

## Appendix 2C, VII

### JEREMIAH<sup>1</sup>

Scholars believe the long non-sequential book of *Jeremiah* to have been combined from originally separate scrolls. Its bulk consists of the “prophet” Jeremiah’s preachings and prophecies over roughly the last two decades preceding, and a time following Nebuchadnezzar’s ultimate conquest of Jerusalem c. 586 b.c./b.c.e. Most of the book’s hard data appear in chapters 1, 29-43 and 52.

Ramifications of Jeremiah’s political differences with both regal and temple rulers are detailed, as the prophet unstintingly maintained that the people’s best course of action was to submit peaceably to the hegemony of imperial Babylon. As an example, Jeremiah urged king Jehoiakim, “Listen not to [those]...saying, ‘Not you shall serve the king of Babylon.... [T]he nation that will bring its neck into the yoke of the king of Babylon and serve him, *Tet.* will leave it on its land...[to] till it and live in it.”<sup>2</sup>

*Jeremiah* especially opens a window on political differences within the priesthood, extending all the way to the exilic communities and their efforts to exert influence. *Jeremiah’s* shifting sequency over the reigns of (Eliakim)/Jehoiakim and (Mattaniah)/Zedekiah redounds in some uncertainties as to the order of events; those uncertainties are noted as they arise in the Narrative in part C of this appendix.

#### A. Comparative Age Timeline.

	<u>Suggested Year</u>	<u>Jeremiah Age</u>
Jeremiah born.	645 b.c.	
The command to preach initiated in Jeremiah “in the 13th year of Josiah,” and he continued his preaching during “the days of Jehoiakim...to the end of the 11th year of Zedekiah... [and] the exile of Jerusalem.” (1:1)	627	18 <sup>3</sup>
Jeremiah lamented for king Josiah. (2 <i>Chr.</i> 35:25)	609	
Between Josiah year 13 and the “fourth year of Jehoiakim”-- being “the first year of Nebuchadnezzar [over the region],” Jeremiah had been speaking “to that day, 23 years.” (25:1)	605/604	40/41
“Seventh Year” - Nebuchadnezzar exiled King Jehoiachin. <sup>4</sup> (52:28)	598/597	47/48

<sup>1</sup> Chapter and verse references are to *Jeremiah* unless otherwise noted. Refer to (a) in general, Appendix 2D, “Calendar Year Comparison Timeline, the basis also for the Comparative Age Timeline in part A above; and (b) Appendix 2C, IV following fn. 146 for parallel portions of narrative.

<sup>2</sup> 27:9-11.

<sup>3</sup> 18 is a generous estimated age, since 1:6 states Jeremiah was but “a boy” when the command to preach moved him. (Regardless, he seemingly can be placed squarely in the time period when, according to 1 *Esdras* 1:28, King Josias/Josiah confronted Egypt at Megiddo, “not regarding the words of *Jeremy.*”)

<sup>4</sup> “Seventh year” of what or who is not said, but reasonably may be taken as the end of the ensuing seven years of Jehoiakim’s tenure and 3-months (+ 10 days) of Jehoiachin’s. Per *Josephus*, Nebuchadnezzar made an “expedition” to and was admitted to

	<u>Suggested Year</u>	<u>Jeremiah Age</u>
“Year ninth” of Zedekiah (Nebuchadnezzar’s 16th year over the region); Nebuchadnezzar pitched siege against Jerusalem. (52:4-5)	589/588	56/57
“So came the city under attack until the 11 <sup>th</sup> year of King Zedekiah.” (52:6)		
“Then was breached the city” in the “18th year of Nebuchadnezzar.” (52:6-11)	586	59
832 persons were exiled from Jerusalem. (52:29)		
“Year 19” of Nebuchadnezzar, his captain, Nebuzaradan, sacked Jerusalem. (52:30)	584	60
“Year 23” of Nebuchadnezzar, Nebuzaradan exiled 745 persons. (52:30)	582	63
Jeremiah was released.		
After the assassination of Gedaliah, who had been appointed local governor by Nebuchadnezzar, Jeremiah accompanied a remnant group who took refuge in Egypt.	?	?
(It is not stated whether Jeremiah remained permanently in Egypt.)		
“Year 37” of the exile of Jehoiachin, Awil/Abel-Marduk/ Merodach recognized Judah’s royal house and raised Jehoiachin/[Jeconiah] to the court. (598/597 - 37 = )	561/560	
Jeremiah, if he lived still, would have been:		84/85

## B. References to “Jeremiah” by Name<sup>5</sup>

The only direct statement of the prophet Jeremiah's family is his claim to be "the son of Hilkiah, of the priests who in Anathoth," unless the later mention of *Jeremiah*, "father of Jaazaniah," is a self-reference.<sup>6</sup> Traditionally it has been concluded that the referenced "Hilkiah" was not the high priest Hilkiah who served in Josiah's 18th year.

Prophet Jeremiah is taken as a different person, also, than the *Jeremiah* named as father of Hamutal of Libnah, mother of southern kings, Jehoahaz/Shallum and Mattaniah/Zedekiah and wife of Josiah. Given Jehoahaz/Shallum's age of 23 when he began his reign, it appears that Jeremiah could not have been Hamutal's biological father, in that he still would have been a boy when Hamutal, herself, gave birth to Jehoahaz/Shallum.<sup>7</sup>

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Jerusalem by Jehoiakim based on the latter's reliance on covenants made by Nebuchadnezzar. However, "[W]hen he [Nebuchadnezzar] was come into the city he did not observe the covenants he had made, but he slew such as were in the flower of their age, and such as were of the greatest dignity, together with their king Jehoiakim, whom he commanded to be thrown before the walls, without any burial; and made his son Jehoiachin king of the country, and of the city: he also took the principal persons in dignity for captives, three thousand in number, and led them away to Babylon; among which was the prophet Ezekiel...." *AJ*, X.VI, 3. Ezekiel was contemporaneous with Jeremiah; he reports one of his "visions" as occurring in "the 25th year of our exile [c. (598/597 -25 =) 573/572 b.c.]...the 14th year [c. (586 - 14 =) 572 b.c.] after was struck the city." *Ezekiel*, 40:1.

<sup>5</sup> For uses not pertaining to this section, see Appendix 3B, II, Attachment 4, *Jeremiah*.

<sup>6</sup> *Jeremiah* 1:1; (35:3). A *Jaazaniah* was involved in Jeremiah's reclaiming of the Rechabites (see preceding fn. 10); and a *Jezeniah*, with governor Gedaliah before his assassination (see preceding fn. 22); for all uses, see Appendix 3B, I, *Jaazaniah/Jezeniah*, and the same appendix for *Anathoth*.

<sup>7</sup> *2 Kings* 23:31 and 24:18; Appendix 2C, IV, fn. 74, *Libnah*. *Jeremiah* does remark, at 22:11, "For thus says *Tet*. concerning

Within the parameters of the within period the texts additionally describe:

(1) (Habaziah/Habazinniah [only use] -*Jeremiah* - ) Jaazaniah, who is addressed in the narrative in part C, below;

(2) *Jeremiah*, father of Hamutal, a wife of king Josiah and mother of kings Jehoahaz/Shallum and Zedekiah/Mattaniah.

(a) The extant timeframe does not allow prophet Jeremiah to have been Hamutal's biological father [?]-given Jehoahaz/Shallum's age of 23 at the estimated time of his ascendance (609/608 b.c.), prophet Jeremiah would have been only 13 or 14 when Jehoahaz/Shallum was born (645 -609/608 = 36/37 - 23 = 13/14).

(b) The texts do not preclude a potential of Hamutal's acquisition as a "daughter" via a *levirate/redemption* relationship.<sup>8</sup>

### C. Narrative Summary of *Jeremiah* Events<sup>9</sup>

"In the days of Jehoiakim," Jeremiah 'reclaimed' the "Rechabites," who maintained that they long had obeyed their father, "the voice of Jonadab, the son of Rechab." The Rechabites had come to live at Jerusalem because of the invading armies of Chaldeans and Syrians. Jeremiah took (Habaziah- Jeremiah-) Jaazaniah, "and his brothers, and all his sons, and the whole house of the Rechabites...into the house of [*Tef.*], into the room of the sons of Hanan, the son of Igdaliah, a man of God, which near the room of the rulers, which above the room of Maaseiah the son of Shallum, the keeper of the threshold;" and Jeremiah assured the "house of the Rechabites" that "not shall be cut off a man to Jonadab, the son of Rechab."<sup>10</sup>

*Jeremiah* 35.

"In the beginning of the reign of Jehoiakim," Jeremiah preached words in the temple that caused "the priests...and all the people" to seize him, "...saying, 'Surely you shall die! Why have you prophesied [that,] "Like Shiloh shall be house this, and city this will be desolate without inhabitant?"' The "princes of Judah" came from the "King's house" and sat in the entrance of the New Gate, where unnamed priests argued that Jeremiah should be put to death. Then said the rulers, and all the people, to the [opposing] priests and prophets, 'Not for man this, a sentence of death, for in the name of [*Tef.*] our God has he spoken to us.'"

The opponent elders argued case law. Hadn't king Hezekiah and all Judah put Micah to death when he prophesied destruction? And--most recently: what of Urijah, son of Shemaiah of Kirjath-jearim, who prophesied in the same vein as Jeremiah? Didn't king Jehoiakim send a party led by (Achbor-) Elnathan<sup>11</sup> into Egypt, to bring the fleeing Urijah back, and strike him with the sword? "[T]he hand of (Shaphan-) Ahikam," however, was with

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*Shallum*, the son of Josiah the king of Judah, 'He will return there [to Judah] any more. But in the place where they have exiled him, there he will die...."

<sup>8</sup> As explored in the narrative and further in Appendix 3B, II, Attachment 2. ("Levirate Duty and Redemption," see Appendix 1C, sub-part VII.)

<sup>9</sup> *Jeremiah's* preaching/prophecy chapters are given at the end of the narrative.

<sup>10</sup> Appendix 3B.I, *Rechab.*

<sup>11</sup> Taken to be the "Elnathan" who was father of Jehoiachin's mother, Nehushta. A Lachish letter (Appendix 3B, I, *Lachish*) dated to the period states, "The commander of the host, Coniah son of *Elnathan*, hath come down in order to go into Egypt." (Other *Elnathans*, three among "chiefs/men of understanding," sent by the returning Ezra to "Iddo [Appendix 3B, II, Attachment 4], the chief man at Casiphia," for ministers. *Ezra* 8:16-17; Appendix 3A, V, "Repatriation and Reformation Source-Quoted Narratives," C, *Ezra*.)

Jeremiah, "that they should not give him unto death." [It is not said at the conclusion of this chapter whether it was then that Jeremiah was yoked, as is later detailed.] *Jeremiah 26.*

In Jehoiakim's fourth year, Jeremiah had Baruch<sup>12</sup> scribe a sermon for him. Jeremiah was "shut up; not...able to go to the house of [*Tet.*]." He instructed Baruch to read his scroll to the people at the temple and to all the people who came to the city "on the day of fasting." Baruch read it to the people at the entrance of the New Gate when a mass fast was held in Jerusalem, the following year.

(Shaphan-Gemariah-) Micaiah heard the reading. Afterwards, he went "down to house the kings into room the scribe's," where were sitting "all the rulers"--the scribe Elishama, (Shemaiah-) Delaiah, (Achbor) Elnathan, Gemariah, and (Hananiah-) Zedekiah, among others. The princes sent for Baruch to bring the book and advised him that he and Jeremiah should hide, since they "surely would...inform the King." King Jehoiakim, after (Cushi-Shelemiah-Nethaniah-) Jehudi had read only three or four leaves, cut the scroll with the scribe's knife, threw it into the fire-pan, and commanded the seizure of Jeremiah and Baruch, who meanwhile had gone into hiding.

Jeremiah instructed Baruch to rewrite the scroll, and "were added...words many."

*Jeremiah 36.*

*Jeremiah* does not relate the time and manner of Jehoiakim's death. (Of two reports, one states Nebuchadnezzar bound Jehoiakim in bronze fetters "to take him away to Babylon;" the other, that he was killed by Nebuchadnezzar and his body thrown outside the city walls.<sup>13</sup>)

Subsequent to his appointment, king Mattaniah/Zedekiah sent (Melchiah-) Pashur and (Maaseiah-) Zephaniah<sup>14</sup> to obtain Jeremiah's counsel in how to deal with Nebuchadnezzar's warring. Jeremiah responded with a horrible tale of potential destruction, and that the people should be told to submit to the Chaldeans (*i.e.* neo-Babylonians) for the sake of survival. Upon hearing Jeremiah's words, Pashur, the Chief Officer of the Temple (referred to also as a "son of Immer"<sup>15</sup>), struck Jeremiah and placed him in stocks in the upper Benjamin Gate. Pashur released Jeremiah the next day.

*Jeremiah 21; 20.*

Jeremiah relates how he preached substantively identical messages during the reigns of both Jehoiakim and Zedekiah: that the people willingly should "bring their necks to the yoke of Babylon," and that they should spread the same message to "the king of Edom...of Moab...of the sons of Ammon...Tyre [and] Sidon."

*Jeremiah 27.*

In the "year fourth of Zedekiah," Jeremiah (in stocks again; this time at the Temple) had a confrontation with Hananiah, son of "Azur, the Prophet of Gibeon."<sup>16</sup> (Jeremiah earlier had self-remarked, "Thus says [*Tet.*] about the men of Anathoth, who seek your life, saying, 'Do not

<sup>12</sup> (Shallum-Maasiah-Neariah-) *Baruch*, per *Jeremiah*; (Chelcias-Asadias-Sedecias-Maasias-Nerias-) *Baruch* per *Baruch* 1:1.

<sup>13</sup> *2 Chronicles* 36:6; *AJ X.VI.3.* (*Daniel* 1:2 simply states Eliakim/Jehoiakim was given into Nebuchadnezzar's hand during a siege.)

<sup>14</sup> For these and other mentioned names, see Appendix 3B, I.

<sup>15</sup> *Immer*, one of David's original priesthood divisions, sons of whom returned with Zerubbabel but were found to have foreign wives; Appendix 3B, II, A (1) and Appendix 3B, II, Detail A.

<sup>16</sup> Regarding possible alternate version and meaning, *captive*, refer to Appendix 3B, I, *Assir*.

prophesy in the name of [Tet.]...for I will bring evil on the men of Anathoth."<sup>17</sup>) Hananiah predicted that the yoke of the king of Babylon soon would be broken, and that within two years all that Nebuchadnezzar had taken--Jeconiah[Jehoiachin], all the exiles, and the precious vessels--would be restored. Jeremiah's (paraphrased) response was, 'May it be so. But the prophet who speaks peace is proven to be a prophet when peace comes.' "Then took Hananiah *the prophet* the yoke from neck Jeremiah's *the prophet* and broke it. And said Hananiah, 'Thus says [Tet.], "Even so will I break the yoke of Nebuchadnezzar...within two years."' "

Jeremiah "went his way," but he accused Hananiah of not being a true prophet and of making the people "trust in a lie." Jeremiah then predicted that Hananiah would die within the year. Hananiah did die, some two months later, "in year that, in the month seventh." The nature of his death is not given. *Jeremiah 28.*

"[A]fter had departed [into exile] Jeconiah[Jehoiachin] the king, and the queen mother, and the eunuchs and the leaders of Judah and Jerusalem, and the craftsmen, and the smiths, [and Mattaniah/Zedekiah had been installed in place of Jehoiachin/Nehushta]," Jeremiah sent a letter to the exiles, encouraging them to build houses, seek peace and multiply in Babylon. The letter was carried "by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, *whom sent Zedekiah king of Judah to Nebuchadnezzar.*" (The text is unclear as to whether the italicized phrase modifies Shaphan and Gemariah or Hilkiah, and does not state why Elasah and Gemariah were sent to Babylon and if Jeremiah's letter was conveyed in secret.<sup>18</sup>)

The words of Jeremiah sent to the exiles declaimed lies told to them by (Koliah-) Ahab and (Maaseiah-) Zedekiah, "whom roasted them the king of Babylon in the fire." Jeremiah also told the exiles to ask "Shemaiah the Nehelemite" concerning letters he sent to "all the people who in Jerusalem and to Zephaniah the son of Maaseiah the priest and to all the priests, saying, '[Tet.] has made you priest instead of Jehoiada the priest, to be officers in the house...over every madman who prophesies; that you put him into the stocks and into the collar. Now therefore why not have you reproved Jeremiah the Anathothite, who prophesies to you? For he sent to Babylon saying, "long it. Build houses and dwell, and plant, etc.'" Zephaniah had read to Jeremiah the letter of Shemaiah, and Jeremiah responded, "Send to all the exiles,.. 'Because prophesied to you Shemaiah, and I not did sent him, and he caused you to trust in a lie,'" he would be punished, "and his seed; not shall be to him a man living in the midst of people this..." *Jeremiah 29:1ff.*

At about this point, the "army Pharaoh's had come out of Egypt. And when heard the Chaldaeans who besieged Jerusalem news of them, they departed from Jerusalem." Zedekiah sent (Shelemiah -) Jehucal and (Maaseiah "the priest" -) Zephaniah, the son of Maaseiah "the priest" to pray; and "Jeremiah came in and went out among the people, for not they had put him in a house of prison." He prophesied that the relief was only temporary; that Nebuchadnezzar's force would return and wreak even worse deeds on the city. Jeremiah sent a warning to the king, repeating that, although the Chaldaean army had retreated, eventually it would return in full force. *Jeremiah 37:1-10.*

<sup>17</sup> *Jeremiah* 11:21 and :23. (One of two scriptural references to skin color occurs at *Jeremiah* 13:23 ["Can change, the Ethiopian, his skin?"]; the other is in *Ezekiel*.)

<sup>18</sup> *Hilkiah*, who subsequently is not mentioned again, is involved in questions as to high priest lineage-- refer to Appendix 3B, II, Attachment 2, "Charted Exploration, etc."

"[W]hen left the army of Chaldaeans from Jerusalem, because of army Pharaoh's," Jeremiah went out of Jerusalem a short distance to Benjamin land, "to receive a portion from in the midst of the people." At the Benjamin Gate, Jeremiah was accosted by (Hananiah-Shelemiah-) Irijah, who accused Jeremiah of "falling" to the Chaldaeans. Irijah took Jeremiah to the princes, who "struck" him and placed him in the room of Johnathan, the scribe, which had been made into a "house of prison." "[E]ntered Jeremiah into the house of the pit and into the cells, then remained there Jeremiah many days." *Jeremiah 37:11-16.*

King Zedekiah sent for Jeremiah and asked secretly if there was any word from [Tet.]. Jeremiah responded yes--that Zedekiah was to be given into the hand of the king of Babylon. Jeremiah then pleaded his case, not to be returned to the prison room lest he die there, after which Zedekiah commanded that Jeremiah instead be committed "into the court of the guard-house" and given a piece of bread daily from the baker's street, "until was gone all the bread of the city." *Jeremiah 37:21ff.*

In Zedekiah's "year tenth," Jeremiah still was restricted in the guard-house court. Hanameel, "the son of Shallum your[/Jeremiah's] uncle," came to Jeremiah with the offer to buy for himself Hanameel's "field which in Anathoth," because the "right of possession and...the right to redemption" was "to Jeremiah." Jeremiah weighed 17 silver shekels for Hanameel, wrote a book of purchase, sealed it, and "called witnesses.... So I took the document of purchase which was sealed, of the command and the statutes and the open copy. And I gave the document of purchase to Baruch before the eyes of Hanameel, uncle's my [sic.], and before the eyes of the witnesses who wrote in the document the purchase, before the eyes of all the Jews who sat in the court of the guard."<sup>19</sup> *Jeremiah 32:1-12.*

(Malchiah-) Pashur, (Shelemiah-) Jucal, (Pashur-) Gedaliah, and (Mattan-) Shephatiah were inflamed by Jeremiah's preachings;<sup>20</sup> they pressed for Jeremiah to be killed. King Zedekiah's response was, "Behold, he in your hand. For not the king is able to do against you [any]thing." They then let Jeremiah down with ropes into "the pit of Malchiah the son of the king, which in the court of the guard-house," and Jeremiah "sank into the mud." Ebed-melech, an Ethiopian in charge of the royal household and obvious supporter of Jeremiah, made a plea to king Zedekiah. Zedekiah ordered Jeremiah be rescued and authorized his servant to take 30 men to lift Jeremiah out. Ebed-melech used "worn-out clothes and rags" from under the king's treasury to make ropes. Jeremiah was lifted out, and he "dwelt in the court of the guard-house." *Jeremiah 38:1-12.*

The King then had Jeremiah brought to him at the third entrance of the temple for a secret meeting. Zedekiah promised not to divulge anything Jeremiah might say or return him to his enemies, so long as Jeremiah did not reveal the meeting. Jeremiah told Zedekiah that, if he would go out to the princes of the King of Babylon, [paraphrased] 'your soul shall live and the city not be burned. Don't think the Chaldaeans have left for good, and Pharaoh's army's not going to help you. When Nebuchadnezzar is through with him he'll come after you and our city.' Jeremiah warned the King, too, of what would happen to his wives and children; but Zedekiah was equally afraid of enemies in his own ranks. He told Jeremiah that should "hear

<sup>19</sup> This is the only use of *Hanameel*. (See Hanameel, 568.) It is not said whether personal property may have been attached; questions remain as to the relationship founding Jeremiah's right of redemption and whether the settlement also involved levirate marriage (answers hinge on the identity of "Azzur/Azur the Prophet" and potential family ties of Hananiah, Hilkiyah and Hanameel--refer to Appendix 3B, II, Attachment 2).

<sup>20</sup> Jeremiah had made a devastating prophesy to Pashur and Zephaniah, who had been sent to him by King Zedekiah asking for prayers.

the rulers that I have talked with you, and they come to you...[and ask what was said, say that]...’I was presenting my plea before the king, that not he would return me to house Jonathan’s to die there.” The rulers did question Jeremiah and he did so reply. So both kept their silence; and Jeremiah stayed in the court of the guard until Jerusalem’s capture.

*Jeremiah 38:14-28.*

“In the eleventh year of Zedekiah...was breached the city. ...[I]n came all of the rulers of the king of Babylon and sat in gate the middle: Nergal-sharezer, Samgar-nebo, Sarsechim chief of the eunuchs, Nergal-sharezer, Rab-mag and all the rest....And it was, when saw them Zedekiah...and all men of the war, they fled...by night from the city.” King Zedekiah, who went “the way of the Arabah,” was captured there and taken to Nebuchadnezzar at “Riblah in the land of Hamath, where he spoke on him judgment.” Nebuchadnezzar killed Zedekiah’s sons at Riblah “before his eyes” and killed also “all the rulers of Judah.” Zedekiah he blinded and bound in bronze fetters to carry him to Babylon. The Chaldeans burned houses of the king and the people, “and the walls of Jerusalem broke down.” “[T]he rest of the people who remained in the city, and those who fell away, who fell to him, and the rest of the people who remained, deported Nebuzaradan the captain of the guard [to] Babylon. But the people poor, who was not to them a thing, left Nebuzaradan...in the land of Judah, and gave to them vineyards and fields.”

*Jeremiah 39:2-10.*

Nebuchadnezzar ordered Nebuzaradan to take Jeremiah, not harm him and to do “as he [Jeremiah] shall say.” Jeremiah was taken out of the guard-house, “and they gave him to Gedaliah the son of Ahikam, the son of Shaphan, to take him to the house. So he lived among the people.” But Jeremiah, before being turned over to Gedaliah, first had been taken in chains to Riblah with the other exiles; it was there that the captain of Nebuchadnezzar’s guard freed him and gave the choice of either living in Babylon or to go back, “to Gedaliah...whom has appointed the king of Babylon over the cities of Judah. ...Or to all right in your eyes to go, go. So gave to him captain of the guard ration and a reward, and sent him away. Then went Jeremiah to Gedaliah the son of Ahikam of Mizpah, and lived with him among the people who were left in the land.”

*Jeremiah 39:2; 11-14 40:1-6.*

“When the rulers of the armies in the field...and their men” heard of Gedaliah’s appointment--and that there was “appointed with him men, and women [“among whom were the daughters of King Zedekiah, whom Nebuzaradan...had left with Gedaliah”<sup>21</sup>], and children and of the poor...[those] not exiled”--they joined Gedaliah at Mizpah. Among those who joined Gedaliah were “Ishmael, the son of Nethaniah, and Johanan, and Jonathan the sons of Kareah, and Seriaiah the son of Tanhumeth, and the sons of Ephai of Netopha, and Jezaniah the son of the Maachathite.”<sup>22</sup> Gedaliah exhorted them and their troops not to fear but to “serve the Chaldeans. Live in the land and serve the king of Babylon, and it will be well with you....” Gedaliah would remain at Mizpah “to serve before the Chaldeans” and urged the rest to go “and live in your cities that you have seized. Also when all the Jews that in Moab and the sons of Ammon and in Edom; and who in all the lands heard that had left [Nebuchadnezzar] a remnant of Judah, and that he had appointed over them Gedaliah...even returned all the Jews/[Judahaeans?] out of all places where they there had been driven...and gathered wine and the harvest abundance.”

*Jeremiah 40:7-12.*

“*Johanan* the son of Kareah and all the captains of the army that in the field” told

<sup>21</sup> *AJ*, X.IX.4.

<sup>22</sup> Refer to Appendix 2C, IV, fn. 156, for these names, and also to Appendix 3A, VI, Attachment 3, *Caria*.

Gedaliah, “Certainly you know that Baalis the king of the sons of Ammon has sent Ishmael...to strike your soul.’ But not did believe them Gedaliah....” Johanan spoke secretly to Gedaliah, then, in Mizpah, and asked, “Let me go please, and I will strike Ishmael...and a man not shall know. Why [let him] strike your soul and should all be scattered the Jews who are gathered to you, and perish the remnant of Judah?” But Gedaliah claimed that Johanan was mistaken about Ishmael, and forbade him to take action. *Jeremiah 40:13-16.*

“[I]n the month seventh [the year is not designated], came Ishmael the son of Nethaniah the son of Elishama of the seed royal, and of the rulers of the king, and ten men with him,” to dine with Gedaliah at Mizpah. “Then arose Ishmael...and ten the men...and struck Gedaliah...with the sword.” Ishmael struck also “all the Jews who were with him...and the Chaldeans who were found there, of men the war.” “[O]n the second day after he had killed Gedaliah,” before word of the deed had spread, 80 priestly men with offerings arrived at Mizpah from Shechem, Shiloh and Samaria. “Went forth Ishmael...to meet them, as he walked weeping;” but after accompanying them to “middle of the city, killed them Ishmael”--all but 10, who proffered grain, wheat and barley. “Then took captive Ishmael all the rest of the people who in Mizpah, daughters the king’s [Zedekiah’s], and all...whom had committed Nebuzar-adan [to] Gedaliah....Ishmael took captive...and went to go over to the sons of Ammon.” *Jeremiah 41:1-10.*

(Kareah -) Johanan and all the captains of the army who were with him “took all the men and went to fight with Ishmael...and found him by the waters great in Gibeon.” On their arrival, Ishmael’s captives went over to Johanan; Ishmael and eight of his men escaped “and went over to the sons of Ammon. Johanan took all of the “remnant of the people whom he had recovered...and the women, and the children, and the eunuchs...and they left and lived in the inn of Chimham, which is by Bethlehem, to go to enter Egypt.... For they were afraid of [the Chaldaeans] because had struck Ishmael...Gedaliah...whom the king of Babylon had appointed [as governor by] in the land.” *Jeremiah 41:11-18.*

Johanan, Jezaniah and all the people “from the least even to the greatest” beseeched Jeremiah for guidance. Jeremiah responded that he first would pray. Ten days later Jeremiah called Johanan, the captains, the army and all the prople, and returned the answer that they should not fear Babylon’s king, and that they would be safe and prosperous if they remained on the land. If, however, they chose to sojourn in Egypt, they would suffer by the sword and famine, and die there. *Jeremiah 42.*

(Hoshaiah -) Azariah,<sup>23</sup> Johanan, and all the “proud” men disagreed, saying to Jeremiah, “You falsely speak.... Baruch the son of Neriah is inciting you against us, to deliver us into the hand of the Chaldeans to put to death us and to exile us to Babylon.” So Johanan and all the captains took “all the remnant of Judah who had returned from all the nations where they had been driven to in the land of Judah--men, and women, and children, and daughters the king’s, and every person that had left Nebuzar-adan...with Gedaliah...and Jeremiah the prophet *and Baruch*.<sup>24</sup> And they came into the land of Egypt....to Tahpanhes.” At *Tahpanhes*,<sup>25</sup> Jeremiah prophesied that Nebuchadnezzar would strike and conquer Egypt, with associated devastation and captivities. *Jeremiah 43.*

<sup>23</sup> Appendix 3B, I, *Azariah*.

<sup>24</sup> It is not said whether (and, if so, at what times) Baruch remained in company with Jeremiah.

<sup>25</sup> “A city in Egypt regularly mentioned with other cities of northern (Lower) Egypt, such as Noph (Memphis), On (Heliopolis), and Pibeseth (Bubastis).” *Aid*, p. 1572.



Jeremiah continued to speak out while in Egypt. The text relates his preachings “to the Jews who were living in the land of Egypt”--at Migdel, Tahpanhes, Noph, from the land of Pathros--at one assembly to “all the men who knew that had burned incense their wives to gods other, and all the women who stood by.” The assembly answered, “[T]he word which you have spoken...we will not listen to.... But certainly we will do every thing that goes out of our mouth, to burn incense to the queen of heaven, and to pour out to her drink offerings, as we have done, we and our fathers, our kings, and our princes in the cities of Judah, and in the streets of Jerusalem; and we had plenty of bread, and were well, and evil not did see. And from then we stopped burning incense to the queen of heaven, [etc.] we have lacked all, and by the sword, and by the famine, have been devoured.” Jeremiah prophesied that Pharaoh-<sup>26</sup> *Hophra* of Egypt would be given over into the hands of his enemies, as had Zedekiah into Nebuchadnezzar’s. *Jeremiah 44.*

It is not known how long Jeremiah remained in Egypt or if he died there. Nor are told the futures of the [Mattaniah/]Zedekiah daughters and of other potentially undesigned women of the Judaeen royal harem.<sup>27</sup>

**D. Additional Chapters of Jeremiah.**

<u>Chapter(s)</u>	<u>Contents</u>
1 - 19; 22; 30-31	Preachings and prophecies-- Chapter 11 contains words against <i>Anathoth</i> ; <sup>28</sup> Chapter 22 mentions king Jehoahaz/Shallum.
45	Preachings “that spoke Jeremiah the prophet by Baruch... written in a book...in the year fourth of Jehoiakim.”
46	Preachings of Jeremiah when the army of Egypt’s Pharaoh- necho was struck by the king of Babylon at Carchemish in the fourth year of Jehoiakim.
47	Preachings of Jeremiah “against the Philistines, before Pharaoh struck Gaza.”
48	Dire prophesies and judgments against Moab and all its cities.
49:1-33.	To the “sons of Ammon.”
49:34ff.	“Against Elam,” “in the beginning of the reign of Zedekiah.”
50	Against Babylon and the land of the Chaldeans.
51:1-58	Predicts Babylon’s fall and dire attendant circumstances. (“[T]here has been aroused the spirit of the kings of the Medes....”)
51:59ff.	Appears to say that all of the foregoing chapter 51 contained the word commanded by Jeremiah to (Maasaiah-Neriah-) Seraiah, “when he went with Zedekiah king of Judah [to] Babylon in year the fourth of his reign. And Seraiah quarter- master.”
52	Identically parallel to <i>2 Kings</i> 24:18 - 25:21 and <i>Kings</i> 25:27-30 with these exceptions: The king of Babylon put Zedekiah “in a house of prison” “till

<sup>26</sup> *Ouaphre*. “Apries of Herodotus has been understood by scholars to be Hophra.” *Aid*, p. 788.

<sup>27</sup> Just so, daughters possibly accompanying Nehushta and Jehoiachin, to Babylon.

<sup>28</sup> See at fn. 7.

*the day of his death.”*

Nebuzar-adan sacked Jerusalem on the “*tenth*” (vs. “*seventh*”) day of the fifth month of the 19th year, with some added detail on the items confiscated.

In addition to head/chief priest Seraiah and second priest Zephaniah, Nebuzar-adan took “*seven*” men (instead of “*five*”), “of them who saw the king’s face.”