CHAPTER 10

Deutero-Jeremianic Language in the Temple Sermon. A Response to Christl M. Maier

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More than a little ink has been spilled in discussing the relationship between the books of Jeremiah, Deuteronomy, and the so-called Deuteronomistic History.° A long history of debate continues unabated in either—depending on one's perspective—one of the most important or most overwrought issues in Jeremiah scholarship. In her paper, Maier has contributed to the

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1 "Deuteronomistic History" in this context simply refers to the books of Josh, Judg, 1–2 Sam, and 1–2 Kgs.
sophisticated attempts in current research to delineate between Jeremianic texts which often have been subsumed in the category of “Deuteronomistic.” These attempts focus on the styles, phrases, and ideologies particular to the book's prose speeches (Jer 7; 11; 17; 22; 26; 34; 35; 44) and narratives (Jer 26–29; 36–43), aiming for greater precision and clarity in their interpretation. Maier discusses a number of important texts in her paper; in the interest of space, the important few verses of 7:3–8 from the temple sermon in 7:1–8:3 will be the focus of this response.

Following the instructions Yahweh gives to Jeremiah (7:1–2), these verses list a series of exhortations to the people of Jerusalem regarding their social and cultic practices. If the people mend their ways, then they will be allowed to remain in המקום הזה, a key theme of the passage (7:3). Trust in the sanctity of a particular place is illusory without adherence to its most basic demands, and the words of 7:4 cannot be a substitute for the conventional ethical behaviors prescribed in 7:5–6. If the people follow these demands for social justice, and do not follow other gods, then Yahweh will allow them to remain in the land (7:7). The criticism of 7:8 reflects the tone of judgment in the rest of 7:1–15, which continue to stress the interrelationship of ethics and worship. Just as Yahweh abandoned the once sacred place (مكان) of Shiloh because of the wickedness of the people, so will he do the same with Jerusalem (7:12–15).