

The Book of Jeremiah

5th February 2026: Cornhill Scotland 'Book in a Day'

Welcome!

Jeremiah 1: A Sermon

Prophecy without fear, remembering that...

- A prophet's words are the word of the Lord (1-3)
- A prophet is appointed and equipped by the Lord (4-8)
- A prophet's message brings destruction and renewal (9-16)
- The Lord is with his prophet to deliver him (17-19)

The 'problem' of Jeremiah

"Jeremiah is daunting, difficult and depressing" (David Pawson, *Unlocking the Bible*)

Daunting?

- Certainly long

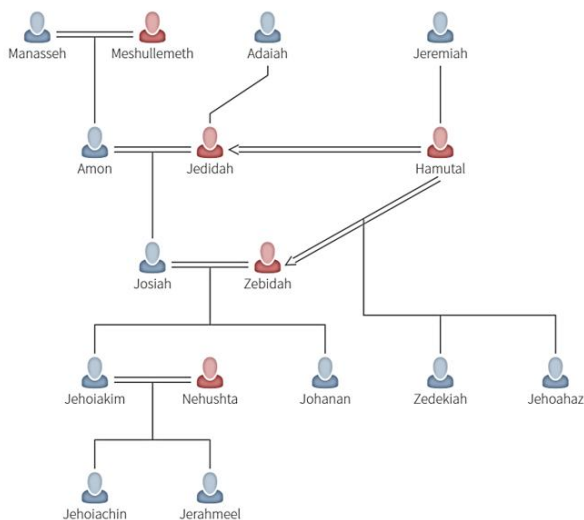
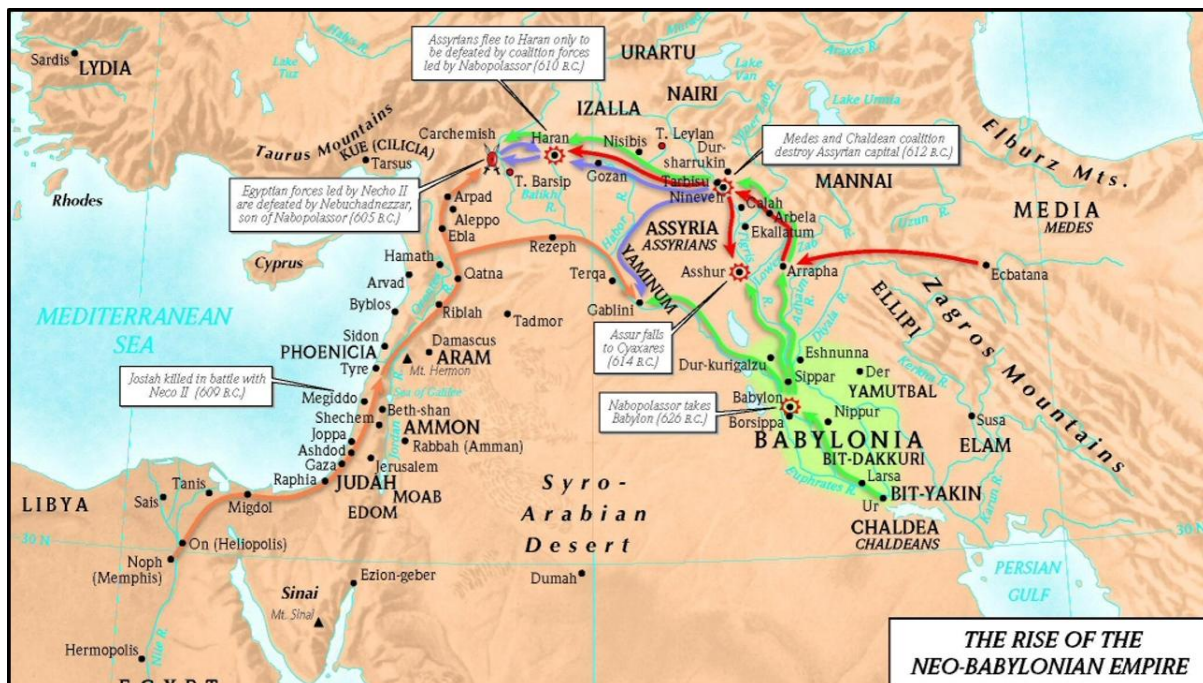
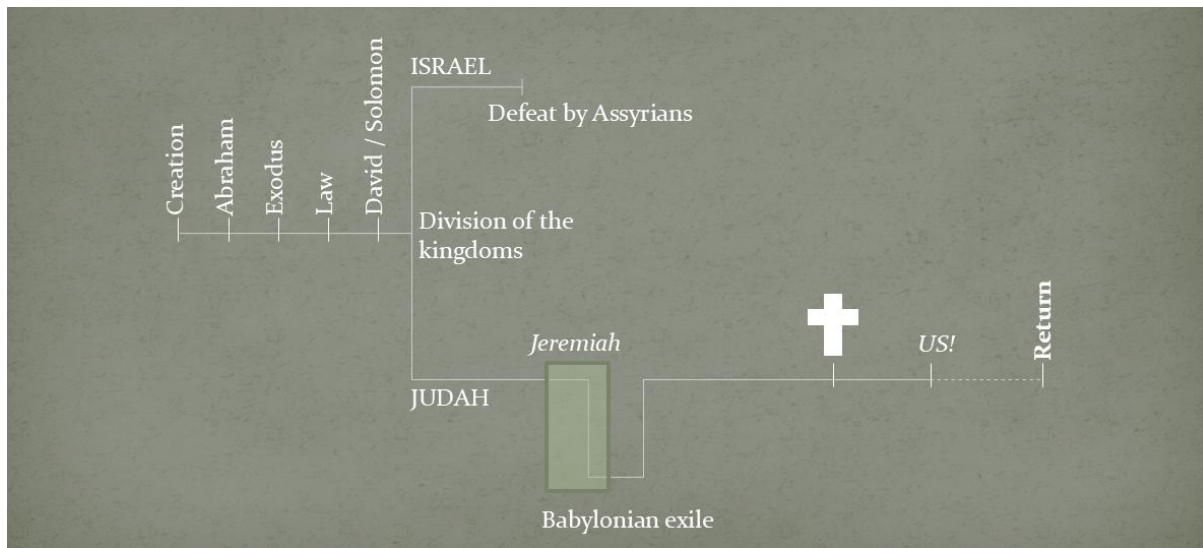
Difficult?

1. Structurally complex
2. Historically complex
3. Canonically complex

Depressing?

- 'The weeping prophet'
- But not 'the whingeing prophet'

The history and geography of Jeremiah



Key themes and passages in Jeremiah

Discuss

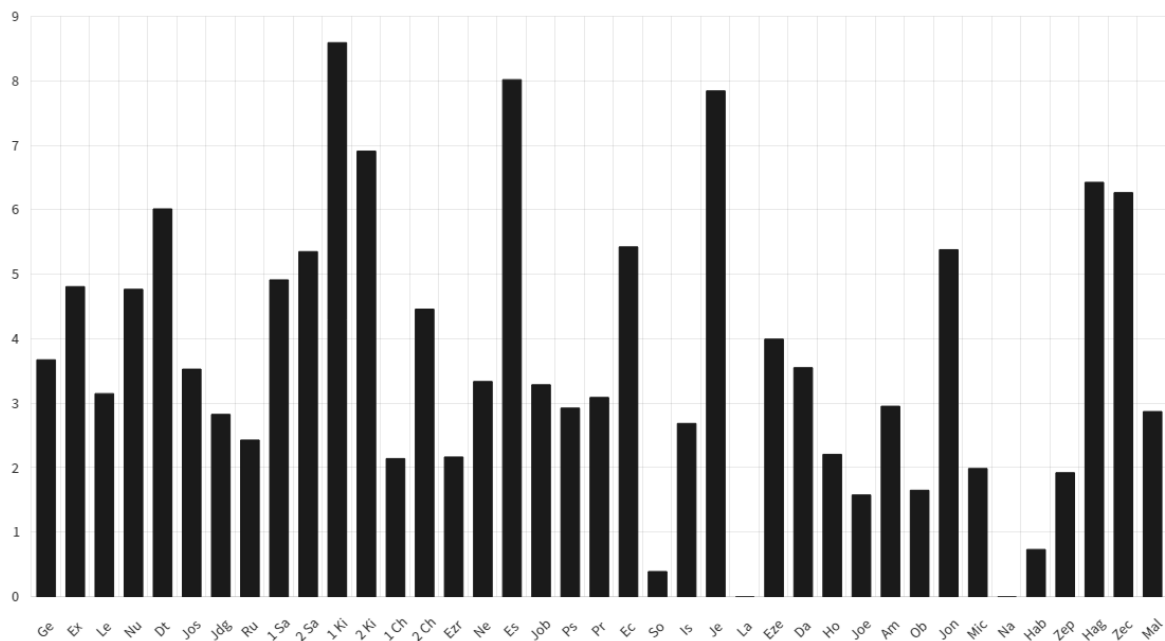
What passages from the book stand out as memorable?

What seem to be important themes in the book?

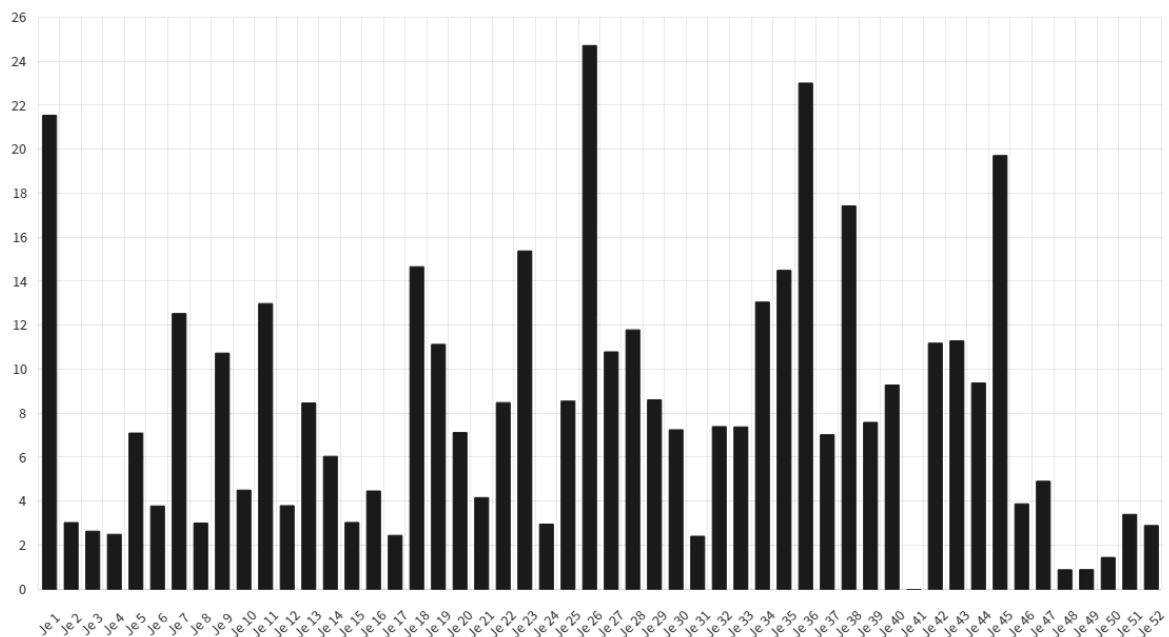
What puzzles and questions are you left with?

The Word of the LORD

- Noun: *dā·ḥār*: word; matter, affair; thing, something; word of God
- Verb: *dbr*: to speak



Occurrences of 'word' / 'speak' per 1000 words in each book of the Old Testament (Logos)



Occurrences of 'word' / 'speak' per 1000 words in each chapter of Jeremiah (Logos)

In chapter 1: v1, 2, 4, 9, 11, 12, 13 (noun); v6, 7, 16, 17 (verb)

Plus significant in chapters 26, 36, 45...

Andrew Shead on 'the word of LORD': "The word of the LORD' is the book's protagonist... Jeremiah [is] a narrative about a theological idea. We might describe it as the story of what happened when the word of the LORD came to Jeremiah" (38).

The prophet of the LORD

"Nothing distinguishes the book of Jeremiah from earlier works of prophecy quite so much as the attention it devotes to the person of the prophet and the prominence it accords the prophetic 'I'" (Timothy Polk).

Biography (chs 1, 16, 20, 26, 28, 29, 32, 38, 39, 43)

The 'Confessions' (11:18-12:6; 15:10-21; 17:12-18; 18:18-23; 20:7-18)

Discuss

Look up one of the 'confessions' listed above. What features stand out to you in the passage?

Some observations (passages in **bold** are within the 'confessions' listed):

- Some of them conversations between Jeremiah and the Lord (**11:18-12:6**; **15:10-21**). Others with a less obvious response from the Lord (**17:12-18**; **18:18-23**; **20:7-18**).
- Not 'confession' in the sense of admitting his sin. Strikingly, often insisting on his innocence.
 - 'You test the heart':
 - When applied to the people in general (6:27; 9:7; 17:10), a threat!
 - When applied to Jeremiah in particular (**12:3**), protestation of innocence
 - Both? (**11:20** and **20:12**)
 - Romans 8:27...
- In each, asks the Lord to punish his opponents (**11:20**; **12:3**; **15:15**; **17:18**; **18:21-22**; **20:12**)
- Lord reiterates / Jeremiah reclaims promises from his commissioning:
 - **12:3** / **15:15**: 'You know me...' (1:5)
 - **15:20**: 'A fortified wall of bronze...' (1:18-19)
- Links to other bits of Jeremiah (e.g. 'forsaken the fountain of living water,' **17:13** // 2:13)
- Quotations from / allusions to Psalms?
 - **15:17-18** // Psalm 1:1, 3 (see Jer. 17:7-8)
- Allusions to Servant of Isaiah?
 - **11:19**: 'lamb led to the slaughter... cut off from the land of the living' // Isaiah 53:7-8
 - **20:7-12**: Beaten, shamed, then vindicated // Isaiah 50:4-9
 - Differences... Ultimately, Jesus (Acts 8:32-33)!

A prophet like Moses (Deut. 18:15-22)

A succession of prophets partially match the portrait:

- Joshua / Ezekiel / Isaiah
- Jeremiah
 - 'I will put my words in his mouth' (Deut. 18:18 // Jer. 1:9)
 - 'He shall speak to them all that I command him' (Deut. 18:18 // Jer. 1:7)
 - Parallels with Moses:
 - Reluctance to do the job
 - The prophet as intercessor
 - Prophet to a generation under judgement and a generation living in hope
 - The death of a generation in the wilderness
 - The destruction and rewriting of God's words
 - Promised land glimpsed from afar by a prophet who dies in the wilderness
 - Testing true and false prophecy (Deut. 18:22 [see also Deut. 13:1-5] // Jer. 28:9)
 - Chapter 28: Hananiah: 'Within two years' / Jeremiah: 'Seventy years' (25:11)

But Deuteronomy 34:9-12... Ultimately, Jesus (Acts 3:22-23)!

- Isaiah's Servant → **Jeremiah** → Jesus
- Deuteronomy's Prophet Like Moses → **Jeremiah** → Jesus

Jeremiah as embodied word

Jeremiah → Jesus

- Response to the prophet = response to God's word = response to God
- Who's lamenting – the prophet or the Lord? E.g. 8:18-9:3. Matt. 23:37...
- "This is as close as the Old Testament gets to showing us the experience of Jesus as the incarnate Word of God" (Ben Thompson).

The history and geography of Jeremiah

Date (BC)	King	Event	Jeremiah / other Bible refs
639	Josiah	Josiah comes to the throne. Implements religious reform. Asserts increasing independence from a weakening Assyria.	1:2; 3:6, 10? 11:1-8? 36:2. 2 Kgs 22-23.
627		The call of Jeremiah.	1:4-19
614		Babylonians conquer Assyrian capital Assur, and later Nineveh.	Nah 3:7
612		Remaining Assyrians ally with Egyptians.	
610		Egyptians move into Palestine in last-ditch attempt to prop up Assyria and keep down Babylon.	
609	Jehoahaz II (Shallum)	Josiah fights Egyptians at Megiddo and is killed. Jehoahaz II succeeds him. Egyptians replace him three months later with Jehoiakim . Jehoiakim pays tribute to Pharaoh Neco. Jeremiah preaches, unpopularity, that Judah should submit to Babylonian rule.	7:1-8:3; 22:11-12; 25:9; 27:6-22. 2 Kgs 23:29-35. 2 Chr 36:1-4
605	Jehoiakim (Eliakim)	Battle of Carchemish: Babylonia (+Medes) beats Egypt (+remnants of Assyria). Nebuchadnezzar becomes king of Babylon.	25:1; 36:1; 45:1; 46:2
604		Nebuchadnezzar sacks Philistine city of Ashkelon. Jehoiakim abandons Egyptians and submits to Babylonians.	36:9-29; 47:5-7. Zeph 2:4-7
601		Babylonians threaten Egypt but fail to defeat them outright. Jehoiakim changes allegiance again from Babylon to Egypt.	2:18, 36. 2 Kgs 24:1
598	Jehoiachin (Jeconiah / Coniah)	Jerusalem attacked by Nebuchadnezzar. Jehoiakim succeeded by Jehoiachin .	22:18-19. 2 Chr 36:6-9
597		Jerusalem falls. Temple plundered, but most of city left undamaged. Jehoiachin and most of royal household deported. Nebuchadnezzar appoints Zedekiah king. Zedekiah's officers look to Egypt instead of submitting to Babylon.	24:1; 2 Kgs 24:17; 2 Chr 36
587	Zedekiah	Jerusalem again besieged by Babylonians. Jeremiah urges Zedekiah to surrender but he refuses. Jeremiah tries to leave the city and is imprisoned. After some months, Jerusalem falls and is ruined. Second wave of deportations.	37:3-21, 38:14-23, 40:6
	(Gedaliah)	Zedekiah's sons are killed; he is blinded and taken to Babylon. Gedaliah appointed governor of Judah. Jeremiah freed from prison and treated well. He joins Gedaliah at the new administrative base in Mizpah.	
586		Gedaliah murdered. Remnant at Mizpah flee to Egypt against Jeremiah's advice and force him to go with them.	40:13-43:13
581		Third wave of deportations to Babylon. Judah absorbed into neighbouring province of Samaria.	52:30
575?		Jeremiah dies (in Egypt?)	

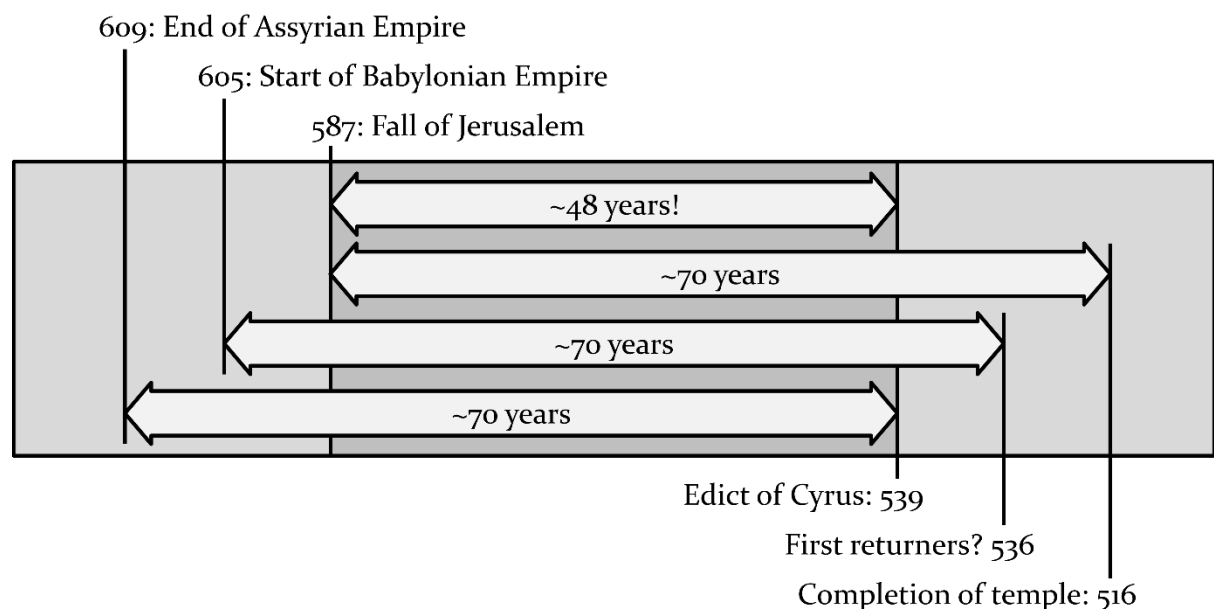
Three kings; three empires

¹The words of Jeremiah, the son of Hilkiah, one of the priests who were in Anathoth in the land of Benjamin, ²to whom the word of the Lord came in the days of **Josiah** the son of Amon, king of Judah, in the thirteenth year of his reign. ³It came also in the days of **Jehoiakim** the son of Josiah, king of Judah, and until the end of the eleventh year of **Zedekiah**, the son of Josiah, king of Judah, until the captivity of Jerusalem in the fifth month (1:1-3).

Josiah (639-609)	Jehoiakim (609-598)	Zedekiah (597-587)
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Assyria	Egypt	Babylon
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70 years...



Ezra 3:10-13

Jeremiah 2:1-3:5: A sermon

Sin is horrible!

1. Sin is ungrateful (2:1-8)
2. Sin is futile (2:9-19)
3. Sin is degrading (2:20-28)
4. Sin is not easily overcome (2:29-3:5)

So flee from sin into the arms of Jesus!

The structure of Jeremiah

Neither straightforwardly topical, nor straightforwardly chronological arrangement

Obvious markers:

- 'The words of Jeremiah' (1:1)
- 'Thus far are the words of Jeremiah (51:64)

Obvious sections:

- Jeremiah's call (1)
- 2 Kings quotation (52)
- 'Book of Consolation' (30-33)
- 'Oracles Against the Nations' (46-51)

Chronology (Shead):

- 'Fourth year of Jehoiakim' (25:1; 36:1; 45:1) → Zedekiah
- Overview (1-24) plus three historical cycles (25-34; 35-44; 45-52)

'Word formulae' (Shead):

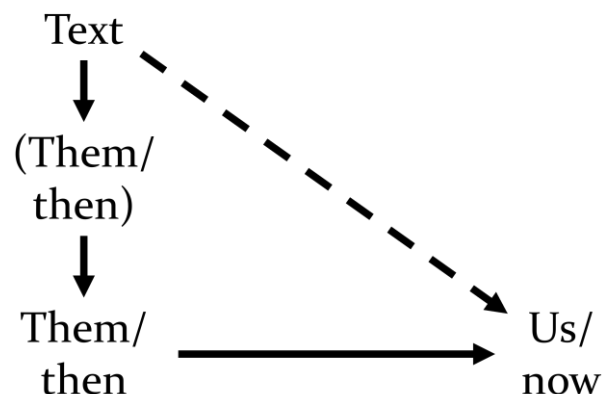
- 'The word of the Lord that came to Jeremiah' etc
- 'Disjunctive headings' / 'Atypical disjunctive headings' / 'Narrative formula' / 'variant narrative formula' etc!
- Same four big sections (1-24; 25-34; 35-44; 45-52) and helps with subdivisions too

Frequency of 'word' words aligns!

A tour through Jeremiah

Three horizons

- 1) The particular context in which Jeremiah delivered his messages (e.g. 7:1; 21:1)
- 2) **Judah in Babylonian exile**
- 3) Us today!



Andrew Shead: A narrative about the word of the LORD (86ff)

1: Prelude

2-24: The word of the LORD announces Judah's destruction and its speaker is crushed

2-6: The fruitless appeal to an adulterous wife, to return to her husband

7-10: The tragic corruption of the temple into a doomed pagan shrine

11-17: The painful consequences of covenant-breaking

18-20: The freedom of God to reject his elect evokes a violent response

21-24: The throne of David in Judah will be vacant

25-34: The word of the LORD vindicates its speaker and offers true hope to deaf listeners

25-29: True prophecy is tested and found to be on the lips of Jeremiah

30-34: A true and revolutionary covenant lies in the future, not the present

35-44: The word of the LORD destroys the nation it created and plants seeds of new life

35-39: The indestructible word exerts its power and the kingdom falls

40-43: The word is silent while the remnant self-destruct

44: No escape, even back in Egypt: God's word will stand

45-51: The word of the LORD sends a tide of judgement across the earth and draws a new nation from the wreckage

45: Baruch, whose scroll preserved the word, will himself be preserved

46:1-51:58: The word of God tears down the nations and draws Israel, alive, from the jaws of death

51:59-64: Seraiah, whose scroll secures Babylon's end, ends Jeremiah's book

52: Appendix: Back to the present, where the word of the LORD lives on

Tour: Part I (chapters 1-24)

Jeremiah warns Judah of God's judgement because they've broken the covenant; but, at every level of society, they reject Jeremiah and the word of the Lord and so they must go into exile in Babylon; the hope of restoration and the kingdom are promised only to those who submit to this judgement

e.g. 'The Temple Sermon' (7:1-15)

Another account of the same sermon in ch. 26?

- 1-8: Warning
- 9-11: Covenant-breaking
 - Six of Ten Commandments listed
 - 'Den of robbers' (cf. e.g. Matt. 10:13)
- 12-15: Rejection of word
 - So destruction of temple and exile inevitable
 - They've seen it happen to Shiloh (Ps. 78:60; see 1 Sam. 4-5)

'From the least to the greatest of them...' (6:13-15 = 8:10-12)

Deuteronomy 28-32: A prophecy of exile and return

Deuteronomy 30:15-20	Jeremiah 21:8-10
¹⁵“See, I have set before you today life and good, death and evil. ¹⁶If you obey the commandments of the Lord your God that I command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the Lord your God will bless you in the land that you are entering to take possession of it. ¹⁷But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, ¹⁸I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. ¹⁹I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, ²⁰loving the Lord your God, obeying his voice and holding fast to him, for he is your life and length of days, that you may dwell in the land that the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.”	⁸“And to this people you shall say: ‘Thus says the Lord: Behold, I set before you the way of life and the way of death. ⁹He who stays in this city shall die by the sword, by famine, and by pestilence, but he who goes out and surrenders to the Chaldeans who are besieging you shall live and shall have his life as a prize of war. ¹⁰For I have set my face against this city for harm and not for good, declares the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.’
Life = obedience = staying in the land Death = disobedience = exile	Life = exile! Death = staying in the land!

Hope *throughout* the section:

- 3:11-18: Hope for *Israel* and the *nations* – and therefore for Judah!
- 4:27: ‘The whole land shall be a desolation; yet I will not make a full end.’
- 5:18: ‘Even in those days, declares the LORD, I will not make a full end of you.’

But *especially* towards the end:

- 24:1-7: Good and bad figs.
 - Good figs = Babylonian exiles: Return, built, planted, new hearts...
 - Bad figs = remnant in Judah, and those who go to Egypt: Destroyed...

Hope *only* for those who submit to God’s judgement.

Tour: Part II (chapters 25-34)

Only after seventy years in Babylon will the Lord comfort his people by restoring the kingdom and making a new covenant with them

e.g. Chapter 25

‘The fourth year of Jehoiakim... *the first year of Nebuchadnezzar king of Babylon*’ (1)

- 1-7: ‘You have not listened’ (3, 4, 7)
- 8-10: ‘I will send for... Nebuchadnezzar... my servant’ (9)
 - ‘My servant’ most commonly David (x70), Israel (x45), Moses (x39), the prophets (x17)...
- 11-14: ‘After seventy years... I will punish the king of Babylon (12)
 - “After twenty-three years of warnings which the people completely ignored, the announcement of a seventy-year exile in Jeremiah 25:11 fell like a thunderclap” (Shead, 72).
- 15-29: The ‘cup of the wine of wrath’
 - Jerusalem and Judah (18)
 - Egypt (19)
 - ...
 - ‘And after them the king of Babylon’ (26)

Chapters 27-28: Jeremiah vs. Hananiah: 70 years vs. two...

‘The Book of Consolation’ (ch. 30-33): Hope of a new covenant – but only the far side of judgement.

Jeremiah 31:27-40: The New Covenant

Discuss

What repeated words / phrases / ideas can you find?

What contrasts does the passage draw?

What are the features of this new covenant?

Notes (see Gentry and Wellum, *Kingdom through Covenant*):

- Only place in OT where the expression ‘new covenant’ is used, though see also:
 - ‘Everlasting covenant’ (32:36-41; 50:2-5; Isaiah 55:1-5; 61:8-9; Ezekiel 37:15-28)
 - ‘Covenant of peace’ (Isaiah 54:1-10; Ezekiel 34:20-31; 37:15-28)
 - Promise of a new heart and a new spirit (Ezekiel 11:18-21; 18:30-32; 36:24-32)
- ‘New covenant’ in NT: Luke 22:20; 1 Cor. 11:25; 2 Cor 3:6; Heb 8:8; 9:15. (‘Everlasting covenant’: Heb. 13:20.)
- Quoted at length in Hebrews 8: the longest citation of the Old Testament in the New.
- Three times: ‘Behold the days are coming’ (27, 31, 38)

27-30: Verse 28 contains all six verbs from 1:10 (plus ‘watch’ from 1:12). We are now on the work of rebuilding following the work of destruction.

31-34: Sentence diagram:

³¹ “Behold, the days are coming,

[declares the Lord,]

when I will make a new covenant with the house of Israel and the house of Judah,

[³² *not like* the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband,]

[declares the Lord.]

³³ For *this is* the covenant that I will make with the house of Israel after those days, [declares the Lord:]

1. I will put my law within them,
and I will write it on their hearts.
2. And I will be their God,
and they shall be my people.
3. ³⁴ And no longer shall each one teach his neighbour and each his brother, saying, ‘Know the Lord,’
for they shall all know me,
from the least of them to the greatest, declares the Lord.

[*Because*] I will forgive their iniquity, and I will remember their sin no more.”

‘House of Israel and house of Judah’ (see 5:11; 11:10). But Israel don’t, and can’t, return from exile. Pointing us to comprehensiveness of New Covenant – ultimately fulfilled in the inclusion of the nations (3:17-18)...

Features of the New Covenant:

1. Internalised law (Ex. 31:18; Jer. 24:7; 32:39; contrast 17:1!)
2. Relationship (compare 24:7; 30:22; 32:38; Ex. 19:5)
3. Unmediated knowledge for all (compare 9:3, 6)

Fundamental *ground* of all these blessings: Forgiveness (see David Peterson, *Transformed by God*)

35-37: A certain promise in an uncertain world.

38-40: A holy city, never again plucked up.

Tour: Part III (chapters 35-44)

Judah rejects Jeremiah but the Lord protects him and watches over his word to perform it

35:1: 'In the days of Jehoiakim' / 36:1: 'In the fourth year of Jehoiakim'

Chapters 35 and 36 in reverse chronological order (see 35:11)

Compare 25:1: 'the fourth year of Jehoiakim... (*that was the first year of Nebuchadnezzar king of Babylon*)'

Chapter 35: The Rechabites 'listen'

- Key word: 'Listen' = 'hear' = 'obey' (35:8, 10, 13, 14, 14, 15, 16, 17, 18)
- Jeremiah tells the Rechabites to drink wine and they decline

"The Hebrew in verse 14 makes the contrast clear in just one sentence: 'Jehonadab ordered his sons and they kept his commandment, but I [with emphasis] have spoken ... and you have not listened to me!' (paraphrased)" (Lalleman, 251).

Chapter 36: Jehoiakim refuses to 'listen'

- Key word: 'Listen' = 'hear' = 'obey' (36:3, 11, 13, 16, 24, 25, 31)

Plot:

- 1-3: The Lord tells Jeremiah to write down all his prophecies from the past 20 years
 - 'It may be that the house of Judah will hear... turn... that I may forgive...' (3; see 7)
- 4-10: Baruch writes the scroll and reads it in public
- 11-19: Some officials do listen, decide to tell the king, and order Baruch and Jeremiah into hiding
- 20-26...
 - Not afraid (24) / fear (16)
 - 'Cut' the scroll (23) / don't 'tear' garments (24)
 - 'When the king heard the words of the Book of the Law... he tore his clothes...' (2 Kings 22:11!)
- 27-32: Jehoiakim has only made it worse for himself...
 - As he 'threw' the scroll into the fire (23), he'll be 'thrown' out... (30)

The Lord protects Jeremiah (19, 26)

Chapters 37-39: Jeremiah opposed but protected

- 37:11-21: Beaten and imprisoned – but given bread
- 38:1-13: Jeremiah cast into a cistern – but pulled out by Ebed-Melech
- 39:11-18: Jerusalem falls – but Jeremiah looked after by Nebuzaradan

Chapters 40-44: The remnant persist in rejecting God's word – but his word stands

- 44:27: 'I am watching over them for disaster and not for good...'
- 44:28: '...whose word will stand, mine or theirs... My words will surely stand...'

The composition and canonicity of Jeremiah

Hebrew version of Jeremiah (Masoretic Text, MT) differs from Greek version (Septuagint, LXX)

- LXX 12-15% shorter
- 'Oracles Against the Nations' in a different place and different order
- 33:14-26 etc missing from LXX
- Our Bibles based on the MT

Which is 'original'?

- MT 'original' → LXX 'corruption' ?
 - Corrupt translation of faithful Hebrew text?
 - Dead Sea Scrolls have Hebrew texts that match *both* MT and LXX.
 - Faithful translation of corrupt Hebrew text?
- Hebrew version underlying LXX 'original' → MT 'corruption' ?

'Shrinking' text or 'growing' text?

- Chapter 26
- 51:64

Maybe 'final form' is more meaningful than 'original' for OT texts

- LXX likely represents earlier edition (before it was 'completed')
- Longer MT version existed at the time of Jesus and the Apostles
 - LXX 'Egyptian' version? MT 'Babylonian' version?
 - Possible allusions to MT:
 - Rev. 15:3-4 // Jer. 10:6-7 MT (not LXX)
 - Rev. 18:4 // Jer. 51:45 MT (not LXX)

Have confidence in the version we've got!

Tour: Part IV (chapters 45-52)

The Lord is judging the nations and then will judge Babylon for the sake of his people, giving them hope in exile.

Chronology

- 45:1: Fourth year of Jehoiakim: *Word to Baruch* (605BC)
- 46:2: Fourth year of Jehoiakim: *Word to the nations* (605BC)
- ...
- 49:34: The beginning of the reign of Zedekiah: *Word to Elam* (597BC?)
- 51:59: Fourth year of Zedekiah: *Word to Seraiah* (594BC)
- 52:1-3a: *Summary of Zedekiah's reign* (597-586BC)
- 52:3b-5: *Siege of Jerusalem begins* (Jan 588BC)
- 52:6-11: *Famine in city, attempted flight, blinding of Zedekiah* (July 587BC)
- 52:12-23: *Destruction of Jerusalem, sack of the temple* (Aug 587BC)
- 52:24-30: *Three waves of deportations* (598, 587, 582BC)
- 52:31: 37th year of the exile of Jehoiachin: *Jehoiachin freed* (561BC)

45: Baruch

- 'I will give you your life' (5)

46-51: The Oracles Against the Nations

- 12:14-17: Judgement on the nations for touching Israel's land – and on Judah for idolatry
- 18:5-11: The Lord acts justly towards *any* nation.

46: Judgement on Egypt

47-49: Judgement on the 'minor' nations

Pick one of the sections (47:1-7; 48:1-47; 49:1-6; 49:7-22; 49:23-27; 49:28-33; 49:34-39).

- What, if anything, are they said to have done wrong?
- What is going to happen to them?
- Any surprises?

50-51: Judgement on Babylon

- E.g. 50:17-20

52: Historical epilogue

The message of Jeremiah

Discuss

What struck you as particular emphases in the book of Jeremiah?

Jeremiah 32: A sermon

- 1) Jeremiah invests in the LORD's promised future (1-15)

- 2) Jeremiah brings his confusion before the LORD (16-25)

- 3) The LORD promises his sinful people a future (26-44)

Resources

Bob Fyall, *Teaching Jeremiah: From Text to Message*, Teaching Series (London, England: PT Media; Ross-shire, Scotland: Christian Focus, 2024).

A good basic introduction aimed at preachers, teachers and Bible study leaders.

John Goldingay, *The Book of Jeremiah*, ed. E. J. Young et al., The New International Commentary on the Old Testament (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2021).

A well-written and meaty (992 pages!) commentary. Strong on reading Jeremiah as literature; weak on theological implications.

Hetty Lalleman, *Jeremiah and Lamentations: An Introduction and Commentary*, ed. David G. Firth, vol. 21 of *Tyndale Old Testament Commentaries* (Nottingham, England: Inter-Varsity Press, 2013).

A readable, recent commentary of a useful sort of length.

Philip Graham Ryken, *Jeremiah and Lamentation: From Sorrow to Hope*, ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2001).

Though the series is billed as 'expositional commentaries', this is essentially a compilation of 66 sermons working through the whole of Jeremiah and Lamentations.

Andrew G. Shead, *A Mouth Full of Fire: The Word of God in the Words of Jeremiah*, ed. D. A. Carson, vol. 29 of *New Studies in Biblical Theology* (England; Downers Grove, IL: Apollos; InterVarsity Press, 2012).

Not a commentary, but a (fairly technical) study of Jeremiah's theology of the word of God. Nonetheless, as insightful as anything I've found on the structure and message of the book.

Thanks to Ben Thompson (ECT Asia, Singapore), Jonny Pullar (Crosslinks, Italy) and others for generously sharing their thoughts and insights.

Do send me any questions, comments, feedback, or (especially!) your own thoughts on Jeremiah:
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