

TH
W174

JEREMIAH'S SIGNIFICANCE AS A TEACHER

A THESIS

By

Donald James Walton

A.B., Morningside College, 1917

Th.B., Princeton Theological Seminary, 1922

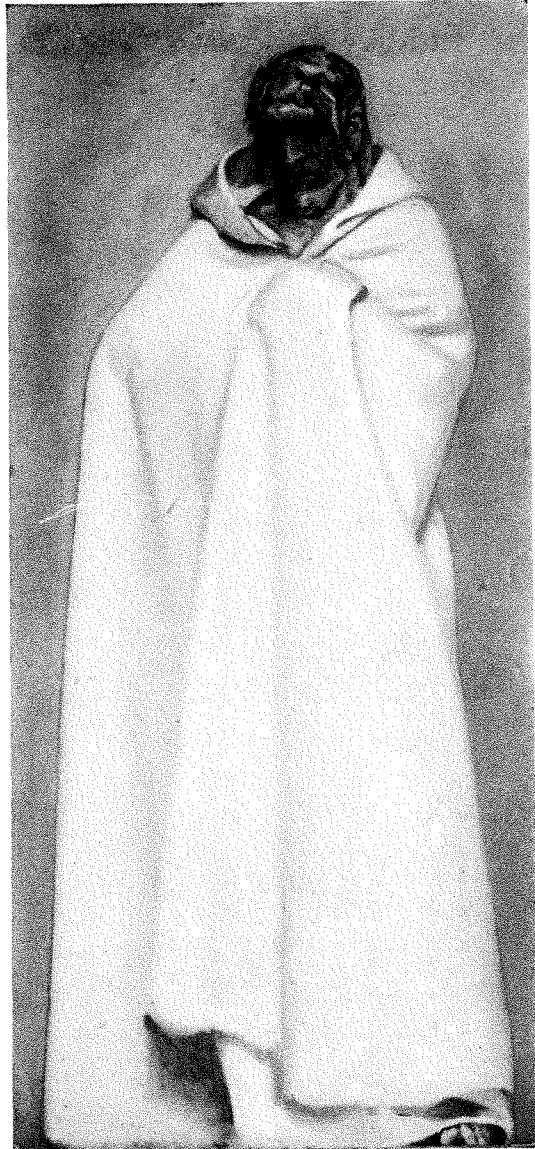
S.T.M., The Biblical Seminary in New York, 1930.

Submitted in partial fulfillment of the requirements for the degree of Master of Religious Education in The Biblical Seminary in New York.

April, 1932.

BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.

17777



WILDE'S BIBLE PICTURES. 674.

SARGENT.

JEREMIAH.

CONTENTS

	page
CHAPTER ONE	
INTRODUCTION	3
CHAPTER TWO	
THE BACKGROUND OF THE PROBLEM	13
CHAPTER THREE	
JEREMIAH'S QUALIFICATIONS FOR TEACHING	51
CHAPTER FOUR	
JEREMIAH'S METHODS OF TEACHING	85
CHAPTER FIVE	
JEREMIAH'S SIGNIFICANCE AS A TEACHER	151
BIBLIOGRAPHY	178
ANALYTIC SUMMARY	186
APPENDIX	192

JUN 10 1932 18578 Gift of Mr. Donald J. Walton

CHAPTER ONE

INTRODUCTION.

CHAPTER TWO

THE BACKGROUND OF THE PROBLEM.

THE BACKGROUND OF THE PROBLEM.

A constant factor in Jeremiah's work was the people among whom he lived, for whose benefit he became Jehovah's spokesman. He had to deal with concrete problems arising out of the life situations of these people. Before we commence to study the teaching of Jeremiah, we will survey the environment, the attitudes and the salient characteristics of the people to whom he prophesied.

I. A CLASSIFICATION OF THE PEOPLE.

The kings of Judah, who reigned during Jeremiah's public career, were Josiah (1:2; 3:6; 36:2; 2 Kings 22-23:30; 2 Chron. 34; 35), Jehoahaz (2 Kings 23:31-33; 2 Chron. 36:1-4) - or Shallum (22:11), Jehoiakim (1:3; 25:1; 2 Chron. 36:5-8) - or Eliakim (2 Kings 23:34), Jehoiachin, or Coniah (22:24-30; 52:31; 2 Kings 24:8-9; 2 Chron. 36:9-10), and Zedekiah, or Mattaniah (1:3, 39:2; 2 Kings 24:18-25:7; 2 Chron. 36:11-13).

The foreign kings mentioned by name in the writings of Jeremiah are Pharaoh-Necho (46:2; Cf. also 2 Kings 23:29, 33, 34, 35) and Pharaoh Hophra (44:30), both rulers of Egypt, and Nebuchadnezzar, king of Babylon (21:2; 25:1; 32:28; 34:1; 39:1 *1*).

1 Cf. an excellent account of Nebuchadnezzar's career by Robert William Rogers, A History of Babylonia and Assyria, Cp. 2, Book 4, Vol. 2, Eaton & Mains, 1900.

Jeremiah also showed familiarity with information about the kings of Assyria (50:17,18) "all the kings of the land of Uz, and all the kings of the land of the Philistines, and Askelon, and Gaza, and Ekron, and the remnant of Ashdod; Edom and Moab, and the children of Ammon; and all the kings of Tyre, and all the kings of Sidon, and the kings of the isle which is beyond the sea; Dedan, and Tema, and Buz; and all the kings of Arabia, and all the kings of the mingled people that dwell in the wilderness; and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes" (25:20-25).

The princes, who are named in Jeremiah's prophecy are Malchijah, the king's son (38:6); Seraiah, the chief chamberlain (51:59); Micaiah, the son of Gemariah (36:11); Delaiah, the son of Shemaiah (36:12); Elnathan, the son of Achbor (36:12; 26:22); Gemariah, the son of Shaphan (36:12); Zedekiah, the son of Hananiah (36:12); Ahikam, the son of Shaphan (26:24; 39:14); Irijah, a captain of the ward (37:13); Pashhur, the son of Malchijah (21:1); Jehucal, the son of Shelemaiah (37:3), and Gedaliah, the son of Ahikam, who was appointed governor of Judah after the fall of Jerusalem (39:14; 40:5,6,9). Princes of Babylon, who took an active part in the campaign against Judah were Nebuzaradan, the captain of the guard (39:9,10,11; 40:1), Nergal-sharezer, Samgar-nebo, Saŕechim (39:3).

Among the true and false prophets of Jeremiah's day were Hananiah (28:1,5,17); Ahab, the son of Kolaiah (29:21); Zedekiah, the son of Maaseiah (29:21); Shemaiah, the Nehelamite (29:24,31); Uriah, the son of Shemaiah of Kiriath-jearim (26:20-23), Huldah, the prophetess (2 Kings 22:14; 2 Chron.34:22), Ezekiel, the son of Buzi (Ez.1:3; 24:24), and Daniel (Daniel 1:1).

Jeremiah knew the priests of Anathoth, his boyhood home (1:1) and priests at Jerusalem. Among the latter were Hilkiyah, the high priest in the reign of Josiah (2 Kings 22:4,8,12; 2 Chron.34:14); Seraiah, the chief priest under Zedekiah (52:24), and Zephaniah, the second priest under Zedekiah (52:24).

Among the scribes of Jeremiah's time were Shaphan, Josiah's scribe (36:10; 2 Kings 22:3,8); Jehudi (36:23); Elishama (36:12,21); and Baruch, Jeremiah's scribe (36:4, 18,27,32; 45:1).

The people of the land were seldom mentioned by name. However, we know that they were often present when Jeremiah prophesied (Cf. 28:1,5,7,11; 32:12), and that he made frequent references to them for purposes of illustration. For example, he alluded to harlots (3:2,3; 5:7,8), servants (34:8-16), the Rechabites (Cp.35), the potter (18:2; 19:1), hired men (46:21), shepherds (6:3), keepers of a field (4:17), and many other groups of people.

II. THE INTERNATIONAL ASPECT OF THE PROBLEM.

We find that Jeremiah prophesied to those who lived abroad as well as to those who lived in Judah. Listed below are one hundred and seven cities and countries, mentioned by Jeremiah, from Tarshish on the west to Elam on the east, from Ararat on the north to Sheba on the south (*1*). The foreign nations

1 The number of times the writings of Jeremiah mentions each of the following places is indicated below:

Abarim-1	Ekron-1	Misgab-1
Ai-1	Elam-8	Mizpah-14
Ammon-10	Elealeh-1	Moab-38
Anathoth-7	Ephraim-7	Nebo-2
Arabah, The-2	Ethiopia-4	Nimrim-1
Arabia-2	Gad-1	No-1
Ararat-1	Gaza-3	Pathros-2
Aroer-1	Gibeon-3	Pekod-1
Arpad-1	Gilead-4	Philistia-4
Ashdod-1	Gomorra-3	Put-1
Ashkenaz-1	Hamath-4	Ramah-2
Askelon-3	Hazor-3	Riblah-6
Assyria-4	Heshbon-5	Samaria-3
Babylon-164	Holon-1	Sheba-1
Bashan-2	Horpnaim-3	Shechem-1
Benjamin-9	Israel-115	Sheshach-2
Beth-diblathaim-1	Jahzah-1	Shiloh-5
Bethel-1	Jazer-1	Sibmah-1
Beth-gamul-1	Jericho-2	Sidon-3
Bethlehem-1	Jerusalem-107	Sihon-1
Beth-meon-1	Judah-184	Sodom-3
Beth-shemesh-1	Kedar-3	Syria-1
Bozrah-3	Kerioth-2	Tahpanhes-6
Buz-1	Kirheres-2	Tarshish-1
Caphtor-1	Kiriathaim-2	Tekoa-1
Carchemish-1	Kiriathjearim-1	Tema-1
Chaldea-46	Kittim-1	Teman-2
Chemosh-3	Lachish-1	Tyre-3
Cush-1	Leb-Kamai-1	Uphaz-1
Damascus-3	Libnah-1	Uz-1
Dan-2	Ludim-1	Zimri-1
Dedan-2	Luhith-1	Zion-17
Dibon-2	Medes-3	Zoar-1
Edom-8	Memphis-4	
Eglath-	Mephaath-1	
shelishujah-1	Merthaim-1	
Egypt-62	Migdol-2	
	Minni-1	

to whom he addressed detailed prophecies were Egypt (Cp.46), Philistia (Cp.47), Moab (Cp.48), Ammon, Edom, Damascus, Kedar, Elam (Cp.49), and Babylon (Cps.50,51). In the fourth year of Jehoiakim's reign Jeremiah named the nations which had incurred Jehovah's wrath (25:18-26).

Because of his world-wide perspective, Jeremiah was able to comprehend the international situation. At the beginning of Zedekiah's reign he interpreted the signs of the times for the weak powers surrounding Judah. (27:1-11). He felt that the performance of his commission involved responsibility for the foreign nations (1:5,10).

From these facts it will be seen that Jeremiah had a comprehensive view which encompassed the world of his time. Let us now observe the advantage of Palestine's geographic location for one who wished to come into contact with the nations of the ancient world.

1. PALESTINE, THE INTERNATIONAL CORRIDOR.

Two river valleys, the Nile and the Tigris-Euphrates, provided dwelling places for the leading kingdoms before and during Jeremiah's day. Lines of communication between these two river valleys naturally converged at Palestine. Physical barriers

made commercial and military detours both tedious and dangerous. To the west Jehovah had "placed the sand for the bound of the sea, by a perpetual decree" (5:22); to the east was the great desert, the Jordan depression and the Palestinian plateau. But the Plain of Esdraelon, the Plain of Sharon and the Philistine country formed a strip of fairly level, fertile land, averaging about ten miles wide, extending the length of Palestine. This was the natural route for caravans and military expeditions between the two ancient centers of civilization, the Nile and the Mesopotamian basins.

Thus, the geographic location of Palestine caused foreigners to use her territory as an international corridor. Being at the cross-roads of the world, she became implicated in the military, commercial and political affairs of the nations.

2. THE MILITARY IMPORTANCE OF PALESTINE.

Since invading armies from either the north or the south had to pass through the corridor, Palestine was forced to become the arena of the ancient world. The Plain of Esdraelon, shaped like a triangle, might be termed "the bloody angle" of the East. The beautiful flowers of Esdraelon were frequently dyed a deep crimson by life blood ebbing from the bodies of wounded soldiers who fell upon this battleground of the nations.

During Jeremiah's day foreign troops moved back and forth along the corridor (21:1-10; 34:7; 35:11; 37:7-14; 39; 52; 2 Kings 23:29,33; 24:1,7,10; 2 Chron. 35:20-24; 36:4,6,10,17). The strategic military importance of this territory caused both Egypt and Babylon to strive for the control of Judah (*1*).

3. THE COMMERCIAL IMPORTANCE OF PALESTINE.

We find that Jeremiah was familiar with foreign and domestic articles having commercial value (*2*).

1 It will be interesting to consult an article in the New York Times, Dec. 1, 1930, under the headline, "Armageddon Battlefield Bought For \$3500 From An American Widow For Exploration".

2 Articles of commercial value mentioned by Jeremiah were

Food products-	Metals and gems-
Grain(31:12)	Diamond(17:1)
Oil(31:12)	Lead(6:29)
Figs(5:17; 24:1)	Ornaments of gold(4:30)
Implements-	Gold(52:19)
Sickles(50:16)	Silver(52:19)
Axes(46:22)	Brass(1:18; 52:17,22)
Swords(4:10, etc)	Iron(11:4; 1:18)
Animals-	Perfume and medicine-
Horses(46:4)	Incense from Sheba(6:20)
Calves(46:21)	Sweet cane(6:20)
Camels(49:32)	Balm in Gilead(8:22; 46:11)
Sheep(50:17)	Medicines(46:11)
Clothing-	Miscellaneous-
Scarlet(4:30)	Lye and soap(2:22)
Linen girdle(13:1)	Tents and curtains(4:20)
Sackcloth(4:8; 48:37)	Cedar and vermillion(22:14)
Literary articles-	Wine(13:12; 31:12)
Books(30:2)	Earthen bottles(19:1)
Ink(36:18)	Candlesticks(52:19)
Penknife(36:23)	

This list might be greatly increased.

Those who accept Ezekiel 27 as authentic will find here additional evidence regarding the international commerce of the day.

The fertility of the soil made Palestine a suitable place for the development of agricultural interests, such as the growing of grain, the tending of vineyards and the raising of flocks(*1*). Powerful invading armies found here a granary from which they could forcibly draw supplies for long periods. Nebuchadrezzar kept an army in the land for at least eighteen months (39:1,2).

Thus, Palestine's agricultural resources and the opportunities for trade with other nations gave Judah some degree of commercial importance.

4. THE COSMOPOLITAN POPULATION.

The situation of Palestine made her a cosmopolitan center. In Jeremiah's time the population of the country contained many socially diverse elements. The original inhabitants had retained control of Jerusalem until the days of David's kingdom (2 Samuel 5:6,7). While the Hebrew kingdom existed, foreign people of many types constantly filtered into the population - traders, stragglers from caravans or armies, and refugees. When Samaria was captured (2 Kings 18:10), the Assyrians colonized the central section of Palestine

1 The historian's enumeration of Hezekiah's riches suggested activity in each of these branches of agriculture (Cf. 2 Chron. 32:27,28).

with "men from Babylon, and from Cuthah, and from Avva, and from Hamath and Sepharvaim, and placed them in the cities of the children of Israel" (2 Kings 17:24). Because the original inhabitants remained after the Hebrew occupation, because many foreigners sought residence there, and because foreign nations forced colonization in the land, the population of Palestine was never homogeneous.

5. JUDAH'S INTERNATIONAL POLITICS.

When Samaria fell, Judah retained her identity as the leading nation in Palestine. However, she was not strong enough to dominate in world affairs, for only during the reign of Solomon had she been able to collect tariffs from the merchantmen who used the corridor (1 Kings 10:15).

Since Judah had the status of a buffer state, her political leaders faced the perpetual question of affiliation with the stronger ally. This led to a policy of intrigue with foreign powers. The usual method of gaining favor with a stronger nation was by draining the internal resources or robbing the temple treasures to pay tribute. For example,

"And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land". (2 Kings 23:35. Cf. also 2 Chron. 36:7, 10).

In diplomatic affairs, righteousness became subordinate to expediency.

Jeremiah lived during a period in which such crises as the battle of Megiddo (2 Kings 23:29 *1*), the fall of Nineveh, the battle of Carchemish (46:2; 2 Chron.35:20), and the fall of Jerusalem (Cf.cps 39,52), were changing the map of the ancient world. The fall of Jerusalem was the outstanding political event of Jeremiah's career. For approximately four hundred years the Hebrew kingdom had been gliding with increasing momentum toward the brink. In Zedekiah's reign it reached the precipice,balanced above the yawning chasm, and then pitched off.

After the battle of Carchemish it should have been evident to a political observer that Nebuchadrezzar would eventually conquer Judah. But deaf ears were turned to Jeremiah's repeated warnings that thē day of Babylonian victory was approaching (21:1-10; 34:1-3; 37:1-10; 38:1-3). Onward toward Judah marched the warriors of Babylon, under Nebuzaradan, the captain of the guard (39:9). Finally,Babylonian troops took their station upon the commanding heights of the Mount of Olives. Babylonian troops were massed upon the level plain north of the city.Babylonian troops encircled the

1 Cf.Rogers,Robert William,A History of Babylonia and Assyria,pp.292-4,Vol.2,Eaton and Mains,1900.

city like an executioner's cord, a cord which slowly tightened until the fair "daughter of Zion"(4:31) was strangled.

At the close of the eighteen months of siege (39:1,2), frightful conditions prevailed in the city. People were dying because of sword wounds, pestilence and famine(34:17); cisterns and springs were dry ; food supplies were exhausted(*1*). Imagine the city filled with the stench of unburied bodies! See the carrion birds circling overhead!

At last the streets of Jerusalem resounded with brutal shouts of triumph in an alien tongue. Terrifying flames crackled and pillars of the temple crashed while the Hebrews were herded into huddling groups and chained together for the weary march to Babylon. This was the heart-rending climax in the tragic drama of David's kingdom.

1 The five elegies, commonly known as The Lamentations of Jeremiah, are anonymous in the Hebrew canon. Here they are named only by the first word in the text, $\pi\alpha\lambda\lambda\iota$ "How". The Septuagint definitely associates the book with Jeremiah by prefixing the following statement to the first chapter: "And it came to pass after Israel was led into captivity and Jerusalem laid waste, that Jeremiah sat weeping and lamented this lamentation over Jerusalem, and said."

Those who accept the tradition that The Lamentations refers to events of Jeremiah's day will be interested in the graphic description to a siege in chapter 4:4-10. Here we see the young children begging for bread, those who wore scarlet embracing the dunghills, parents driven to acts of cannibalism.


The authorship and authenticity of The Lamentations of Jeremiah is discussed in articles by C. von Orelli, International Standard Bible Encyclopedia, pp.1824-5; John D. Davis, A Dictionary of the Bible, pp.440-1;

The fall of Jerusalem is also the climax of Jeremiah's prophecy. Toward this event the action of the prophecy advances, and from it the action recedes. Jeremiah saw the fall of Jerusalem in prospect and in retrospect.

In conclusion, we have found that Jeremiah was placed advantageously for delivering his prophecy "unto the nations". At the capital of Judah he was in the midst of an international political situation, affected by Palestine's strategic military position, commercial importance and cosmopolitan population. From his watch-tower Jeremiah could look up and down the corridor to get a perspective of the international problems which pressed for solution.

An understanding of these world relationships is necessary in the study of Jeremiah's teaching. Out of the confusion and suspense of an international crisis arose the need for a capable prophet to interpret the meaning of current and future events, to guide the people into a deeper knowledge of Jehovah's will, to lead them into a better manner of living, and to assist them in shaping their destiny.

Let us turn from this hasty survey of the secular relationships of Jeremiah's world to a study of the religious environment.



III. THE RELIGIOUS ENVIRONMENT.

1. THE STATE POLICY TOWARD RELIGION.

During the years previous to Jeremiah's public career and Josiah's reforms, the state policy toward religion had been marked by extreme tolerance.

The kings of David's line were responsible for either actively promoting or tacitly consenting to many religious evils. We will allow the Biblical record to speak for itself in this respect.

"For it came to pass, when Solomon was old, that his wives turned away his heart after other gods". (1 Kings 11:4).

Under Rehoboam, "Judah did that which was evil in the sight of Jehovah. For they also built them high places, and pillars, and Asherim, on every high hill, and under every green tree; and there were also sodomites in the land; they did according to all the abominations of the nations which Jehovah drove out before the children of Israel" (1 Kings 14:22-24).

Abijam "walked in all the sins of his fathers" (1 Kings 15:3).

In the reigns of Asa and Jehoshaphat "the high places were not taken away" (1 Kings 15:14; 2 Chron. 20:33).

Jehoram "walked in the way of the kings of Israel; for he had the daughter of Ahab to wife; and he did that which was evil in the sight of Jehovah" (2 Chron. 21:6).

Ahaziah "also walked in the ways of the house of Ahab; for his mother was his counsellor to do wickedly" (2 Chron. 22:3).

During the reign of Joash the princes of Judah "forsook the house of Jehovah the God of their fathers, and served Asherim and idols" (2 Chron. 24:18).

"Now it came to pass, after that Amaziah was come down from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself unto them, and burned incense unto them" (2 Chron. 25:14).

During the time of Azariah, "the high places were not taken away: the people still sacrificed and burnt incense in the high places" (2 Kings 15:4).

Ahaz "walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the nations, --- And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree". (2 Kings 16:3-4). Ahaz used a heathen altar at Damascus as a model for his own altar (Cf. 2 Kings 16:7-18).

After Hezekiah's good rule, the wicked Manasseh went to the opposite extreme. Manasseh "built again the high places which Hezekiah his father had broken down; and he reared up altars for Baalim, and made Asheroth, and worshipped all the host of heaven, and served them. --- And he built altars for the host of heaven in the two courts of the house of Jehovah. He also made his children to pass through the fire in the valley of the son of Hinnom; and he practiced augury, and used enchantments, and practiced sorcery, and dealt with them that had familiar spirits, and with wizards" (2 Chron. 33:3, 5-6).

Amon "sacrificed unto all the graven images which Manasseh his father had made, and served them". (2 Chron. 33:22).

Josiah was a zealous iconoclast. All outward symbols and materials connected with heathen forms of worship were destroyed during the last nineteen years of his reign (Cf. 2 Kings 23:4-25). Josiah's reform program aroused strong opposition and led to a reaction under Jehoiakim (2 Kings 23:37).

This survey of the historical evidence shows that Hezekiah and Josiah were the only kings of the Davidic dynasty who consistently sought to turn their subjects from the polytheistic practices of their neighbors unto the worship of one God. Religious tolerance was a part of Judah's state policy.

2.IDOLATROUS RELIGIOUS PRACTICES.

Since the idolatrous religious practices of the land were both imported and indigenous,a strange syncretism of religion resulted. Jeremiah remarked:

"Yet I had planted thee a noble vine,wholly a right seed: how then art thou turned into the degenerate branches of a foreign vine unto me"(2:21).

Baal, the sun-god of the Canaanites,was considered both beneficent and destructive(*1*). Each community had its own individual Baal or "lord", "for according to the number of thy cities are thy gods,0 Judah"(2:28). The valley of the son of Hinnom, as well as other places, was the scene of that terrible rite in which children were "passed through the fire", to check the wrath of Baal. Upon the flat roofs of the houses altars were set up on which incense was burned to Baal (32:29).

1 Cf. articles on "Baal" by-
Peake,A.S.,Hasting's Bible Dictionary,pp.209-210,
McCurdy,J.Frederic, The Jewish Encyclopedia,pp.378-380,
Sayce,A.H.,International Standard Bible Encyclopedia.

As Asherah was brought from Assyria, so Ashtoreth was imported from either Babylonia or Phoenicia (*1*). The common belief that Asherah and Ashtoreth were goddesses of fertility led to prostitution and immoral rites of worship(*2*). Farmers might worship at the temple in Jerusalem, but they also wished to win the favor of the goddess who was believed to have the power to send a good crop. At the end of Jeremiah's career we find him pouring out a scathing denunciation of those Hebrew exiles in Egypt who insisted that the worship of the "queen of heaven" brought better results than the worship of Jehovah (44:15-30).

Worship of these false gods, who were powerless to help but potent to harm the people, led Judah into the vilest forms of heathenism. Sodom and Gomorrah alone could furnish a parallel (23:14). The situation illustrated the fact that people may be very religious and at the same time very immoral, for immorality, clothed with superstition, may be called religion. Thus, Judah was so steeped in religious immorality that punishment was necessary.

1 Cf. articles on "Asherah" and "Ashtoreth" by Driver, S.R., Hastings's Bible Dictionary, pp. 167-71, Ashtoreth Allen, W.C., p. 165 - Asherah
 Barton, George A., The Jewish Encyclopedia, pp. 206-7.
 Sayce, A.H., International Standard Bible Encyclopedia.
 Ball, C.F., The Expositor's Bible, p. 154, Doran, refers to "those half-womanish phantoms of deity whose delight was imagined to be in feasting and debauchery".
 2 Cf. Bower, W.C., Character Through Creative Experience, p. 239, U. of Chicago Press, 1930 -

3. WORSHIP OF JEHOVAH.

The same people who indulged in idolatrous religious practices went to worship Jehovah at the temple in Jerusalem. This religious observance was enforced by Josiah after the book of the law was found (*1*). At the beginning of Jehoiakim's reign, people from all the cities of Judah still came up to the temple (26:1,2). But Jeremiah knew that this formal worship did not represent a turning to Jehovah with the whole heart (26:1-6).

1 The book found in the temple by Hilkiah, the high priest, in the fifth year of Jeremiah's public career, served as a basis for Josiah's superficial reform of Judah (1:1-3; 2 Kings 23:4-25; 2 Chron. 35).

The historical record shows that this book was accepted by the writer of 2 Chronicles as "the law of Jehovah, given by Moses" (2 Chron. 34:14). However, the problem of the authorship and authenticity of this book does not essentially affect our problem of investigating Jeremiah's significance as a teacher.

Various opinions regarding this book are expressed in the following books and articles—Driver, S.R., "Deuteronomy", International Critical Commentary. Welch, A.C., The Code of Deuteronomy, A New Theory of its Origin, 1924.

The Problem of Deuteronomy, Journal of Biblical Literature, Vol. 48, Pts. III and IV, pp 291-307.

~~Weiner, H.M., Pentateuchal Studies, 1912.~~

Orr, James, The Problem of the Old Testament, 1905.

~~Margoliouth, D.S., Lines of Defense of the Biblical Revelation, 1902.~~

Graham, William Creighton, article, "The Modern Controversy About Deuteronomy", The Journal of Religion, July, 1927, pp. 396-418. Prof. Graham has given a survey of the modern viewpoints represented by G. Holscher, of Marburg, and Adam C. Welch, of New College, Edinburgh. Skinner, John, Prophecy and Religion, pp. 89-107. Smith, George Adam, Jeremiah, pp. 134-161.

That the people considered Jehovah as just one more god is shown by the fact that they worshipped other gods in the temple itself (7:30; 32:34).

An unholy alliance with idolatry had deflected the religious energies of the people. They were false to themselves and false to Jehovah because they foolishly sought spiritual satisfaction in man and manufactured objects.

In conclusion, we have observed that extreme tolerance stamped the state policy toward religion. The vilest forms of heathenism were practiced, and the worship of Jehovah was hollow formalism.

Jeremiah and the nature of his work were influenced by the impact of this religious environment. The idolatry of the people was not accepted by Jeremiah as proper. How could he help these people to know and obey Jehovah? This was the crux of a problem which he faced.

The religious attitudes of the people reflected the influence of the Zeitgeist, which we will now discuss.

IV. THE ZEITGEIST.

Through the prophecy of Jeremiah one is able to sense the Zeitgeist in Judah just before and after the fall of the Hebrew kingdom (*1*). The spirit of the times is revealed in the attitudes of the kings, princes, priests, prophets and common people.

1. THE SPIRIT OF THE KINGS.

Three kings, Josiah, Jehoiakim and Zedekiah, ruled during all of Jeremiah's public career, except the three months' reign of Jehoahaz and the three months' reign of Jehoiachin (1:2-3; 2 Kings 23:31; 24:8).

The sins of Manasseh bore fruit in the corrupt lives of his great-grandchildren, Jehoiakim and Zedekiah (Cf. 2 Chron. 33:9 *2*). Jehoiakim sought to build "his house by unrighteousness" (22:13).

1 "Zeitgeist" means "the spirit of the times"- Cf. Webster's New International Dictionary. Ross L. Finney, in "A Sociological Philosophy of Education", p 132, has explained, "Each historic society has its own unique and characteristic obsessions". These he has termed "the obsessions of the Zeitgeist".

2 In the matter of being well-born, the kings of Judah during Jeremiah's period would merit a low eugenic rating. Amon was sixteen years old when his son, Josiah, was born (2 Kings 21:19; 22:1). Josiah was fourteen years old when his son, Jehoiakim, was born (2 Kings 22:1; 23:36), and sixteen years old when Jehoahaz was born (2 Kings 22:1; 23:31). The handicap of such immature fatherhood, from the standpoint of heredity, may be investigated in standard books on adolescence, such as The Psychology of Adolescence, by Frederick Tracy, Cp. of Physical Growth, MacMillan, 1924.

Jehoiakim's spirit is shown in Jehovah's reprimand,

"I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyest not my voice" (22:21).

He slew Uriah, a prophet of Jehovah (26:20-23).

He willfully cut and burned Jeremiah's roll (36:22-26), and sought to destroy the author of the roll.

Zedekiah's spirit was revealed in his vacillating policy of government and in his confession of impotence to curb the princes (38:5). The ruler was ruled by his subjects.

Josiah's goodness was so exceptional that "like unto him there was no king before him" (2 Kings 23:25). He vainly sought to stem the flood of wickedness which Manasseh had unloosed.

During the twenty-two years between the battle of Megiddo and the fall of Jerusalem three of Josiah's sons and one grandson dishonored and disgraced the throne. These puppets, set up and pulled down by foreign rulers, were finally exiled, with the exception of Jehoiakim (22:18-19). Each of these weaklings demonstrated a spirit of "vanity, duplicity, obstinacy, rapacity and impiety" (*1*).

1 Cf. Ballentine, William G., Jeremiah: Ezekiel, Two Studies, Fleming H. Revell, p. 14 - "As the full, strong current of the Nile or the Mississippi, nearing the ocean, slackens and divides across the mud flats of a delta, so the royal dynasty of David at the end was lost in these contemptible branches".

In the historical record, the reign of each of the last six rulers of the Hebrew kingdom, except Josiah, is summarized with the condemnation,

"He did that which was evil in the sight of Jehovah, according to all that his fathers had done"(*1*).

These kings of Judah were responsible for leading the people in ways of wickedness, and for lowering the moral tone of the nation. Jeremiah's problems were increased by the spirit in which the kings exercised unrighteous leadership.

1	Amon	- 2 Chron. 33:22
	Jehoahaz	- 2 Kings 23:32
	Jehoiakim	- 2 Kings 23:37
	Jehoiachin	- 2 Kings 24:9
	Zedekiah	- 2 Kings 24:19

2. THE SPIRIT OF THE PRINCES.

All the data concerning the princely families of Neriah and Shaphan, the scribe of king Josiah, point toward a commendable spirit. From Hilkiah, the priest, Shaphan received the book of the law which had been found in the temple (2 Kings 22:8), and read it to Josiah. Shaphan had three sons: Ahikam, who protected Jeremiah (26:24), Elasa, who was one of the messengers sent by Jeremiah to the captives in Babylon (29:3), and Gemariah, who vainly tried to prevent Jehoiakim from burning the roll (36:25). Two grandsons are mentioned: Micaiah, the son of Gemariah, who helped Baruch at the temple (36:11,12), and Gedaliah, the son of Ahikam, whom "the king of Babylon hath made governor over the cities of Judah" (40:5,6; 39:14).

Neriah's two sons were Baruch, Jeremiah's faithful friend and scribe (32:12,16; 36:4,8,32; 43:3; 45:1), and Seriah, the chief chamberlain during the fourth year of Zedekiah (51:59).

Unfortunately the majority of the princes were wicked, deceitful and unjust (38:1-6. Cf. also 5:26-28). After vainly seeking for righteousness among the common people, Jeremiah said,

"I will get me to the great men, and will speak unto them; for they know the way of Jehovah, and the law of their God. But these with one accord have broken the yoke and burst the bonds" (5:4-5).

30

The authority of the princes was recognized in judicial affairs (26:10-16); they were often at the king's house (26:10; 36:20); they had a chamber at the house of Jehovah (35:4). As Zedekiah's power waned, their power in matters of state increased (Cf. cps. 37, 38). In dealing with these princes, Jeremiah found a spirit of selfishness, chauvinism and meanness (*1*).

3. THE SPIRIT OF THE PRIESTS.

The function of the priests was to speak to Jehovah for the people, but they neglected to perform the duty for which they had been ordained. With a spirit of arrogance "the priests bear rule by their means" (5:31). The priests of Jerusalem permitted false prophets, like Hananiah, to speak at the temple in Jehovah's name (28:1, 5). They prostituted their holy

1 There is a striking similarity in the spirit of the Judean courtiers just before the collapse of the Hebrew kingdom and the spirit of the Russian princes just before the fall of the Russian empire.

For a description of the spineless Russian aristocracy, cf. Botkin, Gleb, *The Real Romanovs*, pp. 38-84, Fleming H. Revell, 1931.

Also cf. P. Whitwell Wilson's book review, "The Tsar and Tsarina in the Shadows", *The New York Times Book Review*, p. 4, Feb. 19, 1928. In this review of "The Tragic Bride", by V. Poliakoff, Wilson quotes Poliakoff's summary of the Zeitgeist in Russia during the last days of the monarchy:

"National life was stamped with mediocrity. It was a time of little men with tin virtues and petty vices, of men stupidly mean, with stunted brains and lightly laced hearts; a period when even villains turned out to be only thieves in a small way".

office for selfish ends, and undermined the people's faith in Jehovah. The task of Jeremiah, the son of a despised Anathoth priest, was complicated by the unholiness, arrogance and opposition of these Jerusalem priests.

4. THE SPIRIT OF THE PROPHETS.

The function of the prophets was to speak to the people for Jehovah. But Judah welcomed false prophets because of their soothing messages which pleased the ear (5:31). Some "propheesied by Baal, and walked after things that do not profit" (2:8); some, like Zedekiah and Ahab, were immoral and untrustworthy (29:22, 23; Cf. 23:16-32). These false prophets, immersed in sordidness, who willfully deceived the people, made their office a profitable trade. They gave no warning about the dangers hovering over the country, because they were "not seeking a cure, but a narcotic" for the people (*1*). In opposition, which was both subtle and bold, these false prophets showed Jeremiah a spirit of presumption, impertinence, selfishness and deception. They imitated Jeremiah's methods, but hindered his work (23:28-32). Their popular lies made Jeremiah's unpopular truth repugnant to the people.

1 Since there were false prophets, it was necessary to distinguish the true ones (Cf. 23:9-40; 28:5-9). Cf. Thompson, Willis, article, "The Counter-Prophets", p. 358, Biblical Review, July, 1930. Cf. Whole article for a further discussion of false prophecy.

5. THE SPIRIT OF THE PEOPLE.

Jeremiah's insight into the spirit of the common people will be observed in his quotations of their current or characteristic sayings(*1*)

(1).A FALSE SENSE OF SECURITY.

Lulled into a sense of security by the easy assurances of the false prophets, the crowd was repeating the magic words, "Peace, peace" (6:14; 8:11). They comforted themselves with the belief that they had won Jehovah's favor by their formal worship and the repetition of such phrases as "The temple of Jehovah" (7:4), "As Jehovah liveth" (5:2; 16:14; 23:7), "Know Jehovah" (31:34). Priding themselves upon their cleverness in gaining security through reciting the law of Jehovah, they said, "We are wise, and the law of Jehovah is with us" (8:8).

In spite of the fate of Shiloh (7:12, 14; 26:6), in spite of the threatening signs of the times, the Zeitgeist was contentment with Isaiah's convenient doctrine of the inviolability of Jerusalem (Cf. Isa. 26:1-7). Those living within the city walls had a spirit of carelessness, an unwarranted feeling of security.

1 While these quotations give only a glimpse into the Zeitgeist, this source of evidence is valuable because it is testimony in the language of the people themselves. In addition to the quotations used in this section, there are several passages in which Jeremiah puts into the mouths of the people statements which he believes they will express in the future. For example, cf. 16:19; 31:6.

When the Chaldeans were approaching, people echoed the boast of the foolish young king, Zedekiah, "Who shall come down against us? Who shall enter into our habitations? (21:13). When the Chaldeans withdrew from the siege to meet the Egyptian threat, people of Jerusalem said, "The Chaldeans shall surely depart from us" (37:9)(*1*).

(2). REBELLION AGAINST JEHOVAH.

Jehovah's name was near in their mouth, but far from their heart (12:2). Beneath the camouflage of formal worship, the real spirit of the people was to cry to Jehovah, "We are broken loose; we will come no more unto thee" (2:31). They went to the extreme of depravity when they said "to a stock, Thou art my father; and to a stone, Thou hast brought me forth" (2:27).

"They have denied Jehovah, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine" (5:12).

They persisted in saying, "He shall not see our latter end" (12:4). Tauntingly they said to Jeremiah, "Where is the word of Jehovah? let it come now" (17:15). After the siege began they showed their lack of trust in Jehovah by lamenting, "The two families which Jehovah did choose, he hath cast them off" (33:24). Jeremiah found that genuine faith in Jehovah had no place in the spirit of the common people.

1 During the latter part of the siege, their sense of security was shaken. Having no real faith in Jehovah, they mourned over the capture of their land, saying, "It is desolate, without man or beast; it is given into the hand of the Chaldeans" (32:43; 33:10).

(3). LACK OF SHAME.

Jeremiah listened in vain to hear them say sincerely, "Where is Jehovah?" (2:6), "What have I done?" (8:6), "Let us now fear Jehovah our God" (5:24). With brazen lack of a sense of shame or repentance, they lived according to the law of the jungle rather than according to the law of Jehovah. Yet without blushing (6:15; 8:12), they protested, "I am not defiled" (2:23), "I am innocent" (2:35), "I have not sinned" (2:35), "We are delivered; that we may do all these abominations" (7:10). While playing the harlot upon every high hill and under every green tree, they said, "I will not serve" (marginal reading-"transgress"- 2:20). Even during the terrific experience of the drought the people took a superficial attitude toward their sins and lacked a spirit of true repentance (14:7-9; 19-22).

It was customary for the people to say, "The fathers have eaten sour grapes, and the children's teeth are set on edge" (31:29 *1*). The spirit of the times was to shift the burden of guilt to the forefathers and to accept the current evils as inevitable. The crowd was not ashamed of wicked conduct.

(4). STUBBORN SELF-WILL.

With a spirit of obstinacy the people refused to receive correction (5:3 *2*). "It is in vain; no,

1 Cf. similar passages in Ez. 18:2-4 and Lam. 5:7.

2 Cf. also 3:17; 7:24, 26; 9:14; 11:8; 13:10; 16:12; 17:23; 18:12; 19:15; 23:17.

for I have loved strangers, and after them will I go" (2:25). "It is vain; for we will walk after our own devices" (18:12). Even in Egypt their foolish infatuation with idolatrous forms of worship persisted (44:15-19). The final cause of their evil lives was that they had a stubborn self-will to be so.

In conclusion, the Zeitgeist was of such a low type that the common people were contented with inferior moral and spiritual leadership. A nation cannot rise higher than its leaders. The kings, princes, priests and prophets were blind leaders of the blind. The moral fiber of the nation had so declined that no matter how false the prophets or how unworthy the priests, "My people love to have it so" (5:31). "The 'prophets prophesy by Baal' because the people's hearts were surcharged with Baalist morals and wished to run to Baalist practices" (*1*). The people rebelled against Jehovah and honored false leaders who saturated religion with immorality. Jerusalem was forsaken because Jehovah was forsaken by the people.

1 Thompson, Willis, article, "The Counter-Prophets", p.358, The Biblical Review, July, 1930.

V. JEREMIAH'S MISSION.

1. JEREMIAH'S COMMISSION.

Thus far, we have investigated the international situation, the religious environment and the Zeitgeist. Our survey of the people and their environment shows that there was an imperative need for a prophet of Jehovah. A prophet was needed who would emphasize righteousness, rather than expediency, in Judah's international affairs, who would denounce the evils associated with idolatry, and who would strive to improve the spirit of the times by presenting Jehovah's will. To do this was Jeremiah's mission.

Jeremiah received a call to be the spiritual leader of his generation at Jerusalem.

"Now the word of Jehovah came unto me, saying, Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations" (1:4-5).

His commission had both negative and positive aspects (Cf. 1:10). His mission was to throw himself against the entrenched evil of his generation in a valiant effort "to pluck up and to break down and to destroy and to overthrow" it. His mission was to expend his energy in a mighty attempt "to build and to plant" for Jehovah.

2. BOYHOOD PREPARATION FOR HIS MISSION.

Jeremiah's birthplace was Anathoth, in the land of Benjamin, one of four cities given to the Levitic children of Aaron (1:1; Joshua 21:13,18). Anathoth became the home of Abiathar, the priest, who was exiled by Solomon (1 Kings 2:26,27). During Solomon's reign, Anathoth became a refugee town, and the priests at Anathoth were considered outcasts by the people of Jerusalem.

While the writer rode a donkey through the present village of Anathoth, he noticed large threshing floors on which ripe grain from the surrounding fields was being threshed and winnowed in the ancient manner. Across the fields came the weird, charming music of shepherds' pipes. Today, as in the time of Jeremiah, most of the people of Anathoth derive their livelihood from the cultivation of the soil or the raising of sheep.

Jeremiah's environment in youth was that of a country town, amid scenes dear to the heart of every devout Hebrew. From the low ridge on which Anathoth is perched, Jeremiah could look eastward toward the Jordan valley and the Dead Sea. Nearby were the historic towns of Gibeon, Geba and Ramah. About four miles to the north was the cliff at Michmash, where Jonathan performed his daring feat (1 Samuel 14:1-15). About four miles to the southwest was the city of Jerusalem. What boyhood dreams must have surged through his mind as he gazed toward Jerusalem!

Jeremiah's father was "Hilkiah, of the priests that were in Anathoth" (1:1). There is a record that Jeremiah bought an Anathoth field from his cousin, Hanamel, the son of Shallum (32:7).

Jeremiah's name , $\overline{\text{H}}\overline{\text{L}}\overline{\text{K}}\overline{\text{I}}\overline{\text{A}}\overline{\text{H}}$, means "Jehovah doth establish" or "Whom the Lord appoints" (*1*). It is reasonable to suppose that Hilkiah proudly named him at birth with the fond hope that Jehovah would establish him. But when Jeremiah became unpopular as a prophet, whom Jehovah did appoint and establish, apparently his family spurned him for we learn that among his foes were the members of his own household.

"For even thy brethern and the house of thy father, even they have dealt treacherously with thee; even they have cried aloud after thee" (12:6).

The tragedy of this unjust separation from the Anathoth home is emphasized in the thrice-repeated word, "even".

Parental training of children was a great Hebrew ideal which had been expressed in the book of the law (Deut. 6:6-9). In training their children, Hebrew parents used a rich fund of domestic experience, tradition and love (*2*).

1 Cf. Davidson, Hebrew and Chaldee Lexicon, p. 684. It should be remembered that Jeremiah was appointed by Jehovah and sanctified as a prophet before his birth (1:5).
 2 Cf. Simon, Rabbi Abram, The Principle of Jewish Education in the Past, pp. 13-14, Block Pub. Co., Gollancz, Sir Herman, Rabbi, Pedagogics of the Talmud and Modern Times, Oxford U. Press, 1924.
 Graves, F. P., A History of Education-Before the Middle Ages, p. 123, MacMillan, 1921
 Kuist, Howard Tillman, The Pedagogy of St. Paul, pp. 32-3, Doran, 1925.
 Boyer, Charles C., History of Education, Scribners, pp. 37-42, 1919.

Jeremiah probably had educational advantages, for his boyhood training would be under the supervision of his priestly father. He was reared in a community of priests, where the traditional customs were still retained, where the educational standards and traditions would naturally be higher than in many of the other villages.

The Hebrew holidays provided favorable occasions for parental instruction. A boy, under the influence of religious parents, would be curious to know the meaning of the symbolism used during the holidays. Contrasts with the ritual of Baal worship would lead to questions. Jeremiah must have been impressed by the appearance of the priests of Anathoth in their ceremonial garb (Cf. Exodus 28). One may imagine the rapt attention with which Jeremiah listened to the discussions of his father with the other priests. His boyhood training was a preparation for work as Jehovah's prophet.

After the call came, Jeremiah was thrust into the school of practical experience. Here the achievement of his mission demanded strenuous activity. Step by step he had to adjust himself to surrounding circumstances in order that his work might go forward. Conscious of Jehovah's presence with him, he struggled forward.

When amazed and bewildered by the unexpected, he had to think through and interpret the meaning of his own experiences. This self-activity was in itself a training for his task. He was trained by Jehovah through practical experience in order that he might train others in their practical experiences.

We have found that Jeremiah was called and commissioned to be a prophet, and that the circumstances of his youth seemed favorable for preparing him to serve in this capacity. We will now consider his place in the succession of Hebrew prophets.

3. HIS PLACE IN THE PROPHETIC SUCCESSION.

By accepting his call, Jeremiah entered a noble succession of God-appointed prophets (*1*). Jeremiah repeatedly called attention to the stream of former prophets who had been sent by Jehovah (Cf. 7:25; 25:4; 26:5; 35:15; 44:4). The recurrent phrase, "rising up early and sending them", expressed his conviction that Jehovah was alert and persistent in sending prophets. Three of these former prophets are mentioned by name in the writings of Jeremiah : Moses (15:1), Samuel (15:1) and Micah (26:18).

1 Cf. titles of prophecies in the Old Testament canon from Isaiah to Malachi.

There are references to anonymous prophets (Cf. 1 Sam. 10:5,10; 1 Kings 18:4,13; 2 Kings 2:7-16; 17:13,23; 21:10; 24:2; 2 Chron. 36:15,16).

Jeremiah identified himself with this line of prophets. In mid-career, he reminded the people,

"These three and twenty years the word of the Lord hath come unto me, and I have spoken unto you, rising up early and speaking; but ye have not hearkened. And Jehovah hath sent unto you all his servants the prophets, rising up early and sending them" (25:3,4).

On this occasion his thought went from the particular prophet (himself) to the succession of prophets ("all his servants the prophets"). In his reply to Hananiah, he associated himself with "the prophets that have been before me" (28:8). As the successor of these former prophets, he had an essential place in the prophetic stream. As an aged exile in Egypt, he coupled his final prophecy with that of the earlier spokesmen for Jehovah. In a retrospective glance he showed that the city fell because the people had failed to obey the counsel of the former prophets (44:4).

There is evidence that people of Jeremiah's day noticed a similarity between his prophecy and that of earlier prophets. At the trial in the entry of the new gate of the temple (26:10), the elders of the land were impressed by the consistency between Jeremiah's prophecy and that of Micah the Morashtite, who had lived in Judah during the reign of Hezekiah (Micah 1:1; 2 Kings 18-20).

"Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morastite prophesied in the days of Hezekiah king of Judah; and he spake to all the people of Judah, saying; Thus saith Jehovah of hosts: Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him to death? Did he not fear Jehovah, and entreat the favor of Jehovah, and Jehovah repented him of the evil which he had pronounced against them? Thus should we commit great evil against our own spuls" (26:17-19).

These elders linked Jeremiah's prophecy to that of Micah. (*1*).

Thus, we see that Jeremiah had an important place in the prophetic succession. Instead of detaching his work from that of other prophets, he repeated and emphasized former prophecies which had been disregarded by the people. By doing this, he helped to preserve the continuity of the prophetic stream.

1

Among the writings of Jeremiah which reveal similarities in subject matter to materials found in other prophecies of the Old Testament are:

49:23-27	- Amos 1:3-5.	Cp.47	- Isa.14:28-31
49:1-6	- " 1:13-15	" 48	- " 15,16.
49:7-22	- Obadiah 1-9.	" 50,51	- " 13
17:5-8	- Psalm 1	10:1-16	- " 40:18-26.
3:23	- " 121:1.		

Whether these materials are dated before or after Jeremiah's day makes no essential difference in this discussion.

If the references cited above came out of a period previous to Jeremiah's time, then we may conclude that Jeremiah was either familiar with these prophecies or with a common source known to the earlier prophets as well as himself. In this case the consistencies in subject matter show that Jeremiah used or knew about earlier materials.

On the other hand, it may be held that some of the passages cited above (for example, Psalm 1), belong to a later period than Jeremiah's time. In this case, it is highly probable that the later writer recognized the significance of Jeremiah's message and used his prophecy.

VI. SUMMARY.

This survey of the background of our problem revealed that Jeremiah had contact with people from all classes of society in Judah and abroad.

We observed the influence of Palestine's geographic location upon her military affairs, commerce, population, and politics. We found that Jeremiah was placed advantageously at Jerusalem for delivering his prophecy "unto the nations".

Our investigation of the religious environment brought to light a state policy of extreme religious toleration. There was formal worship of Jehovah at the temple, but there was also gross indulgence in idolatrous religious practices.

We examined the Zeitgeist as it was reflected in the spirit of the kings, princes, priests, prophets and people. We found that the spirit of the people was revealed in their attitudes of carelessness, rebellion against Jehovah, lack of shame, and stubborn self-will.

We discerned that people ~~people~~ with such a spirit, living in such a secular and religious environment, needed a prophet of Jehovah. Jeremiah was commissioned to serve as Jehovah's spokesman, and took his place in the succession of prophets.

Against the background of the international situation, the religious environment, and the Zeitgeist, we will now view Jeremiah, the prophet in action, in order that we may find out whether he was qualified to teach.

CHAPTER THREE

JEREMIAH'S QUALIFICATIONS FOR TEACHING.

JEREMIAH'S QUALIFICATIONS FOR TEACHING.

Jeremiah's career as a prophet will be studied to determine whether in his self-activity, personality and inner life, he disclosed qualifications to teach. Our estimate of his fitness to teach will be based upon findings regarding his intellectual ability, emotional nature, attitude toward his work, and life that embodied his message.

I. HIS INTELLECTUAL ABILITY.

Since intellectual power is indispensable in teaching, let us ask whether Jeremiah was equipped in this respect.

1. HIS MENTAL ALERTNESS.

Jeremiah's mental alertness is all the more apparent when we recall the general stupidity of the people among whom he lived (4:22; 5:21). Let us observe occasions on which he manifested a ready wit:

While all Jerusalem celebrated the withdrawal of the Chaldeans to meet the Egyptian army, Jeremiah detected the impotence of Pharaoh's troops and the futility of hope for peace (37:3-10). While his complacent countrymen "assembled themselves in troops at the harlots' houses" (5:7), and overpassed "in deeds of wickedness" (5:28), Jeremiah sensed the immediate

danger of a menacing foreign invasion (*1*).

That he was alert to seize opportune occasions for the presentation of his message was shown when ^{he} stood at the temple gate to condemn insincere worship in the temple (7:3), and when he counseled Zedekiah for the last time before the fall of Jerusalem (38:14-23). Being threatened by a mob at the court of Jehovah's house, he showed alertness in stating his case so effectively that the princes and people acquitted him (26:10-19). Being suddenly confronted by Hananiah in the temple, he showed quick wit in adjusting himself to the situation (28:5-9).

Since his mind was sensitive to stimuli and rapid in its responses, he was able to discern quickly, to think clearly in emergencies, and to take advantage of unexpected opportunities. Mental alertness fitted him to acquire and use a considerable fund of information.

1 Cf. 5:15-17 and 6:22-23. This probably refers to the mysterious Scythian invasion. Cf. Ball, C.J., The Expositor's Bible, Jeremiah, pp. 134-148, Doran.

In discussing Jeremiah's apprehension of the Scythians as the scourge of God, John Skinner wrote, "The prophet's mind is the seismograph of providence, vibrating to the first faint tremors that herald the coming earthquake"- Prophecy and Religion, p. 38, Cambridge U. Press, 1922.

2. HIS FUND OF INFORMATION.

The prophecy of Jeremiah contains evidence that he had a wide knowledge and a mental grasp of the situation confronting Judah and the nations. His thinking did not consist of mental gymnastics, divorced from practical affairs, for it was based upon personal contact with reality.

For instance, Jeremiah spoke with familiarity about refining valuable metal (6:29), making pottery (18:1-4), kindling the fire, kneading the dough and baking cakes (7:18), gathering grapes (6:9), sowing wheat and reaping thorns (12:13), winnowing with a fan (15:7), experiencing a terrific siege (Cps. 37, 38), capturing a besieged city (6:6), snaring fowls (5:26), fishing (16:16), running with footmen (12:5), preparing the sheep for slaughter (11:19; 12:3), charming of serpents (8:17), stumbling in the darkness (13:16). This list might be prolonged indefinitely. We can readily see that his fund of information about current affairs and about the ordinary experiences of people equipped him for teaching.

Moreover, Jeremiah knew the Hebrew scriptures and history which had been preserved for his generation in written and traditional form. During youth at the home of Hilkiah, his priestly father, his mind had probably been nourished with Hebrew literature and lore. The discovery of the book of the law, after his public career began,

30

(Cf. discussion on page 30), gave him contact with a document which was accepted by king Josiah and the people. His writings show that he knew about the Egyptian bondage of the Hebrew forefathers(7:25; 11:4; 23:7), and the covenant made with them(11:3-5; 31:32; 34:13); he knew the reasons for the fate of Shiloh (7:12; 26:6); he was familiar with the history of the Rechabites (35:6-10) , and the ancient Sabbath customs (17:19-23). He mentioned David (13:13; 17:25; 22:4; 29:16; 30:9; 33:21,22), Moses and Samuel (15:1), and the former prophets (7:25; 25:4; 26:18,19) . We find that Jeremiah's understanding of Hebrew history and intimacy with the accepted sources of information qualified him to reinterpret the meaning of the ancient relationships between Jehovah and the people.

Although no human mind is capable of grasping in a single conception a full comprehension of Jehovah, Jeremiah did have a commendable personal knowledge concerning Jehovah(1:6-9; 12:1-3; 15:11,15-18; 20:7-18). Feeding upon and digesting the message of Jehovah (15:16), constantly seeking to broaden his spiritual horizons, Jeremiah knew in whom he believed and why.

Since much of Jeremiah's work was to explain Jehovah's will to the people, this intimate knowledge of Jehovah was a pedagogical qualification. He was fitted with a fund of information about Jehovah which enabled him to clarify and emphasize great spiritual truths for people whose religious thinking was superficial and evil (4:22; 5:21; 6:19).

3. HIS UNDERSTANDING OF HUMAN NATURE.

A teacher must not only have a fund of information, but also an understanding of the group to be taught, and ability to adapt the message to the needs of particular individuals. Fortunate is that teacher who is able accurately to read the lives of his fellows and to understand their attitudes, for human nature is the stuff the teacher handles.

Jeremiah was gifted with sagacity to discern the secret thoughts and hidden motives of those about him. Having keen insight into human nature, he came to realize the deceitfulness of the human heart(*1*).

1 To the "heart", לֵב or לִב is ascribed thought, reasoning, will, judgment, affection, hatred, courage, fear. (Cf. Davidson's Hebrew-Chaldee Lexicon, p. 406).

Jeremiah used this Hebrew word to mean the seat of the intelligence where will is in control of the life. He applied the same word to Jehovah (3:15; 7:31 -Hebrew and marginal reading- 23:20; 30:24), to himself (4:19; 8:18; 15:16; 20:9) and to the people. He found that the corrupt heart of man is the source of wickedness (4:14), thoughts contrary to God (17:5; 23:16), stubbornness (3:17; 7:24; 9:14; 11:8; 13:10; 16:12; 18:12; 23:17), revolting (5:23-24; 17:5), covetousness (22:17), deceit (14:14; 17:9; 23:26), haughtiness (48:29).

Let us refer to specific instances in which he demonstrated his understanding of human nature: His mind penetrated through the glamor and attractiveness of idol worship to the essential evil of the practices upon every high hill of Palestine (2:20-28; 3:23-25). He observed the effect of the sins of the fathers (31:29). Concerning Jehoiakim, who vainly tried to imitate the splendor of Solomon, Jeremiah said, "But thine eyes and thine heart are not but for thy covetousness, and for shedding of innocent blood, and for oppression, and for violence, to do it" (22:17). He analysed the unstable heart of Zedekiah (Cf. 38:14-26). He did not permit his friendship for Baruch to blind him to the selfish ambition which lurked in the corner of Baruch's heart (45:5). He saw through the camouflage with which the false prophets were enshrouded, uncovering their masked falsehood and deceit (23:13-32). He detected that the misguided people loved to follow false leadership (5:30-31).

Jeremiah's shrewd insight into human nature, strengthened by power to think independently, qualified him to teach according to the needs of the people.

4. THE COGENCY OF HIS REASONING.

Jeremiah understood what was happening in the world better than Jehoiakim and Zedekiah, better than the princes of Judah, better than the false prophets, because he had greater acumen in observing and interpreting the signs of the times. His strategic position beside the corridor of the ancient world gave him a broad perspective of current events. His mind not only grasped extensive areas of thought but correlated information so that he could view the particular problem in the light of the historic situation. That he thought through and rationalized his experiences with clarity and potency is illustrated in his discerning summary of the two evils which the people had committed (*1*), in his careful scrutiny of the people's foolishness (*2*), in his opinion that their evil condition could not be changed(*3*), in his incisive remarks to Hananiah during their public encounter (Cf.Cp.28), in his statement of the reasons for Jehovah's wrath with the unsubmissive exiles in Egypt (44:2-10,20-30), in showing that Jehovah had no alternative except punishment for the people (9:7), in meeting his own

1 "For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (2:13).

2 "They have no understanding; they are wise to do evil, but to do good they have no knowledge" (4:22).

3 "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (13:23).

matrimonial problem on the basis of its relationship to future historic events (16:1-4), and in viewing the fall of Jerusalem, not as a detached event, but as a normal consequence of his country's political policy and religious attitude (Cf. cps. 19, 27).

By looking backward to learn from the past, by analysing the kaleidoscopic happenings of his own day, and by anticipating future results of prevailing circumstances, he demonstrated ability to correlate information and to think comprehensively. Thus, we find that Jeremiah's cogency of reasoning qualified him for teaching.

The frequent use of such connectives as "because", "for", "if- then", "as- so", "wherefore" and "therefore" (*1*)

1 "Because" often introduces the reason for a previous statement. Cf. 2:35; 4:4, 17, 19, 28; 6:19, 30; 8:14; 13:17.

"For" is used for the same purpose in such cases as 1:8, 18, 19; 3:14, 25; 4:6, 8, 13, 31; 5:5; 6:1, 12, 25, 26, 29.

Jeremiah used "if - then" to state the logical conclusion of fulfilling a certain condition. For example - "If they do that which is evil in my sight, that they obey not my voice, then I will repent of the good, wherewith I said I would benefit them" (18:10). See 7:5-7; 17:24-5, 27.

"Wherefore" is used at the beginning of questions - Cf. 2:31; 5:19; 9:12; 12:1; 13:22; 16:10; 20:18.

An interesting evidence of Jeremiah's logic is his frequent introduction of conclusions by "therefore". Cf. 1:17; 2:19; 3:3; 5:27; 6:11, 15, 21; 7:20, 32; 11:8, 11, 22; 12:8; 13:24, 26; 14:10, 15; 16:21; 18:11, 21. In 7:13-14 and 19:4-6, "therefore" follows "because". In 7:16, 8:10 and 9:7, "therefore" is followed by "for". The "therefore" in 16:13 follows the "wherefore" in 16:10.

Numerous similes and metaphors clarify Jeremiah's thought. Cf. 2:26; 3:20; 5:27; 6:7; 13:11; 17:11; 18:6. See the discussion of the simile and metaphor in the next chapter.

is further proof that his reasoning was cogent.

His logical procedure from general observations to specific conclusions often took syllogistic form(*1*).

His prophecy concerning the people's peculiar change to the worship of idols convincingly illustrates Jeremiah's use of deductive reasoning(Cf.2:10-12).

Major Premise: Changing the gods worshipped by forefathers is exceptional among the nations (2:10-11a).

Minor Premise: "My people" have changed from the worship of Jehovah to the worship of idols (2:11b).

Conclusion: The conclusion is implied. The very heavens are implored to show astonishment and horror because "my people" have made such an exceptional and disgraceful change (2:12).

1 Much of Jeremiah's prophecy may be reduced to syllogistic form . For example,

Major Premise: All those who glory should "glory in this",that they have "understanding,and know me, that I am Jehovah".

Minor Premise: The wise,mighty and rich men glory (in wisdom,might and riches).

Conclusion: The wise,mighty and rich men should glory in this, that they have "understanding and know me,that I am Jehovah". - Cf.9:23-24.

Major Premise: All those who commit abomination without shame shall be cast down and fall.

Minor Premise: They (prophets and priests) "were not at all ashamed,neither could they blush",when they committed abomination.

Conclusion: They shall be cast down and fall.-6:15; 8:12

Major Premise: All those who are rejected by Jehovah shall be called "refuse silver".

Minor Premise: "My people" have been rejected by Jehovah.

Conclusion: "My people" shall be called "refuse silver" - 6:30.

Major Premise: All those who forsake Jehovah are punished.

Minor Premise: Israel has forsaken Jehovah.

Conclusion: Israel is being punished. 2:17.

Jeremiah reasoned well because he drew information from many sources, correlated his ideas into logical relationships, and presented the truth with clarity and sanity of judgment.

In conclusion, we have found that Jeremiah possessed the mental alertness, the breadth of knowledge, the understanding of human nature, and the cogency of reasoning, which should characterize a capable teacher. These evidences of his mental power and knowledge establish the fact that he had intellectual fitness for teaching.

We will now seek to discover the distinctive features of his emotional nature.

II. HIS EMOTIONAL NATURE.

1. HIS EMOTIONAL ARDOR.

To appreciate the importance of emotional ardor in a spiritual leader during Jeremiah's generation, it is necessary to study the Zeitgeist and the historic events which stirred the emotions of the people to a high pitch (Cf. the discussion in the preceding chapter). It was normal for these Oriental people to display strong feelings. Jeremiah, looking toward the high hills of Palestine, was horrified by the gross sensuality and sex appeal of Baal worship (2:23-25, 27; 3:1-10; 5:7,8). Under these circumstances the task for a teacher was to direct the feelings of the people into wholesome channels of expression. This Jeremiah was qualified to do.

That Jeremiah himself was very emotional is disclosed in his exclamations (2:33; 3:19; 8:18; 9:19; 22:23; 23:1,33; 48:17,39; 49:29; 50:23), his ejaculations, such as "Ah!" (4:10; 14:13; 32:17), "Woe!" (4:13,31; 6:4; 15:10), "Oh!" (8:18; 9:1,2), "Alas!" (30:7). Chapters four, five and six surge with emotion. Their atmosphere is tense. We feel the urgency of action in the face of approaching danger. In his graphic description of the drought, we may see the people sitting in black on the ground, the pitiful scenes at the empty cisterns, the anguish in the homes when the vessels were brought back empty, the parched ground gaping with fissures, the hind forsaking her

young because there is no grass, the wild animals panting for air (Cf.14:1-6). We may hear all Judah mourning, the children crying for water and food, the sick and the aged pleading for help. Jeremiah enables us to feel the acute distress of the famine. His emotional ardor which found expression in his prophecy twenty-five centuries ago stirs the emotion of a modern reader.

The Biblical evidence that he showed deep grief over the afflictions of the people has caused later generations to call Jeremiah, "the weeping prophet". He lamented for Josiah, who was killed by Pharoah-necoh at Megiddo (2 Kings 23:29). He refused to enter houses of feasting (16:8-9), and he "sat not with the merrymakers" (15:17; 16:8). He pictured the cessation of all mirth and gladness in Jerusalem (7:34), the entrance of death into the homes, the dead bodies falling in the streets (9:21,22), "Rachel weeping for her children" and refusing to be comforted (31:15). He called upon the inhabitants of Jerusalem to take the garb of mourning and make "most bitter lamentation" "as for an only son" (6:26; 7:29 *1*).

1 Cf.9:17-19a - "Call for the mourning women, that they may come; and send for the skilful women, that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion".

Jeremiah wailed,

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (9:1).

"But if ye will not hear it, my soul shall weep in secret for your pride; and mine eye shall weep sore, and run down with tears, because Jehovah's flock is taken captive" (13:17).

These revelations of his deep emotional nature should not be misconstrued as signs of weakness. He lamented, not because he was a weakling, but because terrific circumstances wrung tears from eyes that were quick to discern human suffering. He was a strong man, gifted with "a sensitive human heart" (*1*), compassionate toward those helpless victims of famine and war who thirsted, starved, bled and died.

2. HIS IMPRECATIONS.

Jeremiah's prophecy reveals an earnest man struggling to adjust himself to the exigencies of an eventful period. While reflecting the problem of all righteous people in Judah during his day, he was a problem to himself. Sometimes in perplexity, sometimes in fits of despondency, he regretted that he had been born (15:10; 20:14-18).

1 Skinner, John, Prophecy and Religion, p.46, Doran, 1922.

The record shows that he sometimes broke forth into imprecations against those who did not measure up to his standard of righteousness (Cf.cp.19); he cried out for vengeance against his persecutors (11:20; 12:3; 15:15; 20:12). When he was being unjustly blamed for bringing evil, he lost patience and stormed, "Destroy them with double destruction"(17:18). When the people "devised devices" against him (18:18), he hurled back the following malediction at them:

"Therefore deliver up their children to the famine, and give them over to the power of the sword; and let their wives become childless, and widows; and let their men be slain of death, and their young men smitten of the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit for me, and hid snares for my feet. Yet, Jehovah, thou knowest all their counsel against me to slay me; forgive not their iniquity, neither blot out their sin from thy sight; but let them be overthrown before thee; deal thou with them in the time of thine anger"(18:21-23).

In order to account for Jeremiah's imprecations we should consider them in the light of his emotional ardor, his Oriental nature and the unusual circumstances which he faced. Steam boilers are equipped with safety valves which open when the pressure reaches a certain point, and permit excess steam to escape. The live steam, kept under compression, would burst the boiler. Occasionally when Jeremiah reached the limit of his power to restrain his emotions, he released imprecations, like hissing jets of live steam. These spurting denunciations, wild and uncontrolled though they seem,

eased the inward pressure, which threatened at times "to burst his mighty heart". It is noteworthy that he usually waited until he was alone to open the safety valve of his emotions.

These imprecations gave evidence of capacity for righteous indignation. He testified: "Thou hast filled me with indignation" (15:17), "I am full of the wrath of Jehovah" (6:11). He was indignant at those who knew, but did not do, the right (5:30-31; 6:13; 8:10). He released invective against those who were "wise to do evil" (4:22). With true Oriental passion and stinging words, he lashed Pashhur ben Immer, who on the previous day had lashed him with a whip and put him in the stocks (20:2-6). We should appreciate the fact that in the case of each imprecation he was provoked beyond the limit of ordinary endurance. His imprecations gave evidence that he was intense in his purpose.

There is no doubt that Jeremiah possessed the emotional power to make the truth vivid and living. He had the range and depth of expression which fitted him to teach Orientals. To a modern Occidental it will seem that his message and methods occasionally bordered upon the sensational (Cf. 13:1-11; 19; 26:1-19; 27:2; 32:6-15). However, when he is viewed in the light of his own surroundings, we find that his intense, pent-up emotional power qualified him to teach effectively.

III. HIS ATTITUDE TOWARD THE WORK.

We have discussed Jeremiah's intellectual and emotional qualifications to teach. Our next step will be to find out whether his attitude toward the work was a help or a hindrance for teaching.

1. HIS RESPONSE TO THE CALL .

Jeremiah's psychological response to his call revealed qualities of character which are valuable in a teacher.

After receiving the urgent call to assume spiritual leadership at Jerusalem, Jeremiah hesitated because he felt as unskilled in the art of prophecy as a child (1:6). Being a native of despised Anathoth, he had no prestige at Jerusalem, the principal scene of his future labors. He had a natural sense of unfitness to undertake the gigantic task of being "a prophet unto the nations".

But there were strong incentives for him to accept the commission. He was told that he had been divinely appointed before his birth (1:5); Jehovah's presence was promised during his career; his prophecy was to bear the stamp of Jehovah's authority; the general nature of his program was already outlined (1:10); and a penalty for himself was attached in case of unfaithfulness (1:17).

While realizing to some degree the magnitude of the task, realizing his weakness, Jeremiah decided to accept the commission. In this reaction to his call, Jeremiah showed humility coupled with willingness to do his utmost. After the decision was made, his volitions were concentrated upon doing the work well; he willed to succeed. His humility and willingness to do his best were commendable qualities for teaching.

2. THE SACRIFICE OF NATURAL INCLINATIONS.

However, his natural inclinations rebelled against the task. He was disinclined to be made "a laughing-stock all the day" in the public stocks (20:7). It galled him to become a subject of derision, to hear people mock him with their insulting songs and remarks. He suppressed his natural inclination to express sympathy with bereaved friends by entering the house of mourning (16:5-7 *1*). He denied himself the pleasure of going to eat and drink at the house of feasting (16:8-9; 15:17). Even when Jerusalem fell, he refused an invitation to the Babylonian court (40:1-6).

In giving his work precedence over home and family life (16:1-4), Jeremiah measured up to a qualification of discipleship enunciated later by

1 It will be interesting to observe that Ezekiel is represented as having suppressed a natural inclination to mourn when his wife died, in order that his unusual conduct might teach the people (Ez. 24:15-27).

Jesus Christ (Cf. Mark 10:28-30), and practiced by Paul (I Cor. 7:7,8,32,33). Jeremiah's abstinence from marriage was in reality a pedagogical qualification, for it placed him in a better position for doing his particular work. Unhampered by worry over the fate of a wife and children, free from obligations to support a family, he could go to prison without causing a wife and children to suffer. This freedom was an advantage to a teacher laboring in his particular situation.

Since the claims of Jehovah had priority in his attitude toward his work, he placed these sacrifices of natural inclinations upon the altar of service. The elimination of distracting personal matters enabled him to concentrate upon his work.

3. NO ALTERNATIVE.

After accepting his commission, Jeremiah's course was fixed, because his conscience allowed him no alternative except to obey Jehovah. The will of Jehovah was so imperious that he continually pressed forward to deliver his message.^{*1*} He chafed against restraints, saying, "My heart is disquieted in me; I cannot hold my peace" (4:19), "I am weary with holding in" (6:11). On an occasion when he inwardly wavered and rebelled against his onerous task, he examined his own heart and reached this conclusion:

1 Charles Silvester Horne has given a composite description of the Old Testament prophets, some of which aptly illustrates Jeremiah's attitude toward his work:

"His is by far the most arresting figure in the Old Testament. Prince and priest alike are insignificant in his majestic presence. In his highest exemplars, both his words and deeds are memorable. His appearances make the crises of history. His words set the standard of thought for generations. He flatters neither monarch nor mob, and nations have seldom loved the uncompromising truth. He appears upon the canvas of Holy Writ as the clear-sighted enemy of powerful, self-vested interests. The prophet dominates the life of his time. He awes even the worldly-minded. He fixes men's thoughts on serious issues. He rebukes their triviality and flippancy. He confronts the careless and frivolous with the claims of the Eternal. The prophet was always and evermore a reformer, zealous to reconstruct the life as it is so that it might more perfectly express the will of God". - The Romance of Preaching, pp. 51-53, Fleming H. Revell.

"And if I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain". (20:9)

With that shrewd executive ability, which the capable teacher needs, Jeremiah cut boldly across the barriers of tradition, and did the unconventional in order to reach his objective (19:1-15; 26:2-19; 27:1-4; 35:1-18). He gives us the impression that he labored wholeheartedly under the conviction, "This thing I must do; there is no alternative". In his attitude toward his work, Jeremiah demonstrated the power to concentrate.

Persistence enables a teacher to keep on attempting the impossible. In spite of the people's stubborn refusals to hear him, Jeremiah kept on "rising up early and speaking" (25:3). After the fall of Jerusalem he chose to continue a thankless task among the poorest of his fellow countrymen when the easier course would have been to accept Nebuchadrezzar's invitation to Babylon (40:4).

His attitude was that he must perform Jehovah's work in spite of failure to see visible results. Even when warned that the people would not listen, he felt impelled to continue his work (7:27).

With sublime bravery and persistence this valiant Hebrew prophet forged ahead in a lost cause. To him the message was more important than the messenger. Jeremiah's attitude was that his work must be done even though he might be undone in the process. His persistence and moral earnestness were tremendous. What glorious qualifications for any teacher!

Jeremiah's fitness to teach, shown in his intellectual ability, emotional nature and attitude toward his work, will be further studied by a survey of the life that embodied his message.

IV. THE LIFE THAT EMBODIED HIS MESSAGE.

Jeremiah's personality is woven into the fabric of his prophecy. His writings are a passionate self-exposition, an intimate autobiography of his thoughts, feelings and volitions. Let us see whether his life portrayed the truth as well as his written and spoken words.

1. HIS UNSELFISHNESS.

Jeremiah's altruism is a lens through which we get a clearer vision of the man and his work. In living and laboring for others, he deliberately chose an unpopular role which barred him from enjoying the prestige usually accorded to a prophet. For example, he rebuked the influential elders at the valley of Hinnom (19:1-13) and the people at the temple court (19:14-15); and he counseled submission to a powerful, foreign nation (Cf. cp. 27; 21:1-10; 38:2,3). He was not motivated by a desire for financial gain, because he voluntarily took a course of action which gave promise of hardship, famine and poverty. His prophetic mission to help others was unhampered by gnawing ambition for applause or for shekels.

Jeremiah acted as though his work for the benefit of others must increase, even though he himself decreased. He may not have had complete mastery over his subject, but his subject had complete mastery over him.

2. HIS STEDFAST COURAGE.

No one in all the honorable succession of Hebrew prophets, who served their fellow men, had a more thankless or dangerous task than Jeremiah. To stand alone, misunderstood, reviled, in the midst of vigorous opposition by his own people required the greatest courage. He spoke fearlessly to kings of Judah (21:11-22:30; 34:6-22; 37:1-10, 16-21; 38:14-23), foreign ambassadors (27:1-11), princes (37:14; 38:1-3), leaders of the remnant (Cp. 42), prophets (23:9-32), elders of the people and elders of the priests (19:1-19), the mob at the temple (26:1-19), and the exiles (29:1-14). All signs of weakness were manifested when alone with Jehovah, but never when he appeared publicly as Jehovah's accredited messenger. For instance, while suffering alone in the stocks he yielded to despondency, but while in the presence of haughty Pashhur ben Immer, he did not quail or flinch (Cf. cp. 20).

The stedfastness of Jeremiah's life was magnificent. He was like "a fortified city", or "an iron pillar" supporting a building. The kings, princes, priests and people tried to overthrow him, but they could not prevail against him, for Jehovah had made him stedfast and courageous (1:18, 19). He resisted the whole flood of evil which swirled about him and threatened to engulf him. The situation required courage to stand stedfastly and to speak convictions boldly.

3. HIS SUFFERING.

Jeremiah's unselfishness and steadfastness would not permit him to escape the life of physical and mental suffering involved in his mission.

A study of his physical endurance while suffering yields proof that he had a strong body. He must have had a strong physique to survive the hardships of the drought (14:1-6), rough treatment by the mob (26:8), wearing a wooden yoke (28:10), spending a night and parts of two days in the stocks (20:2,3), being smitten (20:2; 37:15), living through a siege of eighteen months (39:1-2), being in the dungeon of Jonathan the scribe (37:15,16) and the miry dungeon of Malchijah, the king's son (38:6-13), being in chains with those who were captured at the fall of Jerusalem (40:1-4). Any one endowed with a body strong enough to endure these hardships has demonstrated his physical fitness to teach after the manner of the Hebrew prophets.

His emotional nature made him susceptible to intense mental anguish. It was a shock for him to discover that the men of his own birthplace were plotting to take his life and stop his work, saying, "Let us destroy the tree with the fruit thereof" (11:19), to find that his own brethren and the house of his father had "dealt treacherously" with him (12:6),

to detect that the bitterness of those who had been suppressed during Josiah's iconoclastic reforms was being poured forth upon his defenseless head. There was small comfort in Jehovah's assurance that worse personal suffering would follow (12:5). Beneath the weight of accumulated sorrows, he bent like highly tempered steel, but he did not break. A person in the throes of poignant sorrow will find a kindred spirit and a source of encouragement in Jeremiah. We underestimate Jeremiah when we speak of him carelessly as "the weeping prophet", or think of him only as a weak man haunted by fears(*1*).

He suffered for that of which he was not guilty, yet he knew the anguish of being snubbed and forsaken by the very ones whom he tried to help. His life was sought by Jehoiakim (36:26); he was publicly insulted by Hananiah (28:1-11); he was arrested by Irijah and imprisoned on a false charge

1 It is sometimes asserted the Jeremiah is the Old Testament character who best approximates the suffering described in Isaiah 53. Some of those who give Isaiah 40-66 a late date maintain that either Jeremiah was the suffering servant of Isaiah 53, or that the example of Jeremiah's individual suffering greatly impressed the writer of Isaiah 40-66.

Cf. Smith, George Adam, The Book of Isaiah, Vol. 2, p. 43, A.C. Armstrong & Son, 1902 - "I am more than ever impressed with the influence of his life upon Isa. 40-66".

Cf. Stephen, Dorothy S., Jeremiah The Prophet Of Hope, p. 71, Cambridge U. Press, 1923.

Cf. Hough, Lynn Harold, article, ~~"Isaiah"~~ and "The Servant of Jehovah", The International Standard Bible Encyclopedia.

of treason (37:13-21); he was humiliated by being taken to Ramah in chains (40:1); he was slandered by the leaders of the remnant (43:20) and by Shemaiah of Babylon (29:27). He, the servant of Jehovah, suffered with and for the people.

In spite of their inhuman treatment, Jeremiah identified himself with his neighbors and agonized with them. As he walked through the milling throngs in the narrow streets of Jerusalem, as he stood beside the pool of Siloam where the women filled their water jars, his heart was heavy, for he comprehended that each person he saw was destined for a horrible death or captivity (13:17). His compassion for the people chained him to the post of duty while the flames of persecution and scorn scorched him, while the sword of Nebuchadnezzar was suspended above the city. His life of deliberate suffering with others was the guarantee of his sincerity. A superficial reader may jestingly dub Jeremiah "the lamenting prophet", but a more appropriate title is "the compassionate prophet". His tears were wrung from a heart which was torn with anxiety for Judah and the nations (*1*).

1 Typical cries of anguish will be found in 4:19; 8:18; 9:1; 10:19; 15:10,18.

What was accomplished by all ^{OF} Jeremiah's physical and mental suffering? From the standpoint of a life that embodied his message, he was perfected through suffering. The fires of ridicule, unpopularity and opposition burned away the dross and refined him for more effective work. He suffered with and for the very people who were reading the message of his life. Suffering aided him to understand and to teach.

4. HIS PRAYER LIFE.

Beautiful and powerful prayers "lie like scattered pearls of faith and love" among Jeremiah's prophetic utterances (*1*). His prayers and soliloquies are windows which permit a reader to see the inner recesses of his life.

We are impressed by the freedom with which Jeremiah prayed. His prayers took the form of intimate conversations with Jehovah. He notably exhibited the possibility and reality of communion between the individual and Jehovah. He accepted Jehovah's offer,

"Call unto me, and I will answer thee, and will show thee great things and difficult, which thou knowest not" (33:1-3).

1 Cf. Ball, C.J., The Expositor's Bible, p.313, "Jeremiah".

Jeremiah's prayers are found in 4:10, 19-22; 5:3; 10:6-10, 23-25; 11:20; 12:1-4; 14:7-9, 19-22; 15:15-18; 16:19-20; 17:12-18; 18:19-23; 20:7-13; 32:16-25.

2 Jeremiah's soliloquies are in 4:23-26; 5:4-6; 8:18-9:3a; 10:12-16, 19-22; 15:10; 20:14-18; 23:9-11a.

He considered Jehovah as the supreme source of authority and information (1:6,9). In the midst of perplexing situations he prayed to find a solution for his problems (Cf.5:3; 17:12-17). "His prayers bristle with interrogation points"(*1*). Despised and rejected of men, he eagerly sought companionship with Jehovah, laid bare his inmost longings, made astonishing demands, and listened for the divine answer. Even his imprecations were addressed to Jehovah (Cf.11:20; 12:3; 15:15; 17:18). He did not curse Jehovah; but he asked Jehovah to curse his enemies. He tried to bend Jehovah to his will at times, instead of trying to blend his will with that of Jehovah. We find that he waited for divine direction before denouncing Hananiah (28:10-16). We observe that he prayed and waited ten days before advising against the flight to Egypt (42:7). It was pedagogically proper for him to consult the most reliable source of wisdom he knew, and to work out his problems while in consultation with Jehovah(*2*).

1 Jefferson, Charles E., Cardinal Ideas of Jeremiah, p.163, MacMillan, 1928.

2 At times Jehovah asked him to spare his efforts in prayer (7:16; 11:14; 14:11). He had such confidence in Jehovah that he carried out the divine will even though he could not comprehend the reasons (Cf. 32:16-25. Note the "after" in v.16. Compare vv.16 and 25). He was willing to trust and obey.

Contemporaries recognized his power in intercession with Jehovah. They realized that when he prayed, results were obtained. When the flint of Jeremiah's life struck the solid rock of Jehovah's truth, fire flashed. Before and during the siege of Jerusalem, Zedekiah sent messengers to him with the request, "Pray for us" (21:2; 37:3). Before the flight to Egypt, the leaders begged, "Pray for us" (42:2). Even though these requests may not have been sincere, they illustrate Jeremiah's reputation as a man of prayer.

Prayer placed Jeremiah in direct and intimate communication with the source of his message. People saw that he himself did what he urged them to do. People recognized the fact that his own life was enriched and strengthened through prayer. His prayer life elevated him to a place of unique spiritual influence where he was in a position to teach effectively.

5. HIS FELLOWSHIP WITH JEHOVAH.

Jeremiah's prayer life was the outward expression of an inner fellowship with Jehovah. He had a deep and abiding sense of the presence of Jehovah with him (1:8,19; 15:20; 20:11) and with the people (46:28). When all else seemed uncertain, he clung to Jehovah as the one certainty (12:1). He felt surrounded and buoyed up by the presence of

Jehovah. The consciousness of Jehovah's approval and guidance filled him with such confidence that in the black night of calamity which settled down upon Jerusalem, his life shone forth as the morning star of hope. He was the most cheerful person in the city during the siege. He was the most encouraging person in the discouraged city (Cf. 32:6-15).

Jehovah's call was so vital and momentous that it changed the whole tone and course of Jeremiah's life. Because he exposed himself to intimate contact with the Almighty, he was forever a changed man. The only plausible explanation for Jeremiah's conduct after the call is that he was under divine impulsions. He was able to lead people toward Jehovah because he himself had approached Jehovah. "As he beat out his music he realized ever more clearly that his life was rooted in personal fellowship with God who spoke to him and through him"(*1*). The linking of his life in fellowship with Jehovah qualified him to teach about Jehovah.

The best spokesman for God is a godly life. The luster of Jeremiah's character as a man of God has never been tarnished. He became what he asked others to become; he practiced to the best of his ability that which he urged others to do and be. His life, being the incarnation of his message, had more pedagogical potency than his lips or his pen.

1 Skinner, John, Prophecy and Religion, p. 52, ~~Doran~~, 1922. Cambridge U. Press.

V. SUMMARY AND CONCLUSIONS.

Our investigation of Jeremiah's fitness to teach led us to study the personality of the man. We sought to go behind his outward acts, recorded in the prophecy, to the inner causes of his weakness and strength as a teacher. We surveyed his life from the psychological point of view to discover whether he was personally fitted to teach.

We found that Jeremiah had excellent mental powers, that he was alert to comprehend and use occasions for presenting Jehovah's message. We observed ample evidence that he possessed a broad fund of general information, including familiarity with the Hebrew scriptures and traditions, and an intimate knowledge of Jehovah. We discovered that he was exceptionally well qualified to understand human nature and to reason cogently.

To our great surprise we found that Jeremiah's emotional nature was a pedagogical asset rather than a liability. His imprecations seemed inconsistent with the performance of his commission until we pondered upon the terrific circumstances which he faced, the highly emotional temperament of the people for whose benefit he prophesied, and the necessity for strong, forceful language.

We found that his attitude toward the work was revealed by the humble, yet decisive, manner in which he answered the call to service. When the die was cast, when his decision was made, he allowed nothing to swerve him aside from the path of duty. We saw that he did things which were inconvenient, things which caused him to suffer, simply because he felt that he should willingly make any sacrifice for the sake of his work. When such an attitude motivates a teacher, it becomes a strong qualification for effectiveness in teaching.

The last pedagogical qualification which we discussed was the character of the man himself. We found that he lived and labored unselfishly for others; we saw in him evidences of sublime courage and steadfastness; we discovered that the depth of his suffering for and with others fitted him to rise to the heights in teaching others. We went with him to the place of prayer, and were convinced that the source of his power to teach about Jehovah was personal fellowship with Jehovah. Here we were at the heart of his effectiveness in teaching; here we discovered the secret of Jeremiah's efficiency as a teacher.

These facts lead to the conclusion that Jeremiah possessed qualifications which are commendable in a teacher. He had superior qualifications to teach the people among whom he lived. Thus, we have answered the first major question of our thesis, Was Jeremiah fitted to teach?

Our next step will be to discover how
Jeremiah used his qualifications for teaching.

CHAPTER FOUR

JEREMIAH'S METHODS OF TEACHING.

JEREMIAH'S METHODS OF TEACHING.

At the beginning of this study we proposed to discover whether Jeremiah used pedagogy in his prophetic work and whether he has significance as a teacher. Thus far, we have discussed the background of the problem and the qualifications which fitted Jeremiah for teaching.

Our examination of the background of the problem included a view of the people with whom Jeremiah was associated, a glimpse into the international aspect of the situation, an analysis of the religious environment and the Zeitgeist, and a discussion of Jeremiah's prophetic mission. We found that Jehovah called and commissioned Jeremiah to serve his generation as a prophet.

Then we inquired whether Jeremiah, in performing his task, showed the qualifications of a teacher. This important matter received our attention in the preceding chapter. We discovered that his intellectual ability, emotional nature, attitude toward his work, and manner of life, fitted him for effectiveness in teaching.

We are now ready to ask, Since he had qualifications to teach, ^{how} did he use them? Did he actually teach?

Our mode of procedure in this chapter will be to examine Jeremiah's use of discussion, discourse, the dramatic, figures of speech, symbolism, contrast, and questioning, in order that we may find out how he actually taught. First, however, we will discuss his methods for securing interest.

I. HIS APPEAL TO INTEREST.

1. THOSE WHOSE INTEREST HE AROUSED.

(1). HE INTERESTED INDIVIDUALS.

Ability to interest individuals is a requisite in a successful teacher. Although few teachers succeed in interesting the rulers of their own nation and the king of the leading foreign nation, Jeremiah accomplished this(*1*). His prophecy, coming to the attention of king Jehoiakim, so aroused the monarch's enmity that a royal order was issued for Jeremiah's arrest(36:26). King Zedekiah showed interest in Jeremiah on several occasions (21:1-2; 37:1-3, 16-21; 38:10, 14-26). Because Zedekiah was desperately interested, he secretly brought the prophet from the dungeon in Jonathan's house to the palace for the purpose of inquiring, "Is there any word from Jehovah?"(37:17). And Nebuchadrezzar, king of Babylon,

1 The record shows that the elders of the land cited king Hezekiah's interest in a former prophecy by the prophet, Micah (26:17-19).

manifested his interest by giving the following order concerning Jeremiah to Nebuzaradan, the captain of the Babylonian guard:

"Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee" (39:12).

Although Jeremiah did not convince these rulers, he did secure their interest in behalf of himself and his message.

We will scarcely question the fact that Pashhur, the son of Immer, was interested in the stern denunciation which Jeremiah made while standing in the court of Jehovah's house (19:14-15). Being the chief officer of the temple, responsible for what took place there, Pashhur paid attention to Jeremiah to the extent of smiting him and sentencing him to be put "in the stocks that were in the upper gate of Benjamin" (20:1-2).

Hananiah, the false prophet, was so interested in Jeremiah's prophecy that he deliberately forced Jehovah's prophet to engage in a public discussion of the burning issue before the nation - the wisdom of submission to Babylon (28:1-11). Shemaiah, the Nehelamite, living in captivity at Babylon, was so interested in the effects of Jeremiah's prophecy that he attempted to discredit the prophet by means of letters, sent in his own name to "all the people that are at Jerusalem" (29:24-25).

Jeremiah not only stirred the interest of those who became enemies, but he also drew the attention of those who became his friends. Baruch, the scribe, became so interested in the prophet and his efforts that he was willing to assume great personal risks to cooperate in carrying on the work (Cf. cp. 36). Because Ebed-melech, the Ethiopian eunuch, a member of the king's household, was interested in Jeremiah, he used his influence to intercede with Zedekiah for permission to draw Jeremiah out of the miry dungeon (38:7-8). During the persecution which flared up at the beginning of Jehoiakim's reign, Ahikam had sufficient interest in Jeremiah to use his prestige as a prophet for the protection of the prophet's life (26:24). A study of the prophecy will show that other individuals paid attention to Jeremiah and to his message.

(2). HE INTERESTED GROUPS OF PEOPLE.

People were under no external compulsion to pay attention to him. When they came within the range of his voice, they did not have to heed his remarks. But the record shows that at times people manifested a deep interest in what he said. For example, one day Jeremiah posted himself at the gate of Jehovah's house, and began to speak to those who passed in to worship (7:1-15). Curiosity caused some to pause and listen until a crowd gathered about him.

On another occasion, during the fifth month of the fourth year of Zedekiah's reign, Jeremiah became the center of interest for a throng of people. While he engaged in a dramatic encounter with Hananiah, people pushed nearer, eagerly intent upon seeing and hearing, paying close attention to statements which were made indirectly for their benefit (Cp. 28).

A group of princes became so impressed by Jeremiah's prophecy that they arranged for a reading of the roll before king Jehoiakim. Some of them even protested against Jehoiakim's destruction of the roll (36:11-26). A group of captains headed a delegation of the remnant who waited upon Jeremiah at Geruth Chimham. They were curious to know his interpretation of Jehovah's will about the proposed emigration to Egypt (42:1-6).

Among other groups showing a decided interest in Jeremiah and his message were the men of Anathoth, especially Jeremiah's brethren and "the house of his father" (11:18 - 12:6), the elders of the land (26:17), and the Rechabites (cp. 35).

This evidence is offered in substantiation of the fact that Jeremiah was able to interest individuals and groups of people. Though his statements were often unpopular, people desired to hear them. In order to account for the interest created by the man and his message, let us next investigate the methods which he used to secure interest.

2. HIS METHODS OF SECURING INTEREST.

(1). HIS INTEREST IN PEOPLE

Jeremiah interested people by being interested in them. His genuine interest in the vital problems of his neighbors was an habitual attitude rather than a clever device for securing attention. His best points of contact with the people came through his repeated demonstrations of personal interest in their problems. His attitude, in living with them, in sharing their sorrows and difficulties, in being concerned about their welfare, helped to secure their attention. For example, his personal interest in Baruch caused the scribe to react favorably toward him. In the fourth year of Jehoiakim, Jeremiah was dictating while Baruch wrote in a book. At the time Baruch was discouraged because his ambition to seek "great things" had been thwarted. Jeremiah encouraged and counseled him (Cp.45). Then we find in the record that on the fast-day in the ninth month of the following year, Baruch demonstrated his interest to the utmost degree by risking his life to assist in Jeremiah's work (Cp.36).

Even those who became hostile to Jeremiah, such as Jehoiakim, Pashhur the son of Immer, Hananiah, and Shemaiah, could not deny the fact that he was interested in them. His interest in people led them to take either a favorable or an unfavorable reaction toward him. His interest in people must be recognized as a factor in securing their attention.

(2).HIS PERSONAL APPEARANCE AND SYMBOLIC ACTS.

At times his personal appearance and magnetic manner awakened interest. Most of our limited information regarding Jeremiah's personal appearance is gained by inference, since the Biblical references on this subject are meager. However, we feel that the record warrants the following suggestions concerning his personal appearance and manner, together with the probable effect upon those who were present.

Picture Jeremiah imprisoned in the stocks! Picture him disheveled, bearing on his body the marks of abuse, an object of public ridicule, his personal appearance contrasting sharply with that of the temple official who had arrested him! (20:1-2). What teaching value could there be in such a spectacle? In the first place, Jeremiah's position and appearance was sure to arouse the curiosity or attention of the bystanders, some of whom had probably followed him from the dramatic vessel-breaking scene in the valley of Hinnom to the temple, and again from the temple to the stocks. Added to the curiosity over his unusual conduct and strange appearance in his present predicament, there doubtless was a real interest, on the part of some, in the message which he had been delivering so forcefully. And on the following day when he passionately poured invective upon Pashhur, we can imagine the interest which he stirred in these Oriental people.

Our present purpose is to show how Jeremiah aroused interest. Any teacher in any age who is placed in the public stocks and abused for advocating his convictions, will win the curiosity of the bystanders. And this curiosity is often a preliminary step to genuine interest in the teacher's convictions.

There are references to a yoke which Jeremiah wore for the symbolic purpose of prophesying that Judah and the surrounding nations should submit to the yoke of Babylon (27:2; 28:10). Think of the attention which was centered upon Jeremiah the first time he came down the streets of Jerusalem wearing this slave-yoke dangling from his neck! Would not his unique appearance and manner call involuntary attention to his doctrine of submission to Babylon?

Among the other symbolic acts by which Jeremiah aroused interest were his purchase of the Anathoth field during the siege to show his confidence that "houses and fields and vineyards shall yet again be bought in this land" (32:6-15), and his smashing of the potter's earthen vessel to show that the fall of Jerusalem was inevitable (19:10-13).

Thus, we see that on certain occasions, Jeremiah's personal appearance and unique actions served as a method for securing interest. Some of his habitual customs and symbolic acts were deliberately planned to awaken interest in his message. And sometimes the pursuance of his prophetic work led him naturally into positions where curiosity was

whetted by the sharp contrast between his appearance and the conventional mode. He was a prophet who used unique means for securing that interest which is essential in effective teaching.

(3). VERBAL REQUESTS FOR ATTENTION.

Another method by which Jeremiah gained attention was through the use of verbal requests. He asked people to listen to his message from Jehovah, employing the imperative verbs, "Hear" (2:4; 5:21; 6:18,19; 7:2; 9:20; 10:1; 11:2,6; 13:15; 17:20; 19:3; 21:11; 22:2,29; 28:7,15; 29:20; 31:10; 34:4; 37:20; 44:24,26), and "Hearken" (6:17).

He exclaimed "Behold", to draw the attention of his hearers (6:10; 7:20; 11:11). For instance, under the emotional stress of imminent danger, this prophet to the nations made a broad appeal for a hearing:

"Hear, ye nations, and know, O congregation, what is among them. Hear, O earth, and behold" (6:18,19).

The tone of his message indicates that sometimes he had a gentle, winsome manner in requesting attention (31:10), and at other times he doubtless had a bold, imperative manner in commanding attention (7:2; 34:4).

(4). HIS QUESTIONS.

Good questions, well asked, win for the questioner both voluntary and involuntary attention(*1*). Through questions, Jeremiah interested the mind by probing it to activity. For example, imagine the utter amazement of the temple worshippers when Jeremiah stood before them ,and asked,

"Is this house, which is called by my name, become a den of robbers in your eyes? (7:11).

The princes of Judah were probably mildly interested in Jeremiah's demonstration of the filial obedience of the Rechabites until he turned to them, and asked the searching question, "Will ye not also receive instruction to hearken to my words?" (35:12) By this barbed question, he transferred the center of attraction from the Rechabites to the princes themselves. Their full interest in the prophet's message was immediately claimed.

Further consideration of Jeremiah's questions will be deferred to a later section of this chapter. It may be sufficient to state here that there is ample evidence in the prophecy to show that questioning was an effective tool by which Jeremiah stirred up interest in his message.

1 Cf. the discussion concerning the value of questions in arousing interest on p.65, of Story-Telling, Questioning and Studying, by Herman Harrell Horne, MacMillan, 1917.

(5). HIS AUTHORIZATION BY JEHOVAH.

We have found that a formal, though insincere, worship of Jehovah was among the religious practices of Jeremiah's day. Some of the people were interested in Jehovahism as a cult. False prophets tried to gain prestige by hoodwinking the people into believing that they spoke in Jehovah's name (23:9-40). For example, Hananiah began his false prophecy by stating, "Thus saith Jehovah of hosts" (28:2).

Under these circumstances Jeremiah was meticulous in his care to specify that his message actually came from Jehovah. A phrase which characterizes his prophecy is, "Thus saith Jehovah". This phrase, introducing both short remarks and long statements, is found in every chapter of the prophecy, except chapters 41 and 52, which are narrative sections. We are left in no doubt of the fact that Jeremiah believed he was the spokesman for Jehovah in a nation full of false prophets.

Why does he thus emphasize his divine authorization? This form of approach would catch the ear of the people. If false prophets used such an appeal to win attention, then Jeremiah, who had received his credentials from Jehovah, was certainly justified in doing so for the same purpose.

In conclusion, we have observed that Jeremiah interested individuals and groups of people, including enemies and friends. He won interest by his very attitude of interest in people and their problems. His personal appearance and symbolic acts attracted attention. He deliberately made verbal requests for attention. He asked interest-provoking questions. He appealed to Jehovah's authorization of his prophecy. Truly Jeremiah was an interesting prophet. He attained this distinction because he used the appropriate means for securing attention and claiming the interest of people.

That Jeremiah was able not only to secure interest but also to retain it while delivering his prophecy will be shown in his use of certain teaching methods. We will now turn to a consideration of the manner in which he employed discussion.

II. HIS USE OF DISCUSSION .

As Jeremiah went about in the public places of Jerusalem, he discussed important matters with the people whom he met. Listeners could participate freely in the discussions, interrupting at any time to challenge the validity of his statements. They could insult him and even threaten his life(26:8; 38:4).

Discussion tested Jeremiah's powers as a teacher (*1*). The prophet's ability in this kind of teaching will be observed in the description of his heated debate with Hananiah (Cf. cp.28).

1. THE DEBATE WITH HANANIAH.

Jeremiah and Hananiah, exponents of two opposite schools of prophecy, came from the neighboring Levitic towns of Gibeon (28:1) and Anathoth (Joshua 21:17-18). They met at the house of Jehovah in the fifth month of the fourth year of Zedekiah's reign(28:1). Here they engaged in a discussion which took the form of a debate upon the chief public issue of the day - the submission of Judah to Babylon.

While the recorded discussion was confined to Jeremiah and Hananiah, "the priests and all the people" were in the temple at the time. The presence

Cf. definition of the discussion method by-
 *1*Betts and Hawthorne, Method in Teaching Religion, p.219.
 "The discussion method consists of the free interchange of thought and opinion by the members of a class upon some stated problem, the teacher directing the discussion without dominating it to the suppression of ideas".

of this gallery was a controlling factor in Hananiah's attitude and statements. He acted his part "to split the ears of the groundlings; who, for the most part, are capable of nothing but inexplicable dumb shows, and noise" (*1*). Jeremiah was made to appear ridiculous before this unsympathetic audience. Yet he guided the discussion in such a manner that the occasion became a situation for teaching his message.

A modern reader may receive the impression that chapter 28 is but the climax of a controversy which had been gathering momentum during a considerable period. Since the beginning of the reign of Zedekiah, Jeremiah had been urging Judah and the surrounding nations to "Serve Babylon" (27:1,6,7,8,9,11,12,13,14,17,22)

Hananiah who represented the popular nationalistic party, desiring independence from Babylon, claimed to label his prophecy with the stamp of Jehovah's authority. The yoke which Jeremiah wore publicly, as a symbol of bondage to Babylon, suggested the theme of the discussion.

1 Shakespeare, William, Hamlet, Prince of Denmark, Act 3, Scene 2 (Hamlet's Advice To The Players).

(1). Hananiah's False Prophecy (28:1-4).

Hananiah boldly approached Jeremiah in the temple area and proposed a prophecy, which he said he had received from Jehovah. This counter-prophecy was cleverly put forth to challenge the doctrine, "Serve Babylon", which Jeremiah had been stressing by word and symbolic act. Hananiah initiated the discussion and sought to assume the role of a teacher. In his bid for popular favor he copied Jeremiah's methods and source of authority. But his false prophecy originated in his own subtle mind rather than in the mind of Jehovah.

(2). Jeremiah's Tactful Reply (28:5-6).

Jeremiah stood in the presence of the temple officials and the people, wearing a yoke of bondage about his neck, while Hananiah loudly interpreted Jehovah's word, "I will break the yoke of the king of Babylon". The cutting edge of this remark was dulled by Jeremiah's tactful reply, "Amen". Jeremiah repeated his personal hope, "Jehovah do so". Then he enlarged upon the same thought, "Jehovah perform thy words which thou hast prophesied". Thus, Jeremiah parried the blow by a thrice-repeated statement in which he took his stand upon the common ground between them.

(3).Jeremiah's Demand For Attention (28:7).

After expressing his hope that conditions would warrant the fulfillment of Hananiah's prophecy, Jeremiah, by an abrupt "Nevertheless -", turned from fancies to facts. Now, Jeremiah was in command of the situation.

(4).Jeremiah's Test Of Prophecy (28:8-9).

By an appeal to well-known precedents, Jeremiah presented an irrefutable and final test for the truth of prophecy. The truth of prophecy concerning future events can not be determined absolutely until sufficient time has elapsed for the prophecy to reach fruition. Hananiah had placed a limit of two years upon his prophecy (28:3).Jeremiah implied that this prediction should be subjected to the test to a longer period in order to prove its accuracy.

(5).Hananiah's Reply (28:10-11).

Hananiah could not overthrow this argument. He concealed his impotence under a show of impatience. He repeated his former false prophecy, while he dramatically tore the yoke from Jeremiah's neck, and broke the bar.

(6). Jeremiah's Message From Jehovah (28:12-17).

Instead of forcing an issue with Hananiah, which could only have resulted in violence, Jeremiah retreated from the scene to receive instruction from Jehovah. Equipped by divine inspiration and information,

Jeremiah emphatically reiterated that Jehovah's will for the nation was, "Serve Nebuchadrezzar king of Babylon". Then he delivered a message of doom for Hananiah, who, guilty of speaking without authority from Jehovah, had made the people "to trust in a lie".

In this debate, Jeremiah maintained his poise, analysed the weakness of his opponent's argument, kept the conversation upon the point at issue, and sought to present Jehovah's will. He demonstrated keenness of analysis, tact, alertness, stability of judgment, care in interpreting Jehovah's will, and skill in guiding discussion.

2. THE DISCUSSION WITH TEMPLE WORSHIPPERS.

"In the beginning of the reign of Jehoiakim" people still came from all the cities of Judah to worship at the temple. One day Jeremiah went to the court of Jehovah's house and engaged in an animated discussion with the worshippers (cf. cp. 26:1-19).

We can hear him raise his voice to claim the attention of the passers-by, as he shouted, "Thus saith Jehovah" (26:4). His boldness and his prophecy excited such interest that priests left their sacred tasks and joined the prophets and the people to listen while Jeremiah talked (26:7).

Jeremiah besought a hearing for the law and the former prophets (26:3-5). Pointing out that the temple's holiness consisted in its proper use for worship, he warned that continued disobedience to Jehovah would lead to the destruction of the temple and the city (26:6). By citing the historic case of the destruction of Shiloh, he proved that the temple building was not inviolable. He maintained that while the temple was not necessary for the execution of Jehovah's will, repentance for sin and obedience to Jehovah were necessary.

The response of the people was violent. Stirred to action, they seized Jeremiah, questioned him, and threatened his life. The discussion was disorderly and fruitless until the princes heard the disturbance, and came up from the king's house (26:10).

Then in a summary trial at the entry of the new gate of the temple, Jeremiah's statements were discussed. It was an electric situation, a dramatic scene of personal heroism. The priests of the house of Zadok were pitted against the lone priest of the house of Abiathar (Cf. 1 Kings 1:19, 25, 32; 2:26-27). The false prophets brought accusation against the true prophet.

These Jerusalem priests and prophets made the charge against Jeremiah to the princes and people,

"This man is worthy of death, for he hath prophesied against this city, as ye have heard with your ears" (26:11).

Jeremiah pleaded his own case (26:12-15). His defense was that Jehovah had sent him to prophesy all that was charged against him. Therefore, the priests and prophets who accused him were in opposition to Jehovah. He urged repentance and obedience to Jehovah. While affirming his innocence, he threw himself upon the mercy of the court. His line of argument had a favorable effect upon the princes and the people. They had regard for the message rather than for the messenger. "Certain of the elders of the land" volunteered constructive expressions of opinion (26:17-19). We may well imagine that some of these elders had heard their fathers tell about the different manner in which king Hezekiah had received a similar message from the prophet, Micah. Only a capable teacher could have drawn forth such a free statement of truth, which ran counter to the opinion of the mob and the entrenched religious spirit of the times.

That Jeremiah's personal danger was great is indicated by the fact that Uriah, who uttered a similar prophecy, was captured and slain (26:20-23). However, Jeremiah's life was spared through the influence of Ahikam (26:24). As a result of this discussion, Jeremiah gained friends for his cause.

We have seen that Jeremiah provoked discussion by a bold presentation of the facts concerning worship at a time when people were coming to the place of worship. He aroused people from their apathy. A mob pushed and milled about him. Excited groups discussed the issue with one another. Priests and prophets hurled questions and invective at him. Even when the princes restored a semblance of order, Jeremiah was unable to participate freely in the discussion. However, he succeeded in stimulating discussion by others, and in bringing the issue to a climax. The princes, elders of the land, and many of the people rallied to his support.

These two examples of discussion have been set forth to reveal Jeremiah's skill in turning both an informal debate and a more formal court trial into a useful discussion period. The circumstances under which he prophesied and the kind of people who surrounded him made the discussion method particularly adaptable for the exercise of his natural ability.

3. THE WINE BOTTLE INCIDENT.

That Jeremiah was alert and forceful in driving home the truth of his message by means of repartee in his discussions was demonstrated in the incident of the wine bottle (13:12-14). He wished to show that the wrath of Jehovah would be poured upon the proud people. He began by stating the parabolic saying:

"Every bottle shall be filled with wine".

With scornful sarcasm they replied,

"Do we not certainly know that every bottle shall be filled with wine?"

Apparently they had missed the point of his using the common saying, and took advantage of an opportunity to heckle the unpopular prophet.

Jeremiah met their banter with the instant application of the parabolic saying to themselves. He siezed the opportunity to press home the desired lesson. With Oriental fervor and a lightening thrust, he shifted the discussion from wine bottles to themselves (Cf. 13:13-14).

His positive language indicated the certainty of their punishment. His appeal to Jehovah indicated the source of his authority for the prophetic pronouncement. His turning of the conversation from their pun to Jehovah's punishment was typical of his technic in guiding discussion.

Other examples of his skill in the use of discussion were: his final conversation with king Zedekiah (38:14-26), the conference about the matter of going to Egypt (42:1 - 43:3), and the dispute about worship in Egypt (44:15-30).

In conclusion, we have found that Jeremiah's pedagogical power in discussion had a place of primary importance in the performance of his prophetic mission. We have illustrated his ability in this respect by somewhat detailed accounts of three discussions. The people expressed themselves freely, yet Jeremiah was master of the situation and controlled the discussion(*1*). From these facts we ,therefore,conclude that the people to whom Jeremiah prophesied had the privilege of directed self-expression.

Since there are points of similarity between Jeremiah's discussions and discourses, it is natural for us to proceed next to a study of his discourses.

1 "The truth is thus gradually eduved.The teacher draws the pupil out. The work of the hour is constructive. From comments regarding modern school discussion by Luther A.Weigle, The Pupil and The Teacher,p.116.

III. HIS USE OF DISCOURSE.

We find that the writings of Jeremiah frequently take the form of discourses. It is not the province of this thesis to examine and discuss critical views regarding the composition of the prophecy (*1*). There are passages so unquestionably discourses by Jeremiah that we can take them as concrete examples of the prophet in action. We will investigate some of those passages which bear the marks of being uttered upon specific occasions.

First, let us consider Jeremiah's discourse upon Zedekiah's fate.

1. HIS DISCOURSE UPON ZEDEKIAH'S FATE.

Jeremiah, the aged man of God, had been prophesying in Jerusalem long before the thirty-year old king, Zedekiah, had been born. When Nebuchadrezzar's invasion was impending, Jeremiah had sent Zedekiah a strong statement forecasting the final overthrow of Jerusalem (21:4-7), but the king had disregarded the prophecy. When the

1 Cf. Wilson, Robert Dick, Studies in the Book of Daniel, p. 51, The Knickerbocker Press, 1917.

Skinner, John, Prophecy and Religion, Cp. 3, Cambridge U. Press, 1922.

campaign had reached the stage in which all Judah had fallen, except Jerusalem, Lachish and Azekah (34:7), the experienced prophet felt impelled to warn the foolish young king that the royal policy of opposition to Babylon was futile. Zedekiah, who listened only to his chauvinistic princes, needed to be informed regarding the true state of affairs. Since a warning by messenger had failed, Jeremiah appeared in person to state his case. Boldly he went to the ruler and told him, in Jehovah's name, that the Babylonians would capture and burn Jerusalem, that Zedekiah himself would see and speak to Nebuchadnezzar, and be taken as a captive to Babylon, where he would die in peace (34:2-5).

Thus, Jeremiah used discourse to impart information when Zedekiah was facing an entirely new experience. The vacillating king, under the strong influence of jingoistic princes, was not fitted by knowledge, experience or temperament to engage in a useful discussion of the issue at stake. On this occasion the discourse method was Jeremiah's best means for imparting the information which Zedekiah needed.

2. THE LIBERTY DISCOURSE.

Another example of Jeremiah's use of discourse was his exposure of those who had broken their promise of granting freedom to their servants (34:8-22).

While the Babylonians were besieging Jerusalem, Zedekiah had made a covenant proclaiming liberty to all Hebrew servants. Later, probably when the Babylonians temporarily withdrew to meet the hostile gesture by the Egyptians, this agreement to free the servants was canceled. Then the indignant Jeremiah came forth with a stinging denunciation to rebuke those who broke their pledge. With pitiless accuracy he dissected the mental processes of the covenant-breakers and bared the actual motives underlying their pretensions and hypocracies.

Jeremiah cited the terms of the ancient covenant made by Jehovah with the fathers during the exodus from Egypt. He reminded them of their own sacred covenant with Jehovah in behalf of the servants, an agreement which had been sealed in the most solemn and binding manner. He vigorously condemned their present nullification, and pointed out the penalty which must ensue.

Jeremiah dealt with a problem which was of primary importance to all Hebrew servants and masters in the city. Everyone in Jerusalem was interested in the subject of Jeremiah's discourse, because economic and domestic adjustments were involved, the routine of home life was affected.

There were occasions when Jeremiah was unable to appear in person to deliver his message. We will now discuss a form of discourse which he used in these emergencies.

3.HIS USE OF WRITTEN DISCOURSE.

When distance or persecution rendered it impossible for Jeremiah to see people face to face, how was he to carry on his prophetic work in their behalf? He had to resort to a written form of discourse. Let us study his technic in this respect.

At the beginning of Jehoiakim's reign, the wrath of the king was so aroused against Jehovah's prophets, Uriah and Jeremiah (26:20-24), that Jeremiah was unable to appear openly at the temple to prophesy. An interdict still banned him in the fourth year of Jehoiakim. Then Jeremiah planned a unique method for getting his prophecy before the people of all Judah. He dictated while Baruch wrote the words with ink in a book (36:1-3, 18). On the fast-day in the ninth month of the fifth year of Jehoiakim, he sent Baruch to the temple to read the prophecy.

Baruch was permitted to read the roll in the chamber of Gemariah, the brother of Ahikam, who had previously saved ^{Jeremiah's} his life. Micaiah, the son of Gemariah, was an ally in gaining an audience for Baruch before the princes. The princes, who

listened intently to the prophecy which Jeremiah was unable to deliver in person, were so impressed that they arranged to have the roll read to Jehoiakim. Although Jehoiakim was unconvinced, although the king cut the roll with a penknife and cast it into the fire, although the personal danger of Jeremiah and Baruch was increased, yet they had used the best method for teaching which was available under the circumstances(*1*).

Jeremiah did not hesitate to make another written record of his prophecy (36:32). While in seclusion he continued to write. On a different occasion Jehovah commanded him, "Write all the words that I have spoken unto thee in a book"(30:2).

Jeremiah's method of written discourse has still another aspect, which will be seen in his prophecy to the captives. He felt a responsibility for the welfare of the Hebrews who had been deported to Babylon (*2*). He endeavored to keep in touch with the exiles by written means (Cf. cp. 29). He instructed them to settle peacefully during their captivity of seventy years. He used pen and ink for teaching people to whom he could not prophesy in person.

1 "Renan is fond of comparing the prophets to modern journalists; and this incident is an early and striking instance of the substitution of pen, ink and paper for the orator's tribune."-Bennett, W.H., Jeremiah, p. 30, Doran.
 2 Even if we accept the evidence that Ezekiel and Daniel were both with the captives in Babylon at this time, they were probably young, inexperienced prophets. (Cf. Ez. 1:2-3; Dan. 1:1).

Thus, we have found that the range of Jeremiah's power to prophesy was extended by his adaptibility in using written forms of discourse(*1*). He used writing as a means for teaching people from whom he was separated by persecution and by distance.

In conclusion, we have discovered that much of the record of Jeremiah's prophecy takes the form of discourse. This pedagogical method enabled him to impart information upon subjects which were unfamiliar to his hearers, and to compress his message into direct, concise statements of truth.

However, there are situations in which even the most effective discourse is inferior to an objective portrayal of the truth. We will now seek to discover how he utilized the dramatic to portray the truth.

1 A.F.Kirkpatrick has suggested that Jeremiah may have been the author of Psalm 69:
 "The circumstances, ideas and language of the Psalmist so remarkably resemble those of Jeremiah, that it has been conjectured with much plausibility that he was the author of the Psalm.-- No Psalm, with the exception of Ps.22, is so frequently quoted in the New Testament".- The Psalms, Cambridge U.Press, 1916.

IV. HIS USE OF THE DRAMATIC.

The dramatic had an important place in the work of other Biblical prophets. For example, Elijah dramatized the impotence of Baal and the power of Jehovah (1 Kings 18:16-40); Micah gave a dramatic description of the approach of evil upon the villages of Judah (Micah 1:8-16); Isaiah gave a dramatic account of his call (Isa. 6), and he "walked naked and barefoot three years for a sign concerning Egypt and concerning Ethiopia" (Isa. 20:3); Hosea prophesied in a dramatic manner about his second symbolic marriage (Hosea 3); Ezekiel laid siege against a tile as a sign to the house of Israel (Ez. 4:1-3), and moved "stuff" as a sign concerning the exile (Ez. 12:1-16); and Daniel enriched his prophecy with use of the dramatic (Cf. Dan. 3, 6).

We find that Jeremiah also used the dramatic in his prophetic work. When he acted according to his Oriental temperament, and did naturally what each occasion seemed to require, the consequences were often dramatic.

1. THE CASE OF THE RECHABITES.

The first example of Jeremiah's use of the dramatic, which we will discuss, is the case of the Rechabites (Cf. cp. 35).

In the days of Jehoiakim, Jeremiah coped with the problem of endeavoring to check the spirit of rebellion against Jehovah. The people and their forefathers had been flagrant violators of the ancient covenant in which an agreement had been made to obey Jehovah (Cf. 11:4, 7-8; 17:22-23; 31:32; 32:23 *1*). Obviously it would be an advantage for Jeremiah to secure a hearing before the princes, the secular leaders of Judah. To achieve this aim he arranged a unique portrayal of obedience.

Amid the instability of the times, the roving Rechabites were the greatest living exemplars of filial obedience. They enjoyed a family solidarity which was based upon recognition of and adherence to the ideals of their ancestor, Jonadab, the son of Rechab.

Jeremiah's immediate objective was to arouse interest and cultivate an appreciation for the steadfast loyalty shown by the Rechabites. His ultimate objective was to develop an attitude of obedience on the part of the princes and people.

1 The verb, יָשָׁע, meaning "obey" or "hearken" is employed more frequently in Jeremiah's prophecy than in any other book of the Bible-Cf. Young's Analytic Concordance, p. 707. See for example, 3:13, 25; 9:13; 11:1-8; 18:10; 40:3; 42:21; 43:4, 7; 44:23.

It was hardly by chance that Jeremiah brought the Rechabites from their temporary quarters at Jerusalem to the temple and into the chamber of the sons of Hanan, "which ~~was~~ by the chamber of the princes" (35:4). At this place the princes would witness his unusual procedure.

With rare originality and a fine sense of the value of contrast, Jeremiah used his position as host to tempt the Rechabites into disobedience:

"I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said unto them, Drink ye wine. But they said, We will drink no wine; for Jonadab the son of Rechab, our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, forever" (35:5,6).

"And we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters" (35:8).

Here was a dramatic scene with action, unity of purpose, plot, suspense and climax. The actors were Jeremiah and the Rechabites. The audience consisted of the princes and those of the people who could crowd about the chamber. The traditional obedience of the Rechabites to their father was publicly tested, and could not be denied.

The climax was reached when Jeremiah turned to the audience, for whose benefit he had used this object lesson, and asked the searching question, "Will ye not receive instruction to hearken to my words?" (35:12). This question proves that Jeremiah's use of the dramatic on this occasion had been for the purpose of teaching obedience to Jehovah.

Without using the dramatic, Jeremiah would have been unable to give the discourse which followed, in which he appealed to the indisputable facts of Hebrew history. He showed that while the Rechabites had been steadfastly obedient to their father, the Hebrews had been persistently disobedient to their father, Jehovah. By logical steps he reached the conclusion that the doom of Jerusalem was inevitable because of this incorrigible attitude toward Jehovah.

In the case of the Rechabites we have seen that Jeremiah's use of the dramatic prepared the way for a strong prophetic statement of truth. By choosing an appropriate place, and presenting living exemplars of the truth, he objectively demonstrated that the idea which he advocated was actually being practiced under similar circumstances. This was effective teaching.

Let us study another illustration of this method with which Jeremiah supplemented his spoken words.

2. THE YOKE.

We have observed that during the last years of Jeremiah's career at Jerusalem, his theme was, "Serve Babylon". He used a striking means for impressing this idea upon his immediate neighbors and the kings of the petty surrounding nations.

At the beginning of Zedekiah's reign (see margin, 27:1), Jeremiah started wearing a yoke about his neck, signifying submission to Babylon. He also sent yokes to the kings of Edom, Moab, Ammon, Tyre and Sidon (27:2-11). The people of Jerusalem had a daily object lesson as Jeremiah wore this badge of bondage among them. Wherever he went curiosity was aroused; people pointed toward the yoke and remarked about its meaning. Whether or not Jeremiah's words caught the ear of Jerusalem, this method of teaching caught the eye of the city.

Imagine the sensation which the aged Jeremiah created in the royal court when he appeared before king Zedekiah with this yoke dangling from his neck! His unique appearance had real pedagogical significance. The cumbersome yoke silently prophesied for Jeremiah. The wearing of the yoke prepared the way for Jeremiah to deliver his message in the interview which followed (27:12-15).

Jeremiah pointed out the wisdom of accepting Babylonian supremacy (27:12). In a keen question he pointed out the horrors of the siege which would result from the present state policy. Then he boldly rebuked the king for accepting the advice of false prophets (27:14-15). During this discourse, the yoke, suspended from Jeremiah's neck, reinforced his spoken message (*1*).

3. THE ANATHOTH FIELD.

In the tenth year of Zedekiah's reign, Jeremiah participated in a transaction which proved to be dramatic. Word came to him that Hanamel, his cousin wished to sell a field at Anathoth, which was already in Babylonian hands.

"And I bought the field that was in Anathoth of Hanamel mine uncle's son, and weighed him the money, even seventeen shekels of silver. And I subscribed the deed, and sealed it, and called witnesses, and weighed him the money in the balances. So I took the deed of the purchase, both that which was sealed, according to the law and custom, and that which was open; and I delivered the deed of purchase unto Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel mine uncle's son, and in the presence of the witnesses that subscribed the deed of the purchase, before all the Jews that sat in the court of the guard" (32:9-12).

Although the fall of Jerusalem was imminent, and Jeremiah was himself a prisoner in the court of the guard, he decided to use his right of redemption

1 In a similar fashion the yoke prophesied for Jeremiah during his encounter with Hananiah (28:1-10).

in order to show his belief in the eventual return of peace to Judah. While foreign troops surrounded the city, Jeremiah employed this occasion to prove his faith in the future restoration of normal conditions. This financial transaction was more effective than the spoken word since it demonstrated Jeremiah's sincere conviction that "houses and fields and vineyards shall yet again be bought in this land" (32:15). By this course of action he caused Baruch, Hanamel and the legal witnesses to join him in dramatizing a vital message "before all the Jews that sat in the court of the guard". Jeremiah's action was an illustration of good pedagogy. He taught his prophetic message in a striking, objective manner.

Let us refer to a fourth example of his use of the dramatic.

4. THE BROKEN BOTTLE.

When Jeremiah became certain that the destruction of Jerusalem was inevitable, he created a dramatic situation to show that the city was doomed (Cf. 19:1-13).

He took the elders of the people and the elders of the priests to the valley of the son of Hinnom by the entry of the gate Harsith, and said:

"Hear yet the word of Jehovah, O kings of Judah, and the inhabitants of Jerusalem; Thus saith Jehovah of hosts, the God of Israel, Behold, I will bring evil upon this place, which whosoever heareth, his ears shall tingle" (19:3).

Then, in a pungent discourse, he stated the reasons for the punishment and the form of the penalty (19:4-9).

The climax was reached when he seized a potter's earthen vessel, raised it high in the sight of all the elders, and smashed it into bits upon the ground which had been desecrated for generations by abominable religious practices. As the fragile vessel was broken beyond repair, so, he taught, Jerusalem was to be broken (19:11).

What emotions this dramatic action awakened in his emotional hearers! Immediately afterward at the temple the wrath of the people assumed definite form, and he was arrested. Although the people reacted against him and did not accept his prophecy, they understood the meaning of his dramatic presentation. By this means he gripped the attention and impressively planted a prophecy in the public mind.

In conclusion, we have found that Jeremiah was skilled in the use of the dramatic. Both his spontaneous and deliberate actions were often dramatic.

JEREMIAH. Jeremiah xix. 11.



The Jersey City Printing Company, O. T. 106 Copyright by de Brunoff, 1904.

"And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again."

We have noted that Jeremiah often developed the salient points of his prophecy by an objective portrayal as well as by speech. At times he sought to have the people learn by watching while he dramatically used objects or people in the development of his ideas. For example, we found that he caused the Rechabites to participate in a demonstration of obedience in order that the princes and people might learn obedience. Jeremiah wanted them to practice obedience as a result of seeing others practice it. When the hearing of the truth was not sufficient to teach the lesson,^{he} explained and strengthened it by use of dramatic means. Thus, he used the dramatic as a pedagogical method for supplementing,reenforcing and clarifying the presentation of his prophecy.

We have discussed instances in which Jeremiah caused the message to be acted out on a major scale. We will next observe his deft use of figures of speech to create word pictures.

V. HIS USE OF FIGURES OF SPEECH.

The narrow confines of the Hebrew language did not suppress Jeremiah's vivid style. His poetic nature is mirrored in his graphic use of imagery (*1*) .

Ability to use figures of speech enables a teacher to suggest ideas which cannot be adequately expressed in a prose statement of literal facts. Fortunate is the teacher who has the facility to depict abstract ideas in concrete, pictorial language. Let us investigate, therefore, his use of such figures of speech as the simile, metaphor, personification, metonymy, apostrophe, irony, paradox, pun, hyperbole, and parable.

1 John Skinner points to the range and depth of Jeremiah's lyrical gift. Cf. *Prophecy and Religion*, Cp.3.

In the preface of his book, "Jeremiah In Modern Speech", John Edgar McFayden mentions "the exquisite poetic vein" of the prophet. He states "An attempt is made in this volume to do what little justice is possible to the literary form as well as the haunting pathos of his poetry".

George Adam Smith has a chapter in his book, "Jeremiah", which he calls, "The Poet (cf. pp 31-65). Smith states, "By his native gifts and his earliest associations, he was a poet to begin with; and therefore the form and character of his poetry, especially as revealing himself, demand our attention." p.43. Smith also refers to Duhm's extreme view that with the exception of the letter to the Jewish exiles in Babylonia, the prophet never spoke or wrote to his people in prose.-p.40.

Cf. Smith George Adam, *Jeremiah*, Doran, 1922.

1. HIS USE OF SIMILE.

By frequent use of simile Jeremiah linked his prophetic statements with ideas which people already possessed. He introduced similarities between his message and concrete objects of every-day life in Palestine. He made liberal use of the words "like" and "as".

For instance, when he discovered that his life was threatened by the men of Anathoth, he described his previous ignorance of the plot in terms of shepherd life,

"I was like a gentle lamb"(11:19).

It was common for Jeremiah's neighbors to see lambs led unsuspectingly to the place of slaughter, By this figure of speech he conveyed the idea of his absolute innocence and trust in those who proved to be his enemies.

Again, we observe that he wished to picture the alarming spectacle of a cruel nation invading from the north. He said,

"Their voice roareth like the sea"(6:23. Cf.50:42).

Since people of Palestine were not seafaring, the roar of the Mediterranean surf was terrifying to them. Hence, a voice which roared like the sea would be mighty and fearful.

Another example of his use of simile was in his prophecy concerning the final fall of Babylon. He said,

"The daughter of Babylon is like a threshing-floor at the time when it is trodden; yet a little while and the time of harvest will come to her" (51:33).

Jeremiah lived among people who saw and worked upon threshing-floors each year at the harvest season. Babylon was a vigorous, growing nation, the conqueror of other world powers. The prophet wished to show that the harvest season would come for her, that she would be cut down and trampled under foot, as men and oxen trampled grain on a threshing-floor. Even though his hearers might not vision far enough into the future to accept this conclusion, they would certainly understand what he meant by this figure of speech.

Other typical similes were -

"Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith Jehovah" (3:20).

"As a thief is ashamed when he is found, so is the house of Israel ashamed" (2:26).

"As a cage is full of birds, so are their houses full of deceit" (5:27).

"As a well casteth forth its waters, so she casteth forth her wickedness" (6:7).

"As the partridge that sitteth on eggs which she hath not laid, so is he that getteth riches, and not by right" (17:11).

"For as the girdle cleaveth to the loins of a man,so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith Jehovah" (13:11).

"As the clay in the potter's hand,so are ye in my hand,O house of Israel"(18:6).

We have but to read these clear-cut similies to discover how admirably they were suited to make Jeremiah's message vivid and clear. They helped people to comprehend the prophecy with ease and precision.

Another means by which Jeremiah reduced abstract ideas to concrete terms was through the use of metaphors.

2. HIS USE OF METAPHOR.

We find that Jeremiah's prophecy abounds in metaphors,drawn from nature,the animal kingdom, the mineral kingdom,and many phases of human life. These metaphors reveal much concerning contemporary life in Palestine.

Among the metaphors which may be noted in the second chapter of Jeremiah's writings are the following -

"For my people have committed two evils: they have forsaken me, the fountain of living waters,and hewed them out cisterns,broken cisterns, that can hold no water "(2:13).

Here Jehovah is likened to a never-failing fountain of fresh,living water. People have committed one evil in forsaking Jehovah who was able to quench

their spiritual thirst. They have committed a second evil in trying to find satisfaction elsewhere. All substitutes for Jehovah are like cisterns, broken cisterns, from which fresh water seeps away, leaving only mud and germ-laden stagnation.

"For upon every high hill and under every green tree thou didst bow thyself, playing the harlot" (2:20).

The context shows that intrigue and illegitimate intercourse with foreign nations had marked Judah's political policy (2:14-21). She had sought to buy the favor of stronger nations by sacrificing her riches and prostituting her national virtue. She had been unfaithful to her allies in political matters, and she had been unfaithful to Jehovah in religious matters. By practicing the adulterous rites of Baal worship on every high hill and under every green tree, she had been untrue to Jehovah.

Among the other metaphors of chapter two are-"young lions" (v.15), referring to hostile foreign nations; "a wild ass" (v.24), referring to Israel's untamed desire for illegitimate intercourse with foreigners; "a virgin"- "a bride" (v.32), referring to Israel's purity when first established as a nation; "a servant", - "a home born slave", - "a prey" (v.14), referring to Israel's present condition.

A complete tabulation of the metaphors in the book of Jeremiah would make a long list indeed! His prophecy is inlaid with these beautiful thought gems, which adorn its surface and flash forth their brilliance when turned about in the mind.

We will now proceed from a consideration of Jeremiah's similes and metaphors to a study of his use of personification.

3. HIS USE OF PERSONIFICATION.

Occasionally Jeremiah endowed inanimate objects or abstract ideas with personal attributes.

For example, he addressed Jerusalem as a lamenting woman:

"Cut off thy hair, O Jerusalem, and cast it away, and take up a lamentation on the bare heights" (7:29).

This is a vivid picture of the city in an attitude of mourning. She is urged to bewail her ruin in the manner that a woman would mourn under similar circumstances.

Again, we find that Jeremiah personified the sword as the instrument of death:

"Your own sword hath devoured your prophets" (2:30).

This figure of speech is much more emphatic than a mere statement that prophets had been killed.

The sword is represented as hungry, its appetite is not easily satiated, its capacity is enormous.

Other personifications are-

"Cry in the ears of Jerusalem"(2:2).

"Rage, ye chariots" (46:9).

"The sword shall drink its fill of their blood"(46:10).

"Moab - his arm is broken"(48:25).

A by-product of studying these personifications is the additional evidence they yield regarding Jeremiah's understanding of human nature. Through them, Jeremiah represented impersonal things as behaving in the familiar manner of persons. They had the merit of simplifying his message.

4. HIS USE OF METONYMY.

Metonymy served Jeremiah as a means for expressing a whole idea by mentioning a concrete part of the idea.

For instance, he remarked,

"Truly in vain is the help that is looked for from the hills"(3:23).

While only the "hills" are here mentioned, the full meaning of the term included the high places of worship upon the hills, where the "noisy throng" (marginal reading) of Baalites assembled. No real help could come to the people from such places.

Again, in his rebuke to Jehoiakim, he asked,
"Shalt thou reign, because thou strivest to excel
in cedar" (22:15).

~~In cedar~~
Jehoiakim's attempt to build a magnificent house
for himself through injustice is used to represent
the injustice which marked his reign. This familiar
example of his unrighteousness is used to
typify the nature of his whole reign.

We find that metonymy had a less important
place in Jeremiah's prophecy than his use of
apostrophe, which we will now consider.

5. HIS USE OF APOSTROPHE.

The prophet sometimes found an outlet for
his emotional fervor by passionately addressing
himself to inanimate objects or to persons who were
not present.

For example, when he wished to show the
heinousness of the crime Jehovah's people had
committed in changing their allegiance from
God to gods, he called upon the very heavens
of be astonished,

"Be astonished, O ye heavens, at this" (2:12).

In a dramatic manner, he called upon all
the earth to hear the doom he pronounced on
Coniah,

"O earth, earth, earth, hear the word of Jehovah" (22:29).

Before the elders at the valley of Hinnom, he addressed the absent as though present,

"Hear ye the word of Jehovah, O kings of Judah" (19:3).

Frequent use of apostrophe will be observed in Jeremiah's prophecy to the foreign nations (Cf. cps. 46-51).

The abruptness and directness with which he employed apostrophe aided in capturing attention for his message. Apostrophe was valuable in his fervent expression of deep convictions. It was an appropriate means for reaching the kind of people who surrounded him.

6. HIS USE OF IRONY.

By stating the opposite of his true meaning Jeremiah sometimes used irony as a scalpel to prick the intellects, emotions and wills of his hearers:

"What unrighteousness have your fathers found in me, that they are gone far from me?" (2:5).

"- Who say to a stock, Thou art my father; and to a stone, Thou hast brought me forth" (2:27).

"Will ye steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods that ye have not known, and come, and stand before me in this house, which is called by my name, and say, We are delivered; that we may do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes?" (7:9-11).

"Am I a God at hand, and not a God afar off?" (23:23).

7. HIS USE OF PARADOX.

By casting ideas into seeming contradictions, Jeremiah used the paradox to sharpen the distinction between different points of view and to quicken positive thinking, as we may observe in the following examples:

"Hath a nation changed its gods, which yet are no gods? but my people have changed their glory for that which doth not profit" (2:11).

"Can the Ethiopian change his skin, or the leopard his spots?" (13:23).

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and though in a land of peace thou art secure, yet how wilt thou do in the pride of Jordan?" (12:5)

8. HIS USE OF PUN.

The pun, or play on words is sometimes found in the writings of Jeremiah.

His report of a vision and subsequent conversation with Jehovah was:

"Moreover the word of Jehovah came unto me, saying, Jeremiah, what seest thou? And I said, I see the rod of an almond-tree. Then said Jehovah unto me, Thou hast well seen: for I watch over my word to perform it" (1:11-12).

Here a play on words in the Hebrew language is involved. $\aleph \aleph \aleph$ meaning "almond-tree" and $\aleph \aleph \aleph$ meaning "watch over" are similar in form, with the exception of the vowel points. Jeremiah associated these two words, so similar in form, for a purpose. The almond-tree, the first to bloom in the spring, should remind one of Jehovah's alertness to perform, or watch over, his word.

In the discourse on liberty, Jeremiah used the word "liberty" in two senses:

"Therefore thus saith Jehovah: Ye have not hearkened unto me, to proclaim liberty, every man to his brother, and every man to his neighbor: behold, I proclaim unto you a liberty, saith Jehovah, to the sword, to the pestilence, and to the famine" (34:17).

In the American Standard Revised Version, there is a play on words in his analysis of the consequences of false prophecy,

"The prophets prophesied by Baal, and walked after things that do not profit" (2:8).

Jeremiah contrasted the sea, keeping in its bounds, with those wicked men who exceed all bounds:

"And though the waves of the sea toss themselves, --- yet can they not pass over it" (5:22).

"They overpass in deeds of wickedness" (5:28).

9. HIS USE OF HYPERBOLE.

There were times when Jeremiah seems to have indulged in extravagant over-statements. Examples of his hyperboles are:

"I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled" (4:23-25).

"Then took I the cup at Jehovah's hand, and made all the nations to drink" (25:17).

10.HIS USE OF PARABLE.

Jeremiah made parabolic comparisons between familiar facts and great moral truths of his prophecy.

After Jehoiachin and many of the leading Hebrews had been carried away to Babylon, the prophet gave an account of two baskets of figs, which we will classify as a parable (cf.cp.24). One basket contained good figs,representing those who were in captivity. The other basket contained bad figs,representing those who remained in Palestine. The meaning of the parable was woven into the telling of the story.

The linen girdle incident is classified as an acted parable (13:1-11)*1*). Here Jeremiah told about hiding a girdle which became marred and unfit for use. His application was that the people who refused to cleave to Jehovah,as a girdle cleaves to the loins, would be marred and unfit in like manner.

The acted parable of the incident at the potter's house (18:1-17) taught that Jehovah is sovereign and will eventually accomplish his

1 "It is natural to ask,whether Jeremiah really did as he relates; or whether the narrative about the girdle is simply a literary device intended to carry home a lesson to the dullest apprehension".- Ball,C.J.,Jeremiah, The Expositor's Bible,p.281,Doran.

purpose with his people. The breaking of the potter's earthen vessel (19:10) was also an acted parable, which taught that the destruction of Jerusalem was inevitable.

In conclusion, we have hastily surveyed the various figures of speech which enriched the style and clarified the meaning of Jeremiah's prophecy for his contemporaries. That he showed remarkable ease and spontaneousness in expressing his ideas through meaningful figures of speech is ~~shown~~ illustrated by his references to the bride and her ornaments, the potter and his wheel, the harlot by the wayside, the swallow, the turtledove, the crane, the shepherd, the plowman, the vinedresser - all these were familiar to the people who herded, ploughed, sowed, reaped, or came in through the city gate to market.

The figures of speech which we classified and studied were simile, metaphor, personification, metonymy, apostrophe, irony, paradox, pun, hyperbole and parable.

Let us now study the symbolism which characterized some of his imagery.

VI. HIS USE OF SYMBOLISM.

The record shows that Jeremiah utilized symbolic acts, visions and names. At times it is difficult to determine when Jeremiah is using a concrete illustration as a symbol to typify an abstract truth. Since most of the following examples of symbolism are also classified elsewhere as concrete illustrations of Jeremiah's various teaching methods, we will merely mention them here to emphasize their symbolic nature.

1. SYMBOLIC ACTS OR HABITS.

Fashioning the potter's vessel (18:1-11) meant that Jehovah is able to destroy and reshape the nation.

Breaking the potter's earthen vessel meant that the doom of the city was sealed (19:1-13).

Wearing a yoke meant that the nations should serve Babylon (27:2,3; 28:10).

Buying a field meant that "houses and fields and vineyards shall yet again be bought in this land" (32:6-15).

The refusal of the Rechabites to drink wine meant that obedience, though exceptional, is a worthy characteristic (Cp. 35).

Wearing and hiding the linen girdle meant that the people must cling to Jehovah or be considered unprofitable (13:1-11).

Hiding the stones in the mortar in the brickwork at Tahpanhes meant that Nebuchadrezzar would capture Egypt (43:8-13).

Giving a cup of wine to the nations meant that Jehovah's wrath will be against the nations (25:15-38).

Remaining unmarried (16:1-4) meant that the destruction of Jerusalem was imminent.

Refusing to enter a house of mourning meant that Jehovah had taken his peace from the land (16:5-7).

Refusing to enter a house of feasting meant that all joy should cease from Jerusalem (16:8-9).

2. SYMBOLIC VISIONS.

The almond-tree meant that Jehovah would be wide-awake to watch over his word (1:11-12).

The boiling caldron meant that evil would pour down from the north (1:13-14).

The two baskets of figs meant that the Babylonian captives would enjoy Jehovah's favor and the remnant in Judah would merit Jehovah's disfavor (cp.24).

3. SYMBOLIC NAMES.

"Magor-missabib" meant "Terror on every side".
(Cf. marginal reading).

"Sheshach" meant "sinking down", probably with reference to the future destiny of Babylon (*1*).

* Davidson, B., Hebrew-Chaldee Lexicon, p.714
Young's Analytical Concordance, p.877.

While symbolism is based upon similarity between a concrete object and an abstract idea, contrast, which we will next discuss, is based upon the principle of dissimilarity.

VII. HIS USE OF CONTRAST.

Jeremiah lived during a period of sharp contrasts between wealth and poverty, righteousness and unrighteousness, peace and war, worship of Jehovah and idolatry, purity and licentiousness. It was normal for a prophet of Jeremiah's intellectual ability and emotional nature to express himself in the use of contrast. With vivid imagination and keen perspective he saw both implied and clear-cut dissimilarities between persons and things.

For example, he contrasted people with birds:

"The stork in the heavens knoweth her appointed times; and the turtledove and the swallow and the crane observe the time of their coming; but my people know not the law of Jehovah" (8:7).

In their willful wickedness, the people showed less natural intelligence than the birds, who obey their instincts.

He contrasted voluntary importation of foreign gods into Judah as substitutes for Jehovah with involuntary service to strangers in a foreign land:

"Like as ye have forsaken me, and served foreign gods in your land, so shall ye serve strangers in a land that is not yours" (5:19).

By this antithetical statement Jeremiah prophesied that the condition of the people would be reversed.

He contrasted the possible attitudes which Zedekiah might show toward surrender. He stated the alternative consequences which hinged upon Zedekiah's capitulation to the Babylonian army:

"If thou wilt go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thy house; but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans" (38:17-18).

The two conditional "if"-clauses are identical, with the exception that the second contains the word, "not". This word "not" throws the conclusion of each into sharp contrast.

We saw that Jeremiah's vision of the two baskets of figs represented a contrast between the captives at Babylon and the remnant in Palestine (Cp. 24).

The following contrasted ideas are typical-

Positive	Negative
Fountain of living waters (2:13)	- Broken cisterns (2:13)
Israel shall teach them to swear by Jehovah (12:16)	- They taught Israel to swear by Baal (12:16)
The sea passes not over its bounds (5:22)	- People overpass the bounds (5:28)
The hand of Ahikam (26:24)	- The hand of the people (26:24)
Forgiveness of Jehovah (3:1)	- Unforgiveness of man (3:1)

Positive

Negative

The mother- Zion(4:31)	- The harlot (4:30)
Obedience of the Rechabites(35:12:17)	- Disobedience of Israel (35:12-17)
The poor and foolish(5:4)	- The great men (5:4)
Provoking Jehovah(7:19)	- Provoking themselves(7:19)
Peace (8:11)	- No peace (8:11)
Glorying in knowledge of Jehovah (9:24)	- Glorying in wisdom,might, riches (9:23)

Many other contrasts may be observed in the writings of Jeremiah.

In our discussion of the methods by which Jeremiah attracted attention, we observed that his unconventional appearance on some occasions contrasted with the appearance of those about him. Contrast him in the stocks with Pashhur; contrast him, wearing the yoke, with Hananiah, who broke the yoke; contrast standing in the entry of Jehovah's house, dressed in ragged garments covered with the mire of the dungeon, with king Zedekiah who also stood there, clad in garments of royalty. The contrasts, caused by his appearance, sometimes emphasized his message.

Because his manners and message ran counter to the current of human affairs about him, it was natural for him to use contrasts. His life was in contrast to the lives about him. We have discovered

that his message contained contrasted words, clauses, and paragraphs. These contrasts were effective in sharpening distinctions and emphasizing true meanings.

The last method of teaching which we will discuss in this chapter is Jeremiah's technic in questioning.

VIII. HIS USE OF QUESTIONS.

That Jeremiah made frequent use of questions is attested by the fact that one hundred and ninety-one interrogations are found in his writings. There are only nine chapters (cps. 19, 28, 34, 39, 41, 42, 43, 51, 52 - some of them narrative sections) in which no questions are found. Chapters 10, 11, 20, 24, 25, 29, 33, 35, 38, 45, contain only one question each. In other parts of the prophecy there are many useful questions.

1. A CLASSIFICATION OF HIS QUESTIONS.

Jeremiah asked questions on his own authority. For examples, cf. 5:3; 6:10; 10:7; 12:1; 18:20; 20:18; 37:18; 38:15.

He asked questions as Jehovah's spokesman to the people. For examples, cf. 2:5, 11, 29, 31, 32, 36; 3:4; 5:7, 9, 22, 29; 6:20; 7:11; 9:7, 9.

He quoted questions which Jehovah had addressed to him. For examples, cf. 1:11,13; 3:6; 7:17; 12:5; 32:27.

He quoted questions asked by other people. For examples, cf. 2:6,8; 3:1; 17:15; 26:9,19; 37:17.

2. HIS USE OF HEURISTIC QUESTIONS.

Most of Jeremiah's questions were heuristic(*1*). By using heuristic questions Jeremiah encouraged people to think for themselves, as the following interrogations will illustrate:

"Why gaddest thou about so much to change thy way?" (2:36).

"A wonderful and horrible thing is come to pass in the land: the prophets prophesy falsely, the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (5:30,31).

"Can the Ethiopian change his skin, or the leopard his spots?" (13:23).

"Shalt thou reign, because thou strivest to excel in cedar?" (22:15).

Jeremiah did not answer most of his questions. The people were given the privilege of answering for themselves. By probing their intellects, he sought to induce them to search for the truth. Self-accusation would be stronger than his accusation.

1 An illuminating discussion of heuristic questions will be found in Herman Harrell Horne's book, "Story-Telling, Questioning, and Studying", pp. 70-73.

3.HIS USE OF LEADING QUESTIONS.

Frequently the form of Jeremiah's questions suggest the desired answer. Examples of his

"leading" questions are-

"Hast thou not procured this unto thyself, in that thou hast forsaken Jehovah thy God, when he led thee by the way?" (2:17).

"Shall a man make unto himself gods, which yet are no gods?" (16:20).

"Shall not I visit them for these things? saith Jehovah: shall not my soul be avenged on such a nation as this?" (5:9; 9:9).

These "leading" questions reveal unusual skill in gaining his point under the urgency of his mission. He probably used this type of question because it was well suited to the mental capacity of his listeners. Since Jeremiah knew that many of his hearers were shallow thinkers, unable or unwilling to search for the answer of his questions, he resorted to "leading" questions on some occasions.

4. HIS GROUPS OF QUESTIONS.

A unique feature of the prophecy is his grouping of two or three questions in a logical sequence, which has progress of thought upon the same central theme. Often these question groups, expressing rapid action, seem to tumble over one another without pausing for a verbal answer. They were uttered by an eager, vigorous prophet.

Questions which are arranged in series are-

Two questions each - 5:22,29; 7:10-11; 9:9;
12:1,5,9; 14:8-9; 15:18; 18:14; 21:13; 22:15;
23:18;35,37; 26:19; 31:20; 44:7-9; 48:27.

Three questions each - 2:14; 8:4-5,19,22;
9:12; 14:19,22; 15:5; 16:10; 22:28; 23:23-24,28-29;
49:1,7,19; 50:44.

2131-32 has four questions in series. In the first nine verses of chapter 49, ten interrogations follow one another in close succession. Chapter two may be called the "Question Chapter", because here Jeremiah used twenty questions in his attempt to arouse the backsliding people. Into "the ears of Jerusalem" the prophet of Anathoth hurled question after question.

The effect of this rapid-fire method of questioning is to fix attention upon the theme and to stir hearers to thought and action. The second and third questions of each series usually help a logical thinker to find the answer for the first question. Each series has coherence and unity.

Brevity was a distinguishing feature of his questions. Some of the shorter interrogations are-

Number of words		
	English text	Hebrew text
2:8	3	2
2:14 (1)	4	2
2:14 (2)	5	3
2:14 (3)	6	3
8:19 (1)	5	3
8:19 (2)	6	3
8:22 (1)	6	3
8:22 (2)	5	3
49:1	4	3

During discourses and discussions, Jeremiah employed questions as an aid in his method of refutation by reductio ad absurdum (*1*).

For example,

"How do ye say, We are wise, and the law of Jehovah is with us? -- The wise men are put to shame, they are dismayed and taken: lo, they have rejected the word of Jehovah; and what manner of wisdom is in them?" (8:8-9).

Confer also 15:12; 16:20; 18:6; 22:15; 48:14.

1 Ketcham, Victor A., Argumentation and Debate, pp.262-3, MacMillan, 1914.

5. ANSWERS TO HIS QUESTIONS.

Most of Jeremiah's questions have no recorded answers. He allowed them to ferment in the minds of his hearers.

Jeremiah answered some of the questions which he asked as Jehovah's spokesman. Examples are-

"Were they ashamed when they had committed abomination? they were not at all ashamed, neither could they blush". (6:15; 8:12).

Confer also 7:17-18; 17:9-10; 25:29; 46:15.

Sometimes he answered one question by asking another question. For example-

"Do they provoke me to anger? saith Jehovah; do they not provoke themselves to the confusion of their own faces?" (7:19).

"Am I a God at hand, saith Jehovah, and not a God afar off? Can any hide himself in secret places so that I shall not see him?" (23:23-24).

We have shown that Jeremiah asked many questions. He asked them on his own authority; he asked them as Jehovah's spokesman; he quoted questions which Jehovah asked him; and he quoted interrogations by others. Most of his questions were heuristic; some were leading questions. A unique feature was his grouping of two or three questions in logical sequence. He used questions to refute by *reductio ad absurdum*. His questions were definite and often brief.

Since that which stimulates a person to develop mentally is helpful in teaching, Jeremiah's questioning was a form of teaching.

IX. SUMMARY AND CONCLUSIONS.

Our procedure in this chapter has been to survey, one by one, the methods of teaching which Jeremiah used.

We found that he was interesting to individuals and groups of people. He was able to win attention by his own personal interest in people, by his personal appearance and symbolic acts, by verbal requests for attention, by asking interest-provoking questions, and by appealing to his divine authorization.

In addition to using definite means for securing interest, he utilized opportunities which constantly arose for informal discussion. The people conversed with him freely, yet Jeremiah guided the discussions in such a manner that people listened to his prophecy.

In the next place, we studied his discourses, and found that much of his prophecy was either spoken or written discourse. In this manner, he was able to impart information on subjects with which his hearers were unfamiliar and to present the truth in direct, concise statements.

Also, we discovered that Jeremiah was an adept in using the dramatic. By spontaneous and deliberate portrayal of the salient points of his prophecy, he supplemented, reenforced and clarified the presentation of his message.

We investigated his figures of speech, and found that he employed simile, metaphor, personification, metonymy, apostrophe, irony, paradox, pun, hyperbole, and parable. These not only adorned the style of his writings, but also helped in making abstract ideas more concrete.

Our next step was to survey briefly Jeremiah's use of symbolism. We found that he made complex ideas more simple by means of symbolic acts, interpretation of symbolic visions, and use of symbolic names.

Then, we studied his use of contrasts. He placed words, clauses, and whole sections of thought in contrast to one another for the sake of sharpening distinctions. Use of contrast was natural to him since his own life and message stood in contrast with the life about him.

The last phase of our study in this chapter was an investigation of his use of questioning. By leading questions, he assisted shallow minded people to comprehend his message. His heuristic questions were effective in probing people to search for the truth themselves. Jeremiah reached a high degree of pedagogical excellence in his use of the question method.

At the beginning of this chapter we asked, Since Jeremiah had qualifications to teach, how did he use them? Did he actually teach?

We have demonstrated that he used certain teaching methods in the performance of his prophetic mission. The fact that Jeremiah employed definite means for securing interest, that he made use of discussion, discourse, the dramatic, figures of speech, symbolism, contrast and questions, is positive evidence that he taught.

Since opportunities for teaching were inherent in the kind of work to which Jehovah called him, and since Jeremiah used these opportunities, we feel justified in designating him as a prophet-teacher.

The evidence which we have set forth in this chapter leads us to conclude that these teaching methods were essential in the performance of his prophetic mission, and that, while presenting his prophecy, Jeremiah taught.

Thus far, we have surveyed the background of the problem and Jeremiah's qualifications to teach. We have now decided that he put his qualifications into practice by using the methods which have been discussed in this chapter. The next step in the unfolding of our problem is to consider the significance of Jeremiah as a teacher.

CHAPTER FIVE

JEREMIAH'S SIGNIFICANCE AS A TEACHER.

JEREMIAH'S SIGNIFICANCE AS A TEACHER.

Three questions have been before us since the statement of the problem at the beginning of this study.

Was Jeremiah fitted to teach?

How did Jeremiah teach?

What is Jeremiah's significance as a teacher?

In the preceding chapters we have endeavored to answer the first two questions. Before entering upon a discussion of the third question, let us hastily retrace the various steps of our study and briefly review our findings thus far.

In the introductory chapter, we stated the problem, pointed out its importance, and outlined our mode of procedure.

In the second chapter, we dealt with the background of the problem in order to familiarize ourselves with Jeremiah's environment and mission. We investigated the kind of people who surrounded Jeremiah, the international aspect of Judah's affairs, the religious environment and the Zeitgeist. Attempting to define Jeremiah's mission, we determined that he was distinctively a prophet, under appointment by Jehovah to carry forward a specific work.

Our third line of inquiry was to evaluate the fitness of Jeremiah to teach while fulfilling his commission. We found that he was intellectually qualified for teaching, that his temperament adapted him to deal with his emotional contemporaries, that he had a commendable attitude toward his work, and that his very life exemplified the truth which he tried to prophesy. In view of this evidence, we conclude that Jeremiah was admirably endowed with ability to teach. Thus, we have answered the first question, Was Jeremiah fitted to teach?

In the fourth chapter, we endeavored to learn how he used his qualifications for teaching. We discovered that he utilized definite means for winning attention. We beheld him going about in the public places of Jerusalem where he engaged in animated discussions with people whom he met. He also discoursed upon subjects which were of vital importance. On certain occasions the presentation of his message was dramatic. We uncovered enough evidence to indicate that his prophecy is a veritable gold mine of imagery. We found that closely related to his figures of speech was his use of symbolism. We observed his competence in using contrasts. We were impressed by his skillful questioning. We found that in considering his use of these methods, we were

marshalling testimony for the answer to our second original question, How did Jeremiah teach?

Since we have found that Jeremiah was qualified to teach, and that he did teach, we are now ready to dwell upon our third question, What is Jeremiah's significance as a teacher?

It may be in order to reemphasize the basic distinction of this thesis between Jeremiah's teaching and his teachings (cf. discussion on page 2). The significance of the subject matter in Jeremiah's writings has long been recognized. Century after century countless multitudes of Hebrews and Christians, speaking many different languages and living in many different lands, have received spiritual nourishment from Jeremiah's teachings. Jeremiah occupies a foremost place in the brilliant succession of prophets, whose influence was such a potent factor in shaping the destiny of the Hebrew race, and whose prophecies are cherished as a heritage of Christians as well as Hebrews(*1).

1 It is noteworthy that Jesus Christ recognized the significance of teachings by the prophets: "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead" (Lk. 16:31). "Think not that I came to destroy the law and the prophets: I came not to destroy, but to fulfill" (Mt. 5:17). After the resurrection Jesus said to his disciples, "O foolish men, and slow of heart to believe in all that the prophets have spoken! And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Lk. 24: 25, 27).

Jeremiah, one of these prophets, made a deep impression upon his countrymen, and influenced the stream of world events which flowed on into the Christian era (*1*). The significance of Jeremiah as a prophet is enhanced by the recognition given to him in the time of Jesus Christ. Prior to Peter's great confession of faith, the disciples reported that some of the people had observed such a resemblance between the teachings of Jesus and those of Jeremiah that they thought Jesus was "a second Jeremiah, denouncing woe on Israel, and calling to a tardy repentance (*2* Cf. Matt. 16:13-16). Matthew's Gospel uses parts of Jeremiah's writings to illustrate phases in the life of Jesus. (Matt. 2:17; 27:9). The attitude of Jesus while cleansing the temple was similar to that of Jeremiah when he stood on the same site for the same purpose (7:11). Jesus even quoted part of Jeremiah's statement (Mark 11:17).

The means by which a public leader wields a powerful influence over the people of his own and succeeding generations are significant. However,

1 When the seventy years of captivity drew to a close, Daniel and Ezra probably based their hope of a return to Judah upon Jeremiah's prophecy.- Cf. Daniel 9:2 and Ezra 1:1. It is reasonable to infer that young Daniel was influenced by Jeremiah's prophecies, especially the letter sent to Babylon (29:1-14).

*2: Eidersheim, Alfred, The Life and Times of Jesus the Messiah, Vol. II, p. 79, Longmans, Green & Co., 1896.

too little attention has been given during these centuries to the means by which Jeremiah prophesied. In our present investigation of Jeremiah's writings, we have discovered that teaching was an important means by which he prophesied.

Yet no significance has thus far been accorded to him as a teacher. Text-books on the history of education usually pass rapidly over Hebrew methods of instruction, or begin with a discussion of the education of the Greeks and Romans, who lived long after Jeremiah (*1*). Even in the field of religious education, which has received new impetus in recent years, Jeremiah has been accredited no real standing as a teacher. His teachings have been highly regarded but his teaching has been almost entirely disregarded.

1 Cf. Boyer, Charles C., History of Education, pp. 37-42, Charles Scribners' Sons, 1919.

Cubberley, Ellwood Petterson, A Brief History of Education, p. 45, Houghton Mifflin Co., 1922.

Graves, Frank Pierrepont, A History of Education- Before the Middle Ages, pp. 110-137, MacMillan, 1921, and A Student's History of Education, p. 9, MacMillan, 1922.

Laurie, S. S., Historical Survey of Pre-Christian Education, pp. 76-78, Longmans, Green Co., 1900.

Monroe, Paul, Source Book Of The History of Education, MacMillan, 1906.

Painter, F. V. M., A History of Education, pp. 26-31, Appleton, 1903.

Reisner, Edward H., Historical Foundations of Modern Education, MacMillan, 1928.

Wodehouse, Helen A., A Survey of the History of Education, Longmans, Green Co., 1924.

It is true that a few students of the Bible have made sweeping generalizations regarding the significance of teaching by the Old Testament prophets (*1*). The present investigation seeks to test the validity of these generalizations as far as they concern one particular prophet , Jeremiah. While we will not attempt to verify statements regarding the pedagogy of the other prophets, we are prepared to express conclusions regarding the teaching of Jeremiah, the prophet.

In this chapter we will review the material which had already been set forth and seek to determine whether Jeremiah deserves a better fate than obscurity as a teacher. By reconsidering the evidence which has been discussed in the preceding chapters, and by interpreting the facts which appear to be pertinent, we will endeavor to form an adequate estimate of Jeremiah's significance as a teacher.

1 "The prophet was an authoritative teacher of God's will"- Davis, John D., article "prophet", A Dictionary of the Bible, The Westminster Press, 1919.

"Who shall ever be able to estimate justly the educational power of the Hebrew prophets from Moses to Malachi?" They were "the lordliest band of teachers which any age has yet produced". Cf. Simon, Rabbi Abram, essay, "The Principle Of Jewish Education In The Past", Block Publishing Co., 1909.

Cf. also Lazon, Morris S., The Seed of Abraham, p.77, The Century Co., 1930.

Let us, therefore, review our discussion of Jeremiah's qualifications for teaching in order to determine what our findings will contribute toward the formulation of an estimate regarding his significance as a teacher.

I. THE SIGNIFICANCE OF HIS QUALIFICATIONS FOR TEACHING.

1. What did it mean that Jeremiah possessed intellectual ability, which was demonstrated in his mental alertness, in his broad fund of information, in his keen understanding of human nature, and in the cogency of his reasoning?

The manifestations of his mental alertness and fund of information signified that here was a man who had a mental grasp of the situation. Here was a deep thinker, whose mind compassed wide areas of thought, who viewed international relationships with broad perspective, who comprehended the causes of weakness and strength in his own nation, and who refused to be crushed mentally by the weight of the Zeitgeist. With rare independence of thought Jeremiah pushed aside the barrier ideas and customs which hindered mental progress toward Jehovah, and which still separated most of his contemporaries from a true knowledge of Jehovah's will. This meant that at least one

man in Jerusalem had the intellectual power to think his way through to a better knowledge of God. It also signified that, possessing this knowledge, he was better qualified than any other man at Jerusalem to reinterpret Jehovah to his generation.

We found that Jeremiah had sagacity in penetrating through the camouflage of human nature. This psychological power gave him accuracy in reading the lives of his fellowmen, in understanding their outward attitudes and inner motives. This meant that he could approach the problems of the people with a more complete comprehension of them and of their needs.

Furthermore, we found that during those chaotic days of confused thinking, Jeremiah's stability of mind enabled him to rationalize his experiences. With logical reasoning he thought independently under the stress of terrific circumstances. Even though the people evaded the issue and refused to accept his advice for themselves, it is difficult for us to see how they could fail to understand his logical reasoning. This cogency of reasoning meant that Jeremiah not only had intellectual ability to acquire knowledge^{and} to understand human nature, but also that he could present his message with the clarity and potency of a capable teacher.

We have reached the conclusion that Jeremiah was mentally prepared to cope with the emergencies and utilize the opportunities for teaching which arose during his turbulent career. Let us now advance to an evaluation of the significance of his emotional nature.

2. From the standpoint of teaching, what is the significance of Jeremiah's emotional nature, which was expressed in his zealous actions and fervent utterances?

The demonstrations of his fervor, which we have discussed in chapter three, signify that Jeremiah had emotional kinship with the people of his day and nation. Emotionally, he was one of them; he felt as they felt.

What possible value could there be in his violent imprecations? These imprecations meant that Jeremiah was capable of feeling deeply, that he had a capacity for righteous indignation against the gross evils of Judah and other nations. His emotionalism should not be regarded as a weakness or impediment in his teaching; it was an endowment which equipped him to play upon the heart strings of his people(*1*).

1 Temperamentally Jeremiah would have been out of place in a modern school room. But he was not called to labor in a modern school room. Those whom he taught were Orientals, living twenty-five centuries ago. We are viewing him against the background of his own environment.

Our conclusion regarding the significance of his emotional power may be stated both negatively and positively. Negatively, Jeremiah, without such a range and depth of emotional expression, would have been disqualified to teach effectively in his particular situation. Positively, the demonstration of his emotional fervor was a pedagogical asset.

We will next seek to find the meaning of Jeremiah's attitude toward his work.

3. Does his attitude toward his work have a bearing upon his significance as a teacher?

For over forty years Jeremiah patiently and persistently gave priority to carrying out his commission, which was to prophesy in Jehovah's name. At the sacrifice of natural inclinations and personal comfort, he concentrated his energy upon doing his work well.

This attitude meant that at a crisis in world history one man was willing to take enormous personal risks to teach the nations a right course of action. We feel the warm glow of his enthusiasm, the loyalty to his task, the strength of his earnestness. The indications of his strong will to prophesy for Jehovah signified that he had the volitional power which should characterize a sincere teacher.

We have considered the significance of his intellect, emotions and attitude toward his work. We will now view the teaching values in Jeremiah's life as a whole.

4. What did it mean that Jeremiah's message was embodied in his life?

No record coming out of the time in which Jeremiah lived contains authentic evidence of a single blemish upon his character(*1*). His manifestation of unselfishness, courage, suffering, prayer-life and fellowship with Jehovah, which we have discussed in chapter three, signify that he was sincerely practicing that which he prophesied, that he did not ask others to do what he was himself unwilling to do, and that he exemplified in his own life the truth of his message.

His deliberate choice of an unpopular role which denied him the prestige usually accorded to a prophet, and his voluntary choice of a career which included poverty, public insults, famine and imprisonment, meant that he was willing to do his utmost in living for others. We found that his living for others qualified him to teach others.

1 Attempts were made by his contemporaries to discredit him by finding flaws in his character. For example, Irijah falsely accused him of treasonable desertion to the Chaldeans (37:13), and Shemaiah sent letters from Babylon to Jerusalem which broadly hinted that Jeremiah was a false prophet (29:24-27).

His self-sacrifice for them signified, from a pedagogical standpoint, that his spoken words in behalf of the people were being reenforced by his unselfish life.

The sublime courage with which he accompanied the people through those catastrophic years meant that he would speak his convictions, unafraid of consequences to himself. The intense physical suffering and mental anguish which came to him as a result of fierce outward opposition and poignant inward turmoil meant that he was being purified and rendered fit for Jehovah's use. His own suffering with and for people qualified him to understand their viewpoint and to teach them accordingly. He who would teach heroic lessons, must himself live heroically.

The freedom with which he prayed indicated the intimacy of his fellowship with Jehovah. His attitude of prayer reveals that the springs of his life, the sources of his power, emanated from Jehovah. Charged with Jehovah's spirit, he was a God-inspired, a God-controlled man. This is the only plausible explanation for the kind of a life that he lived. He knew what it meant to be shorn of those material things which men hold dear, and still to possess the precious spiritual reality of fellowship with Jehovah. Such a life bears living testimony to the presence of Jehovah.

If one may learn to serve others and Jehovah by witnessing the example of an unselfish man who gave himself to the service of others and Jehovah, if one may learn about godliness by witnessing the example of a godly man, then Jeremiah's life has teaching significance. It is noteworthy that his contemporaries, even those who were prompted by insincere motives, came to him when they wished to learn Jehovah's will for their own lives (21:2; 42:2). This man of God, powerful in and through prayer, taught them by his tongue and pen, but he taught them still more effectively by his life. We cannot do otherwise than marvel at the lessons taught by the life of this man, who possessed such a capacity for unselfishness, courage, suffering, and fellowship with Jehovah.

Let us pause to look at this matter from another angle. Someone may assert that intellectual ability, emotional power, devotion to duty and a consecrated life would have been valuable for work other than teaching, in which Jeremiah might have engaged. This opinion arises naturally out of a consideration of Jeremiah's fine qualities. We state it here in order that our position in the present thesis may be more sharply defined.

The viewpoint in this discussion is not that Jeremiah was exclusively a teacher. He was a prophet. Pedagogy was a by-product of his prophetic work. While a study of the Biblical record would probably yield evidence to support the claim that he was a statesman, a preacher, etc., such an investigation is beyond the scope of our particular problem in this thesis. Our proposition is that the qualifications, which we have already discussed, fitted Jeremiah to teach the people of his own day; and conversely, the lack of these qualifications for teaching would have hindered his fitness to carry out his special mission.

The findings set forth in the preceding paragraphs will serve as the basis for a conclusion regarding the significance of his pedagogical qualifications. Jeremiah's intellectual ability signified that he had the mental power to understand the problems of his people and to teach them. His emotional nature signified that he was qualified to teach people of similar emotions. His attitude toward his work signified that he had the will power to teach regardless of consequences to himself. His consecrated life signified that he was a living witness to the validity of the truth which he taught.

These findings mean that Jehovah's authorized prophet at Jerusalem was qualified to take advantage of the opportunities for teaching which arose in the course of his prophetic career.

Since we have found that Jeremiah's fitness to teach was significant, let us now endeavor to determine whether the methods by which he used these qualifications were significant.

II. THE SIGNIFICANCE OF HIS METHODS OF TEACHING.

Those who accept the evidence that Jeremiah was qualified to teach and that he actually did teach, may well ask, What difference did it make?

In seeking an answer for this searching question, our mode of procedure will be to review the methods, which were discussed in chapter four. We will endeavor to find out what difference the use of these means made in Jeremiah's prophesying for Jehovah.

The first of these methods of instruction which we will consider is Jeremiah's appeal to interest.

1. HIS APPEAL TO INTEREST .

What did it mean that Jeremiah used definite methods to secure interest?

It meant that he was able to present an unpopular message in such an attractive manner that people paid attention to him. It meant that his appeal to interest had a wide scope, including both individuals and groups of people, at home and abroad, in such diverse places as the palace and the dungeon. The value of his methods for securing attention is attested by the fact that he interested enemies as well as friends, inducing them to hear a message to which they had been either indifferent or in open opposition. His determined and persistent efforts to interest people in his prophecy meant that his heart was fixed upon saving his nation.

Jeremiah's use of symbolic acts, questions, and open demands for attention signify that he deliberately tried to interest people in his message. The attention which he at times won without deliberate effort shows that he was in himself and in his attitude interesting to people. His prophetic work was advanced by the fact that the man, his manner and his message interested people.

We will next take up the significance of his use of discussion.

2. HIS DISCUSSION METHOD.

What did it mean that Jeremiah discussed problems with the people?

It meant that he did not wait idly for people to come to him; he went to them with his prophecy;^{he} established contact by starting conversations; and he siezed opportunities as they arose to converse privately and collectively with people. It is significant that while the people expressed themselves freely, sometimes violently opposing him, yet Jeremiah motivated the discussion and directed the flow of the conversation into channels in which Jehovah's truth would rise to the surface.

From the standpoint of teaching, Jeremiah's use of discussion meant that he gave the people opportunities for self-expression concerning his prophecies, under his direction.

When his hearers made interruptions to challenge his statements and to express their own opinions, the exercise was a discussion. When Jeremiah did all the talking, we classify the exercise as a discourse.

3. THE DISCOURSE METHOD.

In the first place, let us contemplate the significant relationship between the discourse method and preaching.

The question arises, How shall we differentiate between Jeremiah's preaching and his teaching? (*1*) It is commonly suggested that preaching is "the process of pouring into" the receptive mind, while teaching is "the process of drawing out" the pupil to action. In our present study this distinction is inadequate, for it is evident that some of the qualifications and methods which have been found to help Jeremiah in teaching might also have been useful to him in preaching.

The writer holds that when teaching in the form of discourse deals with a religious subject, it meets the essential requirements of preaching (*2*). In the usual meaning of the term, preaching is a discourse upon a moral or religious subject in which one person pours ideas into the minds of an audience. The preacher may be dramatic, he may use figures of speech, symbolism, contrasts and questions, but the audience does not participate verbally.

1 Jeremiah used the Hebrew word למד , which means "teaching" or "accustoming"- Cf. Davidson's Hebrew-Chaldee Lexicon, p. 431. See use in 2:33; 9:5, 14, 20; 12:16; 13:21, 23; 31:34; 32:33. למד implies action on the part of the person taught. On the other hand, Jeremiah never used למדו , which means teaching with the sense of pouring into the mind.- Cf. Ez. 44:23; Is. 2:3.
2 Cf. Webster's New International Dictionary. "Preach" means "1. To proclaim by public discourse; to utter in a sermon or a formal religious harangue. 2. To inculcate by a public discourse; to urge earnestly by public teaching; to advocate earnestly".

Those who accept this view of preaching will agree, then that Jeremiah's sermons in explanation of Jehovah's will may well be called examples of the discourse method of teaching (Cf.7:1-15; 17:19-27; 34:8-22; 44:20-30).

What is the significance of Jeremiah's use of discourse?

Jeremiah's use of discourse signifies that he was equipped to impart information upon subjects which were not familiar to his hearers, or upon which it was unwise to engage in discussion. His use of written discourse indicated that, even when unable to be present in person, he was versatile in making the most of every opportunity for getting his prophecy into the minds of his people.

4. THE DRAMATIC.

What a difference the dramatic made in Jeremiah's work as a prophet! It afforded another means for impressing people with Jehovah's truth. His objective portrayal of the message meant that he was trying to strengthen and simplify his presentation of the prophecy .

Jeremiah's dramatic use of persons and objects signifies that he was giving people an opportunity to learn by watching as well as by hearing. Imagine a modern teacher trying to teach by wearing a yoke (27:2; 28:10), or by publicly smashing

a potter's earthen vessel!(19:10) Jeremiah's emphasis upon these sensational acts shows that he understood the emotional type of people to whom he prophesied, and that he naturally fitted his method of teaching to their temperament.

Let us investigate the significance of the poetic in Jeremiah's writings.

5. FIGURES OF SPEECH, SYMBOLISM AND CONTRAST.

What did it mean that Jeremiah used figures of speech, symbolism and contrast?

We found that he used simile, metaphor, personification, metonymy, apostrophe, irony, paradox, pun, hyperbole and parable. This meant that he possessed a rich, pictorial style which served as a vehicle for the expression of his poetic talents. The word pictures which he painted with these figures of speech made his prophecy vivid, sparkling, epigrammatic, full of pithy suggestiveness. The symbolic acts, visions and names further illustrated his inherent poetic and dramatic sensibility. His contrasting of words, clauses and sections of thought meant that he had an inner sense of proportion. By the aid of antithesis he sought to make the truth stand out clearly.

Thus, Jeremiah's use of figures of speech, symbolism and contrast signified his endeavor to make the abstract more concrete, the complex more

simple, the obscure more lucid.

The last teaching method which we will review is Jeremiah's questioning.

6. HIS QUESTIONS.

Were his questions significant?

The fact that he allowed most of his questions to remain unanswered is significant. The people were given an opportunity to think their own way through to an answer. While prodding the people with questions required patience and skill, he steadfastly adhered to the method of heuristic questioning.

Further, his use of "leading" questions meant that he was earnest in inducing the people to comprehend his message. It is noteworthy that other great questioners, such as Paul and Socrates, used "leading" questions(*1*).

Teaching by means of questioning has been called "the Socratic method"(*2*). Yet it is significant that Jeremiah had taught by means of effective interrogations more than a hundred years before Socrates was born.

1 Examples of Paul's leading questions are-
 "Or is God the God of Jews only? Is he not the God of Gentiles also?" -Romans 3:29. Cf. also Rom. 8:31, 32.
 Examples of leading questions by Socrates are-
 "Is not the expression 'master of himself' a ridiculous one?" -p. 144, Bk. IV, The Republic of Plato, Cf. also p. 149.
 2 Cf. article "Pedagogy", The New International Encyclopedia- p. 246, Vol. 18.
 Horne, Herman Harrell, Story-Telling, Questioning and Studying, pp. 103-4, MacMillan, 1917.
 Betts and Hawthorne, Method in Teaching Religion, p. 222.

7. CONCLUSION.

What, then, is the significance in Jeremiah's use of these methods of teaching?

(1). His use of these methods had an intimate relationship to the performance of his commission. The intimacy of this relationship will be emphasized if we try to think of his carrying on his prophetic work apart from the use of these methods.

We might apply a negative test to disclose how ineffective his prophecy would be without the use of pedagogy. Rewrite his prophecy without his graphic figures of speech! Tear out the passages in which lessons were taught by the dramatic, symbolism and contrast! Lift out the discourses in which he imparted necessary information to the people! Remove all evidences of written instruction to his contemporaries! Extract the informal discussions in which he exchanged opinions and guided people into a deeper knowledge of Jehovah's truth!

With the passages eliminated in which these pedagogical methods were used, what is left? How could Jeremiah have prophesied without the technic of these methods? His teaching cannot be detached and considered apart from the performance of his prophetic work. So, by this negative process, we reach the conclusion that these methods of teaching were highly significant in Jeremiah's prophetic work.

Let us now examine the evidence in a positive way.

(2). His methods of teaching were operative as means to an end.

Jeremiah's means of instruction were significant and valuable because they were workable. By using them, he proved their practical worth amid the testing exigencies of his public career. To disregard his pedagogy is to disregard an important aspect of the presentation of his prophecy to the people.

Jeremiah's prophecy makes no reference to curriculum principles or theories of education; there is no evidence that he had aspirations to be a teacher as an end in itself. Rather, he was a prophet, seeking to present his case in the most effective manner. To achieve this goal, he did naturally and according to his ability that which each situation seemed to require. The methods which he used to promote his work were not forced upon him; he turned to them as the best means at hand for doing his particular task. To us they are pedagogical methods; to Jeremiah they were the most convenient and suitable means for accomplishing his task. Without labeling these methods, he used them.

What difference did his use of these methods make? The most conservative answer we can give is that they made the difference between a dull, conventional prophet, uttering the usual platitudes, and a brilliant spokesman, forcefully proclaiming Jehovah's message.

Our discussion in this thesis has centered about three questions:

Was Jeremiah fitted to teach?

How did Jeremiah teach?

What is Jeremiah's significance as a teacher?

In the preceding chapters, we have answered the first two questions by affirming that Jeremiah was qualified for teaching and that he used effective means of teaching. In this chapter we have been endeavoring to answer the third question. We will now draw our final conclusions regarding Jeremiah's significance as a teacher.

III. WHAT IS JEREMIAH'S SIGNIFICANCE AS A TEACHER?

We have found difficulty in answering this question because Jeremiah belonged to a bygone age, and was surrounded by an environment which is foreign to our experience. We have sought to determine his significance as a prophet-teacher among his contemporaries. It is reasonable that a prophet who has shown himself to be such an able teacher of his contemporaries is worthy of recognition in the field of education. Since his methods were used naturally and effectively twenty-five centuries ago, we believe that Jeremiah, the prophet, has made an important contribution as a pioneer teacher. We maintain that both

secular and religious education will be enriched by a consideration of the spirit and technic with which he sought to help his people in making superior adjustments to Jehovah(*1*).

Jeremiah's significance as a teacher cannot be divorced from his significance as a prophet. The gist of the whole matter is that he was a teacher because he was a prophet. We have no desire to detract from the glory of his success as a prophet (*2*), but we do desire to give him

1 "Education is the eternal process of superior and partially controllable adjustment of physically and mentally developed, free, conscious human beings to God, as manifested in the intellectual, emotional and volitional environment of man"- Horne, Herman Harrell, *The Philosophy of Education (Revised)*, pp.315-16, MacMillan, 1927.

Various aspects of education will be observed in the following books :

Thring, Edward, *Theory and Practice of Teaching*, p.36, Cambridge U.Press, 1912.

Coe, George A., *What Is Christian Education?*, p.296 Scribners, 1929.

Hewerth, Ira Woods, *The Theory of Education*, p.279, The Century Co., 1926.

Henderson, Arthur Norton, *A Text-Book in the Principles of Education*, p.23, MacMillan, 1924.

Thorndike and Gates, *Elementary Principles of Education*, pp.20, 28, 31, MacMillan, 1929.

Thomson, Godfrey H., *A Modern Philosophy of Education*, p.58, Longmans, Green & Co., 1929.

2 Cf. Welch, Adam Cleghorn, *Jeremiah, His Time and His Work*, Oxford U.Press, 1928.

Calkins, Raymond, *Jeremiah, The Prophet*, MacMillan, 1930. On page xiv of the Introduction, Calkins quoted John Skinner as follows: "The finest in Old Testament prophecy was recast in the furnace of his spirit" (Cf. *Prophecy and Religion*, p.34), and added, "and came out as pure gold".

the place which he deserves as a prophet-teacher. Since pedagogy was essential to the performance of his prophet work, and since he has received recognition as a prophet, then it logically follows that he deserves long-deferred recognition as a teacher.

If silence greets the suggestion that Jeremiah was a teacher, we submit the findings, marshalled in the preceding discussion, as proof of our proposition. We have endeavored to state fairly all aspects of the case. We are willing to let the findings be judged upon their own merits. The facts which we have discovered, have been presented for the purpose of enabling us to estimate Jeremiah's significance as a teacher. Our conclusion, therefore, is that since Jeremiah, the prophet, has made a remarkable and valuable contribution in the realm of pedagogy, he is entitled to recognition as a teacher.

BIBLIOGRAPHY

BIBLIOGRAPHY

Biblia Hebraica, edited by Augustus Hahn, Lipsiae, 1839.
 The Holy Bible, American Revision, Standard Edition,
 Thomas Nelson and Sons, 1901, especially the
 writings of Jeremiah.

Allen, W.C., article, "Asherah", Hasting's Bible
 Dictionary.

Athearn, Walter S., The Indiana Survey Of Religious
 Education, Vol. II, George H. Doran, 1924.

Ball, C.J., Jeremiah, The Expositor's Bible,
 George H. Doran.

Ballantine, William G., Jeremiah: Ezekiel: Two Studies,
 Fleming H. Revell, 1892.

Barclay, Wade Crawford, The Principles of Religious
 Teaching, Methodist Book Concern, 1920.

Barton, George A., article, "Ashtoreth", The Jewish
 Encyclopedia.

Beecher, Willis J., The Prophets And The Promise,
 Thos. Y. Crowell Co., 1905.

Bennett, W.H., Jeremiah, The Expositor's Bible,
 George H. Doran.

Betts, George Herbert and Hawthorne, Marion O.,
 Method In Teaching Religion, 1925, Abingdon Press.

Botkin, Gleb, The Real Romanovs, Fleming H. Revell, 1931.

Bower, W.C., Character Through Creative Experience,
 University of Chicago Press, 1930.

- Boyer, Charles C., History of Education, Charles Scribner's Sons, 1919.
- Calkins, Raymond, Jeremiah The Prophet, MacMillan, 1930.
- Coe, George A., What Is Christian Education?, Scribners, 1929.
- Cubberley, Ellwood Patterson, A Brief History Of Education, Houghton Mifflin Co., 1922.
- Curtis, E.L., article, "Chronology", Hastings Dictionary of the Bible.
- Cushman, H.E., A Beginner's History of Philosophy, Houghton Mifflin Co., 1918.
- Davidson, B., Analytical Hebrew and Chaldee Lexicon, James Pott and Co.
- Davis, John D., A Dictionary Of The Bible, The Westminster Press, 1919.
- Driver, Samuel R., The Book Of The Prophet Jeremiah, Charles Scribner's Sons, 1906.
- Driver, Samuel R., "Deuteronomy", International Critical Commentary.
- Driver, Samuel R., article "Ashtoreth", Hastings Dictionary of the Bible.
- Eidersheim, Alfred, The Life And Times Of Jesus The Messiah, Vol. II, Longmans Green and Co., 1896.
- Finney, Ross L., A Sociological Philosophy of Education, MacMillan, 1929.
- Gollancz, Sir Herman, Rabbi, Pedagogics Of The Talmud And Modern Times, Oxford U. Press, 1924.

Graham, William Creighton, article, "The Modern Controversy About Deuteronomy", The Journal Of Religion, July, 1927.

Graves, Frank Pierrepont, A History Of Education- Before the Middle Ages, MacMillan, 1921.

- A Student's History Of Education, MacMillan, 1922.

Henderson, Arthur Norton, A Text-Book In The Principles Of Education, MacMillan, 1924.

Horne, Charles Silvester, The Romance Of Preaching, Fleming H. Revell.

Horne, Herman Harrell, Idealism In Education, MacMillan, 1923

Horne, Herman Harrell, Jesus The Master Teacher, Association Press, 1925.

Horne, Herman Harrell, Story-Telling, Questioning And Studying, MacMillan, 1917.

Horne, Herman Harrell, The Philosophy Of Education (Revised), MacMillan, 1927.

Hough, Lynn Harold, article, "The Servant Of Jehovah", The International Standard Bible Encyclopedia.

Howerth, Ira Woods, The Theory Of Education, The Century Co., 1926.

International Council Of Religious Education, "Five-Point Scale Of Individual Growth", Feb., 1927.

Jefferson, Charles E., Cardinal Ideas Of Jeremiah, MacMillan, 1928.

Jones, E. Stanley, The Christ Of Every Road, Abingdon Press, 1930.

Jones, Rufus M., Pathways To The Reality Of God,
MacMillan, 1931.

Ketcham, Victor A., Argumentation And Debate,
MacMillan, 1914.

Kirkpatrick, A.F., The Psalms, Cambridge U. Press, 1916.

Kuist, Howard Tillman, The Pedagogy Of St. Paul,
George H. Doran, 1925.

Laurie, S.S., Historical Survey Of Pre-Christian
Education, Longmans, Green & Co., 1900.

Lazaron, Morris S., The Seed Of Abraham, The Century
Co., 1930.

Maynard, John Albert, A Survey Of Hebrew Education,
Morehouse Publishing Co., 1924.

Maynard, J.D., article, "The Upshot Of The Old
Testament", The Venturer Magazine, Nov., 1915.

McCurdy, J. Frederic, article, "Baal", The Jewish
Encyclopedia .

McFayden, John Edgar, Jeremiah In Modern Speech,
James Clarke & Co., 1919.

Monroe, Paul, Source Book Of The History Of Education,
MacMillan, 1906.

Morgan, G. Campbell, The Analysed Bible, Vol. 2,
Fleming H. Revell, 1908.

Moulton, Richard G., Jeremiah, Modern Reader's Bible,
MacMillan, 1898.

New York Times, article, Dec. 1, 1930.

- Oppert, Jules, article, "Chronology", The Jewish Encyclopedia .
- Orr, James, The Problem Of The Old Testament, Scribners, 1905.
- Painter, F.V.N., A History Of Education, Appleton, 1903 .
- Plato, The Republic, Davies & Vaughn.
- Peake, A.S., Jeremiah, New Century Bible Commentary, Oxford U. Press, 1911.
- Peake, A.S., article, "Baal", Hastings's Dictionary Of The Bible.
- Reisner, Edward H., Historical Foundations Of Modern Education, MacMillan, 1928.
- Rogers, Robert William, A History Of Babylonia And Assyria, Vol. 2, Eaton & Mains, 1900/
- Sayce, A.H., article, "Baal", International Standard Bible Encyclopedia . Also article "Ashtoreth".
- Shakespeare, William, "Hamlet, Prince Of Denmark".
- Simon, Rabbi Abram, essay, "The Principle Of Jewish Education In The Past", Block Publishing Co., 1909.
- Skinner, John, Prophecy And Religion, Cambridge U. Press, 1922.
- Smith, George Adam, Jeremiah, George H. Doran, 1923.
- Smith, George Adam, The Book Of Isaiah, A.C. Armstrong, 1902
- Stephen, Dorothy S., Cambridge U. Press, Jeremiah The Prophet Of Hope, 1923.
- Streane, A.W., Jeremiah, Cambridge Bible For Schools And Colleges, Cambridge U. Press, 1895.

- Thayer, J.H., Greek-English Eexicon Of The New Testament, American Book Co., 1889.
- Thompson, Willis, article, "The Counter-Prophets", The Biblical Review, July, 1930.
- Thomson, Godfrey H., A Modern Philosophy Of Education, Longmans, Green & Co., 1929.
- Thorndike, Edward L. and Gates, Arthur I., Elementary Principles Of Education, MacMillan, 1929.
- Thring, Edward, Theory And Practice Of Teaching, Cambridge U.Press, 1912.
- Tipsword, Harrison M., The Pedagogics Of Jesus.
- Tracy, Frederick, The Psychology Of Adolescence, MacMillan, 1924.
- Von Orelli, C., The Prophecies Of Jeremiah, T. & T. Clark, 1889.
- Von Orelli, C., article, "Lamentations", International Standard Bible Encyclopedia.
- Webster's New International Dictionary, G. & C. Merriam Co., 1929.
- Weigle, Luther A., The Pupil And The Teacher, Eaton & Mains, 1911.
- Welch, Adam Cleghorn, Jeremiah, His Time And His Work, Oxford U.Press, 1928.
- Welch, Adam Cleghorn, The Code Of Deuteronomy, A New Theory Of Its Origin, 1924.
- Welch, Adam Cleghorn, article, "The Problem Of Deuteronomy", Journal Of Biblical Literature, Vol. 48, Parts III and IV.

White, Wilbert W., Thirty Studies ~~In~~ Jeremiah, 1896.

Wilson, P. Whitwell, article, "The Tsar And Tsarina

In The Shadows", The New York Times Book Review,

Feb. 19, 1928.

Wilson, Robert Dick, Studies In The Book Of Daniel,

The Knickerbocker Press, 1917.

Wodehouse, Helen, A Survey Of The History Of

Education, Longmans, Green & Co

Young, Robert, Analytical Concordance To The Bible,

Funk & Wagnalls, 1917.

ANALYTIC SUMMARY

ANALYTIC SUMMARY

page

CHAPTER ONE

INTRODUCTION

3

I. THE STATEMENT OF THE PROBLEM

4

II. THE IMPORTANCE OF THE PROBLEM

7

III. THE MODE OF PROCEDURE

10

CHAPTER TWO

THE BACKGROUND OF THE PROBLEM

13

I. A CLASSIFICATION OF THE PEOPLE

14

II. THE INTERNATIONAL ASPECT OF THE PROBLEM

17

1. Palestine, the international corridor

18

2. The military importance of Palestine

19

3. The commercial importance of Palestine

20

4. The cosmopolitan population

21

5. Judah's international politics

22

III. THE RELIGIOUS ENVIRONMENT

26

1. The state policy toward religion

26

2. Idolatrous religious practices

28

3. Worship of Jehovah

30

IV. THE ZEITGEIST

32

1. The spirit of the kings

32

2. The spirit of the princes

35

3. The spirit of the priests

36

4. The spirit of the prophets

37

5. The spirit of the people

38

	page
V. JEREMIAH'S MISSION	42
1. Jeremiah's commission	42
2. Boyhood preparation for his mission	43
3. His place in the prophetic succession	46
VI. SUMMARY	49

CHAPTER THREE

JEREMIAH'S QUALIFICATIONS FOR TEACHING.51

I. HIS INTELLECTUAL ABILITY	52
1. His mental alertness	52
2. His fund of information	54
3. His understanding of human nature	56
4. The cogency of his reasoning	58
II. HIS EMOTIONAL NATURE	62
1. His emotional ardor	62
2. His imprecations	64
III. HIS ATTITUDE TOWARD THE WORK	67
1. His response to the call	67
2. The sacrifice of natural inclinations	68
3. No alternative	70
IV. THE LIFE THAT EMBODIED HIS MESSAGE	73
1. His unselfishness	73
2. His stedfast courage	74
3. His suffering	75
4. His prayer life	78
5. His fellowship with Jehovah	80
V. SUMMARY AND CONCLUSIONS	82

CHAPTER FOUR

JEREMIAH'S METHODS OF TEACHING	85
I. HIS APPEAL TO INTEREST	87
1. Those whose interest he aroused	87
2. His methods of securing interest	91
(1).His interest in people	91
(2).His personal appearance and symbolic acts.	92
(3).Verbal requests for attention	94
(4).His questions	95
(5).His authorization by Jehovah	96
II. HIS USE OF DISCUSSION	98
1.The debate with Hananiah	98
2.The discussion with temple worshippers	102
3.The wine bottle incident	106
III. HIS USE OF DISCOURSE	108
1.His discourse upon Zedekiah's fate	108
2.The liberty discourse	110
3.His use of written discourse	111
IV. HIS USE OF THE DRAMATIC	114
1. The case of the Rechabites	114
2. The yoke	118
3. The Anathoth field	119
4. The broken bottle	120

	page
V. HIS USE OF FIGURES OF SPEECH	124
1. His use of simile	125
2. His use of metaphor	127
3. His use of personification	129
4. His use of metonymy	130
5. His use of apostrophe	131
6. His use of irony	132
7. His use of paradox	133
8. His use of pun	133
9. His use of hyperbole	134
10. His use of parable	135
VI. HIS USE OF SYMBOLISM	137
1. Symbolic acts or habits	137
2. Symbolic visions	138
3. Symbolic names	138
VII. HIS USE OF CONTRAST	139
VIII. HIS USE OF QUESTIONS	142
1. A classification of his questions	142
2. His use of heuristic questions	143
3. His use of leading questions	144
4. His groups of questions	144
5. Answers to his questions	147
IX. SUMMARY AND CONCLUSIONS	148

CHAPTER FIVE

JEREMIAH'S SIGNIFICANCE AS A TEACHER.	151
I. THE SIGNIFICANCE OF HIS QUALIFICATIONS FOR TEACHING	158
II. THE SIGNIFICANCE OF HIS METHODS OF TEACHING	166
1. His appeal to interest	167
2. His discussion method	168
3. The discourse method	169
4. The dramatic	170
5. Figures of speech, symbolism and contrast	171
6. His questions	172
7. Conclusions	173
III. WHAT IS JEREMIAH'S SIGNIFICANCE AS A TEACHER?	175

APPENDIX

APPENDIX

CHRONOLOGY OF JEREMIAH'S PUBLIC CAREER.

Although we do not know the dates of Jeremiah's birth or death, it is possible to fix the length of his career at Jerusalem because of his references to the reigning kings (*1*). This mission extended through a public career of over forty years. This included the last eighteen years of Josiah's reign, three months under Jehoahaz, eleven years under Jehoiakim, three months under Jehoiachin, and eleven years under Zedekiah (Cf.1:2-3).

KINGS OF JUDAH	YEAR OF REIGN	B.C.	CONTEMPORARIES
JOSIAH - age 8 (2 Kgs.22:1)	1	639	
Sought God (2 Chr.34:3)	8	632	
Begins to purge Judah (2 Chr.34:3)	12	628	
Jeremiah commissioned (1:1-3, 4-10)	13	627	

1 Cf.Curtis,E.L.,article,"Chronology",Hasting's Bible Dictionary,p.402.

Oppert,Jules, article,"Chronology",The Jewish Encyclopedia,p.68,vol.2.

Davis,John D.,article,"Chronology",A Dictionary Of The Bible,p.138.

Bennett,W.H., Jeremiah,The Expositor's Bible, Preface, Doran.

KINGS OF JUDAH	YEAR OF REIGN	B.C.	CONTEMPORARIES
13th year of Josiah to 4th year of Jehoiakim inclusive- 23 years. (25:1-2)	15	625	Nabopolassar conquers Babylon
Book of law found (2 Kgs.22:3- 23:23)	18	622	
	30	610	Pharoah-Necho, king of Egypt
Josiah slain	31	609	
JEHOAHAAZ-age 23- son of Josiah Reigned 3 months. (2 Kgs.23:31-33)		608	
JEHOIAKIM -age 25- son of Josiah. (2 Kgs.23:34,36)	1	608	
		606	Fall of Nineveh
Pharoah-Necho defeated at Carchemish (46:2)	4	605	Nebuchadrezzar king of Babylon
Jehoiakim subject to Nebuchadrezzar(25:1)	4		
Nebuchadrezzar's dream (Dan.2:1)	6	603	
Jehoiakim rebelled (2 Kgs.24:1)	7	602	
Jehoiakim's doom (2 Chr.36:5-7)	11	598	
JEHOIACHIN-age 8 - son of Jehoiakim (2 Chr.36:9; 2 Kgs.24:6 Taken captive to Babylon after 3 months (2 Kgs.24:8-16)		598-7	

KINGS OF JUDAH	YEAR OF REIGN	B.C.
ZEDEKIAH-age 21-son of of Josiah (2 Kgs 24:17-18)	1	597-6
Visits Babylon (51:59)	4	594-3
Jerusalem besieged- 10th month (39:1; 52:4)	9	589-8
During the siege (32:1; 34; 37; 38)	10	588-7
Fall of Jerusalem- 4th month (39:2; 52:6)	11	587-6
Flight to Egypt (43:6)		585
Last deportation to Babylon.(52:30)		582
Jehoiachin - 37th year of captivity (52:31)		561