

The Early Prophets - One Book, One Theme - class #48

The reason for the destruction of the First Temple

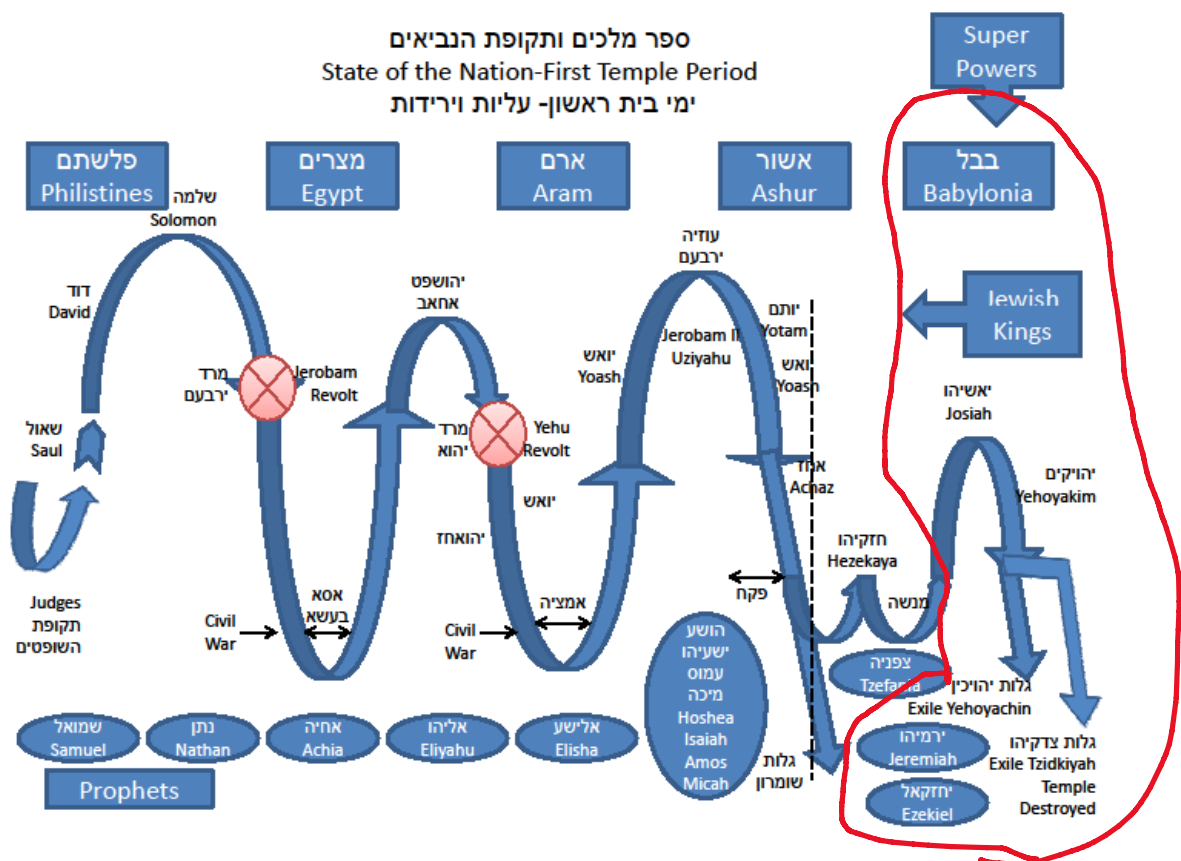
According to Sefer Melachim - Part Two

Source sheet for TIM shiur by Menachem Leibtag/

Introduction -

Last week's shiur focused on the destruction caused by the Assyrian conquest (Sancheriv). Today's second shiur will focus on the cause for the final destruction of the First Temple, caused by the Babylonian conquest (Nebuchadnezzar).

I. Review of the time period of approx 400 years of Sefer Melachim Highlighting the disastrous results of a 'split Kingdom' Note how unity leads to political strength & visa versa:



II. The reason for God sending Ashur / Isaiah chapter 10

- א **הוֹי הַחֲקֵקִים, חֲקֵי-אֲוֹן; וּמְכַתְּבִים עֲמַל כְּתָבוֹ.** 1 Woe unto them that decree unrighteous decrees, and to the writers that write iniquity;
- ב **לְהִטּוֹת מִדִּין, דְּלִים, וְלַגְזֹל, מִשְׁפֹּט עֲנִי עֲמִי--**
לְהִיֹּת אֲלֻמְנוֹת שְׁלֵלָם, וְאֶת-יְתוּמִים יְבֹזוּ. 2 To turn aside the needy from judgment, and to take away the right of the poor of My people, that widows may be their spoil, and that they may make the fatherless their prey!
- ג **וּמַה-תַּעֲשׂוּ לְיוֹם פְּקֻדָּה, וְלִשְׂאָה מִמְּרָחֵק**
תָּבוֹא: עַל-מִי תִנוּסוּ לְעֶזְרָה, וְאַנְה תַעֲזְבוּ
כְּבוֹדְכֶם. 3 And what will ye do in the day of visitation, and in the ruin which shall come from far? To whom will ye flee for help? And where will ye leave your glory?
- ד **בְּלִתִּי כָרַע תַּחַת אֲסִיר, וְתַחַת הַרוּגִים יִפְלוּ;**
בְּכָל-זֹאת לֹא-שָׁב אָפוֹ, וְעוֹד יָדוֹ נְטוּיָה. {פ} 4 They can do nought except crouch under the captives, and fall under the slain. For all this His anger is not turned away, but His hand is stretched out still. {P}
- ה **הוֹי אַשּׁוּר, שִׁבֵּט אָפִי;**
וּמִטָּה-הוּא בְיָדָם, זַעֲמִי. 5 O Asshur, the rod of Mine anger, in whose hand as a staff is Mine indignation!
- ו **בְּגוֹי חֲנֹף אֲשַׁלְּחֵנּוּ, וְעַל-עַם עֲבָרְתִי אֲצַיְנֵנּוּ--**
לְשַׁלֵּל שְׁלָל וְלִבֹּז בֹּז, וְלִשְׂמוֹ מִרְמָס כְּחֹמֶר חוּצוֹת. 6 I do send him against an ungodly nation, and against the people of My wrath do I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.
- ז **וְהוּא לֹא-כֵן יִדְמָה, וְלִבָּבוֹ לֹא-כֵן יַחֲשַׁב: כִּי**
לְהַשְׁמִיד בְּלִבָּבוֹ, וְלְהַכְרִית גּוֹיִם לֹא מַעֲט. 7 Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and to cut off nations not a few.
- ח **כִּי, יֹאמֶר: הֲלֹא שָׂרֵי יַחְדּוֹ, מְלָכִים.** 8 For he saith: 'Are not my princes all of them kings?
- ט **הֲלֹא כַכְרֶמֶשׁ, כַּלְנוֹ: אִם-לֹא כְּאַרְפַּד חֲמַת,**
אִם-לֹא כְּדַמְשֶׁק שְׁמֶרוֹן.... 9 Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?
- י **הֲלֹא, כְּאֲשֶׁר עָשִׂיתִי לְשְׁמֶרוֹן--וְלְאֵלִילִיָּה: כֵּן**
אֶעֱשֶׂה לִירוּשָׁלַם, וְלַעֲצָבִיָּה. {פ} 11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?' {P}
- יב **וְהִיָּה, כִּי-יִבְצַע אֲדֹנָי אֶת-כָּל-מַעֲשָׂהוֹ, בְּהַר**
צִיּוֹן, וּבִירוּשָׁלַם--אֶפְקֹד, עַל-פְּרִי-גִדְל לִבְב מֶלֶךְ-
אַשּׁוּר, וְעַל-תְּפָאֲרָתוֹ, רוּם עֵינָיו. 12 Wherefore it shall come to pass, that when the Lord hath performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the arrogant heart of the king of Assyria, and the glory of his haughty looks.
- יג **כִּי אָמַר, בְּכַח יָדִי עָשִׂיתִי, וּבְחִכְמַתִּי, כִּי נִבְנוֹתִי;**
וְאֲסִיר גְּבוּלוֹת עַמִּים, וְעַתִּידֹתֵיהֶם (וְעַתִּידֹתֵיהֶם)
שׁוֹשְׁתִי, וְאוֹרִיד כְּאֲבִיר, יוֹשְׁבִים. 13 For he hath said: by the strength of my hand I have done it, and by my wisdom, for I am prudent; in that I have removed the bounds of the peoples, and have robbed their treasures, and have brought down as one mighty the inhabitants;
- יד **וּתְמַצָּא כְּקֹן יָדִי, לְחִיל הַעַמִּים, וְכֶאֱסֹף בִּיְצִים עֲזֹבוֹת,**
כָּל-הָאָרֶץ אֲנִי אֶסְפְּתִי; וְלֹא הָיָה נֹדֵד כָּנָף, וּפְּצָה פֶה
וּמִצְפָּץ. 14 And my hand hath found as a nest the riches of the peoples; and as one gathereth eggs that are forsaken, have I gathered all the earth; and there was none that moved the wing, or that opened the mouth, or chirped.
- טו **הֲיִתְפָּאֵר, הַגְּרָזָן, עַל, הַחֲצֵב בּוֹ: אִם-יִתְגַּדֵּל**
הַמְּשׁוֹר, עַל-מְנִיפּוֹ, כְּהַנִּיף שִׁבֵּט וְאֶת-מְרִימּוֹ,
כְּהָרִים מִטָּה לֹא-עֵץ. {פ} 15 Should the axe boast itself against him that heweth therewith? Should the saw magnify itself against him that moveth it? as if a rod should move them that lift it up, or as if a staff should lift up him that is not wood. {P}

III. The source in Yirmiyahu 25 for why he chose Bavel

א הדבר אשר-היה על-ירמיהו, על-כל-עם יהודה, בשנה הרבעית, ליהויקים בן-יאשיהו מלך יהודה: היא, השנה הראשנית, לנבוכדראצר, מלך בבל.

ב אשר דבר ירמיהו הנביא, על-כל-עם יהודה, ואל כל-ישרי ירושלים, לאמר.

ג מן-שלוש עשרה שנה ליאשיהו בן-אמון מלך יהודה ועד היום הזה, **זה שלש ועשרים שנה**, היה דבר-יהוה, אלי; ואדבר אליכם אנשים ודבר, ולא שמעתם.

ד ושלח יהוה אליכם את-כל-עבדיו הנבאים, השכם ושלח--ולא שמעתם; ולא-הטיתם את-אזנכם, לשמע.

ה לאמר, שובו-נא איש מדרך הרעה ומרע מעלליכם, ושובו על-האדמה, אשר נתן יהוה לכם ולאבותיכם--למן-עולם, ועד-עולם...

ח לכן, כה אמר יהוה צבאות: יען, אשר לא-שמעתם את-דברי.

ט הנני שלח ולקחתי את-כל-משפחות צפון נאם-יהוה, **ואל-נבוכדראצר מלך-בבל עבדי**, והבאתים על-הארץ הזאת ועל-ישריה, ועל כל-הגוים האלה סביב; והחרמתים--ושמתים לשמה ולשרקה, ולחרבות עולם.

י והאבדתי מהם, קול ששון וקול שמחה, קול חתן, וקול כלה--קול רחים, ואור נר.

יא והיתה כל-הארץ הזאת, לחרבה לשמה; **ועבדו הגוים האלה, את-מלך בבל--שבעים שנה.**

יב והיה כמלאות שבעים שנה אפקד על-מלך-בבל ועל-**הגוי ההוא נאם-יהוה, את-עונם--ועל-ארץ כשדים; ושמתי אתו, לשממות עולם.**

יג והבאותי (והבאתי) על-הארץ ההיא, את-כל-דברי אשר-דברתי עליה--את כל-הכתוב בספר הזה, אשר-נבא ירמיהו על-כל-הגוים.

יד **כי עבדו-בם גם-המה גוים רבים**, ומלכים גדולים; ושלמתי להם כפעלם, וכמעשה ידיהם. {פ}

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 which Jeremiah the prophet spoke unto all the people of Judah, and to all the inhabitants of Jerusalem, saying:

3 From the thirteenth year of Josiah the son of Amon, king of Judah, even unto this day, these three and twenty years, the word of the LORD hath come unto me, and I have spoken unto you, speaking betimes and often; but ye have not hearkened.

4 And the LORD hath sent unto you all His servants the prophets, sending them betimes and often--but ye have not hearkened, nor inclined your ear to hear--

5 saying: 'Return ye 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;

8 Therefore thus saith the LORD of hosts: Because ye have not heard My words,

9 behold, I will send and take all the families of the north, saith the LORD, and I will send unto Nebuchadrezzar the king of Babylon, My servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.

10 Moreover I will cause to cease from among them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp.

11 And this whole land shall be a desolation, and a waste; and these nations shall serve the king of Babylon seventy years.

12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans; and I 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 make bondmen of them also; and I will recompense them according to their deeds, and according to the work of their own hands

IV. The Forty Years of Yirmiyahu's prophecies [18+11+11]

A- 18 w/Yoshiyahu – [From Year 13 of his reign until his death in Year 31]

Year 13 - National teshuva begins [based on II DH 34:1-8] / Ashur falls

Year 18 - Renovation of Temple; when they find the 'sefer torah'

Year 31 - Yoshiyahu's tragic death at Megiddo, fighting Pharaoh Necho

[Yehoyakim becomes King with support of Pharaoh Necho]

B- 11 w/Yehoyakim – leaves God, aligns himself with Egypt, rebels against Bavel

Year 4 - Nebuchadnezzar, King of Bavel, begins conquest of Middle East

Year 8 – rebellion against Bavel, after three years of servitude

Year 11 -Nebuchadnezzar defeats Jerusalem, King dies,; 'aristocracy ' is exile

Including King Yehoyachin (son of Yehoyakim), after 3 mos. reign

C- 11 w/Tzidkiyahu – [appointed by Bavel, on condition of subservience]

Year 4 – plans rebellion against Bavel, which begins the next year

Year 11 – Temple & Jerusalem destroyed, People exiled

II. The RELIGIOUS ISSUE

A. Ritual vs. Social Justice – Yirmiyahu chapter 7 [early reign of Yehoyakim]

'last call' for proper repentance, based on chapter 26 parallel

Other examples: 2:8, 3:21 thru 4:8; 6:13-20

B. The decree of '70 years' of Bavel – chapter 25

An 'irreversible' decree / turning point in Yirmiyahu's prophecy

C. Staying in the Land, after the decree / based on 22:1-5; 23:5-8

III. The POLITICAL ISSUE [& the Clash]

A. The 'international coalition' to fight Bavel / chapter 27

B. Yirmiyahu's yoke/ & 'military advice' / based on chapter 21

C. The 'showdown' with fellow prophet Chananya / chapter 28

D. Yirmiyahu's troublesome correspondence with Babylonian Exile/ chp. 29

E. The 'false prophets' fight back 29:24-32; in light of 14:11-18 & 23:14-22

F. Insights, in light of Yechezkel 1:1-2, 12:21-28, 13:1-16 & 22:23-31

Basic outline of Sefer Yirmiyahu

A. Rebuke of Am Yisrael - chapters 1 thru 20

chapters 1 - "Nevuat hakdasha" - The navi is appointed!

chapters 2 - 10 / Rebuke/ final warning/ the "megillat sefer"?

2-6 / from time period of Yoshiyahu

7-10 / from time period of Yehoyakim

chapters 11 - 20 / Misc. units of rebuke w/o 'headers'

B. Rebuke of the leaders - chapters 21 thru 29

[in this unit, each section has 'dated' header, and is politically charged!]

chapters 21 - 23 / rebuke of the Kings - house of David

followed by rebuke of prophets and priests

chapter 24 - / between Bavel & Jerusalem - where is the future?

chapters 25-29 / The decree of 70 years of Babylonian rule!

& its implications

C. Nevuot of "nechama" [redemption] chapters 30-34

D. The story explaining the book's framework /chapters 35-36

Yirmiyahu writes the 'megillat sefer' & Yehoyakim burns it

E. Story of the Destruction - chapters 37 thru 45

[Similar in style to Sefer Melachim- Prophecies fulfilled]

F. Nevuot for the 'other nations' - chapters 46-51

[the other nations who will be punished via Bavel]

G. Epilogue - story of the destruction - chapter 52

Similar to the last chapter of Sefer Melachim

V. Rambam "sefer zmanim" Hilchot taanit chapter 1

משנה תורה, הלכות תעניות א'

מִצְוַת עֲשֵׂה מִן הַתּוֹרָה לְזַעַק וּלְהִרְיעַ בְּחִצּוֹצְרוֹת עַל כָּל צָרָה שֶׁתָּבוֹא עַל הַעָבוּר. שֶׁנֶּאֱמַר (במדבר י ט) "עַל הַצָּר הַצָּרָר אֶתְכֶם וְהִרְעַתֶם בְּחִצּוֹצְרוֹת". כְּלוּמַר כָּל דָּבָר שֶׁיִּצְרַר לָכֶם כְּגוֹן בְּצָרָת וְדָבָר וְאַרְבָּה וְכִיּוֹצֵא בָּהֶן זַעְקוּ וְעֲלִיֶהוּ וְהִרְיעוּ:

It is a positive Torah commandment to cry out and to sound trumpets in the event of any difficulty that arises which affects the community, as [Numbers 10:9] states: "[When you go out to war... against] an enemy who attacks you and you sound the trumpets...."

[This commandment is not restricted to such a limited scope; rather] the intent is: Whenever you are distressed by difficulties - e.g., famine, plague, locusts, or the like - cry out [to God] because of them and sound the trumpets.

וְדָבָר זֶה מִדְרָכֵי הַתְּשׁוּבָה הוּא. שֶׁבְּזִמְנֵן שֶׁתָּבוֹא צָרָה וְיִזְעָקוּ עֲלֶיהָ וְיִרְיעוּ יִדְעוּ הַכֹּל שֶׁבְּגִלְלֵי מַעֲשֵׂיהֶם הִרְעִים הוֹרַע לָהֶן כְּפִתּוּב (ירמיה ה כה) "עֲוֹנוֹתֵיכֶם הִטּוּ" וְגו'. וְזֶה הוּא שֶׁיִּגְרַם לָהֶם לְהִסִּיר הַצָּרָה מֵעֲלֵיהֶם:

This practice is one of the paths of repentance, for when a difficulty arises, and the people cry out [to God] and sound the trumpets, everyone will realize that [the difficulty] occurred because of their evil conduct, as [Jeremiah 5:25] states: "Your sins have turned away [the rains and the harvest climate]." This [realization] will cause the removal of this difficulty.

אָבֵל אִם לֹא יִזְעָקוּ וְלֹא יִרְיעוּ אֵלֵּא יֹאמְרוּ דָּבָר זֶה מִמְּנֵהָג הָעוֹלָם אֲרַע לָנוּ וְצָרָה זֹאת נִקְרָה נִקְרִית. הִרִי זֹאת דָּרָךְ אֲכַזְרִיּוֹת וְגוֹרְמַת לָהֶם לְהִדְבִּיק בְּמַעֲשֵׂיהֶם הִרְעִים. וְתוֹסִיף הַצָּרָה צָרוֹת אַחֵרוֹת.

הוּא שֶׁכְּתוּב בַּתּוֹרָה (ויקרא כו כז) "וְהִלַּכְתֶּם עִמִּי בְּקָרִי" (ויקרא כו כח) "וְהִלַּכְתִּי גַם אֲנִי עִמָּכֶם בְּחַמַּת קָרִי". כְּלוּמַר כְּשֶׁאָבִיא עֲלֵיכֶם צָרָה כִּדִּי שֶׁתְּשׁוּבוּ אִם תֹּאמְרוּ שֶׁהִיא קָרִי אוֹסִיף לָכֶם חַמַּת אוֹתוֹ קָרִי:

Conversely, should the people fail to cry out [to God] and sound the trumpets, and instead say, "What has happened to us is merely a natural phenomenon and this difficulty is merely a chance occurrence," this is a cruel conception of things, which causes them to remain attached to their wicked deeds. Thus, this time of distress will lead to further distresses. This is implied by the Torah's statement [Leviticus 26:27-28]: "If you remain indifferent to Me, I will be indifferent to you with a vengeance." The implication of the verse is: When I bring difficulties upon you so that you shall repent and you say it is a chance occurrence, I will add to your [punishment] an expression of vengeance for that indifference [to Divine Providence].

VI. Yirmiyahu chapter 5

- א** שׁוּטְטוּ בַּחוּצוֹת יְרוּשָׁלַם, וּרְאוּ-נָא וּדְעוּ
וּבְקִשׁוּ בְּרַחוּבוֹתֶיהָ, אִם-תִּמְצְאוּ אִישׁ, אִם-יֵשׁ
עֹשֶׂה מִשְׁפָּט מִבְּקֵשׁ אֱמוּנָה--וְאָסַלַח, לָהּ.
- ב** וְאִם חִי-יְהוֹה, יֹאמְרוּ; לָכֵן לִשְׁקֵר, יִשְׁבְּעוּ.
- ג** יְהוֹה, עֵינֶיךָ הֲלוֹא לְאֱמוּנָה--הַפִּיתָה אֹתָם
וְלֹא-חָלוּ, כְּלִיתָם מֵאֲנוּ קַחַת מוֹסֵר;
חִזְקוּ פְּנֵיהֶם מִסָּלַע, מֵאֲנוּ לָשׁוּב.
- ד** וְאֲנִי אָמַרְתִּי, אֲדָ-דְלִים הֵם; נוֹאָלוּ--כִּי לֹא
יִדְעוּ דֶרֶךְ יְהוֹה, מִשְׁפָּט אֱלֹהֵיהֶם.
- ה** אֵלֶכָה-לִי אֶל-הַגְּדֹלִים, וְאֲדַבְּרָה אוֹתָם--כִּי
הִמָּה יִדְעוּ דֶרֶךְ יְהוֹה, מִשְׁפָּט אֱלֹהֵיהֶם; אֲדָ הִמָּה
יִחַדּוּ שָׁבְרוּ עַל, נִתְקוּ מוֹסְרוֹת.
- ו** עַל-כֵּן הֶכֶם אַרְיֵה מִיַּעַר, זָאֵב עֲרֹבוֹת יִשְׁדָּדִם--
נִמְר שֶׁקֵּד עַל-עֲרֵיהֶם, כָּל-הַיּוֹצֵא מֵהֵנָּה יִטָּרֵף:
כִּי רַבּוּ פְּשָׁעֵיהֶם, עֲצָמוּ מִשְׁבוֹתֵיהֶם.....
- טו** הַנְּנִי מִבְּיָא עֲלֵיכֶם גּוֹי מִמְּרָחַק בֵּית יִשְׂרָאֵל,
נֶאֱמַר-יְהוֹה: גּוֹי אֵיתָן הוּא, גּוֹי מְעוֹלָם הוּא--גּוֹי
לֹא-תִדַּע לְשֹׁנוֹ, וְלֹא תִשְׁמַע מֶה-יִדְבֵּר.
- טז** אֲשֻׁפְתוֹ, כְּקִבְר פְּתוּיִח; כָּלָם, גְּבוּרִים.
- יז** וְאָכַל קִצְיָרְךָ וְלַחֲמֶךָ, יֹאכְלוּ בְּנֵיךָ וּבְנֹתֶיךָ--
יֹאכְל צֹאנֶךָ וּבִקְרָךָ, יֹאכְל גִּפְנֶךָ וּתְאֲנָתְךָ; יִרְשָׁשׁ
עָרֵי מִבְּצֻרֶיךָ, אֲשֶׁר אֲתָה בְּטִיחַ בְּהֵנָּה--בְּחָרֵב.
- כג** וְלָעַם הַזֶּה הָיָה, יָב סוֹרֵר וּמוֹרָה: סָרוּ,
וַיֵּלְכוּ.
- כד** וְלֹא-אָמְרוּ בְּלִבָּבָם, נִירָא נָא אֶת-יְהוֹה
אֱלֹהֵינוּ, הִנֵּתָנוּ גִּשְׁם וִירָה (יּוֹרָה) וּמִלְקוֹשׁ, בְּעֵתוֹ;
שָׁבַעְתָּ חֻקוֹת קִצְיָר, יִשְׁמַר-לָנוּ.
- כה** עוֹנוֹתֵיכֶם, הִטּוּ-אֵלָה; וְחַטָּאוֹתֵיכֶם, מָנְעוּ
הַטּוֹב מִכֶּם.
- 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 doeth justly, that seeketh truth; and I will pardon her.
- 2 And though they say: 'As the LORD liveth', surely they swear falsely.
- 3 O LORD, are not Thine eyes upon truth? Thou hast stricken them, but they were not affected; Thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return.
- 4 And I said: 'Surely these are poor, they are foolish, for they know not the way of the LORD, nor the ordinance of their God;
- 5 I will get me unto the great men, and will speak unto them; for they know the way of the LORD, and the ordinance of their God.' But these had altogether broken the yoke, and burst the bands.
- 6 Wherefore a lion out of the forest doth slay them, a wolf of the deserts doth spoil them, a leopard watcheth over their cities, every one that goeth out thence is torn in pieces; because their transgressions are many, their backslidings are increased.
- 15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD; it is an enduring nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.
- 16 Their quiver is an open sepulchre, they are all mighty men.
- 17 And they shall eat up thy harvest, and thy bread, they shall eat up thy sons and thy daughters, they shall eat up thy flocks and thy herds, they shall eat up thy vines and thy fig-trees; they shall batter thy fortified cities, wherein thou trusteth, with the sword.
- 23 But this people hath a revolting and a rebellious heart; they are revolted, and gone.
- 24 Neither say they in their heart: 'Let us now fear the LORD our God, that giveth the former rain, and the latter in due season: that keepeth for us the appointed weeks of the harvest.'
- 25 Your iniquities have turned away these things, and your sins have withholden good from you.

כו כִּי-נִמְצְאוּ בְעַמִּי, רְשָׁעִים: יִשׁוּר כְּשֹׁד; יִקְוֹשִׁים, הִצִּיבוּ מִשְׁחִית אֲנָשִׁים יִלְכְּדוּ. 26 For among My people are found wicked men; they pry, as fowlers lie in wait; they set a trap, they catch men.

כז כְּכֶלֶב מָלֵא עוֹף, כֵּן בְּתֵיחֶם מְלֵאִים מְרָמָה; עַל-כֵּן גָּדְלוּ, וַיַּעֲשִׂירוּ. 27 As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich;

כח שָׁמְנוּ עֲשָׂתוֹ, גַּם עָבְרוּ דְבָרֵי-רָע—
דִּין לֹא-דָנוּ, דִּין יְתוֹם - וַיִּצְלִיחוּ;
וּמִשְׁפָּט אֲבִיוֹנִים, לֹא שִׁפְטוּ. 28 They are waxen fat, they are become sleek; yea, they overpass in deeds of wickedness; they plead not the cause, the cause of the fatherless, that they might make it to prosper; and the right of the needy do they not judge.

כט **הֲעַל-אֱלֹה לֹא-אֶפְקֹד, נְאֻם-יְהוָה;** 29 Shall I not punish for these things? saith the LORD; shall not My soul be avenged on such a nation as this? {S}

VII. The 'religious' message: Chapter 7; to be worthy of Mikdash

יִרְמִיָּהוּ פִּרְקוֹ ז' א הַדָּבָר אֲשֶׁר הָיָה אֶל-יִרְמְיָהוּ, מֵאֵת ה' לֵאמֹר. ב עֲמַד בְּשַׁעַר בַּיִת ה', וְקִרְאתָ שָׁם, אֶת-הַדָּבָר הַזֶּה; וְאָמַרְתָּ שְׁמֵעוּ דְבַר-ה', כָּל-יְהוּדָה הַבָּאִים בְּשַׁעְרֵי הָאֱלֹהִים, לְהַשְׁתַּחֲוֹת, לַיהוָה. ג כֹּה-אָמַר ה' צְבָאוֹת, אֱלֹהֵי יִשְׂרָאֵל, הֵיטִיבוּ דַרְכֵיכֶם, וּמַעַלְלֵיכֶם; וְאַשְׁכְּנָה אֶתְכֶם, בַּמָּקוֹם הַזֶּה. ד אֶל-תִּבְטְחוּ לָכֶם, אֶל-דְּבָרֵי הַשָּׁקֵר לֵאמֹר: הַיִּכַל ה' -- הֵיכַל ה' -- הֵיכַל ה' -- הִמָּה. ה כִּי אִם-הֵיטִיב תִּיטִיבוּ, אֶת-דַּרְכֵיכֶם וְאֶת-מַעַלְלֵיכֶם: אִם-עָשׂוּ תַעֲשׂוּ מִשְׁפָּט, בֵּין אִישׁ וּבֵין רֵעֵהוּ. ו גַּר יְתוֹם וְאֶלְמָנָה, לֹא תַעֲשִׁקוּ, וְדָם נָקִי, אֶל-תִּשְׁפְּכוּ בַּמָּקוֹם הַזֶּה; וְאַחֲרֵי אֱלֹהִים אַחֲרִים לֹא תִלְכוּ, לְרַע לָכֶם. ז וּשְׁפַנְתִּי אֶתְכֶם, בַּמָּקוֹם הַזֶּה -- בְּאַרְץ... יג וְעַתָּה, יַעַן עָשׂוֹתְכֶם אֶת-כָּל-הַמַּעֲשִׂים הָאֵלֶּה--נְאֻם-ה'; וְאִדְבַר אֲלֵיכֶם הַשָּׁכֵם וְדַבֵּר, וְלֹא שְׁמַעְתֶּם, וְאֶקְרָא אֶתְכֶם, וְלֹא עָנִיתֶם. יד וְעָשִׂיתִי לְבַיִת אֲשֶׁר נִקְרָא-שְׁמִי עָלָיו, אֲשֶׁר אַתֶּם בֹּטְחִים בּוֹ, וְלַמָּקוֹם, אֲשֶׁר-נָתַתִּי לָכֶם וְלְאֲבוֹתֵיכֶם--כַּאֲשֶׁר עָשִׂיתִי לְשָׁלוֹ...
עֲשִׂיתִי לְשָׁלוֹ...

The 'DEATH PENALTY' for the above prophecy - in Chapter 26

B. The 'political message' - Surrender to Bavel - Chapter 25 & 27

כ"ה א הַדָּבָר אֲשֶׁר-הָיָה עַל-יִרְמְיָהוּ, עַל-כָּל-עַם יְהוּדָה, בַּשָּׁנָה הָרְבִיעִית, לַיהוֹנָדָּאִים בֶּן-יֵאֲשִׁיָּהוּ מֶלֶךְ יְהוּדָה: הִיא, הַשָּׁנָה הָרִאשׁוֹנִית, לְנְבוּכַדְרֶאצַּר, מֶלֶךְ בָּבֶל.

VII. The Option to accept Bavel- to prevent Exile/Chapter 27

- ב כה-אמר יהוה, אלי, עשה לך, מוסרות ומטות; ונתתם, על-צווארך.
- 2 'Thus saith the LORD to me: Make thee bands and bars, and put them upon thy neck;
- ג ושלחתם אל-מלך אדום ואל-מלך מואב, ואל-מלך בני עמון, ואל-מלך צר, ואל-מלך צידון--ביד מלאכים הבאים ירושלם, אל-צדקיהו מלך יהודה.
- 3 and send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Zidon, by the hand of the messengers that come to Jerusalem unto Zedekiah king of Judah;
- ד וצוית אתם, אל-אדניהם לאמר: כה-אמר יהוה צבאות, אלהי ישראל, כה תאמרו, אל-אדניכם.
- 4 and give them a charge unto their masters, saying: Thus saith the LORD of hosts, the God of Israel: Thus shall ye say unto your masters:
- ה אנכי עשיתי את-הארץ, את-האדם ואת-הבהמה אשר על-פני הארץ, בכחי הגדול, ובזרועי הנטויה; ונתתי, לאשר ישר בעיני.
- 5 I have made the earth, the man and the beast that are upon the face of the earth, by My great power and by My outstretched arm; and I give it unto whom it seemeth right unto Me.
- ו ועתה, אנכי נתתי את-כל-הארצות האלה, ביד נבוכדנאצר מלך-בבל, עבדי; וגם את-חית השדה, נתתי לו לעבדו.
- 6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field also have I given him to serve him.
- ז ועבדו אתו כל-הגוים, ואת-בנו ואת-בן-בנו--עד בא-עת ארצו, גם-הוא, ועבדו בו גוים רבים, ומלכים גדלים.
- 7 And all the nations shall serve him, and his son, and his son's son, until the time of his own land come; and then many nations and great kings shall make him their bondman.
- ח והיה הגוי והממלכה, אשר לא-יעבדו את-נבוכדנאצר מלך-בבל, ואת אשר לא-יתן את-צווארו, בעל מלך-בבל--בחרב וברעב ובדבר אפקד על-הגוי ההוא, נאם-יהוה, עד-תמי אתם, ביזו.
- 8 And it shall come to pass, that the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I visit, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.
- ט ואתם אל-תשמעו אל-נביאיכם ואל-קסמיכם, ואל חלמתיכם, ואל-ענניכם, ואל-פשפיכם--אשר-הם אמרים אליכם, לאמור, לא תעבדו, את-מלך בבל.
- 9 But as for you, hearken ye not to your prophets, nor to your diviners, nor to your dreams, nor to your soothsayers, nor to your sorcerers, that speak unto you, saying: Ye shall not serve the king of Babylon;
- י כי שקר, הם נבאים לכם, למען הרחיק אתכם מעל אדמתכם, והדחתי אתכם ואבדתם.
- 10 for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out and ye should perish.
- יא והגוי, אשר יביא את-צווארו בעל מלך-בבל--ועבדו: והנחתינו על-אדמתו נאם-יהוה, ועבדה וישב בה.
- 11 But the nation that shall bring their neck under the yoke of the king of Babylon, and serve him, that nation will I let remain in their own land, saith the LORD; and they shall till it, and dwell therein.'
- יב ואל-צדקיה מלך-יהודה דברתי, ככל-הדברים האלה לאמר: הביאו את-צוואריכם בעל מלך-בבל, ועבדו אתו ועמו--וחיו.
- 12 And I spoke to Zedekiah king of Judah according to all these words, saying: 'Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.'

יג למה תמותו אתה ועמך, בחרב ברעב ובדבר--
כאשר, דבר יהוה, אל-הגוי, אשר לא-יעבד את-
מלך בבל.

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

יד ואל-תשמעו אל-דברי הנבאים, האמרים
אליכם לאמר, לא תעבדו, את-מלך בבל: כי
שקר, הם נבאים לכם.

14 And 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.

טו כי לא שלחתים נאם-יהוה, והם נבאים בשמי
לשקר: למען הדיחי אתכם, ואבדתם--אתם,
והנבאים הנבאים לכם.

15 For I have not sent them, saith the LORD, and they prophesy falsely in My name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

טז ואל-הכהנים ואל-כל-העם הזה דברתי לאמר,
כה אמר יהוה, אל-תשמעו אל-דברי נביאיכם
הנבאים לכם לאמר, הנה כלי בית-יהוה מושבים
מבבלה עתה מהרה: כי שקר, המה נבאים לכם.

16 Also I spoke 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 vessels of the LORD'S house shall now shortly be brought back from Babylon; for they prophesy a lie unto you.

יז אל-תשמעו אליהם, עבדו את-מלך-בבל וחיו:
למה תהיה העיר הזאת, חרבה.

17 Hearken not unto them; serve the king of Babylon, and live; wherefore should this city become desolate?

יח ואם-נבאים הם, ואם-יש דבר-יהוה אתם--
יפגעו-נא, ביהוה צבאות, לבלתי-באו הכלים
הנותרים בבית-יהוה ובית מלך יהודה ובירושלם,
בבלה.

18 But if they be prophets, and if the word of the LORD be with them, let them now make intercession 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.

יט כי כה אמר, יהוה צבאות, אל-העמדים, ועל-
הים ועל-המכנות--ועל יתר הכלים, הנותרים
בעיר הזאת.

19 For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

כ אשר לא-לקחם, נבוכדנאצר מלך בבל, בגלותו
את-יכוניה (יכניה) בן-יהויקים מלך-יהודה
מירושלם, בבבלה; ואת כל-חרי יהודה, וירושלם.

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

כא כי כה אמר יהוה צבאות, אלהי ישראל--על-
הכלים, הנותרים בית יהוה, ובית מלך-יהודה,
וירושלם.

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 at Jerusalem:

כב בבבלה יובאו, ושמה יהיו--עד יום פקדי אתם,
נאם-יהוה, והעליתים והשיבתים, אל-המקום
הזה. {פ}

22 They shall be carried to Babylon, and there shall they be, until the day that I remember them, saith the LORD, and bring them up, and restore them to this place.' {P}

IX. Melachim bet chapter 24

וַיִּשְׁכַּב יְהוֹיָכִים, עִם-אֲבֹתָיו; וַיְמַלֵּךְ יְהוֹיָכִין
בְּנוֹ, תַּחְתָּיו.

6 So Jehoiakim slept with his fathers; and Jehoiachin his son reigned in his stead.

ז ולא-הסיף עוד מלך מצרים, לצאת מארצו: כי-לקח מלך בבל, מנחל מצרים עד-נהר-פרת, כל אשר היתה, למלך מצרים. {פ}

7 And the king of Egypt came not again any more out of his land; for the king of Babylon had taken, from the Brook of Egypt unto the river Euphrates, all that pertained to the king of Egypt. {P}

ח בן-שמונה עשרה שנה, יהויכין במלכו, ושלושה חדשים, מלך בירושלם; ושם אמו, נחשטא בת-אלנתן מירושלם.

8 Jehoiachin was eighteen years old when he began to reign; and he reigned in Jerusalem three months; and his mother's name was Nehushta the daughter of Elnathan of Jerusalem.

ט ויעש הרע, בעיני יהוה, ככל אשר-עשה, אביו.

9 And he did that which was evil in the sight of the LORD, according to all that his father had done.

י בעת ההיא--עלה (עלו) עבדי נבכדנאצר מלך-בבל, ירושלם; ותבא העיר, במצור.

10 At that time the servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged.

יא ויבא נבכדנאצר מלך-בבל, על-העיר; ועבדיו, צרים עליה.

11 And Nebuchadnezzar king of Babylon came unto the city, while his servants were besieging it.

יב ויצא יהויכין מלך-יהודה, על-מלך בבל, הוא ואמו, ועבדיו ושריו וסריסיו; ויקח אתו מלך בבל, בשנת שמונה למלכו.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign.

יג ויוצא משם, את-כל-אוצרות בית יהוה, ואוצרות, בית המלך; ויקצץ את-כל-כלי הזהב, אשר עשה שלמה מלך-ישראל בהיכל יהוה, כאשר, דבר יהוה.

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

יד והגלה את-כל-ירושלם ואת-כל-השרים ואת-כל-גבורי החיל, עשרה (עשרת) אלפים גולה, וכל-החרש, והמסגר: לא נשאר, זולת דלת עם-הארץ.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and the smiths; none remained, save the poorest sort of the people of the land.

טו ויגל את-יהויכין, בבבל; ואת-אם המלך ואת-נשי המלך ואת-סריסיו, ואת-אולי (אילי) הארץ, הוליה גולה מירושלם, בבבל.

15 And he carried away Jehoiachin to Babylon; and the king's mother, and the king's wives, and his officers, and the chief men of the land, carried he into captivity from Jerusalem to Babylon.

טז ואת-כל-אנשי החיל שבעת אלפים, והחרש והמסגר אסף--הכל, גבורים עשי מלחמה; ויביאם מלך-בבל גולה, בבבל.

16 And all the men of might, even seven thousand, and the craftsmen and the smiths a thousand, all of them strong and apt for war, even them the king of Babylon brought captive to Babylon.

יז וימלך מלך-בבל את-מתניה דדו, תחתיו; ויסב את-שמו, צדקיהו. {פ}

17 And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. {