

victim of human tyranny. For it *came to pass on the morrow that Pashchur brought Jeremiah forth out of the stocks; and Jeremiah said unto him, Not Pashchur*¹—as if “Glad and free”—*but Magor-missabib*—“Fear on every side”—*hath Iahvah called thy name!* Sharpened with misery, the seer’s eye pierces through the shows of life, and discerns the grim contrast of truth and appearance. Before him stands this great man, clothed with all the dignity of high office, and able to destroy him with a word; but Iahvah’s prophet does not quail before abused authority. He sees the sword suspended by a hair over the head of this haughty and supercilious official; and he realizes the solemn irony of circumstance, which has connected a name suggestive of gladness and freedom with a man destined to become the thrall of perpetual terrors. *For thus hath Iahvah said; Lo, I am about to make thee a Fear to thyself and to all thy lovers; and they will fall by the sword of their foes, while thine eyes look on!* This “glad and free” persecutor, wantoning in the abuse of power, blindly fearless of the future, is not doomed to be slain out of hand; a heavier fate is in store for him, a fate pre-

¹ The name is probably a quadriliteral from פֶּשַׁח, פֶּשֶׁחַ Ethiopic

ܐܫܚܐ “to be glad,” Assyrian 𐎶 𐎶 𐎶 𐎶 *pashâchu* “to

be at ease,” “to rest,” (which comes nearest to the Hebrew root). The Arabic verb means “The place was roomy, wide, ample”;

whence فسيح “free from distress or narrowness of mind.” Thus

Pashchur=“ease,” “tranquillity,” and is formed like Achbor, *kaphtor*, “a capital,” (LXX. Pashchor). But the name might remind a Hebrew of the root פָּשַׁח “to leap,” “prance,” Jer. l. 11, and פָּחַ “free” (plur. only), as if it were a compound of *pāsh* and *chōr*. “Glad and free:” cf. the LXX. vocalisation Πασχῶρ. I think this popular etymology pash + chor is probably what Jeremiah thought of.