**Yirmiyahu 2 – The Consequences of Vanity**Adam Friedmann – afriedmann@torontotorah.com

**Haftarah for Matot-Masei – Artscroll p 1193, Soncino p 984**

1. **Yirmiyahu 2 (JPS Translation)**

(א) וַיְהִי דְבַר יְקֹוָק אֵלַי לֵאמֹר:(ב) הָלֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלִַם לֵאמֹר כֹּה אָמַר יְקֹוָק זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה: (ג) קֹדֶשׁ יִשְׂרָאֵל לַיקֹוָק רֵאשִׁית תְּבוּאָתֹה כָּל אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם יְקֹוָק: פ

The word of the LORD came to me, saying, Go proclaim to Jerusalem: Thus said the LORD: I accounted to your favor The devotion of your youth, Your love as a bride— How you followed Me in the wilderness, In a land not sown. Israel was holy to the LORD, The first fruits of His harvest. All who ate of it were held guilty; Disaster befell them —declares the LORD.

1. **Shemot 20 (JPS Translation)**

(ד) לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ: (ה) לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם כִּי אָנֹכִי יְקֹוָק אֱלֹקיךָ קל קַנָּא פֹּקֵד עֲוֹן אָבֹת עַל בָּנִים עַל שִׁלֵּשִׁים וְעַל רִבֵּעִים לְשֹׂנְאָי:

You shall not make for yourself a sculptured image, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth. You shall not bow down to them or serve them. For I the LORD your G-d am an impassioned G-d, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me,

1. **Rashi, Commentary to Shemot 20**

קל קנא - מקנא ליפרע ואינו עובר על מדתו למחול על עון עבודה זרה, כל לשון קנא אינפרינמינ"ט בלעז [חרון אף] נותן לב
יפרע:

לשנאי - כתרגומו, כשאוחזין מעשה אבותיהם בידיהם:

A JEALOUS GOD — He is jealous to exact punishment, and does not pass over His rights by pardoning idolatry (Mekhilta d'Rabbi Yishmael 20:5:1). Wherever: the expression קנא occurs it signifies in old French emportement, English zeal, — determining to exact punishment.

OF THEM THAT HATE ME — This must be explained in the same sense as the Targum takes it: when they retain in their hands (follow the example of) the evil doings of their ancestors (Sanhedrin 27b); and He keeps (stores up) the mercy which a person does to give a reward for it to the thousand generations of that person’s descendants. It follows, therefore, that the measure of good (reward) is greater than the measure of punishment in the proportion of one to five hundred, for the former is threatened only to four generations whilst the latter is bestowed upon thousands (two thousands at least) (Tosefta Sotah 4:1; see Rashi on Exodus 34:7).

1. **Melachim II: 23 (JPS Translation)**

Then the king ordered the high priest Hilkiah, the priests of the second rank, and the guards of the threshold to bring out of the Temple of the LORD all the objects made for Baal and Asherah and all the host of heaven. He burned them outside Jerusalem in the fields of Kidron, and he removed the ashes to Bethel. He suppressed the idolatrous priests whom the kings of Judah had appointed to make offerings at the shrines in the towns of Judah and in the environs of Jerusalem, and those who made offerings to Baal, to the sun and moon and constellations—all the host of heaven. He brought out the [image of] Asherah from the House of the LORD to the Kidron Valley outside Jerusalem, and burned it in the Kidron Valley; he beat it to dust and scattered its dust over the burial ground of the common people….

And the king tore down the altars made by the kings of Judah on the roof by the upper chamber of Ahaz, and the altars made by **Manasseh** in the two courts of the House of the LORD. He removed them quickly from there and scattered their rubble in the Kidron Valley.

The king also defiled the shrines facing Jerusalem, to the south of the Mount of the Destroyer, which **King Solomon** of Israel had built for Ashtoreth, the abomination of the Sidonians, for Chemosh, the abomination of Moab, and for Milcom, the detestable thing of the Ammonites. He shattered their pillars and cut down their sacred posts and covered their sites with human bones.

As for the altar in Bethel [and] the shrine made by **Jeroboam son of Nebat** who caused Israel to sin—that altar, too, and the shrine as well, he tore down. He burned down the shrine and beat it to dust, and he burned the sacred post.

Josiah turned and saw the graves that were there on the hill; and he had the bones taken out of the graves and burned on the altar. Thus he defiled it, in fulfillment of the word of the LORD foretold by the man of God who foretold these happenings…

Josiah also abolished all the cult places in the towns of Samaria, which the **kings of Israel** had built, vexing [the LORD]. He dealt with them just as he had done to Bethel: He slew on the altars all the priests of the shrines who were there, and he burned human bones on them. Then he returned to Jerusalem.

The king commanded all the people, “Offer the passover sacrifice to the LORD your God as prescribed in this scroll of the covenant.” Now the passover sacrifice had not been offered in that manner in the days of the chieftains who ruled Israel, or during the days of the kings of Israel and the kings of Judah. Only in the eighteenth year of King Josiah was such a passover sacrifice offered in that manner to the LORD in Jerusalem.

Josiah also did away with the necromancers and the mediums, the idols and the fetishes—all the detestable things that were to be seen in the land of Judah and Jerusalem. Thus he fulfilled the terms of the Teaching recorded in the scroll that the priest Hilkiah had found in the House of the LORD.

There was no king like him before who turned back to the LORD with all his heart and soul and might, in full accord with the Teaching of Moses; nor did any like him arise after him.

However, the LORD did not turn away from His awesome wrath which had blazed up against Judah because of all the things Manasseh did to vex Him.

The LORD said, “I will also banish Judah from My presence as I banished Israel; and I will reject the city of Jerusalem which I chose and the House where I said My name would abide.” The other events of Josiah’s reign, and all his actions, are recorded in the Annals of the Kings of Judah.

1. **Melachim II: 23**

(לא) בֶּן עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה יְהוֹאָחָז בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ חֲמוּטַל בַּת יִרְמְיָהוּ מִלִּבְנָה: (לב) וַיַּעַשׂ הָרַע בְּעֵינֵי יְקֹוָק כְּכֹל אֲשֶׁר עָשׂוּ אֲבֹתָיו:

1. **Melachim II: 24**

(ח) בֶּן שְׁמֹנֶה עֶשְׂרֵה שָׁנָה יְהוֹיָכִין בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ נְחֻשְׁתָּא בַת אֶלְנָתָן מִירוּשָׁלִָם: (ט) וַיַּעַשׂ הָרַע בְּעֵינֵי יְקֹוָק כְּכֹל אֲשֶׁר עָשָׂה אָבִיו:

1. **Ibid.**

(יח) בֶּן עֶשְׂרִים וְאַחַת שָׁנָה צִדְקִיָּהוּ בְמָלְכוֹ וְאַחַת עֶשְׂרֵה שָׁנָה מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמּוֹ חמיטל חֲמוּטַל בַּת יִרְמְיָהוּ מִלִּבְנָה: (יט) וַיַּעַשׂ הָרַע בְּעֵינֵי יְקֹוָק כְּכֹל אֲשֶׁר עָשָׂה יְהוֹיָקִים: