METAPHORICAL LANGUAGE AND THE RESPONSE TO "EXILE" IN THE
BOOK OF JEREMIAH

by

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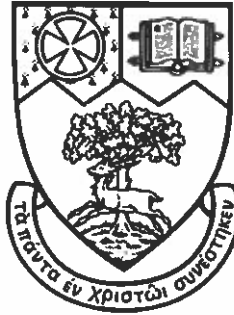DOCTOR OF PHILOSOPHY   McMaster Divinity College
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ABSTRACT

"Metaphorical Language and the Response to 'Exile' in the Book of Jeremiah"

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The crux of Jeremiah's message depicted in the book of Jeremiah is the upcoming Babylonian invasion on Judah as a result of their sins and the unusual call on Judah to yield to the Babylonians. Jeremiah's prophecy to the Judeans claimed that foreign invasion would result in the destruction of the nation and exile of its inhabitants. For this, he faced grave animosity from the recipients of his message especially the kings and the prophets and he even suffered persecution under them. The reasons for the hostility against him as portrayed in the book are investigated.

The book of Jeremiah highlights that after the invasion, the Babylonians showed a special concern to Jeremiah and gave him privilege to choose whether he would go to Babylon or stay behind in Judah. Strangely, the prophet, who emphasized that the nation of Judah should not resist the Babylonian rule and should be exiled to Babylon, when given a choice, chose to stay behind in Judah. This appears to be a strange response of Jeremiah toward Babylonian exile. Also, when the Johanan faction forced Jeremiah to flee from Judah and find asylum in Egypt to escape another suspected Babylonian threat, Jeremiah responds negatively. The various responses of the kings, prophets and Jeremiah toward the destruction and exile require explanation.

At the outset, the reason why there was fierce hostility against Jeremiah's message appears to be Judah's reluctance to be subdued by a foreign nation as the biblical text portrays. However, the book of Jeremiah appears to use many metaphors to point to the reasons for resentment against Jeremiah and his message. The study of the metaphors in Jeremiah employing cognitive linguistics methodology, using conceptual metaphor theory and conceptual blending theory has shown the interconnectedness of the metaphors and the meanings it implies. The metaphors of "destruction" and "exile" are found to be connected to the concept of shame. Jeremiah's prediction of the forthcoming destruction of the land, cities, Temple, exile of Judeans, collapse of the Davidic throne and all kinds of calamities that would befall the city of Jerusalem and the nation of Judah is found to be associated with "shame." Likewise, the metaphor of "restoration" is found to be connected to the concept of honour. Jeremiah's prophecy of "restoration" is portrayed as replenishment of land, rebuilding of cities, return of the exiles, and restoration from all kinds of calamities termed as "return of honour." This shows that the concepts of honour and shame play a key role to explain the antagonistic responses toward Jeremiah's prophecy of the Babylonian invasion and exile. Also, by using conceptual metaphor analysis, Jeremiah's reluctance to go to Babylon or Egypt can be explained as his anticipation to witness the restoration of the nation of Judah and return of its honour as Yahweh had promised.

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CONTENTS

LIST OF ABBREVIATIONS

AB   Anchor Bible

AOTC   Apollos Old Testament Commentary Series

BCBC   Believers Church Bible Commentary

BR   *Bulletin of Biblical Research*

BTB   *Biblical Theology Bulletin*

BTCB   Brazos Theological Commentary on the Bible

BZAW   *Beihefte zur Zeitschriftfür die alttestamentlich Wissenschaft*

CBQ   *Catholic Biblical Quarterly*

CTM   *Currents in Theology and Mission*

DBSJ   *Detroit Baptist Seminary Journal*

DSD   *Dead Sea Discoveries*

EJES   *Eger Journal of English Studies*

FCB   Feminist Companion to the Bible

FRLANT   Forschungen zur Religion und Literatur des Alten und Neuen Testaments

HBT   *Horizons in Biblical Theology*

HSM   Harvard Semitic Monographs

ICC	International Critical Commentary
IES	International Education Studies
IJST	*International Journal of Systematic Theology*
ITC	International Theological Commentary
JAAR	*Journal of the American Academy of Religion*
JBL	*Journal of Biblical Literature*
JETS	*Journal of Evangelical Theological Society*
JFSR	*Journal of Feminist Studies in Religion*
JPC	*Journal of Pastoral Counseling*
JSOT	*Journal for the Study of the Old Testament*
JSOTSup	*Journal for the Study of the Old Testament Supplement Series*
JSNTSup	*Journal for the Study of the New Testament Supplement Series*
NAC	New American Commentary
NBBC	New Beacon Bible Commentary
NIBC	New International Biblical Commentary
NICOT	New International Commentary of the Old Testament
NIVAC	New International Version Application Commentary
OBT	Overtures to Biblical Theology

OTE	*Old Testament Essays*
OTL	Old Testament Library
PR	*Psychological Review*
SHBC	Smyth & Helwys Bible Commentary
SBL	Society of Biblical Literature
SBLAcBib	Society of Biblical Literature Academia Biblica
SBLDS	Society of Biblical Literature Dissertation Series
SJOT	*Scandinavian Journal of the Old Testament*
SPCK	Society for Promoting Christian Knowledge
TOTC	Tyndale Old Testament Commentaries
USQR	*Union Seminary Quarterly Review*
VT	*Vetus Testamentum*
VTSup	*Supplements to Vetus Testamentum*
WBC	Word Biblical Commentary
WTJ	*Westminster Theological Journal*
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*

CHAPTER 1: INTRODUCTION

Many prophets in the Old Testament like Elijah, Amos, and Jeremiah were called by Yahweh to convey the message of judgment and faced opposition from the recipients of their message (1 Kgs 17:1–3; 18:7–16; 22:19–24; Amos 7:10–13; Jer 26:7–11; 38:1–6). The book of Jeremiah records the alarming message that Jeremiah proclaimed to the people of Judah was the upcoming Babylonian invasion and subjugation as a consequence of their sins (Jer 5:7–9, 18–19; 6:18–19; 9:12–22; 11:1–13; 13:22–27), and that they may yield to foreign rule (Jer 24:1–10; 27:4–7; 34:2–3; 37:6–10; 38:2–3, 17–23). Many times Jeremiah uttered that Yahweh was surely going to wipe out the people of Judah from the Promised Land and that they would be exiled (Jer 5:19; 6:8; 9:11, 16, 19; 10:18; 12:14–17;13:19) and that their nation will be destroyed (Jer 2:15; 4:7, 27; 5:17; 7:32–34; 8:16–17; 11:11; 15:1–3; 16:3–9; 19:3, 7–9). Jeremiah identified the reason for the impending catastrophe as the worship of other gods (Jer 2:20–28; 3:1–2, 6–10; 7:16–18; 8:19), acts of injustice (Jer 5:1; 7:5–10, 17–18), apostasy (Jer 5:6), failure to obey the word of the Lord (Jer 5:12–13), compliance to false prophecy (Jer 5:30–31), unjust gain (Jer 6:13), violation of the covenant stipulations (Jer 6:19), oppression and deceit (Jer 9:4–6), and others. The leaders of the land like the kings, officials, scribes, and prophets were cautioned about their sins repeatedly and were called to act (Jer 5:30–33; 8:10; 13:18; 17:19–20). He invited his listeners to repent of their sins (Jer 3:11–13, 22; 4:1–3; 15:19; 18:8), but they did not.

Jeremiah had emphatically declared that it was covenant violation that was leading to the "destruction" or "exile" of the nation (Jer 11:2–5). The people of Judah were well aware of the conditionality of the covenant[1] that Yahweh made with the nation of Israel. The Sinai and the Deuteronomic covenants[2] had affirmed that the nation of Israel enjoyed God's special favor, as they were chosen to be a treasure out of all the peoples on the earth, to be a people holy to the Lord (Exod 19:4–5; Deut 7:6). The covenant had also promised a special status among other nations that they would be "set high above all nations, for praise, fame, and honour" if they abided by the covenant conditions (Deut 26:18–19). However, the covenants were conditional; if they sinned they would suffer the consequence. They would be defeated, subjugated, and exiled by other nations (Deut 28:47–52). The books of Judges and Kings show that whenever the nation of Israel disobeyed covenant stipulations, they were punished by other nations overpowering them and oppressing them (Judg 2:11–15; 3:7–8, 12–14; 6:1–6; 2 Kgs 15:8–10, 17–19, 27–29). There were prophets like Isaiah and Amos who prophesied about oppression under foreign nations as the consequence of the people's sin (Isa 9:12; 10:1–11; Amos 8:1–3; 9:1–4). Nevertheless, it was only Jeremiah who tenaciously prophesied and directed them to submit to a foreign nation and go into exile in a foreign land.

Jeremiah's message was in accordance with the Law and the nation's past experience. Yet, it is found that there was strong antagonism against his prophecy that resulted in his persecution. The varying responses of the people of Judah, especially the

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[1] Jeremiah referred to the Sinai covenant (Jer 7:21–24; 11:1–5; 22:9).
[2] The Deuteronomic covenant (Deut 29:1) was the covenant ratified by Israel as they stood on the verge of entry into the Promised Land; see Hahn, *Kinship by Covenant*, 68.

kings, priests, officials, and prophets toward Jeremiah's message of judgment that predicted a Babylonian invasion and exile are recorded in the book of Jeremiah. Jehoiakim tore the written scroll that contained his message (Jer 36) and burned it. Zedekiah did not heed his message and allowed Jeremiah to be persecuted (Jer 37–38). Some prophets declared a death sentence on Jeremiah (Jer 26:8) and some officials had a hand in persecuting Jeremiah by imprisoning him (Jer 37:11–16), throwing him into a cistern (Jer 38:1–6), and so on. Jeremiah was considered a traitor of the land of Judah by favoring the Babylonian kingdom (Jer 37:11–16). Surely Jeremiah's prophecy about the "destruction" or "exile" from the Promised Land may have caused such objection (Jer 26:1–6; 36:29; 38:2–4). However, there seem to be other factors like the honour and shame that resulted in such a response toward exile. Such indications can be drawn in from certain instances recorded in the book of Jeremiah which associate shame with destruction of the nation and exile (Jer 9:17–19; 22:22) and honour with restoration and rebuilding of the nation (Jer 30:18–22).

Jeremiah who prophesied ardently to yield to the Babylonian exile, when given a choice to go or not to go to Babylon, chose to stay back in Judah when prompted by Nebuzaradan (Jer 40:1–6), which appears to be an unusual response in the light of his instructions to others to submit to Babylon.

Further, Johanan and his faction proposed a self-imposed exile to Egypt fearing the Babylonian retaliation when their appointed regent Gedaliah was murdered by Ishmael (Jer 42:1–6). Jeremiah had a different response toward the proposed Egyptian exile unlike the Babylonian exile. He disagreed with their plans and prophesied that it was Yahweh's will for them to live in the Promised Land (Jer 42:7–17). This dissertation

will investigate and explain the varying responses of the kings, prophets, and Jeremiah himself toward the "destruction" of the nation or "exile." Before examining the above, various approaches scholars have employed to explain the different responses to exile are reviewed below.[3]

1.1   Previous Research

There are several scholarly works produced addressing "exile" in Jeremiah and also "honour and shame" in Jeremiah but works that connect these concepts is scarce. Therefore, the important scholarly works produced related to the concept of "exile" and "honour and shame" are reviewed below.

1.1.1   Previous Research Related to "Exile"

In the nineteenth century, the scholarly discussion on the Babylonian exile revolved around identifying the literary contributions of the exilic period—the writing of the Pentateuch during the exile, the writing of a distinctive exilic author for Isa 40–55, and other issues.[4] What followed were studies to determine whether the Babylonian exile was

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[3] The "exile" of a nation is considered as a metonym of "destruction" of a nation including geographical displacement of the inhabitants of the nation in this dissertation. The review of research focuses mainly on studies on exile that refers to geographical displacement.

[4] Some scholars like J. Wellhausen, R. W. Smith, W. O. E. Oesterley, A. B. Davidson, E. J. Young, H. H. Rowley and others have considered the exilic period to be unconstructive and that the exilic life for the people of all social status was reduced to certain religious practices like keeping of the Sabbath, practice of circumcision and others; see Wellhausen, *Prologomena*, 1–13, 401–5; Smith, *The Old Testament in the Jewish Church*, 278–308; Oesterly and Robinson, *Hebrew Religion*, 271–88; Davidson, *The Theology of the Old Testament*, 383–89; Young, *An Introduction to the Old Testament*, 223–33, 234–42; Rowley, *The Growth of the Old Testament*, 72–73, 91, 94–95, 106. However, Peter Ackroyd and C. F. Whitley have emphasized that the exilic age was a time of theological and literary activity; see Whitley, *The Exilic Age*, 152; Ackroyd, *Exile and Restoration*, 31. Martin Noth mainly emphasized the composition of the Deuteronomistic History during this period; see Campbell, "Martin Noth and the Deuteronomistic History," 31–62; see also Noth, *The History of Israel*, 288–98; Ahn, *Exile as Forced Migrations*, 8.

historical or not. Martin Noth, Peter R. Ackroyd, Ralph W. Klein, Thomas Raitt,[5]

considered the Babylonian exile as historical and others like Robert P. Carroll,[6] Carolyn

Sharp, Hans Barstad, Philip R. Davies,[7] have considered this exile as a myth or an

ideology and not as a historical reality.[8]Against this skeptical position, Oded Lipschits

and Joseph Blenkinsopp argued from a historical stand point and challenged the

mythographers, saying they fail to present evidence for their claim of a society where life

was undisturbed after the Babylonian invasion in 586 BCE.[9] In this dissertation, I

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[5] Raitt (*Theology of Exile*, 32–35, 120–21) studied the book of Jeremiah and Ezekiel using form-critical and tradition-historical studies of the oracles of judgment and deliverance. He closely analyzed the shift from the message of doom to the message of salvation and found that these two kinds of oracles are expressed by two different speech forms—the oracle of judgment which followed covenantal frames of reference, considered exile as means of punishment; it required a human response of repentance for restoration from exile while the oracles of deliverance did not.

[6] Carroll ("Exile, What Exile?" 79) considered exile and exodus as the two sides of the myth that outline the nuance of the narratives and the rhetoric of the Hebrew Bible. He says that any journey out of the country or into the country has exodus or exile overtones like that of Adam and Eve, Cain, Abraham, Jacob, and others. Carroll contends that exile is a root metaphor of the biblical narratives and a primary element in the cultural poetics of biblical discourses.

[7] Davies ("Exile? What Exile? Whose Exile?" 128–32) says that the "exile" can be viewed historically, literarily, and canonically. At the canonical level exile seems to be purely ideological because the Former Prophets frames the history of a chosen people within a particular time frame and the deportation brings it to a close. The post-exilic writings depict the period of the end of divine anger. So the exile seems to be purely ideological, not historical and geographical. As a literary concept, "exile" pointed to several intertextual instances, like the expulsion from the Garden of Eden, the flood, and the expulsion from Promised Land; exile is viewed as a mediation that rendered punishment for the past and promised salvation for the future. As a historical event, the author attempted to expose the biblical historiography. The exile is seen as a time of intellectual and theological resurgence which produced several literary products like the Priestly Code, Deuteronomistic History, Deutero-Isaiah and the books of Jeremiah and Ezekiel. The notion that the judgment of exile made Israel reflect on its past and prepare for restoration as a mythical theme of Western Christian culture.

[8] Barstad's book (*The Myth of the Empty Land*, 42, 78) and the collection of essays published on "exile" in the book *Leading Captivity Captive* inaugurated a new era of exilic scholarship where some questioned the historicity of exile and others asked questions concerning the duration of exile—the starting date and the ending. Barstad is of opinion that the Chronicler's conception that the land was empty during the exilic period is a myth because the Babylonians in their first evacuation of the Judeans took only the prime people of the society like the king, the skilled, and the military. Though the land was brain-drained of intellectuals, elites and politicians, military, traders, and so on, which would have caused disruptions to life in Palestine to a certain extent, but not much as the primary occupation of the land was agriculture. At the same time some non-Judeans from the neighboring countries entered the land of Judah. So when the Judeans returned, there was a heterogeneous society in Yehud with diversity in socio-economic conditions. See also Oded, "Where is the 'Myth of the Empty Land' to be Found?" 67–71.

[9] Oded, "Where is the Myth of the Empty Land to be Found?" 70–71. Joseph Blenkinsopp ("Bethel in the Neo Babylonian Period," 93–107) wrote in his article with archeological and biblical evidences that during the Neo-Babylonian period, the city of Bethel became a centre of worship because it

consider the Babylonian exile and Egyptian exile as concepts and do not discuss whether

they are historical.

Several studies on exile have focused on the book of Jeremiah particularly as

well. The following is a brief review of scholars' views on responses to exile, especially

in the book of Jeremiah. Ackroyd examined the views on the exile within the Old

Testament as a whole[10] and particularly in the book of Jeremiah. He highlighted

Jeremiah's changing perspectives on exile. Firstly, Jeremiah had prophesied that the

Babylonian exile was punishment for apostasy and that it would be for a precise period

when he addressed the Judeans in the land of Judah before the evacuation (Jer 1–25).[11]

Secondly, when he wrote to the exiled (Jer 29), he asked them to look for a long-term

stay in Babylon and seek the welfare of the Babylonians since the well-being of the

exiled depended on that of the Babylonians.[12] Thirdly, he saw the hope of restoration of

Judah in the community that remained in Judah with Gedaliah after the destruction of

Jerusalem. Ackroyd says that Jeremiah's symbolic act of redemption of a piece of land at

Anathoth (Jer 32:6–15), his decision to stay back in Judah with Gedaliah instead of going

to Babylon when given a choice, and his advice to the Johanan faction not to go to Egypt,

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was close to Mizpah which was the center of administration during the Neo-Babylonian rule in Judah. This proves that the destruction of the Jerusalem Temple and Neo-Babylonian rule in Judah was historical; otherwise Bethel would not have been turned into a worship place. Also, Lipschits ("Demographic Changes in Judah," 323–76) in his article has analyzed the demographic changes in Judah between the seventh and fifth centuries, by estimating the size of the settled area in Judah after the destruction and throughout most of the sixth century BCE; Jerusalem and its environs were found to be thoroughly demolished by the Babylonians and there is no evidence of any settlement in Jerusalem but settlements in Benjamin territory deteriorated only in the Persian Period.

[10] Ackroyd (*Exile and Restoration*, 1–12, 62–200) says that the exile is historical but becomes an ideology when the biblical texts are reinterpreted in the light of new situations. He concentrated on the historical reconstruction of the exilic period and established that the literature of the period must be seen as a creative response to the tragedy of the exile. He addressed the challenges of Babylonian exile as expressed in the three Major Prophets and the restoration themes as depicted in the books of Haggai and Zechariah.

[11] Ackroyd, *Exile and Restoration*, 51–54.

[12] Ackroyd, *Exile and Restoration*, 55–56.

show Jeremiah's hope for the restoration of Judah.[13] Ackroyd brings to the foreground

the changing viewpoints of Jeremiah on exile before and after the invasion but does not

attempt to find the reason behind the shift in detail. For instance, he points out Jeremiah's

decision to remain in Judah instead of going to Babylon as evidence of his change of

viewpoint. For Jeremiah, the restoration of Judah remained in the hands of those left

behind in Judah instead of those exiled. Ackroyd, however, does not explain why

Jeremiah changed his viewpoint. Moreover, he does not address the responses to exile by

kings, prophets, and others to exile which are explicitly recorded in the book of Jeremiah.

This dissertation seeks to explain the reason behind the varying responses to the exile of

not only Jeremiah, but of the kings and prophets, from a conceptual metaphor viewpoint.

Rainer Albertz has written a compendium giving comprehensive views of the

biblical portrayal,[14] history,[15] literature,[16] and theological contribution[17] of the exile. As

he gave an overview of the conception of exile in the Old Testament, he explained the

viewpoint of the exile as portrayed in the book of Jeremiah as well. He said the section

Jer 39–43 recounted events surrounding the Babylonian conquest of Jerusalem and Jer

39:1–8 recorded the destruction of Jerusalem and its king, portraying the brutal stance of

the Babylonians. Albertz pointed out a shift in the outlook on the Babylonians from Jer

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[13] Ackroyd, *Exile and Restoration*, 56–61. Ackroyd (*Exile and Restoration*, 62–200, 235–36) highlight on the change of viewpoint on the exile in the literary works as well—Deuteronomistic History (DH), the Priestly work, Ezekiel, Deutero-Isaiah and postexilic prophets.

[14] Under this section, Albertz (*Israel in Exile*, 3–44) depicts the conception of the exile portrayed in the book of Kings as the end of history; in the book of Chronicles as the Sabbath rest for the Land; he also addresses the conception of the exile in the book of Daniel, Tobit, Judith, and so on.

[15] Under this section, historical details regarding the Neo-Babylonian Empire, the dates and number of deportations, the number of people deported, and the life of the Judeans in exile are analyzed; see Albertz, *Israel in Exile*, 45–138.

[16] Here he points out the lack of information regarding the happenings of sixth century BCE in the Bible and also the contrasting portraits presented in Jeremiah, Deutero-Isaiah, Deuteronomistic History; see Albertz, *Israel in Exile*, 139–434.

[17] Albertz, *Israel in Exile*, 435–46.

39:10 onwards: the Babylonian official is seen as caring for the poor left behind by giving vineyards and fields and he also released Jeremiah from captivity. Moreover, those who fled to neighboring countries returned and they were all given assurance of prosperity in the land. In addition, Jeremiah was given a choice of going to Babylon or remaining in Judah. Albertz also addressed Ishmael's controversy and Johanan's leadership. The account in Jeremiah breaks off after those left behind evacuated to Egypt and the reason he suggests is that the recording of history took place only when there was hope of restoration.[18] Albertz focused on the criteria by which the events in the book of Jeremiah are recorded. He only pointed out the changing outlook of the Babylonians toward the Judeans but did not address the viewpoint of Judeans on exile, which is the major area of investigation in this dissertation.

Raitt, Klein, and Smith-Christopher focus on the theology of the exile.[19] Klein pointed out in his book *Israel in Exile* that going into exile meant defeat, loss of independence, land, monarchy, temple.[20] Klein explored six literary works from the period of the exile, including the book of Jeremiah, and studied the responses to exile in it.[21] He found the book of Jeremiah to be the product of many redactions (A, B, C, D).[22]

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[18] Albertz, *Israel in Exile*, 4–7.

[19] Raitt, *Theology of Exile*, 35–58, 120–21; Klein, *Israel in Exile*, 3–7; Smith-Christopher, *Biblical Theology of Exile*, 21–26.

[20] First, the Temple in Jerusalem being burned meant the people's tangible symbol of God's presence and their election was no more. Secondly, the end of the Davidic dynasty was a big question, for Yahweh had promised an eternal dynasty to the house of David (2 Sam 7). Thirdly, the promise of land and descendants, which were the key elements of blessing to the patriarchs, had now been put in question. Fourthly, the covenant of Sinai that promised blessings and curses depending on obedience to the law had now proved that they were about to receive the curses. The decimation of the priesthood and the cessation of sacrifices added to the disaster; see Klein, *Israel in Exile*, 3–5.

[21] The literary works include Lamentations and selected Psalms, Deuteronomistic History, Jeremiah, Ezekiel, Deutero-Isaiah, and the Priestly Writing in the Pentateuch. He found that there are differences of opinions on exile in the literary texts produced during the exile. Some texts look for restoration from a new source (Deutero-Isaiah, Ezekiel) and the others from that of the old (P). The DH explains why the people of Judah are in exile, sees the exilic experience as a time of confession and

In the A, B, C material, Klein traced out the responses of Jeremiah toward the upcoming exile—first, he cried out seeing the suffering that was going to befall the nation of Judah (Jer 4:19–22; 14:17–18),[23] and secondly, he urged simple surrender before the Babylonian invasion (Jer 21:9; 38:2–3) which in turn portrayed Jeremiah as a traitor to his opponents.[24] Thirdly, to those who were deported in 597 BCE, Jeremiah instructed them through a letter (Jer 29) to pray for Babylon and to settle there.[25] Further, Klein claimed that the D redaction expressed a different response to the exile; it defended Yahweh from being accused of powerlessness and negligence (Jer 21:5) but portrayed Yahweh as the agent and Israel as the cause (Jer 11:8b; 44:22) for the disaster.[26] Klein, like Ackroyd, brought to the foreground the changing responses of Jeremiah to the Babylonian exile before and after the invasion but he explained it as the result of redactions.[27] Klein does not speculate why different redactors had different perspectives. This dissertation does not consider the different perspectives on exile as the effect of redactions but seeks to show how the concepts of honour and shame plays a vital role in explaining the varying responses to exile not only of Jeremiah but of the kings and the prophets as portrayed in the book of Jeremiah.

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repentance. Ezekiel claims that exile is just to cleanse the nation for its pollution and that Yahweh would form a "new Israel" offering hope. Deutero-Isaiah establishes that Yahweh is sovereign over the nations and history and calls on the people of God to begin a new exodus and explains that the nation of Judah ought to play the role of the suffering servant. The Priestly Writing (P) emphasizes that Yahweh's promises were reliable in the past, and they should be trusted during the exile; see Klein, *Israel in Exile*, 3–7.

[22] Klein (*Israel in Exile*, 44–68) says the redactors edited Jeremiah's self-reports (A materials), reports about the prophet (B material), the prose sermons (C material) and the Deuteronomistic editions (D material). The author attempted to view Jeremiah's response to exile by eliminating the word of D in the A, B, and C material.

[23] Klein, *Israel in Exile*, 46.

[24] Klein, *Israel in Exile*, 49–50.

[25] Klein, *Israel in Exile*, 50–51.

[26] The judgment came upon them because they forsook Yahweh by constantly breaking the covenant stipulations that comprised the Decalogue and its interpretation in the book of Deuteronomy (Jer 5:19; 9:12–13;16:11–12; 22:9); see Klein, *Israel in Exile*, 56–60.

[27] Klein, *Israel in Exile*, 68, 150–53.

Daniel Smith-Christopher and John Ahn added a sociological perspective to the study of the exile.[28] Smith-Christopher developed the biblical theology of exile by working on the presupposition that biblical literature arose from the experience of exilic events.[29] He viewed the Babylonian exile as a historical human disaster which gave rise to various social and religious responses. This he formulated into a coherent socio-theological picture that portrayed the viewpoint of the trans-historical conditions of the Diaspora. He substantiated the trauma of the exilic experience[30] and read the biblical texts in light of contemporary refugee studies, disaster studies, postcolonial studies, and sociologies of trauma.[31] He says it is the viewpoint of the victims of the exile who produced the biblical texts that controls the interpretation of the text.[32] Hence he placed importance on the study of the response of the victims of exile mentioned in the book of Jeremiah as well. He further says that before the first invasion took place and between the invasions the Judeans anticipated the trauma associated with the exile which is one of the reasons why there was vehement objection against Jeremiah's message.[33] This dissertation sees the importance of studying the different responses to exile as Smith-Christopher does but will venture further to examine the same from a cognitive linguistic

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[28] Smith-Christopher, *Biblical Theology of Exile*, 21–26; Ahn, "Forced Migrations Guiding the Exile," 185–86.

[29] Smith-Christopher (Smith-Christopher, *Biblical Theology of Exile*, 12, 73) says that any modern "theology of exile" must recall their contexts, as well as one's own context in order to theologically reflect on the biblical experiences. His major focus is on defending a diasporic theological identity that is not based on a permanent loss of stature and so looks for a restoration.

[30] The trauma of exilic experience is substantiated by drawing on the extra-biblical documents, archaeological reports, and by taking up a reader centered approach to the biblical text; see Smith-Christopher, *Biblical Theology of Exile*, 33.

[31] Smith-Christopher, *Biblical Theology of Exile*, 33.

[32] Smith-Christopher, *Biblical Theology of Exile*, 21–26, 27–38.

[33] Smith-Christopher, *Biblical Theology of Exile*, 21–26, 27–38.

perspective to find whether there is something beyond the trauma of exile that caused the varying responses.

John Ahn's approach is similar to that of Smith-Christopher's approach in highlighting the contemporary situations of forced migrations and relating it to the biblical experience of exile. He said that as history repeats itself, so do social structures, especially in migration contexts. The exilic period he reframed as forced migrations. He referred to three types of forced migrations in the book of Jeremiah—the "Derivative Forced Migration," traced in the first displacement when the Neo-Babylonian kingdom expanded and brought the Judean kingdom under it. The "Purposive Forced Migration," is traced in the second deportation where Babylonian economic growth was targeted and there was profit motivation.[34] The "Responsive Forced Migration" is similar to the departure of Jeremiah and his group to Egypt for fear of Babylonian rage.[35] Ahn dealt with the different kinds of migrations and compared them with the three exilic situations in the book of Jeremiah. He addressed the sociological problems of exile from the reader's point of view but did not seek to understand the sociological factors that led to different responses toward exile as depicted in the book of Jeremiah.

Mitchel Modine adopted a "synchronic study of the varied perceptions of the exile in the dialogues taking place concerning the reasons for, the character of and the possibilities for life after the exile."[36] He pointed out that in Jeremiah's dialogues with God exile is viewed as Yahweh's punishment on the people of Judah for their failure to

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[34] Only the elite were taken to Babylon and the purpose was for the development of the land and the building of the infrastructure in Babylon; see Ahn, "Forced Migrations Guiding the Exile," 185–86.

[35] Here there is a "static migration that results in geopolitical and cartographical rearrangement" like new states being formed in the place of one state; Ahn, "Forced Migrations Guiding the Exile," 185–86.

[36] Modine, *The Dialogues of Jeremiah*, 2.

obey the Sinai covenant stipulations. In Jeremiah's dialogues with the religious opponents, different views on the Babylonian exile are revealed. The exiled religious leader Shemaiah addressed Jeremiah as a madman (Jer 29:26–29) because Jeremiah prophesied and wrote to the exiled to be prepared for a long-term exile. In Judah, Hananiah prophesied a short-term exile while Jeremiah prophesied a long-term exile (Jer 29:24–28).[37]

In the dialogues with survivors, Modine says that the Babylonian exile was a blessing for the poor who were left behind in the land of Judah because the Babylonian general gifted fields and vineyards to them and the survivors. He further says that those who escaped the two evacuations were blessed according to the covenantal conditions.[38] However, Ishmael resisted the Babylonian regime and tried to take things under his control while Johanan led a group to Egypt anticipating military retribution by the Babylonian empire for assassinating Gedaliah.[39] Modine also analyzed Jeremiah's responses to the Babylonian and Egyptian exile. He says, when Jeremiah prophesied that all nations must take on the yoke of Babylon (Jer 27:1–22), he appeared to belong to the pro-exilic group and appeared as a traitor rather than a nationalist and when he discouraged Johanan from the Egyptian exile, he appeared to be a nationalist.[40]

Further, in Jeremiah's dialogues with the political leaders, Modine brought out the different perceptions of exile before and after the destruction. Before the destruction, the perception of exile was that not only the nation of Judah but all other nations would

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[37] Modine, *The Dialogues of Jeremiah*, 142–47, 155–63.
[38] Modine, *The Dialogues of Jeremiah*, 176–78; Albertz (*Israel in Exile*, 4–7) highlights on this perspective as well.
[39] Modine, *The Dialogues of Jeremiah*, 199–205.
[40] Modine, *The Dialogues of Jeremiah*, 219–20.

submit to the rule of Babylon and that Judah ought to go into exile and settle for a long-term exile and seek the welfare of Babylon (Jer 21:8–10; 27:1–22; 29:1–14; 38:2–3, 17–23). After the destruction, Gedaliah accepted the Babylonian designation of him as their representative in Judah, Jeremiah decided to remain with Gedaliah, and Jeremiah pressured the Johanan faction to remain in Judah and not flee to Egypt which implies there was a change in perspective on evacuating from the land. Modine pointed out that Jeremiah shifted from his original standpoint before the destruction of Jerusalem that only those who yield to Babylonian exile shall live to a viewpoint after the destruction that depicted the possibility of national restoration in Judah, though under the Babylonian rule.[41] Overall, Modine brought to the foreground different responses to exile as depicted in the book of Jeremiah in order to show the importance of this event,[42] but he did not explicate clearly the reasons for such responses in each case. Furthermore, Jeremiah's viewpoint on exile was depicted as one with Yahweh's that exile is the consequence of breaking the covenant but he limits this concept only to the dialogues with Yahweh, which cannot be feasible because Jeremiah conveys to the rulers of the land that sin is the reason for the exile (Jer 36–38). Modine's findings of different perceptions of exile as inscribed in the book of Jeremiah is a part of my search in this dissertation but my venture goes beyond his investigations to find the reasons for the varying responses toward the message of destruction of the nation of Judah and exile.

Keith Bodner in his book *After the Invasion* has explored the crisis that the people of Judah faced after the Babylonian invasion (Jer 41–44) using narrative analysis. Meanwhile, he also attempts to explain various responses to the Babylonian exile that had

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[41] Modine, *The Dialogues of Jeremiah*, 250–57.
[42] Modine, *The Dialogues of Jeremiah*, 273.

taken place and the Egyptian exile that the remnant were about to impose upon themselves.[43] For this, he used the tools of narrative analysis like "emplotment, spatial settings, intertextuality, irony and characterization."[44]

Bodner identifies plot mainly in the decision-making of several characters in the narratives. For instance, Jeremiah had to choose between being exiled to Babylon or living with the remnant of Judah, to heed to Johanan's advice and take action against Gedaliah who plotted against him, and to decide with or against Johanan and his faction's proposed Egyptian exile after the assassination of Gedaliah.[45] He also seeks to explain certain aspects that are not explicitly explained in the biblical text. He brought out the implied motivation behind Ishmael's murder of Gedaliah as his antagonism against the pro-Babylonian stance of Gedaliah and his roots in the Shaphanide family who supported Jeremiah's message about the Babylonian exile. He also points out another implied reason for retaliation against the Babylonian devastation of Judah was monarchic ambitions or instigation of the Ammonites. He further brings out an implied reason for Ishmael's bribing and murdering of the travelers—he was a corrupt person who sought control of the region.[46] This narrative analysis of Bodner has brought to light the implied reasons for certain unexplained happenings. However, Bodner failed to even comment on Jeremiah's refusal to go into Babylonian or Egyptian exile which is one major question that will be tackled in this dissertation using CMT.

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[43] Bodner (*After the Invasion*, 150–51) took up a synchronic approach and found "decision making" to be the central plot in the different instances that happened after the invasion.

[44] Bodner, *After the Invasion*, 1–12.

[45] Bodner, *After the Invasion*, 109–26.

[46] Bodner, *After the Invasion*, 33–44, 62–63.

Carolyn Sharp in her book *Prophecy and Ideology* viewed the book of Jeremiah as a combination of two competing ideologies; one is the Judah-based stream of Deutero-Jeremianic tradition that is authored by Judean traditionalists who remained in Judah after 597 BCE. They took up an anti-Babylonian stance, and propagated inescapable doom for Judah and did not accommodate cultural assimilation, political alliance, or prophetic intercession. The second ideology she detected is the pro-Babylonian stream of Deutero-Jeremianic tradition who resided in Babylon after 597 BCE. This group commended the exiled community of the nation of Judah, insisted on submission to Babylon, and upheld the possibility of repentance and restoration.[47] Sharp is of the opinion that Jeremiah belonged to the pro-Babylonian faction and Jeremiah's choice not to go to Babylon but to remain in Judah was his hope and the hope of the exiled that their land of Judah would be preserved so that they may return after seventy years and live in it.[48]

Sharp viewed the varying responses to the Babylonian exile as budding from two ideologies of two different social groups, the Judean and the Babylonian group combined in the book of Jeremiah. Scholars like Ackroyd and Klein also discovered two or more responses to exile embedded in the book of Jeremiah, and they considered these viewpoints as evolving from Jeremiah himself, unlike Sharp's viewpoint. Sharp's investigation on the sociological factions who held different viewpoints on exile contributes to this study in attesting that the Judean society was under various sociological influences.

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[47] Sharp, *Prophecy and Ideology*, 157–59.
[48] The land of Judah was under Babylonian rule and Gedaliah was appointed as its ruler then; see Sharp, *Prophecy and Ideology*, 97–99.

As depicted above, various scholars like Ackroyd and Modine have attempted to identify the different responses to exile in the book of Jeremiah but they did not attempt to explicate the reasons for the diverse responses to exile. Klein rendered the varying responses to exile as a result of different redactions on Jeremiah and Sharp pointed to the sociological factions to be the reason for it. This dissertation attempts to specifically explain the reasons for antagonistic responses of the kings and the prophets, toward exile and the destruction of the nation and the changing response of Jeremiah toward the Babylonian and Egyptian exile as portrayed in the book of Jeremiah. As pointed out earlier, there are references in Jeremiah which associate shame with the destruction of the nation and exile (Jer 9:17–19; 22:22) and honour with restoration and rebuilding of the nation (Jer 30:18–22). This prompts one to investigate if the "honour and shame" values play a role in producing the different responses by key people toward "exile" or "destruction" and the "restoration" of the nation of Judah. This leads to the need of reviewing literature related to "honour and shame" and is laid out in the following section.

1.1.2   Previous Research Related to Honour and Shame

Since the attempt in this dissertation is to find whether the concepts of honour and shame play a vital role in explaining the varying responses to "exile" or "destruction" of the nation of Judah and its "restoration," a review of the literature written on "honour and shame" is made. First, the scholarly works that use "anthropological approaches" for the study of "honour and shame" is reviewed briefly. Secondly, the works on "honour and shame" related to the Old Testament is reviewed in the following.

1.1.2.1   *Anthropological Approaches*

Since 1959, the anthropologists who worked on cultures in the Mediterranean region found that the binary categories of honour and shame are basic cultural values among Greek Cypriots, Bedouins, and Berbers. Peristiany established in his book *Honour and Shame* that the binary pair was a pivotal social value in these cultures.[49] He said that face-to-face communities or agricultural societies maintained their honour and avoided shame. Outside of the community, they were marked by distrust and competition. There are also remarkable differences in the honour and shame values according to gender.[50] Pitt-Rivers agreed with Peristiany's findings and asserted that these cultural values were common only in the Mediterranean region.[51] Herzfeld argued that the binary values of honour and shame can be applied not only to social values but also to sexual, economic, and other standards. These values are used so frequently that they have lost its effectiveness.[52] He advocated that there should be an independent investigation regarding their meaning within particular settings. He argued if the honour and shame values are so wide and indeterminate in the Mediterranean regions then these values may be found in other places as well; it need not be confined to the Mediterranean region.[53] Wikan also questioned Peristiany's claim, asking how these Mediterranean regions rely on value judgments in order to evaluate their own conduct and the value of others for she did not witness such characteristics as much as it is claimed by the anthropological literature in

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[49] Peristiany, *Honour and Shame*, 10–11.
[50] Male honour could be inherited and it marked the value in one's own eyes and that which the society attributed to him. Female honour sometimes referred to as shame required her to be sensitive to the male's honour; see Peristiany, *Honour and Shame*, 10–11.
[51] Pitt-Rivers, "Honour and Social Status," 19–78.
[52] Herzfeld, "Honour and Shame," 339.
[53] Herzfeld, "Honour and Shame," 340–42.

the Mediterranean area.[54] Nevertheless, the claims of the Mediterranean studies have been widely applied in Old Testament and New Testament studies. Following is a brief review of honour and shame values applied to the study of the Old Testament.

1.1.2.2   *Honour and Shame in the Old Testament*

Pedersen is considered the trailblazer in identifying the role of honour and shame values in Israelite society.[55] Honour-shame values, he says, are best depicted in the book of Job. Pedersen compared Bedouin culture with Semitic culture and arrived at some interesting conclusions. Job's honour according to Pedersen is based on health, wealth, reputation, and wisdom. He claims Job is shamed when he lost his wealth, including his children and health. Pedersen concluded that it is Job's surrender and humility that fetched him his lost honour.[56] The above study raises the question whether two cultures with a gap of three thousand plus years can be compared.

Daube argued that the book of Deuteronomy draws on shame culture, and explains that the reason for this is its connection to wisdom. He says that Deuteronomy gives attention to the making and breaking of reputation (Deut 22:13–30) and that wisdom teaches how to avoid shame (Deut 20:8; 22:1–4; 25:12–14; Prov 3:34–35; 14:31; 20:3; 21:21).[57] Saul M. Olyan claimed that covenant worked as the "primary social organizing principle" and the honour of Israel depended on the nation's loyalty to the covenant with Yahweh, and the breaking of the covenant invited curse that involved

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[54] Wikan, "Shame and Honour," 638–40.

[55] Pedersen, *Israel*, 213–44.

[56] He speaks of woman's honour too, and depicts Job's wife as not a woman of honour for she is not willing to stand by her husband during his suffering; see Pedersen, *Israel*, 213–44.

[57] Daube, *The Culture of Deuteronomy*, 27–28.

social shame.[58] Daube's views are in agreement with Olyan but Daube defines honour as reputation alone. Honour can mean more than a reputation as Daube claims, and as Olyan suggests, keeping of the covenant alone need not be the deciding factor to define honour and shame in Israelite society. Having the favor of the leaders of the society like the kings, priests, elders in the society or the father and mother within the family was another means to gain honour, otherwise, one would suffer shame. Further investigation is necessary to discover the functioning of these values as depicted in the biblical texts.

Lyn M. Bechtel brought to light social shaming sanctions in Israelite society in terms of different facets—judicial, political and social.[59] The shaming sanction in the judicial system is recorded in Deut 25:5–10, where the concern was to make the name of the dead survive through the child born through levirate marriage.[60] Political shaming was prominent in the ancient Near East, one of its characteristics being psychological warfare.[61] The captives of warfare and sometimes even the defeated kings were dehumanized.[62] For instance, David's ambassadors were shamed in a humiliating manner by Hanun, the Ammonite king (2 Sam 10:1–5). This was a method of controlling

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[58] "Covenant was a primary social organization in the ANE culture and the breaking of the covenant was associated with the curses that involved social shame. It was in this context that the nation of Israel emerged as a unique social institution"; Olyan, "Honour," 201–02.

[59] Bechtel ("Shame as a Sanction," 51–53) refers to the difference between shame cultures and guilt cultures. Shame cultures are primitive and industrially backward whereas guilt cultures were highly developed industrialized societies. Shame cultures relied on the external sanctions of shame whereas guilt cultures relied on the internal sanctions of shame; Ausubel, "Relationship between Shame and Guilt," 378–90.

[60] If anyone does not comply with the Levirate marriage duties then the woman involved can publically shame him by pulling off his sandal and spitting on him; see Bechtel, "Shame as a Sanction," 57–58.

[61] Saggs, "Asian Warfare in the Sargonic Period," 149–51; Bechtel, "Shame as a Sanction," 63.

[62] They were stripped of their clothes, were bound, and driven off to foreign lands. It was a matter of shame to expose the private parts in public; they also felt defenseless and were an utter failure in the hand of enemies; see Bechtel, "Shame as a Sanction," 63–65.

defeated warriors.[63] Concerning shame, Bechtel pointed out several Psalms where the psalmist complains of being shamed by the community or close associates (Pss 4, 22, 31, 34, 35, 70, 71). The shamed are afflicted and inferior while the evil doers are arrogant and display their superiority.[64] Bechtel has categorized shaming as judicial and political. Social shaming methods were used to enforce the judicial law and show political high-handedness. Since judicial law of the Israelites was connected with the covenant, the social shaming is associated with keeping or breaking of the covenant.

T. M. Lemos in her article "Shame and Mutilation of Enemies in the Hebrew Bible," exposed the shame associated with wars and its after effects. She compared Israelite culture with that of the ancient Near East and concluded that the mutilation[65] of enemies' bodies was a common practice in the Egyptian and Mesopotamian world as also recorded in the Hebrew Bible and Apocrypha.[66] The disfiguring of enemies' bodies inferred a new power established through the combat, and it also brought shame to the victims and the community which they represented.[67]

Lemos further added that shame is caused by another reason too. Israelites believed in the wholeness that included the concept of beauty and fitness to participate in

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[63] The psychologically demoralized victims would not attempt to counter attack. Lowering the status of the defeated nation increased the status of the victorious nation. Further, such a public shaming of the defeated nation would not encourage any neighboring nations to help the defeated, shamed nation; see Bechtel, "Shame as a Sanction," 63–65.

[64] Bechtel, "Shame as a Sanction," 70–74.

[65] Mutilation in the ANE contexts and in biblical texts is the removal of some part of the body, marking some part of the body, or manipulating some parts of the body by an external agent or force; see Lemos, "Shame and Mutilation," 226.

[66] Lemos, "Shame and Mutilation," 225; see also *ANEP*, 318, 319, 340, 348; *ANET* 288, 298, 302; Luckenbill, *The Annuls of Sennacherib*, 45–46.

[67] Nahash, the Ammonite King, gouged out the right eye of the people of the tribes of Gad and Rueben (1 Sam 10:27b—11:11) In order to bring shame upon all Israel (1 Sam 11:2); see Lemos, "Shame and Mutilation," 226.

cultic activities (Dan 1:4; 2 Sam 14:25).[68] This infers that the act of mutilation in effect was a matter of social shame and cultic shame. Bechtel and Lemos have brought to light how shame values functioned in the context of warfare and these findings contribute to toward the venture of this dissertation by explaining the strong opposition to Jeremiah's message of an upcoming Babylonian invasion and exile. Also, Jeremiah depicts invasion by foreign countries on Judah in the context of breaking of the covenant and this highlights that social shaming was employed as punishment to those who broke covenant stipulations.

Timothy S. Laniak considered the honour and shame values to be structurally and thematically central in the book of Esther. He traced out socio-literary patterns of honour and shame and studied the semantics of honour and shame to show how these values were embedded in Israelite society. He defined the honour and shame values to be public categories of reputation, focusing on self (respect), status (reputation), and substance (wealth). Laniak discerned two patterns in biblical literature, "guilt and reconciliation" and "challenge and honour."[69] He took up the "challenge and honour" pattern to study the book of Esther. He envisioned four movements in the "challenge and honour" pattern—honour granted (Esth 1–2), honour challenged (Esth 3–5), honour vindicated (Esth 6–7), and honour enhanced (Esth 8–10).[70]

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[68] Douglas, *Purity and Danger*, 52–58. The priests and high priests who had physical defects were barred from all kinds of rites in the worship of the Israelites. A blemished person was not allowed to enter the Tabernacle, which infers that a mutilated person's access is limited in the cultic participation (Deut 23:2); see Olyan, *Rites and Rank*, 107–8; Lemos, "Shame and Mutilation," 230–31.

[69] The guilt and reconciliation pattern is most common in the prophetic literature, in ritual laws of sacrifice, and in some narratives. The challenge and honour pattern is usually found in the context of suffering and shame where a person is challenged by a crisis that pulls down his status and then is reversed by divine intervention which regains his lost honour; see Laniak, *Shame and Honour*, 8–9.

[70] Laniak, *Shame and Honour*, 35–165.

By such an endeavor Laniak exposed several facts: Esther as a person is far removed from traditional Jewish activity, living in exile in a state of shame as they suffer the loss of power, status, security, and identity. Moreover, since a woman is of lower status in an honour-shame community, when she routed the enemy, the defeat is doubly shameful. However, Laniak's study on Esther has given little attention to the biblical culture of honour and shame within a covenant context. For instance, he has not dealt with whether Esther marrying a foreign king was a matter of shame in ancient Israel.

Several scholars have studied the prophetic books in terms of honour and shame values of which a few are reviewed below. Shane Kirkpatrick read the first six chapters of the book of Daniel using the honour and shame model and examined the social realities of the Diaspora by employing the literary and social-scientific methods.[71] Kirkpatrick attempted to make a critical assessment of anthropological categories of honour and shame as portrayed in the book of Daniel. This is achieved by analyzing themes, motifs, and characters.[72] His major contribution is how he connects kinship society and the Mediterranean culture because honour is ascribed by birth and replicated by blood and name. However, he has taken for granted that honour and shame are pivotal in Mediterranean culture and applies them to the biblical text without defining these values within the biblical context.

Joshua Moon has applied the honour and shame model in studying the book of Hosea. Moon adopted the findings of Mediterranean studies for his endeavor and presumes that in the Mediterranean culture, one ought to gain honour and avoid shame by

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[71] The author seeks to understand the world of the text using literary methods, and the world behind the text is studied using social-scientific methods; see Kirkpatrick, *Competing for Honour*, 1–2.

[72] Kirkpatrick, *Competing for Honour*, 1–2.

not participating in illicit sexual behavior,[73] by not shaming an honourable person, and by avoiding all kinds of wicked acts[74] which he applies to biblical culture as well. So anyone who brought shame to one's family or society deserved the punishment of public shaming. In the book of Hosea, through the acts of Hosea and his wife the message conveyed is: Yahweh sent sinful Israel away as the Law demanded and her return after serving other gods would bring shame on Yahweh. Yet his intentional embrace of the nation and the restoration of the nation's honourdespite her sin is an act against the normal social and cultural expectation, but the reason behind it is Yahweh's covenant made with Israel.[75] Like Kirkpatrick, Moon also assumes that honour and shame values are pivotal in the Mediterranean culture and applied it to the biblical text not considering the time gap between the two cultures. He also has not attempted to find how the concepts of honour and shame are portrayed in the biblical texts.

In the article, "Honour and Shame as Keys to the Interpretation of Malachi," Botha established that the social values of honour and shame and the rituals through which they are displayed are a key to interpreting the whole book of Malachi. He envisioned that three covenants play an important role in the book of Malachi: the covenant between Yahweh and the Levites (Mal 2:4, 5, 8), that between Yahweh and the

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[73] A new wife, if accused of pre-marital affairs will be shamed publicly through stoning, but if she is innocent then the man who accused her will be shamed by public whipping (Deut 22:13–21). God had commanded Hosea to marry a harlot, Gomer. This was against the Law, but Yahweh wanted to demonstrate his relationship to Israel by this act of the prophet. Hosea attaches shame to his household by marrying the harlot. The wife's shame adulterates the honour of the husband, the children, and his household. The children born to the harlot taints the children's social status too; see Moon, "Honour and Shame," 341–43.

[74] In the prophetic principles of judgment, a punishment befitted every wicked act. Yahweh's action against his unfaithful wife stripped her naked, depriving her of provisions and protection from enemies. This would cause public shame. According to Deut 24:1–4, a wife who went to whore with other men, on return to her first husband, would bring more shame and disgrace to her family; see Moon, "Honour and Shame," 347–48.

[75] Moon, "Honour and Shame," 347, 349–51.

people of Israel (Mal 2:10; 3:1), and that between husband and wife (Mal 2:14, 15, 16). In these covenants, the author affirmed that the social values of honour and shame played an important role; keeping the stipulations of the covenant meant honour and breaking the covenant meant shame.[76] Botha's categorization of three covenants referred to in the book of Malachi with the definition of honour in terms of obedience to the covenant is indeed similar to the findings of Moon in the book of Hosea and these insights are contributive to the venture of this dissertation in explaining the concepts of honour and shame within covenantal contexts. However, the honour and shame values, whether they function in contexts other than the covenantal contexts, need to be explored when studying the diverse responses to exile in the book of Jeremiah.

J. N. Jumper's dissertation finds the semantics of honour and shame in the Hebrew Bible and investigates how the social values of honour and shame intersect and function in the context of Israel's fundamental social organizing principle of covenant. For this, he first attempts to portray the semantics of honour and shame in the Hebrew Bible.[77] He shows how honour and shame values that are embedded in the covenantal contexts play a vital role in Israel's understanding of her covenantal relationship with Yahweh with respect to Deut 28 and 2 Sam 7. According to Deut 28, honour is depicted as superiority in military and economic status among other nations and shame is portrayed as the loss of the higher status among the nations and also the loss of existence is considered as shame.[78] However, according to 2 Sam 7, Yahweh honoured David with a great name and military superiority but this honouring was not conditional like in Deut

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[76] Botha, "Honour and Shame," 392–403.
[77] Jumper, "Honour and Shame," 51–120.
[78] Jumper, "Honour and Shame," 121–63.

28. Jumper highlights Yahweh's rejection of David's offer to build the Temple as Yahweh's as a means to show that Yahweh was honoured more in securing an everlasting throne for the Davidic house than David's offer to build a monument to house Yahweh. However, the warning of disciplining of the Davidic house in 2 Sam 7:14–15 depicts shaming.[79] His work finds similarity to this dissertation as both study honour and shame within the covenantal context but utilize different methodologies. This dissertation investigates how honour and shame values play a vital role in interpreting the responses to "destruction" of the nation or "exile."

Johanna Stiebert in her book *Construction of Shame in the Hebrew Bible* used the psychological definition of shame to study the shame discourses in the books of Isaiah, Jeremiah, and Ezekiel. She is critical of using the anthropological models of "honour and shame" to study biblical texts for several reasons listed. First, she pointed out that the anthropological studies are associated with field studies while Old Testament texts are not. Secondly, she argued that since the social context of the exilic times was disrupted badly, the anthropological model cannot be applied to the prophetic texts. Thirdly, she opposed the assumption that the texts mirror social reality because she found the book of Jeremiah as an amalgamation of several ideologies and as a product of several editors and hence cannot be considered as the product of a particular culture. Fourthly, she underlined that Yahweh is involved in the texts that use shame language but Yahweh cannot be shamed. Fifthly, in studying the book of Jeremiah, she found the use of shame language in the sexual metaphors of Jer 2, 3, and 5 employed in the context of an anti-foreign polemic. Sixthly, she pointed out that shame is not used in a gender-based

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[79] Jumper, "Honour and Shame," 164–258.

perspective as the Mediterranean studies claim.[80] She challenged reading the text at face value and proposed using ideological criticism to show that the writers and editors had an agenda. She highlighted "the subjectivity and the elusiveness of meaning as opposed to objectivity and social reality."[81]

She explains shame under three sections: shame language and its implications through the use of sexual metaphor, shame and its anti-foreign ideology, shame and wordplay. By the use of sexual metaphors, she identifies the reason for shaming the nation of Judah as their broken relationship with Yahweh, the result of sin which is mainly idolatry (Jer 2:26–28), and trusting in other nations (Jer 2:17–19, 24).[82] This act of shame portrayed as harlotry is considered as shame (3:1). The second aspect of shame that she points out is that the nation is warned for not having guilt shame for committing sins by removing the yoke of the Law (Jer 2:20; 5:5–6).[83]

Stiebert also highlights that the judgment that the nation of Judah faced involved shaming: the invasion by a foreign nation and the exile of the people of Judah (Jer 9:19; 22:22). However, restoration was possible by re-orienting relationship with Yahweh by turning from their evil ways (Jer 26:3) and by coming under the yoke of the Law (Jer 26:4–5). Shame entailed repentance (Jer 3:22–25) and Ephraim's repentance in shame is seen in Jer 31:18–19.[84]

Stiebert specifically points out the link between shame and anti-foreign ideology. The reason for shaming involves trusting in other gods and other nations, the judgment

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[80] Stiebert, *The Construction of Shame*, 4–12, 110–28.
[81] Stiebert, *The Construction of Shame*, 127–28.
[82] Stiebert, *The Construction of Shame*, 122.
[83] Stiebert, *The Construction of Shame*, 119.
[84] Stiebert, *The Construction of Shame*, 123.

on the nation involves shaming by foreign invasion and exile to foreign lands (Jer 1:16;

11:7; 25:5; 44:2–3). Stiebert has pointed out rightly that anti-foreign ideology governs the

book of Jeremiah but gives minimum explication on this matter. She also does not give

enough attention to the shaming that is portrayed within the covenantal contexts though

she makes references to it (idolatry and trusting in other nations).[85] Also, Stiebert reflects

less on how shaming is involved in the breaking of relationship between Yahweh and the

nation and its effect seen in the "destruction" or "exile" of the nation. She does mention

repentance involved in restoration but does not investigate the return of honour at

restoration. This dissertation focuses on the shame involved in judgment of the nation of

Judah that includes "destruction" or "exile" and the honour involved in its restoration. It

also gives attention to the responses toward the "destruction" or "exile" of the nation of

Judah.

Laniak in his review of Stiebert's book disapproved of her arguments against the

use of the anthropological model of honour and shame in biblical studies saying that her

definition of shame in psychological terms is based on analytical frames that are more

limited than the anthropological ones. He said the study of the concepts of honour and

shame in the biblical text cannot be disclaimed absolutely but can be comprehended

better employing semantic study and by depending on the Mediterranean studies.[86] I do

not agree with Laniak in following the anthropological model of honour and shame to

study Old Testament texts since I affirm Stiebert when she points out that anthropological

studies are associated with field studies while Old Testament texts are not and also

because contextual and temporal gaps between the two cultures cannot be easily

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[85] Jumper has focused on this aspect in greater detail.

[86] Laniak, *Review of Construction of Shame*. No Pages.

explained. Since the book of Jeremiah depicts the concepts of honour and shame in terms of metaphors, I employ cognitive linguistic methodology. This methodology is a literary study and uses conceptual mapping to explain the concepts in the book of Jeremiah. The study only looks at the contexts that the text portrays and does not investigate on the actual contexts.[87] Conceptual metaphorical analysis helps to understand the metaphors and the function of honour and shame in explaining the key questions of this dissertation.

M. W. Bartusch has read Jer 27–29 using the anthropological model of honour and shame. Bartusch is of the opinion that Jeremiah, hailing from Anathoth, a Benjaminite territory, was a peripheral prophet who had a support group who were powerful allies of central administrators in Judah, and this gained him acceptance or honour.[88] Further, Bartusch sees the encounter between Jeremiah and Hananiah as an honour challenge (Jer 28),[89] where Jeremiah made an honour challenge to Hananiah with his prophecy to which Hananiah retorts. Finally, he says that Jeremiah's prophecy proved true and he gained honour while Hananiah was shamed.[90]

Bartusch's application of the results of Mediterranean studies to the biblical text is questionable because of the time gap between the two societies. Besides, his argument that Jeremiah's message against Hananiah was his attempt to gain honour raises doubts,

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[87] Cognitive linguists believe that the language is structured at the neural level and the metaphors used in a particular time in a particular culture can be understood by social groups in a different context as the language forms structural patterns and makes neural connections between different social groups; Geeraerts, "Introducing Cognitive Linguistics," 3–24.

[88] Some of his supporters were Baruch, the son of Neriah, Ebed-melech, the Ethiopian eunuch, Ahikam, the son of Shaphan, Gedaliah, the son of Ahikam, Shaphan, the scribe who was the royal secretary to Josiah during the time of reformation, and others; see Bartusch, "From Honour Challenge," 445–63.

[89] Jeremiah put on a wooden yoke and prophesied that the people of Judah would have to submit to the nation of Babylon. Hananiah counter challenged Jeremiah by his false prophecy; see Bartusch, "From Honour Challenge," 445–63.

[90] Bartusch, "From Honour Challenge," 455–63.

for Jeremiah was only faithfully uttering the God-given message (Jer 27:1–11) and he does not seem to have worked for his honour.

The review of the anthropological, sociological, and psychological studies above reveals that there have been a number of contributions in this field based on the results of Mediterranean studies. As already mentioned, there is a huge time gap between the Mediterranean culture and the biblical culture and hence they cannot be considered as compatible for comparing the meaning of honour and shame. However, some of the scholars like Bechtel, Lemo, Bartusch, and Kirkpatrick, though they have used anthropological studies for their arguments, have highlighted how the concepts of honour and shame function in the biblical text. For instance, the findings of Bechtel, Lemos, Bartusch, reveal how honour and shame values were engrained within the Israelite society, especially in the war contexts and in the context of prophecy and this is depicted in the biblical text. Moreover, the works of Moon, Botha, Olyan, and Jumper show how honour and shame concepts are embedded within the covenantal contexts and this prompts further exploration. Stiebert has pointed out the deficits of using anthropological studies to interpret the Old Testament and has highlighted areas where shaming functions in Jeremiah but she does not provide a detailed explanation. The scattered thoughts of the function of the values of honour and shame is seen in the works of the above scholars but to find how these values function within the biblical texts, instead of relying on anthropological studies, some re-interpretation and investigation is required. It is difficult to speak directly of actual sociological values when dealing with a literary corpus (Jeremiah), but one can look at the way sociological values are depicted in the literary presentation. One helpful method for investigating the literary presentation is the

emerging field of cognitive linguistics and the conceptual metaphor theory. In order to discover the honour and shame values in the Jeremianic context, I adopt the cognitive linguistic methodin this dissertation. Since no scholars have contributed to find how "honour and shame"[91] play a key role in interpreting the responses of key people to the "destruction" of the nation of Judah, or "exile" and "restoration" as portrayed in the book of Jeremiah, this study will be thefirst of its kind.

1.2   Thesis

The book of Jeremiah is dominated by the prophetic message of an upcoming threat from the kingdom of Babylon against the kingdom of Judah and the prophetic message calling them to yield to foreign rule. Jeremiah points out that the reason for the forthcoming exile and subjugation under the foreign power was their sins of not obeying the stipulations of the covenant between Yahweh and the nation. However, there are varying responses to exile by the kings, officials, scribes, and prophets. Jeremiah himself refrains from going to Babylon in exile, a move seemingly contradicting his key message, and he is unwilling to go to exile in Egypt as well. Yet there is no unanimity among scholars explicating the reasons for the diverse reactions to exile within the book of Jeremiah. By employing a cognitive linguistic method this dissertation will argue that the concepts of honour and shame are keys to interpreting the varying responses to exile depicted in the book of Jeremiah. The analysis will show that the strong objections to exile are because of the shame associated with "destruction" and "exile" depicted in the book of Jeremiah. On the other hand, Jeremiah's choice not to go to Babylon will be best explained as his choice to

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[91] Honour and shame referred to in this dissertation are the emotions that one experiences and also the esteem that one gives to another.

give up the honour that could have been bestowed on him for his pro-Babylonian prophecy. Moreover, his insistence on staying in Judah and refraining from going to Egypt and Babylon is best explicated by arguing that he sought the restoration of Judah which is its honour.

1.3   Research Methodology

This research will draw on cognitive linguistic methodology to study the book of Jeremiah. The study of metaphors like harlotry, trees, and land in the book of Jeremiah has opened avenues to understand how the book depicts the concepts of honour and shame in the book of Jeremiah.[92] Though these metaphors at the outset appear to directly refer to targets like idolatry and relationships, they seem to connect to other concepts, in order to convey theological or cultural aspects depicted in the book of Jeremiah, which are not explicitly stated like the concepts of honour and shame. Jeremiah carefully crafts a meta-narrative by the use of metaphors in order to explain Judah's destruction and its restoration. Metaphors are not used just for stylistic purposes or used for persuasion but targets seek to convey various social and cultural aspects that are connected to theological values.[93] To comprehend this, Cognitive Linguistics methodology is employed to comprehend the conceptual metaphors, and their related meanings.

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[92] Shields (*Circumscribing the Prostitute*, 71–90) has studied the metaphor of "harlotry" in Jeremiah (2:1–4:4). She explains how the metaphor of harlotry is used to depict infidelity in family relationships. The same metaphor is also used to refer to the idolatrous nature of the nation of Judah showing the infidelity in Yahweh-Judah/Israel relationships. Similarly, Foreman (*Animal Metaphors*, 68-92, 115–96) has analyzed the use of animal metaphors in the book of Jeremiah to describe the nature of the people of Judah/Israel. See also Moughtin-Mumby, *Sexual and Marital Metaphors*; Jindo, *Biblical Metaphor Reconsidered*.

[93] Jindo, *Biblical Metaphor Reconsidered*, ix.

Cognitive Linguistics finds the meaning of language in the context of cognition.[94] Ronald W. Langacker said that according to a cognitive linguistic approach the meanings of the text are found in the minds of the speakers who produced the expressions.[95] George Lakoff and Mark Johnson said that language is the visible representation of cognitive processes that happen in one's mind or thinking.[96] Language is the embodied knowledge attained through experience, both physical and emotional. Lakoff viewed the thought processes or the conceptual system as metaphorical in nature and defined metaphor as not a phenomenon of language but the phenomenon of thought.[97] In cognitive linguistics, conceptual metaphor is not just a "linguistic expression or stylistic device" but is a pattern of thought that conceptually associates with other parts of the text.[98] "A conceptual metaphor consists of two conceptual domains, in which one conceptual domain is understood in terms of another."[99] The SOURCE (concrete) domain understands the TARGET (abstract) domain.[100] This method helps in understanding how the metaphors are used and inter-related to one another. So, the conceptual metaphor theory (CMT) of the cognitive linguistic method helps explain the concepts like "honour and shame" and their connections with the concept of "destruction" or "exile."A history of research using cognitive linguistics in general and the research history where the methodology of cognitive linguistics is employed in Old Testament studies will now be explored.

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[94] Vanhoozer, "Translating Holiness," 384.

[95] Langacker, *Cognitive Grammar*, 27.

[96] Lakoff and Johnson, *Metaphors We Live By*, 3–4.

[97] Lakoff and Johnson, *Metaphors We Live By*, 3–4.

[98] Denhovska, *The Role of Poetic Discourse Structure*, 4

[99] Kövecses, *Metaphor*, 4; Lakoff and Johnson, *Metaphors We Live By*, 5.

[100] Kövecses, *Metaphor*, 8–9; Lakoff and Johnson, *Metaphors We Live By*, 5.

1.3.1   Studies in Cognitive Linguistics

The traditional study of metaphors traces back to Aristotle. He is regarded as a major

proponent of the rhetorical concept of metaphor who advocated the possibilities of

creating metaphors. He considered the aspect to which a concept is compared (metaphor)

as the stylistic usage employed to arouse feelings and rhetorical effects.[101] He later turned

his focus to the study of rhetoric and the art of persuasion. Paul Ricoeur in his book *The

Rule of Metaphor* brought the difference between the use of metaphor in rhetoric and

poetics. Poetry is the expression of feelings and is not oratory, while rhetoric aims at

persuasion and oration. Metaphor finds a place in poetry as well as in rhetoric.[102] The

study of metaphors falls into two schools, namely "traditional metaphor" which views

metaphor as rhetoric, and "modern metaphor" which views metaphor as cognitive.[103]

Noam Chomsky focused on the study of language and mind and traced meaning in the

deep structure in the mind instead of working at face level.[104] His work was unlike the

work of cognitive linguists who dealt with language in terms of concepts and traced

meaning by forming networks with interconnected concepts. According to Attila Imre,

cognitive linguistics studies "metaphors" by finding its roots in the words, finding inter-

connectedness, and interpreting resemblances.[105]

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[101] Aristotle, *Rhetoric*,199–202; 218–25; Aristotle refers to *mimesis* which means the essential representation of human experiences, and seems to indicate an awareness of this poetic function of metaphor; see Aristotle, *Poetics*, 16–17.

[102] Ricoeur, *The Rule of Metaphor*, 12–13.

[103] Zhang and Hu, "A Study of Metaphor," 77.

[104] Chomsky, *Language and Mind*, 12–13. However, Derrida (*White Mythology*, 209–271) had come to conclusion that the explanation of the metaphors relies on the physical and metaphorical as human's thinking is metaphorical basically. So he said that metaphors can be explained only on the basis of other metaphors.

[105] Imre, *Metaphors in Cognitive Linguistics*, 72.

Many scholars have conducted investigations regarding metaphors using cognitive linguistic methodology. Raymond W. Gibbs, Jr., has categorized the scholars according to their contributions to a particular field related to cognitive linguistic studies. Some of the scholars who have initiated the study of metaphors are George Lakoff, Mark Johnson, Gilles Fauconnier, Mark Turner, Sam Gluckberg, Dan Sperber and Deirdre Wilson.[106] Some have worked in the area of language and culture like Lynne Cameron, Graham Low, Elena Semino, Gerard Steen, Josef Stern, Ning Yu, and others.[107] The others worked with metaphors in reasoning and feeling like John A. Barnden, Steven L. Winter, Zoltan Kövecses, Linda M. McMullen, and Antal F. Boberly.[108] Only a few of their contributions which are contributive to this dissertation are reviewed below due to space constraints.

George Lakoff, a linguist, and Mark Johnson, a philosopher, pooled their knowledge to produce a philosophical explanation of the occurrences of metaphors in language.[109] The term conceptual metaphor was first proposed by George Lakoff.[110]

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[106] Lakoff and Johnson, *Metaphors We Live By*; Fauconnier and Turner, *The Way We Think*; Lakoff and Turner, *More than Cool Reason*; Glucksberg, *Understanding Figurative Language*; Dan Sperber and Deirdre Wilson, *Meaning and Relevance*.

[107] Cameron, *Metaphor in Educational Discourse*; Low, *Researching and Applying Metaphor in the Real World*; Semino, *Metaphor in Discourse*; Steen, *A Metaphor for Linguistic Metaphor Identification*; Stern, *Metaphor in Context*; Yu, *Contemporary Theory of Metaphor*; Gibbs, *Cambridge Handbook of Metaphor*, 3, 6, 7–12.

[108] Gibbs, *Cambridge Handbook of Metaphor*, 3, 6, 7–12; Barnden, *Metaphor and Metonymy*; Winter, *A Clearing in the Forest*; Kövecses, *Metaphor*; McMullen, *Conventional Metaphors for Depression*; Boberly, "Metaphor and Psychoanalysis."

[109] Gibbs (*Cambridge Handbook of Metaphor*, 6) informs more of Lakoff's contribution: he worked with brain sciences and neural computation and explained its relation to metaphors. He said "links between brain and body are central to understanding the nature of thought and metaphor is no exception." Gibbs also recounted that Mark Johnson related the importance of the study of metaphors to understand philosophy. He shows that the philosophical questions of what is mind, free will, and moral good and others, find answers by working with metaphors. Philosophical reasoning often relies on metaphors to explain its concepts; see Lakoff, "The Neural Theory of Metaphor"; Johnson, "Why Metaphor Matters to Philosophy," 157–62.

[110] Gibbs, *Cambridge Handbook of Metaphor*, 3; see also Lakoff and Johnson, *Metaphors We Live By*, 1–6.

One's conceptual system grounds its basis on experiences and on how one's conceptual

system is structured. All humans share a physical world and are involved in certain daily

activities like eating and sleeping. The less defined experiences like love, honour, or

anger are explained in terms of known factors, and this is known as conceptual metaphor.

A metaphorical concept highlights certain aspects of an experience and downplays others.

For example, arguments can be compared with wars, buildings, and so on.[111] When

"argument" is conceptualized as "war," the "building" aspect of the "argument" is not

highlighted. So as Lakoff says, a metaphor is relative to one's culture because it

structures one's experience which is relative to culture. Thus absolute truth is possibly

negated and truth is culture based.[112] Johnson and Lakoff said that language is the

embodied knowledge attained through experience both physical and emotional.[113] In

other words, they asserted that language is the visible representation of the fundamental

cognitive processes.[114] The working principle on studying conceptual metaphors with

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[111] For instance, two metaphors are taken into consideration and both depict "argument" in different ways.

For the conceptual metaphor "Argument is Building" the structural elements is as follows	
The Building has a foundation	Arguments are based on certain foundations.
Buildings are built with certain components	Argument is built up on certain factors
The strength of a building on the components	The strength of an argument depends on certain factors
Building could collapse if not built properly	An argument could collapse if not built properly

Another metaphor could be "Argument is War" and its structural elements are as follows.	
War attacks the enemy	Arguments attacks the enemy
Soldiers attack the weaker sections	Arguments attack weaker points
Wars demolish the infrastructures	Arguments demolish the other party's point of view
One wins or loses in war	One wins or loses in an argument

Here both metaphors depict success or failure of an argument (Strength/collapse of building in the first metaphor and victory/failure in warfare in the second metaphor). The foundation aspect is stressed in the first metaphor (Argument is Building) but not in the second (Argument is War).

[112] Lakoff and Johnson, *Metaphors We Live By*, 3–6, 22–24.

[113] Lakoff and Johnson, *Metaphors We Live By*, 3–29.

[114] Lakoff and Johnson, *Metaphors We Live By*, 3–4.

structural metaphor analysis initially advocated by Lakoff and Johnson is adopted in this dissertation.

Gilles Fauconnier and Mark Turner elaborated on conceptual metaphor theory (CMT) and proposed the conceptual blending theory (CBT) explaining how it functions.[115] According to this theory, the conceptual metaphors when structured produce not only structural relationships between the elements in the two input spaces, but also build generic space which explains what input spaces have in common, and the blended space, which explains the relations between the elements in the input spaces. The conceptual blending theory also explains the kinds of integration networks like simplex, single scope, double scope, and others to explain the concepts under study and their relations.[116] The CBT helps explain various complexities of metaphorical thought and meaning that are difficult to explain by traditional theories. This method explains how the human mind integrates heterogeneous information, giving out several examples of how to conceptualize metaphors from various disciplines and socio-cultural environments.[117] Though the CBT is based heavily on CMT, Fauconnier and Turner did not relate their work with CMT. Also, more theorization of their work would be appreciated for better understanding and application. The CBT is employed in this dissertation and explanations of its theory are made at a later part of this dissertation.[118] The CBT is explained in detail under Section 1.3.3.

Raymond W. Gibbs Jr., in his work *Embodiment and Cognitive Science*, shows how embodiment functions in cognitive science. Embodiment shows the way one's

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[115] Fauconnier and Turner, *The Way We Think*, 39–48.
[116] Fauconnier and Turner, *The Way We Think*, 39–48, 110–25.
[117] Gibbs, *Cambridge Handbook of Metaphor*, 6.
[118] See under Section 1.3.3 Facets of Cognitive Linguistic Analysis on page 48 in this Chapter.

cognition is represented by their bodies. It expresses how perception, thought (cognition), and language are related to bodily experience.[119] He explains embodiment as related to "neural events," "cognitive unconsciousness," and "phenomenal experiences."[120] He identifies two kinds of perspectives, one is the dynamic framework of embodiment and the other is the theory of metaphor. The dynamic systems theory focuses on "the temporal dimensions of cognition" and it also examines "the ways in which the individual's behaviour emerges from the interactions of brain, body and environment."[121] This theory of metaphor deals with cognitive linguistics that study the "embodied nature of mind and language."[122] Gibbs based his research on many disciplines of cognitive research which included "perception/action, concepts, mental imagery, memory, language, development, consciousness and so on."[123] However, he was not able to show successfully that bodily experience was the only way by which cognition was possible.

The articles and monographs of Kövecses are valuable for understanding conceptual metaphor and its implications. In his work *Metaphor and Emotion*, Kövecses shows how the human body influences the conceptualization of emotions. Kövecses identified two kinds of metaphor, a master metaphor and a specific metaphor. He said that since many aspects of emotions can be explicated by "force dynamics," emotions can

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[119] "Cognition is what occurs when the body engages the physical, cultural world and must be studied in terms of the dynamical interactions between people and the environment. Human language and thought emerge from recurring patterns of embodied activity that constrain ongoing intelligent behavior. We must not assume cognition to be purely internal, symbolic, computational, and disembodied, but seek out the gross and detailed ways that language and thought are inextricably shaped by embodied action"; Gibbs, *Embodiment and Cognitive Science*, 9–11, 275–82. His main aim was to demonstrate how people's felt experiences of the body forms the basis for the language and thought; see Gibbs, *Embodiment and Cognitive Science*, 9–11, 275–82.

[120] Gibbs, *Embodiment and Cognitive Science*, 9–11.

[121] Gibbs, *Embodiment and Cognitive Science*, 10.

[122] Gibbs, *Embodiment and Cognitive Science*, 11.

[123] Gibbs, *Embodiment and Cognitive Science*, 275.

be described by the master metaphor EMOTION IS FORCE.[124] He says there is a cause that produces emotion and the emotion causes a person to reflect with a response. This provides the basic structure for emotion that is metaphorical. The structure is this: cause of emotion-> emotion-> response.[125] However, there are no emotion-specific metaphors because the force dynamics way of explaining conceptual metaphors can be applied to non-emotion metaphors as well. He also said that there is a hierarchical organization of metaphorical conceptualization, so the emotion metaphors can be conceptualized from generic to a specific level of conceptualization.[126]

If the conceptual metaphor of a building is taken into consideration, emotions correspond to the foundations and human relationships correspond to the upper structure. For example, the human relationship of marriage is built on the emotion of love. The metaphors of human relationships include love, friendship, and marriage. Here the specific level source domains conceptualize human relationships, whereas general level domains conceptualize emotions.[127] He also asserted that though the bodily experience[128] is a fact on which most of the specific emotion metaphors rely, it cannot be universalized. This is because the domains and experiences vary depending on one's culture.[129]

According to Kövecses, it is only through mappings that a basic structure for understanding the emotion metaphor in different cultures can be established. A cultural

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[124] Kövecses, *Metaphor and Emotion*, 62, 85.

[125] Kövecses, *Metaphor and Emotion*, 61–86.

[126] Along with the general level of metaphoric domains like "forces" the specific source domains like "opponent," "heat," etc. can explain the emotion metaphors used in specific contexts. It was also seen that the generic and specific metaphors can be applied to a wide range of target concepts other than emotion; see Kövecses, *Metaphor and Emotion*, 35–60.

[127] Emotions correspond to the foundations and human relationships correspond to the upper structure; Kövecses, *Metaphor and Emotion*, 87–113.

[128] The human physiology forms the basis on which the conceptual physiology, metaphor and cultural model builds on; see Kövecses, *Metaphor and Emotion*, 139–63.

[129] Kövecses, *Metaphor and Emotion*, 139–63.

model is created by means of the set of mappings that characterize conceptual metaphors. It is seen that there are several factors common to the cultural models like they have "an ontological, causal, and expressive aspect."[130] The ontological aspect of the cultural model attaches physiological processes associated with the respective emotion.[131] Here embodiment comes into view.

Scholars who work with metaphors have found that metaphor theory cannot be built only on "embodiment" because of variation in culture and henceforth the differences in embodiment.[132] So Kövecses in his book *Metaphor and Culture* has focused on how the study of metaphor can be instrumental in helping scholars working with conceptual metaphors understand culture. Kövecses brings out several avenues where the use of metaphors differs from one community to another. This is based on one's knowledge, experiences, and culture. He empirically tested and proved how conceptual metaphors, when shared cross-culturally, need to take up different elaborations according to the context.[133]

The contributions of Kövecses has laid the basis for working with the concepts of honour and shame in the book of Jeremiah and relating these ideas with other texts in the Old Testament written in a different period and in a different cultural setting.[134] In the

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[130] Kövecses, *Metaphor and Emotion*, 155–63, 172–81.
[131] Kövecses, *Metaphor and Emotion*, 155–63, 172–81.
[132] Shone, *Culture in Mind*, 311–373.
[133] Kövecses, *Metaphor in Culture*, 67–87.
[134] Honour and shame are emotional concepts. They are expressed ontologically in concrete terms. For instance, removal of clothes and exposure of nakedness shames a person and wearing of special apparels like a robe or special coat, or wearing of crowns honours a person. This custom remains constant in the biblical books though it is written in different periods in history. Likewise, with the family structure, with a husband as the head of a family, his role in providing and protecting a family and other aspects related to his family remains constant. So, the clothing aspect and the husband's role in a family remains constant in the books of the Old Testament like Deuteronomy, Deuteronomistic History, and Jeremiah. Hence conceptual mapping is possible. For instance, the relationship between Yahweh and Judah in Jeremiah is explained in terms of a husband-wife relationship (see Chapter 2, Section 2.3).

following, a brief review of the scholarly research on the conceptual study of metaphors in the Old Testament is summarized.

1.3.2   Cognitive Linguistic Studies in the Old Testament

There are many scholars who have used cognitive linguistics to study the Old Testament. Brief reviews of their contributions are made in the following.

Marc Zvi Brettler investigated the common elements that could be drawn between the concept of God and king in the Old Testament in his book *God is King*.[135] He adopted a synchronic approach similar to structural linguistics for his study.[136] Brettler used the principle of "metaphorical coherence" to compare the two concepts. He sought to find whether the concept of kingship was drawn from Israelite society and then applied to God or vice versa. He found that the concept of kingship was taken from the Israelite context and was applied to God just to portray God as supreme.[137] He highlighted the characteristics of a human king and sought to show how these aspects can be applied to God to understand the nature of God. He analyzed the shared components between the target (God) and the source (king). The commonalities that he traced are "royal appellations (king, shepherd), royal qualities (wise, wealthy), royal trappings (scepter, throne), the king and domestic affairs, enthronement."[138]

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[135] Brettler (*God is King*, 20–22) depended on scholars such as Max Black, Ricoeur, and Lakoff and Johnson, to form his methodology to study metaphors. He also found various mixed metaphors used for Yahweh and investigated to find how these metaphors interacted to bring out new implications. For this he used the concept of "metaphorical coherence," that looked for the commonalities of the "mixed metaphors" and sought to find the common elements as binding; see Brettler, "Incompatible Metaphors," 97–120.

[136] Brettler, *God is King*, 15.

[137] Brettler, *God is King*, 1–28.

[138] All the components cannot be similar in the structure of the tenor and the vehicle. The royal qualities like wisdom, immortality, wealth, greatness, and strength belong to God and not the human king.

Some limitations of this research are that Brettler has omitted the concepts of warrior, judge, wiseman which are associated closely with the functions of a human king and God. Moreover, the process of the enthronement of kings shows affinities to the enthronement of God in the enthronement Psalms, but does not answer the question at what point Yahweh has become king, as Yahweh is king eternally. However, his findings of the commonalities between the two roles, the structure that he builds, and the relations that he makes between the two domains contribute to understand Yahweh's role as king. His work demonstrates how the structural analysis of the CMT works to explain one conceptual domain in terms of another.

Elizabeth Hayes used the cognitive linguistic approach to study a selected text (MT Jer1:1—6:30) in Jeremiah. She calls the Cognitive Linguistic method that she adopted "Text Dynamics."[139] "TD is a cognitively oriented linguistic based approach to the biblical text that is characterized by its panchronic and integrative nature. It combines the results of the 'analysis of biblical text at syntactic, semantic and pragmatic' levels with information derived from historical and cultural studies…."[140] In this approach, she brings out the hermeneutical relationship between the author, text, and reader.[141] Hayes discovered that the perception of the message of Jeremiah is limited to the language in which it is written, that is, Biblical Hebrew. Since text is the only medium of transmission of the message produced by the author (Jeremiah), the cultural and

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Similarly, all the royal trappings like crown, scepter, and bracelet do not apply to represent God. However, the constituents like throne and scepter applies to God. Brettler (*God is King*, 23–28) laid out a structure for his analysis which contained the components like royal appellations, royal qualities, royal trappings, and involvement of the king in his subject's affairs.

[139] TD is "a cognitively oriented, linguistics-based approach to biblical text that is characterized by its pan chronic and integrative nature"; Hayes, *Pragmatics of Perception*, 11.

[140] Hayes, *Pragmatics of Perception*, 2.

[141] Hayes, *Pragmatics of Perception*, 14–19.

contextual influence on the author, the producer of the text, is depicted only by the language of the text. However, the culture and context of the author and the reader differs. To solve this, TD uses cognitive science, cognitive linguistics, and cognitive grammar in combination to understand the text, the author, and the reader through the text.[142] Text is a medium of communication that acts as "'layered blending' templates in which the complex layers involved in the reading process accumulate and blend conceptually to create this 'shared conceptual network.'"[143] She mainly analyzed how cognitive structuring affected mental spaces.[144] Her study came as an alternative to Chomsky's linguistic studies and showed that language is only a part of one's cognitive facilities.

Hayes' work is exemplary in applying the conceptual blending to the text and the reader through structural analysis. However, her attempt to combine cognitive science (CBT), linguistics, and grammar to bring integration between the author, and the reader if given specific examples and explanations would bring more clarity.

Martien A. Halvorson-Taylor in her book *Enduring Exile* traced the development of the idea of exile from the late pre-exilic period through to the post-exilic period and beyond.[145] She found that "exile" in the biblical text did not mean just geographical displacement but that it is used as a metaphor. The "exile" in the treaty curses (Deut 28, Lev 26) was not depicted as an historical event, but as a concept, a synecdoche that denoted alienation from God, suffering, death, and geographical displacement. In the

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[142] Hayes, *Pragmatics of Perception*, 13–15.
[143] Hayes, *Pragmatics of Perception*, 232.
[144] Hayes, *Pragmatics of Perception*, 232.
[145] Halvorson-Taylor, *Enduring Exile*, 1–11.

treaty curses exile did not function as metaphor, but the system of associations were developed.[146]

In the prophetic books, she mainly explored the metaphorization of "exile" in Jeremiah's Book of Consolation (Jer 30–31), in Isaiah (Isa 42:5–9; 49:7–13; Isa 58:6–7; 61:1–3) and also Zech 1–8, and brought out the connections between the book of Jeremiah and the visions in the book of Zechariah.[147] In Jer 30–31, an upcoming exile is anticipated as well as an upcoming restoration that will end the exile. The texts Isa 40–55 and Zech 1–8 anticipate restoration but do record the memories of exile and give reflections on it. The redactional layers of these texts are studied to understand the change of the meaning of exile through different eras. In Jer 30–31, when analyzing the redactional layers of text it is found that the earliest layers refer to exile to mean tribulations like sickness and infertility. Only in later developed texts did exile come to mean geographical displacement. Further, the experience of wandering through the wilderness and the Babylonian exile are compared; the reference to the end of the wilderness journey anticipates restoration after the Babylonian exile.[148]

Likewise, Isa 40–55 records many metaphors for exile. Yahweh, depicted as the redeemer, appears to redeem the people of God from their exilic situations like slavery, sin, and others. In Zech 1–8 it is found that the exile applies to alienation from Yahweh and shows its effects in the nation in the form of an expression of the wrath of God, seen

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[146] Halvorson-Taylor, *Enduring Exile*, 21–38.
[147] Halvorson-Taylor, *Enduring Exile*, 103, 148, 197.
[148] Halvorson-Taylor, *Enduring Exile*, 39–40.

in the destruction of Jerusalem and Judah, economic disruption, and other forms of destruction.[149]

Overall, her study traced changes in the concept of "exile" through different books of the Old Testament especially in the Prophets. She has metaphorized "exile" and brought out how this concept can be identified with the experience of the oppressed and gives hope to the traumatized. These texts on exile gave strength to the communities who experienced isolation or some oppression and in the far end gave hope to the suffering.[150] The metaphorization of exile has helped to see how the prophetic texts have included all kinds of destruction and depravity in the concept of exile. Such a conception of exile helps in this dissertation to study the responses toward "destruction" or "exile" of the nation of Judah. However, she has not employed the Conceptual Metaphor Theory in studying the concept of exile, but has used the substitutionary analysis of metaphor.

Benjamin Foreman examined animal imagery in the book of Jeremiah, which is employed to refer to the people of Israel.[151] He used E. Kittay's theory of metaphor to analyze the metaphors.[152] He made a synchronic study of the text and primarily looked at the text at the surface level. He grouped the metaphors in the book of Jeremiah as pastoral, mammal, and bird metaphors.[153] Then he took up a diachronic approach, examined the historical, societal, and cultural understanding of a given animal as the background for the understanding of the animal metaphors. He studied how these animal metaphors are used to convey to the people of God their nature of apostasy. He showed

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149 Halvorson-Taylor, *Enduring Exile*, 40–41.
150 Halvorson-Taylor, *Enduring Exile*, 11–14.
151 Foreman, *Animal Metaphors*, 105, 196, 205, 239–58.
152 Foreman, *Animal Metaphors*, 9–12.
153 Foreman, *Animal Metaphors*, 36.

that a metaphor can lead to many interpretations,[154] and that alternative interpretations should not be ignored, but must be taken into consideration. However, in such an attempt there is a possibility that the researcher may drift from one's focus.

Job Jindo combined cognitive linguistics and poetics to form an exegetical approach to analyze the metaphors in Jer 1–24.[155] Jindo's work has supplemented the contributive work of Daniel Bourguet toward the study of metaphors in Jeremiah.[156] He explains two kinds of representation of metaphors in the Hebrew Bible—one is rhetorical and the other poetical, of which Jindo concentrated on the poetic metaphors.[157] He traced three patterns of research, the theory-oriented, the metaphor-oriented, and the text-oriented. Of the three, he found the text-oriented pattern to be appropriate to make an exegetical study of the poetic metaphors because he claims it would help in seeing the meaning of the metaphor beyond the literary and syntactic context. In order to find the function and meaning of a poetic metaphor, Jindo employed the cognitive linguistic method. In this study, he traced the use of metaphors in linguistics and biblical prophecy especially in the book of Jeremiah. He adopted the frame theory of Cognitive Linguistics to analyze the framework of Jer 1–24.[158] Also, by drawing principles from the analysis of

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[154] One animal is used to refer to different targets. For instance, the animal lion is used to refer to Jeremiah (Jer 11:19), people of Israel (Jer 23:1), and also for their enemies (Jer 49:20). Moreover, the different natures of the animal can be used for different aspects of the target. For instance, in Jer 12:9 the roaring lion depicts violent antagonism while in Jer 51:38 it depicts the cry of the distressed; see Foreman, *Animal Metaphors*, 241–42.

[155] Jindo, *Biblical Metaphor Reconsidered*, 14–16.

[156] Bourget, *Des Metaphores de Jeremie*; Bourget traced and studied forty metaphors in the book of Jeremiah and arranged them under four groupings. See also Jindo, *Biblical Metaphor Reconsidered*, 17–18.

[157] Jindo, *Biblical Metaphor Reconsidered*, 3.

[158] Jindo, *Biblical Metaphor Reconsidered*, 49–50.

Alfred Tennyson's poem, Jindo explained how the cognitive approach can be used to understand poetic metaphors in the biblical text.[159]

In the book of Jeremiah, Jindo applied frame theory, and identified a global metaphor, the "destruction model," and locally he identified "plant imagery" or "horticulture imagery" in Jer 1–24.[160] He drew parallels from the Mesopotamian city laments as he shows that biblical culture has connections with the Mesopotamian culture.[161] He said that the "destruction model" was used to interpret disasters in Mesopotamia as well as in Israel.[162] He took the "destruction model" as an interpretive framework for his exegesis. Jindo uses Isa 5:1–7 as a key in understanding the destruction in Jeremiah. He also identified the royal lawsuit model within the overall framework of Jer 1–24. As he analyzed the "horticulture imagery" within the royal lawsuit, he found Israel is depicted as trees in the land of Israel portrayed as God's royal garden.[163] On the other hand, he employed Sodom as a counter motif of divine garden to explain destruction.[164] In the above analysis, he employed intertextuality and tried to explain several conceptions.

Jindo's work does not underestimate the usage of the biblical imagery as stylistic and ornamental, but supplements the conventional understanding by using the cognitive approach for more interpretive possibilities.[165] Jindo explains the destruction concept and shows how one can view metaphor as a mode to communicate prophetic insight. Also, by

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[159] Jindo, *Biblical Metaphor Reconsidered*, 34–37.
[160] Jindo, *Biblical Metaphor Reconsidered*, 101–5.
[161] Jindo, *Biblical Metaphor Reconsidered*, 64–67.
[162] Jindo, *Biblical Metaphor Reconsidered*, 76–86.
[163] Jindo, *Biblical Metaphor Reconsidered*, 161.
[164] Jindo, *Biblical Metaphor Reconsidered*, 164–90.
[165] Jindo, *Biblical Metaphor Reconsidered*, 10.

applying this approach to the book of Jeremiah, the images within the book of Jeremiah can be rearranged in order to fit it into conceptual structures.

However, his work does not clearly explain the relationship and distinctions between the models and frameworks that he employs. Moreover, he does not explain clearly the relationship between the global metaphor and the local metaphor. However, his analysis of metaphors in the book of Jeremiah, by applying cognitive linguistics and the implications he draws, helps in my endeavor in this dissertation to deal with the concept of "destruction," or "exile," and "restoration."

Sarah J. Dille examined the gendered metaphors used for God in Deutero-Isaiah.[166] She identified five parental metaphors of God in five selected texts of the book and studied in detail: a woman in labor (Isa 42:8–17), YHWH'S sons and daughters (Isa 43:1–7), the divine artisan (Isa 45:9–13), God as mother (Isa 49:13–23), and God as divine husband and father (Isa 50:1–3). She based her analysis of the text on the foundational studies of I. A. Richards, Max Black, George Lakoff, and Mark Johnson. She argued that all metaphors and the associated imageries must be understood in their contexts—the rhetorical and cultural.[167]

In her book, she mixed the kinship metaphors that included father and mother metaphors with other metaphors like warrior, artisan, etc. These discoveries are explained in exegetical chapters taken into consideration (Isa 42:8–17; 43:1–7; 45:9–13; 49:13–21; 50:1–3). Here it is seen that "Yahweh is both a warrior and a mother in labor, a seeming

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[166] Dille, *Mixing Metaphors*, 1–4.
[167] Dille, *Mixing Metaphors*, 1–4.

contradiction; but they are united by 'metaphoric coherence' (points of commonality) and 'associated common places' (biblical and ANE)."[168]

Various images of "father" and "mother" are found in the book of Deutero-Isaiah and their implications are revealed by their literary contexts and other metaphors with whom they associate.[169] Dille highlighted the meanings created by various interactions among seemingly diverse metaphors. The interaction of these metaphors helps in deriving new meanings though the usage of the metaphors appears to be ambiguous.[170] This exploration unveils the meanings unexplored by other methodologies because commonalities among contrasting imageries are taken into consideration. However, she does not attempt to explain the incongruous aspects of the metaphors that are taken into consideration.

Sharon Moughtin-Mumby found that the relationship between God and the nation of Israel is depicted by marriage and sexual metaphors. She highlights the debates between the traditional and feminist thinkers concerning the marriage metaphor. Feminists deplored the text which expresses "negative stereotypes of women and female sexuality and condones male physical violence" but traditionalists see such references as "'only' metaphors that should be interpreted in their historical and literary context."[171] The traditionalists use "substitutionary" analysis of metaphor and view such metaphors as pointing to Israel's degenerated life while the feminists used the cognitive analysis of

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[168] Dille, *Mixing Metaphors*, 41–72.
[169] Dille, *Mixing Metaphors*, 41–72.
[170] Dille (*Mixing Metaphors*, 41–72) uses incongruous illustrations. For instance, she refers to Ps 127:5 that says, a man who has many children will not be put to shame. However, Dille tries to express the opposite meaning. She says, shame is not associated with the number of children in the family but is associated with the scarcity of warriors to fight wars and this would defeat the nation. This would shame the nation.
[171] Moughtin-Mumby, *Sexual and Marital Metaphors*, 3.

metaphor.[172] The cognitive device helped the feminist readers highlight their concerns

regarding the usages of sexual and marital metaphors that denigrate a woman's body.[173]

The cognitive approach gave importance to the interpretation of the metaphors beyond

their literary contexts.

Moughtin-Mumby analyzed the sexual and marital metaphorical language in Hos

1–3 and 4–14; Jer 2:1—4:4; Isaiah and Ezek 16, 23. She sought to bring about

compatibility between traditional thinkers and feminist thinkers.[174] She argued that the

prophets used the derogatory language depicting the nation as feminine just to arouse the

recipients to listen and obey Yahweh so that the nation may escape from the anger of

Yahweh. The purpose of using the degrading metaphors was not aiming at denigrating

females or referring to the social practices of harlotry, or prostitution, but the metaphors

were used to bring about literary effectiveness. The expectation was a reformation in the

face of an upcoming destruction.[175] The essentiality of her work is seen in her diachronic

approach of reading the sexual and marital metaphors in the literary context in which

these metaphors occur. She points out the use of violent language against women has

been left as irredeemable.[176]

The book brings out the conceptual view of the sexual and marital metaphors that

the prophets use to describe the relationship issues rather than to point to the social

degradation of women during those times. Also, when the metaphors are taken to be

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[172] Substitutionary theories view metaphors as stylistic and ornamental but the cognitive approach looks for the new created meanings and adds new perspectives; see Moughtin-Mumby, *Sexual and Marital Metaphors*, 1, 3–4.

[173] Moughtin-Mumby, *Sexual and Marital Metaphors*, 4.

[174] Moughtin-Mumby, *Sexual and Marital Metaphors*, 1.

[175] Moughtin-Mumby, *Sexual and Marital Metaphors*, 269.

[176] Moughtin-Mumby, *Sexual and Marital Metaphors*, 274–74.

conceptual, new avenues of meanings can be explored instead of seeing metaphors for their ornamental usage.

Ellen van Wolde used the cognitive linguistic approach to interpret scriptures. She proposed that it is possible for the biblical scholarship to find the meaning of a text in linguistic, logical, and literary structures, and from experience and perception centered cognitions, and also from cultural and context-based routines.[177] She also proposed a method of analysis where findings from linguistic and extra-linguistic contextual facts may contribute to the interpretation of the text. Such an approach was followed in interpreting Job 28. In Job 28 there is a reference to the mining process and that is compared to the effort taken to find wisdom. Wolde analyzed the text by gathering information not only from the linguistic context but from the general process of mining in order to explain the text.[178] Here she uses a historical text-related cognitive analysis and this unveils the possibilities of combining methods that emphasize linguistics as well as conceptual analysis.

From the above review it is seen that Dille, like Brettler, used the principle of "metaphorical coherence" but Dille tried to map two unrelated concepts like mother and warrior. Brettler used a synchronic approach for his conceptual analysis while Foreman used synchronic and diachronic approaches to comprehend the use of animal metaphors to address the issue of apostasy of the people of Judah. Elizabeth Hayes attempted to conceptually map the hermeneutical relationship between the author, text, and reader. Wolde attempted to find the meaning of the text in linguistic, logical, and literary structures and from experience and perception using cognition and Halvorson-Taylor

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[177] Wolde, *Reframing Biblical Studies*, 20–21.
[178] Wolde, "Wisdom, Who Can Find It?" 19–20.

analyzed the function of a metaphor of "exile" through the Old Testament though she did not use cognitive analysis. Jindo took up a new approach that combined the poetic and cognitive linguistics which included a literal and cognitive analysis. Moughtin-Mumby highlighted the substitutionary method that the traditionalists used and the cognitive method that the feminist used. She tried to bring about compatibility between the two thinkers.

In the above, a brief review of the scholarly works that employed the cognitive linguistic methodology to study the Old Testament is made. Brettler has shown how the function of God can be understood in terms of the function of a king. This study prompted in comparing the metaphor of unclothing to shame and clothing to honour and so on. Hayes showed how the text as a medium of communication between the author and reader conceptually blends their thought patterns through structural analysis which is employed to explain metaphors in Jeremiah. Halvorson-Taylor has used "exile" as a metaphor to denote several aspects of destruction other than geographical displacement. Such a study helped in conceptualizing different forms of destruction by the metaphor of exile as depicted in the book of Jeremiah. In the following section, the different facets of the cognitive linguistic methodology used in order to understand the selected texts of the Old Testament are explained.

1.3.3   The Facets of Cognitive Linguistic Analysis

There are several facets used in cognitive linguistic analysis like conceptual mapping, conceptual blending, entailments, metonymy, integration networks, and others. The facets that are used in this dissertation are explained below.

1.3.3.1   Conceptual Mapping

One of the main facets of CMT is conceptual mapping. The conceptual metaphors are

best understood by "mapping" between two domains, the SOURCE domain, and the

TARGET domain. The mapping is nothing but "systematic metaphorical

correspondences between closely related ideas."[179] In other words, the conceptual domain

of the two major concepts being compared is mapped and matched. Meaning is derived

from the metaphorical communication that happens between the two domains, not only in

the mapping of an individual concept that is explicitly mentioned, but also in the systemic

correspondences of several associated concepts between the two domains.[180] The

mappings are the correspondences between the conceptual concepts from the SOURCE

domain (concrete) to the TARGET (intangible) domain. These correspondences help to

comprehend the lesser-known or veiled concepts in a better manner. In other words, the

abstract is explained in concrete terms.[181] The directionality for the mappings between

the two domains flows from the SOURCE to the TARGET and not in the reverse

direction. Moreover, the association is made between the two domains based on the

similarity between the two concepts and based on the embodied experience.[182] The

expressions that connect the source domain and/or the target domain are known as

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[179] Kövecses (*Metaphor in Culture*, 22) has given an illustration of mapping between the two domains that represents the conceptual metaphor LOVE IS A JOURNEY, the mapping is shown below.

JOURNEY (Source)	LOVE (Target)
The travelers	The lovers
The journey	Events in the relationship
The journey takes a path	The progress in relationship
The obstacles encountered	The difficulties experienced
The destination of the journey	Achieve goals of relationship

[180] Jindo, *Biblical Metaphor Reconsidered*, 24–25.
[181] Kövecses, *Metaphor in Culture*, 6; Jindo, *Biblical Metaphor Reconsidered*, 27–28.
[182] Kövecses, *Metaphor in Culture*, 24.

metaphorical linguistic expressions.[183] Metaphoric linguistic expressions are those words

or expressions that hail from a concrete conceptual domain.[184] The conceptual metaphors

are produced in one's mind unconsciously and are expressed using metaphoric linguistic

expressions.[185]

Metaphors are divided into three kinds—structural, ontological, and orientational.

The structural metaphor connects the SOURCE to the TARGET domain with more of a

"rich knowledge structure."[186] The ontological metaphors rely on physical manipulations

and experience physical substance. They give an ontological status to general categories.

For instance, experiences are expressed in terms of substance, objects, or containers

without giving many specifications.[187] The orientational metaphor is not very structured

but it organizes a whole system of concepts with respect to one another.[188] These

orientational metaphors deal with "basic human orientations" such as up-down, more is

up and less is down, and so on.[189]

1.3.3.2   Conceptual Metaphor Theory and Conceptual Blending Theory

CMT identifies two domains, SOURCE and TARGET, which CBT labels as domains or

mental spaces. The source domain provides the structure of a metaphor and the target

domain is the object that is explained. CBT adds another mental space called the "blend"

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[183] Kövecses, *Metaphor in Culture*, 26.

[184] Kövecses, *Metaphor in Culture*, 25.

[185] For instance, ARGUMENT IS WAR; this metaphoric expression lies behind the metaphoric linguistic expressions like Your claims are indefensible; I have won the argument with him; see Denhovska, *Poetic discourse Structure*, 4–5.

[186] For example, Love is a journey; Argument is war; Time is money; see Kövecses, *Metaphor in Culture*, 58.

[187] Kövecses, *Metaphor in Culture*, 59; for example, The mind is a machine, Visual fields are containers, Inflation is an entity,

[188] Lakoff and Johnson, *Metaphors We Live By*, 14.

[189] Kövecses, *Metaphor in Culture*, 61.

that combines elements from both the source and target domains. In CMT, the map

connects only two domains; CBT allows for more specificity in the structure of the

metaphor and shows how the input spaces are selected.[190] The blended space employs the

structure of the source input space or the target input space as well.[191] The SOURCE and

the TARGET mapping help in understanding one concept in terms of the other. However,

the Generic space and the Blend space help in portraying the relationship between the

elements of the SOURCE and the TARGET. The Generic space contains the abstract

concepts that the two central input spaces (Source and Target) have in common. The

Blend space displays the "emergent structure," which is the implications that are not

explained by the input spaces.[192] In the diagram below, the Generic space denotes the

abstract concepts whereby the SOURCE is related to TARGET.

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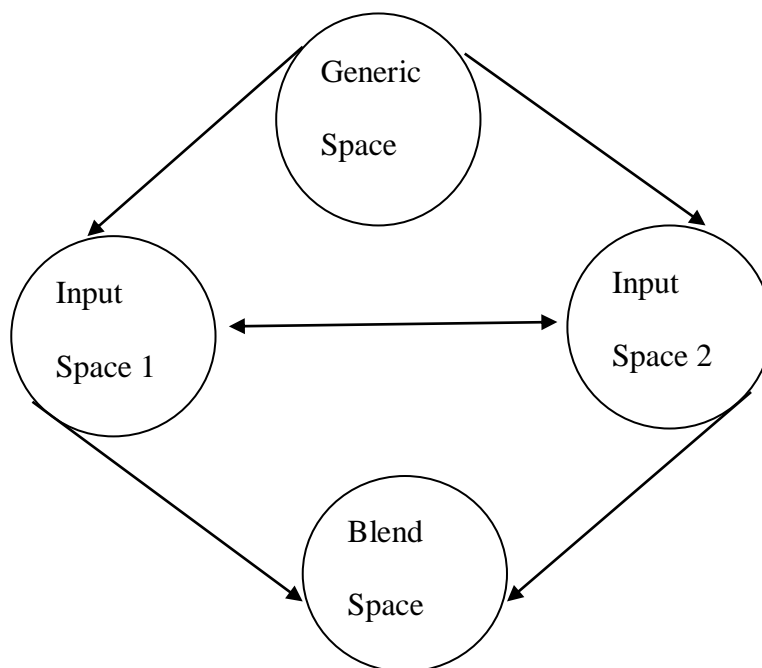
[190] Newsom, "Pairing Research Questions," 282–83.

[191] DesCamp, *Metaphor and Ideology*, 270–88.

[192] The emergent structure is nothing but the implications that are drawn by relating the Source to the Target which is not explicitly mentioned in these spaces; see van Hecke, "Conceptual Blending," 215–32.

1.3.3.3   Conceptual Integration Network

The conceptual integration network model consists of mental spaces that one creates as he/she thinks. Each mental space is structured, called a "frame" or "schema," which is chalked out by long term schematic knowledge.[193]

A minimal network has four mental spaces: two inputs, a generic, and a blended space. There are complex networks as well. Input spaces or the domains specify the elements and the structure of a network model. These domains or mental spaces are the basis from which the blended space is formed. The cross-space mapping between the input spaces connects the counterparts in the input spaces or domains. The generic space maps to the inputs and holds the common elements of the input.[194] The blended space composes and connects the selected elements and relationships from the inputs. The emergent structure holds those elements that do not find a place in any of the mental spaces. This is generated by composition, completion, or connection and elaboration.

Composition selects an element and relates the elements and relationships from the input domain to the blend.[195] Then new relationships are formed. Completion creates a further structure to the blend that is formed by composition.[196] Elaboration uses the logic of emergent from the blend. Here blend appears as a simulation using facts from the mental spaces.[197] Relations exist throughout the network. The relations within a single mental space called the inner-space relation and the cross-map relations refer to the

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[193] Fauconnier and Turner, *The Way We Think*, 39–40.
[194] Fauconnier and Turner, *The Way We Think*, 40.
[195] Fauconnier and Turner, *The Way We Think*, 47.
[196] Fauconnier and Turner, *The Way We Think*, 47.
[197] Fauconnier and Turner, *The Way We Think*, 48.

relations between multiple mental spaces.[198] In this dissertation a single scope network is adopted with two input spaces, a generic space, and a blend space.

1.3.3.4   Entailments

Usually, in metaphorical mapping, the SOURCE is mapped to the TARGET. The elements in the SOURCE and TARGET are mapped in a structural manner. However, it is seen that "conceptual metaphors do map additional knowledge from the SOURCE to the TARGET."[199] For instance, in a metaphor like LOVE IS A JOURNEY, one of the elements is "journey takes a path" and this corresponds to the "progress of the relationship." However, there is additional knowledge about a journey, like "straying from the path."[200] This is an entailment, a constituent component that contributes towards the understanding of a domain, but does not correspond to a component in the other domain.

1.3.4   The Method of Research

In order to answer the research questions, the investigation is made to find how the honour and shame concepts are depicted in the book of Jeremiah invariably and how these concepts play a key role in the interpretation of the book of Jeremiah. For this, the CMT and CBT of the cognitive linguistics are employed to study the selected texts in the book of Jeremiah (Jer 1–25, 30–33). To conceptualize how the concept of honour and shame are depicted in the book of Jeremiah, first, the function of the metaphorical

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[198] Fauconnier and Turner, *The Way We Think*, 101.
[199] Kövecses, *Metaphor in Culture,* 24; Refer to n111 and n179.
[200] Kövecses, *Metaphor in Culture*, 24; refer to n111 and n179.

concepts like clothing/unclothing, family orientation/ disorientation, inhabited and fruitful/uninhabited and unfruitful land, destruction/restoration in the selected texts are traced.

Certain aspects to be noted while applying CMT and CBT to interpret selected texts in Jeremiah are listed below. The meaning of the metaphors shall be comprehended conceptually and not literally. So, it is taken that the meaning of a metaphor is not found within the immediate syntactic or literary context, that is, not at the composition's surface, but at the conceptual level. Secondly, a metaphor has cognitive value and orientational function. So, CMT orients the meaning of the conceptual metaphor to a particular perspective.

The metaphorical unit is identified and the metaphorical phrase is obtained conceptually. The domains of a conceptual metaphor are identified conceptually and structured using several elements which could connect the two domains. The metaphor mapping follows unidirectionality, from the SOURCE to the TARGET, that is, the movement of understanding is from the SOURCE to the TARGET. The conceptual mappings follow the invariance principle which says "metaphorical mappings preserve the cognitive topology (that is image schema structure) of the source domain in a way consistent with the inherent structure of the target domain."[201] Also, directionality is a feature of metaphor mapping where the movement of understanding is from the SOURCE to the TARGET. This characteristic is known as uni-directionality.[202] The elements of the domains are traced from the metaphorical unit. Such a structural mapping establishes the meaning not at the surface level but at the conceptual level. Moreover,

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[201] Lakoff, "The Contemporary Theory," 214.

[202] Howe, *Because You Bear This Name*, 71.

CBT highlights on the blend space that shows the relationship between the two domains, and the generic space points to the elements that are common and related to both the domains.

In the study of the selected texts of Jeremiah (Jer 1–25, 30–33), first the metaphorical concepts are identified. Then the associated conceptual domains SOURCE and TARGET (Husband-Wife Relationship, Yahweh-Judah Relationship) and the metaphorical phrase that connects the two domains are stated (for instance, Yahweh-Judah Relationship is Husband-Wife Relationship). The system of associations of the SOURCE (Husband is the head; Husband provides for and protects family; Intimacy only between husband and wife) and the TARGET (Yahweh is the head; Yahweh provides for and protects Israel/Judah; Intimacy between Yahweh and Judah/Israel) are traced from the biblical texts (Jer 2, 3, Hos and Ezek 16) showing the depiction of metaphorical usages and the targeted implications. Texts from different prophetic books like Jeremiah, Zephaniah, Nahum, Daniel, Hosea, Ezekiel, and Zechariah, are taken to show the portrayal of the metaphoric concepts and their targeted implication. Such a study shows how the concepts of honour and shame are prevalent in several prophetical books especially in Jeremiah. The CMT analysis of the selected texts of Jeremiah shows the interconnections between metaphorical concepts and this further highlights how the concept of shame is attached with "destruction" or "exile" and honour with "restoration."

In the following a brief description of how the interconnections between the metaphorical concepts are traced and how they are associated with the concept of honour and shame is made. The repeated usage of the metaphor of "harlotry" and "son" in Jeremiah shows the importance of family metaphors depicting family relationships which

directly points to the relationship between Yahweh and the nation of Judah/Israel.[203] The texts in Jeremiah call for avoidance of "harlotry" thus giving importance to the sanctity of marriage. The sanctity in marriage required "uncovering" or sexuality within husband-wife relationships only. The Old Testament associates "shame" with nakedness and "honour" with special clothing. Taking this into consideration, the analysis of the texts of Jeremiah shows sexuality outside marriage is shame. By using CMT analysis, any relationship for Judah/Israel outside of the covenant relationship with Yahweh is viewed as a shameful act. On the other hand, to stay by the covenant relationship between Yahweh and Judah/Israel is viewed as honour. Further, the "nakedness" of humans is found to be associated with nakedness of "land" referred to as "wilderness" or "desolate land" and this is depicted as shame. The "desolate land" is found to refer to destruction of agrarian yields, overthrow of cities and monuments, and exile of the people of the land in the selected texts, and these are shameful aspects as well. In contrast, the replenishment of land, with agrarian yields, building of cities, and inhabitation of the people of Judah are found to be depicted as honour.

In this dissertation, first the study of metaphors in the book of Jeremiah is accomplished by applying cognitive linguistics methodology to selected texts in Jeremiah (Jer 1–25, 30–33) in order to show how the concepts of honour and shame are portrayed in the book of Jeremiah (Chapter 2). The findings of Chapter 2, that is, "destruction" or "exile" depicted as shame and "restoration" depicted as honour will be used to answer the research questions investigated in Chapter 3, 4 and 5.

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[203] The book of Jeremiah addresses the nation of Judah mainly though there are some references made to Israel. So in order to avoid confusion wherever references to the nation of Judah or Israel is made "Judah/Israel" is used for clarity sake in this dissertation. Judah/Israel refers to the nation of Judah mainly though Israel could be included too because sometimes the text uses Israel to refer to the past instances.

The response of the kings to Jeremiah's message of upcoming Babylonian invasion, destruction of Judah and exile of its inhabitants (Jer 36:1–26; 32:1–5; 34:1–22; 37:1–21; 38:1–5, 7–13, 14–23) is investigated in Chapter 3. The kings did not comply to yield with the Babylonian rule fearing lose of land and their throne. Similarly, the response of the prophets to Jeremiah's message (Jer 20:1–6; 26:1–11; 28:1–17; 29:21–32) is elucidated in Chapter 4. The counter prophecies, which the false prophets advocated are depicted as shame because the source and content of their prophecy reveals that their relationship with Yahweh is broken which is shame. The call of a prophet determined the legitimacy of a prophet. In Chapter 3 and Chapter 4 it will be found that the Jeremiah's prophecy of "destruction of the land" or "exile" instigated the kings and the prophets to oppose Jeremiah. Further, the responses of Jeremiah toward the Babylonian exile and Egyptian exile (Jer 39:11–14; 40:1–6; 42:1—43:13) are analyzed in Chapter 5. Jeremiah's reluctance in moving to Babylon and Egypt is identified as his commitment to bring about restoration of the nation of Judah and regain its honour.

Such a study will explain the research questions and highlight how the concepts of honour and shame play an important role in explicating the perspectives and behaviors of the people of Judah in relation to the "destruction" or "exile," that includes in particular, the geographical displacement to Babylon or Egypt.[204]

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[204] The aim of this research is to find why the kings and the prophets opposed the message of Jeremiah that forewarned of an upcoming "destruction" and "exile" of the nation of Judah and also why Jeremiah silently refrained from going to Babylon even though he prophesied and promoted exile of the Judeans to Babylon. Also a search is made to find why he insisted on staying in Judah rather than move to Egypt when Johanan and his group suggested it.

CHAPTER 2: THE STUDY OF SELECTED METAPHORS IN JEREMIAH 1−25, 30−33

One of the specialties of the book of Jeremiah is the frequent usage of various images and metaphors to convey messages. The interpretations of the metaphors and images are perceived to be keys to understand what Yahweh communicated to the people of Judah through Jeremiah as depicted in the book. The book of Jeremiah can be viewed as two parts: in the first section Jer 1−25, there is a strong sense of anticipation of the upcoming disaster; and the second section Jer 26−52 record of the instances that happened prior to the Babylonian invasion, the occurrence of the Babylonian invasion, and its aftermath. It also records the prophecy of the restoration of Judah (Jer 30−33) and the judgment against other nations (Jer 46−52).

The aim in this chapter is to find how the concepts of honour and shame are portrayed by the use of metaphors in the selected texts (poetic piece) of the book of Jeremiah (Jer 1−25, 30−33). Since one of the main purposes of this dissertation is to explain the responses to Jeremiah's prophecy of the destruction of the nation of Judah and the exile of its inhabitants, it is perceived that the study of the metaphorical concepts of "destruction" or "exile" and its connections with the concept of shame needs to be investigated. Likewise, in order to explain Jeremiah's unusual responses to the Babylonian exile and the Egyptian exile, the study of the metaphorical concept of "restoration" and its relation to the concept of honour need to be examined.

Further, since honour and shame values are associated with restoration, and destruction and exile respectively (Jer 9:17–19; 22:22; 30:18–22), the study of the related metaphors would be of assistance to find how they are interconnected and related to the concepts of honour and shame and what they imply to answer the research questions. In order to achieve this, Conceptual Metaphor Theory (CMT) and Conceptual Blending Theory (CBT) are employed.

In this chapter, first, the study is made to comprehend how the emotional concepts of honour and shame are depicted in the Old Testament ontologically. The clothing and unclothing metaphorical concepts are found to represent the concepts of honour and shame respectively (see Section 2.2). Secondly, the metaphor of "harlotry" that repeatedly occurs in Jeremiah (Jer 2:1−4:4) points to the usage of family metaphors and this shall be explored (see Section 2.3) and its relation to the concept of honour and shame shall be investigated. Thirdly, the land metaphors that connect the metaphorical concepts of "destruction" and "restoration" to the shame and honour will be traced (Sections 2.4 and 2.5). Lastly, the clothing metaphors, the family and land metaphors that portray restoration will be investigated and its connection to the concept of honour will be explored (Section 2.6). These aspects are investigated in the following sections.

2.1 Overview of the Metaphors in Jeremiah Related to the Concept of Honour and Shame

In order to understand the concepts of honour and shame in Jer 1−25 and 30−33, four metaphors are taken into consideration—clothing/unclothing, family oriented/disoriented, inhabited/desolate land, and destruction/restoration of a nation. The honour and shame values embedded in the text can be conceptualized in the following manner. The

conceptual domains of honour grouped under four metaphors are clothing, family

orientation, inhabited land, and restoration as displayed below. Also, the conceptual

domains of shame grouped under unclothing, family disorientation, desolate land, and

destruction of a nation are displayed below.

Table 1

Particulars	Metaphors	Constituents of Honour/Shame
HONOUR	Clothing	Clothes, robes, turban, jewelry
	Family Oriented	Husband as head of the family Good relationship between husband and wife initially Return of wife after divorce Husband reinstated as head of the family Restoration of marriage covenant Result seen in fruitfulness of womb
	Inhabited/Fruitful Land	Fertile land, watered with produce of land, fruition Built cities and fortification House/Cities inhabited Animals and birds co-exist in the land
	Restoration	Return to Promised land Restoration of covenant Yahweh as head of Judah/ Reinstallation of kings Multiplication of people Replenishment of land produce, flocks, herds Cities rebuilt, temple, palaces restored
SHAME	Unclothing of humans/Stripping of clothes	Naked/stripping of clothes, no robes, no turban, no jewelry
	Family Disoriented	Broken family with adulterous wife, wayward children Husband no longer head of the family Divorced wife; children scattered Broken marriage covenant, Place of living, the house is deserted
	Desolate/Unfruitful Land or Wilderness	Unfertile land, not watered, no produce of land, no fruition Destruction of cities and fortifications, Temple, palaces monuments.

| | | Animals and birds flee from the land |
| | Exile/Destruction of a Nation | Scattering of people
Dethronement, captivity of kings
Destruction of cities and temple, palaces, monuments.
Desolation of land, no trees, no fruits, no flocks or herds,
cities deserted, buildings overthrown.
Broken covenant |

The detailed explication of how the metaphors taken into consideration depict honour and shame values is provided below. First, a short survey is done to show how "clothing," or in particular, "distinguished clothing" implied honour in the Old Testament, and how "unclothing" or "exposure of nakedness" implied shame. This is shown using Conceptual Metaphor Theory and specifically ontological metaphor analysis. Secondly, since the family metaphor appears in the book of Jeremiah repeatedly, a study of the culture related to marriage and family life as portrayed in the Old Testament is explored to reveal how an oriented family relationship (husband-wife/spousal) implied honour and how a disoriented family relationship (husband-wife/spousal) implied shame. This is achieved by employing the CMT and CBT. Following this section, the metaphors of Inhabited/Desolate Land are studied in the Pentateuch and the Latter Prophets, and their relation to the concepts of honour and shame are traced. Further, the metaphors of destruction/restoration are focused on. "Destruction" with respect to a nation is explored and its association with the concept of shame is traced, followed by the study of the metaphor of "restoration" and its association with the concept of honour is explored using Conceptual Metaphor Theory.

The findings of Jeremiah using the CMT and CBT will be used to interpret the selected texts in Chapter 3, 4 and 5 of this dissertation. However, the evidence of how the

concepts of honour and shame are related to "restoration and "destruction" or "exile"

respectively in the other books of the Old Testament are shown just to show that the

concepts of honour and shame and its relation to the "destruction" or "exile" and

"restoration" are found to be prevalent in the books of the Old Testament especially in

the prophetic books that contains messages of judgment (destruction and exile) and

restoration.

2.2   The Study of the "Clothing and Unclothing" Metaphors in the Old Testament

Ontological metaphors express experiences and emotions as substance or physical

entities.[1] The concepts of honour and shame taken as ontological metaphors are

expressed in terms of physical entities like clothing and unclothing respectively. In the

following section, several instances from the Old Testament are elucidated to show how

shame is embodied in terms of "unclothing," or "exposure of nakedness," or "stripping of

clothes." Following this, honour embodied in terms of "clothing" is explicated. However,

it can be observed that not all "unclothing" is shame. A person could take off only his

outer garment, which is technically unclothing too, but this is not shameful. In certain

cultures, complete unclothing may not be shameful at all. So "unclothing" is seen as a

metaphorical entailment of shame related to the biblical culture as portrayed in the Old

Testament.[2] Here, "unclothing" refers to the exposure of private parts, and this was

considered to be shameful. Similarly, bestowing of special clothes meant honouring

another according to the biblical culture as depicted in the Old Testament. However,

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[1] Kövecses, *Metaphor and Emotion*, 155–63, 172–81.
[2] Metaphorical entailments arise from the rich knowledge that one has about the source domains; see Kövecses, *Metaphor*, 325. Metaphorical entailments are "specific elements" that connects Source to Target. The entailments show that metaphors are not forming a complete link between the Source and the Target in the metaphor but it is only just one aspect; see Stovell, "'I Will Make Her Like a Desert,'" 28.

"clothing/unclothing" are just one way to view honour and shame respectively and do not give the whole picture of the concepts. In the following section, a brief survey shows clothing/unclothing as referring to honour and shame respectively in the Old Testament.

2.1   Shame is "Unclothing"

In the Old Testament, one of the ways in which the concept of shame is expressed or embodied is in terms of "unclothing" or "exposure of nakedness." The Hebrew word employed to refer to "nakedness" is עֶרְוָה, and its related words are עור andעָרַר. Some of the texts where the forms of the above words are found are Lev 20:18, 19; Isa 32:11; Lam 4:21. The other verbs referring to nudity are גָּלָה, שָׂטַף, and חָשַׂף. These verbs mean "uncover," "lay bare," or "strip off" respectively, but sometimes they are used interchangeably in different contexts. The objects of these verbs determine what is being uncovered.[3]

The verb גָּלָה can mean one of two things, "lead away" or "uncover." This word in one sense describes the "uncovering of something that is normally hidden," it is used to mean the uncovering of the sexual organs or to "lay bare" in the context of prophetic marriage imagery (Isa 47:2; Jer 13:22; Ezek 16:36–37; 23:20, 18, 29; Hos 2:12; Nah 3:5). The verb גָּלָה in the prophetic texts is also found to be used in the context of referring to images like "fornication, shame, and utmost insult."[4] Baumann says גָּלָה implies humiliation and shame, as uncovering of one's nakedness was a matter of degradation.[5]

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[3] Brenner, *The Intercourse of Knowledge*, 42.
[4] Brenner, *The Intercourse of Knowledge*, 42.
[5] Baumann, *Love and Violence*, 46–48.

The meaning of גָּלָה becomes clearer with the object that the verb associates. If it is used with עֶרְוָה or nakedness it suggests shame (Nah 3:5).[6]

In the creation episode, before Adam and Eve sinned, they were naked but were not ashamed (Gen 2:25). They realized that they were naked and needed a covering only after they sinned. Before committing sin Adam and Eve never felt ashamed of exposure of their sexual organs, but sin brought shame. Hence, they covered themselves with fig leaves (Gen 3:7). Yet when God visited the Garden of Eden, Adam and Eve hid themselves and confessed to God that they were naked (Gen 3:10−12). They both "hid" themselves because they were ashamed of their physical nakedness.[7] God made clothing for them out of animal's skin (Gen 3:21).[8] According to Mark A. Snoeburger, Adam and Eve experienced the guilt shame internally because of their sin, and they also experienced social shame externally because of being naked.[9] From this, it can be inferred that in the creation episode the social shame is presented as closely associated with the guilt shame.[10] Stiebert mentions of guilt shame that is required in order that Yahweh would restore the nation of Judah.[11] This aspect of shame is beyond the scope of this study and hence not dealt with in this dissertation.

After the flood, in Noah's episode, it is seen that exposure of private parts or nakedness brought shame. When Noah slept naked after he consumed wine, Ham saw his

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[6] Baumann, *Love and Violence*, 48−49.

[7] Provan, *Discovering Genesis*, 91.

[8] Vogelzang and van Bekkum ("Meaning and Symbolism," 273) says that the covering by animal skin that God made for Adam and Eve denoted the protection that God gave them outside the Garden of Eden as fig leaves were not sufficient to keep their private parts from harm.

[9] Snoeburger, "Nakedness and Coverings," 21−26; Mathews, *Genesis 1−11:26*, 224−25.

[10] Difference between social shame and guilt shame is this: social shame occurs when the cause for shame is known to the public and the cause for guilt shame may or may not be known to the public.

[11] Stiebert, *Construction of Shame*, 123. Guilt shame is an internal shame caused because of wronging another person or oneself while the social shame is caused by failure of achieving a goal or by being humiliated by another. Social shame is an emotion caused when denigrated or humiliated in a public sphere while guilt shame could be personal; see Murray and Ciarrocchi, "Shame, Guilt and Negative Religiosity," 22−41.

nakedness and so Noah cursed him (Gen 9:20–27). This implies that seeing the nakedness of another, especially children seeing the nakedness of parents, was condemned.[12] Though not explicitly stated, it is implied that exposure of one's nakedness or sexual organs was considered to be shameful and was not appreciated.[13] "Uncovering" also referred to having a sexual relationship (Deut 27:20).All the above instances show that exposing private parts shamed a person. On the other hand, Shem and Japheth, who covered their father's nakedness were honoured by their father as he blessed them (Gen 9:23, 26–27). In short, Adam and Eve's behaviour, of hiding once their nakedness was exposed, and Noah's immediate reaction of cursing his son Ham who saw his nakedness show that "nakedness" or "exposure of private parts" caused shame. It is seen in these two episodes that exposure of nakedness brought shame while covering or clothing brought honour.[14]

In the Former Prophets, one of the instances that refer to exposure of nakedness is related here. Michal condemned David when he uncovered himself before the Ark of the Covenant (1 Sam 20:30). Michal used the word "uncovered" or גָּלָה three times to condemn David's behavior of appearing naked before the handmaidens (2 Sam 6:14–23).

Stripping of one's clothes brought shame and humiliation to the victims of war (2 Sam 10:4; 1 Chr 19:4; ערום). When David sent his envoys to Hanun the Ammonite king to express condolences over his father's demise, Hanun humiliated and shamed them by

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[12] Basset, "Noah's Nakedness," 233–34; See also Banks, "Clothing and Nudity in Noah Story," 379–88.

[13] Forrest, "Paradise Lost Again," 15–16; see also Gagnon, *The Bible and Homosexual Practice*, 63–71; The law did not allow the children to uncover their father's or mother's nakedness (Lev 18:7–9); see Sherwood, *Leviticus*, 73–74; Hartley, *Leviticus*, 294–95.

[14] Adam and Eve came out of their hiding place for they were clothed with animal skins that hid their shame (Gen 3:8–12, 20). Also, Noah blessed Shem and Japheth who covered his nakedness (Gen 9:23).

stripping the envoys half naked and by shaving half their beards (2 Sam 10:4).[16] Shaving

half of their beards taunted their masculinity, and nakedness humiliated them.[17] There are

several references to stripping naked the war victims in the Latter Prophets especially in

the judgment speeches against the nations (Isa 3:17; 47:2–3; Jer 49:10; Amos 2:16; Nah

2:8). Just to demonstrate the shame associated with defeat in war, Isaiah was made to

walk naked (Isa 20:4; ערום).[19] In short, exposure of nakedness implied shame in war

contexts as well as in day to day lives.

The act of harlotry involves a woman uncovering herself before other men who

are not the woman's legal husband. As punishment for committing the sinful act of

harlotry, Hosea says, Yahweh "will strip the harlot naked and expose her as on the day

when he was born" and also "make her like a desert land," (wilderness) and "slay her

with thirst" (Hos 2:3). The wool and flax were given to her to cover her nakedness, but

she violated their purpose and exposed her nakedness to lovers. So Yahweh said, "I will

uncover her lewdness in the sight of her lovers" (Hos 2:9–10). Here it is seen that

"stripping" or "uncovering" not only refers to physical nakedness, but also denial of the

providence of basic needs like water, and produce of the land like vines and figs (Hos

2:9–13).[21]

In the book of Ezekiel, Yahweh pronounced judgment on the nations saying that

he would strip them naked, deprive them of their clothes and jewelry, and their lovers

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[16] The same episode is recorded in 1 Chr 19, but the shaving of the beard is not mentioned.

[17] Firth, *1 & 2 Samuel*, 409. In another instance, when Saul was unhappy with Jonathan promoting David in Israel, he condemned Jonathan saying, "…the shame of your mother's nakedness" (1 Sam 20:30). Here Saul used harsh words against Jonathan equating Jonathan's act of seeing mother's nakedness to his giving up of the throne, showing it as an utter shame; see Green, "How are the Mighty Fallen," 345. The shame associated with exposure of nakedness is referred to in order to convey that shame was attached to giving up the throne.

[19] Wildberger, *Isaiah 13–27*, 292–95. The Hebrew word ערום is used to refer to complete nakedness in Isa 20:4 as in Job 22:6; 24:7, 10; Isa 58:7; Ezek 18:9, 16; see Blenkinsopp, *Isaiah 1–39*, 321.

[21] Gordon, "Hosea 2:4–5," 277–80.

would make them naked and abandon them in bare condition (Ezek 16:37, 39; 23:26, 29;

גָּלָה [verb], עֶרְוָה [noun]; עֵרוֹם, ערוה [adj]).[22] There is a particular reference to "strip you of

your clothing" (בֶּגֶד, פשׁט) in the above verses. Ezekiel uses imagery of nakedness in three

ways. Jerusalem is described as a naked infant who is not given any provision, left to die

as the people broke the covenant with Yahweh (Ezek 16:3−4).[23] He also depicts the

apostasy of Jerusalem with imagery of nakedness because she uses the provisions of

Yahweh of splendor and fame to play harlotry with neighboring nations (Ezek 16:15−

34).[24] Further, the metaphor of "stripping" is employed to convey that Yahweh was about

to bring judgment on Jerusalem by allowing other nations to abuse Jerusalem (Ezek

16:35−43). In the above instances, Ezekiel is found to be using imagery of nakedness or

harlotry to show the shame associated with the sinful activities of Jerusalem. The

punishment that will befall them like the famine and the abuse by other nations like

taunting and foreign invasion are also portrayed as shame in Ezekiel.

Nahum says that Yahweh would make the enemy nations look at the nakedness of

Judah (Nah 3:5). Similarly, judgment on enemy nations also threatened to strip the

nations naked and humiliate them before other nations (Isa 47:2−11; Jer 49:10; Nah 3:5).

This involved the death of the people of the victim nation and rampaging of the nation.

This shows that if a nation lost in war they suffered denigration before the other nations

as the succeeding nation plundered its victim. Hence, the defeated and conquered nation

suffered shame.

The above explanations show that shame was attached to "stripping naked" or in

other words exposure of one's private parts. By extension this imagery applies to national

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[22] Brownlee, *Ezekiel 1−19*, 236−37; Allen, *Ezekiel 20−48*, 48−52.
[23] Brownlee*, Ezekiel 1−19*, 221−22.
[24] Mahul, "Adoption of Foundlings," 106−13.

nakedness. Whenever a nation was invaded, it was deprived of all the necessities of life, their precious things would be plundered, their cities and monuments would be plundered, their inhabitants would be exiled or killed, and the victim nation would taunted and abused. All these aspects shamed a nation.

2.2.2 Honour is "Clothing"

In the following, several instances from the Old Testament are elucidated to show how honour is embodied in terms of "clothing." There are several instances recorded in the Old Testament where special garments were given to persons when they were elevated to a higher position in society. Also, wearing distinguished clothing depicted one's status and this aspect is elucidated in the following.

When people were honoured in a society they were given special robes. When Pharaoh of Egypt raised the position of Joseph as a governor over Egypt, he was clothed with garments of special linen, and was given special jewelry like a signet ring and gold necklace (Gen 41:41−42).[25] Likewise, Mordecai was honoured for his distinguished activity with royal robes, a crown, and a garment of fine linen and purple (Esth 8:15). Similarly, when David assumed power, he was given special garments. They were exalted publicly with praises and made to ride on animals so that they would be seen (1 Sam 17:38−39; 18:4).

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[25] Joseph's episode shows how the putting on of a special garment and its removal depicted a social status change. Jacob rendered Joseph a special coat of many colors and that distinguished him from his brothers in the family, as he was considered his father's favorite. When he was sold to a different community, estranged from his family, his garment was taken away from him and torn apart which stood as proof of his death. Further, he lost his status in Potiphar's house when he opposed Potiphar's wife sexual advances. His was denigrated from the status of household manager to the status of a prisoner. Later, when Pharoah recognized his divine powers to interpret dreams he was honoured with a special robe, a gold chain, and a signet ring; see Ede, "The Garment Motif in Gen 37−39," 389−402; see also Ede, *Perchance to Dream*, 91−108.

Clothing depicted the role that a person held in a community. The kings were adorned with special robes (1 Kgs 22:10, 30; 2 Chr 18:9; 18:29; Esth 5:1; 6:8 [יְקָר]; Isa 63:1[הָדַר]; Dan 5:7). Likewise, the priests like Aaron, the high priest, were made to wear special garments, and this denoted their roles in the community (Exod 28:1−5[כָּבוֹד], 31− 35; 29:5−9; 39:1; Lev 8:7−9; Ezek 44:17−19). The priests' garments showed that they were set apart for God. The special turban and embroidered robe gave them a special status as the representatives of God.[26] Some of the prophets, like Elijah, put on a hairy mantle (2 Kgs 1:8; Zech 13:4). The virgin daughters of the kings wore long sleeved robes (2 Sam 13:18).[27] The above instances show that certain kinds of clothing portrayed the status or honour that one held in the society.

The concept of "clothing" is used metaphorically to refer to the "covering" or forgiveness given to the sin of harlotry (Ezek 16:8−9). This refers to Yahweh's forgiveness rendered to the people of Judah who indulged in harlotry. Then the nation Judah was washed, anointed with oil, and "clothed" with costly clothes, adorned with ornaments and a crown. They were provided with food and their status was lifted to royalty from the status of harlotry. Then their fame spread far and wide. Here, honour is expressed in terms of "clothing."

The promises of restoration are based on the promises made in the covenant. If the people who sinned returned to Yahweh in repentance then he would restore their lives (Lev 26:40−42; Deut 30:1−10). Such a promise of restoration in Ezek 16 is based on the

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[26] Kim, *The Significance of Clothing Imagery in the Pauline Corpus*, 21; Batter, "Clothing and Adornment," 150.

[27] Some types of clothing indicated shame and sorrow: the widows had a special garment; those who mourned wore a special garment (2 Sam 14:2); the wearing of sackcloth and putting on of ashes on one's head were also mourning practices which showed signs of shame as death brought in humiliation and sorrow; see Jerome and Uroko, "Tearing of Clothes," 1−8.

"blessing and curse" associated with the keeping of the covenant (Deut 28). In Deut 28:48, there is an allusion to "stripping naked" as a threat to the covenant community of Israel if they disobeyed the covenant. If they did not serve the Lord with joyful hearts then they would serve the enemies in hunger, thirst, and nakedness (Deut 28:47−48). The Lord would deprive the nation of all the blessings that promised well-being of the nation (Deut 28:1−14) and they would suffer shame and denigration before other nations. On the other hand, obedience to the law would bring in blessings upon the nation and they would be "above" other nations which imply honour. These aspects are reiterated in the book of Ezekiel. The promises of restoration use the imagery of clothing to reverse the imagery of nakedness which refers to shame as explained above.

Similarly, in the book of Jeremiah, the clothing of a virgin is contrasted with clothing of a harlot. Shame is embodied in the clothing of a harlot while honour is embodied in the clothing of a virgin. In Jer 2:32 there is a rhetorical question, "Can a virgin forget her ornaments or a bride her attire?" The answer is no. Here there is reference to a virgin's attire which can be contrasted to a harlot's attire as harlot imagery is very prominent in Jer 2:1−4:4. Clothing of a harlot is different from that of a wife or a virgin (Prov 7:10). A harlot wore something that attracted men to her or gave a sign that she was a harlot. For example, Tamar, Judah's daughter-in-law, removed her widow's garment and wrapped herself with a veil and sat in a place where she would be noticed by the passer-bys. Judah, on seeing her, did not recognize her because of her clothing and mistook her to be a harlot. This shows harlots wore a special kind of garment (Gen 38:14−15).

In summary, the robes worn signaled one's status in the society. The wearing of distinguished garments implied one's status or honour in the society. Shame was attached to nakedness and "stripping oneself naked." Shame involved the behaviour of hiding and also verbal abuse or cursing, humiliation and denigration by words or deeds, whereas honour involved the opposite like public exposure and elevation, blessing, exaltation, praise, and raising of one's position. So shame and honour function as orientational metaphors; shame can be viewed as social and emotional DOWN, and honour as social and emotional UP.[28] The above findings will be employed in the following section to explain honour and shame associated with family orientation and disorientation metaphors, and in other sections as well.

2.3   The Family Metaphor

The relationship between Yahweh and the nation of Israel or Judah is depicted in the Old Testament by the husband-wife (spousal) metaphor mostly with some references to father-son metaphors in the book of Hosea and Jeremiah. So the family metaphor is used in a broader sense to depict the relationship between Yahweh and the nation. According to the metaphorical principles of George Lakoff and Mark Johnson, "The most fundamental values in a culture will be coherent with the metaphorical structure of the most fundamental concepts in the culture."[29] This means that the images used in the Old

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[28] "Orientational metaphor organizes a whole system of concepts with respect to another. The orientational metaphors mostly deal with spatial orientation: UP-DOWN, IN-OUT, FRONT-BACK, ON-OFF, DEEP-SHALLOW. Eg: HAPPY is UP and SORROW is DOWN. Metaphorical concept arises from physical and cultural experience. For example: HAPPY is UP and SAD is DOWN—this is cultural. Though orientational metaphors are culture based, not all cultures give priority to UP-DOWN orientation. There are cultures where balance or centrality plays an important role than it does in our culture"; Lakoff and Johnson, *Metaphors We Live By*, 14−16. However, in this dissertation the biblical culture as the Old Testament portrays is taken into consideration.

[29] Lakoff and Johnson, *Metaphors We Live By*, 22.

Testament portray the social realities that existed in the culture. However, Stiebert argued that the biblical text does not depict the social realties as the biblical texts cannot be taken at face value.[30] However, in this dissertation the social structure of a family as portrayed in the text only will be taken into consideration and its metaphorical usages will be interpreted accordingly. No attempts are made to trace the sociological world behind the text. In the following, an attempt is made to understand the social realities with respect to marriage and family as portrayed in the scriptures. Only the family aspects that are referred to in the book of Jeremiah through metaphors are taken into consideration in the following survey.

2.3.1 The Survey of Marriage and Family in the Old Testament

In the Old Testament, the common way of referring to the act of marriage was לָקַח (took) or נָתַן (gave). No direct word for marriage is used. Marriage is usually referred to in this manner: the man "took" (לָקַח) a woman in marriage or a woman's father "gave" (נָתַן) their daughter in marriage.[31] Here the upper hand of a man (אִישׁ) in taking or giving in marriage is seen.

In these patriarchal families, a hierarchy existed. Sarah addressed Abraham her husband as אֲדֹנָי (Lord; Gen 18:12), which means the husband held a higher status than his wife in the family. Likewise, in Exod 21:3 and Deut 24:4, the husbands are addressed as בַּעַל.[32] Furthermore, in the Ten Commandments, a wife is considered along with servants, animals, and property (Exod 20:17), which shows her status in the family. All

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[30] Stiebert, *The Construction of Shame*, 127–28.

[31] Stone, "Marriage and Sexual Relation," 175; Selms, *Marriage and Family Life*, 13; See also Seock-Tae, *Yahweh, the Husband of Israel*, 5–22.

[32] Stone, "Marriage and Sexual Relation," 176.

the above observations establish that in a family the man stood in a higher status than a woman within the family context reflected in the covenant contexts as well. Saul Olyan relates how honour and shame values function in covenantal contexts. Honour is rendered by inferior to the superior.[33]

Not many instances in the Old Testament record the marital procedure. One of the earliest marital systems explained is that of Isaac-Rebecca (Gen 24:4). Here the son trusts his father's decision to choose his spouse. However, such marriages are not found to be mandatory.[34] Though the superiority of a father or husband existed in the family, there are several instances where a man chose his wife on his own will like Samson and David (Judg 14:2, 7; 16:4; 1 Sam 18:20). "Love" was the binding factor between husband and wife (Gen 29:18; 1 Sam 18:20) reflected in the covenant relationship between Yahweh and the nation of Israel.

Block says Deut 7:3 infers that intermarriages were to be avoided and it was the responsibility of the parents to find partners for their sons and daughters.[35] He also relates that the tribes in ancient Israel were sub-divided into clans, and most Israelite marriages were endogamous.[36] For instance, Isaac married within his clan. The unitary household clustered together into clans and was headed by the clan head. The families followed the patrilineal, patrilocal, and patriarchal system.[37]

There are many parallels between covenant and marriage images and this image depicts the covenant between Yahweh and the nation of Judah/Israel. In both, the

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[33] Olyan, *Honour*, 204.
[34] Jacob fell in love with Rachel and married her (Gen 29:18–30). Samson attempted to find his spouse by himself (Judg 16:4–21). David fall in love with Saul's daughter and married her (1 Sam 18:20).
[35] Block, "Marriage and Family," 56.
[36] Block, "Marriage and Family," 37; see also Blenkinsopp, "The Family," 49–57.
[37] Block, "Marriage and Family," 38–40; Perdue, "The Israelite," 163–222.

relationships between two persons are involved following a hierarchical relationship. The husband was the head of the wife just as Yahweh was the head of the nation of Israel. Both advocate intimacy in relationship as well as dependency of wives on husbands. The ties of both are required to have only one partner. And both have a social responsibility to participate in the public sphere.[38]

Gary H. Hall mentions three parallels between marriage and covenant—the fidelity in the relationship expects the weaker party to keep its allegiance to its stronger partner.[39] The first commandment required absolute fidelity on the part of the covenant partner, Israel. Marriage was the only other institution that required absolute fidelity in relationships.[40] This quality of loyalty can be expressed in terms of love. Anything that hinders this kind of loyalty is expressed by the word "harlotry" or "whoredom."[41] This reflects patriarchal culture.The important facets of Israelite marriage and family are delineated in the following section.

2. 3.1.1   *Virginity of the Bride*

The virginity of a woman was of great importance for marriage.[45] Usually, a man insisted on marrying a virgin, and the high priest was strictly commanded to marry a virgin (Deut 22:28−29; Exod 22:16−17). However, a husband was not permitted to falsely accuse his wife of non-virginity at marriage; if he did so he would be punished and not allowed to divorce her (Deut 22:13−19).

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[38] Davidson, *The Flame of Yahweh*, 448−453.
[39] Hall, *The Marriage Metaphor*, 170.
[40] Hall, *The Marriage Metaphor*, 170.
[41] Hall, *The Marriage Metaphor*, 170.
[45] Davidson (*The Flame of Yahweh*, 339−440) argues that the word עַלְמָה means a "virgin," though some scholars are of opinion that the word refers to a "woman of marriageable age."

Sexual integrity was important to the core in marriage relationships. This points out that a woman before marriage should not go naked nor have intercourse with any man other than her husband (Lev 18). The "lifting the skirt" metaphor is used to denote sexual acts in the book of Jeremiah (Jer 13:22, 26). Before marriage a woman was to maintain her honour by protecting her virginity.

2.3.1.2   Polygamy

In the Old Testament, a few men had more than one wife like Lamech, Abraham, David, and others. Abraham took his servant Hagar to be his wife as Sarah suggested for having children (Gen 16:1−10). Davidson, seeing these texts intertexually with Gen 3, concludes that polygamy happened without the approval of God. Polygamy was practiced as a cultural norm just to ensure that every woman in Israelite society belonged to a family, or in other words women may be married and not stay as single.[46] However, no law against polygamy can be traced in the law section of the Pentateuch.

2.3.1.3   Adultery

The Ten Commandments forbid adultery (Exod 20:14). The Old Testament promotes sanctity in married life and defines adultery as illegal sexual relationship that a wife has with a man who is not her husband.[47] Showing nakedness to a strange person was condemned. Sex involving a betrothed virgin and a male who was not her fiancé was like committing adultery and would receive punishment of even the death penalty. If the male

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[46] Davidson, *The Flame of Yahweh*, 184−86.
[47] Hugenberger, *Marriage as a Covenant*, 171.

had forcefully violated the law then he would be put to death (Lev 18). Anyone who committed adultery was punished with the death penalty.[48]

No relationship outside marriage is allowed in the Old Testament. A man could keep more than one wife, but a wife could not have relationships outside her marriage. That would be a matter of shame because stripping clothes and showing nakedness to someone other than her husband was considered to be shame for a woman.

2.3.1.4 Divorce

Some of the verbs used to refer to "divorce" are: "to cut off" (כָּרַת)—as in Deut 24:1, 3; Isa 50:1; Jer 3:8; "to cast out" (גָּרַשׁ)—a sin Gen 21:10; Lev 21:7; Lev 22:13; Num 30:9; Ezek 44:22; "to send" (שָׁלַח)—as in Gen 21:41; Deut 21:14, 22:19, 24:4; Jer 3:1,8; Mal 2:16); "to go or come out" (יָצָא)—as in Ezra 10:3, 19; and "to separate" (בָּגַל)—as in Ezra 10:11.[49]

The creation episode establishes that the marriage covenant is something that cannot be broken (Gen 2:25). Also, Malachi the prophet strongly criticized the breaking of marriage vows (Mal 2:16). Divorce was strictly forbidden in two cases: firstly, when the husband falsely accused his wife of not being a virgin (Deut 22:13−19) and secondly, when he was compelled to marry someone whom he raped (Deut 22:28−30). However, there are certain cases where divorce happened and was permitted. Abraham sent Hagar away (Gen 21:10−14). The law in Exod 21:10−11 says that the man who divorces his

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[48] Mace, *Hebrew Marriage*, 249.
[49] Hamer, *Marital Imagery in the Bible*, 106−10.

wife cannot send her away empty handed, which means in certain cases divorce was permitted.[50]

In Deut 24:1–4, there is a reference to a certificate of divorce. If a man found some indecency in his wife and so no longer favoured her then he could divorce her, but he had to write a certificate of divorce. Then, she had the freedom to marry another man, and if that man divorces her giving her a certificate of divorce, then she was not permitted to become the wife of her former husband once again because she had been defiled. Nothing is said about whether she could marry a third person. The silence in the text suggests that it was permitted. Davidson says that this is because she was defiled only for her first husband.[51] So overall, divorce was strictly forbidden, but allowed in certain instances. The wives who were divorced once were not permitted to remarry their first husband if they were married to another husband.

2.3.1.5. *Children*

Children were born out of the intimate relationship between husband and wife. It is repeated in the book of Genesis that when a husband knew his wife, she conceived and bore a child (Gen 4:1, 25). Children were to honour their parents (Exod 20:12). This implies children were lesser in the hierarchy of the family and so had to respect and obey parents (Deut 32:6).[52] Disciplining of children was advocated (Deut 21:18; 2 Sam 12; Gen 37; Prov 13:1, 24; 22:6,15; 29:17).[53] Having numerous children was appreciated in

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[50] Block, "Marriage and Family," 49; Wright, *God's People*, 216–17. See also Sprinkle, "Old Testament Perspectives," 534–36.

[51] Davidson, *The Flame of Yahweh*, 390–94, 403; see also Sprinkle ("Old Testament Perspectives," 529–32) argues the reason of divorce is not mentioned but vaguely termed as "something indecent."

[52] Wright, *God's People*, 222–37.

[53] Lassen, "Family as Metaphor," 247–62.

the patriarchal times and later as well. Rebekah was blessed by her family members, that she might have many children (Gen 24:60).[54] Having children raised the status of a woman or family in the society.

2.3.2. The Family Orientation and Disorientation as Metaphors

Several metaphors from the family circle are used in the Old Testament to explain the relationship between Yahweh and the nation of Judah/Israel because family was important in the Israelite culture. Israel is portrayed as God's "first-born son" (Exod 4:22) who was the heir.[55] Hosea refers to Israel as God's son (Hos 11:1−9). The cities of Jerusalem and Samaria are depicted as God's daughters (Isa 1:8; Jer 6:2). God is portrayed as the father (Isa 63:16; 64:8) and the mother (Isa 49:14−17).[56] The husband-wife, father-son, and mother-children relationships are various facets of family metaphors used to denote the relationship between Yahweh and the nation of Judah/Israel. In the following section, an attempt is made to depict the Yahweh-Israel/Judah relationship as a husband-wife relationship using CMT. The covenant between Yahweh and the nation of Judah/Israel is compared with a marriage covenant between a husband and wife. Jumper has shown in his dissertation using lexical analysis how honour and shame play a vital role in the function of the Deuteronomic covenant (Deut 28) and the Davidic covenant (2 Sam 7). The military success and economic stability are considered as honour and shame is not just loss of status, but loss of existence.[57] The CMT analysis of the land metaphors

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[54] God promised Abraham that he would be blessed with as many children as the stars of the sky (Gen 12:1−3; 15:5−6). Many women in the families prayed and tried hard to bear more children in order to gain honour in the family (Gen 16:1−16; 29:31−30:34; 1 Sam 1:1−2:11).

[55] Dearman, "The Family in the Old Testament," 117−27;

[56] Dearman, "The Family in the Old Testament," 117−27; see also Dearman, "Marriage in the Old Testament," 53−67; Schmitt, "Gender Correctness and Biblical Metaphor," 96−106.

[57] Jumper, "Honor and Shame," 41−42.

in Jeremiah also alludes to the honour and shame function in the Deuteronomic covenant. However, the CMT analysis not only focuses on the outcome of keeping the covenant (provision and military protection) but the very process itself (intimacy in relationship required obedience to covenant stipulations, breaking of relationship).

2.3.2.1   Explanation of the Relationship between Yahweh and Judah/Israel using Spousal Metaphor

In order to understand the relationship between Yahweh and the nation of Judah/Israel applying CMT, the metaphorical expression taken into consideration is YAHWEH-JUDAH/ISRAEL RELATIONSHIP IS HUSBAND-WIFE RELATIONSHIP. The structural metaphor analysis of the CMT elaborates the above metaphorical expression as follows:

SOURCE	TARGET
Relationship of husband-wife	**Relationship of Yahweh-Israel/Judah**
Husband is the head	Yahweh is the head
Husband provides for and protects family	Yahweh provides for and protects Israel/Judah
Intimacy only between husband and wife	Intimacy only between Yahweh and Judah/Israel
No relationship outside marriage	No relationship with other gods/nations
Unfaithfulness leads to divorce	Unfaithfulness leads to breaking of relationship

The above structural metaphor analysis of the metaphorical expression is illustrated in the texts Jer 2, 3, Hosea and Ezek 16 as follows (Table 2).

Table 2

Jer 2, 3[58]	Hosea	Ezek 16
2:2"Go and proclaim in the ears of Jerusalem, saying, 'Thus says the LORD, **"I remember concerning you the devotion of your youth, The love of your betrothals, Your following after Me in the wilderness,[59]** Through a land not sown. 2:3 "Israel was holy to the LORD, The first of His harvest. All who ate of it became guilty; Evil came upon them," declares the LORD.'"	4 And the LORD said to him, "**Name him** Jezreel; 6And the LORD said to him, "**Name her** Lo-ruhamah, 9 And the LORD said, "**Name him** Lo-ammi.	8 "Then I passed by you and saw you, and behold, you were at the time for love; *so I spread My skirt over you and covered your nakedness*. I also swore to you and **entered into a covenant with you so that you became Mine**," declares the Lord GOD.
2:7"I brought you into the fruitful land *To eat its fruit and its good things.*	8 For she does not know that it was **I** *who gave her the grain, the new wine and the oil, And lavished on her silver and gold, Which* they used for Baal. 9 "Therefore, I will take back My grain at harvest time And My new wine in its season. I will also take away My wool and My flax *Given* to cover her nakedness.	10 *I also clothed you with embroidered cloth and put sandals of porpoise skin on your feet; and I wrapped you with fine linen and covered you with silk.* 11 *I adorned you with ornaments, put bracelets on your hands and a necklace around your neck.* 12 *I also put a ring in your nostril, earrings in your ears and a beautiful crown on your head.* 13 *Thus you were adorned with gold and silver, and your dress was of fine linen, silk and embroidered cloth. You ate fine flour, honey and oil*; so you were exceedingly beautiful and advanced to royalty. 14 Then your fame went forth among the nations on account of your beauty, for it was perfect because of My splendor which I

[58] The headship of the family represented in bold; the provision for the covenant partner in italics; intimacy of relationship in underline; divorce and break of relationship in bold italics; aftermath of divorce in bold, underline.

[59] Judah followed Yahweh in the wilderness and is betrothed to Yahweh metaphorically. This implies Yahweh is the head of Judah. Yahweh made a covenant with Judah and Yahweh asserts that Yahweh is the head of covenant partner Judah.

		bestowed on you," declares the Lord GOD.
2:2-3a "Go and proclaim in the ears of Jerusalem, saying, 'Thus says the LORD, "I remember concerning you the devotion of your youth, The love of your betrothals, Your following after Me in the wilderness, Through a land not sown. **3** "Israel was holy to the LORD, The first of His harvest.	**14** "Therefore, behold, I will allure her, Bring her into the wilderness And speak kindly to her. **19** "I will betroth you to Me forever; Yes, I will betroth you to Me in righteousness and in justice, In lovingkindness and in compassion, **20** And I will betroth you to Me in faithfulness. Then you will know the LORD.	**14** Then your fame went forth among the nations on account of your beauty, for it was perfect because of My splendor which I bestowed on you," declares the Lord GOD.
2:11"Has a nation changed gods When they were not gods? But My people have changed their glory For that which does not profit. 2:13 For My people have committed two evils: *They have forsaken Me,* *The fountain of living waters,* *To hew for themselves cisterns*, Broken cisterns That can hold no water.	2:1 Say to your brothers, "Ammi," and to your sisters, "Ruhamah." 2 "Contend with your mother, contend, *For she is not my wife, and I am not her husband;* *And let her put away* *her harlotry from her face* And her adultery from between her breasts, 3 Or I will strip her naked And expose her as on the day when she was born. I will also make her like a wilderness, Make her like desert land And slay her with thirst. 4 "Also, I will have no compassion on her children, Because they are children of harlotry. 5 "For their mother has played the harlot; She who conceived them has acted shamefully. For she said, *'I will go after my lovers,* Who give *me* my bread and my water, My wool and my flax, my oil and my drink.'	15 "But you trusted in your beauty and *played the harlot* because of your fame, and you poured out your harlotries on every passer-by who might be *willing.*16 You took some of your clothes, made for yourself high places of various colors and *played the harlot on them,* which should never come about nor happen.17 You also took your beautiful jewels *made* of My gold and of My silver, which I had given you, and made for yourself male images that you might play the harlot with them. 18 Then you took your embroidered cloth and covered them, and offered My oil and My incense before them. 19 Also My bread which I gave you, fine flour, oil and honey with which I fed you, you would offer before them for a soothing aroma; so it happened," declares the Lord GOD. 20 "Moreover, you took your sons and daughters whom you had borne to Me and sacrificed them to idols to be devoured. *Were your harlotries so small a matter?* 21 You slaughtered My children and offered them up to idols by causing them to pass through *the fire.*

3:1 *God* says, "If a husband divorces his wife And she goes from him And belongs to another man, Will he still return to her? Will not that land be completely polluted? ***But you are a harlot with many lovers;*** Yet you turn to Me," declares the LORD. 3:3 "**Therefore the showers have been withheld,** **And there has been no spring rain.** Yet you had a harlot's forehead; You refused to be ashamed.	"**Therefore, I will take back My grain at harvest time And My new wine in its season.** **I will also take away My wool and My flax** *Given* to cover her nakedness. 10 "**And then I will uncover her lewdness** **In the sight of her lovers,** And no one will rescue her out of My hand. 11 "I will also put an end to all her gaiety, Her feasts, her new moons, her sabbaths And all her festal assemblies. 12 "**I will destroy her vines and fig trees,** Of which she said, 'These are my wages Which my lovers have given me.' And I will make them a forest, And the beasts of the field will devour them. 13 "I will punish her for the days of the Baals When she used to offer sacrifices to them And adorn herself with her earrings and jewelry, And follow her lovers, so that she forgot Me," declares the LORD.	27 Behold now, **I have stretched out My hand against you and diminished your rations.** And I delivered you up to the desire of those who hate you, the daughters of the Philistines, who are ashamed of your lewd conduct. 39 I will also give you into the hands of your lovers, and **they will tear down your shrines, demolish your high places, strip you of your clothing, take away your jewels, and will leave you naked and bare**. 40 They will incite a crowd against you and they will stone you and cut you to pieces with their swords. 41 **They will burn your houses with fire and execute judgments on you** in the sight of many women. Then I will stop you from playing the harlot, and you will also no longer pay your lovers. 42 So I will calm My fury against you and My jealousy will depart from you, and I will be pacified and angry no more.

A brief explanation of how the metaphorical expression is displayed in three different biblical texts is made in the following section. It is seen that Yahweh asked Hosea to play the role of a father in naming his children as Jezreel, Lo-Ruhammah, and Lo-Ammi (Hos 2:4, 6, 9). This shows the father exercising his headship in the family.[60] Hosea records

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[60] The patriarchal family structures a father in a respectable position. The "father" is used as a metaphor to denote an elder or distinguished people in the Israelite society like the priests, prophets, or kings. It was used as a honourific title for those who held a leadership position (1 Sam 24:12; Isa 22:21–25); see Lassen, "Family as Metaphor," 249–50.

Yahweh's relationship with Israel as a father-son relationship in Hos 11:1. Yahweh says

he loved Israel and he called Israel out of Egypt. Yahweh taught them to walk and took

them in his arms, and had intimate knowledge of Israel (Hos 11:3−4). Ezekiel describes

the initial relationship of Yahweh with Judah/Israel as a covenant relationship; where the

husband spreads his skirt over her, he is exercising his authority over her (Ezek 16:8). In

the above passages, it is seen that the father held the highest status in the family with

respect to the wife and children.

All three texts in the table above (Jer 2:7; Hos 2:8; Ezek 16:10−14) portray how

Yahweh as the husband provided for his wife and took care of her. Jeremiah records

Yahweh bringing Judah to a fruitful land to enjoy its fruit and other good things of the

land (Jer 2:7). Similarly, Hosea describes Yahweh as the giver of grain, new wine, oil,

and also silver and gold (Hos 2:8). Likewise, Ezekiel records Yahweh's provision for

Judah—costly clothing, ornaments, and crowns (Ezek 16:10−14).[61] The provision given

to the family represents Yahweh's relationship with Israel, and this is a matter of honour

to the nation. Hosea illustrates the act of providing with the image of clothing which

holds connotations of honour (see Section 2.2.2). Overall, by rendering provisions, the

husband cared for his dependants, his wife and children.

Further, the intimate relationship between Yahweh and the covenant nation is

expressed. Jeremiah speaks of the devotion and love that Israel/Judah had when they met

Yahweh. Israel remained holy to the Lord (Jer 2:2−3a). Similarly, Hosea relates the

intimate relationship that Yahweh had with Israel, saying that he had betrothed her in

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[61] Yahweh had promised to provide for Israel (Deut 28:4−5; 8, 11−12), also protect the nation
(Deut 28:7) as the result of the covenant made between Yahweh and Israel.

righteousness and justice, loving kindness and compassion (Hos 2:19–20).[62] Just like the husband's intimate relationship with his wife resulted in the birth of children into the family, Yahweh assured the nation of Israel that he would bless them and make them great in number. The begetting of children was considered as honourable as explained in Section 2.3.1.5. The intimate relationship between husband and wife is seen as reflected in the relationship between Yahweh and Judah/Israel implied a state of honour.

Multiplication of descendants was a promise that Yahweh gave to Abraham (Gen 15:4). In the generations that followed, the promise given to Abraham became a reality. Pharaoh's words and Balaam's prophecy attest to the numerical growth of the Israelite community. From Pharaoh's perspective, Israelites grew in great numbers (Exod 1:10). Balaam, who switched from cursing Israel to blessing the nation proclaimed "who can count the dust of Jacob or number the fourth part of Israel?" These instances show that Israel grew to be numerous (Num 23:10). The writer of Deuteronomy also affirms that Yahweh made Israel numerous and famous (Deut 26:18–19). So, fame was attached to the growth of the Israelite community. Ezekiel confirms the fame that Judah incurred because of the Lord's splendor bestowed on Judah (Ezek 16:14). The above explanations imply that the intimacy in the marriage/covenant relation resulted in numeric growth of Israel/Judah, and their fame grew as Yahweh's favor was on them, which in turn meant that they were honoured among other nations.

In summary, the husband as head of the family, his providing for the family, and his intimate relationship with his wife shows the state of family orientation, and this was considered as honour. Then, by the structural metaphor analysis it is seen that Yahweh

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[62] Yahweh's relationship to the covenant nation is explained by this word ידע in Amos 3:1–2, "You only have I known of all the families of the earth." Yahweh expressed his intimacy and fidelity in his relationship to the covenant nation.

was the head of the nation of Judah who provided for them. The intimate relationship

between Yahweh and Judah/Israel resulted in an increase of the people of God which

implied honour.

However, just like a wife who played the harlot by unclothing herself before

strangers brought shame to herself and her family, Judah/Israel played the harlot and was

not faithful in maintaining the covenant relationship with Yahweh but showed allegiance

to other gods (Jer 2:11, 13). This would cause shame that denigrates a wife from her

position in the family and society. As Stiebert points out, honour of a wife is to conceal

one's private parts from anyone other than her husband. This depicts the nation's unholy

alliance with foreign gods, and other nations.[63] Hosea describes how Israel committed

harlotry and pursued her lovers and forsook Yahweh (Hos 2:2, 7). Also, Ezekiel describes

how Judah played "harlotry" with other gods and took all the provisions that Yahweh

provided and offered them to foreign gods, even sacrificed her sons and daughters to

idols (Ezek 16:15−21). These are acts of shame as the structural metaphor analysis

explains.

When Judah/Israel remained unfaithful in their covenant relationship with

Yahweh, Yahweh divorced the nation and there was no chance for her to return (Jer 3:1,

3). When Yahweh forsook them, then Judah fell into the hands of her lovers. Wine and

new wine took away the knowledge and understanding of Judah. So they consulted idols

and diviner's wands. The spirit of harlotry led them astray (Hos 4:11−12). They broke the

covenant with God (Hos 6:7) and this was a matter of shame as family disorientation took

place. According to Hosea, when the covenant relationship was broken, Yahweh took

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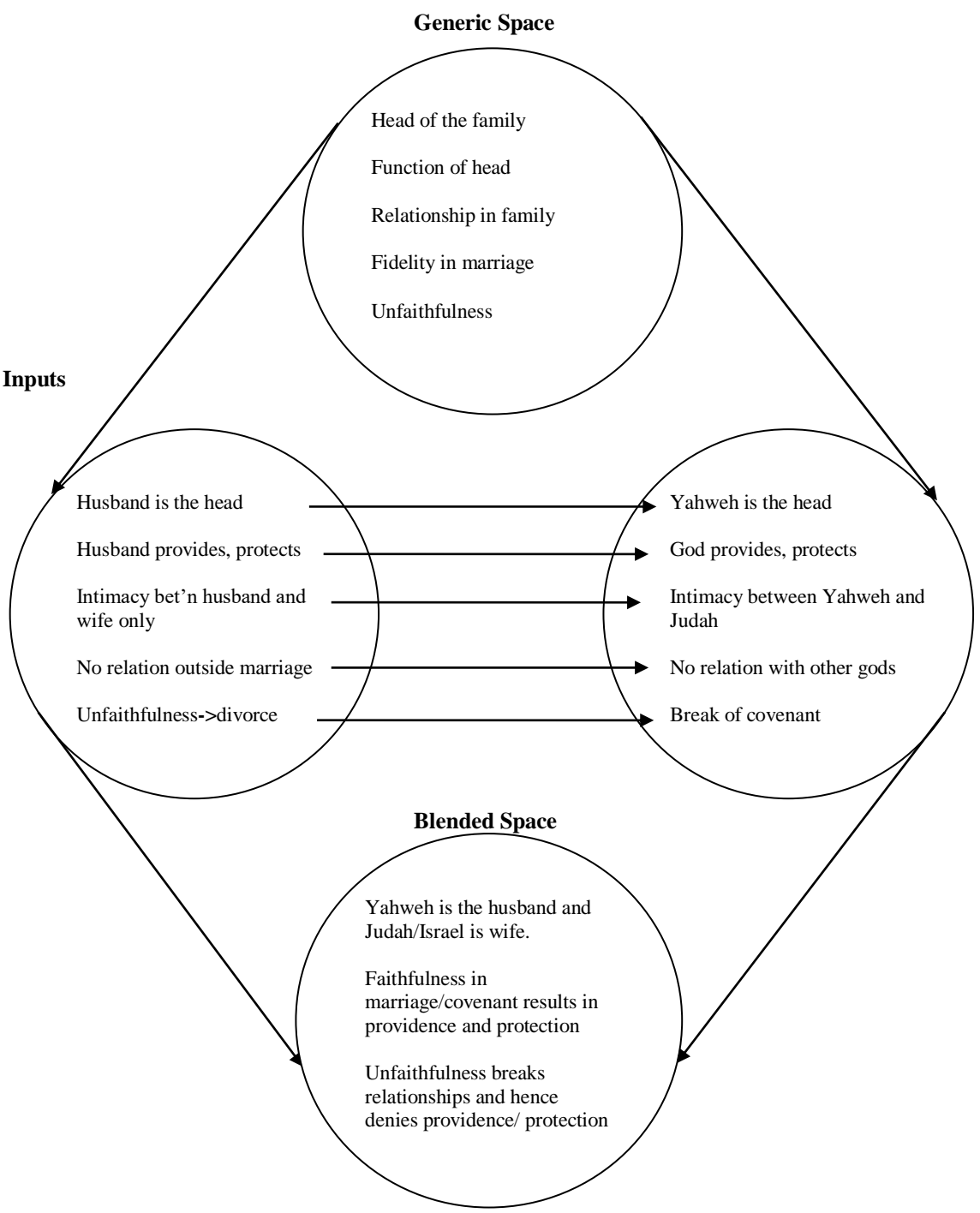[63] Stiebert, *Construction of Shame*, 122.

away the provisions and all other things he offered her. Yahweh deprived Israel of the provisions for life (Hos 2:1–5). So, they suffered from scarcity of food and wine which was nothing but a curse for breaking covenant with Yahweh (Hos 2:10–13; 9:1–6). According to Ezekiel, Judah's lovers stripped them naked of all the constituents of the land (Ezek 16:27, 39–42) which was shame as nakedness implied so. The divine provision was curtailed. The structural metaphor analysis has shown that family orientation was considered as honourable and family disorientation was considered as shameful with respect to family (social system) reflected in the relationship between Yahweh and the nation of Judah/Israel. The system associations of the husband-wife relationship explain the relationship between Yahweh and Judah/Israel with respect to headship, providence, intimate relationship, divorce, or breaking of the covenant and its outcome.

Further, the relationship between Yahweh and the nation of Judah/Israel can be better explained by employing Conceptual Blending Theory as displayed below in Figure 1. The Source and the Target mapping help in understanding one concept in terms of the other. However, the Generic space and the Blended space help in portraying the relationship between the elements of the Source and the Target. The Generic space contains the abstract concepts that the two central input spaces (Source and Target) have in common. The Blended space displays the "emergent structure" which contains the implications that are not explained by the input spaces.[64] In the diagram below, the Generic space denotes the abstract concepts whereby the Source is related to the Target like "head of the family," "function of the head," "relationship in the family," "fidelity,"

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[64] The emergent structure is the implications that are drawn by relating the Source to the Target which is not explicitly mentioned in these spaces; van Hecke, "Conceptual Blending," 215–32.

and "infidelity in marriage." The Blend space highlights how important it is to maintain

the relationship in order to enjoy its benefits. The covenant relationship had promised

protection and providence which would be denied if the relationship was broken.

Figure 1

Generic Space

Head of the family

Function of head

Relationship in family

Fidelity in marriage

Unfaithfulness

Inputs

Husband is the head → Yahweh is the head

Husband provides, protects → God provides, protects

Intimacy bet'n husband and wife only → Intimacy between Yahweh and Judah

No relation outside marriage → No relation with other gods

Unfaithfulness->divorce → Break of covenant

Blended Space

Yahweh is the husband and Judah/Israel is wife.

Faithfulness in marriage/covenant results in providence and protection

Unfaithfulness breaks relationships and hence denies providence/ protection

As shown above (Figure1), the Conceptual Blending Theory explains how important it was to maintain the relationship between Yahweh and the nation of Judah, and also displays the consequence of breaking the relationship. One effect of breaking relationship with Yahweh that is repeatedly referred to in the book of Jeremiah is false prophecy and its propagators, the false prophets. In the following the marks of a true prophet that contrasts a false prophet is explained.

2.3.2.2   True Vs False Prophets

J. L. Berquist has listed several aspects that distinguish between true and false prophets. In Jer 1−25 there are a couple of references that bring out the differences between the true and false prophets. Three of the texts Jer 1:4−10; 14:13−18; 23:9−40 are taken into consideration.

2.3.2.2.1   The Call (Jer 1:4−10)

The call of the prophets finds an important place in the ministry of the prophets as they denote their legitimacy. Robert Carroll says that the primary function of the call narrative in the book of Jeremiah is confirming the legitimacy of Jeremiah as a prophet.[65] He also says the call narrative is a public proclamation showing Jeremiah's honour as a true prophet.[66]

It was Yahweh who initiated the call and appointed him to be a prophet (Jer 1:5), and gave him the words to prophesy (Jer 1:9−10). So, Jeremiah as a person was a

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[65] The false prophets did not receive call (Jer 2:8, 26; 4:9−15; 5:31; 6:13−15; 23:9−32); Also, it is mentioned that some prophets were not sent by Yahweh (Jer 23:21, 32; 27:15; 28:15; 29:31); see Carroll, *From Chaos to Covenant*, 51−52.

[66] Carroll, *From Chaos to Covenant*, 52.

legitimate prophet and his words were legitimate as he spoke on behalf of Yahweh.[67] Yahweh appointed Jeremiah to be a prophet even before his birth (Jer 1:5), so it is not Jeremiah's desire to prophesy that led him to this. His denial to take up the mantle of a prophet (Jer 1:7–6) shows he had no desire for this office and it was purely Yahweh's initiative.[68] The decisive verbs such as, "formed," "knew," "consecrated," and "appointed," in the call narrative denotes Yahweh's assurance and mandate on Jeremiah to be a prophet.[69] It was purely Yahweh's decision to authorize Jeremiah to be a prophet and not Jeremiah's choice. So it is clear he did not take up this mantle for any of his selfish purposes of building his reputation or honour. Yahweh specially empowered Jeremiah by touching his mouth (Jer 1:9–10).[70] Thus Yahweh was the source of Jeremiah's words and so they were true.

The above explanation shows that a true prophet has a right relationship with Yahweh, as he speaks and acts according to Yahweh's directions. Also, Yahweh is the source of his empowerment and his words and the head of a prophet when viewed by the CMT analysis (See Section 2.3).

2.3.2.2.2   The Content (Jer 14:13–18; 23:9–40)

Jeremiah specifies the content of the message of a true prophet as different from that of a false prophet.[71] Two texts specifically highlight the content of false prophecy and they

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[67] Berquist, "Prophetic Legitimation in Jeremiah," 130–31.
[68] Berquist, "Prophetic Legitimation in Jeremiah," 131.
[69] Brueggemann, *Theology of the Book of Jeremiah*, 58.
[70] Berquist, "Prophetic Legitimation in Jeremiah," 132.
[71] Overholt ("Jer 27–29," 243–44) opines that Jeremiah considered the prophets, diviners, enchanters and others (Jer 27:4) as equals. He doesn't consider the office of a prophet as special compared to the other foretellers listed above and does not object the prophet's connections to the cultic functionaries He does not give importance to the fact that the call of a prophet distinguishes him. He says that the content of the message of the prophets made the controversy.

are Jer 14:13−18 and Jer 23:9−40. The false prophets do not proclaim the message of

"sword and famine" but of peace (Jer 14:12) which means they do not proclaim the

message of judgment.[72] This is because they have ignored the covenant conditions. Here,

the consequence of keeping and breaking the covenant stipulations listed in Deut 27, 28

is not given importance.

The judgment that Yahweh intended to bring upon the nation of Judah is referred

to in the book of Jeremiah in a number of instances by these punishments, "sword,

famine, pestilence" (Jer 14:12; 24:10; 29:18; 42:22). Dalit Rom-Shiloni highlights that

"sword, famine, pestilence" are Yahweh's instruments of war, depicting Yahweh's role in

the destruction. Also, she brings to attention that Yahweh took initiative to bring about

the destruction and exile of the people of Judah depicted by the statement, "…I have

driven (נָדַה) them…." (Jer 32:37).[73] This shows that Yahweh is the source of the

prophecy of Jeremiah for he spoke of judgment unlike the other prophets who do not

prophesy judgment in terms of "sword, famine, pestilence" (Jer 1:9).

As Carolyn Sharp suggests, there appears to be two groups, the pro-Babylonian

and the anti-Babylonian.[74] The peace prophets appear to be anti-Babylonian.[75] Jeremiah

and the Shaphanide scribes who were not peace prophets belonged to the pro-Babylonian

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[72] Crenshaw, *Prophetic Conflict*, 15; Berquist, "Prophetic Legitimation in Jeremiah," 133−34.

[73] The word "נָדַה" is used in Hiphil form which confirms that Yahweh is the cause for exile and banishment or driving the people of Judah to exile; see Rom-Shiloni, "The Prophecy for 'Everlasting Covenant,'" 211.

[74] There is a leadership issue among the prophets; see Blenkinsopp, *A History of Prophecy in Israel*, 30−39; Sharp, *Prophecy and Ideology*, 157−59.

[75] Sharp, *Prophecy and Ideology*, 157−59; Rom-Shiloni, "Prophets in Jeremiah," 353; Overholt, "Jeremiah 27−29," 241−47; Long, "Prophetic Authority," 3−20; Coggins, "Prophecy," 80−94; Sharp, *Prophecy and Ideology*, 103−24; Sission, "Jeremiah and Jerusalem," 429−42.

group (Jer 27) while Hananiah appears to belong to the peace prophets' faction, the anti-Babylonian group.[76]

Some of the messages that the "peace prophets" or the "false prophets" usually proclaimed, listed in the book of Jeremiah, are: the threat against Judah will not come to pass (Jer 14:13, 15; 23:16−17; 37:19); quick deliverance from the Babylonian oppression and subjugation (Jer 27:9, 14; 28:2−4, 10−11); the quick return of the Temple vessels and King Jehoiachin (Jer 27:9, 14; 28:2−4).

Further, in the book of Jeremiah, several indictments are raised against the false prophets. Their prophecy included speaking falsehood in the name of Yahweh (Jer 14:14). They used the name of Yahweh to convince their listeners that they were authentic. Yahweh asserted that he had not authorized the false prophets, neither had he sent them to prophesy, and the content of their messages were false as Yahweh had not given them the message, rather, it was their own divination and deception of mind (Jer 14:14). They also did not have access to the council of Yahweh (Jer 23:18, 22).[77] Lemke points out how important it was for a prophet to be in Yahweh's council (Jer 23:18, 22) and Jeremiah was privileged to have access to the council (Jer 23:21).[78] But, the false prophets had no relationship with Yahweh. The optimistic claims of the false prophets had no basis.[79] Yahweh had not appointed the false prophets and also their message was not from Yahweh. This shows that the false prophets were not bound by the covenant relationship with Yahweh.

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[76] Rom-Shiloni, "Prophets in Jeremiah," 353−54.

[77] Brueggemann, *Theology of the Book of Jeremiah*, 59, 67, 68.

[78] Brueggemann, *Theology of the Book of Jeremiah*, 59.

[79] Lemke, "The Near and Distant God," 554; Berquist, "Prophetic Legitimation in Jeremiah," 138.

In Jer 23:14–40 and other related passages, Jeremiah raises several accusations against the "false prophets" or the "peace prophets" as Rom-Shiloni entitles them. They spoke out of their own imagination and their words were not true (Jer 5:31; 14:14; 20:6, 23:2, 26; 27:10, 14–16; 29:9, 21). They offered superficial healing to their listeners (Jer 6:14). They did not have revelation from Yahweh but stole his words (Jer 23:30). They spoke false visions and employed divination and other means to predict future events (Jer 23:16, 25–28, 32; see Deut 18:9–13). Also, their ethical life was questionable, indulging in immoral activities and adultery (Jer 23:10–11, 14); they prophesied for monetary gains (Jer 6:13); they encouraged evildoers and did not condemn their activities (Jer 23:14); they spoke falsehood, promised peace and assured that no calamity would occur (Jer 23:17). The most serious allegation is that they prophesied in the name of Baal instead of Yahweh's name (Jer 2:8; 23:13; Deut 13:2–6).[80] In short, the accusations raised against the false prophets fall under two categories, personal ethics and the source of authority. I would say all the accusations raised by Rom-Shiloni are cases of breaking covenant stipulations like trusting in Baal to prophesy, encouraging evil doers, committing adultery and so on (Exod 20; Deut 5). This led to the breaking of the covenant relationship with Yahweh and with one's human beings. However, Jeremiah's prophecy was different in content and this added to prove his legitimacy.

Summary

Overall, in this section, it is shown how the relationship between Yahweh and the nation of Judah/Israel is depicted by the husband-wife relationship in the prophetic books (Hosea, Jeremiah, and Ezekiel). Keeping of the relationship by obeying the covenant

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[80] Rom-Shiloni, "*Prophets in Jeremiah*," 363–365.

stipulations is portrayed as honour, while disobedience and breaking of the covenant are depicted as shame. The outcome of keeping the covenant relationship promised provision for life, and protection from enemies and intimacy in relationship was expected. If unfaithful in keeping the covenant by indulging in harlotry then the consequence is divorce from the family reflected in the breaking of the covenant relationship between Yahweh and the nation and expulsion from the Promised Land.

One specific result of breaking the covenant relationship with Yahweh is the function of the false prophets. The false prophets were engaged in shameful acts of adultery (Jer 23:10, 13–14) and they did not belong to the family of Yahweh as shown in Section 2.3. As they did not obey the covenant stipulations and the source of their prophecy was not Yahweh and were they sent by Yahweh they broke their relationship with Yahweh which depicts shame. The purpose of their prophesying was not to make the people to turn to Yahweh for they did not speak of "calamity" as the consequence of breaking covenant with Yahweh but spoke peace even if they sinned. These aspects show that both the words and deeds of the false prophets were an utter shame.

2.4 Inhabited and Desolate Land Metaphor

The metaphors of "inhabited land" and "desolate land" repeatedly occur in the Old Testament and these are employed to point to contrasting features in the social or religious condition. The "inhabited land" and "desolate land" appear as contrasting images portraying the relationship between Yahweh and the nation of Judah/Israel, which in turn are pointers to honour and shame values.

2.4.1 Survey of the Inhabited/Fruitful Land and Desolate Land/Wilderness in the Old Testament

In the following section a brief study of the "inhabited land" metaphor and "desolate land" metaphor is made in the following. The "fruitful land" metaphor appears synonymous with the "inhabited land" metaphor and the "wilderness" metaphor appears to be synonymous with the "desolate land." These metaphors will be studied alongside each other below.

2.4.1.1   Pentateuch

A study of how the "land" metaphors are portrayed in the Pentateuch is made below. This study includes, metaphors "inhabited/fruitful" land and "desolate/wilderness" land.

The Garden of Eden and the Promised Land have many parallels. The four rivers in the Garden of Eden and the mist that rose from the earth (Gen 2:4b−6; 2:10−14) made the garden fertile, even so, the Promised Land had the River Jordan that was ever-flowing and its tributaries made the land fertile.[83] The Garden of Eden was constituted of trees and its fruits provided for the first humans that God created (Gen 2:8−16; 3:1−6). Likewise, the Promised Land was fertile and fruitful. This is seen when the spies brought the produce of the land—the huge bunches of grapes and pomegranates—to the people of Israel in the wilderness (Num 13:23). God's provision in the Promised Land for the Israelites is described by the idiom "the land flowing with milk and honey" (Exod 3:8, 17; 13:5; Lev 20:24; Num 13:27; 14:8; Deut 6:3; 26:9).[84] This idiom described the

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[83] Though the River Jordan and its tributaries did not water the whole Promised Land and they had to depend on rains yet the ever-flowing River Jordan made a difference.

[84] Yahweh, the suzerain God promised "fertility and abundance" expressed by this idiom "A land flowing with milk and honey." At the outset, it refers to the fertility of the land for animal rearing and bee keeping. As pastoralism was the occupation of the Israelites, Yahweh was conveying the land was suitable

fertility of the land. Moreover, God formed the human being (אָדָם) from the ground (אֲדָמָה, Gen 2:7).[85] This shows a kinsman relationship between humans and the earth. Yahweh, the owner of the land, placed the first humans in the Garden of Eden and commanded them "to till it and keep it" (Gen 2:15).[86] Also, Yahweh, the creator of the first humans and the nation Israel, provided for his beings in the Garden of Eden as well as the Promised Land. In both places the produce of the land is foreseen to sustain its inhabitants. Here the symbiotic relationship between Yahweh-Israel (first humans)-Land is portrayed. As Brueggemann has written, "The talk is no longer about Yahweh and his people but we must speak about Yahweh and his people and his land."[87]

In the book of Leviticus, the ownership of Yahweh over the Promised Land is emphasized. Israel is permitted to "possess" the land and live as tenants or sojourners accepting that Yahweh is the owner of the land (Lev 25:23).[88] The possession of the land and the good yields of the land and the fertility of humans depended on the relationship between Yahweh and Israel (Lev 25–26). Leviticus affirms that Yahweh was behind the fertility of the land and the humans and the obedience of the people of Israel to Yahweh was a required for this (Lev 26:3–5a, 9, 26:15–20). The productivity of the land and

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for their occupation; see Stern, "Land Flowing with Milk and Honey," 555. See also Dershowitz, "Land Flowing with Fat and Honey," 172–76. The idea of "land flowing with milk and honey" originated in the rivalry with Baal; see Brueggemann, *The Land*, 5.

[85] Marchadour and Neuhaus, *The Land*, 10.

[86] The land was an inheritance to Adam, a fertile land that gives life and sustains them. Davis, *Scripture*, 29.

[87] Brueggemann, *The Land*, 5.

[88] Davis, *Scripture*, 60–61. In Leviticus, obedience to Yahweh determines the fertility of the land. The land is closely knit with Israel's faithfulness to the holiness regulations. According to Leviticus the land is the location of formation of the Israelite community. Yahweh's presence in the midst of the Israelite community in the land is of importance (Lev 26:11–13). The status of the people depended on whether they lived in the land or not (Lev 25:18, 23). Lev 17–26, the Holiness code, also points out the keeping of the Sabbatical year where the land participates as well. Also Yahweh's claim in Lev 25:23, "the land is mine," suggests that Yahweh's relationship with the land was established even before the covenant between Yahweh and Israel was made. The people and land also have a relationship. Keeping of the sabbatical year for the land is a way of practicing obedience to Yahweh; see Morgan, "Transgressing," 172–80.

productivity of the womb are portrayed as gifts from God.[89] The land would turn to be

desolate and their cities would be ruined if the Israelites disobeyed Yahweh (Lev 26:32‒

34). The Israelites were warned that disobedience to Yahweh would result only in the

scattering of the Israelites out of the Promised Land (Lev 26:27‒33).

Gerard von Rad differentiated between the historical concept of land and the

cultic concept of land. From the cultic point of view, the land was owned by Yahweh

(Lev 25:23), and from Israel's point of view (historical view), the land was a promise and

gift from Yahweh.[90] The cultic concept of the land required harvest, first fruits, tithes,

gleanings, and other offerings to Yahweh.[91] Offering of first fruits to Yahweh was a way

of thanking the giver of the land.[92] The cultic tradition of Yahweh's ownership of the

land is connected to the historical tradition.[93] It was Yahweh, the owner of the land of

Canaan, who delivered Israel from Egypt and made Israelites possess the land.

Gerard von Rad says, according to the cultural system the נַחֲלָה, or the

"inheritance" belonged to a particular clan or tribe, and was not usually sold out but held

within the family itself. In this system, the land is termed as the "patrimony of Israel."

The land is also called the "patrimony of Yahweh," which denotes that the land is

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[89] Davis, *Scripture*, 60‒61.

[90] von Rad, "The Promised Land," 79‒93, 85‒88; Wright, *God's People in God's Land*, 10.

[91] von Rad, "The Promised Land," 87; Wright, *God's People*, 12; The farmer is to bring the first fruits of his harvest to the place of worship and make a special declaration of faith in Yahweh; see Shechter, *The Land of Israel*, 20, 23‒24.

[92] von Rad, "The Promised Land," 4; Wright, *God's People*, 12.

[93] This view of divine ownership of land is held by other Near Eastern cultures inscribed in Ugaritic literature. This kind of belief was the vehicle for expressing Yahweh's relationship with Israel in the manner that the land of Canaan was the focal point around which their history is enacted; see Brown, "The Concept of Inheritance," 190; Wright, *God's People*, 60. The divine ownership of the land was common thought among Israelite's surrounding nations; it emphasized the national and territorial claims of a particular god. The deity was the god of the land he owned and this was reflected in the "divine right" of the king. The king was given authority over land by god who owned the land; Brown, "The Concept of Inheritance," 83‒85; Wright, *God's People*, 62.

Yahweh's personal property. In this case, Israel dwelt as a tenant in Yahweh's land (Lev 25:23).[94]

Overall, the book of Leviticus emphasizes Yahweh's ownership of the Promised Land. They were given permission to live in the land as long as they had a right relationship with Yahweh and this depicts family orientation which was a matter of honour. If the relationship was broken, then they would be expelled from the Promised Land which was shame (see Section 2.3). Moreover, the "fruitfulness" of the land and humans also depended on the relationship between Yahweh and the Israelites.

The book of Deuteronomy portrays Yahweh the creator as the source of the fertility of the soil. Human life was situated in the land of Canaan where there were trees, shared with birds and animals (Deut 20:19; 22:4, 6−7; 25:4) and the celestial provisions of the sun and rain.[97] The confession of Israelites and the farmer's prayer in Deut 26:5−10 shows how the farmers brought their produce of land and thanked God for gifting to them the "land flowing with milk and honey."[98] Here, the Promised Land is portrayed as a land that was pleasant to dwell.

The book of Deuteronomy presents Yahweh as the owner of the land, not only of Canaan that was given to the Israelites to possess, but also of the heavens and the whole earth (Deut 4:39; 10:14, 17). Yahweh's mighty act of liberating the Israelites from Egypt made the Israelites revere Yahweh (Deut 4:35; 5:6, 15; 6:12, 21−22; 7:18−19; 8:14; 11:2−4).[99] Yahweh's sovereignty was proved to the Israelites and other nations when Israel possessed the gift of Yahweh, "the land flowing with milk and honey" (Deut 7:1, 17−21;

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[94] Zimmerli, *Old Testament Theology*, 66.
[97] Caird, *The Language and Imagery of the Bible*, 258.
[98] Zimmerli, *Old Testament Theology*, 68.
[99] Habel, *The Land is Mine*, 38.

9:4–6; 20:4; 28:10). Along with the land, Yahweh gifted flocks and herds (Deut 12:21), crops and rain (Deut 11:14–15), towns and cities (Deut 13:12; 16:5), and sons and daughters (Deut 28:53).[100]

The description of the land is found in Deut 8:7–10, as the good land characterized with plenteous water supply, land produce that yielded grains and fruits to provide food for the Israelites, and sufficient minerals and metals (Deut 8:8–10). Further, the description of the land given in Deut 6:10–11, shows that the Promised Land was fertile, yielding good produce, and also had cities that had well-built houses and other things like hewn cisterns, and vineyards and olive trees.

According to Zimmerli, the "land" in the Old Testament is seen as a gift of Yahweh to Israel, as a special benefit given depending on the status of Israel as the "people of Yahweh."[102] Land appears as a sign of status or honour of Judah/Israel. Brueggemann comments on the Israelites possessing the Promised Land saying that "they did nothing to get the gift of land from Yahweh, the land lacked nothing and it was a gift of great worth."[103]

Israel was indebted to Yahweh, the land owner, for he gave good conditions to live in the land (Deut 5:33; 11:8–9) forever (Deut 4:40). However, there were conditions laid; the Israelites were to keep away from worshipping idols (Deut 4:15–31). If they would not obey these conditions, then, the consequences that they would suffer was

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[100] Habel, *The Land is Mine*, 39–40.
[102] Zimmerli, *Old Testament Theology*, 65; Deuteronomy stresses that the land was given to Israel as a gift, Israel as a nation did not do anything in order to make the land yield nor did they build the cities, the civilization was formed by others (Deut 9:23; 26:10–11; 11:14, 15; 12:21); see Shechter, *The Land of Israel*, 15, 18.
[103] Brueggemann, *The Land*, 49–50; Habel, *The Land is Mine*, 43.

expulsion from the land and destruction of the land (Deut 4:26).[104] McBride finds in Deut

4−9 the statutes and ordinances that Israelites had to obey in order to live in the land; it

was like signing a land treaty (Deut 5:1−3).[105] Life in the Promised Land is further

outlined in Deut 12:1—26:15.[106] The relationship between Yahweh and Israel was

important in determining Israel's relation to the land (Deut 4:40; 6:13−18; 8:11−20;

11:16).

In summary, Adam and Eve were made the regents of the Garden of Eden just as

the people of Israel were entrusted with the Promised Land. One of the main

requirements to live in the land was that the regents must obey Yahweh, the giver of

these territories. If they disobeyed God, their entrusted territories would be affected, they

would be deprived of the land, or in other words, they will be exiled from the land. This

is emphasized in the books of Genesis, Exodus, Leviticus and Deuteronomy as shown

above. The books of Leviticus and Deuteronomy reiterate that Yahweh is the owner of

the Promised Land and the whole earth. Yahweh was the creator of the nation of Israel

who helped Israel possess the fertile and fruitful Promised Land. The book of

Deuteronomy portrays agrarian and city cultures. The flourishing of the land in

Deuteronomy is determined not only by the produce of the land, but also by the

development of the cities and their habitation. The prosperity of the land was one of the

key factors that displayed Israel's relationship to Yahweh.[107]

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[104] Habel, *The Land is Mine*, 45; According to John Shechter, when God gave the land to the Israelites, they had a part to play; they were to smite their enemies and possess the land. They did not have to do anything to make the land a fruitful, yielding land (Deut 7:2, 16, 24); Shechter, *The Land of Israel*, 19.

[105] McBride, "Polity," 233−34; Habel, *The Land is Mine*, 44; see also Shechter, *The Land of Israel*, 37−40.

[106] Habel, *The Land is Mine*, 44.

[107] When nature's gifts failed, Israel cried out to Yahweh, pleading for Yahweh's mercy and favor on Israel (Jer 14; Joel 2:12−15; 1 Kgs 8:35−36). Whenever drought affected the nation, Israel thought of it

2.4.1.2   Prophets

As in the Pentateuch, in the Latter Prophets, the "land" appears as a pointer to state the relationship between Yahweh and Judah/Israel. The function of land imagery appears to be illustrative and emotive in the Latter Prophets. There are two indicators; if Israel/Judah were expelled from the Promised Land and if the land became "desolate," emptied of its constituents, then they were not in Yahweh's favour. If they lived in the Promised Land and if the land had blossomed plants and trees, and yielded fruits, and had built cities and fortifications, it indicated that they were in Yahweh's favour.

The imagery of "wilderness" is employed to depict destruction brought about by Yahweh or humanity. Yahweh is found to turn the fertile land and the place of human habitation to a state of wilderness or desert in order to punish a nation.[108] Two images of the land appear in the latter prophetic books—the fertile/fruitful/inhabited land and the desolate/unfruitful/uninhabited land/wilderness. The inhabited land indicated the right relationship of Judah/Israel with Yahweh mostly, which brought honour, and the desolate land pointed to the broken relationship of Judah/Israel with Yahweh mostly, which depicted shame.

A number of instances that display the metaphorical concept of inhabited/fruitful land and desolate land/wilderness/uninhabited that show favor or disfavor with God are elucidated below.

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as punishment from Yahweh and hence sought to find what displeased Yahweh (2 Sam 21). Elijah explained the reason for the drought as the sin of Ahab and Jezebel (1 Kgs 17:1; Hag 1:6–10; 2:15–18); see Zimmerli, *Old Testament Theology*, 69.

[108] Leal, *Wilderness in the Bible*, 73.

2.4.1.2.1   Isaiah

The book of Isaiah portrays the land given to Israel as rich (Isa 2:7−8), but the land was polluted with injustice and unrighteousness (Isa 1:21−23). The land would bear its consequences; it would turn to desolation, and the cities would be burnt down (Isa1:7). The inhabitants of the land would suffer thirst and be exiled (Isa 5:13).[109]

Isaiah prophesied of the restoration of Israel by using the imagery of a growing and fruit yielding plant that "… Israel will blossom and sprout and they will fill the whole world with fruit" (Isa 27:6). Moreover, Isaiah speaks of the restoration of Zion by referring to the image of the change of the desolate land to fertile land and desolate cities to fortified and inhabited places (Isa 51:1−8, 31).[110] Here it is seen that the act of turning desolate land to fertile land is used in parallel with turning desolate cities into fortified and inhabited cities. In Isa 51:3, Yahweh comforted Zion, saying he would turn "wilderness" into "Eden" and "desert" into the "Garden of Yahweh." Here, a sharp contrast is seen between wilderness/desert and Garden of Eden.

In short, Yahweh is the owner, and he promised metaphorically the restoration of Judah/Israel by turning the wilderness into the Garden of Eden. Yahweh promised the change of the condition of Judah from a broken relationship to a perfect relationship with Yahweh, that is, a shift from a state of shame to one of honour. By the land metaphors like wilderness/desolate land and the fruitful/replenished/rebuilt land the shift in the status of the nation is displayed.

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[109] Shechter, *The Land of Israel*, 64−66.
[110] Leal, *Wilderness in the Bible*, 74.

2.4.1.2.2   Jeremiah

The images of inhabited/fruitful land and desolate land are found in the book of Jeremiah. Jeremiah was called to partner in Yahweh's mission in first bringing about judgment on the land described by the infinitives, "to uproot," "to pull down,""to destroy," "to overthrow," and subsequently to partner in the restoration process depicted by the infinitives "to build" and "to plant." The terms "to pull down" and "to overthrow" are associated with the destruction of the cities and "build" applies to its restoration. The verbs "to uproot" and "destroy" apply to the destruction of agricultural land, and "plant" applies to its restoration.[111] These verbs are found in Jeremiah's call and also in several other instances (Jer 1:10; 18:7; 24:6; 31:28; 42:10; 45:4). The land metaphor is very prominent in the book and hence cannot be ignored.

Zimmerli pointed out that, in Jeremiah's speech, he frequently referred to "my heritage" or נַחֲלָה.[112] Norman C. Habel is of the opinion that the book of Jeremiah establishes a symbiotic relationship with Yahweh, the land, and the people of Israel. The bond between Yahweh, the land, and Israel is described by the concept of נַחֲלָה or "inheritance" (Jer 17:4)נַחֲלָה(inheritanceAn " [113].) is a specific allotment or entitlement, usually of land that has continuity with the past and has ties with a sacred heritage."[114] A triangle of close relationships is reflected in the book of Jeremiah, as "the land is both Yahweh's נַחֲלָה (Jer 2:7) and Israel's נַחֲלָה (Jer 17:4); Judah/Israel are both Yahweh's people, and Yahweh's נַחֲלָה (Jer 10:16), and Yahweh is Israel's "allotted portion" (Jer 10:16). Yahweh, Israel and the Promised Land, Canaan, belong to one another in a

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[111] Brueggemann, *Theology of the Book of Jeremiah*, 59–62.
[112] Zimmerli, "The Land," 253–54.
[113] See 2 Sam 21:3 where the land is referred to as נַחֲלָה יהוה.
[114] Habel, *The Land is Mine*, 76.

Yahweh-land-Judah/Israel symbiosis."[115] Jeremiah sees the Promised Land as Yahweh's

personal נַחֲלָה because it was granted to Judah/Israel; the nation could continue to possess

it as long as the relationship between Yahweh and Judah remained true. This land is

pictured as a vineyard chosen for "planting" Judah/Israel, and Judah/Israel is portrayed as

Yahweh's choice vine (Jer 2:21; 31:27−28).[116] According to Habel, the imagery that

Jeremiah illustrates is this: Yahweh as a bridegroom who is also a land owner bringing

Israel from the "wilderness" of Egypt to his own land, Canaan as Yahweh's bride (Jer

2:2; cf. 31:4). Yahweh's land is pictured as being fertile and fruitful, like Eden (Jer 2:7;

31:12). Yahweh guards the fertility of the land by bringing rain.

The vineyard imagery portrays how the fruitful land that Yahweh gave to

Judah/Israel was turned into a desolate wilderness not by the enemy nations but by their

own shepherds. Yahweh lamented the destruction of the vineyard that has turned to be

wilderness (Jer 12:10−11).[117] Through the vineyard imagery, the destruction of the nation

of Judah is depicted. Here the shepherds of the land failed in their duty to care for the

vineyard planted by Yahweh.

In Jer 4:6−7 there is an allusion to the destruction of Judah because of the sinful

deeds of the people of Judah. This destruction includes the cities that will turn into places

of desolation with no inhabitants. The words "waste" (מִדְבָּר) and "desolate" (שְׁמָמָה) are

used to describe the destruction of the nation and this is reflected in the destruction of the

vineyard (Jer 12:10−11), the land that turned to desolation. In this context, the destroyer

is a nation from the North. The destruction of the vineyard can be seen in parallel with

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[115] Habel, *The Land is Mine*, 76.

[116] Habel, *The Land is Mine*, 77; the relationship between Yahweh and Judah/Israel is described
with various metaphors: Judah/Israel is Yahweh's bride (Jer 2:2); she is a choice vine (Jer 2:21), and a loin
cloth that clings to Yahweh (Jer 13:11); see Shechter, *The Land of Israel*, 69.

[117] Habel, *The Land is Mine*, 78.

the destruction of the cosmos, though the destroyers are different, for one is by the shepherds of Judah (Jer 12:10–11) and the other is by a nation from the North (Jer 4:6–7). The state of honour that Yahweh gifted the nation of Judah/Israel was turned to shame as the relationship between Yahweh and the nation was broken.

In bringing Israel from the "wilderness" of Egypt to the land of Canaan, a land flowing with milk and honey there is a change of status from poverty to riches as "wilderness" has no food or flourishing economy. Moreover, Israel, who served as a slave (Jer 2:14) in the "wilderness," is brought to a flourishing land as a bride, which also implies her status is elevated to a position of honour. It is seen that the land played a vital role in defining the status of the nation of Israel as it was given to them as נַחֲלָה. Yahweh's נַחֲלָה is fertile, rich, and holy (Jer 2:2–3). It was only the sins of humans that polluted the land leading to its destruction.[118]

The pollution of the land is highlighted in the book of Jeremiah. One of the first accusations raised against Judah was that they defiled Yahweh's land and made Yahweh's נַחֲלָה an abomination (Jer 2:7). Here, the focus is not on the breaking of the covenant (cf. Jer 11:1–8) but on the profaning of the land. The land pollution theme is directly associated with the adultery metaphor in Jer 3:1–10. The reason for land pollution is displayed to be religious, social, and political alliances. The first reason for land pollution is religious syncretism. Israel has committed harlotry by worshipping Baal (Jer 3:2). This means that Israel's allegiance has turned away from Yahweh, disorienting the family relationship. Hence Israel is expelled from the land that belonged to Yahweh. The disorientation of the family relationship is shameful and hence the land pollution is shameful as well (Jer 9:18). The second cause of the land pollution is social injustice. The

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[118] Habel, *The Land is Mine*, 79.

act of harlotry is linked with injustice against the poor. The lifeblood of the innocent poor on the harlot's skirts (Jer 2:34) implies they were oppressed in the land. The Temple sermon condemns the injustices committed by Judah/Israel against their widows and orphans (Jer 7:6), which is also coupled with the worship of other gods.[119] Finally, the pollution of the land can also be connected to Judah/Israel's political alliances. Judah forsook the fountain of living waters (Jer 2:13−19), that is Yahweh, to seek help from Egypt and Assyria. This is a direct rejection of the headship of Yahweh over the nation of Israel/Judah and his capacity and commitment to protect the land. The result was the destruction of the land and poverty that shamed the nation (Jer 2:36−37; 30:14).[120]

In the book of Jeremiah Yahweh "promises restoration of an idealized past" where the relationship with Yahweh will be restored, Israel will turn to be like a "virgin bride" and this will result in progeny as Yahweh is the source of fertility (Jer 31:10−14).[121] The "watered garden" (Jer 31:12) illustrates a restored community that will enjoy prosperity (Jer 31:14). Yahweh, as the owner of the land, would celebrate the fertility of the land as it portrays the restoration of honour. The symbiotic bond between Yahweh, people, and land will bring economic prosperity.[122] The restoration promises extend to a diverse group of people including the rich and poor, the blind and the lame, and the young and the old (Jer 31:7−17). They all will return and celebrate the fertility of the new land.[123]

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[119] Habel, *The Land is Mine*, 82−83.
[120] Habel, *The Land is Mine*, 80−84.
[121] Habel, *The Land is Mine*, 95.
[122] Habel, *The Land is Mine*, 95.
[123] Habel, *The Land is Mine*, 94. In the nation of Israel, the household and its landed property formed the basic unit of Israel's life. The household and landed property found its significance in the economic, social, and religious arena. Socially, a family and their property formed the kinship structure of a nation. Economically, the landed property was the source of income, and religiously, the land stood as a sign to show the relationship between Yahweh and the nation; see Wright, *God's People*, 1.

Further, this symbiotic relationship shows that Yahweh is the owner/head of the land, just as he is the head of his bride/wife. The family orientation, pointing to the Yahweh-Judah/Israel relationship, is honour to the nation of Israel. The oriented family promises fertility of the womb and the fertility of the land. Yahweh is the one who brings about the fertility of the land and increases the people of Israel. This means fertility of the land points to a state of honour just as fertility in an Israelite family was considered as honour. On the contrary, infertility of womb and land was a matter of shame.

In summary, the book of Jeremiah illustrates well the relationship between Yahweh, Judah/Israel and the land. The land was gifted as an inheritance to Judah/Israel, and it remained as a sign to mark Yahweh's relationship with Judah/Israel. Sustenance in the land depended on the relationship. By employing the imagery of fruitful land versus wilderness/desolate land, Jeremiah brings out the experiences of Judah/Israel from the time of its initial formation to the possession and pollution of the land, and its aftermath of destruction of the nation. However, restoration is promised, and this is portrayed by the imagery of the fertility of the womb and the land.

2.4.1.2.3   Ezekiel

The book of Ezekiel also uses the garden/tree/fruitful land metaphor to show the rise and fall of a nation. The growth and fall of Assyria is compared to the growth and fall of cedar planted in a garden (Ezek 31:3). There are other trees planted as well and they are watered by the nearby rivers depicting other nations. They grow in stature, providing shelter to the birds (Ezek 31:4–6), which means Assyria sheltered other nations.

However, the envy of other nations fell on Assyria (Ezek 31:9).[124] The fall of the nation of Assyria is pictured by the fall of the trees in the Garden of Cedars. Babylon overpowered the nation of Assyria (Ezek 31:10−17).[125] Here, the felling of the trees points to the instability and fall of the nation of Assyria.

Similarly, the restoration passage in Ezek 36 portrays blooming and fruit yielding trees, multiplying of humans and animals, rebuilding and inhabitation of the cities (Ezek 36:8−11). Here, the "fruition" imagery is used with respect to the plant and animal world, and the progeny of humans. The restoration of Israel is further explained in terms of the replenishment of land in Ezek 36:29−30 promising multiplication of grain, as well as increased fruit and field production. It specifically mentions the famine is a matter of disgrace for Israel among other nations. Further, the promise of restoration in Ezek 36 includes the rebuilding of their cities (Ezek 36:33−36). Yahweh promises that the cities will be inhabited and the waste land will be rebuilt. The desolate land will be cultivated and it will be like the Garden of Eden. The land will flourish with plants and the ruined cities will be rebuilt and its forts and so they may be inhabited thus restoring the land. The restoration passage in Ezek 36:36 finds the verbs "to build" and "to plant" as key in the restoration process which is found in Jeremiah as well (Jer 1:10). In Ezekiel, Yahweh is portrayed as the builder who will restore the ruined cities, and as the planter will turn the desolate land to be fruitful, like the Garden of Eden.[126] The restoration passage (Ezek

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[124] Jenson, *Ezekiel*, 241; Lind, *Ezekiel*, 250.
[125] Jenson, *Ezekiel*, 242.
[126] Lind, *Ezekiel*, 292.

4:11−15; 25−31) also promises a return of the exiled to the Promised Land where there will be abundance of food and no famine.[127]

Overall, Ezekiel shows a clear distinction between the implications pointed to by the two land images, the fruitful/inhabited land portraying the restoration of a nation and desolate land depicting the destruction of a nation. Even Ezekiel uses the Garden of Eden, a perfect picture of the inhabitation of animals and humans including the fruition of land and this point to a nation that is in a state of honour. This depended on the relationship between Yahweh and Judah/Israel. The land and its fruitfulness appear as a clear indicator to explain this relationship.

2.4.1.2.4   Desolate Land in Hosea and Joel

There are several scripture passages in the Old Testament that refer to desolate land (Isa 13:9; 34:10; Ezek14:15; 15:8; Hos 2:9−13; Mic 7:13; Zeph 1:2). Hosea prophesied of a harlot's wife being stripped naked denoting the land of Judah/Israel being turned to a "wilderness" (Hos 2:3, 10).[128] Her vine and figs will be destroyed (Hos 2:9−13). Here it is seen that "stripping naked" not only points to the exposure of physical nakedness of humans, but also refers to the denial of water, grain, and wine.[129] Here is a picture of land being made desolate, a land emptied of its trees and its produce, vegetation, and inhabitants. As a result, all feasts and celebrations will be put to an end (Hos 2:11). This is an expression of shame.

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[127] Such restoration promises predict the reversal of the desolation of land as recorded in Isa 54:4−8, Joel 2:21−26; Ezek 34:11−15, 25−31; 36:6−11; 37:24−28; Zeph 3:19.

[128] Leal, *Wilderness in the Bible*, 74. Desolate land, wilderness, uninhabited land, forest are synonyms.

[129] Gordon, "Hosea 2:4−5," 277−80.

In addition, the book of Joel relates how the attack of the enemy would destroy Zion. The violence turns the fertile land that appeared as the "Garden of Eden" to be a "desolate wilderness" (Joel 2:1−11).[130] Here, a contrast between Garden of Eden and desolate wilderness is brought out. As a result, the people have turned pale and are in great anguish (Joel 2:6). Joel also portrays the replenishing condition of the land, rain, and the resulting gladness (Joel 2:22−23). Here it is emphasized that the wilderness would turn green and that trees would bear fruit. It can be seen that Joel refers to the Garden of Eden to show the honour status of a nation and desolate wilderness to show the condition of a nation as shameful.

The judgment speeches in the prophetic books warn the nation of Israel or Judah that their land will be made desolate (Isa13:9; 34:10; Ezek 14:15; 15:8; 29:9; 35:7, 9; Mic 7:13; Zeph 1:2; Zech 7:14).

Overall, the Pentateuch and the Latter Prophets depict a three-way relationship between Yahweh, Judah/Israel, and the land. Yahweh is metaphorized as the owner of the land who gifted the land to the nation of Judah/Israel.[134] The land's sustenance, inhabitants, and fertility depended on the relationship maintained between Yahweh and the nation. The covenant relationship between Yahweh and the nation is represented in the people of the nation living in the Promised Land and this is depicted as the honour of the nation of Judah/Israel. If the covenant relationship was broken, one of its outcome was the expulsion of its inhabitants. Moreover, a clear distinction is depicted in the prophetic books especially in the book of Jeremiah between fruitful/replenished land and the unfruitful land/wilderness/desolate land. The replenished condition of the land

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[130] Leal, *Wilderness in the Bible*, 74, 76.
[134] Only Isaiah, Jeremiah and Ezekiel are taken into consideration for the study here.

depicted that covenant was maintained between Yahweh and the nation of Judah and this pointed to the honour of the nation. On the contrary, the wilderness/desolated land portrayed a broken relationship between Yahweh and the nation depicting shame.

2.5   Destruction as Shame

In this section, the concept of "destruction," portrayed in Jer 1–25, 30–33, will be shown to be associated with shame. In the blessing-curse treaty recorded in Deut 28 and Lev 26, a reference is made to "exile" being a punishment for the people who disobeyed God. Obedience to the covenant stipulations resulted in "blessings," and disobedience to the covenant stipulations resulted in the "curses" or divine punishments. The concept of exile finds its place in the list of curses. Here, exile is explicitly considered as a geographical displacement and this viewpoint is seen throughout the pre-exilic era. However, according to Martien A. Halvorson-Taylor, "exile" functioned as synecdoche for all the divine punishments cited in the blessing-curse treaty stipulations.[135] She said that the concept of exile does not mean just a geographical displacement but that several connotations and associations extend the meaning of the term.[136] The metaphorical expression that Halvorson-Taylor proposed to explain the concept of exile was "exile is death." She identified "exile" as the tenor or target and "death" as the vehicle or the source. In other words, death is the image that conveys the tenor that is exile.[137] According to Klaus Baltzer, the metaphorization of exile extends its meaning to "death and destruction in every possible form," and this is the result of divine wrath. He

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[135] Halvorson-Taylor (*Enduring Exile*, 16) says this by comparing the treaty curses in Deut 28 and Lev 26 to the ancient Near Eastern treaties dating from the 9th to the 7th centuries.
[136] Halvorson-Taylor, *Enduring Exile*, 21.
[137] Poetic metaphors are not unidirectional and so exile can function as the tenor or the vehicle; Halvorson-Taylor, *Enduring Exile*, 21.

associated the whole of "negative human experience," even the consequences of being a

vassal, its repercussions on descendants and their property and their city with the concept

of exile.[138] This included "sterility, futility, famine" and alienation from divine

presence.[139] So exile means more than geographical deportation, it also refers to

alienation from God and its consequences that a nation faces. It could be defeat in war,

death of humans; destruction of cities, monuments, Temple and buildings; devastation of

agriculture; captivity of the king, and geographical displacement of the inhabitants of the

nation. All these aspects are together termed as "destruction" or "exile" in this

dissertation. However, the term "exile" will be kept in consideration as geographical

displacement is referred to many times in chapters 3, 4, and 5. Also, the term "exile" will

be referred to along with "destruction" in order to show that the destruction in all respects

is viewed alongside the geographical displacement as the metaphorical connections

between different aspects like shame or honour, family and land are seen together.

Stiebert mentions that in the book of Jeremiah exile is portrayed as shame and she

makes a passing comment on shame associated with the loss of status because of the loss

of family members and possessions (Jer 8:10; 15:8−9).[140] However, she does not explain

the shame associated with breaking the covenant with Yahweh at the national level. Job

Jindo has studied the biblical metaphors at large but mainly focuses on the function of

metaphors in the book of Jeremiah using CMT. He investigated the destruction model

exhibited in Jer 1−24 based on the cosmological model of the ANE.[141] He identified the

familial metaphor and the horticulture metaphor that describes the destruction, in terms of

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[138] Baltzer (*The Covenant Formulary*, 15) finds death and destruction as part of the curse. Exile is synecdoche of destruction. See also Halvorson-Taylor, *Enduring Exile*, 22−23.

[139] Halvorson-Taylor, *Enduring Exile*, 22−23.

[140] Stiebert, *The Construction of Shame*, 123.

[141] Jindo, *Biblical Metaphor Reconsidered*, 62−137.

divorce and cutting down of trees.[142] He does not elaborate enough on how the destruction model is depicted in Jer 1−24 nor does he relate "destruction" or "exile" in Jeremiah to the concept of shame.

The CMT analysis employed in this study clearly how disorientation of family is caused by the breaking of relationship with Yahweh depicted as "divorce" is shame. In addition, this study shows how the shameful acts of Judah resulted in the "destruction" of the nation. This socially degraded and shamed the nation. For this, the "destruction" as a whole is considered as a metaphorical concept and explicated in the following.

2.5.1   "Destruction" as Metaphorical Concept

By employing CMT the attempt is made to prove that "destruction" as a metaphorical concept in the book of Jeremiah can be associated with shame. For this endeavor, the metaphors "Clothing is Honor" and "Unclothing is Shame" (see Section 2.2.1 and 2.2.2) is taken into consideration. At the same time, the findings of the Section 2.3.2, that the concept of "family orientation" implied honour and "family disorientation" implied shame, will also be employed to prove that "destruction" brought in shame to the nation. For this, first, it will be proved that "destruction of the cities" reflected shame. Then how the "destruction of a nation" implied shame will be elucidated.

2.5.1.1   The Destruction of Cities as Shame

Whenever an invasion occurred, the cities of the victim nation were usually ravaged. The invading nation would pull down the strongholds of the cities and destroy the agricultural land. The inhabitants would be driven out and forced to abandon their homes. Some

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[142] Jindo, *Biblical Metaphor Reconsidered*, 124−255.

scholars like Brad E. Kelle, Peggy L. Day, and Harold C Washington have compared the pulling down of the cities and the rampaging of the lands with the violence against women.[143] They are elucidated in the following.

The destruction of cities is a component or system of association of the metaphoric concept of "destruction." In the following, the attempt is made to show that destruction of cities is shame. There are prophetic texts that personify "ancient cities as females" and use oppressive language to describe destruction of a city as a result of God's wrath.[144] Some of the texts that display the cities as females in the prophetic texts are these: Isa 2:8, 21−31; 16:1; 23:1−18; 40:1−2; 47:1−15; 49:14−26; 50:1−3; 51:3, 17−23; 52:1−2, 7−8; 54:1−7; 60:1−22; 62:1−12; 66:7−12; Jer 2:2, 16−28, 32−37; 5:7−11; 6:2−8; 13:22−27; 18:13; 46:11; 49:3−6, 23−27; 50:42; Ezek 16:1−63; 23:1−49; 26:1−21; Amos 5:2; Mic 1:6−9, 13; 4:8−13; 5:1−2; Nah 3:1−7, 8−17. The prophetic personifications of cities function rhetorically within the prophet's discourse and this is analyzed in the following. Some observations are worth noting in order to understand the nature and function of the personifications of cities. This opens new avenues for contemporary readers to interpret. The prophetic metaphorization of the violated woman is taken to represent a threatened city. In the prophetic texts the violence against woman is employed to portray God's judgment on the people.[145] This can be seen using structural metaphorical analysis of the CMT. The metaphorical expression that compares the

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[143] Kelle, "Wartime Rhetoric," 95; see also Day, "The Personification of Cities," 283; Kelle, *Hosea*, 109−281; Day, "Yahweh's Broken Marriages," 45; Washington, "Lest He Die in the Battle," 185−213.

[144] Kelle, "Wartime Rhetoric," 95; see also Day, "The Personification of Cities," 283; Kelle, *Hosea*, 109−281; Day, "Yahweh's Broken Marriages," 45; Washington, "Lest He Die in the Battle," 185−213. Ezekiel describes the nation as an adulterous woman experiencing the violence of the destruction and capture of Jerusalem, destruction of the Temple, exile to foreign land, loss of status and honour; see Yee, *Poor Banished Children*, 105, 117.

[145] The Babylonian invasion of Judah is portrayed as rape (Jer 13:20−27); see Washington, "Lest He Die in the Battle," 198.

destruction of the cities with violence against women unveils the cruelty and humiliation by which a city is brought to ruin. The metaphorical expression considered for this analysis is DESTRUCTION OF THE CITIES IS VIOLENCE AGAINST WOMEN.

SOURCE	TARGET
Violence Against Women	**Destruction of the Cities**
Stripping of skirts, ornaments	Destruction of land and animal produce, pulling down of buildings, monuments, temples
Exposure of shame (private parts)	Exposure of "empty" land
Sexual violence	Torture of the war victims and their rulers
Killing of women	Killing of inhabitants
Abandoning the victims of violence	No burial for dead, abandoning the victims of war
Mourning for violated woman by wearing of mourning costumes	Mourning for war victims by wearing of sackcloth

The rhetorical arrangement and function of the personification shows how the prophetic texts personify the cities as females and refer to their destruction as violence against women. The pulling down of the cities is portrayed as physical and sexual violence against a woman. Harold C. Washington says that the "the Hebrew prophets develop this personification into an elaborate metaphorical picture where the objects of military attack are both the cities and the land which are depicted as feminine, the attack is figured as sexual assault, and the soldiers in their military advanceare portrayed as

rapists.”[146] The four prophetic texts displayed in Table 3 below (Jer 13:22, 26; Ezek 16:37−41; 23:25−26 and Nah 3:5) refer to the destruction of the cities as "stripping" or displaying "nakedness" of personified females. It is also observed that Yahweh's judgment against Judah is referred to in these texts and they are described as "stripping" of the personified cities.

Table 3

Jer 13:22	Jer 13:26	Ezek 23:25−26	Nah 3:5
[22]Your skirts will be removed and your heels have been exposed.	[26]So I Myself have also stripped your skirts off over your face that your shame may be seen.	[25]I will set my jealousy against you that they may deal with you in wrath…. They will also strip you of your clothes and take away your beautiful jewels.	[5]"Behold I am against you" declares the Lord….'And I will lift up your skirts over your face and show to the nations your nakedness and to the kingdoms your disgrace"

In the above two texts in Jeremiah, the nation of Judah or the city of Jerusalem is portrayed as the victim of sexual assault and the assailant is Yahweh. In Ezek 23:25−26, the attacker is another nation but it is Yahweh who allows the other nations to violate Judah. In Nahum, Yahweh is the assailant aiming to attack Assyria. In the above texts displayed in Table 3, the metaphor "destruction of a city" is explained in terms of "violence against a woman" which involves exposure of her nakedness to violators which is shame as shown in Section 2.2.1 and Section 2.3.2. So destruction of cities is displayed as shame.

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[146] Washington, "Lest He Die in the Battle," 198. In some cases Yahweh is the ultimate instigator of the violence; see Kelle, "Wartime Rhetoric," 95−112.

Gale A. Yee has suggested that the city is a metonym for the nation, people, or land in the prophetic texts.[147] Also, it is seen that Yahweh is portrayed as the husband and the nation of Judah/Israel is depicted as the wife in the prophetic texts.[148] Because of the adulterous character of his wife (Judah/Israel), Yahweh decided to divorce or break covenant with Judah/Israel. Yahweh's divorce could be done violently or non-violently.[149] The violent imagery of exposing the genitals occurs in the context of destruction of cities which is illustrated in the above texts (Table 3).[150] This implies that when Yahweh divorced his wife (Judah/Israel) then Yahweh's protection was denied to the nation and they were violated by the foreign invasions that destroyed their cities. Overall, the destruction of the cities (a metonym for the nation, people, or land) is explained by sexual violation against women which involved exposure of nakedness outside husband-wife relationships. Such a family disorientation is proved to be shame in Section 2.3.2.

From the rhetorical perspective, a final observation of the prophetic personification in the above texts shows that texts that share the concept of destruction and the use of language of physical violence always personify a city. Usually, the cities that are objects of prophetic metaphorization are capital cities like Babylon, Samaria, Jerusalem, and other important cities. It is to be observed that all texts show

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[147] Yee, *Poor Banished Children*, 117; Kelle, "Wartime Rhetoric," 98.

[148] Schmitt, "The Wife of God," 7−11; Kelle, "Wartime Rhetoric," 99.

[149] Whitt, "The Divorce of Yahweh," 31−67; Gerald, "The Mythological Background," 403−16; Ortlund, *God's Unfaithful Wife*, 55−70; Shields, "Multiple Exposures," 5−18. There are some exemptions to the above where some of the texts do not describe the destruction of the cities using the personification of the cities as female, although they do refer to cities that have been destroyed or will be destroyed (Jer 49:23−27; Mic 1:1−9).

[150] Schmitt, "The Wife of God," 7−11. Certain exceptions are Jer 3:1−13 and Hos 2:4b−23. In Jer 3:1−13 reference is made to "rebel Israel" and "faithless Judah." In Hos 2:4b−25 the threatening punishments are directed to "wife/mother" that is referring to Samaria. However, Shields (*Circumscribing the Prostitute*, 15) argued that these references (Hos 2:4b−25; Jer 3:1−13) point to Samaria and Jerusalem but do not use a violent imagery. See also Kelle, *Hosea 2*, 82−94; Schmitt, "The Wife of God," 5−18; Kelle, "Wartime Rhetoric," 99.

personification of the cities as women involved in adultery or fornication and so deserved punishment.[151] Kelle says that the war techniques of stripping, penetration, exposures and humiliation were ways of shaming women who were war victims and this can be compared with "siege warfare, breaching of the wall, entrance through the gate and others."[152] The rhetoric of feminization in the warfare accounts is found to be gendered in character (Isa 19:16; Jer 6:24; 50:24, 37; 51:30; Nah 3:13). The gendered language for warfare is related to practices of humiliation and sexual violations on war victims.[153] A defeat in warfare involved shaming the victims of war. Likewise, the cities personified as feminine suffered shame as the enemy nation attacked and ravaged them after a humiliating defeat (Nah 3).

The prophetic texts personify cities like Samaria and/or Jerusalem as females and consider Yahweh as their husband. Here the prophets picture Yahweh as the powerful male who punishes the inferior female, shames her, and even kills her. In some texts, other nations play the part of the assailant as shown above in Table 3. The political power holders who imposed their hegemony over their people were made subordinate to the male Yahweh.

2.5.2 Destruction of a Nation as Shame

The metaphorical concept of "destruction of a city" can be considered as a metonym or synecdoche of "destruction of a nation" explained in comparison with the concrete fact of "disorientation of a family" using structural metaphor analysis. For this purpose the

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[151] Kelle, "Wartime Rhetoric," 104.
[152] Kelle, "Wartime Rhetoric," 103–04. See also Yee, *Poor Banished Children*, 98.
[153] Kelle, "Wartime Rhetoric," 105.

metaphorical expression "DESTRUCTION OF A NATION IS DISORIENTATION OF A FAMILY" is taken into consideration. The structure is shown below.

SOURCE	TARGET
Disorientation of a Family	**Destruction of a Nation**
Marriage covenant broken	Covenant broken
Unfaithful wife excommunicated from home	Scattering of the people
No fruit of the womb, death of descendants	Desolation of land, no land produce and multiplication of descendants
Destruction of houses where family dwelt	Overthrow of buildings
Husband is no more the head of his wife	Kings and other leaders taken but a stranger captive, other nation's king rule
Violence and Death	Invasion and Death
Mourning and wearing of sackcloth	Mourning and wearing of sackcloth

Disorientation of family involves exposure of nakedness or "stripping of clothes" before strangers (see Section 2.3.2). This caused disorientation of family. Since disorientation of family is shame, destruction of nation is shame as the metaphorical expression DESTRUCTION OF A NATION IS DISORIENTATION OF A FAMILY suggests. This expression is proved by the structural metaphor analysis. The system associations of the TARGET is displayed in Table 4 below which compares three laments (Jer 8:18—9:11; 9:17−22; Dan 9, Ezra 9). This includes the breaking of the covenant, the scattering of the people, the desolation of land, the overthrowing of the cities, the capturing of the kings

and other leaders, death, the expulsion of the inhabitants, and the mourning of the people regarding the destruction and death.

The metaphorical expression in Jer 9:19, "exile is shame," finds parallels in the other biblical texts in the books of Ezra and Daniel which depict exilic and post exilic times. The laments recorded in three different biblical texts conceptualize "destruction," or specifically "exile," as shame. There are several system associations made with the concept of destruction in the book of Jeremiah which are illustrated in the table below. The lament of Daniel (Dan 9:4–19) and the lament of Ezra (Ezra 9:6–15) view "destruction as shame" as well, and there is a system of associations made with the concept of destruction in their laments and can be traced in the following table.

Table 4

Jeremiah 8:18– 9:11; 9:17–22; 10:17–22; 14:19–22[154]	**Daniel 9:4–19**	**Ezra 9:5–15**
9:10 For the mountains I will take up a <u>weeping and wailing,</u>	9:3 So I gave my attention to the Lord God <u>to seek *Him by* prayer and supplications, with fasting, sackcloth and ashes.</u>	9:5 But at the evening offering I arose from my <u>humiliation, even with my garment and my robe torn, and I fell on my knees</u> and stretched out my hands to the LORD my God;
9:10 And for the *pastures of the wilderness a dirge,* Because *they are laid waste so that no one passes through,* And the *lowing of the cattle is not heard;*	9:12 Thus He has confirmed His words which He had spoken against us and against our **rulers who ruled us, to bring on us great calamit**y; for under the whole heaven	

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[154] The broken covenant is marked with bold;
the exile and expulsion is marked with bold, italics, underline;
the destruction of land and cities, houses marked in italics, underline;
the husband, kings, and priests removed from their position marked by bold, underline;
violence and death is marked with bold, Italics;
mourning, sack cloth is marked with underline.

Both the birds of the sky and the beasts have fled; they are gone.	there has not been done *anything like what was done to Jerusalem.*	
9:11, 10:22 9:11 **"*I will make Jerusalem a heap of ruins,* *A haunt of jackals;* *And I will make the cities of Judah a desolation, without inhabitant."* 10:22 The sound of a report! Behold, it comes— A great commotion out of the land of the north—*To make the cities of Judah a desolation,* a haunt of jackals.	9:18 O my God, incline Your ear and hear! Open Your eyes and *see our desolations and the city which is called by Your name;* **f**or we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion.	
9:19 "For a voice of wailing is heard from Zion, 'How are we ruined! We are put to great shame, *For we have left the land,* *Because they have cast down our dwellings.'"* 10:19 Woe is me, because of my injury! My wound is incurable. But I said, "Truly this is a sickness, And I must bear it." 10:20 *My tent is destroyed,* *And all my ropes are broken;* *My sons have gone from me and are no more.* There is no one to stretch out my tent again Or to set up my curtains.	9:7 "Righteousness belongs to You, O Lord, but to us open shame, as it is this day—to the men of Judah, the inhabitants of Jerusalem and all Israel, those who are nearby and those who are far away in all the countries **to *which You have driven them,*** because of their unfaithful deeds which they have committed against You.	9:7 Since the days of our fathers to this day we *have been* in great guilt, and on account of our iniquities we, **our kings and our priests have been given into the hand of the kings of the lands, to the sword, to captivity and to plunder** and to open shame, as *it is* this day.
9:21 **For death has come up through our windows;** **It has entered our palaces** **To cut off the children from the streets,** **The young men from the town squares.**	9:12 Thus He has confirmed His words which He had spoken against us and against our **rulers who ruled us, to bring on us great calamity;** for under the whole heaven there has not been done *anything* like what was done to Jerusalem	9:7 Since the days of our fathers to this day we *have been* in great guilt, and on account of our iniquities we, our **kings *and* our priests** have been **given into the hand of the kings of the lands, to the sword, to captivity and to plunder** and to open shame, as *it is* this day.

[10:21] **For the shepherds have become stupid** And have not sought the LORD; Therefore they have not prospered, *And all their flock is scattered.*	[9:8] Kings Princes, fathers who sinned [8] **Open shame belongs to us**, O Lord, to **our kings, our princes and our fathers,** because we have sinned against You.	[9:7] Since the days of our fathers to this day we *have been* in great guilt, and on account of our iniquities we, **our kings and our priests have been** *given into the hand of the kings of the lands, to the sword, to captivity and to plunder* and to open shame, as *it is* this day.
	9:4–6 Covenant breaking [4] I prayed to the LORD my God and confessed and said, "Alas, O Lord, the great and awesome God, **who keeps His covenant and lovingkindness for those who love Him and keep His commandments,** [5] we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances. [6] Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land.	9:6–7 guilt because of disobedience [9:6–7] and I said, "O my God, I am ashamed and embarrassed to lift up my face to You, my God, for our iniquities have risen above our heads and our guilt has grown even to the heavens. [7] Since the days of our fathers to this day we *have been* in great guilt, and on account of our iniquities we, **our kings *and* our priests have been given into the hand of the kings of the lands, to the sword, to captivity and to plunder and to open shame,** as *it is* this day.

The above table shows how all three biblical texts metaphorizing "destruction" use a similar system of associations with the concept of "destruction" as well as when depicting "destruction" as shame. This implies that "destruction" was considered as shame and that this was a common thought.[155] Shame is not just attached to the deportation of a nation from their land but also with several components associated with

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[155] O'Connor ("Reconstructing Community after Disaster," 85) says Jeremiah uses a blaming and shaming mechanism to explain disaster or destruction.

the concept of destruction. This includes the breaking of the covenant (Dan 9:4−6), the destruction of the cities and the agricultural lands (Jer 9:11−12, 10:22; Dan 9:12, 16, 18), the captivity of the kings and priests and the people of Judah (Ezra 9:7; Dan 9:8, 12, 18), expulsion from the Promised Land (Jer 9:21; 10:19−21), violence and death (Jer 9:21), and the mourning and wearing of sack cloth (Ezra 9:5; Jer 9:10; Dan 9:3). This ended up in the desolation of the land or the "emptying" of the land.[156]

In summary, the metaphorical expression "Destruction is Shame," established by the above system of associations, of the structural metaphor analysis are illustrated in Table 4. The metaphorical concept of "exile" considered as the synecdoche of the metaphorical concept of "destruction" of a nation, represents the destruction of the cities and the agricultural lands, the captivity of the kings and priests and the people of Judah, the desolation of the land or the "emptying" of the land, and this shamed the victim nation. The personification of the cities as female and the metaphoization of war as sexual abuse in the prophetic texts highlights on the shame associated with defeat in war and the aftermath of invasion by an enemy nation. Also, the war techniques metaphorized as stripping, penetration, and the exposure of private parts is used to depict the destruction of the cities, turning it into desolation and shaming is associated with these aspects.

2.6   Restoration as Honour

The promise of restoration through the prophetic books that depict pre-exilic and exilic times asserts that when the judgment of Yahweh fell on the nation of Judah/Israel in the

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[156] Land here refers to the Promised Land or the national territory of Judah.

form of military defeat, it caused destruction. However, the effects of destruction would be reversed at a later stage (Amos 9:11−15; Hos 14; Isa 40−66). Though the book of Jeremiah records many messages of judgment and predicts the fall of the nation of Judah, there are messages of hope intertwined in the book. In the call of Jeremiah, the messages of "judgment" or "destruction," are depicted by the words "uproot" and "pull down," while "hope" or "restoration," are depicted by the words "rebuild" and "plant" (Jer 1:10).

The concepts of honour and shame, as portrayed in the book of Jeremiah, appear as antonyms. It is seen in the previous Sections, 2.4 and 2.5, that the "uprooting" and "pulling down" of the nation of Judah brought shame to its people. In this section, it will be shown how Yahweh restores Judah and its lost honour by "rebuilding" and "planting" the nation. Jindo referred to these words as key in explaining the restoration passages of Jeremiah, but he does not focus on how these concepts are related to the rebuilding of the honour of the nation.[157]

There are several instances in the book of Jeremiah which record God's promises that he would restore Judah though he uprooted them (Jer 1:10, 13; 12:14−17; 18:7, 9; 24:6; 31:28, 40; 42:10; 45:4). The restoration promises assure the return of "honour." This is explicitly mentioned in Jer 30:18−19. Yahweh promised that the nation of Judah will not be "insignificant" (shame) but will be "honoured." Additionally, the idiom "restore the fortunes," that repeatedly occurs in the restoration passages in prophetic texts, conveys the return or bestowal of honour on the nation of Judah (Jer 30:18−22; Isa 58:12; Ezek 16:53; Amos 9:14−15; Hos 6:11). The idiom is explained in the following

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[157] Jindo, *Biblical Metaphor Reconsidered*, 168.

and this clarifies what honour means in the book of Jeremiah with respect to the nation of Judah.

2.6.1   The Idiom "Restore the Fortunes" Represents Return of Honour

In the Book of Consolation (Jer 30–33), the idiom "restore the fortunes" שׁוּב שְׁבוּת appears repeatedly (Jer 30:3, 18; 31:23; 32:44; 33:7, 11, 26), and there are several specifications regarding the promised and anticipated restoration associated with this phrase that explain what was expected of restoration.

In Jer 30:3, there are two statements of Yahweh's activity mentioned, the first being "I will bring them back to the land that I gave to their forefathers." The hiphil of the word שׁוּב in Jer 30:3 establishes that it is Yahweh who initiated the return. The object of the verb (שׁוּב) being אֶל הָאָרֶץ specifies the return to the Promised Land or the territory of the nation of Judah. The second statement, "they shall possess it" signals the end of the exile. The word יָרַשׁ means "possess." So the restoration that Yahweh promised was not just returning to the land but possessing it as שׁוּב שְׁבוּת is qualified by שׁוּב and יָרַשׁ.[161] This is further affirmed in Jer 33:7 where the Lord says, "I will restore the fortunes of Judah and fortunes of Israel and rebuild them as they were at first." Yahweh promised to restore the fortunes of Israel and Judah and rebuild them as they were in the beginning. The focus is on the restoration of the land to its previous condition by reconstructing the ruined cities and buildings.[162] Moreover, "restore the fortunes" also means the repossession of the land (Jer 30:3b). So the idiom "restore the fortune" was a broader program than just the return of the exiles (Jer 29:14). It included the "return" of the exiled

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[161] Halvorson-Taylor, *Enduring Exile*, 94–95.
[162] Halvorson-Taylor, *Enduring Exile*, 92.

to the Promised Land, as well as the "repossession" of the land and "re-establishment" of the nation of Judah/Israel.

The verb שׁוּב that frequently occurs in the First Section (Jer 2:1−4:4) that is in Jer 3:1, 7, 10, 12, 14, 22 is also found repeatedly in the Book of Consolation (Jer 30−33). The verb שׁוּב in Jer 3:1−4:4 mainly focuses on return to Yahweh to rebuild the covenant relationship and the same verb is used in the Book of Consolation (Jer 30−33) to refer to return to the Promised Land and its restoration. The symbiotic relationship between Yahweh, the nation and the Promised Land explained in this chapter in Section 2.4.1.2.2 shows that return to Yahweh in covenant relationship is reflected in the possession of the Promised Land. So the verb "שׁוּב"connects the First Section (Jer 3:1−4:4) to the Book of Consolation (Jer 30−33). Further connections between the two sections are explained in the following. This helps in analyzing the pronounced judgment, the importance of covenant relationship and the restoration promises. Meanwhile, it will be shown how the concept of honour and shame function as antonyms.

2.6.2   From Unfaithful Wife to Virgin

Yahweh's "unfaithful wife" metaphor connects two sections, the First Section (Jer 2:1−4:4) and the Book of Consolation (Jer 30−33). One of the prominent messages in Jer 2:1−4:4 is that Judah, the unfaithful wife, may repent and turn (שׁוּב) to Yahweh giving up their sinful ways. There are several accusations against the sinful activities of Judah raised in this section, especially in Jer 2. The sinful activity of Judah is metaphorized as sexual (Jer 2:20) and it is termed as harlotry.[163] So Judah is pictured as an "unfaithful

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[163] Frymer-Kensky, *In the Wake of the Goddesses*, 150; Yates, "Jeremiah's Message of Judgment," 147.

wife." The main purpose of raising accusations against Judah was that the people may turn to God. In Jer 3:1−4:4, there is a call to the unfaithful wife, Israel, to return to her husband.[164] Specifically, in Jer 3:6−11, Yahweh, metaphorized as the husband of two sisters, Israel and Judah, regretted that they did not return to Yahweh. Since the two nations did not return to Yahweh, he exiled Israel, and Judah was soon going to be on the same lines (Jer 3:6−11). Exile can be viewed as an image of divorce which is shame (see Section 2.3.2).

Yahweh's grace promises the transformation of **"**unfaithful wife" and "harlot" to "virgin" (Jer 2:20; 3:6−10; 31:4). Here "virgin" refers to the status that Yahweh promised to give to the "unfaithful wife" who returns. In fact, though one who lived as a harlot can never return to her husband as a virgin, here the emphasis is given to show the restored status that Yahweh promised if they return to him. In Jer 3:1−4:4, when Yahweh invited the nation of Israel/Judah to return, they did not oblige at first (Jer 3:6−10).[165] The Lord promised descendants, land, and restoration of kingship, to all the people who will return (3:14−18) but there was no positive response from the side of Judah.

However, in the Consolation Section (Jer 30−33), Yahweh himself takes the initiative for a redemptive act to bring Israel back to Him. In this section, Yahweh remained faithful to his covenantal commitments, unlike Judah/Israel, and stepped beyond in redemptive grace to help the nation of Judah to return to him (Jer 31:2−9).[166]

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[164] There is an understanding among scholars that Jer 2:1−4:4 has undergone several redactions and that first marriage metaphor message was addressed to the Northern Kingdom during the rule of Josiah and later was reworked and expanded to address Judah; see Sweeney, "Structure and Redaction in Jer 2−6," 200−18.The messages targets Israel (Jer 2:4, 14, 17, 25, 26, 31; 3:12, 20; 4:1) and Judah (Jer 2:28; 3:6−11) while some are addressed to Jerusalem (2:2) and Jerusalem/Judah (4:3−4). Likewise, the message of hope according to Jeremiah is applied to different historical situations; see Stulman, "Jeremiah the Prophet," 41−56.

[165] Two instances are connotations of repentance and restoration (Jer 3:17−18, 24−25).

[166] Wright, *Mission of God*, 241, 350−51.

Yahweh promised to forgive the sins of the past and to ensure Judah's fidelity to the covenant (Jer 31:31–34; 32:38–41). In Jer 31:31–34, the peak of the restoration of Judah is prophesied, the promise of the new covenant. This is presented in contrast to the warning listed in Jer 2:1–4:4 of what will happen if the nation of Judah broke the covenant with Yahweh (Jer 2:13, 17; 31:32). Yahweh will make a new covenant with both Israel and Judah (Jer 3:6–11; 31:31) and the broken marriage will be made straight; instead of seeing Baal as husband, Yahweh will take the place of "husband" to the united nation named Israel (Jer 2:8, 23; 31:33).[167]

This is a shift from lower status to higher status, or in other words, a shift from shame to honour. It has been discussed that "harlotry" brought in shame, while the daughters maintaining their "virginity" added honour to a family, as she has not shown her nakedness before strangers (see Section 2.2.1). Moreover, by observing the parallels in Jer 31:4, it is understood that the "virgin" is jubiliant, merrymaking, and dancing, unlike a harlot who is expelled from home and invites mourning and wearing of sackcloth (Jer 9:17–19). The act of harlotry disorients a family, while a woman in a family who kept her sexual purity keeps the family oriented. The "family orientation" implied honour (see Section 2.3.2). The idolatrous act of Judah depicted by the "unfaithful wife" metaphor will be transformed to a state of "faithful wife" or specifically termed as "virgin." Her status will be restored. The restoration of family relationship points to the restoration of Yahweh-Judah/Israel relationship which is the return of honour (see Section 2.3.2). The promise of the multiplication of descendants, a matter of honour to a

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[167] Yates, "Jeremiah's Message of Judgment," 163.

family (Jer 30:18–19; 31:17), is the result of the restored marriage, as the children are the fruit of an oriented or restored family.[168]

The following focuses on how the family metaphors connect to the land metaphor (Inhabited/Desolate). Meanwhile, a search is made to see how the metaphor of land connects the First Section (Jer 2:1–4:4) to the Book of Consolation (Jer 30–33). This analysis will show how land and its replenishment imply family orientation. Added to this, as the connections are analyzed, it will be shown how shame functions as the antonym of honour and how honour is associated with the restoration of Judah in Jer 1–25, 30–33.

2.6.3   From Wilderness/ Desolate Land to Inhabited/Fruitful Land

The word "land" is prominent in the First Section of the book of Jeremiah (Jer 2:1–4:4). The form of land referred to at first in this section is "wilderness." It was from the "wilderness" of Egypt that the Israelites were delivered (Jer 2:2, 4, 6). Then "fruitful land" was gifted to Israel as their national possession (Jer 2:7). However, the land is said to have been "defiled or profaned" because of the evil the people of Judah committed (Jer 2:7; 3:1, 2, 9; see Section 2.4.1.2.2). This shows that the sins of Judah had a direct effect on the land that was given as inheritance to Judah/Israel. Judah/Israel had ruined what Yahweh had given as inheritance to them (Jer 2:7). However, Yahweh promised to restore the land and give Judah/Israel a "pleasant land" if they "return" to him (Jer 3:19).

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[168] It is observed that the husband-wife imagery is prevalent in 2:1–3:3 while in Jer 3:14–4:14 the imagery of Yahweh-son is prevalent. The word "return," which occurs more frequently in Jer 3:1–4:4 implies Yahweh calls his faithful sons to return rather than his unfaithful wife. By this, Yahweh conveyed that he advocated faithfulness in relationship rather than unfaithfulness. The father-son relationship is seen as better with respect to fidelity than the husband-wife relationship. A shift occurs in referring to Judah, Yahweh addressed Judah as "My sons," and they are promised inheritance. Inheritance was given to sons and not wives according to the Law. The point emphasized here is that by giving the inheritance of the land, Yahweh promised to bestow or restore honour to Judah if they return to Yahweh as sons.

In other words, the "return to the land" and "fertility of the land," which is characterized by the word שׁוּב, refers to restored relationship with Yahweh.[169] This implies the fruitfulness of the land indicated the nation's relationship with Yahweh explained in the following.

2.6.4   Replenishment of Land Represents Restored Relationship with Yahweh

While Jer 2:1−4:4 initially emphasizes the impossibility of the return of Judah to Yahweh, certain verses in Jer 3:1−4:4 and the Consolation Section (Jer 30−33) promises the possibility of its return. In the first instance of the word "שׁוּב," in Jer 3:1−4:4 the impossibility for Judah to return to Yahweh is emphasized based on the husband-wife metaphor (Jer 3:1). The "שׁוּב" was impossible because Yahweh had divorced Israel (3:1−7).[170] According to the Law (Deut 24:1), it was not possible for a divorced wife to return to her first husband after marrying another. Yahweh had expected that Judah would not repeat the same mistakes that Israel had committed in going after other husbands or in worshipping other gods (Jer 2, 3:7), yet Judah still acted against Yahweh's expectations.

However, there is an emphatic call for Israel to return in Jer 3:12, 14, 22; 4:1. It was Yahweh's grace that opened the door for Israel and Judah to return to him (Jer 3:12; 31:2−3). It is observed that in the First Section (Jer 2:1−4:4), the call to return directs the people of Judah/Israel to return to Yahweh covenantly, while in the Book of Consolation, the call to return directs the scattered people of Judah to return to the Promised Land (Jer 2:7; 31:17).[171] The call to return to Yahweh is in fact a call to return to the giver of the land. The purpose of bringing them back to the land is to eat its fruit and enjoy it (Jer 2:7;

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[169] Abma, *Bonds of Love*, 214.
[170] Abma, *Bonds of Love*, 242.
[171] Yates, "Jeremiah's Message of Judgment," 144.

31:5). So the restoration of the people of Judah to their land, replenished with fruit yielding trees and plants reflects a restored relationship between Yahweh and Judah, which points to restoration of honour (see Section 2.3.2, 2.4.1.2.2).

Further, Israel is imaged as the wife of Yahweh in Jer 2:2 and as the "first of his harvest" in Jer 2:3. According to the Mosaic Law, the first fruit of the land belonged to Yahweh (Exod 23:19; 24:36; Lev 2:12; 23:10, 17, 27; Num 18:12−13; Deut 18:4). The "wife" and "Israel/Judah" metaphor are connected by the metaphorical phrase that Israel belongs to Yahweh alone as a wife belongs to her husband alone. This is parallel to the metaphorical phrase, in which Israel the "firstborn" belongs to Yahweh alone just as "first fruits" belongs to the owner of the land alone. Regarding the land of Judah, the owner is Yahweh himself. Angela Bauer connected the family metaphor to the first fruit metaphor saying that the wife belongs to her husband as Israel belongs to Yahweh alone. Likewise, the first fruits belonged to Yahweh alone.[172] Here the relation between Israel and the land is depicted. Israel was like the "first fruit" that belonged to Yahweh.

The reference to first fruits points to the fertility of the land. Rains are an important factor to maintain the fertility of the land. In Jer 14:1−3, it is recorded that drought shamed the people of Judah. The drought made the land infertile which in turn brought shame to Judah. On the contrary, the productivity of the land and abundance of water in the land was a matter of honour for Judah (Jer 31:5, 9, 12). This metaphorical usage of the Garden of Eden is employed repeatedly and it points to Yahweh's good relationship with Judah/Israel in the books of Isaiah and Ezekiel (Isa 51:3; Ezek 31:9; 36:35), but in Jeremiah it is referred to as a watered garden (Jer 31:12; see Section 2.4.1).

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[172] Bauer, "Gender in the Book of Jeremiah," 22.

The land metaphor therefore points to the relationship between Yahweh and Judah/Israel. The honour and shame of the nation are indicated by fertility or infertility of the land.

Further, Israel is addressed as the "choice vine" but when the nation changed its allegiance to foreign gods they lost their status as the "choice vine" and became a "foreign vine" (Jer 2:21).[173] According to Moshe A. Zaphor, the vine imagery used in Jer 2−4 emphasizes the function of "land, fertility, and defilement," which are factors in determining the honour or shame of a nation.[174] When the vine imagery in Jer 2−4 is compared with the vineyard song in Isa 5:1−7, Yahweh's intimate love for Israel or Judah is portrayed in the vineyard song and this can be compared to marital love and sexuality.[175] This intimate relationship between Yahweh and Israel/Judah represents family orientation which is honour. Though Yahweh invested and worked hard to make the vine produce fruit, the result was futile. Fruitlessness was not the expectation of Yahweh. Metaphorically, it is conveyed that Yahweh worked with the nation of Israel expecting the nation to produce good ethical fruits like justice and righteousness, but this did not happen. In the literal sense, it refers to the "fruitfulness of the land" which shows the fertility of the land and this portrays return of honour to Judah/Israel as explained in Section 2.4. Yates conceptualizes that the vineyard and its product portrays the fruitfulness and joy of a marital life.[176] The fruitfulness of the womb, which is the result of family orientation, implies honour (Jer 30:19; 31:5), as explained in Section 2.3.2, and likewise, fruitition of the land reflects honour of a nation as explained in Section

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[173] Israel is portrayed as vine in several instances in the Old Testament (Ps 80:8−16; Isa 3:14; 5:1−7; Hos 10:1); see Ziphor, "Scenes from a Marriage," 89.
[174] Ziphor, "Scenes from a Marriage," 87.
[175] Ziphor, "Scenes from a Marriage," 87.
[176] Yates, "Jeremiah's Message of Judgment," 148.

2.4.1.2.2. On the contrary, "unfruitfulness" of land and womb reflects family disorientation, which is shame.

In summary, vineyard imagery highlights the intimate relationship between Yahweh and Judah/Israel. The vineyard and its product also portrays the fruitfulness at the joy of marital life.[177] Besides, the promise of restoration in Jer 30–33 emphasizes marriage celebrations taking place at restoration (Jer 33:11), the return of pregnant women from exile (Jer 31:8–9), the multiplication of children (Jer 30:18–19) which advocates fruitfulness of the womb, and this is the result of family orientation which is honour of the nation. From the above analysis it is seen that the fruitfulness or fertility of womb or land brought honour to the nation of Judah.

In short, restoration brought honour to the nation of Judah in terms of the fruitfulness of land and the multiplication of humans and this was expressed by joy and dancing (Jer 31: 4, 13). All these aspects of restoration brought honour to the nation of Judah.

2.6.5   Restoration of a Nation as Honour

Stiebert has mentioned the restoration that would take place at the repentance of the nation and turning to God, but does not show that the specific components of restoration reverse the components that led to shame of the nation.[178] By employing the CMT, the restoration of Judah/Israel can be better illustrated by the metaphorical phrase, RESTORATION OF THE NATION IS RE/ORIENTATION OF THE FAMILY

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[177] Yates, "Jeremiah's Message of Judgment," 148.
[178] Stiebert (*Construction of Shame*, 123) identifies repentance with guilt shame. These aspects require further exploration.

RELATIONSHIP. Using the structural metaphor analysis, the conceptual mapping

between the Source and the Target is shown below.

SOURCE	TARGET
Restoration of the Family	**Restoration of the Nation**
Return of harlot to her family	Return of People
Rebuilding/restoration of house	Rebuilding of cities
Fruitfulness of womb	Land produce
Marriage covenant restored	Re-establishment of covenant
Husband reinstated as head of the family	King of the nation reinstated
Celebration, joy and dancing	Celebration, joy and dancing

A comparison of the restoration promises in Jeremiah, Ezekiel, Zephaniah, and

Zechariah are tabled below. This displays the system of associations of "restoration"

shown by the structural metaphorical analysis. The elements of the structure are

illustrated in the selected passages below, and they depict the return of honour to the

nation Judah/Israel. All these selected texts are believed to be written around the period

of exile and early restoration and are hence taken to trace similar cognitive patterns.

Table 5

Jer 30, 31[179]	Ezek 36:23−36;	Zeph 3:12−20
30:18 "Thus says the LORD, 'Behold, I will restore the fortunes of the tents of Jacob And have compassion on his dwelling places; **And the city will be rebuilt on its ruin, And the palace will stand on its rightful place.** 19 'From them will proceed thanksgiving And the voice of those who celebrate; *And I will multiply them and they will not be diminished;* I will also honour them and they will not be insignificant. 20 '*Their children also will be as formerly,* And their congregation shall be established before Me; And I will punish all their oppressors. 21 '[o]Their leader shall be one of them, And [p]their ruler shall come forth from [q]their midst; And I will bring him near and he shall approach Me; For who would dare to risk his life to approach Me?' declares the LORD. 22 '*You shall be My people, And I will be your God.*'" 23 Behold, the tempest of the LORD!	36:23I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the LORD," declares the Lord GOD, "when I prove Myself holy among you in their sight. 24 *For I will take you from the nations, gather you from all the lands and bring you into your own land.* 25 Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. 26 Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. 27 I will put My Spirit within youand cause you to walk in My statutes, and you will be careful to observe My ordinances. 28 You will *live in the land that I gave to your forefathers;*so*you will be My people, and I will be your God.* 29 Moreover, I will save you from all your uncleanness; *and I will call for the grain and multiply it, and I will not*bring *a famine on you.* 30 *I*	3:12"But I will leave among you A humble and lowly people, And they will take refuge in the name of the LORD. 13 "The remnant of Israel will do no wrong And tell no lies, Nor will a deceitful tongue Be found in their mouths; For they will feed and lie down With no one to make them tremble." 14 Shout for joy, O daughter of Zion! Shout *in triumph*, O Israel! Rejoice and exult with all *your* heart, O daughter of Jerusalem! 15 The LORD has taken away *His* judgments against you, He has cleared away your enemies. **The King of Israel, the LORD, is in your midst;** You will fear disaster no more. 16 In that day it will be said to Jerusalem: "Do not be afraid, O Zion; Do not let your hands fall limp. 17 "The LORD your God is in your midst, A victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with

179 "Restore fortune" and words for "honour," "praise," "fame," and those for "shame," and its synonyms are in red; the words for (re)gathering of the scattered are marked with blue, italics; words of inhabitation are marked with blue, bold, italics; words related to planting, fertile land, growth of plants, trees, gardens are marked with bold, italics; rebuilding of cities and Temple and other monuments are marked with bold, underline; words for re-establishment of covenant are marked with Italics underline; words of joy and celebration are marked with underline; the relationship of Yahweh-Judah are marked in green, bold.

Wrath has gone forth, A sweeping tempest; It will burst on the head of the wicked. ²⁴ The fierce anger of the LORD will not turn back Until He has performed and until He has accomplished The intent of His heart; In the latter days you will understand this.	***will multiply the fruit of the tree and the produce of the field, so that*** you will not receive again the disgrace of famine among the nations.	shouts of joy. ¹⁸ "*I will gather those who grieve about the appointed feasts—* They came from you, *O Zion*; *The* reproach *of exile* is a burden on them. ¹⁹ "Behold, I am going to deal at that time With all your oppressors, *I will save the lame And gather the outcast,* And I will turn their shame into praise and renown In all the earth. ²⁰ "At that time I will bring you in, *Even at the time when I gather you together;* Indeed, I will give you renown and praise Among all the peoples of the earth, When I restore your fortunes before your eyes," Says the LORD.
Jer 31:1–14 ^{31:1} "At that time," declares the LORD, "***I will be the God of all the families of Israel, and they shall be My people.***" ² Thus says the LORD, "The people who survived the sword Found grace in the wilderness— Israel, when it went to find its rest." ³ The LORD appeared to him from afar, *saying,* "I have loved you with an everlasting love; Therefore I have drawn you with lovingkindness. ⁴ "<u>**Again I will build you and you will be rebuilt,**</u> <u>O virgin of Israel!</u> <u>Again you will take up</u> <u>your tambourines,</u> <u>And go forth to the dances of the merrymakers.</u> ⁵ "*Again you will plant*	**Jer 33:4–11** ^{33:4} For thus says the LORD God of Israel concerning the houses of this city, and concerning the houses of the kings of Judah which are broken down to make a defense against the siege ramps and against the sword, ⁵ 'While *they* are coming to fight with the Chaldeans and to fill them with the corpses of men whom I have slain in My anger and in My wrath, and I have hidden My face from this city because of all their wickedness: ⁶ Behold, I will bring to it health and healing, and I will heal them; and I will reveal to them an abundance of peace and truth. ⁷ **I will restore the fortunes of Judah and the fortunes of Israel** and <u>**will rebuild them as they were at first.**</u> ⁸ I will cleanse them from all their iniquity by which	**Ezek 39:25–29** ²⁵ Therefore thus says the Lord GOD, "**Now I will restore the fortunes of Jacob** and have mercy on the whole house of Israel; and I will be jealous for My holy name. ²⁶ **They will forget their disgrace** and all their treachery which they perpetrated against Me, when they live securely on their *own* land with no one to make *them* afraid. ²⁷ *When I bring them back from the peoples and gather them from the lands of their enemies, then I shall be sanctified through them in the sight of the many nations.* ²⁸ because I made them go into exile among the nations, and *t*hen gathered them again to *their own land;* and I will leave none of them there any longer. ²⁹ I will not hide My face

vineyards
On the hills of Samaria;
The planters will plant
And will enjoy *them.*
[6] "For there will be a day when watchmen
On the hills of Ephraim call out,
'Arise, and let us go up *to* Zion,
To the LORD our God.'"
[7] For thus says the LORD,
 Sing aloud with gladness for Jacob,
And shout among the chief of the nations;
Proclaim, give praise and say,
'O LORD, save Your people,
The remnant of Israel.'
[8] "Behold, I am bringing them from the north country,
And I will gather them from the remote parts of the earth,
Among them the blind and the lame,
The woman with child and she who is in labor with child, together;
A great company, they will return here.
[9] "With weeping they will come,
And by supplication I will lead them;
I will make them walk
by streams of waters,
On a straight path in which they will not stumble;
For I am a father to Israel,
And Ephraim is My firstborn."
[10] Hear the word of the LORD, O nations,
And declare in the coastlands afar off,
And say, "*He who scattered Israel will gather him*
And keep him as a shepherd keeps his flock."
[11] For the LORD has ransomed Jacob
And redeemed him from the hand of him who was stronger than he.
[12] "They will come and shout for joy on the height of Zion,
And they will be radiant over the bounty of the LORD—
Over the grain and the new wine and the oil,

they have sinned against Me, and I will pardon all their iniquities by which they have sinned against Me and by which they have transgressed against Me. [9] It will be to Me a name of joy, praise and glory before all the nations of the earth which will hear of all the good that I do for them, and they will fear and tremble because of all the good and all the peace that I make for it.'
[10] "Thus says the LORD, 'Yet again there will be heard in this place, of which you say, "It is a waste, without man and without beast," *that is*, in the cities of Judah and in the streets of Jerusalem that are desolate, without man and without inhabitant and without beast, [11] the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, thevoice of those who say,
"Give thanks to the LORD of hosts,
For the LORD is good,
For His loving kindness is everlasting;
and of those who bring a thank offering into the house of the LORD. **For I will restore the fortunes of the land** as they were at first,' says the LORD.

from them any longer, for I will have poured out My Spirit on the house of Israel," declares the Lord GOD.

And over the young of the flock and the herd; *And their life will be like a watered garden,* *And they will never languish again.* ¹³ "Then the virgin will rejoice in the dance, And the young men and the old, together, For I will turn their mourning into joy And will comfort them and give them joy for their sorrow.		

There are several instances in the four biblical texts displayed above that depict the different aspects of restoration. A brief explanation of the comparison is made below. In all four texts, importance is given to returning to the land that belonged to Judah/Israel, and the word that is constantly used in the four texts to refer to this is קָבַץ which means "gather" (Jer 31:8, 10; Ezek 36:24; 39:27–28; Zeph 3:18–20). Yahweh will "gather" the people of Judah/Israel who were "scattered" (זָרָה, Jer 31:10). The scattering of the people of Judah is depicted as shame (Jer 9:15–22; 13:22–26; 18:16–17; 24:9). Yahweh had charged the shepherds or the leaders of Judah with the accusation that they were the cause of scattering the sheep (Jer 10:21; 23:2), that is, the people of Judah, but Yahweh promised to bring them back or gather the scattered ones to the pasture so that that they would be fruitful and multiply (Jer 23:2–3). The promise of "gathering" denotes deliverance to the exiles establishment of the everlasting new covenant with Yahweh (Jer 30:22; 31:1).[180] In the restoration passage (Ezek 39:25–28), Yahweh says that he would restore the fortunes of Jacob and specifies what would be restored. The people of Judah who went to exile would be gathered into their own land. If exile displaced the people of

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[180] Rom-Shiloni, "Everlasting Covenant," 205.

Judah geographically and it was considered to be shameful (Jer 9:18) then the gathering of the people of Judah can be considered as honour as this is the reverse act. The contrast between the shame of exile and the honour of being gathered back is clearly stated in Zeph 3:18−20. For Judah, returning to the Promised Land meant fame, praise, and honour (Zeph 3:19).

The promises of restoration included replenishment of land with plant and animal produce and the rebuilding of the cities. These aspects are recorded not only in the Book of Consolation in Jeremiah, but in other contemporary biblical texts too. The concept of "destruction" metaphorized all the things that a nation faced because of defeat before the enemy nation. This included destruction that was related to human, animal, and plant life, and the cities. At restoration, the nation of Israel is called to rejoice because the planters would plant vineyards again in Judah, and enjoy the fruitfulness of the land (Jer 31:4−5, 12b). Likewise, Ezekiel promises that those who return from exile will live in the land and that Yahweh will keep his covenant promise and multiply grain in the land and curb famine in total (Ezek 36:20). The rebuilding of the cities is another aspect of restoration that is repeatedly promised (Jer 30:18; 33:7). The other texts in Table 5 that depict fruitfulness of the land and rebuilding of cities as part of restoration are Jer 30:18; 31:4−5, 12b, 33:7 and Ezek 36:29−30. In addition, the multiplication of descendants and establishment of children are mentioned, and this is considered to be the return of honour (Jer 30:18−19). Therefore, the restoration of the constituents of the land like the buildings, humans, fruitfulness of land, and humans brought honour to the nation of Judah.

Moreover, in place of mourning, jubilance and celebration were promised, which points to the outcome of the return of honour to the nation. Celebration and joy can be viewed as the expressions celebrating the return of honour. The Lord spoke through Jeremiah that the virgins of Israel should take up their musical instruments and begin to rejoice and dance over the restoration that the Lord was bringing about by the "planting of vineyards" and "rebuilding of the cities" (Jer 30:9; 31:4−5, 7,12; 33:9, 11). The Lord promised that he would "restore the fortunes of the land" and there will be joy and gladness and singing of praises in Jerusalem and in the cities of Judah. The Lord specifically said that he would turn the mourning of Judah to joy (Jer 31:13). As discussed above, death brought in shame, and mourning was a way of expressing grief over the shame that a nation faced (Jer 9:19−22). On the other hand, Yahweh would make the returnees live and not die and thus be honoured (Jer 31:24; 32:37). For this, Zephaniah aroused his listeners to shout for joy and rejoice (Zeph 3:14), for the Lord was going to gather all those who grieved about not celebrating the appointed feasts and carried the shame of being exiled. The Lord promised that he would turn their shame to praise and make them renowned, which meant honour (Zeph 3:19). In short, Zephaniah calls his listeners to rejoice and be jubilant over the turning of their shame to honour.

There are also many instances in these four biblical texts tabled above where covenant renewal is mentioned. In the restoration promise in Jer 30:22 and Jer 31:1, the covenant statement is reiterated: "You shall be my people and I will be your God." Yahweh reversed the breaking of the covenant and promised to establish an everlasting

covenant (Jer 32:38–40).[181] Yahweh promised renewal of the covenant to the returnees (Ezek 36:28) and also the bestowal of a new heart and a new spirit (Ezek 36:26, 29).

The above data shows that restoration of the nation of Judah meant bringing back the lost honour to the nation of Judah, which was nothing but "planting" and "building" of the nation. The plant produce, the multiplication of the humans and animals, and rebuilding of the cities and its strongholds were all factors that contributed to the honour of a nation. Though the defeat of a nation at the enemy's hand brought shame to the nation by deprivation and destruction of the above factors, the return of honour was promised.

Overall, the restoration of a nation is seen as the reversal of "destruction." The prophetic texts especially the book of Jeremiah portrays the restoration as "return of honour" of the nation. This is explained in terms of changing of nation from its shameful state to an honourable state in terms of turning of unfaithful wife to faithful wife, unfruitful, desolate condition of land to fruitful and inhabited land. The portrayal of a faithful wife refers to the restoration of the covenantal relationship between Yahweh and the nation which is return of honour. A faithful wife also shows intimacy in husband-wife relationship which results in multiplication of descendants and this point to the increase of inhabitants in the land. The turning of desolate land to fruitful/inhabited land implies replenishment of agrarian lands, rebuilding of cities and monuments, and return of the exiled.

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[181] Yahweh fought against the nation of Judah who disregarded the covenant stipulations of Yahweh and this made Yahweh to restrain from fighting for Judah when the enemies invaded the nation. Rom-Shiloni, "The Prophecy for "Everlasting Covenant," 221.

Summary

The findings of the CMT and CBT analysis of the selected texts in Jeremiah (Jer 1-25, 30-33) investigated in this chapter are summarized as below.

1. Special clothes or adornment were given to person(s) in order to honour them. On the contrary, "stripping of clothes" in certain situations like warfare meant shame. Also, exposure of nakedness/private parts to anyone outside marriage relationship is depicted as shame especially when a wife behaves like a harlot, showing her nakedness to a stranger. The survey of clothing and unclothing in the OT shows what kind of clothing pointed to the status of a person in the Israelite community and also exposure of nakedness implied shame.

2. The family metaphor points to the relationship between Yahweh and the nation of Judah/Israel. The faithfulness of husband-wife relationships refers to the perfect covenant relationship between Yahweh and Judah/Israel which was the state of honour. The sinful activities of the nation portrayed as harlotry is considered as shame which led to the breaking of covenant. This led to family disorientation, which is shame. The distortion in relationship between Yahweh and Judah resulted in judgment on the nation that involved shaming experiences, like deprival of provision and protection to the family represented in the context of a nation as deprivation of nationhood, exile, defeat in war, and devastation of the nation.

3. There is a symbiotic relationship between Yahweh-Israel/Judah-land. Yahweh as the owner of the land gave it as a gift to the nation of Israel/Judah. The relationship between Yahweh and Judah/Israel determined whether the people

would live in the land or be expelled. Moreover, the inhabitation/fruitfulness of the land served as an indicator to show whether the favor of the Lord was on the nation. The sins of the people directly affected the land and deprived it of its fertility, turning the land from the state of fruitful/inhabited land to wilderness/uninhabited/desolation.

4. The elucidation of the metaphorical concept of "destruction" with its system of associations implied shame. The metaphorization of war with personification of cities as females representing sexual violence against females showed how shame was attached to destruction of cities and the nation. The metaphorical concept of "destruction" pointed to the destruction of the produce of land, cities, and captivity of the rulers of the nation and all these incurred shame on the nation. Defeat in a war with the enemy nation denigrating Israel/Judah before the other nations, inviting shame.

5. On the other hand, the explication of the metaphorical concept of "restoration" promised rebuilding of the nation, which meant return of honour. The return of the honour of a nation is depicted as turning of unfaithful wife to be faithful, turning of desolate to a fruitful and inhabited land, and restoration of the cities with rebuilding of the destroyed buildings and monuments. Israel as a nation would be restored by re-gathering of the scattered, good produce of land, replenishment of trees and fruits, re-establishment of cities, and fortresses and monuments, and all this added to the honour of the nation.

These findings of the CMT and CBT analysis of the selected text in Jeremiah (Jer 1–25, 30–33) shall be used to interpret the responses of the kings (Chapter 3), and the

prophets (Chapter 4) to the Babylonian exile; and the response of Jeremiah (Chapter 5) toward the Babylonian and Egyptian exile. The major findings of this study are that the concepts of "unclothing," "destruction," "unfruitful/uninhabited land," and "breaking of family/covenant relationships" are depicted as shameful. Likewise, "clothing," "restoration," "inhabited/fruitful land," and "restored family/covenantal relationships" are depicted as honour in the selected texts. In the following chapter, the responses of kings are analyzed based on these results of the CMT analysis of Jer 1–25, 30–33.

CHAPTER 3: RESPONSES OF THE KINGS TO THE "EXILE"

Jeremiah encountered several kings of Judah (Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah) when he proclaimed the message of judgment and upcoming Babylonian invasion to the nation of Judah. He called upon these kings to yield to the foreign rule of the Babylonians and comply with an exile to Babylon. This was a challenge to the kings who were supposed to protect the nation from their enemies. However, the word of the Lord through Jeremiah insisted that it was Yahweh's will for the nation of Judah to yield to the rule of Babylon. The responses of the kings varied, and they are elucidated in this chapter.

The episodes that record the responses of the kings are interpreted with the findings of Chapter 2. Based on the analysis of Jer 1–25, 30–33 by CMT, it was found that the concepts of "unclothing," "destruction," "unfruitful/uninhabited land," and "breaking of family relationships" are depicted as shameful. Likewise, "clothing," "restoration," "fruitful/inhabited land," and "restored family relationships" are depicted as honour. These findings are used in order to interpret the responses of the kings: Jehoiakim (Jer 36:1–26) and Zedekiah (Jer 32:1–5; 34:1–22; 37:1–21; 38:1–5, 7–13, 14–23). Whenever the concepts of honour and shame appear directly as words or synonyms, or are indirectly referred to, the honour and shame values associated with them will be highlighted and further implications shall be investigated.

3.1   Jehoiakim's Response to "Exile" (Jer 36:1–26)

Jehoiakim's unusual response to Jeremiah's message of the inevitable Babylonian

invasion is explained below. The context is briefly traced through before his response is

analyzed.

3.1.1   Context

The literary context of the selected text (Jer 36:1–26) shows a sharp contrast between an

obedient people group of Rechabites who obeyed their ancestors (Jer 35) and a

disobedient people group of Judeans who disobeyed the law which Yahweh rendered to

them (Jer 36). Likewise, in Jer 36, a typical contrast between the obedient and the

disobedient is brought about—how king Jehoiakim was set to oppose and nullify the

word of God written in the scrolls but his officials were set to preserve and obey the word

that Jeremiah conveyed to them through Baruch.[1]

Viewing the historical context as portrayed in the text, Jeremiah confronted

Jehoiakim with the message of the destruction of the nation of Judah and an inevitable

exile to Babylon in a scroll during the fourth year of Jehoiakim's rule (Jer 36:1).[2] The

nation of Judah was the vassal of Egypt as Jehoiakim had switched his allegiance from

Babylon to Egypt hoping that Neco, the emperor of Egypt, was powerful enough to

defeat his Babylonian counterpart, Nebuchadnezzar.[3] However, his efforts were futile. In

such a context, the Lord asked Jeremiah to write down all the words that the Lord had

spoken to him regarding Judah from the days of Josiah to Jehoiakim and also the

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[1] Fretheim, *Jeremiah*, 501.
[2] This happened after Nebuchadnezzar defeated the advancing Egyptian counterpart at the battle of Carchemish in 605 BCE; Thompson, *Jeremiah*, 620.
[3] Thompson, *Jeremiah*, 620.

calamities that Yahweh planned to bring upon them. Jeremiah's prophecy was dictated to Baruch who wrote it on a scroll. The scroll contained a message of judgment to the king and to the nation of Judah.[4] The king and the people of Judah were expected to listen to the words of the scroll and repent, forsaking their evil ways.[5] Jeremiah entrusted the scroll to Baruch to read it before the people of Judah who came to the Temple to worship on a fast day (Jer 36:4–5).[6]

Jeremiah was probably restricted from entering the Temple premises, and so he sent Baruch to read his scroll. What was the reason for such a restriction? He may have been under confinement (עָצוּר; Jer 33:1). J. A. Thompson, Alice Deken and Tremper Longman III argue that the reason for the denial of entry to the Temple premises maybe because of Jeremiah's contemptuous Temple sermon that he had preached (Jer 7:1–34; 26:1–15), or his symbolic action of breaking the earthen jar,or his encounter with Pashuur, the Temple official (Jer 19:1—20:6).[7] Clearly, Jeremiah was not in a position to read out his written message, and hence, engaged Baruch to read it in the Temple precincts.

Baruch read Jeremiah's written message on a fast day (Jer 36:6). F. B. Huey says that the fast days were not fixed in the pre-exilic era, but rather the community fasted when there was an emergency; the threat from the Babylonian army may have been the

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[4] The content of the scroll is not very clearly stated though it is assumed that the content included Jer 1–25 and 46–51; see Varughese and Modine, *Jeremiah 26–52*, 207.

[5] The message was probably written for reference fora later time. Jeremiah was faithful in dictating all the words that Yahweh spoke to him and likewise, Baruch was faithful in writing down the words of prophet Jeremiah; see Varughese and Modine, *Jeremiah 26–52*, 207.

[6] The question arises as to why Jeremiah wrote down his message unlike the earlier prophets who spoke verbally. The reasons that Thompson (*Jeremiah*, 622) traces out are: first, the Lord asked him to do so; second, Jeremiah was a controversial figure and he may have been warned of speaking and prophesying publicly (Jer 36:5); third, Jeremiah knew that the Babylonian kingdom would soon subjugate the nation of Judah; and finally the message of Jeremiah prophesied the impending disaster that was to befall Judah and also the promise of restoration.

[7] Thompson, *Jeremiah*, 622; Deken, "Does Prophecy Cause History?" 631; Longman, *Jeremiah*, 237.

occasion for the fast day.[8] Thompson finds the same reason to be the occasion for the fast. He says that the people of Judah probably gathered at the Temple to repent and pray that Yahweh might deliver them from the threat of the approaching enemy.[9] So, the expectation of the people of Judah was that the prophetmight prophesy a word of deliverance. Against their expectation, Baruch read out the message of judgment revealed to Jeremiah.

Baruch was permitted to read the scroll to the public from Gemariah, the scribe's chamber in the upper court at the entry to the New Gate, probably because of Jeremiah'sclose association with the Shaphan family.[10] It was at the city gate, the place where important decisions were deliberated, that the scroll was read (Deut 21:18–2; Ruth 4:1–11). The state officials and prophets and priests gathered to judge Jeremiah's words written in the scroll. At the city gate, the prophet was indirectly calling on the people of Judah and the king to make a decision regarding whether the people of Judah would obey the stipulations of the covenant or not. Only then would their fast be meaningful.[11]

Micaiah heard the reading of Jeremiah's scroll in Gemariah's chamber and reported the words of the scroll to Elishama the scribe,[12] Delaiah the son of Shemaiah,

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[8] Huey, *Jeremiah Lamentations*, 320.

[9] Thompson, *Jeremiah*, 624–25. Rather, the expectation of Jeremiah and Baruch was that the people of Judah on hearing the message from the Lord would repent and turn to God; see Longman III, *Jeremiah*, 237. Keown (*Jeremiah 26–52*, 205) says that Jeremiah used the occasion of a general fast day to read his scroll.

[10] Shaphan was state secretary during the rule of King Josiah. Shaphan was Gemariah's father and the grand father of Ahikam and Micaiah (Jer 40:5–7; 41:1–2). The chamber was situated in the upper court at the entry to the New Gate which helped the people to see and hear Baruch clearly (Jer 36:9–10). It was at this gate that Jeremiah proclaimed the Temple sermon; see Keown, *Jeremiah 26–52*, 625.

[11] This reading of the scroll can be connected to Shaphan's reading of the scroll discovered in the Temple when it was renovated at the command of King Josiah; see Keown, *Jeremiah 26–52*, 625.

[12] Elishamma was the grandfather of Gedaliah (Jer 41:1). He was a member of the royal family. Scribes served in many capacities like maintaining religious literary archives, royal secretaties, managing land produce, transcribing letters between officials or kings and other services; see Holladay, *Jeremiah 2*, 257.

Elnathan the son of Achbor,[13] Gemariah son of Shaphan,[14] and Zedekiah son of

Hananiah. Then, these state officials sent Jehudi, the son Nethaniah,[15] to invite Baruch to

read the scroll in front of them (Jer 36:11–14). They wanted to ensure the authenticity of

the words in the scroll, which were revealed to Jeremiah (Jer 36:17–18). The officials

reported the words of the scroll to the king (Jer 36:20) but left the scroll with Elishama,

the state secretary, to save it.[16] They may also have anticipated that the king would

respond violently and destroy the scrolland even annihilate the prophet and the scribe,

and hence asked them to go into hiding (Jer 36:19). Such a foresight arose because when

Uriah prophesied against Jehoiakim, he was picked up from his place of hiding in Egypt

and was slain (Jer 26:20–23).[17] Both instances, the sermon at the Temple and the reading

of the scroll (Jer 26:20–23 and 36:1–14), where the prophet was threatened can be

compared because Jeremiah spoke explicitly against the "city" and against the "land" (Jer

36:3, 29). Uriah had also prophesied against the "city" and the "land" (Jer 26:20) and

Jehoiakim slew him. So, the fate of Jeremiah could be predicted in the hands of

Jehoiakim. Hence, the officials tried to save the destruction of the scroll as well as the

lives of Jeremiah and Baruch. In effect, the first scrutiny and validation of the scroll took

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[13] Elnathan's father was among those who found the scroll in Josiah's day (2 Kgs 22:12). According to Holladay (*Jeremiah 2*, 257), Elnathan was the grandfather of the king. See 2 Kgs 24:8 and Jer 26:20–24.

[14] Shaphan was the scribe who was involved in the validation of the Law book discovered during Josiah's rule (2 Kgs 22:12, 14).

[15] Jehudi was the son of Nethaniah, the grandson of Shelemiah, the son of Cushi (Jer 36:14).

[16] The sympathizers of Jeremiah felt they should preserve the scroll because they expected a furious response of the king when he heard the content of the scroll and my want to destroy it; see McKane, *Jeremiah*, 919–20.

[17] He was buried with the commoners, not given a burial of honour according to his status as a prophet (Jer 26:20–23).

place in the Temple precincts after which the scroll was taken to the king's court.[18] The response of the king toward the scroll is analyzed in the following section.

3.1.2   Construal

When Jehoiakim heard the report of the officials concerning Jeremiah's scroll, at first he asked Jehudi to fetch the scroll and read it before him as he wanted to get first-hand information of the content of the scroll (Jer 36:21); he was not satisfied hearing the reports from the state officials. Jehudibrought the scroll and read it before the king. Meanwhile, the king was sitting by the fire in the brazier in his winter house and before Jehudi completed his reading, Jehoiakim took the scroll and cut it into pieces with the scribe's knife and threw it into the fire (Jer 36:21–23).

Why did Jehoiakim ask Jehudi to read it and not even show patience to hear the whole scroll? The reason appears to be that when he heard the content of the first few columns, he understood that the reported word of the officials was right and there was not much deviation from the oral word of Jeremiah. The other reason could be that Jeremiah had pronounced judgment on Jehoiakim earlier (Jer 22:13–19) and he knew what Jeremiah would have spoken regarding his defeat and the plundering of Judah by the enemy nation.[19] There is a hint to what the scroll contained in Jer 36:1–3; it contained all the words which Yahweh spoke to Jeremiah concerning Israel, Judah, and all the nations from Josiah's rule even until Jehoiakim's rule. It also contained all the "calamity" (רָעָה) which Yahweh planned to bring on the nation of Judah as stated in Jer 1–25. The typical word רָעָה referred to the upcoming Babylonian invasion which is termed as the "evil from

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[18] Holladay, *Jeremiah 2*, 258–59.
[19] Blank, *Jeremiah*, 28–29; Holladay, *Jeremiah 2*, 260.

the north" in Jer 4:6; 6:1; but the word is translated as "calamity" in severalother

instances (Jer 16:10, 18:8, 11, 17, 19:3, 15). The word here refers to other predicted

disasters that would bring about the fall of the nation of Judah.[20] In effect, רָעָה referred to

the punishment that Yahweh was planning to bring upon Judah. It also referred to the

turning of the land to waste or desolation, a complete destruction, ruining of the cities

with no inhabitants (Jer 4:6–7; 6:8), devouring of harvest, sons and daughters, flocks and

herds, vines and fig trees (Jer 5:15–17), driving inhabitants to exile (Jer 6:11–12; 9:19;

16:13), destruction of the city of Jerusalem, scattering and annihilation of its inhabitants

(Jer 9:11–16), annihilation by sword, famine, and captivity, deadly disease and death with

no burial of honour (Jer 15:2–4; 16:4–6; 20:4;21:6; 22:22), and plundering of the wealth

of Judah by the enemy nation (Jer 20:5). Jeremiah also directly attacked the leaders of the

land, "the shepherds," saying that they caused several calamities—the scattering of the

flock (Jer 12:10), the ruin of Yahweh's vineyard, and the turning of the pleasant land to

wilderness (Jer 12:10) and therefore were going to be punished (Jer 4:9, 13:13). On the

whole, the content of the scroll that spoke of the upcoming "calamities" (רָעָה) and the

invasion of the enemy nation, the desolation of the land, and the ruining of the cities was

something that would shame the nation of Judah and their king (see Chapter 2, Section

2.4, 2.5).

Moreover, Jeremiah had accused the kings in general of making dishonest gain,

shedding innocent blood, and practicing oppression and extortion (Jer 22:13–17). This

had resulted in the breaking of the covenant relationship with Yahweh which was shame

(see Chapter 2, Section 2.3). The aftermath of the Jehoiakim's breaking relationship with

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[20] For further explanation on "evil from the north," see Childs, "The Enemy From the North,"
187–98.

Yahweh would bring judgment upon him and this is listed in Jer 22:18–23; he will not be

buried with honour. In this episode, Jeremiah reveals that the king was enraged saying,

"Why have you written on it, the king of Babylon will certainly come and destroy the

land and will make humanity and beast to cease from it?" (Jer 36:29). The destruction of

"the land and the beast" meant the kingdom was going to be snatched away from

Jehoiakim, and the people of Judah would be exiled (Jer 36:29).[21] These were aspects of

shaming (see Chapter 2, Section 2.4, 2.5). The thought of losing his kingdom enraged the

king. The king was going to lose his position as king, his riches, his territory, and his

people. His status would be lowered and he would be shamed. The scroll appeared to be a

threat to his power so he decided to destroy it.[22] Meanwhile, three scribes—Elnathan,

Delaiah, and Gemariah—responded differently and pleaded with the king that he may not

burn the scroll. The king turned a deaf ear to their pleas. A sincere request from the

officials could have made Jehoiakim think rightly.[23] He showed great disdain for the

scroll. He did not bother to listen to the reading of the whole scroll.[24] The king had

encountered only the written wordand not the prophet himself. He gave least regard for

the written word and thought it could easily be destroyed. Also, the cutting of the scroll

into pieces by a scribal knife shows that he had no regard for the sacred texts that were

written which symbolized the covenant stipulations.[25] By burning the scroll, he directly

rejected Yahweh's word in the scroll, not realizing he could have sustained his honour in

the society by repenting. The king's decision to destroy the scroll led the entire nation to

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[21] Holladay, *Jeremiah 2*, 260.

[22] Fretheim, *Jeremiah*, 506.

[23] Fretheim, *Jeremiah*, 501.

[24] Brueggemann, *Jeremiah*, 350.

[25] Leuchter ("Jehoiakim and Scribes," 321) says Jehoiakim especially took interest to cut the scroll and then burn it (Jer 36:23) just to make sure that all redactional additions of the scribes in the scroll would be burnt. It appears that Jehoiakim believed that redactional elements had revelatory power and so required destruction. See also Levtow, *Social Theory*, 125, 129.

reject the word of the Lord.[26] This is because a king's decision made the nation obey or disobey the covenant stipulations (Jer 34; 2 Kgs 21–23).

Keown thinks that the burning of the scroll was symbolic showing the breaking of the covenant with Yahweh.[27] Holladay and Blank are of opinion that Jehoiakim burnt the scroll to nullify the prophet's words forever.[28] According to McKane, Jehoiakim thought that by destroying the scroll he could destroy the fulfillment of Jeremiah's oracles.[29] Nicholson says that Jehoiakim had no regard for the written texts, the covenant stipulations in written form,and so destroyed it to curb its fulfillment.[30] Allen compared Jehoiakim's act of destroying the scroll with Hananiah's breaking of the yoke of Jeremiah and says that both thought by their act theycould turn down the message of judgment on Judah.[31] Fretheim advocated that the "graphic destruction of the scroll" was not just a verbal rejection of Yahweh's word but a symbolic demonstration of the rejection of Yahweh's word.[32] The above scholars have agreed that Jehoiakim's burning of the scroll was not a mere destruction of the scroll but it connotes the rejection of Yahweh's word, the covenant stipulations and it was also an action taken to curb the fulfillment of the judgment written on the scroll.

Using the results of the CMT analysis in Chapter 2, it can be seen that the burning of the scroll that contained the word of Yahweh meant more than the symbolic action, the rejection of Yahweh's word.This act of Jehoiakim was a shameful act because the

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[26] Fretheim, *Jeremiah*, 501.

[27] Keown, *Jeremiah 26–52*, 625–627.

[28] Blank, *Jeremiah*, 28–29; Holladay, *Jeremiah 2*, 260. Keown (*Jeremiah 26–52*, 206) thinks that the king was symbolically destroying the scroll. Writing on the scroll was a symbolic action to bring judgment on Judah but Jehoiakim performed a counter symbolic action to nullify the judgment written on the scroll. See also Fretheim, *Jeremiah*, 506.

[29] McKane, *Jeremiah 2*, 919–20.

[30] Nicholson, *Deut 18:9–22*, 160; Leuchter, *Jehoiakim and the Scribes*, 321.

[31] Allen, *Jeremiah*, 398.

[32] Fretheim, *Jeremiah*, 501.

rejection of Yahweh's word meant breaking the covenant relationship with Yahweh (see

Chapter 2, Section 2.3). This would result in the loss of his position as king, as his

authority over the nation of Judah purely depended on his relationship with Yahweh.

Deken views the burning of the scroll metaphorically in this manner,

> When Jehoiakim burns the scroll prophesying the destruction of Judah at the hands of "the people from the north" (Jer 25:9), he is both representing the prophesied destruction of Judah metaphorically and translating prophecy into history by his action. His destruction of the scroll represents his rejection of prophecy and the word of God represented by the scroll and renders the destruction of Judah inevitable. As the flames consume the scroll, the prophecy becomes a metaphor for the destruction of Judah. When Judah is destroyed, the metaphor is realized as history. The burning of the scroll as a metaphor for the destruction of Judah becomes the evidence for the validity of God's word and the possibility of seeing the truth of His word in history.[33]

So, Jehoiakim's destruction of the prophetic scroll as a metaphor shows deliberate

breaking of marriage covenant between Yahweh and his people.[34] That points to the

effect of breaking covenant relationship, that is, the "destruction of the scroll resulted the

destruction of Jerusalem and the exile of its people because their living in the land is

possible only if they maintained their covenant with God" (Deut 11:8).[35] So, the

destruction of the scroll not only prefigured the destruction of Jerusalem but also the

breaking ofthe relationship between Yahweh and Judah and their displacement from the

land.[36] It points to divorce and ex-communication from the family of Yahweh which

prefigures exile. In summary, the burning of the scroll showed rejection of the prophetic

word and breaking of the covenant with Yahweh, it was also an attempt to nullify the

fulfillment of the prophecy and a sign-act of the king depicting the destruction of the city.

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[33] Deken, "Does Prophecy Cause History?" 631; see also Leuchter, *Polemics of Exile*, 115.
[34] Deken, "Does Prophecy Cause History?" 636–37.
[35] Deken, "Does Prophecy Cause History?" 636–37.
[36] Holladay, *Jeremiah 2*, 259; Bracke, *Jeremiah 30–52*, 60; Roncace, *Jeremiah*, 124; McKane, *Jeremiah 2*, 660; Levtow, *Text Production*, 125; Leuchter, "Jehoiakim and the Scribes," 320–25.

Moreover, based on the CMT analysis in Chapter 2 the fall of the king from his position as he breaks his relationship with Yahweh was shame.

While the above reasons stand true, one reason that cannot be ignored is that Jehoiakim was shamed before the officials and the others before whom the content of the scroll was read. He was denigrated by the accusations against him and the predicted foreign invasion and its aftermath. According to Jeremiah's prophecy, he would lose his kingdom and his position as king which was a matter of shame (see Chapter 2, Section 2.3, 2.4, 2.5). So he got agitated and destroyed the entire scroll.

As argued above, the king made a way for the Babylonian powers to enter Judah and devastate it by his act of rejecting the word of Yahweh by burning the scroll[37] and breaking the covenant. Jehoiakim showed contempt to the words of Yahweh written in the scroll. He tried to destroy the power of the word by the power of his kingship.[38] The written prophecy in a scroll had a life of its own apart from the authority of the spoken word by the prophet. This is because an authorized scroll could convict the king of his wrongdoings in the future too. A prophet's words could intimidate through warnings, but the written word would be read by many and would reappear accusing him of his deeds.[39] This probably made Jehoiakim to burn the scroll.

Another response of Jehoiakim toward the message in the scroll was that he commanded Jerahmeel, the king's son, Seraiah, the son of Azriel, and Shelemiah, the son of Abdeel, to arrest Jeremiah and Baruch. After destroying the scroll, Jehoiakim's next move was to destroy the propagators of the prophetic message, which he cautiously

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[37] Carroll, *Jeremiah*, 663.

[38] The burning of the scroll can also be viewed as a power play between a prophet and a king; see Carroll, *From Chaos to Covenant*, 152.

[39] The purpose of the scroll was that the people would hear and turn from their evil ways and thus avoid the evil that was about to befall the land of Judah; see Brueggemann, *Jeremiah*, 345–46.

sought so that they may not influence the nation by continuing to convey the message of judgment and the upcoming exile.[40] Deken brought about the analogy that the burning of the scroll represents the burning of Jerusalem, and this, in turn, is associated with the persecution of the prophet and the scribe.[41] Therefore, the king's burning of the prophecy and attempt to arrest its propagators stands directly responsible for the destruction of Jerusalem.

Mark Leuchter compares Jehoiakim's cutting and destroying of scroll with the slaying of Uriah the prophet, because Uriah and Jeremiah prophesied about the destruction of the city and the land (Jer 26:20; 36:29).[42] Likewise, Kathleen O'Connor highlights that Jehoiakim's response to Yahweh's word and the propagator of the word was similar in these two instances. When Uriah prophesied against the city and against the land, he rejected the word and killed the prophet (Jer 26:20). Similarly, he rejected Jeremiah's prophecy and attempted to kill Jeremiah and Baruch but failed (Jer 36:23–26).[43] The juxtaposition of these two behaviours of Jehoiakim points to his wickedness and also shows that he had no covenant relationship with Yahweh and that the prophetic word failed to bring about any repentance in him. He neither feared Yahweh nor his messengers and tried to destroy all kinds of opposition in order toprotect his throne and his reputation. He failed to realize his rejection of the word was leading to the destruction of his nation, which would further shame the king and the nation (see Chapter 2, Section 2.4, 2.5).

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[40] Fretheim, *Jeremiah*, 506.
[41] Deken, "Does Prophecy Cause History?" 638.
[42] Leuchter, "Jehoiakim and Scribes," 323.
[43] O'Connor, "Do Not Trim a Word," 623–27.

Jehoiakim could have responded to Yahweh's word differently. Some instances

showing how kings responded to the prophetic word positively or negatively are

displayed below. The kings who responded positively to the word escaped from the

judgment of the Lord but those who rejected the word suffered the consequence. A

comparison of three kingsresponses to the word of Yahweh is displayed below.

King	Jehoiakim	Hezekiah	Josiah
Word of the Lord	Jeremiah prophesied of Babylon's forth coming invasion (Jer 36:3)	Isaiah prophesied of Hezekiah's death (2 Kgs 20:1)	Hilkiah the priest and Shaphan brought the word to Josiah (2 Kgs 22:8, 10, 11)
The attitude of the king to the word of God	Not willing to listen Burnt the scroll (Jer 36:21–23)	Hezekiah turned to Yahweh, wept and prayed (2 Kgs 20:2–3).	Josiah tore his clothes, inquired of the Lord, wept and repented (2 Kgs 22:12, 19)
The attitude of the king to the prophet	Order to seize Jeremiah and Baruch (Jer 36:26)	He believed in the prophet's words and so prayed (2 Kgs 20:1–3).	
The attitude of the king toward God	No fear of God (Jer 36:24)	His prayer shows he believed that Yahweh could change his situation if Yahweh considered his devotion to him and saw his good works (2 Kgs 20:2–3).	Josiah renewed the covenant with God, read the word to all the people (2 Kgs 23:2)

The kings Josiah and Jehoiakim responded to the reading of the written word

differently. Josiah responded by rending his clothes on hearing the words of the

discovered lawbook which was approved by Huldah the prophetess. He took an

immediate action to bring about a reformation in the country (2 Kgs 22:11–12, 19; 2 Kgs

23:2), unlike Jehoiakim who turned a deaf ear to the reading of the prophetic word and destroyed the scroll and tried to kill both the prophet and the scribe (36:21–23).[44] When Isaiah prophesied to Hezekiah that he would not live any longer, he wept and surrendered himself to God seeking Yahweh's mercy (Isa 38:1–6) and God extended his life span byfifteen years.

Instead of ripping his garment and turning to Yahweh in repentance over the prophetic word, Jehoiakim tore apart the scroll and put it into the fire that was burning in the brazier (Jer 36:20–26).[45] Though the king thought that was the end of the scroll, he did not realize Yahweh, the one who gave the words to Jeremiah to prophesy, would make the word live again.

3.1.3   Aftermath of Jehoiakim's Response

After Jeremiah's scroll was burnt, Yahweh bid Jeremiah to write down the words of prophecy again (Jer 36:27– 31). Jehoiakim's attempt to destroy Yahweh's word was futile. Yahweh made Jeremiah rewrite the prophecy with many more words (Jer 36:32). The second scroll appended a second section judging Jehoiakim for burning the scroll.[46] Yahweh's word in the first scroll had predicted the destruction of the land of Judah, the people, and the animals of the land which meant shame to the nation of Judah (see Chapter 2, Section 2.4, 2.5). These destructions shamed a nation and the king of the nation even more. Jehoiakim tried to bury this prophetic word by not surrendering to Yahweh. As a result, judgment was pronounced against Jehoiakim, that he would have no

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[44] Thompson, *Jeremiah*, 628.

[45] Jeremiah was sitting near the fireplace for it was winter (Jer 36:22–23); see Allen, *Jeremiah*, 398; Brueggemann, *A Commentary on Jeremiah*, 350–51.

[46] Fretheim, *Jeremiah*, 507; see also Holladay, "The Identification of the Two Scrolls," 452–67.

heir to succeed in his kingdom, his body would not be buried with honour but would be thrown out in the open without being buried,[47] and also his descendants and his servants would be punished (Jer 36:27–32). Leuchter says that the punishment pronounced on Jehoiakim is the same as what he inflicted upon Uriah for prophesying of judgment (Jer 26:23), death without burial of honour.[48] He was shamed the same way that he shamed the true prophet Uriah.

In summary, Jeremiah's scroll had listed aspects of shaming the nation of Judah and Jehoiakim. The nation would have to face loss of kingship, the desolation of the land, demolition of cities, exile, and all forms of "destruction" or "calamity" (see Chapter 2, Section 2.5) because of the upcoming Babylonian invasion if he turned away from Yahweh. Also, Jehoiakim was accused of sins that broke his covenant with Yahweh (Jer 22) which was a matter of shame (see Chapter 2, Section 2.3). Jehoiakim tried to escape from this shame that was predicted in the scroll by burning the scroll. This was metaphorically pointing to the rejection of Yahweh's word, the breaking of the covenant, which was shame (see Chapter 2, Section 2.3). He even attempted toend the lives of Jeremiah and Baruch so that they may not prophesy the words of the scroll again. As a result of all this, he invited a greater danger of shaming the nation by the destruction of the nation and exile of its inhabitants (see Chapter 2, Section 2.4, 2.5). Added to the above, he invited shame on himself for he would not die in peace because he would have no heir to succeed his throne and he would not be buried with honour. In this episode, it

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[47] Olyan ("Jehoiakim's Dehumanizing Interment," 271–275) says the king was punished by dehumanization, portrayed by the manner his corpse is buried. This is to shame him even at his death. This is an act by which a man was punished—here the king's status was reduced to an animal. This is similar to what happened to Nebuchadnezzar (Dan 3:31—4:34). The kings of Judah were usually buried inside the city of David (1 Kgs 2:10; 11:43; 14:31; 2 Kgs 12:22; 14:20; 15:7; 16:20). The practices involved in the burial process are depicted in Abner's burial (2 Sam 3:31–35): tearing of garments, wearing of sackcloth, wailing, fasting and lamentation by appointed mourners.

[48] Leuchter, *Polemics of Exile*, 108.

can be observed that Jehoiakim burnt the scroll in order to escape from upcoming shame that was predicted by Jeremiah but by rejecting the word of Yahweh he ended up in shaming himself and bringing shame on the nation even more.

3.2   Zedekiah's Response to "Exile"

There are several instances where King Zedekiah conversed with Jeremiah regarding his message of submitting to the foreign rule and yielding to Babylonian exile (Jer 21:1–7; 37:3–7, 17–21; 38:14–28). Jeremiah warned Zedekiah, advised him, and prophesied the pros and cons of submitting to the rule of Babylon. Zedekiah's responses to exile and the destruction of Judah are varied and they are discussed in the following sections.

3.2.1   Response 1 (Jer 32:1–5)

When Jeremiah encountered Zedekiah and conveyed the inevitable invasion of Babylon he responded differently at different times. One of his responses is analyzed below, and the context of this encounter is briefly given.

3.2.1.1   *Context*

One of the encounters between King Zedekiah and Jeremiah is recorded in Jer 32:1–5. This text is embedded in the Book of Consolation (Jer 30–33) where the words of restoration and renewal of covenant relationship are promised. Even before the people of Judah were led to exile, Yahweh promised that they would return to the Promised Land and that they would be reinstated.[49] So, the literal context shows that Zedekiah's relaxation of Jeremiah's imprisonment from the dungeon to the court of the guard's

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[49] Lalleman, *Jeremiah and Lamentations*, 235.

house is an instance of restoration and release inscribed in this section of the book which heightens the hope of restoration for the nation too.

A glimpse at the historical context as portrayed in the biblical text helps. The encounter between King Zedekiah and Jeremiah that appears in Jer 32:1–5 occurred in the eighteenth year of the rule of Nebuchadnezzar and in the tenth year of the rule of Zedekiah when the army of the Babylonian kingdom was besieging Jerusalem and Jeremiah was imprisoned in the court of the guardin the house of the king of Judah (Jer 32:1).[50]

Fretheim is of the opinion that this incident occurred when Zedekiah relaxed Jeremiah's confinement, moving him from the dungeon to the court of the guard's house (Jer 37:17–21),[51] unlike Keown who thinks the confinement referred to in Jer 32:1–5 and Jer 37 are two separate incidents.[52] Since, there are no other explanations to confirm these two episodes as separate events, it is understood that at first Jeremiah was imprisoned in the dungeon at Jonathan's place (Jer 37:11–16), and later he was shifted to the court of the guard's house near the palace upon special request from Jeremiah to Zedekiah (Jer 37:16–21). Jeremiah pleaded his innocence but Zedekiah did not set him free. However, he showed some concession in detaining him in a better place than the dungeon. This

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[50] The guarded courtyard near the palace premises was used as a open prison; see McKane, *Jeremiah 2*, 837; Allen, *Jeremiah,* 365. This was a kind of "protective custody"; see Holladay, *Jeremiah 2*, 231.

[51] Freitheim, *Jeremiah*, 455.

[52] Keown (*Jeremiah 26–52*, 151) does not agree that the incident in Jer 32:1–5 and 37 are the same because in Jer 32, the reason for Jeremiah imprisonment is his unfavorable prophecy to the king but his imprisonment at the court of guard's house in Jer 37 is a favor. Holladay (*Jeremiah 2*, 213) entitled this imprisonment as "protected custody." There are six instances recorded in the book of Jeremiah regarding Jeremiah's prophecy to Zedekiah (Jer 21:1–7; 32:1–5; 34:1–7; 37:1–21; 38:1–6, 14–28). The passages in Jer 21:4–7; 34:2–3; 37:7–10, 17 all speak about the capture of the city of Jerusalem and the arrest of Zedekiah. In Jer 21:8–10 and 38:2–3 the people will escape if they surrender to Babylon. Jer 21:11–14 and 38:17–18 are addressed to the king and gives the possibility of saving the city of Jerusalem. The king must reestablish justice (Jer 21:12) and surrender to Nebuchudnezzar (Jer 38:17); see Keown, *Jeremiah 26–52*, 151.

shows that Zedekiah was unhappy with Jeremiah's prophecy, which required complete

surrender before the Babylonians or suffering in the hands of the enemy. Therefore, the

episode in Jer 32:1–5 can be read as Zedekiah's response to Jeremiah's message of

judgment.

3.2.1.2   Construal

Though Zedekiah was not directly involved in imprisoning Jeremiah, the cause of

Jeremiah's arrest is said to be "his seditious utterances."[53] Zedekiah attacked Jeremiah

with a lengthy accusation (Jer 32:3–5). The main question that Zedekiah raisedwas

"why"? Why does Jeremiah prophesy the city of Jerusalem will be given into the hand of

the king of Babylon? Why does he threaten the king of Judah that he will be overpowered

by the Babylonians? Why does he say that Zedekiah will not succeed against the

Babylonians and will be taken to Babylon?[54] The answer is not given but Zedekiah's

questions were provocative ones. Zedekiah's concerns are made clear in his "why"

questions. He is concerned about the capture of the city of Jerusalem and its destruction,

the nation of Judah being subdued by a foreign nation, and himself being overpowered by

the Babylonians and exiled to Babylon. The text does not clearly say why Zedekiah was

angered by Jeremiah's words, and his questions are left unanswered. The analysis of Jer

1–25, 30–33 by CMT explained in Chapter 2 does give an insight here. The analysis

showsthat invasion and subjugation by another nation, destruction of the nation of Judah,

and exile are considered as shame in the book of Jeremiah (see Chapter 2, Section 2.4,

2.5). Also, Jeremiah's prediction that Zedekiah would be taken to Babylon (Jer 32:4) was

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[53] Thompson, *Jeremiah*, 587.
[54] Brueggemann, *Jeremiah*, 300.

a matter of shame as the king's status would be lowered from the position of a king to a

slave. This is surely a matter of shame for the nation of Judah and their king.

Surrendering to an enemy nation meant shame for a king because that was a public

declaration that the king has lost to the enemy. Jeremiah's prediction that he will not

escape from the enemy's hand until Yahweh visits him was very humiliating (Jer 32:5).

The word "visit" (פָּקַד) in Hebrew cancarry a positive or negative connotation. Yahweh's

visit to Zedekiah could be for restoration (Jer 27:22; 29:10) or judgment (Jer 9:25;

11:22).[55] However, in this context Zedekiah's tone of questioning Jeremiah saying "Why

do you prophesy…?" (Jer 32:3) shows Zedekiah was not happy with Jeremiah's words

and expected a visit of Yahweh for judgment.Also, the CMT analysis of Chapter 2 shows

that unless Zedekiah makes his covenant relationship with Yahweh straight, Yahweh

would visit him for judgment and not for restoration.

In addition, Jeremiah's prediction that the city will be delivered to the king of

Babylon and that he will take control of the city was a humiliating prediction. The CMT

analysis shows that the ruining of the cities and the capture of the land by foreign nations

and all the associated destruction brought shame to the nation of Judah (see Chapter 2,

Section 2.4, 2.5). On the other hand, living in the Promised Land pointed to the covenant

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[55] Lalleman, *Jeremiah and Lamentations*, 236. The word פָּקַד could refer to the judgment that Zedekiah was immediately going to face. It could also mean the reversal of punishment since by the time Yahweh would visit Zedekiah in Babylon, he would have already suffered his punishment; see Pakkala, "Zedekiah's Fate," 446; Carroll (*Jeremiah,* 619) points out that usage of the word in other passages of Jeremiah (Jer 15:15; 27:22; 29:10) reveal that the word is used in Jer 32 in a positive sense, Yahweh would visit Zedekiah graciously. However, since Zedekiah lost his sons and his eyes, which shows he lost his kingship, shows he is not at peace. This happened because he did not bother to obey Yahweh's stipulations as Jeremiah said (Jer 34:2–5). Therefore, Yahweh's visit to him in Babylon would probably be to punish him to death because there is no sign of Zedekiah repenting and obeying Yahweh's stipulations. So since the covenant relationship between Yahweh and Zedekiah is at jeopardy, Yahweh's visit to him in Babylon would be for further punishments.

relationship of the nation with Yahweh and the honour of the nation of Judah (see

Chapter 2, Section 2.6).

Moreover, in a context when many of the people of Judah had already been taken

captive to Babylon, Jeremiah was publicly declaring to the people living in Judah that

their king would suffer defeat before the Babylonians. This could not be easily accepted

because, in such a situation, the exiled community expected that Zedekiah their king

would fight against their enemy and get them back to their country. Also, the people in

the country hoped that Zedekiah would see to it that they would not be driven to Babylon

as the people of Judah did not welcome giving up their land and live as slaves in a foreign

country.

3.2.2   Response 2 (Jer 34:1–22)

Zedekiah seems to have understood to some extent that the reason for the upcoming

invasion from Babylon was the shortcomings of the people of Judah in following their

God, Yahweh. Though it is not explicitly stated in the text, as it appears as the motivation

to lead the nation to obey the covenant stipulation, releasing of the slaves was his attempt

to appease Yahweh in order to avoid the Babylonian invasion and destruction of Judah.

The release of the slaves from slaveryand the associated aspects are analyzed in detail in

the following section.

3.2.2.1   Context

 The section in the book of Jeremiah (Jer 34–44) that depicts the historical background is

placed after the Book of Consolation (Jer 30–33). The section Jer 34–36 portrays the

theme of "not listening" to Yahweh, which includes the episode of the release and re-captivity of the Hebrew slaves (Jer 34) and the disobedience and arrogance of King Jehoiakim in burning Jeremiah's written scroll (Jer 36).[56] The release of the slaves appeared to be an act of "listening to Yahweh," but soon the people of Judah retracted their steps by enslaving the released, which indicates "not listening to Yahweh."

The historical context as portrayed in the biblical text shows that the Babylonian army had begun to lay siege on the city of Jerusalem. The aim of the Babylonian king was to lay siege and destroy all the strongholds of the city of Jerusalem. According to Thompson, the release of the slaves in Judah happened when Babylon laid siege against Jerusalem the first time (Jer 34:1–7 and 21:1–10).[57] Also, Fretheim says the incident in Jer 34:1–7 occurred before the episode in Jer 32:1–5 took place because Jeremiah is not imprisoned in Jer 34, unlike in Jer 32:1–5.[58] This makes clear that this instance of Zedekiah's act of keeping the covenant stipulation which had been broken for many years—releasing of the male and female servants—took place in a context when Babylon laid siege against Jerusalem the first time (Jer 34:8–21) and when Jeremiah was not imprisoned yet.[59]

Meanwhile, Jeremiah cautioned Zedekiah with his prophecy several times on different occasions (Jer 21:1–10; 32:2–5; 34:2–5). Jeremiah told Zedekiah ardently that he will have to face the enemy using the Hebrew idiom "you will see the king of Babylon eye to eye and he will speak with you face to face…." (Jer 34:3). Such usage is found in other instances in the OT when Moses spoke, "mouth to mouth" (Num 12:8) and "face to

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[56] Lalleman, *Jeremiah and Lamentations*, 246.
[57] Thompson, *Jeremiah*, 606.
[58] Freitheim, *Jeremiah*, 483.
[59] Thompson, *Jeremiah*, 610.

face" to God (Deut 34:10).[60] Here, Jeremiah meant to convey that Zedekiah will have to face the enemy nation's oppressive force. It was not easy for Zedekiah to accept the fact that he would have to submit to an enemy nation. Neither could he accept that the nation of Judah, a vassal of Babylon, was soon going to rebel against the suzerain.[61] He was perplexed whether to rebel against Babylon or submit to them.

Jeremiah prophesied of Zedekiah's death to highlight the contrast between the result of obedience or disobedience to Yahweh's word. He said that Zedekiah would die in peace if he surrendered to Babylonian rule, otherwise, he would die by the sword (Jer 34:4–5). Jeremiah further said that if Zedekiah yielded to Nebuchadnezzar without rebelling against them,then he would be buried with honour with spices burnt at his death and that the people of Judah would lament his death (Jer 34:4–5). The if-then clause distinguished between a peaceful death and the painful death of the king.[62] But, here with regard to Zedekiah, dying at peace meant being spared from the sword and being honoured at his death. An honourable way of burial in Israel is described in 2 Chr 16:14 and 21:19 where Asa's body was filled with spices when buried.[63] Likewise, Zedekiah was promised a royal burial, by burning aromatic spices and public mourning (Jer 34:5).[64] Zedekiah would be honoured at his death if he obeyed Yahweh's instruction through the prophet Jeremiah, otherwise, he would be treated shamefully even at his death and burial. This implies that if the king broke his covenant relationship with

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[60] Keown, *Jeremiah 26–52*, 180.

[61] The encounter between Zedekiah and Nebuchudnezzar is recorded in 2 Kgs 25:6–7.

[62] Brueggemann, *Jeremiah*, 324. In Gen 15:15, "you shall go to your ancestors in peace" meant dying in old age; see Keown, *Jeremiah 26–52*, 181. See also Ps 91:16; Isa 65:20; Zech 8:4—these verses show that dying in old age was considered to be dying in peace; Jer 34:4–5 shows "dying in peace" meant dying in old age and also being buried with respect. Refer to n46 (Chapter 3), where one being dishonoured at burial is explained.The prediction of death as a fulfillment is also found in 2 Kgs 22:20 and 23:29; see Freitheim, 486.

[63] Thompson, *Jeremiah*, 607.

[64] Allen, *Jeremiah*, 385.

Yahweh he would not be honoured even at his death but would be shamed; he would also

be denied a honourable burial. Here, it is seen that just as living in the Promised Land

displayed the nation's relationship with Yahweh, the kind of burial of the king displayed

his relationship with Yahweh. The book of Jeremiah records Zedekiah's end, that he did

not yield to the Babylonian king and hence was taken as a prisoner to Babylon (Jer 39).

Leuchter points out that according to Yahweh's word declared through Jeremiah—if the

exiled prayed for the welfare of the foreign nation—then they would prosper (Jer 29:7).

This could include Zedekiah as well.[65] That means Zedekiah may have been in prison but

may have died in peace if he prayed for the welfare of Babylon.

Jeremiah's prophecy of Jehoiakim's death and burial can be contrasted with that

of Zedekiah. Zedekiah is promised an honourable burial if he obeys God, unlike

Jehoiakim who was threatened that he would not be given an honourable burial, his body

would not even be buried but would lie in the open air (Jer 22:18–19). In short, the burial

of a person displayed whether he or she was a person of honour or shame in the society,

in particular, whether the person led a covenant-bound life or not. King Zedekiah's

response to Jeremiah's prophetic word is elucidated below.

3.2.2.2   Construal

Zedekiah faced the difficult decision of whether to yield to Babylonian rule or to fight

against them with the help of other nations. However, in response to Jeremiah's

warnings, he took a step to set right the covenant bond between Yahweh and the nation of

Judah. Zedekiah resolved to release all the Hebrew slaves, both male and female, so that

no one would be kept in bondage (Jer 34:8–10). He also led the people of Judah to renew

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[65] Leuchter, *Polemics of Exile*, 83–84.

their covenant with the Lord (Jer 34:8–10). Zedekiah took this stance in a context when the Babylonian army laid siege to Jerusalem (Jer 34:7).[66]

The officials of the nation and all the people agreed with the move of King Zedekiah and set their male and female servants free (Jer 34:8–10). The Hebrew word used for release is דְּרוֹר. This is the same word used in Lev 25:10 for several social transformations in the jubilee year: for the release of the slaves, cancelation of debts, and restoration of land taken in pledge.[67] According to Keown and Thompson, the aim of Zedekiah's decision to release the slaves could be for any of the following purposes. It may be to appease Yahweh by obeying a stipulation of the covenant that the Hebrew servants be released once every seven years (Exod 21:2–6; Deut 15:12–18). The other reason may be the military; the servants may have been needed for the defense of the city. Moreover, it would have been difficult to feed the servants as the enemy nation had laid siege; no work could be done in the fields since the nation was going through a crisis.[68] Lalleman found the release of the slaves was for a theological reason; he was attempting to do something good or something in line with the covenant stipulations so that Yahweh would show mercy and change the course of threat from the enemy nation.[69] According to Brueggemann, Zedekiah took such a step to obey the covenant stipulations to appease Yahweh for his protection from the enemy's attack because in several instances he sought Yahweh's will through Jeremiah (Jer 37–38).[70] Based onthe CMT analysis (see Chapter 2, Section 2.6) Zedekiah's attempt to obey the covenant stipulations

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[66] Thompson, *Jeremiah*, 610.
[67] Keown, *Jeremiah 26–52*, 188.
[68] Thompson, *Jeremiah*, 607; Keown, *Jeremiah 26–52*, 187.
[69] Lalleman, *Jeremiah and Lamentations*, 247.
[70] Brueggemann, *Jeremiah*, 326.

can be viewed as an endeavour to restore the relationship with Yahweh in an attempt to maintain his honour and the nation's.

Even though it was a risk to bring about such an economic change at that moment, all the officials and all the people obeyed the king in releasing their bonded slaves (Jer 34:10).[71] It appeared that Zedekiah's decision had produced a positive effect; the Babylonians were challenged by the Egyptian army and they withdrew from Jerusalem.[72] However, the effect of the covenant obedience did not last long as the nation of Judah gave up their resolve and began to enslave again. The people of Judah easily broke the covenant, not realizing the consequence of breaking the covenant stipulations so carelessly. After the siege was lifted by the Babylonians, the people of the land began to enslave male and female servants again (Jer 34:11). Although the crisis of the Babylonian invasion made the people of Judah follow the law, their convictions were short-lived.[73]

In this context, the Lord spoke through Jeremiah. He reminded the people of Judah why Yahweh had made this law among their forefathers. The reason was to remind the people of Judah that they were once slaves themselves in the foreign land of Egypt and the release of the servants was for them to remember their liberation from slavery in a foreign land and be compassionate in releasing the servants every seventh year. The seventh year was the sabbatical year in accordance with the creation episode where God created for six days and rested on the seventh day.[74] This principle was given to the Israelites to give rest to the land and also liberate people from their debts (Exod 23:10–11; Lev 25:3–7; Deut 15:1–4). Leuchter criticizes that Zedekiah did not do anything

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[71] Brueggemann, *Jeremiah*, 326.

[72] Lalleman, *Jeremiah and Lamentations*, 247.

[73] Keown, *Jeremiah 26–52*, 188–89; Fretheim, *Jeremiah*, 489.

[74] This principle was given to give rest to the land and liberation from debts (Exod 23:10–11; Lev 25:3–7; Deut 15:1–4).

significant to bring about a change among the people of Judah;[75] the act of releasing of slaves was just an external performance and hence failed to enforce the law in the land with proper convictions. Since Zedekiah and his people did not truly emancipate their servants, Yahweh was going enslave the people of Judah from the Promised Land and send them to a foreign land (Jer 34:21). Being excommunicated from the Promised Land was a matter of utter shame (see Chapter 2, Section 2.4).

The act of retracting from Judah's commitment to the covenant was a profanation to the name of Yahweh, for Yahweh's name was connected with the liberation of the slaves; now Judeans were not acting in coherence with the identity of Yahweh.[76] The people of Judah did not take the oath that they made with the Lord seriously.[77] Thus they broke their covenant relationship with Yahweh and shamed themselves (see Chapter 2, Section 2.3). Meanwhile, Zedekiah, as a king, took no further steps to make the people of Judah obey the covenant stipulations of liberating the slaves. When the nation of Judah was occupied in the re-enslavement process Zedekiah remained silent. This invited shame on himself and the nation of Judah.

This issue was further addressed by Yahweh through Jeremiah saying, "You turned …. and you turned…." (Jer 34:15–16). The word שׁוב at the beginning of the two verses (Jer 34:15, 16) show "opposite movements one for good (Jer 34:15) and the other for evil (Jer 34:16)."[78] The same word is used to depict two opposite actions to emphasize the nature of the people of Judah, shifting their allegiance from Yahweh to evil. Further, the hiphil form of the same word שׁוב seems to say that Zedekiah caused such a "turn–

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[75] Leuchter, *Polemics of Exile*, 86.
[76] Fretheim, *Jeremiah*, 489.
[77] Brueggemann, *Jeremiah*, 328.
[78] Holladay, *Jeremiah 2*, 241.

return" policy.[79] The renewal or remaking of the covenant was initiated by Zedekiah and that was a move toward Yahweh, but reversing their actions was not approved by Yahweh. Yahweh condemned Zedekiah's silence when the people of Judah retracted their steps because it appeared he was silently approving their action.

As the people of Judah were unfaithful in keeping the covenant, the people of Judah were going to face several punishments. They would become victims of three instruments of judgment: the sword, pestilence, and famine (Jer 34:17).[80] Falling prey to these instruments of judgment was indeed a matter of shame. This is because the instruments of judgment would decimate the people of Judah and turn the land to be desolate which meant shame (see Chapter 2, Section 2.4). Moreover, famine in the land meant the land would become desolate which was a matter of shame (see Chapter 2, Section 2.4). The desolate land pointed to a broken relationship between Yahweh and the nation which meant the nation metaphorically was excommunicated and hence suffered shame.

The Lord also reminded the nation through Jeremiah that he would hold them responsible for breaking the covenant by reiterating the covenant procedure that was followed when the Abrahamic covenant was made (Jer 34:18). The covenant made between Yahweh and Abraham involved a calf cutting and placing of the pieces on two sides (Gen 15:6–11). The parties involved in the covenant-making walked between the pieces and that meant they were committed to the oath and if anyone broke the oath they would be cut like the calf. Thompson said that the covenant-making initiated by Zedekiah

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[79] Holladay, *Jeremiah 2*, 241.
[80] Lalleman, *Jeremiah and Lamentations*, 249; Holladay, *Jeremiah 2*, 242.

was not done with reverence when compared to the covenant-making of Abraham.[81] Therefore, Yahweh prounounced judgment on them, that they would be handed over to their enemies and they would not be given an honourable burial but their bodies will be food for the birds and the animals (Jer 34:18–20).

One important message conveyed by this episode is that when the king and the people of the land made a decision to keep the covenant stipulations, the favor of Yahweh came upon them and the Babylonians went back from attacking Judah. But, when they retracted their steps and indulged again in economic exploitation, the Babylonians charged up again to conquer Judah and other nations.[82] Whenever the nation abided by the covenant, protection from enemies was guaranteed, but this protection was deprived when they broke the covenant (see Chapter 2, Section 2.3). This led to the nation's defeat in warfare and exploitation and subjugation by the enemies.

Jeremiah proclaimed many more punishments were going to befall the king and the nation for breaking the covenant. It is observed that the officials, the court officers, the priests, and the people of the land would be given more a severe punishment when compared to that of Zedekiah and his personal officials (Jer 34:18–22). Leslie Allen says that this is because Zedekiah took the initiative to bring about the renewal of the covenant that advocated the release of the slaves.[83] So, he was given a lesser degree of punishment when compared to the officials and the other people because it was they who infringed it. According to the pronounced punishment, the officials would become prey in the hands of their enemies and their dead bodies would be food for the birds of the sky and beasts of the earth, which is a dishonourable way of burying the dead (Jer 34:20; see also Jer

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[81] This rite had its parallel in the ancient Near East nations; see Thompson, *Jeremiah*, 613.

[82] Brueggemann, *Jeremiah*, 330.

[83] Allen, *Jeremiah*, 388.

7:33; 16:4; 19:7).[84] The king was destined to be a victim in the hand of the enemies too, but nothing is said about his death and burial (Jer 34:21).[85] However, the city would be burnt and would become desolate without any inhabitants (Jer 34:20) which is shame for the nation of Judah as shown by the CMT analysis (see Chapter 2, Section 2.4)

In short, as Carroll says the lesson learned through this episode is that even if one law of the stipulations of the covenant is broken, the outcome could be total destruction.[86] Zedekiah's attempt to lead the nation to walk according to at least one of the laws was to retain his and the nation's honour and to escape from exile to a foreign land and the shame associated with it, but he failed to make the nation sustain obedience to the covenant stipulations. Therefore the nation suffered shame. Zedekiah's viewpoint was different from Jehoiakim: Zedekiah tried to obey a covenant stipulation and escape from the shame associated with the forthcoming punishment of destruction and exile while Jehoiakim tried to destroy the scroll and avoid shame but both ended in bringing shame on the nation of Judah.

3.2.3   Response 3 (Jer 37:1–21)

King Zedekiah repeatedly consulted with Jeremiah to know the will of Yahweh, and in this episode, he approached Jeremiah directly. The context of this episode is put forth in brief after which the response of Zedekiah is analyzed.

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[84] Refer to n47 regarding an "honourable burial."
[85] Allen, *Jeremiah*, 388.
[86] Carroll, *Jeremiah*, 650; Keown, *Jeremiah 26–52*, 190.

3.2.3.1   *Context*

Zedekiah had taken over as the ruler of Judah after Jehoiachin was arrested and deported

to Babylon (Jer 37:1). Zedekiah sought Jeremiah's counsel in knowing the will of God

for decision making regarding political matters several times (Jer 21:1–10; 37:1–10, 17–

20; 38:14–28). The instance recorded in Jer 37:1–21 occurred in a context when the

Babylonians had lifted their siege on Judah because the Egyptian army arose against the

Babylonians. The first time, Zedekiah approached Jeremiah by sending emissaries twice

before Jeremiah was imprisoned at the beginning of the siege (Jer 21:1–10); the second

time, after the siege was lifted by the Babylonian army (Jer 37:1–10); the third time, after

Jeremiah was put in the dungeon (Jer 37:17–20); and the fourth time, after Jeremiah was

imprisoned in the court of the guard's house (Jer 38:14–28). The third and the fourth time

Zedekiah himself approached Jeremiah seeking his counsel instead of sending emissaries.

Fretheim finds that Zedekiah consulted Jeremiah whenever he faced a new political

situation.[87]

Zedekiah sent his first delegation consisting of Jehucal, the son of Shelemiah, and

Zephaniah, the son of Maaseiah, the priest, to ask Jeremiah to pray to the Lord on behalf

of the nation (Jer 37:1–10). This means that Zedekiah and his associates accepted

Jeremiah's prophetic authority, valued his counsel, and considered him a true prophet (Jer

37:17–21) just as Samuel was considered a man of honour for his distinguished activity

of true prophecy (1 Sam 9:6).[88]

During this first inquiry of Yahweh's will, Jeremiah was not imprisoned; he was

still "coming in" and "going out" implying he had freedom to move about (Jer 37:4). The

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[87] Fretheim, *Jeremiah*, 513.
[88] Allen, *Jeremiah*, 405.

delegation was sent to ask Jeremiah to pray for them just as Hezekiah asked Isaiah to pray for the people of Judah (2 Kgs 19:4).[89] However, Yahweh had restrained Jeremiah from interceding for the people as the judgment on the nation of Judah was inevitable (Jer 7:16; 11:14; 15:1). Zedekiah expected and hoped that Yahweh might intervene (Jer 21:2) and perhaps repeat what he did in history; like when the Assyrians attacked Judah during the rule of Hezekiah, Yahweh did a miracle to drive out their enemies (2 Kgs 19:32–37),[90] or like many other instances when the enemies were annihilated even though the people of Israel were a minority (Judg 7:2–8; 1 Sam 17:38–50).[91] Though Zedekiah sought the help of the prophet, he did not want to obey the prophet's words. Jeremiah expected Zedekiah "to listen" to Yahweh's word, but Zedekiah expected the prophet "to listen" to his plea and pray for him.[92] Jeremiah devalued Zedekiah's request for prayer because of his unwillingness to obey.[93] He obeyed Yahweh in not praying for Zedekiah and the people of Judah as God had warned him not to pray for them (Jer 11:4).

Instead of praying, Jeremiah prophesied of the things about to happen in the immediate future.[94] He said that Zedekiah's hope that the rising Egyptian army would defeat the Babylonian counterpart was futile (Jer 37:7). The Egyptian army would not succeed against the Babylonian army but would return to its land without success and the Babylonian army would return and fight against Judah. The double "turning back" of the enemy nation and the ally nation of Judah would finally lead to the destruction of the city

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[89] Prophets interceded for the people many times in the past, like Moses and Amos (Exod 32:11–14; Amos 7:1–9); see Holladay, *Jeremiah 2*, 287.

[90] Thompson, *Jeremiah*, 631.

[91] Allen, *Jeremiah*, 406.

[92] This entire chapter (Chapter 3) points to the response of the king and his people toward the revealed prophetic word. They were not willing to listen to the words of the prophet. However, the king wanted the prophet to pray and make a historic change; see Roncace, *Jeremiah*, 37.

[93] Brueggemann, *Jeremiah*, 355.

[94] Fretheim, *Jeremiah*, 514.

of Jerusalem (Jer 37:7–8).[95] Jeremiah warned the men who came to him, notto deceive

themselves thinking that the Babylonians would "go away" from them but while knowing

for certain they would "return" or "come back" (Jer 37:8–9). Even if the Babylonian

army had only wounded soldiers they would be able enough to fight Judah and defeat the

nation. Through this rhetorical exaggeration, the prophet austerely declared that the fall

of Jerusalem was inevitable (Jer 37:1–10).[96] This declaration of Jeremiah was received

negatively by the audience of the prophet. The people of Judah were not pleased with this

prophecy as they had hopes that they would be able to defeat Babylon with the help of

Egypt.

Meanwhile, Jeremiah's family property was probably being divided because of

the advancing Babylonian invasion. Jeremiah set out to his native land in order to take

possession of his property.[97] Probably, Hanamel had involved Jeremiah in buying his

property (Jer 32:9–15). Allen says that the instance recorded in Jer 37 is different from

that recorded in Jer 32:9–15 and that Jeremiah had set out to attend "the clan ceremony of

land distribution."[98] But as Fretheim says, it is possible that Jeremiah set out to receive

his share of property whose transaction occurred only after he was imprisoned (Jer 32:9–

15; 37:11–16).[99]

When Jeremiah set out to his native land of Benjamin for transactions of his

property, Irijah, son of Shelemiah, the son of Hananiah, misunderstood him, thinking he

was "going over" to Babylonians and arrested him. Irijah, accused him as a traitor

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[95] Roncace, *Jeremiah*, 41.

[96] Thompson, *Jeremiah*, 632.

[97] Yahweh did not ask Jeremiah to go to the land of Benjamin. He went on his own; see Roncace, *Jeremiah*, 50.

[98] Allen, *Jeremiah*, 407.

[99] Fretheim, *Jeremiah*, 515.

because his prophecy was always aiding the enemy nation. Jeremiah made a personal defense saying he was not "going over" to Babylon, but Irijah and his group did "not listen" to him but abused him.[100] The state officials arrested and beat him, and put him in a prison in the house of Jonathan, the state secretary (Jer 37:11–16).[101] In this context, King Zedekiah approached Jeremiah seeking Yahweh's will, the third time.

3.2.3.2   Construal

Zedekiah had learned nothing from his predecessors Jehoiachin and Jehoahaz who were taken to exile, one to Babylon and the other to Egypt (2 Kgs 24:10–14; Jer 29:2; 2 Kgs 24:31–34). Though Zedekiah was warned several times to make the right decision of submitting to the Babylonian power, he failed to make the right decision like his predecessors because he was unable to give up his allegiance with the neighboring nations and trust in Yahweh and submit to Babylonian rule.[102]

Zedekiah approached Jeremiah a third time secretly after bringing Jeremiah out of the dungeon to his palace seeking a word from the Lord (Jer 37:17–20). Jeremiah had made known to Zedekiah twice earlier, the word of the Lord concerning him and the nation of Judah, that the Babylonian powers would overpower them (Jer 21:1–10; 37:1–10), Zedekiah would suffer under the Babylonian army, and seeking help from Egypt would be futile.

This time, Zedekiah himself approached Jeremiah without sending envoys but secretly consulted him asking whether there was any word from the Lord (Jer 37:17–21)

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[100] Brueggemann, *Jeremiah*, 357.
[101] This was a dungeon, a vaulted cell considered to be a prison in the house of Jonathan the scribe. Here, Jeremiah stayed many days.
[102] Lalleman, *Jeremiah and Lamentations*, 256.

because he was afraid that the officials would accuse him of mingling with a political traitor.[103] He feared Yahweh and so sought the word of Yahweh, but on the other hand he was unable to obey Yahweh because of the officials who threatened him.[104] He failed to exercise his power as a king and acted as a "vacillating king." He failed to make a right decision to tackle the political threat to the nation of Judah.

Jeremiah was accused of being a political traitor and this was a shame to the nation because he aimed at destroying his own nation for personal gain. A nation's destruction was surely a matter of shame (see Chapter 2, Section 2.5). Thus, Jeremiah's prophecy of promoting Babylonian rule over Judah, inviting foreigners to invade appeared to be an act that would shame Judah.

Jeremiah answered Zedekiah that he had a word from the Lord but he relays it very briefly that Zedekiah will be "given over" to Babylon (Jer 37:17). The verbs of movement "going out" and "coming in" are of importance in this chapter (Jer 37). First, Zedekiah and his faction expected that the Babylonian army would "go away" from attacking them, but the final word of Jeremiah was that Zedekiah would "go over" to Babylon, against his expectations (Jer 37:7–9). Jeremiah's summarized answer shows his impatience at the repeated inquiry of the Lord's word with no positive response in obedience on Zedekiah's part. Zedekiah's silent rejection of Yahweh's word can be metaphorically viewed as breaking the relationship with Yahweh which was a shameful act (see Chapter 2, Section 2.3).

What was the purpose of Zedekiah seeking the will of Yahweh again and again? The reason may be that he expected Yahweh to have changed his mind concerning the

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[103] Allen, *Jeremiah*, 407.
[104] Carroll, *From Chaos to Covenant*, 153.

judgment against him and the nation (see Jer 21:2). He thought his act of releasing the

slaves would have brought Yahweh's favor upon him and the nation and so Yahweh may

have changed his mind.[105] On the other hand, he wanted to desperately escape from the

denigration that he and the nation would have to face upon being defeated by the enemy

nation, Babylon.

Zedekiah failed to follow the directions of Yahweh through Jeremiah because he

fearedhis officials.[106] Zedekiah as a weak king was not a master of himself or his officials

and so was a slave of the officials (Jer 38:3–4).[107] He feared facing the anger of the

Judeans who were already in exile and those back in Judah before whom he would be

tagged as an unsuccessful king (Jer 38:19). The king's reputation would be in jeopardy.

He would suffer shame before the Judeans and the people of other nations if he lost his

throne. Also, for the nation of Judah to submit to a foreign rule was a matter of shame. In

order to avoid shame, Zedekiah hesitated in obeying Yahweh's word revealed through

the prophet Jeremiah.

In summary, the people of Judah—both the exiled and those in Judah—were

burning with intense nationalism. So, Zedekiah feared surrendering to the Babylonians

and tried to save his honour and the nation's by trusting in other nations. Though he kept

consulting Jeremiah to know Yahweh's will,he failed to obey and lead the nation in

obedience. Based on the CMT analysis in Chapter 2, it is seen how important it was for

Zedekiah as the king of Judah to maintain his covenant relationship with Yahweh in order

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[105] Zedekiah expected and hoped that Yahweh would intervene (Jer 21:1–10) and perhaps repeat what he did in history when the Assyrians attacked Judah during the rule of Hezekiah and Yahweh did a miracle to drive out the enemies (2 Kgs 19:32–37) or like many other instances when the enemies were annihilated even though the people of Israel were a minority (Judg 7:2–8; 1 Sam 17:38–50).

[106] Lalleman, *Jeremiah and Lamentations*, 257–58.

[107] Brueggemann, *Jeremiah*, 358.

to sustain his honour as well as the nation's. Zedekiah did not come to realization of this but attempted in his own way to sustain his and the nation's honour.

3.2.4   Response 4 (Jer 38:1–5, 7–13, 14–23)

This episode records the last consultation of Zedekiah to Jeremiah regarding Yahweh's will with respect to yielding to foreign rule. Zedekiah's response to Jeremiah's advice does not change even this time. These aspects are elucidated in the following.

3.2.4.1   Context

Scholars like Carroll argue that the incidents in Jer 37 and Jer 38 are parallel accounts of the same events. In both, Jeremiah is charged with treason by the state officials and is imprisoned. In both, Jeremiah is released and Zedekiah seeks Yahweh's will, and the word from Jeremiah is that Zedekiah should surrender to Babylon. Further, in both, Jeremiah pleads that he may not be imprisoned or killed.[108] However, there are differences too; in the first account, Jeremiah's imprisonment is described while in the second account it is absent. The location of the imprisonment is different, one at Jonathan's house and the other at the king's sons' residence (the cistern at Malchiah, the king's son's house). Further, Jeremiah is put inside a cistern that had mud which sinks in the second instance, while in the first instance Jeremiah is kept in the dungeon prison. Moreover, in the second instance, it was Ebed-Melech,[109] the Ethiopian eunuch, who delivered Jeremiah from the cistern with Zedekiah's permission, while in the first, Zedekiah shifts him from the dungeon at Jonathan's house to the court of the guard's

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[108] Carroll, *Jeremiah*, 679–88.
[109] Ebed-melech means "servant of the king."

house. Observing the differences between the two episodes, the two accounts will be considered as two separate events in this dissertation.

Zedekiah had thrice earlier sought the will of Yahweh concerning the rising Babylonian power and their threat to Judah (Jer 21:1–10; 37:1–10, 17–20). For all three inquiries, Jeremiah had prophesied and bluntly said that there was no escape from the hands of the Babylonians and that Yahweh wanted the nation of Judah to surrender to Babylonian rule because of their disobedience to the stipulations of the covenant. Zedekiah approached Jeremiah the fourth time to hear the word of the Lord from Jeremiah (Jer 38:14–23) in a context when Jeremiah was imprisoned in the court of the guard's house after being saved from the empty cistern (Jer 38:7–13). Meanwhile, the Babylonian army had ceased from its siege on Judah because the Egyptians rose against the Babylonians.

3.2.4.2 *Construal*

In the court of the guard's house, Jeremiah had the opportunity to meet the people of Judah. He prophesied to them boldly and bluntly that anyone who stayed in the city would die either by sword, pestilence, or famine but those who "go out to" (הַיֹּצֵא אֶל) the Babylonians would survive (Jer 38:2–3). The death of the inhabitants of the city by sword connotates the result of war, the famine points to the death of many, and pestilence would turn the land to desolation; all these would shame the nation of Judah. As a result, the land would be uninhabited and would become desolate (see Chapter 2, Section 2.4). Further, the phrase, "go out to" or "to desert to"[110] the Chaldeans appears to be a call to desert the land of Judah and live in a foreign land (Jer 38:2). In a way, Jeremiah was

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[110] Keown, *Jeremiah 26–52*, 222.

asking the people of Judah to seek their safety and desert the land of Judah. Jeremiah's

call to the people of Judah to desert the land gifted to them as an inheritance, in fact,

appeared to be a call to break their relationship with Yahweh, give up the Promised Land

and yield to the foreign powers of Babylon which was shameful (see Chapter 2, Section

2.3, 2.4). Jeremiah's words seemed to be sure words of treason. His words appeared to

aidthe rule of Babylon over Judah. He emphasized that surrendering to the Babylonians

was the only hope of escape from total annihilation.[111] No patriot of a nation would face

their enemy nation in the manner that Jeremiah prophesied and counseled. Jeremiah

appeared to be a traitor, a false prophet who worked to bring shame to the nation of

Judah.

The officials were outraged at Jeremiah's words of prophecy as they were

discouraging. Two offenses were raised against Jeremiah, one from an external, objective

perspective, that he was disheartening the soldiers and the people, and the other being

Jeremiah's internal perspective, that the prophet was not seeking the peace of his people

but evil (Jer 38:2–4).[112] So they sought Zedekiah's permission to punish Jeremiah (Jer

38:4). According to them, mere imprisonment was insufficient punishment for Jeremiah

since he counseled sedition and was accused of being a traitor, and hence they proposed a

death sentence.[113] According to the mindset of the officials, the Davidic covenant had

promised an everlasting kingdom to the nation of Judah (2 Sam 7:8–16), but Jeremiah

prophesied and promoted the rule of Babylon over Judah which appeared to them to be

against the will of Yahweh. In addition, according to the CMT analysis in Chapter 2, the

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[111] Keown, *Jeremiah 26–52*, 223.
[112] Roncace, *Jeremiah*, 69.
[113] See Fretheim, *Jeremiah*, 521.

fall of a nation was considered a shame as it annihilated its inhabitants, desolated the land, and ruined its cities (see Chapter 2, Section 2.4, 2.5).

In the eyes of the officials of the day, the prophet who promoted the fall of one's own nation was no doubt a traitor and a shame for the nation of Judah.[114] So, the officials of Judah demanded a death sentence for Jeremiah; they wanted to shame him through death. Zedekiah showed no sign of objections but acquiesced to the official's demands; he was probably afraid to do anything against the officials and so gave them the freedom to handle Jeremiah as they liked. They decided to silence Jeremiah by throwing him into the cistern in the court of the guard, Malchiah, the king's son, and so they did. This cistern was similar to Jonathan's house cistern (Jer 38:4–6) but this cistern is said to have miry clay. They wanted Jeremiah to die a slow death in the cistern.[115] Probably, nobody wanted to kill him directly and bring a curse upon Judah.[116] Zedekiah was caught between the fear of the state officials and sympathy toward Jeremiah and was unable to obey Yahweh's words spoken through Jeremiah.[117] Thus Jeremiah fell into the hands of his opponents, was publicly humiliated, and thrown into the cistern. Zedekiah appeared to be more accessible to the prophet and Yahweh's word than Jehoiakim, but his poor leadership ability made Jeremiah suffer persecution to the core under the officials of Judah.[118]

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[114] Roncace, *Jeremiah*, 69.

[115] Thompson, *Jeremiah*, 637. This cistern was a well with no water but had miry mud. This is unlike the dungeon in Jonathan the scribe's home, which is described as a dungeon. Jermeiah sank in the cistern without water but only mud. Cisterns were cut out of limestone rock. The people used such cisterns to store water; entry to these cisterns was very narrow and hence Jeremiah had to be let down and taken out by ropes; see Thompson, *Jeremiah*, 638. It was shaped like a pitcher, probably carved out of limestone, and kept it at a distance from the access of the public; see Fretheim, *Jeremiah*, 521.

[116] Lalleman, *Jeremiah and Lamentations*, 258.

[117] Carroll, *From Chaos to Covenant*, 155.

[118] Leuchter, *Polemics of Exile*, 117.

An Ethiopian eunuch named Ebed-melech came to the rescue of Jeremiah in the cistern (Jer 38:7–13).[119] A foreigner had compassion on Jeremiah, unlike the evil scheming native Judeans.[120] When he saw Jeremiah in this condition he immediately reported this to the king who was sitting at the Benjamin Gate.This setting helped the eunuch seek the help of the king to save Jeremiah.[121] At the Gate, the king was supposed to give a just decision. It was usually at the city gate that judicial decisions were made.[122] The state officials may have planned to starve Jeremiah to death or suffocate him in the miry mud. However, as the king responded positively to the eunuch's plea, Jeremiah was saved out of the cistern.[123] Though he did not take the initiative to save Jeremiah, he agreed with Ebed-melech's suggestion (Jer 38:8–10). This points to Zedekiah's concern and respect for Jeremiah. This response of Zedekiah shows that it was only the fear of the officials and the shame that he would incur at submitting before the enemy nation of Babylon (see Chapter 2, Section 2.4, 2.5) that kept Zedekiah from obeying Jeremiah's counsel and prophecy (Jer 38). It was not his rebellion against Yahweh's word, otherwise, he wouldn't have decided to save Jeremiah from the cistern. After Jeremiah was saved from the cistern, he was allowed to be kept at the court of the guard's house near the palace itself. This again shows Zedekiah's respect for Jeremiah.

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[119] Eunuch was a royal official.

[120] Allen, *Jeremiah*, 413.

[121] Keown, *Jeremiah 26–52*, 637. The conversation recorded in Jer 38:14–26 between Zedekiah and Jeremiah is most elaborate and dialogical; see Fretheim, *Jeremiah*, 523.

[122] The eunuch appealed for Jeremiah, basing his arguments on the cruelty of the officials and also brought to alert before the king that the famine of the land will kill Jeremiah in the cistern. Zedekiah, the judge complied with the appeal of the eunuch; see Allen, *Jeremiah*, 414.

[123] Carroll, *From Chaos to Covenant*, 154–155.

After Jeremiah was saved from the cistern, Zedekiah secretly sought the prophetic word from him at the third entrance (Jer 38:14–16).[124] Here the king was consulting a prisoner, which implies that the king acknowledged the fidelity of Jeremiah's prophecy.[125] This approach of the king shows that he still expected Yahweh to work according to his expectation—Yahweh's intervention to defeat the enemy nation (see Jer 21:2).[126]

Though Zedekiah sought the Lord's will several times, he was not in a position to obey even once. Jeremiah frankly retorted the two expected responses from Zedekiah if he revealed Yahweh's word to him. One was the killing of Jeremiah and the other the rejection of his message was "not listening" and obeying Jeremiah's advice (Jer 38:15).[127] Jeremiah did not expect a positive response from Zedekiah, nor from the Judeans, for he knew their attitude. Neither the king nor the people of the land even bothered to listen (שָׁמַע) to the words of the prophet. Listening is the keyword in this episode and this refers to the people's acknowledgment of Yahweh. The denial of an ear to Yahweh or the prophet meant disregarding the message of Yahweh.[128] The "not listening" attitude points to the rejection of their covenant God, Yahweh. This is a shameful act (see Chapter 2, Section 2.3). He sought the prophet, but his fear of being

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[124] This entrance connected the palace and the Temple. Here the king had the freedom to speak to Jeremiah in secret and in private. Lalleman, *Tyndale*, 258; The third entrance is the gate that connected the royal house to the Temple. No other person other than the king used this path and it is to this place that Jeremiah was called in to secretly talk to. This time Jeremiah spoke to Zedekiah cautiously ensuring his very safety; see Thompson, *Jeremiah*, 642.

[125] Fretheim, *Jeremiah*, 523.

[126] The habit of Zedekiah in repeatedly seeking Yahweh's will may be because he looked forward to hear what he expected, that Yahweh may forgive them and deliver them from the hands of Babylonians just like Yahweh defeated the army during the rule of Hezekiah where the angel of the Lord slew more than a lakh of the enemies (2 Kgs 18:29–37); see Thompson, *Jeremiah*, 642. This he found to be a safe place when the Babylonian army invaded the nation of Judah.

[127] "The rejection of the message and the killing of the messenger" are themes closely knit together in this entire section.

[128] Brueggemann, *Jeremiah*, 354.

shamed in the war if he was defeated and his fear of the officials made him hesitate to make the right decision even the fourth time (Jer 38:14–28). He never realized that his honour could be maintained by listening and obeying Yahweh, his covenant God, and that by breaking his covenant relationship with Yahweh, he and the nation whom he led would be shamed utterly (see Chapter 2, Section 2.3, 2.4, 2.5).

Zedekiah responded to just one of the two apprehensionsof Jeremiah—that Zedekiah should obey Yahweh's word and that Zedekiah should save Jeremiah from his opponants. Zedekiah assured Jeremiah that his life would be secure from any attacks—any life threatening attacks from the officials or others (Jer 37:21; 38:16). However, he did not say anything about his obedience to the most sought prophetic word, which shows that the king had no intention of obeying Yahweh's directions through the prophet (Jer 38:14–23).[129] Zedekiah saw that Jeremiah was not persecuted and put to death.[130] In the conversations between Jeremiah and Zedekiah, it is seen that though Jeremiah is at the mercy of the king, he took the upper hand in the conversations between them.[131] Zedekiah accepted Jeremiah as a true prophet but failed to obey the prophetic word.

Jeremiah's message to Zedekiah was the same as the earlier ones but it now emphasized how Zedekiah could save his life by surrendering to the Babylonian officers even though the fate of Jerusalem was inevitable; the city would to be burnt (Jer 38:17–

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[129] Fretheim, *Jeremiah*, 523.

[130] Zedekiah responded immediately whenever he heard that a prophet's life was in danger. Three times the verb "commanded" is used and once "he swore an oath" is used to ensure actions to save Jeremiah are taken without delay. Zedekiah came to the prophet's rescue several times: when Jeremiah requested that he may not be sent to the dungeon but be kept in the court of guard's house, he was granted the request (Jer 37:20); when Ebed-melech asked Zedekiah permission to save Jeremiah and the king consented (Jer 38:7); when Jeremiah requested to save him from the officials, he promised to do so (Jer 38:16); Callaway, "Telling the Truth," 256, 261.

[131] Callaway, "Telling the Truth," 260.

18).[132] Zedekiah's response shows he feared the state officials and the Judeans who had

already been driven to Babylon and were strongly objecting surrender to the Babylonian

power (Jer 38:17–23).[133] Zedekiah suspected that the Judeans in Babylon expected that

their king would take action to get them released from captivity and help them return to

their own land, but if he surrendered he would become the object of their anger.[134] In

other words, the king was "politically incapable of doing what he knows to be

theologically correct."[135] Zedekiah is gripped by the fear of two groups of Judeans, those

exiled who might abuse him and those within the country. This fear is seen in handing

over Jeremiah to the whims of the officials when they accused him of being a traitor.

Moreover, he was an eyewitness of what Jeremiah faced when he prophesied yielding to

the Babylonian rule. So he anticipated and feared torture at the hands of his own

countrymen.[136] He also feared surrendering to the Babylonians, as the king's status would

be degraded, from kinghood to a mere prisoner denied of all his prerogatives.[137] This

troubled Zedekiah, for his greatest apprehensions were his safety and honour.

　　　Jeremiah made certain that it was not necessary to fear the people of Judah nor the

mockery of the officials or the people of Judah but to obey Yahweh and surrender to the

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[132] Some observations of the warning messages to Zedekiah are as follows:in some of the warning messages that Jeremiah raised against Zedekiah (Jer 21:1–10; 32:1–5; 34:2–5), Jeremiah said that Zedekiah's life was going to be spared. However, after Zedekiah repeatedly sought Jeremiah to hear the word (but never obeyed because of his fear of the state officials) then Jeremiah said if he does not submit to Nebuchudnazzar then his very life would be at stake (Jer 37:17; 38:17–18). Thompson (*Jeremiah*, 607) says that Jeremiah was speaking conditionally and that if Zedekiah surrendered immediately to Babylon then his life would be spared (Jer 34:4–5); and the city would be at peace (Jer 21:1–10) otherwise the city nor Zedekiah would be spared from disaster (Jer 38:17–18).

[133] The king revealed to Jeremiah that the power of decision making lay in the hands of the state officials. He was appointed by Nebuchudnezzar when Jehoiachin was arrested and so the people of Judah did not easily accept his kingship; see Keown, *Jeremiah 26–52*, 637.

[134] Keown, *Jeremiah 26–52*, 225.

[135] Brueggemann, *Jeremiah*, 367.

[136] Roncace, *Jeremiah*, 98–99.

[137] Holladay, *Jeremiah 2*, 290.

Babylonians (Jer 38:17–23).[138] Zedekiah did not realize this and looked for other means

to sustain his honour. Jeremiah gave certain signs that would come to pass if the king

obeyed Yahweh; he said the city would not be burned with fire and that he and his

household would survive (Jer 38:17–18, 20). If the city of Jerusalem escaped from

destruction and if he and his household escaped from death, it was a sign of relationship

between Yahweh and Judah which depicted the honour of the nation of Judah and the

king (see Chapter 2, Section 2.4, 2.5, 2.6).

Jeremiah also warned him that if he refused to heed the word of Yahweh to

surrender to the Babylonians, then he would be an object of taunt of the women of Judah

before the officers of the king of Babylon (Jer 38:21–23). They would taunt him with a

lament.[139] Here, Jeremiah was using the instrument of shame (taunt) in the mouth of

lower status women in an attempt to arouse Zedekiah to obedience. On hearing

Jeremiah's advice, Zedekiah was perplexed but he didn't have the power and courage to

act accordingly, he asked Jeremiah to keep the conversation a secret (Jer 38:24–28). He

did not oppose Jeremiah or argue with him. He feared his own people and heeded to them

more than Yahweh.

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[138] Lalleman, *Jeremiah and Lamentations*, 259.

[139] Holladay, *Jeremiah 2*, 290; the content of the song conveys that his close friends were overruling the king and that when "his feet sunk in the mire" his close associates have abandoned him (Jer 38:22). They were verbally shaming the king.

Taunting was a verbal method of shaming others. The words of taunt threatened the leadership of the enemy kingdom, the kings, the governors, and the judges that they would lose their positions of honour. In other words, the enemy nations taunted the nation under attack and threatened them by words on bringing down the status of the leaders of victim nation. For instance, Rabshakeh the representative of the Assyrian king, taunted the people of Judah that they may not trust in their king Hezekiah and his God but to trust in Rabshakeh's or Sennacherib's words because they claimed that Assyrians have God's approval to rule over other nations (2 Kgs 18:19–35; 2 Chr 32:9–19). Rabshakeh was attempting to despise the king of Judah and the God of Judah through his words of taunt questioning the power of their king and their God (2 Kgs 19:4; חָרַף, Piel). In a similar manner, Shemaiah, the false prophet, taunted the governorship of Nehemiah (Neh 6:13; חָרַף, Piel); the people of Succoth and Penuel taunted the leadership of Gideon and his victory over the kings of Midian, Zeba and Zalmunna (Judg 8:15; חָרַף, Piel); also a giant taunted Israel who was struck down by David's nephew Jonathan (2 Sam 21:21; 1 Chr 20:7; חָרַף, Piel).

In short, Jeremiah prophesied that the people of Judah should succumb to the Babylonian subjugation, which was a matter of shame and so Zedekiah did not obey the revealed word. However, Jeremiah warned that Yahweh would shame the nation of Judah by sword, famine or pestilence (see Chapter 2, Section 2.4, 2.5) if the nation disobeyed Yahweh and if Zedekiah would not yield to the Babylonian rule. Zedekiah repeatedly enquired of Yahweh's will through Jeremiah which shows he believed that Jeremiah was a true prophet but failed to obey because of the fear of the Judeans in Babylon and the officials in Judah. He accepted the advice of Jeremiah inwardly, but public obedience would damage his honour as a king. He did respect Jeremiah and so took every means to save him from being persecuted by the officials.

Zedekiah had to be politically right and so had to give up his covenantal commitments. He never realized the source of his honour as king was Yahweh (see Chapter 2, Section 2.3). Jeremiah's prophecy appeared to be one of treason and means to shame the nation of Judah. However, the king nor the officials realized Jeremiah's emphasis on maintaining the covenantal relationship with Yahweh was to be obeyed and this was the basis of their honour.

Summary

The study of the responses of the kings toward the "destruction" of the nation or "exile," and "restoration" using CMT analysis has highlighted that the honour and shame values have played a major role in bringing forth such responses. Jehoiakim's burning of the scroll is found to metaphorically representing the rejection of the word of Yahweh. His attempt to kill the propagators of the word was to nullify the effect of the prophetic word

totally, but it was futile. Based on CMT analysis of Chapter 2, it is seen that Jehoiakim's activity of burning the scroll led to the breaking of the covenant relationship with Yahweh which was shameful (see Chapter 2, Section 2.3). Jehoiakim tried to maintain his honour and the nation's in this manner but utterly failed and shamed himself and the nation miserably. He attempted to avoid shame but ended up shaming himself and the nation of Judah.

In all the responses of Zedekiah to the Babylonian invasion and exile of the people of Judah, it can be observed that he was trying to maintain his honour. He secretly approached Jeremiah to listen to Yahweh's word repeatedly hoping that Yahweh would change his mind, and his position would be retained and the land would be protected. He even went to the extent of passing a decree, making the nation to follow the law by releasing the slaves (Jer 34) like it was done in the sabbatical year. However, he did not succeed in making the nation stay by the covenantal commitments for long and hence had to suffer the consequence. Zedekiah unlike Jehoiakim tried to please Yahweh by obeying the sabbatical law and avoid the shame associated with the fall of the nation but failed because he could not make the nation to obey for long time.

Though Zedekiah sought Yahweh's will repeatedly, he was not able or rather keen to obey. However, his entire attempt to maintain his honour and the nation's by trusting in another nation turned out to be futile. His attempts failed because, as shown by CMT analysis, he did not succeed in keeping his relationship with Yahweh by obeying the prophetic word revealed through Jeremiah. Yahweh's word that required Zedekiah to yield to the Babylonian rule was a matter of shame for him, as a king. This paved the way for the breaking of covenant relationship with Yahweh and henceforth the "destruction"

of the nation (see Chapter 2, Section 2.5). This resulted in Zedekiah suffering shame at the loss of his throne and his humiliating exile to Babylon.In this whole episode it is seen that Zedekiah attempted to avoid shaming of the nation and himself but finally ended up being shamed and humiliated in public and caused the nation to suffer as well.

Zedekiah did respect Jeremiah and believed in his prophecy and had concern for him. He took decisions positively three times to save Jeremiah from the the officials who persecuted him cruelly, but never obeyed the word revealed through him. In the above passages, there is strife between political viewpoints and prophetic thoughts. The prophetic advice required that the people of Judah submit and yield to a foreign nation because it was according to the will of Yahweh that Judah must face judgment and shame as a result of their alienation from God. The political view or national-patriotic view tried to save the nation by seeking an alliance with other nations in order to fight the advancing enemy. Zedekiah tried to cling to the nationalistic viewpoint.

In the study of the responses of kings toward the destruction of the nation and exile of its inhabitants in the above sections by using CMT analysis, it has been revealed why the kings have responded in certain ways, though the reasons have not been explained explicitly in the text. It is seen how the honour and shame values played a vital role in the responses of the kings. The references to "evil," "calamity," and "going over" to Babylon are some of the phrases that pointed to exile and the destruction of the land of Judah which are associated with shame values. Moreover, by the CMT analysis it is shown how important it was for the kings to maintain their relationship with Yahweh in order to retain the honour of the kings themselves and the nation's. Though the words for shame and honour are not explicitly used in the narrative section, when the implication

drawn from the CMT analysis (Chapter 2) is applied to interpret the responses of the kings, it reveals how honour and shame plays a part in explaining the responses of the kings.

In the following Chapter, the responses of the prophets mentioned in the book of Jeremiah like Pashhur (false prophet), unnamed prophets, Hananiah and Shemaiah are elucidated using the findings of CMT analysis in Chapter 2.

CHAPTER 4: RESPONSES OF THE PROPHETS TO THE "EXILE"

The book of Jeremiah stands in contrast to other latter prophetic books because it records the role of several prophets in the nation of Judah. The people of Judah, including those who held high position in the state, were keen to listen to the words of the prophets in the context of making decisions. When Babylon arose and was conquering its surrounding nations, Jeremiah prophesied of the downfall of the nation of Judah and asked the nation of Judah to yield to Babylonian rule. He had to encounter the kings, other prophets and priests, the officials, and the common people of Judah with the message, and their responses varied. He warned them of the consequences of not yielding to the rule of Babylon—the nation of Judah will be destroyed and its inhabitants will be exiled. The responses of the kings toward the message of destruction of Judah and the exile of its inhabitants were reviewed in the previous chapter. In this chapter the responses the prophets who were contemporary with Jeremiah towards his message, will be analyzed.

In Chapter 2, by applying CMT analysis to Jer 1–25, 30–33, it was argued that the concepts of "unclothing," "destruction," "unfruitful, uninhabited land," and the "breaking of family relationships" are depicted as shame. Likewise, "clothing," "restoration," "inhabited land," and "restored family relationships" are depicted as honour in the book of Jeremiah. In this chapter, the responses of prophets (true/false): Pashhur (Jer 20:1–6), some unnamed prophets (Jer 26:1–11), Hananiah (Jer 28:1–17), and Shemaiah (29:24–32) are reviewed by using findings of Chapter 2, Section 2.3.3.2, where a clear distinction

is made between true and false prophets and how their words and actions are related to the concepts of honour and shame. Whenever these concepts appear directly as words or synonyms or are indirectly referred to, the associated honour and shame values will be considered as implied and possible interpretations will be elucidated.

4.1   The Response of Pashhur to the Babylonian Exile (Jer 20:1–6)

Jeremiah had a direct encounter with Pashhur, the priest (Jer 20:1; 20:6), after he conveyed the message of the upcoming calamity on the nation of Judah (Jer 19:1–13). When Pashhur heard of Jeremiah's prophecy, he persecuted Jeremiah (Jer 20:1–2). Jeremiah responded by predicting Pashhur's end.[1] The reasons for the violent attack against Jeremiah and all other associated aspects are elucidated in the following.

4.1.1   Context

The encounter between Jeremiah and Pashhur,[2] the priest, happened after Jeremiah performed his second symbolic act of breaking the earthen jar (Jer 19:10–15). The Lord had asked Jeremiah to purchase an earthenware jug and break it at the Valley of Ben-Hinnom, which was at the entrance of the East Gate or the Potsherd Gate.[3] By breaking the jar, Yahweh asked Jeremiah to convey the message that Yahweh was going to bring "calamity" (רָעָה) upon Jerusalem (Jer 19:3). He elaborated on the upcoming "calamity"

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[1] Jeremiah says that Pashhur prophesied falsehood to his friends, a false prophet (Jer 20:6) though at first he is introduced as a priest only (Jer 20:1).

[2] Pashhur, of whom it is mentioned in Jer 20:1–6 is different from the one mentioned in 21:1 (Pashhur, Son of Malchiah) and 38:1 (Gedaliah, son of Pashhur).

[3] The Hinnom valley was the place where the potters dumped the broken pieces of pots and the Potsherd Gate was located toward the Hinnom valley, Ben-Hinnom was a valley on the south side of Jerusalem. An area in this valley was named Topheth which means alter. The worship of pagan gods took place here. Also, child sacrifices were made in this place to please the Ammonite god Molech; see Thompson, *The Book of Jeremiah*, 448.

that the people of the land would be decimated by the sword and he would make the city

a desolation and object of hissing (Jer 19:7–8), with no burial of honour provided for the

dead (Jer 19:9).[4] He further said that he will break the people and the city as the earthen

jar was broken beyond repair (Jer 19:10–11). Jeremiah proclaimed that "the houses of

Jerusalem and the houses of the kings of Judah would be defiled like the place Topheth"

(Jer 19:12–13).[5]

From Topheth, Jeremiah entered the court of the Lord's house and proclaimed

that Yahweh was going to bring "calamity" in the city because they had not obeyed

Yahweh's word (Jer 19:14–15).This points to the breaking of the relationship between

Yahweh and the people of Judah because they rejected Yahweh and they showed their

allegiance to other gods, and so they will be victims of the calamities (Jer 19:15).[6] Here

the word רָעָה appears again; it refers to all that was mentioned in Jer 19:7–9, and this

included annihilation of the inhabitants of the land by the sword of the enemy with no

burial of honour, desolation of the cities, the enemies laying siege to the city, and the

people of Judah eating up their sons and their daughters because of famine. These aspects

of decimation of the inhabitants and the desolation of the cities are depicted as shame in

Chapter 2, Section 2.4 and 2.5.2. So Jeremiah's prophecy was affirming that the nation

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[4] The dead will not be buried but their carcasses will be given as food for the birds and the beasts (Jer 19:7).

[5] Topheth means "hearth" or "fire place." Topheth was an area in the valley of Ben-Hinnom. The name of Ben-Hinnom was later changed to Valley of Hinnom and Valley of Slaughter. This reflects a change of function. Topheth faced toward one entrance to the Temple; see Thompson, *The Book of Jeremiah*, 450. At Topheth, the people of Judah and others offered sacrifices and drink offerings to the hosts of heaven, most probably to the queen of heaven at first. Later, the people of Judah were involved in the cultic practice where the innocent children were sacrificed in burnt offerings in high places. This occurred in Israel during the reign of Ahaz (2 Kgs 16:3) and Manasseh (2 Kgs 21:6). Josiah brought about reformation regarding this evil practice (2 Kgs 23:10); see Thompson, *Jeremiah*, 449. Topheth was also a burial site. Here the dead bodies lay as food for the birds and beasts, they were not buried. Jeremiah said Jerusalem will turn to be a place like Topheth; this message was alarming for the priests, elders and other people; Lalleman, *Jeremiah and Lamentation*, 174.

[6] Thompson, *Jeremiah*, 449.

was about to be shamed utterly. Hearing the prophecy of Jeremiah, Pashhur responded by punishing Jeremiah, and these aspects are elucidated in the following.

4.1.2   Construal

Pashhur, the son of Immer, was not only the priest, but also the chief officer of the Temple and a prophet (false) as well (Jer 20:1, 6). Meanwhile, Jeremiah performed the symbolic act of breaking the earthen jar and proclaimed the message of the upcoming judgment on Jerusalem. Pashhur's main duty was to maintain order in the Temple and its precincts and to manage all kinds of people, especially the trouble makers (see Jer 29:26).[7] Pashhur was the head of the Temple and hence a person of high status. He was also a prophet (false), though it is not clear whether he was a known figure (Jer 20:6). According to Lalleman, he was a false prophet who may have prophesied "peace" instead of disaster, a typical mark of a false prophet (see Chapter 2, Section 2.3.2.2).[8] However, Holladay and Dearman are not of the opinion that Pashhur was a prophet in any sense as his words of prophecy were not recorded.[9] However, in Jer 20:6 it is clearly mentioned that Pashhur had prophesied falsely to a group of his friends though his words are not mentioned. Moreover, though Shemaiah's words of prophecy are not clearly mentioned, Jeremiah addresses him as one who falsely prophesied and made the exiled trust in a lie (Jer 29:24–32). Even though the words of the false prophets are not stated, in this dissertation, Pashhur and Shemaiah will be grouped under the false prophets. Carroll and

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[7] Fretheim, *Jeremiah,* 285.
[8] Pashhur was like other false prophets who prophesied peace; see Jer 6:13–14; 8:10–11, 23, 26–29; Lalleman, *Jeremiah and Lamentations*, 176. Carroll (*Jeremiah*, 394) sees Pashhur's opposition as a conflict between false and true prophets, and also as an antagonism against priesthood.
[9] Pashhur was a priest in the Temple and an officer. There is no record of his prophesying like Hananiah and hence cannot be considered as a prophet. His actions show that he had a viewpoint of a false prophet; see Dearman, *Jeremiah*, 194; See also Holladay, *Jeremiah 1*, 545; Carroll, *Jeremiah*, 393.

Dearman have argued that Pashhur's action of persecuting Jeremiah shows that he was a false prophet.[10]

Yahweh had appointed Jeremiah as a prophet over the kingdoms and the nations (Jer 1:10), but here, the overseer of the Temple stood up to question the authenticity of Jeremiah as a prophet. Pashhur wanted to avoid any disaster that would shame the functioning of the Temple and the nation and so opposed Jeremiah vehemently (see Chapter 2, Section 2.5).[11]

Having heard Jeremiah's prophecy, Pashhur took immediate action. According to Lalleman, Pashhur punished Jeremiah because he was supposed to keep order in the Temple, and the predicted message of disaster (Jer 19:5) was creating disorder.[12] He had Jeremiah beaten and put him in the stocks at the upper Benjamin Gate which led to the Temple premises (Jer 20:1–2).[13] Carroll sees this persecution of Jeremiah as an attack against his true prophecy, a shameful act (see Chapter 2, Section 2.3.2.2).[14] Pashhur made Jeremiah a public spectacle. This was a humiliating experience for Jeremiah. Jeremiah was denigrated from his status of prophet to prisoner.

Why was Pashhur so quick to punish Jeremiah even without consulting anyone? This is because firstly, Pashhur's main job was to maintain law and order in the Temple and its vicinity. If he allowed any disorder to happen in the Temple vicinity, he would be

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[10] Carroll, *Jeremiah*, 393; Dearman, *Jeremiah and Lamentations*, 178.

[11] Jeremiah is portrayed as a true prophet and Yahweh is the source of his prophecy (See Chapter 2 Section 2.3.2.2).

[12] Lallemann, *Jeremiah and Lamentations*, 175.

[13] This was a confined place with very little space to stretch oneself, so that the prisoners' muscles would be cramped; see Thompson, *Jeremiah*, 454. See also Jer 29:26; 2 Chr 16:10.The Upper Gate of Benjamin was between the old court and the new court (2 Kgs 15:35 and 2 Chr 20:5). It was on the north side of the Temple facing the territory of Benjamin. The Upper Benjamin Gate was at the gate in the city walls (Jer 37:13; 38:7); see Thompson, *Jeremiah*, 454.

[14] Pashhur's beating up and arresting of Jeremiah was an attack against the prophecy of Jeremiah accusing him of saying falsehood; see Carroll, *Jeremiah*, 393.

held responsible. Secondly, Jeremiah's message of the upcoming chaos was indeed a threat to the Temple and the nation as well.[15] So Jeremiah had to be silenced as quickly as possible. Jeremiah had prophesied the destruction of the cities and death of its inhabitants which was a matter of shame to the nation of Judah (see Chapter 2, Section 2.4; 2.5.2). Thirdly, it was a threat to his position as an overseer.[16] If the Temple was destroyed then he would lose his position as an overseer of the Temple. He would be brought down from his social status of being a leader at the Temple. Fourthly, the Temple was a sacred complex where Yahweh's presence resided and hence he could not comprehend that Yahweh was against his very institution.[17] The destruction of the Temple meant denying a place of abode for Yahweh. If Yahweh was no more in the Temple, the city would be vulnerable to destruction which was shame (see Chapter 2, Section 2.5). Jeremiah's prophecy created confusion in the city.

In order to prevent a commotion and confusion over the above aspects, Jeremiah was beaten on the spot and put in confinement. Pashhur was doing his duty to take control of any kind of dissent that could arise when Jeremiah declared to those who passed by, that the Temple and the city of Jerusalem would be destroyed by their enemies. Here, religious and social reasons forced Pashhur to arrest Jeremiah.

The immediate imprisonment of Jeremiah did not diminish Jeremiah's vigor in conveying the message of Yahweh. He was not intimidated or cowed down, but gave back a scathing response. The next morning, when Pashhur released Jeremiah, he gave Pashhur a symbolic name מָגוֹר מִסָּבִיב which means "terror on all sides" (Jer 20:3).

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[15] Lalleman, *Jeremiah and Lamentations*, 175.
[16] The spiritual dismantling of the Temple had already occurred; only the physical demolishing remained; Brueggemann, *A Commentary on Jeremiah*, 179–80.
[17] Brueggemann, *Jeremiah*, 179.

According to Holladay, the name Pashhur originated from Aramaic which means "fruitful all-around." Jeremiah used word play and called him "terror all around."[18] The imagery of "fruitfulness" that depicts honour, and "terror" or "destruction" that depicts shame can be traced in the name given to him (see Chapter 2 Section 2.5 and 2.6.3). Pashhur was given a new name that described his character. He would no longer serve as the overseer who endorses punishments to the violators of the law, but would be a victim of the judgment of Yahweh. Yahweh was going to make Pashhur a terror to himself and a terror to all his friends around him.[19] D. R. Jones says that Jeremiah made Pashhur as a sign of terror to the people. He who misled people with his false prophecy and tried to suppress the true prophet by using physical force will henceforth have a name which symbolizes judgment on him and his people.[20] He would be a terror to himself because Yahweh's anger was kindled against him. Moreover, he would be a terror to his friends, because Pashhur, his household, and all his accomplices would fall under the judgment of a death sentence (Jer 20:4).[21]

Lalleman says that the reference to Pashhur's friends is ironical as his friends would no longer be his friends because he would become a terror to them.[22] Moreover, the men of Judah who were Pashhur's friends would be annihilated by the sword of their enemies. All the people of Judah would be given over to the King of Babylon and exiled

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[18] Holladay, "The Covenant," 267.

[19] Keown, *Jeremiah 26–52*, 268.

[20] Pashhur will be a "living proclamation" of the judgment that will come upon the people of Judah and their land. His name will declare judgment contrary to the false prophecy that he had been proclaiming; Jones, *Jeremiah*, 269–70.

[21] "Terror" refers to the invasion by the king of Babylon that would affect Pashuur, his family, and all his friends, for they will be exiled and killed by the sword. Also, he says in the time of need during the invasion, none of his friends will come to his help. The term "כל" in Jer 20:4–6 refers to the "all-encompassing nature of the judgment, which will affect everything and everyone."; Lalleman, *Jeremiah and Lamentations*, 176.

[22] Lalleman, *Jeremiah and Lamentations*, 176; see also Jones, *Jeremiah*, 269–70.

to Babylon, and there they would be killed by the sword (Jer 20:4). In addition, enemies will plunder the wealth of Jerusalem and all its produce as well as all the treasures of the kings (Jer 20:5) if they rebelled against the word of God, and Pashhur would not be able to help, but just look on and witness the disasters.[23] Jeremiah said that Pashhur and all his family and friends to whom he falsely prophesied would be exiled to Babylon and there they would die and would be buried there (Jer 20:6). Being exiled from one's land meant the loss of nationhood and living as a stranger in a foreign land was a denigrating experience. Going away from one's nation to another also reduces the number of inhabitants in the land which meant shame as well (see Chapter 2, Section 2.4). Henceforth, Pashhur became the agent of destruction to all those who heard his false prophecy (Jer 20:6) and a reason for bringing shame on the nation. Also, Jeremiah's word against Pashhur called him with a new name that shamed him and his family and the people of his nation.

In summary, Pashhur was a false prophet who probably proclaimed that the nation would be secure and no evil would befall it. Pashhur's action on hearing Jeremiah's prophecy speaks loudly in the text.[24] His prophecy most likely expressed that Babylon would not attack Judah and the Temple would not be razed to the ground (Jer 20:3–6). He was trying to preserve the Temple which was the honour of the nation, by his false

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[23] Fretheim, *Jeremiah*, 286. Many times Jeremiah had referred to the enemy from the north but here is the first in the order of the book that Jeremiah reveals that enemy from the north is the king of Babylon; see Keown, *Jeremiah 26–52*, 268; The "north" mentioned in the book of Jeremiah, though it appears to refer to the geographical direction from where the Babylonians would invade Judah, it actually means more. The abode of Yahweh is depicted to be in the "north" in the Old Testament (Isa 14:13; Ps 48:2–3). The threat to the nation of Judah from the north means Yahweh is using the nation of Babylon to bring judgment on Judah. Babylon was an instrument in the hands of Yahweh to bring about the punishment on Judah; see Goldingay, "Jeremiah and the Superpower," 60.

[24] As Dearman (*Jeremiah and Lamentations*, 178) writes "perhaps his (Pashuur) actions against Jeremiah are a form of prophecy; they were most definitely "symbolic," in a sense not unlike Jeremiah's visit to the Valley of Hinnom and his coming to the temple complex to prophesy (Jer 19:14–15)".

prophecy which was shame. He got agitated hearing Jeremiah's prophecy of the

upcoming calamity (shame) that mainly included destruction of the cities and decimation

of its inhabitants, which in turn would shame the nation of Judah. This made Pashhur

respond to Jeremiah in a violent manner. This was an act of shame, as he was rejecting

Yahweh's word by persecuting his prophet.[25]

Pashhur tried to save the nation and the city from shame by persecuting Jeremiah

and publicly humiliating him, but ended in shame with a new title that Jeremiah gave

him. The new title revealed he was an agent of destruction and shame. He was further

shamed and tagged as a false prophet by Jeremiah's prediction of his death. In the above

study it is seen that the honour and shame values played a vital role in explaining

Pashhur's response to the message of destruction and exile by Jeremiah.

4.2   Response of the Prophets to the Babylonian Exile When the Temple Sermon was Preached (Jer 26:1–11)

The prophets who witnessed Jeremiah's Temple sermon did not comply to make changes

that the sermon required, but instead found fault with Jeremiah; they wanted to even

sentence him. The reasons for this are elucidated in the following.

4.2.1   Context

The literary unit Jer 26–29 records the conflicts that occurred between true prophet,

Jeremiah, and the false prophets.[26] After Jehoahaz was deported to Egypt, Pharaoh

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[25] This act of Pashhur is similar to Jehoiakim's act of burning the scroll as a rejection of Yahweh's word.

[26] The four episodes appear as a literary unit. The three episodes focus on the duration of exile by the prophets in Judah (Jeremiah and Hananiah) and even in Babylon (Shemaiah); Jer 26 summarizes the traits of true prophecy based on the covenantal obligations; see Allen, *Jeremiah*, 296.

appointed Jehoiakim as the succeeding ruler of Judah (2 Kgs 23:34–35). Jeremiah

preached the Temple sermon (Jer 26:1–6) during the rule of Jehoiakim. Jeremiah's words

were not accepted well and he was persecuted for his predictions. Meanwhile, many of

the people of Judah believed in false prophets whose messages appealed to them.[27]

Jeremiah's Temple sermon (Jer 26:1–6) was preached to draw the attention of the people

of Judah to the importance of obeying the covenant stipulations rather than offering

sacrifices and practicing all other activities of the Temple.

Yahweh asked Jeremiah to proclaim all the words of Yahweh[28] from the court of

the Lord's house[29] to all those who entered the Temple for worship (Jer 7:2; 26:2).[30] The

expectations of Yahweh through the prophetic preaching was that the people would give

heed to Jeremiah's speech and that they would turn (שׁוּב) from their evil ways (Jer 26:2).

Then the Lord would repent (נָחַם) of the "calamity" (רָעָה, Jer 26:3) that he had in store for

the people of Judah.[31] Here, the decision of Yahweh was dependant on the repentance of

the people of Judah. Yahweh would not change his mind unless the people repented (Jer

7:24–26; 11:1–13; 25:4–7). In this episode, reference is made three times to the

repentance (נָחַם) of Yahweh and the changing of his mind when people repented (Jer

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[27] Lalleman, *Jeremiah and Lamentations*, 207.

[28] Jeremiah is expected to be a faithful prophet delivering the entire message given to him unlike some of the OT prophets who were reluctant to speak out the message like Micaiah and Samuel (1 Sam 3:15–18; 1 Kgs 22:13–28).

[29] The Temple had a roofed structure and open courtyard on three sides and outbuildings. The area was walled with several gates (1 Chr 28:11–12). The Temple courts were open to all worshippers but only the Temple personnel were permitted to enter the Temple building (2 Chr 23:4–5). Psalmists repeatedly speak of entering the court of the Lord's house (Ps 65:5; 84:3).

[30] Keown, *Jeremiah 26–52*, 12–14.

[31] The Lord repented and changed his decision subsequently after Moses and Amos interceded (Exod 32–33; Amos 7). Yahweh changed his decision of bringing judgment on the people and that is implied by the word נָחַם.

26:3, 13, 19).[32] This shows how Yahweh was bound by the covenant promises, and so changed his mind when the people of the covenant repented.

The Temple Sermon recorded in Jer 26:1–6 can be considered as an abridged form of the Temple sermon recorded in Jer 7:1–15.[33] This appears in the form of a report of Yahweh's command to Jeremiah, and this report has three parts: command to prophesy to a particular audience at a location, the oracle, and the expected response of the recipients.[34] The oracle of Jeremiah is a conditional sentence—"If you will not listen to me,...then I will make …" (Jer 26:4). The if-then formula which appears to be Deuteronomistic is a key here.[35] It was an occasion to choose between the Torah or be destroyed like Shiloh. This word of the prophet emphasizes that the covenantal factor is very important. The protasis is expressed in negative terms, "If you will not." The people of Judah were adamant on disobeying the word of the Lord. So, Yahweh spoke to them in negative terms so that they may be alerted to the consequences of disobeying the word of the Lord. The Lord personalizes each clause—listen "to me," walk in "my Law," and "my servants." This shows how important it was for the people of Judah to obey Yahweh and his prophets (servants).

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[32] Lalleman, *Jeremiah and Lamentations*, 207; Refer to n65 in Chapter 5 for an explanation of Yahweh relenting.

[33] However, there are a few variations between the two accounts. There are many subtle variations between the two accounts. In Jer 7:2 Jeremiah is situated at the gate and in Jer 26:2 he is at the court. In Jer 26:2 there is an added command, "do not omit a word." The focus in Jer 7:1–15 is the destruction of the Temple while that of Jer 26:1–6 is of the destruction of the city. In Jer 7:1–15, the Temple sermon is detailed while in Jer 26:1–6 the focus is on the response of the listeners to the Temple sermon. However, Jer 26:4–6 appears as a summarized version of Jer 7:3–15. Further explanation of the meaning of Yahweh relenting is given in Chapter 5, see n65; see Carroll, *From Chaos to Covenant*, 86, 91, 93.

[34] Keown, *Jeremiah 26–52*, 5.

[35] The introductory formula is a Deuteronomistic type in the Temple Sermon in Jer 7:1–15. This formula is found in Jer 7:1; 11:1; 18:1; 21:1; 25:1; 30:1; 32:1; 34:1, 8; 35:1; 40:1; 44:1. The conditional clause is also a Deuteronomistic characteristic which is repeatedly found in Jeremiah 7:3–7; 17:19–27; 22:1–5; 26:3–6. Also, the conditions listed are a Deuteronomistic type (Jer 7:9); see Carroll, *From Choas to Covenant*, 85.

The apodosis of the conditional statement in Jer 26:4 gives a threatening judgment in parallel statements. The apodosis states "then I will make this house like Shiloh"(Jer 26:6).[36] The first statement is the judgment against the Temple. This shows that Yahweh would be personally involved in bringing judgment on the Temple if the people of Judah did not turn from their evil ways. The second statement is a circumstantial clause subordinate to the first referring to the turning of the cities to be a curse for all the nations (Jer 26:6).[37] The destruction of the cities and the Temple recalls the shame associated with it (see Chapter 2, Section 2.5.2).

The Temple sermon also comprises a call to obey the Law and also to give an ear to the message of the prophets who are sent by Yahweh. An expanded version of the Temple sermon is recorded in Jer 7:1–15 where, first of all, Jeremiah called on the people of Judah to amend their ways and obey the covenant stipulations; otherwise, Yahweh would not let them dwell in the land but would drive them out (Jer 7:2). Dwelling in the land was a sign showing relationship between Yahweh and the nation of Judah, which implied honour to the nation whereas, being driven out of the land implied shame (see Chapter 2, Section 2.4, 2.6).

Jeremiah warned the people of Judah the danger of putting all their trust in the Temple and its activities rather than walking in the ways of the Lord. He invited them to practice justice and not to oppress the alien, widow, or the orphan, not to shed innocent blood, and not to walk after other gods (Jer 7:6). All these pieces of advice found in the sermon are connected directly to the covenant stipulations, the Ten Commandments (Jer 7:9; Exod 20:1–17). If the people of Judah neglected the covenant obligations and took

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[36] Fretheim, *Jeremiah*, 368. Shiloh was the place where the tabernacle was situated and later it was destroyed by the Philistines (1 Sam 4, 5).

[37] Keown, *Jeremiah 26–52*, 15.

part in the Temple activities, it was like turning the Temple into a den of robbers (Jer 7:11). He also warned them that if they did not turn from their evil ways then their well adored Temple would become like the sanctuary at Shiloh (Jer 7:12; 26:6).[38] Jerusalem becoming like Shiloh meant three things—demolition of the sanctuary, removal of cultic articles, and the withdrawal of the Lord's name.[39] The city of Jerusalem would become a curse (קְלָלָה) to all the nations of the world. A city was considered a curse (קְלָלָה) if the people of the land spoke ill of it or if the city was belittled or became an object of ridicule. That is, Jerusalem will be belittled before the other cities. The Temple and the city of Jerusalem which were considered inviolable would soon be destroyed (2 Sam 6:12–19; 7:8–16) and would be considered as a curse.[40] So, the apodosis that referred to the destruction of the Temple and Jerusalem city is associated with shame (see Chapter 2, Section 2.5).

On hearing Jeremiah's Temple sermon, the prophets and priests did not respond in a positive sense. The incisive message of Jeremiah, in fact, agitated the prophets and the priests. They questioned him as to why he proclaimed against the Temple. The following is a brief analysis of the response of the prophets to Jeremiah's message.

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[38] Shiloh was the place where the Tabernacle was placed and worshipped for many years. First, it was placed at Gilgal when the people of Israel entered the Promised Land, then it was placed at Shiloh. Shiloh was destroyed by the Philistines (1 Sam 4; see also Ps 78:60, 61). Whether the city of Shiloh was rebuilt later is not known. However, during the time of Jeremiah, Shiloh was in ruins; see Thompson, *Jeremiah*, 525.

[39] Keown, *Jeremiah 26–52*, 16.

[40] Thompson, *The Book of Jeremiah*, 525; Yahweh's presence in the ark and the Temple situated at Jerusalem developed as a tradition that Zion or Jerusalem was a holy place and hence inviolable, guarded by Yahweh himself. Zion Psalms like Pss 46, 48, 76 also witness this thought. It was believed that since Yahweh dwelt in the Temple it cannot be destroyed; see Hayes, "Zion's Inviolability," 421.

4.2.2 Construal

The response of the priests and the prophets and all the people who heard Jeremiah's Temple sermon were agitated and did not receive the sermon as a word from the Lord (Jer 26:7–8), but as a political agenda.[41] Allen says that the priests were probably agitated because Jeremiah said that the Temple, their place of service, would be destroyed and the prophets were angered because Jeremiah prophesied that the city where they ministered would be annihilated.[42] Holladay adds on this saying that when the priests' and prophets' places of income were predicted to collapse, they were disturbed and so tried to silence Jeremiah. Moreover, the people of Judah who came to worship at the Temple were uncomfortable with Jeremiah's utterances (Jer 26:7). As a result, they seized Jeremiah.[43] After taking hold of Jeremiah, the priests and the prophets passed a judgment at once that Jeremiah must die (Jer 26:8). In the Old Testament, there are several instances where the kings and prophets are found to have passed death sentences on their subjects. For instance, Solomon's warning ended Shimei's life (1 Kgs 2:36–46). Here, the kings made their subjects take oaths and if they broke it, the death sentence was imposed on them. The prophets have also pronounced death sentences on certain people like Nathan on David's and Bathsheba's son (1 Sam 12:14), Elijah on King Ahaziah of Israel (2 Kgs 1:4, 6, 16), and Elisha on Ben Hadad of Aram (2 Kgs 8:10).[44] It was common that the prophets or kings passed death sentence on others who did things that were against the norms of the day.

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[41] Johnson, *The Cultic Prophet*, 60–61; see also Holladay, *Jeremiah 2*, 105; Brueggemann, *Jeremiah*, 234.

[42] Allen, *Jeremiah*, 299.

[43] Holladay, *Jeremiah 2*, 105.

[44] Keown, *Jeremiah 26–52*, 20.

Why was the death sentence pronounced on Jeremiah? Keown brings out four possible reasons—firstly, Jeremiah may have violated a command or rule imposed by the kings like in 1 Sam 14:24–46 and 1 Kgs 2:36–46. Secondly, prophecy against Jerusalem or the Temple was a matter of treason (1 Sam 22:14–19; Jer 37:13). Thirdly, Jeremiah was accused of blasphemy. According to the Law (Exod 22:27; Lev 24:16) death was the punishment for those who reviled the Lord's name. Naboth was stoned to death when he was accused of reviling the Lord's name (1 Kgs 21). Fourthly, Jeremiah was accused of prophesying falsely in the name of Yahweh (Deut 18:20).[45] False prophecy was leading the people of Judah away from Yahweh, which according to the CMT analysis is shame (see Chapter 2, Section 2.3.2.2). Of the four reasons that Keown suggests, Jeremiah stands accused in the last three accusations but the first reason that he raises is not clear. Carroll affirms the second reason that Keown has suggested saying that Jeremiah stood accused because he preached at the Temple precinct, spoke of the destruction of Temple sanctuary, and pronounced a curse against the Temple officials and the sacred assembly who gathered to participate in sacred worship (Jer 26:6).[46] The destruction of the city and the Temple meant shame (see Chapter 2, Section 2.4, 2.5). The Temple had a special place for the people of Judah in holding them together, for they worshipped Yahweh there and the Temple reminded them of the saving experiences of the past and the gift of the Promised Land.[47]

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[45] Keown, *Jeremiah 26–52*, 22.

[46] Carroll (*Jeremiah*, 516) considers the curse against the city as targeting the worshippers in the Temple.

[47] The Table of Ten Commandments, pot of manna, Aaron's rod reminded them of the saving acts of Yahweh in the wilderness. Also, the celebration of the feasts was reminders of the goodness of the Promised Land.

Added to the above, the place where he stood and proclaimed the sermon was in the Temple precincts.[48] Holladay points out that since the place was a holy place, Jeremiah was belittling it, saying that the Temple would be destroyed and the city would be in the hands of their enemies. Jeremiah not only attacked the Temple, the place where Yahweh dwells, but also the city, the political, and religious center. To speak against the city meant blasphemy.[49]

Moreover, the people of Judah who found their security in the Davidic covenant believed in the everlasting kingdom of David and the sanctity of the Temple and the city of Jerusalem (2 Sam 7:8–16). So to them, Jeremiah appeared to be a false prophet who spoke against Yahweh's promises.[50] Jeremiah's proclamation contradicted the popular "royal-temple" ideology which believed in the indestructibility of the Temple and the inviolable throne of the Davidic house. They also believed that the requirements of the covenant stipulations were no longer in effect.[51] The Temple and Jerusalem were a matter of honour for the nation of Judah and its destruction meant shame to the nation. In order to avoid this, the prophets attempted to end Jeremiah's life and shame him who predicted shame on the nation of Judah.[52]

On the surface level, the main accusation raised against Jeremiah by the priests and prophets was this: why he prophesied in the name of the Lord and said that the

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[48] Thompson, *Jeremiah*, 525.

[49] Holladay, *Jeremiah 2*, 107.

[50] Thompson, *Jeremiah*, 525. Royal ideology is based on Davidic Covenant that promises an everlasting throne to the Davidic house (2 Sam 7).

[51] Brueggemann, *Jeremiah*, 234. See also Sergi, "Nathan's Oracle to David," 216–27; Hayes, "Zion's Inviolability," 419–26; Dietrich and Naumann, "The David-Saul Narrative," 218–318; Frolov, "Succession Narrative?" 81–124; Lipschits, *The Fall and Rise of Jerusalem*, 272–95; Knoppers, "Royal Grants and the Davidic Covenant," 690–97.

[52] Ending one's life can be considered as a form of shaming as Halvorson-Taylor metaphorizes exile as death (Chapter 2, Section 2.5) and sexual violence and death is a form of shaming (see Chapter 2, Section 2.5.2).

Temple will be like Shiloh and the city would become desolate? (Jer 26:5–6).[53] Using

CMT analysis, it is found that shame was associated with the destruction of the Temple

and desolation of the cities (see Chapter 2, Section 2.5.2), which explains why there was

such vehement opposition. Moreover, Jeremiah is pictured as a false prophet who spoke

falsehood—the destruction of the Temple and the city of Jerusalem—and he spoke in the

name of the Lord, which are typical marks of a false prophet (see Chapter 2, Section

2.3.2.2). In essence, Jeremiah was attacking the very existence of the nation of Judah. As

a result, the priests and the prophets charged Jeremiah with a death sentence. They

thought by ending Jeremiah's life, just like how Jehoiakim attempted his words could be

nullified and they could thus escape from the destruction of the nation and the shame

associated with it.

Holladay highlights that Jeremiah had proclaimed the destruction of Jerusalem as

the consequence of a protasis: "If you will not listen to me…" (Jer 26:4).[54] But the

accusers sought to erase the protasis and charged Jeremiah with the apodosis and the

blunt statement of the destruction of the Temple and the city. They overlooked the

covenant obligations that Jeremiah had openly proclaimed.[55] The omission of the protasis

made the people of the land agitate against Jeremiah. Though the accusation against

Jeremiah was valid, for he spoke against the Temple, the seat of Yahweh and the city

where the name of Yahweh dwelt (Lev 24:10–16), Jeremiah's focus was to call the

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[53] According to the historical books, Shiloh was the place where the Ark of the Covenant was placed for a long time after the Israelites entered the Promised Land (Josh 18–22; Judg 21; 1 Sam 1–4). However, Shiloh was no more the Lord's sanctuary after the death of Eli, the priest, because of the sins of the household of Eli and also the people of Israel (1 Sam 4).

[54] Holladay, *Jeremiah 2*, 105.

[55] Holladay, *Jeremiah 2*, 105.

people of Judah to return to Yahweh, so that they would not suffer disaster and would be able to safeguard the honour of the nation.[56]

Further, the priests and the prophets brought the case to the attention of the officials (Jer 26:7–11). The officials of the day could be military or civil functionaries, but in this context, they played the role of judges.[57] The officials took Jeremiah from the palace vicinity to the Temple vicinity at the New Gate[58] as it was customary for the legal proceedings to take place at the gate (Deut 21:18–21; Ruth 4:1–11; Amos 5:10, 12). How did the officials take the place of judges in the Temple matters? Probably, the officials who assisted in the administration of the king would have been dispatched by the king to settle the issue at the Temple.[59] In this situation, the priests and the prophets prosecuted Jeremiah by proposing a death sentence on him (Jer 26:8–11).[60] In this occasion, the people also had gathered around Jeremiah in the house of the Lord (Jer 26:9). The word used for "gather" in Hebrew is קָהַל which is commonly used to mean to gather for religious purposes, but can also be used to mean gather for the purpose of war (2 Sam 20:14) or for antagonistic objectives (Num 16:3).[61] The use of word קָהַל in this context specifies the agitated response of the crowd toward Jeremiah's prophetic word. The people of Judah acted as witnesses and were also involved in giving their response to the decisions taken by the leaders.[62]

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[56] Holladay, *Jeremiah 2*, 107.

[57] Holladay, *Jeremiah 2*, 106.

[58] The New Gate is considered to be the Upper Gate built or renovated by Jotham (2 Kgs 15:35). According to Allen (*Jeremiah,* 300) this gate is the Upper Benjamin Gate at the north of the Temple as also mentioned in Jer 20:2.

[59] Fretheim, *Jeremiah*, 370.

[60] Keown, *Jeremiah 26–52*, 6.

[61] Keown, *Jeremiah 26–52*, 6.

[62] Fretheim, *Jeremiah*, 371.

In this legal setting, gathered at the gate were the prosecutors—the priests and the prophets—who accused Jeremiah, and the officials who took the place of the judges.[63] When the accusations were raised against him by the priest and prophets, Jeremiah had nobody to defend him and so he defended himself (Jer 26:12–15). Keown and Allen focus on the three points in his defense.[64] He admitted his offense, but he drew his defense not from the prophets of the past but from his self-claim of divine authority bestowed on him (Jer 26:12).[65] His defense is based on Deut 13:1–5 (see also Jer 14:13–18; 23:9–40; Chapter 2, Section 2.3.2.2) where he stands guiltless as he did not prophesy in the name of other gods but by Yahweh alone. The call narrative of Jeremiah reveals that Jeremiah was appointed by Yahweh. The fidelity of his prophecy depended on the source of his words, and that was Yahweh. So, Jeremiah's prophecy could not be untrue.[66] As Fretheim and Lalleman claims, the truthfulness of his prophecy is not declared true based on Deut 18:18–22 as his prophecy had not yet come to pass; it was yet to happen in the future.[67] His legitimacy was based on Yahweh's call and commission upon him as shown by the CMT analysis (see Chapter 2, Section 2.3.2.2). The prophet had not broken his covenant relationship with Yahweh and the source of his words was Yahweh and so he was a true prophet of honour.

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[63] Carroll, *Jeremiah*, 516; Lalleman (*Jeremiah and Lamentations*, 208) says that whether the legal matters were settled at the New Gate is uncertain.

[64] Jeremiah said it was Yahweh's initiative and this was the basis of him using Yahweh's name in his prophecy. Second, he calls his recipients to come to terms with the happenings of the day. He argued for his personal innocence based on Yahweh's call on him to prophesy; see Allen, *Jeremiah*, 300; Keown, *Jeremiah 26–52*, 7.

[65] Keown, *Jeremiah 26–52*, 6–7.

[66] O'Connor, "Do Not Trim A Word," 622.

[67] Fretheim, *Jeremiah*, 371–72; Lalleman (*Jeremiah and Lamentations*, 208) argues that the priests and prophets thought Jeremiah's prophecy was proved to be false because disaster would never befall on the holy city and holy Temple as God had promised of indestructability of the Temple and the city.

Further, in Jeremiah's defense, he boldly invited them again to turn to the Lord in obedience which would render restoration and return of honour (see Chapter 2, Section 2.6). Moreover, the Lord would change his mind and not bring about "misfortune" (רָעָה) which refers to the destruction of the Temple and the city and the shame associated with it. Jeremiah turned the attention of the judges from him to themselves pointing out the importance of their repentance and making decisions to obey Yahweh's stipulations rather than making the decision about him.[68] To escape from the upcoming shame, the nation was to return to Yahweh; then their honour as a nation could be sustained, avoiding destruction and exile (see Chapter 2, Section 2.3 and 2.6).

Lastly, in his defense, Jeremiah placed himself into their hands but warned them that if they put him to death then they would suffer its consequence.[69] He appealed to the Israelite Law (Deut 19:10–13), declaring that condemning an innocent man would bring punishment on them.[70] He asserted that if he was killed, his innocent blood would be vindicated by Yahweh as in the past (Gen 4:10; 37:21–22; Num 35:33). Here, there is a tough confrontation between covenant conception and royal ideology because Jeremiah insisted on obedience to Yahweh and this would save the nation from destruction and exile but his accusers claimed that their Temple could never be destroyed.[71]

Jeremiah was successful in convincing his judges and they acquitted him based on his appeal.[72] The officials who played the role of the judges declared Jeremiah as "not guilty" (Jer 26:16) because Jeremiah spoke in the name of Yahweh. Here, speaking in the

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[68] Keown, *Jeremiah 26–52*, 25.
[69] Allen, *Jeremiah*, 300.
[70] Fretheim, *Jeremiah*, 371.
[71] The covenant ideology is that Judeans must maintain their relationship with Yahweh by obeying the covenant stipulations but the royal ideology took it for granted that the Davidic kingdom was everlasting and so nothing could devastate the nation of Judah.
[72] Holladay, *Jeremiah 2*, 107.

name of Yahweh is taken as a sign to declare Jeremiah as a true prophet. This means the

officials realized that Jeremiah's source of prophecy was Yahweh (Jer 26:16).[73] If

Yahweh was not the source of prophecy and if a prophet spoke in the name of Yahweh

then he was considered as a false prophet (see Chapter 2, Section 2.3.2.2). In this context,

Jeremiah revealed that it was Yahweh who sent (שָׁלַח) him and the officials believed it

and declared that he was a true prophet.

On hearing the official's decision, the people immediately switched sides to the

officials. They accepted without hesitation that Jeremiah spoke to them in the name of

Yahweh.[74] By this, they could only escape from the judgment for accusing an innocent

person but not from the forthcoming invasion and exile.[75] The change of mind may have

happened because Jeremiah cautioned them that killing an innocent man like him would

place their lives at peril. However, no sign of repentance is seen on the part of the

prophets and priests.

The opinion of the elders of the land was also taken into consideration. They were

judicial functionaries like the officials in Jerusalem.[76] Hans Walter Wolff suggests that

these elders were rooted in the old covenant traditions and hence understood the position

of Jeremiah.[77] They based their arguments on social reality and historical perspective.

They also passed the same judgment as the officials on Jeremiah, that Jeremiah did not

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[73] O'Connor, "Do Not Trim A Word," 622.

[74] Keown, *Jeremiah 26–52*, 26. The accusers indicted Jeremiah of blasphemy but Jeremiah withstood and charged them saying that if they killed him, the bloodguilt will be on the whole community; see Holladay, *Jeremiah 2*, 107.

[75] Fretheim, *Jeremiah*, 372.

[76] Holladay, *Jeremiah 2,* 107–08; Carroll (*The Book of Jeremiah,* 518) addresses the elders as the representatives of the rural areas (Jer 19:1). Varughese and Modine (*Jeremiah 26–52*, 51) opines that the elders were men of age and experience who were well-versed with the Law of the land and had historical knowledge.

[77] Wolff, "Micah the Moresshite," 77–84. Brueggemann (*Jeremiah*, 237) upholds the point of view that Jeremiah followed the covenantal tradition. Those who believed in the covenantal ideology did not advocate the "peace and prosperity" but insisted on obeying Law.

deserve a death sentence as proposed by the priests and the prophets. This decision was based on two contradictory precedents. One was the action of King Hezekiah when Micah of Moresheth prophesied (Jer 26:18–19) and the other was King Jehoiakim's response when Uriah prophesied (Jer 26:20–23).[78] In the case of Hezekiah, Micah of Moresheth prophesied destruction on Jerusalem in the council which was a matter of shame for Judah. Clements says that Micah's prophecy was similar to Jeremiah's in raising a threat against the Davidic kingship and the city of Jerusalem but Jeremiah adds a threat to the Temple as well.[79] Both prophets warned against them is placed trust in these institutions.[80] Hezekiah responded in the fear of the Lord and so did not harm Micah but saw him as spokesperson of Yahweh. As a result, the Assyrian army was mowed down miraculously and the Jerusalem city stood unharmed. So, the elders invited the priests and prophets and others who opposed Jeremiah to respond to the word of Jeremiah in obedience, so that Yahweh would not bring judgment upon them.[81] This was again a call to return to the covenant relationship with Yahweh and respond in obedience by turning from their evil ways.

The second example displayed by the narrator (or editor)[82] was of King Jehoiakim and Uriah, the prophet.[83] Uriah, the prophet hailed from Kireath-Jearim, who prophesied

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[78] Keown, *Jeremiah 26–52*, 6.

[79] What Micah prophesied is found in Mic 3:12–15; Micah's prophecy of the destruction of Jerusalem had come to pass when the Assyrians were a major force of threat. The elders referring to Micah were also pointing to the truth of the prophecy and were endorsing Jeremiah's prophecy; see Jones, *Jeremiah*, 344; Allen, *Jeremiah*, 300; Clements, "Prophecy Interpreted," 38–40.

[80] Hezekiah paid tribute to the Assyrian king and also he turned to Yahweh, seeking his help (2 Kgs 18:13–16).

[81] Keown, *Jeremiah 26–52*, 29.

[82] It is not mentioned who related this episode from history.

[83] Keown, *Jeremiah 26–52*, 8. Carroll (*The Book of Jeremiah,* 519, 522) considers Jer 26:20–23 as a later addition.

just like Jeremiah against the city of Jerusalem and the land of Judah.[84] The recipients of

Uriah's message King Jehoiakim, his officials and the mighty men of the day, on hearing

the message of Uriah, responded by declaring a death sentence on him (Jer 26:21).[85] This

opinion is similar to the opinion of the priests and the prophets regarding Jeremiah in this

context (Jer 26:8, 11). When Uriah heard of the king's decision, he fled to Egypt, unlike

Jeremiah who stood bold and ready to face any kind of persecution.[86] Jehoiakim's agent,

Elnathan,[87] picked up Uriah from Egypt and Jehoiakim put him to death and he was

buried among common people.[88] Uriah was denied an honourable burial in his family

grave.[89] Jehoiakim humiliated and ended the prophet's life. Here, the narrator does not

give any information of the prophecy of Uriah but focuses on the threat that Jehoiakim

raised against him. Likewise, when Jeremiah's scroll was read, he gave the least regard

for the word and so burnt the scroll and tried to kill Jeremiah. This shows that Jehoiakim

treated the word of the Lord with contempt but was keen in attacking and killing the

prophets.

The two examples above, one put forth by the elders and the other probably by the

narrator, displays a choice of decisions laid before the prophets, priests, and the officials

regarding the accusation raised against Jeremiah. Hezekiah, on hearing Micah's warning

message regarding the destruction of the Jerusalem city and the shame attached to it,

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[84] Kireath-jearim is the place where the Ark of the Covenant was placed after the Philistines returned it (1 Sam 6:21—7:2).

[85] The officials were with the king and took a major role in decision making. The mighty men may refer to the men of war or the army; Fretheim, *Jeremiah*, 374–75.

[86] Fretheim, *Jeremiah*, 374–75.

[87] Elnathan was the son of Achbor. Elnathan's father was probably one of the persons whom Josiah sent to the prophetess Huldah to inquire about the discovered scroll (2 Kgs 12:12, 14). He was also one among the royal officials who listened to the reading of Jeremiah's scroll (Jer 36:12) and requested Jehoiakim not to burn Jeremiah's scroll (Jer 36:25). He is identified as Jehoiakim's father-in-law; see Fretheim, *Jeremiah*, 375; Allen, *Jeremiah,* 301.

[88] The body of the people of affluence were buried outside the city walls (Isa 22:16) but the common people were buried near the Kidron valley (2 Kgs 23:6).

[89] See 2 Sam 19:37; 2 Kgs 23:6; Allen, *Jeremiah,* 301.

repented and turned to Yahweh, thus saving the nation from destruction and retaining the honour of the nation. On the contrary, Jehoiakim made no attempts to return to Yahweh, but sought to kill the prophet, the one who spoke Yahweh's word of judgment. Added to the above examples, Jeremiah's warning of bringing innocent blood upon their head made the officials decide: "no death sentence for this man!" (Jer 26:16). The officials accepted Jeremiah's self-defense that he spoke to them in the name of Yahweh.[90] The manner in which one responded to prophecy is very important. Yahweh warned the people of Judah of the forthcoming disasters so that they may turn from their evil ways and respond in obedience to the word of Yahweh. However, many times it is seen that the recipients of the prophetic message tried to nullify the words of prophecy and the prophet himself instead of repenting and seeking Yahweh like Jehoiakim.

In summary, Jeremiah had prophesied the downfall of the Temple and the associated calamities that the nation would have to face if they did not turn to Yahweh by obeying the covenant stipulations in his Temple Sermon (Jer 26:2–6). Through CMT analysis, it was found that the disasters would bring shame on Judah and if they wanted to sustain their honour they would have to turn to Yahweh in obedience. The Temple sermon prompted the priests and the prophets to oppose and declare a death sentence on Jeremiah and shame him. Jeremiah claimed his legitimacy as a true prophet depicted by CMT analysis (see Chapter 2, Section 2.3.2.2). Jeremiah's honour as a prophet was rooted in his divine appointment. So if they attacked him, they would suffer the consequence. Jeremiah called the nation of Judah to return to Yahweh and retain their honour as well. However, two other groups of leaders, the officials and the elders of the land took a sober approach and appealed to the experiences and attitude of King

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[90] Keown, *Jeremiah 26–52*, 7.

Hezekiah and King Jehoiakim to decide whether to release Jeremiah or not. They came to the realization that only by returning to Yahweh, like Hezekiah, could they sustain their nation's honour. If otherwise, the nation would be shamed. Also, if they persecuted Jeremiah, the spokesperson of Yahweh, then they would invite judgment and shame on themselves, and so they released Jeremiah.

4.3   Response of Hananiah, the Prophet, to the Babylonian Exile (Jer 28:1–17)

There are many prophets who opposed Jeremiah for prophesying of an upcoming invasion of Judah by the Babylonians. Hananiah, was one the main opponents of Jeremiah. The encounter between the two prophets, Jeremiah and Hananiah, are explicated in the following, and throughout the analysis, the function of honour and shame will be traced. The fidelity of prophecy is the main topic of discussion between the two prophets.

4.3.1   Context

In the book of Jeremiah, one motif that binds Jer 27–29 together is the discussion regarding true and false prophecy. The chapter, Jer 26, appears as a preface to Jer 27–29 and mainly discusses the importance of obeying the covenant stipulations.[91] This is of importance since the royal ideology and the covenant ideology appear to be the basis upon which the arguments between the prophets over true and false prophecy occur, especially between Jeremiah and Hananiah.[92]

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[91] Carroll, *Jeremiah*, 530.

[92] According to the royal ideology, as the Davidic covenant promised, the Davidic throne and the Temple were believed to be inviolable; see Fretheim, *Jeremiah*, 393. Covenant theology gave importance

Dalit Rom-Shiloni says Hananiah appears to be a promoter of royal ideology in the line of Isaiah the son of Amoz and is a peace prophet.[93] Rom-Shiloni argues that the combat between the two prophets was indeed theological: is Yahweh fighting against Judah and Jerusalem or not?[94] Hananiah proclaimed the longest peace prophecy and opposed Jeremiah's message of yielding to the Babylonian yoke (Jer 28:1–4).[95] The Hananiah group expected Yahweh to intervene and save the nation of Judah like how Yahweh did in the past, with deliverance from Egypt (Exod13, 14) and victory over the Amalekites (Exod 17:8–13). The role of a prophet was to intercede and have Yahweh intervene and save the nation or to prophesy and expect Yahweh to appear as a savior and bring victory to the nation of Judah. For this, Hananiah prophesied solely trusting in Yahweh for action against the invaders (Jer 28:4).[96] It is to be noted that for Hananiah and his supporters the Babylonian invasion was not from Yahweh, but for Jeremiah, the invasion was Yahweh-ordained.[97] Jeremiah prophesied that Yahweh was on the side of the invading nation and no intercession or prophetic word would change Yahweh's plan in punishing the people of Judah for their sins (Jer 16:5; 27:4–8). Jeremiah portrayed Yahweh as the enemy of Judah at that particular time.[98] Hearing this, Jeremiah's opponents accused him that he was not true prophet, sent by Yahweh (Jer 26:9; 29:25–28; 43:2–3). Rom-Shiloni focuses on the ideology that drove the prophets and also their

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to the covenant made between Yahweh and the nation of Israel/Judah. The honour of the land and the nationhood is conditional depending on obedience to the covenant stipulations (Deut 27–28).

[93] Rom-Shiloni, "Prophets in Jeremiah," 353–54.

[94] Rom-Shiloni, "Prophets in Jeremiah," 354.

[95] The metaphor "breaking the yoke" was usually employed by the prophets to proclaim the defeat of the enemy nation (Isa 9:3; 10:27; Nah 1:13); see Rom-Shiloni, "Prophets in Jeremiah," 355.

[96] Rom-Shiloni does not identify Hananiah along with the peace prophets of Jerusalem because Hananiah never expected his people to retaliate and fight the Babylonians, but his approach was to trust in God for speedy victory over the enemies at Yahweh's intervention; see Rom-Shiloni, "Prophets in Jeremiah," 359.

[97] Rom-Shiloni, "Prophets in Jeremiah," 358.

[98] Rom-Shiloni, "Prophets in Jeremiah," 360–62.

convictions of Yahweh's perspective on the issue. Holladay says that Jeremiah insisted obedience to the covenant stipulations (Jer 7:1–15; 11:1–13; 26:1–6) and declared that if they broke the covenant then they would be punished with "sword, famine, pestilence," or with some kind of "calamity" (רָעָה; Jer 11:11; 26:3). However, the false prophets proclaimed that the message of "sword, famine, pestilence" was misleading and was not from Yahweh (Jer 14:13).[99]

Leuchter proposes that the difference of opinions between the prophets is based on the influence of the prophetic guilds.[100] Hananiah, son of Azur (Jer 28:1) would have been part of the prophetic guild and not directly called or appointed by Yahweh. Jeremiah, on the other hand, falls in line with the prophets like Amos who spoke against the prophetic guilds who were associated with the local shrines (Amos 7:10–15). Leuchter further says that Jeremiah belonged to the Deuteronomistic faction, which stands legitimate as it emphasizes obedience to covenant stipulations.[101] The Josianic reformation had condemned religious activities associated with both the Baal and the Bethel shrines. Since the prophetic guilds of the local shrines had proved to be a farce, Hananiah, who associated with the Jerusalem cult, stands as a false prophet.[102] Overholt says that Hananiah was influenced by the Zion tradition that Isaiah upheld, which believed that Jerusalem would never be destroyed.[103] As Leuchter has proposed, prophetic guilds may have influenced Hananiah, and as Overholt suggests, he may have been influenced by the Jerusalem faction who believed in royal ideology. According to

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[99] Holladay, *Jeremiah 2*, 444.
[100] Leuchter, *Polemics of Exile*, 26–45, 46.
[101] Leuchter, *Polemics of Exile*, 26–45, 46.
[102] The rivalry between the prophets who were appointed by Yahweh and those associated with local shrines is reminiscent of the two similar groups of prophets that existed during Elijah's and Amos' time, the Baal prophets and those attached to the Bethel shrine; see Leuchter, *Polemics of Exile*, 45.
[103] Isa 1:7; 31:4–9; 33:17–22; the royal ideology was based on the Davidic covenant, also known as Zion tradition; Overholt, "Jer 27–29," 245.

the CMT analysis, Jeremiah's legitimacy is found to be based on an additional factor—the prophet's call and the content of his message (see Chapter 2, Section 2.3.2.2). Jeremiah who prophesied Yahweh's judgment as a consequence of practicing idolatry and disobeying covenant stipulations, stands in line with the Deuteronomistic group and is depicted as a true prophet in the book of Jeremiah. Jeremiah, was specially called by Yahweh to proclaim the message of judgment and the content of his message frequently refers to the indignation of Yahweh against the nation of Judah who broke the covenant with Yahweh. As Overholt has pointed out, Hananiah prophesied out of quick impulsion and faith in the promises of protection that Yahweh rendered, but did not realize that the covenant conditions cannot be ignored.[104] He probably was not called by Yahweh unlike Jeremiah (Jer 1:4–10)

A brief look at the historical context as portrayed in the biblical text helps in explaining the encounter between the two prophets. In the fourth year of Zedekiah's rule, some of the surrounding nations of Judah decided to unite and fight against Babylon as they were overpowered by the Babylonians for a long time. The ambassadors from the other nations gathered at Jerusalem seeking Zedekiah's support (Jer 27:3).[105] It was in this context that the false prophets of Judah prophesied the overthrow of Babylon and the return of Jehoiachin and the exiled community bringing the national treasures that were taken away (Jer 27:8–18).[106]

Meanwhile, Jeremiah used different ways of communicating his prophetic message of yielding to the Babylonian rule. Sometimes, he uttered his message verbally

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[104] Overholt, "Jer 27–29," 246.

[105] The list of the nations are found in Jer 25:21–22; see Lalleman, *Jeremiah and Lamentations*, 211.

[106] Thompson, *Jeremiah*, 546.

or wrote it down on scrolls (Jer 27:8–18; 36:1–2). He even performed symbolic actions to convey the God-given messages, some of which are the hiding of the loincloth (Jer 13:1–11), the breaking of the earthen jar (Jer 19:1–15), the placing of a yoke on Jeremiah's neck (Jer 27:1–15), the burying of the sale deed of Hanamel (Jer 32:6–15), and burying a stone in Egypt (Jer 43:8–13).

Jeremiah enacted the symbolic action of putting an ox's yoke on his neck in a context when the kings came together to form an alliance to fight the Babylonians. Jeremiah, holding the yoke on his neck, sent a message to Zedekiah and to the kings of the surrounding nations like Edom, Moab, Ammon, Tyre, and Sidon through the messengers who had come down to Jerusalem.[107] The message was this: Yahweh is the creator and that by his sovereign power he would give the authority to rule over the lands to anyone whom he pleases. Nebuchadnezzar was the chosen king to whom Yahweh gave authority to rule over the nations for a particular time period (Jer 27:2–3).[108] The yoke which symbolized Babylonian power was soon going to bring under its subjugation the nation of Judah and all the surrounding nations.[109] Jeremiah specially conveyed Yahweh's will to King Zedekiah that Judah may yield to Babylonian rule as well. He warned him and the priests of Judah not to listen to the false prophets who said that Judah would not serve the King of Babylon and that the vessels plundered from the Temple by the Babylonians would soon be returned. If Zedekiah did so, he along with the false prophets, would be driven out of the land of Judah to perish (Jer 27:12–22).

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[107] The nations mentioned were Judah's immediate neighbours. All these nations had made treaties with David during his reign. The Philistines is missing probably because they were subdued by then; see Keown, *Jeremiah 26–52*, 48.

[108] In Jer 27:7 Yahweh says that all the nations shall serve Nebuchadnezzar "until the time of his own land comes." This means that when the sin of the nation of Babylon increases greatly then the judgment of Yahweh will fall upon Babylon and they will be enslaved by another nation. Subsequently, the nation of Babylon was conquered by the Persian kingdom; see Fretheim, *Jeremiah*, 382.

[109] Lalleman, *Jeremiah and Lamentations*, 211.

By putting on the yoke, Jeremiah further declared that Nebuchadnezzar's supremacy had to be accepted by the nations, including the kingdom of Judah for the time being. Yahweh had found favour with Nebuchadnezzar (Jer 27:1–7) and so all the doors of hope with the kings of the Davidic line had closed for the time-being. Jeremiah's message put forth two protasis, "bring your neck under the yoke," and "serve him," followed by two promises, "I will let you remain on its land," and "they will till it and dwell in it" (Jer 27:11).[110] "Living in the land" pointed to the nation of Judah having a right relationship with Yahweh, which in turn depicted the honour of the nation (see Chapter 2, Section 2.4). If Judah broke the covenant relationship with Yahweh, then Yahweh's judgment would come upon them, and the nation would have to face "sword, famine and pestilence" (Jer 27:6–8), that would result in the decimation of the people, which would shame the nation (see Chapter 2, Section 2.4). Jeremiah referred to "sword, famine and pestilence" as instruments of Yahweh for judgment repeatedly (Jer 14:12; 24:10; 27:8, 13; 29:17–18; 42:16–17, 22). This is the judgment by which a true prophet would threaten and thus call upon the nation to turn to Yahweh (see Chapter 2, Section 2.3.2.2).

Jeremiah also warned the people of Judah not to fall under the influence of false prophets (Jer 27:16–22). The danger of false prophets is that they kept the people from listening and obeying Yahweh's word and that would ultimately take the nation into exile and death (Jer 27:10). This warning said that turning away from Yahweh and disobedience would lead the nation to utter shame and destruction under the rule of Nebuchadnezzar.

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[110] Keown, *Jeremiah 26–52*, 52.

According to Jeremiah's revelation, Nebuchadnezzar was used by Yahweh to accomplish his will, and so, is addressed as "my servant" (Jer 27:6). Such a title for Nebuchadnezzar is found in Jer 25:9 and 43:10 as well.[111] Carroll says that Yahweh's use of other nations as instruments to punish Israel was common (Judg 4–8),and addressing Nebuchadnezzar as Yahweh's servant implied a relationship between Yahweh and the king like that of Yahweh and Cyrus (Isa 44:28; 45:3).[112] According to Klaas A. D. Smelik, entitling Nebuchadnezzar as "Yahweh's servant" implied he was used as an instrument of judgment not only against the nation of Judah, but also on other nations. Likewise, Cyrus, entitled as "my servant," was used as a shepherd and anointed.[113] However, the manner in which Yahweh used them as instruments differed; Nebuchadnezzar became Yahweh's servant in bringing about judgment against the nations, whereas Cyrus became Yahweh's servant in restoring the nation of Judah.

Yahweh the Lord of all the earth is portrayed as the creator, the one who has great power and authority to render the kingship of the nations to whomever he wills—including Nebuchadnezzar.[114] All nations were to serve the King of Babylon. Yahweh had given the kingship of many lands to Nebuchadnezzar only for a time period (Jer

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[111] In Jer 25:6, the enemy from the north is revealed as Nebuchadnezzar my servant; in Jer 27:6 he is entitled to be the foreign ruler but he is Yahweh's servant to whom Judah must submit. In Jer 43:10, Nebuchadnezzar is addressed the same way, the one who is going to bring judgment on Judah.
It is not only Nebuchadnezzar who is addressed as "my servant," both Jacob (Jer 30:10; 46:27, 28) and king David (Jer 33:21, 22, 26) are called "my servant" by the Lord, within the context of a prophecy of salvation. The plural "my servants" is used when referring to the prophets sent by the Lord to his people (Jer 7:25; 26:5; 29:19; 35:15; 44:4). This means that in the book of Jeremiah, Nebuchadnezzar is ranked with Jacob (the symbol of the chosen people), with David, (the chosen king), and with Israel's prophets (the chosen spokespersons of the Lord); see Smelik, **"**My servant Nebuchadnezzar," 112; The title "my servant" was used for David with whom Yahweh had a special relationship (see Isa 42–53); here, Nebuchadnezzar only serves God's purpose for they will be punished at a particular time; see Lalleman, 212.

[112] Carroll, *Jeremiah*, 532.

[113] Smelik, "My Servant Nebuchadnezzar," 116–17, 122–25.

[114] Keown, *Jeremiah 26–52*, 49.

27:8).[115] This was for a particular period as a part of the judgment on Judah for their

disobedience to covenant stipulations. So, if the people of Judah yielded to the

Babylonian hegemony and suffered punishment for their wayward life, then they would

save themselves; otherwise, they would be exiled and shamed.

When Jeremiah proclaimed the above controversial message of yielding to a

foreign ruler, he had to encounter the false prophet Hananiah who challenged him at the

Temple (Jer28).[116] Both prophets, Jeremiah and Hananiah, hailed from the land of

Benjamin; Hananiah from Gibeon and Jeremiah from Anathoth. Both were not

Jerusalemites. Jeremiah had enough support from Shaphan's family.[117] Hananiah appears

to prophesy appeasing the royal ideology to gain some honour in the Jerusalemite circles.

Jeremiah's prophecy and symbolic action prompted Hananiah to contend with

Jeremiah (Jer 27). This chapter comprises three sections: Jeremiah's forewarning to the

messengers from the other nations (Jer 27:1–11), his message to Zedekiah the king of

Judah (Jer 27:12–15), and his message to the priests and all other people of Judah (Jer

27:16–22). In the following, the encounter between Jeremiah and Hananiah will be

analyzed by employing the findings of the CMT analysis explained in Chapter 2.

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[115] Under the sovereignty of God, Nebuchadnezzar was given the authority over the nations. Later, they would be punished for their cruelty (Jer 25:12–14) and they would be made to serve other nations. As prophesied by Jeremiah, after a time period of seventy years (Jer 29:10), Nebuchadnezzar lost his power (Dan 2–4). A "yoke" is used to depict authority, dominance, and oppression by Assyria (Isa 9:3; 10:27; 14:25) and Babylon (Isa 47:6; Jer 30:8; Ezek 34:27). Jeremiah referring to the yoke of Yahweh means to serve and obey Yahweh (Jer 2:20; 5:5); see Keown, *Jeremiah 26–52*, 51.

[116]Allen (*Jeremiah*, 316) points out that the location where the argument between the two prophets took place being the Temple is of significance because it connects to the famous Temple sermon of Jeremiah in Jer 26. The topic of discussion is the same, the fidelity of the prophecy.

[117] Bartusch, "From Honour Challenge," 460–61.

4.3.2   Construal

Jeremiah and Hananiah had a direct encounter when Jeremiah performed a symbolic action of putting the yoke on his neck.[118] This encounter happened on the Temple premises in the presence of the priests and all the people of Judah (Jer 28:1). In the context of Jeremiah prophesying and attempting to convince the people of Judah, including the priests and the prophets, to yield to the Babylonian rule in Judah, Hananiah encountered Jeremiah and prophesied. He said that Yahweh had broken the yoke of the king of Babylon and that within two years Yahweh would bring back to the land of Judah all the vessels of the Lord's house that had been carried to Babylon by Nebuchadnezzar (Jer 28:3). He also said that Yahweh would bring back Jehoiachin their king who was exiled and all the exiled people from Babylon (Jer 28:1–4).[119] Hananiah was, in a way, prophesying the return of honour to the nation of Judah as he predicted the return of their king, vessels of the Temple, and the people of Judah (see Chapter 2, Section 2.6). The return of the inhabitants of Judah and King Jehoiachin implied the restoration of the nation as well as the restoration of the Davidic rule in Judah, which displays the return of honour to the nation of Judah.

Hananiah specifically spoke of bringing back the Temple's vessels because the vessels implied symbols of continuity and restoration.[120] The articles of the Temple were of special importance to the people of the nation, especially the priests and prophets. This is because there was a belief in the nation of Judah/Israel and the surrounding area that if

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[118] A yoke consisted of two bars and straps used to tie the yoke to the animal; see Lalleman, *Jeremiah and Lamentations*, 211. Hananiah hailed from Gibeon near Anathoth, north of Jerusalem; see Lalleman, *Jeremiah and Lamentations*, 215.

[119] The expectation of the return of Jehoiachin when Zedekiah was on the throne implies that Zedekiah was not an accepted ruler in Judah. There were many in Judah who had their allegiance to Jehoiachin expecting his return; see Fretheim, *Jeremiah*, 392.

[120] Fretheim, *Jeremiah*, 392.

the articles of the Temple were moved out of a nation, it implied that their god was powerless to save the nation. If the articles were returned by the Babylonians, it meant acceptance of the defeat of their gods before Yahweh.[121] Another reason why the Temple articles were given prime importance was that they provided a link with the first Temple. Those who brought them back had a better claim to legitimacy and power to rebuild the new Temple.[122] According to the common understanding, the Temple was the place of Yahweh and the return of the vessels heightened their expectation of rebuilding their Temple[123] and the return of honour to the nation (see Chapter 2, Section 2.6).

The motivation behind Hananiah's prophecy is not specifically stated in the text. However, Brueggemann says that Hananiah prophesied to please the authorities, especially the king.[124] Another reason could be that he believed in the everlasting kingdom that was promised to the Davidic house and the indestructibility of the Temple, the beliefs of royal ideology. According to the royal ideology, as the Davidic covenant promised, the Davidic throne and the Temple were believed to be inviolable.[125] Also, whoever spoke against the Davidic kingdom or the Temple will be punished or shamed. Such an ideology may have led to the conviction that Yahweh would deliver Judah from the hands of the enemies in a miraculous manner, like when they were rescued from the Assyrian army by the involvement of the angels in driving away the enemies during the rule of Hezekiah (2 Kgs 18:32–37). Hananiah does not seem to give importance to the

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[121] Keown, *Jeremiah 26–52*, 52.

[122] Carroll, *The Book of Jeremiah*, 536.

[123] See Chapter 2, Section 4.6.

[124] Here Hananiah supported the dominant power structure and did not speak against the power structures critically. They wanted the favor of the king rather than pleasing Yahweh; see Brueggemann, *The Theology of the Book of Jeremiah*, 69.

[125] See n50.

judgment associated with covenant disobedience.[126] Also, Hananiah believed in

Yahweh's grace and so believed that the nation of Judah would not be punished for

long.[127] Here a conflict between the royal ideology and the covenant ideology is traced.

Hananiah never realized that the everlasting kingdom was promised only to those who

abided by the covenant stipulations.

On hearing at the Temple premises the prophecy of Hananiah, who confidently

predicted the return of the exiled community within two years, Jeremiah responded

saying, "Amen!" which means "may it happen so" (Jer 28:6). Did Jeremiah say this

sarcastically? Brueggemann and Heuy say Jeremiah, as a patriot of the nation, wished

that it would happen as Hananiah prophesied and hence said, "Amen!"[128] According to

Fretheim, Jeremiah did not desire that Judah be exiled or that other destructions happen

in the land of Judah, but he prophesied long-term exile because of what Yahweh revealed

to him.[129] Keown also says it was not sarcastic but was a sincere desire that the Lord may

have repented of his decision to bring judgment on the people of Judah. The grammatical

structure reveals so: the word, "Amen," appears in the jussive with Yahweh as the

subject.[130] That means there was always a possibility that Yahweh would change his

mind and spare his people from punishment.[131] But it was clearly known that unless the

people of Judah surrendered to Yahweh and obeyed Yahweh's covenant stipulations,

restoration of the nation of Judah was impossible. Mark Boda explains how the book of

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[126] Brueggemann, *Jeremiah*, 250.

[127] The literal meaning of Hananiah's name is "Yahweh is gracious." According to his own name, and his belief in Yahweh's unconditional covenant with the nation of Judah regarding the city and the kingship, he proclaimed that Yahweh will not allow prolonged punishment for Judah; see Brueggemann, *The Theology of the Book of Jeremiah*, 69.

[128] Brueggemann, *Jeremiah*, 252; Huey, *Jeremiah Lamentations*, 248.

[129] Fretheim, *Jeremiah*, 393.

[130] See also in 1 Kgs 1:36; see Keown, *Jeremiah 26–52*, 54–55.

[131] When Amos interceded, the Lord relented of his plans to destroy the nation of Israel (Amos 7). Similarly, when Moses interceded, Yahweh changed his mind (Exod 32:14).

Jeremiah portrays the requirement of "repentance" on the part of Judah for Yahweh to cause restoration of Judah. This he asserts by analyzing the rhetoric of laments in Jer 1–23 and shows that Yahweh rejected the lament of the people of Judah (Jer 4:5—6:30; 8:14–16; 14:7–9, 19–22) as well as Jeremiah's (Jer 4:10, 19–21; 11:18–23; 12:1–6; 15:10–14, 15–21; 17:14–18; 18:18–23; 20:7–13, 14–18) and strictly required the repentance of Judah.[132] In Boda's article "From Complaint to Contrition" he further argues that there came a time when Yahweh would no longer listen to even a penitential prayer (that is, repentance) since the time for salvation had passed. Repentance was the key for restoration but the time had passed for the monarchy and Judah to return to Yahweh and so exile and destruction was inevitable (Jer 15:1–4).[133] So, though Jeremiah desired that Yahweh may change his mind and restore Judah, he knew that it was impossible until the nation repented of their sins. Moreover, according to what Yahweh had revealed to him, destruction and exile of Judah was inescapable.

Whether the restoration would happen within two years as Hananiah prophesied was rather in question. Israel's election required obedience to the covenant stipulations rather than just experiencing covenant blessings or privileges.[134] There was a possibility that Hananiah's prophecy would turn out to be true. So Jeremiah may not have been attacking Hananiah's prophecy but just throwing up a challenge to prove his prophecy.

On the other hand, Jeremiah knew that the truth was otherwise as it was revealed to him. So his response to Hananiah's prophecy can be taken to be purely sarcastic.

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[132] Boda, "Uttering Precious Rather than Worthless Words," 14; Boda has also has brought to light how the form of laments in Jeremiah shifts to penitential prayers. The complaints were an important component in the laments which is missing in the penitential prayers; Boda, "From Complaint to Contrition," 186–197.

[133] Boda, "From Complaint to Contrition," 186–197.

[134] Thompson, *Jeremiah*, 540.

Holladay rightly points out that Jeremiah's word of agreement, "Amen," is followed with

a challenge of a test of prophecy which was practiced among the people of Israel and

Judah (Deut 18:21–22; cf. Jer 23:16–40), which says that only when the predicted

prophecy comes to pass can one come to a conclusion about the fidelity of the prophecy

and the prophet. This criticism of Jeremiah shows that he was not applauding Hananiah's

false prophecy but mocking him. When compared to Micaiah's speech in 1 Kgs 22:15,

Jeremiah was indeed mocking Hananiah.[135]

The main difference between the prophecy of Jeremiah and Hananiah was

regarding the duration of exile. Jeremiah prophesied a long-term exile (Jer 29:10) for the

Judeans, while Hananiah prophesied an early return from exile. The Babylonian invasion

that came to pass stood as a witness to the fidelity of the prophet Jeremiah already.[136]

Only Hananiah's prophecy had to be proven true and it would take two years to prove it.

Further, Jeremiah put forward another challenge based on the prophecy of the past. The

true prophets of the past had prophesied of war, calamity, and pestilence to many nations

(Jer 28:8).[137] Jeremiah placed his prophecy on par with this kind of prophecy of the past.

However, Hananiah's prophecy was of a different kind, one of peace and early return,

and only if it came to pass, then the prophet would be known as the one whom the Lord

sent (Jer 28:9; see Chapter 2, Section 2.3.2.2).[138] According to the CMT analysis in

Chapter 2, it is seen that the prophets who prophesied peace by not giving importance to

the covenant obedience are portrayed as false prophets and their activity is considered as

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[135] Holladay, *Jeremiah 2*, 128.

[136] Keown, *Jeremiah 26–52*, 56.

[137] The Lord's consistent sending of the prophets and the nations' repeated rejection of Yahweh's word is referred to in Jer 26:5.

[138] What did Jeremiah refer to here? Prophets like Hosea and Amos prophesied judgment messages but at the same time prophesied salvation messages as well. However, Jeremiah may be referring to the canonical prophets whose prophecy were proportionately more of judgment; see Holladay, *Jeremiah 2*, 128; Huey, *Jeremiah Lamentations*, 248; Brueggemann, *The Theology of the Book of Jeremiah*, 67, 68.

shame (see Chapter 2, Section 2.3.2.2). So, Jeremiah pictures Hananiah as a false

prophet, who is prophesying of an upcoming restoration and peace. The words of

Jeremiah appear to be sarcastic because he includes a clause: only if the word of the

prophet Hananiah came true would he be "known" (Jer 28:9) or honoured.[139] This attests

to the fact that honour was rendered to true prophets. Hananiah's prophecy was of a

different kind appealing to his listeners, but he would only become a prophet of honour if

his prophecy came true; otherwise, he would be shamed. The false prophets broke the

covenant relationship with Yahweh; they were not appointed by Yahweh to be his

spokespersons and Yahweh was not the source of their words, so they spoke falsehood.

The words and deeds of false prophets are depicted as shameful in the book of Jeremiah

(see Chapter 2, Section 2.3.2.2).

Further, when Jeremiah enacted his message symbolically and put the wooden

yoke on his neck, Hananiah took the yoke and broke it demonstrating that the yoke of

Babylon on the exiled community was broken and that they would return soon (Jer

28:10).[140] Breaking the wooden yoke was a symbol of rejecting Yahweh's word, or in

fact, the covenant itself. Holladay sees this act of Hananiah as blasphemy.[141] Leuchter

views this act of Hananiah not only as rebellion against Jeremiah but also rejection of the

supreme rule of Nebuchadnezzar which are an indirect way of expressing rebellion

against Yahweh.[142] This is because he believed in a quick return of the exiles and the

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[139] Fretheim, *Jeremiah*, 394.

[140] Hananiah was from the town of Gibeon in the territory of Benjamin; see Keown, *Jeremiah 26–52*, 539.

[141] Holladay, *Jeremiah 2*, 129.

[142] During the liberation of the Israelites from Egypt, it was Yahweh who fought against the Egyptians and delivered the Israelites from slavery but in this context during the rule of Zedekiah from Davidic line, Yahweh has appointed Nebuchadnezzar to fight against the people of Judah who were bound by covenant relations with Yahweh. The shift in Yahweh's approach points to an unavoidable situation where Judah had to be judged for its sins that led to the breaking of the covenant. Yahweh is almighty and

impossibility of the cessation of the Davidic rule in Jerusalem. According to Hananiah's prophecy and viewpoint, submission to Babylon had already occurred with the exile of Jehoiachin and it was the time then for return and restoration, unlike Jeremiah's prophecy that required a complete submission to the Babylonians, and this was yet to take place.[143] Hananiah's act supported the nations who had planned for a coalition to fight against the Babylonian powers.[144] Hananiah not only broke the yoke but also gave a prophecy that exile would be for a short time only, which totally contradicted Jeremiah's prophecy (Jer 27:6–11). Jeremiah said that all nations would be under the yoke of Nebuchadnezzar, but Hananiah said Yahweh would break the yoke of Nebuchadnezzar from the neck of all the nations within two years (Jer 28:10–11).[145]

Hananiah's act of breaking the yoke that was on Jeremiah's neck was something that humiliated or shamed Jeremiah before all the gathered people of Judah.[146] It was a public humiliation degrading Jeremiah as a false prophet and not a true one. So, he was depicted as one who brought shame to the nation (see Chapter 2, Section 2.3.2.2). According to Mark W. Bartusch, Hananiah assaulted Jeremiah in the sense that he "violated Jeremiah's personal space," for he took the yoke from his neck and broke it.[147] At the same time, he was denying submission to the Babylonian yoke that Yahweh advocated, which is nothing but rebellion, an expression of dishonor.[148] It was denying submission to the yoke of the covenant of Yahweh. Here, Hananiah was declaring

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by his power and outstretched arm he could save or destroy. In Jer 27:5 the phraseology used to denote the act of Yahweh that is "great power" has similar to that used in Deut 26:8 (great hand), but here, Yahweh was working for Babylonian king; see Leuchter, *Polemics of Exile*, 43.

[143] Fretheim, *Jeremiah*, 394.
[144] Thompson, *Jeremiah*, 540.
[145] Keown, *Jeremiah 26–52*, 56–57.
[146] Lalleman, *Jeremiah and Lamentations*, 216.
[147] Bartusch, "From Honour Challenge," 462.
[148] Bartusch, "From Honour Challenge," 462.

publicly that he was breaking away from the yoke of the covenant. Hananiah thought he was shaming Jeremiah by his act, but in reality was shaming himself.

Jeremiah went away silently without responding to the words and deeds of Hananiah (Jer 28:11). Jeremiah took a silent stand, probably because he was humiliated and had no word from the Lord to counter-attack Hananiah.[149] He was a true prophet and would not speak until he got a word from the Lord. His intention was not to prove his prophecy by arguing with Hananiah, otherwise he could have opposed Hananiah immediately. Holladay finds that Jeremiah's silence was his prudence not to attack Hananiah with words anymore, for the people of Judah were more attracted to Hananiah's optimistic message.[150] So Jeremiah found it better to speak to Hananiah only after receiving Yahweh's directions than utter his own words. He trusted in Yahweh to prove his word more than in himself, and so kept silent.

At a subsequent time, Jeremiah received the word from the Lord and then responded to Hananiah's activity. The new revelation that Jeremiah received made it clear that Hananiah was prophesying falsely. By the repeated use of a messenger formula, Jeremiah affirmed that the Lord gave him a new revelation.[151] The Lord said that in place of a wooden yoke,[152] Yahweh was going to place the yoke of iron on the neck of all nations including the beasts, and that they would serve the Babylonian King Nebuchadnezzar (Jer 28:13–14).[153] The iron yoke was unbreakable because it was hard metal. This implied that God's sovereign decree was for Babylonian domination.[154] There

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[149] Lalleman, *Jeremiah and Lamentations*, 216.
[150] Holladay, *Jeremiah 2*, 28.
[151] Fretheim, *Jeremiah*, 395.
[152] Here, Jeremiah uses the word "yokes" instead of the singular word "yoke" (Jer 28:13–14). "Yokes may refer to the ones kept on the necks of many nations"; Keown, *Jeremiah 26–52*, 57.
[153] Lalleman, *Jeremiah and Lamentations*, 216.
[154] Brueggemann, *Jeremiah*, 253.

would be no change in Yahweh's decree, even if Hananiah broke the wooden yoke and

gave a false prediction related to it. Allen traces an element of taunt here in saying an iron

bar would replace the wooden bar.[155] By this word, Jeremiah was shaming Hananiah for

his act of breaking the wooden yoke.

Jeremiah reprimanded Hananiah for making the people of Judah believe in

falsehood. For this cruel act of Hananiah, Jeremiah said that Yahweh would dispatch him

from this world within a year because he counseled rebellion against Yahweh himself

(Jer 28:12–16). Jeremiah used a play on words between "send" (שָׁלַח qal) and "send-off"

(שָׁלַּח piel); if Yahweh had not sent Hananiah as a prophet then, Yahweh would send him

to death (Jer 28:16).[156] This would, in fact, prove before the people of Judah who the true

prophet was, whether it was Jeremiah or Hananiah. As predicted by Jeremiah, Hananiah

died in the same year, just after two months, depicting before the Judeans the fidelity of

his prophecy. The sentence on Hananiah was in accordance with the law (Deut 18:20–22)

where the one who prophesied falsely in the name of Yahweh would suffer capital

punishment.[157] The fulfillment of Jeremiah's predictive prophecy of the death of

Hananiah stood as a witness to say that all that Jeremiah prophesied was true, and that

Judah would be exiled for a long time.[158] Jeremiah proved his fidelity and he retained his

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[155] This taunting tone can be compared with the suggestion of Jeremiah that the false prophets must engage in intercession so that the remaining vessels of the Temple not be carried to Babylon. This suggestion was made after the second deportation where some of the Temple vessels and their king, Jehoichin, were exiled; see Allen, *Jeremiah*, 317.

[156] Holladay, *Jeremiah 2*, 129.

[157] Thompson, *Jeremiah*, 541. The criteria for finding whether a prophecy is true or not was based on whether the prophecy comes true. Hananiah stands condemned not only for saying false things but also for speaking lies in the name of Yahweh; see Lalleman, *Jeremiah and Lamentations*, 216.

[158] Leuchter, *Polemics of Exile*, 45.

honour. On the other hand, Hananiah, who claimed to be a true prophet, was proven to be false and became a public shame.[159]

Jeremiah says Hananiah prophesied "lies" (שֶׁקֶר). The Hebrew word שֶׁקֶר is used several times when Jeremiah spoke against falsehood (Jer 6:13; 8:8, 10; 9:2, 4; 10:14; 14:14; 16:19; 23:15, 32; 27:10, 14, 16; 28:15; 29:21, 23, 31; 37:14; 40:16; 43:2; 51:17).[160] According to T. J. Hibbard and D. W. Jones, Jeremiah based his argument on "lying" from Deut 13:6–11 (prophesying falsehood in the name of Yahweh) and not from Deut 18:20–22 (fulfillment of prophecy determines its fidelity) to show the aftermath of prophesying falsehood.[161] Jeremiah accused Hananiah for his false prophecy and for speaking rebellion (סָרָה) against Yahweh (Jer 28:16). Jeremiah is not just employing the "test of prophecy" that the book of Deuteronomy advocates, but uses new techniques to decide between true and false prophecy.[162] The prophets who were not sent by Yahweh were prophesying lies (Jer 26:5, 15; 27:10, 14, 16; 29:9). If the source of prophecy of a prophet is Yahweh, then he is a true one. Jeremiah directly told Hananiah that Yahweh had not ordained him; and Yahweh was not the source of his prophecy. So, Hananiah is portrayed as a false prophet, whereas Jeremiah claims and asserts his legitimacy based on his call and appointment by Yahweh (Jer 1:1–6; see Chapter 2, Section 2.3.2.2). Overholt points out that Hananiah's "lies" or false prophecy was related to the "lies" or mistrust of the people in the Temple (Jer 7:4).[163] Also, Hananiah and Shemaiah went one step ahead in making the people of Judah believe in lies (Jer 28:16; 29:31). The main accusation

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[159] As already noted, death was interpreted to be denigrating to Sheol as Sheol means "to be low." Jones, *Jeremiah*, 342.

[160] Hibbard, "True and False Prophecy," 348–49.

[161] Jones, *Jeremiah*, 342.

[162] Hibbard, "True and False Prophecy," 348–49;

[163] Overholt, "Jeremiah 27–29," 247.

against Hananiah was that he made the people of Judah trust in a lie. This was on par with leading the people to rebel against Yahweh.[164] The punishment for this according to the Law was capital punishment (Jer 28:16; 29:31; Deut 13:6–11). So, Hananiah suffered the punishment in the court of Yahweh. Two reasons for this punishment are explicitly stated: he made the people of Judah to trust in a lie and also counseled rebellion against Yahweh (Jer 28:15–16).

Summarizing, the prophets held a high position as leaders in the kingdom of Judah and Israel; they held a high status in the Israelite society. This honour depended completely on the fidelity of their work. If one was a false prophet, then he would bring shame because by his words he led the people away from Yahweh. By using CMT analysis, it is seen that a true prophet was determined by the call and the content of his prophecy. For a true prophet, Yahweh was the source of his prophecy, but this was not the case with a false prophet. A true prophet was appointed by Yahweh like Jeremiah. The content of false prophecy would be a message of peace and not judgment, giving least importance to covenantal obedience like that of Hananiah. On the other hand, Jeremiah prophesied of judgment in terms of "sword, famine, pestilence," giving importance to obedience to covenantal stipulations. True prophecy and a true prophet depicted honour but false prophecy and false prophet pointed to shame (see Chapter 2, Section 2.3). In this episode, Hananiah challenged Jeremiah with his false prophecy of a short-term exile. He shamed Jeremiah by breaking the yoke on Jeremiah's neck. This, symbolically, is an act of rejection of Yahweh's word, which is an act of shame. However, Hananiah was shamed to the core when Jeremiah's true prophecy of shortening

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[164] Allen (*Jeremiah*, 318) says Hananiah promoted idolatry among the people of Judah. He refers to Jer 23:27 to say that the dreaming prophets caused Yahweh's name to be forgotten just like in the earlier times when Baal was preferred over Yahweh (Deut 13:1, 3, 5).

his life span came true (Jer 28:17). Hananiah tried to convince his listeners that the nation would be restored soon from their shame by his false prophecy and ended up being shamed by his death.

4.4   Response of the Prophet Shemaiah toward the Babylonian Exile (Jer 29:24–32)

Several prophets in Judah as well as those exiled—the contemporaries of Jeremiah—opposed Jeremiah's prophecy in various ways. The responses of the prophets in exile, like Shemaiah and others towards Jeremiah's prophecy of long-term Babylonian exile are elucidated in the following section.

4.4.1   Context

After Jehoahaz was deported to Egypt, Pharaoh appointed Jehoiakim as the king of Judah. When Nebuchadnezzar rose to power, Jehoiakim shifted his allegiance from Egypt to Babylon. Upon Jehoiakim's death, Jehoiachin succeeded his father. When Jehoiachin ruled the nation of Judah, Nebuchadnezzar invaded Judah for the second time and subjugated them. He exiled a group of Judeans to Babylon; Jehoiachin was one among them. In his place, Nebuchadnezzar placed Zedekiah, Jehoiachin's uncle, on the throne. Zedekiah sent a delegation to Nebuchadnezzar, probably to make known his loyalty and allegiance to the Babylonian throne (Jer 29:3) in a context when the neighboring nations gathered to plot against Babylon (Jer 27:1–3).[165] It was important for Zedekiah to show his allegiance to Babylon to keep them from attacking the nation of Judah. Meanwhile, Jeremiah wrote a letter (Jer 29:1) to the exiled community in Babylon and sent it through

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[165] Lalleman, *Jeremiah and Lamentations*, 217.

the emissaries, Elasah and Gemariah, whom Zedekiah had sent to Nebuchadnezzar in order to express his loyalty to him (Jer 29:1–3).

In the book of Jeremiah, Jer 27–29 focuses on the topic of true and false prophecy (Jer 27–28), specifically giving attention to whether the Babylonian exile will be a short-term or a long-term one. In Jer 27–28, the prophets Jeremiah and Hananiah, situated in Judah, were involved in a discussion on the issue, while in Jer 29, two prophets were involved in the discussion over the same issue but were situated in two different places—Shemaiah in Babylon and Jeremiah in Judah.

There are four letters sent back and forth between Jeremiah and the exiled community recorded in Jer 29. The first letter Jeremiah wrote to the exiled community in Babylon (Jer 29:1–14, 21–23); the second one, Shemaiah wrote to Zephaniah the priest in Judah (Jer 29:25–28); the third, Jeremiah wrote to Shemaiah (Jer 29:24); and the fourth is Jeremiah's second letter to the exiled community in Babylon (Jer 29:31–32).[166]

The first letter Jeremiah wrote to the exiled community in Babylon after King Jehoiachin, the queen mother, the court officials, the princess of Judah and Jerusalem, the craftsmen, and the smiths were deported to Babylon. This letter was sent through Elasah, the son of Shaphan, and Gemariah, the son of Hilkiah, whom Zedekiah had sent to King Nebuchadnezzar of Babylon (Jer 29:1–2).[167] In his letter, Jeremiah related the word of the Lord to the people of Judah in exile.

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[166] Fretheim, *Jeremiah*, 399–400.

[167] Elasah was the son of Shaphan, the scribe, who supported Josiah's reform. Gemariah was the son of Hilkiah the high priest who was a key figure in finding the scroll from the Temple that led to Josiah's reform. These two were sent as messengers to the Babylonian king. It was the custom during their times that messengers carried the report of the vassal nation to their overlord informing them of the welfare of their nation; see Keown, *Jeremiah 26–52*, 70.

There were four main parts to the letter of Jeremiah: firstly, an exhortation to the exiled community to build their homes in Babylon and settle down peacefully (Jer 29:5–7); secondly, advice to carefully avoid all false prophets who prophesy of an early return (Jer 29:8–9); thirdly, a prophecy that God would restore the nation of Judah after seventy years (Jer 29:10–14); fourthly, a prophecy about the coming judgment on those in Judah and the city of Jerusalem and the judgment on the two false prophets (Jer 29:20–23).[168] The four parts to the letter are explained in brief in the following paragraph.

Jeremiah's letter first affirmed the divine sanction for the exiled Judeans to get accustomed to the Babylonian way of life. They were to get acquainted with the new social life, the people of Judah were to build houses, get involved in agriculture to produce food, and marry and give in marriage in order to reproduce and increase the population of the community in the foreign land.[169] He encouraged them to establish themselves in Babylon by building houses, establishing families, and planting gardens (Jer 29:5–6).[170] The cultivated land, cities, vineyards, olive groves, and other things were the result of the hard work of several generations of Judeans abandoned in the land of Judah. The exiled Judeans had lost all their possessions and they lived in a foreign land

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[168] Fretheim, *Jeremiah*, 402.

[169] Carroll, *Jeremiah*, 556.

[170] The concepts of building and planting have been found in biblical literature in several instances; these concepts are rooted in the wartime contexts (Deut 28:30). Same imagery is in Isa 5:1–17; 62:6–9; 65:21; Jer 6:9–15; 29:5, 28; 31:4; Ezek 28:26; 36:36; Amos 5:11; 9:14; Zeph 1:13. Smoak ("Building Houses and Planting Vineyards," 20–24, 26–27) is of opinion that the disruption of houses and vineyards, was one of the tactics that Assyrians used was to bring down the enemies and humiliate them. Amos promises a restoration which turns a curse into a blessing, and predicts the restoration of the Northern Kingdom. The curse in Amos 5:11 also refers to these aspects, such as the destruction of houses and vineyards, but in the restoration promises in Amos 9:14–15, the houses and vineyards are restored. In the 8th century, urbanization of the cities in the North brought about the building of mansions and planting of vineyards, against which Yahweh pronounced judgment through the prophet Amos. Likewise, the restoration passage in Jer 31:4–5 also mentions about the restoration of the house and planting of vineyards. The restoration passages in Jer 30 and 31 refer to the building of houses and planting of vineyards, this passage alludes to Amos 9:11–15. There is also a repeated phrase in these restoration passages and that is "restore your fortunes."

where they owned nothing. In this context, Jeremiah was asking the exiled to "build" and "plant" in Babylon which required a lot of patience and hard work.[171] They were to marry and have their children married. This meant their generation would succumb to Babylonian exile and only future generations would be privileged to return to the Promised Land.[172] That is to say, the exiled were to envision a long-term settlement in Babylon.

The call for the exiled to pray for Babylon and seek its welfare meant they were to forget their nationhood, kingship, army, temple, sacrifices, and priesthood.[173] This implied that they had to continue to live in Babylon without the Temple and sacrifices but were to obey the stipulations of the covenant (Jer 7:1–15, 21–23).[174] They had to accept that the wellbeing of the exiled community was bound to the wellbeing of the foreign nation who subjugated them. In short, Jeremiah's message intended that the Judeans were to consider the foreign country to be their home country.[175]

Further, Jeremiah also predicted that after seventy years in Babylon, the Lord would bring them back to the Promised Land and restore all their fortunes (Jer 29:10–14). This prophecy was difficult to prove according to test of prophecy recorded in Deut 18:18 because the time span required to prove its fidelity was beyond one's life-span. For an exiled person during Jeremiah's time this prophecy meant a permanent exile. It was only their descendants who would see the return and be part of the promised restoration.[176] However, the promise of return affirmed that the Lord had not abandoned them, but the

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[171] Keown, *Jeremiah 26–52*, 71.
[172] Brueggemann, *Jeremiah*, 257.
[173] Thompson, *Jeremiah*, 546.
[174] Thompson, *Jeremiah*, 546.
[175] Lalleman, *Jeremiah and Lamentations*, 219.
[176] Carroll, *The Book of Jeremiah*, 558.

Judeans in Babylon were to continue to worship and relate with Yahweh. Yahweh raised the hopes of the exiled Judeans by promising that he would make the Judeans return to the Promised Land, but only after a certain time period, that was seventy years (Jer 29:10).[177] Yahweh himself promised to take initiative to bring back the people in exile to Judah as Yahweh is the subject of the verbs that promised a return to the Promised Land (Jer 29:7, 10–14). Hence, Yahweh's promise of the restoration of the exiled Judean community was fully certain. Yahweh also promised to restore their fortunes.[178] Restoration of fortune is found to be the restoration of honour (see Chapter 2, Section 2.6).

The second and last matter in Jeremiah's letter are seen together and explained in the following. He spoke against false prophets who kept propagating falsehood among the exiled community (Jer 29:8–9, 21–23). Jeremiah warned the exiled community not to fall under the influence of false prophets (Jer 29:8–10). They were warned not to listen to the dreams of the diviners and false prophets.[179] Jeremiah's polemic against the false prophets was that they would deceive and propagate false predictions.[180] The exiled may have consulted with the diviners or false prophets to know when they would be able to return to the Promised Land.

In his letter, he mentioned of the two false prophets, Ahab the son of Kolaiah, and Zedekiah, the son of Maaseiah, who were prophesying falsely in the name of Yahweh and spoke of the immediate return of the exiled to the land of Judah. They also

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[177] The period of exile as prophesied by Jeremiah was seventy years (Jer 29:10). This meant the people of that age need not think of a return to the Promised Land. If they lived a life of obedience and loyalty to Yahweh for these seventy years, then their descendants would return to the Promised Land and their lives would be restored; see Keown, *Jeremiah 26–52*, 73.

[178] Lalleman, *Jeremiah and Lamentations*, 219.

[179] Charges against false prophets are frequent in the book of Jeremiah (Jer 23:21, 32; 27:15; 28:15; 43:2).

[180] Carroll, *Jeremiah*, 557.

disregarded Yahweh's covenantal demands by committing adultery.[181] Jeremiah

predicted their end that these prophets would be killed by Nebuchadnezzar and the exiles

would be eyewitnesses of this. They would be made a public disgrace for they would be

roasted (קָלָה) by fire (Jer 29:22). Holladay and Rudolph are of the opinion that the two

prophets may have committed some political offense for which Nebuchadnezzar roasted

them.[182] However, Keown is of the opinion that the focus of the book of Jeremiah is on

Yahweh's indictment of the two false prophets and not what Nebuchadnezzar did and his

opinion appears to be more appropriate.[183] The death of these prophets in this manner

gave rise to a proverb which said, "may the Lord make you like Zedekiah and Ahab

whom the king of Babylon roasted in fire" (Jer 29:22).[184] In Jeremiah's letter, he

predicted the death of the two false prophets to show what false prophets deserve for their

treachery in making the exiled believe in falsehood.

The false prophets in Babylon were seen on par with those who stayed back in

Judah without moving to Babylon, that is, the disobedient. Yahweh said he would punish

these two groups of people in the same way—famine, pestilence, and sword (Jer 29:17).

Comparing this with the parable of the rotten figs in Jer 24, Jeremiah had said that those

who remain in the land of Judah without moving to Babylon would be abandoned.[185]

They would be a terror and an evil for all the kingdoms of the earth, a reproach, a

proverb, a taunt, and a curse in the places that the Lord would scatter them (Jer 24:8).

Similar words of judgment were pronounced against the exiled Judeans in Jeremiah's

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[181] Not much description is given about Ahab and Zedekiah, who were among the exiled community in Babylon. These prophets did not comprehend who Yahweh was and so they took up the name of Yahweh in vain and prophesied falsehood in the name of Yahweh; see Brueggemann, *Jeremiah*, 261.

[182] Holladay, *Jeremiah 2*,143.

[183] Keown, *Jeremiah 26–52*, 78.

[184] Thompson, *Jeremiah*, 549.

[185] Thompson, *Jeremiah*, 546.

letter, that they would be a terror to all the nations of the earth, a curse, a reproach, a horror, and a hissing (Jer 29:18).[186] These are the threefold after-effects of warfare which is used as a formula for Yahweh's judgment in the book of Jeremiah.[187] All these forms of judgments refer to shame as shown in Chapter 2.

All three prophets who challenged the Babylonian rule—Hananiah, Ahab, and Zedekiah—had to face death in a short span. This showed that Yahweh had chosen Nebuchadnezzar to rule over the region and anyone who challenged his supremacy would be annihilated. Jeremiah's prophecy appeared to be pro-Babylonian and anti-nationalistic but he was challenging the false prophets. It is seen that he warned those in exile to beware of the false prophets who predicted a short-term exile. Jeremiah's prophecy was controversial and against the norms and beliefs of the day but he proved it to be true by predicting the end of the false prophets like Pashhur, Hananiah, Ahab, and Zedekiah. In this context, Shemaiah wrote back to Zephaniah in Judah asking him to be in charge of Jeremiah, who according to Shemaiah, was a false prophet (Jer 29:25–26). Shemaiah's response to the Babylonian exile is seen in the letter that he wrote to Zedekiah and this is explicated in the following.

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[186] Several instances in Jeremiah refer to "hissing" (Jer 18:16; 19:8; 29:18). The hissing sound is that of a snake. The actions of hissing and shaking of head are referred to in Lam 2:15–16 where hissing and shaking of heads implied shaming a nation. The phrase "shaking of head" compared with Lam 2:15 indicate an oscillation of the head which depict an "emotional tone of contempt"; Holladay, *Jeremiah 1*, 526.

[187] Keown, *Jeremiah 26–52*, 77.

4.4.2   Construal

Shemaiah, the Nehemalite, wrote a complaint to Zephaniah, the son of Maaseiah, the

Temple overseer.[188] The content of Shemaiah's letter is not fully given in the text, but

only a summary of the letter that Jeremiah referred to is recorded (Jer 29:25–28).

Shemaiah's criticism of Jeremiah was that he sent them to Babylon, saying that the

period of exile would be long and that they had to settle in Babylon by building houses

and planting gardens (Jer 29:28).[189] This prophecy of Jeremiah appeared strange and

against the royal ideology. So Shemaiah was indirectly accusing Jeremiah of being a false

prophet. He charged Zephaniah, reminding him of his duty as overseer in the Temple of

the Lord, to imprison every false prophet whom he addresses as "madman" (מְשֻׁגָּה).

On the other hand, Jeremiah charged Shemaiah for writing a letter in his own

name to Zephaniah (Jer 29:25). Thompson and Keown find it unclear why Jeremiah

points out that Shemaiah wrote in his own name; probably Jeremiah is saying that he was

a false prophet as he did not write in Yahweh's name but his own name.[190] By using

CMT analysis, it is seen that it was the typical character of the false prophets to prophesy

in the name of Yahweh in order to claim authenticity and this was a shameful act (see

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[188] Pashhur held the position as Temple overseer earlier when he had an encounter with Jeremiah (Jer 20:1–6); Zephaniah was a priest who succeeded Pashhur as an overseer, to carry out discipline. His immediate predecessor was Jehoida. According to Jer 52:24, Zephaniah became the second to the chief priest and was killed in the invasion at a later time; see Jones, *Jeremiah*, 369.

[189] Shemaiah would have been supporting the leaders in Jerusalem who thought Jeremiah must be put to death (Jer 26:7–9); see Bracke, *Jeremiah 1–29*, 226. In Jeremiah's letter to the exiles (Jer 29), Jeremiah's opponents in exile advocated a short term exile while Jeremiah opposed their view and inscribed a letter to the exiles to change their viewpoint on Babylonian exile (Jer 29:5−7). Jeremiah's letter states that life in exile should be seen as life in the Promised Land: they were to marry, build houses, and plant vineyards. These activities showed plural settlements according to the Patriarchal traditions (Gen 16:10; 17:2; 26:4, 24; 28:3; 33:17, 35:11). The aim of the letter was to change the perception of the exiles on life in Babylon. They were to pray for the welfare of the enemy nation which meant Yahweh's presence was extended to foreign nations even though Temple in Jerusalem, where Yahweh's presence embodied, was destroyed. The Book of Consolation focuses not only on the restoration from exile but it also focuses on the duration of the exile. According to Jer 30:3, the restoration is expected to happen in the "days to come." This could be the distant, eschatological future; see Hill, "Your Exile Will Be Long," 149−51.

[190] Thompson, *Jeremiah*, 549; Keown (*Jeremiah 26–52*, 78) accuses him for the same reason.

Chapter 2, Section 2.3.2.2). However, Shemaiah does not make a false claim that Yahweh was the source of his prophecy, but wrote in his own name. This shows Shemaiah was making a false claim that his name had power to command. Also, he was not behaving like other false prophets who tried to legitimize their words by writing in Yahweh's name (Jer 14:14). However, it appears by writing in his name he was elevating himself above Yahweh. Jeremiah condemned this act of Shemaiah. Also, Lalleman and Keown charged him to be a false prophet, because of this act of writing to Zedekiah to persecute Jeremiah.[191] By using CMT analysis, (see Chapter 2, Section 2.3.2.2), it becomes even clearer that Shemaiah was not directed by Yahweh to speak for him. This means Yahweh was not the source of his words. So he was a false prophet and his acts were shameful.

Zephaniah was the priest-overseer of Jerusalem like Pashhur and his responsibility was to maintain order in the Temple viscinity.[192] Unlike Zephaniah, Pashhur had done his duty well according to Shemaiah's expectations in silencing madmen like Jeremiah who prophesied against the Temple and the city of Jerusalem (Jer 20:1–6; see 2 Kgs 9:11).[193]

The accusation that Shemaiah raised against Zephaniah was that he was not silencing Jeremiah, who, according to Shemaiah, was a false prophet and acted like a

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[191] Lalleman (*Jeremiah and Lamentations*, 221–22) points out that Shemaiah did not prophesy in the name of Yahweh but in his own name. He was not appointed by Yahweh and he was leading the people to trust in lies. He also preached rebellion against God and hence a false prophet (similar words in Jer 28:15–16). see also Thompson, *Jeremiah*, 549; Keown, *Jeremiah 26–52*, 78.

[192] Pashhur had held this position earlier (Jer 20:1–6). Under King Zedekiah's command, Zephaniah the son of Maaseiah had consulted Jeremiah twice earlier (Jer 21:1; 37:3), he also served as the second priest (Jer 52:24) and finally was taken as prisoner to Babylon after the fall of Jerusalem and was executed (Jer 52:24–27; 2 Kgs 25:18–21); Thompson, *Jeremiah*, 550.

[193] Fretheim, *Jeremiah*, 408.

mad man.[194] Zephaniah was responsible to keep under control anyone who was

disturbing the society. According to Shemaiah, Zephaniah had failed in his work of

silencing Jeremiah. Shemaiah wrote against Jeremiah because Jeremiah's letter had

caused a disturbance among the exiled as they were informed that they would not be able

to return to their Promised Land for the next seventy years (Jer 29:10, 28).

Zephaniah took a middle stance; he did not reprimand Jeremiah, but he read

Shemaiah's letter to Jeremiah probably to discredit Jeremiah (Jer 29:29).[195] In

Shemaiah's letter, Jeremiah and Zephaniah, the priest, were equally attacked. He

questioned Zephaniah for not fulfilling his responsibility. The priests had earlier played a

major role in accusing Jeremiah and judging his words and deeds (Jer 26:7–9), but now

Zephaniah remained silent. He got between the two prophets, Shemaiah and Jeremiah,

and did not seem to be interested in solving the issue.[196] Jones finds him to be a

sympathizer of Jeremiah.[197] The reason may be that he saw that already one group of

Judeans were taken to exile according to Jeremiah's prophecy, and so he may have lost

his confidence to stand against Jeremiah. However, he accepted the authenticity of

Shemaiah's letter and so he showed the letter to Jeremiah.

Jeremiah replied in writing to the exiled in Babylon a second time and said that

Shemaiah was not a prophet sent by Yahweh; his prophecy was a farce and he was

making the exiled believe in lies (Jer 29:31). So Shemaiah was tagged as a false prophet

like Hananiah (see Chapter 2, Section 2.3.2.2). Henceforth, Jeremiah declared Yahweh's

judgment on Shemaiah as it was revealed to him. He said that his descendants would not

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[194] According to Shemaiah, Jeremiah is acting like a mad man just like David who acted like a mad man before the King of Gath (1 Sam 21:15).

[195] Keown, *Jeremiah 26–52*, 79.

[196] Carroll, *Jeremiah*, 566.

[197] Jones, *Jeremiah*, 369.

survive and nobody from his family would witness the restoration and goodness that Yahweh was going to bring upon the people of Judah in the future, and his life span was shortened (Jer 29:32). There is a reference to "good" and "evil" in this passage, though evil is not explicitly stated (Jer 29:32). The good is stored for the people of Judah who obeyed Yahweh in yielding to Babylon, but evil seems to be stored for the false prophets like Shemaiah, Ahab, and Zedekiah (Jer 29:32).[198] The "good" referred to here is the return of the exiled back to Judah and their restoration in the Promised Land, in fact, a restoration of honour.

By accusing Jeremiah, Shemaiah was charged with apostasy against Yahweh (Jer 29:32). From Jeremiah's viewpoint, the activity of Shemaiah was nothing but rebellion against Yahweh and so judgment was pronounced on him. Shemaiah, like Hananiah, expected and prophesied of a short-term exile which was contradicting Jeremiah's prophecy. Hananiah broke the wooden yoke to establish it, while Shemaiah wanted Zephaniah to persecute Jeremiah and put him in the stocks. Both prophets are accused of prophesying a lie to the people of Judah (Jer 28:15; 29:31) and for advocating apostasy (Jer 28:16; 29:32).[199] Prophesying falsehood was a matter of shame. Shemaiah spoke falsehood and made his listeners trust in falsehood. So he broke his covenant with Yahweh and led others to break their covenant with Yahweh as well. This was an act of shame (see Chapter 2, Section 2.3.2.2). Jeremiah prophesied a judgment on Shemaiah similar to that prophesied over Hananiah. Both their life spans were shortened so that they would not witness the restoration of Judah for they both made the people of Judah

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[198] Brueggemann, *Jeremiah*, 263.
[199] Keown, *Jeremiah 26–52*, 79.

believe in lies.[200] So the false prophets Shemaiah, Ahab, Zedekiah, Pashhur, and Hananiah were not chosen or appointed by Yahweh to speak on Yahweh's behalf. The source of their prophecy was not Yahweh. They were agents of falsehood and shame.

In summary, to oppose Jeremiah meant rebellion against Yahweh.[201] Shemaiah questioned Jeremiah's authenticity when he himself was prophesying lies in order to please the people of Judah instead of Yahweh. Based on CMT analysis of Chapter 2, it is seen that Shemaiah's source of prophecy was not Yahweh, as he was neither called nor appointed to be a prophet. His prophecy led the people away from Yahweh causing them to break their covenant relationship with Yahweh and so be involved in shameful acts. As a result, he would never be honoured to see the restoration and return of honour to Judah. The judgment pronounced on him reduced his lifespan, which shamed him to the core. Here, it is seen that Shemaiah tried to prophesy falsehood to order to convince the exiled community that their honour would soon be restored but ended up inviting shame on himself for he would not live long to see the restoration of the nation of Judah.

Summary

In this chapter, the responses of the prophets to the word that Jeremiah prophesied have been analyzed. When Jeremiah prophesied of the "calamities" that were about to befall the nation of Judah that included the destruction of the nation and the exile of its inhabitants, Pashhur objected and tried to shame him by putting him in stocks as the destruction of the nation could affect his work and also shame the nation according to CMT analysis. Moreover, when Jeremiah preached the Temple sermon (Jer 26:1–

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[200] Carroll, *Jeremiah*, 566.
[201] Carroll, *Jeremiah*, 567.

5),saying that the Temple would be destroyed like what happened at Shiloh, the prophets along with the priests opposed him and declared a death sentence for him (Jer 26:7–8). By using CMT analysis, it is seen that one of the main reasons for the people of Judah to oppose Jeremiah was because he predicted the destruction of the nation and the exile of its inhabitants, the destruction of the Temple, and all the other calamities, and this would shame the nation (see Chapter 2, Sections 2.4, 2.5). Though Jeremiah had laid out the reasons that would bring about the destruction of the Temple—disobedience to the covenant stipulations—the prophets and priests did not pay any attention to it. The focus of the prophets and priests was on the effect of Jeremiah's prophecy and that is the destruction of the nation and exile of its people. They were not in a position to face the shame associated with judgments that would befall on the nation of Judah. Hence, they declared a death sentence on Jeremiah, which symbolizes rejection of Yahweh's word, and this was a shameful act. However, the decision of the officials reversed the matter based on their past experiences (Jer 26:16–23) and also Jeremiah's appeal of his fidelity as a prophet (Jer 26:14–15).

In the antagonism between Hananiah and Jeremiah, and also between Shemaiah and Jeremiah, the main argument was over the length of the Babylonian exile—short or long-term exile. The crux of the argument was on the restoration of the Temple, and the nation of Judah. Hananiah prophesied falsely of a short-term exile (Jer 28:2–4), return of the exiled king, and return of the Temple vessels which pointed to Temple restoration. Jeremiah insisted that restoration was possible only if the nation returned to Yahweh in covenantal obedience. Judah was supposed to find its honour in its relationship with the

creator Yahweh, and the honour associated with the gifts of Yahweh like the land, Temple, kingship, and nationhood should have been considered as secondary.

The false prophets, like Pashhur, Hananiah, and Shemaiah, were leading the nation away from Yahweh and were making the nation trust in falsehood (Jer 20:1–6; 28:1–17; 29:25–28), facilitating the breaking of covenant relationship with Yahweh and this was a matter of shame (see Chapter 2, Section 2.3). The false prophets, like Pashhur and Shemaiah, tried to persecute Jeremiah and end Jeremiah's life and shame him through his death. However, their very deaths or the prediction of their deaths shamed them. Jeremiah's predictions of the death of the false prophets with short life-spans came true and this stood to testify to the truthfulness of Jeremiah's prophecy. In the arguments, to differentiate between a true prophet and a false prophet, Jeremiah is proved to be a true prophet. Jeremiah advocated that the restoration of the nation of Judah and return of honour would happen only upon obeying the covenantal stipulations, which is shown by CMT analysis (see Chapter 2, Section 2.6).

As the responses of the prophets are analyzed, it is found that the prophets objected to Jeremiah's prophecy of the destruction of the nation, its Temple, and long-term exile vehemently. The honour and shame emotions play a key role in raising opposition. There was a strong intention of protecting the honour of the nation and also honour of one's position and this led to hostility toward Jeremiah's prophecy. For this, they tried to shame Jeremiah by persecuting him and ending his life but the false prophets themselves ended up shaming themselves.

In the previous chapter, the responses of the kings, and, in this chapter, the responses of the prophets toward Jeremiah's message of "destruction" or "exile" of the

nation of Judah were analyzed. In the following chapter, the response of Jeremiah, in particular, towards the Babylonian and Egyptian exile will be elucidated.

CHAPTER 5: JEREMIAH'S RESPONSES TO THE BABYLONIAN AND
EGYPTIAN EXILE

Jeremiah prophesied the upcoming Babylonian exile and the destruction of the nation of

Judah and its restoration to the kings, prophets, priests, officials, and other people of

Judah repeatedly. The responses from the recipients of the message varied. The responses

of the kings and the prophets are studied in the previous chapters. In this chapter, the

response of Jeremiah toward the Babylonian exile will be explored. After the Babylonian

invasion and exile, Jeremiah was asked to comply with an Egyptian exile that was

proposed by the Johanan faction of the remnant of Judah. Jeremiah responded to this

through a prophecy (Jer 42:7–22) and this will explicated in this chapter.

Just as Jeremiah prophesied, the Babylonians invaded the nation of Judah, drove

many people of Judah to exile, and destroyed the nation. However, the Babylonians were

found to be very lenient with Jeremiah and gave him a choice to choose between being

exiled to Babylon or to stay in the bewildered land of Judah. Though Jeremiah did not

respond verbally, he silently accepted Nebuzaradan, the Babylonian official's suggestion,

to stay back in the land of Judah (Jer 39:11—40:6). Jeremiah encouraged all the people of

Judah not to fight back but to quietly surrender to the foreign nation (Jer 27:1–15).

However, when Jeremiah was given a choice, he appeared to silently escape from

Babylonian exile. This incongruity requires clarity.

In addition, Jeremiah had to respond to the Egyptian exile that was self-imposed

by Johanan and his group. Fearing another Babylonian invasion as an aftermath of the

assassination of Gedaliah, the remnant of Judah wanted to escape to Egypt and they consulted with Jeremiah (Jer 42:1–6). Jeremiah made known to them Yahweh's will which did not encourage their flight to Egypt (Jer 42:7–22). But, Johanan and his followers rebelled and went to Egypt taking along with them Jeremiah, Baruch and others (Jer 43:1–7). Though Jeremiah responded negatively to Egyptian exile, he ended up in Egypt (Jer 43:6). This discrepancy needs to be explored.

Jeremiah silently refrained from being exiled to Babylon and openly rejected going to Egypt through his prophetic word. These responses will be analyzed using the findings of the CMT and CBT analysis of Jer 1–25, 30–33 in Chapter 2. This study found that the concepts of "unclothing," "destruction," "unfruitful, "uninhabited land," "breaking of family relationships'" are depicted as shame. Likewise, "clothing," "restoration," "inhabited land," and "restored family relationships" are depicted as honour. Whenever these concepts appear directly as words or synonyms, or are indirectly referred to, the honour and shame values associated with them will be highlighted and further implications shall be investigated. In this chapter, the above findings of Chapter 2 are employed in order to interpret the responses of Jeremiah toward the Babylonian exile (Jer 39:11–14; 40:1–6) and the Egyptian exile (42:1—43:13).

5.1   Jeremiah's Response to the Babylonian Exile (Jer 39:11–14; 40:1–6)

The Babylonian invasion and exile was an expected event that Jeremiah prophesied about. As it was revealed to Jeremiah, he insisted that the kings of Judah may not fight against the invading nation, but rather yield to their rule as Yahweh had allowed Nebuchadnezzar to rule over Judah and the surrounding nations for a period (Jer 27:2–7).

5.1.1   Context

Jeremiah had repeatedly prophesied and advised King Zedekiah not to defend against the

invading Babylonian army but to surrender (Jer 32:1–5; 37:1–10; 38:17–23). However,

Zedekiah did not heed Jeremiah's counsel. As a result, the nation was invaded and that

shook the people of Judah. According to the biblical text the city of Jerusalem was

captured in the tenth month of the ninth year of King Zedekiah's reign. After eighteen

months of siege, in the fourth month of the eleventh year of Zedekiah's rule, the

Babylonians breached the city wall of Jerusalem (Jer 39:1–2). When Zedekiah and the

Judean army saw the officials of Babylon stationed at the Middle Gate,[1] entering from the

North, they fled southward out of the city at night by the king's garden, through the gate

between the two walls (Jer 39:3–4).[2] This exit passage was probably not discovered by

the Babylonian army. Zedekiah lost his courage to withstand and fight the Babylonian

army and he lost his resolve to surrender to them obeying the advice of Jeremiah. He

neither defended nor surrendered, but tried to escape from the situation in an

irresponsible manner trying to save his own life. The king held a responsible position and

was supposed to protect the nation, but he stepped down from his royal office,

abandoning the people of his nation.[3] Zedekiah turned away from Yahweh, breaking his

relationship with Yahweh because of his disobedience against yielding to the Babylonian

rule. He was, in fact, shaming himself (see Chapter 2, Section 2.3).

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[1] The Middle Gate is the one located in the wall between the two quarters of the city; Lalleman, *Jeremiah and Lamentations*, 646.

[2] Keown, *Jeremiah 26–52*, 230.

[3] Brueggemann, *Jeremiah*, 369.

Zedekiah fled toward the Arabah near the Jordan valley in the night (Jer 39:4).[4]
Fretheim says that Zedekiah and his men fled toward Arabah in order to find asylum in
the Ammonite territory (Jer 41:15; 52:7–11).[5] However, the Babylonian army pursued
and arrested Zedekiah in the plains of Jericho (Jer 39:3–5; 2 Kgs 25:1–12; Jer 52:4–11)
and took him to Nebuchadnezzar at Riblah in the land of Hamath,[6] where he passed
judgment on him for his disloyalty (Jer 39:5; Jer 52:9).[7] Nebuchadnezzar slew Zedekiah's
sons and all the nobles with him before his eyes and then gouged out his eyes. Zedekiah
was bound in fetters and exiled to Babylon (Jer 39:6–7; Jer 52:10–11). These were
humiliating and disgraceful experiences for the nation of Judah and Zedekiah. He was
stripped of his position as king and taken as captive to Babylon. The king had to leave the
Promised Land that was given to the Israelites as an inheritance and so suffered shame
(see Chapter 2, Section 2.4). Zedekiah was imprisoned and his life ended in Babylon (Jer
52:11).

Meanwhile, in Jerusalem, the Babylonians ravaged the palace and the Temple and
the houses of the common people, and they also destroyed the walls of the city of
Jerusalem. They took away all the riches of the land. They plundered the valuables, and
brought the nation of Judah into great shame as its land was ravaged. Cities were brought
to ruin, with many inhabitants being exiled (Jer 39:8–9). Thus, the nation of Judah is
portrayed as shamed to the core for its destruction and desolation (see Chapter 2, Section
2.4 and 2.5). Nebuzaradan, the captain of the body guard, distributed the land to the poor
who were left behind in the land of Judah (Jer 39:10).

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[4] Lalleman, *Jeremiah and Lamentations*, 262.
[5] Fretheim, *Jeremiah*, 530.
[6] Riblah was a vital place where the roads from Mesopotamia and Egypt met, through which the army vehicles passed usually; see Thompson, *Jeremiah*, 647.
[7] Keown, *Jeremiah 26–52*, 230.

When the enemy forces attacked Jerusalem, Jeremiah was still imprisoned at the court of the guard's house (Jer 38:28) and only at Nebuchadnezzar's command was he released (Jer 39:14). There are two accounts of Jeremiah's release from the prison (Jer 39:11–14 and 40:1–6). Some scholars consider these two accounts to be different. They believe Jeremiah was first released and then bound again which led to a release the second time at Ramah. The others consider the accounts as two perspectives of one event. Some of the opinions of the scholars regarding the release of Jeremiah—whether it was a single or double release—are discussed below. Meanwhile, the findings of Chapter 2 as mentioned above are employed to analyze Jeremiah's response to the Babylonian exile.

5.1.2   Construal

Nebuchadnezzar's approach to Jeremiah was different from his approach to the nation of Judah and its king. He entrusted Jeremiah to Nebuzaradan, the captain of the bodyguard, and asked him to take care of him and not harm him (Jer 39:11–12). How was Nebuchadnezzar so very positive about Jeremiah and very keen on not treating Jeremiah like other prisoners? Surely, Nebuchadnezzar may have heard of Jeremiah and his pro-Babylonian prophecy from the mouths of those who were already exiled to Babylon or through some other intelligence.[8] Or else, he may have heard from key people like Irijah who had considered Jeremiah to be a traitor of Judah (Jer 37:11–16). Similarly, the Babylonian authorities may have heard of Jeremiah's message as he went around the cities of Judah and declared that the Judeans would not be able to stand against the Babylonian powers and, hence, it was better for them to yield to their rule. From Nebuchadnezzar's point of view, Jeremiah's words and actions were a boon to their "aim

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[8] Thompson, *Jeremiah*, 648.

and attempt."[9] It was like Jeremiah making a psychological war for the Babylonians just like Rabshakeh, the Assyrian commander, who by his words tried to weaken the minds of Judeans during the rule of Hezekiah (2 Kgs 18:19–25).

5.1.2.1   *Why was Jeremiah Released from Prison?*

Nebuchadnezzar took initiative to release Jeremiah from imprisonment (Jer 39:11–12). There are several views as to why Jeremiah was shown special concern. Some of the scholars' views as to why Jeremiah was shown special concern are laid out in the following. Keown sees the release of Jeremiah as an expected reward to the one who declared messages that conveyed a pro-Babylonian view.[10] Holladay thinks that those exiled to Babylon before the final invasion (Jer 38:19) may have spoken about Jeremiah, the pro-Babylonian prophet, and hence, Nebuchadnezzar showed concern to Jeremiah and gave him freedom to choose between the two countries.[11] Alex Varghese and Mitchel Modine identified three specific reasons why Nebuchunezzar showed interest in Jeremiah. First, Nebuchadnezzar may have heard of Jeremiah's predictions that Babylon would take over Judah and his encouragement to the Judeans to surrender voluntarily before Babylonian powers. Secondly, Gedaliah may have requested the release of Jeremiah as his family supported Jeremiah and both had the same viewpoint regarding Babylonian hegemony over Judah. Lastly, in Jeremiah's consolation letter to the exiled Judean community in Babylon he affirmed that they should pray and work for the welfare of Babylon. This evaded Nebuchadnezzar from facing any revolt from the exiled

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[9] Longman, *Jeremiah*, 253–54.

[10] Keown, *Jeremiah 26–52*, 237.

[11] Ramah is nine kilometers north of Jerusalem. This was the place where the people taken to exile to Babylon usually gathered before setting out to Babylon. The capital of the nation of Judah was Mizpah since Jerusalem was burned down; see Holladay, *Jeremiah 2*, 293–94.

community, but had their cooperation in accomplishing his exploits.[12] Overall, in Nebuchadnezzar's eyes Jeremiah was a loyal person and his prophecy aided his endeavors. These are the most probable reasons for ensuring that Jeremiah be treated well and be released from his imprisonment.

There are other reasons for the release of Jeremiah that can be traced based on the findings of CMT analysis from Chapter 2.The Babylonians invaded and conquered the nation of Judah. The destruction of Judah shamed the nation of Judah, but it was gaining honour to the nation of Babylon as more inhabitants entered their land and their territory was enlarged (see Chapter 2, Section 2.4 and 2.5). Jeremiah, as a true prophet, kept his covenant faithfulness to Yahweh. The CMT analysis in Section 2.3.2 of Chapter 2 shows that Yahweh was bound to give covenant protection to Jeremiah. So, Nebuchadnezzar, who functioned as Yahweh's servant (Jer 27:6) was bound to protect Jeremiah and so released him from the prison.

5.1.2.2   *Double Release of Jeremiah*

There are two scripture passages that explain the release of Jeremiah (Jer 39:11–14; 40:1–6). According to Jer 39:11–14, Nebuchadnezzar commanded the captain of the body guard, Nebuzaradan, to release Jeremiah, take good care of him, and to deal with him with courtesy. He even went to the extent of asking the captain of the body guard to obey Jeremiah. According to the command of the Babylonian king, the Babylonian official released Jeremiah from the court of the guard's house. Nebuzaradan entrusted

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[12] Varughese and Modine, *Jeremiah 26–52*, 230.

Jeremiah to Gedaliah, the son of Ahikam, the son of Shaphan (Jer 39:11–14).[13] Probably,

he lived with Gedaliah thereafter. Gedaliah had established his base at Mizpah, north of

Jerusalem (Jer 40:6). He moved from Jerusalem because it was ravaged by the

Babylonian invasion. The other people who were acquainted with Jeremiah after he

began living with Gedaliah were the poorest of the land of Judah who were not taken to

Babylon (Jer 39:10). Also, some prominent people like Ishmael, who were part of the

royal family (Jer 41:1), and the commanders of the Judean army (Jer 40:7–8; 41:8, 12)

were not taken to Babylon.[14]

A slightly different episode of the release of Jeremiah is recorded in Jer 40:1–6. In

these verses, it was Nebuzaradan who released Jeremiah from Ramah where he was taken

bound along with all the other exiles that were on their way to Babylon. Nebuzaradan

spoke as an agent of Yahweh interpreting the disaster that had befallen the nation of

Judah as the consequence for disobedience to Yahweh (Jer 40:3). He may have heard

Jeremiah's proclamation earlier and later witnessed the fulfillment of Jeremiah's

prophecy.[15] Nebuzaradan referred specifically to the "calamity" of the land that Jeremiah

prophesied and its fulfillment (Jer 40:2). Nebuzaradan's speech is of significance because

he accepted Jeremiah as a true prophet. This shows that even the people of other nations

knew of the disobedience of the Judeans. Moreover, as Keown says, these words from a

foreigner's mouth show the importance that pagans gave to the worship of their gods,

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[13] Gedaliah's grandfather was Shaphan, the secretary of King Josiah, who was an ardent supporter of Josiah's reformation. He brought the book found in the Temple when it was renovated and brought it to the attention of King Josiah (2 Kgs 22). Gedaliah's father, Ahikam, had helped Jeremiah escape from the officials of Judah when they arrested Jeremiah (Jer 26:24). It can be seen that Gedaliah's family's viewpoint was compatible with that of Jeremiah; see Bracke, *Jeremiah 30–52*, 83.

[14] Bracke, *Jeremiah 30–52*, 83.

[15] Thompson, *Jeremiah*, 652.

though they were idols.[16] On the contrary, the people of Judah did not make obeying

Yahweh or his prophets a priority. In the book of Jeremiah, a couple of foreigners seem

to say and act in accordance with Yahweh's covenant stipulations like Nebuzaradan and

Ebed-melech (Jer38:7–13; 39:11—40:6) to show how negligent the people of Judah were

in keeping the covenant stipulations.[17] In this episode (Jer 40:1–6), Nebuzaradan gave a

choice to Jeremiah to choose his place of abode, whether Babylon or Judah (Jer 40:4).

There are several opinions of the scholars who explain the double release of

Jeremiah. According to Thompson, this offer to Jeremiah (Jer 40:4) is an expanded

version of Jer 39:12.[18] On the contrary, Carroll views the two episodes (Jer 39:11–14 and

40:1–6) of Jeremiah's release as two different perspectives of the same incident.

According to him, Jeremiah's going to Ramah along with others in chains on their way to

exile and being a recipient of Nebuzaradan's speech is a Deuteronomic addition. He says

that Nebuzaradan's words show Deuteronomistic characteristic that the Babylonians were

in a position to explain the reason for the calamity that has come on the nation of Judah,

while the people of Judah appear to be illiterate and unable to interpret the events of

disaster that have befallen Jerusalem.[19] According to him, the words of Nebuzaradan, that

Judah was suffering the judgment of Yahweh, was a literary arrangement to explain that

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[16] Keown, "Jeremiah 40:1–6," 71.

[17] Both Nebuzzaradan and Ebed-melech were not Judeans but they understood the covenant demands of Yahweh and the shortcomings of Judeans in fulfilling them (Jer 38:7–9; 40:2–3). These are things the leaders of the nation of Judah have perceived but failed to obey; see Bracke, *Jeremiah 30–52*, 78–81. Nebuzaradan sees his nation's success over Judah as Yahweh's judgment against Judah. Similarly, Ebed-melech understood that Jeremiah was an innocent sufferer and, as a prophet of God, was persecuted by the hands of the rebellious Judeans. He took initiative and risk to save the prophet's life from the cistern by asking Zedekiah's permission, in a context when the officials of the nation wanted to end his life in the cistern. The words of Nebuzaradan and the action of Ebed-melech depict that they were agents who promoted the saving acts of Yahweh. These things are recorded for the purpose of conveying to the Judeans that even the foreigners understood the ways of Yahweh, but the people of Judah were ignorant (Jer 38:1–16; 40:1–6).

[18] Thompson, *Jeremiah*, 652.

[19] Carroll, *Jeremiah*, 699.

even the foreigners knew of the fall of Judah from their covenant with Yahweh that resulted in the Babylonian invasion and capture. Lalleman follows the NRSV translation and says that Nebuzaradan met Jeremiah at Ramah.[20] He was accidentally captured by soldiers, and taken by fetters to Ramah, when Jeremiah was on his way to Gedaliah after his first release from imprisonment.[21] Holladay has a similar viewpoint as Lalleman but thinks that a Babylonian official, ignorant of Jeremiah's pro-Babylonian stance, took him to Ramah where Nebuzaradan released him. This is because in Jer 39:14, it is recorded that Nebuzaradan gave Jeremiah to Gedaliah and in Jer 40:5, it is recorded that Jeremiah returned to Gedaliah.[22] McKane says the double release of Jeremiah is a redactional feature.[23] Fretheim's view is similar to Thompson's regarding the events recorded in Jer 40:1–6 and Jer 39:11–14; he says one is the expanded version of the other. He says that Jer 40:1–6 is the instance that follows Jer 39:14a.[24] Then the order of the events would be as follows: Nebuchadnezzar asked Nebuzaradan to take care of Jeremiah. Then Nebuzaradan released Jeremiah who was taken to Ramah along with the other captives taken to exile. At Ramah, Nebuzaradan asked Jeremiah to choose between Babylon and Judah. As Jeremiah maintained silence, Nebuzaradan suggested Jeremiah to live with Gedaliah. This concluding statement is found in Jer 39:14b and in Jer 40:6.[25] Then Jeremiah lived with Gedaliah for a while.

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[20] See n11.

[21] Lalleman, *Jeremiah and Lamentations*, 264.

[22] Holladay, *Jeremiah 2*, 293; Lalleman, *Jeremiah and Lamentations*, 264

[23] McKane says that Jer 39:11–12 is just an information that is added to show how Nebuzaradan played a prominent role in the release of Jeremiah and that he held a high position (Jer 39:13) as he is listed first in the list of officials. He further suggests that Jer 39:11–12 is included to show how enhanced Jeremiah's reputation was. Jeremiah's prophetic activity had supported the political endeavors of the Babylonian king. This concern that Nebuchadnezzar shows to Jeremiah is also linked with his role as Yahweh's servant; see McKane, *Jeremiah*, 987–988.

[24] Fretheim, *Jeremiah*, 536.

[25] Fretheim, *Jeremiah*, 536.

Though there are a number of views regarding the double release of Jeremiah, in Jer 39:11–14 and in Jer 40:1–6, both the texts focus on two different aspects. The text Jer 39:11–14 points out that it was Nebuchadnezzar who proclaimed the release of Jeremiah. It was Nebuchadnezzar who functioned as Yahweh's servant and so the declaration of the release of Jeremiah is depicted to be from Yahweh himself. The second account (Jer 40:1–6) shows Deuteronomistic characteristics as Carroll claims where a foreigner Nebuzaradan gives a theological explanation of why the people of Judah were exiled to Babylon. This shows that the two accounts are a literary arrangement with each text emphasizing different aspects as shown above.

5.1.2.3   *Why did Jeremiah Choose to Live in Judah?*

According to Carroll, both episodes of the release of Jeremiah (Jer 39:11–14; 40:1–6) express that the Babylonians gave special attention to the well-being of Jeremiah because Jeremiah's prophecy was supportive to the Babylonian invasion and subjugation. Jeremiah appeared to be a Babylonian agent and, hence, he was rewarded for disheartening the citizens of Judah by prophesying to yield to the Babylonian rule. He was aiding their easy entry into Judah and bringing about the disaster of Judah. For the service that Jeremiah rendered to the Babylonians, they expressed their gratitude by giving him the freedom to live in the land of Judah.[27] This was a way of honouring Jeremiah because going into a exile was shame (see Chapter 2, Section 2.3). Thompson contradicts Carroll's opinion and says that Jeremiah did not choose to go to Babylon because he believed he had many more tasks to accomplish in Judah.[28] Fretheim has a

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[27] Carroll, *Jeremiah*, 700.
[28] Thompson, *Jeremiah*, 649.

similar viewpoint as Thompson, that the choice of Jeremiah to stay in the land meant he gave importance to the promises of Yahweh concerning the restoration of the land including his own piece of land (Jer 32:15). Also, he may have wanted to identify with the "left behind" community (Jer 40:5–6).[29] Brueggemann says that Jeremiah took a middle ground; he did not try to escape from Babylonians nor did he choose to go to Babylon when given a choice. He was found to be consistent with his convictions, believing in the restoration of Judah.[30] He further says that according to what Jeremiah proclaimed, he did submit to the rule of Babylon. He decided to live in Judah, which was under the rule of Babylonians. The land of Judah was under the jurisdiction of Babylonian rule. Jeremiah lived according to his words, "serve him…and live" (Jer 27:12).[31]

Jeremiah's silent choice to stay behind in Judah can be seen as the result of Jeremiah's covenant obedience to Yahweh. He did not deserve to be exiled as the CMT analysis shows (see Chapter 2, Sections 2.3, 2.4). This is because Jeremiah did not break covenant relationship with Yahweh and hence did not deserve to be thrown out of the Promised Land. The Promised Land was given as inheritance to the nation of Israel as long as the nation lived in covenant obedience. There were no substantiating reasons that could be raised against Jeremiah (Jer 26–29; 34–43), to be thrown out of the Promised Land and to suffer shame in a foreign land. Nebuzaradan, who spoke as an agent of Yahweh, affirms that "calamity" befell Judah because of the sins of the people (Jer 40:2–3). According to Nebuzaradan, only the people of Judah had sinned and deserved to be

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[29] Fretheim, *Jeremiah*, 536–38.
[30] Brueggemann, *Jeremiah*, 376.
[31] Brueggemann, *Jeremiah*, 372.

exiled and punished. It can be implied that as Jeremiah was not accused of breaking the covenant stipulations, he deserved to stay in the land (Jer 40:3–5).[32]

Secondly, Jeremiah proved himself to be a true prophet. He did not prophesy peace, but judgment, as a consequence of the people of Judah breaking covenant with Yahweh. This was unlike the false prophets who encouraged evildoers and did not condemn their activities (Jer 23:14); they spoke falsehood, promised peace, and assured that no calamity would occur (Jer 23:17; see Chapter 2, section 2.3.2.2). Also, according to the test of prophecy (Deut 18:22), Jeremiah's prophecy came true concerning the fall of Judah by the Babylonian invasion. Nebuzaradan affirmed that Yahweh's word through Jeremiah was true (Jer 40:2–3). Jeremiah proved to be a true prophet witnessed by the mouth of a foreigner. So, Jeremiah deserved to live in Judah.

5.1.2.4   *Was Jeremiah's Choice to Live in Judah against his Prophecy?*

When Nebuzaradan gave Jeremiah a choice between the two nations, Babylon or Judah to settle, he said, "the whole land is before you" (Jer 40:4); Jeremiah could choose any place to live. Jeremiah did not make a decision immediately (Jer 40:5a), but Nebuzaradan directed Jeremiah to live in the land of Judah (Jer 40:5) as he deserved it. However, as a prophet, who preached that the entire nation ought to yield to the Babylonian rule, from one perspective, was supposed to choose Babylon. Jeremiah knew he did not deserve to go to Babylon, but if he chose to stay behind in Judah, the people of Judah would accuse him of playing safe with his life. On the other hand, if he verbally chose to go to

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[32] Though Jeremiah did not state anything when given a choice between Babylon and Judah he silently agreed with Nebuzaradan's advice to stay behind in Judah. When Nebuzaradan said Jeremiah did not deserve to be exiled to Babylon, he probably agreed silently. Finally, Jeremiah ended up in Egypt because Johanan and his group took him. He had revealed Yahweh's will and did let them know of his resentment in moving to Egypt (Jer 40:1–6; 42:7–22).

Babylon, he would be accused of aspiring for his reward. This is because his prophecy to yield to the Babylonian rule depicted Jeremiah to be a traitor. As he always preached about submitting to Babylonian authority, he was misunderstood to be an aide of the Babylonians. Irijah, the captain of the guard, had accused him of "going over to the Chaldeans" (Jer 37:11–16). He was mistaken to be a traitor, one who spoke against his nation for its destruction and shamed his own nation (see Chapter 2, Section 2.5). But, after the invasion, Jeremiah was treated with courtesy by the Babylonians. This stood as an added proof for the allegations that were raised against Jeremiah—he was an aide of the Babylonians, and a traitor.[33] At the same time, as Brueggemann has pointed out, Jeremiah did not oppose the Babylonian authorities but submitted and lived under the Babylonian authority in the land of Judah, their conquered jurisdiction.[34] So he did not go against his prophecy of not yielding to Babylon.

If Jeremiah had decided to go to Babylon, his accusers would have seen him as a traitor who was going to Babylon to receive his reward or to be honoured. This was a sign of a false prophet (Jer 6:13) and according to the CMT analysis (see Chapter 2, Section 2.3, 2.4), abandoning the Promised Land implied breaking of covenant with Yahweh and this was a shameful act. Jeremiah was not a false prophet and so did not aim at receiving any honour or reward. So, he did not opt to go to Babylon, but silently agreed to Nebuzaradan's suggestion to live in Judah.

Jeremiah had also prophesied the restoration of Judah (Jer 30–33), and even enacted a symbolic act that anticipated its restoration (Jer 32:6–15). The restoration of the land meant return of honour to the nation of Judah—return of its inhabitants (see Chapter

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[33] Brueggemann, *Jeremiah*, 372.
[34] Brueggemann, *Jeremiah*, 372.

2, Section 2.6).[35] Jeremiah had yielded to Babylonian authorities, and was taken to Ramah which shows he submitted himself to Babylonian authorities. He did not geographically move to the Babylonian territory but yielded to the Babylonian rule. It was the Babylonian authorities, mainly Nebuchadnezzar, who caused Jeremiah's release from Ramah. So, it is seen that Jeremiah did not make a choice against his prophecy of yielding to Babylon.

Jeremiah's release from Ramah portrays his return from captivity. His release to live in the land of Judah functions as a restoration and return process. As Thompson and Fretheim say, Jeremiah's decision to live in Judah was his commitment to bring about restoration. His living in the land was a sign of the return of inhabitants of Judah to live in the land of Judah (see Chapter 2, Section 2.6).[36] It was Nebuchadnezzar who declared the release of Jeremiah (Jer 39:11–12) and he functioned as Yahweh's servant. Likewise, the promise of restoration of the nation (Jer 30–31) that Yahweh declared through Jeremiah would come to pass through Nebuchadnezzar.

In summary, the nation of Judah was facing judgment from Yahweh's hand that involved the destruction of Judah, which meant shame (see Chapter 2, Section 2.4, 2.5). They suffered great loss; they lost their territory, and the riches of the land. Their Temple and city were demolished too. The nation had lost its status and its identity; they lost their nationhood. Their king, Yahweh's representative ruler of the nation of Judah, was shamed publicly and exiled, as were the nobles and the people of Judah. Jeremiah had forewarned of this destruction and exile and had encouraged the people of the land to yield to the Babylonian rule without resisting them. He explained the cause of their

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[35] It is shown in Chapter 2, Section 2.6, the return of the exiled to the Promised Land was a matter of honour.

[36] Fretheim, *Jeremiah*, 536–38; Thompson, *Jeremiah*, 649.

subjugation under Babylonian rule was their breaking away from the covenant stipulations of Yahweh.

When the nation faced the predicted disaster, Jeremiah was in the court of the guard's house. Nebuchadnezzar took special interest in releasing Jeremiah from the prison and entrusted him to Nebuzardan (Jer 39:11–14). However, there is confusion over the double release of Jeremiah from the prison. Another explanation in Jer 40:1–6 gives greater detailing of Jeremiah's release. After Jeremiah was released, he was allowed to decide between going to Babylon or Judah. Jeremiah is found to silently accept Nebuzaradan's advice to stay behind in Judah instead of going to Babylon. Various reasons elucidated by scholars were displayed. One of the main reasons suggested was that Jeremiah chose not to go to Babylon to avoid the accusation that he was a traitor and that he prophesied aiding Babylonian rule to receive honour from Babylon. By using the CMT analysis explained in Chapter 2, Section 2.3 and 2.4, it is seen that Jeremiah had obeyed Yahweh's stipulations and he was a true prophet appointed by Yahweh. He prophesied judgment and it came true. So it is clear that he was not an agent of Babylon prophesying falsely in order to receive honour from the enemy nation. Nebuzaradan's viewpoint that Jeremiah had not broken his relationship with Yahweh and hence, did not have to be exiled to Babylon to suffer punishment and shame, further confirms that Jeremiah did not deserve to be exiled.

Jeremiah had not only prophesied the punishment of Judah but also foresaw the restoration and return of honour to the nation (see Chapter 2, Section 2.6). So, though quietly chosen, Jeremiah decided to live in Judah and work toward its restoration and honour rather than receive honour for himself from the nation's enemy. Also, Jeremiah

who was taken captive was released as a sign of restoration. It was Yahweh's will that a remnant may live in the land of Judah for the restoration of the nation to take place. This was revealed when the remnant planned to flee to Egypt (Jer 42:7–17).

5.2   Jeremiah's Response to the Egyptian Exile (Jer 42:1—43:13)

After the Babylonian invasion and the destruction of Jerusalem, the trauma of the attack seemed to hover over the remnant in Judah. So, some of the Judeans led by Johanan, the army commander, decided to find asylum in Egypt as they feared a second attack from the Babylonians (Jer 41:16–18; 42:1–2). They approached Jeremiah to make a decision regarding their plans to move to Egypt (Jer 42:1–6).

5.2.1   Context

In the earlier part of the book of Jeremiah (Jer 1–39), the incidents and messages revolve around the upcoming invasion of the Babylonians on Judah. In the following section (Jer 40–48) of the book there is a turn of events, some of the events that happened after the Babylonian invasion are recorded.

After the fall of the kingdom of Judah and the fall of Jerusalem, Gedaliah was appointed as governor of Judah (Jer 40:7). He faced many challenges within the nation and from outsiders. There were people in Judah who were pro-Babylonian and anti-Babylonian at heart, even after the fall of Jerusalem (Jer 40:7–16), like Gedaliah and Ishmael respectively. Gedaliah tried to consolidate the remnant through his speech and encouraged them to work hard in order to reestablish themselves, and also to live in the

land of Judah under the hegemony of Babylon (Jer40:7–12).[37] The army commanders who came to Gedaliah after he was appointed as the governor (Jer 40:7–8) may have had a hidden agenda to fight their subjugators, the Babylonians. However, Gedaliah asked them not to fear the Babylonians, but to live in submission and engage in farming to restore the land of Judah and their lives economically (Jer 40:9–10).[38]

Gedaliah's attempt to consolidate the remnant was not very successful. Ishmael arose as a rebel (Jer 41:2–3). In addition, conspiracy arose from the neighbouring nation, Ammon, which was reported by Johanan to Gedaliah. The king of Ammon, appeared to be using Ishmael the son of Nethaniah, as an instrument to fight Gedaliah (Jer 40:13–16). Johanan offered to help Gedaliah by killing Ishmael, but Gedaliah did not believe him nor permit him to do so (Jer 40:13–16).[39] A series of incidents that led to the murder of Gedaliah are briefly given below.

Ishmael came with ten men to Mizpah to meet Gedaliah and they had a meal together (Jer 41:1–2). Fretheim thinks that this meeting was held to settle the differences between the Judeans and the new government initiated by Nebuchadnezzar, the king of Babylon, under Gedaliah (Jer 41:1–3).[40] Though Gedaliah was forewarned of Ishmael's conspiracy, he did not take it seriously (Jer 40:13–16). Ishmael's plot ended in the murder of Gedaliah (Jer 41:1–3). The reason for murdering Gedaliah is not mentioned. McKane says that Ishmael and his supporters probably considered Gedaliah's work on behalf of

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[37] Gedaliah believed that in accepting the supremacy of Babylon, Judah would have a better future. His viewpoint was in accordance with Jeremiah's predictive prophecy that a restoration would take place, and in order to strengthen his viewpoint he made an oath with the people of Judah (Jer 40:9–10); see Bodner, *After the Invasion*, 50.
[38] Bracke, *Jeremiah 30–52 and Lamentations*, 83.
[39] Bracke, *Jeremiah 30–52*, 85.
[40] Fretheim, *Jeremiah*, 540.

the king of Babylon as an act of treason,[41] or that Ishmael conspired with the king of

Ammon to take over the rule of Judah.[42] Lalleman thinks that it was a power fight and

Bodner thinks Gedaliah became the victim of a long conflict between pro-Babylonian and

anti-Babylonian forces within the Judean politics.[43] Whatever the reason, the anticipation

of Gedaliah for are stored nation of Judah under the Babylonian hegemony ended.

Ishmael also killed the pilgrims who came to the Temple site from the North to

give offerings through the Temple (Jer 41:4–10). According to Fretheim, Ishmael saw

this to be a sign of unity of the Northern and Southern kingdom that could lead to re-

united worship at Jerusalem under the regime of Gedaliah and he wanted to stop this

from happening.[44] Also, travelers from the North appeared to be sympathizers of

Gedaliah whom he saw as an "illegitimate Babylonian puppet."[45] McKane thinks that the

pilgrims just passed by Mizpah and had no particular intentions.[46] So Ishmael

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[41] Gedaliah appeared to be a supporter of Babylonian rule, just like Jeremiah whose prophecy aided the Babylonian invasion (Jer 40–41).

[42] According to McKane (*Jeremiah*, 1023), Ishmael was employed by Baalis, the King of Ammon, to rupture the relation between Judah and Babylon. He was not in favor of Gedaliah ruling Judah in the direction of Nebuchadnezzar. He aimed at destabilizing the nation of Judah. Baalis was trying to take advantage of the situation.

[43] Both Gedaliah and Ishmael were of royal descent, Ishmael probably wanted to rule in place of Gedaliah; see Lalleman, *Jeremiah and Lamentations*, 266; Bodner, *After the Invasion*, 63. Yates ("Ishmael's Assassination of Gedaliah," 103–08) finds that just as how the house of Saul was removed from the kingship of the United Israel, David's house was removed from the kingship of Judah because of the sins of the kings of the Davidic dynasty. The kings had disowned repeated warnings by prophets. She uses the method of intertextuality to compare the combat between Saul and David to Gedaliah and Ishmael. Just like how Saul was not able to accept the rising prominence of David and his warfare skills, Ishmael of the Davidic house was not in a position to accept the newly appointed leadership, from the Shaphanide family who was attempting to consolidate the remnant and restore the nation of Judah. Ishmael could not accept this change of leadership just like how King Saul could not accept David's rise to kingship with his household not being considered to take up his mantle as king of the United Israel.

[44] Fretheim, *Jeremiah*, 541; Lallemann (*Jeremiah and Lamentations*, 267) says the appearance of the travelers showed that they were mourning. Shaving beards, tearing clothes and cutting one's bodies' were practices followed while mourning. Ishmael mourned along with them before he suddenly changed his behavior.

[45] Fretheim, *Jeremiah*, 542.

[46] The travelers were heading to worship at Jerusalem and had no intentions of meeting Gedaliah. They carried offerings for worship and this shows their focus was on worship rather than anything else. So it is futile to argue that the pilgrims worked in hand with Gedaliah so that Ishmael murdered them. His aim probably was to snatch the food the pilgrims had in order to feed his military army that he was building. He

treacherously assassinated all the pilgrims and threw their bodies into a cistern (Jer 41:4–10). Their bodies were not buried in an honourable way according to the Israelite customs. This was a great dishonour to the land of Judah.

Ishmael's act of murder and decimation of the remnant of the Judeans, including their appointed governor, shamed the nation of Judah (see Chapter 2, Section 2.4). He also captured all the sympathizers of Gedaliah whom he did not murder and was planning to take them as hostages to Ammon when Johanan encountered them. Both met at Gibeon, and most of the hostages escaped from the clutches of Ishmael and moved to Johanan's side for protection. However, Johanan was unable to capture Ishmael as he escaped to Ammon with eight hostages. There ended Ishmael's intrusion. Had Johanan not intervened and saved the people of Judah they would have been taken as hostages to Ammon, another place of exile. The nation of Judah would have suffered a loss of the people and that would have shamed the nation again because of the decimation of the inhabitants of Judah (see Chapter 2, Section 2.4).

Though Johanan fought against Ishmael and saved Judeans from being exiled to Ammon, he himself planned for another exile to Egypt, as he feared Babylonian retaliation (Jer 41:18; 43:1–3). This is because after Gedaliah was murdered, the remnant was afraid, they would be attacked by the Babylonians again as Gedaliah was a direct appointee of Nebuchadnezzar.[47] His murder would arouse Nebuchadnezzar to set things in order in his newly acquired province.[48] There was every possibility that if Nebuchadnezzar took up the issue of the murder of Gedaliah, they would hold Johanan

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was ardently anti-Babylonian and this made him conspire against Gedaliah and cause disturbance and unrest by killing the pilgrims; see McKane, *Jeremiah*, 1027.

[47] Brueggemann, *Jeremiah*, 386–87.

[48] Longman, *Jeremiah*, 265.

and other commanders responsible for not saving Gedaliah's life.[49] Moreover, as Bodner points out, three times the Babylonians had already attacked Judah and had deported people after each attack. So Johanan expected another invasion and another deportation to Babylon. Fearing the Babylonian exile, he saw Egypt to be a safe haven for the remnant of Judah.[50] As fear gripped the Johanan faction, he stood up as a leader and formed a group who decided to go to Egypt.[51] They consulted Jeremiah, seeking Yahweh's will regarding going down to Egypt and seeking asylum there (Jer 41:17; 42:1–3). It can be observed that after the invasion, Jeremiah did not prophesy but remained silent. It is only when he was consulted again to know Yahweh's will that he spoke. Jeremiah prophesied all that Yahweh revealed to him as he was a true prophet. Jeremiah's opinion, as a true prophet always complied with Yahweh's word. So, Jeremiah's prophecy regarding going over to Egypt and his symbolic action in Egypt can be viewed as Jeremiah's response to Egyptian exile.

5.2.2   Construal

The main person who led the remnant group was Johanan, the son of Kareah and the one with him was Jezaniah, the son of Hoshaiah (Jer 42:1). Besides, all the people from the least to the greatest approached Jeremiah seeking the will of Yahweh, just as when Zedekiah sent his envoys to approach Jeremiah seeking Yahweh's guidance, when the political situation changed (Jer 21:1–2; 37:3).[52] When the remnant group petitioned Jeremiah and asked him to pray for them and reveal to them the way that they should

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[49] Fretheim, *Jeremiah*, 545.
[50] Bodner, *After the Invasion*, 92.
[51] Fretheim, *Jeremiah*, 545.
[52] Keown, *Jeremiah 26–52*, 249.

walk and what they should accomplish (Jer 42:1–3), Jeremiah agreed to intercede for them.[53] Bracke is of the opinion that Johanan's group approached Jeremiah expecting Jeremiah to prophecy according to their wish, permitting them to flee to Egypt in order to find asylum there.[54] Fretheim says the remnant planned to flee from Judah because of the panic and despair the activities of Ishmael had created, and the fear of Babylonian retaliation. The remnant's approach to Jeremiah seeking Yahweh's will show that they acknowledged Jeremiah as a trustworthy prophet (Jer 39:15, 19; 40:11, 15).[55] Brueggemann brings to attention how Johanan described the remnant when he sought to know Yahweh's will and he said, "…we are left but a few out of many…." (Jer 42:2).[56] This description of the remnant community is a self-declaration that the Judean community was diminished in numbers and was shamed because of the invasion and plunder by the Babylonians (see Chapter 2, Section 2.4).

Jeremiah cautiously replied, saying that he would pray based on their words and reveal to them all that the Lord told him. He said, "I am going to pray to the Lord your God" (Jer 42:4). By this phrase "your God" Jeremiah was emphasizing that he would reveal the word from Yahweh whom they acknowledged as their God.[57] These

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[53] It is not clear whether Jeremiah was with Johanan and his group when he encountered Ishmael or if he joined later; see Thompson, *Jeremiah*, 663. As written in the Old Testament, many prophets did intercede for the people associated with them like Abraham, Moses, and Samuel though this was not their prime responsibility (Gen 18:22–23; Exod 32:30–33; 1 Sam 7:5–12); see Brueggemann, *Jeremiah*, 385–86. Balentine ("The Prophet as Intercessor," 169–71) argues that the primary responsibility of the prophets was to be the spokes persons of Yahweh and not intercessors.

[54] Bracke, *Jeremiah 30–52*, 90.

[55] Fretheim, *Jeremiah*, 545.

[56] Brueggemann, *Jeremiah*, 387.

[57] Fretheim, *Jeremiah*, 546; Lalleman (*Jeremiah and Lamentations*, 269) brings to attention that Jeremiah agreed to pray for the remnant of Judah. Before the invasion God had restrained Jeremiah from praying for the people of Judah because he insisted that the nation had to undergo the punishment for breaking relationship with Yahweh and turning to idols. After the invasion Jeremiah agreed to pray knowing that they underwent the judgment process.

conversations point to the covenant relationship between the remnant and Yahweh.[58] Covenant obedience was important for the people of Judah to live in the Promised Land and retain their honour (see Chapter 2, Section 2.4).

Bracke highlights the oath that the Johanan faction swore, saying three times that they were committed to obey everything that the Lord would reveal whether it was "pleasant"(טוֹב) or "unpleasant"(רָע) to them (Jer 42:6).[59] They called upon Yahweh as witness to their commitment to obedience (Jer 42:4–6). This shows their pledge to covenant obedience and their acceptance of Jeremiah as a true prophet of Yahweh, the one who reveals Yahweh's word faithfully. Jeremiah offered to intercede and pray for them and committed himself to relate all that Yahweh reveals to him (Jer 42:4). In Jer 11:4, it is seen that the Lord had restrained Jeremiah from interceding for Judah. However in this context, Jeremiah agreed to pray for the remnant of Judah without any objection. Keown says the reason for the change was the difference the situation had undergone. A huge group of Judeans were already exiled to Babylon; the judgment of Yahweh had come to pass, and in that context, Jeremiah found it right to pray as the promises of restoration of Judah that had been revealed to him (Jer 31–33).[60] Jeremiah promised that he would let the seekers of Yahweh's will know "all" that the Lord would reveal him.[61]

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[58] The covenant statement declares "I will be your God and you shall be my people" (Lev 19:2).

[59] Bracke, *Jeremiah 30–52*, 90.

[60] Keown, *Jeremiah 26–52*, 250; the status of the people of Judah had changed by then and they expected that Yahweh would give an ear to the prophet's intercession. The judgment of Yahweh on Judah had taken place and now his anger against the nation of Judah was expected to have dissipated; see Carroll, *Jeremiah*, 715.

[61] Keown, *Jeremiah 26–52*, 250; similar kind of response of the Israelites can be seen where they made a total commitment to obey the Lord—the Israelites said this to Moses when they were reprimanded for worshipping idols (Exod 24:3–7), to Joshua (Josh 24:21, 24), and to Samuel (1 Sam 7:4, 6, 8; 12:19).

The remnant group pleaded with Jeremiah to pray for them because the people of

Judah had rejected the prophet's words in the recent past and the nation had just suffered

the consequence of their disobedience, and so they thought Jeremiah may hesitate to

reveal Yahweh's words to them. Johanan's assurance to obey Yahweh signaled intention

to return to Yahweh and restore the relationship with him. However, their intentions were

not true like their words of commitment to obey.

Jeremiah sought the Lord concerning the petition of Johanan and his group, but

Yahweh replied only on the tenth day. This delay may have doubled the fear of

Babylonian vengeance.[62] Until Jeremiah got a revelation from Yahweh, he did not say

anything just to please the people.[63] This is because he gave greater importance to his

prophetic calling and his role as a mediator listening to God, in order to give counsel to

the remnant of Judah (see Chapter 2, Section 2.3.2.2).[64] This shows the characteristics of

a true prophet. This commitment of Jeremiah not to utter a word of prophecy until he

heard from Yahweh points to his fidelity. He stood for his commitment to be a

spokesperson for Yahweh. He derived his honour in remaining faithful to his appointee,

Yahweh, rather than receiving appreciation and honour from the people of Judah.

On hearing from Yahweh, Jeremiah answered the remnant group through a series

of three if-then statements (Jer 42:10–12; 13–15a; 15b–17).[65] The first if-then statement

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[62] Thompson, *Jeremiah*, 665.

[63] A similar situation is seen when Hananiah broke Jeremiah's wooden yoke and declared a short-term exile for the people of Judah. He remained silent until he received word from Yahweh, then he prophesied even of the death of Hananiah that he would die the same year, which did come to pass (Jer 28:10–16); see Thompson, *Jeremiah*, 665.

[64] Keown, *Jeremiah 26–52*, 250.

[65] Jeremiah has used the if-then clause to alert the people of Judah of their decision making of whether to submit to the rule Babylon or not. Earlier, when Zedekiah was in confusion whether to yield to the Babylonian rule or fight against them, Jeremiah used an if-then conditional clause to make known the pros and cons of his decision making. If he yielded to the Babylonian rule then he would be able to save his

declared if the people "stay in this land" then a series of positive things would take place (Jer 42:10–12). The second if-then statement was a negative statement which stated that if they did not "stay in this land" then they would suffer a series of consequences (Jer 42:13–15a). The third if-then statement was a negative statement as well "if you really set your mind to enter Egypt…." Then, the consequences are explained in greater detail (Jer 42:15b–17).[66] If the first condition was fulfilled, then Yahweh promised restoration and return of honour to the nation. This is expressed with the verbs used in Jeremiah's call. Yahweh would "build" them up and not tear them down, "plant" them and not uproot them (Jer 1:4–10; see Chapter 2, Section 2.6).Yahweh would relent concerning the "calamity" that was brought on the people of the land (Jer 42:10–11). The verb "build" is used mostly in the context of flourishing cities and "plant" is used in the context of agriculture. So the metaphors, "replenishment of land" and "inhabitation of cities" are well depicted here. These two metaphoric usages signal restoration and return of honour (see Chapter 2, Section 2.6). Yahweh promised a time of restoration, a return of honour to the nation of Judah if they remained in the land of Judah.

Yahweh also said that he would "relent" of the calamities that he brought upon the Judeans. The Hebrew word used for "relent" (נחם, Niphal) means "to retract from a previously declared action."[67] This means that Yahweh had changed his mind not to bring

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life, his household, and the city of Jerusalem, if not, then the enemies would demolish the Temple and ravage the city of Jerusalem; see Brueggemann, "The Baruch Connection," 409.

[66] Fretheim, *Jeremiah*, 546–48; also in Brueggemann, *Jeremiah*, 389.

[67] The root verb נָחַם means "to comfort"; it also implies "compassion." The Piel of the word usually means compassion or comfort while the word in Niphal and Hithpael refers to "suffering emotional pain. "It is the act of sharing the emotional pain of the sufferer. In the biblical text (Gen 6:5–7) God relieves his emotional pain and this translated as "relent." This means to "to retract a previously declared action." There are several instances in the Old Testament where Yahweh is said to "relent" (נָחַם), where it does not mean "being sorry for sins" but "changing one's actions"; see Raabe, "When Yahweh Repents," 31–34; There are several instances in the Old Testament where Yahweh is said to have relented of his declared judgments against the Israelites like when Moses interceded for them when they worshipped the

further calamity, if Judah repented and were willing to obey Yahweh.[68] As a result, King

of Babylon who functioned as Yahweh's instrument would bring restoration to Judah (Jer

42:9–12). This assured the people that Nebuchadnezzar was just an instrument in the

hands of Yahweh. Jeremiah declared that the people of Judah need not fear

Nebuchadnezzar because the presence of Yahweh was with the people of the covenant

(Jer 42:11).[69] Yahweh promised that he would "save" (ישע) them and "deliver" (נצל) them

from the hand of Nebuchadnezzar (Jer 42:11). Moreover, Yahweh gave them assurance

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golden calf. Consequently, Yahweh retracted from his decision of annihilating Israel for worshipping the golden calf. Similarly, when Amos interceded on behalf of the northern kingdom when Yahweh declared judgment, Yahweh showed compassion or relented. Here it is seen that whenever a prophet interceded, Yahweh relented and changed his course of action. Secondly, there are instances when God changed his course of action when the people repented of their sins (Jonah 3:10). On the other hand, when some tried to change Yahweh's course of action without repenting over their acts, Yahweh did not relent or change his course of action (Ezek 24:14; Zech 8:14; Num 22–24; 1 Sam 15:29); see Raabe, "When Yahweh Repents," 31–34; see also Fretheim, "The Repentence of God," 47–70. However, Thompson translates this verse (Jer 42:10) as "I have moved to compassion seeing the changes in the behavior of the people of Judah." Thompson, *Jeremiah*, 666.

[68] The Hebrew root for the word "relent" is נחם. Basically two meanings are attributed to this word "change of mind or attitude" and change related to emotions, will and rational judgment, or in other words "to be sorry." In many instances in the Old Testament, misfortune is interpreted as God's judgment against sin. So this verb in Piel and Pual forms is used in the context of forgiveness of sin with the subject as God (Isa 12:1, 61:2, 66:13; Jer 31:13; Zech 1:17). It is used in the context of comforting the grieving (Jer 31:15).The Niphal and Hithpael forms are used to explain the grief of God, the emotional pain of God. In Jer 31:19 the verb is used to express emotional pain and the words of shame (בוש) and humiliation (כלם) are used in parallel. This verb is also used in the context of divine punishment (Jer 26:13, 19; 18:8; 26:3; 42:10). This verb נחם [Niphal] is also used to show God retracting from punishment when the nation repents of its evil ways (Jer 18:7–8); Parunak, "A Semantic Study of NHM," 512–514, 519, 521. See also Raabe, "When Yahweh Repents," 31–34.

In Jeremiah there are several instances where Yahweh is portrayed as repenting of his actions (Jer 4:28; 15:6; 18:8, 10; 20:16; 26:3, 13, 19; 42:10, 12). However, in Jer 4:28, 15:6, and 20:16, in the context of pronouncing judgment on Judah, Yahweh said that he would not relent or change his decision on bringing down disaster on Judah and Jerusalem as they did not turn from their evil ways. In the episode where Jeremiah watches the work of a potter with his clay to form a vessel, Yahweh reveals his nature that he would relent and not bring judgment on a nation if the nation repents of their sins (Jer 18). On the other hand, if the nation does not respond to Yahweh's word to repent of their sins, then even if Yahweh had promised blessings on the nation, he would relent and retract from his promises of well-being to the nation (cf. Jer 12:17). In short, the idea being conveyed is that Yahweh would relent and change his course of action depending on human repentance and turning away from their evil ways. Further, the prophetic predictions come to fulfillment depending on the response of the recipient toward the revealed word. For instance, Jeremiah expects the recipients of his Temple sermon to amend their ways so that Yahweh would retract from the judgment pronounced on the nation (Jer 26:3). One instance when Yahweh retracted from bringing about the pronounced judgment on the nation of Judah is recorded in Jer 26. Micah's prophecy of judgment did not befall the nation of Judah when King Hezekiah repented and led the nation of Judah to repentance and turn to Yahweh instead of rebelling against the prophet and rejecting the revealed word (Jer 26:16, 19); see Willis, "The "Repentance of God," 157–158; 163–66.

[69] Brueggemann, "At the Mercy of Babylon," 5–6.

that they would be restored to their own soil (Jer 42:12) and that the king of Babylon would not attack them.[70] Jeremiah tried to convince the people of Judah that Yahweh, the God of the covenant, had turned from punishing them and forgave them as they turned to God in repentance and that there was no reason to fear the king of Babylon.[71] Thus Jeremiah advised Johanan and his group not to fear revenge from the king of Babylon, but to obey Yahweh and stay in the land of Judah instead of fleeing to Egypt.[72] Jeremiah had consistently prophesied that those who were exiled to Babylon would return and they would be restored. The restoration of Judah implied the return of honour to the people of Judah as their nation would be rebuilt and their nationhood would be restored. They would recapture their lost territory and the Temple would be rebuilt. The restoration of land and rebuilding of cities and the return of the inhabitants would bring honour to the nation (see Chapter 2, Section 2.6).

The second if-then statement declared that if they decided not to live in the land of Judah rebelling against the voice of God then they would be punished and the third if-then statement stated that if they were bent on going to Egypt (Jer 42:13–17), then they would suffer the consequences. The consequences stated for the last two conditions are the same. Jeremiah declared that they would be victims of sword, famine, pestilence, and death in Egypt (Jer 42:16–17). This depicted an annihilation of the inhabitants of Judah, and the fruitful land turning to desolation, causing a famine.[73] Based on the CMT analysis (see Chapter 2, Section 2.4 and 2.5), it is seen that the above punishments that included

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[70] These words of assurance are similar to the words of assurance that Gedaliah rendered to the bewildered remnant of Judah when he was appointed as the governor of Judah (Jer 40:9–10); see Fretheim, *Jeremiah*, 548.

[71] Keown, *Jeremiah 26–52*, 251.

[72] Fretheim, *Jeremiah*, 550.

[73] Fretheim, *Jeremiah*, 550.

decimation, and destruction of the nation would shame the nation. Jeremiah made it plain

that life under the Babylonians was safer than life under the Egyptians. If Judeans were

self-imposing an Egyptian exile on themselves, then they were excommunicating

themselves from Yahweh by rejecting his word. In other words, they were breaking the

covenant relationship with Yahweh which is depicted as shame (see Chapter 2, Section

2.3). Jeremiah also warned that those who were planning to escape to Egypt would never

be able to return to the Promised Land and that there would be no survivors (Jer 42:18).

Jeremiah gave an emphatic absolute warning to the remnant: "Do not go into Egypt!" (Jer

42:19). These warnings on Jeremiah implied that the nation of Judah would be shamed to

the core if they fled to Egypt. Living as a curse and reproach in a foreign land would

shame them which they will not be able to escape as they will not return to the Promised

Land evermore. Their honour would never be restored. To go to Egypt meant to reject

Yahweh and to break their covenant relationship with him. They had decided to go to

Egypt "to live" but they were unknowingly walking toward death.[74] They were going to

be decimated, and the cities of Judah emptied of its inhabitants because of Egyptian exile,

and this would surely shame Judah.

According to Brueggemann, Jeremiah previewed two reasons to promote

submission to Babylonian power rather than to the Egyptian power: political and

theological. The theological reason is that Nebuchadnezzar was used as an instrument by

Yahweh to rule over the nations. Yahweh had also promised to restore Judah, which

meant Yahweh would take responsibility to defeat the Babylonians in due time. The

political reason was this: as Judah was already under the Babylonian power, it was not

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[74] Brueggemann, *Jeremiah*, 392.

easy for the Egyptians to save them. Egyptians would have to overpower Babylon, which was impossible in those times.[75]

Rejecting Yahweh's word and going out of the Promised Land to find asylum in Egypt would break the covenantal relationship with Yahweh and this was an act of shame (see Chapter 2, Section 2.3, 2.4). If the remnant of Judah had to be restored, they had to be in relationship with Yahweh. Only if Judah would live in the Promised Land would the remnant be able to retain their honour. No other nation would be able to help Judah overcome the Babylonians (Jer 42:10–11). So it was important for the remnant to listen to Yahweh's word and live in the land of Judah.

Brueggemann brings out another viewpoint that living in the land of Judah was in a way yielding to the Babylonian rule even though they were not geographically exiled to Babylon because the territory of Judah was under the jurisdiction of Babylonian rule.[76] McKane is of a similar opinion to Brueggemann. He says that it was Jeremiah's personal opinion not to support the self-imposed Egyptian exile and not Yahweh's revelation, because Jeremiah understood trusting in other nations was not Yahweh's will.[77] It can be taken that Yahweh's revealed guidance was in accordance with Jeremiah's opinion not to flee to Egypt but rather to live under the rule of Babylon in Judah. Though Jeremiah did not go to Babylon, he still lived under the rule of the Babylonians in Judah. So according to Jeremiah, moving away from Babylon's jurisdiction was a serious violation of the word of Yahweh.

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[75] Brueggemann, "At the Mercy of Babylon," 5–6.

[76] Brueggemann, *Jeremiah*, 394.

[77] As Yahweh had revealed, Jeremiah knew that it was the will of Yahweh that they live in a Babylonian jurisdiction and so preferred living in Judah than fleeing to Egypt. Mckane (*Jeremiah*, 1041) thinks that Yahweh did not specifically reveal anything regarding the self-imposed Egyptian exile, but it was Jeremiah's opinion.

In short, Jeremiah's response to the remnant's enquiry of whether it was Yahweh's will to remain in Judah or flee to Egypt was answered in a covenant form. Yahweh instructed them by laying sanctions in terms of obedience and disobedience. This was a second chance for the remnant to make the right decision.[78] Earlier, the people of Judah were given a choice to yield to the Babylonian rule and not to resist and fight against them, but the people of Judah and their King Zedekiah failed to make the right decision. Again, the remnant in Judah was given a second chance to make a right decision guided by Jeremiah, but the remnant again made a wrong choice.

5.2.2.1 The Reaction of the Johanan Faction toward Jeremiah's Response to the Egyptian Exile (Jer 43:1–7)

Jeremiah's emphatic warning to keep away from going on an exile to Egypt was not received well by Johanan and his supporters. They replied, accusing Jeremiah saying, "You are telling a lie!"(שֶׁקֶר אַתָּה מְדַבֵּר; Jer 43:2).[79] The word used for lie (שֶׁקֶר) in this passage is the same as the one used in Jer 23:16–22 where Jeremiah accused the false prophets of his time of being liars.[80] Jeremiah, who proved his fidelity on several occasions (Jer 27–29) was targeted and accused of being a false prophet.[81] The remnant group was not willing to yield to the word that Jeremiah prophesied. They probably pleaded with Jeremiah to know whether Yahweh would permit them to flee to Egypt away from the jurisdiction of the invading powers of Babylon. The remnant had expected a positive answer to move to Egypt to escape from the war, famine, and sound of

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[78] Longman, *Jeremiah*, 265.
[79] It was Jeremiah who accused false prophets as liars, but the remnant group turned it on Jeremiah (Jer 23:14; 27:10; 28:15; 29:21).
[80] Brueggemann, "The Baruch Connection," 409.
[81] Carroll, *Jeremiah*, 722.

trumpets in Judah (Jer 42:14). However, their pre-planning was not approved by Yahweh (Jer 42:18–22).[82] Jeremiah emphatically warned Johanan and his group that they were deceiving themselves by pleading to know Yahweh's will and then deliberately disobeying it (Jer 42:20–22). Forsaking the Promised Land and returning to the land of bondage that is Egypt was not at all approved by Yahweh. This would be a reversal of the exodus from Egypt and they were inviting upon themselves the curses of the covenant (Deut 28:68; Jer 42:18).[83] The flight to Egypt, which looked like an escape route, was no doubt a death sentence, a covenant curse (Deut 28:37). The remnant community would surely become an object of scorn and humiliation, for they would never be able to return (Jer 42:18).[84] However, Johanan and his team misquoted the word of Yahweh. They banned the protasis of the negative alternative and nullified it totally. They said, "Yahweh has not sent you to say, you shall not go down to Egypt."Here they omitted the protasis, that is, the "if condition" of the positive alternative (Jer 42:10).

Then they turned the blame over to Baruch, saying, he put the words into Jeremiah's mouth. With this, the people of Judah acknowledged that Baruch had an independent viewpoint. Until now, Baruch was viewed as just a scribe of Jeremiah doing things that Jeremiah proffered him to do.[85] Azariah, the son of Hoshaiah, and Johanan, the son of Kareah, and all the arrogant men of Judah accused Baruch of instigating a prophecy that nobody should escape to Egypt.[86] They accused Baruch that he had set out

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[82] Thompson, *Jeremiah*, 667.
[83] Fretheim, *Jeremiah*, 550.
[84] Brueggemann, *Jeremiah*, 393.
[85] Holladay, *Jeremiah 2*, 300.
[86] Thompson, *Jeremiah*, 668.

to hand them over to the Babylonians (Jer 43:2–3).[87] Probably, they saw him as an agent

of Babylon who wanted to avenge the murder of Gedaliah.[88] Johanan and his group

presented Jeremiah as a person who was incapable of receiving the word from Yahweh,

but acted at the initiative of Baruch the scribe. Jeremiah, who was seen as an active

person who boldly condemned the false prophets, was now perceived as a traitor, even

so, Baruch. They probably suspected Jeremiah and Baruch to have received some

monetary benefit or honour of some kind from the Babylonian powers if they stayed back

in Judah. These fears made Johanan accuse Jeremiah of prophesying falsehood and

Baruch of instigating the false prophecy.[89] The Johanan faction who pleaded with

Jeremiah to know Yahweh's will regarding fleeing to Egypt quickly made a shift and

tagged him as a false prophet, a man of dishonor.

5.2.2.2   *Why was the Johanan Faction so Bent on Moving to Egypt?*

The Johanan faction found Egypt to be a safe haven, where they could be secure, away

from the fear of the Babylonians (Jer 42:14) who were attacking the nation of Judah.

Living in Judah was found to be risky; the Babylonians could attack anytime and further

unsettle their lives.[90] In Judah, the remnant faced many challenges like poor living

conditions, social isolation, and unwillingness to accept the authority of the Babylonians

in their own land. Moreover, the Johanan faction expected the lives of Johanan and

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[87] Keown, *Jeremiah 26–52*, 256. Here, Johanan seems to make Baruch a scapegoat in order that his intention of fleeing to Egypt may come to pass without any hindrance; see Leuchter, *The Polemics of Exile*, 66.

[88] Fretheim, *Jeremiah*, 555–56; Carroll (*Jeremiah*, 722) commented that the accusation against Baruch had incited Jeremiah as it was baseless. Baruch is found to be a scribe who acted at the command of Jeremiah and so it is impossible that he commands Jeremiah, who always acted at his own initiative. They raised such an accusation against Baruch because they feared retaliation from the Babylonians for not protecting Gedaliah, the Babylonian appointee.

[89] Carroll, *Jeremiah*, 722.

[90] Bracke, *Jeremiah 30–52*, 96.

Azariah to be at stake because as commanders they did not perform their duty to save

Gedaliah and the others who were slaughtered by Ishmael (Jer41:18). Also, these men

feared what they witnessed in the recent past, the Babylonian invasion.[91] Jeremiah was

easily believed to be prophesying a lie because the fate of Gedaliah declared vividly the

fate of those who continue to live in Judah.

Though Johanan's decision appeared to be valid, he maligned prophet Jeremiah

and his scribe, Baruch. So, he falls into the category of Jehoiakim and Zedekiah deaf ear

to the words of the prophets.[92] In short, the remnant group who had pleaded with

Jeremiah to seek Yahweh's directions accused Jeremiah of lying and denied the

authenticity of his prophecy when they heard it was not in accordance with their whims

(Jer 42:2–6; 43:1–7). They, in fact, rejected Yahweh's word and broke the covenant

relationship with Yahweh[93] inviting shame to the nation of Judah (see Chapter 2, Section

2.3, 2.4).

All the remnant of the Judeans were not involved in the group who were planning

to run away to Egypt because when the Judeans who were deported to Babylon returned

to their homeland, they met some Judeans who had remained in their homeland. It was

only the Johanan faction who insisted on fleeing to Egypt. However, Jeremiah and

Baruch were taken to Egypt (Jer 43:6) but it is not known whether they went to Egypt

against their will.[94] Carroll says Jeremiah and Baruch were forced to go to Egypt against

their will.[95] Brueggemann says the Johanan faction probably felt that it was their

responsibility to protect their prophet from the enemies' hand and hence they forced

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[91] Thompson, *Jeremiah*, 668.
[92] Bodner, *After the Invasion*, 117.
[93] Leuchter, *The Polemics of Exile*, 130.
[94] Thompson, *Jeremiah*, 669.
[95] Carroll, *Jeremiah*, 724.

Jeremiah and Baruch to go to Egypt with them.[96] This cannot be true, as Jeremiah and

Baruch did not face any threat from the Babylonians to their lives. Thompson says that if

Jeremiah and Baruch went willingly, then they may have gone to convey Yahweh's

message to the disobedient group to restore them somehow.[97] It is more probable that

Jeremiah and Baruch feared the Lord and wanted to remain in Judah to witness the

promised restoration of the nation of Judah, but they were forced to move against their

will.

Carroll finds the descent of Jeremiah and Baruch to Egypt as entering into the

jurisdiction of bondage and inviting curses upon themselves (Jer 42:18).[98] This was like

rejecting Yahweh's word or, in fact, an act of shame. They broke the covenant

relationship with Yahweh as they left the land (see Chapter 2, Section 2.3, 2.4). The

Johanan faction ended up in Egypt, the place from where the Israelites were liberated;

their disobedience brought them back to bondage from where there would be no

liberation according to Jeremiah (Jer 42:16).

5.2.2.3   *Response of Jeremiah to Egyptian Exile while in Egypt*

In Egypt, Jeremiah conveyed the word of Yahweh through a symbolic act (Jer 43:8–13)

similar to the ones enacted earlier by Jeremiah (Jer 13:4–7; 19:1–13; 27:1—28:16) and

by Ezekiel (Ezek 4:1–12; 5:1–4; 12:3–6, 18; 37:15–17).[99] He took some large stones and

hid them at the entrance of Pharoah's palace at Tahpanhes in front of the Judeans (Jer

43:8–9).Then he prophesied saying that Nebuchadnezzar, the King of Babylon, addressed

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[96] Brueggemann, *Jeremiah*, 398.
[97] Thompson, *Jeremiah*, 669.
[98] Carroll, *Jeremiah*, 724.
[99] The symbolic actions are also called the sign-acts; they conveyed a message by a method that involved verbal and non-verbal communication; see Fretheim, *Jeremiah*, 557.

as Yahweh's servant, would set his throne right at the place where Jeremiah set the stones and would destroy the Egyptian's temples and other idols (Jer 43:9–13) that were believed to establish the throne of Egypt.[100] In short, Jeremiah conveyed that the Johanan faction were not safe even in the place where they thought that they would be safe. Nebuchadnezzar, who was Yahweh's servant, would exercise his power even over Egypt if Yahweh decided he should do so. The sovereignty of Yahweh is universal and no nation could escape from the judgment of God. The attempt to flee to Egypt was to escape from sword and famine, in fact, they were trying to escape from shame, but they did not realize they were under the sovereignty of God even in Egypt. They did not realize that it was not the Babylonian power that would pursue the remnant of Judah in Egypt, but Yahweh (Jer 43:8–13).[101]

In the message conveyed through this symbolic action, the Judeans would be the target of the Babylonian attack in Egypt and they would also bear witness to the disaster the Babylonian kingdom would bring on the Egyptians. Being part of the Egyptian community, the Judeans in Egypt were going to face another invasion in Egypt, just like what they experienced in Judah. The remnant was going to face the sword, pestilence, and famine (Jer 43:11) because of the forthcoming Babylonian attack on Egypt.[102] Jeremiah prophesied that Nebuchadnezzar would burn the Temples of Egypt and confiscate the images of the gods of Egypt and take them to Babylon. Just as the Temple in Jerusalem was demolished, so would Nebuchadnezzar and his army burn the temples

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[100] Nebuchadnezzar will destroy the obelisks of Heliopolis and destroy its temples of gods with fire; see Fretheim, *Jeremiah*, 558.

[101] Keown, *Jeremiah 26–52*, 251–252.

[102] Fretheim, *Jeremiah*, 558.

of the Egyptian gods including their sun god (Jer 43:12–13).[103] Using a simile, Jeremiah explained the manner in which Nebuchadnezzar was going to plunder Egypt, "so he will wrap himself with the land of Egypt as a shepherd wraps himself with his garment" (Jer 43:12). The Babylonians were going to clean up the land of Egypt and ransack and loot it; they would cover themselves with the riches of Egypt. It was a common belief that if the gods of Egypt were defeated, then the nation would surely bow before the invaders (Jer 43:11–12).[104] The Babylonian fire would burn the Temples where the symbolic power of the empire was housed.[105] The destruction of the Temple would shame the nation. According to their belief, the power of gods was closely associated with the power of the king and the stability of a nation.

Jeremiah conveyed the message related with the symbolic action that he performed. He said that Yahweh had addressed Nebuchadnezzar as the "King of Babylon" and "my servant" (Jer 27:6). Though the emperor was known for his imperial might and authority he was an instrument in Yahweh's hand. This point to the fact that Yahweh's sovereignty extended to other nations too. This jeopardized the pride of the nation of Egypt, which appealed to its gods. The Babylonian King's throne was going to be established on the stones that were hidden from the visibility of the Egyptian palace.

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[103] Longman, *Jeremiah*, 268; Fretheim, *Jeremiah*, 558–59. The word "מַצֵּבָה" often refers to "pillars" for objects in Israel but here to "obelisks" in Egypt. Heliopolis is translated as "House of the Sun" in certain translations; in Hebrew it is translated as Beth-Shemesh. There was a place by the name of Beth-Shemesh in the land of Israel too. However, in this context, Heliopolis is considered an Egyptian city. The name of this city in the Old Testament is On. This city is situated in the north east of Cairo. This city was a religious center in ancient times. The obelisk was a symbol of the Egyptian god Re, the sun god. Jeremiah may be referring to this city where the worship of the sun god was prominent. He may be pointing to the temple of Atum-Re in Tahpanhes. By using these two words "obelisk" and "Heliopolis," Jeremiah may be referring to the pagan worship in the city; see Holladay, *Jeremiah 2*, 302.

[104] Holladay, *Jeremiah 2*, 302.

[105] Brueggemann, *Jeremiah*, 402.

In Jeremiah's time, the stones that marked the establishment of the throne of Nebuchadnezzar were hidden but would be made public in the future.

In summary, Jeremiah's response to the Egyptian exile is seen in his prophecy to the Johanan faction when they sought the Lord's will regarding their finding asylum in Egypt (Jer 42:9–17). Jeremiah, as a true prophet, had no other opinion regarding the proposed Egyptian exile than to agree with Yahweh's revealed word. Jeremiah affirmed that it was not Yahweh's will for the remnant to trust in Egypt and find asylum there to escape from the anticipated second attack from Babylon. He said Yahweh would not bring calamity again on Judah as they feared and restoration of the nation of Judah could happen only if the remnant lived in the land of Judah. If they lived in the land, then Yahweh would rebuild their cities and replenish their land as the results of the CMT analysis of Chapter 2, when applied in this context, shows. The return of honour to the nation of Judah was possible only if they would not forsake their land. Here, the connection between the remnant and the land is focused on showing the importance of land in depicting the covenant relationship between Yahweh and the nation of Judah. He further said that even if the remnant of Judah fled to Egypt, they would not escape from the "sword, famine and pestilence, and death" and also they would succumb to a Babylonian invasion that would destroy them and Egypt as well. Based on the CMT analysis (see Chapter 2, Section 2.4 and 2.5), it is seen that the above punishments that Jeremiah prophesied, that is, decimation, and destruction of the remnant would shame the nation again. In essence, Jeremiah rejected the idea of a self-imposed Egyptian exile which Johanan and his group proposed. However, he ended up in Egypt (Jer 43:5–7); most probably, he was forcefully taken to Egypt. By a symbolic act of burying the stone

in front of the palace in Egypt, Jeremiah further made known his resentment toward the Egyptian exile and the impossibility of evasion from the hands of the Babylonian invasion and, in fact, from the sovereignty of Yahweh.

Summary

Overall, Jeremiah had to face the threat of exile to Babylon and also to Egypt in his lifetime. Jeremiah, himself advocated exile to Babylon for the people of Judah but he did not go over to Babylon. This was because the Babylonians, especially King Nebuchadnezzar, had concern for Jeremiah and gave him freedom to choose between Judah and Babylon. Based on the CMT analysis of Chapter 2, it is seen that Jeremiah's prophecies helped the Babylonians in building their honour by the subjugation of Judah. So they gave freedom to Jeremiah to choose between Judah or Egypt. Though Jeremiah did not make a choice of his own verbally, he silently yielded to Nebuzaradan's direction to live in Judah. The question of why Jeremiah, who promoted the Babylonian invasion, did not go to Babylon is explained by applying the results of CMT analysis (Chapter 2). It is seen that it was the people of Judah who broke relationship with Yahweh and had to be exiled to Babylon and suffer the punishment of shame which Nebuzaradan attests as true. Since Jeremiah obeyed the covenant stipulations and was appointed by Yahweh to be his spokesperson he did not have to go to Babylon and suffer shame and so chose to live in Judah, agreeing silently to Nebuzaradan's suggestion. As he was accused of being a traitor, he did not choose to go to Babylon to receive any kind of honour from Babylon. The other prominent reason for Jeremiah to stay in Judah is found to be the promise of restoration of Judah that called for Jeremiah to live in Judah and promote it. As the CMT

analysis shows "living in the land" was a sign of restoration (see Chapter 2, Section 2.6). He did not act against his prophecy, for he was taken as captive and released which is viewed as a sign of restoration.

Further, the Egyptian exile was proposed by the remnant of Judeans headed by Johanan. Jeremiah, after receiving the word from Yahweh, did not encourage the self-imposed exile to Egypt in order to escape the anticipated Babylonian threat. He urged the Johanan group to live in the land. The CMT study (see Chapter 2, Section 2.6) showed that the return of inhabitants of the land of Judah implied restoration and return of honour of the nation. However, the remnant of Judah did not honour Jeremiah even as much as the Babylonians did, but instead called him a false prophet when they saw that he did not prophesy according to their whims. Even after knowing it was not Yahweh's will for them to go to Egypt, the Johanan faction acted disobediently and fled to Egypt. Jeremiah ended up in Egypt along with the Johanan group, probably he was forced to follow them. They deliberately broke their covenantal relationship with Yahweh, inviting shame on them. As Jeremiah prophesied, their exile to Egypt would not let them escape from "sword, famine, and pestilence," even in Egypt (Jer 42:22), they would have to face another Babylonian invasion in Egypt and hence suffer shame. In this instance, it is seen that Johannan and group tried to escape from another Babylonian invasion and exile or another shaming experience and hence fled to Egypt, but Yahweh revealed that they would face foreign invasion, defeat and shame. If they were keen to escape from shame they were to return to Yahweh and maintain the relationship with him.

CHAPTER 6: CONCLUSION

In the book of Jeremiah, unlike other prophetic books, there are records of several kings and prophets who responded to Jeremiah's message that an upcoming Babylonian invasion would result in the destruction of the nation and exile of its inhabitants. The prime aim of this research was to explain the varied responses of the kings and prophets to Jeremiah's prophetic word and also explain Jeremiah's responses to the Babylonian exile and the Egyptian exile. The research began by showing that the concepts of honour and shame play a vital role in explaining the responses, since there are references in Jeremiah that associate "destruction" or "exile" with shame and "restoration" with honour.

A review of the previous literature showed that though several scholarly works were produced in the field of exile, there are only a few scholars who discovered that there were varying responses to exile. Also, many scholars have inquired to find the reasons for such diverse responses to exile and have linked to various people responsible or different times of development. At the same time, there are several scholarly works produced in the area of honour and shame, however, no works produced have affirmed that honour and shame values played a key role in explicating the key people's response toward "destruction," "exile," and "restoration" of the nation in the book of Jeremiah. This is where this dissertation finds its importance.

By applying CMT, honour and shame can be understood conceptually in terms of clothing and unclothing as they are found to be metaphorical entailments of honour and shame respectively and they are related to the biblical culture as portrayed in the Old Testament. The survey of clothing and unclothing in the Old Testament showed that the kind of clothing showed whether one was honoured or shamed in the Israelite society as portrayed in the Old Testament. In some cases, the status of a person in the Israelite community was indicated by the apparel that one wore, like the kings and the high priests. Bestowal of special apparel was a way of honouring a person. On the other hand, stripping of clothes was a way of shaming a person in the Israelite society, or a nation in the war contexts.

To apply the methodology of CMT to the study of the book of Jeremiah was not an easy task because there are not many direct references to the concept of honour and shame in Jeremiah. The prominent metaphor "harlotry" in Jer 2−5, which Mary Shields worked with in her book *Circumscribing the Prostitute* became central in pointing to the importance of the family metaphor in the book of Jeremiah.[1] The spousal metaphor (family metaphor) which metaphorized the Yahweh-Judah/Israel relationship highlighted the covenantal requirements to maintain fidelity in relationship. If a wife behaved like a harlot then her family would be broken or disoriented. Likewise, Judah/Israel, who trusted in other gods other than Yahweh, broke relationship with Yahweh. In Jeremiah, by CMT analysis, the act of harlotry and shaming could be connected because "unclothing" outside marriage was considered as shame. The imagery of harlotry is employed in Jeremiah to refer to the nature of Judah in trusting in other gods and other nations by rejecting Yahweh, who is portrayed as their husband and this is a shameful

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[1] Shields, *Circumscribing the Prostitute*, 1–18, 124–161.

act. Furthermore, the act of harlotry would lead to divorce which parallels the breaking of the covenant relationship with Yahweh. Divorce meant expulsion from one's family, in fact, the complete disorientation of family, and this was a matter of shame. This could be metaphorically related to the Yahweh-Judah relationship and "exile" of Judah can be viewed in parallel with divorce and expulsion from one's family. This emphasized the fact that if the honour of the nation of Judah had to be retained then the covenant relationship between Yahweh-Judah had to be maintained. If the relationship was broken then the nation would be denied the covenantal provisions and protection, which would bring foreign invasion and subjugation.

The antagonism of the kings and the prophets toward Jeremiah was centered on his message that predicted the destruction of the Temple, land, and cities; foreign invasion and exile (long-term/short-term) of its inhabitants, calamity that befell the land/Jerusalem, and the collapse of the Davidic throne (Jer 26:9; 27:6; 29:8, 10, 28; 36:29−31; 37:8; 38:17−18). The kings' and prophets' focus on the "land" drew attention in this study to land metaphors. A survey of the land metaphors showed the inhabited/fruitful land appeared in contrast to the uninhabited/unfruitful land. The Pentateuch and Jeremiah portray a symbiotic relationship between Yahweh, Judah/Israel, and the land. Yahweh, as the owner of the Promised Land, had given the land as an inheritance to the Israelites. Living in the land denoted Judah/Israel's right relationship with Yahweh which is depicted as honour. Like in the Garden of Eden, if the people of Judah broke relationship with Yahweh, they were expelled or exiled from the land which meant shame the destruction of the land and exile of its inhabitants meant shame to the people of Judah and this the kings and prophets attempted to object.

Restoration in the prophetic books is depicted with the imagery of turning the desolate land into fruitful land. The books of Isaiah, Jeremiah and Ezekiel depict restoration as turning the desolate land or wilderness, which depicted destruction, into the Garden of Eden which denoted inhabited or fruitful land (Isa 51:3; Jer 2:7; 31:12; Ezek 36:35). Furthermore, in Jeremiah the cause of land pollution is pointed out as worship of other gods, social oppression, and political alliances with foreign nations. All these aspects were covenant violations and so can be viewed as shameful acts. These acts metaphorized as harlotry meant shame.

Moreover, some of the prophetic books like Hosea depicted stripping the land of its produce as a consequence of breaking covenant with Yahweh. The "stripping of land" is related to "stripping of clothes" which depicts shame. This shows stripping of land or land turning to desolation caused shame for the nation. The stripping of land in Jeremiah also referred to the overthrow of the cities. By applying CMT analysis, the metaphorical expression, "destruction of the cities is violence against woman" shows destruction of cities is shameful. This is implied by the analogy that violence against a woman involved unclothing or exposure of sexual parts which meant shame. So, destruction of the cities meant shame and the concept of "exile" which is considered as the synecdoche of all kinds of destruction meant shame. The destruction of the nation as metonymy of the destruction of the city meant shame as well. On the other hand, rebuilding of the cities, return of the exiled, and restoration of the land of Judah implied honour of the nation of Judah. In Jeremiah, restoration is depicted by the phrase "return of fortune," the shift of the nature of the wife from unfaithfulness to faithfulness, and the turning of desolate/uninhabited land to fruitful/inhabited land. In short, desolate land implied shame

and inhabited/fruitful land/rebuilt cities and restored land, that is, replenishment of land meant honour.

The varying responses of kings, especially Jehoiakim and Zedekiah, were analyzed since their responses are detailed in the book of Jeremiah. When Jehoiakim heard the message of upcoming invasion and exile of Judah by the reading of Jeremiah's scroll, he responded by destroying it in fire. The CMT analysis points out that this burning was in fact depicting the rejection of Yahweh's covenant stipulation. This indeed broke the covenant relationship of Judah with Yahweh, which meant Yahweh's provision and protection would be denied to Judah and so the nation would become vulnerable to foreign invasion. The reason why Jehoiakim burnt the scroll was because the content of the scroll said that a Babylonian invasion would destroy the nation and the land would turn desolate (Jer 36:29). By applying CMT analysis, it is seen that shame was associated with the destruction that made Jehoiakim take such rigorous action to destroy the scroll and attempted to annihilate the propagators of the message of destruction.

Zedekiah responded differently to Jeremiah's message than Jehoiakim. He was willing to listen to the prophet but questioned why Jeremiah prophesied against Jerusalem and against his throne (Jer 32:1–5). Zedekiah was not a strong leader; he was unable to stand by a decision that he made. This can be seen in his attempt to lead the nation to covenant obedience by passing a decree to his countrymen that they release their slaves (Jer 34); he and the nation failed to continue to stand by the decision. As a result, Yahweh revealed that the nation would have to suffer annihilation by sword, famine, and pestilence. Also, Zedekiah and his people would be exiled and the land would become desolate.

Zedekiah wanted to obey Yahweh and listen to Jeremiah, but feared the opposition from his officials. He consulted to know Yahweh's will before and after Jeremiah's imprisonment in the dungeon, and also when he was saved from the cistern. In all these instances, Jeremiah conveyed that Zedekiah would be removed from his throne and the land would become desolate (Jer 37:10; 37:17; 38:17−23). By applying CMT analysis, this was seen as a matter of shame, which Zedekiah tried to overcome by his own means instead of obeying Yahweh's word. By his disobedience, he broke his and the nation's covenant relationship with Yahweh and then ended up being shamed to the core—he lost his throne, was physically humiliated, exiled to Babylon, his sons were killed, and the nation of Judah was brought down to rubbles.

Furthermore, the response of several prophets towards Jeremiah's prophecy is recorded in the book of Jeremiah. Pashhur persecuted Jeremiah and put him in stocks for prophesying the defeat of the nation of Judah and that calamity and desolation would befall the land (Jer 19:7−15). The prophets who heard the Temple sermon of Jeremiah, which invited the nation to comply and obey Yahweh's covenant stipulations, did not respond positively. Jeremiah's prophecy of the destruction of the city meant shame, as shown by the CMT analysis. This angered the prophets and they demanded the death sentence for Jeremiah (Jer 26:4–9).

When Jeremiah wore a yoke and prophesied that Judah and other nations were to yield to the Babylonian rule, as this was the will of Yahweh, Hananiah responded by breaking the yoke symbolizing the rejection of Yahweh's word. He prophesied restoration within two years, while Jeremiah wrote to the exiled that they had to hold on in Babylon for seventy years. Such a long-term prophecy was also opposed by Shemaiah

who was exiled. Then the question arose as to who the true prophet was, Hananiah or Jeremiah. By applying CMT analysis, it is seen that a true prophet is determined by the source and content of one's prophecy; by this evaluation Jeremiah proved to be a true prophet, a prophet of honour, and Hananiah, a false one. Jeremiah insisted that restoration was possible only if the covenant relationship with Yahweh was maintained.

When Jeremiah was to decide whether he would yield to Babylonian exile or not, he did not make a decision verbally but quietly agreed to Nebuzaradan's advice to stay behind (Jer 40:1–6). Jeremiah had not broken his relationship with Yahweh, and according to CMT analysis he did not deserve to be exiled, as attested by Nebuzaradan. Moreover, Jeremiah had himself prophesied of the restoration of Judah. Jeremiah had to stay behind in Judah and look forward to its restoration. By applying CMT analysis, it is seen that restoration would bring back the exiled, restore the cities, and restore the throne and hence the honour of the nation.

When Jeremiah was to decide to agree or not to the self-imposed Egyptian exile proposed by the Johanan faction, he prophesied and said it was not Yahweh's will to go to Egypt. However, Johanan, who led the group, rejected the word just like Jehoiakim and Hananiah. By applying CMT analysis, this act of Johanan broke the rebellious group's covenant relationship with Yahweh. This was an act of shame. As a result, Jeremiah prophesied that those who go down to Egypt would not escape from Babylonian invasion in Egypt and they would be shamed as they face judgment in Egypt.

This dissertation has highlighted the function of honour and shame in explaining the responses towards the destruction of Judah and exile of its inhabitants. However, there are several areas that require further investigation. As Kövecses has suggested that

there is a cause for producing emotions and there is a response for it.[2] While this dissertation has focused partially on the cause and response of "honour and shame," a full range of investigation, however, remains possible. Moreover, Stiebert has pointed out three avenues of shaming that Jeremiah portrays: the shameful acts of Judah (2:17, 19, 23−25; 8:10; 10:14, 20; 15:8−9); the guilt shame that was required on the part of the nation of Judah to return to Yahweh (Jer 3:24−25); and shaming used as an instrument of judgment against the nation of Judah (Jer 9:19; 22:22).[3] The cause that this dissertation has given attention to is mostly the breaking of the covenant relationship with Yahweh, specifically idolatry metaphorized as harlotry. The acts of injustice that the kings, like Jehoiakim, were involved in require further inquiry and study (Jer 22:13−17). Moreover, the responses of others like the officials and the commoners toward exile could be explored (Jer 26, 36, 37, 38).

The discovery of this dissertation is far-reaching. There is not just one conceptual metaphor that is involved, but a number of them are interconnected—clothing/unclothing, family orientation/disorientation, desolate/replenished land—and this dissertation shows that honour and shame can be understood by these metaphors in the book of Jeremiah. The CMT and CBT analysis of these metaphors shows that in Jeremiah the honour and shame are key values that explain the responses to exile, destruction, and also restoration. The responses of kings and prophets could be explained in terms of honour and shame because their responses were connected to shaming aspects such as "destruction," "exile" or "restoration." By CMT analysis it is found that Jeremiah's response to the Babylonian and Egyptian exile is connected to his anticipation of the restoration of the nation, that is,

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[2] Kövecses, *Metaphor and Emotion*, 61–86.
[3] Stiebert, *The Construction of Shame*, 119-123.

return of the nation's honour. Such a venture to interpret the narratives using honour and shame values answers the research questions that are not explicitly noted in the biblical text.

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