

Whose Side is Yirmiyahu On?

Yirmiyahu 11:20

O LORD of Hosts, O just Judge, Who test the thoughts and the mind, Let me see Your retribution upon them, For I lay my case before You.

Yirmiyahu 12:2-3

You are present in their mouths, But far from their thoughts. Yet You, LORD, have noted and observed me; You have tested my heart, and found it with You. Drive them out like sheep to the slaughter, Prepare them for the day of slaying!

Yirmiyahu 17:18

See, they say to me: "Where is the prediction of the LORD? Let it come to pass!" But I have not evaded Being a shepherd in your service, Nor have I longed for the fatal day. You know the utterances of my lips, They were ever before You. Do not be a cause of dismay to me; You are my refuge in a day of calamity. Let my persecutors be shamed, And let not me be shamed; Let them be dismayed, And let not me be dismayed. Bring on them the day of disaster, And shatter them with double destruction.

Yirmiyahu 18

Oh, give their children over to famine, Mow them down by the sword. Let their wives be bereaved Of children and husbands, Let their men be struck down by the plague, And their young men be slain in battle by the sword. Let an outcry be heard from their houses When You bring sudden marauders against them; For they have dug a pit to trap me, And laid snares for my feet. O LORD, You know All their plots to kill me. Do not pardon their iniquity, Do not blot out their guilt from Your presence. Let them be made to stumble before You– Act against them in Your hour of wrath!



Mechilta de-Rabbi Yishmael 12:1

We find there to have been three (kinds of) prophets. One claimed the honor of the Father and the honor of the son; another, the honor of the Father, but not the honor of the son; another, the honor of the son, but not the honor of the Father.

- **Jeremiah** claimed the honor of the Father and the honor of the son, viz. (Eichah 3:42) "We have offended and rebelled" (the honor of the Father); "You have not forgiven" (the honor of the son). Therefore, his prophecy was "doubled," (Jeremiah 36:33) "... and many other words were added to them" (the prophecies of Jeremiah).
- **Eliyahu** claimed the honor of the Father, but not the honor of the son, viz. (I Kings 19:10) "I have been very jealous for the Lord, the God of hosts, etc." And what is stated in this regard? (Ibid. 15-16) "And the Lord said to him: Go, return on your way to the desert of Damascus ... And Yehu the son of Nimshi shall you anoint to be king over Israel, and Elisha the son of Shafat ... shall you anoint to be a prophet in your place." What is the intent of this? He does not desire your prophecy (because you do not claim the honor of Israel).
- **Jonah** claimed the honor of the son, but not the honor of the Father. What is stated in that regard? (Jonah 1:3) "And the word of the Lord came to Jonah a second time, saying." What is the intent of this? We will speak with him a second time, but not a third, (for he did not claim the honor of the Lord).

Eicha 3

Of what shall a living man complain? Each one of his own sins! Let us search and examine our ways, And turn back to the LORD; Let us lift up our hearts with our hands To God in heaven: We have transgressed and rebelled, And You have not forgiven. (נַחֲנוּ פָשַׁעְנוּ וּמָרִינוּ אֶתְּךָ לֹא סָלַחְתָּ:.) You have clothed Yourself in anger and pursued us, You have slain without pity. You have screened Yourself off with a cloud, That no prayer may pass through. You have made us filth and refuse In the midst of the peoples. All our enemies loudly Rail against us. Panic and pitfall are our lot, Death and destruction. My eyes shed streams of water Over the ruin of my poor people.

רש"י על איכה ג':מב:ב

אֶתְּךָ לֹא סָלַחְתָּ. וְלָךְ הָיָה נָאֶה הַסְּלִיחָה, כִּי כֹן דִּרְכָּךְ:

תורה תמימה על איכה ג':מב:א

נחנו פשענו וגוי. נחנו פשענו ומרינו אתה לא סלחת, מהו נחנו ומהו אתה, אלא נחנו פשענו ומרינו - במדותינו אנו, אתה לא סלחת - [וכי] כמדותיך אתה
דרך תלונה הוא לשון זה, כי האדם טבעו לחטוא כמש"כ כי יצר לב האדם רע מנעוריו, אבל דרכי הקב"ה לסלוח
כמש"כ סלח נא כגודל חסדך וכאשר נשאת וגוי, וא"כ אנו אם חטאנו התנהגנו כפי טבענו, אבל אתה אם לא סלחת
לא נהגת כמדותיך

Eicha 11-11a

Alas! Lonely sits the city Once great with people!
 She that was great among nations Is become like a widow;
The princess among states Is become a thrall.

Bitterly **she** weeps in the night, **Her** cheek wet with tears.
 There is none to comfort **her** Of all her friends. All **her** allies have betrayed her; They have become her foes.

Judah has gone into exile Because of misery and harsh oppression;
 When she settled among the nations, **She** found no rest; All her pursuers overtook her In the narrow places.

11b-22

– See, O LORD, and behold, How abject I have become!

May it never befall you, All who pass along the road– Look about and see: Is there any agony like **mine**, Which was dealt out to me When the LORD afflicted **me** On His day of wrath?

From above He sent a fire Down into **my** bones. He spread a net for my feet, He hurled me backward; He has left me forlorn, In constant misery.

The yoke of my offenses is bound fast, Lashed tight by His hand; Imposed upon my neck, It saps my strength; The Lord has delivered me into the

Zion's roads are in mourning, Empty of festival pilgrims; All her gates are deserted. Her priests sigh, Her maidens are unhappy– **She** is utterly disconsolate!

Her enemies are now the masters, Her foes are at ease, Because the LORD has afflicted her For her many transgressions; Her infants have gone into captivity Before the enemy.

Gone from Fair **Zion** are all That were her glory; Her leaders were like stags That found no pasture; They could only walk feebly Before the pursuer.

All the precious things she had In the days of old Jerusalem recalled In her days of woe and sorrow, When her people fell by enemy hands With none to help her; When enemies looked on and gloated Over her downfall.

Jerusalem has greatly sinned, Therefore she is become a mockery. All who admired her despise her, For they have seen her disgraced; And she can only sigh And shrink back.

Her uncleanness clings to her skirts. She gave no thought to her future; She has sunk appallingly, With none to comfort her.– See, O LORD, my misery; How the enemy jeers!

The foe has laid hands On everything dear to **her**. She has seen her Sanctuary Invaded by nations Which You have denied admission Into Your community.

All **her** inhabitants sigh As they search for bread; They have bartered their treasures for food, To keep themselves alive. --

hands Of those I cannot withstand.

The Lord in **my** midst has rejected All **my** heroes; He has proclaimed a set time against me To crush my young men. As in a press the Lord has trodden Fair Maiden Judah.

For these things do **I** weep, My eyes flow with tears: Far from me is any comforter Who might revive my spirit; My children are forlorn, For the foe has prevailed.

[**Zion** spreads out her hands, She has no one to comfort her; The LORD has summoned against **Jacob** His enemies all about him; **Jerusalem** has become among them A thing unclean.]

The LORD is in the right, For **I** have disobeyed Him. Hear, all you peoples, And behold my agony: My maidens and my youths Have gone into captivity!

I cried out to my friends, But they played me false. My priests and my elders Have perished in the city As they searched for food To keep themselves alive.

See, O LORD, the distress I am in! My heart is in anguish, I know how wrong I was To disobey. Outside the sword deals death; Indoors, the plague.

When they heard how I was sighing, There was none to comfort me; All my foes heard of my plight and exulted. For it is Your doing: You have brought on the day that You threatened. Oh, let them become like me!

Let all their wrongdoing come before You, And deal with them As You have dealt with me For all my transgressions. For **my** sighs are many, And my heart is sick.

מדרש זוטא - איכה (בובר) פרשה א

[דרש רבי אלעזר בנו של] רבי יוסי הגלילי וכן דרש רבי חנינא אחריו, איכה ישבה בדד, אמר ירמיה לפני הקדוש ברוך הוא רבש"ע עיר ששמך ושבחך בתוכה, ורוב עמה בתוכה בשלש רגלים, תשב בדד? אמר לו הקדוש ברוך הוא לירמיה, ירמיה עד שאתה דורש את שלהם, דרוש את שלי, איכה היתה לזונה וגוי' (שם שם /ישעיהו א' /) ירמיה אמר בכו תבכה בלילה? ורוח הקדש אומרת לו והנה שם הנשים מבכות את התמוז (יחזקאל ח' י"ד)! ירמיה אמר גלתה יהודה מעוני ומרוב עבודה (איכה א' ג')? ורוח הקדש אומרת ותגל [את] ערותה (יחזקאל כ"ג י"ח)!