

# LETTER OF JEREMIAH

## CHAPTER 1<sup>1</sup>

A copy of a letter which Jeremiah commissioned to the *ones who* would be led captive into Babel by the king of the Babelians, to bring-back-a-message to them in-view-of-the-fact-that it was commanded to him<sup>2</sup> by God:

Due to the sins which *all of you\** sinned in God's view, you\* will be led captive into Babel by Nebuchadnezzar, king of the Babelians. **2** Therefore, after you\* enter into Babel, you\* will be there for many years, even for a long time, till seven generations.<sup>3</sup> But after this, I will lead you\* out from-there with peace. **3** But **now** in Babel you\* will see for yourselves: gods *which are silver and golden and of-stone*<sup>4</sup> and wooden being lifted upon *their* shoulders, *which are* showing fear to the nations. **4** Therefore, *all of you\**, be moved-with-reverence; and, after you\* are made-like the foreign-tribes, may you\* not be made-like *them* and may fear *not* overtake you\* on-the-basis-of them **5** after you\* see a crowd in-front-of and behind them, *while they are* bowing-down-to them. But *all of you\**, speak in you\*<sup>5</sup> mindset: "It is necessary to be bowing-down-to you, O Master!"<sup>6</sup> **6** For my messenger is with you\*, *while he himself is* also searching-out<sup>7</sup> your\* souls.

**7** For a tongue of theirs is having been scraped-down by an artificer. They themselves *are* also gold-gilded and silver-gilded. But they are lying and are not able to be uttering *a thing*. **8** And *while men are* taking gold-pieces, even-as to a virgin *who is* fond-of-ornamentation, they are furnishing crowns upon the heads of their gods. **9** But it is even so, when the priests, *who are* taking gold-pieces and silver-pieces from under their gods for themselves, will completely-consume *it* for<sup>8</sup> themselves; but they will even give *a part* from it to the whores upon the roof. **10** They are also ornamenting them with the garments<sup>9</sup> as *they do* humans, *these gods which are* silver and golden and wooden. **11** But these are not thoroughly-saving themselves from corrosion and insects,<sup>10</sup> *even though they* have clothed themselves with purple apparel of theirs. **12** They are being wiped, their *own* faces, due to the cloud-of-dust *coming* out of the house which is much upon them. **13** And it has a scepter, as a human *who is* judge of a country who will not do-away-with the *ones who are* sinning against<sup>11</sup> it. **14** But it has in its right *hand* a hand-knife and in *its left*<sup>12</sup> a double-edged-pole-axe, but it will not pick itself out of a war<sup>13</sup> and brigands. From-this-fact, it is known they are not gods; therefore, may you\* not be filled-with-fear-of them.

**15** For even-as useless<sup>14</sup> as a human's<sup>15</sup> broken<sup>16</sup> utensil becomes, such are their gods existing, having been set-down by them in *their* houses.<sup>17</sup> **16** Their eyes are full of a cloud-of-dust from the feet of the *ones who are* going-into *the house*. **17** And their courtyards are having been shut-all-around,<sup>18</sup> even-as with a certain *man who*, having treated a king unrighteously,<sup>19</sup> has been led-away to death. The priests fortify their houses with both doorways and locks and bars, so-that they might not be robbed by the brigands. **18** They are even burning more *lamps for it* than for themselves,<sup>20</sup> of which not-one is being able to see. **19** Indeed, it is even-as *any plank of the ones from* out of the house, but it is declared, that their hearts are being<sup>21</sup> licked-up. *While* the creepers from the earth are eating-down both them and their apparel, they are not sensing *it*, **20** having been blackened in their face from the smoke, *the smoke* of the house.<sup>22</sup> **21** Bats are flying themselves upon their body and upon their head. Swallows and the *other*<sup>23</sup> birds. But likewise, even the cats.<sup>24</sup> **22** From-this-fact, you\* will know for yourselves *that* they are not gods. Therefore, do not be filling yourselves with-fear-of them.

**23** For the gold-piece which they are being set-about with for beauty, if-at-any-time someone might not wipe-dry the corrosion, they may<sup>25</sup> not shimmer. For

they were not-even sensing *anything* when they were being smelted. **24** It is having been bought at<sup>26</sup> any price,<sup>27</sup> in which there is not a spirit. **25** Without feet, they are being brought upon *men's* shoulders, demonstrating their-own dishonor to the humans. Even the *ones who are* treating them are also being ashamed, due to the *fact* that, when-perhaps it might fall upon the earth, it must be standing itself up through them. **26** It will neither be moved via<sup>28</sup> itself if-at-any-time someone might stand it straight, nor may never be set-upright if-at-any-time it might be bent. Instead, the gifts are being set-beside them even-as *beside* dead *persons*. **27** But after their priests give-away their sacrifices, they are making-full-use-of *these sacrifices*. But likewise even *while* their<sup>29</sup> women *are* pickling parts from them, they are sharing *it* neither with a destitute *person* nor with an incapable<sup>30</sup> *person*. A *woman who is* being set-apart as *unclean* and a woman-in-childbed are touching their sacrifices. **28** Therefore, after you\* know from these *things* that they are not gods, may you\* not be filled-with-fear-of them.

**29** For from-what-source would they be called? Because women are setting *things* beside *them to be given* to gods *which are* silver and golden and wooden. **30** And in their houses the priests sit-on-chairs, *while* having the tunics *which they* have ripped-through, and their heads and their breads having been shaved, the heads of whom are unveiled. **31** But they are roaring, crying *out* in-view of their gods even-as certain *individuals do* in a funeral-banquet of a dead *person*. **32** After the priests pick-away *articles* from their apparel, they are dressing their women and the little-boys-and-girls. **33** Neither if they may suffer *something* bad at-any-time from someone, nor if-at-any-time *something* good, will they be able to repay-what-is-equivalent; neither are they able to appoint<sup>31</sup> a king, nor to pick *him* away. **34** In-like-manner, they may never be able to be giving neither riches nor bronze.<sup>32</sup> If-at-any-time someone might not repay a prayer to them which he prayed, they may never require<sup>33</sup> *it from him*. **35** They may never rescue a human out of death, nor may they never pick-out for themselves an inferior *man* from a strong *man*. **36** They may never restore<sup>34</sup> a blind human into seeing. They may never pick-out for themselves a human *who is* in constraint. **37** They may never have-mercy upon a widow, nor will they do well for an orphan. **38** The wooden and the gold-gilded and the silver-gilded *gods* are having been likened to the stones from the mountain, but the *ones who are* treating them will be put-to-shame. **39** Therefore, how *is it* supposed or claimed<sup>35</sup> that they are existing as gods?<sup>36</sup>

**40** But even still, *there are* the Chaldeans *who* themselves dishonoring them, who, whenever they might see a dumbfounded *person who is* not being able to utter, they, after they bring-forward *Bel before the gate*,<sup>37</sup> are deeming *it* worthy to voice as *though the person is* able<sup>38</sup> to be sensing *it*. **41** And they themselves are not able, after they comprehend, to leave-behind these *gods*, for they are not having *any* sense.<sup>39</sup> **42** But the women, after they put little-rush-ropes around themselves, are sitting themselves in the ways, burning the husks-of-corn for incense. **43** But whenever some *woman* of theirs *who* was drawn-on by some *man* of the *ones who are* going-past might be slept with,<sup>40</sup> she is reproaching her<sup>41</sup> neighbor, that she has not even been deemed-worthy even-as she, *that* neither was her little-rush-ropes ripped-through. **44** All the *things which* are coming-to-be to them are lying. Therefore, how *is it* supposed that they are existing as gods or they are claimed<sup>42</sup> to be gods?<sup>43</sup>

**45** They, having been furnished by artificers and gold-pourers, are not-even-anything. They may not become *anything* else than what the artificers are wishing<sup>44</sup> for them to become. **46** Also the *ones* themselves *who are* furnishing them may never become very-long-lived.<sup>45</sup> How is it also going to surely *be* for the *things* having been furnished by them to be gods?<sup>46</sup> **47** For they left-behind lies and a reproach to the *ones* coming-to-be-upon them. **48** For whenever a war or evil *things* might come-on upon them, the priests take-counsel for themselves among<sup>47</sup> themselves to-where they might be hidden-from *sight* together with them. **49** Therefore, how is *someone* not able to sense that they are not gods, but

<sup>1</sup> This writing in only extant in translations of the Hebrew original.

[1:1] most LXX, Vul / LXX(A), Arab "them"

[1:3] LXX, Vul / Syr "till seventy years"

[1:4] LXX / OL, Vul, Syr add

<sup>5</sup> literally "the"

[1:6] most LXX, Vul / LXX(A), Arab omit "But speak...Master!"

[1:7] LXX, Vul / Syr "himself will avenge"

<sup>8</sup> literally "into"

<sup>9</sup> literally "dresses" (not as in a female dress, but dress in general)

[1:12] OL, Vul / LXX(AV) "solid-foods" / LXX(L) "meat"

<sup>11</sup> literally "into"

[1:15] LXX, Vul / Syr add

[1:15] LXX(V), Vul / LXX(A), Arab "enemies"

<sup>14</sup> literally "unnecessary"

[1:17] Syr "potter's"

<sup>16</sup> literally "crushed"

[1:17] some LXX, OL, Vul, Eth / many LXX "temples" / LXX(A), Arab "gardens"

[1:18] LXX / one LXX, OL, Vul "And their gates are locked on all sides"

[1:18] most LXX / LXX(A), OL, Vul, Arab "who committed a crime against a king or a man who is executed."

[1:19] LXX(A) "burning many lamps for them"

<sup>21</sup> literally "declared for their hearts to be being"

[1:21] most LXX / LXX(A), Arab (incorrect) "from the lightning from the ground"

[1:22] LXX, others / SyrH add

[1:22] LXX, Vul / Syr "Bats and swallows and ravens are sitting together upon their heads, and also weasels."

[1:24] LXX, Vul / OL, Syr "", it will"

<sup>26</sup> literally "bought out of"

<sup>27</sup> literally "value"

<sup>28</sup> literally "through"

[1:28] LXX(A,L), SyrH / other LXX "the"

<sup>30</sup> literally "powerless"

<sup>31</sup> literally "stand-down"

[1:35] most LXX / LXX(L), Syr "silver" / OL, Vul "evil" / Bohairic "favor"

<sup>33</sup> literally "seek-for"

<sup>34</sup> literally "stand-around"

<sup>35</sup> literally "called"

<sup>36</sup> literally ("that...gods") "for them to be existing gods"

<sup>37</sup> [1:40] LXX, Vul / Syr add

<sup>38</sup> literally "powerful"

<sup>39</sup> literally "sensing"

[1:43] LXX(A), Bohairic, Arab / LXX(L), SyrH, Vul, Syr "might sleep with her"

<sup>41</sup> literally "the"

<sup>42</sup> literally "called"

[1:44] DSS(7Q2(7QpapEpJer)) (lit. "sup[posed] for them [to be existing] g[ods], [or] for [th]em [to be called] g[ods]") / LXX, Vul "supposed or called so-as for them to be existing gods"

[1:45] LXX(A), Arab "what they intend."

<sup>45</sup> literally "become for a-very-long-time"

[1:46] most LXX, Vul / LXX(V) omit "to be gods"

<sup>47</sup> literally "to/toward"

the work of men's hands,<sup>48</sup> which are neither saving themselves<sup>49</sup> out of a war<sup>50</sup> nor out of evil things? **50** For while they are existing as wooden and gold-gilded and silver-gilded, they will be known after these things, that they lying to all the nations. It will also be<sup>51</sup> manifest to the kings, that they are not gods, but instead works of hands of humans, and that not-one work of a god is in them. **51** Therefore, who does not know, that they are not gods, but instead works of hands of humans, and that not-one work of a god is in themselves?<sup>52</sup>

**52** For they may never stand-up a king of a country or deliver,<sup>53</sup> nor may they ever<sup>54</sup> give a heavy-rain to humans. **53** They also may never thoroughly-judge<sup>55</sup> a judging of their own; but they, being powerless, may not even rescue someone<sup>56</sup> who is being treated-unrighteously. For they are even-as crows flying up the midst of the heaven and of the earth. **54** For even whenever a fire might fall-in into a house of these gods which are wooden or gold-gilded or silver-gilded, indeed, their priests will flee for themselves and will themselves be thoroughly-saved, but these<sup>57</sup> gods will be burned-down even-as planks in-the-middle. **55** But they may never stand-against a king and a foe.<sup>58</sup> **56** Therefore, how is it expected or supposed that they are gods?

**57** They may never be thoroughly-saved, neither from thieves nor from brigands, these gods which are wooden and silver-gilded and gold-gilded, of which the ones who are-strong will pick-up the gold-piece. And they will come-away, having the apparel which<sup>59</sup> is being laid-around them. Neither may they ever<sup>60</sup> help themselves. **58** So-that it is better to be a king exhibiting himself of his own manliness, or a utensil in a house which is useful (on-the-basis-of which the person having obtained it will make-use-of) than the lying gods; or even a door in a house which is thoroughly-saving the things which are in it, rather than the lying gods; even a wooden pillar in a royal-palace, rather than the lying gods!

**59** For indeed, the sun and moon and stars, while being bright and being commissioned over a need, are heeding-well.<sup>61</sup> **60** In-like-manner, even the a flash of lighting, whenever it might be made-to-appear, is well-seen; but even the same spirit blows<sup>62</sup> in every country. **61** And whenever clouds might be commanded by God to be going-on over the whole inhabited-earth, they are completely-finishing the task which was assigned. Also the fire, commissioned-forth from-above to entirely-consume<sup>63</sup> mountains and hills<sup>64</sup> and coppices, is doing the task which was explicitly-ordered.

**62** But neither in their appearance nor in their powers, are these false gods having been made-like any one of<sup>65</sup> them. **63** From-this-fact, it is neither supposed nor claimed<sup>66</sup> for them to be existing as gods, since they are not able<sup>67</sup> of themselves to be judging a judging, nor to be doing anything well to humans. **64** Therefore, after you\* know that they are not gods, may you\* not be filling yourselves with-fear-of them.

**65** For neither may they ever<sup>68</sup> curse kings, nor may they ever<sup>69</sup> bless them. **66** They also may never show signs in a heaven in nations. But-neither will they shine as the sun. But-neither will they provide-light as a moon. **67** The beasts are better than them, beasts which are being able to be profiting themselves,<sup>70</sup> after they flee-out-of danger into a shelter. **68** Therefore, in-accordance-with not-one manner, is it manifest to us that they are gods. For-this-reason, may you\* not be filled-with-fear-of them.

**69** For even-as a scarecrow in a cucumber-patch which is guarding nothing, in-this-same-manner are their gods which are wooden, and gold-gilded, and silver-gilded. **70** Even in the same manner as the prickly-shrub in an orchard on which every bird is sitting itself upon, but even in-like-manner as a dead person having been cast in darkness, have their gods which are wooden and gold-gilded and silver-gilded been made-like. **71** Also from the purple and the linen<sup>71</sup> which<sup>72</sup> has rotted upon them, you\* will know for yourselves, that they are not gods. They themselves will both be fed-upon and will be a reproach in the country. **72**

Therefore, better is a human who is righteous who is not having idols, for he will be a long ways away from a cause-for-reproach!<sup>73</sup>

[1:49] most LXX, Vul / LXX(L), OL, Syr add

[1:49] most LXX, Vul / LXX(A) "them"

[1:49] most LXX Vul / LXX(A), Arab "of enemies"

[1:51] most LXX, Vul / LXX(A), Arab "It is also evident"

[1:52] Vul add (repeating a phrase from above)

[1:53] most LXX, Vul / LXX(L) add "or deliver" / Syr instead add "nor are they able to punish or reward"

<sup>54</sup> literally "never"

<sup>55</sup> LXX (may also be translated "discern") / others "vindicate"

<sup>56</sup> [1:53] others "something"

<sup>57</sup> literally "they"

<sup>58</sup> literally "a warring one"

<sup>59</sup> literally "the"

<sup>60</sup> literally "never"

<sup>61</sup> literally "hearing-well"

literally "spirits"

<sup>63</sup> literally "to consume-forth/out"

[1:63] most LXX, Vul / LXX(L), OL, SyrH, Syr add

[1:63] most LXX, Vul / LXX(V) omit "of"

<sup>66</sup> literally "called"

<sup>67</sup> literally "powerful"

<sup>68</sup> literally "never"

<sup>69</sup> literally "not"

[1:68] most LXX, Vul / LXX(AV) "them"

[1:72] Emendation / LXX, all others "marble" / Syr "silk"

<sup>72</sup> literally "the"

[1:72] Syr "righteous who is a long ways away from a cause-for-reproach, and is looking for Yahweh God!"