

Bible Study #29

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Jeremiah

- Last week saw, **2nd Kings 23** summarize the life of King *Josiah* to include his:
 - Most important discovery of the **Book of Deuteronomy** in the temple
 - Cleansing *Jerusalem* and *Judea* of paganism
 - Attempt to cleanse the remnant in *Israel* and invitation to attend the Passover in *Jerusalem*
 - Effort to reunite the two nations under monotheism
- As *Isaiah* was the principle prophet to King *Hezekiah*, *Jeremiah* was the principle prophet to King *Josiah*

Jeremiah 11

- We also looked at ***Jeremiah 11:1-8*** * where we saw how God called the prophet to remind the people to “hear the words of the covenant” (**Jeremiah 11:2, 3, 6, 8**)
- This should remind us of the words in **Deuteronomy 29:1** *₁; and **2nd Kings 23:2** *₂

Once again this is all about polytheism which many in *Judea* had fallen into

- They had become pagans and thus had brought evil upon themselves

Jeremiah 13

- We concluded our look at *Jeremiah* with **Jeremiah 13:18** with a reference to the “queen mother” being removed from power
 - We will see in **2nd Kings 24:15** a reference to that removal of a king and queen mother from power when the *Babylonians* conquer *Jerusalem* *

Jeremiah 15

- **Jeremiah 15:1-4**

- Remember that the reason the people in *Israel* were assimilated into the *Assyrian Exile* was because of the **sins of Jeroboam**, the son of *Nebat* who made *Israel* sin
- This echoes throughout the history of the Northern Kingdom (*Israel*)
- In the South (*Judah*) things were not very good but they were at least a little better until the kingship of *Manasseh*
- *Ahaz* was a bad king but *Manasseh* takes things to a whole other level

Jeremiah 15 (Cont)

- Polytheism existed in *Judah* since the time of *Solomon* but the country was not under the curses of **Deuteronomy** until the time of *Manasseh*
- He made the people of *Judah* sin more grievously than the sins of the people who were in the land before the Jews entered the Promised Land
- *Jeremiah* is hoping that those who listen to his message will hear the echoes of **Deuteronomy 8 & 9**
- The polytheism of *Manasseh* will not be forgotten *

Jeremiah 16

- **Jeremiah 16:1-4**

- *Jeremiah* prefigured *Jesus*
- *Paul* sees his life as imitating the life of *Jeremiah*
- *Jeremiah* and *Ezekiel* were prophesying at the same time and both were priests in the line of *Aaron*
- *Jeremiah* is the **only celibate prophet**
- His call is in stark contrast to *Hosea* who God called to marry a prostitute

Jeremiah 16 (Cont)

- His call to celibacy was announced when God told him that he had a higher calling which required him to risk his neck in prophesying to those pagans who wanted to kill him
- He might have been a bit more compromised if he had a wife and family, particularly if they had to suffer the horrors of the *Babylonian* captivity *

Jeremiah 25

- **Jeremiah 25: 1-3**

- We return to King *Jehoiakim* (with an “m”)
- At this point *Josiah* has been killed at an early age and his son *Jehoiakim* is installed as king of *Judah*
- *Jeremiah* prophesied during the reign of *Jehoiakim’s* father *Josiah* and now continues during the reign of *Jehoiakim*
- He warns the king that if he does not listen to his message, things will not go well for *Judah*
- *Jeremiah* had persistently talked to all the people of *Judah* and *Jerusalem* for 23 years

- **Return to 2nd Kings 23:31**

2nd Kings 23 (Cont)

- **2nd Kings 23:31-37**

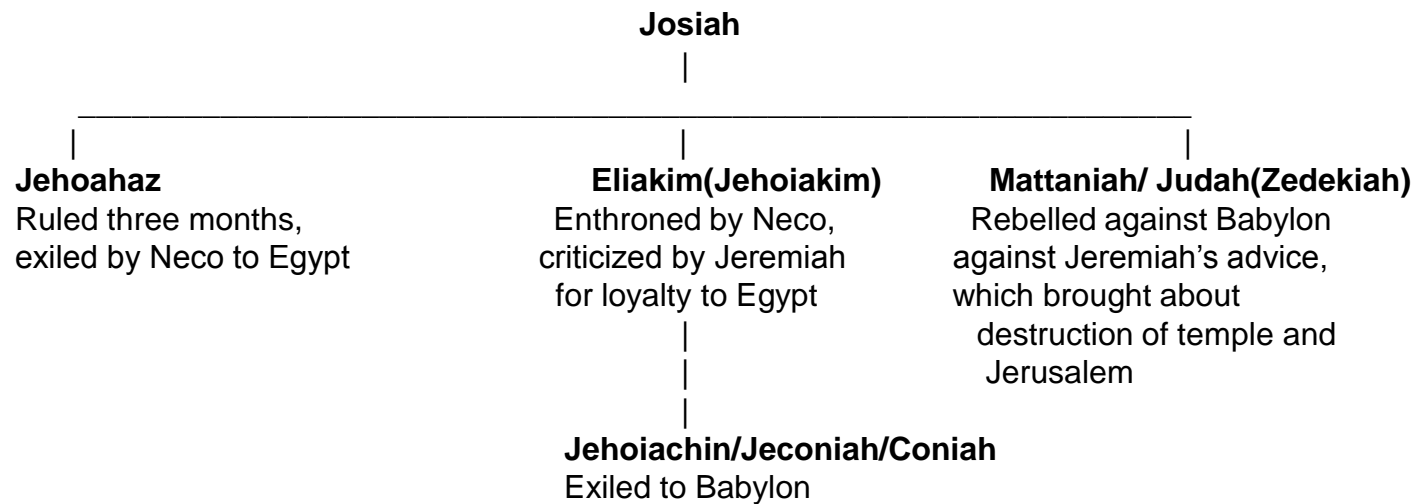
- Now you will see the value of our earlier preview of the sons and grandson of *Josiah*
- *Jehoahaz (#1)*, is anointed (*Messiah*) and began to reign upon the death of his father *Josiah*
- He immediately departed from the ways of the father and did what was evil in the sight of the Lord

2nd Kings 23 (Cont)

- He only ruled for three months because Pharaoh *Neco* of *Egypt* (who killed his father):
 - Imposed a heavy tribute on Judah
 - Exiled him to Riblah in Hammath
 - Exercised power over Judah as a vassal state
 - Made his brother **Eliakim (#2)** king of Judah
 - Carried Jehoahaz to Egypt where he died

Jeremiah

Descendants of Josiah and last reigning kings



2nd Kings 23 (Cont)

- ***Eliakim (# 2)***, the second son of *Josiah*, became the vassal king of *Egypt* and had his name **changed** by Pharaoh *Neco* **to *Jehoiakim (# 2)***
- When someone in power changes a person's name it was to show that they have power over that person
- *Nico* imposed a heavy tax on the land of *Judah* causing *Jehoiakim* to pay him a great deal of silver and gold
- *Jehoiakim* reigned for 11 years and did what was evil in the sight of the Lord during his eleven year rule *

2nd Kings 24

- **2nd Kings 24:1-2**

- *Nebuchadnezzar*, King of *Babylon*, took over *Judah* making *Jehoiakim* his servant for three years
- *Jehoiakim* then **rebelled** resulting in the Lord sending against him (in accordance with the messages of the Prophets) bands of *Chaldeans (Babylonians)*, *Syrians*, and *Ammonites*
- Since *Jehoiakim* did not heed these messages from the Lord (Jeremiah), *Judah* ends up under the total domination of *Babylon*

2nd Kings 24 (Cont)

- As we will see, *Jeremiah* predicted *Babylon's* defeat of the combined forces of *Egypt* and *Assyria* (***Jeremiah 25:1; 8-11, 15-25***)
 - *Jeremiah* told the kings of *Judah* that if they simply submitted to the authority of the *Babylonians* they would remain in their land
 - The *Babylonians* were the chastisement from God upon the people of *Judah*
 - But if they rebelled against this chastisement, things were going to get worse
 - The kings and people of *Judah* did not listen to *Jeremiah* or the other prophets *

2nd Kings 24 (Cont)

- **2nd Kings 24:3-7**

- We have already discussed the sins of *Manasseh*
- *Egypt* withdrew from *Judah* resulting in King *Nebuchadnezzar* overrunning the country and causing *Jehoiakim* to become his vassal of *Babylon*
- Babylon is now controlling the entire Fertile Crescent
- This also led to the **first Babylonian Exile in 605 BC**
- In **598 BC** *Jehoiakim* rejected *Jeremiah's* message and decided to throw off the yoke of the *Babylonians*
- By the time the *Babylonians* arrived from the north to put down this rebellion, ***Jehoiakim* had either died or had been assassinated ***

2nd Kings 24 (Cont)

- **2nd Kings 24:8-16**
- ***Jehoiachin (# 3)***, (*Jeconiah*) the son of *Jehoiakim* (grandson of *Josiah*) was made king of *Judah* and he did what was evil in the sight of the Lord
- During his three month rule the *Babylonians* laid siege of *Jerusalem*, “despoiled” the temple, and exiled *Jehoiachin*, his mother (who most likely was second in charge), and other leading citizens to *Babylon*
- Of importance to this history of the Davidic line in the New Testament is that:
 - *Jehoiachin's* son ***Shealtiel*** was exiled with his father to *Babylon*
 - *Shealtiel's* son ***Zerubbabel*** was born during the *Babylonian Exile (Mt 1:12)*

2nd Kings 24 (Cont)

- This was the **second Exile to Babylon in 597 BC** as prophesied by *Jeremiah (Jeremiah 22:22-30)*
- At this point the *Babylonians* remain in control of the entire Fertile Crescent all the way to the *Nile* in *Egypt*
 - Notice a second reference to the king's mother being taken away with the king
 - We saw in *Jeremiah* that the King's mother was the *Gebirah* (mighty woman)
 - This title helps us understand the role of Mary as Queen to her son Christ the King or King of *Jerusalem* *

2nd Kings 24 (Cont)

- **2nd Kings 24:17-20**

- ***Mattaniah*** (# 4), another son of *Josiah* and uncle of *Jehoiachin*, was installed by the *Babylonians* as a vassal-king
- He was easily controlled by a pro-*Egyptian* party and prophets of hope who were living in *Jerusalem* at that time
- The false prophets predicted a rapid return of the Jews who had already been taken off to *Babylon* (first two deportations)
- *Jeremiah* continued to advise the King (as he had to the previous kings) to submit to *Babylon* and preached about the impending doom to *Jerusalem* if they refused to submit

2nd Kings 24 (Cont)

- Because of these prophecies, *Jeremiah* was considered a pro-*Babylonian* traitor and was thrown into prison, then a cistern, and eventually the guard house
- The King failed to heed *Jeremiah*, listened to his own officials and was responsive to the rebellious plots of Pharaoh *Hophra*
- The king of Babylon changes his name (control) from *Mattaniah* to ***Zedekiah (4)***
- In **589 BC** King *Zedekiah* rebelled against the *Babylonians*
- This will ultimately result in the final destruction of Jerusalem and the **third and final exile to *Babylon* in 587 BC**
- We will now look at how these events play out **in the book of *Jeremiah 25***

Jeremiah 25

- **Jeremiah 25:4-10**

- Jeremiah presents a clear and dire warning about what is coming upon them and the nations round about them if they continue to worship false gods
- But they do not listen to Jeremiah provoking the anger of God
- He told the people that the Lord would send all the tribes of the North to come against Judah *

Jeremiah 25 (Cont)

- **Jeremiah 25:11**

- This contains the most famous prophecy of *Jeremiah*
- *Isaiah* prophesied that the entire land of *Judah* would go into the *Babylonian* exile
- Here *Jeremiah* prophesies that the Lord would bring ruin and lay waste the nation for their sins and then be taken into the Babylonian Exile for **70 years** *

Jeremiah 25 (Cont)

- **Jeremiah 25:12-14**

- Look at the language here as it relates to **Daniel 9:2***₃
- Again, *Jeremiah* is not famous for prophesying about the coming of the *Babylonian* Exile but for the 70 year length of the Exile
- We see another reference to the 70 year period in **Jeremiah 29:10**
- *Jeremiah* further prophesies that after the 70 years Babylon will be punished for their iniquities
- In fact God will bring about the words against Babylon that Jeremiah prophesied against Judah *

Jeremiah 31

- **Jeremiah 31:15**

- This passage is a reference to the death of King *Josiah* at *Megiddo*
- It becomes an important reference to the killing of the Holy Infants by Herod as seen in **Matthew 2:18** *₄*

Jeremiah 31 (Cont)

- **Jeremiah 31:31-34**

- This is not only one of the most important prophecies of *Jeremiah*, it is also one of the most important prophecies of the prophetic age
- We need to remember that after the hard truth about a 70 years of exile the prophecy needs to be balanced with some good restorative news
- This is about the “circumcision of the heart” that is discussed in **Deuteronomy 10** and **30**
- “Circumcision of the heart” is about keeping the Law inwardly not simply outwardly
- The Law of God will be seen in the flesh of man

Jeremiah 31 (Cont)

- This is the first time we will find the language in the Old Testament of a prophecy of the new covenant
- This will be a different covenant
- When we get to the New Testament, we will see many references back to this passage, especially as it relates to the Incarnation *

Jeremiah 33

- **Jeremiah 33:17**

- This indicates that in the new covenant all might be restored
- The line of *David* promised in **2nd Samuel 7** will be fulfilled
- Also, that the Levitical priests shall never lack a man to make sacrificial offerings to the Lord forever

Jeremiah 33 (Cont)

- This is *Jeremiah's* understanding of the vision he had earlier of the eternal priesthood
- *Isaiah* also saw this in a vision reported at the end of his book where he saw a new covenant in which the nations are brought to God
- This means that the clergy for the new covenant will be universal (catholic) and from all tribes and nations
- This is very important for the New Testament *

Jeremiah 39

- **Jeremiah 39:1-10**

- This passage is lifted almost verbatim from **2nd Kings 25:1-12**
- Let's turn back and **pick up the story in 2nd Kings 25:1-12**

2nd Kings 25

- **2nd Kings 25:1-12**

- We saw that **Jeremiah 39:1-10** was lifted from this section of 2nd Kings by a later scribe to insure that the readers of *Jeremiah* followed his story within the historical context
- Earlier we saw that **Isaiah 36-39** was lifted from **2nd Kings 18:1-20:19**
- This is the reason that Father Sebastian has presented this course by jumping back and forth between the historical setting in **1st and 2nd Kings** and the various prophets
- These sections may have been added sometimes after the *Babylonian Exile* during the period of *Ezra*

2nd Kings 25 (Cont)

- This is important because it is extremely rare today for a Christian to read the books of the prophets within their historical context
- Too often modern scholars are trying to demonstrate how these books are speaking about contemporary political scenes

2nd Kings 25 (Cont)

- The church uses this very technique as she uses these texts within the sacred liturgy where the teachings can be extrapolate in a metaphorical or typological way to apply them to any age
- We used the same technique to present the Epistles of Paul within the historical context of the **Book of Acts**
 - Paul's letter to the *Ephesians* was not written to us at St Raymond's, but it does continue to have applicability to us today

2nd Kings 25 (Cont)

- The author reminds us that **all the people** of *Judah* were not taken into Exile
- We saw this same language in **2nd Kings 24:14** because, as we discussed earlier, there were three different waves of people exiled from *Judah* to *Babylon*
 - The **first exile** occurs in **2nd Kings 24:1-2** and included the people who were captured in battle
 - It was during this exile that **Daniel was taken to Babylon** as a young man (**Daniel 1:1f**)

2nd Kings 25 (Cont)

- The **second exile** was after the *Babylon* attack discussed in **2nd Kings 24:12**
 - It was during this period that **Ezekiel was exiled**
- After **Zedekiah (#4)** rebelled against the *Babylonians*, King *Nebuchadnezzar* laid siege to *Jerusalem* resulting in a severe famine
- A few months later things in *Jerusalem* were so bad that King *Zedekiah* breached in the city wall and he and his military fled in the night toward the Dead Sea (the Arabah)
- They were captured near *Jericho* by *Babylonians* (*Chaldeans*) and taken to the king of *Babylonians* at *Riblah*

2nd Kings 25 (Cont)

- The king of *Babylon* ordered all the sons of *Zedekiah* to be slain in his presence, his eyes were put out, and he was taken in chains to *Babylon*
- Shortly thereafter the Babylonian army returned to *Jerusalem* and sacked it along with the Temple
- The captain of the guard took all of the inhabitants of the city to *Babylon* except for some of the poor who were vinedressers and plowmen

2nd Kings 25 (Cont)

- This was the **third and final exile (2nd Kings 25:1-12)** in which *Zedekiah* the last king in the line of *David*, was exiled
 - During this time Jeremiah continued to prophesy to the king to let his people not rebel against the Babylonians
 - Unfortunately he did not listen leading to the total destruction of the temple and Jerusalem
 - While this was going on Ezekiel was prophesying to those already in Babylon
 - As discussed earlier, Jeremiah never went into Babylon but was forced to go to Egypt where he died

We will return to the rest of this story next fall with a study of the following

The continuation of the Prophets for next year include:

Ezekiel

Daniel

Ezra

Haggai

Zechariah

Nehemiah

Malachi

1st Maccabees

Revelation