeremiah 14:10–18; 15:1–9]. Next, the prophet complains of the persecution he has to endure, and is corrected by the Lord and comforted [Jeremiah 15:10–21]. Then he has his course of conduct for the future prescribed to him, since Judah is, for its sins, to be cast forth into banishment, but is again to be restored [Jeremiah 16:1–17:4]. And the discourse concludes with general considerations upon the roots of the mischief, together with prayers for the prophet’s safety, and statements as to the way by which judgment may be turned aside.” (*Commentary*, 8:1:242–43.))

1 THE word of the LORD that came to Jeremiah concerning the ^adearth.

2 Judah mourneth, and the gates thereof languish; they are ^ablack (or dejected) unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no ^arain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like ^adragons; (Heb jackals) their eyes did fail, because *there was* no grass. (Everyone, even the wealthy, was affected by the drought, a calamity to which Judah was often subject. Ordinarily Judah’s summers are dry, for little rain falls from April to the middle of October. This scanty rainfall leaves the rivers low, or even dry, and grass is scarce. Speaking of the drought of Jeremiah’s day, Keil and Delitzsch wrote that “the country and the city, the distinguished and the mean, the field and the husbandmen, are thrown into deep mourning, and the beasts of the field pine away because neither grass nor herb grows. This description gives a touching picture of the distress into which the land and its inhabitants have fallen for lack of rain. Judah is the kingdom or the country with its inhabitants; the gates as used poetically for the cities with the citizens. Not mankind only, but the land itself mourns and pines away, with all the creatures that live on it; cf. v. 4, where the ground is said to be dismayed along with the tillers of it.” (*Commentary*, 8:1:244.))

7 ¶ O LORD, though our iniquities testify against us, do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonished, as a mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and we are called by thy name; leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not ^arefrained their feet, therefore the LORD doth not accept them; he will now remember their ^biniquity, and visit their sins.

11 Then said the LORD unto me, ^aPray not for this people for *their* good.

12 When they fast, I will not ^ahear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will ^bconsume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the ^asword, neither shall ye have famine; but I will give you assured peace in this place.

14 Then the LORD said unto me, The ^aprophets prophesy ^blies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false ^cvision and divination, and a thing of nought, and the ^ddeceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I ^asent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be ^bconsumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to ^abury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the ^aslain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a ^bland that they know not.

19 Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and *there is* no healing for us? we looked for ^apeace, and *there is* no good; and for the time of healing, and behold trouble!

20 We ^aacknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for we have ^bsinned against thee.

21 Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy ^acovenant with us.

22 Are there *any* among the ^avanities of the Gentiles (ie worthless idols of the nations) that can cause rain? or can the heavens give ^bshowers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast ^cmade all these *things*.

CHAPTER 15

The Jews shall suffer death and the sword and famine and captivity—They shall be removed into all the kingdoms of the earth—Jerusalem shall be destroyed.

1 THEN said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. (Judah had gone too far and the Lord could not forgive them.)

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them,

Thus saith the LORD; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

3 And I will appoint over them four ^akinds, (Heb destroyers) saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to ^bdevour and destroy.

4 And I will cause them to be removed into all kingdoms of the earth, because of ^aManasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. (2 Kings 21:11,16: 11 Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: 16 Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord.)

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will ^afan (scatter them) them with a fan in the gates of the land; I will ^bbereave them of children, I will destroy my people, since they return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ ^aWoe is me, my mother, that thou hast borne me a man of ^bstrife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on ^cusury; yet every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders.

14 And I will make thee to pass with thine enemies into a ^aland which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you. (Plainly, Judah had reached the point at which the Lord would no longer forgive them. Jeremiah represented the Lord as saying, “I am weary with repenting” (Jeremiah 15:6), that is, with repeatedly relenting and giving Israel another chance. Nothing God did had worked; further delay was useless. The phrase “mother of the young men” (v. 8) is either a reference to the mother city, Jerusalem (see Clarke, *Commentary*, 4:295), or to the mothers of the youth or young warriors (see Keil and Delitzsch, *Commentary*, 8:1:257). Even Jeremiah himself would be carried “into a land which [he] knowest not” (Jeremiah 15:14).)

15 ¶ O LORD, thou knowest: remember me, and ^avisit me (or be mindful of me), and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have ^bsuffered ^crebuke. (Heb taunts) (Jeremiah is pleading for himself. He has been faithful even though Israel has not.)

16 Thy words were found, and I did ^aeat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy ^bname, O LORD God of hosts.

17 I sat not in the assembly of the ^amockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

19 ¶ Therefore thus saith the LORD, If thou ^areturn, (or repent) then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let

them return unto thee; but return not thou unto them. (The Lord is reminding him of his calling and the promise of protection given him before.)

20 And I will make thee unto this people a ^afenced (Heb fortified wall of brass) brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to ^bsave thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. (Jeremiah was not taken into Babylon but went into Egypt and may have died there a few years later.)

CHAPTER 16

Utter ruin of the Jews foreseen—Israel rejected and scattered for serving false gods—Fishers and hunters shall gather them again, and they shall serve the Lord—Gospel to be restored for last time.

1 THE word of the LORD came also unto me, saying, (Jeremiah's day was a sad one for Judah. To symbolize that truth, the Lord told His prophet three things that he was not to do: 1. He was not to marry or father children (see Jeremiah 16:2). So universal was the calamity bearing down upon the people that God did not want children to suffer its outrage. This commandment, like the one to Hosea to take a wife of whoredoms (see Hosea 10), may not have been a literal one. Perhaps the meaning is that Jeremiah was not to expect that his people would marry themselves to the covenant again, nor was he to expect to get spiritual children (converts) from his ministry. 2. He was not to lament those in Judah who died by the sword or famine (see Jeremiah 16:5), since they brought these judgments upon themselves. 3. He was not to feast or eat with friends in Jerusalem (see v. 8), since feasting was a sign of celebration and eating together a symbol of fellowship. In addition, Jeremiah was commanded to explain clearly to the people the reasons for his actions as well as the reasons for their coming punishment. Institute Manual, 241)

2 Thou shalt not take thee a wife, neither shalt thou have sons ~~or~~ (nor) daughters in this place. (The destruction was to be so soon that his children would be killed if he had any.)

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;
4 They shall die of grievous deaths; they shall not be ^alamented; neither shall they be buried; *but* they shall be as dung upon the face of the earth: and they shall be ^bconsumed by the sword, and by famine; and their ^ccarcasses shall be meat for the fowls of heaven, and for the beasts of the earth. (The destruction of Jerusalem will be so swift that they won't have time to bury their dead.)

5 For thus saith the LORD, Enter not into the house of ^amourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* lovingkindness and mercies. (They brought their punishment upon themselves.)

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, ^anor cut themselves, nor make themselves bald for them:

7 Neither shall *men* ^atear (Heb break bread) *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of ^amirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. (Hebrew customs will be done away when they are carried captive into foreign lands)

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, ^aWherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; (Judah worships other gods.)

12 And ye have done ^aworse than your ^bfathers; for, behold, ye walk every one after the ^cimagination (or stubbornness) of his evil heart, that they may not hearken unto me:

13 Therefore will I ^acast you out of this ^bland into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other ^cgods day and night; where I will not ^dshew you favour. (Heb grant you amnesty, or clemency)

14 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be said, The ^aLORD liveth, that brought up the children of Israel out of the land of Egypt; (This is a prophecy of the last days.)

15 But, The LORD liveth, that ^abrought up the children of Israel from the land of the ^bnorth, and from all the ^clands whither he had driven them: and I will ^dbring them again into their ^eland that I gave unto their fathers. (Is Israel being gathered today? When President David O. McKay was president of the Church, there was 1 Mormon for every 100,000 people on the earth. Today there is one Mormon for every 600 people.)

SCRIPTURE MASTERY: 16 ¶ Behold, I will send for many ^afishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. (Missionaries. It will take both fishers and hunters to find the scattered people because not all people respond the same to the message of the restoration.)

17 For mine eyes *are* upon all their ways: they are not hid from my face, neither is their ^ainiquity hid from mine eyes.

18 And first I will ^arecompense their iniquity and their sin ^bdouble; (Those who sin against the greater light shall receive the greater condemnation.) because they have ^cdefiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the ^aGentiles (or nations) shall come unto thee from the ends of the earth, and shall say, Surely our fathers have ^binherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make ^agods unto himself, and they *are* no ^bgods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall ^aknow that my ^bname *is* The LORD. (Non-Israelites will be gathered and entered into the covenant. In a general conference address Elder LeGrand Richards commented on these verses: “Just contemplate that statement [vv. 14–15] for a few moments. Think how the Jews and the Christians all through these past centuries have praised the Lord for his great hand of deliverance under the hands of Moses when he led Israel out of captivity, and yet here comes Jeremiah with this word of the holy prophet, telling us that in the latter days they shall no more remember that, but how God has gathered scattered Israel from the lands whither he had driven them. “And Jeremiah saw the day when the Lord would do this very thing, when he would call for many fishers and many hunters, ‘and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.’ (Jer. 16:16.) Where do you find those fishers and hunters that we read about in this great prophecy of Jeremiah? They are these 14,000 missionaries of this church, and those who have preceded them from the time that the Prophet Joseph Smith received the truth and sent the messengers out to share it with the world. Thus have they gone out, fishing and hunting, and gathering them from the hills and the mountains, and the holes in the rocks. I think that is more literal than some of us think!” (In Conference Report, Apr. 1971, p. 143; or *Ensign*, June 1971, pp. 98–99.))

CHAPTER 17

Captivity of Judah comes because of sin and forsaking the Lord—Hallow the sabbath day: such shall save the people; otherwise they shall be destroyed.

1 THE sin of Judah *is* written with a pen of iron, *and* with the point of a diamond: *it is* ^agraven upon the table of their heart, and upon the ^bhorns of your altars; (This chapter is full of metaphors and similes with which the prophet Jeremiah illustrated Judah's fallen state. Their sin is written "with a pen of iron and with the point of a diamond" (Jeremiah 17:1). These metaphors speak of how deeply sin was imbedded in Judah's consciousness. "O my mountain in the field" (v. 3) is likely a reference to Jerusalem, which is nestled in the hill country of Judea. The focus of one's trust determines whether he is cursed or blessed (see vv. 5, 7). "The heath in the desert" (v. 6) represents Judah as a withered tree without moisture or sustenance. The Lord searches the heart and tries the reins (the inner self) to determine directions (see v. 10). Like a bird (partridge) that sits on eggs that will not hatch, so those of Judah who get rich by dishonest means will leave empty-handed (see v. 11). Jesus Christ (Jehovah in the Old Testament) is the very "hope of Israel," the "fountain of living waters" (v. 13; see also John 4:9–14). Jesus is the Good Shepherd, a Pastor to those who follow Him (see v. 16; see also John 10:14; Psalm 23:1). Institute Manual, 241)

2 Whilst their children remember their ^aaltars and their ^bgroves (Heb *asherim*; ie fertility idols) by the green trees upon the high hills.

3 O my ^amountain (ie Jerusalem) in the field, I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to ^aserve thine enemies in the ^bland which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD; ^aCursed *be* the man that ^btrusteth in man, and maketh ^cflesh his arm, and whose heart ^ddeparteth from the LORD.

6 For he shall be like the ^aheath (Heb *juniper tree*) in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a ^bsalt land and not inhabited.

7 Blessed *is* the man that ^atrusteth in the LORD, and whose ^bhope the LORD is.

8 For he shall be as a ^atree planted by the waters, and *that* spreadeth out her roots by the river, and shall not ^bsee (Heb *fear*) when heat cometh, but her leaf shall be green; and shall not be careful in the year of ^cdrought, neither shall cease from yielding fruit.

9 ¶ The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

10 I the LORD ^asearch the ^bheart, *I* try the ^creins, even to give every man according to his ^dways, *and* according to the fruit of his doings. (God gives us agency.)

11 As the partridge sitteth *on* eggs, and hatcheth *them* not; *so* he that getteth ^ariches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. (It matters how we earn our living.)

12 ¶ A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, the hope of Israel, all that ^aforsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

14 ^aHeal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my ^bpraise.

15 ¶ Behold, they say unto me, Where *is* the word of the LORD? let it ^acome now.

16 As for me, I have not hastened from *being* a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: thou *art* my ^ahope in the day of evil.

18 Let them be ^aconfounded (Heb *ashamed, or disappointed*) that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with ^bdouble destruction.

19 ¶ Thus said the LORD 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 the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the ^asabbath day, nor bring it in by the gates of Jerusalem; (Keep the Sabbath day holy)

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. (“Living as we do in an age when the spirit of Sabbath observance is so flagrantly violated, it may be well for us to observe the remarkable importance attached by Jeremiah to keeping this day holy. Not only did the prophet command the people to hallow the day and not do any work therein, but he went so far as to promise that the city of Jerusalem would remain or be inhabited forever: . . . “This teaching of Jeremiah’s . . . gives a strong indication of how important the Lord considers Sabbath observance to be. (Cf. D.&C. 59:9–24) Not only does one have a good opportunity on the Sabbath to meditate on God and His goodness, but also to worship Him and rest both mentally and physically. Moreover, the Sabbath gives men the opportunity of building up love in their own households and of kindling a good spirit in their neighbors. Probably Jeremiah thought that if his people would observe the spirit of the Sabbath they could eventually be turned from their wicked course and be worthy of the promises the Lord made.” (Sperry, *Voice of Israel’s Prophets*, pp. 172–73.))

23 But they obeyed not, neither inclined their ear, but made their neck ^astiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 Then shall there enter into the gates of this city ^akings 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 remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the ^asabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the ^bpalaces (or citadels, or great buildings) of Jerusalem, and it shall not be quenched.

CHAPTER 18

Israel is as potter’s clay in the hands of the Lord—If nations repent, the Lord withholds the evil decreed against them—The Jews shall be scattered.

1 THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the ^apotter’s house, and there I will cause thee to hear my words.

3 Then I went down to the potter’s house, and, behold, he wrought a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, cannot I do with you as this ^apotter? saith the LORD. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel.

7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to ^apull down, and to destroy it;

8 If that nation, against whom I have pronounced, ^aturn from their evil, I will ^brepent (withhold) (or relent regarding the punishment) of the evil that I thought to do unto them.

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant

it;

10 If it do ^aevil in my sight, that it ^bobey not my voice, then I will ~~repent~~ (withhold) of the ^cgood, wherewith I said I would benefit them. (“Elder Heber C. Kimball preached at the house of President Joseph Smith, on the parable in the 18th chapter of Jeremiah, of the clay in the hands of the potter, that when it marred in the hands of the potter it was cut off the wheel and then thrown back again into the mill, to go in to the next batch, and was a vessel of dishonor; but all clay that formed well in the hands of the potter, and was pliable, was a vessel of honor; and thus it was with the human family, and ever will be: all that are pliable in the hands of God and are obedient to His commands, are vessels of honor, and God will receive them. “President Joseph arose and said—‘Brother Kimball has given you a true explanation of the parable.’” (*History of the Church*, 4:478.))

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, There is no ^ahope: but we will ^bwalk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

14 Will ~~a man~~ (you not) leave the snow (of the fields) of Lebanon ~~which cometh from the rock of the field?~~ ~~or~~ shall (not) the cold flowing waters that come from another place (from the rock,) be forsaken?

15 Because my people hath ^aforgotten me, they have burned incense to ^bvanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in ^cpaths, *in* a way not cast up;

16 To make their land ^adesolate, *and* a perpetual hissing; every one that passeth thereby shall be astonished, and ^bwag his head.

17 I will scatter them as with an ^aeast wind before the enemy: I will shew them the ^bback, and not ^cthe face, in the day of their calamity. (Israel scattered)

18 ¶ Then said they, Come, and let us ^adevise devices against Jeremiah; for the law 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, (or smite him on the tongue) and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by 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 hid snares for my feet.

23 Yet, LORD, thou 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 *thus* with them in the time of thine anger.

CHAPTER 19

The Lord will bring evil upon Judah—They sacrificed their children to Baal—In the siege they shall eat the flesh of their sons and daughters.

1 THUS saith the LORD, Go and get a ^apotter’s earthen bottle, and *take* of the ^bancients (or elders) of the people, and of the ancients of the priests;

2 And go forth unto the valley of the son of ^aHinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee,

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall ^atingle.

4 Because they have ^aforsaken me, and have ^bestranged (or alienated) this place, and have burned incense in it unto other ^cgods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the ^dblood of innocents;

5 They have built also the high places of Baal, to burn their sons with ^afire 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 the LORD, that this place shall no more be called ^aTophet, 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 lives: and their ^acarcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city ^adesolate, and ~~an~~ hissing; every one that passeth thereby shall be astonished and hiss because of all the ^bplagues thereof.

9 And I will cause them to ^aeat the flesh of their sons and the ^bflesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall ^cstraiten (or distress, or afflict) them.

10 Then shalt thou break the bottle in the sight of the men that go with thee, (Jeremiah's discourse in 19:1–15 was delivered during the reign of Jehoiakim. By the breaking of a potter's bottle or jar, Jeremiah represented the sacking and captivity of Judah. Once broken, the bottle "cannot be made whole again." Although the Jews did return from Babylonian captivity at the end of 70 years, nearly 1,900 years have elapsed since Jerusalem was destroyed and its inhabitants scattered by the Romans, and Israel is only now finally being gathered back into the covenant. The grim prediction of cannibalism (see v. 9) was fulfilled during the siege of Jerusalem under Nebuchadnezzar (see Lamentations 4:4–10).)

11 And shalt say unto them, Thus saith the LORD 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 *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose ^aroofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words. (If they would repent, these calamities would not happen.)

CHAPTER 20

Jeremiah is smitten and put in the stocks—He prophesies that all Judah shall be taken captive by Babylon. (This chapter shows the persecution Jeremiah endured to deliver the word of the Lord.)

1 NOW ^aPashur (free) the son of ^bImmer the priest, who was also ^cchief governor (or senior officer) in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur ^asmote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD. (Lehi is also in danger of being arrested.)

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said

Jeremiah unto him, The LORD hath not called thy name Pashur, but ^aMagor-missabib. (fear on every side) (Terror all around)

4 For thus saith the LORD, 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 I will give all Judah into the hand of the king of Babylon, and he shall carry them ^acaptive into Babylon, and shall slay them with the sword. (Lehi also prophesies of Jerusalem's destruction but he and his family are getting ready to leave Jerusalem.)

5 Moreover I will deliver all the ^astrength (Heb provisions, or goods) of this city, and all the labours thereof, and all the ^bprecious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to ^cBabylon.

6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied ^alies.

7 ¶ O LORD, thou hast ^adeceived (Heb persuaded) me, and I was deceived: thou art stronger than I, and hast prevailed: I am in ^bderision daily, every one mocketh me. (Jeremiah is admitting he didn't want to deliver the word the Lord had given him, but he would do it anyway.)

8 For since I spake, I cried out, I cried ^aviolence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a ^aburning fire shut up in my bones, and I was weary with forbearing, and I could not ^bstay. (Jeremiah has a strong, burning testimony of the gospel and so he will preach the gospel no matter what the personal cost may be to him.)

10 ¶ For I heard the ^adefaming of many, fear on every side. Report, say they, and we will report it. All my ^bfamiliars (or familiar friends) watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not ^aprevail: they shall be greatly ashamed; for they shall not prosper: their everlasting ^bconfusion (or disgrace) shall never be forgotten.

12 But, O LORD of hosts, that ^atriest the righteous, and seest the ^breins (Heb inward parts) and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers. (Jeremiah admits his own weakness and then reaffirms his faith in the Lord.)

14 ¶ ^aCursed 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 the LORD ^aoverthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me.

18 Wherefore came I forth out of the womb to see labour and ^asorrow, that my days should be consumed with shame? (The lament of Jeremiah. Like the Prophet Joseph Smith – D&C 122:5-9 -5 If thou art called to pass through ^atribulation; if thou art in perils among false brethren; if thou art in ^bperils among robbers; if thou art in perils by land or by sea; 6 If thou art ^aaccused with all manner of false accusations; if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? and if then he shall be thrust from thee by the sword, and thou be dragged to ^bprison, and thine enemies prowl around thee like ^cwolves for the blood of the lamb; 7 And if thou shouldst be cast into the ^apit, or

into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the ^bdeep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to ^chedge up the way; and above all, if the very jaws of ^dhell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee ^eexperience, and shall be for thy good. 8 The ^aSon of Man hath ^bdescended below them all. Art thou greater than he? 9Therefore, ^ahold on thy way, and the priesthood shall ^bremain with thee; for their ^cbounds are set, they cannot pass. Thy ^ddays are known, and thy years shall not be numbered less; therefore, ^efear not what man can do, for God shall be with you forever and ever.)

CHAPTER 21

Jeremiah foretells the siege and captivity and destruction of Jerusalem—Zedekiah to be taken captive by Nebuchadrezzar.

(King Zedekiah sent Pashur to inquire of the Lord through Jeremiah concerning Jerusalem. Jeremiah's response had three parts: (1) The answer to the king's hope that the Lord would intervene to save Jerusalem from the Chaldeans (see Jeremiah 21:4–7) was clear: there was no hope. (2) Counsel on how the people and the royal family could preserve their lives by surrendering to the Chaldeans rather than fighting them (see vv. 8–10). (3) A prophecy concerning the house of David (see 21:11–14; 22:1–9), to which Jeremiah gave an alternative: If the king and his people would turn back to righteousness, the throne of David would be preserved (see Jeremiah 22:4), but if not, it would “become a desolation” (v. 5). Gilead symbolized the richest soil Israel knew, and Lebanon the highest mountain and the finest trees (see v. 6). But the Lord sent His destroyers, and the finest lands were desolated. The reason is given in verse 9. Institute Manual, 245)

1 THE word which came unto ^aJeremiah from the LORD, when king Zedekiah sent unto him ^bPashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,
2 Enquire, I pray thee, of the LORD for us; for ^aNebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.
3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:
4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you ^awithout (or outside) the walls, and I will assemble them into the midst of this city.
5 And I myself will fight against you with an ^aoutstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.
6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.
7 And afterward, saith the LORD, I will deliver ^aZedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of ^bBabylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not ^cspare them, neither have pity, nor have mercy. (King Zedekiah will watch his sons die, then his own eyes will be taken out. Only his son Mulek will escape.)
8 ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of ^alife, and the way of death.
9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and ^afalleth (or surrenders) to the Chaldeans that besiege you, he shall live, and his ^blife shall be unto him for a prey.
10 For I have set my ^aface against this city for ^bevil, and not for good, saith the LORD: it shall be given into the hand of the king of ^cBabylon, and he shall burn it with fire.

11 ¶ And touching the house of the king of Judah, *say*, Hear ye the word of the LORD;
 12 O house of David, thus saith the LORD; Execute judgment in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.
 13 Behold, I *am* against thee, O inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, ^aWho shall come down against us? or who shall enter into our habitations?
 14 But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

CHAPTER 22

David's throne stands or falls on the degree of obedience of the kings—The judgments of the Lord rest upon the kings of Judah.

1 THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,
 2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:
 3 Thus saith the LORD; Execute ye ^ajudgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the ^bstranger, the fatherless, nor the widow, neither shed innocent ^cblood in this place.
 4 For if ye do this thing indeed, then shall there enter in by the gates of this house ^akings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. (*Gentile kings will sit upon the throne in Jerusalem.*)
 5 But if ye will not hear these words, I ^aswear by myself, saith the LORD, that this house shall become a ^bdesolation.
 6 For thus saith the LORD unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.
 7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice ^acedars, and cast *them* into the fire.
 8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD ^adone thus unto this great city?
 9 Then they shall answer, Because they have ^aforsaken the covenant of the LORD their God, and worshipped other gods, and served them.
 10 ¶ Weep ye not for the dead, neither bemoan him: *but* weep sore for him that goeth away: for he shall return no more, nor see his native country. (“Weep not for the dead” (Jeremiah 22:10; see also vv. 11–12) refers to Josiah, king of Israel, who died of a wound received in the battle of Megiddo. “Weep sore for him that goeth away” (v. 10) refers to Shallum, or Jehoahaz, the son of Josiah and successor to the throne, who was carried away to Egypt. The major teaching of Jeremiah 22:10–30 is that the Lord's fairest and most beloved people, Judah, faced great tragedy because of their iniquity. The people were not to mourn for their lost kings. Rather, they should mourn the impending tragedy and turn aside from their evil ways. Jeremiah rebuked Jehoiakim for his self-centered life and his injustices to his people (see vv. 13–19), which were particularly evident when compared to the righteous deeds of his father, Josiah (see vv. 15–16). An ass's burial (see v. 19) meant to be left unburied in the open field. This prophecy probably was fulfilled when Jehoiakim was taken captive during Nebuchadnezzar's siege of Jerusalem. (See Notes and Commentary on 2 Kings 24:5–7.) The names *Lebanon* and *Bashan* (see Jeremiah 22:20) were used to describe the passage of Israel from Judah into Babylon. Just as the dry wind destroys the grazing land by eating the pastors, or pastures (see v. 22), so would Babylon destroy Judah's shepherds and leaders. Verse 23 is somewhat caustic. Because of their loftiness and beauty, the

cedars of Lebanon often were used as a symbol of pride. Here they are symbols of Judah's leaders, who are told to consider just how great they will be when the pains of war come. Institute Manual, 245-46)

11 For thus saith the LORD touching ^aShallum 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:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ ^aWoe unto him that buildeth his house by ^bunrighteousness, and his chambers by wrong; *that* useth his neighbour's service without ^cwages, and giveth him not for his work; (It matters that we earn honest wages)

14 That saith, I will build me a wide house and large chambers, and cutteth him out windows; and *it is* cieled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? did not thy ^afather eat and drink, and do judgment and justice, *and* then *it was* well with him?

16 He judged the cause of the poor and needy; then *it was* well *with him*: *was* not this to know me? saith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He shall be ^aburied with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy prosperity; *but* thou saidst, I will not hear. This *hath been* thy manner from thy youth, that thou ^aobeyedst not my voice.

22 The wind shall eat up all thy pastors, and thy ^alovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O inhabitant of Lebanon, that makest thy nest in the cedars, how ^agracious (Heb pitied) shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, saith the LORD, though ^aConiah the son of ^bJehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And I will ^agive thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* a ^avessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the ^aword of the LORD.

30 Thus saith the LORD, ^aWrite 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.

CHAPTER 23

The remnants of Israel shall be gathered in the last days—King Messiah (the Branch) shall reign in righteousness—False prophets who teach lies shall be cursed.

1 WOE be unto the ^apastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not ^avisited them: (been mindful of) behold, I will

visit upon you the evil of your doings, saith the LORD. (He is denouncing the political and spiritual leaders of Judah who should have done a better job taking care of the people.)

3 And I will ^agather the ^bremnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. (Missionary work will gather Israel in the latter days. Israel first of all means that they are converted to the Church: “The gathering of Israel consists of receiving the truth, gaining again a true knowledge of the Redeemer, and coming back into the true fold of the Good Shepherd. In the language of the Book of Mormon, it consists of being ‘restored to the true church and fold of God,’ and then being ‘gathered’ and ‘established’ in various ‘lands of promise.’ (2 Ne. 9:2.)” (“Come: Let Israel Build Zion,” *Ensign*, May 1977, p. 117.) Speaking of the great latter-day restoration of the house of Israel, President Spencer W. Kimball said: “A great group of people left the Old World at the time of the Tower of Babel. “Another great group left the Old World [in] 600 B.C. And since the coming of Columbus to America, there have been numerous groups that have come to America from the Old World. The Lord had that in hand and watched it. He said through Nephi, ‘The house of Israel [sooner or later will] be scattered upon all the face of the earth.’ (1 Nephi 22:3.) And now He says, ‘I will gather the remnant of my flock out of all countries whither I have driven them.’ (Jeremiah 23:3.) “The gathering of Israel is now in progress. Hundreds of thousands of people have been baptized into the Church. Millions more will join the Church. And this is the way that we will gather Israel. The English people will gather in England. The Japanese people will gather in the Orient. The Brazilian people will gather in Brazil. So that important element of the world history is already being accomplished. “It is to be done by missionary work. It is your responsibility to attend to this missionary work.” (In Conference Report, Sao Paulo Brazil Area Conference, Feb.–Mar. 1975, p. 73.) Once one understands that the great gathering of the last days consists first of all in coming into the covenant (joining the Church), then the Old Testament prophecies of the restoration of the house of Israel become much clearer. For example, the “shepherds . . . which shall feed them” (v. 4) are the righteous prophets and priesthood leaders who, unlike the priests and prophets of Jeremiah’s time, lead their people to do good and obey the Lord. Institute Manual, 253-54)

4 And I will set up ^ashepherds (bishops) over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. (The Lord will set up leaders in the latter-days to lead Israel.)

5 ¶ Behold, the days come, saith the LORD, that I will raise unto ^aDavid a righteous ^bBranch, and a ^cKing (Christ) shall ^dreign and prosper, and shall execute ^ejudgment and ^fjustice in the earth. (At the Second Coming.)

6 In his days Judah shall be saved, and Israel shall dwell ^asafely: and this *is* his name whereby he shall be called, THE LORD OUR ^bRIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the ^anorth country, and from all countries whither I had driven them; and they shall dwell in their own land. (The rest of the chapter is a continuation of the denunciation of the leaders of Israel who have not led them properly unto the Lord. The D&C has a similar phrase: They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall D&C 1:16)

9 ¶ Mine ^aheart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of ^aadulterers; for because of ^bswearing (or cursing) the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force *is* not right.

11 For both ^aprophet and ^bpriest are ^cprofane; (or irreligious) yea, in my ^dhouse have I found their

wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their ^avisitation, (or punishment) saith the LORD.

13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem an horrible thing(;) they commit ^aadultery, and walk in lies(;) they strengthen also the hands of evildoers, that none doth return from his ^bwickedness(;) they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD 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 ^aprofaneness (or ungodliness) gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that ^aprophesy unto you: they make you vain: they speak a ^bvision of their own heart, and not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*?

19 Behold, a ^awhirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have not ^asent these ^bprophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD, and not a God afar off?

24 Can any ^ahide himself in secret places that I shall not see him? saith the LORD. Do not I ^bfill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that ^aprophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false ^adreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* the ^aburden (or prophecy) of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD

answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the ^awords of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you out of my presence*:

40 And I will bring an everlasting ^areproach upon you, and a perpetual shame, which shall not be forgotten.

CHAPTER 24

Zedekiah and the Jews shall be cursed and scattered—Some shall be gathered back from Chaldea to serve the Lord.

1 THE LORD shewed me, and, behold, **two baskets of figs** were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of ^aJehoiakim king of Judah, and the ^bprinces (or governors, or officers) of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to ^cBabylon. (It was the Lord's will that Judah submit to Babylonia, take their punishment, and repent. Those who did so were carried away "for their good" (Jeremiah 24:5). Zedekiah and others, however, refused to submit. Adam Clarke said: "Under the type of *good and bad figs*, God represents the state of the persons who had already been carried captives into Babylon, with their king Jeconiah, compared with the state of those who should be carried away with Zedekiah. Those already carried away, being the *choice* of the people, are represented by the *good figs*: those now remaining, and soon to be carried into captivity, are represented by the *bad figs*, *that were good for nothing*. The *state* also of the *former* in their captivity was vastly preferable to the *state* of those who were now about to be delivered into the hand of the king of Babylon. The *latter* would be treated as *double rebels*; the *former*, being the most respectable of the inhabitants, were treated well; and even in captivity, a marked distinction would be made between them, God ordering it so. But the prophet sufficiently explains his own meaning. . . . "[The Lord says,] Those already carried away into captivity, I esteem as far more excellent than those who still remain in the land. They have not sinned so deeply, and they are now penitent; and therefore, *I will set mine eyes upon them for good*, ver. 6. I will watch over them by an especial providence, and they shall be restored to their own land." (*The Holy Bible . . . with a Commentary and Critical Notes*, 4:316–17)

2 One basket *had* very good figs, *even* like the ^afigs *that are* first ripe: and the other basket *had* very ^bnaughty (Heb bad, or corrupted) figs, which could not be eaten, they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* ^agood.

6 For I will set mine eyes upon them for good, and I will ^abring them again to this ^bland: and I will build them, and not pull *them* down; and I will ^cplant them, and not pluck *them* up.

7 And I will give them an ^aheart to know me, that I *am* the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the ^aresidue (or remnant) of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them to be removed into all the kingdoms of the earth for *their hurt, to be a* ^areproach and a proverb, a taunt and a ^bcurse, in all places whither I shall drive them.

10 And I will send the sword, the ^afamine, and the pestilence, among them, till they be ^bconsumed from off the land that I gave unto them and to their fathers.

CHAPTER 25

Captive Judah shall serve Babylon seventy years—Divers nations shall be overthrown—In the last days all the inhabitants of the earth shall be at war.

1 THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth ^ayear of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the ^aprophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts; Because ye have not ^aheard (or obeyed) my words,

9 Behold, I will ^asend (ie send for) and take all the families of the north, saith the LORD, and ^bNebuchadrezzar the king of ^cBabylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly ^ddestroy them, and make them an astonishment, and ~~an~~ hissing, and perpetual desolations.

10 Moreover I will take from them the voice of ^amirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the ^aking of Babylon ^bseventy years.

12 ¶ And it shall come to pass, **when ^aseventy years are accomplished, that** I will ^bpunish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall ^aserve (or enslave them) themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me; Take the wine ^acup of this fury at my hand, and cause all the ^bnations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the ^acup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

18 ^aTo wit (or namely), Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day;

19 ^aPharaoh king of ^bEgypt, and his servants, and his princes, and all his people;

20 And all the ^amingled people, and all the kings of the land of Uz, and all the kings of the land of the ^bPhilistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 ^aEdom, and ^bMoab, and the children of Ammon,

22 And all the kings of ^aTyrus, and all the kings of ^bZidon, and the kings of the isles which *are* beyond the sea,

23 Dedan, and Tema, and Buz, and all *that are* in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the ^anorth, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of ^bSheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be ^adrunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to ^adrink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, I ^abegin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily ^aroar upon his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath a ^acontroversy with the nations, he will ^bplead with all flesh; he will give ~~them that are~~ (the) wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great ^awhirlwind (or storm) shall be raised up from the coasts of the earth.

33 And the ^aslain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be ^blamented, neither gathered, nor ^cburied; they shall be dung upon the ground.

34 ¶ Howl, ye ^ashepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for the days of your slaughter and of your ^bdispersions are accomplished; and ye shall fall like a pleasant vessel.

35 And the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

CHAPTER 26

Jeremiah prophesies the destruction of the people—For this he is arraigned and tried and then acquitted.

1 IN the beginning of the reign of ^aJehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in the court of the LORD's house, (the temple sermon, also chapter 7) and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; ^adiminish not a word:

3 If so be they will hearken, and turn every man from his evil way (and repent, I will turn away), ~~that I~~

may ^arepent me of the evil, which I purpose to do unto them (Heb relent; ie change the decreed punishment because of their changed behavior) because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD; If ye will not ^ahearken to me, to ^bwalk in my ^claw, which I have set before you,

5 To hearken to the words of my servants(,) the ^aprophets, whom I sent unto you, (including Lehi) both ^arising (commanding them to rise) up early, and sending them, ~~but ye have not hearkened;~~

6 Then will I make this house like ^aShiloh, and will make this city a ^bcurse to all the nations of the ^cearth-; (for ye have not hearkened unto my servants the prophets.)

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely ^adie.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be ^adesolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD. (The book of Jeremiah is not arranged chronologically. For example, Jeremiah 25 discusses the fourth year of the reign of Jehoiakim. Then, Jeremiah 26:1–9 discusses the first year of his reign. Jeremiah compared Jerusalem to Shiloh, which was the first permanent resting place for the tabernacle and the place at which the tribes cast lots for their inheritances. Shiloh was part of Ephraim's heritage and was the place where Hannah took Samuel to serve Eli. The Lord was saying in Jeremiah 26:1–9 that just as He allowed the tabernacle to be desecrated by the Philistines, so would He allow the temple to be desecrated by the Babylonians. And just as Shiloh was leveled for its wickedness, so would Jerusalem be destroyed. (See Jeremiah 7:12, 14.) Institute Manual, 246)

10 ¶ When the ^aprinces (Heb officers or rulers) of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath ^aprophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now(,) amend your ways and your doings, and obey the voice of the LORD your God; ^aand the LORD will (turn away) ~~repent him~~ of the evil that he hath pronounced against you.

14 As for me, behold, I am in your ^ahand: do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring ^ainnocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears. (Much like Abinadi said before King Noah. Mosiah 17:9-10. 9 Now Abinadi said unto him: I say unto you, I will ^anot recall the words which I have spoken unto you concerning this people, for they are true; and that ye may know of their surety I have suffered myself that I have fallen into your hands. 10 Yea, and I will ^asuffer even until death (There are some things worth dying for. Defense of the gospel of Jesus Christ is one of them.), and I will not recall my words, and they shall stand as a ^btestimony against you. And if ye slay me ye will shed ^cinnocent blood (murder), and this shall also stand as a testimony against you at the last day. (Alma 60: 13 For the Lord suffereth the ^arighteous to be slain that his justice and ^bjudgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God.))

16 ¶ Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 ^aMicah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people

of Judah, saying, Thus saith the LORD of hosts; Zion shall be ~~plowed~~ (ploughed) like a field, and Jerusalem shall become heaps, and the mountain of the house (of the Lord) as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? Did he not fear the LORD, ^aand besought (beseech) the LORD (and repent?), and the LORD (turned away) ~~repented him of~~ the evil which he had pronounced against them(.)? Thus (by putting Jeremiah to death we) might we procure great evil against our souls.

Was Lehi really in danger of losing his life for prophesying in Jerusalem?

20 And (But) there was also a man (among the priests, rose up and said, that,) ~~that prophesied in the name of the LORD;~~ Urijah the son of Shemaiah of Kirjath-jearim, (prophesied in the name of the Lord,) who (also) ^aprophesied against this city and against this land(.) according to all the words of Jeremiah:

21 And when ^aJehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, namely, ^aElnathan the son of Achbor, and certain men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who ^aslew him with the sword, and cast his dead body into the graves of the common people. (Urijah was a prophet that was killed. Had Lehi stayed he also would have been killed. It was important that no one know which way Lehi went, because they would have gone after him, like they did Urijah.)

24 Nevertheless the hand of ^aAhikam the son of ^bShaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

CHAPTER 27

The Lord sends word to many nations that they are to serve Babylon—The vessels of the Lord's house shall go into Babylon.

(Although Jeremiah 27:1 dates the prophecy about Judah's bondage to Jehoiakim's reign, verses 3 and 12 suggest that it was given during Zedekiah's reign, not Jehoiakim's. Ambassadors from several neighboring countries had come to Zedekiah with the proposal that unitedly they could defeat Babylon. Jeremiah was instructed to take bonds and yokes and wear them to symbolize that it was the Lord's will that they submit to their would-be conquerors. The message that they not try to change the decrees of God was also given by Jeremiah. Their lands were assigned to Babylon until that country ripened in iniquity and reaped its own reward. A promise to Judah was given in verse 11 that submission was their only hope of retaining their lands. Not every message that is claimed to be from God truly is (see v. 15), nor does every messenger bring His word. Jeremiah warned Zedekiah that the prophets who were saying that Babylon would not capture Judah should try to preserve the remnant of temple treasures left from the first and second conquests of Nebuchadnezzar. Jeremiah was pointing out that his promises of captivity were realistic, whereas the promises of delivery from Babylon made by the false prophets ignored reality, since the Babylonians had already proven they could conquer Judah with impunity. Institute Manual, 247)

1 IN the beginning of the reign of ^aJehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

2 Thus saith the LORD to me; Make thee bonds and ^ayokes, and put them upon thy neck,

3 And send them to the ^aking of ^bEdom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of ^cZidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 I have made the ^aearth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have ^bgiven it unto whom it seemed meet unto me.

6 And now have I ^agiven all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the ^bbeasts of the field have I given him also to serve him.

7 And all ^anations shall serve him, and his son, and his son's son, until the very time of ~~his land~~ (their end) come: and ~~then~~ (after that) many nations and great kings shall ^bserve themselves (or make him subservient) of ~~him~~ (them).

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your ^adiviners, nor to your dreamers, nor to your enchanters, nor to your ^bsorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For they prophesy a ^alie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the ^ayoke of the king of Babylon, and serve him, those will I let (still) remain ~~still~~ in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of ^aBabylon, and serve him and his people, and live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they ^aprophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the ^avessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of ^aBabylon, and live: wherefore should this city be laid ^bwaste?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make ^aintercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning the ^apillars, and concerning the ^bsea, and concerning the ^cbases (or stands), and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive ^aJehoniah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I ^abring them up, and restore them to this place.

CHAPTER 28

Hananiah prophesies falsely that the Babylonian yoke will be broken.

(The intensity of the debate that raged in Jerusalem is clearly seen in Jeremiah 28. Hananiah claimed to know from God that not only would Zedekiah's people not go into captivity but that Babylon's power (yoke) had been broken and the temple treasures and the captives would be returned within two years (see vv. 1–4). In verse 6, Jeremiah's "Amen, the Lord do so," is sarcastic, a challenge to see whose prophecies would be fulfilled. Moses taught that one test of a true prophet is whether his words come to pass (see Deuteronomy 18:22). Jeremiah had prophesied destruction and captivity; Hananiah, return and restoration. Jeremiah's response was simply that the prophet whose words come to pass is the one chosen by the Lord (see v. 9). To dramatize his prophecy, Hananiah broke the yokes off Jeremiah's shoulders, predicting that God would do the same to Judah's Babylonian yoke. The Lord's response was simple and powerful: the yokes of wood would become yokes of iron (see v. 13). Hananiah's death, prophesied by Jeremiah (see vv. 15–17), should have convinced Zedekiah and the people which of these two men was the true prophet, but they were too hardened to respond. Institute Manual, 247)

1 AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,
2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which ^aprophesieth of ^bpeace, when the word of the prophet shall come to pass, *then* shall the ^cprophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the ^ayoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; I have put a ^ayoke of iron upon the neck of all these nations, that they may serve ^bNebuchadnezzar king of Babylon; and they shall serve him: and I have given him the ^cbeasts of the field also.

15 ¶ Then said the ^aprophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a ^blie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt ^adie, because thou hast taught rebellion against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.

CHAPTER 29

Jeremiah tells Jews in Babylon to prepare for seventy years of captivity—Those remaining in Jerusalem shall yet be scattered—Shemaiah prophesies falsely and is cursed.

(“As in Jerusalem, so too in Babylon the predictions of the false prophets fostered a lively hope that the domination of Nebuchadnezzar would not last long, and that the return of the exiles to their fatherland would soon come about. The spirit of discontent thus excited must have exercised an injurious influence on the fortunes of the captives, and could not fail to frustrate the aim which the chastisement inflicted by God was designed to work out, namely, the moral advancement of the people. Therefore Jeremiah makes use of an opportunity furnished by an embassy sent by King Zedekiah to Babel, to address a letter to the exiles, exhorting them to yield with submission to the lot God had assigned to them. He counsels them to prepare, by establishing their households there, for a long sojourn in Babel, and to seek the welfare of that country as the necessary condition of their own. They must not let themselves be deceived by the false prophets’ idle promises of a speedy return, since God will not bring them back and fulfil His glorious promises till after seventy years have passed (vers. 4–14).” (C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, 8:1:408–9.))

- 1 NOW these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;
- 2 (After that ^aJeconiah the king, and the queen, and the ^beunuchs, (or officers, or courtiers) the ^cprinces (or ministers, or officials) of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)
- 3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,
- 4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;
- 5 Build ye houses, and dwell *in them*; and plant ^agardens, and eat the fruit of them;
- 6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.
- 7 And seek the ^apeace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.
- 8 ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your ^adiviners, that *be* in the midst of you, deceive you, neither hearken to your ^bdreams which ye cause to be dreamed.
- 9 For they ^aprophesy falsely unto you in my name: I have not sent them, saith the LORD.
- 10 ¶ For thus saith the LORD, That after ^aseventy years be accomplished at Babylon I will visit you, and ^bperform my good word toward you, in causing you to ^creturn to this place. (After 70 years of captivity, many of the Jews returned to Jerusalem)
- 11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected ^aend.
- 12 Then shall ye ^acall ~~upon~~ (unto) me, and ye shall go and pray unto me, and I will ^bhearken (Heb hear you) unto you.
- 13 And ye shall ^aseek me, and find *me*, when ye shall ^bsearch for me with all your ^cheart.
- 14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will ^agather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.
- 15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon;
- 16 *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people

that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so ^aevil. (or bad)

18 And I will ^apersecute (Heb pursue after) them with the sword, with the famine, and with the pestilence, and will deliver them to be ^bremoved to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, ~~rising up~~ (commanding them to rise) early and sending *them*; but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

23 Because they have committed ^avillany (vile deeds) in Israel, and have committed ^badultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

24 ¶ *Thus* shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now therefore why hast thou not reprov'd Jeremiah of ^aAnathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, This *captivity is* long: build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a ^alie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.