

**Canadian National Bible Contest Cycle B**

חידון התנ"ך מחזור ב

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**Study Pack  
(additional content for  
Grades 9-11 Day School Division)**

**Hebrew: Tanach with Ta'amei Hamikra, 2011**

**English: Tanakh: The Holy Scriptures, published by JPS**

## Jeremiah 1

(1) The words of Jeremiah son of Hilkiyah, one of the priests at Anathoth in the territory of Benjamin. (2) The word of GOD came to him in the days of King Josiah son of Amon of Judah, in the thirteenth year of his reign, (3) and throughout the days of King Jehoiakim son of Josiah of Judah, and until the end of the eleventh year of King Zedekiah son of Josiah of Judah, when Jerusalem went into exile in the fifth month. (4) The word of GOD came to me: (5) Before I created you in the womb, I selected you; Before you were born, I consecrated you; I appointed you a prophet concerning the nations. (6) I replied: Ah, my Sovereign GOD ! I don't know how to speak, For I am still a boy. (7) And GOD said to me: Do not say, "I am still a boy," But go wherever I send you And speak whatever I command you. (8) Have no fear of them, For I am with you to deliver you —declares GOD. (9) GOD reached out and touched my mouth, and GOD said to me: Herewith I put My words into your mouth. (10) See, I appoint you this day Over nations and kingdoms:

## ירמיהו א'

(א) דְבַרְיִי יִרְמְיָהוּ בֶן־חִלְקִיָּהוּ  
מִן־הַכֹּהֲנִים אֲשֶׁר בְּעִנְתוֹת בְּאֶרֶץ  
בְּנֵי־מִן: (ב) אֲשֶׁר הָיָה דְבַר־ה' אֵלָיו  
בְּיָמַי יֵאשְׁרֶהוּ בֶן־אָמוֹן מֶלֶךְ יְהוּדָה  
בְּשָׁלֹשׁ־עֶשְׂרֵה שָׁנָה לְמָלְכוֹ: (ג) וַיְהִי  
בְּיָמַי יְהוֹיָקִים בֶּן־יֵאשְׁרֶהוּ מֶלֶךְ יְהוּדָה  
עַד־תַּם עֲשֹׁתִי עֶשְׂרֵה שָׁנָה לְצִדְקִיָּהוּ  
בֶן־יֵאשְׁרֶהוּ מֶלֶךְ יְהוּדָה עַד־גְּלוֹת  
יְרוּשָׁלַם בַּחֹדֶשׁ הַחֲמִישִׁי: {פ}  
(ד) וַיְהִי דְבַר־ה' אֵלַי לֵאמֹר: (ה)  
בְּטֶרֶם (אצורד) [אָצְרָךְ] בְּבֶטֶן  
יִדְעֶתִיךָ וּבְטֶרֶם תֵּצֵא מִרֶחֶם הַקֶּדֶשׁ תִּתִּיךָ  
נִבִיא לְגוֹיִם נִתְּתִיךָ: (ו) וַאֲמַר אֶהְיֶה  
אֲדוּשָׁם ה' הִנֵּה לֹא־יִדְעֶתִי דְבַר  
כִּי־נָעַר אָנֹכִי: {ס} (ז) וַיֹּאמֶר  
ה' אֵלַי אַל־תֹּאמַר נָעַר אָנֹכִי כִּי  
עַל־כָּל־אֲשֶׁר אֲשַׁלְחֶךָ תִּלְדֶּה וְאֵת  
כָּל־אֲשֶׁר אֲצַוֶּךָ תִּדְבַר: (ח) אַל־תִּירָא  
מִפְּנֵיהֶם כִּי־אֲתָךְ אֲנִי לְהַצִּילֶךָ נְאֻם־ה':  
(ט) וַיִּשְׁלַח ה' אֶת־יָדוֹ וַיַּגַּע עַל־פִּי  
וַיֹּאמֶר ה' אֵלַי הִנֵּה נִתְּתִי דְבַרְיִי בְּפִיךָ:  
(י) רְאֵה הַפְּקֻדוֹתֶיךָ ו הַיּוֹם הַזֶּה  
עַל־הַגּוֹיִם וְעַל־הַמְּמַלְכוֹת לְנִתּוֹשׁ  
וּלְנִתּוֹץ וּלְהַאֲבִיד וּלְהַרוֹס לְבָנוֹת  
וּלְנָטוּעַ: {פ}  
(יא) וַיְהִי דְבַר־ה' אֵלַי לֵאמֹר

To uproot and to pull down,  
 To destroy and to overthrow,  
 To build and to plant.  
 (11) The word of GOD came to me:  
 What do you see, Jeremiah? I  
 replied: I see a branch of an almond  
 tree. (12) GOD said to me:  
 You have seen right,  
 For I am watchful to bring My word  
 to pass. (13) And the word of GOD  
 came to me a second time: What do  
 you see? I replied:  
 I see a steaming pot,  
 Tipped away from the north. (14)  
 And GOD said to me:  
 From the north shall disaster break  
 loose  
 Upon all the inhabitants of the land!  
 (15) For I am summoning all the  
 peoples  
 Of the kingdoms of the north  
 —declares GOD.  
 They shall come, and shall each set  
 up a throne  
 Before the gates of Jerusalem,  
 Against its walls round about,  
 And against all the towns of Judah.  
 (16) And I will argue My case against  
 them. For all their wickedness:  
 They have forsaken Me  
 And sacrificed to other gods  
 And worshiped the works of their  
 hands. (17) So you, gird up your  
 loins,  
 Arise and speak to them  
 All that I command you.  
 Do not break down before them,  
 Lest I break you before them. (18) I

מֵה־אַתָּה רֹאֵה יְרֵמְיָהוּ וַאֲמַר מִקֵּל  
 שֶׁקֶד אֲנִי רֹאֵה: (יב) וַיֹּאמֶר ה' אֵלַי  
 הֲיִטְבַּחַת לְרֵאוֹת כִּי־שֶׁקֶד אֲנִי עַל־דְּבָרֵי  
 לַעֲשׂוֹתָו: {ס} (יג) וַיְהִי  
 דְבַר־ה' וְאֵלַי שִׁנִּית לְאֹמֶר מָה אַתָּה  
 רֹאֵה וַאֲמַר סִיר נִפְוֹחַ אֲנִי רֹאֵה וּפְנֵי  
 מִפְּנֵי צְפוֹנָה: (יד) וַיֹּאמֶר ה' אֵלַי  
 מִצְפוֹן תִּפְתָּח הָרֶעֶה עַל כָּל־יִשְׁבֵי  
 הָאָרֶץ: (טו) כִּי וְהִנְנִי קֹרֵא  
 לְכָל־מִשְׁפָּחוֹת מִמְּלָכוֹת צְפוֹנָה נְאֻם־ה'  
 וּבָאוּ וַנִּתְּנוּ אִישׁ כִּסְאוֹ פֶתַח וְשַׁעֲרֵי  
 יְרוּשָׁלַם וְעַל כָּל־חֹמֹתֶיהָ סָבִיב וְעַל  
 כָּל־עֲרֵי יְהוּדָה: (טז) וּדְבַרְתִּי מִשְׁפָּטֵי  
 אוֹתָם עַל כָּל־רַעְתָּם אֲשֶׁר עֲזָבוּנִי  
 וַיִּקְטְרוּ לְאֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ  
 לַמַּעֲשֵׂי יְדֵיהֶם: (יז) וְאַתָּה תִּאָּזֵר  
 מִתְּנִיָּה וּקְמָת וּדְבַרְתָּ אֲלֵיהֶם אַתָּה  
 כָּל־אֲשֶׁר אֲנֹכִי אֹצֵנֶה אֶל־תַּחַת מִפְּנֵיהֶם  
 בְּיַד־אֲחֻזָּתְךָ לִפְנֵיהֶם: (יח) וְאֲנִי הִנֵּה  
 נִתְּנִיָּה הַיּוֹם לְעִיר מְבֻצָּר וּלְעַמּוּד  
 בְּרוֹזַל וּלְחֻמוֹת נְחֹשֶׁת עַל־כָּל־הָאָרֶץ  
 לְמַלְכֵי יְהוּדָה לְשָׂרֵיהָ לְכַהֲנֵיהָ וּלְעַם  
 הָאָרֶץ: (יט) וְנִלְחַמוּ אֵלַיָּה וְלֹא־יִוָּכְלוּ  
 לָהּ כִּי־אַתָּה אֲנִי נְאֻם־ה' לְהַצִּילָהּ:  
 {פ}

make you this day  
 A fortified city,  
 And an iron pillar,  
 And bronze walls  
 Against the whole land—  
 Against Judah’s kings and officers,  
 And against its priests and citizens.  
 (19) They will attack you,  
 But they shall not overcome you;  
 For I am with you—declares GOD  
 —to save you.

**Jeremiah 2**

(1) The word of GOD came to me,  
 saying, (2) Go proclaim to  
 Jerusalem: Thus said GOD:  
 I accounted to your favor  
 The devotion of your youth,  
 Your love as a bride—  
 How you followed Me in the  
 wilderness,  
 In a land not sown. (3) Israel was  
 holy to GOD,  
 The first fruits of God’s harvest.  
 All who ate of it were held guilty;  
 Disaster befell them  
 —declares GOD. (4) Hear the word  
 of GOD, O House of Jacob,  
 Every clan of the House of Israel! (5)  
 Thus said GOD:  
 What wrong did your ancestors find  
 in Me  
 That they abandoned Me  
 And went after delusion and were  
 deluded? (6) They never asked  
 themselves, “Where is GOD,  
 Who brought us up from the land of

**ירמיהו ב'**

(א) וַיְהִי דְבַר־ה' אֵלַי לֵאמֹר: (ב) הֲלוֹךְ  
 וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר  
 ה' זְכַרְתִּי לְךָ יְהוָה נְעוּרֶיךָ אֲהַבֹת  
 כְּלוּלֶיךָ לְכַתֹּף אֲחֵרֶיךָ בַּמִּדְבָּר בְּאֶרֶץ  
 לֹא זְרוּעָה: (ג) קָדַשׁ יִשְׂרָאֵל לְה'  
 רֵאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלֶיךָ יִאֲשָׁמוּ  
 רָעָה תִּבְאֵ אֲלֵיהֶם נְאֻם־ה': {פ}  
 (ד) שָׁמְעוּ דְבַר־ה' בֵּית יַעֲקֹב  
 וְכָל־מִשְׁפָּחוֹת בֵּית יִשְׂרָאֵל: (ה) כֹּה אָמַר  
 ה' מֵה־מִּצְאוֹ אֲבוֹתֵיכֶם בִּי עֹל כִּי  
 רָחֳקוּ מֵעָלַי וַיִּלְכוּ אַחֲרֵי הַהֶבֶל  
 וַיִּהְיֶינָהּ: (ו) וְלֹא אָמְרוּ אֵינָהּ ה' הַמַּעֲלָה  
 אֶתְנוּ מֵאֶרֶץ מִצְרָיִם הַמּוֹלִיד אֶתְנוּ  
 בַּמִּדְבָּר בְּאֶרֶץ עַרְבָה וְשׁוֹחָה בְּאֶרֶץ  
 צִיָּה וְצִלְמֹת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ  
 וְלֹא־יָשַׁב אָדָם שָׁם: (ז) וְאָבִיא אֶתְכֶם  
 אֶל־אֶרֶץ הַכַּרְמֶל לֶאֱכֹל פִּרְיָהּ וְטוֹבָהּ  
 וְתִבְאוּ וְתִטְמְאוּ אֶת־אֶרְצִי וְנִחַלְתִּי

Egypt,  
 Who led us through the wilderness,  
 A land of deserts and pits,  
 A land of drought and darkness,  
 A land nobody had traversed,  
 Where no human being had dwelt?”  
 (7) I brought you to this country of  
 farmland  
 To enjoy its fruit and its bounty;  
 But you came and defiled My land,  
 You made My possession abhorrent.  
 (8) The priests never asked  
 themselves, “Where is GOD?”  
 The guardians of the Teaching  
 ignored Me;  
 The rulers rebelled against Me,  
 And the prophets prophesied by  
 Baal  
 And followed what can do no good.  
 (9) Oh, I will go on accusing you  
 —declares GOD —  
 And I will accuse your children’s  
 children! (10) Just cross over to the  
 isles of the Kittim and look,  
 Send to Kedar and observe carefully;  
 See if aught like this has ever  
 happened: (11) Has any nation  
 changed its gods  
 Even though they are no-gods?  
 But My people has exchanged its  
 glory  
 For what can do no good. (12) Be  
 appalled, O heavens, at this;  
 Be horrified, utterly dazed!  
 —says GOD. (13) For My people  
 have done a twofold wrong:  
 They have forsaken Me, the Fount of  
 living waters,

שְׁמַתָּם לְתוֹעֵבָה: (ח) הַכְּהֲנִים לֹא  
 אָמְרוּ אֵינָהּ ה' וְתַפְשִׁי הַתּוֹרָה לֹא  
 יִדְעוּנִי וְהַרְעִים פְּשָׁעוֹ בִּי וְהִנְבְּאִים  
 נִבְּאוּ בַבַּעַל וְאַתְרֵי לֹא-יִוָּעְלוּ הֶלְכוּ:  
 (ט) לָכֵן עַד אָרִיב אֶתְכֶם נְאֻם-ה'  
 וְאַת־בְּנֵי בְנֵיכֶם אָרִיב: (י) כִּי עֲבָרוּ  
 אֲנִי כְּתִיבִים וּרְאוּ וְקִדְר שְׁלַחֻ וְהִתְבּוֹנְנוּ  
 מֵאֵד וּרְאוּ הֲנֹן הִיְתָה כְּזֹאת: (יא)  
 הַהִימִיר גּוֹי אֱלֹהִים וְהִמָּה לֹא אֱלֹהִים  
 וְעַמִּי הַמִּיר כְּבוֹדוֹ בְּלוֹא יוֹעִיל: (יב)  
 שָׁמוּ שְׁמַיִם עַל-זֹאת וְשִׁעְרוּ חֲרָבוּ מֵאֵד  
 נְאֻם-ה': (יג) כִּי-שָׁתִימֵם רַעוֹת עָשָׂה  
 עַמִּי אֹתִי עֲזָבוּ מִקּוֹר | מַיִם חַיִּים  
 לְחֻצַּב לְהֵם בְּאֲרוֹת בְּאֲרוֹת נִשְׁבְּרִים  
 אֲשֶׁר לֹא-יִכְלוּ הַמַּיִם: (יד) הָעֶבֶד  
 יִשְׂרָאֵל אִם-יִלִּיד בֵּית הָהוּא מִדְּוַע הִינֵה  
 לְבָז: (טו) עָלְיוֹ יִשְׁאַגּוּ כְּפָרִים נָתְנוּ  
 קוֹלָם וַיִּנְשִׁיתוּ אֶרְצוֹ לְשִׁמָּה עָרִיו  
 (נִצְתָה) [נִבְּצָתוּ] מִבְּלֵי יִשָּׁב: (טז)  
 גַּם-בְּנֵי-נֶגֶד (וְתַחֲפֹנֶס) [וְתַחֲפֹנֶס]  
 יִרְעוּ קִדְקֹד: (יז) הֲלוֹא-זֹאת  
 תַּעֲשֶׂה-לָּךְ עֲזָבֹךְ אֶת-ה' אֱלֹהֶיךָ בְּעַת  
 מוֹלִכְךָ בְּדָרֶךְ: (יח) וְעַתָּה מֵה-לָּךְ  
 לְדָרֶךְ מִצָּרִים לְשִׁתּוֹת מִי שִׁחֹר  
 וּמֵה-לָּךְ לְדָרֶךְ אֲשׁוּר לְשִׁתּוֹת מִי נִהַר:  
 (יט) תִּיַסְרֶךָ רַעֲתֶךָ וּמִשְׁבוֹתֶיךָ תִּזְכְּחֶךָ  
 וּדְעֵי וּרְאִי כִי-יִרַע וְמֵר עֲזָבֹךְ אֶת-ה'  
 אֱלֹהֶיךָ וְלֹא פִתְחֹתִי אֵלֶיךָ נְאֻם-אֱדוּשֵׁם  
 ה' צְבָאוֹת: (כ) כִּי מֵעוֹלָם שָׁבַרְתִּי  
 עֲלֶיךָ נִתְקַתִּי מוֹסְרוֹתֶיךָ וְתֹאמְרֵי לֹא

And hewed out for themselves  
 cisterns, broken cisterns,  
 That cannot even hold water. (14) Is  
 Israel a bondman?  
 Is he a home-born slave?  
 Then why is he given over to  
 plunder? (15) Lions have roared over  
 him,  
 Have raised their cries.  
 They have made his land a waste,  
 His cities desolate, without  
 inhabitants. (16) Those, too, in Noph  
 and Tahpanhes.  
 Will lay bare your head. (17) See,  
 that is the price you have paid  
 For forsaking the ETERNAL your  
 God. Who led you in the way. (18)  
 What, then, is the good of your  
 going to Egypt  
 To drink the waters of the Nile?  
 And what is the good of your going  
 to Assyria  
 To drink the waters of the  
 Euphrates? (19) Let your misfortune  
 reprove you,  
 Let your afflictions rebuke you;  
 Mark well how bad and bitter it is  
 That you forsake the ETERNAL your  
 God,  
 That awe for Me is not in you  
 —declares my Sovereign GOD of  
 Hosts. (20) For long ago you broke  
 your yoke,  
 Tore off your yoke-bands,  
 And said, “I will not work!”  
 On every high hill and under every  
 verdant tree,  
 You recline as a whore. (21) I planted

(אעבוד) [אֶעְבֹּד] כִּי עַל-כָּל-גִּבְעָה  
 גִּבְעָה וְתַחַת כָּל-עֵץ רִעְוֹן אֶת צִעָה  
 זָנָה: (כא) וְאֲנֹכִי נֹטְעֵתִיךָ שׁוֹרֵק כְּלָה  
 זָרַע אֲמַת וְאִיךָ נֹהֲפֶכֶת לִי סוּרֵי הַגִּפְזָן  
 נִכְרִיָּה: (כב) כִּי אִם-תִּכְבְּסִי בַּזָּתֵר  
 וְתַרְבִּי-לָךְ בְּגֵרִית נִכְתָּם עֲוֹנֶךָ לְפָנָי נְאֻם  
 אֲדוֹשָׁם ה': (כג) אִיךָ תֹאמְרֵי לֹא  
 נִטְמָאתִי אַחֲרֵי הַבְּעָלִים לֹא הִלַּכְתִּי  
 רְאֵי דַרְכֶךָ בִּגְיָא דְעַי מָה עֲשִׂית בְּכִרְה  
 קָלָה מִשְׁרַכַת דְּרַכִּיָּה: (כד) פָּרָה |  
 לִמָּד מִדְּבַר בְּאֹת (נִפְשׁוּ) [נִפְשָׁה]  
 שְׂאֵפָה רֹיחַ תִּאֲנַתָּה מִי יִשְׂיבָנָה  
 כָּל-מִבְקָשֶׁיךָ לֹא יִיעָפוּ בְּחֻדְשָׁה  
 יִמְצְאוּנָה: (כה) מִנְעֵי רַגְלֶךָ מִיַּחַף  
 (וגורנד) [וְגִרְוֹנֶךָ] מִצְמָאָה וְתֹאמְרֵי  
 נוֹאֵשׁ לֹא כִי-אֶהְבֵּתִי זָרִים וְאַחֲרִיָּהֶם  
 אֵלֶיךָ: (כו) כְּבָשֶׁת גִּבְבִּי כִי יִמְצָא בֶן  
 הַבַּיִת בֵּית יִשְׂרָאֵל הֵמָּה מְלַכִּיָּהֶם  
 שְׂרִיָּהֶם וְכֹהֲנֵיָּהֶם וְנְבִיאֵיָּהֶם: (כז)  
 אֲמָרִים לְעֵץ אָבִי אֶתָּה וְלֹאֲבוֹ אֶת  
 (ילדתני) [יִלְדִתְנִי] כִּי-פָנּוּ אֵלַי עָרַף  
 וְלֹא פָנִים וּבִעַת רַעְתָּם יֹאמְרוּ קוֹמָה  
 וְהוֹשִׁיעֵנוּ: (כח) וְאֵיךָ אֶלְקִיךָ אֲנֹשֶׁר  
 עֲשִׂיתָ לָךְ יְקוֹמוּ אִם-יֹשִׁיעוּךָ בִּיעַת  
 רַעְתָּךְ כִּי מִסַּפֵּר עָרִיךָ הָיוּ אֶלְקִיךָ  
 יְהוּדָה: {ס} (כט) לָמָּה תִרְיִבוּ  
 אֵלַי כְּלַכְּם פִּשְׁעֵתֶם כִּי נְאֻם-ה': (ל)  
 לְשׂוֹא הַכִּיתִי אֶת-בְּנֵיכֶם מוֹסֵר לֹא  
 לְקַחוּ אֶכְלָה חֲרָבְכֶם נְבִיאֵיכֶם כְּאֶרְיָה  
 מִשְׁחִית: (לא) הַדּוֹר אֶתֶם רְאוּ דְבַר-ה'

you with noble vines,  
 All with choicest seed;  
 Alas, I find you changed  
 Into a base, an alien vine! (22)  
 Though you wash with natron  
 And use much lye,  
 Your guilt is ingrained before Me  
 —declares my Sovereign GOD. (23)  
 How can you say, “I am not defiled,  
 I have not gone after the Baalim”?  
 Look at your deeds in the Valley,  
 Consider what you have done!  
 Like a lustful she-camel,  
 Restlessly running about, (24) Or  
 like a wild ass used to the desert,  
 Snuffing the wind in her eagerness,  
 Whose passion none can restrain,  
 None that seek her need grow  
 weary—  
 In her season, they’ll find her! (25)  
 Save your foot from going bare,  
 And your throat from thirst.  
 But you say, “It is no use.  
 No, I love the strangers, And after  
 them I must go.” (26) Like a thief  
 chagrined when caught,  
 So is the House of Israel chagrined—  
 They, their kings, their officers,  
 And their priests and prophets. (27)  
 They said to wood, “You are my  
 father,”  
 To stone, “You gave birth to me,”  
 While to Me they turned their backs  
 And not their faces.  
 But in their hour of calamity they  
 cry,  
 “Arise and save us!” (28) And where  
 are those gods

הַמְדַבֵּר הַיִּתִּי לְיִשְׂרָאֵל אִם אֶרֶץ  
 מֵאִפְלָיָה מִדֹּעַ אָמְרוּ עַמִּי רְדֹנוּ  
 לֹא-נִבּוֹא עוֹד אֵלֶיךָ: (לב) הַתְּשַׁכַּח  
 בְּתוֹלָה עֲדֹלָה כַּלָּה קִשְׁרִיָּה וְעַמִּי  
 שִׁכְחוּנִי יָמִים אֵין מִסָּפֵר: (לג)  
 מִה־תִּיטְבִי דַרְכְּךָ לְבַקֵּשׁ אֶהְבֶּה לְכוּ גַם  
 אֶת־הָרְעוּת (למדת) [לְמַדָּת]  
 אֶת־דְּרָכֶיךָ: (לד) גַּם בְּכֹנְפֶיךָ נִמְצְאוּ  
 גַם נִפְשׁוֹת אֲבִיוֹנִים נִקְיִים  
 לֹא-בַמְּחִתָּר מִצְאָתִים כִּי  
 עַל־כָּל־אֵלֶּה: (לה) וְתֹאמְרֵי כִי נִקִּיתִי  
 אֶךְ יָשָׁב אִפּוֹ מִמֶּנִּי הַנְּגִילִי נִשְׁפֹּט אוֹתְךָ  
 עַל־אֶמְרֶךָ לֹא חָטָאתִי: (לו) מִה־תִּזְלִי  
 מְאֹד לְשָׁנוֹת אֶת־דְּרָכְךָ גַּם מִמְּצָרִים  
 תִּבְשִׂי כַּאֲשֶׁר־בָּשַׂת מֵאֲשׁוּר: (לז) גַּם  
 מֵאֵת זֶה תִּצְאִי וְיִדְוֶךָ עַל־רֹאשְׁךָ  
 כִּי־מָאֵס ה' בְּמִבְטְחֶיךָ וְלֹא תִצְלִיחִי  
 לָהֶם:

You made for yourself?  
Let them arise and save you, if they  
can,  
In your hour of calamity.  
For your gods have become, O  
Judah,  
As many as your towns! (29) Why do  
you call Me to account?  
You have all rebelled against Me  
—declares GOD. (30) To no purpose  
did I smite your children;  
They would not accept correction.  
Your sword has devoured your  
prophets  
Like a ravening lion. (31) O  
generation, behold the word of  
GOD!  
Have I been like a desert to Israel,  
Or like a land of deep gloom?  
Then why do My people say, “We  
have broken loose,  
We will not come to You anymore?”  
(32) Can a maiden forget her jewels,  
A bride her adornments?  
Yet My people have forgotten Me—  
Days without number. (33) How  
skillfully you plan your way  
To seek out love!  
Why, you have even taught  
The worst of women your ways. (34)  
Moreover, on your garments is  
found  
The lifeblood of the innocent poor—  
You did not catch them breaking in.  
Yet, despite all these things, (35) You  
say, “I have been acquitted;  
Surely, God’s anger has turned away  
from me.”



Lo, I will bring you to judgment  
 For saying, “I have not sinned.” (36)  
 How you cheapen yourself,  
 By changing your course!  
 You shall be put to shame through  
 Egypt,  
 Just as you were put to shame  
 through Assyria. (37) From this way,  
 too, you will come out  
 With your hands on your head;  
 For GOD has rejected those you  
 trust,  
 You will not prosper with them.

**Jeremiah 7**

(1) The word that came to Jeremiah from GOD: (2) Stand at the gate of the House of GOD, and there proclaim this word: Hear the word of GOD, all you of Judah who enter these gates to worship GOD! (3) Thus said GOD of Hosts, the God of Israel: Mend your ways and your actions, and I will let you dwell in this place. (4) Don't put your trust in illusions and say, “The Temple of GOD, the Temple of GOD, the Temple of GOD are these [buildings].” (5) No, if you really mend your ways and your actions; if you execute justice between one party and another; (6) if you do not oppress the stranger, the orphan, and the widow; if you do not shed the blood of the innocent in this place; if you do not follow other gods, to your own hurt— (7) then

**ירמיהו ז'**

(א) הַדְּבַר אֲשֶׁר הָיָה אֶל־יְרֵמְיָהוּ מֵאֵת  
 ה' לֵאמֹר: (ב) עֲמֹד בְּשַׁעַר בַּיִת ה'  
 וְקִרְאתָ שָׁם אֶת־הַדְּבַר הַזֶּה וְאָמַרְתָּ  
 שְׁמָעוּ דְבַר־ה' כָּל־יְהוּדָה הַבָּאִים  
 בְּשַׁעְרֵי הָאֵלֶּה לְהִשְׁתַּחֲוֹת לֵה':  
 {ס} (ג) כֹּה־אָמַר ה' צְבָאוֹת  
 אֱלֹהֵי יִשְׂרָאֵל הֵיטִיבוּ דַרְכֵיכֶם  
 וּמַעַלְלֵיכֶם וְאַשְׁכַּנְתֶּם אֶתְכֶם בְּמָקוֹם  
 הַזֶּה: (ד) אַל־תִּבְטְחוּ לָכֶם אֶל־דְּבַר־י  
 הַשָּׁקֶר לֵאמֹר הֵיכַל ה' הֵיכַל ה' הֵיכַל  
 ה' הִמָּה: (ה) כִּי אִם־הֵיטִיב תִּיטְיְבוּ  
 אֶת־דַּרְכֵיכֶם וְאֶת־מַעַלְלֵיכֶם אִם־עֲשׂוּ  
 תַעֲשׂוּ מִשְׁפָּט בֵּין אִישׁ וּבֵין רֵעֵהוּ: (ו)  
 גֵּר יָתוֹם וְאַלְמָנָה לֹא תַעֲשִׂקוּ וְדָם נָקִי  
 אַל־תִּשְׁפְּכוּ בְּמָקוֹם הַזֶּה וְאַחֲרֵי אֱלֹהִים  
 אַחֲרֵיכֶם לֹא תִלְכוּ לְרַע לָכֶם: (ז)

only will I let you dwell in this place, in the land that I gave to your ancestors for all time. (8) See, you are relying on illusions that are of no avail. (9) Will you steal and murder and commit adultery and swear falsely, and sacrifice to Baal, and follow other gods whom you have not experienced, (10) and then come and stand before Me in this House that bears My name and say, “We are safe”?—[Safe] to do all these abhorrent things! (11) Do you consider this House, which bears My name, to be a den of thieves? As for Me, I have been watching—declares GOD. (12) Just go to My place at Shiloh, where I had established My name formerly, and see what I did to it because of the wickedness of My people Israel. (13) And now, because you do all these things—declares GOD—and though I spoke to you persistently, you would not listen; and though I called to you, you would not respond— (14) therefore I will do to the House that bears My name, on which you rely, and to the place that I gave you and your ancestors, just what I did to Shiloh. (15) And I will cast you out of My presence as I cast out your kinsfolk, the whole brood of Ephraim. (16) As for you, do not pray for this people, do not raise a cry of prayer on their behalf, do not plead with Me; for I will not listen to you. (17) Don’t you see what they are doing in the towns

וּשְׁפַנְתִּי אֶתְכֶם בַּמָּקוֹם הַזֶּה בְּאֶרֶץ  
אֲשֶׁר נָתַתִּי לְאֲבוֹתֵיכֶם לְמִן־עוֹלָם  
וְעַד־עוֹלָם: (ח) הִנֵּה אַתֶּם בֹּטְחִים לְכֶם  
עַל־דְּבָרֵי הַשָּׁקֶר לְבַלְתִּי הוֹעִיל: (ט)  
הַגִּזְבֹּ | רָצַח וְנֹאֵף וְהַשְּׁבַע לַשָּׁקֶר וְקִטְר  
לַבַּעַל וְהַלֹּד אַחֲרֵי אֱלֹהִים אַחֲרִים  
אֲשֶׁר לֹא־יִדְעַתֶּם: (י) וּבְאִתְּם וְעַמְדַתְּם  
לְפָנַי בַּבַּיִת הַזֶּה אֲשֶׁר נִקְרָא־שְׁמִי עָלָיו  
וְאָמַרְתֶּם נִצַּלְנוּ לְמַעַן עֲשׂוֹת אֵת  
כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה: (יא) הַמְעַרַת  
פְּרָצִים הֲלֵה הַבַּיִת הַזֶּה  
אֲשֶׁר־נִקְרָא־שְׁמִי עָלָיו בְּעֵינֵיכֶם גַּם  
אֲנֹכִי הִנֵּה רֹאֵתִי נְאֻם־ה': (יב) כִּי  
לְכוּ־נָא אֶל־מְקוֹמִי אֲשֶׁר בְּשִׁילוֹ אֲשֶׁר  
שְׁפַנְתִּי שְׁמִי שָׁם בְּרֹאשׁוֹנָה וְרֹאוּ אֵת  
אֲשֶׁר־עָשִׂיתִי לוֹ מִפְּנֵי רַעַת עַמִּי  
יִשְׂרָאֵל: (יג) וְעַתָּה יַעַן עֲשׂוֹתְכֶם  
אֶת־כָּל־הַמַּעֲשִׂים הָאֵלֶּה נְאֻם־ה'  
וְאִדְבַר אֲלֵיכֶם הַשֹּׁפֵם וְדַבַּר וְלֹא  
שָׁמַעְתֶּם וְאֶקְרָא אֶתְכֶם וְלֹא עֲנִיתֶם:  
(יד) וְעָשִׂיתִי לַבַּיִת | אֲשֶׁר נִקְרָא־שְׁמִי  
עָלָיו אֲשֶׁר אַתֶּם בֹּטְחִים בּוֹ וְלַמָּקוֹם  
אֲשֶׁר־נָתַתִּי לְכֶם וְלְאֲבוֹתֵיכֶם כַּאֲשֶׁר  
עָשִׂיתִי לְשִׁלוֹ: (טו) וְהִשְׁלַכְתִּי אֶתְכֶם  
מֵעַל פְּנֵי כַּאֲשֶׁר הִשְׁלַכְתִּי  
אֶת־כָּל־אֲחֵיכֶם אֵת כָּל־זֶרַע אֲפְרָיִם:  
{פ}  
(טז) וְאַתָּה אֶל־תִּתְפַּלֵּל | בְּעַד־הָעָם  
הַזֶּה וְאֶל־תִּשָּׂא בְעַדָּם רִגְוָה וּתְפִלָּה  
וְאֶל־תִּפְגַּע־בִּי כִּי־אֵינֶנִּי שֹׁמֵעַ אֹתָךְ:

of Judah and in the streets of Jerusalem? (18) The children gather sticks, the fathers build the fire, and the mothers knead dough, to make cakes for the Queen of Heaven, and they pour libations to other gods, to vex Me. (19) Is it Me they are vexing?—says GOD. It is rather themselves, to their own disgrace. (20) Assuredly, thus said my Sovereign GOD: My wrath and My fury will be poured out upon this place, on human beings and on animals, on the trees of the field and the fruit of the soil. It shall burn, with none to quench it. (21) Thus said GOD of Hosts, the God of Israel: Add your burnt offerings to your other sacrifices and eat the meat! (22) For when I freed your ancestors from the land of Egypt, I did not speak with them or command them concerning burnt offerings or sacrifice. (23) But this is what I commanded them: Do My bidding, that I may be your God and you may be My people; walk only in the way that I enjoin upon you, that it may go well with you. (24) Yet they did not listen or give ear; they followed their own counsels, the willfulness of their evil hearts. They have gone backward, not forward, (25) from the day your ancestors left the land of Egypt until today. And though I kept sending all My servants, the prophets, to them daily and persistently, (26) they would not

(יז) הַיִּינֶנּוּ רְאֵה מַה הֵמָּה עֹשִׂים בְּעָרֵי  
 יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם: (יח) הַבָּנִים  
 מְלַקְטִים עֵצִים וְהָאִבּוֹת מְבַעְרִים  
 אֶת־הָאֵשׁ וְהַנְּשִׂים לְשׁוֹת בִּצֶק לַעֲשׂוֹת  
 כֹּוֹנִים לְמַלְכַת הַשָּׁמַיִם וְהַסֹּף גָּסְכִים  
 לְאֱלֹקִים אֲחֵרִים לְמַעַן הַכְּעִסְנִי: (יט)  
 הֲאֵתִי יֵהֵם מְכַעְסִים נְאֻם־ה' הֲלוֹא אֲתֵם  
 לְמַעַן בַּשֵּׁת פְּנִיָהֶם: (כ) לָכֵן  
 כֹּה־אָמַר | אֲדוּשֵׁם ה' הִנֵּה אֶפְנִי וְחַמְתִּי  
 נִתְּכַת אֶל־הַמָּקוֹם הַזֶּה עַל־הָאָדָם  
 וְעַל־הַבְּהֵמָה וְעַל־עֵץ הַשָּׂדֶה וְעַל־פְּרִי  
 הָאָדָמָה וּבְעֶרְהָ וְלֹא תִכְבֶּה: {פ}  
 (כא) כֹּה אָמַר ה' צָבָאוֹת אֱלֹקֵי  
 יִשְׂרָאֵל עֲלוֹתֵיכֶם סָפוּ עַל־זִבְחֵיכֶם  
 וְאָכְלוּ בָשָׂר: (כב) כִּי לֹא־דִבַּרְתִּי  
 אֶת־אֲבוֹתֵיכֶם וְלֹא צִוִּיתִים בַּיּוֹם  
 (הוֹצִיא) [הוֹצִיאִי] אוֹתָם מִמִּצְרָיִם  
 מִצְרָיִם עַל־דְּבַרִּי עוֹלָה וְזָבַח: (כג) כִּי  
 אִם־אֶת־הַדְּבָר הַזֶּה צִוִּיתִי אוֹתָם לֹא־אָמַר  
 שְׁמַעוּ בְּקוֹלִי וְהִיִּיתִי לָכֶם לְאֱלֹקִים  
 וְאַתֶּם תִּהְיוּ־לִי לְעָם וְהִלַּכְתֶּם  
 בְּכָל־הַדֶּרֶךְ אֲשֶׁר אֶצְוֶה אֶתְכֶם לְמַעַן  
 יֵיטֵב לָכֶם: (כד) וְלֹא שְׁמַעוּ וְלֹא־הִטּוּ  
 אֶת־אָזְנָם וַיִּלְכוּ בְּמַעֲצוֹת בָּשָׂרוֹת  
 לִבָּם הִרְעוּ וַיִּהְיוּ לְאֲחִזָּר וְלֹא לְפָנַיִם:  
 (כה) לְמוֹ־הַיּוֹם אֲשֶׁר יֵצְאוּ אֲבוֹתֵיכֶם  
 מִמִּצְרָיִם עַד הַיּוֹם הַזֶּה וְאֲשַׁלַּח  
 אֵלֵיכֶם אֶת־כָּל־עַבְדֵי הַנְּבִיאִים יוֹם  
 הַשָּׁבָע וְשַׁלַּח: (כו) וְלֹא שְׁמַעוּ אֵלַי

listen to Me or give ear. They stiffened their necks, they acted worse than their ancestors. (27) You shall say all these things to them, but they will not listen to you; you shall call to them, but they will not respond to you. (28) Then say to them: This is the nation that would not obey the ETERNAL their God, that would not accept rebuke. Faithfulness has perished, vanished from their mouths. (29) Shear your locks and cast them away, Take up a lament on the heights, For GOD has spurned and cast off The brood that provoked such wrath.

(30) For the people of Judah have done what displeases Me—declares GOD. They have set up their abominations in the House that is called by My name, and they have defiled it. (31) And they have built the shrines of Topheth in the Valley of Ben-hinnom to burn their sons and daughters in fire—which I never commanded, which never came to My mind. (32) Assuredly, a time is coming—declares GOD—when this people shall no longer speak of Topheth or the Valley of Ben-hinnom, but of the Valley of Slaughter; and they shall bury in Topheth until no room is left. (33) The carcasses of this people shall be food for the birds of the sky and the beasts of the earth, with none to frighten them off. (34) And I will

וְלֹא הָטוּ אֶת-אָזְנוֹם וַיִּקְשׁוּ אֶת-עָרְפוֹם  
הִרְעוּ מֵאֲבוֹתָם: (כז) וְדַבַּרְתָּ אֲלֵיהֶם  
אֶת-כָּל-הַדְּבָרִים הָאֵלֶּה וְלֹא יִשְׁמְעוּ  
אֵלַי וְקִרְאתָ אֲלֵיהֶם וְלֹא יַעֲנוּכָה:  
(כח) וְאָמַרְתָּ אֲלֵיהֶם זֶה הַגּוֹי אֲשֶׁר  
לֹא-שָׁמְעוּ בְּקוֹלִי ה' אֲלֵקָיו וְלֹא לָקְחוּ  
מוֹסֵר אֲבֹדָה הָאֲמוּנָה וְנִכְרַתָּה מִפִּיהֶם:  
{ס} (כט) גָּזִי נִזְרָה וְהִשְׁלִיכִי  
וּשְׂאֵי עַל-שִׁפְיָם קִינָה בִּי מֵאִס ה' וַיִּטֹּשׁ  
אֶת-דָּוָר עֲבָרְתוֹ: (ל) כִּי-עָשׂוּ  
בְּגִי-יְהוּדָה הִרְעוּ בְּעֵינַי נְאֻם-ה'  
שָׁמֹו שְׁקוּצֵיהֶם בַּבַּיִת אֲשֶׁר-נִקְרָא-שְׁמִי  
עָלָיו לְטִמְאָו: (לא) וּבָנוּ בְּמֹות הַתֶּפֶת  
אֲשֶׁר בְּגִיא בֶן-הַנֶּזֶם לְשַׂרְף אֶת-בְּנֵיהֶם  
וְאֶת-בָּנֹתֵיהֶם בְּאֵשׁ אֲשֶׁר לֹא צִוִּיתִי  
וְלֹא עֲלִתָה עַל-לְבָי: {פ}  
(לב) לָכֵן הִנֵּה-יָמִים בָּאִים נְאֻם-ה'  
וְלֹא-יֵאמָר עוֹד הַתֶּפֶת וְגִיא בֶן-הַנֶּזֶם כִּי  
אִם-גִּיא הַהֲרָגָה וְקִבְרוֹ בַתֶּפֶת מֵאִין  
מְקוֹם: (לג) וְהִיְתָה נִבְלַת הָעַם הַזֶּה  
לְמֵאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבֵהֶמַת הָאָרֶץ  
וְאִין מִתְרִיד: (לד) וְהִשְׁבַּתִּי מִעֲרֵי  
יְהוּדָה וּמִחֲצוֹת יְרוּשָׁלַם קוֹל שִׁשׁוֹן  
וְקוֹל שְׂמִחָה קוֹל חֲתָן וְקוֹל כְּלָה כִּי  
לְחָרְבָה תִּהְיֶה הָאָרֶץ:

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

**Jeremiah 9**

(1) Oh, to be in the desert,  
At an encampment for wayfarers!  
Oh, to leave my people,  
To go away from them—  
For they are all adulterers,  
A band of rogues. (2) They bend  
their tongues like bows;  
They are valorous in the land  
For treachery, not for honesty;  
They advance from evil to evil.  
And they do not heed Me  
—declares GOD. (3) Each of you,  
beware of your friend!  
Trust not even your kinsfolk!  
For every sibling takes advantage,  
Every friend deals basely. (4) They  
all cheat each other,  
They will not speak truth;  
They have trained their tongues to  
speak falsely;  
They wear themselves out working  
iniquity. (5) You dwell in the midst  
of deceit.  
In their deceit, they refuse to heed  
Me  
—declares GOD. (6) Assuredly, thus  
said GOD of Hosts:  
Lo, I shall smelt and assay them—  
For what else can I do because of My  
poor people? (7) Their tongue is a

**ירמיהו ט'**

(א) מִי־תִתְנַנֵּי בַמִּדְבָּר מְלוֹן אֲרָחִים  
וְאֶעְזֹבָה אֶת־עַמִּי וְאֶלְכָה מֵאַתְּמָם כִּי  
כֻלָּם מְגַאֲפִים עֲצָרֶת בַּגְּדִים: (ב)  
וַיִּדְרְכוּ אֶת־לְשׁוֹנָם קִשְׁתָּם לְשֶׁקֶר וְלֹא  
לְאֱמוּנָה גָבְרוּ בְּאָרֶץ כִּי מִרְעָה  
אֶל־רְעָה | יֵצְאוּ וְאֵתִי לֹא־יִדְעוּ  
נְאֻם־ה': (ג) אִישׁ מִרְעֵהוּ הַנְּשִׁמְרוּ  
וְעַל־כָּל־אָח אֶל־תִּבְטְחוּ כִּי כָל־אָח  
עֲקוּב יַעֲלֹב וְכָל־רֵעַ רֵגִיל יִהְיֶה: (ד)  
וְאִישׁ בְּרֵעֵהוּ יִהְתָּלוּ וְאַמַּת לֹא יִדְבְּרוּ  
לְמַדּוֹ לְשׁוֹנָם דְּבַר־שֶׁקֶר הֵעֲנָה נְלֹאוּ:  
(ה) שִׁבְתֶּהּ בְּתוֹךְ מְרֻמָּה בְּמְרֻמָּה מֵאֲנוּ  
דַּעַת־אוֹתִי נְאֻם־ה': {ס} (ו)  
לִכֵּן כֹּה אָמַר ה' צְבָאוֹת הַנְּגִי צוֹרֶם  
וּבַחֲנֻתִים כִּי־אֵיךְ אֶעֱשֶׂה מִפְּנֵי  
בַת־עַמִּי: (ז) יִחַץ (שׁוּחַט) [שְׁחוּט]  
לְשׁוֹנָם מְרֻמָּה דִבֵּר בְּפִיו שְׁלוֹם  
אֶת־רֵעֵהוּ יִדְבֵּר וּבִקְרָבוֹ יַעֲשֶׂים אָרְבוּ:  
(ח) הֵעֲלֵ־אֵלֶּה לֹא־אֶפְקֹד־בָּם נְאֻם־ה'  
אִם בְּגוֹי אֲשֶׁר־כָּזָה לֹא תִתְנַקֵּם נִפְשֵׁי:  
{ס} (ט) עַל־הַהָרִים אֶשָּׂא בְכִי  
וְנֹהֵי וְעַל־נְאֻת מִדְּבַר קִינָה כִּי נִצְתוּ  
מִבְּלִי־אִישׁ עִזָּר וְלֹא שָׁמְעוּ קוֹל מִקְּנֵה

sharpened arrow,  
 They use their mouths to deceive.  
 They speak to their fellows in  
 friendship,  
 But lay an ambush for them in their  
 hearts. (8) Shall I not punish them  
 for such deeds?  
 —says GOD —  
 Shall I not bring retribution  
 On such a nation as this? (9) For the  
 mountains I take up weeping and  
 wailing,  
 For the pastures in the wilderness, a  
 dirge.  
 They are laid waste; nobody passes  
 through,  
 And no sound of cattle is heard.  
 Birds of the sky and beasts as well  
 Have fled and are gone. (10) I will  
 turn Jerusalem into rubble,  
 Into dens for jackals;  
 And I will make the towns of Judah  
 A desolation without inhabitants.  
 (11) Is anybody so wise  
 As to understand this?  
 To whom has GOD's mouth spoken,  
 So that it can be related:  
 Why is the land in ruins,  
 Laid waste like a wilderness,  
 With none passing through?  
 (12) GOD replied: Because they  
 forsook the Teaching I had set before  
 them. They did not obey Me and  
 they did not follow it, (13) but  
 followed their own willful heart and  
 followed the Baalim, as their  
 ancestors had taught them. (14)  
 Assuredly, thus said GOD of Hosts,

מֵעוֹף הַשָּׁמַיִם וְעַד-בְּהֵמָה נִדְדוּ הַלְּכוּ:  
 (י) וְנִתְּתִי אֶת-יְרוּשָׁלַם לְגִגְלִים מְעוֹן  
 תַּגִּים וְאֶת-עָרֵי יְהוּדָה אֶתֶן לְשֹׁמְמָה  
 מִבְּלִי יוֹשֵׁב: {ס} (יא)  
 מִי-הָאִישׁ הַחֶכֶם וַיִּבֶן אֶת-זֹאת וְאֲשֶׁר  
 דִּבֶּר פִּי-ה' אֵלָיו וַיִּגְדָּה עַל-מָה אֶבְדָּה  
 הָאָרֶץ נִצַּתָּה כַּמִּדְבָּר מִבְּלִי עֵבֶר:  
 {ס} (יב) וַיֹּאמֶר ה' עַל-עֲזוֹבֵיכֶם  
 אֶת-תּוֹרָתִי אֲשֶׁר נָתַתִּי לְפָנֵיהֶם  
 וְלֹא-שָׁמְעוּ בְּקוֹלִי וְלֹא-הִלְכוּ בָּהּ: (יג)  
 וַיִּלְכוּ אַחֲרֵי שְׁרָרוֹת לִבָּם וְאַחֲרֵי  
 הַבְּעֻלִים אֲשֶׁר לְמַדּוּם אֲבוֹתָם: {פ} (יד)  
 לָכֵן כֹּה-אָמַר ה' צְבָאוֹת אֱלֹהֵי  
 יִשְׂרָאֵל הַנְּנִי מֵאֲכִילֶם אֶת-הָעֵם הַזֶּה  
 לְעֵנָה וְהִשְׁקִיתִים מִי-רֹאשׁ: (טו)  
 וְהַפְּצוֹתִים בַּגּוֹיִם אֲשֶׁר לֹא יָדְעוּ הַמָּה  
 וְאֲבוֹתָם וְשַׁלַּחְתִּי אַחֲרֵיהֶם אֶת-הַחֶרֶב  
 עַד פְּלוֹתֵי אוֹתָם: {פ} (טז)  
 כֹּה אָמַר ה' צְבָאוֹת הַתְּבוֹנָנוּ  
 וְקִרְאוּ לְמַקוֹנְנוֹת וּתְבוֹאֵינָה  
 וְאֶל-הַחֲכָמוֹת שְׁלַחוּ וְתְבוֹאֵנָה: (יז)  
 וּתְמַהֲרֵנָה וּתְשַׁנְּנָה עָלֵינוּ גְּהִי וְתִרְדְּנָה  
 עֵינֵינוּ דַמְעָה וְעַפְעַפֵּינוּ יִזְלוּ-מַיִם:  
 (יח) כִּי קוֹל גְּהִי נִשְׁמַע מִצִּיּוֹן אֵיךְ  
 שִׁדְּדָנוּ בְּשָׁנוּ מֵאֵל כִּי-עֲזָבָנוּ אֶרֶץ כִּי  
 הִשְׁלִיכוּ מִשְׁפָּנוֹתֵינוּ: {ס} (יט)  
 כִּי-שָׁמְעָה נְשִׁים דְּבַר-ה' וְתַקַּח אֲזַנְכֶם  
 דְּבַר-פִּיו וְלִמְדָנָה בְּנוֹתֵיכֶם נְהִי וְאִשָּׁה  
 רְעוּתָה קִינָה: (כ) כִּי-עָלָה מְלוֹת

the God of Israel: I am going to feed that people wormwood and make them drink a bitter draft. (15) I will scatter them among nations that they and their ancestors never knew; and I will dispatch the sword after them until I have consumed them. (16) Thus said GOD of Hosts: Listen! Summon the dirge-singers, let them come; Send for the skilled women, let them come. (17) Let them quickly start a wailing for us, That our eyes may run with tears, Our pupils flow with water. (18) For the sound of wailing Is heard from Zion: How we are despoiled! How greatly we are shamed! Ah, we must leave our land, Abandonour dwellings! (19) Hear, O women, the word of GOD, Let your ears receive the divine word, And teach your daughters wailing, And one another lamentation. (20) For death has climbed through our windows, Has entered our fortresses, To cut off babes from the streets, Young men from the squares. (21) Speak thus—says GOD: People’s carcasses shall lie Like dung upon the fields, Like sheaves behind the reaper, With none to pick them up. (22) Thus said GOD:

בְּחִלּוֹיָנוּ בָּא בָּאֵרְמֹנוֹתֵינוּ לְהַכְרִית  
 עוֹלָלִים מִחַוִּץ בְּחֹרִים מִרְחֻבוֹת: (כא)  
 דִּבֶּר כֹּה נְאֻם־ה' וְנִפְלָה נִבְלַת הָאָדָם  
 כְּזֶמֶן עַל־פְּנֵי הַשָּׁדָה וּכְעֵמִיר מֵאַתְרֵי  
 הַקִּצֹּר וְאִין מֵאַסְרָ: {ס} (כב)  
 כֹּה ו אָמַר ה' אֶל־יְתְהִלְלֵךְ חֲכָם  
 בְּחֻכְמָתוֹ וְאֶל־יְתְהִלְלֵךְ הַגְּבוּר בְּגִבּוֹרָתוֹ  
 אֶל־יְתְהִלְלֵךְ עֹשֵׂיר בְּעֶשְׂרוֹ: (כג) כִּי  
 אִם־בָּזְאֵת יְתְהִלְלֵךְ הַמְתְהִלְלֵךְ הַשֹּׁפֵל  
 וַיִּדַע אוֹתִי כִי אֲנִי ה' עֲשֵׂה חֲסֹד מִשְׁפָּט  
 וְצִדְקָה בְּאֶרֶץ כִּי־בִאֲלֵה חֲפֻצָּתִי  
 נְאֻם־ה': {ס} (כד) הִנֵּה יָמִים  
 בָּאִים נְאֻם־ה' וּפְקַדְתִּי עַל־כָּל־מוֹל  
 בְּעָרְלָה: (כה) עַל־מִצְרַיִם וְעַל־יְהוּדָה  
 וְעַל־אֲדוֹם וְעַל־בְּנֵי עַמּוֹן וְעַל־מוֹאָב  
 וְעַל־כָּל־קְצוּצֵי פֶאֶה הַיֹּשְׁבִים בְּמִדְבָּר  
 כִּי כָל־הַגּוֹיִם עָרְלִים וְכָל־בֵּית יִשְׂרָאֵל  
 עָרְלֵי־לֵב: {פ}

Let not the wise glory in their wisdom;  
Let not the strong glory in their strength;  
Let not the rich glory in their riches.  
(23) But only in this should one glory:  
In being earnestly devoted to Me.  
For I GOD act with kindness,  
Justice, and equity in the world;  
For in these I delight  
—declares GOD. (24) Lo, days are coming—declares GOD—when I will take note of everyone circumcised in the foreskin (25) of Egypt, Judah, Edom, the Ammonites, Moab, and all the desert dwellers who have the hair of their temples clipped. For all these nations are uncircumcised, but all the House of Israel are uncircumcised of heart.

### Jeremiah 11

(1) The word that came to Jeremiah from GOD: (2) “Hear the terms of this covenant, and recite them to the citizenry of Judah and the inhabitants of Jerusalem! (3) And say to them, Thus said the ETERNAL, the God of Israel: Cursed be anyone who will not obey the terms of this covenant, (4) which I enjoined upon your ancestors when I freed them from the land of Egypt, the iron crucible, saying, ‘Obey Me and observe them, just as I command

### ירמיהו י"א

(א) הַדְּבָרִי אֲשֶׁר הִנֵּה אֶל־יְרֵמְיָהוּ מֵאֵת  
ה' לֵאמֹר: (ב) שְׁמְעוּ אֶת־דְּבָרֵי הַבְּרִית  
הַזֹּאת וְדַבְּרֶתֶם אֶל־אִישׁ יְהוּדָה  
וְעַל־יִשְׁבֵי יְרוּשָׁלַם: (ג) וְאָמַרְתָּ  
אֲלֵיהֶם כֹּה־אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל  
אָרוּר הָאִישׁ אֲשֶׁר לֹא יִשְׁמַע אֶת־דְּבָרֵי  
הַבְּרִית הַזֹּאת: (ד) אֲשֶׁר צִוִּיתִי  
אֶת־אֲבוֹתֵיכֶם בְּיָוֶם הוֹצִיאִי־אוֹתָם  
מֵאֶרֶץ־מִצְרַיִם מִכּוּר הַבְּרֹזֶל לֵאמֹר



you, that you may be My people and I may be your God' — (5) in order to fulfill the oath that I swore to your fathers, to give them a land flowing with milk and honey, as is now the case." And I responded, "Amen, ETERNAL One." (6) And GOD said to me, "Proclaim all these things through the towns of Judah and the streets of Jerusalem: Hear the terms of this covenant, and perform them. (7) For I have repeatedly and persistently warned your ancestors from the time I brought them out of Egypt to this day, saying: Obey My commands. (8) But they would not listen or give ear; they all followed the willfulness of their evil hearts. So I have brought upon them all the terms of this covenant, because they did not do what I commanded them to do." (9) GOD said to me, "A conspiracy exists among the citizenry of Judah and the inhabitants of Jerusalem. (10) They have returned to the iniquities of their ancestors of old, who refused to heed My words. They, too, have followed other gods and served them. The House of Israel and the House of Judah have broken the covenant that I made with their ancestors." (11) Assuredly, thus said GOD: I am going to bring upon them disaster from which they will not be able to escape. Then they will cry out to me, but I will not listen to them. (12) And the townspeople of

שָׁמְעוּ בְּקוֹלִי וְעִשִּׂיתֶם אוֹתָם כְּכֹל  
אֲשֶׁר־אָצַוְהָ אֶתְכֶם וְהִיִּיתֶם לִי לְעָם  
וְאֲנֹכִי אֶהְיֶה לָכֶם לֵאלֹהִים: (ה) (לְמַעַן  
הַקִּים אֶת־הַשְּׁבוּעָה אֲשֶׁר־נִשְׁבַּעְתִּי  
לְאֲבוֹתֵיכֶם לָתֵת לָהֶם אֶרֶץ זָבַת חֶלֶב  
וּדְבַשׁ כִּיֹּם הַזֶּה וְאָעַן וְאָמַר אֲמֵן וְה':  
{פ}

(ו) וַיֹּאמֶר ה' אֵלַי קְרֵא  
אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה בְּעָרֵי יְהוּדָה  
וּבְחֻצוֹת יְרוּשָׁלַם לֵאמֹר שָׁמְעוּ  
אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת וְעִשִּׂיתֶם  
אוֹתָם: (ז) כִּי הֵעֵד הָעֵד הַזֶּה בְּאֲבוֹתֵיכֶם  
כִּיֹּם הָעֵלּוֹתִי אוֹתָם מִמִּצְרַיִם  
וְעַד־הַיּוֹם הַזֶּה הִשְׁפַּם וְהָעֵד לֵאמֹר  
שָׁמְעוּ בְּקוֹלִי: (ח) וְלֹא שָׁמְעוּ  
וְלֹא־הִטּוּ אֶת־אָזְנָם וַיִּלְכּוּ אִישׁ  
בְּשִׁרְיוֹת לִבָּם הִרְעוּ וְאָבִיא עָלֵיהֶם  
אֶת־כָּל־דְּבָרֵי הַבְּרִית־הַזֹּאת  
אֲשֶׁר־צִוִּיתִי לַעֲשׂוֹת וְלֹא עָשׂוּ:  
{ס} (ט) וַיֹּאמֶר ה' אֵלַי  
גַּמְצֵא־קִשְׁר בְּאִישׁ יְהוּדָה וּבִישְׁבֵי  
יְרוּשָׁלַם: (י) שָׁבוּ עַל־עֲוֹנוֹת אֲבוֹתָם  
הָרַאשׁוֹנִים אֲשֶׁר מֵאֲנִי לְשִׁמוּעַ  
אֶת־דְּבָרֵי וְהִמָּה הָלְכוּ אַתְרֵי אֱלֹהִים  
אֲחֵרִים לְעַבְדָּם הִפְרוּ בֵּית־יִשְׂרָאֵל  
וּבֵית יְהוּדָה אֶת־בְּרִיתִי אֲשֶׁר פָּרַתִּי  
אֶת־אֲבוֹתָם: {ס} (יא) לָכֵן כֹּה  
אָמַר ה' הִנְנִי מֵבִיא אֵלֵיהֶם רָעָה אֲשֶׁר  
לֹא־יִוָּכְלוּ לְצַאת מִמֶּנָּה וְזָעְקוּ אֵלַי וְלֹא  
אֲשַׁמַּע אֲלֵיהֶם: (יב) וְהָלְכוּ עָרֵי יְהוּדָה

Judah and the inhabitants of Jerusalem will go and cry out to the gods to which they sacrifice; but they will not be able to rescue them in their time of disaster. (13) For your gods have become as many as your towns, O Judah, and you have set up as many altars to Shame as there are streets in Jerusalem—altars for sacrifice to Baal. (14) As for you, do not pray for this people, do not raise a cry of prayer on their behalf; for I will not listen when they call to Me on account of their disaster. (15) Why should My beloved be in My House, Who executes so many vile designs? The sacrificial flesh will pass away from you, For you exult while performing your evil deeds. (16) GOD named you “Verdant olive tree, Fair, with choice fruit.” But with a great roaring sound [God] has set it on fire, And its boughs are broken. (17) GOD of Hosts, who planted you, has decreed disaster for you, because of the evil wrought by the House of Israel and the House of Judah, who angered Me by sacrificing to Baal. (18) GOD informed me, and I knew— Then You let me see their deeds. (19) For I was like a docile lamb Led to the slaughter; I did not realize That it was against me

וַיִּשְׁבְּעוּ יְרוּשָׁלַם וְזַעֲקוּ אֶל־הָאֱלֹהִים  
אֲשֶׁר הֵם מְקַטְרִים לָהֶם וְהוֹשִׁיעַ  
לֹא־יִוָּשִׁיעוּ לָהֶם בְּעֵת רָעָתָם: (יג) כִּי  
מִסִּפְרַ עָרֶיךָ הָיוּ אֱלֹהֶיךָ יְהוּדָה וּמִסִּפְרַ  
הַחָצוֹת יְרוּשָׁלַם שְׁמֹתָם מִזְבְּחוֹת לְבִשְׁת  
מִזְבְּחוֹת לְקַטֵּר לְבַעַל: {ס}  
(יד) וְאַתָּה אֱלֹהֵי־תַתְּפִלֵּל בְּעַד־הָעַם הַזֶּה  
וְאֶל־תִּשְׁאַ בְּעַדָם רַגְנָה וּתִפְלָה כִּי |  
אִינְנִי שֹׁמֵעַ בְּעֵת קְרָאָם אֵלַי בְּעַד  
רָעָתָם: {ס} (טו) מָה לִּידִידֶיךָ  
בְּבֵיתִי עֲשׂוֹתָה הַמְזַמְּתָה הַרְבֵּים  
וּבִשְׁר־קֹדֶשׁ יַעֲבְרוּ מֵעַלְיָךְ כִּי רָעַתְכִי  
אֲזַ תַּעֲלֶזְי: (טז) זִית רַעֲנָן יִפֶּה  
כְּרִי־תֹאֵר קָרָא ה' שֹׁמֵר לְקוֹל | הַמּוֹלָה  
גְּדֹלָה הַצִּית אֵשׁ עָלֶיהָ וְרָעוּ דְלִיּוֹתָיו:  
(יז) וְה' צָבָאוֹת הַנוֹטֵעַ אוֹתָךְ דָּבָר  
עָלֶיךָ רָעָה בְּגִלְל רָעַת בֵּית־יִשְׂרָאֵל  
וּבֵית יְהוּדָה אֲשֶׁר עָשׂוּ לָהֶם לְהַכְעִסְנִי  
לְקַטֵּר לְבַעַל: {פ}  
(יח) וְה' הוֹדִיעַנִי וְאַדְעָה אֲזַ הִרְאִיתָנִי  
מֵעַלְלֵיהֶם: (יט) וְאַנִּי כְּכַבֵּשׁ אֶלּוֹף  
יּוֹבֵל לְטָבוּחַ וְלֹא־יָדַעְתִּי כִּי־עָלִי |  
חֲשָׁבוּ מִחֲשָׁבוֹת נִשְׁחִיתָה עֵץ בְּלַחְמוֹ  
וּנְגַרְתָּנוּ מֵאֶרֶץ חַיִּים וּשְׁמוֹ לֹא־יִזְכָּר  
עוֹד: (כ) וְה' צָבָאוֹת שִׁפֹּט צָדֵק בִּתְנוּ  
כְּלִיּוֹת וְלֵב אֶרְאָה נִקְמַתְךָ מֵהֶם כִּי  
אֶלֶיךָ גָּלִיתִי אֶת־רִיבִי: {ס}  
(כא) לָכֵן כֹּה־אָמַר ה' עַל־אֲנָשֵׁי  
עֲנֹתוֹת הַמְּבַקְשִׁים אֶת־נַפְשָׁךְ לְאֹמֵר

They fashioned their plots:  
 “Let us destroy the tree with its fruit,  
 Let us cut him off from the land of  
 the living.  
 That his name be remembered no  
 more!” (20) O GOD of Hosts, O just  
 Judge,  
 Who test the thoughts and the  
 mind,  
 Let me see Your retribution upon  
 them,  
 For I lay my case before You.  
 (21) Assuredly, thus said GOD of  
 Hosts concerning the people of  
 Anathoth who seek your life and say,  
 “You must not prophesy anymore in  
 the name of GOD, or you will die by  
 our hand”— (22) Assuredly, thus  
 said GOD of Hosts: “I am going to  
 deal with them: the young men shall  
 die by the sword, their boys and girls  
 shall die by famine. (23) No  
 remnant shall be left of them, for I  
 will bring disaster on the people of  
 Anathoth, the year of their doom.”

**Jeremiah 13**

(1) Thus GOD said to me: “Go buy  
 yourself a loincloth of linen, and put  
 it around your loins, but do not dip  
 it into water.” (2) So I bought the  
 loincloth in accordance with GOD’s  
 command, and put it about my  
 loins. (3) And the word of GOD  
 came to me a second time: (4) “Take  
 the loincloth that you bought, which  
 is about your loins, and go at once to

לֹא תִנְבֵּא בְּשֵׁם ה' וְלֹא תִמּוּת בְּיַדְנִי:  
 {פ}  
 (כב) לִכֹּן כֹּה אָמַר ה' צְבָאוֹת הַנְּגִי  
 פִקֹּד עֲלֵיהֶם הַבְּחוּרִים יָמָתוּ בְּחֶרֶב  
 בְּנֵיהֶם וּבְנוֹתֵיהֶם יָמָתוּ בְּרָעָב: (כג)  
 וְשִׂאֲרֵית לֹא תִהְיֶה לָהֶם כִּי־אָבִיא רָעָה  
 אֶל־אֲנָשֵׁי עֲנָתוֹת שְׁנַת פְּקֻדָתָם:  
 {ס}

**ירמיהו י"ג**

(א) כֹּה־אָמַר ה' אֵלַי הֲלוֹךְ וְקִנִּיתָ לָךְ  
 אֲזוּר פְּשָׁתִים וְשָׂמְתוּ עַל־מְתְּנֶיךָ  
 וּבַמַּיִם לֹא תִבְאֶהוּ: (ב) וְאָקְנֶה  
 אֶת־הָאֲזוּר כַּדְּבַר ה' וְאָשֵׁם עַל־מְתְּנֵי:  
 {פ}  
 (ג) וַיְהִי דְבַר־ה' אֵלַי שְׁנִית לֵאמֹר:  
 (ד) קַח אֶת־הָאֲזוּר אֲשֶׁר קָנִיתָ אֲשֶׁר

Perath and cover it up there in a cleft of the rock.” (5) I went and buried it at Perath, as GOD had commanded me. (6) Then, after a long time, GOD said to me, “Go at once to Perath and take there the loincloth that I commanded you to bury there.” (7) So I went to Perath and dug up the loincloth from the place where I had buried it; and found the loincloth ruined; it was not good for anything. (8) The word of GOD came to me: (9) Thus said GOD: Even so will I ruin the overweening pride of Judah and Jerusalem. (10) This wicked people who refuse to heed My bidding, who follow the willfulness of their own hearts, who follow other gods and serve them and worship them, shall become like that loincloth, which is not good for anything. (11) For as a loincloth clings close to a man’s loins, so I brought close to Me the whole House of Israel and the whole House of Judah—declares GOD—that they might be My people, for fame, and praise, and splendor. But they would not obey. (12) And speak this word to them: Thus said the ETERNAL, the God of Israel: “Every jar should be filled with wine.” And when they say to you, “Don’t we know that every jar should be filled with wine?” (13) say to them, “Thus said GOD: I am going to fill with drunkenness all the inhabitants of this land, and the kings who sit on

על־מִתְנַיֶה וְקוּם לְךָ פְּרֹתָהּ וְטָמְנָהּ  
שֵׁם בְּנִקְיָה הַסֵּלַע: (ה) וְאַלֶּיךָ וְאַטְמְנָהּ  
בְּפֶרֶת כַּאֲשֶׁר צִוִּיתִי ה' אֹתִי: (ו) וַיְהִי  
מִקֵּץ יָמִים רַבִּים וַיֹּאמֶר ה' אֵלַי קוּם  
לְךָ פְּרֹתָהּ וְקַח מִשָּׁם אֶת־הָאֲזוּר אֲשֶׁר  
צִוִּיתִיךָ לְטַמְנוֹ-שָׁם: (ז) וְאַלֶּיךָ פְּרֹתָהּ  
וְאֶחָפֹר וְאֶקַּח אֶת־הָאֲזוּר מִן־הַמָּקוֹם  
אֲשֶׁר־טָמְנָתִיו שָׁמָּה וְהִנֵּה נִשְׁחָת  
הָאֲזוּר לֹא יִצְלַח לְכֹל: {פ}  
(ח) וַיְהִי דְבַר־ה' אֵלַי לֵאמֹר: (ט) כֹּה  
אָמַר ה' כֹּכָה אֲשַׁחֵיִת אֶת־גְּאוֹן יְהוּדָה  
וְאֶת־גְּאוֹן יְרוּשָׁלַם הַרְבִּי: (י) הָעַם הַזֶּה  
הָרַע הַמְּאָנִים | לְשִׁמוּעַ אֶת־דְּבָרֵי  
הַהִלְכִים בְּשִׁרְרוֹת לָבָם וַיִּלְכוּ אַחֲרַי  
אֱלֹקִים אֲחֵרִים לְעַבְדָם וּלְהַשְׁתַּחֲוֹת  
לָהֶם וַיְהִי כַּאֲזוּר הַזֶּה אֲשֶׁר לֹא־יִצְלַח  
לְכֹל: {ס} (יא) כִּי כַּאֲשֶׁר יִדְבֹק  
הָאֲזוּר אֶל־מִתְנֵי־אִישׁ כֵּן הַדְּבָקוֹתִי אֵלַי  
אֶת־כָּל־בַּיִת יִשְׂרָאֵל וְאֶת־כָּל־בַּיִת  
יְהוּדָה נְאֻם־ה' לְהִזּוֹת לִי לְעָם וּלְשָׁם  
וּלְתַהֲלָה וּלְתַפְאֲרָת וְלֹא שָׁמְעוּ: (יב)  
וְאָמַרְתָּ אֲלֵיהֶם אֶת־הַדְּבָר הַזֶּה  
{ס} כֹּה־אָמַר ה' אֱלֹקֵי יִשְׂרָאֵל  
כָּל־גִּבְבֹּל יִמְלֵא יַיִן וְאָמְרוּ אֵלַיךָ הַיְדַלְעִי  
לֹא גִדַע כִּי כָל־גִּבְבֹּל יִמְלֵא יַיִן: (יג)  
וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר ה' הַנְּגִי  
מִמְלֵא אֶת־כָּל־יִשְׁבֵי הָאָרֶץ הַזֹּאת  
וְאֶת־הַמְּלָכִים הַיֹּשְׁבִים לְדָוָד עַל־כִּסְאוֹ  
וְאֶת־הַכֹּהֲנִים וְאֶת־הַנְּבָאִים וְאֶת

the throne of David, and the priests and the prophets, and all the inhabitants of Jerusalem. (14) And I will smash them one against the other, parents and children alike—declares GOD; no pity, compassion, or mercy will stop Me from destroying them.” (15) Attend and give ear; be not haughty, For GOD has spoken. (16) Give honor to the ETERNAL your God Before darkness descends, Before your feet stumble On the mountains in shadow— When you hope for light, And it is turned to darkness And becomes deep gloom. (17) For if you will not give heed, My inmost self must weep, Because of your arrogance; My eye must stream and flow With copious tears, Because GOD’s flock Is taken captive. (18) Say to the king and the queen mother, “Sit in a lowly spot; For your diadems are abased, Your glorious crowns.” (19) The cities of the Negeb are shut, There is no one to open them; Judah is exiled completely, All of it exiled. (20) Raise your eyes and behold Those who come from the north: Where are the sheep entrusted to you, The flock you took pride in? (21) What will you say when they

כָּל־יְשֻׁבֵי יְרוּשָׁלַם שְׁפָרוּן: (יד)  
וּנְפֻצֹתִים אִישׁ אֶל־אָחִיו וְהָאֲבוֹת  
וְהַבָּנִים יַחְדָּו נְאֻם־ה' לֹא־אֶחְמֹל  
וְלֹא־אֶחֱוֶס וְלֹא אֲרַחֵם מִהַשְׁחִיתָם:  
(טו) שְׁמְעוּ וְהִאֲזִינוּ אֶל־תַּגְּבֹהוּ כִּי ה'  
דִּבֶּר: (טז) תִּנּוּ לֵה' אֱלֹהֵיכֶם כְּבוֹד  
בְּטָרִם יַחֲשׂוּ וּבְטָרִם יִתְנַגְּפוּ רַגְלֵיכֶם  
עַל־הָרֵי גִשְׁף וְקוֹיֹתָם לְאוֹר וְשָׁמָּה  
לְצִלְמוֹת (ישיית) [ישיית] לְעַרְפָּל: (יז)  
וְאִם לֹא תִשְׁמְעוּהָ בְּמִסְתָּרִים  
תִּבְכֶּה־נַפְשֵׁי מִפְּנֵי גֹהַ וְדָמַעַת תִּדְמַעַת  
וְתִרְדַּע עֵינַי דְּמָעָה כִּי נִשְׁבָּה עֵדֶר ה':  
{ס} (יח) אָמַר לְמַלְךְ וּלְגַבִּירָה  
הַשְׁפִּילוּ שִׁבּוֹ כִּי יִרְדַּע מִרְאֲשׁוֹתֵיכֶם  
עֲטֹרַת תְּפָאֲרֹתְכֶם: (יט) עָרֵי הַנֶּגֶב  
סֻגְרוּ וְאִין פֶּתַח הַגְּלִית יְהוּדָה כָּלָה  
הַגְּלִית שְׁלוֹמִים: {ס} (כ) (שאי)  
[שאן] עֵינֵיכֶם (וראי) [וראן] הַבָּאִים  
מִצָּפוֹן אֵינָה הָעֵדֶר נִתְּוֹלָה צֶאֱן  
תְּפָאֲרֹתָהּ: (כא) מִה־תֹּאמְרֵי כִּי־יִפְקֹד  
עָלֶיךָ וְאֵת לְמַדְתָּ אֶתְּם עָלֶיךָ אֲלֵפִים  
לְרֹאשׁ הַלְּוֹא חֲבָלִים יִאֲחֹזוּךָ כָּמוֹ אִשָּׁת  
לְדָה: (כב) וְכִי תֹאמְרֵי בְּלִבְבְּךָ מִדְּוַע  
קָרָאֲנִי אֱלֹהֵי בָּרִב עֲוֹנֶיךָ נִגְלוּ שׁוֹלֵיךָ  
נִחְמָסוּ עֲקֹבֶיךָ: (כג) הִיִּהְפֹּךְ כּוֹשֵׁי  
עוֹרוֹ וְנִמְרַח חֲבַרְבְּרֹתָיו גַּם־אֶתְּם תּוֹכְלוּ  
לְהִיטִיב לְמַדֵּי הָרַע: (כד) וְאֶפְיָצֵם  
כְּקֹשֶׁעֹבֵר לְרוֹחַ מִדְּבָר: (כה) זָה  
גּוֹרְלֶךָ מִנְּת־מִדְּוַע מֵאֵתִי נְאֻם־ה' אֲשֶׁר  
שָׁכַחְתָּ אוֹתִי וְתִבְטַחִי בַשָּׁקֶר: (כו)

appoint as your heads  
Those among you whom you trained  
to be tame?  
Shall not pangs seize you  
Like a woman in childbirth? (22)  
And when you ask yourself,  
“Why have these things befallen  
me?”  
It is because of your great iniquity  
That your skirts are lifted up,  
Your limbs exposed. (23) Can the  
Cushites change their skin,  
Or leopards their spots?  
Just as much can you do good,  
Who are practiced in doing evil! (24)  
So I will scatter you like straw that  
flies  
Before the desert wind. (25) This  
shall be your lot,  
Your measured portion from Me  
—declares GOD.  
Because you forgot Me  
And trusted in falsehood, (26) I in  
turn will lift your skirts over your  
face  
And your shame shall be seen. (27) I  
behold your adulteries,  
Your lustful neighing,  
Your unbridled depravity, your vile  
acts  
On the hills of the countryside.  
Woe to you, O Jerusalem,  
Who will not be pure!  
How much longer shall it be?

וְגַם־אֲנִי חֲשַׁפְתִּי שׁוּלְיֶיךָ עַל־פְּגָיֶיךָ  
וְנִרְאָה קְלוּנָיִךְ: (כ"ז) נֶאֱפִיֶיךָ  
וּמִצָּהֳלוֹתֶיךָ זָמַת זְנוּתֶךָ עַל־גְּבְעוֹת  
בְּשִׁדָּה רָאִיתִי שְׁקוּצָיִךָ אֹי לֵךְ  
יְרוּשָׁלַם לֹא תִטְהַרִי אַחֲרַי מִתִּי עַד:  
{ס}

**Jeremiah 15**

**ירמיהו ט"ו**

(1) GOD said to me, “Even if Moses

and Samuel were to intercede with Me, I would not be won over to that people. Dismiss them from My presence, and let them go forth! (2) And if they ask you, ‘To what shall we go forth?’ answer them, ‘Thus said GOD:

Those destined for the plague, to the plague;

Those destined for the sword, to the sword;

Those destined for famine, to famine;

Those destined for captivity, to captivity.

(3) And I will appoint over them four kinds [of punishment]—declares GOD—the sword to slay, the dogs to drag, the birds of the sky, and the beasts of the earth to devour and destroy. (4) I will make them a horror to all the kingdoms of the earth, on account of King Manasseh son of Hezekiah of Judah, and of what he did in Jerusalem.’” (5) But who will pity you, O Jerusalem, Who will console you? Who will turn aside to inquire About your welfare? (6) You cast Me off

—declares GOD —

You go ever backward.

So I have stretched out My hand to destroy you;

I cannot relent. (7) I will scatter them as with a winnowing fork Through the settlements of the

(א) וַיֹּאמֶר ה' אֵלַי אִם-יַעֲמֹד מִנְּשָׂה וַיִּשְׁמוּאֵל לְפָנַי אֵין בְּפָשִׁי אֶל-הָעַם הַזֶּה שְׁלַח מֵעַל-פָּנָי וַיֵּצְאוּ: (ב) וַהֲיִהְיֶה כִּי-יֹאמְרוּ אֵלַיךָ אָנָּה נֵצֵא וְאָמַרְתָּ אֲלֵיהֶם כֹּה-אָמַר ה' אֲשֶׁר לְמֹות לְמֹות וְאֲשֶׁר לְחָרֵב לְחָרֵב וְאֲשֶׁר לְרָעַב לְרָעַב וְאֲשֶׁר אֲרַבֵּעַ מִשְׁפָּחוֹת נְאֻם-ה' אֶת-הַחָרֵב לְהִלָּג וְאֶת-הַכְּלָבִים לְסַחֵב וְאֶת-עֹוף הַשָּׁמַיִם וְאֶת-בְּהֵמַת הָאָרֶץ לֶאֱכֹל וְלַהֲשִׁחִית: (ד) וּנְתַתִּים (לְזוּעָה) [לְזוּעוּהָ] לְכֹל מִמְּלֻכוֹת הָאָרֶץ בְּגֹלֶל מִנְּשָׂה כּוֹ-יִחְזַקְיָהוּ מֶלֶךְ יְהוּדָה עַל אֲשֶׁר-עָשָׂה בִירוּשָׁלַם: (ה) כִּי מִי-יִחַמֵּל עָלַיךָ יְרוּשָׁלַם וּמִי יִנּוּד לָךְ וּמִי יִסּוּר לְשָׂאֵל לְשָׁלֵם לָךְ: (ו) אַתָּה נִטְשָׁתָּ אֶתִּי נְאֻם-ה' אַחֲזוּר תִּלְכִּי וְאַט אֶת-יָדַי עָלַיךָ וְאֲשִׁחִיתְךָ נְלֹאִיתִי הַנִּחַם: (ז) וְאַזְרַם בְּמִזְרָה בְּשַׁעְרֵי הָאָרֶץ שְׂבַלְתִּי אֲבִדְתִּי אֶת-עַמִּי מִדְּרָכֵיהֶם לֹא-אֲשָׁבוּ: (ח) עָצְמוּ-לִי אֶלְמָנוּתוֹ מִחֹל יָמַיִם הִבֵּאתִי לָהֶם עַל-אֵם בָּחוּר שִׁדָּד בְּצַהָרִים הַפְּלַתִּי עָלֶיךָ פֶּתְאֵם עִיר וּבְהָלוֹת: (ט) אֲמַלְלָה יִלְדֹת הַשְּׁבָעָה נִפְתָּה נִפְשָׁה (בָּאָה) [בָּא] שְׂמִשָּׁה בְּעֵד יוֹמָם בּוֹשָׁה וְחִפְרָה וַיִּשְׁאָרִיתֶם לְחָרֵב אֶתֶן לְפָנַי אִיבֵיהֶם נְאֻם-ה': {ס} (י) אֹוִי-לִי אֲמִי כִּי יִלְדְתָנִי אִישׁ רִיב וְאִישׁ מְדוֹן לְכֹל-הָאָרֶץ לֹא-נִשְׁחִיתִי וְלֹא-נִגְשׁוּ-בִי

earth.  
 I will bereave, I will destroy My  
 people,  
 For they would not turn back from  
 their ways. (8) Their widows shall  
 be more numerous  
 Than the sands of the seas.  
 I will bring against them—  
 Young men and mothers together —  
 A destroyer at noonday.  
 I will bring down suddenly upon  
 them  
 Alarm and terror. (9) She who bore  
 seven is forlorn,  
 Utterly disconsolate;  
 Her sun has set while it is still day,  
 She is shamed and humiliated.  
 The remnant of them I will deliver to  
 the sword,  
 To the power of their enemies  
 —declares GOD. (10) Woe is me, my  
 mother, that you ever bore me—  
 A man of conflict and strife with all  
 the land!  
 I have not lent,  
 And I have not borrowed;  
 Yet everyone curses me. (11) GOD  
 said:  
 Surely, a mere remnant of you  
 Will I spare for a better fate! By the  
 enemy from the north  
 In a time of distress and a time of  
 disaster,  
 Surely, I will have you struck down!  
 (12) Can iron break iron and bronze?  
 (13) I will hand over your wealth and  
 your treasures  
 As a spoil, free of charge,

כְּלֵה מִקְלָלוֹנִי: {ס} (יא) אָמַר  
 ה' אִם-לֹא (שְׁרוּתְךָ) [שְׁרִיתִיךָ] לְטוֹב  
 אִם-לֹא | הִפְגַּעְתִּי בְךָ בַעַת רָעָה  
 וּבַעַת צָרָה אֶת-הָאִיב: (יב) הִירָע  
 בְּרָזַל | בְּרָזַל מִצָּפוֹן וּנְהַשְׁת: (יג)  
 חִילֶךָ וְאוֹצְרוֹתֶיךָ לְבָז אֶתֵּן לֹא בְמַחֲרִיר  
 וּבְכָל-חַטָּאוֹתֶיךָ וּבְכָל-גְּבוּלוֹיֶיךָ: (יד)  
 וְהָעִבְרָתִי אֶת-אִיבֶיךָ בְּאַרְצְךָ לֹא יִדְעוּ  
 כִּי-אֲנִי קֹדֶדְתָּה בְּאֶפְרַיִם עָלֵיכֶם תּוֹקֵד:  
 {ס} (טו) אַתָּה יִדְעָתָה ה' זְכַרְנִי  
 וּפְקֹדוֹתַי וְהִנָּקֶם לִי מִרְדְּפֵי אֶל-לְאֹרֶךְ  
 אַפְּךָ תִּקְחֵנִי דָע שְׂאֵתִי עָלֶיךָ חֶרְפָּה:  
 (טז) נִמְצְאוּ דְבָרֶיךָ וְאֶכְלֵם וַיְהִי  
 (דְּבָרֶיךָ) [דְּבָרֶיךָ] לִי לְשִׁשּׁוֹן וּלְשִׁמְחַת  
 לְבָבִי כִּי-נִקְרָא שְׁמִי עָלַי ה' אֱלֹהֵי  
 צְבָאוֹת: {ס} (יז) לֹא-יִשְׁבְּתִי  
 בְּסוֹד-מְשַׁחֲקִים וְאֶעֱלֶז מִפְּנֵי יְדֹה בְּיָד  
 יִשְׁבְּתִי כִּי-זָעַם מִלְּאֲתָנִי: (יח) לָמָּה  
 הִנֵּה כְּאִבִּי נִצַּח וּמִכְּתִי אֲנוּשָׁה מֵאֲנָה  
 הִרְפָּא הִיוּ תְהַיָּה לִי כְמוֹ אֲכֹזֵב מִיָּם לֹא  
 נִאֶמְנוּ: {ס} (יט) לָכֵן כֹּה-אָמַר  
 ה' אִם-תָּשׁוּב וְאֲשִׁיבֶךָ לְפָנַי תַּעֲמֹד  
 וְאִם-תּוֹצֵיא יִקָּר מִזִּזְלִל כְּפִי תְהַיָּה  
 יִשְׁבוּ הַלְמָה אֵלַיךָ וְאַתָּה לֹא-תָשׁוּב  
 אֵלֵיהֶם: (כ) וּנְתַתִּיךָ לְעַם הַזֶּה לְחֹמֶת  
 נְחֹשֶׁת בְּצוּרָה וְנִלְחַמוּ אֵלַיךָ וְלֹא-יִוָּכְלוּ  
 לָךְ כִּי-אַתָּה אַנְי לְהוֹשִׁיעַ וְלְהַצִּילָךְ  
 נְאֻם-ה': (כא) וְהִצַּלְתִּיךָ מִיַּד רָעִים  
 וּפְדִיתִיךָ מִכַּף עֲרָצִים: {ס}



Because of all your sins throughout  
your territory. (14) And I will bring  
your enemies  
By way of a land you have not  
known. For a fire has flared in My  
wrath,  
It blazes against you. (15) O  
ETERNAL One, you know—  
Remember me and take thought of  
me,  
Avenge me on those who persecute  
me;  
Do not yield to Your patience,  
Do not let me perish! Consider how I  
have borne insult  
On Your account. (16) When Your  
words were offered, I devoured  
them;  
Your word brought me the delight  
and joy  
Of knowing that Your name is  
attached to me,  
O ETERNAL One, God of Hosts. (17) I  
have not sat in the company of  
revelers  
And made merry!  
I have sat lonely because of Your  
hand upon me,  
For You have filled me with gloom.  
(18) Why must my pain be endless,  
My wound incurable,  
Resistant to healing?  
You have been to me like a spring  
that fails,  
Like waters that cannot be relied on.  
(19) Assuredly, thus said GOD:  
If you turn back, I shall take you  
back

And you shall stand before Me;  
 If you produce what is noble  
 Out of the worthless,  
 You shall be My spokesman.  
 They shall come back to you,  
 Not you to them. (20) Against this  
 people I will make you  
 As a fortified wall of bronze:  
 They will attack you,  
 But they shall not overcome you,  
 For I am with you to deliver and save  
 you  
 —declares GOD. (21) I will save you  
 from the hands of the wicked  
 And rescue you from the clutches of  
 the violent.

**Jeremiah 17**

(1) The guilt of Judah is inscribed  
 With a stylus of iron,  
 Engraved with an adamant point  
 On the tablet of their hearts,  
 And on the horns of their altars, (2)  
 While their children remember  
 Their altars and sacred posts, By  
 verdant trees,  
 Upon lofty hills. (3) Because of the  
 sin of your shrines  
 Throughout your borders,  
 I will make your rampart a heap in  
 the field,  
 And all your treasures a spoil. (4)  
 You will forfeit, by your own act,  
 The inheritance I have given you;  
 I will make you a slave to your  
 enemies  
 In a land you have never known.

**ירמיהו י"ז**

(א) חֲטָאת יְהוּדָה כְּתוּבָה בְּעֵט בַּרְזֶל  
 בְּצַפְרֹן שְׁמִיר חֲרוּשָׁה עַל-לִוּחַ לִבָּם  
 וּלְקַרְנֹת מִזְבְּחֹתֵיכֶם: (ב) כְּזֹכֵר  
 בְּנֵיהֶם מִזְבְּחֹתָם וְאֲשֵׁרֵיהֶם עַל-עֵץ  
 רַעֲנָן עַל גְּבְעוֹת הַגְּבֻהוֹת: (ג) הַרְרֵי  
 בַשָּׂדֶה חִילָהּ כָּל-אוֹצְרוֹתֶיהָ לִבְזוֹ אֲתָנוּ  
 בְּמִתְיָהּ בְּחֲטָאת בְּכָל-גְּבוּלֶיהָ: (ד)  
 וְשִׁמְטֹתֶיהָ וּבָהּ מִנְחָלֹתֶיהָ אֲשֶׁר נָתַתִּי לָהּ  
 וְהַעֲבַדְתֶּיהָ אֶת-אֵיכָיֶהּ בְּאֶרֶץ אֲשֶׁר  
 לֹא-יַדְעֶתָ כִּי-אֵשׁ קִדְחֹתָם בְּאֶפֶי  
 עַד-עוֹלָם תִּוְקָד: {ס} (ה) כֹּה אָמַר  
 ה' אֱרוֹר הַגְּבֹר אֲשֶׁר יִבְטַח בְּאָדָם  
 וְאֵשׁ בְּאֶשׁ זָרְעוֹ וּמְנִי-ה' יְסוּר לְבוֹ: (ו)  
 וְהָיָה כְּעָרְעָר בְּעָרְבָה וְלֹא יִרְאֶה

For you have kindled the flame of  
 My wrath  
 That shall burn for all time. (5) Thus  
 said GOD:  
 Cursed is the man who trusts in  
 mortals,  
 Who makes mere flesh his strength,  
 And turns his thoughts from GOD.  
 (6) He shall be like a bush in the  
 desert,  
 Which does not sense the coming of  
 good:  
 It is set in the scorched places of the  
 wilderness,  
 In a barren land without inhabitant.  
 (7) Blessed is the man who trusts in  
 GOD,  
 Whose trust is GOD alone. (8) He  
 shall be like a tree planted by waters,  
 Sending forth its roots by a stream:  
 It does not sense the coming of heat,  
 Its leaves are ever fresh;  
 It has no care in a year of drought,  
 It does not cease to yield fruit. (9)  
 Most devious is the heart;  
 It is perverse—who can fathom it?  
 (10) I GOD probe the heart,  
 Search the mind—  
 To repay each person according to  
 their own ways,  
 With the proper fruit of their deeds.  
 (11) Like a partridge hatching what  
 she did not lay  
 So are those who amass wealth by  
 unjust means;  
 In mid-life it will leave them,  
 And in the end they will be proved  
 fools. (12) O Throne of Glory exalted

כִּי־יִבּוֹא טוֹב וְשָׁכַן חַרְרִים בַּמִּדְבָּר  
 אֶרֶץ מְלַחָה וְלֹא תִשָּׁב: {ס} (ז)  
 בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בֵּה' וְהָיָה ה'  
 מִבְּטָחוֹ: (ח) וְהָיָה כַּעֵץ | שֶׁתּוֹל  
 עַל־מַיִם וְעַל־יּוֹבֵל יִשְׁלַח שָׁרְשָׁיו וְלֹא  
 (יֵרָא) [יֵרָאֵה] כִּי־יִבֹא הֵם וְהָיָה עֲלֵהוּ  
 רַעֲנָן וּבְשֹׁנֶת בְּצִרְתּוֹ לֹא יִדָּאָג וְלֹא  
 יִמְיֵשׁ מַעֲשׂוֹת פְּרִי: (ט) עֵקֶב הַלֵּב מִכָּל  
 וְאֲנָשׁ הוּא מִי יִדְעֶנּוּ: (י) אֲנִי ה' חֹקֵר  
 לֵב בַּחֲזוֹן כְּלִיּוֹת וְלִתְתּוֹ לְאִישׁ כְּדַרְכּוֹ  
 כַּפְרִי מֵעֲלָלָיו: {ס} (יא) קוֹרֵא  
 דָּגֵר וְלֹא יֵלֵד עֲשֵׂה עֲשֶׂר וְלֹא בְּמִשְׁפַּט  
 בַּחֲצֵי יָמוֹ יַעֲזֹבֵנוּ וּבְאַחֲרֵיתוֹ יִהְיֶה נֶבֶל:  
 (יב) כִּסֵּא כְבוֹד מְרוֹם מְרֹאשׁוֹן מְקוֹם  
 מְקוֹדְשָׁנוּ: (יג) מְקוֹה יִשְׂרָאֵל ה'  
 כָּל־עֲזוֹבֶיהָ יִבְשׁוּ (יִסּוּרִי) [וְסוּרִי]  
 בְּאֶרֶץ יִכְתְּבוּ כִּי עֲזָבוּ מְקוֹר מַיִם־חַיִּים  
 אֶת־ה': {פ}  
 (יד) רִפְאֵנִי ה' וְאַרְפָּא הוֹשִׁיעֵנִי  
 וְאוֹשַׁעַה כִּי תִהְלֹתִי אִתָּה: (טו)  
 הִנֵּה־הִמָּה אֹמְרִים אֵלַי אֵיךְ דִּבַּר־ה'  
 יִבּוֹא נָא: (טז) וְאֲנִי לֹא־אֶצְתִּי | מִרְעֵה  
 אַחֲרֶיךָ וַיּוֹם אָנוּשׁ לֹא הִתְאַוִּיתִי אִתָּה  
 יִדְעַתְּ מוֹצֵא שְׁפָתַי נֹכַח פְּגִיף הָיָה: (יז)  
 אֶל־תִּהְיֶה־לִּי לְמַחְתָּה מִחֲסִי־אִתָּה  
 כְּיוֹם רָעָה: (יח) יִבְשׁוּ רַגְלֵי  
 וְאֶל־אַבְשָׁה אֲנִי יִתְמוּ הִמָּה וְאֶל־אַחֲתָה  
 אֲנִי הִבִּיא עֲלֵיהֶם יוֹם רָעָה וּמִשְׁנֵה  
 שִׁבְרוֹן שִׁבְרָם: {ס} (יט)

from of old,  
 Our Sacred Shrine! (13) O Hope of  
 Israel! O ETERNAL One !  
 All who forsake You shall be put to  
 shame,  
 Those in the land who turn from You  
 For they have forsaken GOD,  
 The Fount of living waters. (14) Heal  
 me, O ETERNAL One, and let me be  
 healed;  
 Save me, and let me be saved;  
 For You are my glory. (15) See, they  
 say to me:  
 “Where is GOD’s prediction?  
 Let it come to pass!” (16) But I have  
 not evaded  
 Being a shepherd in your service,  
 Nor have I longed for the fatal day.  
 You know the utterances of my lips,  
 They were ever before You. (17) Do  
 not be a cause of dismay to me;  
 You are my refuge in a day of  
 calamity. (18) Let my persecutors be  
 shamed,  
 And let not me be shamed;  
 Let them be dismayed,  
 And let not me be dismayed.  
 Bring on them the day of disaster,  
 And shatter them with double  
 destruction.  
 (19) Thus said GOD to me: Go and  
 stand in the People’s Gate, by which  
 the kings of Judah enter and by  
 which they go forth, and in all the  
 gates of Jerusalem, (20) and say to  
 them: Hear the word of GOD, O  
 kings of Judah, and all Judah, and all  
 the inhabitants of Jerusalem who

כה-אמר ה' אלי ה'לוד ועמדת ב'שער  
 בני-העם] (עם) אשר יבאו בו מלכי  
 יהודה ואשר יצאו בו ובכל שערי  
 ירושלים: (כ) ואמרת אליהם שמעו  
 דבר-ה' מלכי יהודה וכל-יהודה וכל  
 ישבתי ירושלים הבאים בשערים  
 האלה: (כא) כה אמר ה' השמרו  
 בנפשותיכם ואל-תשאו משא ביום  
 השבת והבאתם בשערי ירושלים:  
 (כב) ולא-תוציאו משא מבתיכם ביום  
 השבת וכל-מלאכה לא תעשו  
 וקדשתם את-יום השבת כאשר צויתי  
 את-אבותיכם: (כג) ולא שמעו ולא  
 הטו את-אזנם ויקשו את-ערכם  
 לבלתי (שומע) [שמוע] ולבלתי קחת  
 מוסר: (כד) והיה אם-שמע תשמעון  
 אלי נאם-ה' לבלתי | הביא משא  
 בשערי העיר הזאת ביום השבת  
 ולקדש את-יום השבת לבלתי  
 עשות-בה כל-מלאכה: (כה) ובאו  
 בשערי העיר הזאת מלכים | ושרים  
 ישרים על-פסא דוד רכבים | ברכב  
 ובסוסים המה ושריהם איש יהודה  
 וישבתי ירושלים וישבה העיר-הזאת  
 לעולם: (כו) ובאו מערי-יהודה  
 ומסביבות ירושלים ומארח ב'ג'מן  
 ומן-השפלה ומן-ההר ומן-הגב  
 מבאים עולה וזבח ומנחה ולבונה  
 ומבאי תודה בית ה': (כז) ואם-לא  
 תשמעו אלי לקדש את-יום השבת

enter by these gates! (21) Thus said GOD: Guard yourselves for your own sake against carrying burdens on the sabbath day, and bringing them through the gates of Jerusalem. (22) Nor shall you carry out burdens from your houses on the sabbath day, or do any work, but you shall hallow the sabbath day, as I commanded your ancestors. (23) (But they would not listen or turn their ear; they stiffened their necks and would not pay heed or accept discipline.) (24) If you obey Me—declares GOD—and do not bring in burdens through the gates of this city on the sabbath day, but hallow the sabbath day and do no work on it, (25) then through the gates of this city shall enter kings who sit upon the throne of David, with their officers—riding on chariots and horses, they and their officers—and the citizenry of Judah and the inhabitants of Jerusalem. And this city shall be inhabited for all time. (26) And people shall come from the towns of Judah and from the environs of Jerusalem, and from the land of Benjamin, and from the Shephelah, and from the hill country, and from the Negeb, bringing burnt offerings and sacrifices, grain offerings and frankincense, and bringing offerings of thanksgiving to the House of GOD. (27) But if you do not obey My command to hallow the sabbath day

וּלְבַלְתִּי | שְׂאֵת מִשָּׂא וּבָא בְּשַׁעְרֵי  
 יְרוּשָׁלַם בְּיוֹם הַשַּׁבָּת וְהִצַּתִּי אִישׁ  
 בְּשַׁעְרֵיהָ וְאָכְלָה אֶרְמְנוֹת יְרוּשָׁלַם וְלֹא  
 תִכְבֶּה: {פ}

and to carry in no burdens through the gates of Jerusalem on the sabbath day, then I will set fire to its gates; it shall consume the fortresses of Jerusalem and it shall not be extinguished.

### Jeremiah 19

(1) Thus said GOD: Go buy a jug of potter's ware. And [take] some of the elders of the people and the priests, (2) and go out to the Valley of Ben-hinnom—at the entrance of the Harsith Gate—and proclaim there the words that I will speak to you. (3) Say: “Hear the word of GOD, O kings of Judah and inhabitants of Jerusalem! Thus said GOD of Hosts, the God of Israel: I am going to bring such disaster upon this place that the ears of all who hear about it will tingle. (4) For they and their ancestors and the kings of Judah have forsaken Me, and have made this place alien [to Me]; they have sacrificed in it to other gods whom they have not experienced, and they have filled this place with the blood of the innocent. (5) They have built shrines to Baal, to put their children to the fire as burnt offerings to Baal—which I never commanded, never decreed, and which never came to My mind. (6) Assuredly, a time is coming—declares GOD—when this place shall no longer be called Topheth or Valley of

### ירמיהו י"ט

(א) כֹּה אָמַר ה' הִלֵּךְ וְקִנִּיתָ בְּקִבְּךָ  
 יוֹצֵר חָרָשׁ וּמְזַקֵּן הָעָם וּמְזַקֵּנִי  
 הַכֹּהֲנִים: (ב) וַיֵּצְאֶתְךָ אֶל־גֵּיא בְּנֵי־הַנֶּחֱם  
 אֲשֶׁר פָּתַח לְשַׁעַר (הַחֲרוֹסוֹת)  
 [הַחֲרוֹסִית] וְקִרְאתָ שֵׁם אֶת־הַדְּבָרִים  
 אֲשֶׁר־אֲדַבֵּר אֵלֶיךָ: (ג) וְאָמַרְתָּ שְׁמַעוּ  
 דְּבַר־ה' מַלְכֵי יְהוּדָה וַיִּשְׁבִּי יְרוּשָׁלַם  
 כֹּה־אָמַר ה' צָבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי  
 מֵבִיא רָעָה עַל־הַמָּקוֹם הַזֶּה אֲשֶׁר  
 כָּל־שְׁמֵעָה תִצְלָנָה אָזְנוֹ: (ד) יַעַן וְ  
 אֲשֶׁר עָזַבְנִי וַיִּנְכְּרוּ אֶת־הַמָּקוֹם הַזֶּה  
 וַיִּקְטְרוּ־בוֹ לְאֱלֹהִים אֲחֵרִים אֲשֶׁר  
 לֹא־יָדְעוּם הִמָּה וְאֲבוֹתֵיהֶם וּמִלְכֵי  
 יְהוּדָה וּמִלְאוּ אֶת־הַמָּקוֹם הַזֶּה דָם  
 נְקִיָּם: (ה) וּבָנוּ אֶת־בָּמֹת הַבַּעַל  
 לְשָׂרֵף אֶת־בְּנֵיהֶם בְּאֵשׁ עֲלוֹת לְבַעַל  
 אֲשֶׁר לֹא־צִוִּיתִי וְלֹא דִבַּרְתִּי וְלֹא  
 עָלְתָה עַל־לִבִּי: {פ}  
 (ו) לָכֵן הִנֵּה־יָמִים בָּאִים נְאֻם־ה'  
 וְלֹא־יִקְרָא לְמָקוֹם הַזֶּה עוֹד הַתְּפֹת  
 וְגֵיא בְּנֵי־הַנֶּחֱם כִּי אִם־גֵּיא הַהֲרָגָה: (ז)  
 וּבִקְתִי אֶת־עֵצַת יְהוּדָה וַיְרוּשָׁלַם

Ben-hinnom, but Valley of Slaughter. (7) “And I will frustrate the plans of Judah and Jerusalem in this place. I will cause them to fall by the sword before their enemies, by the hand of those who seek their lives; and I will give their carcasses as food to the birds of the sky and the beasts of the earth. (8) And I will make this city an object of horror and hissing; everyone who passes by it will be appalled and will hiss over all its wounds. (9) And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall devour one another’s flesh—because of the desperate straits to which they will be reduced by their enemies, who seek their life.” (10) Then you shall smash the jug in the sight of those who go with you, (11) and say to them: “Thus said GOD of Hosts: So will I smash this people and this city, as one smashes a potter’s vessel, which can never be mended. And they shall bury in Topheth until no room is left for burying. (12) That is what I will do to this place and its inhabitants—declares GOD. I will make this city like Topheth: (13) the houses of Jerusalem and the houses of the kings of Judah shall be impure, like that place Topheth—all the houses on the roofs of which offerings were made to the whole host of heaven and libations were poured out to other gods.” (14)

בְּמִקְוֹם הַזֶּה וְהִפְלִיתִים בְּחֶרֶב לְפָנַי  
אֲבִיָּהֶם וּבִיד מִבְּקָשֵׁי נַפְשָׁם וְנִתְּתִי  
אֶת־נַבְלָתָם לְמֵאֲכָל לְעוֹף הַשָּׁמַיִם  
וּלְבְּהֵמַת הָאָרֶץ: (ח) וְשָׂמֹתִי אֶת־הָעִיר  
הַזֹּאת לְשִׁמָּה וּלְשָׂרָקָה כָּל עֹבֵר עָלֶיהָ  
יִשֹּׁם וַיִּשְׂרַק עַל־כָּל־מִכְתָּהָ: (ט)  
וְהֶאֱכַלְתִּים אֶת־בָּשָׂר בְּנֵיהֶם וְאֶת בָּשָׂר  
בְּנֹתֵיהֶם וְאִישׁ בָּשָׂר־רֵעֵהוּ יֹאכְלוּ  
בְּמִצּוֹר וּבְמִצּוֹק אֲשֶׁר יֵצִיקוּ לָהֶם  
אֲבִיָּהֶם וּמִבְּקָשֵׁי נַפְשָׁם: (י) וְשִׁבַּרְתָּ  
הַבְּקָבֶקֶק לְעֵינַי הָאֲנֻשִׁים הַהֵלְכִים  
אוֹתָהּ: (יא) וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר  
ה' צָבָאוֹת כֹּכָה אֲשַׁבֵּר אֶת־הָעַם הַזֶּה  
וְאֶת־הָעִיר הַזֹּאת כַּאֲשֶׁר יִשְׁבֹּר  
אֶת־כְּלֵי הַיּוֹצֵר אֲשֶׁר לֹא־יִוָּכַל לְהִרְפָּה  
עוֹד וּבִתְּפֹת יִקְבְּרוּ מֵאֵין מְקוֹם לְקַבֹּר:  
(יב) כֹּה־אָעֻשֶׂה לְמִקְוֹם הַזֶּה נְאֻם־ה'  
וּלְיוֹשְׁבָיו וּלְתֵת אֶת־הָעִיר הַזֹּאת  
כְּתֹפֶת: (יג) וְהָיוּ בְּתֵי יְרוּשָׁלַם וּבְתֵי  
מְלָכֵי יְהוּדָה כְּמִקְוֹם הַתְּפֹת הַטְּמֵאִים  
לְכֹל הַבְּתִים אֲשֶׁר קִטְּרוּ עַל־גִּגְתֵיהֶם  
לְכֹל צָבָא הַשָּׁמַיִם וְהַיָּם נְסֻכִים  
לְאֱלֹקִים אֲחֵרִים: {פ}  
(יד) וַיָּבֵא יְרֵמְיָהוּ מִהַתְּפֹת אֲשֶׁר  
שָׁלַחֹ ה' שָׁם לְהַנְבִּיא וַיַּעֲמֵד בַּחֲצַר  
בֵּית־ה' וַיֹּאמֶר אֶל־כָּל־הָעַם:  
{ס} כֹּה־אָמַר ה' צָבָאוֹת  
אֱלֹקֵי יִשְׂרָאֵל הַנְּגִי מִבֵּי אֶל־הָעִיר  
הַזֹּאת וְעַל־כָּל־עֲרִיָּה אֶת כָּל־הַרְעָה  
אֲשֶׁר דִּבַּרְתִּי עָלֶיהָ כִּי הִקְשׁוּ

When Jeremiah returned from Topheth, where GOD had sent him to prophesy, he stood in the court of the House of GOD and said to all the people: (15) “Thus said GOD of Hosts, the God of Israel: I am going to bring upon this city and upon all its villages all the disaster that I have decreed against it, for they have stiffened their necks and refused to heed My words.”

אֶת־עַרְפָּם לְבַלְתִּי שְׁמוֹעַ אֶת־דְּבָרַי:

### Jeremiah 20

(1) Pashhur son of Immer, the priest who was chief officer of the House of GOD, heard Jeremiah prophesy these things. (2) Pashhur thereupon had Jeremiah flogged and put in the cell at the Upper Benjamin Gate in the House of GOD. (3) The next day, Pashhur released Jeremiah from the cell.

But Jeremiah said to him, “GOD has named you not Pashhur, but Magor-missabib. (4) For thus said GOD: I am going to deliver you and all your friends over to terror: they will fall by the sword of their enemies while you look on. I will deliver all Judah into the hands of the king of Babylon; he will exile them to Babylon or put them to the sword. (5) And I will deliver all the wealth, all the riches, and all the prized possessions of this city, and I will also deliver all the treasures of the kings of Judah into the hands of

### ירמיהו כ'

(א) וַיִּשְׁמַע פֶּשְׁחוֹר בֶּן־אִמֶּר הַכֹּהֵן  
וְהוּא־פְּקִיד נָגִיד בְּבַיִת ה' אֶת־יְרֵמְיָהוּ  
נֹבֵא אֶת־הַדְּבָרִים הָאֵלֶּה: (ב) וַיִּנְכַּח  
פֶּשְׁחוֹר אֶת יְרֵמְיָהוּ הַנְּבִיא וַיִּתֵּן אֹתוֹ  
עַל־הַמַּהְפֹּכֶת אֲשֶׁר בְּשַׁעַר בְּנֵי־מִן  
הָעֵלְיוֹן אֲשֶׁר בְּבַיִת ה': (ג) וַיְהִי  
מִמָּחֳרָת וַיֵּצֵא פֶּשְׁחוֹר אֶת־יְרֵמְיָהוּ  
מִן־הַמַּהְפֹּכֶת וַיֹּאמֶר אֵלָיו יְרֵמְיָהוּ לֵאמֹר  
פֶּשְׁחוֹר קָרָא ה' שְׁמִי כִי אִם־מָגוֹר  
מִסָּבִיב: {ס} (ד) כִּי כֹה אָמַר ה'  
הַנְּגִי נִתְּנָה לְמָגוֹר לָךְ וְלְכָל־אֲהַבָּיִךְ  
וְנָפְלוּ בְּחֶרֶב אִיְבֵיהֶם וְעֵינֶיךָ רְאוּת  
וְאֶת־כָּל־יְהוּדָה אֲתָן בְּיַד מֶלֶךְ־בָּבֶל  
וְהִגַּלְתָּם בְּבֶלְהָ וְהִכְּתָם בְּחֶרֶב: (ה) וְנִתְּתִי  
אֶת־כָּל־חֶסֶן הָעִיר הַזֹּאת  
וְאֶת־כָּל־יְגִיעָה וְאֶת־כָּל־יְקָרָה וְאֶת  
כָּל־אוֹצְרוֹת מַלְכֵי יְהוּדָה אֲתָן בְּיַד  
אִיְבֵיהֶם וּבְזוּזָם וְלִקְחוּם וְהִבְיָאוּם



their enemies: they shall seize them as plunder and carry them off to Babylon. (6) As for you, Pashhur, and all who live in your house, you shall go into captivity. You shall come to Babylon; there you shall die and there you shall be buried, and so shall all your friends to whom you prophesied falsely.” (7) You enticed me, O ETERNAL One, and I was enticed;

You overpowered me and You prevailed.

I have become a constant laughingstock,

Everyone jeers at me. (8) For every time I speak, I must cry out, Must shout, “Lawlessness and rapine!”

For the word of GOD causes me Constant disgrace and contempt. (9) I thought, “I will not mention it, No more will I speak in God’s name”—

But [the divine word] was like a raging fire in my heart, Shut up in my bones;

I could not hold it in, I was helpless.

(10) I heard the whispers of the crowd—

Terror all around:

“Inform! Let us inform against him!”

All my [supposed] friends

Are waiting for me to stumble:

“Perhaps he can be entrapped,

And we can prevail against him

And take our vengeance on him.”

(11) But GOD is with me like a

בְּבִלְיָהּ: (ו) וְאַתָּה פִּשְׁחֹר וְכָל יִשְׁבֵי  
 בֵיתְךָ תִּלְכּוּ בַּיָּשָׁבִי וּבְכָל תְּבוֹא וְשָׁם  
 תָּמוּת וְשָׁם תִּקְבֹּר אֶתְּהָ וְכָל־אֶהְבִּיךָ  
 אֲשֶׁר־נִבֵּאתָ לָהֶם בַּשִּׁקָּר: {פ}  
 (ז) פָּתִיתַנִּי ה' וְאַפְּתַח חֻזְקַתְנִי וְתוֹכַל  
 הִיִּיתִי לְשִׁחֻק כָּל־הַיּוֹם כִּלְיָהּ לַעֲגָ לִי:  
 (ח) כִּי־מִדֵּי אֲדַבֵּר אֶזְעַק חֲמָס וְשׂוֹד  
 אֶקְרָא כִּי־הָיָה דְבַר־ה' לִי לְחֶרֶף  
 וּלְקָלָס כָּל־הַיּוֹם: (ט) וְאַמְרַתִּי  
 לֹא־אֶזְכָּרְנוּ וְלֹא־אֲדַבֵּר עוֹד בַּשִּׁמּוֹ  
 וְהָיָה בְּלִבִּי כְּאִשׁ בַּעֲרַת עֵצָר בַּעֲצָמַתִּי  
 וְנִלְאַיתִי כְּלֶכֶל וְלֹא אוֹכֵל: (י) כִּי  
 שָׁמַעְתִּי דְבַת רַבִּים מְגֹר מִסְבִּיב הַגִּידוּ  
 וְנִגִּידוּנוּ כָּל אֲנֹשׁ שְׁלֹמִי שְׁמֵרִי צִלְעֵי  
 אוֹלֵי יַפְתָּה וְנוֹכְלָה לֹו וְנִקְחָה נִקְמַתְנוּ  
 מִמֶּנּוּ: (יא) וְה' אוֹתִי כְּגִבּוֹר עָרִיץ  
 עַל־כֵּן רִדְפֵי יַכְּשֻׁלוּ וְלֹא יִכְּלוּ בָשׂוּ  
 מֵאֵד כִּי־לֹא הִשְׁפִּילוּ כְּלַמַּת עוֹלָם לֹא  
 תִשְׁכַּח: (יב) וְה' צָבָאוֹת בַּחֲן צִדִּיק  
 רֹאֶה כְלִיּוֹת וְלֵב אֶרְאֶה נִקְמַתְךָ מִהֶם  
 כִּי אֵלֶיךָ גִּלִּיתִי אֶת־רִיבִי: {ס}  
 (יג) שִׁירוּ לָהּ הַלְלוּ אֶת־ה' כִּי הִצִּיל  
 אֶת־נַפְשׁ אֲבִיוֹן מִיַּד מְרַעִים:  
 {ס} (יד) אָרוּר הַיּוֹם אֲשֶׁר  
 יִלְדַתִּי בּוֹ יוֹם אֲשֶׁר־יִלְדַתְנִי אִמִּי  
 אֶל־יְהִי בְרוּךְ: (טו) אָרוּר הָאִישׁ אֲשֶׁר  
 בָּשָׂר אֶת־אָבִי לֹא־מָר יִלְד־לָהּ בֶּן זָכָר  
 שִׁמַּח שְׂמִחָהּ: (טז) וְהָיָה הָאִישׁ הַהוּא  
 כְּעֶרְיָם אֲשֶׁר־הִפְּךָ ה' וְלֹא נִחַם וְשָׁמַע  
 זַעֲקָה בַּבִּקָּר וּתְרוּעָה בַּעַת צְהָרִים:

mighty warrior;  
Therefore my persecutors shall  
stumble;  
They shall not prevail and shall not  
succeed.  
They shall be utterly shamed  
With a humiliation for all time,  
Which shall not be forgotten. (12) O  
GOD of Hosts, You who test the  
righteous,  
Who examine the heart and the  
mind,  
Let me see Your retribution upon  
them,  
For I lay my case before You. (13)  
Sing unto GOD,  
Praise GOD —  
Who has rescued the needy  
From the hands of evildoers! (14)  
Accursed be the day  
That I was born!  
Let not the day be blessed  
When my mother bore me! (15)  
Accursed be the man  
Who brought my father the news  
And said, “A boy  
Is born to you,”  
And gave him such joy! (16) Let that  
man become like the cities that GOD  
overthrew without relenting!  
Let him hear shrieks in the morning  
And battle shouts at noontide— (17)  
Because [God] did not kill me before  
birth  
So that my mother might be my  
grave,  
And her womb big [with me] for all  
time. (18) Why did I ever issue from

(יז) אֲשֶׁר לֹא-מוֹתַתְנִי מִרְחֹם וַתְּהִי-לִי  
אֱמִי קִבְרִי וְרַחֲמָהּ תִּרְתַּעוֹלָם: (יח)  
לָמָּה זֶה מִרְחֹם יִצְאָתִי לְרֵאוֹת עָמֶל  
וַיִּגְוֹן וַיִּכְלוּ בְּבִשְׁתַּי יָמָי: {פ}

the womb,  
To see misery and woe,  
To spend all my days in shame!

**Jeremiah 22**

(1) Thus said GOD: Go down to the palace of the king of Judah, where you shall utter this word. (2) Say: “Hear the word of GOD: O king of Judah, you who sit on the throne of David, and your courtiers and your subjects who enter these gates! (3) Thus said GOD: Do what is just and right; rescue from the defrauder anyone who is robbed; do not wrong the stranger, the fatherless, and the widow; commit no lawless act, and do not shed the blood of the innocent in this place. (4) For if you fulfill this command, then through the gates of this palace shall enter kings of David’s line who sit upon his throne, riding horse-drawn chariots, with their courtiers and their subjects. (5) But if you do not heed these commands, I swear by Myself—declares GOD—that this palace shall become a ruin.” (6) For thus said GOD concerning the royal palace of Judah:

You are as Gilead to Me,  
As the summit of Lebanon;  
But I will make you a desert,  
Uninhabited towns. (7) I will  
appoint destroyers against you,  
Each with his tools;  
They shall cut down your choicest

**ירמיהו כ"ב**

(א) כֹּה אָמַר ה' רֵד בֵּית־מֶלֶךְ יְהוּדָה  
וּדְבַרְתָּ שָׁם אֶת־הַדְּבָר הַזֶּה: (ב)  
וְאָמַרְתָּ שְׁמַע דְּבַר־ה' מֶלֶךְ יְהוּדָה  
הַיֹּשֵׁב עַל־כִּסֵּא דָוִד אַתָּה וְעַבְדֶּיךָ  
וְעַמֶּיךָ הַבָּאִים בַּשְּׁעָרִים הָאֵלֶּה: (ג)  
כֹּה אָמַר ה' עֲשׂוּ מִשְׁפָּט וּצְדָקָה  
וְהַצִּילוּ גִזּוֹל מִיַּד עֹשׂוֹק וְגֵר יְתוֹם  
וְאַל־מַנְהֵ אֶל־תַּנּוּ אֶל־תַּחֲמֹסוּ וְדָם נָקִי  
אַל־תִּשְׁפְּכוּ בַּמָּקוֹם הַזֶּה: (ד) כִּי  
אִם־עֲשׂוּ תַעֲשׂוּ אֶת־הַדְּבָר הַזֶּה וּבָאוּ  
בְּשַׁעְרֵי הַבַּיִת הַזֶּה מְלָכִים יֹשְׁבִים  
לְדָוִד עַל־כִּסְאוֹ רֹכְבִים בְּרֶכֶב וּבַסּוּסִים  
הוּא וְעַבְדּוֹ וְעַמּוֹ: (ה) וְאִם לֹא תִשְׁמְעוּ  
אֶת־הַדְּבָרִים הָאֵלֶּה בְּי נִשְׁפַּעְתִּי  
נְאֻם־ה' כִּי־לְחַרְבָּה יִהְיֶה הַבַּיִת הַזֶּה:  
{ פ }

(ו) כִּי־כֹה אָמַר ה' עַל־בַּיִת מֶלֶךְ  
יְהוּדָה גִּלְעָד אַתָּה לִי רֹאשׁ הַלְּבָנוֹן  
אִם־לֹא אֲשִׁיתֶךָ מִדְּבַר עָרִים לֹא  
(נושבה) [נושבו]: (ז) וְקִדַּשְׁתִּי עָלֶיךָ  
מִשְׁחַתֵּתִים אִישׁ וְכַלְיוֹ וְכָרְתוּ מִבְּחַר  
אַרְזֵיךָ וְהַפִּילוּ עַל־הָאָשׁ: (ח) וְעָבְרוּ  
גוֹיִם רַבִּים עַל הָעִיר הַזֹּאת וְאָמְרוּ  
אִישׁ אֶל־רֵעֵהוּ עַל־מָה עָשָׂה ה' כֹּכָה

cedars

And make them fall into the fire.

(8) And when many nations pass by this city and people ask one another, “Why did GOD do thus to that great city?” (9) the reply will be, “Because they forsook the covenant with the ETERNAL their God and bowed down to other gods and served them.” (10) Do not weep for the dead

And do not lament for him;  
Weep rather for him who is leaving,  
For he shall never come back  
To see the land of his birth!

(11) For thus said GOD concerning Shallum son of King Josiah of Judah, who succeeded his father Josiah as king, but who has gone forth from this place: He shall never come back.

(12) He shall die in the place to which he was exiled, and he shall not see this land again. (13) Ha! He who builds his house with unfairness

And his upper chambers with injustice,  
Who makes his neighbors work without pay  
And does not give them their wages,  
(14) Who thinks: I will build me a vast palace  
With spacious upper chambers,  
Provided with windows,  
Paneled in cedar,  
Painted with vermilion! (15) Do you think you are more a king  
Because you compete in cedar?

לְעִיר הַגְּדוֹלָה הַזֹּאת: (ט) וְאָמְרוּ עַל  
אֲשֶׁר עָזְבוּ אֶת-בְּרִית ה' אֱלֹהֵיהֶם  
וַיִּשְׁתַּחֲוּוּ לְאֱלֹהִים אֲחֵרִים וַיַּעֲבְדוּם:  
{ס} (י) אֶל-תִּבְכּוּ לְמַת  
וְאֶל-תִּגְדּוּ לוֹ בְּכֹוּ בְּכֹוּ לְהֵלֶךְ כִּי לֹא  
יָשׁוּב עוֹד וַרְאֵה אֶת-אֶרֶץ מוֹלַדְתּוֹ:  
(יא) כִּי כֹה אָמְרָה' אֱלֹהֵי שָׁלֹם  
בְּנִי-יִאשְׁיָהוּ מִלְּפִי יְהוָה הַמַּלְלֵךְ תַּחַת  
יִאשְׁיָהוּ אָבִיו אֲשֶׁר יֵצֵא מִן-הַמְּקוֹם  
הַזֶּה לֹא-יָשׁוּב שָׁם עוֹד: (יב) כִּי  
בַּמְּקוֹם אֲשֶׁר-הִגְלוּ אֹתוֹ שָׁם יָמוּת  
וְאֶת-הָאֶרֶץ הַזֹּאת לֹא-יִרְאֶה עוֹד:  
{ס} (יג) הֲוֵי בְנָה בֵּיתוֹ  
בְּלֹא-צְדָק וְעֲלִיּוֹתָיו בְּלֹא מִשְׁפָּט  
בְּרַעֲיוֹ הוֹי יַעֲבֹד חַנּוּם וּפְעֵלוֹ לֹא יִתּוֹן-לוֹ:  
(יד) הֲאֵמֵר אֲבַנְהָ-לִי בַּיִת מִדֹּת  
וְעֲלִיּוֹת מְרוֹחִים וְקָרַע לוֹ חֲלוֹנָי וְסָפוֹן  
בְּאֶרְזוֹ וּמִשׁוֹחַ בַּשֶּׁשֶׁר: (טו) הֲתִמְלִיךְ כִּי  
אֲתָה מִתַּחַרָה בְּאֶרְזוֹ אָבִיךָ הַלֹּא אֲכַל  
וְשָׂתָה וְעָשָׂה מִשְׁפָּט וּצְדָקָה אֲזוֹ טוֹב  
לוֹ: (טז) הֲנֹו דִּיּוֹ-עָגְנִי וְאָבִיוֹן אֲזוֹ טוֹב  
הַלֹּא-הִיא הַדַּעַת אֹתִי נְאֻם-ה': (יז) כִּי  
אִין עֵינַיִךָ וְלִבְךָ כִּי אִם-עַל-בְּצָעֶךָ וְעַל  
דָּם-הַנִּקְי לְשִׁפּוֹךְ וְעַל-הָעֵשֶׂק  
וְעַל-הַמְרוּצָה לַעֲשׂוֹת: {ס}  
(יח) לָכֵן כֹּה-אָמַר ה' אֱלֹהֵי-יְהוּדָה  
בְּנִי-יִאשְׁיָהוּ מִלְּפִי יְהוָה לֹא-יִסְפְּדוּ לוֹ  
הֲוֵי אֲחִי וְהֲוֵי אֲחֹת לֹא-יִסְפְּדוּ לוֹ הֲוֵי  
אֲדוֹן וְהֲוֵי הָדָה: (יט) קָבַרְתָּ חֲמוֹר  
יִקְבֹּר סָחֹב וְהִשְׁלַךְ מִהַלְאָה לְשַׁעֲרֵי

Your father ate and drank  
 And dispensed justice and equity—  
 Then all went well with him. (16) He  
 upheld the rights of the poor and  
 needy—  
 Then all was well.  
 That is truly heeding Me—declares  
 GOD. (17) But your eyes and your  
 mind are only  
 On ill-gotten gains,  
 On shedding the blood of the  
 innocent,  
 On committing fraud and violence.  
 (18) Assuredly, thus said GOD  
 concerning Jehoiakim son of Josiah,  
 king of Judah:  
 They shall not mourn for him,  
 “Ah, brother! Ah, sister!”  
 They shall not mourn for him,  
 “Ah, lord! Ah, his majesty!” (19) He  
 shall have the burial of a donkey,  
 Dragged out and left lying  
 Outside the gates of Jerusalem. (20)  
 Climb Lebanon and cry out,  
 Raise your voice in Bashan,  
 Cry out from Abarim,  
 For all your lovers are crushed. (21) I  
 spoke to you when you were  
 prosperous;  
 You said, “I will not listen.”  
 That was your way ever since your  
 youth,  
 You would not heed Me. (22) All  
 your shepherds shall be devoured by  
 the wind,  
 And your lovers shall go into  
 captivity.  
 Then you shall be shamed and

ירוּשָׁלַם: {ס} (כ) עָלַי הִלְבָּנוֹן  
 וַצַּעֲקֵי וּבְכַשָּׁן תִּגִּי קוֹלְךָ וַצַּעֲקֵי  
 מַעֲבָרִים כִּי נִשְׁכְּרוּ כָּל־מְאֵהָבֶיךָ: (כא)  
 דִּבַּרְתִּי אֵלֶיךָ בְּשִׁלּוֹתֶיךָ אֲמַרְתָּ לֹא  
 אֲשַׁמֵּעַ זֶה דְרָכְךָ מִנְעוּרֶיךָ כִּי  
 לֹא־שָׁמַעַתָּ בְּקוֹלִי: (כב) כָּל־רַעֲיֶיךָ  
 תִרְעַה־רוּחַ וּמְאֵהָבֶיךָ בְּשִׁבְי יִלְכוּ כִּי  
 אַז תִּבְשִׂי וְנִכְלַמְתָּ מִכָּל רַעְתֶּךָ: (כג)  
 (ישבתי) [ישבת] בַּלְבָּנוֹן (מקננתי)  
 [מקננת] בְּאֲרָזִים מֵה־נִּחַנְתָּ בְּבֹא־לְךָ  
 חֲבָלִים חֵיל כִּילְקָה: (כד) חֵי־אֲנִי  
 נֹאמֶה־ה' כִּי אִם־יִהְיֶה כְּנִיָּהוּ  
 כּוֹ־יִהְיִקִים מְלֹךְ יִהְיֶה חוֹתָם עַל־יַד  
 יְמִינִי כִּי מִשָּׁם אֲתַקְנֶנּוּ: (כה) וּגְתִיתֶיךָ  
 בְּיַד מְבַקְשֵׁי נַפְשֶׁךָ וּבְיַד אֲשֶׁר־אַתָּה  
 יְגֹוֹר מִכְּנִיָּהֶם וּבְיַד נְבוּכַדְרֶאֱצַר  
 מְלֹךְ־בָּבֶל וּבְיַד הַכַּשְׂדִּים: (כו)  
 וְהִטַּלְתִּי אֶתְךָ וְאֶת־אִמְךָ אֲשֶׁר יְלִדְתָּ  
 עַל הָאָרֶץ אַחֲרַת אֲשֶׁר לֹא־יִלְדְתֶם נַשִּׁים  
 וְנַשִּׁים תָּמוּתוּ: (כז) וְעַל־הָאָרֶץ  
 אֲשֶׁר־הֵם מְנַשְׂאִים אֶת־נַפְשָׁם לָשׁוּב  
 נַשִּׁים נְשָׁמָה לֹא יָשׁוּבוּ: {פ}  
 (כח) הֲעֵצָב נִבְזָה נָפוּץ הָאִישׁ הַזֶּה  
 כְּנִיָּהוּ אִם־כְּלִי אֵין חֶפֶץ בּוֹ מִדּוֹעַ  
 הַיּוֹטְלוֹ הוּא וְזָרְעוֹ וְהִשְׁלָכוּ עַל־הָאָרֶץ  
 אֲשֶׁר לֹא־יִדְעוּ: (כט) אָרֶץ אָרֶץ אָרֶץ  
 שָׁמְעֵי דְבַר־ה': (ל) כֹּה ו אָמַר ה'  
 כִּתְבּוּ אֶת־הָאִישׁ הַזֶּה עֲרִירִי גָבֵר  
 לֹא־יִצְלַח בְּיָמָיו כִּי לֹא יִצְלַח מִזְרְעוֹ  
 אִישׁ יֵשֵׁב עַל־כִּסֵּא דָוִד וּמִשָּׁל עוֹד

humiliated

בִּיהוּדָה: {פ}

Because of all your depravity. (23)

You who dwell in Lebanon,

Nestled among the cedars,

How much grace will you have

When pains come upon you,

Travail as in childbirth!

(24) As I live—declares GOD—if

you, O King Coniah, son of

Jehoiakim, of Judah, were a signet

on my right hand, I would tear you

off even from there. (25) I will

deliver you into the hands of those

who seek your life, into the hands of

those you dread, into the hands of

King Nebuchadrezzar of Babylon

and into the hands of the Chaldeans.

(26) I will hurl you and the mother

who bore you into another land,

where you were not born; there you

shall both die. (27) They shall not

return to the land that they yearn to

come back to. (28) Is this man

Coniah

A wretched broken pot,

A vessel no one wants?

Why are he and his offspring hurled

out,

And cast away in a land they knew

not? (29) O land, land, land,

Hear the word of GOD ! (30) Thus

said GOD:

Record this man as without

succession,

One who shall never be found

acceptable;

For none of his offspring shall be

accepted

To sit on the throne of David  
And to rule again in Judah.

**Jeremiah 24**

(1) GOD showed me two baskets of figs, placed in front of the Temple of GOD. This was after King Nebuchadrezzar of Babylon had exiled King Jeconiah son of Jehoiakim of Judah, and the officials of Judah, and the artisans and smiths, and had brought them from Jerusalem to Babylon. (2) One basket contained very good figs, like first-ripened figs, and the other basket contained very bad figs, so bad that they could not be eaten. (3) And GOD said to me, “What do you see, Jeremiah?” I answered, “Figs—the good ones are very good, and the bad ones very bad, so bad that they cannot be eaten.” (4) Then the word of GOD came to me: (5) Thus said the ETERNAL, the God of Israel: As with these good figs, so will I single out for good the Judean exiles whom I have driven out from this place to the land of the Chaldeans. (6) I will look upon them favorably, and I will bring them back to this land; I will build them and not overthrow them; I will plant them and not uproot them. (7) And I will give them the understanding to acknowledge Me, for I am GOD. And they shall be My people and I will be their God, when

**ירמיהו כ"ד**

(א) הִרְאֵנִי ה' וְהִנֵּה שְׁנַיִ דְּוָדָאֵי תְּאֵנִים מוֹעֲדִים לִפְנֵי הַיְכָל ה' אַחֲרֵי הַגְּלוֹת נְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל אֶת-יְכֻנְיָהוּ בֶן-יְהוֹיָקִים מֶלֶךְ-יְהוּדָה וְאֶת-שָׂרֵי יְהוּדָה וְאֶת-הַחֲרָשׁ וְאֶת-הַמְּסַגְרִי מִירוּשָׁלַם וַיְבֵאֵם בְּבֵל: (ב) הַדָּוִד אֶחָד תְּאֵנִים טֹבוֹת מְאֹד כַּתְּאֵנֵי הַבְּכֻרוֹת וְהַדָּוִד אֶחָד תְּאֵנִים רָעוֹת מְאֹד אֲשֶׁר לֹא-תֹאכְלֵנָה מֵרַע: {פ}

(ג) וַיֹּאמֶר ה' אֵלַי מָה-אַתָּה רֹאֶה יְרֵמְיָהוּ וַאֲמַר תְּאֵנִים הַתְּאֵנִים הַטֹּבוֹת טֹבוֹת מְאֹד וְהַרְעוֹת רָעוֹת מְאֹד אֲשֶׁר לֹא-תֹאכְלֵנָה מֵרַע: {פ}

(ד) וַיְהִי דְבַר-ה' אֵלַי לֵאמֹר: (ה) כֹּה-אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל כַּתְּאֵנִים הַטֹּבוֹת הָאֵלֶּה בֶן-אַפְרִיז אֶת-גְּלוֹת יְהוּדָה אֲשֶׁר שָׁלַחְתִּי מִן-הַמָּקוֹם הַזֶּה אֶרֶץ כַּשְׂדִּים לְטוֹבָה: (ו) וְשִׁמְתִּי עֵינַי עֲלֵיהֶם לְטוֹבָה וְהִשְׁבַּתִּים עַל-הָאָרֶץ הַזֹּאת וּבְנִיתִים וְלֹא אֶהְרָס וְנִטְעַתִּים וְלֹא אֶתּוֹשׁ: (ז) וְנָתַתִּי לָהֶם לֵב לְדַעַת אֹתִי כִּי אֲנִי ה' וְהָיוּ-לִי לְעָם וְאֲנֹכִי אֶהְיֶה לָהֶם לֵאלֹהִים כִּי-יָשְׁבוּ אֵלַי בְּכָל-לְבָבָם: {ס} (ח) וְכַתְּאֵנִים הַרְעוֹת אֲשֶׁר לֹא-תֹאכְלֵנָה מֵרַע

they turn back to Me with all their heart. (8) And like the bad figs, which are so bad that they cannot be eaten—thus said GOD —so will I treat King Zedekiah of Judah and his officials and the remnant of Jerusalem that is left in this land, and those who are living in the land of Egypt: (9) I will make them a horror—an evil—to all the kingdoms of the earth, a disgrace and a proverb, a byword and a curse in all the places to which I banish them. (10) I will send the sword, famine, and pestilence against them until they are exterminated from the land that I gave to them and their ancestors.

כִּי־כֹה ׀ אָמַר ה' בְּנֹ אֲתָן אֶת־צְדָקְיָהוּ  
מֶלֶךְ־יְהוּדָה וְאֶת־שָׂרָיו וְאֶת ׀ שְׂאֲרֵית  
יְרוּשָׁלַם הַנִּשְׁאָרִים בְּאֶרֶץ הַזֹּאת  
וְהַיִּשְׁבִים בְּאֶרֶץ מִצְרַיִם: (ט) וּנְתַתִּים  
(לְזוּעָה) [לְזַעֲנָה] לְרָעָה לְכָל מַמְלָכוֹת  
הָאָרֶץ לְחֶרֶף וּלְמִשָׁל לְשָׁנִינָה  
וּלְקָלָה בְּכָל־הַמְּקוֹמוֹת אֲשֶׁר־אֲדִיחֵם  
אֲשֶׁם: (י) וְשַׁלַּחְתִּי בָם אֶת־הַחֶרֶב  
אֶת־הָרָעֵב וְאֶת־הַדָּבָר עַד־תִּתָּם מֵעַל  
הָאָדָמָה אֲשֶׁר־נָתַתִּי לָהֶם וּלְאֲבוֹתֵיהֶם:  
{פ}

**Jeremiah 26**

(1) At the beginning of the reign of King Jehoiakim son of Josiah of Judah, this word came from GOD:  
(2) “Thus said GOD: Stand in the court of the House of GOD, and speak to [the inhabitants of] all the towns of Judah, who are coming to worship in the House of GOD, all the words that I command you to speak to them. Do not omit anything. (3) Perhaps they will listen and turn back, each from their own evil way, that I may renounce the punishment I am planning to bring upon them for their wicked acts. (4) “Say to them: Thus said GOD: If you do not obey Me, abiding by the Teaching

**ירמיהו כ"ו**

(א) בְּרֵאשִׁית מַמְלְכוֹת יְהוֹיָקִים  
בְּנֹ־יֹאשִׁיָהוּ מֶלֶךְ יְהוּדָה הָיָה הַדָּבָר  
הַזֶּה מֵאֵת ה' לֵאמֹר: (ב) כֹּה ׀ אָמַר ה'  
עֲמֹד בְּחֶצֶר בֵּית־ה' וְדַבֵּר  
עַל־כָּל־עָרֵי יְהוּדָה הַבָּאִים לְהִשְׁתַּחֲוֹת  
בֵּית־ה' אֶת כָּל־הַדְּבָרִים אֲשֶׁר צִוִּיתִיךָ  
לְדַבֵּר אֲלֵיהֶם אֶל־תִּגְרַע דְּבָר: (ג)  
אוֹלַי יִשְׁמְעוּ וַיָּשׁוּבוּ אִישׁ מִדַּרְכּוֹ הָרָעָה  
וְנִחַמְתִּי אֶל־הָרָעָה אֲשֶׁר אָנֹכִי חֹשֵׁב  
לַעֲשׂוֹת לָהֶם מִפְּנֵי רָע מַעַלְלֵיהֶם: (ד)  
וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר ה' אִם־לֹא  
תִשְׁמְעוּ אֵלַי לְלַכֵּת בְּתוֹרָתִי אֲשֶׁר נָתַתִּי  
לְפָנֵיכֶם: (ה) לְשִׁמְעַע עַל־דְּבָרֵי עַבְדִּי



that I have set before you, (5) heeding the words of My servants the prophets whom I have been sending to you persistently—but you have not heeded— (6) then I will make this House like Shiloh, and I will make this city a curse for all the nations of earth.” (7) The priests and prophets and all the people heard Jeremiah speaking these words in the House of GOD. (8) And when Jeremiah finished speaking all that GOD had commanded him to speak to all the people, the priests and the prophets and all the people seized him, shouting, “You shall die! (9) How dare you prophesy in the name of GOD that this House shall become like Shiloh and this city be made desolate, without inhabitants?” And all the people crowded about Jeremiah in the House of GOD. (10) When the officials of Judah heard about this, they went up from the king’s palace to the House of GOD and held a session at the entrance of the New Gate of the House of GOD. (11) The priests and prophets said to the officials and to all the people, “This man deserves the death penalty, for he has prophesied against this city, as you yourselves have heard.” (12) Jeremiah said to the officials and to all the people, “It was GOD who sent me to prophesy against this House and this city all the words you heard. (13) Therefore

הַנְּבִיאִים אֲשֶׁר אָנֹכִי שִׁלַּח אֵלֵיכֶם  
וְהִשְׁכַּם וְשִׁלַּח וְלֹא שָׁמַעְתֶּם: (ו)  
וַנְּתַתִּי אֶת־הַבַּיִת הַזֶּה כְּשִׁלֹּה  
וְאֶת־הָעִיר (הַזֹּאתָה) [הַזֹּאתָ] אֶתְּנֶן  
לְקָלְלָהּ לְכָל גּוֹי הָאָרֶץ: {פ}  
(ז) וַיִּשְׁמְעוּ הַכֹּהֲנִים וְהַנְּבִיאִים  
וְכָל־הָעָם אֶת־יְרֵמְיָהוּ מְדַבֵּר  
אֶת־הַדְּבָרִים הָאֵלֶּה בְּבַיִת ה': (ח)  
וַיְהִי | כְּכַלּוֹת יְרֵמְיָהוּ לְדַבֵּר אֶת  
כָּל־אֲשֶׁר־צִוָּה ה' לְדַבֵּר אֶל־כָּל־הָעָם  
וַיִּתְּפְּשׂוּ אֹתוֹ הַכֹּהֲנִים וְהַנְּבִיאִים  
וְכָל־הָעָם לֵאמֹר מוֹת תָּמוּת: (ט) מִדּוֹעַ  
נִבִּיתָ בְּשֵׁם־ה' לֵאמֹר כְּשִׁלֹּה יִהְיֶה הַבַּיִת  
הַזֶּה וְהָעִיר הַזֹּאת תִּתְּרַב מֵאִין יוֹשֵׁב  
וַיִּקְהַל כָּל־הָעָם אֶל־יְרֵמְיָהוּ בְּבַיִת ה':  
(י) וַיִּשְׁמְעוּ | שָׂרֵי יְהוּדָה אֶת הַדְּבָרִים  
הָאֵלֶּה וַיַּעֲלוּ מִבַּיִת־הַמֶּלֶךְ בַּיִת ה'  
וַיִּשְׁבּוּ בְּפֶתַח שַׁעַר־ה' הַתְּחָדָשׁ:  
{ס} (יא) וַיֹּאמְרוּ הַכֹּהֲנִים  
וְהַנְּבִיאִים אֶל־הַשָּׂרִים וְאֶל־כָּל־הָעָם  
לֵאמֹר מִשְׁפַּט־מָוֶת לְאִישׁ הַזֶּה כִּי נִבֵּא  
אֶל־הָעִיר הַזֹּאת כְּאֲשֶׁר שָׁמַעְתֶּם  
בְּאָזְנֵיכֶם: (יב) וַיֹּאמֶר יְרֵמְיָהוּ  
אֶל־כָּל־הַשָּׂרִים וְאֶל־כָּל־הָעָם לֵאמֹר  
ה' שִׁלַּחְנִי לְהַנְבִּיא אֶל־הַבַּיִת הַזֶּה  
וְאֶל־הָעִיר הַזֹּאת אֶת כָּל־הַדְּבָרִים  
אֲשֶׁר שָׁמַעְתֶּם: (יג) וְעַתָּה הִיטִיבוּ  
דַרְכֵיכֶם וּמַעַלְלֵיכֶם וְשִׁמְעוּ בְּקוֹל ה'  
אֱלֹהֵיכֶם וַיִּנְחַם ה' אֶל־הָרַעָה אֲשֶׁר  
דִּבֶּר עֲלֵיכֶם: (יד) וַאֲנִי הִנְנִי בְיַדְכֶם

mend your ways and your acts, and heed the ETERNAL your God, that GOD may renounce the punishment that has been decreed for you. (14) As for me, I am in your hands: do to me what seems good and right to you. (15) But know that if you put me to death, you and this city and its inhabitants will be guilty of shedding an innocent's blood. For in truth GOD has sent me to you, to speak all these words to you.” (16) Then the officials and all the people said to the priests and prophets, “This man does not deserve the death penalty, for he spoke to us in the name of the ETERNAL our God.” (17) And some of the elders of the land arose and said to the entire assemblage of the people, (18) “Micah the Morashtite, who prophesied in the days of King Hezekiah of Judah, said to all the people of Judah: ‘Thus said GOD of Hosts: Zion shall be plowed as a field, Jerusalem shall become heaps of ruins And the Temple Mount a shrine in the woods. (19) Did King Hezekiah of Judah, and all Judah, put him to death? Did he not rather fear GOD and implore GOD, so that GOD renounced the punishment He had decreed against them? We are about to do great injury to ourselves!’” (20) There was also a man prophesying in the name of GOD, Uriah son of

עֲשׂוּ-לִי כַטּוֹב וְכִי־יִשָּׁר בְּעֵינֵיכֶם: (טו)  
אָדָּו | יָדַעַתְּ דַּדְּעוּ כִּי אִם-מִמֶּתִים אַתֶּם  
אֶתִּי כִּי-יָדַעְתֶּם נָקִי אַתֶּם נִתְּנִים עָלֵיכֶם  
וְאֶל־הָעִיר הַזֹּאת וְאֶל־יִשְׁבֵיָהּ כִּי  
בְּאִמַּת שְׁלַחְנִי ה' עָלֵיכֶם לְדַבֵּר  
בְּאָזְנֵיכֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה:  
{ס} (טז) וַיֹּאמְרוּ הַשָּׂרִים  
וְכָל־הָעָם אֶל־הַכֹּהֲנִים וְאֶל־הַנְּבִיאִים  
אִי־לְאִישׁ הַזֶּה מִשְׁפַּט־מָוֶת כִּי בַשֵּׁם  
ה' אֱלֹהֵינוּ דָּבַר אֵלֵינוּ: (יז) וַיִּקְמוּ  
אֲנָשִׁים מִזִּקְנֵי הָאָרֶץ וַיֹּאמְרוּ  
אֶל־כָּל־קְהַל הָעָם לֵאמֹר: (יח)  
(מִיכָה) [מִיכָה] הַמְּוֹרָשִׁתִּי הִנֵּה נֹבֵא  
בִּימֵי חִזְקִיָהוּ מְלֹךְ־יְהוּדָה וַיֹּאמֶר  
אֶל־כָּל־עַם יְהוּדָה לֵאמֹר כֹּה־אָמַר ה'  
צָבָאוֹת צִיּוֹן שְׂדֵה תַחְרֹשׁ וִירוּשָׁלַיִם  
עֵינַי תִּהְיֶה וְהָרַח הַבַּיִת לְבָמוֹת יַעַר:  
(יט) הִקְדַּמְתָּ הִמָּתְהוּ חִזְקִיָהוּ  
מְלֹךְ־יְהוּדָה וְכָל־יְהוּדָה הֲלֹא יָרָא  
אֶת־ה' וַיַּחַל אֶת־פִּנֵּי ה' וַיִּנָּחֶם ה'  
אֶל־הָרָעָה אֲשֶׁר־דָּבַר עָלֵיהֶם וְאֲנִחְנוּ  
עֲשִׂים רָעָה גְדוֹלָה עַל־נַפְשׁוֹתֵינוּ: (כ)  
וְגַם־אִישׁ הִנֵּה מִתְנַבֵּא בַשֵּׁם ה' אֹרִיָהוּ  
בֶן־שִׁמְעֵיָהוּ מִקְרִית הַיַּעֲרִים וַיִּנָּבֵא  
עַל־הָעִיר הַזֹּאת וְעַל־הָאָרֶץ הַזֹּאת כָּל  
דְּבָרֵי יְרֵמְיָהוּ: (כא) וַיִּשְׁמַע  
הַמֶּלֶךְ־יְהוֹיָקִים וְכָל־גְּבוּרָיו  
וְכָל־הַשָּׂרִים אֶת־דְּבָרָיו וַיִּבְקֹשׁ הַמֶּלֶךְ  
הַמִּיתוֹ וַיִּשְׁמַע אֹרִיָהוּ וַיָּרָא וַיִּבְרַח  
וַיָּבֵא מִצָּרִים: (כב) וַיִּשְׁלַח הַמֶּלֶךְ

Shemaiah from Kiriath-jearim, who prophesied against this city and this land the same things as Jeremiah. (21) King Jehoiakim and all his warriors and all the officials heard about his address, and the king wanted to put him to death. Uriah heard of this and fled in fear, and came to Egypt. (22) But King Jehoiakim sent agents—Elnathan son of Achbor and several men under him—to Egypt. (23) They took Uriah out of Egypt and brought him to King Jehoiakim, who had him put to the sword and his body thrown into the burial place of the common people. (24) However, Ahikam son of Shaphan protected Jeremiah, so that he was not handed over to the people for execution.

יְהוֹיָקִים אֲנָשִׁים מִצָּרִים אֶת אֶלְנָתָן  
 בֶּן-עֲכָבוֹר וְאֲנָשִׁים אֶתוֹ אֶל-מִצְרַיִם:  
 (כג) וַיּוֹצִיאוּ אֶת-אוּרִיָּהוּ מִמִּצְרַיִם  
 וַיָּבֵאוּהוּ אֶל-הַמֶּלֶךְ יְהוֹיָקִים וַיִּכְהוּ  
 בַחֲרֹב וַיִּשְׁלְחֵהוּ אֶת-נְבֻלְתָּו אֶל-קַבְרֵי בְנֵי  
 הָעָם: (כד) אַךְ יָד אַחִיקָם בְּוֶשְׁפוֹן  
 הַיְתָה אֶת-יְרֵמְיָהוּ לְבִלְתִּי תֵת-אֶתוֹ  
 בְּיַד-הָעָם לְהַמִּיתוֹ: {פ}

### Jeremiah 28

(1) That year, early in the reign of King Zedekiah of Judah, in the fifth month of the fourth year, the prophet Hananiah son of Azzur, who was from Gibeon, spoke to me in the House of GOD, in the presence of the priests and all the people. He said: (2) “Thus said GOD of Hosts, the God of Israel: I hereby break the yoke of the king of Babylon. (3) In two years, I will restore to this place all the vessels of the House of GOD that King Nebuchadnezzar of Babylon took from this place and brought to Babylon. (4) And I will bring back to

### ירמיהו כ"ח

(א) וַיְהִי ׀ בַּשָּׁנָה הַהִיא בְּרֵאשִׁית  
 מַמְלַכְתּוֹ צְדָקְיָהוּ מֶלֶךְ-יְהוּדָה (בשנת)  
 [בַּשָּׁנָה] הָרְבִיעִית בַּחֹדֶשׁ הַחֲמִישִׁי אָמַר  
 אֵלַי חֲנַנְיָהוּ בֶן-עֲזוּר הַגִּבְיָא אֲשֶׁר  
 מִגִּבְעוֹן בְּבֵית ה' לְעֵינַי הַכֹּהֲנִים  
 וְכָל-הָעָם לֵאמֹר: (ב) כֹּה-אָמַר ה'  
 צָבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר שִׁבְרֹתִי  
 אֶת-עֹל מֶלֶךְ בָּבֶל: (ג) בְּעוֹד ׀ שְׁנַתַּיִם  
 יָמִים אָנֹכִי מְשִׁיב אֶל-הַמָּקוֹם הַזֶּה  
 אֶת-כָּל-כְּלֵי בַיִת ה' אֲשֶׁר לָקַח  
 נְבוּכַדְנֶצַּר מֶלֶךְ-בָּבֶל מִן-הַמָּקוֹם הַזֶּה

this place King Jeconiah son of Jehoiakim of Judah, and all the Judean exiles who went to Babylon—declares GOD. Yes, I will break the yoke of the king of Babylon.” (5) Then the prophet Jeremiah answered the prophet Hananiah in the presence of the priests and of all the people who were standing in the House of GOD. (6) The prophet Jeremiah said: “Amen! May GOD do so! May GOD fulfill what you have prophesied and bring back from Babylon to this place the vessels of the House of GOD and all the exiles! (7) But just listen to this word that I address to you and to all the people: (8) The prophets who lived before you and me from ancient times prophesied war, disaster, and pestilence against many lands and great kingdoms. (9) So if a prophet prophesies good fortune, then only when the word of the prophet comes true can it be known that GOD really sent him.” (10) But the prophet Hananiah removed the bar from the neck of the prophet Jeremiah, and broke it; (11) and Hananiah said in the presence of all the people, “Thus said GOD: So will I break the yoke of King Nebuchadnezzar of Babylon from off the necks of all the nations, in two years.” And the prophet Jeremiah went on his way. (12) After the prophet Hananiah had broken the bar from off the neck of the

וַיְבִיאֵם בָּבֶל: (ד) וְאֶת־יְכֹנְיָהּ  
בֶן־יְהוֹיָקִים מֶלֶךְ־יְהוּדָה וְאֶת־כָּל־גְּלוֹת  
יְהוּדָה הַבָּאִים בָּבֶלָה אֲנִי מֹשִׁיב  
אֶל־הַמָּקוֹם הַזֶּה נְאֻם־ה' כִּי אֲשַׁבֵּר  
אֶת־עַל מֶלֶךְ בָּבֶל: (ה) וַיֹּאמֶר יִרְמְיָהּ  
הַנְּבִיא אֶל־חֲנַנְיָהּ הַנְּבִיא לְעֵינָי  
הַכֹּהֲנִים וְלְעֵינָי כָּל־הָעָם הָעֹמְדִים  
בְּבֵית ה': (ו) וַיֹּאמֶר יִרְמְיָהּ הַנְּבִיא  
אָמֵן כֵּן יַעֲשֶׂה ה' יְקֻם ה' אֶת־דְּבָרָי  
אֲשֶׁר נִבֵּאתָ לְהָשִׁיב כְּלֵי בֵית־ה'  
וְכָל־הַגּוֹלָה מִבָּבֶל אֶל־הַמָּקוֹם הַזֶּה:  
(ז) אַךְ־שָׁמַע־נָא הַדְּבָר הַזֶּה אֲשֶׁר  
אָנֹכִי דֹבֵר בְּאָזְנֶיךָ וּבְאָזְנֵי כָּל־הָעָם:  
(ח) הַנְּבִיאִים אֲשֶׁר הָיוּ לְפָנַי וּלְפָנֶיךָ  
מִן־הָעוֹלָם וַיִּנְבְּאוּ אֶל־אֲרָצוֹת רַבּוֹת  
וְעַל־מַמְלָכוֹת גְּדוֹלוֹת לְמַלְחָמָה וּלְרָעָה  
וּלְדָבָר: (ט) הַנְּבִיא אֲשֶׁר יִנְבֵּא לְשָׁלוֹם  
כִּבְּא דְבַר הַנְּבִיא יוֹדַע הַנְּבִיא  
אֲשֶׁר־שָׁלְחוּ ה' בְּאַמַּת: (י) וַיִּקָּח חֲנַנְיָהּ  
הַנְּבִיא אֶת־הַמוֹטָה מֵעַל צַנֹּאֵר יִרְמְיָהּ  
הַנְּבִיא וַיִּשְׁבַּרְהוּ: (יא) וַיֹּאמֶר חֲנַנְיָהּ  
לְעֵינָי כָּל־הָעָם לֵאמֹר כֹּה אָמַר ה' כִּכָּהֶן  
אֲשַׁבֵּר אֶת־עַל וְנִבְכַדְנַאצָּר מֶלֶךְ־בָּבֶל  
כַּעוֹד שְׁנָתַיִם יָמִים מֵעַל צַנֹּאֵר  
כָּל־הַגּוֹיִם וַיִּלְוֶה יִרְמְיָהּ הַנְּבִיא לְדַרְכּוֹ:  
{פ}  
(יב) וַיְהִי דְבַר־ה' אֶל־יִרְמְיָהּ אַחֲרָי  
שָׁבוֹר חֲנַנְיָהּ הַנְּבִיא אֶת־הַמוֹטָה מֵעַל  
צַנֹּאֵר יִרְמְיָהּ הַנְּבִיא לֵאמֹר: (יג) הָלוֹךְ  
וְאָמַרְתָּ אֶל־חֲנַנְיָהּ לֵאמֹר כֹּה אָמַר ה'

prophet Jeremiah, the word of GOD came to Jeremiah: (13) “Go say to Hananiah: Thus said GOD: You broke bars of wood, but you shall make bars of iron instead. (14) For thus said GOD of Hosts, the God of Israel: I have put an iron yoke upon the necks of all those nations, that they may serve King Nebuchadnezzar of Babylon—and serve him they shall! I have even given the wild beasts to him.” (15) And the prophet Jeremiah said to the prophet Hananiah, “Listen, Hananiah! GOD did not send you, and you have given this people lying assurances. (16) Assuredly, thus said GOD: I am going to banish you from off the earth. This year you shall die, for you have urged disloyalty to GOD.” (17) And the prophet Hananiah died that year, in the seventh month.

### Jeremiah 29

(1) This is the text of the letter that the prophet Jeremiah sent from Jerusalem to the priests, the prophets, the rest of the elders of the exile community, and to all the people whom Nebuchadnezzar had exiled from Jerusalem to Babylon— (2) after King Jeconiah, the queen mother, the eunuchs, the officials of Judah and Jerusalem, and the artisans and smiths had left Jerusalem. (3) [The letter was sent]

מוטות עץ שברת ועשית תחיתיהן  
 מטות ברזל: (יד) כי כה-אמר ה'  
 צבאות אלקי ישראל על ברזל נתתי  
 על-צנאר | כל-הגוים האלה לעבד  
 את-נבכדנאצר מלך-בבל ועבדו וגם  
 את-חית השדה נתתי לו: (טו) ויאמר  
 ירמיה הנביא אל-חנניה הנביא  
 שמע-נא חנניה לא-שלקה ה' ואתה  
 הבטחת את-העם הזה על-שקר: (טז)  
 לכן כה אמר ה' הנני משלחך מעל פני  
 האדמה השנה אתה מות כייסרה  
 דברת אליה: (יז) וימת חנניה הנביא  
 בשנה ההיא בחודש השביעי: {פ}

### ירמיהו כ"ט

(א) ואלה דברי הספר אשר שלח  
 ירמיה הנביא מירושלם אל-יתר זקני  
 הגולה ואל-הכהנים ואל-הנביאים  
 ואל-כל-העם אשר הגלה נבוכדנאצר  
 מירושלם בבבל: (ב) אתרי צאת  
 יכניה המלך והגבירה והסריסים שרי  
 יהודה וירושלם והתרחש והמסגר  
 מירושלם: (ג) ביד אלעשה בן-שפן  
 וגמריה בן-חלקיה אשר שלח צדקיה

through Elasah son of Shaphan and Gemariah son of Hilkiyah, whom King Zedekiah of Judah had dispatched to Babylon, to King Nebuchadnezzar of Babylon. (4) Thus said GOD of Hosts, the God of Israel, to the whole community that I exiled from Jerusalem to Babylon: (5) Build houses and live in them, plant gardens and eat their fruit. (6) You should take wives and beget sons and daughters; and you should take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters. Multiply there, do not decrease. (7) And seek the welfare of the city to which I have exiled you and pray to GOD in its behalf; for in its prosperity you shall prosper. (8) For thus said GOD of Hosts, the God of Israel: Let not the prophets and diviners in your midst deceive you, and pay no heed to the dreams they dream. (9) For they prophesy to you in My name falsely; I did not send them—declares GOD. (10) For thus said GOD: When Babylon's seventy years are over, I will take note of you, and I will fulfill to you My promise of favor—to bring you back to this place. (11) For I am mindful of the plans I have made concerning you—declares GOD—plans for your welfare, not for disaster, to give you a hopeful future. (12) When you call Me, and come and pray to Me, I will give heed to you. (13) You will

מִלְוֵי־יְהוֹנָדָה אֶל־נְבוּכַדְנֶאֱצַר מֶלֶךְ בָּבֶל  
בְּבִלְהָ לְאמֹר: (ד) כֹּה אָמַר ה' צְבָאוֹת  
אֱלֹהֵי יִשְׂרָאֵל לְכֻל־הַגּוֹלָה  
אֲשֶׁר־הִגְלִיתִי מִירוּשָׁלַם בְּבִלְהָ: (ה)  
בְּנֵי בָתַיִם וְיָשׁוּבוּ וְנִטְעוּ גִזְזִים וְאָכְלוּ  
אֶת־פְּרִיָו: (ו) קַחוּ נָשִׁים וְהוֹלִידוּ בָנִים  
וּבָנוֹת וְקַחוּ לְבָנֵיכֶם נָשִׁים  
וְאֶת־בָּנוֹתֵיכֶם תְּנֵוּ לְאִנָּשִׁים וְתִלְדְנָה  
בָּנִים וּבָנוֹת וּרְבוּ־נָשִׁים וְאֶל־תִּמְעָטוּ:  
(ז) וְדַרְשׁוּ אֶת־שְׁלוֹם הָעִיר אֲשֶׁר  
הִגְלִיתִי אֶתְכֶם שָׁמָּה וְהִתְפַּלְלוּ בְעַדָּהּ  
אֶל־ה' כִּי בְשָׁלוֹמָהּ יִהְיֶה לָכֶם שְׁלוֹם:  
(ח) כִּי כֹה אָמַר ה' צְבָאוֹת אֱלֹהֵי  
יִשְׂרָאֵל אֶל־יְשֵׁיאוּ לָכֶם גְּבִיאֵיכֶם  
אֲשֶׁר־בְּקִרְבְּכֶם וְקֹסְמֵיכֶם וְאֶל־תִּשְׁמְעוּ  
אֶל־חֲלֹמֹתֵיכֶם אֲשֶׁר אַתֶּם מֵחֲלֹמִים:  
(ט) כִּי בְשִׁקְרָהֶם גְּבָאִים לָכֶם בְּשִׁמְי  
לֹא שְׁלַחְתִּים נְאֻם־ה': {ס} (י)  
כִּי־כֹה אָמַר ה' כִּי לֹפִי מְלֶאֶת לְבַבְלִ  
שְׁבָעִים שָׁנָה אֶפְקֹד אֶתְכֶם וְהִקְמַתִי  
עֲלֵיכֶם אֶת־דְּבַרִי הַטּוֹב לְהַשְׁיב אֶתְכֶם  
אֶל־הַמָּקוֹם הַזֶּה: (יא) כִּי אֲנֹכִי יִדְעֵתִי  
אֶת־הַמַּחְשְׁבֹת אֲשֶׁר אֲנֹכִי חֹשֵׁב עֲלֵיכֶם  
נְאֻם־ה' מֵחֻשְׁבוֹת שְׁלוֹם וְלֹא לְרָעָה  
לְתַת לָכֶם אַחֲרֵית וְתִקְוָה: (יב)  
וְקִרְאתֶם אֹתִי וְהִלַכְתֶּם וְהִתְפַּלְלֶתֶם  
אֵלַי וְשָׁמַעְתִּי אֲלֵיכֶם: (יג) וּבְקִשְׁתֶּם  
אֹתִי וּמָצָאתֶם כִּי תִדְרָשְׁנִי  
בְּכָל־לְבַבְכֶם: (יד) וְנִמְצָאתִי לָכֶם  
נְאֻם־ה' וְשָׁבַתִי אֶת־[שְׁבוּתְכֶם]

search for Me and find Me, if only you seek Me wholeheartedly. (14) I will be at hand for you—declares GOD—and I will restore your fortunes. And I will gather you from all the nations and from all the places to which I have banished you—declares GOD—and I will bring you back to the place from which I have exiled you. (15) But you say, “GOD has raised up prophets for us in Babylon.” (16) Thus said GOD concerning the king who sits on the throne of David, and concerning all the people who dwell in this city, your kinsfolk who did not go out with you into exile— (17) thus said GOD of Hosts: I am going to let loose sword, famine, and pestilence against them and I will treat them as loathsome figs, so bad that they cannot be eaten. (18) I will pursue them with the sword, with famine, and with pestilence; and I will make them a horror to all the kingdoms of the earth, an execration and an object of horror and hissing and scorn among all the nations to which I shall banish them, (19) because they did not heed My words—declares GOD—when I persistently sent to them My servants, the prophets, and they did not heed—declares GOD. (20) But you, the whole exile community that I banished from Jerusalem to Babylon, hear the word of GOD ! (21) Thus said GOD of Hosts, the

(שביתכם) וְקִבַּצְתִּי אֶתְכֶם מִכָּל־הַגּוֹיִם  
וּמִכָּל־הַמְּקוֹמוֹת אֲשֶׁר הִדַּחְתִּי אֶתְכֶם  
שָׁם נְאֻם־ה' וְהִשְׁבַּתִּי אֶתְכֶם  
אֶל־הַמְּקוֹם אֲשֶׁר־הִגַּלְתִּי אֶתְכֶם  
מִשָּׁם: (טו) כִּי אֲמַרְתֶּם הַקִּיּוֹם לָנוּ ה'  
נִבְאִים בְּבָלָה: {ס} (טז)  
כִּי־כֹה אָמַר ה' אֶל־הַמֶּלֶךְ הַיּוֹשֵׁב  
אֶל־כִּסֵּא דָוִד וְאֶל־כָּל־הָעָם הַיּוֹשֵׁב  
בְּעִיר הַזֹּאת אַחֲיֵיכֶם אֲשֶׁר לֹא־יֵצְאוּ  
אֶתְכֶם בַּגּוֹלָה: {ס} (יז) כֹּה  
אָמַר ה' צְבָאוֹת הַגְּבִילִי מִשְׁלַח בָּם  
אֶת־הַחֶרֶב אֶת־הָרָעַב וְאֶת־הַדָּבָר  
וְנִתְּתִי אוֹתָם פְּתָאֲנִים הַשְׁעָרִים אֲשֶׁר  
לֹא־תֵאכְלֶנָּה מֵרַע: (יח) וְרַדְּפֹתִי  
אֲחֲרֵיהֶם בַּחֶרֶב בָּרָעַב וּבַדָּבָר וְנִתְּתִים  
(לְזוּעָה) [לְזוּעָה] לְכֹל מִמְּלָכוֹת  
הָאָרֶץ לְאֵלֶּה וּלְשִׁמָּה וּלְשָׂרָקָה  
וּלְחֶרֶף כָּל־הַגּוֹיִם אֲשֶׁר־הִדַּחְתִּים  
שָׁם: (יט) תַּחַת אֲשֶׁר־לֹא־שָׁמְעוּ  
אֶל־דְּבָרֵי נְאֻם־ה' אֲשֶׁר שְׁלַחְתִּי  
אֵלֵיהֶם אֶת־עַבְדֵי הַנְּבִאִים הַשְּׂפָם  
וְשָׁלַח וְלֹא שָׁמְעֹתָם נְאֻם־ה': (כ)  
וְאַתֶּם שָׁמְעוּ דְבַר־ה' כָּל־הַגּוֹלָה  
אֲשֶׁר־שְׁלַחְתִּי מִירוּשָׁלַם בְּבָלָה:  
{ס} (כא) כֹּה־אָמַר ה' צְבָאוֹת  
אֱלֹהֵי יִשְׂרָאֵל אֶל־אֲחָאֵב בֶּן־קוּלִיָּה  
וְאֶל־צִדְקִיָּהוּ בֶן־מַעֲשִׂיָּה הַנְּבִאִים לְכֶם  
בְּשִׁמִּי שָׁקֵר הַגְּבִילִי וְנִתְּנוּ אֹתָם בְּיַד  
נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וְהִכְּסוּ  
לְעֵינֵיכֶם: (כב) וְלִקַּח מֵהֶם קָלְלָה לְכֹל־

God of Israel, concerning Ahab son of Kolaiah and Zedekiah son of Maaseiah, who prophesy falsely to you in My name: I am going to deliver them into the hands of King Nebuchadrezzar of Babylon, and he shall put them to death before your eyes. (22) And the whole community of Judah in Babylonia shall use a curse derived from their fate: “May God make you like Zedekiah and Ahab, whom the king of Babylon consigned to the flames!”— (23) because they did vile things in Israel, committing adultery with the wives of their fellows and speaking in My name false words that I had not commanded them. I am the One who knows and bears witness—declares GOD. (24) Concerning Shemaiah the Nehelamite you shall say: (25) Thus said GOD of Hosts, the God of Israel: Because you sent letters in your own name to all the people in Jerusalem, to Zephaniah son of Maaseiah and to the rest of the priests, as follows, (26) “GOD appointed you priest in place of the priest Jehoiada, to exercise authority in the House of GOD over every maniac who wants to play the prophet, to put them into the stocks and into the pillory. (27) Now why have you not rebuked Jeremiah the Anathothite, who plays the prophet among you? (28) For he has actually sent a message to us in

גלות יהודה אשר בכבל לאמר ישמך  
ה' כצדקתיהו וכאחב אשר קלם  
מלוד-בבל באש: (כג) לען אשר עשו  
נבלה בישראל ונאפו את-נשי רעיהם  
וידברו דבר בשמי שקר אשר לוא  
צויתם ואנכי (הוידע) [היודע] ועד  
נאם-ה': {ס} (כד)  
ואל-שמעיהו הנחלמי תאמר לאמר:  
(כה) כה-אמר ה' צבאות אלקי  
ישראל לאמר לען אשר אתה שלחת  
בשמך ספרים אל-כל-העם אשר  
בירושלים ואל-צפניה בן-מעשיה  
הכהן ואל-כל-הכהנים לאמר: (כו) ה'  
נתנן כהן תחת יהודע הכהן להיות  
פקדים בית ה' לכל-איש משגע  
ומתנבא ונתתה אתו אל-המהפכת  
ואל-הצינןק: (כז) ועפה למה לא  
גערת בירמיהו הענתתי המתנבא  
לכם: (כח) כי על-כן שלח אלינו בבל  
לאמר ארפה היא בנו בתים וישבו  
ונטעו גנות ואכלו את-פריהו: (כט)  
ויקרא צפניה הכהן את-הספר הזה  
באזני ירמיהו הנביא: {פ}  
(ל) ויהי דבר-ה' אל-ירמיהו לאמר:  
(לא) שלח על-כל-הגולה לאמר כה  
אמר ה' אל-שמעיה הנחלמי לען אשר  
נבא לכם שמעיה ואני לא שלחתי  
ויבטח אתכם על-שקר: (לב) לכן  
כה-אמר ה' הנני פקד על-שמעיה  
הנחלמי ועל-זרעו לא-יהיה לו איש |



Babylon to this effect: It will be a long time. Build houses and live in them, plant gardens and enjoy their fruit.” — (29) When the priest Zephaniah read this letter in the hearing of the prophet Jeremiah, (30) the word of GOD came to Jeremiah: (31) Send a message to the entire exile community: “Thus said GOD concerning Shemaiah the Nehelamite: Because Shemaiah prophesied to you, though I did not send him, and made you false promises, (32) assuredly, thus said GOD: I am going to punish Shemaiah the Nehelamite and his offspring. There shall be no one of his line dwelling among this people or seeing the good things I am going to do for My people—declares GOD—for he has urged disloyalty toward GOD.”

יֹשֵׁב | בְּתוֹךְ-הָעַם הַזֶּה וְלֹא-יִרְאֶה  
בְּטוֹב אֲשֶׁר-אֲנִי עֹשֶׂה-לְעַמִּי נְאֻם-ה'  
כִּי-סָרָה דְבַר עַל-ה': {פ}

### Jeremiah 31

(1) At that time—declares GOD—I will be God to all the clans of Israel, and they shall be My people. (2) Thus said GOD:  
The people escaped from the sword,  
Found favor in the wilderness;  
When Israel was marching  
homeward (3) GOD was revealed  
long ago.  
Eternal love I conceived for you  
then;  
Therefore I continue My grace to  
you. (4) I will build you firmly again,

### ירמיהו ל"א

(א) בַּעַת הַהֵיא נְאֻם-ה' אֶהְיֶה לְאֱלֹקִים  
לְכָל מְשֻׁפְחוֹת יִשְׂרָאֵל וְהָמָּה יְהִי-לִי  
לְעָם: {ס} (ב) כֹּה אָמַר ה' מֵצָא  
חַן בְּמִדְבָּר עִם שְׁרִידֵי חֶרֶב הַלֹּד  
לְהַרְגִיעוֹ יִשְׂרָאֵל: (ג) מִרְחֹק ה' נִרְאָה  
לִי וְאֶהְבֵּת עוֹלָם אֶהְבֵּתִיךָ עַל-כֵּן  
מִשְׁכַּתִּיךָ חֻסֵּד: (ד) עוֹד אֶבְנֶנּוּ וְנִבְנִית  
בְּתוֹלַת יִשְׂרָאֵל עוֹד תַּעֲדִי תַפְיֹד וְיִצְאָת  
בְּמַחֹל מִשְׁחַקִּים: (ה) עוֹד תִּטְעִי

O Maiden Israel!  
 Again you shall take up your  
 hand-drums  
 And go forth to the rhythm of the  
 dancers. (5) Again you shall plant  
 vineyards  
 On the hills of Samaria;  
 You shall plant and live to enjoy the  
 fruit. (6) For the day is coming when  
 watchmen  
 Shall proclaim on the heights of  
 Ephraim:  
 Come, let us go up to Zion,  
 To the ETERNAL our God! (7) For  
 thus said GOD:  
 Cry out in joy for Jacob,  
 Shout at the crossroads of the  
 nations!  
 Sing aloud in praise, and say:  
 Save, O ETERNAL One, Your people,  
 The remnant of Israel. (8) I will  
 bring them in from the northland,  
 Gather them from the ends of the  
 earth—  
 The blind and the lame among  
 them,  
 Those with child and those in  
 labor—  
 In a vast throng they shall return  
 here. (9) They shall come with  
 weeping,  
 And with compassion will I guide  
 them.  
 I will lead them to streams of water,  
 By a level road where they will not  
 stumble.  
 For I am ever a Father to Israel,  
 Ephraim is My first-born. (10) Hear

כְּרָמִים בְּהָרֵי שְׁמֶרֶן נִטְעוּ נִטְעוּ  
 וְחָלְלוּ: (ו) כִּי יִשְׂיֹם קָרְאוּ נְצָרִים  
 בְּהַר אֶפְרַיִם קוֹמוּ וְנַעֲלֶה צִיּוֹן אֱלֹהֵי  
 אֱלֹהֵינוּ: {פ}

(ז) כִּי־כֹה אָמַר ה' רָנּוּ לַיַּעֲקֹב  
 שְׂמֹחָה וְצִהְלוּ בְּרֵאשׁ הַגּוֹיִם הַשְּׂמִיעוּ  
 הָלְלוּ וְאִמְרוּ הוֹשִׁעַ ה' אֶת־עַמּוֹ אֶת  
 שְׂאֵרֵי יִשְׂרָאֵל: (ח) הַנְּבִיא מְבִיא אוֹתָם  
 מֵאֶרֶץ צָפוֹן וּקְבָצְתִים מִיַּרְכְּתֵי־אֲרָץ  
 בָּם עֵנָר וּפְסָח הָרָה וְיִלְדַת יִחְדָּו קָהֵל  
 גְּדוֹל יָשׁוּבוּ הִנֵּה: (ט) בְּבִכְי יָבֹאוּ  
 וּבְתַחֲנוּנִים אֹבִילֶם אֹלֵיכֶם אֶל־נַחְלֵי  
 מַיִם בְּדַרְדָּר יִשָּׁר לֹא יִכְשְׁלוּ בָּהּ  
 כִּי־הֵייתִי לְיִשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכָרִי  
 הוּא: {פ}

(י) שְׁמְעוּ דְבַר־ה' גּוֹיִם וְהִגִּידוּ בְּאֵיִם  
 מִמְּרַחֵק וְאִמְרוּ מִזֶּרֶה יִשְׂרָאֵל יִקְבְּצֵנוּ  
 וְשִׁמְרוּ כְרַעַה עֲדָרוֹ: (יא) כִּי־פָדָה ה'  
 אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד תְּזַק מִמֶּנּוּ: (יב)  
 וּבָאוּ וְרָנְנוּ בְּמְרוֹם־צִיּוֹן וְנִהְרָוּ  
 אֶל־טוֹב ה' עַל־דָּגְלוֹ וְעַל־תִּירְשׁ  
 וְעַל־יִצְהָר וְעַל־בְּנֵי־צֹאן וּבִקְרַר וְהֵייתָה  
 נִפְשָׁם כְּגֹן רֶוַח וְלֹא־יִוָּסְפוּ לְדַאֲבָה  
 עוֹד: (יג) אֲזִי תִשְׁמַח בְּתוֹלֵה בְּמַחֲוֹל  
 וּבַחֲרִים וּזְקָנִים יִחְדָּו וְהַפְכֹּתִי אֲבָלָם  
 לְשִׁשׁוֹן וּנְחֻמָּתִים וְשִׂמְחָתִים מִיַּגּוֹנָם:  
 (יד) וְרוּיִתִּי נִפְשׁ הַפְּהָגִים דָּשׁוּ וְעַמִּי  
 אֶת־טוֹבִי יִשְׁבְּעוּ נְאֻם־ה': {פ}

(טו) כֹּה אָמַר ה' קוֹל בְּרָמָה נִשְׁמָע

the word of GOD, O nations,  
 And tell it in the isles afar.  
 Say:  
 The One who scattered Israel will  
 gather them,  
 And will guard them as a shepherd  
 his flock. (11) For GOD will ransom  
 Jacob,  
 Redeem him from one too strong for  
 him. (12) They shall come and shout  
 on the heights of Zion,  
 Radiant over GOD's bounty—  
 Over new grain and wine and oil,  
 And over sheep and cattle.  
 They shall fare like a watered  
 garden,  
 They shall never languish again. (13)  
 Then shall maidens dance gaily,  
 Young men and old alike.  
 I will turn their mourning to joy,  
 I will comfort them and cheer them  
 in their grief. (14) I will give the  
 priests their fill of fatness,  
 And My people shall enjoy My full  
 bounty  
 —declares GOD. (15) Thus said  
 GOD:  
 A cry is heard in Ramah —  
 Wailing, bitter weeping—  
 Rachel weeping for her children.  
 She refuses to be comforted  
 For her children, who are gone. (16)  
 Thus said GOD:  
 Restrain your voice from weeping,  
 Your eyes from shedding tears;  
 For there is a reward for your labor  
 —declares GOD:  
 They shall return from the enemy's

נהלי בכי תמרוורים רחל מבכה  
 על-בניה מאנה להנחם על-בניה כי  
 איננו: {ס} (טז) כה | אמר ה'  
 מנעי קולך מכי ועיניך מדמעה כי  
 יש שכר לפעלתך נאם-ה' וישבו  
 מארץ אויב: (יז) וישתקנה  
 לאחריהך נאם-ה' וישבו בנים  
 לגבולם: (יח) שמוע שמועתי אפרים  
 מתנווד יסרתני ואוסר כעגל לא למד  
 השבני ואשובה כי אתה ה' אלקי:  
 (יט) כי-אתרי שובי נחמתי ואחרי  
 הודעי ספקתי על-יך בשתי  
 וגם-נכלמתי כי נשאתי חרפת נעורי:  
 (כ) הבן יקיר לי אפרים אם ילד  
 שעשעים כי-מדוי דברי בו זכר אזכרנו  
 עוד על-כן המו מעי לו רחם ארחמנו  
 נאם-ה': {ס} (כא) הציבי לך  
 צינים שמי לך תמרוורים שתי לך  
 למסלה דרך (הלכתי) [הלקת] שובי  
 בתולת ישראל שבי אל-עריך אלה:  
 (כב) עד-מתי תתחמקין הבת  
 השובבה כי-ברא ה' חדשה בארץ  
 נקבה תסובב גבר: {פ}  
 (כג) כה-אמר ה' צבאות אלקי  
 ישראל עוד יאמרו את-הדבר הזה  
 בארץ יהודה ובעריו בשובי  
 את-שובותם יברכה ה' גוה-צדק הר  
 הקודש: (כד) וישבו בנה יהודה  
 וכל-ערי יחדו אפרים ונסעו בעדר:  
 (כה) כי הרויתי גפש עיפה וכל-גפש

land. (17) And there is hope for your future

—declares GOD:

Your children shall return to their country. (18) I can hear Ephraim lamenting:

“You have chastised me, and I am chastised

Like a calf that has not been broken.

Receive me back, let me return,

For You, O ETERNAL One, are my

God. (19) Now that I have turned

back, I am filled with remorse;

Now that I am made aware, I strike my thigh.

I am ashamed and humiliated,

For I bear the disgrace of my youth.”

(20) Truly, Ephraim is a dear son to Me,

A child that is dandled!

Whenever I have turned against him,

My thoughts would dwell on him still.

That is why My heart yearns for him;

I will receive him back in love

—declares GOD. (21) Erect markers,

Set up signposts;

Keep in mind the highway,

The road that you traveled.

Return, Maiden Israel!

Return to these towns of yours! (22)

How long will you waver,

O rebellious daughter?

(For GOD has created something

new on earth:

A woman courts a man.) (23) Thus

דָּאָבָה מִלְאֲתִי: (כו) עַל־זֹאת הִקִּיצֹתִי

וְאֶרְאֶה וּשְׁנֹתִי עָרְבָה לִי: {ס}

(כז) הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי

אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זָרַע

אָדָם וְזָרַע בְּהֶמָּה: (כח) וְהָיָה כַּאֲשֶׁר

שָׁקַדְתִּי עָלֵיהֶם לְנִתּוּשׁ וּלְנִתּוּץ וּלְהִרְסָם

וּלְהֶאֱבִיד וּלְהִרְעַע כִּן אֲשַׁקֵּד עָלֵיהֶם

לְבָנוֹת וּלְנִטְעַע נְאֻם־ה': (כט) בְּיָמִים

הָהֵם לֹא־יֵאֱמָרוּ עוֹד אָבוֹת אֲכָלוּ בֶּסֶר

וּשְׁנֵי בָנִים תִּקְהֶינָה: (ל) כִּי אִם־אֵיִשׁ

בְּעוֹנָו יָמוּת כָּל־הָאָדָם הָאֲכַל הַבֶּסֶר

תִּקְהֶינָה שְׁנָיו: {ס} (לא) הִנֵּה

יָמִים בָּאִים נְאֻם־ה' וְכָרַתִּי אֶת־בֵּית

יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה בְּרִית חֲדָשָׁה:

(לב) לֹא כַּבְרִית אֲשֶׁר כָּרַתִּי

אֶת־אֲבוֹתָם בְּיוֹם הַחֲזִיקִי בְיָדָם

לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־הֵמָּה

הִפְרוּ אֶת־בְּרִיתִי וְאָנֹכִי בָעַלְתִּי בָם

נְאֻם־ה': (לג) כִּי זֹאת הַבְּרִית אֲשֶׁר

אָכַרְתָּ אֶת־בֵּית יִשְׂרָאֵל אֲחֵרֵי הַיָּמִים

הָהֵם נְאֻם־ה' נִתַּתִּי אֶת־תּוֹרַתִּי בְּקִרְבָּם

וְעַל־לִבָּם אֲכַתְּבֶנָּה וְהָיִיתִי לָהֶם

לְאֱלֹקִים וְהֵמָּה יִהְיוּ־לִי לְעָם: (לד)

וְלֹא יִלְמְדוּ עוֹד אֵיִשׁ אֶת־רֵעֵהוּ וְאֵיִשׁ

אֶת־אֲחֵיו לְאֹמֶר דַּעוּ אֶת־ה' כִּי־כֹלָם

יִדְעוּ אוֹתִי לְמִקְטָנָם וְעַד־גְּדוֹלָם

נְאֻם־ה' כִּי אֶסְלַח לְעוֹנָם וּלְחַטָּאתָם לֹא

אֲזַכֵּר־עוֹד: {ס} (לה) כֹּה ׀

אֲמַר ה' נִתְּן נְשָׁמַשׁ לְאֹר יוֹמָם חֲקֹת

יָרַח וְכוֹכָבִים לְאֹר לַיְלָה רָגַע הַיָּם

said GOD of Hosts, the God of Israel: They shall again say this in the land of Judah and in its towns, when I restore their fortunes:  
 “GOD bless you,  
 Abode of righteousness,  
 O holy mountain!”  
 (24) Judah and all its towns alike shall be inhabited by the farmers and such as move about with the flocks. (25) For I will give the thirsty abundant drink, and satisfy all who languish. (26) At this I awoke and looked about, and my sleep had been pleasant to me. (27) See, a time is coming—declares GOD—when I will sow the House of Israel and the House of Judah with seed of people and seed of cattle; (28) and just as I was watchful over them to uproot and to pull down, to overthrow and to destroy and to bring disaster, so I will be watchful over them to build and to plant—declares GOD. (29) In those days, they shall no longer say, “Parents have eaten sour grapes and children’s teeth are blunted.” (30) But every one shall die for their own sins: whosoever eats sour grapes, their teeth shall be blunted. (31) See, a time is coming—declares GOD—when I will make a new covenant with the House of Israel and the House of Judah. (32) It will not be like the covenant I made with their ancestors, when I took them by the hand to lead them out of the land of Egypt, a covenant that they broke,

וַיִּהְיוּ גִלְיוֹ ה' צְבָאוֹת שְׁמוֹ: (לו)  
 אִם-יִמְשׁוּ הַחֲקִים הָאֵלֶּה מִלְּפָנַי  
 נְאֻם-ה' גַּם זָרַע יִשְׂרָאֵל יִשְׁבְּתוּ מִהָיֹת  
 גְּוֵי לְפָנַי כָּל-הַיָּמִים: {ס} (לז)  
 כֹּה ו אָמַר ה' אִם-יִמְדוּ שָׁמַיִם  
 מִלְמַעְלָה וַיִּחַקְרוּ מוֹסְדֵי-אָרֶץ לְמַטָּה  
 גַּם-אֲנִי אֶמְאָס בְּכָל-זָרַע יִשְׂרָאֵל  
 עַל-כָּל-אֲשֶׁר עָשׂוּ נְאֻם-ה': {ס}  
 (לח) הִנֵּה יָמִים [בָּאִים] נְאֻם-ה'  
 וַנִּבְנֶתָה הָעִיר לְה' מִמִּגְדַל חַנְנִיָּאל שְׁעַר  
 הַפְּנֵה: (לט) וַיֵּצֵא עוֹד (קוה) [קו]  
 הַמִּדְּבָה נִגְדוּ עַל גְּבַעַת גָּרֵב וְנֹסֵב גְּעַתָּה:  
 (מ) וְכָל-הָעַמֶּמֶק הַפְּגָרִים וְהַדְּשָׁן  
 וְכָל-[הַשְּׂדֵמוֹת] (הַשְּׂרָמוֹת) עַד-נַחַל  
 קִדְרוֹן עַד-פְּנַת שְׁעַר הַסּוּסִים מִזְרְחָהּ  
 קִדְשׁ לְה' לֹא-יִנְתָּשׁ וְלֹא-יִהְרָס עוֹד  
 לְעוֹלָם: {פ}

though I espoused them—declares GOD. (33) But such is the covenant I will make with the House of Israel after these days—declares GOD: I will put My Teaching into their inmost being and inscribe it upon their hearts. Then I will be their God, and they shall be My people. (34) No longer will they need to teach one another and say to one another, “Heed GOD ”; for all of them, from the least of them to the greatest, shall heed Me—declares GOD.

For I will forgive their iniquities,  
And remember their sins no more.  
(35) Thus said GOD,  
Who established the sun for light by day,  
The laws of moon and stars for light by night,  
Who stirs up the sea into roaring waves,  
Whose name is GOD of Hosts: (36) If these laws should ever be annulled by Me  
—declares GOD —  
Only then would the offspring of Israel cease  
To be a nation before Me for all time.

(37) Thus said GOD: If the heavens above could be measured, and the foundations of the earth below could be fathomed, only then would I reject all the offspring of Israel for all that they have done—declares GOD. (38) See, a time is coming—declares GOD —when the

city shall be rebuilt for GOD from the Tower of Hananel to the Corner Gate; (39) and the measuring line shall go straight out to the Gareb Hill, and then turn toward Goah. (40) And the entire Valley of the Corpses and Ashes, and all the fields as far as the Wadi Kidron, and the corner of the Horse Gate on the east, shall be holy to GOD. They shall never again be uprooted or overthrown.

### Jeremiah 32

(1) The word that came to Jeremiah from GOD in the tenth year of King Zedekiah of Judah, which was the eighteenth year of Nebuchadrezzar. (2) At that time the army of the king of Babylon was besieging Jerusalem, and the prophet Jeremiah was confined in the prison compound attached to the palace of the king of Judah. (3) For King Zedekiah of Judah had confined him, saying, "How dare you prophesy: 'Thus said GOD: I am delivering this city into the hands of the king of Babylon, and he shall capture it. (4) And King Zedekiah of Judah shall not escape from the Chaldeans; he shall be delivered into the hands of the king of Babylon, and he shall speak to him face to face and see him in person. (5) And Zedekiah shall be brought to Babylon, there to remain until I take note of him—declares

### ירמיהו ל"ב

(א) הַדְּבָר אֲשֶׁר-הָיָה אֶל-יְרֵמְיָהוּ מֵאֵת ה' (בשנת) [בַּשָּׁנָה] הָעֲשָׂרִית לְצִדְקִיָּהוּ מֶלֶךְ יְהוּדָה הִיא הַשָּׁנָה שְׁמֹנֶה-עָשָׂרָה לְנְבוּכַדְרֶאֱצַר: (ב) וְאִזְ חָיִל מֶלֶךְ בָּכָל צָרִים עַל-יְרוּשָׁלַם וְיְרֵמְיָהוּ הַנָּבִיא הָיָה כְּלוֹא בַחֲצָר הַמְּטָרָה אֲשֶׁר בֵּית-מֶלֶךְ יְהוּדָה: (ג) אֲשֶׁר כָּלְאוּ צִדְקִיָּהוּ מֶלֶךְ-יְהוּדָה לֵאמֹר מִדּוֹעַ אַתָּה נָבִיא לֵאמֹר כֹּה אָמַר ה' הַנְּגִי נַחֲמוּ אֶת-הָעִיר הַנְּאֻת בְּיַד מֶלֶךְ-בָּבֶל וּלְכַדָּה: (ד) וְצִדְקִיָּהוּ מֶלֶךְ יְהוּדָה לֹא יִמָּלֵט מִיַּד הַכַּשְׂדִּים כִּי הַנְּתֹן יִנְתְּנוּ בְּיַד מֶלֶךְ-בָּבֶל וְדָבַר-פִּי עִם-פִּי וְעֵינָיו אֶת-עֵינָיו תִּרְאֶינָה: (ה) וּבְכָל יוֹלֵךְ אֶת-צִדְקִיָּהוּ וְשָׁם יִהְיֶה עַד-פְּקוּדֵי אֹתוֹ נְאֻם-ה' כִּי תִלְחַמוּ אֶת-הַכַּשְׂדִּים לֹא תִצְלִיחוּ: {פ}

GOD. When you wage war against the Chaldeans, you shall not be successful.” (6) Jeremiah said: The word of GOD came to me: (7) Hanamel, the son of your uncle Shallum, will come to you and say, “Buy my land in Anathoth, for you are next in succession to redeem it by purchase.” (8) And just as GOD had said, my cousin Hanamel came to me in the prison compound and said to me, “Please buy my land in Anathoth, in the territory of Benjamin; for the right of succession is yours, and you have the duty of redemption. Buy it.” Then I knew that it was indeed the word of GOD. (9) So I bought the land in Anathoth from my cousin Hanamel. I weighed out the money to him, seventeen shekels of silver. (10) I wrote a deed, sealed it, and had it witnessed; and I weighed out the silver on a balance. (11) I took the deed of purchase, the sealed text and the open one according to rule and law, (12) and gave the deed to Baruch son of Neriah son of Mahseiah in the presence of my kinsman Hanamel, of the witnesses who were named in the deed, and all the Judeans who were sitting in the prison compound. (13) In their presence I charged Baruch as follows: (14) Thus said GOD of Hosts, the God of Israel: “Take these documents, this deed of purchase, the sealed text and the open one, and put them into an

(ו) וַיֹּאמֶר יְרֵמְיָהוּ הִנֵּה דְבַר־ה' אֵלַי  
 לֵאמֹר: (ז) הִנֵּה חֲנַמְאֵל בֶּן־שָׁלֹם דֹּדְךָ  
 בָּא אֵלֶיךָ לֵאמֹר קְנֵה לְךָ אֶת־שָׂדֵי  
 אֲשֶׁר בְּעֵנְתוֹת כִּי לְךָ מִשְׁפָּט הַגְּאֻלָּה  
 לְקִנּוֹת: (ח) וַיָּבֵא אֵלַי חֲנַמְאֵל בֶּן־דָּדַי  
 כַּדְבַר ה' אֶל־חֲצַר הַמַּטְרָה וַיֹּאמֶר אֵלַי  
 קְנֵה נָא אֶת־שָׂדֵי אֲשֶׁר־בְּעֵנְתוֹת  
 אֲשֶׁר ׀ בְּאַרְץ בְּנֵי־מִיִן כִּי־לְךָ מִשְׁפָּט  
 הַיְרֻשָׁה וּלְךָ הַגְּאֻלָּה קְנֵה־לְךָ וְאֲדַע כִּי  
 דְבַר־ה' הוּא: (ט) וַאֲקַנְּהָ אֶת־הַשָּׂדֶה  
 מֵאֵת חֲנַמְאֵל בֶּן־דָּדַי אֲשֶׁר בְּעֵנְתוֹת  
 וְאֲשַׁקְּלֶהָ לּוֹ אֶת־הַכֶּסֶף שְׁבַעֶה שְׁקָלִים  
 וְעֲשֶׂרֶה הַכֶּסֶף: (י) וְאֶכְתָּב בְּסֵפֶר  
 וְאֶחָתֶם וְאֶעַד עֵדִים וְאֲשַׁקֵּל הַכֶּסֶף  
 בְּמֵאזְנַיִם: (יא) וְאֶקַּח אֶת־סֵפֶר הַמְּקֻנָּה  
 אֶת־הַחֲתוּם הַמְצֻנָּה וְהַחֲקִים  
 וְאֶת־הַגְּלוּי: (יב) וְאֶתִּן אֶת־הַסֵּפֶר  
 הַמְּקֻנָּה אֶל־בָּרוּךְ בֶּן־נְרִיָּה בֶּן־מַחְסִיָּה  
 לְעֵינַי חֲנַמְאֵל דָּדַי וּלְעֵינַי הָעֵדִים  
 הַכְּתוּבִים בְּסֵפֶר הַמְּקֻנָּה לְעֵינַי  
 כָּל־הַיְהוּדִים הַיֹּשְׁבִים בְּחֲצַר הַמַּטְרָה:  
 (יג) וְאֶצְוֶה אֶת־בָּרוּךְ לְעֵינֵיהֶם לֵאמֹר:  
 (יד) כֹּה־אָמַר ה' צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל  
 לְקוֹחַ אֶת־הַסֵּפְרִים הָאֵלֶּה אֵת סֵפֶר  
 הַמְּקֻנָּה הַזֶּה וְאֵת הַחֲתוּם וְאֵת סֵפֶר  
 הַגְּלוּי הַזֶּה וּנְתַתֶּם בְּכָל־חֶרֶשׁ לְמַעַן  
 יַעֲמְדוּ יָמִים רַבִּים: {ס} (טו)  
 כִּי כֹה אָמַר ה' צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל  
 עוֹד יִקְנוּ בְּתִים וּשְׂדוֹת וַיְכַרְמִים בְּאַרְץ  
 הַזֹּאת: {פ}



earthen jar, so that they may last a long time.” (15) For thus said GOD of Hosts, the God of Israel: “Houses, fields, and vineyards shall again be purchased in this land.” (16) But after I had given the deed to Baruch son of Neriah, I prayed to GOD: (17) “Ah, my Sovereign GOD! You made heaven and earth with Your great might and outstretched arm. Nothing is too wondrous for You! (18) You show kindness to the thousandth generation, but visit the guilt of the parents upon their children after them. O great and mighty God whose name is GOD of Hosts, (19) wondrous in purpose and mighty in deed, whose eyes observe all the ways of mortals, so as to repay each one according to their ways, and with the proper fruit of their deeds! (20) You displayed signs and marvels in the land of Egypt with lasting effect, and won renown in Israel and among humankind to this very day. (21) You freed Your people Israel from the land of Egypt with signs and marvels, with a strong hand and an outstretched arm, and with great terror. (22) You gave them this land that You had sworn to their fathers to give them, a land flowing with milk and honey, (23) and they came and took possession of it. But they did not listen to You or follow Your Teaching; they did nothing of what You commanded them to do.

(טז) וְאֶת־פְּלִל אֱלֹהֵי אַחֲרֵי תַתִּי  
 אֶת־סֹפֶר הַמְקֻנָּה אֶל־בְּרוּךְ בְּוַיִּנְרִי  
 לֵאמֹר: (יז) אָהֵה אֲדוּשֵׁם ה' הִנֵּה ו  
 אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ  
 בְּכַחֲךָ הַגָּדוֹל וּבְזַרְעֶךָ הַנְּטוּיָה  
 לֹא־יִפְּלֵא מִמֶּךָ כָּל־דְּבָר: (יח) עָשִׂה  
 חֶסֶד לְאֲלֹפִים וּמִשְׁלֵם עֲוֹן אָבוֹת  
 אֶל־יְתִיק בְּנֵיהֶם אַחֲרֵיהֶם הֵאֵל הַגָּדוֹל  
 הַגְּבוּר ה' צָבָאוֹת שְׁמוֹ: (יט) גְּדֹל  
 הַעֲצָה וְרַב הָעֲלִילָה אֲשֶׁר־עֵינֶיךָ  
 כִּקְחוֹת עַל־כָּל־דְּרָכֵי בְנֵי אָדָם לְתַת  
 לְאִישׁ כְּדַרְכָּיו וּכְפָרֵי מַעַלְלָיו: (כ)  
 אֲשֶׁר־שָׁמַתָּ אֲתוֹת וּמִפְתֵּי  
 בְּאֶרֶץ־מִצְרַיִם עַד־הַיּוֹם הַזֶּה  
 וּבִישְׂרָאֵל וּבְאָדָם וַתַּעֲשֶׂה־לְךָ שֵׁם  
 כַּיּוֹם הַזֶּה: (כא) וַתֵּצֵא אֶת־עַמְּךָ  
 אֶת־יִשְׂרָאֵל מִמִּצְרַיִם בְּאֲתוֹת  
 וּבְמוֹפְתִים וּבְיָד חֲזָקָה וּבְאֶזְרוֹעַ נְטוּיָה  
 וּבְמוֹרָא גְּדוֹל: (כב) וַתִּתֵּן לָהֶם  
 אֶת־הָאָרֶץ הַזֹּאת אֲשֶׁר־נִשְׁבַּעְתָּ  
 לְאֲבוֹתָם לְתַת לָהֶם אֶרֶץ זָבַת חֶלֶב  
 וּדְבָשׁ: (כג) וַיָּבֵאוּ וַיִּרְשׁוּ אֹתָהּ  
 וְלֹא־שָׁמְעוּ בְּקוֹלְךָ (וּבַתְרוּתְךָ)  
 [וּבַתְרוּתְךָ] לֹא־הִלְכוּ אִתְּךָ כְּלֹאֲשֶׁר  
 צִוִּיתָה לָהֶם לַעֲשׂוֹת לֹא עָשׂוּ וַתִּקְרָא  
 אֹתָם אֵת כָּל־הַרְעָה הַזֹּאת: (כד) הִנֵּה  
 הַסְּלִלוֹת בָּאוּ הָעִיר לְלִכְדָּהּ וְהָעִיר  
 נִתְּנָה בְּיַד הַכַּשְׂדִּים הַנְּלַחְמִים עֲלֶיךָ  
 מִפְּנֵי הַחֶרֶב וְהָרָעַב וְהַדָּבָר וְאֲשֶׁר  
 דִּבַּרְתָּ הִנֵּה וְהִנֵּה רָאָה: (כה) וְאֹתָהּ

Therefore you have caused all this misfortune to befall them. (24) Here are the siege mounds, raised against the city to storm it; and the city, because of sword and famine and pestilence, is at the mercy of the Chaldeans who are attacking it. What You threatened has come to pass—as You see. (25) Yet You, my Sovereign GOD, said to me: Buy the land for money and call in witnesses—when the city is at the mercy of the Chaldeans!” (26) Then the word of GOD came to Jeremiah: (27) Behold I am GOD, the God of all flesh. Is anything too wondrous for Me? (28) Assuredly, thus said GOD: I am delivering this city into the hands of the Chaldeans and of King Nebuchadrezzar of Babylon, and he shall capture it. (29) And the Chaldeans who have been attacking this city shall come and set this city on fire and burn it down—with the houses on whose roofs they made offerings to Baal and poured out libations to other gods, so as to vex Me. (30) For the people of Israel and Judah have done nothing but evil in My sight since their youth; the people of Israel have done nothing but vex Me by their conduct—declares GOD. (31) This city has aroused My anger and My wrath from the day it was built until this day; so that it must be removed from My sight (32) because of all the wickedness of the people of Israel

אָמַרְתָּ אֵלַי אֲדוּשָׁם הִיא קָנְהָ לְךָ הַשָּׂדֶה  
בְּכֶסֶף וְהָעֵד יַעֲדִים וְהָעִיר נִתְּנָה בְיַד  
הַכַּשְׂדִּים: {ס} (כו) וַיְהִי  
דְבַר־הַ' אֶל־יִרְמְיָהוּ לֵאמֹר: (כז) הִנֵּה  
אֲנִי הִיא אֱלֹהֵי כָל־בָּשָׂר הַמְּמַנִּי יִפְלֵא  
כָל־דָּבָר: (כח) לָכֵן כֹּה אָמַר ה' הַנְּגִי  
נִתְּן אֶת־הָעִיר הַזֹּאת בְּיַד הַכַּשְׂדִּים  
וּבְיַד נְבוּכַדְרֶצְצַר מֶלֶךְ־בָּבֶל וְלִכְדֵּה:  
(כט) וּבָאוּ הַכַּשְׂדִּים הַנִּלְחָמִים  
עַל־הָעִיר הַזֹּאת וְהִצִּיתוּ אֶת־הָעִיר  
הַזֹּאת בְּאֵשׁ וּשְׂרָפוּהָ וְאֶת הַבָּתִּים אֲשֶׁר  
קִטְרוּ עַל־גִּגּוֹתֵיהֶם לַבַּעַל וְהִסְכוּ  
נִסְכֵּים לְאֱלֹהִים אֲחֵרִים לְמַעַן הַכְּעִסְנִי:  
(ל) כִּי־הָיוּ בְנֵי־יִשְׂרָאֵל וּבְנֵי יְהוּדָה  
אֲדָו עֲשִׂים הֲרַע בְּעֵינַי מִנְעַרְתֵּיהֶם כִּי  
בְנֵי־יִשְׂרָאֵל אֲדָו מִכְּעִסִּים אֲתִי בְּמַעֲשֵׂה  
יְדֵיהֶם נֹאמֵ־הִיא: (לא) כִּי עַל־אֶפְי  
וְעַל־חֲמֹתַי הִתְּהָ לִי הָעִיר הַזֹּאת  
לְמִן־הַיּוֹם אֲשֶׁר בָּנוּ אוֹתָהּ וְעַד הַיּוֹם  
הַזֶּה לְהַסִּירָהּ מֵעַל פְּנֵי: (לב) עַל־  
כָּל־רַעַת בְּנֵי־יִשְׂרָאֵל וּבְנֵי יְהוּדָה אֲשֶׁר  
עָשׂוּ לְהַכְּעִסְנִי הִמָּה מִלְכֵיהֶם שָׂרֵיהֶם  
כַּהֲנִיָּהִם וּנְבִיאֵיהֶם וְאִישׁ יְהוּדָה וַיִּשְׁבִּי  
יְרוּשָׁלַם: (לג) וַיִּפְּנוּ אֵלַי עֲרָף וְלֹא  
פָּנִים וְלִמַּד אֲתֶם הַשִּׁבְעִים וְלִמַּד וְאִינָם  
שֹׁמְעִים לְקַחַת מוֹסֵר: (לד) וַיִּשְׁימוּ  
שְׂקוּצֵיהֶם בַּבַּיִת אֲשֶׁר־נִקְרָא־שְׁמִי  
עָלָיו לְטִמְאוֹ: (לה) וַיִּבְנוּ אֶת־בָּמוֹת  
הַבַּעַל אֲשֶׁר ׀ בְּגִיא בְּוַהֲנָם לְהַעֲבִיר  
אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם לְמִלְוֵה אֲשֶׁר

and Judah who have so acted as to vex Me—they, their kings, their officials, their priests and prophets, and the citizenry of Judah and the inhabitants of Jerusalem. (33) They turned their backs to Me, not their faces; though I have taught them persistently, they do not give heed or accept rebuke. (34) They placed their abominations in the House that bears My name and defiled it; (35) and they built the shrines of Baal that are in the Valley of Ben-hinnom, where they offered up their sons and daughters to Molech—when I had never commanded, or even thought [of commanding], that they should do such an abominable thing, and so bring guilt on Judah. (36) But now, assuredly, thus said the ETERNAL, the God of Israel, concerning this city of which you say, “It is being delivered into the hands of the king of Babylon through the sword, through famine, and through pestilence”: (37) See, I will gather them from all the lands to which I have banished them in My anger and wrath, and in great rage; and I will bring them back to this place and let them dwell secure. (38) They shall be My people, and I will be their God. (39) I will give them a single heart and a single nature to revere Me for all time, and it shall be well with them and their children after them. (40) And I will make an

לֹא-צְוִיָּתִים וְלֹא עָלְתָה עַל-לִבִּי  
 לַעֲשׂוֹת הַתּוֹעֵבָה הַזֹּאת לְמַעַן הַחֲטִי  
 אֶת-יְהוּדָה: {ס} (לו) וְעַתָּה  
 לִכְן כֹּה-אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל  
 אֶל-הָעִיר הַזֹּאת אֲשֶׁר | אַתֶּם אֹמְרִים  
 נִתְּנָה בְיַד מְלֹךְ-בָּבֶל בְּחָרֵב וּבְרָעַב  
 וּבְדָבָר: (לז) הַנְּגִי מִקְבָּצֶם  
 מִכָּל-הָאֲרָצוֹת אֲשֶׁר הִדְחִיתִים שָׁם  
 בְּאֶפְרַי וּבְחַמְתִּי וּבְקֶצֶף גָּדוֹל וְהִשְׁבַּתִּים  
 אֶל-הַמָּקוֹם הַזֶּה וְהִשְׁבַּתִּים לְבֶטֶח:  
 (לח) וְהָיוּ לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם  
 לְאֱלֹהִים: (לט) וְנִתַּתִּי לָהֶם לֵב אֶחָד  
 וְדַרְךְ אֶחָד לִירְאָה אוֹתִי כָּל-הַיָּמִים  
 לְטוֹב לָהֶם וּלְבִנְיָהֶם אַחֲרֵיהֶם: (מ)  
 וְכִרְתִּי לָהֶם בְּרִית עוֹלָם אֲשֶׁר  
 לֹא-אֲשׁוּב מֵאַחֲרֵיהֶם לְהִיטִיבֵי אוֹתָם  
 וְאֶת-יִרְאַתִּי אֲתִן בְּלִבְכֶם לְבַלְתִּי סוּר  
 מֵעָלַי: (מא) וְשִׁשְׁתִּי עֲלֵיהֶם לְהִטִּיב  
 אוֹתָם וְנִטְעַתִּים בְּאֶרֶץ הַזֹּאת בְּאַמַּת  
 בְּכָל-לִבִּי וּבְכָל-נַפְשִׁי: {ס}  
 (מב) כִּי-כֹה אָמַר ה' בְּאֲשֶׁר הִבֵּאתִי  
 אֶל-הָעָם הַזֶּה אֶת כָּל-הָרָעָה הַגְּדוֹלָה  
 הַזֹּאת כִּן אֲנֹכִי מִבִּיא עֲלֵיהֶם  
 אֶת-כָּל-הַטּוֹבָה אֲשֶׁר אֲנֹכִי דוֹבֵר  
 עֲלֵיהֶם: (מג) וְנִקְנָה הַשָּׂדֶה בְּאֶרֶץ  
 הַזֹּאת אֲשֶׁר | אַתֶּם אֹמְרִים שְׂמָמָה הִיא  
 מֵאִין אָדָם וּבְהִמָּה נִתְּנָה בְיַד הַכַּשְׂדִּים:  
 (מד) שָׂדוֹת בְּכֶסֶף יִקְנוּ וְכָתוּב  
 בִּסְפָר | וְחָתוּם וְהָעֵד עֵדִים בְּאֶרֶץ  
 בְּנִימָן וּבְסִבְיָי יְרוּשָׁלַם וּבְעָרֵי יְהוּדָה

everlasting covenant with them that I will not turn away from them and that I will treat them graciously; and I will put into their hearts reverence for Me, so that they do not turn away from Me. (41) I will delight in treating them graciously, and I will plant them in this land faithfully, with all My heart and soul. (42) For thus said GOD: As I have brought this terrible disaster upon this people, so I am going to bring upon them the vast good fortune that I have promised for them. (43) And fields shall again be purchased in this land of which you say, “It is a desolation, without humans or animals; it is delivered into the hands of the Chaldeans.” (44) Fields shall be purchased, and deeds written and sealed, and witnesses called in the land of Benjamin and in the environs of Jerusalem, and in the towns of Judah; the towns of the hill country, the towns of the Shephelah, and the towns of the Negeb. For I will restore their fortunes—declares GOD.

וּבְעֵרֵי הַהָר וּבְעֵרֵי הַשְּׁפֵלָה וּבְעֵרֵי  
הַנֶּגֶב כִּי־אָשִׁיב אֶת־שְׁבוּתָם נְאֻם־ה':  
{פ}

**Jeremiah 35**

(1) The word that came to Jeremiah from GOD in the days of King Jehoiakim son of Josiah of Judah: (2) Go to the house of the Rechabites and speak to them, and bring them to the House of GOD, to one of the chambers, and give them wine to

**ירמיהו ל"ה**

(א) הַדְּבָר אֲשֶׁר־הָיָה אֶל־יְרֵמְיָהוּ מֵאֵת  
ה' בְּיָמָיו יְהוֹיָקִים בֶּן־יֹאשָׁיָהוּ מֶלֶךְ  
יְהוּדָה לֵאמֹר: (ב) הַלֹּךְ אֶל־בֵּית  
הַרְכָּבִים וּדְבַרְתָּ אֹתָם וְהִבְאוּתְם בֵּית  
ה' אֶל־אֶחָת הַלְּשָׁכוֹת וְהִשְׁקִיתָ אוֹתָם

drink. (3) So I took Jaazaniah son of Jeremiah son of Habazziniah, and his brothers, all his sons, and all the men in the household of the Rechabites; (4) and I brought them to the House of GOD, to the chamber of the sons of Hanan son of Igdaliah, the agent of God, which is next to the chamber of the officials and above the chamber of Maaseiah son of Shallum, the guardian of the threshold. (5) I set bowls full of wine and cups before the Rechabites, and said to them, "Have some wine." (6) They replied, "We will not drink wine, for our ancestor, Jonadab son of Rechab, commanded us: 'You shall never drink wine, either you or your children. (7) Nor shall you build houses or sow fields or plant vineyards, nor shall you own such things; but you shall live in tents all your days, so that you may live long upon the land where you sojourn.' (8) And we have obeyed our ancestor Jonadab son of Rechab in all that he commanded us: we never drink wine, neither we nor our wives nor our sons and daughters. (9) Nor do we build houses to live in, and we do not own vineyards or fields for sowing; (10) but we live in tents. We have obeyed and done all that our ancestor Jonadab commanded us. (11) But when King Nebuchadrezzar of Babylon invaded the country, we said, 'Come, let us go into Jerusalem

יְיָ: (ג) וְאָלְקָה אֶת־יְאֹזָנְיָה בֶן־יִרְמְיָהוּ  
בֶן־חַבְצַנְיָה וְאֶת־אָחָיו וְאֶת־כָּל־בְּנָיו  
וְאֶת־כָּל־בֵּית הַרְכָבִים: (ד) וְאָבָא אֹתָם  
בֵּית ה' אֶל־לְשַׁכַּת בְּנֵי חָנָן בֶּן־יְגְדָלְיָהוּ  
אִישׁ הָאֱלֹקִים אֲשֶׁר־אֶצֶּל לְשַׁכַּת  
הַשָּׂרִים אֲשֶׁר מִמַּעַל לְלְשַׁכַּת מַעְשִׂיָהוּ  
בֶן־שָׁלֹם שֹׁמֵר הַסֶּף: (ה) וְאֹתָן לִפְנֵי  
בְנֵי בֵית־הַרְכָבִים גְּבַעִים מִלְאִים יָיָו  
וְכִסּוֹת וְאָמַר אֲלֵיהֶם שְׁתוּ־יָיָו: (ו)  
וַיֹּאמְרוּ לֹא נִשְׁתֶּה־יָיָו כִּי יוֹנָדָב  
בֶן־רְכָב אָבִינוּ צִוָּה עָלֵינוּ לֹא־מֹר לֹא  
תִשְׁתוּ־יָיָו אֹתָם וּבְנֵיכֶם עַד־עוֹלָם: (ז)  
וּבֵית לֹא־תִבְנוּ וְגֵרַע לֹא־תִזְרְעוּ וְכַרֵם  
לֹא־תִטְעוּ וְלֹא יִהְיֶה לְכֶם כִּי בָאֵהָלִים  
תִּשְׁבּוּ כָל־יְמֵיכֶם לְמַעַן תִּחְיִי יָמִים  
רַבִּים עַל־פְּנֵי הָאֲדָמָה אֲשֶׁר אֹתָם גְּרַמִּים  
שֵׁם: (ח) וַנִּשְׁמַע בְּקוֹל יְהוֹנָדָב  
בֶן־רְכָב אָבִינוּ לְכֹל אֲשֶׁר צִוָּנוּ לַבְּלֹתִי  
שְׁתוֹת־יָיָו כָּל־יְמֵינוּ אֲנַחְנוּ נִשְׁיִנוּ בְּנֵינוּ  
וּבְנֵיתֵינוּ: (ט) וּלְבֹלֹתִי בְּנֹת בָּתָיִם  
לְשַׁבְּתָנוּ וְכַרֵם וְשִׂדָּה וְגֵרַע לֹא  
יִהְיֶה־לָּנוּ: (י) וַנִּשָּׁב בָּאֵהָלִים וַנִּשְׁמַע  
וַנַּעַשׂ כְּכֹל אֲשֶׁר־צִוָּנוּ יוֹנָדָב אָבִינוּ:  
(יא) וַיְהִי בַעֲלוֹת נְבוּכַדְרֶאֱצַר  
מִלְּדוֹ־בְבֶלְאֶל־הָאָרֶץ וַנֹּאמַר בָּאוּ  
וְנָבֹא יְרוּשָׁלַם מִפְּנֵי חַיִל הַכַּשְׂדִּים  
וּמִפְּנֵי חַיִל אַרְם וַנִּשָּׁב בִּירוּשָׁלַם: {פ}  
(יב) וַיְהִי דְבַר־ה' אֶל־יִרְמְיָהוּ לֵאמֹר:  
(יג) כֹּה־אָמַר ה' צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל  
הֲלוֹ וְאָמַרְתָּ לְאִישׁ יְהוּדָה וּלְיֹשְׁבֵי

because of the army of the Chaldeans and the army of Aram.’ And so we are living in Jerusalem.” (12) Then the word of GOD came to Jeremiah: (13) Thus said GOD of Hosts, the God of Israel: Go say to the citizenry of Judah and the inhabitants of Jerusalem: “You can learn a lesson [here] about obeying My commands—declares GOD. (14) The commands of Jonadab son of Rechab have been fulfilled: he charged his children not to drink wine, and to this day they have not drunk, in obedience to the charge of their ancestor. But I spoke to you persistently, and you did not listen to Me. (15) I persistently sent you all My servants, the prophets, to say: ‘Turn back, every one of you, from your wicked ways and mend your deeds; do not follow other gods or serve them. Then you may remain on the land that I gave to you and your ancestors.’ But you did not give ear or listen to Me. (16) The family of Jonadab son of Rechab have indeed fulfilled the charge that their ancestor gave them; but this people has not listened to Me. (17) Assuredly, thus said the ETERNAL, the God of Hosts, the God of Israel: I am going to bring upon Judah and upon all the inhabitants of Jerusalem all the disaster with which I have threatened them; for I spoke to them, but they would not listen; I called to them, but they

ירושלם הלא תִקְחוּ מוֹסָר לְשִׁמְעֵי  
אֶל־דְּבָרַי נְאֻם־ה': (יד) הוֹקֵם  
אֶת־דְּבָרַי יְהוֹנָדָב בֶּן־רִכָּב אֲשֶׁר־צִוָּה  
אֶת־בְּנָיו לְבִלְתִּי שְׁתוֹת־יַיִן וְלֹא שְׁתוּ  
עַד־הַיּוֹם הַזֶּה כִּי שָׁמְעוּ אֶת מִצְוַת  
אֲבִיהֶם וְאֲנֹכִי דִבַּרְתִּי אֲלֵיכֶם הַשָּׁכֶם  
וְדִבַּר וְלֹא שָׁמַעְתֶּם אֵלַי: (טו) וְאֶשְׁלַח  
אֲלֵיכֶם אֶת־כָּל־עֲבָדַי הַנְּבָאִים וְהַשָּׁכֶם  
וְשָׁלַח וְלֹא־מָר גְּבוּ־נָא אִישׁ מִדְרָכּוֹ  
הַרְעָה וְהִיטִיבוּ מֵעַלְלֵיכֶם וְאֶל־תִּלְכוּ  
אֲחֵרֵי אֱלֹהִים אֲחֵרִים לְעַבְדָּם וּשְׁבוּ  
אֶל־הָאֲדָמָה אֲשֶׁר־נָתַתִּי לָכֶם  
וְלֹא־בַתִּיכֶם וְלֹא הִטִּיתֶם אֶת־אָזְנוֹכֶם  
וְלֹא שָׁמַעְתֶּם אֵלַי: (טז) כִּי הִקִּימוּ בְנֵי  
יְהוֹנָדָב בֶּן־רִכָּב אֶת־מִצְוַת אֲבִיהֶם  
אֲשֶׁר צִוָּם וְהָעַם הַזֶּה לֹא שָׁמְעוּ אֵלַי:  
(יז) לָכֵן כֹּה־אָמַר ה' אֱלֹהֵי צְבָאוֹת  
אֱלֹהֵי יִשְׂרָאֵל הַנְּגִי מִבֵּיא אֶל־יְהוּדָה  
וְאֶל כָּל־יְוֹשְׁבֵי יְרוּשָׁלַם אֶת כָּל־הַרְעָה  
אֲשֶׁר דִּבַּרְתִּי עֲלֵיהֶם יַעַן דִּבַּרְתִּי  
אֲלֵיהֶם וְלֹא שָׁמְעוּ וְאֶקְרָא לָהֶם וְלֹא  
עָנּוּ: (יח) וְלִבִּית הַרְכָּבִים אָמַר  
יְרַמְיָהוּ כֹה־אָמַר ה' צְבָאוֹת אֱלֹהֵי  
יִשְׂרָאֵל יַעַן אֲשֶׁר שָׁמַעְתֶּם עַל־מִצְוַת  
יְהוֹנָדָב אֲבִיכֶם וְתִשְׁמְרוּ  
אֶת־כָּל־מִצְוֹתָיו וְתַעֲשׂוּ כְּכֹל אֲשֶׁר־צִוָּה  
אֶתְכֶם: (יט) לָכֵן כֹּה אָמַר ה' צְבָאוֹת  
אֱלֹהֵי יִשְׂרָאֵל לֹא־יִפְרֹת אִישׁ לְיוֹנָדָב  
בֶּן־רִכָּב עַמִּיד לְפָנַי כָּל־הַיָּמִים: {פ}

would not respond.” (18) And to the family of the Rechabites Jeremiah said: “Thus said GOD of Hosts, the God of Israel: Because you have obeyed the charge of your ancestor Jonadab and kept all his commandments, and done all that he enjoined upon you, (19) assuredly, thus said GOD of Hosts, the God of Israel: There shall never cease to be someone from the line of Jonadab son of Rechab standing before Me.”

**Jeremiah 36**

(1) In the fourth year of King Jehoiakim son of Josiah of Judah, this word came to Jeremiah from GOD: (2) Get a scroll and write upon it all the words that I have spoken to you—concerning Israel and Judah and all the nations—from the time I first spoke to you in the days of Josiah to this day. (3) Perhaps when the House of Judah hear of all the disasters I intend to bring upon them, they will turn back from their wicked ways, and I will pardon their iniquity and their sin. (4) So Jeremiah called Baruch son of Neriah; and Baruch wrote down in the scroll, at Jeremiah’s dictation, all the words that GOD had spoken to him. (5) Jeremiah instructed Baruch, “I am in hiding; I cannot go to the House of GOD. (6) But you go and read aloud GOD’s words from the

**ירמיהו ל"ו**

(א) וַיְהִי בַּשָּׁנָה הָרְבִיעִית לַיהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה הָיָה הַדְּבָר הַזֶּה אֶל־יְרֵמְיָהוּ מֵאֵת ה' לֵאמֹר: (ב) קַח־לְךָ מִגִּלְת־סֵפֶר וְכָתַבְתָּ אֵלַיָּה אֵת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבַּרְתִּי אֵלַיְךָ עַל־יִשְׂרָאֵל וְעַל־יְהוּדָה וְעַל־כָּל־הַגּוֹיִם מִיּוֹם דִּבַּרְתִּי אֵלַיְךָ מִיַּמֵּי יֹאשִׁיָּהוּ וְעַד הַיּוֹם הַזֶּה: (ג) אוֹלַי יִשְׁמְעוּ בַּיִת יְהוּדָה אֵת כָּל־הַרְעָה אֲשֶׁר אָנֹכִי חֹשֵׁב לַעֲשׂוֹת לָהֶם לְמַעַן יָשׁוּבוּ אִישׁ מִדְּרָכּוֹ הַרְעָה וְסִלַּחְתִּי לַעֲוֹנָם וְלַחַטָּאתָם: (ד) וַיִּקְרָא יְרֵמְיָהוּ {ס} אֶת־כְּרוּךְ בֶּן־נְרִיָּה וַיְכַתֵּב בְּרוּךְ מִפִּי יְרֵמְיָהוּ אֵת כָּל־דִּבְרֵי ה' אֲשֶׁר־דִּבַּר אֵלָיו עַל־מִגִּלְת־סֵפֶר: (ה) וַיִּצְנֶה יְרֵמְיָהוּ אֶת־כְּרוּךְ לֵאמֹר אֲנִי עֹצוּר לֹא

scroll that you wrote at my dictation, to all the people in the House of GOD on a fast day; thus you will also be reading them to all the Judeans who come in from the towns. (7) Perhaps their entreaty will be accepted by GOD, if they turn back from their wicked ways. For great is the anger and wrath with which GOD has threatened this people.” (8) Baruch son of Neriah did just as the prophet Jeremiah had instructed him, about reading GOD’s words from the scroll in the House of GOD. (9) In the ninth month of the fifth year of King Jehoiakim son of Josiah of Judah, all the people in Jerusalem and all the people coming from Judah proclaimed a fast before GOD in Jerusalem. (10) It was then that Baruch—in the chamber of Gemariah son of Shaphan the scribe, in the upper court, near the new gateway of the House of GOD—read the words of Jeremiah from the scroll to all the people in the House of GOD. (11) Micaiah son of Gemariah son of Shaphan heard all the words of GOD [read] from the scroll, (12) and he went down to the king’s palace, to the chamber of the scribe. There he found all the officials in session: Elishama the scribe, Delaiah son of Shemaiah, Elnathan son of Achbor, Gemariah son of Shaphan, Zedekiah son of Hananiah, and all the other officials.

אוֹכֵל לָבוֹא בֵּית ה': (ו) וּבָאתָ אִתָּהּ  
וְקִרְאתָ בַּמְּגִלָּה אֲשֶׁר־כָּתַבְתָּ־מִפִּי  
אֶת־דְּבָרֵי ה' בְּאַזְנֵי הָעָם בֵּית ה' בַּיּוֹם  
זֶה וְגַם בְּאַזְנֵי כָל־יְהוּדָה הַבָּאִים  
מִמְּעָרֵיהֶם תִּקְרָאֵם: (ז) אוֹלָי תִּפְּל  
תַּחֲנַתֶּם לִפְנֵי ה' וְיָשָׁבוּ אִישׁ מִדְּרָכּוֹ  
הַרְעָה כִּי־גָדוֹל הָאֵף וְהַחֲמָה  
אֲשֶׁר־דָּבַר ה' אֶל־הָעָם הַזֶּה: (ח) וַיַּעַשׂ  
בְּרוּךְ בֶּן־נְרְיָה כְּכֹל אֲשֶׁר־צִוָּהוּ  
יְרֵמְיָהוּ הַנְּבִיא לִקְרֹא בַּסֵּפֶר דְּבָרֵי ה'  
בֵּית ה': { פ }

(ט) וַיְהִי בַשָּׁנָה הַחֲמִשִּׁית לַיהוֹיָקִים  
בֶּן־יֹאשָׁיָהוּ מֶלֶךְ־יְהוּדָה בַּחֹדֶשׁ הַתְּשִׁיעִי  
קָרְאוּ צוֹם לִפְנֵי ה' כָּל־הָעָם בִּירוּשָׁלַם  
וְכָל־הָעָם הַבָּאִים מִמְּעָרֵי יְהוּדָה  
בִּירוּשָׁלַם: (י) וַיִּקְרָא בְּרוּךְ בַּסֵּפֶר  
אֶת־דְּבָרֵי יְרֵמְיָהוּ בֵּית ה' בְּלִשְׁכַּת  
גְּמַרְיָהוּ בֶן־שָׁפָן הַסֹּפֵר בַּחֲצַר הָעֵלְיוֹן  
בַּתַּח שָׁעַר בֵּית־ה' הַחֹדֶשׁ בְּאַזְנֵי  
כָל־הָעָם: (יא) וַיִּשְׁמַע מְכִיָּהוּ  
בֶן־גְּמַרְיָהוּ בֶן־שָׁפָן אֶת־כָּל־דְּבָרֵי ה'  
מֵעַל הַסֵּפֶר: (יב) וַיֵּרַד בֵּית־הַמֶּלֶךְ  
עַל־לִשְׁכַּת הַסֹּפֵר וְהִנֵּה־שָׁם  
כָּל־הַשָּׂרִים יוֹשְׁבִים אֲלֵישָׁמַע הַסֹּפֵר  
וְדִלְיָהוּ בֶן־שָׁמַעְיָהוּ וְאַלְנָתָן בֶּן־עֲכָבוֹר  
וְגְמַרְיָהוּ בֶן־שָׁפָן וְצִדְקִיָּהוּ בֶן־חַנְּנִיָּהוּ  
וְכָל־הַשָּׂרִים: (יג) וַיִּגַּד לָהֶם מְכִיָּהוּ  
אֶת כָּל־הַדְּבָרִים אֲשֶׁר שָׁמַע בְּקִרְא  
בְּרוּךְ בַּסֵּפֶר בְּאַזְנֵי הָעָם: (יד) וַיִּשְׁלְחוּ



(13) And Micaiah told them all that he had heard as Baruch read from the scroll in the hearing of the people. (14) Then all the officials sent Jehudi son of Nethaniah son of Shelemiah son of Cushi to say to Baruch, “Take that scroll from which you read to the people, and come along!” And Baruch took the scroll and came to them. (15) They said, “Sit down and read it to us.” And Baruch read it to them. (16) When they heard all these words, they turned to each other in fear; and they said to Baruch, “We must report all this to the king.” (17) And they questioned Baruch further, “Tell us how you wrote down all these words that he spoke.” (18) He answered them, “He himself recited all those words to me, and I would write them down in the scroll in ink.” (19) The officials said to Baruch, “Go into hiding, you and Jeremiah. Don’t let a soul know where you are!” (20) And they went to the king in the court, after leaving the scroll in the chamber of the scribe Elishama. And they reported all these matters to the king. (21) The king sent Jehudi to get the scroll and he fetched it from the chamber of the scribe Elishama. Jehudi read it to the king and to all the officials who were in attendance on the king. (22) Since it was the ninth month, the king was sitting in the winter house, with a fire burning in the

כָּל־הַשָּׂרִים אֶל־בָּרוּךְ אֶת־יְהוָה  
בְּנִתְנִיָּהוּ בֶן־שַׁלְמִיָּהוּ בֶן־כּוּשִׁי לְאֹמֶר  
הַמַּגִּלָּה אֲשֶׁר קָרָאתָ בָּהּ בְּאָזְנֵי הָעָם  
קִתְנָה בְיָדְךָ וְלָךְ וְיִקְחֶה בָרוּךְ בֶּן־נְתַנְיָהוּ  
אֶת־הַמַּגִּלָּה בְיָדוֹ וַיָּבֵא אֵלֵיהֶם: (טו)  
וַיֹּאמְרוּ אֵלָיו יָשָׁב נָא וּקְרָאנָה בְּאָזְנֵינוּ  
וַיִּקְרָא בָרוּךְ בְּאָזְנֵיהֶם: (טז) וַיְהִי  
כְשִׁמְעֵם אֶת־כָּל־הַדְּבָרִים פָּתְחוּ אֹיֹשׁ  
אֶל־רַעְיֵהוּ וַיֹּאמְרוּ אֶל־בָּרוּךְ הֲגִיד נְגִיד  
לְמֶלֶךְ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה: (יז)  
וְאֶת־בָּרוּךְ שָׁאָלוּ לֵאמֹר הֲגִד־נָא לָנוּ  
אֵיךְ פָּתַבְתָּ אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה  
מִפִּי: (יח) וַיֹּאמֶר לָהֶם בָּרוּךְ מִפִּי  
יִקְרָא אֵלָי אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וְאָנֹכִי  
כֹתֵב עַל־הַסֵּפֶר בְּדָוִד: {ס} (יט)  
וַיֹּאמְרוּ הַשָּׂרִים אֶל־בָּרוּךְ לֵךְ הַסֵּתֵר  
אִתָּה וַיִּרְמִיָּהוּ וְאִישׁ אֶל־יָדַע אֵיפֹה  
אַתֶּם: (כ) וַיָּבֹאוּ אֶל־הַמֶּלֶךְ חִצְרָה  
וְאֶת־הַמַּגִּלָּה הִפְקִדוּ בְּלִשְׁכַּת אֱלִישָׁמָע  
הַסֵּפֶר וַיִּגִּדוּ בְּאָזְנֵי הַמֶּלֶךְ אֵת  
כָּל־הַדְּבָרִים: (כא) וַיִּשְׁלַח הַמֶּלֶךְ  
אֶת־יְהוּדִי לְקַחַת אֶת־הַמַּגִּלָּה וַיִּקְחָהּ  
מִלִּשְׁכַּת אֱלִישָׁמָע הַסֵּפֶר וַיִּקְרָאָהּ  
יְהוּדִי בְּאָזְנֵי הַמֶּלֶךְ וּבְאָזְנֵי כָּל־הַשָּׂרִים  
הָעֹמְדִים מֵעַל הַמֶּלֶךְ: (כב) וְהַמֶּלֶךְ  
יּוֹשֵׁב בֵּית הַחֹרֶף בַּחֹדֶשׁ הַתְּשִׁיעִי  
וְאֶת־הָאֵחָ לְפָנָיו מִבְּעֶרְתָּ: (כג) וַיְהִי  
כִּקְרוֹא יְהוּדִי שְׁלֹשׁ דָּלְתוֹת וְאֶרְבָּעָה  
יִקְרָעָהּ בְּתַעַר הַסֵּפֶר וְהַשֵּׁלֶף אֶל־הָאֵשׁ  
אֲשֶׁר אֶל־הָאֵחָ עַד־תָּמַל כָּל־הַמַּגִּלָּה

brazier before him. (23) And every time Jehudi read three or four columns, [the king] would cut it up with a scribe's knife and throw it into the fire in the brazier, until the entire scroll was consumed by the fire in the brazier. (24) Yet the king and all his courtiers who heard all these words showed no fear and did not tear their garments; (25) moreover, Elnathan, Delaiah, and Gemariah begged the king not to burn the scroll, but he would not listen to them. (26) The king ordered Jerahmeel, the king's son, and Seraiah son of Azriel, and Shelemiah son of Abdeel to arrest the scribe Baruch and the prophet Jeremiah. But GOD hid them. (27) The word of GOD came to Jeremiah after the king had burned the scroll containing the words that Baruch had written at Jeremiah's dictation: (28) Get yourself another scroll, and write upon it the same words that were in the first scroll that was burned by King Jehoiakim of Judah. (29) And concerning King Jehoiakim of Judah you shall say: Thus said GOD: You burned that scroll, saying, "How dare you write in it that the king of Babylon will come and destroy this land and cause human and animal to cease from it?" (30) Assuredly, thus said GOD concerning King Jehoiakim of Judah: He shall not have any of his line sitting on the throne of David; and his own corpse

עַל־הָאֵשׁ אֲשֶׁר עַל־הָאֵח: (כד) וְלֹא  
פָחְדוּ וְלֹא קָרְעוּ אֶת־בְּגָדֵיהֶם הַמֶּלֶךְ  
וְכָל־עַבְדָּיו הַשְּׂמָעִים אֶת כָּל־הַדְּבָרִים  
הָאֵלֶּה: (כה) וְגַם אֶלְנָתָן וְדִלְיָהוּ  
וְגַמְרִיָּהוּ הִפְגְּעוּ בַּמֶּלֶךְ לְבַלְתִּי שָׂרֵף  
אֶת־הַמְּגִלָּה וְלֹא שָׁמַע אֲלֵיהֶם: (כו)  
וַיִּצְוֶה הַמֶּלֶךְ אֶת־יְרַחְמֵאל בֶּן־הַמֶּלֶךְ  
וְאֶת־שָׁרְיָהוּ בֶן־עֲזַרְיָאֵל וְאֶת־שְׁלֵמְיָהוּ  
בֶן־עַבְדֵּי־אֵל לְקַחַת אֶת־בָּרוּךְ הַסֹּפֵר  
וְאֶת יִרְמְיָהוּ הַנְּבִיא וַיִּסְתְּרֵם ה':  
{ס} (כז) וַיְהִי דְבַר־ה'  
אֶל־יִרְמְיָהוּ אַחֲרַי | שָׂרֵף הַמֶּלֶךְ  
אֶת־הַמְּגִלָּה וְאֶת־הַדְּבָרִים אֲשֶׁר כָּתַב  
בָּרוּךְ מִפִּי יִרְמְיָהוּ לֵאמֹר: (כח) שׁוּב  
קַח־לְךָ מְגִלָּה אַחֲרַת וּכְתַב עָלֶיהָ אֵת  
כָּל־הַדְּבָרִים הַרְאֵשׁוֹנִים אֲשֶׁר הָיוּ  
עַל־הַמְּגִלָּה הַרְאֵשׁוֹנָה אֲשֶׁר שָׂרֵף  
יְהוֹיָקִים מֶלֶךְ־יְהוּדָה: (כט)  
וְעַל־יְהוֹיָקִים מֶלֶךְ־יְהוּדָה תֹּאמֶר כֹּה  
אָמַר ה' אֱלֹהֵי שָׂרְפָת אֶת־הַמְּגִלָּה הַזֹּאת  
לֵאמֹר מִדֹּעַ כְּתַבְתָּ עָלֶיהָ לֵאמֹר  
בְּאִיבוֹא מֶלֶךְ־בָּבֶל וְהִשְׁחִית  
אֶת־הָאָרֶץ הַזֹּאת וְהִשְׁבִּית מִמֶּנָּה אָדָם  
וּבְהִמָּה: {ס} (ל) לָכֵן כֹּה־אָמַר  
ה' עַל־יְהוֹיָקִים מֶלֶךְ יְהוּדָה  
לֹא־יִהְיֶה־לּוֹ יוֹשֵׁב עַל־כִּסֵּא דָוָד  
וְנִבְלָתוֹ תִּהְיֶה מִשְׁלֶכֶת לְתֹרֵב בַּיּוֹם  
וְלִקְרַח בְּגִלְיָה: (לא) וּפְקַדְתִּי עָלָיו  
וְעַל־זֶרְעוֹ וְעַל־עַבְדָּיו אֶת־עֲוֹנָם  
וְהִבֵּאתִי עָלֵיהֶם וְעַל־יִשְׁבֵי יְרוּשָׁלַם

shall be left exposed to the heat by day and the cold by night. (31) And I will punish him and his offspring and his courtiers for their iniquity; I will bring on them and on the inhabitants of Jerusalem and on all the citizenry of Judah all the disasters of which I have warned them—but they would not listen. (32) So Jeremiah got another scroll and gave it to the scribe Baruch son of Neriah. And at Jeremiah's dictation, he wrote in it the whole text of the scroll that King Jehoiakim of Judah had burned; and more of the like was added.

### Jeremiah 37

(1) Zedekiah son of Josiah became king instead of Coniah son of Jehoiakim, for King Nebuchadrezzar of Babylon set him up as king over the land of Judah. (2) Neither he nor his courtiers nor the people of the land gave heed to the words that GOD spoke through the prophet Jeremiah. (3) Yet King Zedekiah sent Jehucal son of Shelemiah and Zephaniah son of the priest Maaseiah to the prophet Jeremiah, to say, "Please pray on our behalf to the ETERNAL our God." (4) (Jeremiah could still go in and out among the people, for they had not yet put him in prison. (5) The army of Pharaoh had set out from Egypt; and when the Chaldeans who were

וְאֶל-אֵישׁ יְהוּדָה אֵת כָּל-הַרְעָה  
 אֲשֶׁר-דִּבַּרְתִּי אֲלֵיהֶם וְלֹא שָׁמְעוּ: (לב)  
 וַיִּרְמְיָהוּ לְקַח ׀ מִגִּלָּה אַחֲרַת וַיִּתְּנָהּ  
 אֶל-בָּרוּךְ בֶּן-נְרִיָּהוּ הַסֹּפֵר וַיְכַתֵּב  
 עָלֶיהָ מִכִּי יִרְמְיָהוּ אֵת כָּל-דִּבְרֵי הַסֵּפֶר  
 אֲשֶׁר שָׁרַף יְהוֹנָקִים מֶלֶךְ-יְהוּדָה בְּאֵשׁ  
 וְעוֹד נוֹסֵף עָלֵיהֶם דְּבָרִים רַבִּים  
 כְּהִמָּה: {פ}

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(א) וַיִּמְלֹךְ-מֶלֶךְ צִדְקִיָּהוּ בֶן-יֹאשִׁיָּהוּ  
 תַּחַת כְּנִגְלִיָּהוּ בֶן-יְהוֹנָקִים אֲשֶׁר הִמְלִיךְ  
 נְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל בְּאֶרֶץ יְהוּדָה:  
 (ב) וְלֹא שָׁמַע הוּא וְעַבְדָּיו וְעַם הָאָרֶץ  
 אֶל-דִּבְרֵי ה' אֲשֶׁר דִּבֶּר בְּיַד יִרְמְיָהוּ  
 הַנָּבִיא: (ג) וַיִּשְׁלַח הַמֶּלֶךְ צִדְקִיָּהוּ  
 אֶת-יְהוֹכָל בֶּן-שְׁלֵמְיָהוּ וְאֶת-צְפַנְיָהוּ  
 בֶן-מַעֲשִׂיָּה הַכֹּהֵן אֶל-יִרְמְיָהוּ הַנָּבִיא  
 לֵאמֹר הֲתִפְלִל-נָא בְעַדְנוּ אֶל-ה'  
 אֱלֹהֵינוּ: (ד) וַיִּרְמְיָהוּ בָּא וַיֵּצֵא בְּתוֹךְ  
 הָעָם וְלֹא-נָתַנּוּ אֹתוֹ בַּיִת (הכּלִּיא)  
 [הַכְּלוּא]: (ה) וַתִּיל פִּרְעָה יֵצֵא  
 מִמִּצְרַיִם וַיִּשְׁמְעוּ הַכַּשְׂדִּים הַצָּרִים  
 עַל-יְרוּשָׁלַם אֶת-שְׁמֵעַם וַיַּעֲלוּ מֵעַל

besieging Jerusalem heard the report, they raised the siege of Jerusalem.) (6) Then the word of GOD came to the prophet Jeremiah: (7) Thus said the ETERNAL, the God of Israel: Thus shall you say to the king of Judah who sent you to Me to inquire of Me: “The army of Pharaoh, which set out to help you, will return to its own land, to Egypt. (8) And the Chaldeans will come back and attack this city and they will capture it and destroy it by fire.” (9) Thus said GOD: Do not delude yourselves into thinking, “The Chaldeans will go away from us.” They will not. (10) Even if you defeated the whole army of the Chaldeans that are fighting against you, and only wounded men were left lying in their tents, they would get up and burn this city down! (11) When the army of the Chaldeans raised the siege of Jerusalem on account of the army of Pharaoh, (12) Jeremiah was going to leave Jerusalem and go to the territory of Benjamin to share in some property there among the people. (13) When he got to the Benjamin Gate, there was a guard officer there named Irijah son of Shelemiah son of Hananiah; and he arrested the prophet Jeremiah, saying, “You are defecting to the Chaldeans!” (14) Jeremiah answered, “That’s a lie! I’m not defecting to the Chaldeans!” But Irijah would not listen to him; he

ירושלם: {פ} (ו) וַיְהִי דְבַר־ה' אֶל־יִרְמְיָהוּ הַנְּבִיא לֵאמֹר: (ז) כֹּה־אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל כֹּה תֹאמְרוּ אֶל־מֶלֶךְ יְהוּדָה הַשֹּׁלֶחַ אֶתְכֶם אֵלַי לְדַרְשָׁנִי הִנֵּה ו חֵיל פָּרְעֹה הֵיכָּא לָכֶם לְעֶזְרָה שָׁב לְאַרְצוֹ מִצְרַיִם: (ח) וְשָׁבוּ הַכַּשְׂדִּים וְנִלְחְמוּ עַל־הָעִיר הַזֹּאת וְלָכְדָהּ וְשָׂרְפָהּ בָּאֵשׁ: {פ} (ט) כֹּה ו אָמַר ה' אֶל־תִּשְׂאוּ נַפְשֹׁתֵיכֶם לֵאמֹר הֲלֹךְ יִלְכוּ מֵעַלְיָנוּ הַכַּשְׂדִּים כִּי־לֹא יִלְכוּ: (י) כִּי אִם־הַפִּיטָם כָּל־חֵיל הַכַּשְׂדִּים הַנִּלְחָמִים אִתְּכֶם וְנִשְׂאָרוֹי־בְּכֶם אַנְשִׁים מְדַבְּרִים אִישׁ בְּאַהֲלוֹ יָקוּמוּ וְשָׂרְפוּ אֶת־הָעִיר הַזֹּאת בָּאֵשׁ: (יא) וְהָיָה בְּהַעֲלוֹת חֵיל הַכַּשְׂדִּים מֵעַל יְרוּשָׁלַם מִפְּנֵי חֵיל פָּרְעֹה: {ס} (יב) וַיֵּצֵא יְרְמְיָהוּ מִירוּשָׁלַם לְלֶכֶת אֶרֶץ בְּנֵי־מִן לְחַלְקֵי מִשְׁעֵם בְּתוֹךְ הָעָם: (יג) וַיְהִי־הוּא בִשְׂעַר בְּנֵי־מִן וְשָׁם בָּעַל פְּקֻדֹת וּשְׁמוֹ יְרָאִיָּה בֶן־שְׁלֹמֹיָה בֶן־חַנְּנִיָּה וַיִּתְפָּשׂ אֶת־יְרְמְיָהוּ הַנְּבִיא לֵאמֹר אֶל־הַכַּשְׂדִּים אַתָּה נִפְלֵ: (יד) וַיֹּאמֶר יְרְמְיָהוּ שְׂקֹר אֲיַנְּנִי נִפְלֵ עַל־הַכַּשְׂדִּים וְלֹא שָׁמַע אֵלָיו וַיִּתְפָּשׂ יְרָאִיָּה בְּיְרְמְיָהוּ וַיִּבְאַהֲוּ אֶל־הַשָּׂרִים: (טו) וַיִּקְצְפוּ הַשָּׂרִים עַל־יְרְמְיָהוּ וְהָפוּ אֹתוֹ וְנָתְנוּ אוֹתוֹ בַּיִת הָאֶסוּר בַּיִת יְהוֹנָתָן הַסֹּפֵר כִּי־אֵתוֹ עָשׂוּ לְבַיִת הַכְּלֹא: (טז) כִּי בָּא יְרְמְיָהוּ

arrested Jeremiah and brought him to the officials. (15) The officials were furious with Jeremiah; they beat him and put him into prison, in the house of the scribe

Jonathan—for it had been made into a jail. (16) Thus Jeremiah came to the pit and the cells, and Jeremiah remained there a long time. (17) Then King Zedekiah sent for him, and the king questioned him secretly in his palace. He asked, “Is there any word from GOD?” “There is!” Jeremiah answered, and he continued, “You will be delivered into the hands of the king of Babylon.” (18) And Jeremiah said to King Zedekiah, “What wrong have I done to you, to your courtiers, and to this people, that you have put me in jail? (19) And where are those prophets of yours who prophesied to you that the king of Babylon would never move against you and against this land? (20) Now, please hear me, O lord king, and grant my plea: Don’t send me back to the house of the scribe Jonathan to die there.”

(21) So King Zedekiah gave instructions to lodge Jeremiah in the prison compound and to supply him daily with a loaf of bread from the Bakers’ Street—until all the bread in the city was gone. Jeremiah remained in the prison compound.

אֶל-בֵּית הַבּוֹר וְאֶל-הַחֲגִיזוֹת וַיֵּשְׁב-שָׁם  
 יִרְמְיָהוּ יָמִים רַבִּים: (יז) וַיִּשְׁלַח הַמֶּלֶךְ  
 צִדְקִיָּהוּ וַיִּקְחֵהוּ וַיִּשְׁאָלֵהוּ הַמֶּלֶךְ  
 בְּבֵיתוֹ בַּסֵּתֶר וַיֹּאמֶר הִנֵּשׁ דָּבָר מֵאֵת ה'  
 וַיֹּאמֶר יִרְמְיָהוּ יֵשׁ וַיֹּאמֶר בְּיַד  
 מֶלֶךְ-בָּבֶל תִּבְנֶתָן: (יח) וַיֹּאמֶר יִרְמְיָהוּ  
 אֶל-הַמֶּלֶךְ צִדְקִיָּהוּ מָה חָטָאתִי לָךְ  
 וְלַעֲבָדֶיךָ וְלָעָם הַזֶּה כִּי-נִתְּתָם אוֹתִי  
 אֶל-בֵּית הַכְּלָא: (יט) (ואיו) [ואייה]  
 נְבִיאֵיכֶם אֲשֶׁר-נִבְּאוּ לָכֶם לֵאמֹר  
 לֹא-יָבֹא מֶלֶךְ-בָּבֶל עָלֵיכֶם וְעַל הָאָרֶץ  
 הַזֹּאת: (כ) וְעַתָּה שָׁמַע-נָא אֲדַנִּי הַמֶּלֶךְ  
 תְּפִלַּתִּי וְתַחֲנֹנֵי לִפְנֵיךָ וְאֶל-תְּשִׁיבֵנִי  
 בֵּית יְהוֹנָתָן הַסֹּפֵר וְלֹא אָמוּת שָׁם:  
 (כא) וַיִּצְוֶה הַמֶּלֶךְ צִדְקִיָּהוּ וַיִּפְקְדוּ  
 אֶת-יִרְמְיָהוּ בַּחֲצַר הַמַּטְרָה וְנָתַן לוֹ  
 כֶּפֶר-לֶחֶם לַיּוֹם מִחוּץ הָאֲפִים עַד-תָּם  
 כָּל-הַלֶּחֶם מִן-הָעִיר וַיֵּשֶׁב יִרְמְיָהוּ  
 בַּחֲצַר הַמַּטְרָה:

(1) In the ninth year of King Zedekiah of Judah, in the tenth month, King Nebuchadrezzar of Babylon moved against Jerusalem with his whole army, and they laid siege to it. (2) And in the eleventh year of Zedekiah, on the ninth day of the fourth month, the [walls of] the city were breached. (3) All the officers of the king of Babylon entered, and took up quarters at the middle gate—Nergal-sarezer, Samgar-nebo, Sarsechim the Rab-saris, Nergal-sarezer the Rab-mag, and all the rest of the officers of the king of Babylon. (4) When King Zedekiah of Judah saw them, he and all the soldiers fled. They left the city at night, by way of the king's garden, through the gate between the double walls; and he set out toward the Arabah. (5) But the Chaldean troops pursued them, and they overtook Zedekiah in the steppes of Jericho. They captured him and brought him before King Nebuchadrezzar of Babylon at Riblah in the region of Hamath; and he put him on trial. (6) The king of Babylon had Zedekiah's sons slaughtered at Riblah before his eyes; the king of Babylon had all the nobles of Judah slaughtered. (7) Then the eyes of Zedekiah were put out and he was chained in bronze fetters, that he might be brought to Babylon. (8) The Chaldeans burned down the

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(א) בַּשָּׁנָה הַתְּשַׁעִית לְצַדְקִיָּהוּ  
מֶלֶךְ־יְהוּדָה בַּחֹדֶשׁ הָעֲשָׂרִי בָּא  
נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל וְכָל־חֵילוֹ  
אֶל־יְרוּשָׁלַם וַיִּצְרוּ עָלָיָהּ: (ב)  
בַּעֲשֻׁתֵי־עֶשְׂרֵה שָׁנָה לְצַדְקִיָּהוּ בַּחֹדֶשׁ  
הָרְבִיעִי בַּתְּשַׁעָה לַחֹדֶשׁ הִבְקָעָה הָעִיר:  
(ג) וַיָּבֹאוּ כָּל שָׂרֵי מֶלֶךְ־בָּבֶל וַיָּשָׁבוּ  
בְּשַׁעַר הַתְּוֹה גִּרְגָל־שָׂרְאָצַר סַמְגַר־נְבוֹ  
שַׁר־סִכִּים רַב־סָרִיס גִּרְגָל־שָׂרְאָצַר  
רַב־מָג וְכָל־שְׂאֵרֵי שָׂרֵי מֶלֶךְ־בָּבֶל:  
(ד) וַיְהִי בַּאֲשֶׁר רָאָם צַדְקִיָּהוּ  
מֶלֶךְ־יְהוּדָה וְכָל אַנְשֵׁי הַמְּלָחָמָה  
וַיִּבְרְחוּ וַיִּצְאוּ לַיְלָה מִן־הָעִיר דְּרֹךְ גֵּן  
הַמֶּלֶךְ בְּשַׁעַר בֵּין הַחֻמְתַּיִם וַיֵּצֵא דְרֹךְ  
הָעֲרָבָה: (ה) וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים  
אֲחֵרֵיהֶם וַיִּשְׁגּוּ אֶת־צַדְקִיָּהוּ בְּעֲרֻבֹת  
יַרְחֹ וַיִּקְחוּ אוֹתוֹ וַיַּעֲלֵהוּ  
אֶל־נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל רַבְלַתָּה  
בְּאַרְץ חֲמַת וַיִּדְבֵר אִתּוֹ מִשְׁפָּטִים: (ו)  
וַיִּשְׁחֹט מֶלֶךְ־בָּבֶל אֶת־בְּנֵי צַדְקִיָּהוּ  
בְּרַבְלָה לְעֵינָיו וְאֵת כָּל־חֲרֵי יְהוּדָה  
שָׁחַט מֶלֶךְ־בָּבֶל: (ז) וְאֶת־עֵינֵי צַדְקִיָּהוּ  
עָגַר וַיֹּאסְרֵהוּ בַּנְּחֻשְׁתַּיִם לְבִיא אִתּוֹ  
בְּבִלְהָ: (ח) וְאֶת־בֵּית הַמֶּלֶךְ וְאֶת־בֵּית  
הָעָם שָׂרְפוּ הַכַּשְׂדִּים בְּאֵשׁ וְאֶת־חֻמוֹת  
יְרוּשָׁלַם נָתְצוּ: (ט) וְאֵת יְתֵר הָעָם  
הַנִּשְׁאָרִים בָּעִיר וְאֶת־הַנְּפֹלִים אֲשֶׁר  
נָפְלוּ עָלָיו וְאֵת יְתֵר הָעָם הַנִּשְׁאָרִים

king's palace and the houses of the people by fire, and they tore down the walls of Jerusalem. (9) The remnant of the people that was left in the city, and the defectors who had gone over to him—the remnant of the people that was left—were exiled by Nebuzaradan, the chief of the guards, to Babylon. (10) But some of the poorest people who owned nothing were left in the land of Judah by Nebuzaradan, the chief of the guards, and he gave them vineyards and fields at that time. (11) King Nebuchadrezzar of Babylon had given orders to Nebuzaradan, the chief of the guards, concerning Jeremiah: (12) “Take him and look after him; do him no harm, but grant whatever he asks of you.” (13) So Nebuzaradan, the chief of the guards, and Nebushazban the Rab-saris, and Nergal-sarezer the Rab-mag, and all the commanders of the king of Babylon sent (14) and had Jeremiah brought from the prison compound. They committed him to the care of Gedaliah son of Ahikam son of Shaphan, that he might be left at liberty in a house. So he dwelt among the people. (15) The word of GOD had come to Jeremiah while he was still confined in the prison compound: (16) Go and say to Ebed-melech the Cushite: “Thus said GOD of Hosts, the God of Israel: I am going to fulfill My words

הַגְּלָהּ נְבוּזַרְאֲדָן רַב־טַבָּחִים בְּבָבֶל: (י)  
 וּמִן־הָעָם הַדְּלִים אֲשֶׁר אִין־לָהֶם  
 מְאוּמָה הַשְּׂאִיר נְבוּזַרְאֲדָן רַב־טַבָּחִים  
 בְּאַרְצָן יְהוּדָה וַיִּתֵּן לָהֶם כְּרָמִים וַיַּגְבִּים  
 בַּיּוֹם הַהוּא: (יא) וַיֵּצֵאוּ נְבוּכַדְרֶצְרֶאֱצַר  
 מֶלֶךְ־בָּבֶל עַל־יְרֵמְיָהוּ בֶּיַד נְבוּזַרְאֲדָן  
 רַב־טַבָּחִים לְאֶמֶר: (יב) קַחְנוּ וְעִינֵיכֶם  
 עִיִּים עָלָיו וְאַל־תַּעַשׂ לוֹ מְאוּמָה הֲרַע כִּי  
 (אם) כְּאֲשֶׁר יִדְבַר אֱלֹהִים בְּנִי עֲשֵׂה עִמּוֹ:  
 (יג) וַיִּשְׁלַח נְבוּזַרְאֲדָן רַב־טַבָּחִים  
 וַנְּבוּשַׁזְבָּן רַב־סָרִיס וַנְּרַגְלֵי שַׂרְאֲצָר  
 רַב־מַגּ וְכָל רַבֵּי מֶלֶךְ־בָּבֶל: (יד)  
 וַיִּשְׁלְחוּ וַיִּקְחוּ אֶת־יְרֵמְיָהוּ מִחֲצָר  
 הַמַּטְרָה וַיִּתְּנוּ אֹתוֹ אֶל־גִּדְלִיָּהוּ  
 בֶן־אַחִיקָם בֶּן־שָׁפָן לְהוֹצִיאָהוּ  
 אֶל־הַבַּיִת וַיֵּשֶׁב בְּתוֹךְ הָעָם:  
 {ס} (טו) וְאַל־יְרַמְיָהוּ הִנֵּה  
 דְּבַר־ה' בְּהִיתוֹ עֲצוּר בְּחֲצָר הַמַּטְרָה  
 לְאֶמֶר: (טז) הֲלוֹךְ וְאַמְרָתָּ לְעֶבֶד־מֶלֶךְ  
 הַכּוּשִׁי לְאֶמֶר כֹּה־אָמַר ה' צְבָאוֹת  
 אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מֵבִי אֶת־דְּבָרִי  
 אֶל־הָעִיר הַזֹּאת לְרַעַה וְלֹא לְטוֹבָה  
 וְהָיוּ לְפָנַי בַּיּוֹם הַהוּא: (יז) וְהִצַּלְתִּיךָ  
 בַּיּוֹם־הַהוּא נְאֻם־ה' וְלֹא תָנֹתוּ בְּיַד  
 הָאֲנָשִׁים אֲשֶׁר־אַתָּה יָגוּר מִפְּנֵיהֶם:  
 (יח) כִּי מִלֹּט אֲמַלְטֶךָ וּבְחָרֵב לֹא תִּפֹּל  
 וְהִיְתָה לָּךְ נִפְשֶׁךָ לְשָׁלָל כִּי־בִטַחְתָּ בִּי  
 נְאֻם־ה': {פ}

concerning this city—for disaster, not for good—and they shall come true on that day in your presence. (17) But I will save you on that day—declares GOD; you shall not be delivered into the hands of those you dread. (18) I will rescue you, and you shall not fall by the sword. You shall escape with your life, because you trusted Me—declares GOD.”

### Jeremiah 40

(1) The word that came to Jeremiah from GOD, after Nebuzaradan, the chief of the guards, set him free at Ramah, to which he had taken him, chained in fetters, among those from Jerusalem and Judah who were being exiled to Babylon. (2) The chief of the guards took charge of Jeremiah, and he said to him, “The ETERNAL your God threatened this place with this disaster; (3) and now GOD has brought it about, by acting on the threat—because you sinned against GOD and did not pay heed. That is why this has happened to you. (4) Now, I release you this day from the fetters that were on your hands. If you would like to go with me to Babylon, come, and I will look after you. And if you don’t want to come with me to Babylon, you need not. See, the whole land is before you: go wherever seems good and right to you.”— (5) But [Jeremiah] still did not turn back.

### ירמיהו מ'

(א) הַדְּבָר אֲשֶׁר-הָיָה אֶל-יִרְמְיָהוּ מֵאֵת  
ה' אַחֲרַי וְשָׁלַח אֹתוֹ נְבוּזַרְאֲדָן  
רַב-טַבָּחִים מִן-הָרַמָּה בְּקַחְתּוֹ אֹתוֹ  
וְהוּא-אֶסּוּר בְּאֲזָקִים בְּתוֹךְ כָּל-גְּלוֹת  
יְרוּשָׁלַם וַיְהוּדָה הַמְּגָלִים בְּבִלְהָ: (ב)  
וַיִּקַּח רַב-טַבָּחִים לְיִרְמְיָהוּ וַיֹּאמֶר אֵלָיו  
ה' אֱלֹהֶיךָ דַּבֵּר אֶת-הַרְעָה הַזֹּאת  
אֶל-הַמָּקוֹם הַזֶּה: (ג) וַיָּבֵא וַיַּעַשׂ ה'  
כְּאֲשֶׁר דִּבֶּר כִּי-חָטְאֲתֶם לָהּ  
וְלֹא-שָׁמַעְתֶּם בְּקוֹלוֹ וְהָיָה לְכֶם (דָּבָר)  
[הַדְּבָר] הַזֶּה: (ד) וַעֲתָה הִנֵּה פִתַח-תֵּיבָה  
הַיּוֹם מִן-הָאֲזָקִים אֲשֶׁר עַל-יְדֶיךָ  
אִם-טוֹב בְּעֵינֶיךָ לָבוֹא אִתִּי בְּכָל בָּא  
וְאֲשִׁים אֶת-עֵינַי עָלֶיךָ וְאִם-רָע בְּעֵינֶיךָ  
לָבוֹא-אִתִּי בְּכָל תַּגְּדַל רְאֵה כָּל-הָאָרֶץ  
לְפָנֶיךָ אֶל-טוֹב וְאֶל-הַיָּשָׁר בְּעֵינֶיךָ  
לָלֶכֶת שָׁמָּה לָךְ: (ה) וַעֲוָדְנוּ לֹא-יָשׁוּב  
וְשָׁבָה אֶל-גְּדֻלָּתָהּ כִּן-אֲחִיקָם כִּן-שָׁפוֹן  
אֲשֶׁר הִפְקִיד מֶלֶךְ-בָּבֶל בְּעַרְיָ יְהוּדָה



—“Or go to Gedaliah son of Ahikam son of Shaphan, whom the king of Babylon has put in charge of the towns of Judah, and stay with him among the people, or go wherever you want to go.”

The chief of the guards gave him an allowance of food, and dismissed him. (6) So Jeremiah came to Gedaliah son of Ahikam at Mizpah, and stayed with him among the people who were left in the land. (7) The army officers in the open country, and their men with them, heard that the king of Babylon had put Gedaliah son of Ahikam in charge of the region, and that he had put in his charge the men, women, and children—of the poorest in the land—those who had not been exiled to Babylon. (8) So they with their men came to Gedaliah at Mizpah—Ishmael son of Nethaniah; Johanan and Jonathan the sons of Kareah; Seraiah son of Tanhumeth; the sons of Ephai the Netophathite; and Jezaniah son of the Maacathite. (9) Gedaliah son of Ahikam son of Shaphan reassured them and their men, saying, “Do not be afraid to serve the Chaldeans. Stay in the land and serve the king of Babylon, and it will go well with you. (10) I am going to stay in Mizpah to attend upon the Chaldeans who will come to us. But you may gather wine and figs and oil and put them in your own vessels, and settle in the towns

וַיָּשָׁב אֶתֹּךְ בְּתוֹךְ הָעָם אֹו אֶל־כָּל־הַיָּשָׁר  
 בְּעֵינֶיךָ לָלֶכֶת לְךָ וַיִּתְּנוּ־לּוֹ רַב־טַבָּחִים  
 אֲרֻחָה וּמִשְׁאֵת וַיִּשְׁלַחֵהוּ: (ו) וַיָּבֹא  
 יִרְמְיָהוּ אֶל־גְּדַלְיָה בֶן־אֲחִיקָם  
 הַמְצַפְּתָה וַיָּשָׁב אֶתֹּךְ בְּתוֹךְ הָעָם  
 הַנִּשְׁאָרִים בְּאֶרֶץ: {פ} (ז)  
 וַיִּשְׁמְעוּ כָל־שָׂרֵי הַחַיִּלִּים אֲשֶׁר  
 בַּשָּׂדֶה הָמָּה וְאֲנָשֵׁיהֶם כִּי־הִפְקִיד  
 מֶלֶךְ־בָּבֶל אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם  
 בְּאֶרֶץ וְכִי־הִפְקִיד אֹתוֹ אֲנָשִׁים וְנָשִׁים  
 וְטָף וּמִדְּלַת הָאָרֶץ מֵאֲשֶׁר לֹא־הִגְלוּ  
 בְּבִלְהָ: (ח) וַיָּבֹאוּ אֶל־גְּדַלְיָה הַמְצַפְּתָה  
 וַיִּשְׁמְעֵאל בֶּן־נְתַנְיָהוּ וַיּוֹחֲזֵנוּ וַיּוֹנְתָנוּ  
 בְּגִי־קָרוֹחַ וּשְׂרָיָה בֶן־תַּנְחֻמֶת וּבְגִי־  
 (עוֹפִי) [עֵיפִי] הַנְּטַפְתִּי וַיִּזְנֶהוּ  
 בֶן־הַמְּעַכְתִּי הָמָּה וְאֲנָשֵׁיהֶם: (ט)  
 וַיִּשְׁבְּעוּ לָהֶם גְּדַלְיָהוּ בֶן־אֲחִיקָם  
 בֶּן־שָׁפוֹ וְלֹאֲנָשֵׁיהֶם לֵאמֹר אֶל־תִּירְאוּ  
 מֵעֲבֹד הַכַּשְׂדִּים שָׁבוּ בְּאֶרֶץ וְעַבְדוּ  
 אֶת־מֶלֶךְ בָּבֶל וַיֵּיטֵב לָכֶם: (י) וְאֲנִי  
 הִנְנִי יֹשֵׁב בַּמְצַפָּה לַעֲמֹד לְפָנַי  
 הַכַּשְׂדִּים אֲשֶׁר יָבֹאוּ אֵלֵינוּ וְאַתֶּם  
 אִסְפוּ־יַיִן וְקַיִץ וְשֶׁמֶן וְשִׂמוֹ בְּכַלִּיֹּכֶם  
 וּשְׁבוּ בְּעָרֵיכֶם אֲשֶׁר־תִּפְשֹׁתֶם: (יא)  
 וְגַם כָּל־הַיְהוּדִים אֲשֶׁר־בְּמוֹאֵב וּ  
 וּבְבְנֵי־עַמּוֹן וּבְכַאֲדוּם וְאֲשֶׁר  
 בְּכָל־הָאֲרָצוֹת שָׁמְעוּ כִּי־נָתַן מֶלֶךְ־בָּבֶל  
 שְׂאֲרִית לַיהוָה וְכִי־הִפְקִיד עֲלֵיהֶם  
 אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּן־שָׁפוֹ: (יב)  
 וַיָּשָׁבוּ כָל־הַיְהוּדִים מִכָּל־הַמְּקוֹמוֹת

you have occupied.” (11) Likewise, all the Judeans who were in Moab, Ammon, and Edom, or who were in other lands, heard that the king of Babylon had let a remnant stay in Judah, and that he had put Gedaliah son of Ahikam son of Shaphan in charge of them. (12) All these Judeans returned from all the places to which they had scattered. They came to the land of Judah, to Gedaliah at Mizpah, and they gathered large quantities of wine and figs. (13) Johanan son of Kareah, and all the army officers in the open country, came to Gedaliah at Mizpah (14) and said to him, “Do you know that King Baalis of Ammon has sent Ishmael son of Nethaniah to kill you?” But Gedaliah son of Ahikam would not believe them. (15) Johanan son of Kareah also said secretly to Gedaliah at Mizpah, “Let me go and strike down Ishmael son of Nethaniah—and nobody else will know about it; otherwise he will kill you, and all the Judeans who have gathered about you will be dispersed, and the remnant of Judah will perish!” (16) But Gedaliah son of Ahikam answered Johanan son of Kareah, “Do not do such a thing: what you are saying about Ishmael is not true!”

אֲשֶׁר נִדְחוּ-שָׁם וַיָּבֹאוּ אֶרֶץ-יְהוּדָה  
 אֶל-גְּדַלְיָהוּ הַמְצַפְתָּה וַיֹּאסְפוּ יְיָ וַיִּזְכְּרוּ  
 הַרְבֵּה מְאֹד: {ס} (יג) וַיֹּחֲזִינוּ  
 בְּ-קִרְחַת וְכָל-שָׂרֵי הַחַיִּלִּים אֲשֶׁר  
 בַּשָּׂדֶה בָּאוּ אֶל-גְּדַלְיָהוּ הַמְצַפְתָּה: (יד)  
 וַיֹּאמְרוּ אֵלָיו הִינֵנּוּ תִדְעוּ כִּי בַעֲלִים  
 מְלֶכֶךְ בְּנֵי-עַמּוֹן שָׁלַח אֶת-יִשְׁמָעֵאל  
 בֶּן-נְתַנְיָה לְהַכּוֹתְךָ גִּפְשׁ וְלֹא-הָאֱמִין  
 לָהֶם גְּדַלְיָהוּ בֶן-אֲחִיקָם: (טו) וַיֹּחֲזִינוּ  
 בְּ-קִרְחַת אָמַר אֶל-גְּדַלְיָהוּ בַסֶּתֶר  
 בַּמְצַפָּה לֵאמֹר אֵלֶכָה נָא וְאָכַה  
 אֶת-יִשְׁמָעֵאל בֶּן-נְתַנְיָה וְאִישׁ לֹא יֵדַע  
 לָמָּה יִכְכֶּה גִפְשׁ וְנִפְצוּ כָל-יְהוּדָה  
 הַנִּקְבָּצִים אֵלָיִךְ וְאֶבְדָּה שְׂאֵרֵית  
 יְהוּדָה: (טז) וַיֹּאמֶר גְּדַלְיָהוּ בֶן-אֲחִיקָם  
 אֶל-יֹחֲזָנוּ בְּ-קִרְחַת אֶל- [תַּעֲשֵׂה]  
 (תַּעֲשֵׂ) אֶת-הַדְּבָר הַזֶּה כִּי-שָׁקֵר אַתָּה  
 דֹּבֵר אֶל-יִשְׁמָעֵאל: {פ}

(1) Zedekiah was twenty-one years old when he became king, and he reigned in Jerusalem for eleven years. His mother's name was Hamutal, daughter of Jeremiah of Libnah. (2) He did what was displeasing to GOD, just as Jehoiakim had done. (3) Indeed, Jerusalem and Judah were a cause of anger for GOD, so that they were cast out of the divine presence. Zedekiah rebelled against the king of Babylon. (4) And in the ninth year of his reign, on the tenth day of the tenth month, King Nebuchadrezzar moved against Jerusalem with his whole army. They besieged it and built towers against it all around. (5) The city continued in a state of siege until the eleventh year of King Zedekiah. (6) By the ninth day of the fourth month, the famine had become acute in the city; there was no food left for the common people. (7) Then [the wall of] the city was breached. All the soldiers fled; they left the city by night through the gate between the double walls, which is near the king's garden—the Chaldeans were all around the city—and they set out for the Arabah. (8) But the Chaldean troops pursued the king, and they overtook Zedekiah in the steppes of Jericho, as his entire force left him and scattered. (9) They captured the king and brought him before the king of Babylon at Riblah,

## ירמיהו נ"ב

(א) בְּוַעֲשָׂרִים וְאַחַת שָׁנָה צָדַקְיָהוּ  
בְּמֶלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלָךְ  
בִּירוּשָׁלַם וְיִשָּׁם אִמּוֹ (חַמִּיטַל)  
[חַמוּטַל] בֵּת־יִרְמְיָהוּ מְלַבְנָה: (ב)  
וַיַּעַשׂ הָרַע בְּעֵינֵי ה' כְּכֹל אֲשֶׁר־עָשָׂה  
יְהוֹיָקִים: (ג) כִּי ׀ עַל־אַף ה' הָיְתָה  
בִּירוּשָׁלַם וַיְהוּדָה עַד־הַשְּׁלִיכּוּ אוֹתָם  
מֵעַל פְּנֵיו וַיִּמְרֹד צָדַקְיָהוּ בְּמֶלֶךְ בָּבֶל:  
(ד) וַיְהִי בַשָּׁנָה הַחֲשֵׁעִית לְמֶלְכוֹ  
בַּחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂוֹר לַחֹדֶשׁ כָּא  
נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל הוּא וְכָל־חֵילוֹ  
עַל־יְרוּשָׁלַם וַיִּחְנּוּ עָלֶיהָ וַיָּבִנוּ עָלֶיהָ  
דָּיִק סָבִיב: (ה) וַתָּבֵא הָעִיר בַּמַּצּוֹר עַד  
עֲשֵׂתֵי עֶשְׂרֵה שָׁנָה לְמֶלֶךְ צָדַקְיָהוּ: (ו)  
בַּחֹדֶשׁ הָרְבִיעִי בַּתְּשַׁעָה לַחֹדֶשׁ וַיִּחְזַק  
הָרָעַב בְּעִיר וְלֹא־הָיָה לָחֶם לָעַם  
הָאָרֶץ: (ז) וַתִּבָּקַע הָעִיר וְכָל־אֲנָשֵׁי  
הַמְּלַחְמָה יָבְּרוּ וַיִּצְאוּ מִהָעִיר לְיָלָה  
דָּרוֹךְ נֶשְׂעַר בֵּין־הַחֲמַתִּים אֲשֶׁר עַל־גֵּן  
הַמֶּלֶךְ וְכַשְׂדִּים עַל־הָעִיר סָבִיב וַיֵּלְכוּ  
דָּרוֹךְ הָעֲרָבָה: (ח) וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים  
אֶתְרֵי הַמֶּלֶךְ וַיִּשְׂיִגּוּ אֶת־צָדַקְיָהוּ  
בְּעֲרֹבַת יַרְחֹו וְכָל־חֵילוֹ נָפְצוּ מֵעַלְיוֹ:  
(ט) וַיִּתְּפְשׂוּ אֶת־הַמֶּלֶךְ וַיַּעֲלוּ אוֹתוֹ  
אֶל־מֶלֶךְ בָּבֶל רַב־לְתָה בְּאֶרֶץ חֲמַת  
וַיַּדְּבֵר אוֹתוֹ מִשְׁפָּטִים: (י) וַיִּשְׁחַט  
מֶלֶךְ־בָּבֶל אֶת־בְּנֵי צָדַקְיָהוּ לְעֵינָיו וְגַם  
אֶת־כָּל־שָׂרֵי יְהוּדָה שָׁחַט בְּרַב־לְתָה:

in the region of Hamath; and he put him on trial. (10) The king of Babylon had Zedekiah's sons slaughtered before his eyes; he also had all the officials of Judah slaughtered at Riblah. (11) Then the eyes of Zedekiah were put out, and he was chained in bronze fetters. The king of Babylon brought him to Babylon and put him in prison, [where he remained] to the day of his death. (12) On the tenth day of the fifth month—that was the nineteenth year of King Nebuchadrezzar, the king of Babylon—Nebuzaradan, the chief of the guards, came to represent “*he stood before.*” the king of Babylon in Jerusalem. (13) He burned the House of GOD, the king's palace, and all the houses of Jerusalem; he burned down the house of every notable person. (14) The entire Chaldean force that was with the chief of the guards tore down all the walls of Jerusalem on every side. (15) The remnant of the people left in the city, the defectors who had gone over to the king of Babylon, and what remained of the artisans were taken into exile by Nebuzaradan, the chief of the guards. But some of the poorest elements of the population— (16) some of the poorest in the land—were left by Nebuzaradan, the chief of the guards, to be vine-dressers and field hands. (17) The Chaldeans broke up

(יא) וְאֶת־עֵינָי צִדְקִיָּהוּ עָגַר וַיֹּאסְרֵהוּ  
בְּנֹחַשׁ־תַּיִם וַיִּבְאֵהוּ מֶלֶךְ־בָּבֶל בְּכָל־בְּלָה  
וַיִּתְּנֵהוּ (בבית) [בֵּית־] הַפְּקֻדֹת עַד־יוֹם  
מוֹתוֹ: (יב) וּבְחֻדֹשׁ הַחֲמִישִׁי בְּעָשׂוֹר  
לְחֻדֹשׁ הַיָּא שְׁנַת תְּשַׁע־עָשָׂרָה שָׁנָה  
לְמֶלֶךְ נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל בָּא  
נְבוּזַרְאֲדָן רַב־טַבָּחִים עֹמֵד לִפְנֵי  
מֶלֶךְ־בָּבֶל בִּירוּשָׁלַם: (יג) וַיִּשְׂרֹף  
אֶת־בֵּית־ה' וְאֶת־בֵּית הַמֶּלֶךְ וְאֶת  
כָּל־בֵּיתֵי יְרוּשָׁלַם וְאֶת־כָּל־בֵּית הַגָּדוֹל  
שָׂרָף בָּאֵשׁ: (יד) וְאֶת־כָּל־חֲמוֹת  
יְרוּשָׁלַם סָבִיב גָּתְצוּ כָּל־חֵיל כְּשָׂדִים  
אֲשֶׁר אֶת־רַב־טַבָּחִים: (טו) וּמַדְלֹת  
הָעָם וְאֶת־יְתֵר הָעָם | הַנְּשֹׂאֲרִים בְּעִיר  
וְאֶת־הַנְּפֹלִים אֲשֶׁר נָפְלוּ אֶל־מֶלֶךְ בָּבֶל  
וְאֶת יְתֵר הָאָמוֹן הַגָּלָה נְבוּזַרְאֲדָן  
רַב־טַבָּחִים: (טז) וּמַדְלֹת הָאָרֶץ  
הַשְּׂאִיר נְבוּזַרְאֲדָן רַב־טַבָּחִים לְכַרְמִים  
וּלְיִגְבִּים: (יז) וְאֶת־עַמּוּדֵי הַנְּחֹשֶׁת  
אֲשֶׁר לְבֵית־ה' וְאֶת־הַמְּכַנּוֹת וְאֶת־יָם  
הַנְּחֹשֶׁת אֲשֶׁר בְּבֵית־ה' שִׁבְרוּ כְּשָׂדִים  
וַיִּשְׂאוּ אֶת־כָּל־נְחֹשֶׁתָם בְּבָלָה: (יח)  
וְאֶת־הַסְּרוֹת וְאֶת־הַיָּעִים  
וְאֶת־הַמְּזֻמְרוֹת וְאֶת־הַמְּזַרְקוֹת  
וְאֶת־הַכַּפּוֹת וְאֶת כָּל־כְּלֵי הַנְּחֹשֶׁת  
אֲשֶׁר־יִשְׂרְתוּ בָהֶם לְקַחוּ: (יט)  
וְאֶת־הַסְּפִים וְאֶת־הַמְּחֻתּוֹת  
וְאֶת־הַמְּזַרְקוֹת וְאֶת־הַסִּירּוֹת  
וְאֶת־הַמְּנֻרוֹת וְאֶת־הַכַּפּוֹת  
וְאֶת־הַמְּנַקְלוֹת אֲשֶׁר זָהָב זָהָב

the bronze columns of the House of GOD, the stands, and the bronze tank that was in the House of GOD; and they carried all the bronze away to Babylon. (18) They also took the pails, scrapers, snuffers, sprinkling bowls, ladles, and all the other bronze vessels used in the service. (19) The chief of the guards took whatever was of gold and whatever was of silver: basins, fire pans, sprinkling bowls, pails, lampstands, ladles, and jars. (20) The two columns, the one tank and the twelve bronze oxen that supported it, and the stands, which King Solomon had provided for the House of GOD—all these objects contained bronze beyond weighing. (21) As for the columns, each was eighteen cubits high and twelve cubits in circumference; it was hollow, and [the metal] was four fingers thick. (22) It had a bronze capital above it; the height of each capital was five cubits, and there was a meshwork [decorated] with pomegranates about the capital, all made of bronze; and so for the second column, also with pomegranates. (23) There were ninety-six pomegranates facing outward; all the pomegranates around the meshwork amounted to one hundred. (24) The chief of the guards also took Seraiah the chief priest and Zephaniah, the deputy priest, and the three guardians of

וְאֲשֶׁר-בְּסוֹף כֶּסֶף לָקַח רַב־טַבָּחִים: (כ)  
הַעֲמוּדִים | שְׁנַיִם הָיִם אֶחָד וְהַכֶּקֶר  
שְׁנַיִם-עָשָׂר נִחֲשֶׁת אֲשֶׁר-תַּחַת הַמְּכֹנֹת  
אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֵמָה לְבֵית ה'  
לֹא-הָיָה מִשְׁקָל לְנִחְשָׁתָם כָּל-הַכֵּלִים  
הָאֵלֶּה: (כא) וְהַעֲמוּדִים שְׁמֹנֶה עֶשְׂרֵה  
אַמָּה (קוֹמָה) [קוֹמַת] הָעֵמֹד הָאֶחָד  
וְחוּט שְׁתֵּים-עָשְׂרֵה אַמָּה יִסְבְּנוּ וְעָבְדוּ  
אַרְבַּע אֲצָבָעוֹת נְבוּב: (כב) וְכִתְרַת  
עָלְיוֹ נִחֲשֶׁת וְקוֹמַת הַכִּתְרַת הָאֶחָת  
חֲמֵשׁ אַמּוֹת וְשִׁבְכָה וְרִמּוֹנִים  
עַל-הַפּוֹתָרֹת סָבִיב הַכֹּל נִחֲשֶׁת וְכֹאֲלֶה  
לַעֲמוּד הַשְּׁנַיִם וְרִמּוֹנִים: (כג) וַיְהִי  
הָרִמּוֹנִים תְּשַׁעִים וְשִׁשָּׁה רֵוִחָה  
כָּל-הָרִמּוֹנִים מֵאַה עַל-הַשִּׁבְכָה סָבִיב:  
{ס} (כד) וַיִּקַּח רַב־טַבָּחִים  
אֶת-שָׂרְיָה כֹהֵן הָרִאשׁ וְאֶת-צַפְנִיָּה כֹהֵן  
הַמִּשְׁנָה וְאֶת-שְׁלֹשֶׁת שְׂמָרֵי הַסֹּף:  
(כה) וּמִן-הָעִיר לָקַח סָרִיס אֶחָד  
אֲשֶׁר-הָיָה פְּקִיד | עַל-אַנְשֵׁי הַמֶּלֶחֶמָה  
וְשִׁבְעָה אַנְשִׁים מֵרֵאֵי פְּנֵי-הַמֶּלֶךְ אֲשֶׁר  
נִמְצְאוּ בָּעִיר וְאֵת סֹפֵר שֵׁר הַצָּבָא  
הַמְּצָבָא אֶת-עַם הָאָרֶץ וְשִׁשִּׁים אִישׁ  
מֵעַם הָאָרֶץ הַנִּמְצָאִים בְּתוֹךְ הָעִיר:  
(כו) וַיִּקַּח אוֹתָם נְבוּזַרְאֲדָן רַב־טַבָּחִים  
וַיִּלְךְ אוֹתָם אֶל-מֶלֶךְ בָּבֶל רַבְלָתָה:  
(כז) וַיִּכֶּה אוֹתָם מֶלֶךְ בָּבֶל וַיְמַתָּם  
כַּרְבֶּלָה בְּאֶרֶץ חֲמַת וַיַּגֵּל יְהוֹדָה מֵעַל  
אֲדָמָתוֹ: {ס} (כח) זֶה הָעַם  
אֲשֶׁר הִגְלָה נְבוּכַדְרֶאצַּר בְּשָׁנַת-שִׁבְעַ

the threshold. (25) And from the city he took a eunuch who was in command of the soldiers; seven royal privy councillors, who were present in the city; the scribe of the army commander, who was in charge of mustering the people of the land; and sixty of the common people who were inside the city. (26) Nebuzaradan, the chief of the guards, took them and brought them to the king of Babylon at Riblah. (27) The king of Babylon had them struck down and put to death at Riblah, in the region of Hamath. Thus Judah was exiled from its land. (28) This is the number of those whom Nebuchadrezzar exiled in the seventh year: 3,023 Judeans. (29) In the eighteenth year of Nebuchadrezzar, 832 persons [were exiled] from Jerusalem. (30) And in the twenty-third year of Nebuchadrezzar, Nebuzaradan, the chief of the guards, exiled 745 Judeans. The total amounted to 4,600 persons. (31) In the thirty-seventh year of the exile of King Jehoiachin of Judah, on the twenty-fifth day of the twelfth month, King Evil-merodach of Babylon, in the year he became king, took note of King Jehoiachin of Judah and released him from prison. (32) He spoke kindly to him, and gave him a throne above those of other kings who were with him in

יהוּדִים שְׁלֹשֶׁת אֲלָפִים וְעֶשְׂרִים  
 וּשְׁלֹשָׁה: (כט) בַּשָּׁנָה שְׁמוֹנֶה עָשָׂר  
 לְנְבוּכַדְרֶאצַּר מִירוּשָׁלַם נָפֶשׁ שְׁמֹנֶה  
 מֵאוֹת שְׁלֹשִׁים וּשְׁנָיִם: (ל) בַּשָּׁנָה  
 שְׁלֹשׁ וְעֶשְׂרִים לְנְבוּכַדְרֶאצַּר הִגְלָה  
 נְבוּזַרְאֲדָן רַב־טַבָּחִים יְהוּדִים נָפֶשׁ  
 שְׁבַע מֵאוֹת אַרְבָּעִים וַחֲמִשָּׁה כָּל־נָפֶשׁ  
 אַרְבַּעַת אֲלָפִים וְיָשׁ מֵאוֹת:  
 {ס} (לא) וַיְהִי בַשְּׁלֹשִׁים וְשָׁבַע  
 שָׁנָה לְגָלוּת יְהוֹיָכָן מֶלֶךְ־יְהוּדָה בַּשָּׁנָה  
 עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וַחֲמִשָּׁה לַחֹדֶשׁ  
 נָשָׂא אֲנִיל מְרֹדַךְ מֶלֶךְ בָּבֶל בַּשָּׁנָה  
 מְלַכְתּוֹ אֶת־רֹאשׁ יְהוֹיָכָן מֶלֶךְ־יְהוּדָה  
 וַיֵּצֵא אֹתוֹ מִבַּיִת (הכליא) [הַכְּלוּא]:  
 (לב) וַיְדַבֵּר אִתּוֹ טֹבוֹת וַיִּתֵּן אֶת־כֶּסֶף  
 מִמַּעַל לְכֶסֶף (מלכים) [הַמְּלָכִים]  
 אֲשֶׁר אִתּוֹ בְּבָבֶל: (לג) וַשִּׁיחַ אֶת בְּגָדָיו  
 כִּלְאוֹ וְאָכַל לֶחֶם לְפָנָיו תָּמִיד כָּל־יְמֵי  
 תְּיָו: (לד) וַאֲרֻחָתוֹ אֲרֻחַת תָּמִיד  
 גִּתְּנָה־לוֹ מֵאֵת מֶלֶךְ־בָּבֶל דְּבַר־יוֹם  
 בְּיוֹמוֹ עַד־יוֹם מוֹתוֹ כָּל יְמֵי תְּיָו:

Babylon. (33) He removed his prison garments and [Jehoiachin] ate regularly in his presence the rest of his life. (34) A regular allotment of food was given him by order of the king of Babylon, an allotment for each day, to the day of his death—all the days of his life.

**Ezekiel 18**

(1) The word of GOD came to me: (2) What do you mean by quoting this proverb upon the soil of Israel, “Parents eat sour grapes and their children’s teeth are blunted”? (3) As I live—declares the Sovereign GOD—this proverb shall no longer be current among you in Israel. (4) Consider, all lives are Mine; the life of the parent and the life of the child are both Mine. Only the person who sins shall die. (5) Thus, if a certain man is righteous and does what is just and right: (6) If he has not eaten on the mountains or raised his eyes to the fetishes of the House of Israel; if he has not defiled another man’s wife or approached a menstruous woman; (7) if he has wronged no one at all; if he has returned the debtor’s pledge to him and has taken nothing by robbery; if he has given bread to the hungry and clothed the naked; (8) if he has not lent at advance interest or exacted accrued interest; if he has abstained from wrongdoing and

**יחזקאל י"ח**

(א) ויהי דבר-ה' אלי לאמר: (ב) מה-לכם אתם משלים את-המשל הזה על-אדמת ישראל לאמר אבות לאכלו בסר ושני הבנים תקנהנה: (ג) חי-אני נאם אדושם ה' אם-יהיה לכם עוד משל המשל הזה בישראל: (ד) הן כל-הנפשות לי הנה כנפש האב וכנפש הבן ליהנה הנפש החטאת היא תמות: (ה) ואיש כי-יהיה צדיק ועשה משפט וצדקה: (ו) אל-ההרים לא אכל ועיניו לא נשא אל-גלולי בית ישראל ואת-אשת רעהו לא טמא ואל-אשה נדה לא יקרב: (ז) ואיש לא יונה חבלתו חוב ישיב גזלה לא יגזל לחמו לרעב יתן ועירם יכסה-כבוד: (ח) בנשוף לא-יתן ותרבית לא יקח מעול ישיב ידו משפט אמת יעשה בין איש לאיש: (ט) בחקותי יהלך ומשפטי שמר לעשות אמת צדיק הוא חנה יחיה נאם אדושם ה': (י) והוליד

executed true justice between one party and the other; (9) if he has followed My laws and kept My rules and acted honestly—he is righteous. Such a person shall live—declares the Sovereign GOD. (10) Suppose, now, that he has begotten a son who is a ruffian, a shedder of blood, who does any of these things, (11) whereas he himself did none of these things. That is, [the son] has eaten on the mountains, has defiled another man's wife, (12) has wronged the poor and the needy, has taken by robbery, has not returned a pledge, has raised his eyes to the fetishes, has committed abomination, (13) has lent at advance interest, or exacted accrued interest—shall he live? He shall not live! If he has committed any of these abominations, he shall die; he has forfeited his life. (14) Now suppose that he, in turn, has begotten a son who has seen all the sins that his father committed, but has taken heed and has not imitated them: (15) He has not eaten upon the mountains or raised his eyes to the fetishes of the House of Israel; he has not defiled another man's wife; (16) he has wronged no one at all; he has not seized a pledge or taken anything by robbery; he has given his bread to the hungry and clothed the naked; (17) he has refrained from oppressing the poor; he has not exacted advance or accrued interest;

בְּיַד־פְּרִיזִים שִׁפְפוּ דָם וַעֲשֵׂה אֶח מֵאֲחֻד  
מֵאֲלֵה: (יא) וְהוּא אֶת־כָּל־אֲלֵה לֹא  
עָשָׂה כִּי גַם אֶל־הַהָרִים אָכַל  
וְאֶת־אֲשֶׁת רֵעֵהוּ טָמֵא: (יב) עָנִי  
וְאֲבִיוֹן הוֹנֶה גְזֻלוֹת גְּזֹל חֲבֵל לֹא יָשִׁיב  
וְאֶל־הַגְּלוּלִים נָשָׂא עֵינָיו תוֹעֵבָה  
עָשָׂה: (יג) בְּנִשְׂוֹ נָתַן וּתְרֵבִית לָקַח  
וְחָי לֹא יִחְיֶה אֶת כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה  
עָשָׂה מוֹת יוֹמָת דָּמָיו כּוֹ יִחְיֶה: (יד)  
וְהֵנִה הוֹלִיד בְּוֹ וַיֵּרָא אֶת־כָּל־חַטָּאת  
אָבִיו אֲשֶׁר עָשָׂה וַיִּרְאֶה וְלֹא יַעֲשֵׂה  
כִּהְיוֹ: (טו) עַל־הַהָרִים לֹא אָכַל וְעֵינָיו  
לֹא נָשָׂא אֶל־גְּלוּלֵי בַּיִת יִשְׂרָאֵל  
אֶת־אֲשֶׁת רֵעֵהוּ לֹא טָמֵא: (טז) וְאִישׁ  
לֹא הוֹנֶה חֲבֵל לֹא חֲבֵל וְגִזְלָה לֹא גִזַּל  
לְחֻמּוֹ לְרַעֵב נָתַן וְעָרוֹם כֶּסֶף־בָּגָד:  
(יז) מֵעַנְיֵי הַשִּׁיב יָדוֹ גִּשְׂוֹ וּתְרֵבִית לֹא  
לָקַח מִשְׁפָּטִי עָשָׂה בְּחֻקוֹתֵי הַלֵּוֹי הוּא  
לֹא יָמוּת בְּעֵזֶן אָבִיו חַיָּה יִחְיֶה: (יח)  
אָבִיו כִּי־עָשָׂק עָשָׂק גְּזֹל גְּזֹל אֶח וְאֲשֶׁר  
לֹא־טוֹב עָשָׂה בְּתוֹךְ עַמּוֹ וְהֵנִה־מֵת  
בְּעוֹנוֹ: (יט) וְאִמְרָתֶם מִדַּע לֹא־נָשָׂא  
הִבּוּ בְּעֵזֶן הָאֵב וְהִבּוּ מִשְׁפָּט וַצְדִקָּה  
עָשָׂה אֶת כָּל־חֻקוֹתַי שְׁמַר וַיַּעֲשֵׂה אֲתֶם  
חַיָּה יִחְיֶה: (כ) הַנֶּפֶשׁ הַחַטָּאת הִיא  
תָּמוּת בְּוֹ לֹא־יִשָּׂא | בְּעֵזֶן הָאֵב וְאֵב לֹא  
יִשָּׂא בְּעֵזֶן הִבּוּ צְדָקַת הַצְדִּיק עָלָיו  
תְּהִלָּה וְרִשְׁעַת (רשע) [הַרְשָׁע] עָלָיו  
תְּהִיָּה: {ס} (כא) וְהַרְשָׁע כִּי  
יָשׁוּב מִכָּל־חַטָּאתוֹ אֲשֶׁר עָשָׂה וְשָׁמַר



he has obeyed My rules and followed My laws—he shall not die for the iniquity of his father, but shall live. (18) To be sure, his father, because he practiced fraud, robbed his kin, and acted wickedly among his people, did die for his iniquity; (19) and now you ask, “Why has not the son shared the burden of his father’s guilt?” But the son has done what is right and just, and has carefully kept all My laws: he shall live! (20) Only the person who sins shall die. A child shall not share the burden of a parent’s guilt, nor shall a parent share the burden of a child’s guilt; the righteousness of the righteous shall be accounted to them alone, and the wickedness of the wicked shall be accounted to them alone. (21) Moreover, if someone wicked repents of all the sins that were committed and keeps all My laws and does what is just and right, they shall live; they shall not die. (22) None of the transgressions they committed shall be remembered against them; because of the righteousness they have practiced, they shall live. (23) Is it my desire that the wicked shall die?—says the Sovereign GOD. It is rather that they shall turn back from their ways and live. (24) So, too, if someone righteous turns away from righteousness and does wrong, practicing the very abominations that the wicked person practiced,

אֶת־כָּל־חֻקֹּתַי וְעָשָׂה מִשְׁפָּט וּצְדָקָה  
חַיָּה יִחְיֶה לֹא יָמוּת: (כב) כָּל־פְּשָׁעָיו  
אֲשֶׁר עָשָׂה לֹא יִזְכְּרוּ לוֹ בְּצַדִּיקוֹתָיו  
אֲשֶׁר־עָשָׂה יִחְיֶה: (כג) הַחֶפֶץ אֲחַפֵּץ  
מוֹת רָשָׁע נֶאֱמַר אֲדוּשָׁם ה' הֲלוֹא  
בְּשׁוּבוֹ מִדְּרָכָיו וְתָהִי: {ס} (כד)  
וּבְשׁוּב צַדִּיק מִצַּדִּיקוֹתָיו וְעָשָׂה עוֹל כָּל־  
הַתּוֹעֵבוֹת אֲשֶׁר־עָשָׂה הָרָשָׁע יַעֲשֶׂה  
וְחַי כָּל־צַדִּיקוֹתָיו אֲשֶׁר־עָשָׂה לֹא  
תִזְכְּרָנָה בְּמַעֲלוֹ אֲשֶׁר־מָעַל וּבַחֲטָאתָיו  
אֲשֶׁר־חָטָא בָּם יָמוּת: (כה) וְאִמְרָתְכֶם  
לֹא יִתְּכֶן דָּרֶךְ אֲדוּשָׁם שְׂמַעוּ־נָא בַּיִת  
יִשְׂרָאֵל הַדֶּרֶךְ לֹא יִתְּכֶן הֲלֹא דְרָכֵיכֶם  
לֹא יִתְּכֶנוּ: (כו) בְּשׁוּב־צַדִּיק מִצַּדִּיקוֹתָיו  
וְעָשָׂה עוֹל וּמֵת עֲלֵיהֶם בְּעוֹלוֹ  
אֲשֶׁר־עָשָׂה יָמוּת: {ס} (כז)  
וּבְשׁוּב רָשָׁע מִרְשָׁעוֹתָיו אֲשֶׁר עָשָׂה  
וַיַּעַשׂ מִשְׁפָּט וּצְדָקָה הוּא אֶת־נַפְשׁוֹ  
יִתִּיָּה: (כח) וַיִּרְאֶה (וַיִּשׁוּב) [וַיִּשָּׁב]  
מִכָּל־פְּשָׁעָיו אֲשֶׁר עָשָׂה חַיָּה יִחְיֶה לֹא  
יָמוּת: (כט) וְאִמְרוּ בַּיִת יִשְׂרָאֵל לֹא  
יִתְּכֶן דָּרֶךְ אֲדוּשָׁם הַדֶּרֶךְ לֹא יִתְּכֶנוּ  
בַּיִת יִשְׂרָאֵל הֲלֹא דְרָכֵיכֶם לֹא יִתְּכֶנוּ:  
(ל) לֵכֶן אִישׁ כְּדֶרְכָּיו אֲשַׁפֵּט אֶתְכֶם  
בַּיִת יִשְׂרָאֵל נֶאֱמַר אֲדוּשָׁם ה' שׁוּבוּ  
וְהָשִׁיבוּ מִכָּל־פְּשָׁעֵיכֶם וְלֹא־יִהְיֶה לְכֶם  
לְמַכְשׁוֹל עוֹן: (לא) הֲשִׁלִּיכוּ מֵעַלְיֶיכֶם  
אֶת־כָּל־פְּשָׁעֵיכֶם אֲשֶׁר פָּשַׁעְתֶּם בָּם  
וְעָשׂוּ לְכֶם לֵב חַדָּשׁ וְרוּחַ חַדָּשָׁה וְלָמָּה  
תִּמְתּוּ בַּיִת יִשְׂרָאֵל: (לב) כִּי לֹא אֲחַפֵּץ

shall they live? None of the righteous deeds that they did shall be remembered; because of the treachery they have practiced and the sins they have committed—because of these, they shall die. (25) Yet you say, “The Sovereign’s way is unfair.” Listen, O House of Israel: Is My way unfair? It is your ways that are unfair! (26) When someone righteous turns away from righteousness and does wrong, they shall die for it; they shall die for the wrong that was done. (27) And if someone wicked turns back from the wickedness that is practiced and does what is just and right, they shall save their life. (28) Because they took heed and turned back from all the transgressions that they committed, they shall live; they shall not die. (29) Yet the House of Israel say, “The Sovereign’s way is unfair.” Are My ways unfair, O House of Israel? It is your ways that are unfair! (30) Be assured, O House of Israel, I will judge each one of you according to your own ways—declares the Sovereign GOD. Repent and turn back from all your transgressions; let them not be a stumbling block of guilt for you. (31) Cast away all the transgressions by which you have offended, and get yourselves a new heart and a new spirit, that you may not die, O House of Israel. (32) For it is not My desire that anyone shall

בְּמֹת הַיָּמִת נִאָּם אֲדוֹשָׁם ה' וְהָשִׁיבוּ  
וְהָיוּ: {פ}

die—declares the Sovereign GOD.  
Repent, therefore, and live!

### Ezekiel 37

(1) GOD's hand came upon me. I was taken out by the spirit of GOD and set down in the valley. It was full of bones. (2) [God] led me all around them; there were very many of them spread over the valley, and they were very dry. (3) I was asked, "O mortal, can these bones live again?" I replied, "O my Sovereign GOD, only You know." (4) And I was told, "Prophecy over these bones and say to them: O dry bones, hear the word of GOD ! (5) Thus said the Sovereign GOD to these bones: I will cause breath to enter you and you shall live again. (6) I will lay sinews upon you, and cover you with flesh, and form skin over you. And I will put breath into you, and you shall live again. And you shall know that I am GOD !" (7) I prophesied as I had been commanded. And while I was prophesying, suddenly there was a sound of rattling, and the bones came together, bone to matching bone. (8) I looked, and there were sinews on them, and flesh had grown, and skin had formed over them; but there was no breath in them. (9) Then [God] said to me, "Prophecy to the breath, prophesy, O mortal! Say to the breath: Thus said the Sovereign GOD: Come, O breath,

### יחזקאל ל"ז

(א) הִיָּתָה עָלַי יְדֵהָ וַיּוֹצֵאֲנִי בְרוּחַ ה' וַיְנִיחֵנִי בְּתוֹךְ הַבְּקָעָה וְהִיא מְלֵאָה עֲצָמוֹת: (ב) וְהֶעֱבִירָנִי עֲלֵיהֶם סָבִיב | סָבִיב וְהִנֵּה רַבּוֹת מְאֹד עַל-פְּנֵי הַבְּקָעָה וְהִנֵּה יְבֻשׁוֹת מְאֹד: (ג) וַיֹּאמֶר אֵלַי בְּרוּאֲדָם הִתְחַיֵּינָה הָעֲצָמוֹת הָאֵלֶּה וְאָמַר אֲדוּשִׁם ה' אֶתָּה יִדְעָתָּ: (ד) וַיֹּאמֶר אֵלַי הִנְבֵּא עַל-הָעֲצָמוֹת הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם הָעֲצָמוֹת הַיְבֻשׁוֹת שְׁמְעוּ דְבַר-ה': (ה) כֹּה אָמַר אֲדוּשִׁם ה' לְעֲצָמוֹת הָאֵלֶּה הִנֵּה אֲנִי מְבִיא בְכֶם רוּחַ וְחַיֵּיתֶם: (ו) וְנָתַתִּי עֲלֵיכֶם גִּידִים וְהָעֲלֵתִי עֲלֵיכֶם בָּשָׂר וְקָרַמְתִּי עֲלֵיכֶם לֶעֹר וְנָתַתִּי בְכֶם רוּחַ וְחַיֵּיתֶם וַיִּדְעַתֶּם כִּי-אֲנִי ה': (ז) וַנִּבְּאֵתִי כַּאֲשֶׁר צִוִּיתִי וַיְהִי-קוֹל כֹּה־הִנְבְּאִי וְהִנֵּה-רָעַשׁ וַתִּקְרְבוּ עֲצָמוֹת עֶצֶם אֶל-עֶצְמוֹ: (ח) וַרְאִיתִי וְהִנֵּה-עֲלֵיהֶם גִּידִים וּבָשָׂר עָלָה וַיִּקְרָם עֲלֵיהֶם עֹר מִלְמַעְלָה וְרוּחַ אִין בָּהֶם: (ט) וַיֹּאמֶר אֵלַי הִנְבֵּא אֶל-הָרוּחַ הַנְּבֵא בְּרוּאֲדָם וְאָמַרְתָּ אֶל-הָרוּחַ {ס} כֹּה-אָמַר | אֲדוּשִׁם ה' מֵאַרְבַּע רוּחוֹת בָּאִי הָרוּחַ וּפְתִי בִהְרוּגִים הָאֵלֶּה וַיִּחְיּוּ: (י) וְהִנְבְּאֵתִי כַּאֲשֶׁר צִוִּיתִי וַתְּבוֹא בָהֶם הָרוּחַ וַיִּחְיּוּ וַיַּעֲמְדוּ עַל-רַגְלֵיהֶם חֵיל

from the four winds, and breathe into these slain, that they may live again.” (10) I prophesied as I was commanded. The breath entered them, and they came to life and stood up on their feet, a vast multitude. (11) And I was told, “O mortal, these bones are the whole House of Israel. They say, ‘Our bones are dried up, our hope is gone; we are doomed.’ (12) Prophecy, therefore, and say to them: Thus said the Sovereign GOD: I am going to open your graves and lift you out of the graves, O My people, and bring you to the land of Israel. (13) You shall know, O My people, that I am GOD, when I have opened your graves and lifted you out of your graves. (14) I will put My breath into you and you shall live again, and I will set you upon your own soil. Then you shall know that I, GOD, have spoken and have acted”—declares GOD. (15) The word of GOD came to me: (16) And you, O mortal, take a stick and write on it, “Of Judah and the Israelites associated with him”; and take another stick and write on it, “Of Joseph—the stick of Ephraim—and all the House of Israel associated with him.” (17) Bring them close to each other, so that they become one stick, joined together in your hand. (18) And when any of your people ask you, “Won’t you tell us what these actions of yours mean?” (19)

גָּדוֹל מְאֹד-מְאֹד: (יא) וַיֹּאמֶר אֵלַי  
בְּ-אָדָם הָעֲצָמוֹת הָאֵלֶּה כָּל-בֵּית  
יִשְׂרָאֵל הִמָּה הִנֵּה אֲמָרִים יִבְשׁוּ  
עֲצָמוֹתֵינוּ וְאִבְדָּה תִקְוַתנוּ נִגְזַרנוּ לָנוּ:  
(יב) לָכֵן הִנְבֵּא וְאָמַרְתָּ אֲלֵיהֶם  
כֹּה-אָמַר אֲדוֹשֶׁם ה' הִנֵּה אֲנִי פֹתַח  
אֶת-קְבֻרוֹתֵיכֶם וְהֵעֵלִיתִי אֶתְכֶם  
מִקְבֻרוֹתֵיכֶם עִמִּי וְהִבֵּאתִי אֶתְכֶם  
אֶל-אֲדַמַּת יִשְׂרָאֵל: (יג) וַיִּדְעַתֶּם  
כִּי-אֲנִי ה' בְּפִתְחֵי אֶת-קְבֻרוֹתֵיכֶם  
וּבִהְעֵלוֹתִי אֶתְכֶם מִקְבֻרוֹתֵיכֶם עִמִּי:  
(יד) וְנִתַּתִּי רוּחִי בְכֶם וְחִיִּיתֶם וְהִנַּחְתִּי  
אֶתְכֶם עַל-אֲדַמַּתְכֶם וַיִּדְעַתֶּם כִּי-אֲנִי  
ה' דִּבַּרְתִּי וְעָשִׂיתִי נְאֻם-ה': {פ}  
(טו) וַיְהִי דְבַר-ה' אֵלַי לֵאמֹר: (טז)  
וְאַתָּה בּוֹ-אָדָם קַח-לָךְ עֵץ אֶחָד וּכְתֹב  
עָלָיו לִיהוּדָה וּלְבִנְיָיִשְׂרָאֵל חֲבֵרוֹ  
וּלְקַח עֵץ אֶחָד וּכְתֹב עָלָיו לְיוֹסֵף עֵץ  
אֶפְרַיִם וְכָל-בֵּית יִשְׂרָאֵל חֲבֵרוֹ: (יז)  
וְקֹרֵב אֹתָם אֶחָד אֶל-אֶחָד לָךְ לְעֵץ  
אֶחָד וְהָיוּ לְאַחַדִּים בְּיָדְךָ: (יח) וּכְבֹאֲשֶׁר  
יֹאמְרוּ אֵלַיךָ בְּנֵי עַמֶּךָ לֵאמֹר  
הֲלוֹא-תִגִּיד לָנוּ מָה-אָלֶּה לָךְ: (יט)  
דִּבַּר אֲלֵיהֶם כֹּה-אָמַר אֲדוֹשֶׁם ה' הִנֵּה  
אֲנִי לֹקַח אֶת-עֵץ יוֹסֵף אֲשֶׁר  
בְּיַד-אֶפְרַיִם וְשִׁבְטֵי יִשְׂרָאֵל חֲבֵרוֹ  
וְנִתַּתִּי אוֹתָם עָלָיו אֶת-עֵץ יְהוּדָה  
וְעָשִׂיתֶם לְעֵץ אֶחָד וְהָיוּ אֶחָד בְּיָדֵי:  
(כ) וְהָיוּ הָעֲצָמִים אֲשֶׁר-תִּכְתֹּב עֲלֵיהֶם

answer them, “Thus said the Sovereign GOD: I am going to take the stick of Joseph—which is in the hand of Ephraim—and of the tribes of Israel associated with him, and I will place the stick of Judah upon it and make them into one stick; they shall be joined in My hand.” (20) You shall hold up before their eyes the sticks that you have inscribed, (21) and you shall declare to them: Thus said the Sovereign GOD: I am going to take the Israelite people from among the nations they have gone to, and gather them from every quarter, and bring them to their own land. (22) I will make them a single nation in the land, on the hills of Israel, and one king shall be king of them all. Never again shall they be two nations, and never again shall they be divided into two kingdoms. (23) Nor shall they ever again defile themselves by their fetishes and their abhorrent things, and by their other transgressions. I will save them in all their settlements where they sinned, and I will purify them. Then they shall be My people, and I will be their God. (24) My servant David shall be king over them; there shall be one shepherd for all of them. They shall follow My rules and faithfully obey My laws. (25) Thus they shall remain in the land that I gave to My servant Jacob and in which your ancestors dwelt; they and their

בְּיָדָהּ לְעֵינֵיהֶם: (כא) וְדִבֶּר אֵלֵיהֶם  
כֹּה־אָמַר אֲדוֹשֶׁם ה' הִנֵּה אָנֹכִי לִקְחַת  
אֶת־בִּגְדֵי יִשְׂרָאֵל מִבְּיַד הַגּוֹיִם אֲשֶׁר  
הִלְכוּ־נִשְׂאִם וְקִבְּצֹתִי אֹתָם מִסְּבִיב  
וְהִבֵּאתִי אוֹתָם אֶל־אֲדָמָתָם: (כב)  
וְעָשִׂיתִי אִתָּם לְגוֹי אֶחָד בְּאֶרֶץ בְּהָרֵי  
יִשְׂרָאֵל וּמִלֶּדֶךְ אֶחָד יִהְיֶה לְכֻלָּם לְמִלְכֹּךְ  
וְלֹא (יִהְיֶה) [יִהְיֶה־] עוֹד לְשָׁנֵי גוֹיִם  
וְלֹא יִחַצְצוּ עוֹד לְשָׁתִי מִמְּלָכוֹת עוֹד:  
(כג) וְלֹא יִטְמְאוּ עוֹד בְּגִלּוּלֵיהֶם  
וּבִשְׁקוּצֵיהֶם וּבְכָל פְּשָׁעֵיהֶם וְהוֹשַׁעְתִּי  
אֹתָם מִכָּל מוֹשָׁבֹתֵיהֶם אֲשֶׁר חָטְאוּ  
בָהֶם וְטַהַרְתִּי אוֹתָם וְהִיוּ־לִי לְעָם וְאֲנִי  
אֶהְיֶה לָהֶם לְאֱלֹהִים: (כד) וְעַבְדֵי דָוִד  
מִלֶּדֶךְ עֲלֵיהֶם וְרוּעֵה אֶחָד יִהְיֶה לְכֻלָּם  
וּבְמִשְׁפָּטַי יֵלְכוּ וְחֻקוֹתַי יִשְׁמְרוּ וְעָשׂוּ  
אוֹתָם: (כה) וַיָּשְׁבוּ עַל־הָאָרֶץ אֲשֶׁר  
נָתַתִּי לְעַבְדֵי לִיעֲקֹב אֲשֶׁר יָשְׁבוּ־בָהּ  
אֲבוֹתֵיכֶם וַיָּשְׁבוּ עָלֶיהָ הִמָּה וּבְנֵיהֶם  
וּבְנֵי בְנֵיהֶם עַד־עוֹלָם וְדָוִד עַבְדִּי נָשִׂיא  
לָהֶם לְעוֹלָם: (כו) וְכָרַתִּי לָהֶם בְּרִית  
שְׁלוֹם בְּרִית עוֹלָם יִהְיֶה אוֹתָם וּנְתַתִּים  
וְהִרְבִּיתִי אוֹתָם וּנְתַתִּי אֶת־מְקֹדְשֵׁי  
בְּתוֹכָם לְעוֹלָם: (כז) וְהִנֵּה מִשְׁפָּנִי  
עֲלֵיהֶם וְהִנֵּיתִי לָהֶם לְאֱלֹהִים וְהִמָּה  
יִהְיֶה־לִּי לְעָם: (כח) וַיִּדְעוּ הַגּוֹיִם כִּי  
אָנֹכִי ה' מְקֹדֵשׁ אֶת־יִשְׂרָאֵל בְּהִיּוֹת  
מְקֹדְשֵׁי בְּתוֹכָם לְעוֹלָם: {פ}

children and their children's children shall dwell there forever, with My servant David as their prince for all time. (26) I will make a covenant of friendship with them—it shall be an everlasting covenant with them—I will establish them and multiply them, and I will place My Sanctuary among them forever. (27) My Presence shall rest over them; I will be their God and they shall be My people. (28) And when My Sanctuary abides among them forever, the nations shall know that I, GOD, do sanctify Israel.

### Ruth 1

(1) In the days when the chieftains ruled, there was a famine in the land; and a man of Bethlehem in Judah, with his wife and two sons, went to reside in the country of Moab. (2) The man's name was Elimelech, his wife's name was Naomi, and his two sons were named Mahlon and Chilion—Ephrathites of Bethlehem in Judah. They came to the country of Moab and remained there. (3) Elimelech, Naomi's husband, died; and she was left with her two sons. (4) They married Moabite women, one named Orpah and the other Ruth, and they lived there about ten years. (5) Then those two—Mahlon and Chilion—also died; so the

### רות א'

(א) וַיְהִי בַיָּמֵי שָׁפֶט הַשָּׁפֹּטִים וַיְהִי רָעַב בְּאֶרֶץ וּבְיָלֶד אִישׁ מִבֵּית לָחֶם יְהוּדָה לְגֹרֶל בְּשֹׁנֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו: (ב) וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשֵׁם שְׁנֵי-בָנָיו | מַחְלֹון וְכַלְיוֹן אֶפְרַתִּים מִבֵּית לָחֶם יְהוּדָה וַיָּבֹאוּ שְׁדֵי-מוֹאָב וַיְהִי-וַיָּשָׁם: (ג) וַיָּמָת אֱלִימֶלֶךְ אִישׁ נָעֳמִי וַתֵּשֶׁב אִשָּׁהּ הִיא וּשְׁנֵי בָנֶיהָ: (ד) וַיֵּשְׁבוּ לָהֶם נָשִׁים מֵאֲבוֹת נָשִׁים רָוֹת וַיָּשְׁבוּ נָשִׁים כְּעֶשְׂרֵת נָשִׁים: (ה) וַיָּמָתוּ גַם-שְׁנֵיהֶם מַחְלֹון וְכַלְיוֹן וַתֵּשֶׁב אִשָּׁהּ מִשְׁנֵי יְלָדֶיהָ וּמֵאִשְׁתּוֹ: (ו) וַתִּקָּם הִיא וְכַלְתֶּיהָ וַתָּשָׁב מִשְׁדֵּי

woman was left without her two sons and without her husband. (6) She started out with her daughters-in-law to return from the country of Moab; for in the country of Moab she had heard that the LORD had taken note of His people and given them food. (7) Accompanied by her two daughters-in-law, she left the place where she had been living; and they set out on the road back to the land of Judah. (8) But Naomi said to her two daughters-in-law, “Turn back, each of you to her mother’s house. May the LORD deal kindly with you, as you have dealt with the dead and with me! (9) May the LORD grant that each of you find security in the house of a husband!” And she kissed them farewell. They broke into weeping (10) and said to her, “No, we will return with you to your people.” (11) But Naomi replied, “Turn back, my daughters! Why should you go with me? Have I any more sons in my body who might be husbands for you? (12) Turn back, my daughters, for I am too old to be married. Even if I thought there was hope for me, even if I were married tonight and I also bore sons, (13) should you wait for them to grow up? Should you on their account debar yourselves from marriage? Oh no, my daughters! My lot is far more bitter than yours, for the hand of the LORD has struck out against me.”

מוֹאָב כִּי שָׁמְעָה בְּשׂוּדָה מוֹאָב כִּי־פָקַד  
ה' אֶת־עַמּוֹ לָתֵת לָהֶם לֶחֶם: (ז) וַתֵּצֵא  
מִן־הַמָּקוֹם אֲשֶׁר הָיְתָה־שָׁמָּה וּשְׁתֵּי  
כַלּוֹתֶיהָ עִמָּה וַתֵּלְכֶנָּה בְּדֶרֶךְ לָשׁוּב  
אֶל־אֶרֶץ יְהוּדָה: (ח) וַתֹּאמֶר נְעֻמִי  
לְשֵׁתִי כַלּוֹתֶיהָ לִכְנֹה שְׂכֵנָה אִשָּׁה לְבֵית  
אִמָּה (יַעֲשָׂה) [יַעֲשֵׂה] ה' עִמָּכֶם חֹסֵד  
כַּאֲשֶׁר עָשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי:  
(ט) יִתֵּן ה' לָכֶם וּמִצֵּאֲנִי מִנוּחָה אִשָּׁה  
בְּיֵת אִישָׁה וַתִּשְׁק לָהֶן וַתִּשְׂאֲנָה קוֹלָן  
וַתִּבְכִּינָה: (י) וַתֹּאמְרֶנָּה־לָּהּ כִּי־אֲתָךְ  
נָשׁוּב לְעַמֶּךָ: (יא) וַתֹּאמֶר נְעֻמִי לְשֵׁכֵנָה  
בְּנֹתַי לָמָּה תֵלְכֶנָּה עִמִּי הָעוֹד־לִי בָנִים  
בְּמַעֲלֵי וְהָיוּ לָכֶם לְאִנָּשִׁים: (יב) לְשֵׁכֵנָה  
בְּנֹתַי לִכְנֹן כִּי זָקַנְתִּי מִהַיּוֹת לְאִישׁ כִּי  
אֲמַרְתִּי יִשְׁלֵךְ לִי תִקְוָה גַם הָיִיתִי הַלְוִיָּהּ  
לְאִישׁ וְגַם יִלְדֹתִי בָנִים: (יג) הֲלָהֶן אִ  
תִּשְׂבְּרֶנָּה עַד אֲשֶׁר יִגְדְּלוּ הֲלָהֶן תִּתְעַגְּנָה  
לְבַלְתִּי הַיּוֹת לְאִישׁ אֶל בְּנֹתַי כִּי־מֵר־לִי  
מְאֹד מִכֶּם כִּי־יִצְאָה בִּי יַד־ה': (יד)  
וַתִּשְׁנֶנָּה קוֹלָן וַתִּבְכִּינָה עוֹד וַתִּשְׁק  
עַרְפָּה לְחֻמוֹתָהּ וְרוּת דָּבְקָה בָּהּ: (טו)  
וַתֹּאמֶר הִנֵּה שָׁבָה יְבַמְתָּךְ אֶל־עַמָּה  
וְאֶל־אֱלֹהֶיהָ שׁוּבִי אֲתָרִי יְבַמְתָּךְ: (טז)  
וַתֹּאמֶר רוּת אֶל־תִּפְגַּע־בִּי לְעֹזֶבֶךָ  
לָשׁוּב מֵאֲתָרֶיךָ כִּי אֶל־אֲשֶׁר תִּלְכִּי  
אֵלַי וּבְאֲשֶׁר תִּלְוִי אֵלָיו עִמָּךְ עִמִּי  
וְאֵלַיךְ אֵלְקִי: (יז) בְּאֲשֶׁר תִּמּוֹתִי  
אֲמוֹת וְשֵׁם אֶקְבֹּר כֹּה יַעֲשֶׂה ה' לִי וְכֹה  
יוֹסִיף כִּי הַמּוֹת יִפְרִיד בֵּינִי וּבֵינְךָ:

(14) They broke into weeping again, and Orpah kissed her mother-in-law farewell. But Ruth clung to her. (15) So she said, “See, your sister-in-law has returned to her people and her gods. Go follow your sister-in-law.” (16) But Ruth replied, “Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God. (17) Where you die, I will die, and there I will be buried. Thus and more may the LORD do to me-b if anything but death parts me from you.” (18) When [Naomi] saw how determined she was to go with her, she ceased to argue with her; (19) and the two went on until they reached Bethlehem. When they arrived in Bethlehem, the whole city buzzed with excitement over them. The women said, “Can this be Naomi?” (20) “Do not call me Naomi,” she replied. “Call me Mara, has made my lot very bitter. (21) I went away full, and the LORD has brought me back empty. How can you call me Naomi, when the LORD has dealt harshly with-f me, when Shaddai has brought misfortune upon me!” (22) Thus Naomi returned from the country of Moab; she returned with her daughter-in-law Ruth the Moabite. They arrived in Bethlehem at the beginning of the barley harvest.

(יח) וַתֵּרָא כִּי־מִתְאַמְצֶת הִיא לְלָכֶת אֹתָהּ וַתַּחֲדֹל לְדַבֵּר אֵלֶיהָ: (יט) וַתִּלְכְּנָה שְׁתֵּיהֶם עַד־בוֹאֲנָה בַּיִת לָחֶם וַיְהִי כְּבוֹאֲנָהּ בַּיִת לָחֶם וַתִּהְיֶה כָּל־הָעִיר עֲלֵיהֶן וַתֹּאמְרָנָה הַנְּזֹאת נְעָמִי: (כ) וַתֹּאמֶר אֵלֶיהֶן אַל־תִּקְרָאנָה לִי נְעָמִי קְרָאנִי לִי מָרָא כִּי־הִמֵּר שְׂדֵי לִי מֵאָדָּם: (כא) אֲנִי מִלְּאָנָה הִלְכֹתִי וְרִיקָם הִשְׁיבֵנִי ה' לָמָּה תִקְרָאנָה לִי נְעָמִי וְה' עָנָה בִּי וְשְׂדֵי הָרָע לִי: (כב) וַתָּשָׁב נְעָמִי וְרוּת הַמוֹאֲבִיָּה כָּלְתָהּ עִמָּהּ הַשָּׁבָה מִשְׂדֵי מוֹאָב וְהָמָּה בָּאוּ בַּיִת לָחֶם בְּתַחֲלֹת קַצִּיר שְׁעָרִים:



## Ruth 2

(1) Now Naomi had a kinsman on her husband's side, a man of substance, of the family of Elimelech, whose name was Boaz. (2) Ruth the Moabite said to Naomi, "I would like to go to the fields and glean among the ears of grain, behind someone who may show me kindness." "Yes, daughter, go," she replied; (3) and off she went. She came and gleaned in a field, behind the reapers; and, as luck would have it, it was the piece of land belonging to Boaz, who was of Elimelech's family. (4) Presently Boaz arrived from Bethlehem. He greeted the reapers, "The LORD be with you!" And they responded, "The LORD bless you!" (5) Boaz said to the servant who was in charge of the reapers, "Whose girl is that?" (6) The servant in charge of the reapers replied, "She is a Moabite girl who came back with Naomi from the country of Moab. (7) She said, 'Please let me glean and gather among the sheaves behind the reapers.' She has been on her feet ever since she came this morning. She has rested but little in the hut."-a (8) Boaz said to Ruth, "Listen to me, daughter. Don't go to glean in another field. Don't go elsewhere, but stay here close to my girls. (9) Keep your eyes on the field they are

## רות ב'

(א) וְלִנְעָמִי (מידע) [מודע] לְאִשָּׁה  
אִישׁ גְּבוּר חָיִל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ  
וַשְּׁמֹו בְּעֵז: (ב) וַתֹּאמֶר רֹוֹת הַמּוֹאֲבִיָּה  
אֶל-נְעָמִי אֲלֶכֶה-נָּא הַשָּׂדֶה וְאֶלְקָטָה  
בְּשִׁבְלִים אַחַר אִשָּׁר אֲמַצָּא-חֵן בְּעֵינָיו  
וַתֹּאמֶר לָהּ לְכִי בְתִי: (ג) וַתֵּלֶךְ וַתְּבוֹא  
וַתֵּלְקֹט בַּשָּׂדֶה אַחֲרֵי הַקֹּצְרִים וַיָּקָר  
מִקֶּרֶה חֶלְקֵת הַשָּׂדֶה לְבַעַז אִשָּׁר  
מִמִּשְׁפַּחַת אֱלִימֶלֶךְ: (ד) וְהִנֵּה-בַעַז בָּא  
מִבֵּית לֶחֶם וַיֹּאמֶר לַקֹּצְרִים ה' עִמָּכֶם  
וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ ה': (ה) וַיֹּאמֶר בְּעֵז  
לְנַעֲרוֹ הַנֹּצֵב עַל-הַקֹּצְרִים לְמִי הַנַּעֲרָה  
הַזֹּאת: (ו) וַיַּעַן הַנַּעַר הַנֹּצֵב  
עַל-הַקֹּצְרִים וַיֹּאמֶר נַעֲרָה מּוֹאֲבִיָּה  
הִיא הַנֹּשֶׁבֶה עִם-נְעָמִי מִשְׁנֵי מוֹאֵב: (ז)  
וַתֹּאמֶר אֶלְקָטָה-נָּא וְאֶסְפְּתִי בְּעִמְרִים  
אַחֲרֵי הַקֹּצְרִים וַתְּבוֹא וַתַּעֲמֹד מֵאֵז  
הַבִּקְרָ וְעַד-עֹפֶתָה זֶה שְׂבֵתָהּ הַבַּיִת  
מֵעַט: (ח) וַיֹּאמֶר בְּעֵז אֶל-רֹוֹת הַלְוָא  
שְׁמַעַת בְּתִי אֶל-תְּלַכִּי לְלֶקֶט בַּשָּׂדֶה  
אַחַר וְגַם לֹא תַעֲבוּרִי מִזֶּה וְכֹה  
תִּדְבָּקִין עִם-נַעֲרָתִי: (ט) עֵינָיֶה בַּשָּׂדֶה  
אֲשֶׁר-יִקְצְרוּן וְהִלַּכְתְּ אַחֲרֵיהֶן הַלְוָא  
צְנִיתִי אֶת-הַנַּעֲרִים לְבִלְתִּי נִגְעָה וְצִמַּת  
וְהִלַּכְתְּ אֶל-הַבָּלִים וְשָׁתִית מֵאִשָּׁר  
יִשְׁאָבוּן הַנַּעֲרִים: (י) וַתִּפֹּל עַל-פְּנֵיהָ

reaping, and follow them. I have ordered the men not to molest you. And when you are thirsty, go to the jars and drink some of [the water] that the men have drawn.” (10) She prostrated herself with her face to the ground, and said to him, “Why are you so kind as to single me out, when I am a foreigner?” (11) Boaz said in reply, “I have been told of all that you did for your mother-in-law after the death of your husband, how you left your father and mother and the land of your birth and came to a people you had not known before. (12) May the LORD reward your deeds. May you have a full recompense from the LORD, the God of Israel, under whose wings you have sought refuge!” (13) She answered, “You are most kind, my lord, to comfort me and to speak gently to your maidservant—though I am not so much as one of your maidservants.” (14) At mealtime, Boaz said to her, “Come over here and partake of the meal, and dip your morsel in the vinegar.” So she sat down beside the reapers. He handed her roasted grain, and she ate her fill and had some left over. (15) When she got up again to glean, Boaz gave orders to his workers, “You are not only to let her glean among the sheaves, without interference, (16) but you must also pull some [stalks] out of the heaps and leave them for her to

וּתְשַׁחֲחוּ אֶרְצָה וּתְאָמַר אֵלָיו מִדּוֹעַ  
 מִצָּאֲתִי חֵן בְּעֵינַיִךְ לְהַפְרִינִי וְאֶנְכִי  
 נִכְרִיָּה: (יא) וַיַּעַן בְּעֵז וַיֹּאמֶר לָהּ הֲגִד  
 הַגִּד לִי כָּל אֲשֶׁר-עָשִׂית אֶת-חַמּוֹתֶיךָ  
 אַחֲרֵי מוֹת אִישׁוֹ וּתְעַזְבִּי אָבִיךָ וְאִמְךָ  
 וְאֶרֶץ מוֹלְדֹתֶיךָ וּתְלָכִי אֶל-עַם אֲשֶׁר  
 לֹא-יָדַעְתָּ תְּמוּל שְׁלֹשׁוֹם: (יב) יִשְׁלַם  
 ה' פְּעֻלָּתְךָ וּתְהִי מִשְׁכַּרְתְּךָ שְׂלֵמָה מֵעַם  
 ה' אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר-בָּאת לְחַסּוֹת  
 תַּחַת-כְּנָפָיו: (יג) וַתֹּאמֶר אֶמְצָא-חֵן  
 בְּעֵינַיִךְ אֲדֹנָי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ  
 עִלְ-יָלֵב שְׂפֹתֶיךָ וְאֶנְכִּי לֹא אֶהְיֶה כְּאֶחָת  
 שְׂפֹחַתֶיךָ: (יד) וַיֹּאמֶר לָהּ בְּעֵז לַעֲת  
 הָאֵכֶל גְּשִׁי הַלֵּם וְאֶכְלֹת מִן-הַלֶּחֶם  
 וּטְבַלְתָּ פִתֶיךָ בַחֲמִץ וּתִשָּׁב מִצֶּד  
 הַקִּצְרִים וַיִּצְבֹּט-לָהּ קָלִי וּתֹאכַל  
 וּתִשְׁבַּע וּתְתַר: (טו) וּתְקַם לְלֶקֶט וַיִּצֹו  
 בְּעֵז אֶת-נְעָרָיו לֵאמֹר גַּם בֵּין הָעֹמְרִים  
 תְּלַקֵּט וְלֹא תִכְלִימוּהָ: (טז) וְגַם  
 שְׁלֹת־תְּשַׁלּוּ לָהּ מִן-הַצְּבֹתִים וְעֹזְבֹתֶם  
 וְלֶקֶטָה וְלֹא תִגְעְרוּ-בָהּ: (יז) וּתְלַקֵּט  
 בַּשָּׂדֶה עַד-הָעֶרֶב וּתִחַבֵּט אֶת  
 אֲשֶׁר-לֶקֶטָה וַיְהִי כְּאִפְהָ שְׁעָרִים: (יח)  
 וּתִשָּׂא וּתָבֹא הָעִיר וּתִרָא חַמּוֹתָהּ אֶת  
 אֲשֶׁר-לֶקֶטָה וּתּוֹצֵא וּתְתֵן-לָהּ אֶת  
 אֲשֶׁר-הוֹתֵרָה מִשְׁבְּעָהּ: (יט) וַתֹּאמֶר  
 לָהּ חַמּוֹתָהּ אִיפֹה לֶקֶטְתָּ הַיּוֹם וְאָנָּה  
 עֹשִׂית יְהִי מִכִּירְךָ בְּרוּךְ וּתִגֵּד לְחַמּוֹתָהּ  
 אֶת אֲשֶׁר-עָשִׂיתָה עִמּוֹ וּתֹאמֶר שֵׁם  
 הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בְּעֵז:

glean, and not scold her.” (17) She gleaned in the field until evening. Then she beat out what she had gleaned—it was about an *ephah* of barley— (18) and carried it back with her to the town. When her mother-in-law saw what she had gleaned, and when she also took out and gave her what she had left over after eating her fill, (19) her mother-in-law asked her, “Where did you glean today? Where did you work? Blessed be he who took such generous notice of you!” So she told her mother-in-law whom she had worked with, saying, “The name of the man with whom I worked today is Boaz.” (20) Naomi said to her daughter-in-law, “Blessed be he of the LORD, who has not failed in His kindness to the living or to the dead! For,” Naomi explained to her daughter-in-law, “the man is related to us; he is one of our redeeming kinsmen.” (21) Ruth the Moabite said, “He even told me, ‘Stay close by my workers until all my harvest is finished.’” (22) And Naomi answered her daughter-in-law Ruth, “It is best, daughter, that you go out with his girls, and not be annoyed in some other field.” (23) So she stayed close to the maidservants of Boaz, and gleaned until the barley harvest and the wheat harvest were finished. Then she stayed at home with her mother-in-law.

(כ) וַתֹּאמֶר נְעָמִי לְכַלְתָּהּ בְּרוּךְ הוּא  
 לֵה' אֲשֶׁר לֹא-עָזַב חֶסְדּוֹ אֶת-הַחַיִּים  
 וְאֶת-הַמֵּתִים וַתֹּאמֶר לָהּ נְעָמִי קָרוֹב  
 לָנוּ הָאִישׁ מִגְּאֻלָּנוּ הוּא: (כא) וַתֹּאמֶר  
 רוּת הַמּוֹאֲבִיָּה גַם | כִּי-אָמַר אֵלַי  
 עִם-הַנְּעָרִים אֲשֶׁר-לִי תִדְבְּקִין עֵד  
 אִם-כִּלּוֹ אֵת כָּל-הַקֹּצִיר אֲשֶׁר-לִי:  
 (כב) וַתֹּאמֶר נְעָמִי אֶל-רוּת כַּלְתָּהּ טוֹב  
 בְּתִי כִּי תִצְאֵי עִם-נְעָרוֹתָיו וְלֹא  
 יִפְגְּעוּ-בְךָ בְּשָׂדֵה אַחֵר: (כג) וַתִּדְבַּק  
 בְּנְעָרוֹת בַּעַז לְלֶקֶט עַד-כְּלוֹת  
 קֹצִיר-הַשְּׂעִרִים וְקֹצִיר הַחִטִּים וַתֵּשֶׁב  
 אֶת-חֲמוּתָהּ:

## Ruth 3

(1) Naomi, her mother-in-law, said to her, “Daughter, I must seek a home for you, where you may be happy. (2) Now there is our kinsman Boaz, whose girls you were close to. He will be winnowing barley on the threshing floor tonight. (3) So bathe, anoint yourself, dress up, and go down to the threshing floor. But do not disclose yourself to the man until he has finished eating and drinking. (4) When he lies down, note the place where he lies down, and go over and uncover his feet and lie down. He will tell you what you are to do.” (5) She replied, “I will do everything you tell me.” (6) She went down to the threshing floor and did just as her mother-in-law had instructed her. (7) Boaz ate and drank, and in a cheerful mood went to lie down beside the grainpile. Then she went over stealthily and uncovered his feet and lay down. (8) In the middle of the night, the man gave a start and pulled back—there was a woman lying at his feet! (9) “Who are you?” he asked. And she replied, “I am your handmaid Ruth. Spread your robe over your handmaid, -a for you are a redeeming kinsman.” (10) He exclaimed, “Be blessed of the LORD, daughter! Your latest deed of loyalty is greater than the first, in that you have not turned to younger men,

## רות ג'

(א) ותאמר לה נעמי חמותה בתי הלא אבקש-לך מנוח אשר ייטב-לך: (ב) ועתה הלא בעז מדעתנו אשר היית את-נערותיו הנה-הוא זרה את-גרון השערים הלילה: (ג) ורחצת | וסכת ושמת (שמלתך) [שמלתך] עליך (וירדתי) [וירדת] הגרון אל-תודעי לאיש עד פלתו לאכל ולשתות: (ד) ויהי בשכבו וידעת את-המקום אשר ישכב-שם ובאת וגלית מרגלתיו (ושכבתי) [ושכבת] והוא יגיד לך את אשר תעשין: (ה) ותאמר אליה כל אשר-תאמרי [אלי] אעשה: (ו) ותרד הגרון ותעש ככל אשר-צוהה חמותה: (ז) ויאכל בעז וישת וייטב לבו ויבא לשכב בקצה הערמה ותבא בלט ותגל מרגלתיו ותשכב: (ח) ויהי בחצי הלילה ויתרד האיש וילפת והנה אשה שכבת מרגלתיו: (ט) ויאמר מי-את ותאמר אנכי רות אמתך ופרשת כנפך על-אמתך כי גאל אתה: (י) ויאמר ברוכה את לה' בתי היטבת חסדך האחרון מו-הראשון לבלתי-לקח אחרי הבחורים אס-דל ואם-עשיר: (יא) ועתה בתי אל-תיראי כל אשר-תאמרי אעשה-לך כי יודע כל-שער עמי כי אשת חיל את: (יב)

whether poor or rich. (11) And now, daughter, have no fear. I will do in your behalf whatever you ask, for all the elders of my town-c know what a fine woman you are. (12) But while it is true I am a redeeming kinsman, there is another redeemer closer than I. (13) Stay for the night. Then in the morning, if he will act as a redeemer, good! let him redeem. But if he does not want to act as redeemer for you, I will do so myself, as the LORD lives! Lie down until morning.” (14) So she lay at his feet until dawn. She rose before one person could distinguish another, for he thought, “Let it not be known that the woman came to the threshing floor.” (15) And he said, “Hold out the shawl you are wearing.” She held it while he measured out six measures of barley, and he put it on her back. When she got back to the town, (16) she came to her mother-in-law, who asked, “How is it with you, daughter?” She told her all that the man had done for her; (17) and she added, “He gave me these six measures of barley, saying to me, ‘Do not go back to your mother-in-law empty-handed.’” (18) And Naomi said, “Stay here, daughter, till you learn how the matter turns out. For the man will not rest, but will settle the matter today.”

וַעֲתָהּ כִּי אֲמַנָּם כִּי (אם) גֵּאֵל אֲנֹכִי וְגַם  
 יֵשׁ גֵּאֵל קָרוֹב מִמֶּנִּי: (יג) לִינִי |  
 הַלְיָלָה וְהָיָה בִּבְקֹר אִם-יִגְאָלְךָ טוֹב  
 יִגְאָל וְאִם-לֹא יִחַפֵּץ לְגַאֲלֶךָ וְגִאֲלִתִּיךָ  
 אֲנֹכִי חַי-הוּא שְׂכָבִי עַד-הַבֶּקֶר: (יד)  
 וְתִשָּׁכַב מִרְגְּלוֹתַי עַד-הַבֶּקֶר וְתִקַּם  
 (בטרם) [בְּטָרַם] יִכִּיר אִישׁ  
 אֶת-רַעְיָהּ וַיֹּאמֶר אֶל-יְהוָה כִּי-בָאָה  
 הָאִשָּׁה הַגֵּרָוָה: (טו) וַיֹּאמֶר הָבִי  
 הַמִּטְפָּחַת אֲשֶׁר-עָלֶיךָ וְאֶחְזִי-בָהּ  
 וְתִאָחֶז בָּהּ וַיִּמַד שֵׁשׁ-שְׁעָרִים וַיִּנְשֹׁת  
 עָלֶיהָ וַיָּבֵא הָעִיר: (טז) וְתָבוֹא  
 אֶל-חַמּוֹתָהּ וְתֹאמֶר מִי-אַתָּה בְּתוּרִי  
 וְתִגְדְּלֶנָּה אֵת כָּל-אֲשֶׁר עָשָׂה-לָּהּ  
 הָאִישׁ: (יז) וְתֹאמֶר שֵׁשׁ-שְׁעָרִים  
 הָאֵלֶּה גָּתוּ לִי כִּי אָמַר [אֵלַי]  
 אֶל-תָּבוֹאִי רִיקָם אֶל-חַמּוֹתַי: (יח)  
 וְתֹאמֶר שְׂבִי בְּתִי עַד אֲשֶׁר תִּדְעֶינּוּ אֵיךְ  
 יִפְּלֵ דְבָר כִּי לֹא יִשְׁקֹט הָאִישׁ  
 כִּי-אִם-כָּלָה הַדְּבָר הַיּוֹם:

## Ruth 4

(1) Meanwhile, Boaz had gone to the gate and sat down there. And now the redeemer whom Boaz had mentioned passed by. He called, "Come over and sit down here, So-and-so!" And he came over and sat down. (2) Then [Boaz] took ten elders of the town and said, "Be seated here"; and they sat down. (3) He said to the redeemer, "Naomi, now returned from the country of Moab, must sell the piece of land which belonged to our kinsman Elimelech. (4) I thought I should disclose the matter to you and say: Acquire it in the presence of those seated here and in the presence of the elders of my people. If you are willing to redeem it, redeem! But if you will not redeem, tell me, that I may know. For there is no one to redeem but you, and I come after you." "I am willing to redeem it," he replied. (5) Boaz continued, "When you acquire the property from Naomi and from Ruth the Moabite, you must also acquire the wife of the deceased, so as to perpetuate the name of the deceased upon his estate." (6) The redeemer replied, "Then I cannot redeem it for myself, lest I impair my own estate. You take over my right of redemption, for I am unable to exercise it." (7) Now this was formerly done in Israel in cases of redemption or exchange: to

## רוּת ד'

(א) וּבָעֵז עָלָה הַשַּׁעֵר וַיֵּשֶׁב שָׁם וְהָיָה  
הַגָּאֵל עֹבֵר אֲשֶׁר דִּבֶּר-בְּעֵז וַיֹּאמֶר  
סוּרָה נְשִׁיבָה-פֹּה פְּלִנִי אֶל-מְנִי וַיֵּסֶר  
וַיֵּשֶׁב: (ב) וַיִּקָּח עֲשָׂרָה אַנְשִׁים מִזְקֵנֵי  
הָעִיר וַיֹּאמֶר שְׁבוּ-פֹה וַיֵּשְׁבוּ: (ג)  
וַיֹּאמֶר לַגָּאֵל חֲלֹקֶת הַשָּׂדֶה אֲשֶׁר  
לְאַחֵינוּ לְאַלְמֶלֶךְ מִכְּרָה נַעֲמִי הַנְּשִׁיבָה  
מִשָּׂדֶה מוֹאָב: (ד) וְאַנִּי אֲמַרְתִּי אֲגִלָּה  
אֲזַנְךָ לְאֹמֶר קָנָה נֶגֶד הַיִּשְׁבִּים וַיִּנְגַד  
זִקְנֵי עַמִּי אִם-תִּגְאָל גָּאֵל וְאִם-לֹא  
יִגְאָל הַגִּידָה לִּי (וְאִדַּע) [וְאִדַּעָה] כִּי  
אֵין זֹולָתְךָ לַגָּאֹל וְאַנְכִי אֲחַרֶיךָ וַיֹּאמֶר  
אַנְכִי אֲגָאֵל: (ה) וַיֹּאמֶר בְּעֵז  
בְּיוֹם-קִנּוּתְךָ הַשָּׂדֶה מִיַּד נַעֲמִי וּמֵאֵת  
רוּת הַמוֹאֲבִיָּה אֲשֶׁת-הַמֵּת (קִנִּיתִי)  
[קִנִּיתִי] לְהַקִּים שֵׁם-הַמֵּת עַל-נַחֲלָתוֹ:  
(ו) וַיֹּאמֶר הַגָּאֵל לֹא אוֹכַל (לַגָּאֹל)  
[לַגָּאֵל-] לִי פֶן-אֲשַׁחִית אֶת-נַחֲלָתִי  
גָאֵל-לְךָ אַתָּה אֶת-גָּאֲלָתִי כִּי לֹא-אוֹכַל  
לַגָּאֵל: (ז) וְזֹאת לְפָנַי בְּיִשְׂרָאֵל  
עַל-הַגָּאֲלָה וְעַל-הַתְּמוּרָה לְקַיֵּם  
כָּל-דְּבָר שְׁלַף אִישׁ נַעֲלוֹ וְנָתַן לְרַעְיוֹ  
וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל: (ח) וַיֹּאמֶר  
הַגָּאֵל לְבָעֵז קָנָה-לְךָ וַיִּשְׁלַף נַעֲלוֹ: (ט)  
וַיֹּאמֶר בְּעֵז לְזִקְנָיִם וְכָל-הָעָם עֲדִים  
אַתֶּם הַיּוֹם כִּי קִנִּיתִי אֶת-כָּל-אֲשֶׁר  
לְאַלְמֶלֶךְ וְאֵת כָּל-אֲשֶׁר לְכָלִּיּוֹן

validate any transaction, one man would take off his sandal and hand it to the other. Such was the practiced in Israel. (8) So when the redeemer said to Boaz, “Acquire for yourself,” he drew off his sandal. (9) And Boaz said to the elders and to the rest of the people, “You are witnesses today that I am acquiring from Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon. (10) I am also acquiring Ruth the Moabite, the wife of Mahlon, as my wife, so as to perpetuate the name of the deceased upon his estate, that the name of the deceased may not disappear from among his kinsmen and from the gate of his home town. You are witnesses today.” (11) All the people at the gate and the elders answered, “We are. May the LORD make the woman who is coming into your house like Rachel and Leah, both of whom built up the House of Israel! Prosper in Ephrathah and perpetuate your name in Bethlehem! (12) And may your house be like the house of Perez whom Tamar bore to Judah—through the offspring which the LORD will give you by this young woman.” (13) So Boaz married Ruth; she became his wife, and he cohabited with her. The LORD let her conceive, and she bore a son. (14) And the women said to Naomi, “Blessed be the LORD, who has not withheld a redeemer from

וּמְחַלּוֹן מִיַּד נָעַמִּי: (י) וְגַם אֶת־רֵוּת  
הַמֹּאבִּיָּה אֵשֶׁת מְחַלּוֹן קָנִיתִי לִי לְאִשָּׁה  
לְהַקִּים שְׁם־הַמֵּת עַל־נַחֲלָתוֹ  
וְלֹא־יִכָּרֵת שְׁם־הַמֵּת מֵעַם אֲחִיו  
וּמִשְׁעָר מְקוֹמוֹ עֵדִים אַתֶּם הַיּוֹם: (יא)  
וַיֹּאמְרוּ כָּל־הָעָם אֲשֶׁר־בְּשַׁעַר  
וַהֲזַקְנִים עֵדִים יִתֵּן ה' אֶת־הָאִשָּׁה  
הַבָּאָה אֶל־בֵּיתוֹ כְּרַחֵל וְכִלְאֵה אֲשֶׁר  
בָּנָו שְׁתִּיהֶם אֶת־בֵּית יִשְׂרָאֵל  
וְעָשְׂהָ־חַיִּל בְּאֶפְרַתָּה וְקָרָא־שֵׁם בְּבֵית  
לְחָם: (יב) וַיְהִי בַּיּוֹם כְּבֵית פְּרָץ  
אֲשֶׁר־יִלְדָה תָמָר לִיהוּדָה מִן־הַזָּרַע  
אֲשֶׁר יִתֵּן ה' לָהּ מִן־הַנְּעָרָה הַזֹּאת:  
(יג) וַיִּקַּח בְּעֵז אֶת־רֵוּת וַתְּהִי־לוֹ  
לְאִשָּׁה וַיָּבֵא אֵלֶיהָ וַיִּתֵּן ה' לָהּ הַרְיוֹן  
וַתֵּלֶד בֶּן: (יד) וַתֹּאמְרָנָה הַנְּשִׁים  
אֶל־נָעַמִּי בְּרוּךְ ה' אֲשֶׁר לָא הִנְשִׁבִית  
לָךְ גַּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל:  
(טו) וַהֲיָה לָךְ לְמַשְׁיב נֹפֶשׁ וּלְכִלְכֵּל  
אֶת־שִׁבְתְּךָ כִּי כָלְתָךְ אֲשֶׁר־אֵהַבְתְּךָ  
יִלְדָתוֹ אֲשֶׁר־הִיא טוֹבָה לָךְ מִשְׁבַּעַה  
בָּנִים: (טז) וַתִּקַּח נָעַמִּי אֶת־הַיֶּלֶד  
וַתִּשְׁתָּהּ בְּחִיקָה וַתְּהִי־לוֹ לְאִמָּנָה: (יז)  
וַתִּקְרָאֶנָּה לוֹ הַשְּׂכָנֹת שֵׁם לְאִמֹּר  
יִלְד־בֶּן לְנָעַמִּי וַתִּקְרָאֶנָּה שְׁמוֹ עוֹבֵד  
הוּא אָבִי־יִשִׁי אָבִי דָּוִד: {פ}  
(יח) וְאֵלֶּה תּוֹלְדוֹת פְּרָץ פְּרָץ הוֹלִיד  
אֶת־הַצָּרוֹן: (יט) וְהַצָּרוֹן הוֹלִיד  
אֶת־רָם וְרָם הוֹלִיד אֶת־עַמִּינָדָב: (כ)  
וְעַמִּינָדָב הוֹלִיד אֶת־נַחֲשׁוֹן וְנַחֲשׁוֹן

you today! May his name be perpetuated in Israel! (15) He will renew your life and sustain your old age; for he is born of your daughter-in-law, who loves you and is better to you than seven sons.” (16) Naomi took the child and held it to her bosom. She became its foster mother, (17) and the women neighbors gave him a name, saying, “A son is born to Naomi!” They named him Obed; he was the father of Jesse, father of David. (18) This is the line of Perez: Perez begot Hezron, (19) Hezron begot Ram, Ram begot Amminadab, (20) Amminadab begot Nahshon, Nahshon begot Salmon, *fHeb. “Salmah.”* (21) Salmon begot Boaz, Boaz begot Obed, (22) Obed begot Jesse, and Jesse begot David.

הוֹלִיד אֶת־שִׁלְמֹה: (כא) וְשִׁלְמוֹן  
הוֹלִיד אֶת־פְּעֹז וּבְעֹז הוֹלִיד אֶת־עוֹבֵד:  
(כב) וְעֵבֵד הוֹלִיד אֶת־יִשָּׂי וְיִשָּׂי הוֹלִיד  
אֶת־דָּוִד: