

Davar or Word in Jeremiah

Introduction

A good number of years ago I decided to learn biblical Hebrew in order to read the scriptures to enhance my practice of *lectio divina*. Despite having acquired some familiarity with the language...wonderful as it is...there's a need to maintain a certain proficiency. If you don't, you're in danger of losing hard-won knowledge in a relatively short time. As for the expression "practice makes perfect," it certainly makes sense in the situation at hand. Thus I decided to call this my daily piano practice. By that I mean not reading Hebrew in the spirit of *lectio divina* but for maintaining a reasonable fluency.

It so happens that almost by osmosis you can't help but fall into the *lectio* approach. In sum, my routine follows most of the books starting with Genesis and ending with Malachi. After that, the next cycle begins anew. Nevertheless here and there I'll omit part of a book. The reason? On occasion you run into lengthy sections pertaining to legal observances, curses and genealogies. All have their place but admittedly they aren't fun to wade through as they drag on and on.

Upon reaching the major prophets—Isaiah, Jeremiah and Ezekiel—these passages have become so familiar that barely we give them a thought. That comes chiefly from what we hear during the liturgy. One of the most familiar phrases is "word of the Lord." Its pretty constant, so much so that after a while it blows right past us.

With regard to this document, I could have focused upon the prophet Isaiah, beloved by so many people. While I concur, for some reason during my piano practice over the years I've gravitated toward Jeremiah. Hard to say why, just a basic attraction. I qualify this in a way, because recently I terminated my "piano practice" approximately two-thirds in. I saw ahead a number of chapters containing curses upon curses and condemnations upon condemnations that dragged on all the way to the end. Already I had sufficient exposure to this, so I decided to halt then and there. Next stop? Lamentations. Again for some

inexplicable reason (possibly by this book's association with Jeremiah) it did not diminish my preference for this particular prophet.

Not all references to "word of the Lord" are in this document but most of them. Listing them all would be too much as well as repetitious. Some verses are short and are reoccurring which means no notations are given though the text is included. Among those omitted generally are negative uses of *davar*. Besides, once you get the general drift, it applies in many other instances. The main idea is to see how the key word *davar* applies in a given situation and to use it, of course, in the spirit of *lectio divina*. In sum, *davar* means word as expression and is similar to the Greek *logos*. Also *davar* is the same spelling for the verb, to speak in the sense of giving utterance.

As for the notations associated with each verse, for the most part they are brief. The main idea is to see how *davar* fits in. Note that *davar* is the same spelling for both noun and verb. Hopefully by the time anyone plowing through these verses they will allow the deeper meaning of *davar* to emerge. From then it will be an easier step to shift over, if you will, to the *Logos* or Word, Jesus Christ.

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1.1: The words of Jeremiah son of Hilkiyah, of the priests who were in Anathoth in the land of Benjamin.

Here in the opening verse *davar* (in the plural) sets the tone for all that follows and includes everything that Jeremiah will utter, rather, what the Lord will utter through him. Although they are "of Jeremiah," such *davar* clearly do not originate with him.

1.2: to whom the word of the Lord came in the days of Josiah son of Amon king of Judah,

After the introductory use of *davar* which is in the plural, vs. 2 has *davar* as singular meaning here it's specified as proper to the Lord. I.e., the Lord always utters one *davar*, not multiples one, because they are representative of his divine oneness. As for the word "came," in the Hebrew it reads "was to

him.” There is no coming with regard to the divine *davar*, just being present. This is an important observation and to be kept in mind in similar circumstances. Though *davar* is transcendent, it’s situated with a precise historical context, King Josiah.

1.4: Now the word of the Lord came to me saying,

Here the relationship of *davar* and Jeremiah gets personal. Once it’s to him (*‘el-*), he begins to speak, the common verb *‘amar* often as the means to unpack *davar*, of making what’s divine essentially more human.

1.9: Then the Lord put forth his hand and touched my mouth and said to me, “Behold, I have put my words in your mouth.”

First comes *shalach* (also to send) and then *nagah*, the two being effected as one, the latter also to reach and literally on (*hal-*) the mouth of Jeremiah. Both are followed by the Lord having put his *davar* in (*b-* compared with *hal-* or upon) the mouth of Jeremiah. As for imparting *davar*, the verb *natan* or to give is used.

1.11: And the word of the Lord came to me. “What do you see, Jeremiah?” “I see a rod of almond,” I replied.

This verse begins with the conjunctive *v-* or “and” to show the close connection of the last *davar* to Jeremiah. It seems to be of the same occasion only now the Lord shifts Jeremiah’s attention to an almond tree. So the divine *davar* is the agent responsible for *ra’ah* or seeing this tree. Again, no verb of coming but the one to be.

1.12: Then the Lord said to me, “You have seen well, for I am watching over my word to perform it.”

Two verbs pertinent to sight: *ra’ah* and *shaqad*. The former applies to Jeremiah and the latter to the Lord as to watch as well as to be sleepless. *Shaqad* has the preposition *hal-* or upon with regard to *davar*. The intensity of such looking is with the aim of fulfilling it, the verb *hasah* or to do.

1.13: The word of the Lord came to me a second time saying, “What do you see?” “I see a boiling pot facing away from the north.”

This time the divine *davar* asks something that already must be obvious to Jeremiah, the boiling pot symbolic of evil coming from the north. Thus speaking results in hearing.

2.1: The word of the Lord came to me.

By now Jeremiah is getting comfortable with these visitations of the divine *davar* which come to him apparently at random.

2.4: Hear the word of the Lord, O house of Jacob and all the families of the house of Israel.

Often when the verb *shamah* occurs with regard to *davar*, it echoes Dt 6.4: “Hear (*shamah*), O Israel: the Lord our God is one Lord.”

2.31: And you, O generation, heed the word of the Lord. “Have I been a wilderness to Israel or a land of thick darkness? Why then do my people say, ‘We are free, we will come to you no more?’”

The verb *ra’ah* or to see is with *davar* and consists of two rhetorical questions. The first is from the Lord comparing himself to a desert and land of thick darkness, *midbar* and ‘*aphelah*. With regard to the second rhetorical question the Lord puts in the mouth of his people who claim they are free. The verb *rud* means to wander about which is not real freedom. Their boast about not coming to the Lord echos a profound sadness tied in with this *rud*.

5.13: The prophets will become wind; the word is not with them. Thus shall it be done to them!

A contrast between wind and word, *ruach* and *davar*. Apparently the wind keeps blowing away the *davar* from the prophets. So when they speak, *ruach* comes from their mouths, not *davar*.

5.14: Therefore thus says the Lord, the God of Hosts: “Because I am making my words in your mouth a fire and this people wood, and the fire shall devour them.”

This time it’s the people...Israel...*davar davar*, the verb and noun having the same spelling (making and words). They have been listening to the prophets and as a result, the Lord will insert fire in their mouths which will

take the place of their *davar*. Thus when they speak or *davar*, fire will result.

6.10: To whom shall I speak and give warning that they may hear? Behold, their ears are closed so they cannot listen; behold the word of the Lord is to them an object of scorn, they take no pleasure in it.

Here *davar* and *hod* or to speak and testify function as one but aren't received due to ears which are literally uncircumcised. And so the divine *davar* is a reproach or scorn, *cherphah*. As a result, the people won't delight in the *davar*, *chaphets* fundamentally meaning to incline, to be favorable.

6.19: Hear, O earth; behold, I am bringing evil upon this people, the fruit of their devices because they have not given heed to my words; and as for my law, they have rejected it.

The negative of *davar* which here is equivalent to having rejected God's *Torah*. Note the two verbs with regard to each noun, *qashav* and *ma'as*. The former also as to be attentive and the latter to despise, to condemn. Such is the reason why the Lord is bringing evil upon the people, *raha* also as wickedness. To both the Lord summons the earth or *'erets* as a witness.

7.1: This is the word that came to Jeremiah from the Lord.

"This" with regard to *davar* is not in the Hebrew text.

7.2: Stand at the gate of the Lord's house and there proclaim this message. "Hear the word of the Lord, all you people of Judah who come through these gates to worship the Lord."

Two instances of *davar*: the first as message with the verb *qara'* also as to cry out and the second as word with regard to *shamah* or to hear. Both are to be uttered within the narrow confines of the gate of the Lord's house.

8.9: The wise will be put to shame; they will be dismayed and taken; behold, they have rejected the word of the Lord, and what wisdom is in them?

This verse comprises two sentences. In the first, the wise or *chakmah* will be both dismayed and trapped, *chatah* and *lakad*, the former also as to take hold and thus like the latter or to catch. In the second, rejection (the verb *ma'as* also as to despise, to condemn) of the *davar* of the Lord assuredly will result in

questioning the lack of wisdom or *chakmath* also as skill, dexterity.

9.20: Here, O women, the word of the Lord, and let your ear receive the word of his mouth.

Shamah or to hear with regard to mothers with regard to their daughters. Their relationship with the *davar* of the Lord is twofold: to hear (*shamah*) it and to open their ears to *davar* from his mouth. Both are similar but the latter is more demanding and intense.

11.1: This is the word that came to Jeremiah from the Lord.

“This” is not in the Hebrew text.

11.6: The Lord said to me, “Proclaim all these words in the cities of Judah and in the streets of Jerusalem. Listen the words of this covenant and do them.”

Davar is the object of *qara'* also as to cry out aloud or to do so in a public fashion. After *qara'* is to come *shamah* with respect to these *davar* after which they are literally to be done or made.

11.10: They have returned to the iniquities of their forefathers who refused to listen to my words.

The present generation will become as their earlier ones by reason of not listening to the *davar* of the Lord. The verb *shuv* or to return contains the notion of staying where one has returned and not budging.

13.3: Then the word of the Lord came to me a second time.

“Then” is rendered as the conjunctive *v-* usually translated as “and.” Such will be the case with further similar entries.

13.8: Then the word of the Lord came to me.

15.16: Your words were found, and I ate them, and your words became to me a joy and the delight of my heart.

Matsa' or to find is put in the passive perhaps indicating that Jeremiah was not responsible for hitting upon these *davar*. However, when they were found, he ate them, '*akal* being the common verb. After he did this, within him the divine *davar* became a joy and delight, *sason* and *simchah*.

16.1: Then the word of the Lord came to me.

17.15: They say to me, “Where is the word of the Lord? Let it come!”

Here the people are daring Jeremiah as well as the Lord with regard to the divine *davar*.

17.20: and say, “Hear the word of the Lord, you kings of Judah and all Judah and all in the gates of Jerusalem.”

Those in the gates are crowding to enter Jerusalem.

18.1: This is the word that came to Jeremiah from the Lord.

“This” is not in the Hebrew text.

18.5: Then the word of the Lord came to me.

18.18: They said, “Come, let’s make plots against Jeremiah; for the teaching of the law shall not perish from the priests nor counsel from the wise nor the word from the prophets. Come, let us strike him with the tongue, and let us not heed and of his words.”

Davar as associated with the prophets along with teaching of the *Torah* from the priests will not perish. This is in the context of those plotting against Jeremiah who do not wish to heed his *davar*, *qashav* also as to be attentive.

19.2: and go out to the Valley of Ben Hinnom near the entrance of the Potsherd Gate. There proclaim the words I tell you.

The verb *qara’* or to call out is associated with *davar* which is in the plural.

19.3: Hear the word of the Lord, you kings of Judah and people of Jerusalem. This is what the Lord Almighty, the God of Israel, says. Listen! I am going to bring a disaster on this place that will make the ears of everyone who hears of it tingle.

Here the Lord himself spells out his *davar*: he is going to bring down disaster, *rahaḥ* also as evil.

19.15: Thus says the Lord of hosts, the God of Israel, “Behold, I am bringing upon this city and upon all its towns all the evil that I have pronounced against it because they have stiffened their neck, refusing to hear my words.”

Two uses of *davar*. First the verb which translates as pronounced and with respect to evil or *rahaḥ*. Second is the noun in the plural, refusing to hear the divine *davar*, the negative with *shamah*.

20.8: Whenever I speak, I cry out, I shout, “Violence and destruction!” The word of the Lord has become for me a reproach and derision all day long.

The verb *davar* spoken by the Lord through Jeremiah and the noun *davar* associated with the Lord as a reproach and derision, *cherphah* and *peles*; the former also as scorn or contempt and the latter as scoffing.

20.9: But if I say, “I will not mention him or speak anymore in his name,” there is in my heart a burning fire shut up in my bones; I am weary with holding it in, and, I cannot.

Davar as to speak in the name of the Lord. It’s in conjunction with *zakar* fundamentally as to remember.

21.I: The word which came to Jeremiah from the Lord when King Zedekiah sent to him Pashhur son of Malkijah and the priest Zephaniah son of Maaseiah.

21.II: Moreover, say to the royal house of Judah, “Hear the word of the Lord.”

22.2: Hear the word of the Lord, O king of Judah, you who sit on David’s throne, you and your servants and your people who enter these gates.

Davar is for the following three: king of Judah, the king’s servants and those who enter the city gates.

22.29: O land, land, land, hear the word of the Lord!

‘*Erets* can also apply to the nation of Israel.

23.9: Concerning the prophets: my heart is broken within me; all my bones shake; I am like a drunken man, like a man overcome by wine because of the Lord and because of his holy words.

Jeremiah’s heart is broken, *shavar* as to break into pieces in his very center, *qerev*. He is in a kind of drunken stupor due to the Lord’s *davar* described as holy, *qadesh* fundamentally as set apart.

23.18: But which of them has stood in the council of the Lord to see or to hear his word? Who has listened and heard his word?

Two rhetorical questions. The first pertains to anyone who has stood in the Lord's council either to see or to hear his *davar*, *ra'ah* and *shamah*. The second pertains to anyone who has listened and heard this same *davar*, *qashav* and *shamah* with the former being attentive.

23.22: But if they had stood in my council, then they would have proclaimed my words to my people and would have turned them from their evil ways and from their evil deeds.

A situation that could have been. Standing in the Lord's council or *sod* (also a sitting together) would result in proclaiming the divine *davar* or causing to hear with the verb *shamah*. The result would have been twofold: from evil ways and evil deeds, *rah* being the adjective for both.

23.28: Let the prophet who has a dream tell the dream, but let the one who has my word speak my word faithfully.

The person who *davar* the divine *davar* faithfully is better than the prophet who has a dream. As for the former, it reads literally "*davar* faith or *'emeth*."

23.29: "Is not my word like fire," says the Lord, "and like a hammer that breaks a rock in pieces?"

The divine *davar* resembles fire as well as a hammer which breaks rock, the latter verb *puts* as to disperse.

23.30: "Therefore," behold, "I am against the prophets," says the Lord, "who steal my words from one another."

"Against" is the preposition *hal-* or upon. The prophets are in possession of the Lord's *davar* yet steal (*nagav*) them from each other.

23.36: But "the burden of the Lord" you shall mention no more, for the burden is every man's own word, and you pervert the words of the living God, the Lord of hosts, the living God.

Here burden or *masa'* is something spoken and thus not unlike *davar*. As

for perverting the divine *davar*, the verb is *haphak* or to overturn or to overthrow.

23.38: But if you say “The burden of the Lord,” thus says the Lord, “Because you have said these words, “The burden of the Lord” when I sent to you saying, “You shall not say “The burden of the Lord.”

Three instances of *masa'* or as noted just above, something spoken with regard to the Lord.

24.4: Then the word of the Lord came to me.

25.1: The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim son of Josiah king of Judah, which was the first year of Nebuchadnezzar king of Babylon.

This and other references with them situate the divine *davar* with specific historical contexts.

25.3: For twenty-three years from the thirteenth year of Josiah son of Amon king of Judah until this very day the word of the Lord has come to me and I have spoken persistently to you, but you have not listened.

The divine *davar* has come to Jeremiah during a specific time span which he has spoken or *davar* yet the people have not listened (*shamah*) to these *davar* which is in the Hebrew text.

25.8: Therefore thus says the Lord of hosts: “Because you have not listened to my words, I will send for all the tribes of the north and for Nebuchadnezzar.”

Failure to listen or *shamah* the Lord's *davar* will result in invasion.

25.30: Now prophesy all these words against them and say to them.

Nava' or to prophesy with regard to the divine *davar*, the former literally to cause to bubble forth which is one of the best ways to express this *davar*.

26.1: Early in the reign of Jehoiakim son of Josiah king of Judah, this word came from the Lord.

Hazeh or “this” with regard to *davar* is more specified.

26.2: Thus says the Lord. “Stand in the court of the Lord’s house and speak to all the cities of Judah which come to worship in the house of the Lord all the words that I command you to speak to them; do not hold back a word.”

Jeremiah is to *davar davar* those coming to the Jerusalem temple to worship. Furthermore, he is not to withhold a single *davar*, *garah* also to lessen.

26.5: and to heed the words of my servants the prophets whom I send to you urgently though you have not heeded.

The verb *shamah* or to hear with the preposition *hal-* or upon *davar*.

26.7: The priests, the prophets and all the people heard Jeremiah speak these words in the house of the Lord.

Speak words or *davar davar*.

26.15: Only know for certain that if you put me to death, you will bring innocent blood upon yourselves and on upon this city and its inhabitants, for in truth the Lord has sent me to you to speak all these words in your ears.

The Lord has sent Jeremiah literally “upon (*hal-*) you” to *davar davar* literally in the ears of the people.

26.21: When King Jehoiakim and with all his warriors and all the princes heard his words, the king sought to put him to death.

An example of hearing the divine *davar* which sets in motion a violent reaction.

27.1: In the beginning of the reign of Zedekiah son of Josiah king of Judah, this word came to Jeremiah from the Lord.

Here *davar* is specified, *hazeh* or “this.”

27.14: Do not listen to the words of the prophets who are saying to you, “You shall not serve the king of Babylon,” for it is a lie they are prophesying to you.

Here the *davar* of prophets are equivalent to a lie, *sheqer* also as fraud.

27.18: If they are prophets, and if the word of the Lord is with them, then let them intercede with the Lord of Hosts.

Here the *davar* of the Lord is conditional (‘if’) with the prophets and will translate over into interceding with him, *pagah* literally as to strike upon.

28.6: and the prophet Jeremiah said, “Amen! May the Lord do so; may the Lord make the words which you have prophesied come true and bring back to this place from Babylon the vessels of the house of the Lord and all the exiles.”

Jeremiah addressing the prophet Hananiah’s false prophecy. Nevertheless, he wishes his *davar* come true by a return to Jerusalem from Babylon of the vessels of the temple.

28.12: Sometime after the prophet Hananiah had broken the yoke off the neck of the prophet Jeremiah, the word of the Lord came to Jeremiah.

Davar of the Lord actually begins this verse in the Hebrew and is to (‘el-) Jeremiah. It was waiting for Hananiah to take action, that is, to break the yoke confining Jeremiah.

29.19: because they did not heed my words, says the Lord, which I persistently sent to you by my servants the prophets, but you would not listen.

Shamah or to hear is the verb to heed. *Shakam* or to rise early is the verb for “persistently.” However, the people did not listen, the second use of *shamah*.

29.20: Therefore, hear the word of the Lord, all you exiles whom I have sent away from Jerusalem to Babylon.

Shamah or hearing the *davar* of the Lord can be done just as well in Babylon as in Jerusalem and is independent of both.

29.30: Then the word of the Lord came to Jeremiah.

30.1: This is the word that came to Jeremiah from the Lord.

The verse above has *davar* of the Lord whereas the one at hand has the *davar* coming from the Lord.

30.2: Thus says the Lord, the God of Israel: “Write in a book all the words I have spoken to you.”

Katav->*davar*->*davar* or write->words->spoken.

30.4: These are the words the Lord spoke concerning Israel and Judah.

31.10: Hear the word of the Lord, O nations, and declare it in the islands afar off.

Shamah leads to *nagad* or to hear leads to declare or to announce the divine *davar* to nations at a considerable distance, this not affecting the act of *davar*.

31.23: Once more they shall use these words in the land of Judah and in its cities when I restore their fortunes.

The *davar* follows in the second half of this verse, a blessing by the Lord. *Shuv* or to return is the verb for fortunes, *shevyth* also as captivity and from the verbal root *shavah*.

32.1: The the word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

32.6: Jeremiah said, “The word of the Lord came to me.”

32.8: Then I knew that this was the word of the Lord.

32.26: Then the word of the Lord came to Jeremiah.

33.1: While Jeremiah was still confined in the courtyard of the guard, the word of the Lord came to him a second time.

33.19: The word of the Lord came to Jeremiah.

33.23: The word of the Lord came to Jeremiah.

34.1: The word which came to Jeremiah from the Lord when Nebuchadnezzar king of Babylon and all his army and all the kingdoms and peoples were fighting against Jerusalem and all its surrounding cities.

The military might of several nations plus Babylon are surrounding not just Jerusalem but the *davar* of the Lord with regard to Jeremiah and are powerless against it.

34.8: The word which came to Jeremiah from the Lord after King Zedekiah had made a covenant with all the people in Jerusalem to make a proclamation of liberty to them.

The divine *davar* here is with regard to the covenant of liberty or *deror* also as a free or abundant flow.

34.12: Then the word of the Lord came to Jeremiah.

35.1: This is the word that came to from the Lord during the reign of Jehoiakim son of Josiah king of Judah.

35.12: Then the word of the Lord came to Jeremiah, saying.

35.13: Thus says the Lord of hosts, the God of Israel: "Go and say to the men of Judah and the inhabitants of Jerusalem, 'Will you not receive instruction and listen to my words?'"

Here instruction and *davar* are the same, the former being *musar* or correction.

36.1: In the fourth year of Jehoiakim son of Josiah king of Judah, this word came to from the Lord.

Here *davar* is specified as *hazeh* or “this.”

36.2: Take a scroll and write on it all the words that I have spoken to you against Israel and Judah and all the nations from the day I spoke to you from the days of Josiah until today.

Davar here are written on a scroll, the same ones the Lord had *davar* to Jeremiah. They pertain to all that the Lord had *davar* since the days of Josiah to the present.

36.4: Then Jeremiah called Baruch son of Neriah, and Baruch wrote upon a scroll at the dictation all the words of the Lord which he has spoken to him.

Here verbal *davar* are in the process of becoming written *davar*.

36.6: So you are to go and on a fast day in the hearing of all the people in the Lord’s house you shall read the words of the Lord from the scroll which you have written at my dictation.

Here a collective hearing or literally ears takes place in the Lord’s house of temple. That is to say, Jeremiah is to read the *davar* of the Lord which he dictated or the *davar* which came from his very own mouth

36.8: Baruch son of Neriah did all the prophet Jeremiah the prophet ordered him about reading from the scroll the words of the Lord in the Lord’s house.

Qara’ is the verb to read, more as to proclaim which is in the Lord’s house or temple. The verb pertains to the *davar* of the Lord in this sacred space.

36.10: then in the hearing of all the people, Baruch read the words of Jeremiah from the scroll in the house of the Lord, in the chamber of Gemariah the son of Shaphan the secretary.

Qara’ or to proclaim in the ears of the people. These are the *davar* of Jeremiah which come from the Lord.

36.11: When Micaiah son of Gemariah, the son of Shaphan, heard all the words

of the Lord from the scroll,

36.16: When they heard all the words, they turned one to another in fear; and say said to Baruch, “We must report all these words to the king.”

Shamah or heard *davar* caused fear which made the princes of the people want to give a report of them...the *davar*...to the king.

6.18: Baruch answered them, “he dictated all these words to me while I wrote them in ink on the scroll.”

Another example of *qara'* with regard to *davar* which here are transferred onto a scroll.

36.24: Yet neither the king nor any of his servants who heard all these words was afraid, nor did they tear their clothes.

A certain courage is shown with respect to not listening to the divine *davar*, but one which will not pay off.

36.27: Now after the king had burned the scroll with the words which Baruch wrote at Jeremiah’s dictation, the word of the Lord came to Jeremiah.

Two instances of *davar*: those written at Jeremiah’s dictation (literally from his mouth) and the singular *davar* which came to Jeremiah.

36.28: Take another scroll and write on it all the former words that were on the first scroll which Jehoiakim king of Judah has burned.

This back and forth with regard to *davar* shows that despite attempts to destroy it, it always remains.

36.32: Then Jeremiah took another scroll and gave it to the scribe Baruch son of Neriah, who wrote on it at the dictation of Jeremiah all the words of the scroll which Jehoiakim king of Judah had burned in the fire. And many similar words were added to them.

As noted in the entry just above, another example of the enduring nature of the divine *davar*. They are both transcendent and very close.

37.2: Neither he nor his servants nor the people of the land listened to the words the Lord which spoke through Jeremiah the prophet.

Shamah or to hear as in the negative with regard to the divine *davar* which the Lord *davar* literally in the hand of Jeremiah.

37.6: Then the word of the Lord came to Jeremiah the prophet.

37.17: King Zedekiah sent for him and received him. The king question him secretly in his house, "Is there any word from the Lord?" Jeremiah said "There is."

Seter also implies hiding which here is in relation to the king asking Jeremiah as to a *davar* from the Lord.

39.15: While had been confined in the courtyard of the guard, the word of the Lord came to him.

39.16: Go and say to Ebed-Melek the Ethiopian, "Thus says the Lord of hosts, the God of Israel: Behold, I will fulfill my words against this city and not for good, and they shall be accomplished before you on the day."

Here *davar* is rendered literally as "bringing *davar* to this city to evil and not to good." As for being accomplished, again "will be to your face this day."

40.1: The word that came to Jeremiah from the Lord after Nebuzaradan, the captain of the guard, had let him go from Ramah.

42.7: Ten days later the word of the Lord came to Jeremiah.

42.15: then hear the word of the Lord, O remnant of Judah. Thus says the Lord of hosts, the God of Israel: “If you set your faced to enter Egypt and go to live there,

Davar is to be heard or *shamah* by Judah’s remnant, *she’ryth* also as survivors.

43.1: When Jeremiah finished speaking to all the people all these words of the Lord their God with which the Lord their God had sent him to them.

43.8: In Tahpanhes the word of the Lord came to Jeremiah.

44.1: The word that came to Jeremiah concerning all the Jews that dwelt in the land of Egypt.

44.24: Then Jeremiah said to all the people, including the women, “Hear the word of the Lord, all you people of Judah in Egypt.”

44.26: Therefore hear the word of the Lord, all you of Judah who dwell in the land of Egypt.

44.28: And those who escape the sword shall return from the land of Egypt to the land of Judah, few in number; and all the remnant of Judah who came to the land of Egypt to live shall know whose word will stand, mine or theirs.

A contest of sorts between the *davar* of the remnant of Judah and that of Jeremiah. That is to say, which *davar* will stand or *qum* which also means to rise.

45.1: The word that Jeremiah the prophet spoke to Baruch the son of Neriah when he wrote these words in a book at the dictation of Jeremiah.

Jeremiah’s *davar* which he *davar* to Baruch who had written these *davar* in a book literally from the face of Jeremiah.

46.1: This is the word of the Lord that came to Jeremiah the prophet concerning the nations.

47.1: This is the word of the Lord that came to the prophet concerning the Philistines before Pharaoh attacked Gaza.

49.34: This is the word of the Lord that came to the prophet concerning Elam, early in the reign of Zedekiah king of Judah.

50.1: This is the word the Lord spoke through the prophet concerning Babylon and the land of the Babylonians.

Another example of the Lord *davar* his *davar*.

51.61: He said to Seraiah, “When you get to Babylon, see that you read all these words aloud.”

Qara’ is the verb with regard to the divine *davar* which despite being in Babylon, will echo back to Israel.

51.64: Then say, “Thus shall Babylon sink, to rise no more, because of the evil I am bringing upon her. And her people will fall.” Thus far are the words of Jeremiah.

This verse is significant in that it brings to a conclusion the *davar* of Jeremiah which actually come from the Lord. The verb *yahaph* is used with them, to be wearied as well as to be fatigued.

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