Chart 10-16

Parallels between the Trials of Jeremiah and Jesus

Explanation

Another Old Testament precursor to the trial of Jesus was the trial of Jeremiah. Found in Jeremiah 26, this account reports how Jeremiah was accused of false prophecy, brought before a council of rulers, and accused by the priests and how he defended the genuineness of his mission. In a literary sense, the narratives of the trial of Jesus may echo the trial of Jeremiah. Because Jesus was associated in the minds of some people with Jeremiah (Mt 16:14), and like Jeremiah he had prophesied the destruction of the temple, both may have been exposed to the charge of being a false prophet, which under Deuteronomy 13 and 18 could be viewed as a capital offense.

Reference

Drawn from Bernard S. Jackson, "The Trials of Jesus and Jeremiah," *BYU Studies* 32/4 (1992): 63–77.

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Parallels between the Trials of Jeremiah and Jesus

Occasion	Jeremiah	Jesus
The prophet preaches in the court of the temple.	26:1–2	Mt 21:23–23:36; Mk 11:27–12:40; Lk 19:47–48
He does so following a divine mission but with no guarantee of success.	26:3	Mt 21:33–39; Mk 12:1–8; Lk 20:9–15
He prophesies the destruction of the temple.	26:4–7	Mt 24:1–2; Mk 13:1–2; Lk 21:5–6
There is priestly involvement in arresting and charging the prophet alleged to be prophesying falsely.	26:8–9	Mt 26:47, 59; Mk 14:43, 55–64; Lk 22:52
There is some form of hearing in the temple itself (i.e., within priestly jurisdiction).	26:9	Mt 26:57; Mk 14:53; Lk 22:54
The secular authority then convenes a court.	26:10	Mt 27:11; Mk 15:1–2; Lk 23:1
The priests frame the accusation before the secular authority.	26:11	Mt 27:12; Mk 15:3; Lk 23:2
The accused prophet defends himself, reasserting the genuineness of his mission.	26:12	Mt 26:64; Mk 15:2; Lk 22:67–69; 23:13
The secular rulers tell the priests that they have decided to exonerate the prophet.	26:16	Mt 27:23; Mk 15:14; Lk 23:4, 13–14
Comparison is made with the fate of another accused (Uriah, Barabbas).	26:20–22	Mt 27:15–26; Mk 15:6–15; Lk 23:18–25
Uriah and Jesus suffer execution.	26:23	Mt 27:32–50; Mk 15:21–37; Lk 23:26–46
Jeremiah and Barabbas escape this fate, but stress is placed upon the potential role of the people as being responsible for the life-or-death decision.	26:24	Mt 27:20–23; Mk 15:12–15; Lk 23:18–25