

SECOND JEREMIAH (FRAGMENTS)

[It is possible that some of these quotations may be from a different version, or an alternate translation, or a non-extant passage, or an interpolation of the normal book of Jeremiah.]

Fragment #1 (Matthew 27:9~10)

Then what was stated through Jeremiah the prophet was filled, saying:

And they took* the thirty silver-pieces,
the value of the *man who* has been valued,
whom *those from the sons of Israel* valued for themselves.
And they gave them for¹ the field of the potter,
even-as *the Lord* explicitly-ordered me.

Origen: Commentary on Matthew 27:9 (Latin)

[This prophecy of Jeremiah is not being found somewhere in his books which are being read in *the assemblies* and are being referred to by *the Judeans*. But if someone is being able to be knowing, may he be displaying where it is having been written. But I am suspecting there to be an error of *the writing*, and that “Jeremiah” has been put for “Zechariah”, or for there to be some secret writing of Jeremiah in which *this* has been written. But there is such a text in Zechariah. “And I will state to them,” etc. But if someone is someone is estimating himself to be being offended at this being said, may he be seeing whether this prophecy is somewhere in a secret-*book* of Jeremiah; whereas *we are* knowing that *the emissary* is bringing-forth writings of some secret-*books*, as saying somewhere: “*Things which an eyes did not see, nor an ear heard...*” For *this* is being found in not-one regular book, having been seen in secret-*books* of Elijah *the prophet*. Likewise, what he is declaring, “Which manner Johannah and Mambres stood-against Moses,” is not being found in public writings, but in a secret book which is being entitled “Johannah and Mambres”. Due to this, some are being audacious to be repelling *the letter* to Timotheos, as-if having in it some text of a secret-*book*. However, I have never come-upon anyone who refuted *the First Letter to the Corinthians* as-though *it were* adulterous due to this-*here quotation*.]

[Tunc impletum est quod dictum fuerat per Hieremiam prophetam, dicentem, etc. Inter ea quae scripta sunt, non invenitur hoc Hieremias alicubi prophetasse in libris suis, qui vel in ecclesiis leguntur, vel apud Judaeos referuntur: si quis autem potest scire, ostendat ubi sit scriptum. Suspicio autem erroris esse scripturae, et pro Zacharia positum Hieremiam, aut esse aliquam secretam Hieremiae scripturam in qua scribitur. Talis est autem textus apud Zachariam: Et dicam ad eos etc. Si autem haec dicens aliquis existimat se offendere, videat ne alicubi in secretis Hieremiae hoc prophetatur; sciens quoniam et apostolus scripturas quasdam secretorum profert, sicut dicit alicubi, quod oculus non vidit, nec auris audivit; in nullo enim regulari libro hoc positum invenitur, nisi in secretis Heliae prophetae. Item quid ait, sicut Jannes et Mambres restiterunt Mosi, non invenitur in publicis scripturis, sed in libro secreto qui superscribitur Jannes et Mambres. Unden ausi sunt quidam epistolam ad Timotheum repeller, quasi habentem in se textum alicujus secreti, sed non petuerunt. Primam autem epistolam ad Corinthios propter hoc aliquem refutasse quasi adulterinam, ad aures meas nunquam pervenit.]

Since this *passage* are not found in the prophecy of Jeremiah, you* ought to be preconceiving whether these *words* have been completely-taken out of them by some fallacy,² or *whether* there has even been a slip in the written *material*: of the more-careless *person* of the written-copies of the consecrated good-messages, having made *it* after someone slipped, and, indeed, put “Jeremiah” instead of “Zechariah”, where it was necessary for him to have copied in-this-manner: “Then the *word which* was stated through Zechariah the prophet was *fulfilled*;” but instead of the “And I threw them in into the house of the Lord into the smelting-furnace”, having slipped, has made, “And I gave them for the field of the potter.”

This testimony is not being found in Jeremiah. But in Zechariah (who is almost *the last of the twelve prophets*) some similar-thing is being borne. And despite that the sense might not be being much different, nevertheless *the order and the words* are having been diverted. I recently read in a certain Hebraic volume, an apocryphon of Jeremiah (which a Hebrew of *the Nazaraean sect* offered to me), in which I found this *passage to the word*.

Tunc impletum est quod dictum est per Ieremiam prophetam, dicentem: Et acceperunt triginta argenteos, pretium appetiati, quem appetiaverunt a filiis Israel, et dederunt eos in agrum figuli, sicut constituit mihi Dominus.

Hoc testimonium in Ieremia non invenitur. In Zacharia vero, qui pene ultimus est duodecim prophetarum, quaedam similitudo fertur (Zach. XI) : et quamquam sensus non multum discrepet, tamen et ordo et verba diversa sunt. Legi nuper in quodam Hebraico volumine, quod Nazaraenae sectae mihi Hebraeus obtulit, Ieremiae apocryphum, in quo haec ad verbum scripta reperi. Sed tamen mihi videtur magis de Zacharia sumptum testimonium: Evangelistarum et Apostolorum more vulgato, qui verborum ordine praetermisso, sensus tantum de veteri Testamento proferunt in exemplum. (Jerome: Commentary in Matthew, on 27:9~10)

Eusebios Demonstration of the Good-Message 10.4.13~14

ἐνθα καὶ ἐπιστήσεις, ἐπεὶ μὴ ταῦτα φέρεται ἐν τῇ τοῦ Ἱερεμίου προφητεία, εἶτε χρῆ ὑπονοεῖν περιηρηθεῖσθαι αὐτὰ ἐξ αὐτῆς κατὰ τινα ῥαδιουργίαν, ἢ καὶ σφάλμα γραφικὸν γεγονέναι, τῶν ἀμελέστερον τὰ τῶν ἱερῶν εὐαγγελίων ἀντίγραφα πεποιημένων σφαλέντος τινὸς καὶ ἀντὶ μὲν τοῦ Ζαχαρίου Ἱερεμίου τεθεικότος, ὡς δέον οὕτως ἀναγεγράφθαι: τότε ἐπιληρόθη τὸ ῥηθὲν διὰ Ζαχαρίου τοῦ προφήτου, 10.4.14 ἀντὶ δὲ τοῦ «καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον κυρίου εἰς τὸ χωνετήριον» ἐσφαλμένως πεποιηκότος: «καὶ ἔδωκα αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως». σαφῶς γὰρ διὰ μὲν τῆς προφητείας εἰς τὸν τοῦ κυρίου ναὸν ἐρρίφθη λέγεται τὸ ἀργύριον, καὶ δι' αὐτοῦ δὲ τοῦ εὐαγγελίου εἰς τὸν ναὸν: «ρίψας γούν», φησὶν, «Ἰούδας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν».

Fragment #2 (Justin the Martyr, AD150)

[“For your ears are closed, your eyes are blinded, and the heart is hardened,” Jeremiah had cried, yet even then you do not listen.]

Fragment #3A (Letter of Hebrews 11:37)

They were stoned. [Jeremiah] They were sawn *in two*. [Isaiah]. They died-off in a murder of a saber.

Fragment #3B (Tertullianus, AD200)

[David is persecuted; Elijah put to flight; Jeremiah stoned; Isaiah cut in two; Zechariah butchered between the altar and the temple, imparting to the hard stones lasting marks of his blood.]

Fragment #3C (Hippolytos: Commentary on Daniel, AD200)

[Jeremiah the prophet, along with the remnant that was left after the deportation of the people to Babel, was led away into Egypt and dwelt in Tahpanhes. And while prophesying there, he was stoned to death by the people.]

Fragment #3D (Jerome: Against Jovinianus)

[Also by Jeremiah, [Jeremiah li:6; 6:14] “Flee out of the midst of Babel, and save every man his life, and do not believe the false prophets which say, ‘Peace, peace,’ and there is no peace;” who are always repeating, [Jer7:4, Psa 14:4, liii:4] ‘The temple of the Lord, the temple of the Lord.’ Your prophets have seen false and foolish things for you; they have not laid bare your iniquity that they might call you to repentance: who devour God’s people like bread: they have not called upon God.” Jeremiah announced the captivity and was stoned by the people. [Jeremiah 28:13]]

Fragment #3E (Pseudo-Epiphanius: The Lives of the Prophets)

[And he [Jeremiah] died in Tahpanhes of Egypt, having been stoned by his people.]

Fragment #3F (Commodianus: Carmen Apologeticum) (x2)

[Jeremiah stoned erect.
The other was stoned to death.]

Jeremiah being stoned is also mentioned in Pseudo-Revelation of Paulus.

Justin Martyr, Eirenaeus – raising dead quotation – for a possibly quotation

ClemAlex Stromata 3.10.70 [referring to 2 Baruch?]

¹ literally “into”

² literally “easy-work”

[...The Lord when he gave the law was with the one, that is the Judean. Later when he inspired the prophets and sent Jeremiah to Babel.]

Dorotheus, 146; Isidorus, Ort. et Obit. Patr., chapter xxxviii)

Possible Dead Sea Scroll Fragments:

FRAGMENT 1

[...] in the land of J[udah...] and they sought for [all... and] everyone who remains in the land of Egypt [...] Jeremiah, the sons of Hilkiah [...] from the land of Egypt [...] thirty-sixth year of the exile of Israel they read these words [before] all [the children of] Israel upon the River Sur at the place of [...]

FRAGMENT 2

[...] to them [...]
[...] in curtains of goat [hair...]
[...] forty years, and when [...]
[...and they] turned after [...]
[...] them [...]
[...you have] sought me, I was [...]
[...] shall] raise up your heads when I bring you out [from the land of Egypt...]
[...] to them and that which they repaid me. For I carried them [as a man carries his son until]
[they came to] Kadesh-barnea, and I spoke to them [...]
[...] upon them and I swore by [...]
[...] and their sons I brought to the [land...]
[...] and I walked with them in [...]
[...] forty years. And it came to pass [...]

FRAGMENT 3

[...] and you came [...]
[...] the land [...]

FRAGMENT 4

[...when] they said, "Give to us a king who [...]
[... Samuel, son of] Elkanah for [...]

FRAGMENT 5

[...and I] raised up [...]
[...] his enemy [...]
[...] his enemy and I turned [aside...]
when he sought my face, and he did not exalt himself above me [...]
and his days were completed, and Solomon sat [...]
and I delivered the life of his enemies into his hand [...]
and I took an offering from his hand [...]

FRAGMENT 6

[...when] you [were walk]ing in [error before me...]
[...] those called by name [...]
[...] as I said to Jacob [...]
[...] and [you said,] "You have forsaken us, [O God,]" and you despised my statues,
[you forgot] the festivals of my covenant, and you pro[fa]ned my name and my holy things,
[you defiled] my temple, and you offered [your sacrifices to the] goat-demons and [...]
[...] the [...] in the mystery [...]
[...] and you broke everything arrogantly
[...and I looked for faith but I] did not [find...]
[...and I delivered] you into the hand of your enemy and I made [your land] desolate
[...and the land] made amends for its sabbaths by being desolated [...]
[...] in the lands of your enemies until [the] sabbath of [...]
[...] to your land [...to] appoint [...]
[...] sabbaths of the [years...]
[...] they forsook me [...]
[...and I] hid my face from [them...]
[...] all [...]
[...] evil[s...]

FRAGMENT 7

[...and] before [me, and I shall] again [deliver them] into the hands of the sons of Aaron [...] seventy years [...]
The sons of Aaron shall rule over them, but they will not walk [in] my ways which I am commanding you, so that you must warn them. And they also shall do evil before me like all that Israel did in the former days of their kingdom, except for those who were the first to go up from the land of their exile to rebuild the

temple. But I will speak with them and send them a commandment and they will understand all that they and their fathers have forsaken. But at the end of that generation, in the seventh jubilee after the destruction of the land, they shall forget law, festival, Sabbath, and covenant and shall bring an end to everything; they shall destroy everything and commit evil before me. So I shall hide my face from them, give them into the hand of their enemies, and hand [them] over to the sword. But I shall cause a remnant from them to escape in order that they [might] not [be] completely destroyed in my wrath [and] when [my] face is hidden from them. And the messengers of Mastemah shall rule over them and [I] will [reject] them... and they] shall again do evil before [me] and walk in the [stubbornness of their heart...]

FRAGMENT 8

[...] and you will determine to serve me with all your heart and with all [your soul. And they shall seek my face] in their distress. But I will not care for them because of their treachery that [they] committed against [me,] until the completion of ten full jubilees. You will walk about in [madness,] blindness, and confusion of heart. At the end of that generation I [shall remove] the kingdom from the hand of those who possess it and establish strangers from another people over it. And arrogance shall rule in all the land. And the kingdom of Israel shall be destroyed. In those days [there will] be [a king, and] he will be a blasphemer. He shall commit abominations and I shall remove [his] kingdom [and] that [king] for the destroyers. And my face will be hidden from Israel. [...] shall be returned] to many nations. Then the children of Israel will cry out [because of the heavy yoke in the lands of their exile and yet there will be no one to deliver] them [because they have certainly rejected my statues and they have despised my laws.] There[fore I have hidden] my face from [them] until they finish their iniquity.

And this shall be a sign for them that they have finished their iniquity [for] I have abandoned the land because they acted haughtily toward me and because they did not recognize [that I have rejected them and] they will turn away and do evil. The evil is greater than before. [They shall break the covenant which I made] with Abraham and Isaac and [Jacob. In] those [days] a king shall rise up for the nations, a blasphemer, and he shall commit evil and [...] [And in his days I shall remove Israel] from being a people. [In his days] I shall shatter the kingdom of [Egypt... Egypt, and I shall cut of Israel and hand her over to the sword...] [and] I [shall lay waste the] land and remove man far away [and shall abandon] the land to the hand of the messengers of Mastemah and I shall hide [my face from] Israel.

And this shall be a sign for them in the day that I forsake the land [in desolation and] the priests of Jerusalem [will return] to serve other gods [and to act in accordance with the abomi]nations of the [nations...] three which shall reign [...] the most holy [...] and those who justify [...]

FRAGMENT 9

[...and my] house, [my altar, and] the sanctuary [...] it was done thus [...] for these things shall come upon them [...] and the rule of Belial [shall] be over them in order to hand them over to the sword for a week of years [...]and] on that jubilee they will be violating all my statues and all my commandments which I shall command [them, those sent by the hand] of my servants the prophets.

And they will begin to contend with one another for seventy years, from the day of the violation of the [oath and the] covenant that they will violate. Then I shall give them [into the hand of the] messengers of Mastemah and these shall rule over them. And they will not know nor understand that I was angry with them for their unfaithfulness [by which] they have forsaken me and committed evil before me. In that which I have not taken pleasure, they have chosen to enrich themselves by ill-gotten wealth, illegal profit, [and violence, each] robbing that which belongs to his neighbor and oppressing one another. They will defile my temple, [profane my sabbaths, forget] my festivals, and with foreigners [they will] profane [their] seed. Their priests will commit violence [...] and the [...] their sons [...] from it [...] and with the word [...] we [...] they will know. And I sent [...] and with spears to seek [...] in the midst of the land upon [...] their possession, and they sacrificed [...] they [will] profane in it and the altar [...]

FRAGMENT 10

[...] God [...]
[...] a number of priests [...]
[...] others [...]
[...] the altar [...]
[...those who have] fallen [by the sword...]
[...] defiled [...]
[...three priests] who shall not walk in the [customs of the priests, according to the name of the God of] Israel shall be called. [And in their days] shall be brought down [the pride of those who violate the covenant and the] servants of that which is foreign. And [Israel shall be torn asunder in that generation], fighting against one because of the law and because of the covenant. Then I shall send a famine in [the] land but not of bread, a drought but not of water, [but] rather for [hearing the words of God...]

FRAGMENT 11

[...] in the lot according to their tribes [...] the kings of the north, years [...] and the children of Israel [shall] cry out to God [... flooding rain,] hail stones, [fire, and brimstone...] with the [...]

FRAGMENT 12

[...they remain...] people to the flocks of [...] and seed and he will turn [to] his people and [...] and I [will take] possession of Greece [...] and I [will release] wild beasts against you [...the] mountain and Lebanon they will inherit [...] they [will] seek Yahweh saying [...] Jacob [...] the rivers of [...] will [be] subdued [...]

FRAGMENT 13

[...] the part and [...] the days of their life [...] in the foliage of the Tree of Life [...]

Where is your portion, O Amon, which sits by the Nile? Water surrounds you, [your] rampart is the sea, and water is [your] wall. Chush, Egypt [is your might, and] there is no end to [your] bars. Libya is your help, and she shall go into exile, into [captivity] and her children shall be dashed on mountaintops and for [her nobles] lots [will be cast] and all her [great ones] in fetters [...]

FRAGMENT 14

[...and] Jeremiah the prophet [went out] from before Yahweh [and went with the] captives who were taken captive from the land of Jerusalem and went [to Riblah, to] the king of Babylon, when Nebuzaradan, the captain of the guard, struck [...] and took all the utensils of the House of God, the priests, [the nobles,] and the children of Israel and brought them to Babylon. Jeremiah the prophet went [with them as far as] the river. And he commanded them what they should do in the land of [their] captivity, [that they should listen] to the voice of Jeremiah concerning the things which God had commanded him [to do,] that they should keep the covenant of the God of their fathers in the land [of Babylon, and that they should not do] as they had done, they themselves, their kings, their priests, [and their princes... for they had] profaned [the] name of God so as to [defile...]

FRAGMENT 15

[...] in Tahpanhes [which is in the land of Egypt...]

And they said to him, "Inquire [on our behalf of] God [... But] Jeremiah [did not listen] to them, not inquiring of God for them, [nor lifting up] a song of rejoicing and a prayer. Jeremiah lamented [...laments] over Jerusalem.

[And the word of Yahweh came to] Jeremiah in the land of Tahpanhes, which is in the land of Egypt, [saying, "Speak to] the children of Israel and to the children of Judah and Benjamin, [thus you shall say to them,] 'Seek my statues every day and keep my commandments [and do not go] after the idols of the nations after which [your fathers] went, [for they] shall not save [you...] not [...]