

Beyond Deuteronomism  
*Jeremiah's* Unique Theological Contribution  
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The task of outlining a coherent theology of *Jeremiah* is beset with difficulties. First the sheer size of the book and the complexity of its composition pose formidable obstacles to any organizational scheme or grid. Second, the haphazard mixture of poetic oracles, prose sermons, and biographical narrative offers serious challenges to anyone seeking to understand the interrelationship of the disparate materials. Third, seemingly incompatible lines of thought compete throughout the book. For example, repeated invitations to repent and avoid destruction and exile stand side by side with statements declaring the inevitability of destruction and exile.

These realities of *Jeremiah* have led many to despair of finding a coherent theology insisting that the polyphonic nature of the book stubbornly resists organization under a single theological agenda.<sup>1</sup> Such a conclusion, however, may partly be due to a reigning orthodoxy in Jeremiah studies that views the book as the product of extensive and numerous deuteronomistic redactions conducted over a long period of time. Each of these redactional layers addresses a distinct situation and betrays distinct interests. As McConville observes, however, the characterization of *Jeremiah* as deuteronomistic has in fact stymied theological reflection on the book by ignoring its distinctive theological emphases.<sup>2</sup> He convincingly argues that the book's undeniable complexity is just as easily explained by the prophet's own theological development over a forty year ministry that was subsequently traced and embedded in a redaction (or redactions considering the tradition underlying LXX) quite possibly made by the prophet himself

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<sup>1</sup> Robert P. Carroll, "The Polyphonic Jeremiah: A Reading of the Book of Jeremiah," in *Reading the Book of Jeremiah: A Search for Coherence* (ed. Martin Kessler; Winona Lake: Eisenbrauns, 2004), 77 – 85.

<sup>2</sup> J. Gordon McConville, *Judgment and Promise: An Interpretation of the Book of Jeremiah* (Winona Lake: Eisenbrauns, 1993), 11.

or his scribe Baruch or some other sympathetic exilic figure.<sup>3</sup> Furthermore, a growing number of *Jeremiah* scholars have made significant headway toward a coherent reading of the book via newer synchronic methods of analysis such as literary and canonical criticism.<sup>4</sup>

This paper will attempt to trace the development of the prophet's theology – a theology which, though interactive with both Deuteronomy and the Deuteronomistic History (hereafter DtH), employs this earlier material in creative and sometimes ironic ways that are distinctively Jeremianic and that transcend Deuteronomism in important ways. Specifically, *Jeremiah* traces the prophet's abandonment of any hope that Judah will repent and be reconciled to God apart from the dismantling of the nation's political and theological infrastructures. The prophet eventually embraces Judah's destruction and exile as the beginning of a new redemption, new covenant, and a return to both YHWH and the land that can begin only after the curses of the old covenant have run their course and only at YHWH's gracious initiative. Such a view of Judah's future is quite distinct from that envisioned in DtH, and though Deuteronomy anticipates such an act of renewal on YHWH's part (Deut 30:1-6), it does not conceive of it in terms of a new covenant, nor does it extend the promise of restoration to the nations as Jeremiah does.

The prophet's theological development occurs along four thematic planes that permeate the book. The first is the dismantling of the institutions that feed Judah's false security and prevent a genuine return to YHWH.<sup>5</sup> The second is Jeremiah's literary-theological function in the book as an embodiment of YHWH, of the prophetic word, and of Israel all at the same time. As such Jeremiah becomes the paradigm of restoration for the people as he foreshadows their

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<sup>3</sup> Mark Leuchter, *Josiah's Reform and Jeremiah's Scroll: Historical Calamity and Prophetic Response* (Sheffield: Sheffield Phoenix Press, 2006).

<sup>4</sup> Martin Kessler, ed. *Reading the Book of Jeremiah: A Search for Coherence* (Winona Lake: Eisenbrauns, 2004), xii.

<sup>5</sup> Louis Stulman, *Order amid Chaos: Jeremiah as Symbolic Tapestry* (Sheffield: Sheffield Academic Press, 1998)

sufferings and deliverance in his own.<sup>6</sup> The third is the exposition of YHWH's gracious initiative in the form of a new covenant as Judah's only hope for a future as YHWH's people on YHWH's land. And the fourth is Judah's evolving relationship with the nations that moves from Judah's spiritually disastrous dependence on the nations to her function as mediator of YHWH's global restoration.

The first half of *Jeremiah* (1 – 23) is preoccupied with Judah's inability to repent and the effect that the nation's incurable infidelity has on the nature of Jeremiah's message. Initially, Jeremiah held out hope that the Josianic reform would encourage genuine repentance on the part of the dynasty and people. This explains the prophet's invitations to repent and thus avoid the threatened disaster of destruction and exile that loomed on the horizon (cf. 4:3-4; 18:11). It soon became clear, however, that evil was so entrenched in Judah's heart that repentance was impossible. A more radical solution was necessary. Jeremiah 2:1 – 4:4 serves as an overview of the transformation of Jeremiah's message from a call to repent and avoid exile to a call to submit to Babylon and embrace exile and await YHWH's new gracious act of redemption and transformation. This section reflects Jeremiah's early calls to repentance embedded within a later redaction reflecting his realization that Judah will not, and indeed cannot, repent. This explains the brilliant rhetorical use of the anachronistic names "Israel" and "Assyria" throughout chapters 2 – 3. N. Israel serves as a paradigm of impenitence leading to destruction and exile. Jeremiah's summons to N. Israel to repent is, in a sense, ironic since Israel's exile has already occurred and run its course, making repentance a moot point. On the other hand, it also points to the possibility of a renewed relationship with YHWH *beyond* or even *via* exile (3:22 – 25).

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<sup>6</sup> D. J. A. Clines and D. Gunn, "Form, Occasion, and Redaction in Jeremiah 20," *ZAW* 88 (1976): 390 – 409.

With this overview in place the text quickly turns to a discussion of the reasons for Judah's inability to repent. Primarily at fault is Judah's assumption that the institutions in which she trusts – her national identity as YHWH's chosen people, Zion as YHWH's chosen dwelling place, and the Davidic dynasty as YHWH's chosen vice-gerents – are static, unchangeable, and unconditional realities. As such, they inhibit rather than facilitate Judah's relationship with YHWH. In fact, it is her presumptuous reliance on these institutions that prevents Judah from believing Jeremiah's warnings of the possibility of the monarchy's demise and Jerusalem's destruction which in turn prevents her repentance.

Jeremiah's attack on Judah's warped theology of election, cult, and dynasty serves as the thread that holds the first half of the book together as is evident from a number of interrelated, recurring themes. The first of these is the repeated ominous mention of the foe from the North who will serve as YHWH's agent of judgment on Judah's abused religious and political institutions. This theme is introduced in the inaugural vision of the call narrative (1:13-15) and is sustained throughout chapters 1 – 15. Of particular interest here is the vagueness of the prophet's identification of the enemy as a nation from the North. Not until chapter 20 is this enemy clearly identified as Nebuchadnezzar of Babylon. I believe that the term “north” in reference to this mysterious enemy serves a rhetorical and theological purpose in this part of the book. The Hebrew term for “north” (צפון or צפונה) is associated with Zion in Psalm 48:2 (48:3 MT): Elevated in beauty, the joy of all the earth is Mt. Zion, the flanks of Zaphon, city of the great King.<sup>7</sup>

This connection suggests that the ambiguity of the phrase well serves Jeremiah's rhetorical and theological purposes. The term simultaneously refers to the direction from which destruction comes and turns the Zion tradition on its head by suggesting that YHWH himself

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<sup>7</sup> Peter C. Craigie, Page H. Kelley, and Joel F. Drinkard, Jr., *Jeremiah 1-25* (WBC 26; Dallas, TX: Word Books, 1991), 73.

emerges from his dwelling place to wage war against Judah and to destroy his own temple (cf. Jer 6:6-9). YHWH personally leads the foreign nation into battle against Judah and directs the siege warfare against Jerusalem. Such an attack on Zion calls into question the entire concept of election as protection against divine judgment. The prose sermon against the temple establishment in Jer 7 serves as the climax of this unit devoted to the dismantling of the cult and Judah's false sense of security in the cult.

This same phrase used to strike terror in the hearts of complacent Judeans in Jer 1- 15, however, undergoes a significant shift of rhetorical usage in Jer 16 – 25 where it is suddenly transformed into an image of hope – the location from which YHWH will gather his people in a glorious new exodus. This is underscored by the threefold refrain, “No longer shall it be said, ‘as YHWH lives who brought up the children of Israel from the land of Egypt, but rather, ‘As YHWH lives who brought up the children of Israel from the land of the North . . .’” (Jer 16:15; 23:8; 31:8). The climax of this ironic ambiguity of the phrase occurs in the oracle against Babylon, the original enemy from the North, in Jer 50 where her doom comes at the hand of an enemy from the North (Jer 50:1-3 cf. Jer 4:5-8). Thus, the phrase of doom is transformed into a phrase of hope and restoration reflecting the movement of the book from despair at Judah's inability to repent and the inevitability of judgment to the transformation of that judgment to the very means of a new relationship with YHWH. The prophet's understanding of the enemy from the North evolves as does his understanding of the relationship between repentance and judgment. It should be noted that this rhetorical/theological use of the phrase צפונה/צפון is without precedent in Deuteronomy or DtH. In fact, it is uniquely Jeremianic – a function of his own rhetorical and theological genius.

Another theme underscoring Jeremiah's attack on these abused institutions is the reduction of Judah's status to one of the nations. YHWH rejects Judah as his covenant people as indicated by his grouping her with the nations. For example, in the call narrative Jeremiah is appointed a prophet to the nations indicating that his ministry to Judah is to be no different from his ministry to the other nations. All of them are to be uprooted, torn down, destroyed, rebuilt, and replanted (1:5, 10). Jeremiah 5:1-10 bears this out when Jeremiah is invited to search Jerusalem for just one righteous person. The image evokes Abram's intercession for Sodom and Gomorrah. At the end of this fruitless search YHWH says, "Go up through her vine-rows and destroy, but do not make a full end; strip away her branches for they are not YHWH's." Jeremiah 10 ironically evokes the theme of Israel's election only to subvert it at the end of the chapter where the same fate is assigned to Judah as the other idolatrous nations (10:22-25). Similarly, Jeremiah's first trip to the potter's house in Jer 18 indicates that YHWH will deal no differently with Judah than he does any other nation. She is subject to punishment just as the other nations are. She can also avert punishment by repentance, as can any other nation, if she could free herself from evil.

Perhaps the most chilling indication of YHWH's rejection of Judah's special covenantal status is his refusal to hear prophetic intercession on her behalf. On four occasions YHWH prohibits the prophet from praying for Judah (7:16; 11:14; 14:11; 15:1). These prohibitions climax in YHWH saying that even if Moses and Samuel were to intercede on Judah's behalf they would not be heard. The mention of Moses and Samuel is significant because they both successfully averted YHWH's wrath from Israel through intercession based on YHWH's election of Israel (Exod 32:11-14; 1 Sam 12:23). The only explanation for the failure of intercession is the loss of covenant privileges.

The climax of this theme occurs in Jer. 25:8-29 where another ironic reversal occurs. YHWH pronounces judgment upon all nations beginning with Judah. Judah shall drink first of the cup of YHWH's wrath and then pass it on to the surrounding nations (25:8-11, 17-26). But then, a striking reversal occurs. Babylon is finally made to drink the cup of YHWH's wrath and thus transforms from the agent of his wrath to the object of his wrath. With this reversal begins the reversal of Judah's fortunes and those of the other nations subjected to Babylon. The connection between Babylon's judgment and Judah's salvation is explicit in the oracle against Babylon that concludes the OAN (Jer 50:4-8, 19-20, 33-34; 51:5-6, 10-11, 36-40, 44-49). In fact, throughout the oracle against Babylon Jeremiah uses traditional covenant terminology in reference to Israel thus noting her return to covenantal status ("everlasting covenant" 50:5; "my people" 50:6; 51:45; "their redeemer is YHWH" and "their land" 50:34; "YHWH has sworn by himself" 51:14; "He is the Portion of Jacob" 51:19). Thus, this theme also evolves to the point that it transcends its original function as an indication of judgment and morphs into an image of hope beyond exile. Jeremiah's understanding of Babylon evolves from viewing her as YHWH's instrument of wrath to being the object of his wrath.

A final observation regarding the theme of Judah's loss of covenant status is that it exemplifies Jeremiah's ironic use of Deuteronomistic theology. For example, when emphasizing certain judgment upon Jerusalem because of the deception of the lying prophets, YHWH says, "Am I a god who is nearby, and not a god who is far away?" (Jer 23:23). The prophet cleverly reverses the language and thought of Deut 4:7 where, emphasizing the uniqueness of Israel as YHWH's people, Moses says, "What nation is there whose god is as near to them as YHWH our god is whenever we pray to him?" Thus the prophet deliberately plays on Deuteronomistic rhetoric and ideology to subvert Judah's twisted appropriation of this text.

The same holds true for the transformation of Judah's loss of covenant status to her restoration as YHWH's elect people. Jer 3:1-2, 14 alludes to the legislation of Deut 24:1-4 which prohibits a wife's return to her former husband after she has been divorced and remarried. The prophet then proceeds with a remarkable *non sequitur* in announcing YHWH's invitation for faithless Israel to return and be his wife once again. The limitations of the Deuteronomic legislation are transcended by YHWH's grace in forming a new covenant that allows for a restoration not envisioned in Deut or DtH. Michael Fishbane's assessment of Jeremiah's theological twist on the Deuteronomic law brilliantly makes the point.

Jeremiah, it would seem, pulls both cords at once: he invokes the authoritative legal *traditum* in order to introduce a theological exegesis of it. Israel cannot legally expect a restoration with her god, but divine grace can provide where it is least expected.<sup>8</sup>

The first half of Jeremiah concludes with a scathing attack on the Davidic dynasty and the court prophets that support their misplaced faith in political alliances and reforms. The end of the Davidic dynasty is signaled by Jeremiah's prediction that none of Jehoiachin's descendents will succeed him (Jer 22:24-30) and by the slaughter of Zedekiah's children before his very eyes (Jer 39:6). This is further underscored by Jeremiah's use of the Rechabites as an object lesson for the Davidic dynasty (Jeremiah 35). On the one hand, the mention of the Rechabite ancestor, Jonadab is inherently ominous because of the aid he afforded Jehu in exterminating the Omride dynasty. Could this be an omen of the end of the Davidic dynasty? When one considers that this is followed immediately by Jehoiakim's burning of Jeremiah's scroll, all doubts are put to rest. On the other hand, Jeremiah 35 closes with YHWH's promise that because of the Rechabite's faithfulness to their ancestor in abstaining from alcohol, "Jonadab ben Rechab will never fail to

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<sup>8</sup> Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1985, 1988), 310.



have a man who stands before me.” The similarity between this statement and the divine promise to David recalled in 1 Kgs 2:4; 8:25 is unmistakable.<sup>9</sup>

Ishmael ben Nethaniah’s assassination of Gedaliah and subsequent attempt at a coup d’etat represents one final stubborn attempt to affect deliverance for Judah by dynasty (Jeremiah 40 – 41). It fails indicating that dynastic succession has run its course and the Davidic dynasty has come to an end. Nonetheless, after the demise of the Davidic dynasty, Jeremiah revives hopes of future kingship not by means of dynastic succession but by the raising up of a new David (Jer 30:9). Thus, this theme also undergoes development in the larger context of Jeremiah’s theology of kingship. The removal of the Davidic dynasty as a crutch for Judah’s complacency and smug self-assurance does not mean that YHWH will fail to keep his promise to David, but that he will keep it in an unexpected way. Perhaps Jehoiachin’s release from prison and his honorable treatment described in Jeremiah 51 is a finger pointing in this direction.

The theme of the demise of the Davidic dynasty also illustrates Jeremiah’s ironic use of Deuteronomistic materials. For example, the account of Jerhoiakim’s tearing and burning of the prophetic scroll stands in stark contrast with Josiah’s response to the recovery of the lost book of the law (Jer 36 cf. 2 Kgs 22). The point of this Jeremianic parody seems to be to underscore the inability of even the best Davidic kings to turn the dynasty and the nation around. Furthermore, the ironic allusion to Jonadab ben Rechab hangs like a dark ominous cloud over the Davidic dynasty signaling for it a similar end as that for the Omride dynasty. Thus, Jeremiah transcends DtH’s emphasis on YHWH’s rejection of people, land, and cult extending that rejection even to the Davidic dynasty. Whereas Jehoiachin’s release at the end of DtH seems to entertain hopes of a resumption of dynastic succession, the same event at the end of Jeremiah points instead to the

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<sup>9</sup> McConville, 107.

raising up of a new David after the breaking off of Dynastic succession. Thus, Jehoiachin serves as a picture of a future Davidic king exalted above all the kings of the earth, but he will not be the means by which YHWH realizes that future (Jer 30:9).

Just as the themes of the dismantling of election, temple, and dynasty serve ultimately to underscore Jeremiah's theology of redemption *via* exile, so does the theme of Jeremiah's embodiment of the prophetic word. In particular, Jeremiah's own endurance of abuse and imprisonment at the hands of his fellow Judeans and his trust in YHWH's deliverance becomes paradigmatic for Judah in exile. That the book intends to portray the prophet and his experience as a paradigm for Judah's judgment and restoration is evident from Jer 1:18-19.

Now as for me, listen, I am making you today a fortified city, an iron pillar, and bronze walls against all the land, to the kings of Judah, to her officials, to her priests, and to the people of the land. They will fight against you but they will not overpower you because I am with you, declares YHWH, to deliver you.

The effect of this promise of divine presence and protection is to confer to Jeremiah the qualities normally associated with Jerusalem. Jeremiah, rather than Jerusalem, will be the fortified city that endures enemy attack. This is confirmed in Jeremiah 37 when Jeremiah is imprisoned during Nebuchadnezzar's siege of Jerusalem. The prophet is besieged even as the city is besieged. The prophet, however, emerges from his siege alive as will all of those who submit to the yoke of Babylon.

The so called "confessions of Jeremiah" are a further illustration of Jeremiah's embodiment of YHWH's redemptive plan for Judah. For example, the prophet complains in Jeremiah 12 that his enemies prosper while he suffers. This is exactly the situation Judah will face in exile. In response to this complaint YHWH promises vengeance on Jeremiah's enemies

and his subsequent deliverance. The same holds true for Judah after she has endured exile.

YHWH will exact vengeance on Babylon resulting in Judah's restoration (Jer 50-51).

In Jeremiah 20, the prophet attempts to resist the divine word just as Judah has done because of the pain that it brings. Ultimately, he is unable to resist and so entrusts his cause to YHWH. Then he embraces the despair of exile and expresses Judah's as well as his own self-imprecation in the form of a curse against the day of his birth. This is significant in that it implies a revoking of his calling in Jeremiah 1 associated with the day of his birth. The same is true for Judah whose calling dates back to her conception as YHWH's people (Isa 49:5-7). Thus, Jeremiah's personal experiences of suffering and deliverance portrayed in both the confessions and the biographical narratives serve ultimately to inspire hope for the exiles that Jeremiah's experience will become theirs if they will embrace his message and his faith.

Jeremiah's literary-theological function within the book far exceeds the portraits of prophets found in DtH. *Jeremiah* describes an embodiment of divine word unprecedented in OT prophecy and thus in this respect as well transcends deuteronomic theology.

The theological fulcrum of the book of Jeremiah is the Book of Consolation (Jeremiah 30-33) which serves as the turning point of all of the thematic reversals documented so far. Hints of a new covenant begin as early as Jer 3:11-22 where YHWH offers to take N. Israel back despite the restrictions of the deuteronomic covenant. Significantly, YHWH mentions in this context that the Ark of the Covenant will no longer be necessary. Since this was the box that housed the copy of the covenant document, the implications of its loss should be catastrophic as it was in DtH (1 Sam 4-6). Instead, YHWH says, no ark will be necessary in the future. Why not? Because Jer 31:31ff indicates that the new covenant document will be stored, not in a piece of cultic furniture but in the very hearts of YHWH's people.

Jeremiah 17:1 serves as a significant foil for Jer 31:31ff. Just as Judah's sin was permanently engraved on her heart with iron stylus coated with lead, so will the law of the new covenant be permanently engraved upon Judah's heart, so thorough will the cleansing of exile be. All of this is at YHWH's initiative. Only he can create a new heart in the people of Judah. Only he can bring about the transformation required to restore them to a covenant relationship with YHWH. This is anticipated yet again in Jer 24:7.

“I will grant them a heart to know me because I am YHWH. Then they will be my people and I will be their god because they will return to me with all of their heart.”

By no means, however, does this hopeful section of the prophecy minimize the radical and painful process by which this new covenant is formed. In fact, Jeremiah 30 juxtaposes scathing assessments of Judah's hopeless state with glorious declarations of her restoration. McConville calls this technique a prophetic *non sequitur*.<sup>10</sup> Two occur in Jeremiah 30. The first appears in 30:5-7 where unprecedented trouble is prescribed for Jacob, but then intrudes this *deus ex machina*: “but from it he will be delivered.” The second appears in 30:12-17 where the incurability of Judah's wound is repeatedly emphasized only to suddenly conclude with this declaration: “But I will restore you to health and from your wounds I will heal you.”

The Book of Consolation is punctuated with the refrain “I will restore the fortunes of Israel” (29:14; 30:3, 18; 31:23; 32:44; 33:7, 11, 26). Significantly, this terminology comes from Deut 30:3. In fact, Jeremiah 30 – 33 can be characterized as an exposition of the restorative plan outlined in Deut 30:1-10. Of particular interest here is an emphasis that *Deuteronomy* and *Jeremiah* share that is conspicuously absent in DtH. Both *Deuteronomy* and *Jeremiah* conceive of Judah's restoration in terms of a return to the land that parallels and symbolizes a return to

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<sup>10</sup> McConville, 94.

YHWH. DtH, however, never goes so far as to promise such a return to the land. This is particularly evident in 1 Kings 8:46-53 where DtH comes closest to describing Judah's rebellion and restoration. Conspicuously absent, however, is any mention of a return to the land or even of the possibility of the temple's demise. In both of these respects, Jeremiah has a distinct theological emphasis from DtH – one much more in line with Deuteronomy 30:1-10.

Yet, there remains a since in which *Jeremiah* even exceeds the expectations of Deuteronomy 30:1-10. The refrain that punctuates the Book of Consolation “I will restore the fortunes of Israel” is applied in Jeremiah to certain of the nations condemned in the OAN. YHWH promises Moab, Ammon, and Elam that he will restore their fortunes in precisely the same deuteronomic language used of Israel. This brings us to the final thematic plane of the prophet's theological development. At the beginning of his ministry, the prophet viewed the nations as YHWH's competitors for Judah's allegiance. Judah looked to alliances with foreign nations for deliverance from the Babylonian threat (2:18, 36). Jeremiah condemns such alliances encouraging instead Judah's full reliance on YHWH.

A transition occurs, however, at the stage of the book's final redaction. In its final form, the book betrays the prophet's evolving understanding of the nations' role in YHWH's redemptive plan. In 3:17 for example, the prophet predicts, “At that time they will call Jerusalem YHWH's throne and all nations will be gathered to Jerusalem for the sake of YHWH's name and they will no longer live according to the stubbornness of their own evil hearts.” Jer 12:14-17 carries this promise one step farther casting in terms reminiscent of the Abrahamic covenant.

Thus says YHWH concerning my wicked neighbors who are attempting to seize the inheritance that I pledged to my people Israel. Watch as I uproot them from their land and the house of Judah I will uproot from their midst. But, after I have uprooted them I

will restore them and have compassion on them. I will restore each to his inheritance and each to his land. And if they learn well the ways of my people and swear by name “As YHWH lives . . .” just as they once taught my people to swear by Baal, then they will be built up in the midst of my people. If however a nation will not listen, I will forever uproot that nation and I will destroy it. This is YHWH’s oracle.

The text envisions a reversal of influence. The nations that once led Judah astray will one day come to Judah for instruction in the ways of YHWH and will adopt YHWH worship. This will only come about, however, by means of their destruction and exile. Judah must therefore become both the model and the means of global restoration. This is underscored by the structure of Jeremiah 39 – 52. Jer 39 is the account of Jerusalem’s destruction which serves as the trigger for the OAN. These are detained, however, by the account of one final effort on Judah’s part to seek refuge from her divinely appointed fate among the nations – this time Egypt. The effect of this account is to completely reverse Israel’s redemptive story and return her where she started - in Egypt. Those who returned to Egypt are like the wilderness generation who forfeited the promise in order to return to the familiar, though enslaving, past. Egypt will prove to be no escape, however. YHWH will bring the same destruction to Egypt that these refugees sought to avoid. Thus, the OAN begin with Egypt in order to remove Judah’s last support and to complete the annihilation begun in 39. The cup of wrath then proceeds to all of the other nations ending finally with an oracle against Babylon punctuated with promises of Judah restoration. Finally, Jeremiah 52 retells the story of Jerusalem’s destruction, but this time with an emphasis on its redemptive purpose. The release of Jehoiachin and his elevation over other captive kings becomes a type of the final restoration beginning with Judah and extending to all the nations who will receive the blessing through the mediation of YHWH’s chosen people.