

Jeremiah

Part One

Syllabus

1. Course Requirements: The student will have to have completed 2 semesters of Old Testament at a minimum and preferably two years of Hebrew in order to successfully complete this course. The student will also be required to read the Commentary which serves as the Course Textbook. At the conclusion of the course, the student will write a 5-10 page exegesis of a passage from the book of Jeremiah of his or her choosing.
2. Course Textbook: **The Book of Jeremiah**, 3 Volumes, Jack Lundbom.
3. Course Methodology: The student should read the lectures of the Professor which follow in conjunction with the course textbook. That is, as the student reads Jeremiah 1:1-10 in the lectures to follow then or she should read the textbook treatment of that passage and then move on to the next segment. These lectures, the astute will notice, are heavily dependent on Clarke and Keil & Delitsch.
4. At the conclusion of the lectures for the whole of the course, there is a select bibliography which the student should consult for further study.

**1:1 The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:
2 to whom the word of Yahweh came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign.
3 It came also in the days of Jehoiakim the son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, unto the carrying away of Jerusalem captive in the fifth month.**

When the names of the kings under whom he laboured are given, the brief reigns of Jehoahaz and of Jehoiachin are omitted, neither reign having lasted over three months. His prophecies are called דְּבָרִים, words or speeches, as in Jer 36:10; so with the prophecies of Amos, Amo 1:1. More complete information as to the person of the prophet is given by the mention made of his father and of his extraction. The name יְרֵמְיָהוּ, "Yahweh throws," was in very common use, and is found as the name of many persons.

**4 Now the word of Yahweh came unto me, saying,
5 Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations.**

The choosing takes place by means of הקדיש, sanctifying, i.e., setting apart and consecrating for a special calling, and is completed by institution to the office. "To be prophet for the nations have I set thee" (נתן, *ponere*, not only appoint, but install).

6 Then said I, Ah, Lord Yahweh! behold, I know not how to speak; for I am a child.

Jeremiah thinks himself not yet equal to the task by reason of his youth and want of experience.

7 But Yahweh said unto me, Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak.

Only to those men or peoples is he to go to whom God sends him; and to them he is to declare only what God commands him. And so he needs be in no anxiety on this head, that, as a youth, he has no experience in the matter of speaking.

8 Be not afraid because of them; for I am with thee to deliver thee, saith Yahweh.

9 Then Yahweh put forth his hand, and touched my mouth; and Yahweh said unto me, Behold, I have put my words in thy mouth:

10 see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant.

The assonant verbs נתן and נתן are joined to heighten the sense; for the same reason להרוס is added to להאבד, and in the antithesis לבנות is joined with לנטוע.

11 Moreover the word of Yahweh came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree.

12 Then said Yahweh unto me, Thou hast well seen: for I watch over my word to perform it.

The almond tree, שקד, the wakeful, the vigilant; because this tree begins to blossom and expand its leaves in January, when the other trees are still in their winter's sleep.

13 And the word of Yahweh came unto me the second time, saying, What seest thou? And I said, I see a boiling caldron; and the face thereof is from the north.

14 Then Yahweh said unto me, Out of the north evil shall break forth upon all the inhabitants of the land.

סיר is a large pot or caldron in which can be cooked vegetables or meat for many persons at once.

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

To set one's throne **נָתַן** or **שָׂם** is a figure for the establishing of sovereignty. **כִּסֵּא**, seat or throne, is not the seat of judgment, but the throne of the sovereign.

16 And I will utter my judgments against them touching all their wickedness, in that they have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

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

18 For, behold, I have made thee this day a fortified city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith Yahweh, to deliver thee.

To gird up the loins, i.e., to fasten or tuck up with the girdle the long wide garment, in order to make oneself fit and ready for labour, for a journey, or a race.

2:1 And the word of Yahweh came to me, saying,

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

3 Israel [was] holiness unto Yahweh, the first-fruits of his increase: all that devour him shall be held guilty; evil shall come upon them, saith Yahweh.

With **ל** pers. and accus. rei means: to remember to one's account that it may stand him in good stead afterwards.

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

5 thus saith Yahweh, What unrighteousness have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

עוֹל, perversity, wrongfulness, used also of a single wicked deed -- the opposite to acting in truth and good faith.

6 Neither said they, Where is Yahweh that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that none passed through, and where no man dwelt?

עֲרֵבָה land of steppes or heaths, corresponds to the land unsown of Jer 2:2. "And of pits," i.e., full of dangerous pits and chasms into which one may stumble unawares.

7 And I brought you into a plentiful land, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made my heritage an abomination.

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

Baal is here a generic name for all false gods.

Excursus- Baal Worship

In the earlier days of Hebrew history the title Baal, or "Lord," was applied to the national God of Israel, a usage which was revived in later times, and is familiar to us in the King James Version. Hence both Jonathan and David had sons called Merib-baal (1Ch 8:31; 1Ch 9:40) and Beeliada (1Ch 14:7). After the time of Ahab, however, the name became associated with the worship and rites of the Phoenician deity introduced into Samaria by Jezebel, and its idolatrous associations accordingly caused it to fall into disrepute. Hosea (Hos 2:16) declares that henceforth the God of Israel should no longer be called Baali, "my Baal," and personal names like Esh-baal (1Ch 8:33; 1Ch 9:39), and Beelinda into which it entered were changed in form, Baal being turned into *bōsheth* which in Heb at any rate conveyed the sense of "shame."

9 Wherefore I will yet contend with you, saith Yahweh, and with your children's children will I contend.

10 For pass over to the isles of Kittim, and see; and send unto Kedar, and consider diligently; and see if there hath been such a thing.

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

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

13 For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

ריב, contend, when said of God, is actual striving or chastening with all kinds of punishment. The unheard of, that which has happened amongst no people, is put interrogatively for rhetorical effect. Has any heathen nation changed its gods, which indeed are not truly gods? No; no heathen nation has done this. But Israel has. כבוד is the glory in which the invisible God manifested His majesty in the world and amidst His people. The Baals, on the other hand, are not אלהים, but, אלילים, nothings, phantoms without a being, that bring no help or profit to their worshippers.

14 Is Israel a servant? is he a home-born [slave]? why is he become a prey?

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

Israel was plundered and abused by the nations like a slave. Roared עליו, against him, not, over him: the lion roars when he is about to rush upon his prey; when he has pounced upon it he growls or grumbles over it.

16 The children also of Memphis and Tahpanhes have broken the crown of thy head.

Noph and Tahpanes are two former capitals of Egypt, here put as representing the kingdom of the Pharaohs. nop נֹפ, in Hos 9:6 mop מֹפ contracted from מֹנֵף, *Manoph* or *Menoph*, is *Memphis*, the old metropolis of Lower Egypt, made by Psammetichus the capital of the whole kingdom. Its ruins lie on the western bank of the Nile, to the south of Old Cairo, close by the present village of *Mitrahenny*, which is built amongst the ruins. תַּחְפָּנֶס, elsewhere spelt as here in the *Keri* תַּחְפָּנֶחַס - cf. Jer 43:7., Jer 44:1; Jer 46:14, Eze 30:18 -was a strong border city on the Pelusiac arm of the Nile, called by the Greeks Δάφναι (Herod. ii. 20), by the lxx Τάφναι; see in Eze 30:18. A part of the Jews who had remained in the land fled there after the destruction of Jerusalem.

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

18 And now what hast thou to do in the way to Egypt, to drink the waters of the Shihor? or what hast thou to do in the way to Assyria, to drink the waters of the River?

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and a bitter, that thou hast forsaken Yahweh thy God, and that my fear is not in thee, saith the Lord, Yahweh of hosts.

The forsaking of Yahweh is not to be limited to direct idolatry, but comprehends also the seeking of help from the heathen. מִהֵלֶךְ לְדָרֶךְ cannot grammatically be translated.

20 For of old time I have broken thy yoke, and burst thy bonds; and thou saidst, I will not serve; for upon every high hill and under every green tree thou didst bow thyself, playing the harlot.

מוֹסְרוֹת, bands are the commands of God whose part it was to keep life within the bounds of purity, and to hold the people back from running riot in idolatry.

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

סִיָּרִים - not shoots or twigs, but degenerate sprouts or suckers.

22 For though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord Yahweh.

בְּתָר, natron, is mineral, and בְּרִית vegetable alkali.

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

Israel ran now after one god, now after another, deviating to the right and to the left from the path prescribed by the law.

24 a wild ass used to the wilderness, that snuffeth up the wind in her desire; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, It is in vain; no, for I have loved strangers, and after them will I go.

גוֹאֵשׁ, i.e., hopeless; your advice of all in vain.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets;

27 who say to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face; but in the time of their trouble they will say, Arise, and save us.

28 But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

Israel reaps from its idolatry but shame, as the thief from stealing when he is caught in the act. To the living God who has power to help them they turn their back; but when distress comes upon them they cry to Him for help.

29 Wherefore will ye contend with me? ye all have transgressed against me, saith Yahweh.

30 In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

31 O generation, see ye the word of Yahweh. Have I been a wilderness unto Israel? or a land of thick darkness? wherefore say my people, We are broken loose; we will come no more unto thee?

32 Can a virgin forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

הַכּוּ is not to be limited to those smitten or slain in war. It is used of all the judgments with which God visits His people, of sword, pestilence, famine, failure of crops, drought, and of all kinds of diseases. מוֹסֵר is instruction by word and by warning, as well as correction by chastisement. הַדּוֹר, O generation ye! English: O generation that ye are- is the cry of indignation.

33 How trimmest thou thy way to seek love! therefore even the wicked women hast thou taught thy ways.

34 Also in thy skirts is found the blood of the souls of the innocent poor: thou didst not find them breaking in; but it is because of all these things.

35 Yet thou saidst, I am innocent; surely his anger is turned away from me. Behold, I will enter into judgment with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou shalt be ashamed of Egypt also, as thou wast ashamed of Assyria.

37 From thence also shalt thou go forth, with thy hands upon thy head: for Yahweh hath rejected those in whom thou trustest, and thou shalt not prosper with them.

**3:1 They say, If a man put away his wife, and she go from him, and become another man's, will he return unto her again? will not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to me, saith Yahweh.
2 Lift up thine eyes unto the bare heights, and see; where hast thou not been lain with? By the ways hast thou sat for them, as an Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.**

As a divorced woman who has become another man's wife cannot return to her first husband, so Judah, after it has turned away to other gods, will not be received again by Yahweh; especially since, in spite of all chastisement, it adheres to its evil ways. The comparison with the divorced wife is suggested by the law in Deu 24:1-4. Here it is forbidden that a man shall take in marriage again his divorced wife after she has been married to another, even although she has been separated from her second husband, or even in the case of the death of the latter; and re-marriage of this kind is called an abomination before the Lord, a thing that makes the land sinful.

3 Therefore the showers have been withholden, and there hath been no latter rain; yet thou hast a harlot's forehead, thou refusedst to be ashamed.

Affliction made no impression. The people persisted in its sinful courses with unabashed effrontery.

4 Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?

5 Will he retain [his anger] for ever? will he keep it to the end? Behold, thou hast spoken and hast done evil things, and hast had thy way.

This calling on Him is but lip-service, for it goes on in its sins, amends not its life.

6 Moreover Yahweh said unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

7 And I said after she had done all these things, She will return unto me; but she returned not: and her treacherous sister Judah saw it.

8 And I saw, when, for this very cause that backsliding Israel had committed adultery, I had put her away and given her a bill of divorcement, yet treacherous Judah her sister feared not; but she also went and played the harlot.

Many commentators have taken objection to the **וָאֵרָא**, because the sentence, "I saw that I had therefore given Israel a bill of divorce," is as little intelligible as "and the faithless

Judah saw it, and I saw it, for," etc. Thus e.g., Graf, who proposes with Ew. and Syr. to read **וַתִּרְאֵהָ**, "and she saw," or with Jerome to omit the word from the text.

9 And it came to pass through the lightness of her whoredom, that the land was polluted, and she committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not returned unto me with her whole heart, but feignedly, saith Yahweh.

11 And Yahweh said unto me, Backsliding Israel hath showed herself more righteous than treacherous Judah.

12 Go, and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith Yahweh; I will not look in anger upon you; for I am merciful, saith Yahweh, I will not keep [anger] for ever.

Israel's return, pardon, and blessedness.

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

14 Return, O backsliding children, saith Yahweh; for I am a husband unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 and I will give you shepherds according to my heart, who shall feed you with knowledge and understanding.

The promise of what God will do if Israel repents is given only from **וּלְקַחְתִּי** (with *consec.*) onwards. The words, I take you, one out of a city, two out of a race, are not with Kimchi to be so turned: if even a single Israelite dwelt in a heathen city; but thus: if from amongst the inhabitants of a city there returns to me but one, and if out of a whole race there return but two, I will gather even these few and bring them to Zion.

16 And it shall come to pass, when ye are multiplied and increased in the land, in those days, saith Yahweh, they shall say no more, The ark of the covenant of Yahweh; neither shall it come to mind; neither shall they remember it; neither shall they miss it; neither shall it be made any more.

17 At that time they shall call Jerusalem the throne of Yahweh; and all the nations shall be gathered unto it, to the name of Yahweh, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart.

The thought is this: then they will no longer have any feeling of desire or want towards the ark.

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I gave for an inheritance unto your fathers.

19 But I said, How I will put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of the nations! and I said, Ye shall call me My Father, and shall not turn away from following me.

20 Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith Yahweh.

21 A voice is heard upon the bare heights, the weeping [and] the supplications of the children of Israel; because they have perverted their way, they have forgotten Yahweh their God.

22 Return, ye backsliding children, I will heal your backslidings. Behold, we are come unto thee; for thou art Yahweh our God.

23 Truly in vain is [the help that is looked for] from the hills, the tumult on the mountains: truly in Yahweh our God is the salvation of Israel.

24 But the shameful thing hath devoured the labor of our fathers from our youth, their flocks and their herds, their sons and their daughters.

25 Let us lie down in our shame, and let our confusion cover us; for we have sinned against Yahweh our God, we and our fathers, from our youth even unto this day; and we have not obeyed the voice of Yahweh our God.

His having mentioned the land into which the Israelites would again return, carries the prophet's thoughts back again to the present and the past, to the bliss which Jahveh had designed for them, forfeited by their faithless apostasy, and to be regained only by repentant return.

4:1 If thou wilt return, O Israel, saith Yahweh, if thou wilt return unto me, and if thou wilt put away thine abominations out of my sight; then shalt thou not be removed;

2 and thou shalt swear, As Yahweh liveth, in truth, in justice, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

The early commentators have followed the example of the lxx and Vulg. in construing the two verses differently, and take **אלי** and **ולא תנויך** as apodoses: if thou returnest, Israel, then return to me; or, if thou, Israel, returnest to me, then shalt thou return, sc. into thy fatherland; and if thou puttest away thine abominations from before mine eyes, then shalt thou no longer wander; and if thou swearest...then will they bless themselves. But by reason of its position after **נאם יהוה** it is impossible to connect **אלי** with the protasis. It would be more natural to take **אלי תשוב** as apodosis, the **אלי** being put first for the sake of emphasis.

3 For thus saith Yahweh to the men of Judah and to Jerusalem, Break up your fallow ground, and sow not among thorns.

4 Circumcise yourselves to Yahweh, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my wrath go forth like fire, and burn so that none can quench it, because of the evil of your doings.

The exhortation to a reformation of life is attached by **כי**, as being the ground of it, to the preceding exhortation to return.

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

6 Set up a standard toward Zion: flee for safety, stay not; for I will bring evil from the north, and a great destruction.

7 A lion is gone up from his thicket, and a destroyer of nations; he is on his way, he is gone forth from his place, to make thy land desolate, that thy cities be laid waste, without inhabitant.

By this dreaded foe the older commentators understand the Chaldeans; but some of the moderns will have it that the Scythians are meant.

8 For this gird you with sackcloth, lament and wail; for the fierce anger of Yahweh is not turned back from us.

Even under Josiah the people has not sincerely returned to its God.

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

וַיִּשְׁמַר, be paralyzed by terror.

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

הַשְּׁחָתָה, thou hast deceived. A remarkable comment by Jeremiah. He says this inasmuch as God not only permits these lying spirits to appear and work, but has ordained them and brought them forth for the hardening of the people's heart; as He once caused the spirit of prophecy to inspire as a lying spirit the prophets of Ahab, so that by promises of victory they prevailed upon him to march to that war in which, as a punishment for his godlessness, he was to perish.

11 At that time shall it be said to this people and to Jerusalem, A hot wind from the bare heights in the wilderness toward the daughter of my people, not to winnow, nor to cleanse;

12 a full wind from these shall come for me: now will I also utter judgments against them.

13 Behold, he shall come up as clouds, and his chariots [shall be] as the whirlwind: his horses are swifter than eagles. Woe unto us! for we are ruined.

Description of the impending ruin, from which nothing can save but speedy repentance.

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

15 For a voice declareth from Dan, and publisheth evil from the hills of Ephraim:

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

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

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

It is high time to cleanse oneself from sin, *periculum in mora est*; for already calamity is announced from Dan, even from the Mount Ephraim. קול מגיד, the voice of him who gives the alarm, sc. נשמע, is heard.

19 My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, [and] my curtains in a moment.

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

22 For my people are foolish, they know me not; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light.

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

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

26 I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Yahweh, [and] before his fierce anger.

To express the misery which the approaching siege of Jerusalem and the cities of Judah is about to bring, the prophet breaks forth into lamentation.

27 For thus saith Yahweh, The whole land shall be a desolation; yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and I have not repented, neither will I turn back from it.

29 Every city fleeth for the noise of the horsemen and bowmen; they go into the thickets, and climb up upon the rocks: every city is forsaken, and not a man dwelleth therein.

A waste shall the land become; but the wasting shall not be a thorough annihilation, not such a destruction as befell Sodom and Gomorrah.

30 And thou, when thou art made desolate, what wilt thou do? Though thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold, though thou

enlargest thine eyes with paint, in vain dost thou make thyself fair; [thy] lovers despise thee, they seek thy life.

In vain will Jerusalem attempt to turn away calamity by the wiles of a courtesan. In Jer 4:31 the daughter of Zion is addressed, i.e., the community dwelling around the citadel of Zion, or the inhabitants of Jerusalem, the capital of the kingdom, regarded as a female personality (as to **בת-ציון**, see on Isa 1:8).

31 For I have heard a voice as of a woman in travail, the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that gaspeth for breath, that spreadeth her hands, [saying], Woe is me now! for my soul fainteth before the murderers.

This verse gives a reason, and is introduced by **כי**. Zion's attempts to secure the goodwill of the enemy are in vain, for already the prophet hears in spirit the agonized cry of the daughter of Zion, who beseechingly stretches out her hands for help, and falls exhausted under the assassin's strokes. **חולה**