

Jeremiah 07 - Trusting in Lying Words; Judgment on Obscene Religion

II. Thirteen prophecies of judgment upon Judah (Jer 2:1–25:38)

(1) Nine general prophecies of judgment that include offers of repentance (Jer 2:1–19:15)

(C) Third message: Temple's sermon (Jer 7:1–10:25)

(a) The inevitability of coming judgment (Jer 7:1–8:3)

(i) The mere existence of the Temple cannot stop judgment (7:1-15)

(ii) Judah's sins making judgment unavoidable (7:16–8:3)

(a) Idolatry (7:16-20)

(b) Superficial worship (7:21-28)

(c) Child sacrifice and astral worship (7:29–8:3)

Idolatry and the Temple

This next section, Jer 7-10, is sometimes called the Temple Discourses. There is a lot of evidence that this was presented during the reign of Jehoiakim. Bear in mind that Josiah was killed at Megiddo, the nation is shocked, Jehoaz followed but only briefly (for a few months) and then was removed from office, and Jehoiakim was imposed on them. From Josiah, which instituted a revival, to Jehoiakim which instituted a reversal. A whole religious reversal started where Canaanite idolatry was encouraged. Part of a revival, under Josiah, was to recentralize worship in Jerusalem. They used the Temple; they found in the Temple the book of Deuteronomy, and the Temple became a center of worship. It is also bad news, because the Temple itself becomes a talisman, and that is what Jeremiah is going to attack.

It is believed by many scholars that Jer 7 and forward are Jeremiah's first public discourse and they have to do with the Temple. Background in 2 Kings 18:13-19:37, describes the delivery of Jerusalem in 701 BC under the reign of Hezekiah.

The Temple itself has become a fetish or a talisman, which gets in the way of true worship. This is what happens in Jer 7, and it is not distant from the memory of the whole history with Hezekiah. The analogy is, they remember how Hezekiah was delivered: here the Assyrians were camped around and were going to wipe them out, and in one night, the Assyrians are wiped out. They weren't worried about Nebuchadnezzar, and they missed the point. The reason the Assyrians were wiped out was because there was a return, a revival, and God spared them. Jeremiah is pointing out that they are going to get wiped out

because of disobedience, but they wouldn't listen. In fact, this speech causes them to hate him for the rest of his life.

Jeremiah 7

(C) Third message: Temple's sermon (Jer 7:1—10:25)

(a) The inevitability of coming judgment (Jer 7:1—8:3)

(i) The mere existence of the Temple cannot stop judgment (7:1-15)

1 The word that came to Jeremiah from the LORD, saying,

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1 The message that came to Jeremiah from the LORD:

1 The word that came to Jeremiah from the LORD, saying,

2 "Stand at the gate of the LORD'S house and proclaim there this word, and say, 'Hear the word of the LORD, all you of Judah, who enter by these gates to worship the LORD!'"

2 "Stand in the gate of the LORD's house and proclaim there this word and say, 'Hear the word of the Lord, all you of Judah, who enter by these gates to worship the LORD!'"

2 "Stand at the gate of the LORD's Temple and proclaim this message there. Say, 'Listen to this message from the LORD, all you people of Judah who come through these gates to worship the LORD.'"

2 Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

- There is a debate here: some people think it was the eastern gate, sometimes called the Golden Gate; some think it might have been the space between the inner and outer court.

3 This is what the LORD of armies, the God of Israel says: "Amend your ways and your deeds, and I will let you live in this place.

3 Thus says the LORD of hosts, the God of Israel, "Amend your ways and your deeds, and I will let you dwell in this place.

3 This is what the LORD of the Heavenly Armies, the God of Israel, says:

"Change your ways and your deeds, and I'll let you live in this place.

3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

- In other words, if you don't amend your ways, you are not going to dwell in this place.

4 Do not trust in deceptive words, saying, 'This is the temple of the LORD, the temple of the LORD, the temple of the LORD.'

4 Do not trust in deceptive words, saying, 'This is the temple of the LORD, the temple of the LORD, the temple of the LORD.'

4 Don't trust deceptive words like these, and say, 'The Temple of the LORD, the Temple of the LORD, the Temple of the LORD,'

4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

- Notice Jeremiah's tone here: they are using it as a figure of speech or as a talisman of protection

5 For if you truly amend your ways and your deeds, if you truly practice justice between a person and his neighbor,

5 For if you truly amend your ways and your deeds, if you truly practice justice between a man and his neighbor,

5 but rather, truly change your ways and your deeds. If you truly practice justice between each person and his neighbor,

5 For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

6 *if* you do not oppress the stranger, the orphan, or the widow, and do not shed innocent blood in this place, nor follow other gods to your own ruin,

6 *if* you do not oppress the alien, the orphan, or the widow, and do not shed innocent blood in this place, nor walk after other gods to your own ruin,

6 and if you don't oppress the alien, the orphan, and the widow, and don't shed an innocent person's blood in this place, and if you don't follow other gods to your own harm,

6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

7 then I will let you live in this place, in the land that I gave to your fathers forever and ever.

7 then I will let you dwell in this place, in the land that I gave to your fathers forever and ever.

7 then I'll let you dwell in this land, the land that I gave to your ancestors forever and ever.

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

- Emphasis: it was a conditional grant; when they don't obey, they are in exile.

- If you dissect the passage we just read, there are four prescriptions that God puts forth to Jeremiah:

— One is the desire for justice, reminiscent of Micah 6:8

— Concern for the fatherless, the aliens and widows

— The avoidance of judicial murders (abortion?)

— To abandon idolatry

8 "Behold, you are trusting in deceptive words to no avail.
8 "Behold, you are trusting in deceptive words to no avail.
8 "Look, you're trusting in deceptive words that cannot benefit.
8 Behold, ye trust in lying words, that cannot profit.

9 Will you steal, murder, commit adultery, swear falsely, offer sacrifices to Baal, and follow other gods that you have not known,
9 Will you steal, murder, and commit adultery and swear falsely, and offer sacrifices to Baal and walk after other gods that you have not known,
9 Will you steal, murder, commit adultery, swear by false gods, burn incense to Baal, follow other gods that you don't know,
9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 then come and stand before Me in this house which is called by My name, and say, 'We are saved!'—so that you may do all these abominations?
10 then come and stand before Me in this house, which is called by My name, and say, 'We are delivered!'—that you may do all these abominations?
10 and then come to stand before me in this house that is called by my name and say, 'We're delivered' so we can continue to do all these things that are repugnant to God?
10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?
- They not only worshiped idols, some of the idols were in the Temple

11 Has this house, which is called by My name, become a den of robbers in your sight?
Behold, I Myself have seen *it*," declares the LORD.
11 Has this house, which is called by My name, become a den of robbers in your sight?
Behold, I, even I, have seen *it*," declares the LORD.
11 Has this house that is called by my name become a hideout for bandits in your eyes?
Look, I'm watching," declares the LORD.
11 Is this house, which is called by my name, become a den of robbers in your eyes?
Behold, even I have seen *it*, saith the LORD.
- A provocative verse because Jesus Christ combined this verse with Isaiah 56 to make an exclamation in the house of God.
— The occasion was a cord, a whip, and he went through the Temple and cleansed it of the moneychangers and such (Matt 21:13; Mark 11:17; Luke 19:46).

— He quotes Is 56:7 which indicates that it was to be a house of prayer, and here in Jer 7:11. It isn't very long when the Lord Himself goes through the Temple and quotes this and Isaiah together.

— Possibly, in one sense, Jeremiah is a type of Jesus Christ. In the New Testament we find the Lord weeping over Jerusalem, and I see Jeremiah as an expansion of that very incident.

Shiloh

12 "But go now to My place which was in Shiloh, where I made My name dwell at the beginning, and see what I did to it because of the wickedness of My people Israel.

12 "But go now to My place which was in Shiloh, where I made My name dwell at the first, and see what I did to it because of the wickedness of My people Israel.

12 "Go to my place that was in Shiloh, where I first caused my name to dwell. See what I did to it because of the evil of my people Israel.

12 But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

- Shiloh itself was roughly 18 miles north of Jerusalem, and it is biblically relevant in that it was the place where the Tabernacle and the Ark of the Covenant stood after the conquest of Canaan (Joshua 18:1; 22:12; Judges 21:19; 1 Sam 1:9,24)

— Jeremiah mentions this because Shiloh is where Israel, the Northern Kingdom, falls into idolatry. As a result of this, the Philistines at the battle of Ebenezer capture the Ark of the Covenant, and subsequently (roughly about 1050 BC), the Philistines destroy Shiloh - Psalm 78:68-84

Shiloh is to the period of the Judges what Jerusalem is to the period of the Kings (that is the analogy). Prior to the monarchy, the time of Joshua and the Judges and so forth, Shiloh was the place where the Tabernacle stood. Shiloh was the center of worship, and at Shiloh, idolatry surfaces, and that is where God judges them, using the Philistines. This is a very vivid analogy to Jeremiah especially, because he was of the family of Eli.

So God is using Shiloh, in v12 (the word Israel is used here denotatively as the Northern Kingdom), idiomatically, as a comparison, that they were gone for a hundred years—wiped out because of idolatry.

13 And now, because you have done all these things," declares the LORD, "and I spoke to you, speaking again and again, but you did not listen, and I called you but you did not answer,

13 And now, because you have done all these things," declares the LORD, "and I spoke to you, rising up early and speaking, but you did not hear, and I called you but you did not answer,

13 Now, because you have done all these things," declares the LORD, "I spoke to you over and over again, but you didn't listen. I called to you, but you didn't answer.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

14 therefore I will do to the house which is called by My name, in which you trust, and to the place which I gave you and your fathers, just as I did to Shiloh.

14 therefore, I will do to the house which is called by My name, in which you trust, and to the place which I gave you and your fathers, as I did to Shiloh.

14 Just as I did to Shiloh, I'll do to the house in which you trust and which is called by my name, the place that I gave to you and your ancestors.

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

- This is a real blow to the Jews because to them the Temple was their salvation, not the God of the Temple. What he is pointing out is that he wiped out Shiloh where the Tabernacle stood and he is ready to wipe out the Temple for your sins.

15 I will hurl you out of My sight, just as I have hurled out all your brothers, all the descendants of Ephraim.

15 I will cast you out of My sight, as I have cast out all your brothers, all the offspring of Ephraim.

15 I'll cast you out of my sight, just as I cast out all your brothers, all the descendants of Ephraim.

15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

- Ephraim is used idiomatically for the whole Northern Kingdom

(ii) Judah's sins making judgment unavoidable (7:16—8:3)

(a) Idolatry (7:16-20)

16 "As for you, do not pray for this people, and do not lift up a cry or prayer for them, and do not plead with Me; for I am not listening to you.

16 "As for you, do not pray for this people, and do not lift up cry or prayer for them, and do not intercede with Me; for I do not hear you.

16 "As for you, don't pray on behalf of this people, don't cry or offer a petition for them, and don't plead with me, for I won't listen to you.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

- The one thing that gives us comfort is that we have an intercessor, who lives to make intercession for us, right by the throne of God. Don't infer that v16 is permanent, it is temporal; that is the ultimate indictment, he won't hear them.

17 Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem?

17 Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem?

17 Don't you see what they're doing in the cities of Judah and in the streets of Jerusalem?

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

Queen of Heaven

18 The children gather wood, the fathers kindle the fire, and the women knead dough to make sacrificial cakes for the **queen of heaven**; and *they* pour out drink offerings to other gods in order to provoke Me to anger.

18 The children gather wood, and the fathers kindle the fire, and the women knead dough to make cakes for the queen of heaven; and *they* pour out drink offerings to other gods in order to spite Me.

18 The children gather wood, the fathers kindle the fire, and the women knead dough to make cakes for the Queen of Heaven, and they pour out liquid offerings to other gods in order to provoke me.

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

- "...queen of heaven" - Semiramis, wife of Nimrod (see notes on the Mother-Child Cult in Gen 11)

— The Mother-Child Cult, born at the Tower of Babel and spread throughout the earth by God's dispersion of the pagans, here enters the borders of Israel

19 Are they provoking Me?" declares the LORD. "Is it not themselves *instead*, to their own shame?"

19 Do they spite Me?" declares the LORD. "Is it not themselves *they spite*, to their own shame?"

19 Are they provoking me?" asks the LORD. "Is it not themselves, and to their own shame?"

19 Do they provoke me to anger? saith the LORD: *do they not provoke* themselves to the confusion of their own faces?

20 Therefore this is what the Lord GOD says: "Behold, My anger and My wrath will be poured out on this place, on human and animal *life*, and on the trees of the field and the fruit of the ground; and it will burn and not be quenched."

20 Therefore thus says the Lord GOD, "Behold, My anger and My wrath will be poured out on this place, on man and on beast and on the trees of the field and on the fruit of the ground; and it will burn and not be quenched."

20 Therefore, this is what the Lord GOD says: "I'm about to pour out my anger and my wrath on this place, on people and animals, on the trees of the field, and on the fruit of the ground. It will burn, and it won't be put out."

20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

- Jeremiah has in focus here the onslaught of Israel's enemies. However, as we study this we should notice that this whole issue is going to be broadened globally, yet future. That is described in detail by the book of Revelation.

— The book of Revelation will have much more meaning to you after you have had a chance to really study the Old Testament. These phrases, which we will see later, are very "Revelation like" in their style and use of idiom (i.e. God pouring out His fury, not just on man, but also on the beasts, the trees, the fruit of the ground).

(b) Superficial worship (7:21-28)

21 This is what the LORD of armies, the God of Israel says: "Add your burnt offerings to your sacrifices and eat flesh.

21 Thus says the LORD of hosts, the God of Israel, "Add your burnt offerings to your sacrifices and eat flesh.

21 This is what the LORD of the Heavenly Armies, the God of Israel, says: "Add your burnt offerings to your sacrifices and eat the meat.

21 Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.

22 For I did not speak to your fathers, or command them on the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

22 For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

22 Indeed, when I brought your ancestors out of the land of Egypt, I didn't speak or command them about burnt offering and sacrifice,

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

- There is a rhetorical device in the Hebrew, a rhetorical negation, simply as a mechanism to put one thing in subjection to another. He is not really saying, what you and I would say in the English, "I spoke not to your fathers..." what He is really saying is that He spoke not unto them, but spoke this way, meaning that which He did speak is secondary.
- It is a rhetorical device where you negate something, not to deny it completely but to render it to subjection to the point you're really making.

23 But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you will be My people; and you shall walk entirely in the way which I command you, so that it may go well for you.'

23 But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be well with you.'

23 but I did give them this command: 'Obey me and I'll be your God, and you will be my people. Walk in all the ways that I command you so it will go well for you.'

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

- He is saying before the sacrifices (Ps 51:16-19) that what He commanded was obedience (Ex 19:3-6): all the rituals were subsequent. Faith was the basis, even in the Old Testament.

He is saying that moral law is paramount over ritual law. What is interesting in the synagogues in Judaism is they read the *Torah* and the *Torah* is always scheduled, and there is a certain portion of the *Torah* read at each electionary period. When they read Lev 6-8, they also read what is called the *HaphTorah*, a portion of the other scripture, the non-*Torah* that is not the five books of Moses. This passage, Jer 7:22 is the concluding portion when they read Lev 6-8. It is used among observers to put in contra-distinction to the ritual law.

24 Yet they did not obey or incline their ear, but walked by *their own advice and* in the stubbornness of their evil hearts, and they went backward and not forward.

24 Yet they did not obey or incline their ear, but walked in *their own counsels and* in the stubbornness of their evil heart, and went backward and not forward.

24 But they didn't listen, nor did they pay attention. They pursued their own plans, stubbornly following their own evil desires. They went backward and not forward.

24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward.

25 Since the day that your fathers came out of the land of Egypt until this day, I have sent you all My servants the prophets, sending *them* daily, again and again.

25 Since the day that your fathers came out of the land of Egypt until this day, I have sent you all My servants the prophets, daily rising early and sending *them*.

25 From the day your ancestors left the land of Egypt to this present time, I've sent all my servants, the prophets, to you, again and again.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending *them*:

- He is describing himself like he gets up early on their behalf, which is a figure of speech

26 Yet they did not listen to Me or incline their ear, but stiffened their neck; they did more evil than their fathers.

26 Yet they did not listen to Me or incline their ear, but stiffened their neck; they did more evil than their fathers.

26 But they didn't listen to me, and they didn't pay attention. They stiffened their necks, and they did more evil than their ancestors.

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

27 "So you shall speak all these words to them, but they will not listen to you; and you shall call to them, but they will not answer you.

27 "You shall speak all these words to them, but they will not listen to you; and you shall call to them, but they will not answer you.

27 "You will tell them all these things, but they won't listen to you. You will call out to them, but they won't answer you.

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

- What a discouraging note that is. Compare to Is 6:9-11.

28 And you shall say to them, 'This is the nation that did not obey the voice of the LORD their God or accept discipline; trustworthiness has perished and has been eliminated from their mouth.

28 You shall say to them, 'This is the nation that did not obey the voice of the LORD their God or accept correction; truth has perished and has been cut off from their mouth.

28 You will say to them, 'This is the nation that wouldn't listen to the voice of the LORD its God and wouldn't accept correction. Truth has perished; it has been eliminated from their discussions.'

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

(c) Child sacrifice and astral worship (7:29—8:3)

29 'Cut off your hair and throw *it* away, And take up a song of mourning on the bare heights; For the LORD has rejected and forsaken The generation of His wrath.'

29 'Cut off your hair and cast *it* away, And take up a lamentation on the bare heights; For the LORD has rejected and forsaken The generation of His wrath.'

29 "Cut off your hair and throw it away; let your lamentations rise on the barren heights, because the LORD has rejected and abandoned the generation that is subject to his wrath.

29 Cut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

— "Cut off thine hair" — a figure of speech that emerges out of the concept of the vow of the Nazarite. When you violated your vow, you cut your hair, which was a symbol of your commitment before the Lord (Num 6:5).

— The word "hair" here is in the feminine in the Hebrew, meaning that the idiom is really the city of Jerusalem, the daughter of Zion

— "take up a song of mourning on the bare heights" — the high places is where all the idols were, so there is some irony here

30 For the sons of Judah have done that which is evil in My sight," declares the LORD. "They have put their detestable things in the house which is called by My name, to defile it.

30 For the sons of Judah have done that which is evil in My sight," declares the LORD, "they have set their detestable things in the house which is called by My name, to defile it.

30 "For the people of Judah have done evil in my eyes," declares the LORD. "They have put their detestable idols in the house that is called by my name in order to defile it.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

- They were not only worshiping idols, they had brought them into the Temple (2 Kings 21:5; 23:4-7; Ezek 8)

Tophet and the Valley of Hinnom

31 They have built the high places of **Topheth**, which is in the Valley of Ben-hinnom, to burn their sons and their daughters in the fire, which I did not command, and it did not come into My mind.

31 They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, and it did not come into My mind.

31 They have built high places at Topheth in the Valley of Ben-hinnom to burn their sons and daughters in the fire. I didn't command this, and it never entered my mind!

31 And they have built the high places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my heart.

- Here, God is saying that it was unthinkable, speaking in an idiomatic sense.

- "...Topheth" - the east side of the southern end of the valley of Hinnom. We think the word *Tophet* came from the word for fireplace in Aramaic, so the name has an Aramaic connotation to it and a linking with fire in the first place.

-- The way the Hebrew points the text, is actually a synonym for shame, which is also a nickname for Baal. All these ideas are linked up in that word.

Tophet is the place where they adopted the practice to the fire god of Molech (prohibited in Lev 18:21; 20:2-5). The cult of infant sacrifice, originally from the Carthaginians, and then introduced to the Phoenicians and finally here. (Cult of infant sacrifice: Ahaz, 2 Kings 16:3; Manasseh, 2 Kings 21:6; abolished by Josiah, 2 Kings 23:10; revived by Jehoiakim). They had a brazen pair of arms and they actually sacrificed children. The Carthaginians sacrificed children whenever they had a huge defeat or something. This gets developed into a form of Molech worship.

The archeological evidence is scanty, there is a lot of controversy among some scholars because they can't believe they actually burned children. Jeremiah tells us that they put them in the fire and burned them. There are actually a half a dozen places in the Scripture that confirms the practice. Tophet is the principle place where the god of Molech was established and this child sacrifice was conducted, and it was in the valley of Hinnom. That starts to paint the irony of all of this because you're going to see in his words here, that the valley of Hinnom, their place of worship, is going to become a place of refuse, a dump, that burns continually. That happens subsequently. The pagan sanctuary becomes their cemetery.

32 "Therefore, behold, days are coming," declares the LORD, "when it will no longer be called Topheth, or the Valley of Ben-hinnom, but the Valley of the Slaughter; for they will bury in Topheth because there is no *other* place.

32 "Therefore, behold, days are coming," declares the LORD, "when it will no longer be called Topheth, or the valley of the son of Hinnom, but the valley of the Slaughter; for they will bury in Topheth because there is no *other* place.

32 "Therefore, the time is near," declares the LORD, "when it will no longer be called Topheth or the Valley of Ben-hinnom, but the Valley of Slaughter. They'll bury in Topheth because there is no other place to do it.

32 Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

33 The dead bodies of this people will be food for the birds of the sky and for the animals of the earth; and no one will frighten *them* away.

33 The dead bodies of this people will be food for the birds of the sky and for the beasts of the earth; and no one will frighten *them* away.

33 The dead bodies of these people will be food for the birds of the sky and for the animals of the land, and no one will disturb them.

33 And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then I will eliminate from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the groom and the voice of the bride; for the land will become a site of ruins.

34 Then I will make to cease from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land will become a ruin.

34 In the towns of Judah and the streets of Jerusalem I'll bring an end to the sound of gladness and rejoicing, to the sounds of the bridegroom and bride, for the land will become a wasteland."

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

- Bride and bridegroom are there as an idiom of joy. One thing to understand here is that the ancients really dreaded not being buried (Deut 28:26; Is 18:6). One of the things they feared was not only to die, but also to not be buried.