

figured and foreshadowed by his present sins. His proud confidence is to give place to a haunting sense of danger and insecurity; he is to see his followers perish one after another, and evermore to be expecting the same end for himself: while the freedom which he has enjoyed and abused so long, is to be exchanged for a lifelong captivity in a foreign land. *And all Judah will I give into the hand of the king of Babylon, and he will transport them to Babylon, and smite them with the sword. And I will give all the store of this city—the hoarded wealth of all sorts, which constitutes its strength and reserve force—and all the gain thereof—the produce of labour—and all the value thereof—things rare and precious of every kind, works of the carver's and the goldsmith's and the potter's and the weaver's art;—and all the treasures of the kings of Judah will I give into the hand of their foes, that they may spoil them and take them and bring them to Babylon.*

*And for thyself, Pashchur, and all that dwell in thine house, ye shall depart among the captives; and to Babylon thou shalt come, and there thou shalt die, and there be buried, thyself and all thy lovers, to whom thou hast prophesied with untruth, or rather by the Lie, i.e., by the Baal (ii. 8, xxiii. 13, cf. xii. 16).*

The play on the name of Pashchur is like that on Perath (ch. xiii.), and the change to Magor-missabib is like the change of Tophet into "Valley of Slaughter" (ch. xix.). Like Amos (vii. 16), Jeremiah repeats his obnoxious prophecy, with a special application to his cruel persecutor, and with the added detail that all the wealth of Jerusalem will be carried as spoil to Babylon; a detail in which there may lie an oblique reference to the covetous worldliness and the interested opposition of such men as Pashchur. Riches and ease and