

Jeremiah's Book

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Introduction:

- I. Thomas Carlyle (Scottish philosopher, historian, writer; d. 1881) spent three years writing the draft of the first volume of his classic history, *The French Revolution* (published in 1837). During that time he and his wife lived meagerly. Carlyle had only the original manuscript, written on foolscap. When he finished it, he took the first volume to his friend John Stuart Mill, who promised to give it a critical reading. Mill laid it aside, intending to read next day. However, during the night, his maid found the manuscript on the mantel of the fireplace, and, thinking it was kindling, threw it into the fire. Years of effort went up in smoke.
- II. Mill went with heavy heart to Carlyle and explained what happened. Carlyle later told his wife how badly shaken Mill was. He immediately began writing again, finishing the second and third volumes, and then rewrote the first volume. He later wrote, "It was as if my Invisible Schoolmaster had torn up my copy book when I showed it to him and said, 'No, boy, you must write it better.'" He also said that the book came, "direct and flamingly from the heart."
- III. An incident from the life of Jeremiah the prophet is remarkably similar. In 605 BC, Jeremiah, by the command of YHWH, penned a record of his oracles in a book, and gave it to someone who destroyed it. Then Jeremiah wrote it again. What he wrote is what we call the "book" of Jeremiah.
- IV. In this paper, we will examine the following issues in relationship to that "book":
 - A. Jeremiah as a prophet (p. 1)
 - B. Jeremiah as a book (p. 6)
 - C. Jeremiah as a person (p. 8)
 - D. The setting of Jeremiah (p. 10)
 - E. The chronology of Jeremiah (p. 12)
 - F. The archaeology of Jeremiah (p. 18)
 - G. The people in Jeremiah (p. 23)
 - H. The content of Jeremiah (p. 26)
 - I. Appendices (p 36 – Israelite regnal chronology; Jeremiah in the NT; Spelling of Nebuchadnezzar)

Body:

I. Jeremiah As A Prophet

- A. Prophecy as an Israelite institution had its origin in the unique position and work of Moses.
 1. As he prepared Israel for life in the Promised Land, Moses first warned them against a variety of Canaanite practices (Dt. 18:9-14): child sacrifice; divination; witchcraft; interpreting omens; sorcery; spells; mediums; spiritists; calling up the dead (v. 10f).
 2. The reason for these prohibitions included their Canaanite origin (v. 9, 14), and their unholiness (v. 9, 12). But also, these methods were efforts to determine God's will without consulting him (v. 14, 15, 18).
 3. By contrast, God provided prophets for his people (Dt. 18:15-22).

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- a. It anticipated an ultimate prophet (v. 15), realized in the prophetic work of Jesus (*cf.* Acts 3:19-22; also Mt. 13:57; 21:11, 46; Lk. 7:16; 24:19; Jn. 4:19; 6:14; 7:40).
 - b. But it also anticipated a class of men who would function in that way (v. 19, 22):
 - 1) They must be Israelites (v. 15, 18).
 - 2) They must be appointed like Moses (v. 15, 16, 18); a prophet was either from God or from man (*cf.* Jer. 14:14).
 - 3) They must speak only YHWH's words (v. 18f).
 - c. The words of these prophets could be tested:
 - 1) He could not speak by his own authority (v. 20).
 - 2) He could not speak in the name of another god (v. 20).
 - 3) His predictions must be fulfilled (v. 22).
 - 4) His predictions could not contradict previous revelation (Dt. 13:1ff).
 - d. The vocabulary of prophecy:
 - 1) The man was called a "prophet" (Heb, *nabi'* [נביא]).
 - a) He spoke God's words or commands (Dt. 18:18).
 - b) His authority was that of the one who sent him (Ex. 7:1f; *cf.* 4:15f).
 - 2) He was also called a "seer" (Heb, *ro'eh* [ראה]).
 - a) This indicated the manner in which he received his messages (1 Sam. 9:5-10).
 - b) While the words were sometimes used interchangeably, "prophet" emphasized the act of speaking, while "seer" emphasized the revelation itself.
 - 3) The action of a prophet was to "prophecy" (Heb, *nava'* [נבא]).
 - a) This verb is often connected with the presence and empowerment of the Holy Spirit (1 Sam. 10:6; 19:18-24; 1 Ki. 18:28f; Jer. 29:26; *cf.* 2 Pet. 1:20f).
 - b) It emphasizes the source of the message and its power.
4. Moses as a prophet:
- a. Moses occupied a unique place among Israelite prophets.
 - b. Note the contrast in Num. 12.1-8:
 - 1) Prophets saw things in visions, dreams, and dark sayings.
 - 2) YHWH spoke with Moses mouth-to-mouth, openly, not in dark sayings, and he beheld the form of YHWH.
 - c. Also Dt. 34:10ff reminds us that Moses knew God face-to-face; there was never again a prophet like him, and he had unique miraculous abilities.
- B. Jeremiah the prophet:
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1. YHWH called Jeremiah as a prophet in 627 BC, in the 13th year of King Josiah of Judah (Jer. 1:1ff).
 - a. YHWH told Jeremiah that he had been appointed as a prophet to the nations, implying that his words and work would influence far beyond the boundaries of Judah (Jer. 1:5).
 - b. Jeremiah protested that he was too young for such a task (Jer. 1:6), to which YHWH simply affirmed that Jeremiah would go where he was sent, and say what he was commanded (Jer. 1:7).
 - c. In a powerful gesture, YHWH “stretched out his hand and touched my mouth, and YHWH said to me, ‘Behold, I have put my words in your mouth.’” (Jer. 1:9)
 - 1) This confirmed his role as a prophet: someone who speaks the words God puts in his mouth (*cf.* Dt. 18:18).
 - 2) It was also intended to embolden Jeremiah by reminding him that the message had already been determined. There was no need for him to create a message of his own. He must simply be faithful in proclaiming what YHWH had delivered to him.
 - 3) To possess and speak YHWH’s words is to possess and speak with God’s authority (v. 10).
 - d. YHWH also promised to strengthen and protect Jeremiah in his ministry as a prophet, knowing the kind of abuse Jeremiah would experience (Jer. 1:17ff).
2. For the remainder of his ministry, Jeremiah lived out the weighty demands of this divine calling in a variety of settings by a variety of methods.
 - a. He preached to the shallow congregants of Israel as they came to the temple (Jer. 7).
 - b. He prophesied to Judah’s kings (Jer. 22; 36).
 - c. He prophesied to foreign leaders and by his word, nations fell (Jer. 27:1-7; 46-51; *cf.* Jer. 1:5, 10).
 - d. He confronted the false prophets and priests (Jer. 21-23; 27-29).
 - e. He communicated by letter with those already in exile (Jer. 29).
 - f. He warned the remnant of Jerusalem not to put their hopes in Egypt, and to stay in the land (Jer. 42-43).
3. He used a variety of powerful and memorable object lessons in his work:
 - a. Shunning of social norms (*e.g.*, marriage, funerals, and feasts) symbolized God’s coming judgment against Judah (Jer. 16).
 - b. A linen waistband illustrated the spiritual rot in the land (Jer. 13.1-11).
 - c. A clay jar was broken to symbolize the coming destruction of Judah (Jer. 19).
 - d. A yoke illustrated the yoke of bondage to Nebuchadnezzar (Jer. 27-28).
 - e. A letter was used to encourage those in exile (Jer. 29).
 - f. A land purchase illustrated the hope of restoration (Jer. 32).
 - g. A wine banquet illustrated loyalty and commitment (Jer. 35).

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- h. A scroll symbolized the authority of God's word (Jer. 36).
 - i. Stones hidden beneath a patio represented the coming destruction of Egypt by Nebuchadnezzar (Jer. 43).
 - j. A weighted scroll thrown into the Euphrates River symbolized the sinking future fortunes of Babylon (Jer. 51).
4. Although Jeremiah was consistently faithful to God, and protected by him, he still suffered greatly at the hands of his countrymen, and even by the divine restrictions placed upon him. This was in fulfillment of his original commission (*cf.* Jer. 1:8, 18f).
- a. His hometown plotted to murder him (Jer. 11:18-23), including some of his own family members (Jer. 12:6).
 - b. God forbade him to marry, mourn, celebrate, or pray for his people (Jer. 11, 12, 16).
 - c. He was ridiculed, cursed, and ostracized (Jer. 15:10f, 17; 17:15; 20:7).
 - d. A false prophet beat and shackled him (Jer. 20:1ff).
 - e. An angry mob nearly executed him after he denounced their sins in the temple (Jer. 26).
 - f. A rebellious and arrogant king burned his writings (Jer. 36).
 - g. His enemies falsely charged him with desertion, arrested him, beat him, and imprisoned him (Jer. 37).
 - h. His enemies, abetted by a spineless king, abandoned him to die in a cistern (Jer. 38).
 - i. A group of restless and rebellious refugees take him, against his will, to Egypt (Jer. 43).
5. One of the more stark contrasts is between the true prophecy of Jeremiah, and the false prophecies of his enemies (*cf.* Jer. 14:13-18).
- a. This is at the heart of the series of stories in Jer. 27-29.
 - b. The stinging denunciation of Jer. 23 encapsulates the contrast:
 - 1) Jeremiah is overcome by them (v. 9f).
 - 2) YHWH says that both priest and prophet are polluted (v. 11f).
 - 3) The prophets of Samaria are given to idolatry (v. 13), while the prophets of Jerusalem are given to evil (v. 14f).
 - 4) YHWH does not recognize them, for they lack the proper credentials (v. 16-22).
 - 5) YHWH is aware of their message and its impotence (v. 23-32).
 - 6) The people have replaced YHWH's words with the words of the false prophets (v. 33-40).
6. The book of Jeremiah, also attests to his authority as a prophet of God. In the book, there are over 400 references to God speaking:
- a. 1:2, 3, 4, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 19; 2:1, 2, 3, 4, 5, 9, 12, 19, 22, 29, 31; 3:1, 6, 10, 11, 12, 13, 14, 16, 19, 20; 4:1, 3, 9, 17, 27; 5:9, 11, 14, 18, 22, 29;
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6:6, 12, 15, 16, 21, 22; 7:1, 2, 3, 11, 13, 19, 20, 21, 30, 32; 8:1, 3, 4, 12, 13, 17; 9:3, 6, 7, 9, 13, 15, 17, 22, 23, 24, 25; 10:1, 2, 18; 11:1, 3, 6, 9, 11, 21, 22; 12:14; 13:1, 3, 6, 8, 11, 12, 13, 14, 25; 14:1, 10, 11, 14, 15; 15:1, 2, 3, 6, 9, 11, 19, 20; 16:1, 3, 5, 9, 11, 14, 16; 17:5, 19, 21, 24; 18:1, 5, 6, 11, 13; 19:1, 3, 6, 11, 12, 15; 20:1, 4; 21:1, 4, 7, 8, 10, 11, 13, 14; 22:1, 3, 5, 6, 11, 16, 18, 24, 30; 23:1, 2, 4, 5, 7, 11, 12, 15, 16, 23, 24, 28, 29, 30, 31, 32, 33, 38; 24:3, 4, 5, 8; 25:4, 5, 7, 8, 9, 12, 15, 27, 28, 29, 31, 32; 26:1, 2, 4, 18; 27:1, 2, 4, 8, 11, 15, 16, 19, 21, 22; 28:2, 4, 11, 12, 13, 14, 16; 29:4, 8, 9, 10, 11, 14 (2x), 16, 17, 19 (2x), 21, 23, 25, 30, 31, 32 (2x); 30:1, 2, 3 (2x), 4, 5, 8, 10, 11, 12, 17, 18, 21; 31:1, 2, 3, 7, 10, 14, 15, 16, 17, 20, 23, 27, 28, 31, 32, 33, 34, 35, 36, 37 (2x), 38; 32:1, 3, 5, 6, 8 (2x), 14, 15, 26, 28, 30, 36, 42, 44; 33:1, 2, 4, 10, 11, 12, 13, 14, 17, 19, 20, 23, 25; 34:1, 2 (2x), 4 (2x), 5, 8, 12, 13, 17 (2x), 22; 35:1, 12, 13 (2x), 17, 18, 19; 36:1, 4, 6, 8, 11, 27, 29, 30; 37:6, 7, 9; 38:2, 3, 17, 21; 39:15, 16, 17, 18; 40:1; 42:7, 9, 11, 15, 18, 19; 43:1, 8, 10; 44:2, 7, 11, 25, 26 (2x), 24, 30; 45:2, 4, 5; 46:1, 5, 13, 18, 23, 25, 26, 28; 47:1; 48:1, 8, 12, 15, 25, 30, 35, 38, 40, 44, 47; 49:1, 2 (2x), 5, 6, 7, 12, 13, 16, 20, 26, 28, 30, 31, 32, 34, 35, 37, 38, 39; 50:1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40, 45; 51:1, 14, 24, 25, 26, 33, 36, 39, 48, 52, 53, 57, 58.

- b. In fact, only two chapters – 41 and 52 – lack any references. In all, the book averages about 8 such occurrences per chapter.
 - c. Consider chapter 31 with 22 references in 40 verses: “declares the LORD” (v. 1); “Thus says the LORD” (v. 2); “The LORD appeared to him from afar, *saying*” (v. 3); “For thus says the LORD” (v. 7); “Hear the word of the LORD” (v. 10); “declares the LORD” (v. 14); “Thus says the LORD” (v. 15); “Thus says the LORD... declares the LORD” (v. 16); “declares the LORD” (v. 17); “declares the LORD” (v. 20); “Thus says the LORD of hosts, the God of Israel” (v. 23); “declares the LORD” (v. 27); “declares the LORD” (v. 28); “declares the LORD” (v. 31); “declares the LORD” (v. 32); “declares the LORD” (v. 33); “declares the LORD” (v. 34); “Thus says the LORD” (v. 35); “declares the LORD” (v. 36); “Thus says the LORD... declares the LORD” (v. 37); “declares the LORD” (v. 38).
 - d. Such references are so frequent, they act almost like punctuation marks in the text: present and constructive, but barely noticed. They are like part of the fabric of the text: not a separate point to be made but a concept woven through every part of it.
7. Skeptics seem oblivious to the sheer volume of such references, in essence missing the forest for the trees.
 - a. “They [fundamentalists] attach this view to the belief that the Bible is inspired by God, a belief which they also base on a few texts within it. They cite particular verses about ‘inspired scripture’ which they interpret to suit their own views and extend them as a description of the entire Bible, as if the Bible is proven to be inspired because one bit of it (arguably) says so.” (Fox, 40f)
 - b. We would reply that saying only “one bit” of Scripture might lay claim to inspiration is like saying that Warren Buffet is “a bit wealthier” than the average preacher. Clearly far more than “one bit” of Scripture claims to be from God.
 8. Even in Jeremiah’s day, skeptics abounded. To reject Jeremiah’s message wasn’t primarily a rejection of Jeremiah (although his enemies did just that); it was ultimately a rejection of YHWH’s words and authority.

- a. Some tried to delete the message (Jer. 36).
- b. Some tried to delete the messenger (Jer. 20; 37-38).
- c. Some made up their minds before they heard (Jer. 42-43).
- d. Some disagreed after they heard (Jer. 27-28).
- e. Some sought God's blessings without obedience (Jer. 21).

II. Jeremiah As A Book

- A. The book that bears Jeremiah's name was begun in the fourth year of Jehoiakim of Judah, or 605 BC (Jer. 36:1ff).
 1. *The book is born* (Jer. 36:1-8).
 - a. YHWH instructed Jeremiah to write on a scroll all of his prophecies from the beginning of his ministry in 627 BC.
 - b. Jeremiah enlists the help of Baruch the scribe who records the oracles dictated to him by Jeremiah.
 2. *The book is read* (Jer. 36:9-19).
 - a. After at least nine months have passed (Jer. 36:9, 22), Baruch takes the scroll to the temple and reads it to the people, and then to several officials.
 - b. The officials immediately recognized the importance of it, and take steps to preserve Baruch and his book.
 3. *The book is destroyed* (Jer. 36:20-26).
 - a. The king is notified of the book's presence, and has it brought to him and read in his winter house.
 - b. As it is read to him, the king cuts it up section by section, and burns it.
 - c. Several of the officials in his presence object to his actions, but he persists.
 4. *The book is vindicated* (Jer. 36:27-31).
 - a. After the first book is destroyed, YHWH instructs Jeremiah to rewrite it.
 - b. YHWH rebukes Jehoiakim for his brash actions, and promises punishment to him and his household.
 5. *The book is continued* (Jer. 36:32).
 - a. As the book began, so it continues. Jeremiah dictates to Baruch who records.
 - b. The book also gains additional material.
- B. How did Jeremiah's book grow and circulate? There are clues within the text itself.
 1. In Jeremiah's lifetime, at least four copies of his prophecy were in existence.
 - a. **Copy #1** (Jer. 36:1ff, 9f) – written in the fourth year of Jehoiakim (605 BC); read in the temple by Baruch at least nine months later in Jehoiakim's fifth year (604 BC); destroyed by the king. Jeremiah had been preaching 22 years, and his sermons to that point are the basis for this copy. This appears to be the same copy mentioned in Jer. 25:1ff, 13; 45:1ff.

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- b. **Copy #2** (Jer. 36:9f, 27-32) – written no sooner than late in the fifth year of Jehoiakim (604 BC); contained the contents of Copy #1, plus additional material; no information about its fate.
 - c. **Copy #3** (Jer. 51:59-64) – written in the fourth year of Zedekiah (593 BC); contained the prophecies against Babylon; delivered by Seraiah ben Neriah (apparently Baruch's brother) when he went with Zedekiah to Babylon to pay tribute; scroll was read, then weighted with a stone and thrown into the Euphrates.
 - d. **Copy #4** (Jer. 30:1f) – undated, but probably during the reign of Zedekiah (*cf.* Jer. 27:1; 28:1; 29:1ff; 32:1); a message of hope and redemption; no information about its fate.
2. While two of the copies were destroyed, two were preserved. At some point in the future they would have been supplemented with Jeremiah's further sermons and actions. We know he continued his work until at least 586 BC, when Jerusalem fell.
 - a. If Copy #2 was written in 604 BC, Jeremiah continued to prophesy for at least 18 more years.
 - b. Assuming Copy #4 was written in 593 BC, Jeremiah would have prophesied for at least nine more years.
 3. Beyond that, we know Jeremiah prophesied during and after the time of Gedaliah's appointment as governor, after Gedaliah's assassination, and after Jeremiah's removal to Egypt.
 - a. The prophecy of Jer. 44, which appears to be Jeremiah's final message, was delivered and at some point added to the existing corpus of material. This could not have been earlier than 586 BC, nor later than 568/7 BC (*cf.* v. 30, where Pharaoh Hophra is delivered over to his enemies). Nebuchadnezzar took more captives in 582 BC (Jer. 52:30), which suggests that the migration to Egypt took place before then, say 584 BC.
 4. Thus, it appears that Jeremiah's oral prophecies range from 627 BC to about 584 BC, or about 43 years. His written prophecies were produced from 605 BC to 584 BC or later, or about 21 years. From 605 BC onward, Jeremiah's book grew, until at some point after about 584, it would have been brought to completion, presumably by Baruch.
- C. Baruch's role in the formation of the book.
1. Baruch's name appears 23x in the text of Jeremiah, and in two of these (Jer. 36:26, 32), he is identified as a scribe.
 - a. In biblical times, scribes served a wide range of roles. They could be treasurers (2 Ki. 12:10; 24:11); muster troops (2 Ki. 25:19; 2 Chr. 26:11); serve as secretaries of state (2 Sam. 8:17); transcribe documents (Ezra 4:8; Jer. 36:26, 32); act as notaries (Jer. 32:11-14); be experts in Scripture (Ezra 7:6, 11).
 - b. Baruch serves as a transcriber or amanuensis to Jeremiah (Jer. 36:4, 17f, 32).
 2. Baruch had great influence in the royal and priestly communities.
 - a. When necessary, he could go into the temple complex read to large gatherings of people (Jer. 36:10).
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- b. He could freely enter the temple complex and consult with temple officials (Jer. 36:10, 14-19).
 - c. High-ranking temple officials protected him (Jer. 36:19).
 - d. YHWH gave him assurance regarding his work as a scribe (Jer. 45:1-5).
 - e. He had status and recognition, even among commoners (Jer. 43:1-3).
 - f. Archaeologists have found one of his seals (*cf.* Jer. 32:9-14; see below under "The Archaeology of Jeremiah").
3. Baruch appears to have maintained possession of the copy of Jeremiah's prophecy that he rewrote during the days of Jehoiakim (Jer. 36:32). This suggests that he was also responsible for maintaining and preserving the content of the book.
 - a. It is not unreasonable that Baruch may have put the book in its final form, most likely after the death of Jeremiah.
 - b. It also is not unreasonable that he may have produced an abbreviated version that was circulated in Egypt after he went there with Jeremiah and the refugees (Jer. 43:1-7). He appears to have had in his possession at least one incomplete copy (Jer. 36:32). It may well have been adapted to the needs of the Jews living in Egypt after the fall of Jerusalem (Jer. 44).

III. Jeremiah As A Person

- A. *Note: I am not exploring this in great detail since others will be talking more about Jeremiah's personal life.*
- B. We have far more biographical information about Jeremiah than any of the other literary prophets. With the exception of Moses, Samuel, and David (and possibly Elijah and Elisha), we have more information about Jeremiah than any character in the OT.
- C. Basic biographical details.
 1. He was born into a priestly family in the Benjamite city of Anathoth (Jer. 1:1f). His father was Hilkiah, a priest, although probably not the same as 2 Chr. 22:4; 2 Ki. 22:8.
 2. His name was relatively commonplace (Jer. 35:3; 52:1, *cf.* 2 Ki. 24:18; 2 Chr. 12:4, 10, 13). The meaning of his name is uncertain, although most think it means "YHWH loosens (throws)" or "YHWH exalts".
 3. Some think he was a descendent of Abiathar, a priest of David, although there is no proof.
 4. There is no evidence that he ever trained or served as a priest, however, his lineage alone is sufficient reason for him to have taken an interest in the misdeeds of his fellow Levites (Jer. 2:26; 4:9; 5:31; 13:13; 19:1; *etc.*)
 5. He was called to be a prophet while a young man, possibly around the age of 16 (Jer. 1:6).
 6. He was told from the beginning that he would experience severe opposition (Jer. 1:7ff).
 7. By God's command, he was forbidden to marry, mourn, feast or even pray for his people (Jer. 16:1-9; *cf.* 11:14ff).
 8. Some of his own family despised him to the point of plotting against him (Jer. 11:18-23).

9. Officials tried repeatedly to kill him (Jer. 20:1ff; 38:1-6).
 10. His primary supporters were the extended family of Shaphan the scribe, Baruch, and Ebed-Melech.
- D. One feature of the book is its record of Jeremiah's prayers or confessions.
1. There are about 13 or 14 examples – Jer. 1:6; 4:10, 19-21, 23-26; 5:3-6; 8:18; 9:2; 10:19-26; 11:18-20; 12:1-4; 14:7-9, 13, 19-22; 15:10-11, 15-18; 16:19-20; 17:12-18; 18:19-23; 20:7-18; 32:16-25.
 2. These prayers reveal intense despair, extreme transparency, deep conviction, great compassion, and frequent hesitancy.
 3. His prayer life seems to directly reflect the challenges of his life circumstances.

E. Jeremiah's legacy.

1. Any number of events in Jeremiah's life point to the strength of his influence and the durability of his legacy. Here are three examples that stand out to me.
2. Nebuchadnezzar's protection of Jeremiah (Jer. 40:1-6).
 - a. After the fall of Jerusalem, Jeremiah was taken with other Jews to Ramah, where they were being prepared for Babylonian exile.
 - b. Nebuzaradan, the captain of Nebuchadnezzar's guard, acknowledged the prophetic role of Jeremiah in the downfall of Judah and Jerusalem, and offered him protection and safe passage to Babylon.
 - c. Nebuchadnezzar, the most important man in the world in 586 BC, knew who Jeremiah was, and wanted to make sure he was taken care of.
3. Jesus' identification with Jeremiah.
 - a. When Jesus asked his disciples how the public identified him, one answer was that he reminded people of Jeremiah (Mt. 16:13f). I would suggest that his contemporaries saw in Jesus the passion, the spiritual toughness, the directness, and the boldness of Jeremiah.
 - b. As a God-anointed prophet, Jeremiah stood in a long line of prophetic tradition, which would ultimately culminate the arrival of the ultimate prophet Jesus (Dt. 18:15ff; Acts 3:18-26).
 - c. Other comparisons:
 - 1) Both were unwelcome in their hometowns (Jer. 11:19; Mt. 13:57).
 - 2) Both wept over the sin and destruction of Jerusalem (Jer. 13:17; Lk. 19:41).
 - 3) Both were mocked by their enemies (Jer. 20:7; Mt. 27:31).
 - 4) Both were deemed worthy of death (Jer. 26:11; Mt. 26:65f).
 - 5) Both had plots against their lives (Jer. 18:23; Jn. 11:53).
4. Paul's identification with Jesus. (Lalleman, 62)
 - a. Paul's calling by God shares features with Jeremiah's call (Gal. 1:15; Jer. 1:5), especially in terms of being set apart by God from the womb.
 - b. Paul seems to have consciously identified himself with Jeremiah.

- 1) Jeremiah was given authority to “build up” and/or “tear down” (Jer. 1:10).
- 2) Paul uses the terminology of “building up and not tearing down” in 2 Cor. 10:8; 13:10. The phrase forms an inclusio where Paul speaks powerfully about his suffering and authority as an apostle. This is also the section where he gives his catalog of suffering (Jer. 11:21-33).

c. Other comparisons:

- 1) Both were unmarried (Jer. 16:2; 1 Cor. 7:7).
- 2) Both were associated with the tribe of Benjamin (Anathoth was a Benjamite city, 1 Chr. 6:60; Saul belonged to the tribe, Php. 3:5).
- 3) Both claimed to be untrained in speech (Jer. 1:6; 2 Cor. 11:6).

IV. The Setting Of Jeremiah

- A. Jeremiah and the people of Judah lived through one of the most turbulent geo-political eras in ancient history. Those turbulent events powerfully impacted Jeremiah and the nation, and help us better understand the prophet's work and message.
- B. The Fall of Assyria.
 1. Assyria was an old kingdom, dating to the early second millennium BC.
 2. Some important rulers include: (Walton, 64; Nagle, 39f)
 - a. Tiglath-pileser I (1115-1076 BC) extended Assyrian control westward to Lebanon.
 - b. Assurnasipal I (883-859 BC) conducted expeditions south and west, exerted Assyrian control, collected tributes, and plundered those who resisted. He also built a new palace at Nimrud.
 - c. Shalmaneser III (859-823 BC) established control of areas in the west, including Israel. However, the empire began to decline in his era.
 - d. Tiglath Pileser III (744-727 BC) was an able administrator, and strengthened Assyria's grip as far west as the Mediterranean Sea. Established a well-defined foreign policy, implemented tributes from vassal states, and severely punished rebel states.
 - e. Shalmaneser V (727-722 BC) destroyed Samaria.
 - f. Ashurbanipal (669-633 BC) was the last great king of Assyria. Prior to his accession, Sennacherib (704-681 BC) temporarily squashed widespread rebellion. By Ashurbanipal's time, the kingdom was growing restless. After his death, Babylon revolted under Nabopolassar, and with the help of the Medes overthrew the Assyrians.
- C. Rise of the Chaldeans. (Walton, 68f; Nagle, 41ff)
 1. Nabopolassar (625-605 BC) established the “Neo-Babylonian” or “Chaldean” empire. He was able to unite with the Medes to overthrow Assyrian rule. With his son Nebuchadnezzar, he led a series of stunning defeats over Assyria: the fall of Nineveh, 612 BC; the fall of Haran, 610 BC; and the fall of Carchemish, 605 BC. Initially, he did not seek to control an empire, but rather to develop their immediate holdings.
 2. Nebuchadnezzar (605-562) was the central figure in the fall of Judah and Jerusalem. He appears in 2 Ki. 24-25; Daniel; and in several places in Jeremiah. While the Medes

extended their power into Asia Minor, Babylon sought control of Syria and Palestine. Upon his father's death in 605 BC, Nebuchadnezzar returned to Babylon to secure his throne, but returned about 18 months later, in 604 BC. He suffered a defeat at the hands of the Egyptians in 601 BC, but returned to gain control in about 598/7 BC.

3. Evil-Merodach (562-560 BC) granted a reprieve to Jehoiachin in Babylon (Jer. 52:31-34).
4. Neriglissar (650-556 BC) was one of the officials present with Nebuchadnezzar when Jerusalem was sacked (Jer. 39:3, 13). He eventually became king.

D. The Egyptians.

1. By the time Assyria fell, Egypt was on the verge of irrelevance. They held sway over Judah after the death of Josiah, but only for a short time. They were defeated by Nebuchadnezzar at Carchemish, and things were never again the same.
2. Pharaoh Necho II (610-595 BC) killed Josiah, when he tried to prevent the Egyptians from aiding the Assyrians (1 Ki 23.28ff). He defeated the Babylonians in 601 BC, driving them out of Palestine, but was driven back to Egypt within two years (598/7 BC).
3. Pharaoh Hophra (598-570 BC) was Pharaoh when Jerusalem fell. He continued to allow refugees from Judah to enter Egypt. Jeremiah predicted his death at the hands of his enemies (Jer. 44:30).

E. Spiritual Conditions

1. From kings to citizens, from prophets and priests to worshippers, corruption was rampant in Judah in the late seventh and early sixth century BC.
 2. Jeremiah had to deal with corrupt citizens.
 - a. His two recorded temple sermons (Jer. 7; 26) give an indication of the problem.
 - b. The people were deluded into thinking that their worship was acceptable, probably because things were going well (Jer. 7:4, 10; *cf.* 12.1-4).
 - c. In reality they were full of sin: immorality and social neglect (Jer. 7:6, 9), and idolatry (Jer. 7:17f)
 - d. Even after the fall of Jerusalem, their perverted logic continued to justify their idolatry (Jer. 44:17ff).
 3. Jeremiah had to deal with corrupt priests and prophets.
 - a. Much of the biographical and prose material in Jeremiah consists of stories of his conflicts with religious officials.
 - b. Passhur ben Immer was a priest who arrested Jeremiah and had him beaten (Jer. 20:1-6).
 - c. Jeremiah prophesied against the false shepherds (prophets) of the nation (Jer. 23).
 - d. Hananiah ben Azzur was a false prophet who directly contradicted Jeremiah (Jer. 28).
 - e. There were even false prophets among the exiles who continued to stir up trouble in Babylon (Jer. 29:21-28).
 4. Jeremiah had to deal with corrupt political leaders.
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- a. Jehoiakim, son of Josiah, was corrupt to the core. He built himself a fine residence with forced labor (Jer. 22:13-19). He was arrogant enough to destroy Jeremiah's scroll (Jer. 36:20-26), and sought to kill Jeremiah and Baruch (Jer. 36:26).
- b. Zedekiah, son of Josiah, seems to have had a love-hate relationship with Jeremiah. He was obviously afraid of his officials (Jer. 38:1-6), and allowed them to punish Jeremiah. Yet, he was more than happy to allow others to safeguard Jeremiah (Jer. 38:7-13). He frequently consulted Jeremiah (Jer. 37:17-21; 38:7-28; cf. 21:1-7; 37:3), yet he lacked the courage to commit to YHWH.

V. The Chronology of Jeremiah

A. Important dates relating to Jeremiah's milieu, prophecy, and life:

Dates	Events
931 BC	Death of Solomon (1 Ki. 11:41ff; 2 Chr. 9:29ff)
721 BC	Fall of Samaria (2 Ki. 17)
648 BC	Josiah born
643 BC?	Jeremiah born
640 BC	Josiah enthroned, age 8 (2 Ki. 22:1f; 2 Chr. 34:1f)
634 BC	Eliakim born to Josiah, age 14
632 BC	Josiah seeks God, age 16 (2 Chr. 34:3a); Jehoahaz born
628 BC	Josiah turns from idols, age 20 (2 Chr. 34:3b)
627 BC	Jeremiah called (Jer. 1:1ff); Ashurbanipal, last great Assyrian king, dies
626 BC	Chaldeans under Nabopolassar declare independence from Assyria
622 BC	Book of Law found (2 Ki. 22:3ff; 2 Chr. 34:8-21)
614 BC	Asshur falls
612 BC	Nineveh falls (Nah. 1:1-8)
609 BC	Medes and Chaldeans take Haran
	Josiah dies, age 39, attempting to stop Egyptians from aiding Assyrians (2 Ki. 23:28ff; 2 Chr. 35:20-27)
	Jehoahaz (Shallum) son of Josiah enthroned & deposed 3 months later by Pharaoh Necho II, then exiled to Egypt (2 Ki. 23:31-34; 2 Chr. 36:1ff)
	Eliakim (Jehoiakim) son of Josiah enthroned (2 Ki. 23:34-37; 2 Chr. 36:4-8)
605 BC	Nebuchadnezzar defeats Egypt at Carchemish, drives them to Egypt; Nebuchadnezzar becomes king
	Nebuchadnezzar subjugates Jehoiakim (2 Ki. 24:1; 2 Chr. 36:4), threatens or exiles him to Babylon (2 Chr. 36:6); forces Judah to pay tribute (2 Chr. 36:7); some young nobles taken to Babylon (Dan. 1:1f)
598 BC	Jehoiachin (son of Jehoiakim) enthroned by Nebuchadnezzar, then deposed 3 months later (2 Ki. 24:8-12, 15; 2 Chr. 36:9f)
598/7 BC	Deportation #1 (2 Ki. 24:13-17; Jer. 52:28)
597 BC	Mattaniah (Zedekiah) son of Josiah enthroned by Nebuchadnezzar (2 Ki. 24:18ff; 2 Chr. 36:11f), later rebels (2 Chr. 36:13f), which brings the final assault on Jerusalem
587 BC	Jerusalem falls; deportation #2 (2 Ki. 25; 2 Chr. 36:15-21; Jer. 52:29)
586 BC?	Gedaliah appointed by Nebuchadnezzar as governor of Judah (2 Ki. 25:22-24)
582 BC?	Gedaliah murdered; deportation #3 (2 Ki. 25:25f; Jer. 52:30)
580 BC	Jeremiah taken to Egypt
538 BC	First Return from exile under Zerubbabel (2 Chr. 36:22f; Ezra 1-2)

Dates	Events
536 BC	Temple rebuilding begun, stopped (Ezra 3-4)
520 BC	Temple rebuilding resumed (Ezra 5-6)
516 BC	Temple finished (Ezra 6:13ff)
458 BC	Second return under Ezra (Ezra 7)
445 BC	Third return under Nehemiah (Neh. 1)

- B. *Synchronisms* (references to historical persons and events) are commonplace in the literary prophets. However, Jeremiah has more synchronisms than the other Major Prophets combined.
1. **Isaiah** (12 synchronisms in 12 verses): 1:1; 6:1; 7:1, 8; 14:28; 16:14; 20:1; 21:16; 32:10; 36:1; 37:30; 38:5
 2. **Ezekiel** (15 synchronisms in 15 verses): 1:1, 2; 8:1; 20:1; 24:1; 29:1, 11, 13, 17; 30:20; 31:1; 32:1, 17; 33:21; 40:1
 3. **Daniel** (12 synchronisms in 12 verses): 1:1, 5, 21; 2:1; 4:29; 6:28; 7:1; 8:1; 9:1, 2; 10:1, 4
 4. **Jeremiah** (40 synchronisms in 35 verses): 1:2, 3; 3:6; 25:1 (2x); 25:3 (2x); 26:1; 27:1; 28:1 (2x), 3, 11, 16, 17; 32:1 (2x); 35:1; 36:1, 2, 9, 22; 37:1; 39:1, 2; 41:1; 45:1; 46:2; 49:34; 51:59; 52:1, 4, 5, 6, 12, 28, 29, 30, 31 (2x)
- C. *Synchronisms in the text*
1. See Appendix 1
- D. *Chronological Reconstructions*
1. The obvious challenge is in understanding the relationship between the dated and undated material. Here are several suggested chronological arrangements of the book.
 2. **David Dorsey** notes that, “the successive messages in chapters 21-37 date from the reigns of various kings” (Dorsey, 236).
 - a. Chapters 21-24: Zedekiah
 - b. Chapter 25: Jehoiakim
 - c. Chapter 26: Jehoiakim
 - d. Chapter 27: Zedekiah
 - e. Chapters 28-29: Zedekiah
 - f. Chapters 30-31: Undated
 - g. Chapter 32: Zedekiah
 - h. Chapter 33: Zedekiah
 - i. Chapter 34: Zedekiah
 - j. Chapter 35: Jehoiakim
 - k. Chapter 36: Jehoiakim
 - l. Chapter 37: Zedekiah
 3. **Edward J. Young** suggests the following as, “a general idea of the order in which the prophecies were delivered” (Young, *Introduction*, 235).

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- a. *Under Josiah*
 - 1) 1:1-19: Jeremiah's call to prophecy
 - 2) 2:1-3:5: Jeremiah's first discourse
 - 3) 3:6-6:30: Jeremiah's second discourse
 - 4) 7:1-10:25: Discourse at the gate of the Lord's house
 - 5) 11:1-13:27: Discourse on the broken covenant
 - 6) 14:1-15:21: Discourse on draught and dearth
 - 7) 16:1-17:27: Discourse on Judah's desolation
 - 8) 18:1-20:18: Coming exile & Jeremiah's arrest; could belong to Jehoiakim's era
 - b. *Under Jehoahaz*
 - 1) No known prophecies during this time
 - 2) Jehoahaz mentioned in 22:11-12; this dates to Zedekiah's reign
 - c. *Under Jehoiakim*
 - 1) 26: Jehoiakim's reign begins
 - 2) 27: Dated to Jehoiakim's reign; content suggests Zedekiah's reign
 - 3) 25: 4th year of Jehoiakim; Nebuchadnezzar's siege
 - 4) 35: Concerning the Rechabites
 - 5) 36: 4th year of Jehoiakim; scroll of Jeremiah
 - 6) 45: Jeremiah speaking to Baruch
 - 7) 46-49: After the defeat of Egypt at Carchemish; possibly later than Jehoiakim
 - d. *Under Jehoiachin*
 - 1) No known prophecies during this time
 - 2) Jehoiachin mentioned in 22:24-30; this dates to Zedekiah's reign
 - e. *Under Zedekiah*
 - 1) 21:1-22:30: Pashur and Zephaniah sent to Jeremiah
 - 2) 23: Denunciations of the false prophets
 - 3) 24: Symbolic message to the prophets
 - 4) 27: Dated to reign of Jehoiakim; content suggests Zedekiah's reign
 - 5) 28: Jeremiah's opposition to Hananiah during reign of Zedekiah
 - 6) 29: Jeremiah's letter to the exiles
 - 7) 30-31: Present suffering, glorious future, new covenant
 - 8) 32: Jeremiah purchases the field at Anathoth
 - 9) 33: Messianic prophecy & perpetuity of David's throne
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- 10) 34: Annunciation of Zedekiah's captivity
 - 11) 37: Accession of Zedekiah
 - 12) 38: Jeremiah's imprisonment under Zedekiah
 - 13) 39: Captivity of Zedekiah & destruction of Jerusalem
 - f. *Under Gedaliah*
 - 1) No prophecies expressly dated to this period, but much material fits
 - 2) 40: Jeremiah released & goes to Gedaliah
 - 3) 41: Ishmael murders Gedaliah
 - 4) 42: Jeremiah warns remnant not go to Egypt
 - g. *Other Historical Sections*
 - 1) 43-44: Jeremiah taken to Egypt by disobedient remnant
 - 2) 50-51: Message sent by Jeremiah to Babylon with Seraiah
 - 3) 52: Fall of Jerusalem
4. **R. K. Harrison** notes that any attempt to arrange the material chronologically, "is apt to be speculative," (Harrison, IOT 816; TOTC 37) but nonetheless offers this arrangement:
- a. *Under Josiah*: 1:1-19; 2:1-3:5; 3:6-6:30; 7:1-10:25; 18:1-20:18
 - b. *Under Jehoahaz*: nothing
 - c. *Under Jehoiakim*: 11:1-13:14; 14:1-15:21; 16:1-17:2; 22:1-30; 23:1-8, 9-40; 25:1-14; 15:38; 26:1-24; 35:1-19; 36:1-32; 45:1-5; 46:1-12, 13-28; 47:1-7; 48:1-47
 - d. *Under Jehoiachin*: 31:15-27
 - e. *Under Zedekiah*: 21:1-22:30; 24:1-10; 27:1-22; 28:1-17; 29:1-32; 30:1-31:40; 32:1-44; 33:1-26; 34:1-7, 8-11, 12-22; 37:1-21; 38:1-28; 39:1-18; 49:1-22, 22-33, 34-39; 50:1-51:64
 - f. *Under Gedaliah*: 40:1-42:22; 43:1-44:30
 - g. *Historical Appendix*: 52:1-34
5. **William Holladay** offers a book length treatment of the chronological order of Jeremiah. Many of his dates differ from the chronologies above, based primarily upon his preference for the LXX in places, his reinterpretation of key texts, and his acceptance of a documentary history of Jeremiah.
- a. **627 BC**: 1:1-19 (birth of Jeremiah)
 - b. **609 BC**: 7:1-12; 26:7-24 (temple sermon); 22:13-19; 17¹¹ (other material from this time)
 - c. **608 BC**: 2:1-37 (faithless Israel); 3:1 – 4:4 (related material)
 - d. **605 BC**: 46:3-12 (Battle of Carchemish); 18:1-12 (Jeremiah at the potter's house); 36:1-8 (Jeremiah's scroll begins); 4:5-8, 13-18, 29-31; 6:1-8 (invasion from the north)
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- e. **604 BC**: 47:1-7 (fate of Philistia); 5:1-9 (offer of pardon); 5:20-29; 9:2-9 (prediction of punishment)
- f. **601 BC** (early fall): great drought; 8:4-13 (impenitence leads to drought); 14:1 – 15:9 (drought as punishment)
- g. **601 BC** (late fall, winter): 36:9-31 (Baruch reads the scroll; per LXX, “eighth year” at v. 9); 36:32 (second scroll); 4:9-12, 19-28; 5:10-17; 8:14 – 9:1; 9:17-22 (related material); 7:16-20; 16:1-9 (Jeremiah forbidden to pray, marry)
- h. **600 BC**: 19:1-20 (broken pottery, Jeremiah's arrest); 23:9-33 (rebuke of false prophets); 11:18-23; 12:1-6; 15:15-19; 17:5-8; 18:13-23 (Jeremiah's confessions)
- i. **599-598 BC**:– siege of Jerusalem; 10:17-25 (the city as a refugee); 22:24-30 (Jeconiah deposed & exiled)
- j. **597 BC**: 24:1-10 (Zedekiah's complacency); 10:1-16 (Babylonian idolatry)
- k. **594 BC**: 27:1-22 (Jeremiah's yoke); 28:1-17 (Hananiah breaks the yoke, dies); 29:1-23 (letter to the exiles); 29:24-32 (Shemaiah's letter about Jeremiah); 11:21, 23; 12:6; 15:10-12; 17:14-18; 20:7-12; 11:1-13; 20:13; 20:14-18 (more of Jeremiah's confessions)
- l. **588 BC**: siege of Jerusalem; 32:1-44 (Jeremiah purchases the field at Anathoth); 30:1 – 31:40 (scroll of hope); 50:1 – 51:64 (fall of Babylon predicted); 31:31-34 (the new covenant)

VI. The Archaeology Of Jeremiah

- A. Archaeology may be defined as, “the study of past cultural behavior within the specific historical and ecological frameworks in which it occurred.” (Hester & Grady, 4)
 - 1. It involves the location, identification, excavation and analysis of sites known to contain cultural remains of earlier settlements.
 - 2. Its purpose is to illuminate our understanding of the cultures that produced the remains.
- B. Biblical archaeology, in particular, “is generally understood to fall under the category of preclassical archaeology, and to be a subdivision of Syro-Palestinian archaeology... biblical archaeology focuses primarily on the Bronze Age, the Iron Age, and the Persian, Hellenistic, and Roman periods in that land.” (Currid, 20)
- C. Two books were especially helpful in relating archaeological data relevant to Jeremiah.
 - 1. In *Life in Biblical Israel*, “the authors have attempted to outline the main features of life in the biblical world... an encapsulation of the primary aspects of everyday life.” (King & Stager, xix)
 - a. The book attempts to give the reader a view of ordinary life in biblical times, based upon what archaeology has revealed.
 - b. Its index includes over 130 references to the text of Jeremiah that help the reader better appreciate the world in which Jeremiah lived.
 - 2. In *Jeremiah: An Archaeological Companion*, the scope is more restricted: “Therefore, in the context of the social and economic environment of the seventh to sixth centuries B.C.E., I have tried to deal, to a limited degree, with political, religious, social, and economic issues.” (King, xxii)

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- a. Although the scope of this book is more restricted than the first, there is some overlapping of information (since both share an author).
 - b. This book, however, goes into much more detail on the history and significance of the archaeological evidence for Jeremiah.
3. Some of the more significant archaeological finds include:
- a. **The Lachish Ostraca**
 - 1) See Pritchard (*TANEI*, 212-14); Thomas (*Documents*, 212-17); King (*Companion*, 79-83).
 - 2) Lachish was the second-most important city of Judah, and served as an important outpost about 30 miles southwest of Jerusalem, and about 15 miles west of Hebron. (Mazar, 427; King, 79)
 - 3) In 1935, eighteen ostraca (pottery pieces used as a writing surface) were discovered in the ruins of a room beneath a gate-tower at the site of ancient Lachish. They dated to 590 BC, near the end of Zedekiah's reign, and correlate to the events of Jeremiah 34:7.
 - 4) The most important ones are written from Hoshayahu, a soldier at an outlying garrison, to his commander, Yaosh, who is at Lachish. Largely they reveal the current political and military situation as it unfolded near the fall of Judah. (King, 80f)
 - 5) Contents & significance:
 - a) *Ostrakon I* is a list of names. Its significance is that several of the names are found in Jeremiah's prophecy.
 - 1] While they are probably not the same people, they at least establish the historicity and contemporaneity of the names.
 - 2] The names include: Gemaryahu (*i.e.* Gemariah, *cf.* 29:3; *etc.*); Yaazanyahu (*i.e.* Jaazaniah, *cf.* 35:3; *etc.*); Yirmeyahu (*i.e.* Jeremiah, *cf.* 1:1; *etc.*); Mattanyahu (*i.e.* Mattaniah, *cf.* 2 Ki. 24:17); Neriyahu (Neria, *cf.* 32.12; *etc.*). (Thomas, 213)
 - b) *Ostrakon III* is a letter from Hoshayahu to Yaosh, wherein the former denies ever receiving a letter from the latter. There are two significant features to this letter. (Thomas, 214f; King, 83)
 - 1] The letter mentions Konyahu, son of Elnathan, who has gone to Egypt for an unknown reason. It also mentions a man named Shallum. All three names are consistent with Jeremiah's era (*i.e.* Coniah, *cf.* 22:24, 28; Elnathan, *cf.* 26:22; and Shallum, *cf.* 22:11; 32:7; 35:4).
 - 2] The letter also refers to an unnamed prophet. This is the first occurrence in non-biblical texts of the common Hebrew word for prophet – *nabhi*'.
 - c) *Ostrakon IV* is another letter from Hoshayahu to Yaosh, giving an update about the military situation. It has a three-fold significance. (Thomas, 216f; King, 83)

- 1] Once again, it validates two names consistent with Jeremiah's era: Semakyahu, and Shemayahu (*i.e.* Semachiah, *cf.* 1 Ch 26:7; and Shemaiah, *cf.* Jer. 26:20; 29:24; 36:12).
 - 2] It mentions both Lachish and Azekah, in the same order, in a setting consistent with Jeremiah's situation (*cf.* 34:7).
 - 3] They mention the use of fire signals between outposts (*cf.* 6:1).
- d) *Ostrakon VI* is another letter from Hoshayahu to Yaosh, complaining that letters from the king and his officials (*sarim*) are (lit) "weakening the hands of people." The significance is two-fold. (Pritchard, *TANEI*, 214; Gaalyah Cornfeld, 175)
- 1] The identical language is used at Jer. 36:4, when Zedekiah's officials (*sarim*) proposed that Jeremiah be executed because he was, (lit) "weakening the hands of the men of war." This suggests that discouragement at this time of crisis was rampant, and that this was the common language used to describe it.
 - 2] It underscores the fact that Jeremiah was not the one bringing discouragement to the people, but the lying religious and political officials in the court of Zedekiah.

b. Clay Seals

1) Form and function:

- a) "Almost four hundred seal inscriptions, most dating from the eighth to the sixth century BCE, have been published. Basically, seals, are the equivalent of personal signatures... Hebrew seals were commonly oval in shape... were cut from precious or semiprecious stones, local limestone, metal, ivory, and glass." (King, 92)
- b) "They had several uses in the ancient world: to establish personal possession of objects; to witness documents... and to secure documents." (King, 92)
- c) "Most of the seals found in Palestine are undecorated and bear only two-line inscriptions, including the name of the owner of the seal, the name of the father (patronymic), and the title of the seal's owner." (King, 92)
- d) "Seals are of two kinds: cylinder seals and stamp seals. Cylinder seals are so called because they are in the form of a cylinder. The owner of the seal wore it on a cord around the neck and affixed it to a document by rolling it in damp clay. Stamp seals ordinarily were set in rings." (King, 92)
- e) Bullae were the actual seals attached to the various documents and objects described above. Documents were prepared for archiving by rolling them up and securing them with a string. Then, a soft lump of clay, about the size of a fingernail, would be pressed onto the knot of the string, and impressed with the official's seal (above). Over time it would dry. (King, 93)

2) *House of the Bullae* (King, 93ff)

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- a) In 1982, a cache of 51 bullae, 41 of them legible, was discovered in Jerusalem's City of David. The cache was found in a room on Jerusalem's narrow, steep southeastern slope above the Gihon spring.
 - b) The contents of the room had been burned, thus destroying documents, but hardening the clay seals.
 - c) Based on the stratigraphy, condition, script, and personal names on them, archaeologists have concluded that this room and its contents were destroyed by King Nebuchadnezzar in the fall of Jerusalem (*cf.* 2 Ki 25.8ff).
 - d) The most amazing find was the bulla of Gemaryahu, son of Shaphan (*cf.* Jer. 36.10ff, 25f). This small lump of clay offers striking confirmation of one of the main characters in Jeremiah's story, who was also one of the most significant people in Jerusalem at that time.
- 3) Other bullae (King, 95-99)
- a) Over 250 other bullae from the same time period have appeared on the antiquities market through the years. However, because they lack provenience, they are not viewed as being as historically reliable or valuable as the Gemariah bulla. Nonetheless, they are authentic, and their inscriptions make them valuable in their own right.
 - b) *Seal of Baruch*
 - 1] A three-line oval seal made of dark-brown clay, written in the formal cursive Hebrew script of the 7th century BC
 - 2] Reads, "Berekyahu son of Neriyaahu the scribe"; *i.e.* Baruch, son of Neriaah, the scribe" (*cf.* Jer. 36.4, *etc.*); apparently he and Seraiah were brothers, sons of Neriaah, and grandsons of Mahseiah
 - c) *Seal of Jerahmeel*
 - 1] Another clay seal, with two lines of text
 - 2] Reads, "Jerahme'el son of the king"; *i.e.* Jerahmeel, the king's son (*cf.* 36:26)
 - 3] "Son of the king" probably indicates someone in the royal household, although not necessarily a direct descendant of the king
 - d) *Seal of Neriaah*
 - 1] Inscribed on a dark-brown, oval clay seal, in two lines in ancient Hebrew script
 - 2] Reads, "Neriyaahu, son of the king"; *i.e.* Neriaah (*cf.* 36:4, as Baruch's father; 51:59, as Seraiah's father)
 - e) *Seal of Seraiah*
 - 1] Another clay seal with a two-line inscription
 - 2] Reads, "Seriyaahu, son of Neriyaahu"; *i.e.* Seriah, son of Neriaah (*cf.* 51:59); apparently he and Baruch were brothers, sons of Neriaah, and grandsons of Mahseiah
 - f) *Seal of Gedaliah*
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- 1] In 1935, a stamp seal with a two line inscription was discovered in the destruction debris of Lachish
- 2] Reads, "Gedalyahu, the one over the house"; *i.e.* Gedaliah
- 3] Scholars think this is the same Gedaliah as in 39:14; 40:5-9; *etc.*

g) *Seal of Ishmael*

- 1] A clay seal, part of a private collection in Jerusalem, has been dated to the late 7th or early 6th century BC
- 2] Reads, "Ishmael the son of the king"
- 3] The scholar most familiar with the seal believes this is the same Ishmael as in 41:1

h) *Seal of Jezaniah*

- 1] Appears on an actual signet from ancient Mizpah discovered in 1932
- 2] Reads, "Yazanhau, servant of the king"; *i.e.* Jezaniah (*cf.* 2 Ki. 25:23; Jer. 40:8); it is commonly held to be one of the captains of Judah who allied himself with Gedaliah

- 4) These clay seals indicate not only the historicity of the characters in Jeremiah's story, but also their relative status in Judah at the time. Only bigwigs had signet rings. Finally, three or possibly four are connected with chapter 36, which relates the origin of the book of Jeremiah.

c. **Babylonian Texts**

- 1) A number of well-known Babylonian documents attest to the political climate and events surrounding the collapse of Judah.
- 2) *The fall of Nineveh* (613/12 BC): *The Babylonian Chronicle*, British Museum 21901, 38-50; *cf.* Nah 1:8 (Thomas, 75; Pritchard, *TANEI*, 202f)
- 3) *The Egyptian intervention in Palestine & Syria* (610-609 BC): *cf.* death of Josiah, 2 Chr. 35:20-25; 2 Ki. 23:28ff; Jer. 46:2 (Thomas, 77f)
- 4) *The Battle of Carchemish* (605 BC): *The Babylonian Chronicle*, British Museum 21946, 1-18; *cf.* subjugation of Jehoiakim, 2 Ki. 24:1, 7 (Thomas, 78ff)
- 5) *The fate of Jehoiachin* (605/4 BC): text Babylon 28178, obverse ii 38ff; Babylon 28186, reverse ii 13-18; British Museum fragment (BrM 78-10-15, 22, 37, 38); *cf.* 2 Ki. 25:27-30; Jer. 52:31-34; mention Ya'u-kinu, king of Yauda, *i.e.* Jehoiachin, king of Judah (Thomas, 84ff; Pritchard, *TANEI*, 205)
- 6) *The fall of Jerusalem* (587/86 BC): *The Babylonian Chronicle*, British Museum 21946, rev 11-13; *cf.* 2 Ki. 24:10-18; 2 Chr. 36:9f (Thomas, 80f; Pritchard, *TANEI*, 203)

d. **Other examples:**

- 1) Jeremiah's frequent references to *pottery* (1:13; 18:5f, 11; 19:1ff; 22:28) illustrate the importance of this craft to his time period. They also demonstrate an accurate knowledge of the technology of his day.

- 2) Jeremiah's allusions to *cisterns* (2:13; 18:20ff; 37:15f; 38:6, 11ff; 41:8) show how commonplace these structures were, how they were used, and how they were misused.
- 3) Jeremiah's many allusions to *agriculture* and agricultural products paint a realistic, historically accurate portrait of life in Judah and Jerusalem at the turn of the 6th century BC.

VII. The People In Jeremiah

A. Over 80 personal names appear in Jeremiah. Over 60 of these are part of Jeremiah's story. The vast majority of them are political and religious officials, which indicates the kind of influence wielded by Jeremiah.

B. Israelite Rulers

1. **Gedaliah ben-Ahikam** (39:14; 40:5-9, 11-16; 41:1-4, 6, 9, 10, 16, 18; 43:6) – grandson of Shapan the scribe who was appointed by Nebuchadnezzar governor of Judah
2. **Jehoiachin** (52:31, 33) or **Jeconiah** or **Coniah** (22:24, 28; 24:1; 27:20; 28:4; 29:2; 37:1) – son of Jehoiakim; ruled Judah for 3 months, then exiled by Nebuchadnezzar
3. **Jehoiakim** or **Eliakim** (1:3; 22:18, 24; 24:1; 25:1; 26:1, 21ff; 27:20; 28:4; 35:1; 36:1, 9, 28ff, 32; 37:1; 45:1; 46:2; 52:2) – son of Josiah; ruled for 11 years; subjugated by Nebuchadnezzar; led Judah into further apostasy
4. **Josiah** (1:2f; 3:6) – son of Amon; last godly king of Judah; killed by Pharaoh Necho II in 609 BC
5. **Shallum** or **Jehoahaz** (22:11; 32:7; 35:4) – son of Josiah; ruled Judah for 3 months, then deposed by Pharaoh Necho II; died in exile in Egypt
6. **Zedekiah** or **Mattaniah** (1:3; 21:1, 3, 7; 24:8; 27:1, 3, 12; 28:1; 29:3; 32:1, 3ff; 34:2, 4, 6, 8, 21; 37:1, 3, 17f, 21; 38:5, 14-17, 19, 24; 39:1f, 4ff; 44:30; 49:34; 51:59; 52:1, 3, 5, 8, 10f) – son of Josiah; last king of Judah; exiled by Nebuchadnezzar to Babylon where he died

C. Foreign Rulers & Military Figures

1. **Baalis** (40:14) – Ammonite king who initiated the plot to assassinate Gedaliah
2. **Evil-Merodach** (52:31) – son of Nebuchadnezzar and his successor as king of Babylon; released Jehoiachin from prison and treated him kindly in the remaining years of his life
3. **Nebuchadnezzar** (21:2, 7; 22:25; 24:1; 25:1, 9; 27:6, 8, 20; 28:3, 11, 14; 29:1, 3, 21; 32:1, 28; 34:1; 35:11; 37:1; 39:1, 5, 11; 43:10; 44:30; 46:2, 13, 26; 49:28, 30; 50:17; 51:34; 52:4, 12, 28ff) – king of Babylon, son of Nabopolassar; laid three sieges against Jerusalem and destroyed the city in 586 BC; treated Jeremiah with respect and deference ; see Appendix 4 for the spelling of his name
4. **Nebushazban the Rab-saris** (39:13) – a chief official sent by Nebuzaradan to protect Jeremiah during the siege of Jerusalem
5. **Nebuzaradan** (39:9ff, 13; 40:1; 41:10; 43:6; 52:12, 15f, 26, 30) – captain of Nebuchadnezzar's bodyguard; responsible for the care of Jeremiah, and for many of the exiles and people who remained in Judah

6. **Nergal-sar-ezer** (39:3) – a Babylonian official during the siege and capture of Jerusalem
7. **Nergal-sar-ezer the Rab-mag** (39:3, 13) – a high Babylonian official during the siege and capture of Jerusalem
8. **Pharaoh Hophrah** (44:30) – ruler of Egypt; aided Zedekiah against Babylon; per Jeremiah's prophecy, he died at the hands of his coregent Ahmose
9. **Pharaoh Necho II** (46:2) – ruler of Egypt; killed Josiah in battle; defeated by Nebuchadnezzar at Carchemish and driven back to Egypt
10. **Samgar-nebu** (39:3) – a Babylonian official during the siege and fall of Jerusalem
11. **Sar-sekim the Rab-saris** (39:3) – a chief official of Nebuchadnezzar during the siege and fall of Jerusalem

D. *Religious & Political Figures*

1. **Ahab ben-Kolaiah** (29:21f) – a false prophet denounced by Jeremiah and deported to Babylon
2. **Baruch ben-Neriah** (32:12f, 16; 36:4f, 8, 10, 13-19, 26f, 32; 43:3, 6; 45:1f) – scribe and ally of Jeremiah, at whose dictation, he penned the Book of Jeremiah; appears to be the brother of Seraiah, both of whom were grandsons of Mahseiah
3. **Delaiah ben-Shemaiah** (36:12) – a royal official in Jehoiakim's court; protested the king's desecration of Jeremiah's scroll
4. **Elasah ben-Shaphan** (29:3) – son of Shaphan the scribe; messenger for Zedekiah and Jeremiah
5. **Elishama the scribe or secretary** (36:12, 20f) – possibly a prince; Jeremiah's scroll was placed in his room in the royal house for safekeeping; possibly the father of Ishmael who murdered Gedaliah (*cf.* 2 Ki. 25:25)
6. **Elnathan ben-Achbor** (26:22; 36:12, 25) – a court officer of Jehoiakim, who protested the king's desecration of Jeremiah's scroll; possibly Jehoiakim's father-in-law (*cf.* 2 Ki. 24:8)
7. **Gedaliah ben-Pashhur** (38:1) – court official of Zedekiah who wanted Jeremiah executed
8. **Gemariah ben-Hilkiah** (29:3) – son of Hilkiah the priest; a messenger of Zedekiah and Jeremiah
9. **Gemariah ben-Shaphan** (36:10ff, 25) – son of Shaphan the scribe; occupied a chamber in the temple during the reign of Jehoiakim; protested the king's desecration of Jeremiah's scroll
10. **Hanan ben-Igdaliah**, sons of (35:4) – pious court official during the reign of Jehoiakim, who occupied a chamber in the temple
11. **Hananiah ben-Azzur** (28:1, 5, 10-13, 15, 17; 36:12; 37:13) – a false prophet denounced by Jeremiah, who predicted his death in the 4th year of Zedekiah
12. **Irijah ben-Shelemiah** (37:13f) – a sentry who arrested Jeremiah for desertion
13. **Ishmael ben-Nethaniah** (40:8, 14ff; 41:1ff, 6-16, 18) – a captain and member of the royal family who murdered Gedaliah

14. **Jehoida the priest** (29:26) – a chief priest in the early part of Jeremiah's ministry who was replaced by Zephaniah ben-Maaseiah the priest
15. **Jehucal ben-Shelemiah or Jucal** (37:3; 38:1) – messenger of Zedekiah, sent to Jeremiah requesting prayers for the king; he advocated executing Jeremiah
16. **Jehudi ben-Nethaniah** (36:14, 21, 23) – a messenger of Jehoakim who carried and read Jeremiah's scroll to the king, who then destroyed it
17. **Jerahmeel** (36:26) – son of Jehoiakim the king, sent by his father to arrest Baruch and Jeremiah
18. **Jezeiah ben-Hoshaiah** (the Maacathite) (40:8; 42:1) – a captain who allied with Gedaliah and pursued Ishmael when he murdered Gedaliah; he rebelled against Jeremiah by going to Egypt
19. **Johanan ben-Kareah or Jonathan** (40:8, 13, 15f; 41:11-16; 42:1, 8; 43:2, 4f) – a captain who warned Gedaliah about Ishmael's murderous plot; he pursued and defeated Ishmael after Gedaliah's murder; he rebelled against Jeremiah in going to Egypt
20. **Jonathan the scribe** (37:15, 20; 38:26) – his house was used to imprison Jeremiah during the final siege of Jerusalem, when the prophet was charged with desertion
21. **Maaseiah ben-Shallum** (35:4) – keeper of the threshold who occupied a chamber in the temple during the reign of Jehoiakim
22. **Magor Missabib** (20:3) – “Terror on every side”, a label given by YHWH to Pashhur ben-Immer
23. **Malchiah or Malchijah** (38:6) – a son of Zedekiah who owned a cistern in the court of the guard into which Jeremiah was thrown
24. **Micaiah ben-Gemariah** (36:11, 13) – grandson of Shaphan the scribe; an official in the temple during the reign of Jehoiakim
25. **Pashhur ben-Immer** (20:1ff, 6) – a priest who imprisoned Jeremiah
26. **Pashhur ben Malchiah** (21:1; 38:1) – a messenger of Zedekiah who opposed Jeremiah
27. **Seraiah ben-Azriel** (36:26) – a court official of Jehoiakim who was ordered to seize Baruch and Jeremiah
28. **Seraiah ben-Neriah** (51:59, 61) – a quartermaster sent by Jeremiah to Zedekiah in captivity; appears to be Baruch's brother, both being grandsons of Mahseiah
29. **Seraiah ben-Tanhumeth** (40:8) – a captain who allied with and sought the protection of Gedaliah
30. **Seraiah the priest** (52:24) – a priest exiled by Nebuchadnezzar, then killed while in captivity
31. **Shaphan** (2 Ki. 22:3, 8, 10, 12, 14; // 2 Chr. 34:8, 15, 16, 18, 20) – a godly priest and supporter of Josiah; his sons and grandsons appear in Jeremiah
32. **Shelemiah ben-Abdeel** (36:26) – a court official of Jehoiakim who was ordered to seize Baruch and Jeremiah
33. **Shemaiah the Nehelamite** (29:24, 31, 32) – a false prophet among the exiles, of whom Jeremiah prophesies punishment

34. **Shephatiah ben-Mattan** (38:1) – a court official of Zedekiah who advocated executing Jeremiah
35. **Uriah ben-Shemaiah** (26:20f, 23) – a faithful prophet of God, contemporary with Jeremiah; killed for his message of repentance
36. **Zedekiah ben-Hananiah** (36:12) – a temple official summoned to hear the reading of Jeremiah's scroll
37. **Zedekiah ben-Maaseiah** (29:21f) – a false prophet in exile about whom God prophesied death
38. **Zephaniah ben-Maaseiah** (21:1; 29:25, 29; 37:3; 52:24) – a priest and messenger for both Zedekiah and Jeremiah; killed in exile after the fall of Jerusalem

E. *Others*

1. **Ahikam ben-Shaphan** (26:24) – son of Shaphan the scribe, father of Gedaliah the governor of Judah; and ally and protector of Jeremiah
2. **Azariah ben-Hoshaiah** (43:2) – an enemy of Jeremiah; favored asylum in Egypt
3. **Ebed-melech the Ethiopian** (38:7, 10f; 39:16) – ally of Jeremiah who intervened with King Zedekiah to extract Jeremiah from the cistern
4. **Ephai the Netophathite**, sons of (40:8) – military leaders who allied with Gedaliah; eventually murdered by Ishmael
5. **Hanamel ben-Shallum** (32:7ff, 12) – cousin of Jeremiah, to whom he sold a piece of land
6. **Jaazaniah ben Jeremiah** (35:3) – leader of the Rechabites

VIII. **The Content of Jeremiah**

A. *Text*

1. There is considerable variation between the standard (Masoretic) Hebrew text (abbreviated MT), and the text of the Septuagint (LXX).
2. Broadly: (Archer, 370)

Table 1	
MT	LXX
1:1 – 25:13	1:1 – 25:13
25:14 – 45:5	32:1 – 51:35
46:1 – 51:64	25:14 – 31:44

3. Specific comparison: (NA28, 861)

Table 2			
MT	LXX	MT	LXX
2:1-2a	—	33:14-26	—
7:1-2a	—	39:4-13	—
8:10b-12	—	44	51:1-30
10:6-8, 10	—	45	51:31-35
11:7, 8b	—	46:1, 26	—
11:8a	11:8	46:2-25, 27f	26:2-28

MT	LXX	MT	LXX
17:1-4	—	47	29
25:13a	25:13a	48	31
25:13b	32:13b	49:1-5	30:17-21
25:14	—	49:6	—
25:15-38	32:15-38	49:7-22	30:1-16
26 - 43	33 - 50	49:23-27	30:29-33
27:1, 7, 13, 17, 21	—	49:28-33	30:23-28
29:17-20	—	49:34a-39	25:14-19
30:10f, 15a	—	49:34b	25:20
30:15b	37:16	50-51	27-28
30:22	—	51:44b-49a	—
31:35-37	38:36f, 35	52:2f, 28ff	—

4. Summary of the differences:

- a. The order of the text is different (Table 1). The middle and last portions of the MT are reversed in the LXX. Also, within smaller units, the order of the material is different. For example: (Young, *Introduction*, 234)
 - 1) In the MT, the order of the prophecies to the nations (chapters 46-51) is: Egypt, Philistia/Phoenicia, Moab, Ammon, Edom, Damascus, Kedar/Hazor, Elam, and Babylon.
 - 2) In the LXX, the order (chapters 25-31) is: Elam, Egypt, Babylon, Philistia/Phoenicia, Edom, Ammon Kedar/Hazor, Damascus, and Moab.
 - 3) Young suggests, “Possibly Elam (thought by the translators to represent Persia?) was placed first since at that time Persia was the dominant world power. Also, it may be that Babylon was placed after Egypt since Egypt and Babylon appear elsewhere as the combination of powers hostile to God’s people.” (Young, *Introduction*, 234)
- b. The LXX is about 1/8 shorter than the MT, amounting to some 2700 words. The omissions include words, phrases, sentences, and, sometimes, entire passages (e.g., 33:14-26; 39:4-13; 51:44b-49a; 52:27b-30). Some of the differences appear to be scribal errors, and some scribal omissions may have been deliberate. There is no evidence that the LXX translators were attempting to rewrite Jeremiah. (Thompson, 117f)
- c. Manuscripts from the Dead Sea Scrolls have revealed evidence supporting both the MT and the LXX. (Thompson, 118ff; Lalleman, 27f)
- d. The origin of the different versions is open to debate, and there is simply no evidence pointing to a definitive solution.
- e. One possibility is that the basis of the LXX Jeremiah is simply a shorter text that was in circulation in Egypt between the mid-sixth century BC, when Jeremiah’s story was written, and the mid-third century BC, when the LXX was formed. See above under “Jeremiah as a Book” for more information.

B. *Themes*

1. Persistence

- a. The verb *shakam* [שָׁכַם] means “to start or rise early.” It is believed to be related to the Hebrew word for shoulder or back (*shekem*). It may have been related to the early morning activity of breaking camp, which would require the use of one’s shoulders and back. It then came to mean to shoulder a burden, then to persist in something. (BDB, 1014; TWOT, 924)
- b. It is translated with varying degrees of literalness.
 - 1) KJV – “rising early”
 - 2) NASB, NIV – “again and again”
 - 3) ESV – “persistently”
- c. In Jeremiah, it occurs at 7:13, 25; 11:7; 25:3f; 26:5; 29:19; 32:33; 35:14f; 44:4, and represents God persistently exhorting his people; God sending his prophets to exhort his people; and Jeremiah’s efforts to exhort the people.

2. Egypt

- a. The many references to Egypt are rooted in the geopolitical reality of Jeremiah’s era. Judah was in a tug-of-war between Egypt and Babylon after the collapse of Assyria. Jeremiah warned the leaders and citizens of Judah against allegiance with Egypt (*e.g.*, 2:18; 42:18f; 43:7; 44:12ff).
- b. References to Egypt take several forms:
 - 1) Evidence of God’s love for Israel in the original exodus (2:4-8; 31:2-6, 31f; 32:20ff).
 - 2) Evidence of Israel’s rebellion (2:4-8; 7:21-25; 11:1-13; 31:31-34; 32:21ff, 30; 34:12-22).
 - 3) Promise of a greater future exodus (16:14f; 23:7f; 31:1-6, 31-34; 32:36-44).
 - 4) Forbidden alliances with Egypt (2:18, 36; 24:8; 42:14-19; 43:2, 7, 11-13; 44:1, 18, 12-15, 24, 26-30; 46:2, 8, 11, 13f, 17, 29-25).

3. Covenant

- a. The discovery of the Book of the Law during Josiah’s reign in 622 BC (2 Ki. 22:3ff; 2 Chr. 34:8-21) was a turning point for the nation and for Jeremiah. He seems to refer to that moment in 15:16 – “Your words were found, and I ate them.” Ignorance of God’s covenant law was behind the apostasy of the nation.
- b. The Decalogue also seems to be the basis for the temple sermon (chapters 7 and 26). The rebukes against their social and religious sins are consistent with a failure to keep these commandments.
- c. There is also reference to a future fulfillment of the Davidic covenant (23:1-8; 30:1-9; 33:14-26). In the last of these references, the Davidic covenant is tied to the Abrahamic covenant.
- d. Israel was guilty of serial unfaithfulness to the original Sinai covenant (3:16; 11:2-5, 6ff, 9-13; 14:20f; 22:8f; 34:8-18; *cf.* 44:23).
- e. God would, therefore, inaugurate a new covenant in the future (31:31-34; 32:40; 33:19-26; 50:4f).

4. False Worship & False Righteousness

- a. There is a consistent rebuke by Jeremiah of false standards of righteousness. Throughout his sermons, he rebukes Judah for putting their trust in the wrong things.
- b. Examples include:
 - 1) Trust in the Ark of the Covenant (3:16);
 - 2) Trust in false prophecies of peace (6:14);
 - 3) Trust in vain sacrifices and gifts (6:20);
 - 4) Trust in their own worship; *e.g.* songs about the temple (7:20);
 - 5) Trust in the Law (8:8);
 - 6) Trust in wisdom and wealth (9:23f);
 - 7) Trust in circumcision (9:25f);
 - 8) Trust in past deliverances (16:14);
 - 9) Trust in alliances with Egypt (37:6-10, 19);
 - 10) Trust in false gods (44:15-19).

5. Turn & Return

- a. The Hebrew word *shuv* [שוב] occurs over 150x in Jeremiah in over 90 verses. Jeremiah uses this word much more than the other prophets, and the verb has a more concentrated use in Jeremiah than in any other OT book. The basic meaning is to turn back or return. (Thompson, 77f)
- b. Occurrences in Jeremiah: 2:24, 35; 3:1 (2x), 7 (2x), 10, 12, 14, 19, 22, 4:1 (2x), 8, 28; 5:3; 6:9; 8:4 (2x), 5 (2x), 6; 11:10; 12:15 (2x); 14:3; 15:7, 19 (3x); 16:15; 18:4, 8, 11, 20; 22:10, 11, 27 (2x); 23:3, 14, 20, 22; 24:6, 7; 25:5; 26:3; 27:16, 22; 28:3, 4, 6; 29:10, 14 (2x); 30:3 (2x), 10, 18, 24; 31:8, 16, 17, 18 (2x), 19, 21 (2x), 23; 32:37, 40, 44; 33:7, 11, 26; 34:11 (2x), 15, 16 (2x), 22; 35:15; 36:3, 7, 28; 37:7, 8, 20, 26; 40:5 (2x), 12; 41:14, 16; 42:10, 12; 43:5; 44:5, 14 (2x), 28; 46:16, 27; 48:47; 49:6, 39; 50:6, 9, 19.
- c. Usage: (Thompson, 76-81; Lalleman, 37-40)
 - 1) To change one's loyalty – *e.g.* Jer. 4:1.
 - 2) To return (Israel to God), either positively or negatively – *e.g.*, Jer. 3:7, 10, 12, 14, 22; 4:1.
 - 3) To turn back (from evil), to repent – *e.g.*, Jer. 5:3; 15:7; 23:14, 22.
 - 4) To turn back (from doing good, from the covenant, *etc.*), to apostatize – Jer. 8:4-6; 11:10; 34:16
 - 5) To bring back, restore (of God regarding Israel) – Jer. 12:15; 15:19; 16:15; 29:10, 14
 - 6) To turn back or relent (of God's judgment; *i.e.* that he will not turn from it) – Jer. 2:35; 4:8; 23:20
 - 7) To turn back (of God's commitment to his covenant; *i.e.* that he will not change it) – Jer. 32:40

6. Planting & Uprooting, Building & Tearing Down, Destroying & Overthrowing

- a. These metaphors are present in the record of Jeremiah's prophetic call (1:10).
- b. The negative verbs (uproot, tear down, destroy, and overthrow) indicate judgment; while the positive verbs (plant and build) indicate the hope of salvation.
- c. Judgment would fall on both Judah and the nations (12:14-17; 18:7-9). It would apply to walls and houses, cities and nations (4:26; 18:7; 33:4; 39:8; 52:14). YHWH would consciously destroy what he had built (45:4). Ultimately, it was the people of God who were being destroyed, not simply their homes (6:21; 15:7).
- d. But there would come a time when YHWH would restore his people by replanting them in the land and rebuilding their homes and their lives (24:6; 30:18; 31:4f, 28, 38; 32:41; 33:7). To that end, the exiles in Babylon are encouraged to build and plant (29:5). Since they had accepted God's judgment by Babylon, they represent the hope of Israel. Likewise, among the remnant in Jerusalem and Judah, their hope for rebuilding was to stay in the land and not go to Egypt (42:10).

7. Sickness & Healing

- a. Another prominent feature of Jeremiah is his use of medical terminology. He seems to use more of it than any other prophet, with the possible exception of Hosea. (Lalleman, 42-46)
- b. Sometimes it is used to describe the desperate plight of Judah (8:21f; 14:19). Their spiritual sickness is the result of their rebellion and sin (9:3).
- c. Sometimes it describes the plight of the nations who are in turmoil because of the coming judgment of YHWH (46:11; 51:8f).
- d. Sometimes it is Jeremiah who is "sick," not for his own sins, but because of his persecution, and his grief over the sins of Judah (15:18).
- e. Sometimes the false prophets are viewed as spiritual quacks who attempt to heal but are unable (6:13f; 8:10f).
- f. Nonetheless, if his people would repent, YHWH would bring healing and restoration (3:22; 30:12-17 [contrast v. 12f, 15 with v. 16f]; 33:1-9 [esp. v. 6]).

8. Seventy Years

- a. This refers to the duration of the Babylonian Exile. In Jeremiah the phrase occurs at 25:11, 12; 29:10. It is used in the same way at 2 Chr. 36:21; Dan. 9:2; Zech. 1:12; 7:5. The references in Daniel and 2 Chronicles are especially important in that they connect the prophecy of a 70-year captivity with Jeremiah. In other words, that appears to have been a distinctive of his message.
- b. Here are several ways to compute the 70-year period. (Lalleman, 202f; Craigie, 366; Thompson, 514; Harrison, *TOTC*, 126)
 - 1) From **612 to 539 BC** (73 years):
 - a) 612 BC was the fall of Nineveh to Babylon
 - b) 539 BC was the fall of Babylon to Persia

- 2) From **605 to 539 BC** (66 years):
 - a) 605 BC was the accession year of Nebuchadnezzar.
 - b) 539 BC was the fall of Babylon.
- 3) From **605 to 536 BC** (69 years):
 - a) 605 BC was Nebuchadnezzar's first invasion and first deportation.
 - b) 536 BC was the first return from exile under Zerubbabel.
- 4) From **586 to 516 BC** (69.5 years):
 - a) 586 BC was Nebuchadnezzar's destruction of the temple in Jerusalem (September).
 - b) 516 BC was Zerubbabel's completion of the reconstructed temple (February/March).
- c. It is also possible that the number was symbolic.
 - 1) It may have represented one lifetime (Psa. 90:10).
 - 2) It may have represented ten Sabbaths of the land (2 Chr. 36:21; cf. Lev. 25:1-22).

C. Structure

1. On a large scale, there are obvious groupings of material in Jeremiah's book. (Thompson, 27-32)
 - a. Chapters 1-25 is concerned with judgment against Judah and Jerusalem.
 - 1) There are verbal connections between 25:3-9 and 1:15-19.
 - 2) It appears that 14:1-15:4 deals with a drought.
 - 3) The section 21:11-23:8 is addressed to the royal house of Judah.
 - 4) Chapters 11-20 contain Jeremiah's "confessions."
 - 5) The "foe from the north" is addressed in 4:5-8, 11ff, 15ff; 5:10-17; 6:1-8; 8:16f.
 - 6) The content of 9:20f is a funeral dirge.
 - b. Chapters 26-29 are prose narratives from the life of Jeremiah.
 - 1) They date to different times, and emphasize the conflicts Jeremiah had with the nation's leaders.
 - 2) Chapter 26 records the reaction to Jeremiah's temple sermon in the days of Jehoiakim.
 - 3) Chapters 27-28 record an object lesson by Jeremiah using an ox-yoke during the days of Zedekiah.
 - 4) Chapter 29 records a letter of encouragement to the exiles already in Babylon during the days of Zedekiah.
 - c. Chapters 30-33 comprise the "Book of Consolation."
 - 1) It is approximately in the middle of the book.
 - 2) It offers a reprieve from the dominant theme of doom and destruction.

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- 3) Chapters 30-31 are mostly poetic and offer the promise of a new covenant.
 - 4) Chapters 32-33 are mostly prose and relate the story of Jeremiah's purchase of land in Anathoth.
- d. Chapters 34-45 are prose narratives from the life of Jeremiah.
- 1) They occur in several different time periods and further relate Jeremiah's conflicts with Judah's leaders.
 - 2) Chapter 34 prophesies the exile and death of Zedekiah in Babylon.
 - 3) Chapter 35 commends the obedience of the Rechabites in the days of Jehoiakim.
 - 4) Chapter 36 relates the creation, reading and burning of Jeremiah's scroll.
 - 5) Chapters 37-38 describe Jeremiah's imprisonment in the days of Zedekiah.
 - 6) Chapter 39 relates the fall of Jerusalem and Jeremiah's deliverance afterward.
 - 7) Chapters 40-41 relate Gedaliah's governorship and murder.
 - 8) Chapters 42-43 describe Jeremiah's warning to a group of refugees against going to Egypt for protection.
 - 9) Chapter 44 contains a prophecy by Jeremiah when he was in Egypt.
 - 10) Chapter 45 is an assurance from YHWH to Baruch.
- e. Chapters 46-51 are oracles against foreign nations.
- 1) This section is quite well defined.
 - 2) They are addressed to: Egypt, Philistia/Phoenicia, Moab, Ammon, Edom, Damascus, Kedar/Hazor, Elam, and Babylon.
2. Outline.
- a. The following outline is stolen (without embarrassment or apology) from David Dorsey's book, *The Literary Structure of the Old Testament* (Dorsey, 236-45). In my opinion, his analysis properly accounts for the content, symmetry, and themes that are present in Jeremiah's book.
 - b. All scholars acknowledge the complexity of Jeremiah's text. It is a challenging jumble of genres, out-of-sequence narratives, content, and themes. Of all the outlines I've seen, Dorsey's actually makes sense of all the data.
 - c. Overview (Note the chiasm):
 - 1) **A:** Oracles against Judah: Coming invasion & disaster from the north (1:1 – 12:17)
 - a) **B:** Judah's exile & suffering predicted (13:1 – 20:18)
 - 1] **C:** Dated messages of judgment (21:1 – 29:32)
 - a] **D (Center):** Messages of future hope (30.1 – 33.26)
 - 2] **C':** Dated messages of Judgment (34:1 – 35:19)
 - b) **B':** Judah's fall & exile (36.1 – 45.5)

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- 2) **A'**: Oracles against the nations: Coming invasions & disasters from the north (46:1 – 51:64)
 - 3) Appendix: Fall of Jerusalem (52:1-34)
 - d. Detailed analysis. Underlined words indicate themes that reappear symmetrically in other sections.
 - 1) **A: Oracles against Judah: Coming invasion & disaster from the north (1:1 – 12:17)**
 - a) Jeremiah appointed over the nations to declare God's judgments (1:10)
 - b) Messages to nations (10:11, 25; 12:14-17), including Egypt, Edom (9:25f)
 - c) Depictions of invasion: battle scenes, horses, trumpets, swords & bows, casualties, destruction of towns, exiles, etc.
 - d) Exhortations to weep & wail over Judah (4:8; 6:26; 9:20)
 - e) Theme: disaster coming from the north (1:13ff; 4:6; 6:1, 22; 10:22)
 - f) Matching sections: 6:22ff || 50:41ff; and 10:12-16 || 51:15-19
 - 2) **B: Judah's exile & suffering predicted (13:1 – 20:18)**
 - a) Jeremiah's complaints of persecution
 - b) Jeremiah beaten & imprisoned at Upper Benjamin Gate by Pashhur (20:1-18)
 - c) Jeremiah's complaints about his persecution; God will save him
 - d) Jeremiah's prayer that he be vindicated & avenged
 - e) Themes: sword, famine, plague (or variations)
 - 3) **C: Dated messages of judgment (21:1 – 29:32)**
 - a) Begins: message to Zedekiah during siege; city will fall to Babylon & be burned; Zedekiah will be captured (21:1-7)
 - b) Failure of Davidic kings to be just and to rescue oppressed (21:12; 22:3ff)
 - c) Symbolic-action message: cup of wine to nations (25.1-38)
 - 4) **D (Center): Messages of future hope (30:1 – 33:26)**
 - 5) **C': Dated messages of Judgment (34:1 – 35:19)**
 - a) Begins: message to Zedekiah during siege; city will fall to Babylon & be burned; Zedekiah will be captured (34:1-3)
 - b) Failure of Davidic kings to be just and to rescue oppressed (34:8-12)
 - c) Symbolic-action message: cups of wine to Rechabites (35:1-19)
 - 6) **B': Judah's fall & exile (36:1 – 45:5)**
 - a) Stories of Jeremiah's persecution
 - b) Jeremiah beaten & imprisoned at Benjamin Gate by Pashhur & others
-

- c) Jeremiah's persecution documented; saved from enemies repeatedly
 - d) Jeremiah vindicated (predictions come true) & avenged (Judah falls)
 - e) Themes: sword, famine, plague (or variations)
- 7) **A': Oracles against the nations: Coming invasions & disasters from the north (46:1 – 51:64)**
- a) Jeremiah declares God's judgments against the nations including Egypt & Edom
 - b) Messages to nations (10:11, 25; 12:14-17), including Egypt, Edom (9:25f)
 - c) Depictions of nations' invasion: battle scenes, horses, trumpets, swords & bows, casualties, destruction of towns, exiles, *etc.*
 - d) Exhortations to weep & wail over various nations' falls (48:17, 20; 49:3; 51:8)
 - e) Theme: disaster coming from the north (46:20, 24; 47:2; 50:3, 9, 41; 51:48)
 - f) Matching sections: 6:22ff || 50:41ff, and 10:12-16 || 51:15-19
- 8) **Appendix: Fall of Jerusalem (52:1-34)**
- e. Note: In his book, Dorsey examines each of these points in closer detail, and shows the structure, symmetry, and themes within each one.

Conclusion:

- I. Jeremiah once complained to YHWH about his plight (Jer. 12:1-4). In reply, YHWH said, "If you have run with footmen, and they have tired you out, then how can you compete with horses?" (12:5a)
- II. That last phrase captures the beauty of a life devoted to God. Jeremiah was in the muck and mire of a sinful nation, and allowed himself to get depressed about it. The Lord reminded him that he had something better for Jeremiah. He wanted Jeremiah to run with horses.
- III. Jeremiah did. But it took a passion for God, a fierce love for his word, and an intense love for his nation to be able to run with horses.
- IV. For us as preachers, we must rise to the same challenge.

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Appendix 1

Here are two arrangements of the text. On the left is a listing of synchronisms in the text of Jeremiah given in the order that they appear in the text. On the right is the same list given in chronological order.

Dates Arranged by Text		Text Arranged by Dates	
1:2	13th year of Josiah (628/27 BC)	3:6	641/40-609 BC (days of Josiah)
1:3	11th year of Zedekiah (586 BC)	36:2	641/40-609 BC (days of Josiah)
3:6	Days of Josiah (641/40-609 BC)	1:2	628/27 BC (13th year of Josiah)
25:1 (2x)	4th year of Jehoiakim; 1st year of Nebuchadnezzar (605 BC)	25:3	628/27 BC (13th year of Josiah, these 23 years)
25:3 (2x)	13th year of Josiah, these 23 years (628/27 BC)	35:1	609-598 BC (days of Jehoiakim)
26:1	Beginning of the reign of Jehoiakim (ca. 609 BC)	26:1	609 BC (beginning of the reign of Jehoiakim)
27:1	Beginning of the reign of Zedekiah; cf. 28:1 (597 BC)	25:1	605 BC (4th year of Jehoiakim; 1st year of Nebuchadnezzar)
28:1 (2x)	4th year, 5th month of Zedekiah (593 BC)	36:1	605 BC (4th year of Jehoiakim)
28:3	Within two years from the 4th year of Zedekiah (591 BC)	45:1	605 BC (4th year of Jehoiakim)
28:11	Within two years from the 4th year of Zedekiah (591 BC)	46:2	605 BC (4th year of Jehoiakim)
28:16	Hananiah would die in the 4th year of Zedekiah (593 BC)	36:9	604 BC (5th year of Jehoiakim, 9th month)
28:17	Hananiah died in the 4th year, 7th month of Zedekiah (593 BC)	36:22	604 BC (5th year of Jehoiakim, 9th month)
32:1 (2x)	10th year of Zedekiah; 18th year of Nebuchadnezzar (587 BC)	52:28	598 BC (7th year of Nebuchadnezzar)
35:1	Days of Jehoiakim (609-598 BC)	37:1	597-586 BC (Zedekiah's reign)
36:1	4th year of Jehoiakim (605 BC)	52:1	597-586 BC (Zedekiah's reign began at age 21, continued for 11 years)
36:2	Days of Josiah (641/40 – 609 BC)	27:1	597 BC (beginning of the reign of Zedekiah; cf. 28.1)
36:9	5th year of Jehoiakim, 9th month (604 BC)	49:34	597 BC (beginning of the reign of Zedekiah)
36:22	5th year of Jehoiakim, 9th month (604 BC)	28:16	593 BC (Hananiah would die in the 4th year of Zedekiah)

Dates Arranged by Text		Text Arranged by Dates	
37:1	Zedekiah's reign (597-586 BC)	28:1	593 BC (4th year, 5th month of Zedekiah)
39:1	9th year of Zedekiah, 10th month (588 BC)	51:59	593 BC (4th year of Zedekiah)
39:2	11th year of Zedekiah, 4th month, 9th day (586 BC)	28:17	593 BC (Hananiah died in the 4th year, 7th month of Zedekiah)
41:1	7th month; <i>cf.</i> 39.2 (October 586 BC)	28:3	591 BC (within two years from the 4th year of Zedekiah)
45:1	4th year of Jehoiakim (605 BC)	28:11	591 BC (within two years from the 4th year of Zedekiah)
46:2	4th year of Jehoiakim (605 BC)	39:1	588 BC (9th year of Zedekiah, 10th month)
49:34	Beginning of the reign of Zedekiah (ca 597 BC)	52:4	588 BC (9th year of Zedekiah, 10th month, 10th day)
51:59	4th year of Zedekiah (593 BC)	32:1 (2x)	587 BC (10th year of Zedekiah; 18th year of Nebuchadnezzar)
52:1	Zedekiah's began reign age 21, continued 11 years (597-586 BC)	52:29	587 BC (18th year of Nebuchadnezzar)
52:4	9th year of Zedekiah, 10th month, 10th day (588 BC)	1:3	586 BC (11th year of Zedekiah)
52:5	11th year of Zedekiah (586 BC)	52:5	586 BC (11th year of Zedekiah)
52:6	4th month, 9th day of Zedekiah's 11th year (586 BC)	39:2	586 BC (11th year of Zedekiah, 4th month, 9th day)
52:12	5th month, 10th day (of Zedekiah's 11th year); 19th year of Nebuchadnezzar (586 BC)	52:6	586 BC (4th month, 9th day of Zedekiah's 11th year)
52:28	7th year of Nebuchadnezzar (598 BC)	52:12	586 BC (5th month, 10th day (of Zedekiah's 11th year); 19th year of Nebuchadnezzar)
52:29	18th year of Nebuchadnezzar (587 BC)	41:1	586 BC (7th month; <i>cf.</i> 39.2)
52:30	23rd year of Nebuchadnezzar (582 BC)	52:30	582 BC (23rd year of Nebuchadnezzar)
52:31 (2x)	37th year of Jehoiachin's exile, 12th month, 25th day; 1st year of Evil-Merodach of Babylon (560 BC)	52:31	560 BC (37th year of Jehoiachin's exile, 12th month, 25th day; 1st year of Evil-Merodach of Babylon)

Appendix 2
Israelite Regnal Chronology

The dates below are based on the chronology proposed by Edwin R. Thiele, and modified by Leslie McFall. Gray rows indicate kings of Israel.

King	Kingdom	Text(s)	Total Years (per text)	Coregency	Kingship
Jeroboam	Israel	1 Ki. 14:20	22		931/30 – 910/09
Rehoboam	Judah	1 Ki. 14:21 2 Chr.: 12:13	17		931/30 - 913
Abijam	Judah	1 Ki. 15:1f 2 Chr. 13:1f	3		913 – 911/10
Asa	Judah	1 Ki. 15:9f 2 Chr. 16:13	41		911/10 – 870/69
Nadab	Israel	1 Ki. 15:25	2		910/09 – 909/08
Baasha	Israel	1 Ki. 15:27f, 33	24		909/08 – 886/85
Elah	Israel	1 Ki. 16:8	2		886/85 – 885/84
Zimri	Israel	1 Ki. 16:10, 15	7 days		885/84 – 885/84
Tibni	Israel	1 Ki. 16:15, 21ff	4	885/84 – 880	
Omri	Israel	1 Ki. 16:23	12	885/84 – 880	880 – 874/73
Ahab	Israel	1 Ki. 16:29	22		874/73 – 853
Jehoshaphat	Judah	1 Ki. 22:41f 2 Chr. 17:1; 20:31	25	873 – 870/69	870/69 – 848
Ahaziah	Israel	1 Ki. 22:51	2		853 – 852
Joram	Israel	2 Ki. 1:17; 3:1	12		852 – 841
Jehoram	Judah	2 Ki. 8:16f 2 Chr. 21:5, 20	8	854 – 848	848 – 841
Ahaziah	Judah	2 Ki. 8:25f; 9:29 2 Chr. 22:2	1	842 – 841	842-841
Jehu	Israel	2 Ki. 10:36	28		841 – 814/13
Athaliah	Judah	2 Ki. 11:1-3	6		841 – 835
Joash	Judah	2 Ki. 12:1 2 Chr. 24:1	40		835 – 796
Jehoahaz	Israel	2 Ki. 13:1	17		814/13 – 798/97

King	Kingdom	Text(s)	Total Years (per text)	Coregency	Kingship
Jehoash	Israel	2 Ki. 13:10	16	799 – 798/97	798/97 – 782/81
Amaziah	Judah	2 Ki. 14:1f 2 Chr. 25:1	29		796 – 767
Jeroboam II	Israel	2 Ki. 14:23	41	793 – 782/81	782/81 – 753
Azariah	Judah	2 Ki. 15:1f 2 Chr. 26:1ff	52	791 – 767	767 – 739
Zechariah	Israel	2 Ki. 15:8	6 months		753 – 752
Shallum	Israel	2 Ki. 15:13	1 month		752
Menahem	Israel	2 Ki. 15:17	10	752	752 – 742/41
Pekahiah	Israel	2 Ki. 15:23	2		742/41 – 740/39
Pekah	Israel	2 Ki. 15:27	27	752 – 740/39	740/39 – 732/31
Jotham	Judah	2 Ki. 15:32f 2 Chr. 27:1, 8	16	750 – 739 735 – 732/31	739 – 735
Ahaz	Judah	2 Ki. 16:1f 2 Chr. 28:1	16	735 – 732/31	732/31 – 715
Hoshea	Israel	2 Ki. 15:30; 17:1	9		732/31 – 723
Hezekiah	Judah	2 Ki. 18:1f 2 Chr. 29:1	29	729 – 715	715 – 687/86
Manasseh	Judah	2 Ki. 21:1 2 Chr. 33:1	55	697 – 687/86	687/86 – 643/42
Amon	Judah	2 Ki. 21:19 2 Chr. 33:21	2		643/42 – 641/40
Josiah	Judah	2 Ki. 22:1 2 Chr. 34:1	31		641/40 – 609
Jehoahaz	Judah	2 Ki. 23:31 2 Chr. 36:1f	3 months		609
Jehoiakim	Judah	2 Ki. 23:36 2 Chr. 36:5	11		609 – 598
Jehoiachin	Judah	2 Ki. 24:8	3 months	608 – 598	598 – 597
Zedekiah	Judah	2 Ki. 24:18 2 Chr. 36:11	11		597 – 586

Appendix 3

Jeremiah in the New Testament

This list includes direct quotations of Jeremiah, paraphrases, allusions and similarities of phrasing. It is combined from UBS2 (913-4) and NA28 (862-3). Direct quotations are italicized (per NA28). Some references may be questionable. Part I follows the order of the Hebrew text of Jeremiah. Part II follows the order of the NT books.

I – Jeremiah's Text

Jer.	NT	Jer.	NT
1:1f	Lk. 3:2	9:23	1 Cor. 1:26
1:5	Jn. 10:36; Gal. 1:15	9:24	<i>1 Cor. 1:31; 2 Cor. 10:17</i>
1:7	Acts 26:17	9:25	Rom. 2:25, 29
1:8	Acts 18:9f; 26:17	9:26	Acts 7:51
1:10	Rev. 10:11	10:6f	<i>Rev. 15:3f</i>
1:19	Acts 18:9; 26:17	10:10 (Theodotion)	Rev. 15:3
1:17	Lk. 12:35	10:14	Rom. 1:22
2:5	Acts 14:15; Rom. 1:21	10:22	Rev. 6:12
2:11	Rom. 1:23; Gal. 4:8	10:25	1 Th. 4:5; 2 Th. 1:8; Rev. 16:1
2:13	Jn. 4:10; Rev. 7:17; 21:6	11:5	Lk. 1:73
2:21	Jn. 15:1	11:14	1 Jn. 5:16
2:30	Lk. 6:23	11:15	Rev. 20:9
3:6-10	Mk. 8:38	11:19	Jn. 1:29; Rev. 5:6
3:16	1 Cor. 2:9	11:20	1 Th. 2:4; 1 Pet. 2:23; Rev. 2:23
3:17	Mt. 8:11; Rev. 22:2	12:3	<i>Jas 5:5</i>
3:19	1 Pet. 1:17	12:6	Mk. 3:21
4:3	Mk. 4:7; Lk. 8:7	12:7	Mt. 23:38; Lk. 13:35; Rev. 20:9
4:4	Mk. 10:5; Rom. 2:25, 29	12:11	Lk. 9:44
4:22	1 Cor. 14:20	12:12	Mk. 13:27
4:29	Rev. 6:15	12:15	Acts 15:16
5:14	Lk. 12:49; Rev. 11:5	12:17	Lk. 13:3
5:21	Mt. 13:13; <i>Mk. 8:18</i>	13:16	Jn. 9:4; 11:9; Rev. 14:7
5:24	Acts 14:17; Jas 5:7	13:24	Mt. 3:11
5:27	Acts 13:10	13:25	Rom. 1:25
5:31	Lk. 6:26	14:9	Jas. 2:7
6:10	Acts 7:51	14:11	1 Jn. 5:16
6:13	Mk. 13:22	14:12	Rev. 6:8
6:14	1 Th. 5:3	14:14	Mt. 7:22
6:15	Lk. 19:44	15:2	Rev. 13:10
6:16	<i>Mt. 11:29</i>	15:2f	Rev. 6:8
7:11	<i>Mt. 21:13; Mk. 11:17; Lk. 19:46</i>	15:7	Jas 1:1
7:14	Mt. 24:2; Mk. 13:2	15:9	Mt. 27:45
7:16	1 Jn. 5:16	15:15	Lk. 23:42
7:18 (LXX)	Acts 7:42	16:5ff	Mt. 8:22; Lk. 9:60
7:25	Mk. 12:5; Rev. 10:7	16:9	Rev. 18:23
7:25f	Mt. 21:34; 23:34; Lk. 11:49	16:12	Heb. 3:12
7:34	Rev. 18:23	16:14	Mk. 2:20
8:2	Acts 7:42	16:16	Mt. 4:19; Mk. 1:17; Lk. 5:10
8:3	Rev. 9:6	16:18	Rev. 18:6
8:8f	Jn. 5:38	16:19	Rev. 15:4
8:11	1 Th. 5:3	16:19f	Rom. 1:25
8:13	Mt 21:19; Mk. 11:13; Lk. 13:6	17:8	Lk. 8:6
9:10	Mk. 13:2; Rev. 18:2	17:10	Rom. 2:6; 1 Pet. 1:17; Rev. 2:23; 20:12f; 22:12
9:10f	Mt. 24:2	17:11	Lk. 12:20
9:15	Rev. 8:11	17:15	2 Pet. 3:4
9:19f	Lk. 23:28	17:21	Jn. 5:10

Jer.	NT	Jer.	NT
18:2f	Mt. 27:10	31:31-34	<i>Heb. 8:8-12</i>
18:6	Rom. 9:21	31:33	2 Cor. 3:3; <i>Heb. 10:16</i>
18:12	Heb. 3:12	31:33f	Jn. 6:45; Rom. 11:27; 1 Th. 4:9
19:6	Mk. 2:20	31:34	Mt. 26:28; Mk. 14:24; Acts 10:43; <i>Heb. 10:17</i> ; 1 Jn. 2:27
19:13	Acts 7:42	31:37	Rom. 11:2
20:2	Mt. 21:35; Mk. 12:3; Heb. 11:36	32:4	2 Jn. 12
20:9	Lk. 24:32; 1 Cor. 9:16	32:7ff	Mt. 27:9f
20:18	2 Th. 3:8	32:10f	Rev. 5:1
21:5	Rev. 2:16	32:38	2 Cor. 6:16
21:7	Lk. 21:24; Rev. 6:8	32:40	Lk. 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 13:20
21:8	Mt. 7:14	33:7f	Mk. 13:22
22:3	Mt. 23:23; Jas. 1:27	33:11	Mk. 13:22
22:5	Mt. 23:38	33:15f	Mt. 5:6
22:8	Rev. 11:8; 18:18	33:16	Mk. 13:22
22:24	<i>Rom. 14:11</i>	34:19	Acts 8:27
23:1f	Jn. 10:8	34:22	Rev. 17:16
23:5	Mk. 2:20; Lk. 1:78; Jn. 7:42; Heb. 7:14	36:24	Mt. 26:65; Mk. 14:63
23:5f	Mt. 5:6; 1 Cor. 1:30	37:15	Heb. 11:36
23:15	Rev. 8:11	38:6	Heb. 11:36
23:18	Rom. 11:34; 1 Cor. 2:16	38:15	Lk. 22:67
23:20	Heb. 1:2	42:5	Rev. 1:5
23:23	Acts 17:27	43:11	Rev. 13:10
23:29	Lk. 12:49	44:12	Acts 8:20
24:2-10	Lk. 13:6	46:10	Lk. 21:22
24:6	2 Cor. 10:8	49:2	Acts 8:20
24:7	1 Jn. 5:20	49:11	1 Tim. 5:5
25:4	Mt. 21:34; 23:34; Mk. 12:5; Rev. 10:7	49:12	Mt. 26:39
25:10	Rev. 18:22f	49:36	Rev. 7:1
25:15	Mt. 26:39; Mk. 14:36; Rev. 14:10; 15:7; 16:19; 17:2; 18:3	50:5	Heb. 13:20
25:29	Lk. 21:24, 35; 1 Pet. 4:17	50:6	Mt. 10:6
25:30	Rev. 10:3, 11; 14:18	50:8	Rev. 18:4
25:34	Jas 5:5	50:15	Rev. 18:6
26:6	Mt. 23:38	50:25	Rom. 9:22
26:11	Acts 6:13	50:29	Rev. 18:6
26:15	Mt. 27:25	50:34	Rev. 18:8
26:21ff	Mt. 2:13; 21:35; Mk. 12:5	50:38	Rev. 16:12
26:23	Heb. 11:37	50:39	Rev. 18:2
27:15	Mt. 7:22	51:6	Rev. 18:4
27:20	Mt. 1:11	51:7	Rev. 14:8; 17:2, 4; 18:3
29:7	1 Tim. 2:2	51:8	Rev. 14:8; 18:2
29:12ff	Mt. 7:7	51:9	Rev. 18:4f
29:13f	Acts 17:27	51:13	Rev. 17:1, 15
29:17	Mt. 21:19; Mk. 11:13	51:25	Rev. 8:8; 11:18; 19:2
30:23	Rev. 11:18	51:33	Rev. 14:15
31:1	Rev. 21:3	51:35	Mt. 27:25
31:9	2 Cor. 6:18	51:36	Rev. 16:12
31:15	<i>Mt. 2:18</i>	51:45	Rev. 18:4
31:16	Rev. 7:17; 21:4	51:48	Rev. 18:20
31:25	Mt. 11:28; Lk. 6:21	51:49	Rev. 18:24
31:31	Mt. 26:28; Mk. 14:24; Lk. 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 9:15	51:63f	Rev. 18:21

II – New Testament Texts

Matthew	Jeremiah	Luke	Jeremiah
1:11	27:20	1:73	11:5
2:13	26:21ff	1:78	23:5
2:18	31:15	3:2	1:1f
3:11	13:24	5:10	16:16
4:19	16:16	6:21	31:25
5:6	23:5f; 33:15f	6:23	2:30
7:7	29:12ff	6:26	5:31
7:14	21:8	8:6	17:8
7:22	14:14; 27:15	8:7	4:3
8:11	3:17	9:44	12:11
8:22	16:5ff	9:60	16:5ff
10:6	50:6	11:49	7:25f
11:28	31:25	12:20	17:11
11:29	6:16	12:35	1:17
13:13	5:21	12:49	5:14; 23:29
21:13	7:11	13:3	12:17
21:19	8:13; 29:17	13:6	8:13; 24:2-10
21:34	7:25f; 25:4	13:35	12:7
21:35	20:2; 26:21ff	19:44	6:15
23:23	22:3	19:46	7:11
23:34	7:25f; 25:4	21:22	46:10
23:38	12:7; 22:5; 26:6	21:24	21:7; 25:29
24:2	7:14; 9:10f	21:35	25:29
26:28	31:31, 34	22:20	31:31; 32:40
26:39	25:15; 49:12	22:67	38:15
26:65	36:24	23:28	9:19f
27:9f	32:7ff	23:42	15:15
27:10	18:2f	24:32	20:9
27:25	26:15; 51:35	John	Jeremiah
27:45	15:9	1:29	11:19
Mark	Jeremiah	4:10	2:13
1:17	16:16	5:10	17:21
2:20	16:14; 19:6; 23:5	5:38	8:8f
3:21	12:6	6:45	31:33f
4:7	4:3	7:42	23:5
8:18	5:21	9:4	13:16
8:38	3:6-10	10:8	23:1f
10:5	4:4	10:36	1:5
11:13	8:13; 29:17	11:9	13:16
11:17	7:11	15:1	2:21
12:3	20:2	Acts	Jeremiah
12:5	7:25; 25:4; 26:21ff	6:13	26:11
13:2	7:14; 9:10	7:42	7:18 (LXX); 8:2; 19:13
13:22	6:13; 33:7f, 11, 16	7:51	6:10; 9:26
13:27	12:12	8:20	44:12; 49:2
14:24	31:31, 34	8:27	34:19
14:36	25:15	10:43	31:34
14:63	36:24	13:10	5:27

Acts	Jeremiah	Hebrews	Jeremiah
14:15	2:5	1:2	23:20
14:17	5:24	3:12	16:12; 18:12
15:16	12:15	7:14	23:5
17:27	23:23; 29:13f	8:8-12	31:31-34
18:19f	1:8, 19	9:15	31:31
26:17	1:7f, 19	10:16	31:33
Romans	Jeremiah	10:17	31:34
1:21	2:5	11:36	20:2; 37:15; 38:6
1:22	10:14	11:37	26:23
1:23	2:11	13:20	32:40; 50:5
1:25	13:25; 16:19f	James	Jeremiah
2:6	17:10	1:1	15:7
2:25	4:4; 9:25	1:27	22:3
2:29	4:4; 9:25	2:7	14:9
9:21	18:6	5:5	12:3; 25:34
9:22	50:25	5:7	5:24
11:2	31:37	1 Peter	Jeremiah
11:27	31:33f	1:17	3:19; 17:10
11:34	23:18	2:23	11:20
14:11	22:24	4:17	25:29
1 Corinthians	Jeremiah	2 Peter	Jeremiah
2:9	3:16	3:4	17:15
1:26	9:23	1 John	Jeremiah
1:30	23:5f	2:27	31:34
1:31	9:24	5:16	7:16; 11:14; 14:11
2:16	23:18	5:20	24:7
9:16	20:9	2 John	Jeremiah
11:25	31:31; 32:40	12	32:4
14:20	4:22	Revelation	Jeremiah
2 Corinthians	Jeremiah	1:5	42:5
3:3	31:33	2:16	21:5
3:6	31:31; 32:40	2:23	11:20; 17:10
6:16	32:38	5:1	32:10f
6:18	31:9	5:6	11:19
10:8	24:6	6:8	14:12; 15:2f; 21:7
10:17	9:24	6:12	10:22
Galatians	Jeremiah	6:15	4:29
1:15	1:5	7:1	49:36
4:8	2:11	7:17	2:13; 31:16
1 Thess.	Jeremiah	8:8	51:25
2:4	11:20	8:11	9:15; 23:15
4:5	10:25	9:6	8:3
4:9	31:33f	10:3	25:30
5:3	6:14; 8:11	10:7	7:25; 25:4
2 Thess.	Jeremiah	10:11	1:10; 25:30
1:8	10:25	11:5	5:14
3:8	20:18	11:8	22:8
1 Timothy	Jeremiah	11:18	30:23; 51:25
2:2	29:7	13:10	15:2; 43:11
5:5	49:11	14:7	13:16

Revelation	Jeremiah
14:8	51:7f
14:10	25:15
14:15	51:33
14:18	25:30
15:3	10:10 (Theodotion)
15:3f	10:6f
15:4	16:19
15:7	25:15
16:1	10:25
16:12	50:38
16:19	25:15
17:1	51:13
17:2	25:15; 51:7
17:4	51:7
17:15	51:13
17:16	34:22
18:2	9:10; 50:39; 51:8
18:3	25:15; 51:7
18:4	50:8; 51:6, 45
18:4f	51:9
18:20	51:48
18:21	51:63f
18:22f	25:10
18:23	7:34; 16:9
18:24	51:49
19:2	51:25
20:9	11:15; 12:7
20:12f	17:10
21:3	31:1
21:4	31:16
21:6	2:13
22:2	3:17
22:12	17:10

Appendix 4
How To Spell Nebuchadnezzar

By Cloyce Sutton II

Bible students know Nebuchadnezzar as the Babylonian king who subjugated Judah, destroyed Jerusalem, and deported the Jewish population to Babylon. He is mentioned by name 90 times in the OT. His name appears numerous times in the historical portions of the OT, but most often in the major prophets.

His name appears in two forms in some English versions of the Bible. The most familiar form is Nebuchadnezzar, which is used consistently in the NAS and NIV. But the KJV and NRSV, for example, use a second form, Nebuchadrezzar. The Hebrew text uses both forms, but some English versions use one form to avoid confusion, while other versions use both forms. Both the Septuagint (LXX) and the Latin Vulgate use the “n” form.

The first form is used in 2 Ki. **24:1**, 10f; **25:1**, 8, 22; 1 Chr. **6:15**; 2 Chr. **36:6f.** 10, 13; Ezra **1:7**; **2:1**; **5:12**, 14; **6:5**; Neh. **7:6**; Est. **2:6**; Jer. **27:6**, 8, 20; **28:3**, 11, 14; **29:1**, 3; **34:1**; **39:5**; Dan. **1:1**, 18; **2:1**, 28, 46; **3:1**, 2 (2x), 3 (2x), 5, 7, 9, 13, 14, 16, 19, 24, 26, 28; **4:1**, 4, 18, 28, 31, 33f, 37; **5:2**, 11, 18.

The second form is found in Jer. **21:2**, 7; **22:25**; **24:1**; **25:1**, 9; **29:21**; **32:1**, 28; **35:11**; **37:1**; **39:1**, 11; **43:10**; **44:30**; **46:2**, 13, 26; **49:28**, 30; **50:17**; **51:34**; **52:4**, 12, 28ff; Ezek. **26:7**; **29:18f**; **30:10**.

Jeremiah uses both terms: Ten times he uses the “n” form; twenty-seven times, the “r” form. He uses both terms in chapters 29 (v. 1, 3, 21) and 39 (v. 1, 5, 11).

How did the variants arise? There are at least two possible answers. The first answer has to do with differences in languages. Nebuchadnezzar's name in Babylonian was nabu-kudurri-usur, meaning “O Nebo protect thy servant [or, son].” However, when translated into Aramaic (one of the languages of the OT), it would be nabu-kedina-usur. The meaning would be the same, but the spelling was somewhat different because of different alphabets. Both Aramaic and Babylonian are Semitic languages, and the change from “r” to “n” is not unusual.

The second answer is more speculative, but a lot more fun. According to Dutch scholar A. Van Selms, “Nebuchadnezzar (with ‘n’) is a nickname, because instead of ‘Nabu, protect the (eldest) son!’ (*kudurru*), it says ‘Nabu, protect the mule!’ (*kudannu*).” (Lalleman, 27) That would especially make sense if the previous explanation was also valid. That is, if the “n” form is primarily Aramaic, and in use outside of Babylon, it might have been used by foreigners as a derogatory form.

The Semitic languages are a group of languages used in the Near and Middle East in ancient times. Southern Semitic languages included Arabic and Ethiopic. Eastern Semitic included Babylonian, Assyrian, and Akkadian. Northern Semitic included Amorite and Aramaic (which was especially used North and East of Canaan in Syria and the upper Euphrates). Northwest and Western Semitic languages included Hebrew, Canaanite, Moabite, Phoenician, Ugaritic, and Eblaite. Hebrew and Aramaic are the languages of the OT. Semitic languages had similar or nearly identical alphabets and grammatical forms. Aramaic was the diplomatic language for the Assyrians and Persians, and thus was in use among Hebrews from the Assyrian period onward. Nebuchadnezzar's name was a topic of much conversation in the Near East in the late 6th century BC. Some probably wanted to retain the Babylonian origin, and some probably did not care.

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