

# Jeremiah

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# Administrative Information

- The Bible Study Class will be presented in the parish hall every Tuesday morning from **9:30 A.M. until 11 A.M.** beginning September 13, 2016 and ending **May 24, 2017** except for the following Tuesdays related to a holiday:
  - Nov 8, 2016 – Election Day
  - Nov 22, 2016 – Thanksgiving Week
  - Dec 20, 2016 – Christmas Week
  - Dec 27, 2016 - New Year's Week
  - **Apr 11, 2017 – Holy Week**
- The same class will be given every Tuesday evening from **7:30 until 9:00 P.M.** in the parish hall
- Contact info (703) 644-5873; email [rew6710@gmail.com](mailto:rew6710@gmail.com)
- Inclement weather decision will be **based on Fairfax County Public School announcements**

# Jeremiah 625-580 BC Pre Ex

- **Jeremiah**

- Was born in **646 BC**, (approximately a century after *Isaiah*), during the regime of *King Manasseh* (696-642BC), into a priestly family in *Jerusalem*
  - *Manasseh (like King Ahab of Israel)* had opened the door to a pro-Assyrian policy and had instituted all sorts of pagan cults and practices in *Judah*
  - His son *Amon* reigned for a couple of years, died and was succeeded by his son *Josiah*
- Is better known for his life and character than any other prophet because of his biographical narratives scattered throughout his book

# Jeremiah (Cont)

- Was called by God as a young man in **626 BC** (age 20) in the 13th year of the good King *Josiah* (**640-609 BC**)
- Lived through the tragic years preceding and succeeding the ruin of the kingdom of *Judah*
- Was a man of deep human emotions who actually suffered with his people
- The hopes of the people of *Judah* had been raised by the religious reforms and the rallying of the nation by King *Josiah* (**640-609 BC**) (2<sup>nd</sup> Kings 22)

# Jeremiah (Cont)

- These hopes were unfortunately dashed by:
  - The tragic death of King *Josiah* at *Megiddo* in **609 BC**
  - The disruption of the balance of power in the ancient world by the fall of *Nineveh* in **612 BC** and the expansion of power of the *Babylonians*

# Jeremiah (Cont)

- From **605 BC** onward King *Nebuchadnezzar* of *Babylon* imposed his will on *Palestine*
  - *Judah* rebelled, encouraged by the persistent intrigue of *Egypt*, resulting in the besiege of *Jerusalem* and deportation of many in **597 BC**
  - A second revolt ensued 10 years later in **587 BC**, resulting in the **destruction of the temple** and *Jerusalem*, followed by the **final deportation** of more of the Jews leaving only a small remnant in *Jerusalem* and *Judea*

# Jeremiah (Cont)

- *Jeremiah* lived through these catastrophic events, preaching, threatening, prophesying disaster, vainly admonishing the worthless *Davidic* kings who followed *Josiah*
- He was dubbed a defeatist by the war party in *Jerusalem*, resulting in his persecution and imprisonment
- When the city fell (**587 BC**) he remained with the **remnant** in *Judah* with the support of his friend *Gedaliah* whom the *Babylonians* had appointed as governor of the region
- After the murder of *Gedaliah*, *Jeremiah* was taken to *Egypt* by a party of Jews fearing reprisal, where he most likely died

# Jeremiah

- *Jeremiah* speaks of the fall and restoration of *Jerusalem* at the same time *Ezekiel* (**590-571 BC**) was preaching the same thing to those in exile in *Babylon*
- *Jeremiah* prophesied for 40 years through four of the most turbulent decades in Jewish history:
  - The reigns of five kings and a governor of Judah
  - Periods of optimism (Josiah) to despair and desolation during the fall and aftermath of Jerusalem which he foretold (587 BC)

# Jeremiah

- His main message included:
  - Tearing up
  - Knocking down
  - Destroying
  - Overthrowing

# Jeremiah

- There are five major sections to his work:
  - God's judgment of Judah and Jerusalem
  - The sufferings of the prophet
  - The prophecies of divine judgment on foreign nations
  - The fall of Jerusalem and deportation to Babylon
  - Eventual release of Judah's king from imprisonment in exile

# Jeremiah

- His writing cover four periods (phases) of his life (unfortunately he did not write his book in a chronological order)
  - 1<sup>st</sup> Phase - Early ministry (**626-622 BC**)
    - Right after his call
    - Events that are similar to those of Isaiah where his lips were touched by coals
    - Sent on a mission by God, (prophecy is not an act of man)
    - Oracles echo words of earlier prophets

# Jeremiah

- 2<sup>nd</sup> phase - withdrawal from public life (**622-609 BC**)
  - During this time the **Scroll of Deuteronomy** was found in the temple:
    - This find inspires him to call for a renewed worship
    - It represents how God wants the people to worship him

# Jeremiah

- 3<sup>rd</sup> phase – ministry under *Jehoiakim* (**609-597 BC**) and the fall of *Jerusalem*
  - Impacted by the death of Josiah at Megiddo
  - His message was similar to **Ps 50** dealing with a new way to sacrifice without burnt offerings
  - A call for repentance as God was after a pure heart, not animal sacrifices

# Jeremiah

- Final Phase - the “remnant”
  - A message of hope
  - Uncompromising in criticizing the ill advised initiatives of king Jehoiakim to seek support from other nations to fight the Babylonians in 594 BC
  - Walked throughout Jerusalem wearing a yoke around his neck
  - Proclaimed the kings actions as being against the will of God
  - Return to God and repent

# Jeremiah

- Despite criticisms to his prophecies, he remained faithful to God's word
- Historical Events impacting on his life include:
  - The messages of his contemporaries, *Naham* and *Habakkuk*
  - The death of the king of *Assyria* in **627 BC**
  - The destruction of *Nineveh* by the *Babylonians* in **612 BC**
  - The defeat of *Egypt* by the *Babylonians* in **605 BC**
  - The **fall of the temple and Jerusalem** in **587 BC**

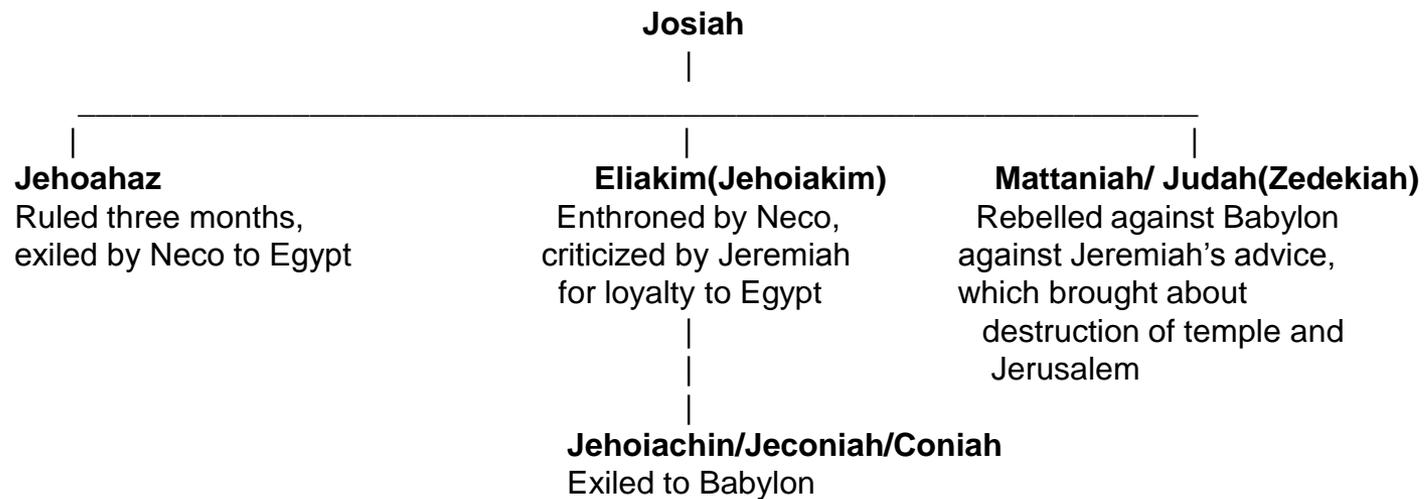
# Jeremiah (Cont)

- **Jeremiah 1:1-3**

- As usual, the book begins with a brief presentation of the historical context covering his time as a prophet
- He prophesied about the actions of *Manasseh*, the most wicked King of *Judah*, and his son *Amon*, who was also a wicked king
- He prophesied to ***Josiah*, the best king since *David***, and to **his three sons and one grandson**
- His tenure lasted up to and including the beginning of the *Babylonian* captivity \*

# Jeremiah

## Descendants of Josiah and last reigning kings



**TABLE 11. THE LAST DAYS OF JUDAH**

	<p>b.c. 609 Battle at Megiddo, death of Josiah  <b>Jehoahaz</b> enthroned as king over Judah, deposed and exiled to Egypt (Jer. 22:11–12; see Ezek. 19:1–4)  <b>Jehoiakim</b> enthroned with Egyptian approval; Judah under Egyptian control</p>
	<p>609–605 Egyptian extension of power over all territory from Egypt to Euphrates</p>
	<p>605 Battle at Carchemish. Defeat of Egypt and subjugation of Judah to Babylon: temple vessels taken and elite exiled (Dan. 1:1–2). Pro-Egyptian sentiment in Judah</p>
	<p>604 Destruction of Ashkelon; fasting in Judah (Jer. 36:9)</p>
	<p>603 Subjugation of Judah to Babylon (Jer. 26:1)</p>
	<p>601–600 Heavy casualties in Babylonian war against Hatti, encouraging subjugated nations to plot rebellion against Babylon</p>
	<p>600 Revolt of Jehoiakim (2 Kings 24:1)</p>
	<p>599–598 Babylonia regains territories (Jer. 49:28–33)</p>
	<p>598–597 Babylonia determined to regain control over Judah (2 Kings 24:10–11)</p>
	<p>Death of Jehoiakim, enthronement of <b>Jehoiachin</b>, siege and conquest of Judah (2 Kings 24), limited deportation (Jer. 13:18–19; 52:28) followed by major deportation (2 Kings 24:12, 14; Jer. 24:1; 29:2): exile of Jehoiachin and elite. <b>Zedekiah</b> enthroned as king over Judah (2 Chron. 36:10)</p>
	<p>596–594 Rebellion in and subjugation of Elam and Babylon (Jer. 49:34–38)</p>
	<p>593 Ezekiel's call (Ezek. 1:1–2); anti-Babylonian conference (Jer. 27) and encouragement by the false prophets; renewed preaching of hope by Hananiah and other false prophets (Jer. 28:1; see 27:9–15; 29:8–9; Ezek. 14:1–9)</p>
	<p>591 Fulfillment date of Hananiah's prophecy, elders' consultation with Ezekiel (Jer. 28:17; Ezek. 20:1)</p>
	<p>589 Accession of Hophra to throne in Egypt. Open rebellion by Judah against Babylon</p>
	<p>588 Beginning of siege of Jerusalem (2 Kings 25:1; Jer. 52:4; Ezek. 24:1–2)</p>
	<p>587 Egyptian relief; Jeremiah's purchase of field at Anathoth; exile of 832 deserters (Jer. 52:29)</p>
	<p>586 Fall of Jerusalem (2 Kings 25:8–9; Jer. 39:2; 52:6–7, 12); report received in exile (Ezek. 33:21)</p>

# Jeremiah (Cont)

- **Jeremiah 1:4-10**

- This text should remind us of the words of *Moses* in **Exodus 3:11-12\***<sub>1</sub>
- *Jeremiah* was afraid to ask the Lord who should go to the sons of *Israel*
- God tells him that He will be with him and with his mouth
- Then He directs him to do what He says
- We can see the idea of the prophet who is the vehicle through which the word of God will come to His people

# Jeremiah (Cont)

- God puts His words in his mouth and he will speak it to the people
- Again, we can see parallels to the role God called *Moses* to accomplish in **Exodus 7:1-2\***<sub>2</sub> \*

# Jeremiah (Cont)

- **Jeremiah 1:11-14**

- The **almond branch** means that *Jeremiah's* words will be **fruitful**
- The “boiling pot” is the ***Babylonian army***
- North is the direction from which all the organized major enemy attacks on the city of *Jerusalem* have come
- One would not come from the coastal range in the west or the desert in the east
- *Assyria* descended on *Jerusalem* from the north
- The *Babylonians* will also come over the fertile crescent from the north when they attack *Jerusalem* \*

# Jeremiah (Cont)

- **Jeremiah 1:15-16**

- The people of *Judah* and *Jerusalem* have been practicing polytheism by burning incense to other gods and worshipping gods made by their own hands
- Again, this is the major problem that the prophets have been sent by God to condemn \*

# Jeremiah (Cont)

- **Jeremiah 1:17-19**

- Again, we hear the words “I am with you” from God, just as he spoke to *Moses*
- Next, *Jeremiah* will begin his style of prophesy that we will see repeated by the prophet *Ezekiel* with very heavy emphasis on the theme of “idolatry” as “covenantal adultery” \*