

SP14

- An introduction to the
Pre-Esile Prophecy.

M. John V. Stamer.
O.T. II.

Very good in lead.

An Introduction to the Pre-Exilic Prophets. - Amos:

Amos is the first of the prophets that we know of that wrote anything down. The book of Amos as we have it is the first written record made of any of the sermons of Israel's prophets. It has come down to us in a relatively uncorrupted state. There is no reason at all for attributing most of the book to any other author.

Amos' home is given to us as being in Tekoa where he lived as a sheep breeder and a grower of fruit trees. Some objection has been raised to attributing Tekoa as his home. It is in Judah and Amos' prophecy is against Israel. Why would he go north to do his ministry? Again it is found that Tekoa is too high to grow the kind of trees that Amos was supposed to grow. However it is evident from his prophecy that his home was in country very much like Tekoa. He lived in the desert where he was provided with surroundings of natural grandeur. His life was undeniably influenced by natural phenomena pertaining to the desert and can be seen in his works. He must have lived somewhere in the desert that was near to the caravan routes and within reach of Arab influence. His keen knowledge of human affairs and insight into social causes could have arisen only out of such a contact. He is so entirely ignorant of history and its reverses. Amos is not as well versed in the Jewish domestic history of Israel and her kings as is Hosea but he has grasped the broad outlines. All of this evidence points to a home in the desert in country very much like that of Tekoa. He is not an unlettered peasant. But his culture is one that is loose of wide open spaces and time to contemplate. His shrewd observation, wonderful memory and strong pure literary style are attributes of many a self-educated man of the desert. - even down to the present day. The bold courage of this judge of Israel's society seems to arise from a kind of fatalism naturally engendered of Desert life.

The date of Amos is relatively easy to place. It is after Assyria has knocked out Damascus, and expended her energy for the time. Under ~~Jehoiachin~~ ^{Jehoiachin} II Israel is enjoying an age of prosperity. The king and the people are free from anxiety. Assyria has not yet threatened again and even Amos does not seem to be worried about that quarter. The numbers of the wealthy has increased. Israel, able to straddle the Transjordan trade route is developing a new merchant class

worship of its kind is intense because of the complacent optimism of the people. Actually everything is in confusion and for the man of insight this complacency is deadly. The social system is corrupt and everyone is pleased with it because everyone sees the chance of enjoying prosperity within it. This would place the date of Amos prophesying in the years 765-750 B.C.

As has been suggested, the authenticity of most of the present book of Amos is to be accepted. Certain passages are questioned and some of them rightly so. The superscription at the opening of the work is an interpolation of a later scribe attempting to sum up the work of the prophet. Some questions have been raised about the authenticity of the oracles against Tyre and Edom in chapter one. It is charged that the accusations of these nations is so vague as to suggest other authorship than Amos. Also the literary style of the stamper varies in these passages. In reply to these charges it can be said: first that the accusations when properly understood are not so vague and refer to definite relationships which had with these nations, secondly that if they are interpolations it is not understandable why the interpolator would use a different stamp from the one he is trying to mimic.

Objection is also raised to the oracle of Amos against Judah. This for literary reasons already mentioned and because the charge here seems to be of a domestic nature. It can be shown however that legalistic writings did exist in Judah before this time. There must have been some kind of code existing or what was referred to by the constant reference to the covenant much earlier than this?

Objection is taken to passages such as 2⁴⁻⁵, 4¹³, 5⁸⁻⁹ and 9⁵⁻⁶ because they express theological ideas ahead of the time of Amos. These ideologies that mention Yahweh's creative power that interrupt the context. Granted some of these are interpolations. However as with the first class it must be remembered that many of them are not foreign to the spirit of Amos. The creation myth and the overcoming of chaos are part of a religion that are thousands of years earlier than Amos.

That passage 9⁸⁻¹⁵ is rightly called an interpolation. Here we come across a definite change in tone. A change that is contradictory. Here the restoration is pictured in glowing terms. Now is the spirit of the restoration in the vein of Amos. Now the restoration is not moral but political and this passage is rightly dated during the Exile.

Subject.

Superscription

The text or motto.

The Oracles
1³⁻⁵
2⁶⁻¹¹

1³⁻⁵, 6-8, 13-15, 2¹⁻³, 19-10, 11-12, 24-5

2⁶⁻¹¹, 13-16

2¹²

judgments upon → Syria, Philistia, Tyre, Edom, Ammon, Israel, Judah.
judgment upon the nation Israel.

3¹⁻⁸

37-43

4^{4-7a}, 8b-12, 13c

5¹⁻⁶

5⁷, 10-17

The Sermons

5^{18a.c.}, 19-22a, 23

3¹⁻⁶

6¹, 3-8, 11b-14

5^{18b}, 12b }
6², 9-11a }

The doom of Capstint.

The Rise of the Lion: Destruction is coming

The Doom of Samaria.

4^{7b}, 8a, 13a-d

5⁸⁻⁹

Israel's failure to understand the divine judgment.
a dirge - Israel's coming destruction.

Transgressors shall come to grief.

7^{1a-c}, 2-7, 8b, 9

7¹⁰⁻¹⁷

8¹, 2b-5, 7-10, 11b-14

9¹⁻⁴, 7-8b

The Visions

7¹⁻⁹

7^{1d}, 8a.

8^{2a}, 6, 11a

9⁵⁻⁶

Three visions of Destruction.

An accusation and a warning.

a fourth vision with explanatory discourses.

a fifth vision with a passionate denunciation of the ruin.

9^{8c}, 9-15

A later voice of Promise.

Introduction to Prophet:

Amos 3

SP/4

Analysis of Amos. →

By Harper, W.R.

International Critical Commentary 1905

Hosea is the next prophet to be studied. A great deal of attention has been paid to his private life. It has been suggested that he was a priest in the cult of Yahweh. Certainly he was a native of the northern kingdom and certainly he held some political position. He has knowledge of many places in Israel. He is intimate with the private activities. He has inside knowledge of the intrigues of two political parties. In all things he is intimate with Israel's history and her foreign policy. His view is one of a resident, not a visitor.

There seems to be no reason of rejecting the view that Hosea's home life had a great deal to do with his call to prophesy. The story of his tragic personal life is so tenderly portrayed and his whole message is so full of feeling that it seems foolish to reject this thesis. The story is that Hosea married a girl he loved very much. She was utterly faithless to him. After bearing three children she went with her son away with another man who made her his slave consort. Hosea bought her back and put her away where he didn't know her for a time. We do not know the end of the story but it can be seen that out of this experience, he got his religious experience. He got a conception of God as in love with Israel in spite of her unfaithfulness. Hosea heard the voice of God in the ruin of his home.

From internal evidence it is rather easy to fix the date. He must have started his ministry before the fall of the house of Jehu. The mention of Jezreel in 1st suggests that it is before the death of Jeroboam II. The written part of his ministry must have ceased before 736. There is no mention of war with Judah during the alliance of Pekah and Rezin. This occurred during 734-33. By that time Israel is no longer part of Israel (c.f. Hosea 5th, 6th, 12th.) Therefore the date 743 to 736 B.C. and the next half. These fit the picture of the book. At first wealth and optimistic complacency and then - at Jeroboam II's death - the anarchy and unrest. Lawlessness is rampant. One king is murdered after another. The rulers are panic stricken. (7th) The seeds of decay are bearing fruit.

During these fitful days reflecting the collapse of Israel Hosea preached his message. He faces the same problems of Amos.

at a later time when they have become more intensified. No appears the meaningless image worship. The cultus lacks spiritual depth. The priests are thieves. The rich are corrupt. The trouble is with the whole nation... the people don't know Yahweh. They are lacking the correct conception of him. Politics are in a state of complete confusion because of ignorance. Israel is a "cake not turned". Nor was it always this way. Hence his interpretation of history has coloured for ever the historic philosophies of the Hebrews. At one time Israel was pure, but her history has since been a long list of ungrateful and sinful actions. Yet through it all Yahweh has loved Israel. His love requires the returning love of his people. For Hosea love includes grace in the sense of love, pity, in the part of his people towards him and humanity among them. However the people do not know Yahweh in this fashion and although Hosea's message is calling for repentance - his outlook is full of doom.

The prophesy of Amos, is filled with conflicting feelings. There is combined tenderness and indignation. Strong emotions and passions are mingled with gentle affection. Most noticeable is his endurance under agony. Where Amos is the moralist, Hosea is the religious mystic. -- not without morality.

As with many of these Pre-exilic prophets, the fulfillment of his threats popularized the book. Thus there were a great deal of corrections brought into the text even before the Post-Exilic Judaistic revision. The book is largely authentic but at least three classes of interpolations have been made.

1. It is evident that many of the references to Judah or later interpolations. Hosea would have no motive for mentioning Judah in this way but a late Judaistic editor would. Furthermore in many cases they break the Rhythm of the verse.

These passages are doubtless late.

- | | |
|---|---|
| 1 ⁷ | ... exempting Judah |
| 5 ¹⁰ 12 ¹³ 14 | } changed Israel to Judah |
| 6 ⁴ 10 ¹⁰ 12 ³ | |
| (6 ^{11a} | - Threatening Judah with judgment.) |
| 8 ¹⁴ | compelling Judah with Israel |
| 12 ¹⁵ | contrasting Judah's faithfulness with Israel's unfaithfulness |

2. It is often suggested that the messianic illusions are late. Hosea's message is one of destruction not of reconstruction. However there should be a distinction made between messianism and eschatology. Messianism is certainly earlier than any of the prophets. Where the passages are eschatological and where ^{the} interpret the message of thought they are doubtless late.

2 1-3

2 8-9

2 16-18

2 20-25

3 5

11 8b. 9a. 10b-11

11

14 2-7.

} written during the return of the exiles.
The Harmony of the restoration is pictured with a new king over both nations.

3. The passages which are archaeological and historical explanation are doubtless late.

Micah was another prophet who attempted to elevate the popular conception of Yahweh to the ethical level. He was a prophet of the Poor. His interest was on the social side of life not the political. His most powerful accusations were against the corrupt rich. There were doubtless many of them as we can judge from the size of Sennacherib's booty. Human need constituted his prophetic call. In this connection he connected social sin and political disaster as punishment. He was as fearless in his mission as to be used in the time of Jeremiah as an example of free speech for the prophets (Jer. 26¹⁸)

Micah's home was the opposite of Tekoa. He was raised in the lowlands of Judah near the border of Philistia. The morality valley was Fair and fertile. His literary form is not as smooth as Amos'. He is not the artist that his predecessor was.

The Date of Micah is rather difficult to place. There are evidently passages here from different ages. Chapters one to three which are doubtless by Micah belong to an age when Samaria is rebellious & attack is about to bring destruction. There is no mention of the S-yro-Ephraimite war. so the prophecy likely follows 721 B.C. The date is either 713-711 during the conspiracy which called Sargon to Ashod or 704-701 the conspiracy which resulted in the Campaign of Sennacherib.

The book is evidently a compilation of several works. Most of which are not by Micah.

Chapters 1-3 which include denunciation of social sin and its punishment is mostly authentic. The passages 17" and 2^{12,13} are perhaps an exception.

Chapters 4-5 containing words of hope and cheer are doubtless most of a later work. The argument is so confused. passages are in disagreement with each other. The eschatological tone which characterizes most of the passages suggests a post-exilic date of authorship.

Chapters 6-7 are undoubtedly of a different artist. Many of them are during the age of Manasseh when the kingdom was weak. It was a time of selfishness and inbreeding. Micah may have written 6⁹⁻¹⁶ and 7¹⁻⁶

The rest of 6-7 contain seven separate sections.

6¹⁻⁵ - might refer to any period of history.

6⁶⁻⁸ - is the work of sages in the earlier half of the Post Exile period.

7⁷⁻¹⁰ } Israel is beaten and looking back and praying
7¹⁴⁻²⁰ } for vengeance.
7¹¹⁻¹³ } is after the fall and before the Rebuilding.

Isiah

Isiah was a prophet in Judah who must have had access to the King. He was intimate with the affairs of state and had many recommendations to make regarding the King's foreign policy.

The book as we have it is doubtless a Post Exilic compilation. The compilation has been made without regard for any order or literary criterion. At one time the existence of the northern kingdom is presupposed at another the Babylonian exile. During the exile reference is made to the threatening power of the Medes. Some of it can be put in the middle of the 5th century and sometimes no earlier than the sixth.

Chapters one to thirty-nine contain all the references to Isiah. The rest has doubtless nothing to do with him.

Here is ^{an} analysis of the Book.

- a. I General title - attributing authorship to Isiah and a small group of prophets.
- b. 2-12 Books of Prophecy - mainly concerning Judah and Jerusalem ascribed in title to Isiah.
- c. 13-23 "Oracles"
- d. 24-27 Anonymous Prophecy
- e. 28-33 A collection of poems Beginning with "Woe"
- f. 34-40 Anonymous Prophecy.
- g. 36-39 mainly an extract from 2 Kings.
- h. 40-66 Anonymous Prophecy.

The message of those passages which are authentic is in the tone of the other pre-exilic prophets. In his political references he appears the faithful opposition to Assyria. Assyria is the tool of Yahweh who is the controller of all history, in his punishment of Judah's sins. He has a sure faith that the enemy will never take Jerusalem however. Isiah thus reaches a kind of monotheism although it was not complete. Yahweh was a moral god and the "day of Yahweh" was to be disaster to Israel for her sins. The aspect of Yahweh as "Holy" was given an ethical content.

Before his time "holy" meant set apart. - some thing with peculiar magical attributes. Elisha represented a corruption of a Yahweh who wanted not sacrifice and mystical rites but good living.

Although ^{his} righteousness was to be renounced, there was to be forgiveness. Elisha was always talking about a remnant. He gave his son that name. As has already been suggested it is wrong to claim that messianism is a late conception. It is part of the whole catholic religious pattern. Containing the long passages of eschatological material are late but Elisha held a vision of a new state arising out of the remnant. (71-76) The righteous people would form a new kind of kingdom. For Elisha Yahweh wouldn't stop until he had obtained righteousness.

With this great host of late material in the book the question of authenticity is a sore one. Three criteria are suggested for judging authenticity but it must be remembered that simply because a passage cannot be shown to be of Elisha that it was therefore not of him. The first criterion is of looking for the political and social implications. The second is of style and language. The third and most difficult to apply is the test of the ideas. We do not know enough of the history of Hebrew thought to be too dogmatic in this respect.

Chapters 1-39 contain most of the references to Elisha and all of the prophecies referring to his age of 36-39 are an extract from 2 Kings. Chapters 1-34 are therefore all that can be safely attributed to Elisha.

Analysis of chap. 1-35.

- A. I The superscription and a few incidental prophecies.
- B. 2-12 These refer to Elisha. Much of the material however is doubtless from a later age and it is obvious that this passage had a separate history before it was joined to the book we now have.

2 ²⁻⁴	}	probably post-Elisha.
4 ²⁻⁶		
(9 ¹⁻⁶)		
10 in part		
11		
12		

C. 13-23 the "oracles" many passages here are copies of other prophecies and are doubtless later additions.

13¹-14⁴
21¹-10¹⁰
15⁶
19
23

} post Exile.

D. 24-27. These passages are almost entirely post-exile.

E. 28-33. The "war" passages. Here we have a mixture of denunciation and promises. The authentic material here is probably a series of little poems. Most of the promises are post-exile.

28⁵⁶
29¹⁷⁻²⁴
30¹⁰⁻²⁶

} Late material.

F. 34f An anonymous Post-exile Prophecy.

Of the assumedly authentic passages, the date is relatively easy to fix. The Prophecies began before the final fall of Samaria and ended around the turn of the century.

— therefore

c. 740 Call of Isaiah.
c. 739 Is 9⁷-10⁴. 5²⁶⁻²⁹
c. 737 Isaiah's interview with Ahaz ~~Is 7¹-8¹⁸~~
c. 733 Is 17¹⁻¹¹
Before 722 { Is 28¹⁻⁴
Is 28²⁸⁻³²
After 717 Is 10⁵⁻¹⁵
711 Is 20
c. 702 classic groundwork 18-(22¹⁵⁻²⁵) 28-31
701 Is 1⁵⁻⁶ (36-39) 12¹⁻¹⁴
c. 690 (Is 37³⁶)?

The unity of the Book of Nahum is just questioned. Verses 1²⁻¹⁰ sets out reluctantly to describe the avenging work of Yahweh against the ungodly. 1¹ - 2³ is a threat against the foe of Judah and looks forward to his deliverance. The remainder points with the destruction of Nineveh and an address to the doomed city.

1²⁻¹⁰ is doubtless of a different author from he who wrote 2³ - 3¹⁷. The style is too staid for the vigorous and imaginative Nahum. It is more psalm-like. It contains an abstract theological thought not his and its eschatological tone is late. The passages 1¹ - 1² - 1⁵ - 2¹⁻³ is evidently an interpolation. Some later scribbles looking forward to deliverance for Judah. 3¹⁸⁻¹⁹ is a different literary style again and contains reflections on the already accomplished destruction of Nineveh. It is probably by another author.

2⁴ - 3¹⁷ is the work of Nahum. It contains a vivid portrayal of the impending doom of Nineveh. It is written by an enthusiastic and optimistic patriot. Smarting under the fact he glories in the victory of a destroyed Assyrian empire. For him the true religion is patriotism. It is a vigorous and honest patriot but his message is not ethical. He is evidently one of the better cult prophets. His type of work is the kind that Amos is mimicking in his introduction.

The date of Nahum is not easily fixed in a definite year. Reference to the Fall of Thebes in 3⁸ places its earliest possible date at 661 B.C. His memory of that event is so vivid as to suggest that his prophecy was written not too long following this date. However the fall of Thebes was an event of such consequence that it would affect Judah's memory for a long time.

The rebellion under Sennacherib - Shenn - which might have been the occasion for the prophecy. At this time Nineveh was threatening and it would be close to the date of the fall of Thebes. However the kind of threat Sennacherib held over Assyria does not seem to be the kind assumed in Nahum. The Sythian invasion is another possible date. However the Sythians were not the kind of warriors who would storm cities. The internal evidence points rather to the attacks of Assyrians. This would place the date of Nahum around 607 B.C. The zeal with which the prophet looks forward to the destruction of the hated city does not suggest the idea that this was written after the fall had occurred.

The attempt to date this work in the Macabean period has been justly without many supporters.

Habakkuk: -

Of the prophet himself, little is known. His name appears only in the inscription. Nothing accurate or dependable can be gained from the fields concerning him.

The prophecy itself is confusing. Chapter three is a poem of some kind. Probably a psalm and one of later origin than the rest of the prophecy. Its roots might be early but it was added late.

Chapters one and two present problems of their own. Chapter one is usually considered authentic although the thought is confused. 1¹⁻⁴ complains about the wrongdoers within Judah. No appeal to Yahweh who seems to be oblivious to them. 1⁵⁻¹¹ presents the attack of the Chaldeans, conceived of as being imminent, as the punishment for Judah's sin. In 1¹²⁻¹⁷ the Chaldeans seem to have already attacked Judah. Captives have been taken and the prophet complains of the oppression of the enemy. How can Yahweh leave unchanged this atrocity?

In Chapter 2 we have Yahweh's reply. Some critics have thought that the change in style to the dramatic form points to a change in authorship. However verses 1-8 are probably authentic and there seems no absolute reason for denying it. Yahweh's reply is that a remnant of the righteous shall remain and that the Chaldeans shall be destroyed. The second and third maledictions against the Chaldeans bear close resemblance to the words of other prophets. Evidence for quotation can be found from Micah 4¹³, Jer 5¹³, Is 11. These must therefore be considered as later interpolations.

The date of these prophecies must therefore cover a relatively long period. Those concerning the prophecies when the Chaldean attack is imminent come most likely between 605 and 600 B.C. before the first captivity under Jehoiachin. The other prophecies are naturally later during the period following the captivity of Jehoiachin when the people of Judah are thoroughly oppressed.

Zephaniah:-

In Zephaniah we have a man intimate with the city of Jerusalem. He knows the topography of the city and is acquainted with the life of the rich. His denunciation of the rich seems to be that of one who is an amateur. He denounces the rich but without sympathy for the poor.

The prophet's great theme is the coming day of Yahweh. It has arisen because of some imminent danger to the nation. He seems to be looking at the precarious position of his nation in an indifferent mood - noticeably different from the mood of Jeremiah.

Chapter I - The near coming of the great day, at first with reference to the world in general and then to Judah in particular.

Chapter 2. Oracles against other nations. The Philistines, Moabites etc.

Chapter 3¹⁻⁷ The prophet refers to his own people. It is contrasted with the righteousness of Yahweh.

Chapter 3⁸⁻²⁰ is eschatological in nature.

In Zephaniah, Hebrew thought has reached a stage approximately intermediate, but not absolutely monotheistic as yet.

The superscription places the date of the prophecy in the reign of Josiah 639 - 608 B.C. There seems no reason to reject this theory. It clearly came to pass after the revolt against Ashur-son-Pal and before the collapse of Assyria which he is still in Syria. It is also evident that its date must have come before the Deuteronomic reform. He complains of syncretism. His people are apostates from Yahweh, worshipping heavenly bodies and imitating foreign customs. No mention is made of the King which the ruling class are disowned. This could of course be because of the King's extreme youth. The evidence thus places the date of the book early in the reign of Josiah.

Secondary material:-

2⁸⁻⁹. 2¹⁰⁻¹¹. The oracles against Moab and Ammon. These passages presuppose the exile's existence.

2¹⁵ The fall of Nineveh is assumed.

3⁶⁻⁷ These verses are out of place if they are authentic and post exile - contain discrimination between Judah post exile and expatriated Israel. (and the heathen)

3⁸⁻¹³

3¹⁴⁻²⁰

Jeremiah:

In many ways Jeremiah is the most interesting of the pre-exilic prophets. This is due partly to the fact that we know more about him through his biography, partly because he lived through such strenuous days, partly his own personal life was so intense.

Jeremiah's ministry began in the Reign of Josiah. He lived through the trying times of the Rise of Babylon which little Judah was threatened first by Egypt and then by Babylon. He was also present for the Assyrian invasion. He saw the best of Judah's people carried off in the first exile, and the weak Zedekiah balances between the opposing influences of the Egyptian and Babylonian party. Finally he experienced the destruction of Jerusalem, and the final flight of the remnant into Egypt.

During these times Jeremiah had deserted the religion of his home. His father was priest in a local shrine at Anathoth that sanctuary to which Abraham had fled with the advent of the Deuteronomic reform. Jeremiah supported the movement to eliminate the local cults in favour of the Jerusalem-centred worship. After turning this against his home and leaving it for Jerusalem, Jerusalem became disappointed in the reform. Neither Hezekiah nor Josiah were going far enough. They were carrying out only surface reforms. The real worship of the people was still enclaved. Sacrifices were useless without a true devotion to righteousness.

Jeremiah was a prophet of doom. He had practical suggestions to make regarding his country, foreign policy, warning as did all the prophets, against the intrigues of Egypt. However his outlook was mainly that Judah had sinned so terribly and persistently that she would be punished terribly and inevitably. In the midst of all this we have his deep feeling for his country's troubles. As he prophesies her doom his heart breaks. None of the prophets expresses more sympathy for this people than does Jeremiah yet none is more determined in his expressions of doom.

Overshadowing his whole personality we have the man's own personal religious struggle. For him religion is an intensely personal affair. His own relation to Yahweh is constantly under his consideration. At times he feels the irresistible authority of his call. At times he calls all in doubt. His predictions are not fulfilled, his people refuse to listen to him, yet he has an irresistible urge to preach. This portrait of his personality through his work and his love for his country is spite of her sins, give us in Jeremiah a wonderfully human figure.

The book as we have it is obviously a compilation of three main source materials. Each one may have undergone some modification before being united and after the union was made interpolations were doubtless added.

The first of these sources is prose biography. There seems no reason for disbelieving that Baruch wrote most of this biography. He is an intimate friend of Jeremiah. Nothing of Jeremiah's life is recorded in this biography prior to his meeting with Baruch. Then the author seems to have knowledge of Baruch's own private words.

Other material is this prose auto-biography. This is evidently prophetic material which for recording purposes has been turned into prose. That event in Jeremiah's life when he re-christened the roll to Baruch after the king had destroyed his first one would give rise to such writings.

In both of these sources it is not safe to use as a test for authenticity, the fact that its authors would be opposed to chetronomic movement. Containing to discern that language which has a chetronomic style is false analysis. That was simply the prose style of the age which anyone would use.

The third type of material is the oracular writing. These are supposedly Jeremiah's material. Here the criterion for testing authenticity are the same as for any other prophet. Literary style; reference to ^{the} existing political situation and the last reliable one of ideology.

The following are first an analysis of the book as we have it and second an analysis of the strictly Jeremiah's material as to authenticity and date.

Book of Jeremiah:

Ch. 1 - 25	The "words of Jeremiah"
26 - 29	Passages from Jeremiah's Biography
30 - 31	Book of the future of Israel and Judah.
32 - 45	Banish.
44 - 51	Prophecies concerning the nations
52	Historical appendix.

Oracular material:

A. Anathoth Passages: - c. 621 B.C.

2^{26.3.14-28.2} 29-37
3^{1-5. 12b.13.19.20. 21-25.}
4^{1.3.4.} } First cycle.

31^{2-6. 15-20. 21.22.} } second cycle.

4^{5-8. 11b. 12a.13. 15-17a. 19-21. 23-26} } Third cycle. (visions of invasion).

B. Jerusalem passages.

5^{1-6a. 6b-9. 10-17}
6^{1-5. 6b-8. 9-14. 16.17. 20. 22-26a. 27-30}
7^{28.29.}
8^{4-7a. 8. 9. 13. 14-17. 18-23.}
9^{1-8. 9. 16-18. 19-21}

} Reign of Josiah (strong personal element)

22¹⁰ - Jehoahaz.

22¹³⁻¹⁷
11¹⁵⁻¹⁶
12⁷⁻¹²

} early } Jehoiakim.

22^{18.19}
22^{6b.7. 20-23}
13^{15.16. 17-20. 21a. 22-25a. 26.27.}

} late

22^{24. 5-7}
18²⁸

} Jehoiakim.

Introduction to the process. Jeremiah 17.

SP14

14 2-10
15 5-9
16 5-7
18 13-17
23 9-12, 13-15
11 18-20
15 10-12, 15-19, 20-21
17 9, 10, 14, 16-17
18 18-20
20 7-14, 14-18
14 17, 18
28 24.

Later process - During reign of Zedekiah.