Whether the foreword is defined as 30,1-3 (GIESEBRECHT¹, DUHM², CORNILL³, PEAKE⁴, BRIGHT⁵, NICHOLSON⁶) or 30,1-4 (SMEND⁷, STREANE⁸, VOLZ⁹, RUDOLPH¹⁰, WEISER¹¹, CARROLL¹²) is not an important matter. GIESEBRECHT supposes that 30,1 connects with 31,2 and that what intervenes is secondary. The introductory formula (v. 1) is virtually the same as that at 36,1¹³ and the scroll on which the promises of weal are

¹ F. GIESEBRECHT, Das Buch Jeremia (Handkommentar zum AT. III.2, Göttingen, 1894, 1907). ‘Giesenbrecht’ elsewhere in the text refers to this work in loc.
² B. DUHM, Das Buch Jeremia (Kurzer Hand-Commentar zum AT 9, Tübingen and Leipzig, 1901). ‘Duhm’ elsewhere in the text refers to this work in loc.
³ C.H. CORNILL, Das Buch Jeremiah (Leipzig, 1905). ‘Cornill’ elsewhere in the text refers to this work.
⁵ J. BRIGHT, Jeremiah: Introduction. Translation and Notes (Anchor Bible 21, New York, 1965), ‘Bright’ elsewhere in the text refers to this work in loc.
⁸ A.S. STREANE, The Book of the Prophet Jeremiah together with the Lamentations (The Cambridge Bible, Cambridge, 1913). ‘Streane’ elsewhere in the text refers to this work in loc.
⁹ P. VOLZ, Der Prophet Jeremia² (Kommentar zum AT 10, Leipzig, 1928). ‘Volz’ elsewhere in the text refers to this work in loc.
¹⁰ W. RUDOLPH, Jeremia³ (Handbuch zum AT 12, Tübingen, 1968). ‘Rudolph’ elsewhere in the text refers to this work in loc.
¹³ Cf. 7,1; 11,1; 18,1; 34,1; 35,1; 40,1, regarded by RUDOLPH as a mark of Source C.
to be recorded begs comparison with the one which is informed with dark threats of doom, only to be averted if repentance is forthcoming (36,3). GIESEBRECHT finds the lack of an overt reference to the scroll of chapter 36 odd and DUHM remarks that the author of vv. 1-3 was probably acquainted with 36, but that it was not then part of the book of Jeremiah.

With this is to be associated CORNILL's discussion on the location of chapters 30-31 in the then extant book of Jeremiah after 25 and 46-51, conforming to a general pattern in the prophetic books: oracles of doom, oracles against foreign nations and promises of weal (cf. STREANE). But 29,13 or 29 as a whole (also STREANE, PEAKE and WEISER) is identified as a subsequent link with 30-31, following the addition of 26-29. It is not clear to me that 29,32 sets up an antithetic connection with 30 (pace CARROLL) and the function attributed to 29 as a whole would only be discharged if 29,10-14 (which I identify as secondary) were already part of it.

The lack of overt mention of the scroll of 36 is not surprising (pace GIESEBRECHT) and if there is an allusion to this other contrasting scroll at 30,2, its subtlety would be destroyed by such over-statement. The differing functions of the two scrolls have been detected and compared (VOLZ, RUDOLPH, WEISER). The one was inscribed with a view to public proclamation and the other in order to create a permanent record and to establish the genuineness of the predictions when the time of fulfilment came. Moreover, there is the assumption (VOLZ, RUDOLPH, WEISER) that the setting of chapters 30-31 is Jeremiah's early prophetic activity and that the dispersed of the former northern kingdom to whom weal is promised are far away in exile and inaccessible to the prophet (see further below).

The extent of the contents of the scroll is not entirely clear, though most scholars have concluded, probably correctly, that they extend to 31,40\(^{14}\). The principal argument used to support this is that v. 3 may be regarded as a summary of the contents of the scroll which it equates with 30,4-31,40 (RUDOLPH, WEISER). Not so convincingly EHRLICH\(^ {15} \) had argued that if the outreach of the scroll were greater and its contents more comprehensive, this would have been established in the form of the command given to the prophet, after the manner of 36,2 ('from the first

\(^{14}\) Cf. C. LEVIN, *Die Verheissung des neuen Bundes in ihrem theologiegeschichtlichen Zusammenhang ausgelegt* (Göttingen, 1985), 178: 31,26 is the conclusion.