LIFE OF JEREMIAH—HANDOUT #12

Jeremiah 15 What was the ultimate cause of the destruction of Jerusalem? 2 Kgs 23:26; 24:3-4 What did Manasseh do? 4. (2 Kgs 21:9) Career: 2 Kgs 21:1-18; 2 Chron 33:1-20 Assyrian kings: Sennacherib (704-681 BC); Esarhaddon (681-669 BC); Ashurbanipal II (668-631 BC) ANET¹, 291 (Esarhaddon); ANET, 294 (Ashurbanipal) ?2Chron 33:12-13, 16 v. 1—"send them away" = _____ Why Moses? (Ex 33:21; Ps 106:23) Why Samuel? (1 Sam 7; 12) Retrospective redemptive-historical narrative Moses → Samuel \rightarrow Manasseh \rightarrow Prospective redemptive-historical narrative reversal Reverse → Reverse → Reverse → Eschatological redemptive-historical narrative reversal of the reversal

 $\begin{array}{c} \text{New} \rightarrow \\ \text{New} \rightarrow \\ \text{New} \rightarrow \end{array}$

¹ J. B. Pritchard, Ancient Near Eastern Texts Relating to the Old Testament (ANET).

vv. 2-3—pattern of	
v. 5—three ? God himself as Prophet mirrors God in	
God himself as	
Prophet mirrors God in	
v. 7—scatter and disperse	
v. 8—not	
?Date	
v. 9—"seven"	
1 Sam 2:5	
Ruth 4:15	
Ex 2:16	
v. 10—reverse motif. Not	but
v. 13—NB 20:5 (Pashur)	
v. 14—"land" = ?	
v. 15—identification mirror:	
v. 16—cf. Ezk 3:1-3	
v. 17—inversion:	
v. 18—"fountain of living waters" (2:13) r	10W
v. 19—God tells Jeremiah to	
cf. 2 Chron 36:12, 21-22	
vv. 20-21—save, deliver, redeem =	language
Jeremiah's Complaint (10)	
10a—birth woe	\rightarrow 1:5
man of contention	\rightarrow 1:19
	1:8
God's Reply (11-14)	
12—iron and bronze	\rightarrow 1:18
Jeremiah's Lament (15-18)	
16—ate words	→ 1:9
C 12 P 1 (10.21)	
God's Reply (19-21)	1 10
20—fortified bronze	→ 1:18
fight against you	$\rightarrow 1:19$
I am with you	\rightarrow 1:8, 19