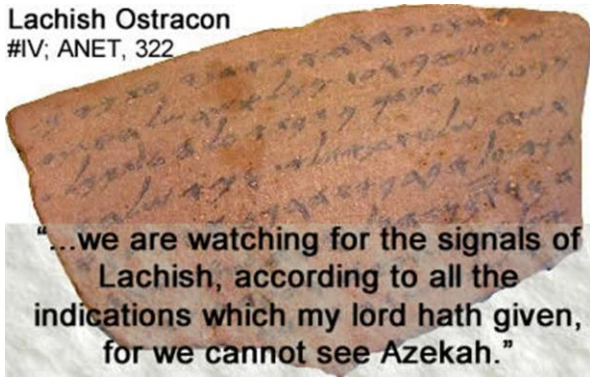


Lachish Ostrakon
#IV; ANET, 322



Jeremiah 38:1- "Gedaliah son of Pashhur" and "Jehucal son of Shelemiah"

The Book of Jeremiah



One of several cuneiform tablets from Babylonian archives which mention Jehoiachin after his release from prison (March 561 BC) and the provisions of food that was supplied to him and his sons. Together these cuneiform texts are known at ANET 308.



Nebuchadnezzar's Cuneiform account of his accession in 605 BC and 597 BC capture of Jerusalem

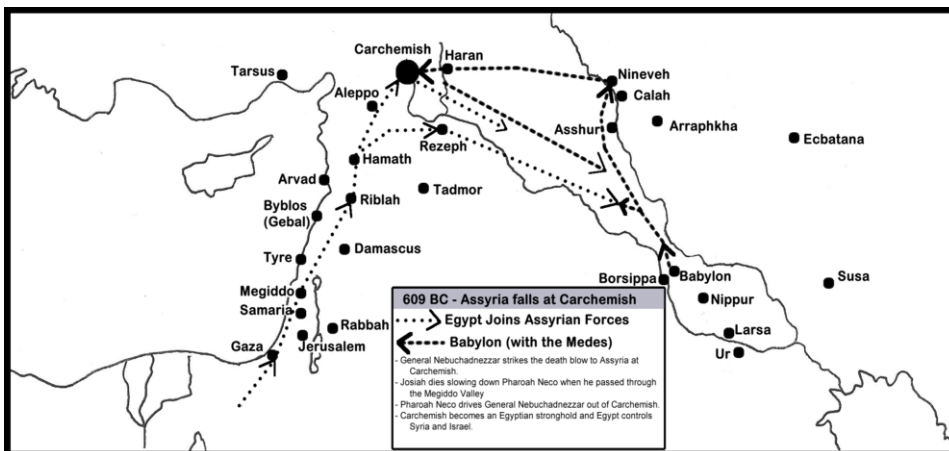
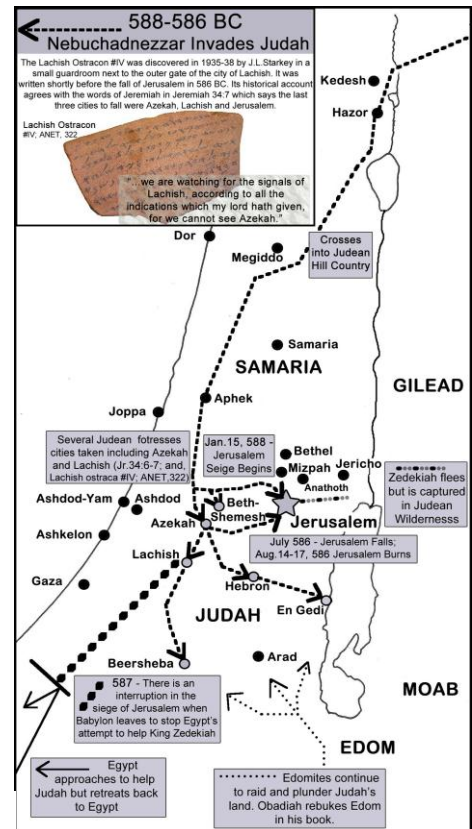
Jehoiachin is known as *ia'-u-kin*, or *ia'-kin*, or *ia-ku-u-ki-nu* on these cuneiform tablets. There are three lines that mention him:

... to *ia'-u-kin*, king ...
to the *qiputu*-house of ...
... for Shalamiamu, the ...
... for 126 men from Tyre ...
... for Zabiruum the Ly[dian] ...

10 sila of oil to ... [*ia*]-'kin, king of *ia-a-hu-du* (JUDAH)
2½ sila of oil to the [five so]ns of the king of *ia-a-hu-du* (JUDAH)
4 sila to eight men from *ia-a-hu-da-a-a* ...

1½ sila for three carpenters from Arvad, ½ sila each
11½ sila for eight ditto from Byblus, 1 sila each ...
3½ sila sila for seven ditto, ½ sila each
½ sila for Nabu-étir the carpenter

10 sila to *ia-ku-u-ki-nu*, the son of the king of *ia-ku-du* (JUDAH)
2½ sila for the five sons of the king of *ia-ku-du* through Qana'a



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Jeremiah

A prophet from 627-582 BC

(Jer.1:2 = 13th year of Josiah is 627; Jeremiah chapters 40-44 occur after the fall of Jerusalem in 582 BC)

Contemporary Prophets:

- Habakkuk (606 BC)
- Zephaniah (624 BC)
- Nahum (prophecy fulfilled in 612 BC)
- Daniel
- Ezekiel

Family

- Son of Hilkiah
- Hilkiah, his father, was a member of the Levitical priesthood
- Hometown is Anathoth, a village 3 miles northeast of Jerusalem. Anathoth was a Levitical city given to the descendants of Aaron by Joshua in Josh. 21:15-19. (Note: the prophets Zechariah and Ezekiel were also priests)

Breakdown of Chapters

1. Chapters 1-12 occur during King Josiah's reforms in 627-622
2. Chapters 14-20 and 22:1-19 and 26 occur when Nebuchadnezzar takes control of the Babylonian throne (605 BC)
3. Chapters 45-49, 35, 36 and 25 (604 BC); Chapters 13-20 (603 BC) First Deportation of exiles (Daniel's)
4. Chapters 27, 28, 23, 50, 51 in 594 after the Second Deportation (Ezekiel's)
5. Chapters 37 and 30-34 and 21 and 38 during Secret plot to rebel (587 BC) and during the Final Siege (586)
6. Chapters 39 and 52 and 40 and the book of Lamentations during Deportation
7. Chapter 52 is the same as 2 Kings 24:28-25:30 and was added after 561 when King Jehoiachin had been released from Babylonian prison according the Jeremiah 52:31. This chapter appears to have been added by an editor that was verifying both the judgments and the promise of restoration in Jeremiah's writings.

Chapter 36 indicates that Jeremiah made a collection of his messages give before 605 BC when he dictated them to Baruch. Jehoiakim destroyed the scroll. The prophecies and words were rewritten by Jeremiah and Baruch and are collected today in chapters 1-25. The remaining chapters speak of Jeremiah in 3rd person and seem to indicate they are recorded by Baruch or someone else who observed his ministry from the inside.

The reason for the current organization of the chapters is difficult to unravel or piece together. Some of the chapters are arranged for these reasons:

1. Subject matter
 - a. 18-19, the potter
 - b. 30-33, future hop
 - c. 46-51, words to the nations
2. Key words
3. Chronologically
4. Rejection of evil rulers (22:1-30)

5. Rejection of false prophets (27-29)

Jeremiah's Message and Theology

God was judging Judah and Babylon was the instrument he would use. It was a negative message. Jeremiah was at odds with his culture which was hopeful and complacent.

Tension between Jeremiah and his culture occurred because:

1. Political Reasons: Jeremiah was perceived as a traitor and a Babylonian sympathizer (37:11-16)
2. Theological Reasons: Jeremiah preached that God was judging the nation of Judah and it would be destroyed. But, the culture held to these contrary theological beliefs that radically disagreed with Jeremiah's theology:
 - a. God had given the land to Judah in an unconditional covenant (Genesis 17:1-8)
 - b. God had promised a Davidic ruler to always be on the throne (2 Samuel 7)
 - c. Past history supported points "a" and "b" above:
 - i. Northern Israel was destroyed in 722 by Assyria (2Kings 17). At that time Judah was spared because they submitted to Assyria instead of rebelling, yet the people of Jeremiah's day considered it a sign of God's favor on Judah.
 - ii. In 701 BC Sennacherib's invasion and siege of Jerusalem was cut short due to Hezekiah and Isaiah, but this again was interpreted as the invincible favor of God on Judah
 - iii. In 598 Nebuchadnezzar attacked Jerusalem, but once again the city was spared and only some of the unworthy people (like Ezekiel, Jehoiachin, etc.) were taken captive, but God's favor remained on those who were left in the land (Jeremiah 24)
 - d. The presence of the Lord's temple in Jerusalem indicated God would not allow his city or his temple to be overrun or destroyed
 - e. Soon, they believed God would restore the glory of David and Solomon's kingdom through a coming Davidic king (Micah 5:2-5; Jeremiah 26:17-19)
 - f. The city continued to remain intact and the Temple continued to stand which indicated that God had not forsaken his eternal covenant according to the culture's theology. (2 Kings 23:26-27)
 - g. When Jerusalem did finally fall in 586 BC the people maintained their corrupt theology and explained the situation this way:
 - i. Josiah's reforms were a religious mistake. The worship of the Queen of Heaven should never have been interrupted or abandoned (Jeremiah 7:16-20; 44:17-18)
 - ii. Marduk, the Babylonian God was stronger than Yahweh (Jeremiah 50:2, 38; 51:47)
 - iii. Yahweh failed and had broken his covenant. Yahweh had abandoned his word.

Jeremiah's theology was consistent and support throughout the theology of the book of Deuteronomy:

1. Jeremiah 7:5-7 with Deuteronomy 10:18-20
2. Jeremiah 4:4 with Deuteronomy 10:16
3. Jeremiah 7:9 with Deuteronomy 5:9, 17-20
4. Total allegiance to God – Dt. 6:4
5. Worship of other God's forbidden and punished – Dt. 28:15-68
6. Obey = blessing; Disobey = curse (Dt. 11:26-28)
7. In 586 Jerusalem fell, the David line was removed and the Temple burnt. Jeremiah's theology was vindicated.

Jeremiah looked forward to a new Davidic ruler and restored temple worship in truth and sincerity (23:1-8)

Jeremiah taught that northern Israel and southern Judah would once again be unified (3:6-14)
 Jeremiah offered hope even from the beginning chapter when he included along with “tearing down” and “uprooting” words like “plant” and “build.” (Jer.1:10; 14-16)
 Jeremiah taught that God was not finished with his people Israel. They would be restored. There would always be a faithful remnant. (Jer.31; 32:1-44).
 Jeremiah did not focus on eschatology, but did base the eschatological future on a new covenant instead of on the Mosaic Covenant, the Davidic kingship or the Temple worship.. The New covenant would include:

1. Individualized relationship with God (Jeremiah 31:31-34)
2. Obedience to laws written on the heart (Jer. 4:4; Dt. 6:4-9; 10:12-22)
3. God’s willingness to forgive (Jer.18:1-12)
4. A Davidic ruler provided by God (23:1-8)
5. Reunited Israel/Judah

Basic Dates and Historical Setting

626-605 BC	Judah remains stable during Nabopolassar’s rule in Babylon
612	Nineveh falls and power base begins to shift. Judah becomes unstable
610	Babylon takes Haran
(610-595	Pharaoh Neco rules Egypt)
609	Josiah killed in Megiddo Valley
605	Egypt defeated at Carchemish
609-598	Jehoiakim switches allegiance back and forth between Egypt and Babylon.
598	Nebuchadnezzar raids between Egypt and Babylon: Arameans of Syria, Moabites, Ammonites, Judah
597-586	Zedekiah follows popular opinion (while rejecting history, facts and Jeremiah) and rebels against Babylon and sides with Egypt
586	Jeremiah observes his prophecies in real time be fulfilled

Literary Style

Isaiah used poetry.

Jeremiah used historical narrative mixed with:

- Poetry with metaphors and images
 - Oracles (a form of poetry) against the nations
 - Visions
 - Symbolic action
 - Biography
 - Confessions
 - Laments
1. **Lamentation** (the style, not the book) – a lament is both a complaint and a request for help. Jeremiah often uses this style of writing encourages the people to lament because of Judah’s current sin and the resultant immediate future. Similar lamentation is found in Mesopotamian literature concerning the destruction of Sumer and the fall of Ur.
 2. **Symbolic Action** – The prophet Jeremiah is asked to carry out a task. This task is recorded in writing which is accompanied with a written interpretation. This occurs several times:
 - a. Take and bury a loin cloth (13:1-11)

- b. Smash a clay jar (19:10-14)
 - c. Wear an ox yoke (27:2)
 - d. Buy a field (32:1-15)
 - e. Bury large stones (43:8)
 - f. (A task done in a vision) take a cup filled with Yahweh's wrath (25:15-19)
3. **Oracles** (against the nations) 46:1 – Six chapters are dedicated to foreign nations. The oracles are directed to nations and may have been spoken directly to the ambassadors from these nations when they visited Jerusalem to meet with the King of Judah. These national representatives may have both heard the oracle spoken or read to them and received copies to take back to their national leaders. These oracles were also intended for Israel to hear.

Jeremiah, the man

Good qualities: courage, compassion, sensitivity

Darker qualities: moody, lonely, doubt, serious self-examination, sought retribution toward his personal enemies (Jr.11:20)

Marriage: Was not married when God called him (20 yrs. old or less since his culture married in teenage years) and was forbidden to marry by God in Jer. 16:1-4.

Income: Do not know how he made a living. Probably not public support since he was considered a traitor. There may have been very few supporters with minimum contribution. Yet, he supported a scribe, Baruch. And, Jeremiah was able to afford the purchase of a field (Jr. 32:9). So, he may have had independent wealth or priestly family money.

Success: A forty year public ministry and he never convinced the people he was a prophet or, at least, a prophet who was worth trusting. Even after all his prophecies came to pass the people still rejected his warning not to go to Egypt. Jeremiah was rejected, criticized, ridiculed, insulted, threatened, physically harmed and abused. Yet:

- a. Jeremiah's prophecies were 100% accurate,
- b. respected by Jews of future generations,
- c. quoted by Jesus,
- d. referred to in the New Testament
- e. Preserved and studied for 2,600 years, and
- f. receive much more attention than the words and lives of
 - i. Ashurbanipal of the Assyrians,
 - ii. Nebuchadnezzar of the Babylonians,
 - iii. Neco of the Egyptians,
 - iv. Jehoiakim of Judah and
 - v. all the unknown priests, diplomats and prophets of his age

Persecution: Jeremiah was unpopular and almost lost his life on several occasions:

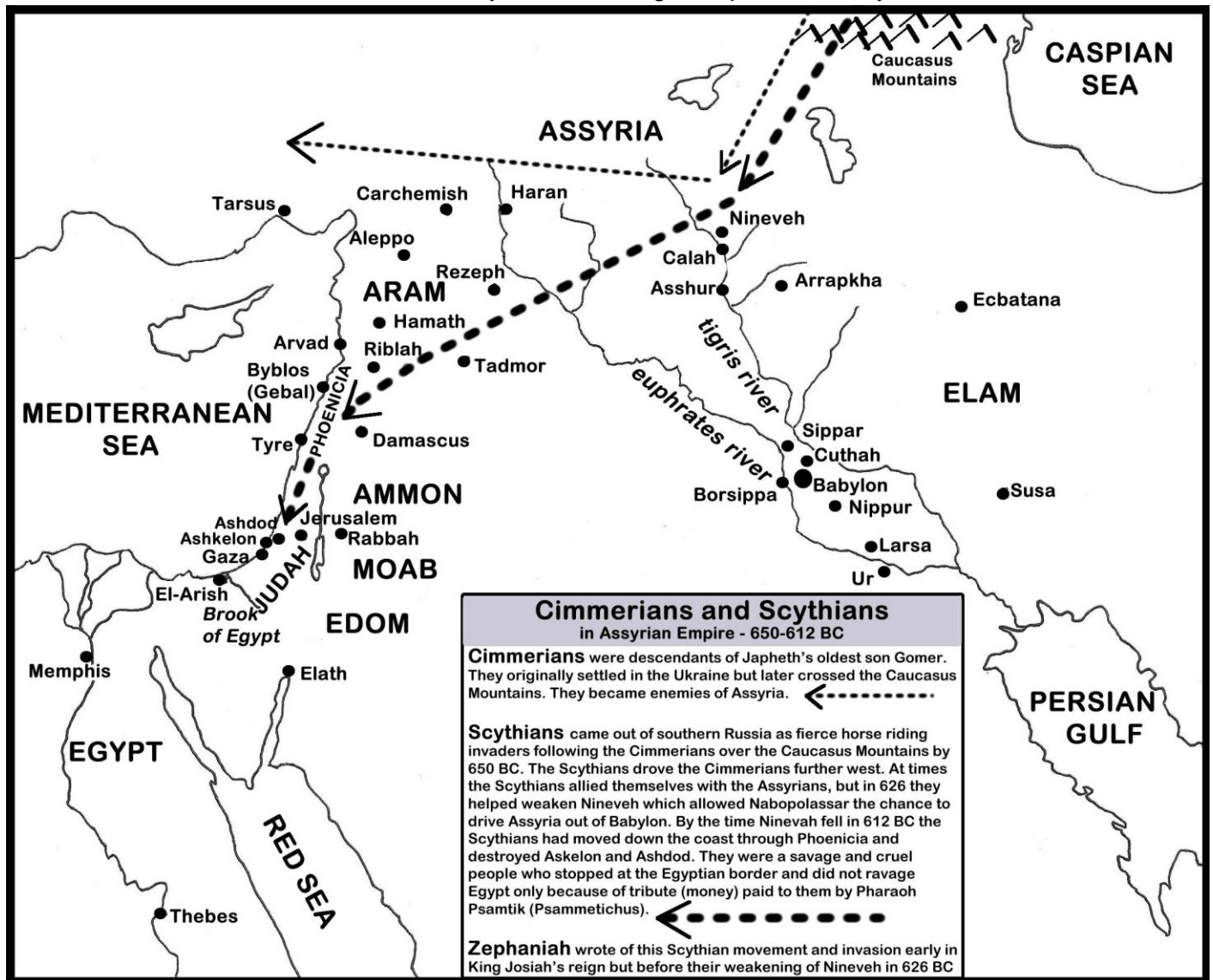
- 1. 18:18
- 2. 19:1-20:6
- 3. 26:1-24
- 4. 36:1-26
- 5. 37:11-16
- 6. 38:1-16

Kings of Judah	Year BC	Chapter	<i>(alternate)</i>	Current Event
Josiah	630			Religious reform begins 632
Josiah	629			
Josiah	628			
Josiah	627	1-3		Ashurbanipal Dies; Nabopolassar Rises
Josiah	626			Assyria collapsing
Josiah	625			
Josiah	624			Zephaniah 1-3
Josiah	623	3-6		Law found in Temple; (Daniel born?)
Josiah	622	11-12	7-10	(Ezekiel born?)
Josiah	621			
Josiah	620		(11-12)	
Josiah	619			
Josiah	618			
Josiah	617			
Josiah	616			
Josiah	615			
Josiah	614			
Josiah	613			
Josiah	612			Ninevah Falls
Josiah	611			
Josiah	610			
Josiah/Jehoahaz	609			Gen. Neb. defeats Assyria; Josiah dies
Jehoahaz/Jehoiakim	608	22:1-19	26	Pharaoh Neco takes Jehoahaz to Egypt
Jehoiakim	607		(7-10)	
Jehoiakim	606			Habakkuk 1, 2, 3
Jehoiakim	605		(14-20)	Carchemish; Egypt defeated; Nabop. Dies; 1 st Captivity; Daniel Captive; Neb. Is king;
Jehoiakim	604	35 45 (Baruch) 46-49 (nations)		Daniel appears before Neb. (Dan.1:1-20); Neb's Statue Dream – Gold, Silver, Br. Iron
Jehoiakim	603	25 36:1-8 13-20		
Jehoiakim	602	36:9-32		
Jehoiakim	601			Egypt driven out of Syria and Israel; Babylon suffers heavy losses; Jehoiakim rebels
Jehoiakim	600			Neb. Rebuilds; Nomadic raiders in Judah;
Jehoiakim	599			Neb. Returns to Syria
Jehoiachin	598	22:20-30	(13)	Jehoiakim Dies; Neb. Returns to Israel
Jehoiachin/Zedekiah	597	24	(23)	Neb. Arrives to Jerusalem; Zedekiah made king; Second Deportation; Ezekiel taken
Zedekiah	596	29 49:34-39	(30-31)	
Zedekiah	595			
Zedekiah	594	27, 28, 23, 50, 51		
Zedekiah	593			Ezekiel sees his first vision, Ezekiel 1
Zedekiah	592			
Zedekiah	591			
Zedekiah	590		(50-51)	
Zedekiah	589	21		Zedekiah Revolts
Zedekiah	588			Final Siege Begins; 2 Kings 25:1
Zedekiah	587	30, 31, 32-34 37		Babylon Fights Egypt; Break in Babylon's Siege of Jerusalem; Jeremiah in dungeon, courtyard, cistern
Zedekiah	586	38, 39, 40-44 Lamentations Psalm 74, 79, 94		Jerusalem's Walls Fall on July 18; Temple Destroyed; Jerusalem Burnt August 14
(Gedaliah)	585			
	584			
	583			
	(561)	52		

Timeline for the Life and Times of Jeremiah

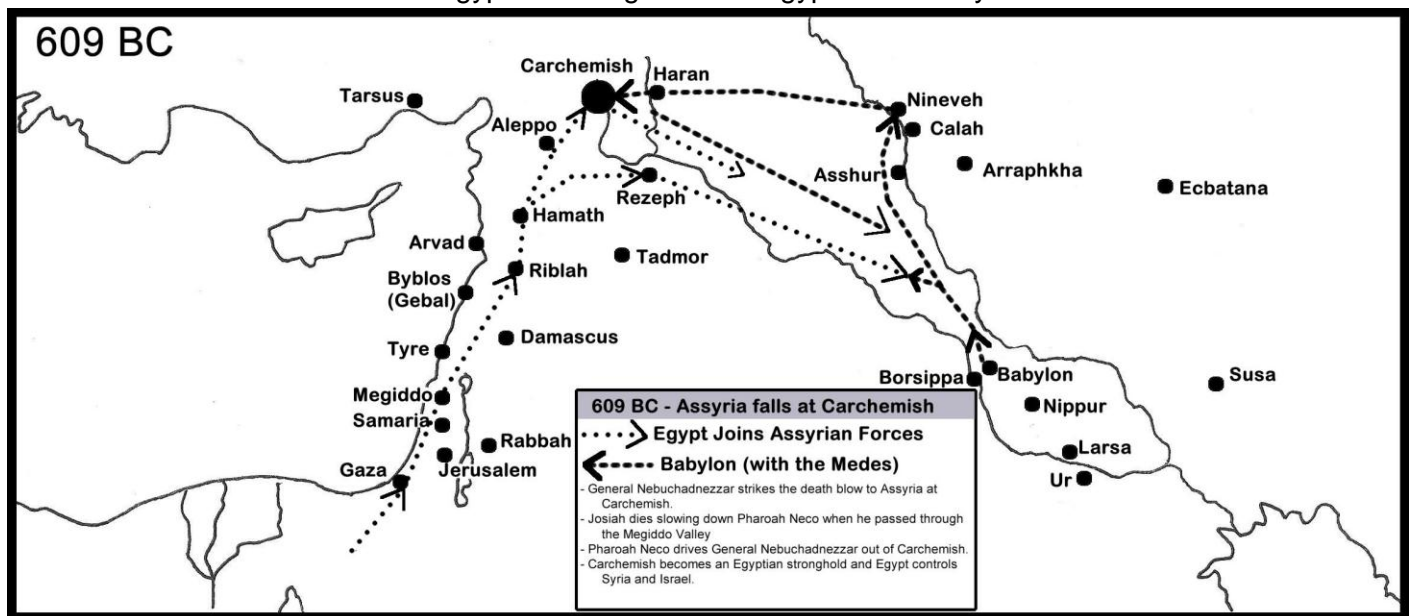
- 721** Northern Israel (10 tribes) dispersed by Shalmaneser (2 Kings 17:3).
Sargon I resettles the land of northern Israel (2 Kings 17:24).
- 701** Sennacherib invades Judah and his army is annihilated (2 Kings 18:13)
- 697** Manasseh becomes king of Judah
- 681** Isaiah sawed in two about this time (2 Chron. 33:10; 2 Kings 21:16; Hebrews 11:37)
- 650** Manasseh taken prisoner to Babylon by Ashurbanipal, king of Assyria, because Manasseh joined Shamash-Shum-Ukin's rebellion (652-648 BC) (2 Chron. 33:11)
- 648** Manasseh repents and is released to return to Jerusalem (2 Chron. 33:12)
Manasseh begins an attempt to reform and rebuild Jerusalem and Judah
Manasseh's son Amon has a son named Josiah.
Jeremiah is born (?)
- 642** Manasseh dies and Amon begins an evil two year reign (2 Kings 21:19-22)
- 640** Amon is assassinated (2 Chr. 33:24-25; 2 Kings 21:23-26)
Eight year old Josiah becomes king (2 Chr. 33:25-34:1-2; 2 Kings 22:1-2)
Jeremiah is about eight years old
Zephaniah is about eight years old
Habakkuk is also a young boy or man
- 632** Josiah, 16 years old, begins to seek the Lord (2 Chr.34:3)
Jeremiah has been growing up in Anathoth with the priests, prophets and the Levites who are the students of the Word
- 628** Josiah, 20 years old, begins to smashed the idols in Judah (2 Chr.34:3-7)
Daniel is born around this time
- 627** Jeremiah is called by God to stand in the office of a prophet to Judah and the nations
Nabopolassar rallies the Chaldean tribes against the Assyrians
Jeremiah chapters 1, 2, 3
Assyria's last great king, Ashurbanipal, dies
- 626** Scythian invaders (from the north) invade Assyria and weaken Ninevah
Nabopolassar drives Assyrians out of Babylon
- 625** Nabopolassar becomes King of Babylon
- 624** The prophet Zephaniah gives his book. He discusses:
1) the present Scythian invasions into Judah,
2) the coming Babylonian destruction, and
3) the coming of the day of the Lord.

Medes from the NE defeated the Scythians and began to pressure Assyria

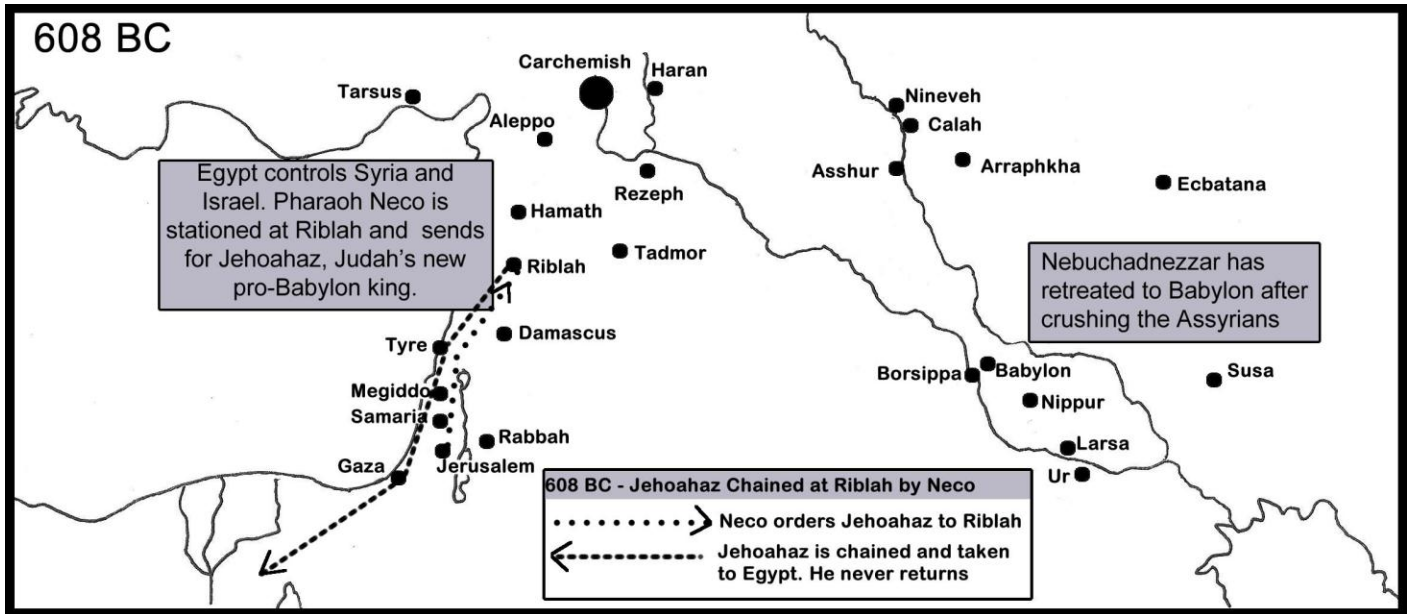


- 623** Josiah repairs temple (age 26) (2 Chr.34:8-13; 2 Kings 22:3-7)
 The priest Hilkiah finds the book of the Law (Deuteronomy) (2 Chr.34:14-20; 2 Kings 22:8-13)
 Jeremiah 3:6-6:30
 The prophetess Huldah prophecies for Josiah the same thing as Jeremiah (2 Chr.34:21-32; 2 Kings 22:14-20)
 Josiah Renews the Covenant between the Lord and the people of Israel (2 Kings 23:1-3)
 Josiah intensifies the purification of the land (2 Kings 23:4-27)
 April 14-21 Josiah celebrates the Passover for the first time since the days of the judges (2 Kings 23:22) (2 Chr.35:1-19)
- 622** Jeremiah chapters 11 and 12 (2 Chr. 34:32)
 Jeremiah chapters 7, 8, 9, 10
 Josiah tries to purify the land
- 616** Combined Egyptian-Assyrian army stops Nabopolassar movement to the North and West of Babylon

- 614** Medes capture and destroy the Assyrian city of Asshur.
- 612** Medes and Babylonians combine to conquer Nineveh
The last Assyrian ruler, Ashur-uballit II retreats west into Haran.
Nineveh is destroyed according to Nahum's prophecy from 663-654 BC
Babylon and King Nabopolassar become the world power
- 610** Ashur-uballit II (Assyria) and Pharaoh Neco II (Egypt) unsuccessfully defend Haran against Medes and Babylon. Assyria retreats to Carchemish
- 609** General Nebuchadnezzar (also, crowned prince) strikes the death blow to Assyria at Carchemish. Egypt continued to support Assyria; Judah supported the new Babylonian power
Josiah dies slowing down Pharaoh Neco who was trying to pass through the Megiddo Valley to move his troops north to assist the Assyrians against Nebuchadnezzar.
(2 Chr.35:20-27; 2 Kings 23:29-30)
Jeremiah composes laments for Josiah according to 2 Chronicles 35:25, and portions of these are found in Jeremiah 22:10, 13-17
Pharaoh Neco drives General Nebuchadnezzar out of Carchemish.
Carchemish becomes an Egyptian stronghold and Egypt controls Syria and Israel.



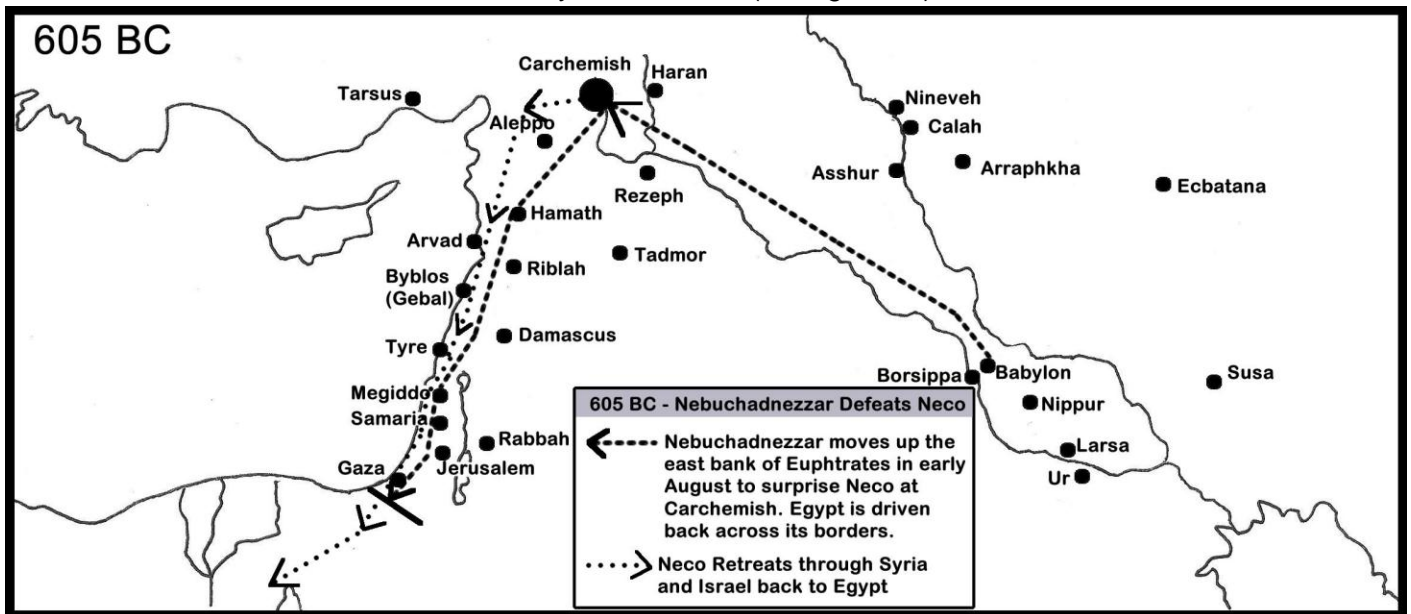
- 608** Jehoahaz, 23 years old, becomes king for three evil months. Jehoahaz is Josiah's middle son.
(2 Chr. 36:1-2)
Jehozhaz goes up to Riblah (on the Onontes River in Syria) to appear before Neco, but is put in chains by Neco because of his and Judah's pro-Babylon position. He is taken to Egypt never to be released. (2 Kings 23:33-34)
Pharaoh Neco places a heavy tax/tribute on Judah (2 Kings 23:35)
Pharaoh Neco makes Josiah's oldest son Eliakim (age 25) King of Judah and renames him Jehoiakim (2 Kings 23:34-37; 2 Chron. 36:4-5; Jeremiah 22:11-12)
Jeremiah is about 40 years old; Daniel is about 20 and Ezekiel is about 14
Jeremiah 22, 26
Citizens of Jerusalem are taxed heavy by Jehoiakim to appease Neco.



607 Jehoiachim opposes Jeremiah
 Egyptian forces battle Babylonian forces near the Euphrates River

606 Habakkuk is written

605 General Nebuchadnezzar moves up the east bank of the Euphrates early in August to surprise attack Pharaoh Neco at Carchemish
 General Nebuchadnezzar drives Pharaoh Neco back into Egypt
 Nebuchadnezzar takes control of Syria and Israel (2 Kings 24:1)



August 16 Nebopolassar, Nebuchadnezzar's father, dies.
 Nebuchadnezzar stops pursuing Neco in order to begin a 3 week race 580 miles back to Babylon
 Nebuchadnezzar sets his newly acquired lands in order and takes Jews, Phoenicians, Syrians, Egyptians and others captive and send them back to ABabylon with his heavily armed military.
 Daniel (age 23?) is taken captive to Babylon (Daniel 1:1-13; Jeremiah 46:2; 52:28-30)
 King Jehoiakim is also taken to Babylon, but he will return.
 September 7, Nebuchadnezzar has arrived in Babylon and secured the throne
 October 1, King Nebuchadnezzar is back in Syria

604 Jeremiah chapters 35, 45 (to Baruch), and 46-49 (to the nations)
 Jeremiah prophecies to Baruch (ch. 45)
 Prophet Uriah flees and is killed (Jer. 26:20)

603 Jeremiah chapters 25 and 36:1-8
 Jeremiah chapters 13-20
 Aramean, Moabite, Ammonite, Chaldean raiders invade Judah because of the famine mentioned in Jeremiah 14 and Second Kings 24:2, 3 (and, again in 599):
"The Lord sent Chaldean, Aramean, Moabite and Ammonite raiders against him. He sent them to destroy Judah, in accordance with the word of the Lord proclaimed by his servants the prophets."

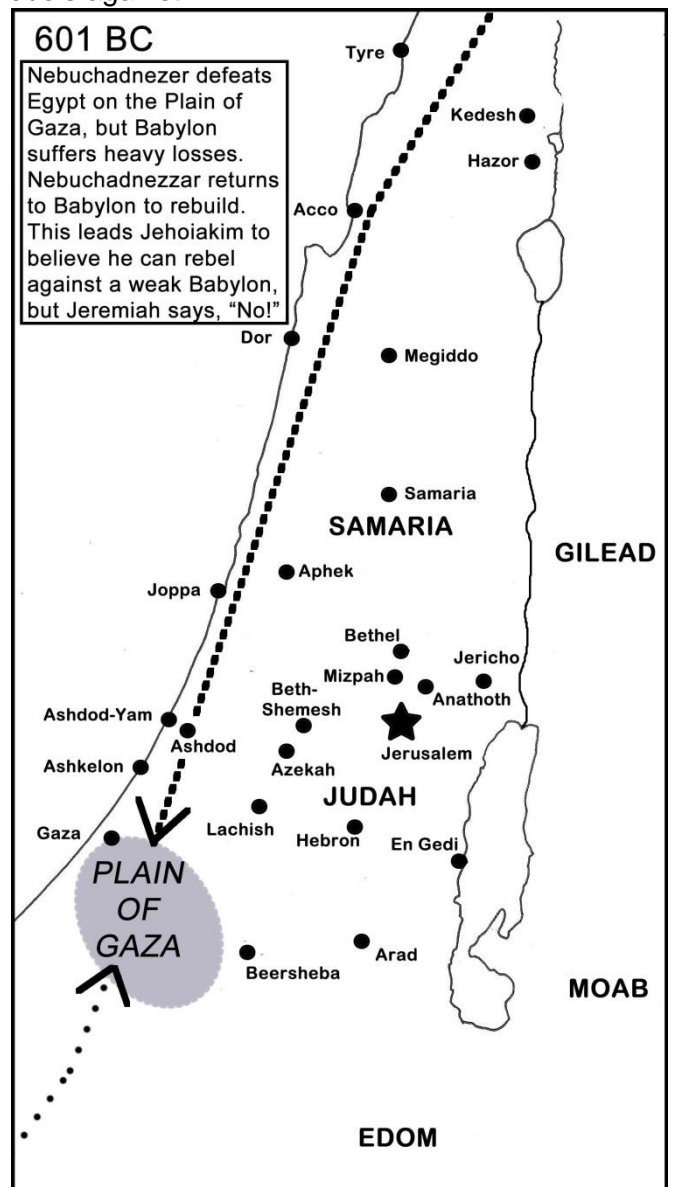
February, Nebuchadnezzar returns to Babylon
 In Babylon Nebuchadnezzar calls for some of his captives (including Daniel) to make an appearance before him (Daniel 1:14-20)
 Daniel is placed into the service of Nebuchadnezzar's palace.
 Nebuchadnezzar has a dream of the statue with the head of gold and body of silver, bronze, iron and clay. Daniel interprets the dream (Daniel 2:1-49)
 Nebuchadnezzar's younger brother, Nabu-suma-lisir, rebels against him
 Nebuchadnezzar orders that a statue be created and bowed down to, but Shadrach, Meshach and Abednego refuse (Daniel 3:1-30)

602 Jeremiah chapter 36:9-32

601 Egypt and Babylon meet on the Plain of Gaza
 Egypt is driven out of Asia, but Babylon suffers heavy losses
 Nebuchadnezzar and his troops have to return to Babylon to recover
 Jehoiakim sees this as a chance to rebel and stops paying his annual tribute which he had paid three times beginning in 605 BC. (2 Kg 24:1)
 Darius the Mede is born.

600 Nebuchadnezzar stays in Babylon all year rebuilding his military

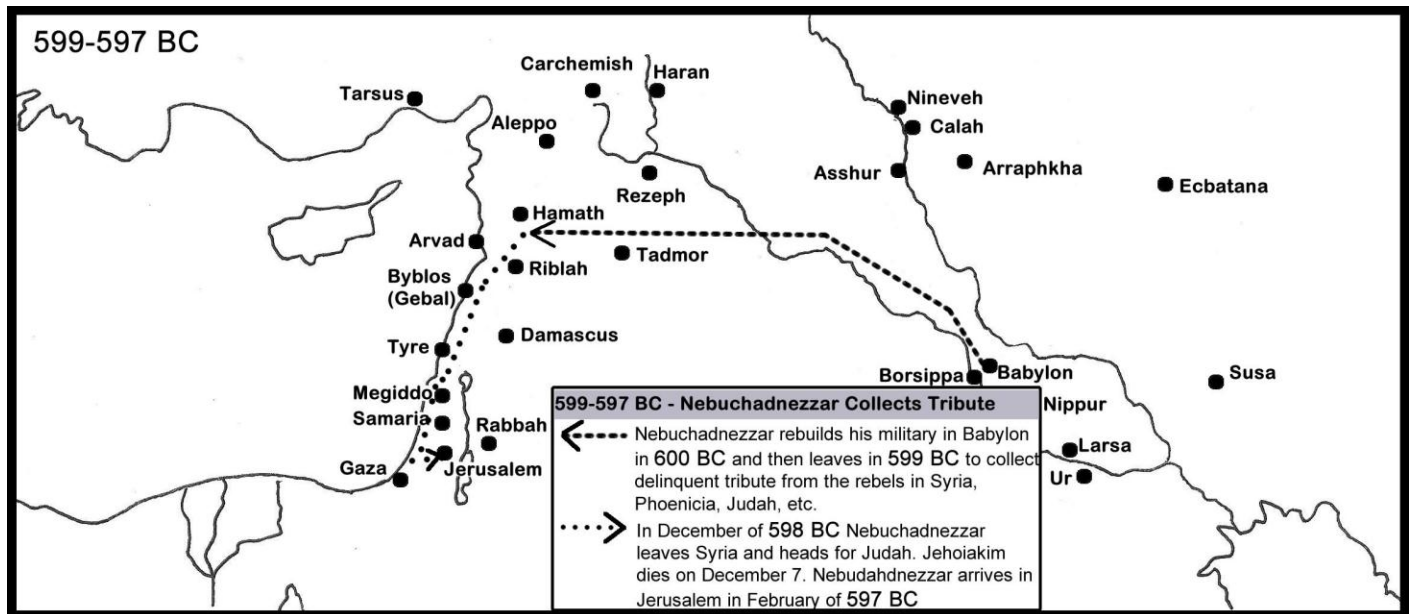
599 Due to the void of power in the Middle East (Assyria fallen, Egypt driven back, Babylon retreated) tribal raiders from the east such as Arameans, Ammonites, Moabites and Chaldeans resume raiding Judah.
 Second Kings 24:2, 3:
"The Lord sent Chaldean, Aramean, Moabite and Ammonite raiders against him. He sent them to destroy Judah, in accordance with



the word of the Lord proclaimed by his servants the prophets.”

Cyrus is born

December, Nebuchadnezzar marches out to begin collecting his delinquent tributes from all the countries he had taken but who had withheld payment in his absence. He begins in Syria.



- 598** Jehoiakim is three years delinquent on his Babylonian tribute payment. Nebuchadnezzar is ready to head south into Judah to collect his tribute. Jehoiakim dies on December 7 and due to the eastern raiders his body is thrown over the wall and is not buried since people can't risk going outside the city walls. This fulfills Jeremiah's prophecy to Jehoiakim in Jer.22:18-19. Jehoiakim's son Jehoiachin becomes king at age 18 (2 Kings 24:6, 8-9) Jeremiah prophecies to Jehoiachin in Jeremiah 22:20-30
- 597** February, Nebuchadnezzar arrives in Jerusalem and begins to besiege the city (2 Kings 24:10-16) March 10, Nebuchadnezzar takes Jerusalem 2 Chronicles 36:9-10 2 Kings 24:11-16 – *"Nebuchadnezzar removed all the treasures from the temple...and from the royal palace...he carried into exile all Jerusalem: all the officers and fighting men, and all the craftsmen and artisans...only the poorest people of the land were left."* Jehoiachin is removed as king and Josiah's third son, Zedekiah, becomes king at the age of 21 (2 Kings 24:15-18) April, Nebuchadnezzar heads back to Babylon with 10,000 more captives which include Ezekiel and Jehoiachin (2 Chron. 36:10; 2 Kings 24:15-17) Ezekiel is 25 years old Ezekiel settles in the captives colony on a canal of the Euphrates River called Tel-Abib. Here Ezekiel will work with other captive craftsman and artisans for the next five years. When Ezekiel is 30 years old in 593 the Lord will appear to him and call him to be a prophet (Ezekiel 1) Jeremiah 24 Jeremiah writes a letter found in Jeremiah chapter 29 and send it to the recent captives in Babylon
- 596** Nebuchadnezzar fulfills Jeremiah 49:34-39 when he marches to Carchemish to drive out the Elamite

raiders. He drives them down the Tigris River.

Nebuchadnezzar begins a 13 year siege on Tyre He never finishes the siege. Alexander the Great does so in 332 BC. These prophecies are recorded in Ezekiel 26:2-21.

594 Jeremiah 27, 28, 23, 50 and 51

Zedekiah begins to plan a revolt against Nebuchadnezzar along with Edom, Moab, Ammon, Tyre and Sidon (Jeremiah 27:3) as described in 2 Chronicles 36:12-14 and 2 Kings 24:20b).

Zedekiah *“did not humble himself before Jeremiah the prophet, who spoke the word of the Lord. He also rebelled against King Nebuchadnezzar, who had made him take an oath in God’s name.”* (2 Chron. 36:12-13)

Nationalistic and patriotic conservative prophets are whipping up support for the revolt by generalizing scriptures such as:

- Isaiah 37:21-35
- Psalm 2
- Psalm 20
- Psalm 21
- Psalm 72

August, the prophet Hananiah gives a false prophecy of Jeremiah 28

October, Hananiah is dead according to Jeremiah’s words in Jeremiah 28:16

Nebuchadnezzar sends for Zedekiah to be brought to Babylon to interrogate him concerning the rumors he has heard concerning a Judean revolt.

Burach’s brother, Seraiah, accompanies King Zedekiah to Babylon.

Jeremiah gives Seraiah (Burach’s brother) a scroll that contain prophecies concerning Babylon’s eventual fall. Seraiah is to read these prophecies out loud in Babylon, tie them to a rock and throw them into the Euphrates (Jeremiah 50-51)

593 July 5, Ezekiel sees his first vision and is placed in the office of prophet by God

Ezekiel is 30 years old. Ezekiel has been in Babylon 5 years (along with King Jehoiachin)

Jeremiah is 55 years old

Daniel is 35 years old. Daniel has been in Babylon 12 years

592 Ezekiel 8, 9, 10 – The glory of God leaves the Temple in Jerusalem

Ezekiel 12 – Ezekiel digs through the wall

Ezekiel 13 and 14 – Ezekiel condemns false prophets

Ezekiel 15, 16, 17, 18, 19

591 Ezekiel 20, 21, 22, 23

589 Jeremiah 21

January 10, Ezekiel 24 – Ezekiel sees the boiling kettle and Ezekiel’s wife dies.

Pharaoh Hophra promises Judah and King Zedekiah that Egypt will be there to help Zedekiah’s revolt against Nebuchadnezzar and Babylon.

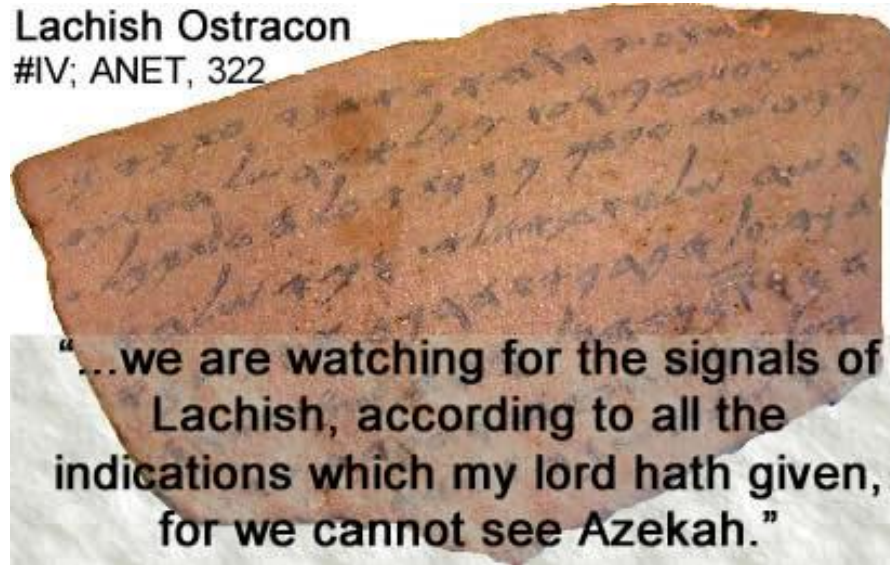
2 Chronicles 36: 15-17, *“The Lord, the God of their fathers, sent word to them through his messengers again and again, because he had pity on his people and on his dwelling place. But they mocked God’s messengers, despised his words and scoffed at his prophets until the wrath of the Lord was aroused against his people and there was no remedy. He brought up against them the king of the Babylonians...”*

Zedekiah joins Pharaoh Hophra/Apries, Edom, Moab, Ammon, Tyre and Sidon in a revolt against

Babylon when Pharaoh Hophra/Apries marches north to Tyre and Sidon.

- 588** January 15, Babylon marches against Judah (Jeremiah 25:3; 2 Kings 25:1) and the siege begins
According to Jeremiah 34:6-7 and a Hebrew ostraca found at Lachish (number IV and ANET, 322)
Nebuchadnezzar first attacked the cities in the Shephelah: Lachish and Azekah.

Lachish Ostrakon
#IV; ANET, 322



This ostraca was discovered in 1935-38 by J.L. Starkey in a small guardroom next to the outer gate of the city of Lachish. It was written shortly before the fall of Jerusalem in 586 BC.

This was written by an average soldier named Hoshniah and not by royalty. It was sent to a commanding officer at Lachish called Taosh. It is written in a short, abbreviated telegraphic style while using conventional expressions with a flowery salutation. Since the fire signals of Azekah could no longer be seen it is most likely that Azekah had fallen to the Babylonians at the time of this writing. This historical account agrees with the words of Jeremiah in Jeremiah 34:7 which says the last three cities to fall were:

- 1) Azekah
- 2) Lachish
- 3) Jerusalem.

The translation reads:

"May Yahweh cause my lord to hear this very day tidings of good!

And now according to everything that my lord hath written, so hath they servant done; I have written on the door according to all that my lord hath written to me.

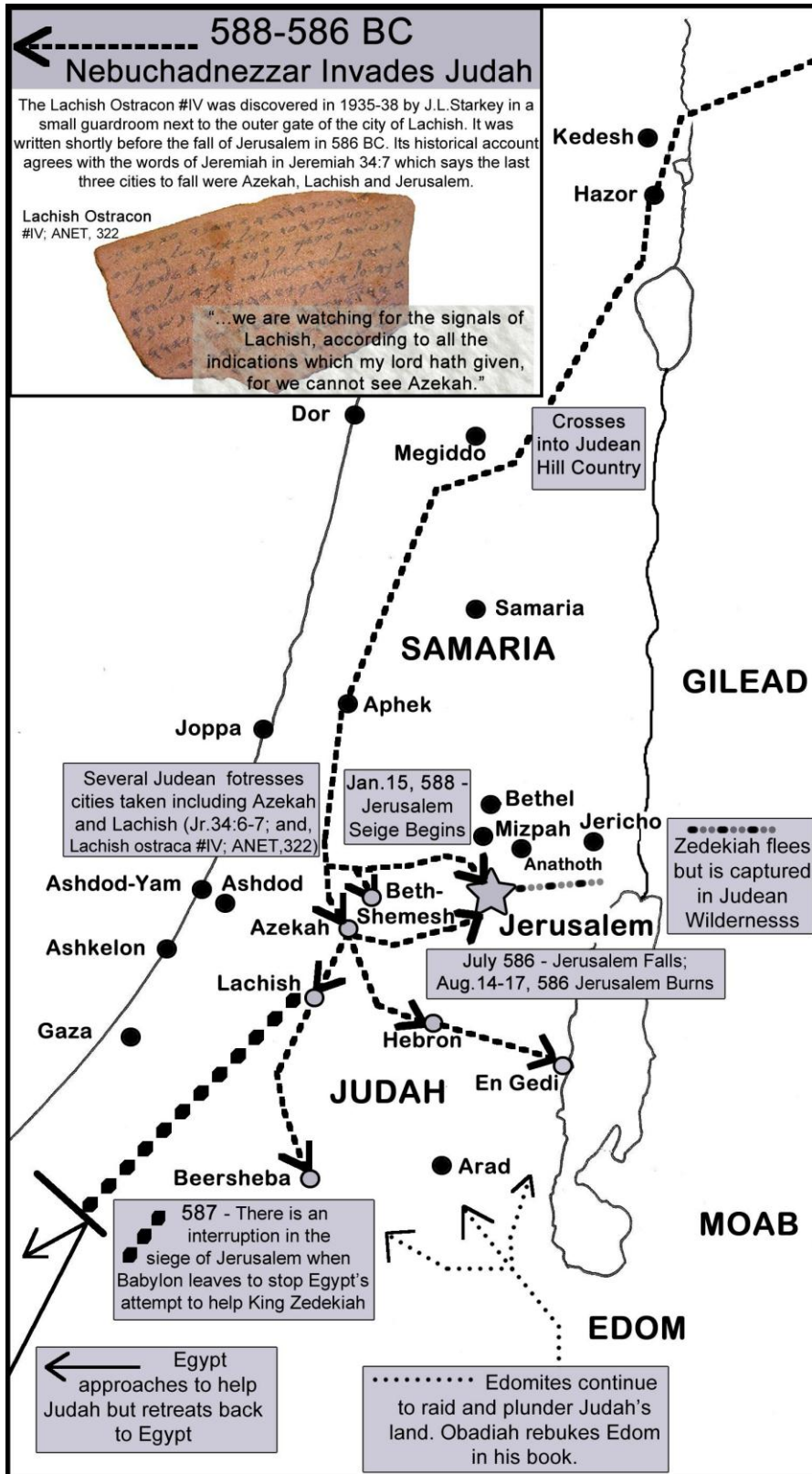
And with respect to what my lord hath written about the matter of Beth-Hataphid there is no one there.

And as for Samachiah, Shemachiah hath taken him and brought him to the city. And as for thy servant, I am not sending anyone thither. (today(?), but I will send) tomorrow morning.

And let (my lord) know that we are watching for the signals of Lachish, according to all the indications which my lord hath given, for we cannot see Azekah."

- 587** Nebuzaradan begins reigning with Nebuchadnezzar
Nebuzaradan is in charge of the Jerusalem siege
January 12, Ezekiel 29
Egypt comes to Jerusalem's aid and the Babylonians leave Judah to fight Pharaoh Hophra
Jeremiah attempts to leave Jerusalem during the break in the siege to go to the territory of Benjamin to buy some property (Jeremiah 37)
Jeremiah 30, 31, 32, 33, 34 and 37
Jeremiah is put in a vaulted cell in a dungeon (Jeremiah 37:16)
Jeremiah is put in the courtyard by Zedekiah (Jeremiah 37:21)

- Jeremiah has a dream of Israel's pleasant future while he is in the courtyard (Jeremiah 30-31)
- Jeremiah buys the field while he is in the courtyard (Jeremiah 32)
- Jeremiah promises restoration (Jeremiah 33)
- Zedekiah sends for Jeremiah (Jeremiah 21)
- Jeremiah is thrown into the cistern (Jeremiah 38:6)
- Jeremiah gives Zedekiah final warning and the slaves are released, but taken back (Jeremiah 34)



586 July, there is no food left inside Jerusalem.
 July 18, Babylon breaks through the walls. It had been a 2 ½ year siege.
 Ezekiel prophecies that Zedekiah will come to Babylon but he will not see Babylon in Ezekiel 12:13.
 Jeremiah chapter 39 occurs
 Jeremiah 52 occurs
 August 14, Nebuzaradan returns to burn Jerusalem.
 Jeremiah writes Lamentations
 Jeremiah 40:1-6 occur
 Nebuzar-Adan finds and releases Jeremiah from chains when he found him at Ramah (Jer. 40:1)
 Jeremiah is invited to go to Babylon as a royal guest (Jer. 40:4)
 Jeremiah elects to stay in Judah and is given provisions and a gift (money) from King Nebuchadnezzar by Nebuzaradan (Jer. 40:4-6)
 Gedaliah is made governor in Judah to represent King Nebuchadnezzar (Jer. 40:7-16)
 Gedaliah is assassinated by the Ammonites on October 7 (Jer.41:1-8)
 Remaining Jews flee to Egypt for safety.
 Jeremiah prophecies against the Jews in Egypt and to Egypt itself. He says that Nebuchadnezzar will be back to take Egypt. (Jer. 41:16-42:30; 42:1-44:30)
 Psalm 74 is written
 Psalm 79 is written
 Psalm 94 is written

585 Nebuchadnezzar's siege of Tyre begins. It will last for 13 years, but will not be taken by Nebuchadnezzar.
 Nebuchadnezzar's continued activity in the area causes fear among the remaining Jews who flee to Egypt for an illusion of safety.

585 Babylonians in Judah and take several thousand Judeans into exile (Jeremiah 52:30).
 Babylonian records say the Babylonians subdue the people of Ammon (and, this is where Gedaliah's murderer, Ishmael, fled)

571 April 26, Ezekiel 29:19, Ezekiel prophecies that Nebuchadnezzar would invade Egypt

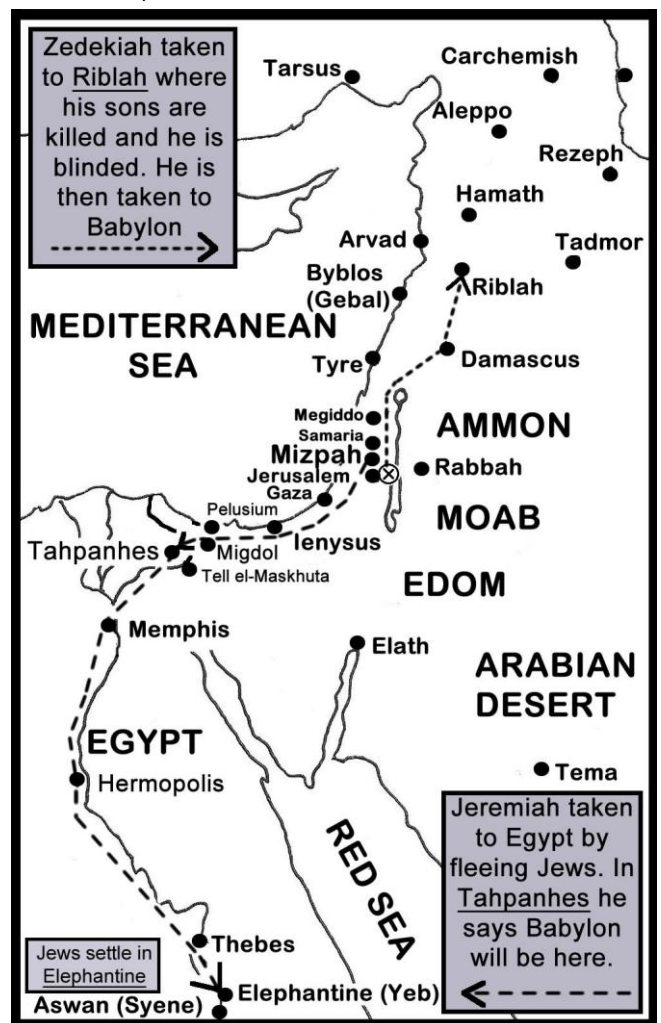
570 Ezekiel's last recorded prophecy at the age of 52
 Daniel 4, Nebuchadnezzar's dream of a great tree.
 Nebuchadnezzar is warned of his pride.

569 Nebuchadnezzar invades Egypt in fulfillment of:

- Jeremiah 43:8-13
- Jeremiah 46:13-26
- Ezekiel 29:19

Jeremiah is not heard from again. His final fate is:

- Stoned by the Jews in Egypt
- Dies in Egypt



- Taken by Nebuchadnezzar back to Babylon after Egypt is conquered.

Jeremiah is 79 years old.

Daniel is 59 years old.

Nebuchadnezzar returns to Babylon after defeating Egypt and utters the fateful words of Daniel 4:28-33:

“Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?”

569-563 Nebuchadnezzar is in exile and goes insane.

562 August, Nebuchadnezzar repents and glorifies God

Nebuchadnezzar is restored to his throne

September, Nebuchadnezzar dies

561 Evil Merodach, Nebuchadnezzar’s son, begins to reign

Evil Merodach releases 55 year old Jehoiachin from a 36 year prison term

on March 22 (2 Kings 25:27-30)



One of several cuneiform tablets from Babylonian archives which mention Jehoiachin after his release from prison (March 561 BC) and the provisions of food that was supplied to him and his sons. Together these cuneiform texts are known at ANET 308.

Jehoiachin is known as *ia'-u-kin*, or *ia'-kin*, or *ia-ku-u-ki-nu* on these cuneiform tablets. There are three lines that mention him:

... to *ia'-u-kin*, king ...
to the qīpūtu-house of ...
... for Shalamiamu, the ...
... for 126 men from Tyre ...
... for Zabiruam the Ly[dian] ...

10 sila of oil to ... *[ia]-kin*, king of Ia-[a-hu-du] (*JUDAH*)
2½ sila of oil to the [five so]ns of the king of Ia-a-hu-du (*JUDAH*)
4 sila to eight men from ia-a-hu-da-a-a ...

1½ sila for three carpenters from Arvad, ½ sila each
11½ sila for eight ditto from Byblus, 1 sila each ...
3½ sila sila for seven ditto, ½ sila each
½ sila for Nabû-êtir the carpenter

10 sila to *ia-ku-ú-ki-nu*, the son of the king of Ia-ku-du (*JUDAH*)
2½ sila for the five sons of the king of Ia-ku-du through Qana'a

The last quote under the photo to the left says Jehoiachin had five sons, but the Bible says there were seven (1 Chronicles 3.17-18):

“The sons of Jehoiachin, the captive: Shealtiel his son, Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah.”

This could be resolved by assuming that two sons had died, or had not yet come of age. Also, since the wording in the biblical text is difficult it is possible the verse was miscopied. There are variant readings of the text. Our text today seems to say that only Shealtiel was Jehoiachin's son, and the other names are not qualified which means they could be descendants of Malchiram, son of Shealtiel. If that is the case then the biblical text could read:

“The sons of Jehoiachin, the captive: Shealtiel his son, Malchiram his son, and Pedaiah, Shenazzar, Jekamiah, Hoshama, Nedabiah, the sons of Malchiram.”

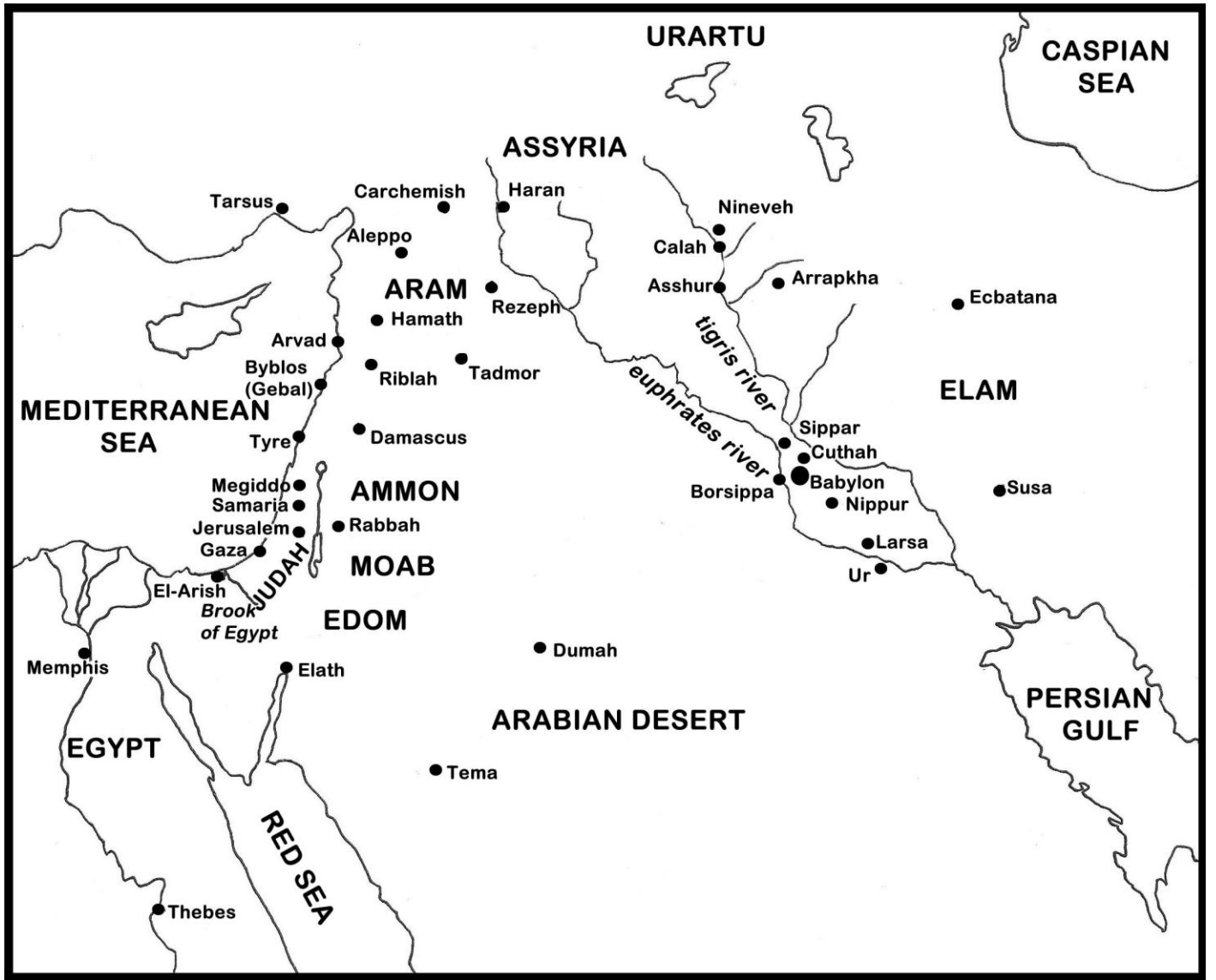
This implies that the five sons of the bottom text are five descendants (and not directly sons), which is certainly possible, because the word "son" was frequently used in a very loose sense and often simply meant descendant (consider that Jesus was the son of David).

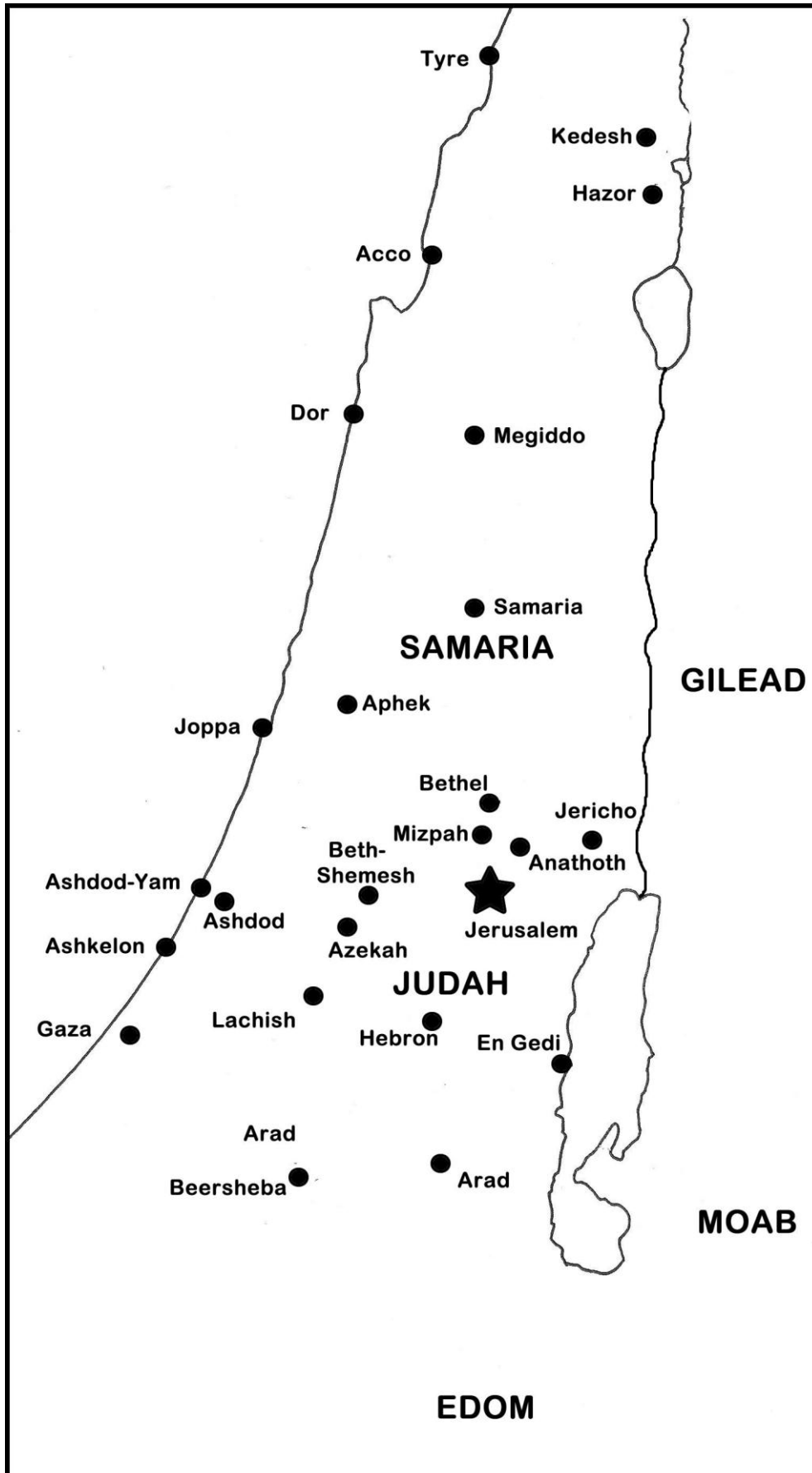
But, if that is the case why aren't Shealtiel and Malchiram mentioned in the bottom text? They may have become ambassadors or personal attendants of one of the Babylonian kings, and so

	they would not have been listed in this list documenting the delivery of provisions.
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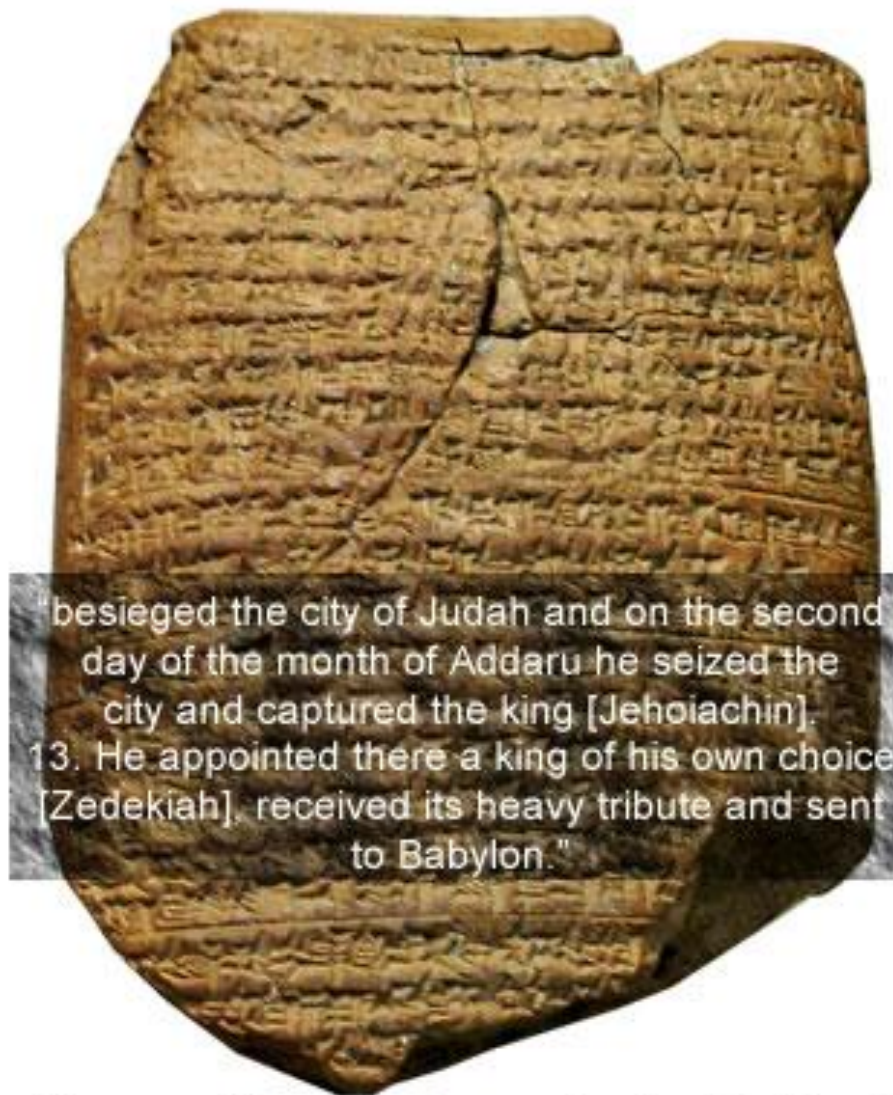
	Also, note that Jehoiachin is described as being "the son of the king of Judah" in the bottom text, which is accurate because he was and even while he was on Judah's throne he was there for only 3 months and was not recognized by Babylon.
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- 560** If Jeremiah wrote the final verses of his book while in Babylon then he would be 88 years old
Jeremiah 52:31-34 is written closing the book of Jeremiah with the beginning of God's promise to restore Israel beginning to blossom
- 559** Cyrus begins to reign in Persia
- 556** Nebuchadnezzar's son-in-law, Nabonidus, begins to reign. Nabonidus had married Nebuchadnezzar's daughter Nitocris and they have a son named Belshazzar. (Nitocris will become the aged queen mother who advises Belshazzar at his drunken feast to call on Daniel to interpret the writing on the wall in 539)
- 553** Daniel chapter 7, Daniel's dream of four beasts
Belshazzar begins reigning for his dad (Nabonidus) because his dad has gone west into Arabia to gain more land.
- 551** Daniel chapter 8, Daniel's vision of a ram and a goat (or, Darius and Alexander from the 300's BC)
- 539** Daniel chapter 5, Cyrus overthrows Babylon at Belshazzar's party.
Daniel 9, 10 and 11
- 538** Cyrus allows the Jews to return to Judah
Daniel chapter 6, Daniel is thrown into the lion's den
Daniel is 90 years old
Ezra chapter 1 occurs
- 536** Rebuilding of the temple begins. Altar is built and the foundation is laid
Daniel's last recorded year. He dies at about 92 years of age
- 516** The temple is completed by Zerubbabel
- 476** Queen Esther is still in Persia
- 457** Ezra returns and has a revival to the Law and to God
- 445** Nehemiah returns to rebuild the wall
- 440** Ezra is written
- 432** Malachi is written
- 430** Nehemiah is written





Babylonian Chronicle of 605-594 BC



"besieged the city of Judah and on the second day of the month of Addaru he seized the city and captured the king [Jehoiachin].
13. He appointed there a king of his own choice [Zedekiah], received its heavy tribute and sent to Babylon."

The cuneiform text records the Battle of Carchemish and the accession of Nebuchadnezzar II in 605 BC. The fifth paragraph records the capture of Jerusalem and Jehoiachin on March 16th, 597 BC which is followed by the recording of the appointment of Zedekiah as king to replace Jehoiachin. Other prisoners are recorded as being exile to Babylon which agrees with the text in 2 Kings 24:10-17

Translation of the Cuneiform Text from the Babylonian Chronicle

1. In the twenty-first year [605/604] the king of Akkad [Nabopolassar] stayed in his own land, Nebuchadnezzar his eldest son, the crown-prince,
2. mustered the Babylonian army and took command of his troops; he marched to Karchemiš which is on the bank of the Euphrates,
3. and crossed the river to go against the Egyptian army which lay in Karchemiš.
4. They fought with each other and the Egyptian army withdrew before him.
5. He accomplished their defeat and beat them to non-existence. As for the rest of the Egyptian army
6. which had escaped from the defeat so quickly that no weapon had reached them, in the district of Hamath
7. the Babylonian troops overtook and defeated them so that not a single man escaped to his own country.
8. At that time Nebuchadnezzar conquered the whole area of Hamath.
9. For twenty-one years Nabopolassar had been king of Babylon,
10. when on 8 Abu[15 August 605] he went to his destiny; in the month of Ululu Nebuchadnezzar returned to Babylon
11. and on 1 Ululu [7 September] he sat on the royal throne in Babylon.
12. In the accession year Nebuchadnezzar went back again to the Hatti-land and until the month of Šabatu
13. marched unopposed through the Hatti-land; in the month of Šabatu he took the heavy tribute of the Hatti-territory to Babylon.
14. In the month of Nisannu he took the hands of Bêl and the son of Bêl and celebrated the Akitu festival.
15. In the first year of Nebuchadnezzar [604/603] in the month of Simanu he mustered his army
16. and went to the Hatti-territory, he marched about unopposed in the Hatti-territory until the month of Kislîmu.
17. All the kings of the Hatti-land came before him and he received their heavy tribute.
18. He marched to the city of Aškelon and captured it in the month of Kislîmu.
19. He captured its king and plundered it and carried off spoil from it.
20. He turned the city into a mound and heaps of ruins and then in the month of Šabatu he marched back to Babylon.
21. In the second year [603/602] in the month of Ajaru the king of Akkad gathered together a powerful army and marched to the land of Hatti.
22. ...] he threw down, great siege-towers he [...
23. ...] from the month of Ajaru until the mon[th of ...] he marched about unopposed in the land of Hatti.

About four lines missing

Reverse

Several lines missing

1. In the third year [602/601] the king of Akkad left and
2. in the month of [...] on the thirteenth day, [the king's brother] Nabû-šuma-lišir [...]
3. The king of Akkad mustered his troops and marched to the Hatti-land.
4. and brought back much spoils from the Hatti-land into Akkad.
5. In the fourth year [601/600] the king of Akkad mustered his army and marched to the Hatti-land. In the Hatti-land they marched unopposed.
6. In the month of Kislîmu he took the lead of his army and marched to Egypt. The king of Egypt

heard it and mustered his army.

7. In open battle they smote the breast of each other and inflicted great havoc on each other. The king of Akkad turned back with his troops and returned to Babylon.
8. In the fifth year [600/599] the king of Akkad stayed in his own land and gathered together his chariots and horses in great numbers.
9. In the sixth year [599/598] in the month of Kislîmu the king of Akkad mustered his army and marched to the Hatti-land. From the Hatti-land he sent out his companies,
10. and scouring the desert they took much plunder from the Arabs, their possessions, animals and gods. In the month of Addaru the king returned to his own land.
11. In the seventh year [598/597], the month of Kislîmu, the king of Akkad mustered his troops, marched to the Hatti-land,
12. and besieged the city of Judah and on the second day of the month of Addaru he seized the city and captured the king [Jehoiachin].
13. He appointed there a king of his own choice [Zedekiah], received its heavy tribute and sent to Babylon.
14. In the eighth year [597/596], the month of Tebetu the king of Akkad marched to the Hatti-land as far as Karchemiš [...]
15. [...] in the month of Šabatu the king returned to his own land.
16. In the ninth year [596/595], the month of [...] the king of Akkad and his troops marched along the bank of the Tigris [...]
17. the king of Elam [...]
18. the king of Akkad [...]
19. which is on the bank of the Tigris he pitched his camp. While there was still a distance of one day's march between them,
20. the king of Elam was afraid and, panic falling on him, he returned to his own land.
21. In the tenth year [595/594] the king of Akkad was in his own land; from the month of Kislîmu to the month of Tebetu there was rebellion in Akkad.
22. With arms he slew many of his own army. His own hand captured his enemy.
23. In the month of [...] he marched to the Hatti-land, where kings and [...] -officials
24. came before him and he received their heavy tribute and then returned to Babylon.
25. In the eleventh year [594/593] in the month of Kislîmu, the king of Akkad mustered his troops and marched to the Hatti-land.

586 BC - Bullae from Jeremiah 38:1 belonging to:

1) Gedaliah son of Pashhur

2) Jehucal son of Shelemiah

A bulla (or, bullae plural) is a piece of clay pressed with an impression from a ring that served as a symbol or signature of an individual, generally only used by royalty or high-ranking officials in government. The small piece of clay would be attached to a rolled up document (scroll) that had been wrapped with a string. The moist clay would be used to seal the scroll and then stamped or pressed with the seal (or, signet ring). The bullae in Jerusalem that were on sealed documents were burned in the fire set to the city by the Babylonians in 586. The clay bullae were baked or “fired” in the heat causing them to be hardened which preserved them like small pieces of glazed tile. Once these two bullae were discovered in 2005 and 2008 they still legible after 2,500 years. It would appear that these two officials of Judah’s last king, Zedekiah, had left some “paperwork” on their desk tops or in the royal “files” (archives) that fateful day that Nebuzaradan set fire to the royal palace as described in 2 Kings 25:8 and Jeremiah 52:12 on Aug 14, 586. The scrolls were consumed in the flames, but the small drops of clay with the “signature” of these two men who opposed Jeremiah in the very royal palace where they were found were preserved. They are now on display.



**Figure 1 Gedaliah son of Pashhur. The ancient text reads:
“Le Gedaliyahu Ben Pashhur”**



**Figure 2 - Jehucal son of Shelemiah. The ancient text reads:
“Le Yehuchal Ben Shelemiyahu Ben Shavi**



Figure 3 - Galyn stands by display of the Gedaliah (L) and Jehucal (R) Bullae

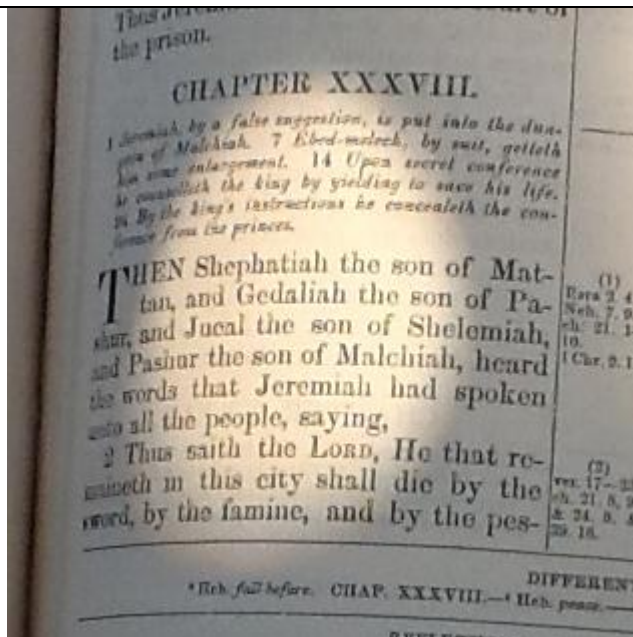


Figure 4 - Biblical text from Jeremiah 38:1



Figure 5 - Gedaliah Bulla discovered in 2008 in the City of David below the palace of David



Figure - Gedaliah Bulla. The bullae measure about 1 cm.



Figure 7 - Jehucal Bulla – discovered in 2005 in the palace of David and the kings of Judah.

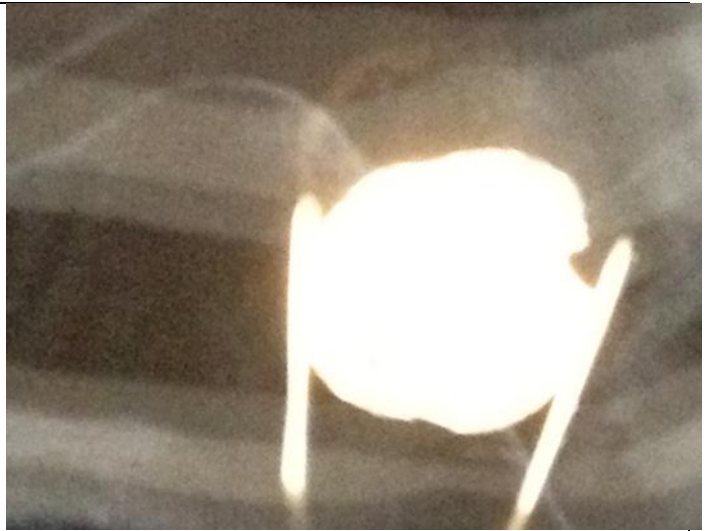


Figure 8 - Jehucal Bulla



Figure 9 - Sample of Bullae on a sealed scroll

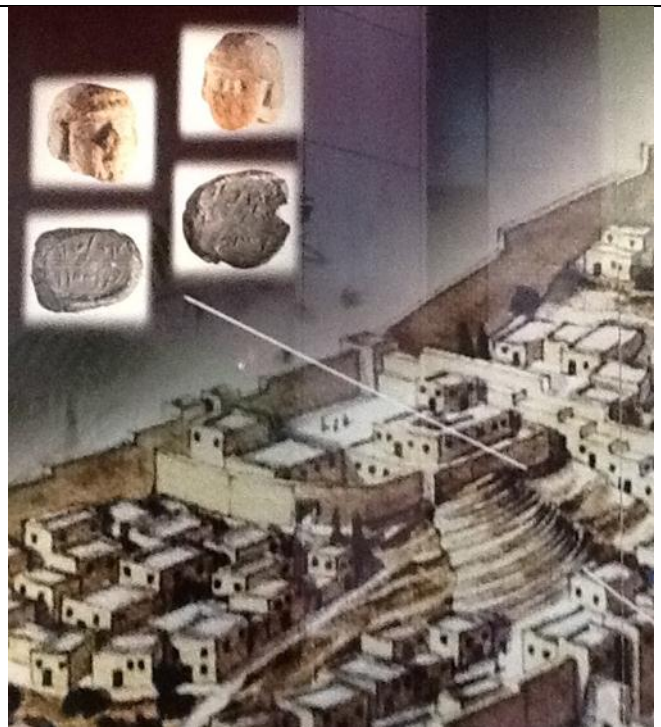


Figure 10 - Location of the find



Figure 11 - Gedaliah son of Pashhur (left) and Jehucal son of Shelemiah (Right)

Jeremiah Chapter One

Year: 627 BC

1:1

Information here:

1. Personal information about Jeremiah
 - a. Name: Jeremiah. A common name in OT. Daved had two mighty men named Jeremiah (1 Chr. 12:4, 10, 13). One of the Rechabites in Jeremiah 35: was named Jeremiah and King Zedekiah's grandfather was Jeremiah (Jer.52:1; 2 Kg.24:18)
 - b. Family
 - i. Father was a priest named Hilkiyah. In 622 a priest named Hilkiyah found the "book of the law" in the temple (2 Kings 22:8), but if it was Jeremiah's father we think it would have mentioned that fact.
 - ii. Jeremiah's family descended from Abiathar who was David's priest who traveled with David and carried the Ark (1 Kings 2:26) who was deposed to his hometown of Anathoth because he sided with Adonijah in his attempt to take David's throne (1 Kings 1:5-19; 2:26-27). Abiathar was replaced by Solomon replaced with Zadok. Abiathar would have had connections with Eli from the days of Samuel (1 Sam. 14:3; 22:20) and the Ark's presence in Shiloh which Jeremiah's father surely would have explained to Jeremiah (Jer. 7:14; 26:6)
 - iii. Priests originally guarded and served in the holy sites. By 600 BC the priests were entrusted with the teaching ministry of the Torah, traditions and purity regulations. Jeremiah constant complaint was that the priest had been neglecting this duty of teaching.
 - c. Status
 - d. Hometown – Anathoth, land of Benjamin, close to today's Arab village of Anata. It was a Levitical city (Josh.21:18). Anathoth sets 3 miles NE of Jerusalem in the hill country in the central plateau which means the northern walls of Jerusalem and much of the city itself could

be seen from Jeremiah's hometown where he grew up. So, Jeremiah's walk to Jerusalem would be about a hour up and over hills leading into the city. It seems that the name Anathoth is a Canaanite name from their goddess Anat. Its population may have never been more than about 100 people. (Ancient cities did not have the population modern towns and cities have.)

2. Source of Jeremiah's messages
3. Time period of Jeremiah's ministry 627 BC (thirteenth year of Josiah) until 587 (deportation)

1:2-3

Jeremiah spoke the word that Yahweh gave him. Jeremiah was not a philosopher or a theologian or a politician. Jeremiah stood in the council of God and spoke his word (Jer. 23:18, 22)

Jeremiah's actual life and ministry continued after the fall of Jerusalem and on into a time in Egypt where he continued to prophecy to the people of Judah (Jr. 42-44)

1:4

The phrase "The word of Yahweh came to me" in 4, 11 and 13 would seem to indicate three separate occasions for these encounters with the Lord.

These may have been the opening words of the scroll to Jehoiakim that was burnt and rewritten. Jeremiah 25:1-13 may then have been the end of that original scroll recorded in Jehoiakim's 4th year in 605 B.C. when Daniel was taken in the first captivity. Jeremiah 25:13 would have been pertinent to Daniel's counting of the years and part of the reason he began praying in 539-538 in Daniel chapter 9:1-4.

"Word" as in "the Word of Yahweh" is "dabar" in Hebrew and means "word," "thing," "action," because in Hebrew a "word" and an "event" are within the same process. They are the same experience. You can't have one without the other.

1:5

"appointed" is literally "I gave you" and has the meaning of "I appointed" or "I set"

It is interesting to understand how clearly Jeremiah heard and understood his call. It is similar to Isaiah and Ezekiel in the sense that there was an actual point in time and an actual event where they received their call. It was not an emotion, or an impression, etc. It was a dialog.

Three words:

1. "know" is "yada" meant more than to have knowledge of some thing or some information. It included personal commitment such as:
 - a. Marriage of a man and woman – Adam and Eve in Gen. 4:1
 - b. The Lord's relation and commitment to Israel – "You only have I known of all the families of the earth," in Amos 3:2
 - c. No knowledge of God in Israel in Hosea 4:1
 - d. Knowledge of the Lord is more important than burnt offerings in Hosea 6:6

2. “set apart” is “hiqdis with the root “qds” which means “separated” or “set apart” for sacred purpose. This means it is not to be used for any other purpose. “hiqdis” is the Hiphil which is the causative meaning “to cause someone/something to be set apart.” Which means this is translated as “consecrated” or “dedicated.” Jeremiah had been set apart for a special purpose.
3. “appoint” is “ntn” means to assign to a specific job or mission. Jeremiah’s was to be a prophet to the nations, nor just to Judah.

Obviously these three words presented an enormous task which no serious minded teenager or twenty year old could imagine themselves accomplishing (consider the assignment did not only include Judah, or maybe neighboring Edom, but also Assyria, Babylon, Egypt, etc)...at least, not without divine assistance for every portion.

1:6

“I don’t know how to speak” is a reference to not having training in rhetoric, public speaking, etc. which the leaders of nations would be used to hearing the most eloquent of all speakers.

“boy” is “na’ar” which normally refers to boys and youth.

Jeremiah hesitates because:

- a. Untrained
- b. Lacks experience

Moses claimed to be slow of speech.

Isaiah claimed to be unclean, sinful and so unworthy

Jeremiah claimed lack of training and experience.

It is hard to imagine that this call came to an individual who had little or corrupt training in the revealed Law or Word of God. We would imagine that some very basic theologies and insights into current political affairs were part of Jeremiah’s home and upbringing.

1:7

“to **everyone** to whom I send you” since the prepositions “ ‘al” and “ ’el” are interchanged in the book of Jeremiah it can also say “to **whatever place** I send you.”

Yahweh would give Jeremiah the message (Deut. 18:18)

Jeremiah would stick to this formula and not alter or deviate from the presenting the Word he was given...and, face the consequence as in 37:16-17 and 38:14-18.

1:8

God comforts Jeremiah with a promise of constant supervision, protection and rescue.

But, that does not mean there will not be impossible times, painful rejection, social embarrassment, physical damage and near death experiences that will ultimately end in death at some point.

Jeremiah doubted this assurance at times as in 20:7-18

1:9

Touching his mouth was similar to Dt.18:18, "I will put my words in your mouth."

Isaiah had his lips touched in Isaiah 6:6-7 and Ezekiel had Yahweh's words place in his mouth in Ezekiel 2:9-3:3

1:10

Jeremiah's ministry was specifically directed at the nations and kingdoms of the world:

- a. To uproot
- b. To tear down
- c. To destroy
- d. To overthrow
- e. To build – Jeremiah also spoke of restoration of Judah. And, the rise of new nations to new levels of power and authority occurred before Jeremiah's eyes.
- f. To plant

Similar listing of verbs in:

- a. 12:14-17 – I will uproot them...but after I uproot them, I will again have compassion and will bring each of them back to his own inheritance."
- b. 18:7-9 – "If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed...if at another time I announce that a nation of kingdom is to be built up and planted, and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it."
- c. 24:6 – concerning the figs of the 597 captivity..."My eyes will watch over them for their good, and I will bring them back to this land. I will build them up and not tear them down; I will plant them and not uproot them."
- d. 31:28 – "Just as I watched over them to uproot and tear down, and to overthrow, destroy and bring disaster, so I will watch over them to build and to plant."

Two Visions:

1:11-12

These visions are to encourage and direct Jeremiah's ministry:

Vision One: a branch of an almond tree.

The almond was the first budding tree in the spring. Even today Anathoth area is the center for almond trees and travelers in the spring can see the area full of almond buds. The point is not that the almond tree was budding, but that it was being WATCHED.

This seems to mean that God is watching the Word that he gave Jeremiah to bring it to fruition first and quickly like the almond branch

1:13-14

Vision Two: Jeremiah sees another image which is also going carry with it word pictures with specific meaning. A large cauldron boiling and burning with fire. Literally it says, "a cauldron blown upon" which indicates there was a breeze fanning the flames to an extreme temperature. It was ready to fall towards the south which meant disaster was coming from the north. Many foreign powers came from the north. These powers were from strange, unknown lands.

1:15-16

Judgment was coming in the form of foreign occupation and destruction for having worshipped foreign gods.

The Babylonian army officers would come and sit in the Middle Gate of Jerusalem in Jeremiah 39:3. The kings, leaders and officials would sit in the gates on benches that have been excavated and carry out business there. Even court cases and legal transactions took place in the city gates.

1:17

Jeremiah's commission includes three commands:

1. "Get yourself ready" –
2. "Stand up and Say to them whatever I command you" –
3. "Do not be terrified by them, or I will terrify you before them" –

1:18

Jeremiah is given promises:

1. I have made you a fortified city
2. I have made you an iron pillar
3. I have made you a bronze wall to stand against the whole land
 - a. To stand against the kings of Judah
 - b. To stand against the officials of Judah
 - c. To stand against the priests of Judah
 - d. To stand against the people of Judah

These same images and metaphors such as "bronze wall and iron pillar are used by Thutmose the III to describe himself to present the appearance of being undefeatable.

1:19

1. They will fight you
2. They will not overcome you
3. I am with you
4. I will rescue you

Jeremiah Chapter Two

Jeremiah Chapter Three

Jeremiah Chapter Four

Jeremiah Chapter Five

Jeremiah Chapter six

Jeremiah Chapter Seven

Jeremiah Chapter Eight

Jeremiah Chapter Nine

Jeremiah Chapter Ten

Jeremiah Chapter Eleven

Jeremiah Chapter Twelve

Jeremiah Chapter Thirteen

Jeremiah Chapter Fourteen

Jeremiah Chapter Fifteen

Jeremiah Chapter Sixteen

Jeremiah Chapter Seventeen

Jeremiah Chapter Eighteen

Jeremiah Chapter Nineteen

Jeremiah Chapter Twenty

Jeremiah Chapter Twenty-one

Jeremiah Chapter Twenty-two

Jeremiah Chapter Twenty-three

Jeremiah Chapter Twenty-four

Jeremiah Chapter Twenty-five

Jeremiah Chapter Twenty-six

Jeremiah Chapter Twenty-seven

Jeremiah Chapter Twenty-eight

Jeremiah Chapter Twenty-nine

Jeremiah Chapter Thirty

Jeremiah Chapter Thirty-one

Jeremiah Chapter Thirty-two

Jeremiah Chapter Thirty-three

Jeremiah Chapter Thirty-four

Jeremiah Chapter Thirty-five

Jeremiah Chapter Thirty-six

Jeremiah Chapter Thirty-seven

Jeremiah Chapter Thirty-eight

Jeremiah Chapter Thirty-nine

Jeremiah Chapter Forty

Jeremiah Chapter Forty-two

Jeremiah Chapter Forty-three

Jeremiah Chapter Forty-four

Jeremiah Chapter Forty-five

Jeremiah Chapter Forty-six

Jeremiah Chapter Forty-seven

Jeremiah Chapter Forty-eight

Jeremiah Chapter Forty-nine

Jeremiah Chapter Fifty

Jeremiah Chapter Fifty-one

Jeremiah Chapter Fifty-two

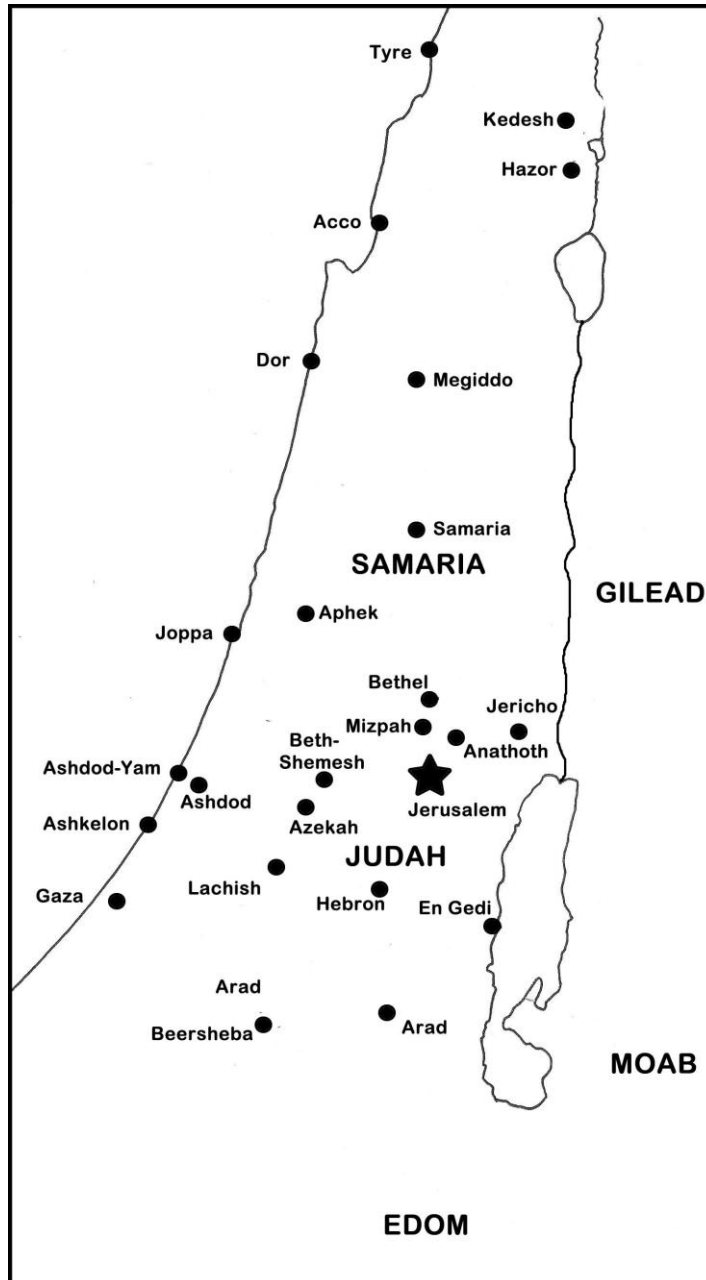
Lamentations Chapter One

Lamentations Chapter Two

Lamentations Chapter Three

Lamentations Chapter Four

Lamentations Chapter Five



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