

JEREMIAH

OT SERIES

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SYDNEY 2002

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Lesson Plan

Week	Date	Class	Pre-reading
1		Introduction - Life and Times of Jeremiah	Jer 1-10,39,52, 2 Chr 34-36, 2 Ki 22-25
2		Jeremiah and Prophecy	Jer 16-20,21-25
3		Pour Out Your Heart	Jer 11-15,20
4		Counter Cultural	Jer 26-29
5		Covenant and NT	Jer 30-34, Heb 8
6		Conviction	Jer 35-45
7		Nations & Lamentations & Review	Jer 46-52, Lamentations
8		Exam	

Series Introduction

The book of Jeremiah is not arranged in chronological order. It consists largely of a collection of sermons and historical events over a forty year period. For this reason we will not be treating Jeremiah chapter by chapter but rather by looking at several themes.

Special thanks to Rob Jackson and Dave McCliesh for their excellent work on the maps, glossary and Who's who sections.

Jeremiah is an inspirational man of God. I pray that his example of conviction and endurance will inspire us all.

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Sydney, Feb 2002

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Background

The Times

The book of Jeremiah covers events during Jeremiah's ministry over a period of around 40 years, from his call to the prophetic ministry in 622 BC through to the destruction of Jerusalem in 586 BC on to the final chapter of his life in Egypt in 582 BC.

The Northern kingdom of Israel had been defeated and dispersed by the Assyrian army one hundred years earlier (722 BC), leaving only the tribes of Judah and Benjamin in the South. The Babylonians had become the new world power, overtaking the Assyrians over a period of time, with Nineveh the Assyrian capital falling in 612 BC.

This Period saw the final decline of God's chosen people into captivity and the destruction of the holy city of Jerusalem and its temple. Josiah (2 Kings 22,23) had been the last good king bringing some measure of restoration of faithfulness to Judah with the rediscovery of the Book of the Law, cleansing of the temple and reintroduction of the Passover. Late in Josiah's reign, Pharaoh Neco of Egypt went to Assyria's aid against the Babylonians but was defeated at the decisive battle of Carchemish in 605 BC (Jer 46:1). Josiah had marched out to fight Neco on the way, but was killed in battle at Megiddo (2 Ki 23:29) in 609 BC.

Josiah's son Jehoahaz was anointed as king but reigned only briefly. Pharaoh Neco imprisoned Jehoahaz and installed Jehoiakim, another of Josiah's sons as a vassal king in 608 BC, extracting heavy tribute in the process. Jehoiakim was an evil king and reigned 11 years in Jerusalem. During his reign, Nebuchadnezzar the Babylonian king advanced south and invaded Judah in 605 BC besieging Jerusalem, having just defeated the Egyptian armies at Carchemish. Jehoiakim surrendered and Nebuchadnezzar took some of the sacred temple objects back to Babylon along with some captives from royal and noble families. Daniel and his friends were among these (Dan 1:1). Jehoiakim was forced to pay tribute to Nebuchadnezzar for three years but then rebelled in 600 BC (2 Ki 24:1), prompting another (second) attack by Babylonian forces. Nebuchadnezzar was involved elsewhere at the time, so he urged the surrounding Aramean, Moabite and Ammonite nations to help out in 598 BC.

On Jehoiakim's death in 598, his son Jehoiachin occupied the throne for 40 days but was unable to resist the Babylonian onslaught, surrendering in 598 BC and being taken captive to Babylon, along with the royal family, 10,000 of Jerusalem's elite and treasures from the Temple and royal palace (2 Ki 24:8-16) in 597 BC.

Nebuchadnezzar installed Jehoiachin's uncle as the new king in 597 BC, changing his name to Zedekiah. In the fourth year of his reign, Zedekiah travelled to Babylon, evidently to renew his allegiance. Zedekiah ruled for 11 years in total, but finally rebelled against Babylon after 9. This time, Nebuchadnezzar sent his entire army against Jerusalem and besieged it for about a year and a half, causing a great famine in the city. Against Jeremiah's advice, Zedekiah formed an alliance with Pharaoh Hophra of Egypt who brought his army to the border of Judah. The Babylonian army withdrew temporarily but returned when the Egyptian army returned home (Jer 38). The

Babylonians finally broke through Jerusalem's walls in 587 BC. Zedekiah attempted to escape but was captured and taken to Nebuchadnezzar who was in his Syrian field headquarters at Riblah at the time. Zedekiah was forced to witness the execution of his sons, before being blinded. Other leading administrative and military officials were also executed there to reduce the likelihood of revolt. Jerusalem, the temple, the palace and its walls were completely destroyed. The inhabitants of the city, as well as the people and troops who had changed their allegiance to the king of Babylon were taken captive in a third deportation. Only the poorest were left to take care of the crops (2 Ki 25:8-13). The captain of the guard, found Jeremiah among the bound captives and set him free (Jer 40)

Nebuchadnezzar then appointed Gedaliah as governor over the land in 582 BC. Gedaliah ruled from Mizpah. His rule was short-lived however, as Ishmael, encouraged by the king of Ammon, led a small group that assassinated Gedaliah. Fearing Babylonian reprisals, the people, led by Johanan who had tried to warn Gedaliah about Ishmael, prepared to flee to Egypt (Jer 41). Jeremiah warned them clearly not to do it (Jer 42), however the people did not listen and travelled to Taphanes. There, Jeremiah warned that Nebuchadnezzar would come and destroy Egypt just as he had done to Judah. Jeremiah lived the rest of his life in Egypt, dying in around 562 BC

Jeremiah also predicted the downfall of Babylon (Jer 50), sending the message with Zedekiah's staff officer during their Babylonian visit in around 601 BC. The Persians, under king Cyrus entered Babylon without a fight in 538 BC (2 Chr 36:23-26, Ezra 1:1) as predicted by Daniel (Dan 2:38-39 and Isaiah (Isa 45:1-2). Cyrus permitted the Jews to return to Jerusalem under the leadership of Zerubbabel and also repatriated the temple objects.

Outline

- Jeremiah not written in chronological order - jumps forwards and backwards in time - arranged thematically.
- You will notice several different types of writing:
 - i. Autobiography - Jeremiah's own speech, quite poetic (Ch 1-25)
 - ii. Biography - stories about Jeremiah, probably written by Baruch his faithful secretary. (ch 26-29,36,45)
 - iii. Prose Sermons (eg. Temple Sermon Jer 7)
 - iv. Complaints (eg. 15:10-21)
- Structure of Book:
 - i. Ch 1-45 Jeremiah's life and ministry
 - ii. Ch 46-51 Oracles Against Foreign Nations
 - iii. Ch 52 Historical Appendix

Chapter by Chapter

Jeremiah's life and preaching

Jer 1 - Call of Jeremiah*
Jer 2 - Accusation against Judah*
Jer 3 - Adultery
Jer 4 - Return or be Destroyed
Jer 5 - Horrible and Shocking Thing
Jer 6 - We Will not Listen
Jer 7 - True worship in the Temple
Jer 8 - Destruction coming
Jer 9 - Tears
Jer 10 - Idols
Jer 11 - Covenant
Jer 12 - Prosperity of the wicked
Jer 13 - Linen Belt

Judgment and Hope - Different Perspectives

Jer 14 - Drought
Jer 15 - Destroyer from the North
Jer 16 - Death in Families
Jer 17 - Sabbaths, Obedience
Jer 18 - Potters House
Jer 19 - Broken Pot

Jer 20 - Stocks
Jer 21 - Zedekiah under siege
Jer 22 - Judgment against kings
Jer 23 - Righteous Branch / Lying prophets
Jer 24 - Two baskets of figs

Jer 25 - Prophecy of 70 years captivity and God's wrath

Preaching the hard message, not the popular message

Jer 26 - Jeremiah threatened

Jer 27 - Yoke - Judah to serve Nebuchadnezzar

Jer 28 - False prophet Hananiah

Jer 29 - Letter to the exiles

Future Blessing - Book of Consolation

Jer 30 - Prophecy of Restoration

Jer 31 - Future blessing, New covenant

Jer 32 - Jeremiah buys a house

Jer 33 - Restoration - Kings on David's throne

Jeremiah's preaching and opposition

Jer 34 - Warning to Zedekiah

Jer 35 - Recabites

Jer 36 - Jehoiakim burns the scroll

Jer 37 - Jeremiah imprisoned

Jer 38 - Jeremiah thrown into a cistern

Jer 39 - Fall of Jerusalem

Jer 40 - Jeremiah freed

Jer 41 - Gedaliah Assassinated

Jer 42 - Remnant, stay in Judah. Don't go to Egypt.

Jer 43 - Remnant goes to Egypt. Jeremiah prophesies.

Jer 44 - Prophecy of destruction for Jews in Egypt

Jer 45 - Message to Baruch

Messages to the Nations

Jer 46 - Message to Egypt

Jer 47 - Message to Philistines

Jer 48 - Message to Moab

Jer 49 - Message to Ammon/Edom/Damascus etc.

Jer 50 - Message to Babylon

Jer 51 - Destruction to Babylon

Historical Appendix

Jer 52 - Fall of Jerusalem

Lesson 1 - Introduction – Life and Times of Jeremiah

Introduction

- Times: Jer1:1-3
 - Where is Anathoth? Who is Josiah and Jehoiakim? What was the exile? Important to know these things to help us understand more:
 - These notes have:
 - Map + Legend - every place name in Jeremiah.
 - Who's who - every person mentioned in Jeremiah.
 - Glossary of terms - explanations (Calamus, Queen of Heaven, Baal etc)
 - Background events
 - List of kings and their reigns
 - List of contemporary prophets.
 - Great Archaeological finds from the time of Jeremiah.
 - **Encouragement:** if you come across an unfamiliar place, person or word, look it up! It will greatly add to your understanding.
- Historical Background
 - Israel (Northern kingdom) already had been scattered by Assyria about 100 years before (Destruction of Samaria 722 BC)
 - Since then, Babylon had become the major power of the Near East, defeating Assyria, (Destruction of Nineveh 712 BC).
 - Babylon's sights now set on Judah, of which Jerusalem was the capital.
 - Through the reign of 5 kings of Judah. (main ones were Josiah, Jehoiakim, Zedekiah - Jer 1:3)

Josiah	640-609	31 yrs	Good	Restoration,
	622			Call of Jeremiah
Jehoahaz	609	3 mo	Evil	Exiled to Egypt
Jehoiakim	608-598	11 yrs	Evil	Vassal to Nebuchadnezzar. Rebelled.
Jehoiachin	598	3 mo 10d	Evil	Surrendered to Nebuchadnezzar and exiled
Zedekiah	598-587	11 yrs	Evil	Rebelled against Neb. Siege of Jerusalem. Captured and blinded by Babylonians

- Imagine Indonesia had attacked Australia. Qld, NT and WA had already been invaded and captured by the advancing army. And now they are assembling to march on NSW. Jer 1:15 now reads: "Their kings will come and set up their government in Parliament house in Canberra; they will overrun all our defences and all the major towns of NSW.
- Spiritual State of the nation:
 - Jer 2:11-13 Exchanged worship of God for idols
 - Jer 2:19 No awe of God
 - Jer 2:25 "It's no use, I can't change"
 - Jer 3:6-10 Spiritual adultery and lack of true repentance
 - Jer 5:30-31 Horrible and shocking thing.
 - Jer 11:13 As many gods as towns. Pervasive idolatry.

Lesson - God Calling

God calls Jeremiah

- Read Jer 1:4-10
- God's perspective: Before you were born I knew you, chose you, appointed you. (1 Pet 1:2, Eph 1:4-11)
- Man's perspective: "I am only a child, can't speak etc" (Jer 1:6, Moses - Ex 3)
- We need to see things from God's perspective! God's plan for Jeremiah - known, set apart, appointed. What is God's plan for you? Do you believe God has a plan? Or do you look at your own limitations? (can't speak well etc).
- Key is simply faith (and obedience) - Jer 1:7 Go and speak. Don't be afraid, for I am with you! (Not that different to Mt 28:18-20!)

God calls through Jeremiah

- Two introductory messages:
 - God is watching to see if his word is heeded
 - Play on words (common technique in the prophets)
 - Almond tree = shaqed in Hebrew
 - Watchful = shaqad in Hebrew
 - Threat from the North (1:11-15)
 - Boiling pot
 - Babylon
 - The crux of Jeremiah's message: Because of Judah's unfaithfulness and idolatry, God has sent Jeremiah to preach to them. If they don't repent, judgment and destruction is coming.
 - Through the rest of the book of Jeremiah, we see God playing this basic message out through the words of Jeremiah and through the actions of the people and the surrounding nations.

God Always Calls

- God's standard of righteousness never varies.
- Mankind has consistently wandered away from the truth throughout history, and is therefore separated from God and lost.
- Throughout the Bible, God has sent faithful men and women to call out to mankind with the message of repentance so that some can be saved. (2 Chr 24:19, Jer 7:25, 25:4, 29:19, 35:15, 44:4, Mt 23:34, Acts 26:17)
- Same today!
 - The world is just as lost Rom 3:10-11 cf Jer 5:1
 - The world needs to hear God's message to be saved (Rom 10:17, 1 Pet 2:9, Mt 9:38)
- What is your response?

Key Dates to remember (examinable!)

722 BC Destruction of Samaria (Northern captivity by the Assyrians)
627 BC Call of Jeremiah
612 BC Fall of Ninevah (end of Assyrian empire)
587 BC Destruction of Jerusalem

Memory Verses:

(Jer 1:7-8 NIV) But the LORD said to me, "Do not say, 'I am only a child.' You must go to everyone I send you to and say whatever I command you. {8} Do not be afraid of them, for I am with you and will rescue you," declares the LORD.

(Jer 4:3 NIV) This is what the LORD says to the men of Judah and to Jerusalem: "Break up your unploughed ground and do not sow among thorns.

Lesson 2 – Jeremiah and Prophecy

Nature of Prophecy

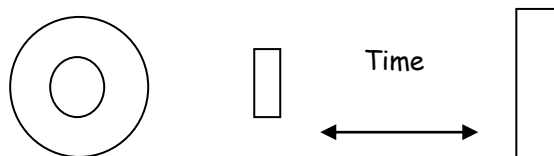
- Foretelling only a minor part (<2% messianic, <5% NC age, <1% future events)
- Main role of the prophet was to speak for God.
- Most prophecy - collection of oracles, not always in chronological sequence.
- Often Poetical in style
- Forth-Telling more than Foretelling
- Covenant enforcing role (Jer 11, Jer 33) - calling people back to God
- Basic Issues: Failing to trust in God - resulting in:
 - Idolatry
 - Military alliances with foreign nations
 - Failure to observe Sabbaths
 - Corruption in spiritual leadership
 - Increased sin
 - Destruction of social fabric

Medium of Prophecy

- Authoritative Messages "Thus says the Lord" (Jer 23:31,
- Object Lessons - Jer 16:2 - not marry, linen belt Jer 13
- Dreams (Jer 23:25-28, 31:26)

Prophecy and Fulfilment

- Test of a true prophet
 - Primary purpose of message aimed at the current generation.
 - Sometimes, predictive element exists. eg. Fall of Jerusalem.
 - Sometimes, later fulfilment or even multiple fulfilment.
 - *Typical* fulfilment. Applied by later writer. eg. Hos 11:1/Mt2:15
-
- Caution: careful with seeing NT events in OT prophets. Prophets often saw temporal events against backdrop of the future.



Straight On View

Side View

- The prophet has the Straight on view and can't easily distinguish foreground and background events. With the perspective of time (Side view - our perspective) we can separate the contemporary and future events.
- Concern: Prophecy and Second Meanings (*sensus plenior*) - NT interpretation of some OT prophecy seems fanciful. (e.g. Water from the rock Ex 17, Num20, 1 Cor 10:4). NT writers can make such applications through inspiration. We cannot.

- Benefit: Prophecy calls people to right belief and right action.

Prophecy and Scripture

- All Scripture is God-breathed (2 Tim 3:16-17)
- Use of a secretary common (Baruch Jer 36:6, Tertius Rom 16:22)
- Jer 36:32 - "many similar words added". Which was inspired? The first scroll or the second scroll. Important factor: Holy Spirit is in control of the inspiration process. 2 Pet 1:20-21, Rom 16:26.

False Prophets

- Message opposed to God's prophets
- Usually proclaimed message of peace and safety, no need to repent (Jer 6:14).
- Popular with people and leaders.
- Often paid servants of king.
- Not necessarily good students of the Word (Jer 23:16-18, Mt 22:29)
- Repetition: Jer 7:4, temple of the Lord x 3
- Test: word comes to pass Deut 13:1-5, 18:20-22
- Often immoral life (Jer 6:13-14, 23:10-14)
- Delusions of own minds (Jer 23:26)
- Hananiah Jer 28

Two Prophecies

- 70 years (Jer 25:11f, 29:10, Dan 9:2, Zech 1:12, 2 Chr 36:22, Ezra 1:1).
Several explanations:
 - From 605 BC Babylon defeats Egypt and first exiles (Dan 1:1-3) to coming of Cyrus in 538 BC = 67/68 years. Differing Hebrew and Babylonian calendar systems and recognition of partial years could bring it up to 70.
 - 70 is a round number (e.g. Ps 90:10 - lifespan)
 - Destruction of Jerusalem 586 to completion of second temple 516
 - Referring to 70 years of Babylonian rule. 609 - 539
- None of Jehoiakim's line to rule? Jer 36:30
 - But his son Jehoiachin became king (2 Ki 24:6, 1 Chron 36:9).
 - Jehoichin in place for 3 months only (2 Ki 24:8). No official coronation.
 - Hebrew verb *yasab* - sit enthroned, implies some sense of permanence, not a temporary period.
 - Mt 1:11-12 Jeconiah = Jehoiakim
 - 1 Chr 3:15-19 mentions 7 descendants of Jehoiachin. Shealtiel / Pediah / Zerubbabel / as in Matthew.
 - Archaeological find at Ishtar gate (???) mentions that all seven were made eunuchs.
 - Clearly not a problem for Jews- within 4 verses. Temptation to change the Scriptures.
- Possible reconstruction:

- Lk 3:27 The son of Zerubbabel, the son of Shealtiel, the son of Neri,
 - Neri a descendant of David through Nathan, Solomon's brother
 - Jehoiachin adopted the 7 sons of Neri
 - Neri's son Shealtiel died childless. His brother Pedaiah performed Levirate marriage (Deut 25:5-10) and fathered Zerubbabel.
 - Jesus therefore descended from David, but not through Jehoiachin's blood line.

Application for Us

- Don't minimise sin. (Jer 6:14)
- Look back (to God's word) as well as forward (Jer 6:16)
- Beware of worldly "peace" message. (Jer 14:13, 23:17,28:9)
- Be careful about 'modern-day fulfilment'
- Modern-day Idolatry - Immorality, impurity, greed (Eph 5:3)
- Power of the word: fire (Jer 20:9,23:29), hammer (Jer 23:29). Preach it!
- Repentance and Actions. Stop! (Jer 44:5)
- Be Prepared for Opposition. (Jer 20:8, 26:8)

Memory Verses:

(Jer 6:16 NIV) This is what the LORD says: "Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls. But you said, 'We will not walk in it.'

Lesson 3 – Pour out Your Heart

One of the unique aspects of Jeremiah is the way in which we get an insight into his own heart as he deals with his feelings and personal struggles (c.f. Paul in 2 Corinthians). Jeremiah had plenty to cause him grief: men from his hometown plotting to kill him (Jer 11), no-one listened to his preaching, drought and famine (Jer 14), beaten and put in stocks (Jer 20:1-2), death threats at the hands of the people (Jer 26), arrested for 'desertion' (Jer 37:13), beaten up again and imprisoned (Jer 37:15), thrown into a cistern to die (Jer 38:6). All not to mention the anguish he felt given his vivid understanding of what was going to happen to the people and cities of Jerusalem and Judah.

At times, these events led Jeremiah to question God. We can learn a lot from Jeremiah about the way to handle difficult times in our own lives.

Jer 11:18-22 Plot on Jeremiah's life

- Priests of Anathoth. Jeremiah's father was a priest of Anathoth – perhaps some sort of rivalry going on, or perhaps Jeremiah's message was challenging them.

V19 I was like a lamb led to the slaughter. "they want to kill me"

V20 Jeremiah appeals to God to examine the motives at play. Does not want to take matters into his own hands. "God, You know how I feel about this, but you deal with them."

V21-22 God will certainly judge them.

Jer 12:1-4 Jeremiah's complaint

- Acknowledges God's righteousness, and willingness to hear a "case" fairly. 12:1
- Expresses his confusion at why God has allowed the wicked to prosper. They seem even to be blessed by God. 12:2
- God, you know how I feel about all of this! "Kill 'em!" 12:3
- Again expresses the injustice of the situation. 12:4
- There was a severe drought in the land at the time. (3:3, 8:13, 9:10, 12, 14:1-22). Jeremiah is asking for the wicked to die for their own sin, rather than the whole country suffering for it.

Jer 12:5-13 God's Response

- Jeremiah, I need you to be more resilient! Do you want me to kill your own family too, because that is what you are saying. 12:5-6
- From God's perspective:
 - God has given up his house, inheritance. 12:7-8
 - God's vineyard and fields have been trampled. 12:9-10
 - Destroyers have come.
 - I am about to uproot the wicked neighbours who strike at my inheritance.
 - Judah will be uprooted with them.
 - Then I will have compassion and bring them back.

Jer 15:10-11

- Jeremiah is feeling the rejection v10, perhaps also feeling uneasy about growing hostility from enemies as God's judgments loom closer.
- God promises good treatment by his enemies for Jeremiah v11 (Jer 39:11-12)
- V12 - comparison with iron pillar and bronze wall (Jer 1:18) - no-one can overcome you Jeremiah because I have made you strong.
- God's judgments will fall on the people who have sinned - perhaps the wealthy merchants in contrast to 15:10 - Jeremiah has not lent money usuriously or failed to repay debts.

Jer 15:15-21 - Not enjoying the ministry lately!

- V15 - God remember me (have you forgotten me?)
- V16 - I have obeyed your Word joyfully
- V17 - I kept apart from the revellers (in obedience to you)
- V18 - But it's agony for me!
- V19 - God - you are like an unreliable spring (of water) to me.

God's Response

- V19 - Jeremiah - return to me. See the difference between worthy and worthless words. Choose to be my spokesman again, but you must speak my words. Do not bend to them.
- V20 - I will strengthen and fortify you because I am with you.

Jeremiah 20:7-18

- Jeremiah once again talking with God about how he feels.
- V7 - I'm doing this.
- V8 - My message is only ever 'violence and destruction.
- V9 - But I can't stop.
- V10 - In the rumour mill.
- Jeremiah remembers that God is with him and will bring the ultimate victory.
- Leaving judgment up to God, but it would be great to see it.
- Gratitude for deliverance.
- But I am not enjoying life - curse the day I was born.

Conclusion

- Be Honest with God.
- Express feelings to God - even if it is negative. He can handle it!
- Try and get the big picture - see things from God's perspective
- Stay outward-focussed: utter worthy words.
- Be determined to trust God at the end of the day.

Memory Verses:

(Jer 15:19 NIV) Therefore this is what the LORD says: "If you repent, I will restore you that you may serve me; if you utter worthy, not worthless, words, you will be my spokesman. Let this people turn to you, but you must not turn to them.

(Jer 20:9 NIV) But if I say, "I will not mention him or speak any more in his name," his word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot.

Lesson 4 - Counter Cultural

What this lesson is about: *Preaching the true message, not the popular message
Out of sync with the teaching of the world (peace, return quickly from exile etc)*

Lies of the World

- Read Jer 6:14-15 Peace, peace. Superficial preaching
 - Proclaiming peace but ignoring urgent message of repentance. False religion. People like to hear a message of peace, but they need a message to call them back to God.
- Read Jer 7:1-11 Temple sermon
 - Religion without Repentance. Mindset of 'we have the temple, therefore we are OK' - not true. Being a member of the COC does not guarantee salvation!

Change is counter-cultural

- Read Jer 26:1-15
- Setting: early in Jehoiakim's reign (608-598)
- God's command: Just preach. Perhaps some will repent.
- People's reaction: You must die! (26:8)
- People offended that Jeremiah was preaching that their city would be destroyed (like Shiloh - was the centre of worship in the time of Joshua (Josh 18:1), the judges (Jud 18:1,21:19), and Samuel (1 Sam 1) but later destroyed; probably by the Philistines).
- Prompted a meeting by all the officials, priests and so-called prophets (10-11) - the 'establishment' of the day
- What caused such a reaction? Jeremiah was calling them to change and was challenging the core things they trusted in.

Prophets say peace, Jeremiah says war

- Read Jer 27:1-11, 14-22
- Setting: early in the reign of Zedekiah (597-586) - last king before Jerusalem fell.
- Jeremiah's message: "Serve the king of Babylon"
- False prophet's message: "You will not serve the king of Babylon"
- Jeremiah's message: "The rest of the temple furnishings will be taken to Babylon"
- False prophet's message: "The temple furnishings taken already will be returned"
- Hananiah's message: Nebuchadnezzar will be overthrown and king Jehoiachin and exiles will be returned.
- Jeremiah's message: "May God fulfil that. But the prophet who prophesies peace will only be recognized if it comes true."

Prophets say “Home soon”, Jeremiah says “settle down”

- Read Jer 29:1-21
- Build houses, settle down, plant crops, get married – you’re going to be there for a while. 29:5-6
- Seek and pray for the prosperity of Babylon – if it prospers you will prosper. 29:7
- Prophecy of 70 years captivity. (Reckoned from first deportation in 605 BC to coming of Cyrus in 538 BC = 68 – see Lesson 2)
- God’s plan: to prosper them, not harm them, for a purpose: that they would seek God whole-heartedly.
- Counter-cultural. Who would have thought prosperity would come in captivity? Who would want to settle down and make a life in a foreign place? Who would want to pray for their captors and seek their prosperity? Probably no-one, but Jeremiah had insight from God.

Strength to Resist

- How can we be strong enough to resist the world?
- Jer 9:23-24 Know God
- Jer 17:7-8 Confidence in God

Application for us:

- Being a disciple is 'counter-cultural'
- Do not conform to the pattern of this world Rom 12:2
- God’s ways seem strange to the world: Jn 1:5, 1 Pet 4:4, 1 Cor 1:18-25
- Stay faithful and follow God anyway!

Memory Verses:

(Jer 9:23-24 NIV) This is what the LORD says: "Let not the wise man boast of his wisdom or the strong man boast of his strength or the rich man boast of his riches, {24} but let him who boasts boast about this: that he understands and knows me, that I am the LORD, who exercises kindness, justice and righteousness on earth, for in these I delight," declares the LORD.

(Jer 17:7-8 NIV) "But blessed is the man who trusts in the LORD, whose confidence is in him. {8} He will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit."

Lesson 5 – Covenant and NT

Chapters 30-34 are known as the "Book of Consolation." Future hope and blessing among a message that was predominantly gloomy.

- The theme of Covenant is extremely important throughout the Bible, as it describes the basis of the relationship between God and Man.
- A covenant is basically an agreement between two (or more) parties. It may also be known as a contract, or a testament.
- At the most basic level, we have the Old Testament, and the New Testament. This really refers to the Old (former) covenant (God with Israel) and the New covenant (God with the church, through Jesus).
- Covenants were a common contractual form in OT times. Typically they had several definable features which we see in the Biblical covenants (eg. Deut 5):
 - Parties identified
 - Conditions (eg 10 Commandments)
 - Sign or seal (Sabbath, circumcision, rainbow)
 - Blessings and curses
 - Validity period
- There are in fact several covenants in the Bible
 - God/Adam (Adamic)
 - God / Noah (Gen 9)
 - God / Abram (Gen 12, 15, 17)
 - God / Moses (Ex 34:27, 31:16)
 - God / David (2 Chr 13:5, 21:7, Ps 89:3-4, Jer 33:21)
 - Christ / Church (New covenant Jer 31:31, Lk 22:20, 2 Cor 3:6, Heb 8:8-13, 9:15, 12:24)
- Jeremiah as an OT prophet – had the role of 'covenant-enforcer'.
 - Read Jer 11:1-10
 - It was because the people broke the covenant that all this misery and judgment had come. Read Jer 22:8-9
- Lesson for us: God is serious about His Word! The blessings and curses were laid out very plainly when the covenant was introduced. The people agreed to it eagerly at the beginning (Ex 19:5-8). So now that the people have broken the covenant, God has no choice but to honour His Word. He must carry out the curses. Where does compassion and mercy fit in? By his patience. God does not typically execute judgment right away. In the OT he sent prophet after prophet. In the NT, He is allowing us some time 2 Pet 3:9.
- Read Jer 31:31-34
- What do we learn?
 - New covenant coming with house of Israel and Judah. But remember Israel hadn't existed for 100 years by then!
 - Different to the earlier covenant (v32)
 - People broke the first covenant (v32)
 - Feature of the new: "I will put my laws on their minds and hearts" (v33)

- "I will be their God, and they will be my people" (v33)
- All under the covenant will know God (v34)
- Forgiveness of sins in this covenant. (v34)
- NT Fulfilment of this. Read Heb 8:6-13
 - Jesus blood = blood of the new covenant Lk 22:20
 - We are ministers of the new covenant, involving the Spirit, not the letter 2 Cor 3:6
 - Jesus is the guarantee of a better covenant Heb 7:22
 - Jesus mediator of a superior covenant Heb 8:6
 - Old covenant had problems Heb 8:7
 - New covenant is different!
 - Laws in minds and hearts Heb 8:10 Spirit working through the word, producing conviction and repentance in our hearts and minds. 2 Cor 3:6
 - All will know me.. To get into the New Covenant you have to study the Bible and be baptised, so you know what it takes. You can't be in the New Covenant and not know God! Under the Old Covenant, you were born into it, were circumcised and needed to be taught as you grew up.
 - Most important of all: New Covenant brings forgiveness of sins (8:12). It was impossible for the blood of bulls and goats to take away sins Heb 10:4. Jesus is our perfect sacrifice in the new covenant which is in his blood (Heb 13:20, Lk 22:20, 1 Jn 1:7)
- When did the NC arrive? Read Heb 9:15-20
 - Clearly old and new
 - Christ is the mediator of the new
 - Only one covenant can be in force at a time (like a will)
 - Old covenant obsolete and aging at the time of Jeremiah! (600BC)
 - New covenant came into force when Jesus died.
 - Read Col 2:13-17
 - OC Law nailed to the cross and cancelled there. Like having a certificate of debt cancelled! Praise God!
 - Marks of the New Covenant: Spirit, Church, Heart obedience.
- Application for us
 - Enter the NC via repentance and baptism, through the blood of Jesus.
 - Christians today are the restored House of Israel and Judah mentioned in the prophecy (Rom 9:1-8, 11:25-27, Eph 2:12-22, 3:6)
 - Under the New Covenant we are not required to OC laws - e.g. sacrificial law, circumcision, ceremonial law, Sabbaths etc.
 - Strictly speaking we do not need to obey 10 commandments because they are part of the obsolete Old covenant. However, 9 commandments are repeated in the NT which we do need to obey! (all except Sabbath)
 - First century transitional time - some confusion about how much OT to obey. Sabbath? Circumcision? Basis of books like Galatians.
 - Today - confusion still exists! Sabbath-keeping groups, food restrictions, many OT practices - altars, robes, priesthood. All have passed away!
 - Rather, live a life of Faith and Walk by the Spirit! (Gal 5, Rom 8)

Memory Verse:

Jer 31:31-34

Lesson 6 – Conviction and Obedience

Take God Seriously

Read Jeremiah 34:1-22 - Words to Zedekiah

34:1 Judah under intense siege and pressure.

34:2-7 Jerusalem will fall and Zedekiah will be captured

34:7 Siege of Lachish and Azekah (see Archaeology - Lachish Letters)

34:8-20 God is serious about repentance.

- Issue of freeing slaves
- Clear in OT Law (God's word) Deut 15:12
- People repented and released the slaves, then changed their mind and took back the slaves. Why? Hard to change. Less comfortable. Doing what is right is not easy. Temptation to go back to old sinful ways.
- But to turn back 'profanes' God's name.
- Such accusation of the people would have been met by many excuses no doubt, but God is very serious about obedience to his word.
- V17 - If you do not follow the standard of God's Word, and wish to follow human desires and ways, you no longer are eligible for the blessings. Worst possible fate: your own standards get applied to you!
 - If you are unfaithful to God, God will not be faithful to you. (2 Tim 2:12f)
 - If you are not obedient to God's word, God does not have to follow through on his promises in his Word to you.
 - If you don't listen to God's call when it comes, He is not bound to listen to you when you call Him.
 - Can't have your cake and eat it too!

Holding On Tightly

Read Jeremiah 35:1-19 Recabites - Heart of Obedience

- Recabites - kept vows of not drinking wine, building houses, or farming for many generations.
- Examples of obedience over time - holding up the standards. No compromising of standards, even when tested (35:6).
- Held up in contrast to the people of the day.
 - Many messages from God (through prophets), all disobeyed.
 - Contrast: one command from a man (Jonadab), faithfully obeyed forever.
 - God blesses obedience - v19.
- Application: been a Christian for a long time.
 - Still as obedient as day one? Evangelism, purity, commitment, love, sacrifice

No Compromise

Read Jeremiah 37:1-37

- Zedekiah also didn't pay attention. 37:2 (Jehoiakim spectacularly arrogant to God's word - Jer 36:21-24)
- However Zedekiah asked Jeremiah to pray for them (37:3)
- Babylonians withdraw 37:5 - things are looking up!
- But Jeremiah did not shrink from prophesying the truth 37:7. Could have said to Zedekiah "I prayed for you and now the Babylonians are gone." Instead he tells Zedekiah they will come back.
- Jeremiah tries to leave Jerusalem to go to his homeland in Benjamin (1:1) - but arrested, beaten and imprisoned 37:14f. Left there a long time.
- Zedekiah sends for Jeremiah "Is there any word from the Lord?" 37:17
- Jeremiah did not weaken "Yes. You will be handed over to the king of Babylon". Again temptation to preach a favourable message to get better treatment. But he did not.
- Jeremiah boldly asks for better treatment and gets it (37:18-21).
- Jeremiah wins the respect of Zedekiah - Zedekiah seeks private audience Jer 38:14ff. Zedekiah opens up to Jeremiah about his fears. (38:19). Jeremiah looked after 38:28.

Application: Don't soft-peddle the truth.

- Studying the Bible with people - don't be soft, uphold God's standards.
- Deal with temptation to speak a 'favourable' message especially to influential or powerful people.
- People ultimately respect deep convictions.
- Decide to love the truth no matter what the cost. (Jer 38 - thrown into a cistern.
- Keep on preaching anyway!

Memory Verses:

(Jer 8:6 NIV) I have listened attentively, but they do not say what is right. No one repents of his wickedness, saying, "What have I done?" Each pursues his own course like a horse charging into battle.

Lesson 7 – Nations and Lamentations

God loves the Nations

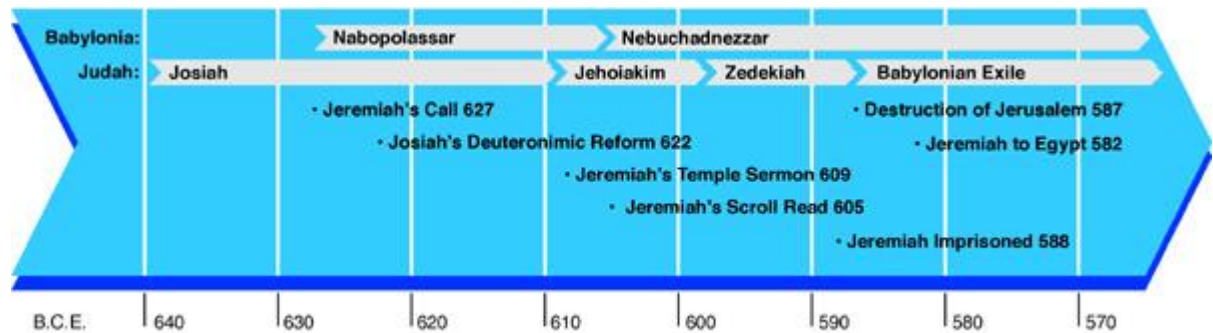
- Jer 46- Jer 51 are all addressed to nations surrounding Judah. These messages would have been delivered at different times, but have been grouped together here.
- Jer 46 Egypt - will be overrun by Babylon, but restored later.
- Jer 47 Philistines -
- Jer 48 Moab - pride (v29), destroyed for defying the Lord (v42). Later restored.
- Jer 49 Ammon, Edom, Damascus, Kedar, Hazor, Elam
- Jer 50 Babylon - will be punished as was Assyria (50:18) in judgment for their actions (50:28-32). Medes will be stirred up and defeat Babylon 51:11 (That's what happened in 539 at the hand of Cyrus - waters of the Euphrates were diverted and the army marched into Babylon via the riverbed). This message taken to Babylon in 4th year of Zedekiah's reign (~594 BC)
- Jer 51 Babylon
 - Why does God issue such oracles to the surrounding nations?
 - Give them an opportunity to repent also. Example, Assyria repented at the preaching of Jonah (770 BC). However they didn't repent at the later preaching of Nahum (650 BC). Assyria defeated 612 BC.
 - God is concerned about the nations.
 - To show God's people that He is just. How would have you felt living in Jerusalem at the time of Jeremiah surrounded by the Babylonian armies? Where is God? Yet, Jer 50-51 gives a glimpse that even though God used Babylon to accomplish his purposes, they too would be judged. God's final judgment is always perfect.

Lamentations – Fun Facts

- Strong tradition that Jeremiah is the author.
- The Hebrew title of Lamentations is 'ekah or "Ah, How?"
- Lamentations was third of the Five Megilloth (Rolls) in the poetical section of the Hebrew canon known as 'the Writings.'
- The Megilloth included Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther. These came to be attached to certain feast days. Lamentations was customarily read on the 9th of Ab, the anniversary of the date of the destruction of Jerusalem.
- Lamentations, as the name suggests is a form of dirge poetry known as a "Lament." This is a well-recognised form of Hebrew poetry which writes of significant tragic events.
- Lamentations consists of 5 poems, the first 4 are **Acrostics**. An Acrostic is a poem in which the first letter of each line (or group of lines) start with a successive letter of the 22-letter Hebrew alphabet.

- See Appendix 9 which is a copy of Lamentations 4. Each line in this version ends with a colon (:). The first character of each line has been boxed for clarity. Can you follow the Hebrew characters beginning each line?
- Lamentations probably does more to earn Jeremiah's title of "The Weeping Prophet" than the book of Jeremiah itself.
- Sampling:
 - Lam 1:16-22
 - pouring out grief to God - good to do.
 - Acknowledge sin 1:18
 - Final trust in God to deal with the situation 1:22
 - Lam 2:11 Jeremiah's compassion for the fate of 'his people'.
 - Lam 2:14 Worthless prophecy (and discipling) not expose sin.
 - Lam 3:22-24 The Steadfast love of the Lord never ceases (you know the song)
 - Lam 3:25 Seeking God
 - Lam 3:30 Turn the other cheek
 - Lam 3:33 God does not willingly bring grief and affliction.
 - Lam 3:40 Examine our ways!
 - Lam 4 Life in a siege
- Lamentations is a fantastic example to us of a people working out their grief, anger and frustration in a spiritual way. Far better to take our agonies to God in a heartfelt and honest way than to resort to other ways of dealing with it - drinking, pent-up anger, pills, ulcers etc. Ask God the question "Why" or ekah "How." But in the end, be humble and acknowledge our sinfulness and his greatness.

Appendix 1 - Chronology



Kings

Josiah	640-609	31 yrs	Good	Restoration,
	622			Call of Jeremiah
Jehoahaz	609	3 mo	Evil	Exiled to Egypt
Jehoiakim	608-598	11 yrs	Evil	Vassal to Nebuchadnezzar. Rebelled.
Jehoiachin	598	3 mo 10d	Evil	Surrendered to Nebuchadnezzar and exiled
Zedekiah	597-586	11 yrs	Evil	Rebelled against Neb. Siege of Jerusalem. Captured and blinded by Babylonians

Deportations

Year	Reigning King	Number	Included	Jerusalem	Reference
605 BC	Jehoiakim	3023	Daniel	Some temple treasures taken	Dan 1:1-3, 2 Ki 24:1-2, 2 Chr 36:4-8
598 BC	Jehoiachin	10,000	Ezekiel		2 Chr 36:9-10
586 BC	Zedekiah			Bronze pillars, Sea, utensils. Temple and palace burned, wall broken down.	2 Ki 24:8-17, 2 Chr 36:17-20, Jer 52:12-17

Prophets

Isaiah	740-700 BC	Preached to Israel about 60 years before Jeremiah.
Nahum .	~650-660 BC	Written to Judah regarding the destruction of Ninevah and the Assyrian empire by the Babylonians. Thebes (3:8) was sacked in 663 BC.
Jeremiah	622-582 BC	
Zephaniah	~620 BC	Prophecies during the reign of Josiah (640-609), probably after Josiah's revival in 622 but before Ninevah's destruction in 612 BC (Zeph 2:13).
Habakkuk	~630 BC	Troubled by Judah's sin. Key figure during Josiah's revival. Predicted that the Babylonians will come to destroy Judah.

King	Year	Reference	Reign	Character	Relation	Summary
Josiah	640-609	2 Ki 21:24-23:30 / 2 Chr 34:1-35:27	31 yrs	Good		Restoration, Book of The Law. Died in battle at Megiddo.
	627					Call of Jeremiah
	622					Book of the Law found.
Jehoahaz	609	2 Ki 23:31-33 2 / 2 Chr 36:1-3	3 mo	Evil	Son Josiah	Brief reign. Exiled to Egypt
Jehoiakim	608-598	2 Ki 23:34-24:6 / 2 Chr 36:4-8	11 yrs	Evil	Brother of Jehoahaz	Installed by Neco. Vassal to Nebuchadnezzar. Rebelled.
Jehoiachin	598	2 Ki 24:6-24:17 / 2 Chr 36:9 - 10	3 mo 10 days	Evil	Son of Jehoiakim	Surrendered to Nebuchadnezzar. Exiled to Babylon. Eventually released by Evil-Merodach
Zedekiah	598-587	2 Ki 24:17-25:7 / 2 Chron 36:11-13	11 yrs	Evil	Uncle of Jehoiachin	Rebelled against Neb. Jerusalem put under siege. Captured and blinded by Babylonians
	587					Destruction of Jerusalem

Appendix 2 – Maps

Map 1: Judah after the Fall of Israel

By the time of Jeremiah's ministry, the Northern Kingdom of Israel had been destroyed by the Assyrian Empire (Jer 3:8), and the Holy Land looked much as it is shown on this map.

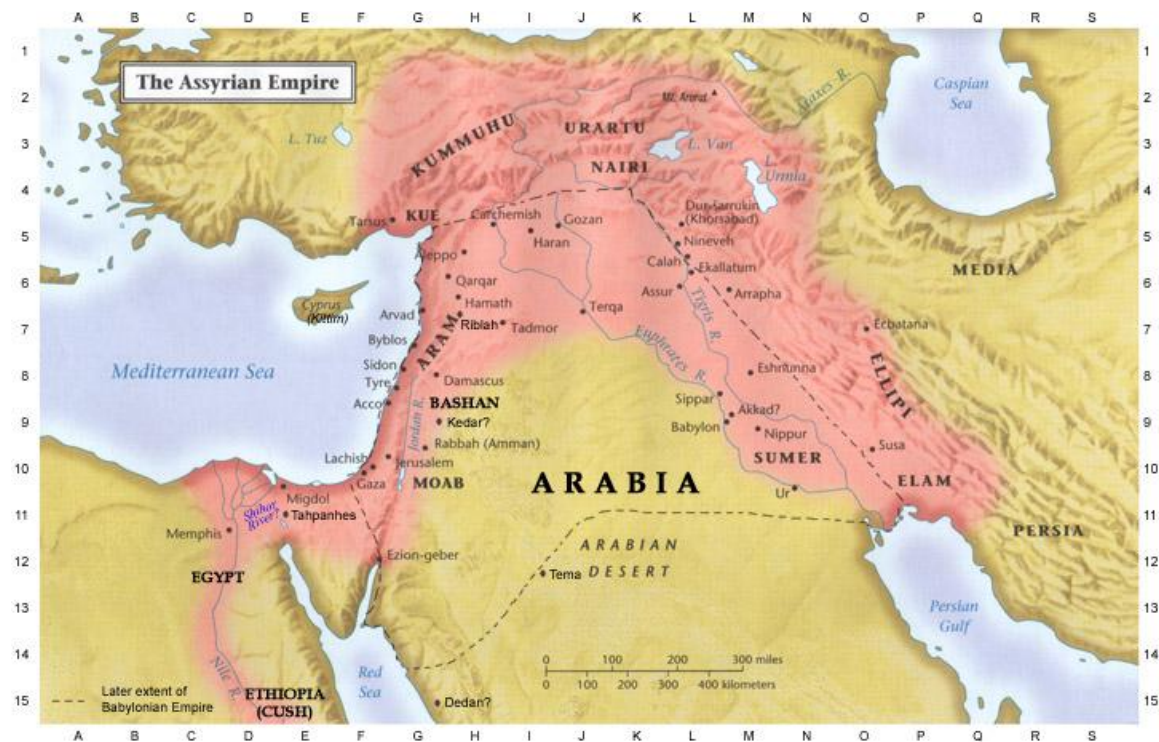
Map 2: The Assyrian Empire

The dominant world empire at the beginning of Jeremiah's ministry was Assyria, although Jeremiah prophesied that it would be Babylon that would destroy Judah. The Assyrian Empire is the greyed area that dominates the map. The later extent of the Babylonian empire is shown by the dotted line. Judah was one of the few countries within the Assyrian Empire that was able to function as an independent country.

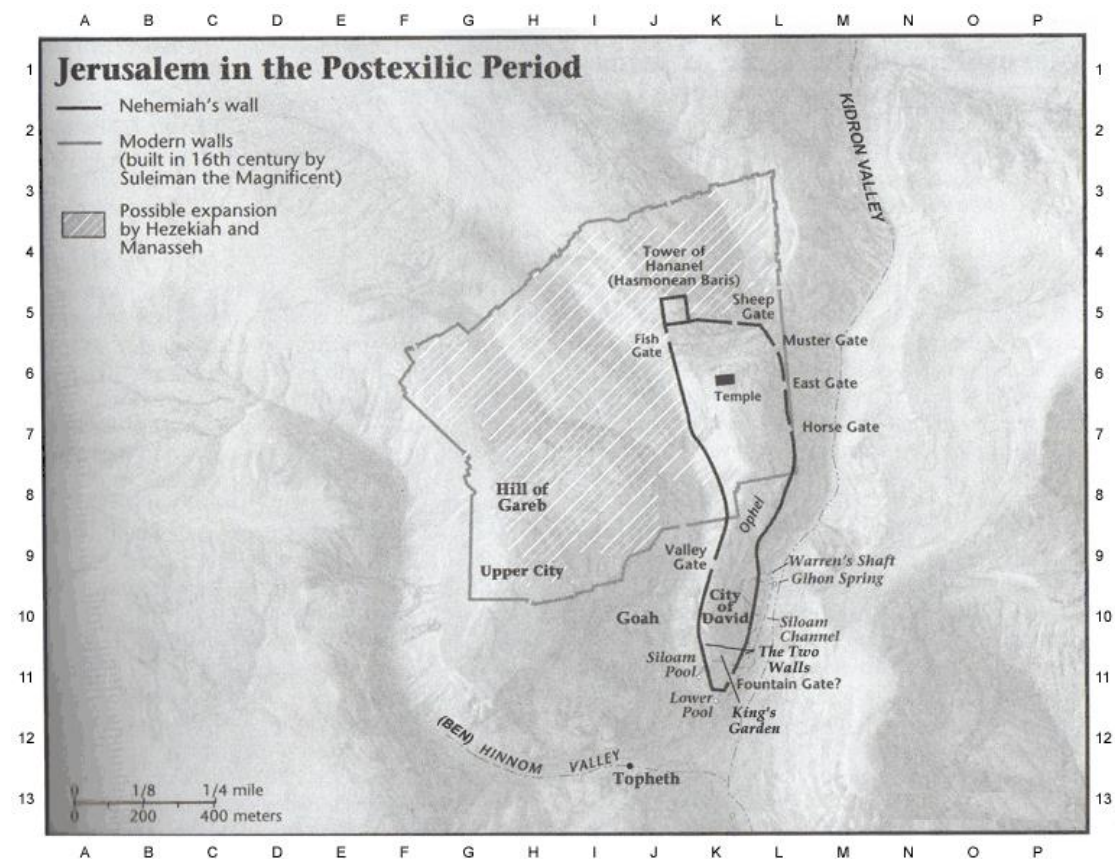
Map 3: Jerusalem

The size of the city and position of walls have changed many times throughout Jerusalem's history. Although Jeremiah's ministry was most certainly before the exile, this map does give an excellent illustration of how the city would have been even in the time of Jeremiah.





Map 2- The Assyrian Empire



Map 3 - Jerusalem Post-Exile

Complete Listing of Places

This is a complete list of the places mentioned in Jeremiah. After the place name, the map number is given in **bold**, followed by the map reference. Some places appear on two maps, and some places are not on any map - and will be marked with "NOM". Key references from the book of Jeremiah will then be given in parentheses after the map reference, followed by a short description of the place.

- **Abarim: 1 I18** (22:20) This is the mountain range in the Transjordan area.
- **Ai: 1 G15** (49:3) A citadel in central Israel.
- **Ammon: 1 L13** (27:3) This is one of the frontline states of ancient Israel, which at the time was semi-independent from Assyria.
- **Anathoth: 1 G16** (1:1, 32:7) Jeremiah's home town, this was a Levitical city in the territory of Benjamin.
- **Arabah: 1 K23** (52:7) This was a Wadi (a river which only flows at certain times of year) on Israel's south boundary.
- **Arabia: 2 K10** (25:24) Biblically, this word generally referred to the north of the Arabian Peninsula.
- **Ararat: 2 L2** (51:27) A prominent territory which was later a part of Persia - the empire which defeated Babylon (as predicted in this verse in Jeremiah!)
- **Arnon: 1 I18** (48:20) A perennial stream which runs through a gorge that cuts through Moab.
- **Aroer: 1 J18** (48:19) A fortified city which Moab had occupied from Israel.
- **Arpad: NOM** (49:23) A militaristic city near the Euphrates River in northern Syria.
- **Ashdod: 1 C16** (25:20) One of the main cities of Philistia.
- **Ashkelon: 1 C17** (47:5) A large sea port in Philistia.
- **Ashkenaz: NOM** (51:27) Another name for the Scythian kingdom in north Arabia which later became part of Persia, the empire which defeated Babylon.
- **Assyria: 2 Grey section** (2:18, 50:17) The dominant world empire at the time of Jeremiah, whose capital was Ninevah. It was notorious for its brutality and for deporting entire national groups.
- **Azekah: 1 E16** (34:7) A strategically important city in Judah.
- **Babylon: 2 M9** (hundreds of references) An enormously important ancient city, a thorn in the side of the Assyrian Empire, which later became the capital of the Babylonian Empire.
- **Bashan: 2 H8** (22:20) A fertile plateau in northern Jordan.
- **Benjamin: 1 H16** (1:1, 17:26, 37:12) One of the 2 tribes whose territory made up the Southern Kingdom of Judah. Jeremiah was a Benjamite.
- **Beth Diblathaim: NOM** (48:22) A Moabite town of uncertain location.
- **Beth Gamul: NOM** (48:23) A central-eastern Moabite town.

- **Beth Hakkarem:** 1 G16 (6:1) A town just south of Jerusalem, used as a fire signal station, to relay messages of advancing armies.
- **Beth Meon:** NOM (48:23) Also known as Baal Meon, this was a fortified Moabite town.
- **Bethlehem:** 1 F17 (41:17) The "City of David", a prominent city in Judah.
- **Bozrah:** NOM (48:24) A Moabite city of refuge - location unknown.
- **Buz:** NOM (25:23) Jeremiah is the only author to mention the place by name! It is clearly an Arabian tribal city, but where it stood is unknown.
- **Caphtor:** NOM (47:4) Jeremiah cites this as the place origin of the Philistines. It is usually associated with Crete (an island south of Greece) but it's exact location is unknown.
- **Carchemish:** 2 I4 (46:2) A prominent city on the upper Euphrates River which was frequently the sight of attacks.
- **Carmel, Mount:** 1 E8 (46:18) A peak in ancient Israel's northern mountain range, famous for Elijah's 'showdown' with the priests of Baal.
- **Damascus:** 2 G8 (49:25) A significant political city in southern Syria.
- **Dan:** 1 I4 (8:16) Dan was once the northern most tribe of Israel, but was a non-Israelite city in the time of Jeremiah.
- **Dedan:** 2 H15 (49:8) A merchant oasis town in Arabia.
- **Dibon:** 1 J18 (48:18) An important Moabite city on the King's Highway.
- **Edom:** 1 I23 (25:21, 49:17) The descendent city of Esau, this was a frontline state of Judah, and one their oldest rivals.
- **Eglath Shelishiyah:** NOM (48:34) An unknown city in Moab.
- **Egypt:** 2 C12 (2:6, 25:19, 42:14, 46:2) An early civilisation along the Nile River, the area was now largely in the control of Assyria.
- **Ekron:** 1 D16 (25:20) One of the principal cities of Philistia.
- **Elam:** 2 P10 (25:25, 49:34) The prominent region in which the citadel of Susa stood.
- **Elealeh:** NOM (48:34) A Moabite town near Heshbon.
- **Ephraim:** 1 F14 (31:18) The most prominent tribe of the northern Kingdom of Israel - often used to designate the entire country. Israel, though, had fallen at the time of Jeremiah.
- **Ethiopia:** 2 E15 (13:23) An empire south of Egypt, usually referred to in the Bible as Cush.
- **Euphrates River:** 2 K8 (46:2) The most significant river in the northern Arab region.
- **Gaza:** 1 B18, 2 F10 (47:1) An important coastal city of Philistia.
- **Gibeon:** 1 F16 (41:12) A city at the crossroads between Judah and Samaria, which had been a site of conflict between Judah and Israel.
- **Gilead:** 1 K10 (8:22, 50:19) A front-line state of ancient Israel, famous for its medicinal balm.

- **Goah:** 3 J10 (31:39) A place of prominence in the restored Jerusalem.
- **Gomorrhah:** 1 H21 (23:14, 50:40) A desolate city on the east of the Dead Sea which stands as a symbol of God's judgment.
- **Hamath:** 2 G6 (39:5, 49:23) An important city on the Orontes River - the northern extent of David's Kingdom. It was subsumed into the Assyrian Empire.
- **Hazor:** 1 I6 (49:30) An Canaanite city which had been occupied by Israel. It stood at an important cross-roads.
- **Heshbon:** 1 J15 (48:2) A city of Moab famous for its pasture lands.
- **Hill country:** 1 G19 (17:26) The vertical mountainous range which dominated the topography of Israel and Judah.
- **Hill of Gareb:** 3 H8 (31:39) The Southwestern Hill of Jerusalem - a marker for the future rebuilding of Jerusalem.
- **Holon:** NOM (48:21) A Moabite city referred to only by Jeremiah. It's location is unknown.
- **Horonaim:** NOM (48:3) A place in southern Moab which lies on a roadway leading to the Dead Sea.
- **Israel:** NOM (2:4, 3:11, 13:2) Israel is sometimes used to refer to the descendants of Jacob, and all the faithful Israelites were living in Judah. Usually, though, Jeremiah uses it to refer to the fallen Northern Kingdom, which roughly corresponded to the regions of Dor, Megiddo, Samaria and Gilead on Map 1.
- **Jahzah:** 1 J16 (48:21) An alternate name for Jahaz, a city in the Moab tablelands.
- **Jazer:** 1 J14 (48:32) An Ammonite town with fertile soil.
- **Jerusalem:** 1 G16, 2 F9 (hundreds of references) The capital of the southern kingdom of Judah, and the political, religious and economic centre of ancient (and modern!) Israel.
- **Jordan:** 1 H12, 2 G9 (12:5) Refers to the Jordan River, which ran down the east border of Israel.
- **Judah:** 1 F19 (hundreds of references) The dominant tribe which made up the southern kingdom of Judah. This was the only Israelite nation during the time of Jeremiah.
- **Kedar:** 2 G9 (2:10, 49:28) Area of Beduin habitation in North Arabia, east of Israel. "Kittim and Kedar" represent, respectively, the West and East.
- **Kerioth:** NOM (48:24) A fortified city in Moab reported to contain the shrine for Chemosh. It's location remains uncertain, however.
- **Kidron Valley:** 3 M3 (31:40) The valley between the Temple Mount (Mount Zion) and the Mount of Olives, which runs along the eastern rim of Jerusalem.
- **King's Garden:** 3 K11 (39:4) A rich area in the Judean royal estate, which also served as an escape route for King Zedekiah as he fled from the Babylonians.
- **Kir Hareseth:** 1 J20 (48:31) Also known as Kir-heres, this was one of the major cities of Moab, probably the capital.

- **Kiriathaim:** NOM (48:1) A town east of the Jordan which had originally been assigned to Israel but which had fallen to Moab.
- **Kittim:** 2 E6 (2:10) An alternate for the Phoenician (and later, the Greek) island of Cyprus, west of Israel (in the Mediterranean Sea).
- **Lachish:** 1 D18, 2 F10 (34:7) An ancient Judahite city with strong defenses.
- **Lebanon:** 1 H5 (18:14, 22:6) At the time of Jeremiah, this referred mainly to the mountain range north of Israel.
- **Leb Kamai:** NOM (51:1) As noted by the NIV footnote, this is a code word for Babylon.
- **Libnah:** NOM (52:1) A Judahite city of unknown location.
- **Luhith:** NOM (48:5) A city in southern Moab near Zoar.
- **Lydia:** NOM (46:9) A prosperous commercial centre in western Asia minor on the Aegean sea, outside of Map 2.
- **Madmen:** NOM (48:2) Jeremiah is the only person to refer to this Moabite city (including a pun noted in the NIV footnote). Its location in the region of Moab is uncertain.
- **Media:** 2 Q6 (25:25) An indo-Iranian people who were militarily prominent at the time of Jeremiah. They were eventually to form an alliance with Persia and topple the Babylonian Empire.
- **Memphis:** 2 D11 (2:16, 44:1, 46:14) The ancient capital of Egypt, it remained an administrative centre and royal residence in the time of Jeremiah.
- **Mephaath:** NOM (48:21) A city on the border region between Moab and Ammon.
- **Merathaim:** NOM (50:21) The southern region of Babylonia where the Tigris and Euphrates Rivers merge. There is actually a wordplay in 50:21, because Merathaim means "land of double rebellion".
- **Migdol:** 2 E10 (44:1, 46:14) A military outpost on the north-eastern delta of the Nile in Egypt.
- **Minni:** NOM (51:27) An unknown nation, probably an ally of Assyria.
- **Mizpah:** 1 F15 (40:8, 10) An Israelite city with a very significant political and religious history.
- **Moab:** 1 J19 (27:3, 48:35) A front-line state of Israel, and one of their classic foes.
- **Nebo, Mount:** 1 J16 (48:1) An area originally allotted to Israel, but which was lost to Moab.
- **Negev:** 1 E22 (13:19, 17:26) The desert region which dominates southern Judah.
- **Nimrim:** NOM (48:34) A place in Moab known for its abundant water and lush vegetation.
- **Perath:** NOM (13:4) There is a textual difficulty with Jer 13:4, which could refer either to the Euphrates River, or to the unknown site Perath. Recent scholarship prefers the former.

- **Pekod:** NOM (50:21) A plain on the lower Tigris river. This name also contains a word-play, meaning "punishment" in Hebrew.
- **Philistia:** 1 C17 (25:20, 47:1) A Canaanite coastal country which Israel could never defeat.
- **Planes of Jericho:** NOM (39:5, 52:8) A reference to the flat area around the city of Jericho (1 H15), an important city which had been miraculously conquered by Joshua.
- **Put:** NOM (46:9) A region in Africa probably corresponding to modern day Libya, west of Egypt and outside of Map 2.
- **Rabbah:** 1 K14, 2 G9 (49:2) An Amonite citadel.
- **Red Sea:** 2 F14 (49:21) A place of much confusion! In English, the "Red Sea" is the large body of water separating Africa from the Arabian Peninsula. However, this body of water is never directly referred to in the OT! Passages such as 49:21 actually refer to the "Sea of Reeds", which is east of the Nile Delta (and not actually marked on the map!)
- **Riblah:** 2 G6 (39:5, 52:9) A strategic city on the Orontes River.
- **Samaria:** 1 G11 (23:13, 31:5) The city Samaria was the capital of the fallen country of Israel. Samaria then also became the name for that region which was repopulated by Assyrians. This resulted in the so-called Samaritans, who were half-caste Jews.
- **Sheba:** NOM (6:20) This was a prominent trading city on the south western corner of the Arabian peninsula, modern day Yemen, which is beyond the limit of Map 2.
- **Shechem:** 1 G12 (41:5) A city in the heartland of Israel's hill country.
- **Sheshach:** NOM (25:26, 51:41) As the NIV notes, this name is a code for Babylon.
- **Shihor River:** 2 D11 (2:18) This delta river marked the ancient boundary between Israel and Egypt, although Jeremiah could be referring to the Nile itself.
- **Shiloh:** 1 G14 (7:12, 14) The holiest city in Israel, and the centre of worship, until David conquered Jerusalem. It continued to have religious significance, but was often a centre of idolatry. It had been destroyed by the time of Jeremiah.
- **Sibmah:** 1 J16 (48:32) A Moabite town known for its vineyards.
- **Sidon:** 1 G1, 2 G8 (25:22) A famous metropolis and harbour north of Israel.
- **Sodom:** 1 I19 (23:14, 50:40) A desolate city east of the Dead Sea which stands as a symbol of God's judgment.
- **Tabor, Mount:** 1 G8 (46:18) An isolated mountain at an important crossroads.
- **Tahpanhes:** 2 E11 (2:16, 43:8) An Egyptian outpost bordering the Sinai peninsula.
- **Tarshish:** NOM (10:9) A prominent commercial city on the Mediterranean coast of Spain, which is beyond the limit of Map 2.
- **Tekoa:** 1 G17 (6:1) A fortified town in the hill country of Judah.
- **Tema:** 2 I12 (25:23) An important commercial centre in the northern Arabian peninsula.

- **Teman:** NOM (49:7, 20) A political centre in Edom of uncertain location.
- **Thebes:** NOM (46:25) The second most important city in Egypt after Memphis, it straddled the Nile River in Egypt's south.
- **The River:** NOM (2:18) Another name for the Euphrates River.
- **Topheth:** 3 J12 (7:31, 19:6) A place in the Hinnom Valley condemned by Jeremiah, because it is where children were burned in sacrifice to Molech.
- **Two Walls:** 3 K11 (39:4, 52:7) The walls separated by the fountain gate, which surround the King's Garden.
- **Tyre:** 1 F4, 2 G8 (25:22, 47:4) A Phoenician port and kingdom just north of Israel.
- **Uphaz:** NOM (10:9) A city in Sheba, which is beyond the limit of Map 2. Also known as Ophir, it was a wealthy and famous city from which Israel imported precious stones.
- **Uz:** 1 I23 (25:20) The homeland of Job, it is uncertain where Uz lay. It is most likely that it stood in the area of Edom, but this is not certain.
- **Valley of Ben Hinnom:** 3 G12 (7:31, 19:2) A valley running along the southern edge of Jerusalem, which meets up with the Kidron Valley at the south-east corner. See also Topheth.
- **Western Foothills:** 1 E20 (17:26, 33:13) The lowland running along the western side of Israel and Judah.
- **Zimri:** NOM (25:25) This is probably a code name for Elam.
- **Zoar:** 1 H22 (48:34) The southern most city of Moab, hence the dread of "their cry" being heard all the way to Zoar.

Appendix 3 – Glossary

Here is a list of terms that occur in the book of Jeremiah that may be unfamiliar. After each word, some references from the book of Jeremiah will be given in parentheses, followed by the definition(s).

- **Almond Tree: (1:11)** The Hebrew name of this tree sounds like the verb "to watch", hence Jeremiah's word play.
- **Ark of the Covenant: (3:16)** The chest of acacia wood that contained the two tablets of the Ten Commandments, Aaron's budded rod, and a golden urn filled with manna. It was held in the Most Holy Place in the Temple.
- **Asherah Pole: (17:2)** Consecrated poles that represented the Canaanite goddess Asherah - the mother goddess. Apostate Jews often worshiped Asherah poles at local shrines.
- **Baal: (2:8, 7:9, 11:13)** 1. The most powerful god of the Canaanite pantheon - the storm and fertility god. With the obvious exception of Yahweh, Baal is the most significant deity in the OT.
2. (plural) The Canaanite pantheon as a whole.
- **Balm: (8:22, 46:11)** An aromatic tree resin that Israel imported from Gilead. Gilead was famous for the healing properties of the balm.
- **Bel: (50:2)** Babylonian equivalent of "Baal". Usually an honorific title for Marduk.
- **Ben-Hadad: (49:27)** The name of the dynasty ruling Damascus.
- **Calamus: (6:20)** An item of trade produced from an aromatic reed. It was used in the incense for the Temple.
- **Captivity: (15:2, 29:14)** See Exile.
- **Chemosh: (48:7)** The national god of Moab - a militaristic conqueror.
- **Circumcision: (4:4)** The removal of the foreskin that was used to designate the Israelites. It was often used as a metaphor for being "cut to the heart".
- **Cistern: (14:3)** A subterranean receptacle that caught run-off water, usually with a small opening and a larger area underneath.
- **Corner Gate: (31:38)** Gate at the Northwest corner of the wall around Jerusalem. With the Tower of Hananel, they mark the limits of the north wall from East to West.
- **Covenant: (11:8, 22:9, 50:5)** 1. Any solemn agreement between two or more parties, made binding by an oath.
2. The Sinai Covenant, where God instituted his relationship with Israel through the Law of Moses.
- **Daughter of... (4:31, 6:2, 46:11, 51:33)** A literary device designating the people ("children") of a particular nation.
- **David's Throne: (13:13, 17:25)** The reigning dynasty in Judah, whose throne stood in Jerusalem. The Kings of Judah were descendants of King David.
- **Divination: (See 2 Kings 17:17)** The art of determining the future or ascertaining divine will through the reading of signs. It is forbidden under the OT, with the notable exceptions of cleromancy (lot casting) and oneiromancy (dream interpretation).
- **Ephraim: (4:15, 7:15, 31:18)** Originally, one of Joseph's sons and therefore one of the tribes of Israel. The land Ephraim was allocated was one of the largest

inheritances, and it came to be used to designate the Northern kingdom of Israel and was also used poetically to refer to God's people.

- **Exile: (30:10)** Literally, any mass deportation of a national or ethnic group. Biblically, it usually refers to the deportation of most of Judah to captivity in Babylon, which occurred during Jeremiah's ministry. There were three stages of deportation, see 52:27-30. They occurred in the respective reigns of Jehoiakim, Jehoiachin and Zedekiah. The third deportation occurred alongside the destruction of Jerusalem in 586 BC.
- **Firstfruits: (2:3)** The first produce from the soil at the beginning of the harvest season. It was considered holy and had to be given to God in order for the remainder of the harvest to be blessed.
- **Glean: (6:9)** Literally, this is when a farmer goes back over the edges of his field to get the leftover grain. It was used metaphorically to refer to God gleaning the faithful few among the Israelites.
- **High Place: (3:6, 7:31, 9:15)** A sacred site where the illegitimate worship practices of Israelite and Judean kings, and their subjects, took place.
- **Horse Gate: (31:40)** An eastern gate in the city wall of Jerusalem, near the Temple mount.
- **Levites: (33:18)** Any member of the tribe of Levi, which included singers, gatekeepers and priests. Only descendants of Aaron (a part of the Levite tribe) could be priests - most Levites performed secular functions. However, the designation is sometimes used to refer exclusively to priests.
- **Marduk: (50:2)** The chief god in the Babylonian pantheon - god of politics and kingship.
- **Molech: (32:35, 49:1)** A Canaanite god, ruler of the netherworld, who was heavily associated with child sacrifice.
- **New Gate: (26:10)** Based on Jeremiah's usage, this is clearly a gate that leads into the Temple grounds, possibly more recently constructed than others.
- **Northern Kingdoms: (1:15, 4:6, 16:15)** A general reference to the threatening world empires of Arabia. On a map, it looks like these empires (such as Babylon) were really east of Israel. However, in order to invade, they needed to follow the Euphrates River, and then sweep down from the north, hence their designation as Northern Kingdoms.
- **Olive Tree: (11:16)** An evergreen tree that Jeremiah uses as a symbol of beauty.
- **Oracle: (23:34)** A message from God to an individual or a group of people, delivered by a prophet. Usually has a negative connotation (an "oracle of doom"), but this is not necessarily the case.
- **Perjury: (7:9)** The sin of giving false evidence at a court hearing.
- **Priest: (14:18, 29:26)** Priests had to be descendants of Aaron. They were guardians of the temple who performed a variety of liturgical and sacrificial duties associated with the temple. They tended to be respected authorities in Jerusalem.
- **Prophet: (1:5, 14:18, 23:30)** A religious intermediary whose function is to carry messages back and forth between man and deity.
- **Queen of Heaven: (7:18, 44:17)** The Canaanite goddess of fertility and war who was worshipped by some people of Judah.
- **Quiver: (5:16)** A sling worn across your back that holds arrows. Used metaphorically to show the strength of an army.
- **Redeem: (15:21, 31:11)** To pay a ransom for a slave. A ransom was the price set by a slave owner for his slave. A slave would be redeemed in order to be set free or to

come under a new master. The act of redemption is used as a metaphor for God "buying us back" and freeing us from sin.

- **Remnant: (23:3, 42:15)** A small or left over portion. God usually works through remnants of faithful people, such as "the eight" on the Ark, the slaves of Egypt, the faithful in Israel at the time of Jeremiah, and the church today.
- **Sabbath: (17:20)** Literally the seventh day (Saturday), this was instituted at the time of Moses as a day of rest and feasting as a key ingredient of the Mosaic covenant. Jewish days run from evening to evening, however, so the Sabbath technically begins on Friday evening. The command to observe the Sabbath also includes the observance of Sabbath years - every 7th year the fields are to be left alone, which is good agricultural practice.
- **Shiloh: (7:12, 26:9, 41:5)** An ancient holy site in Ephraim. It was the shrine of the tabernacle, and the most sacred site in Israel until David took the ark to Jerusalem.
- **Signet Ring: (22:24)** A ring engraved with a reverse design and used to make impressions. They were used to authenticate laws, contracts and sales - like a modern signature.
- **Temple: (7:4, 19:14, 36:8, 52:13)** A sacred place. In Jeremiah, usually refers to the Temple of Yahweh in Jerusalem, built by Solomon. It was comprised of a porch, a Holy Place and an inner sanctuary (Most Holy Place).
 - Pillars: (27:19)** Two hollow, cast-bronze pillars stood in front of the porch. They even had names: Jackin and Boaz!
 - Sea: (27:19)** An enormous bronze basin in the courtyard of the Temple, holding 41,000 litres of water! It was used by the priests for ceremonial washing.
 - Movable Stands: (27:19)** These were 10-wheeled stands, each holding a bronze basin. They stood in the Temple courts and were used to wash sacrifices.
- **The River: (2:18, 46:2)** The Euphrates River - the longest and most important river in southwest Asia.
- **Tower of Hananel: (31:38)** This was a defensive fortress built into the wall of Jerusalem, at the north-east corner.
- **Trumpet: (4:19, 21)** In the OT, "trumpet" is used to translate a Hebrew word meaning "ram's horn", the actual curled horn of a ram which could be blown to make a loud sound. It was used to warn of invading armies, assemble for battle, break camp etc. (that is, it was a war horn!). The proper word for it in Hebrew is Shofar.
- **Watchman: (6:17)** Literally, a sentry who stands in a tower or on the city wall in order to warn of approaching armies. It was often used to denote prophets, who looked out for the sin that was infecting God's people.
- **Winnow: (4:11, 15:7)** To free grain from chaff and refuse by throwing it through the air, usually over your shoulder, using a winnowing fork. Used as a metaphor either for cleansing us of sin or for casting out the wicked from among the faithful. In other words, better to winnowed now (in the former sense) rather than on judgement day (in the latter sense).
- **Yoke: (28:4, 13)** A wooden (or metal) beam used to connect the reins on beasts of burden so that they could pull ploughs or chariots. Yoking together different kinds of animals was nearly impossible, and would usually break the yoke. A yoke is often a metaphor for the burdens imposed by authority.
- **Zion: (3:14, 4:6, 8:19, 26:18)**
 1. Literally, Mount Zion is the Temple Mount in Jerusalem, the dwelling place of Yahweh.
 2. Can be used metaphorically to refer to Jerusalem, Judah, the whole Promised Land, or to the people of Yahweh.

Appendix 4 – Archaeology



Bullae (Seal impressions) from the time of Jeremiah. Round, flat pieces of clay which were impressed with a seal and normally used to seal documents.

Significance: The original four seal impressions in this group belonged to four persons mentioned in the book of Jeremiah (ca. 590 B.C.), three of them in ch 36: Baruch - scribe of Jeremiah, Shaphan - son of Gemariah, Yerahmeel son of the king, and Seriah the brother of Baruch.

Clay Bullae from the time of Jeremiah



Description: The original pomegranate was carved of ivory. It dates from the First Temple Period, and possibly once topped a scepter used in the temple precinct.

Significance: This diminutive piece bears an inscription around its shoulder which reads "Holy to the priests of the house of YHWH."

This is the only item associated with Solomon's Temple which has been recovered by archaeologists.

Ivory pomegranate from the First Temple Period



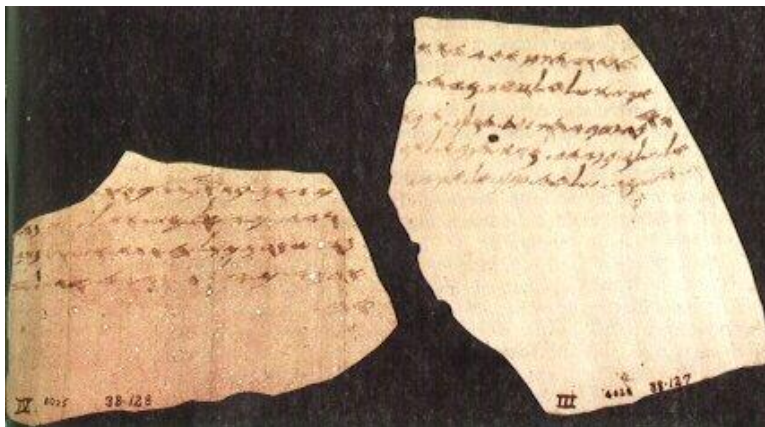
The original scrolls were made of silver. Rolled into a scroll, they were probably carried as an amulet, perhaps worn around the hand or forehead.

They were discovered in a tomb on the southern side of Jerusalem at a site called Ketef Hinnom, and date from about 625 B.C.

Significance: Both scrolls are inscribed with the Aaronic blessing of Numbers 6:24-25, "The Lord bless you and keep you . . .," and are the oldest biblical texts ever discovered.

Size: approximately 9cm and 4.5 cm long respectively

Silver scrolls from Ketef Hinnom



An Ostrakon is a piece of clay pottery, or potsherd used as a simple notepad. 21 such ostraca were discovered between 1935 and 1938 at the site of ancient Lachish. (Tell ed-Duweir)

"The Lachish Letters" - Lachish Ostraca

They are thought to have been written just prior to the fall of Judah, the southern kingdom of Israel. One of the letters ends:

"We are watching for the beacon from Lachish, following the signals that you gave sir, but we do not see Azekah."

These letters seem to show that Azekah had just fallen, and just after the last of the Lachish letters was written, in 588 BC, Lachish itself fell. Then the only city that remained was the capital itself, Jerusalem, which fell shortly after. See Jer 34:7

Letter 16 talks about a prophet who was 'discouraging the people'. Scholars disagree about who this is, but it may have been Jeremiah (Jer 38:4).

The letters were written to Ya'ush (Jaush/Jaosh) a top official from Hoshai'ahu (Hoshaiah) a military commander.



Babylonian Chronicles

This clay tablet is a Babylonian chronicle recording events from **605-594 BC**. It was first translated in 1956 and is now in the British Museum. The cuneiform text on this clay tablet tells, among other things, **The Battle of Carchemish, The Accession to the Throne of Nebuchadnezzar II, and the capture of Jerusalem on the 16th of March, 598 BC.**

"In the seventh month (of Nebuchadnezzar) in the month Chislew (Nov/Dec) the king of Babylon assembled his army, and after he had invaded the land of Hatti (Syria/Palestine) he laid siege to the city of Judah. On the second day of the month of Adara (16th of March) he conquered the city and took the king (Jehoiachin) prisoner. He installed in his place a king (Zedekiah) of his own choice, and after he had received rich tribute, he sent (them) forth to Babylon."



Baruch's Bulla

The inscription reads: *Belonging to Berekhyahu, son of Neriya, the Scribe.* Berekhyahu is the Hebrew name of Baruch with the suffix -yahu, a form of the Hebrew name of God (Yahweh), meaning "blessed of God".

On the top left side is a fingerprint - perhaps Baruch's! This bulla may have sealed the actual scroll mentioned in Jer 36:1-4.



Reconstruction of the Ishtar Gate - one of the eight of the inner city of Babylon, was built during the reign of Nebuchadnezzar II (604- 562 BC). Only the foundations of the gate were found, going down some 45 feet, with moulded, unglazed figures. The gateway has been reconstructed in the Pergamon Museum, Berlin, from the glazed bricks found, so its original height is different in size. Reconstructed height is 47 feet. It is one of the most impressive monuments rediscovered in the ancient Near East.

Appendix 5 - Memory Verses

(Jer 1:7-8 NIV) But the LORD said to me, "Do not say, 'I am only a child.' You must go to everyone I send you to and say whatever I command you. {8} Do not be afraid of them, for I am with you and will rescue you," declares the LORD.

(Jer 4:3 NIV) This is what the LORD says to the men of Judah and to Jerusalem: "Break up your unploughed ground and do not sow among thorns.

(Jer 6:16 NIV) This is what the LORD says: "Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls. But you said, 'We will not walk in it.'

(Jer 8:6 NIV) I have listened attentively, but they do not say what is right. No one repents of his wickedness, saying, "What have I done?" Each pursues his own course like a horse charging into battle.

(Jer 9:23-24 NIV) This is what the LORD says: "Let not the wise man boast of his wisdom or the strong man boast of his strength or the rich man boast of his riches, {24} but let him who boasts boast about this: that he understands and knows me, that I am the LORD, who exercises kindness, justice and righteousness on earth, for in these I delight," declares the LORD.

(Jer 15:19 NIV) Therefore this is what the LORD says: "If you repent, I will restore you that you may serve me; if you utter worthy, not worthless, words, you will be my spokesman. Let this people turn to you, but you must not turn to them.

(Jer 17:7-8 NIV) "But blessed is the man who trusts in the LORD, whose confidence is in him. {8} He will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit."

(Jer 20:9 NIV) But if I say, "I will not mention him or speak any more in his name," his word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot.

(Jer 31:31-33 NIV) "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah. {32} It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD. {33} "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

Appendix 6 - Jeremiah in the NT

About 40 references.

Jer 31:15	Rachael weeping for her children	Mt 2:17f
Jer 31:31-34	New covenant	Heb 8:8-13
Jer 50, 51	Fall of Babylon	Rev 18
Jer 9:26	uncircumcised heart	Acts 7:51
Lam 3:30	Turn the other cheek?	Mt 5:39
Mt 16:14	Is Jesus Jeremiah?	
Mt 27:9-10	Thirty Silver pieces	Jer 32:6-9 + Zech 11:12-13

Appendix 7 – Who's Who

This appendix gives descriptions of all of the people mentioned by Jeremiah, as well as a few of the names of God. Jeremiah's ministry began in 627 BC, the 13th year of the reign of King Josiah of Judah, son of Amon. His ministry lasted until 586 BC, when Judah was captured by King Nebuchadnezzar. To begin with, a time frame of the reigning Kings of Judah during the ministry of Jeremiah will be given. Each person's name will be followed by some key references from the book of Jeremiah, and then a description.

King	Reign	Passages
Josiah, son of Amon	31 years	2 Kgs 21:26-23:30; 2 Chr. 33:25-35:27
Shallum, son of Josiah	3 months	2 Kgs 23:30-34; 2 Chr. 36:1-4
Jehoiakim, son of Josiah	11 years	2 Kgs 23:34-24:6; 2 Chr. 36:4-8
Jehoiachin, son of Jehoiakim	3 months	2 Kgs 24:6-15; 2 Chr. 36:8-10
Zedekiah, son of Josiah	11 years	2 Kgs 24:17-25:21; 2 Chr. 36:10-21

- **Abraham: (33:26)** The first of the forefathers, who left Ur of the Chaldeans and journeyed to the Promised Land, and serves as a model of faith for all generations.
- **Ahab son of Kolaiah: (29:21)** Jeremiah accused him, along with Zedekiah son of Maaseiah, of false prophecy and adultery. The two of them incited riots in Babylon and were executed there.
- **Asa: (41:9)** A faithful, very early King of Judah.
- **Baalis: (40:14)** An Ammonite King who sent the traitorous Ishael son of Nethaniah to murder Gedaliah in order to ultimately destroy any remnant of Judah, and thereby enlarge his own kingdom.
- **Baruch, son of Neriah: (32:16, 36:4)** Jeremiah's famous scribe, who was also involved in preaching under Jeremiah.
- **David: (17:25)** One of the 3 great kings who reigned during the United Kingdom period. A man after God's own heart, who greatly expanded Israel and established Jerusalem as the centre of worship.
- **Delaiah son of Shemaiah: (36:12, 25)** One of the princes who advised Baruch and Jeremiah to hide, and who urged Jehoiakim not to burn Jeremiah's scroll.
- **Ebed-Melech: (38:7)** A black-skinned African who took pity on Jeremiah and reproached the King for allowing him to be thrown into the cistern. All Jerusalem had abandoned Jeremiah, but Ebed-Melech rescued him.
- **Elasah son of Shaphan: (29:3)** One of two emissaries sent by Zedekiah to Nebuchadnezzar with Jeremiah's (famous) letter to the exiles.
- **Elishama the secretary: (36:12)** A scribe during the reign of Jehoiakim. He was one of the officials who heard Baruch read the scroll and advised him to hide.
- **Elnathan son of Acbor: (26:22, 36:12, 25)** A commander who fetched the prophet Uriah from Egypt so that he could be executed. However, he later tried to dissuade the King from burning Jeremiah's scroll.
- **Esau: (49:8)** The eldest son of Isaac and Rebekah, Jacob's older brother and rival. He is the forefather of the nation of Edom, one of Israel's bitterest rivals.
- **Evil-Merodach: (52:31)** The son and heir of Nebuchadnezzar, he was a weak and disinterested emperor. However, he did release Jehoiachin, and gave him an allowance, and this is even attested in Babylonian records!

- **Gedaliah son of Ahikam: (39:14, 40:7)** A faithful governor of Judah when it was overrun by Babylon, he succeeded in maintaining order, but was assassinated, not by Babylonians, but Jewish nationalists, after he refused to pre-empt the plot by killing Ishmael. His death was a great tragedy, and his partisans fled to Egypt.
- **Gedaliah son of Passhur: (38:1)** One of the Princes who misunderstood Jeremiah, thinking that he was a supporter of Babylon, and demanded his death.
- **Gemariah son of Hilkiyah: (29:3)** Went with Elasah to deliver Jeremiah's letter to the exiles, which mentions finding God if you "seek Him with all your heart".
- **Gemariah son of Saphir: (36:10, 25)** It was in his chamber that Baruch read Jeremiah's prophecy. He was one of the Princes who opposed Jehoiakim's burning of the scroll.
- **Hanamel son of Shallum (32:7)** Jeremiah's cousin, from whom Jeremiah purchased a field, as a prophecy that one day Israel would be restored.
- **Hananiah son of Azzur: (28:1)** A false prophet who claimed that Judah would be liberated from Babylon - a message tailored to be what the people wanted to hear, rather than the hard truth.
- **Hezekiah son of Ahaz: (26:18)** A devoted follower of God who reigned for 29 years, until Manasseh took the throne. He purified the Temple, destroyed idols and reinstated the festivals.
- **Hophra, Pharaoh of Egypt: (44:30)** He had attempted to help Judah against Babylon, but failed (37:5), and then accepted fleeing Jews (43:7). All of this was in disobedience to God, who prophesied that his palace would be taken (43:10). This occurred a few years later, and Hophra was eventually captured and killed.
- **Irijah son of Shelemiah: (37:13)** A sentry at the Benjamin gate who arrested Jeremiah under the false charge of desertion.
- **Isaac: (33:26)** The son of Abraham, who fought for the Promised Land and was the first Jew to be circumcised on the eighth day.
- **Ishmael son of Nethaniah: (40:8, 15, 41:2)** A traitor, he killed the Jewish governor Gedaliah and many of his supporters, because he saw them as having defected to support Babylon. He fled and found refuge in Ammon.
- **Jaazaniah son of the Maacathite (40:8)** A commander of the troops of Judah under the command of Gedaliah.
- **Jacob: (33:26)** The final of the 3 great patriarchs, whose 12 sons are the tribal heads of Israel, which is Jacob's other name. The name Jacob can also be used to designate the Israelites (30:10)
- **Jehoiachin son of Jehoiakim: (22:24, 24:1, 52:31)** A faithless King of Judah, who saw a second exile to Babylon, and was himself imprisoned there, but was later released by Evil-Merodach.
- **Jehoiakim son of Josiah: (1:3, 24:1, 26:23, 36:1)** A faithless King of Judah who burned Jeremiah's scroll, was a puppet King for Egypt and then Babylon, saw the temple ransacked and saw the first exile (in which Daniel was taken).
- **Jehucal son of Shelemiah: (37:3, 38:1)** Sent by King Zedekiah to elicit the prayers of Jeremiah.
- **Jehudi son of Nethaniah: (36:14, 21)** An officer who fetches Baruch's scroll and reads it to Jehoiakim as he cuts it to pieces and burns it.
- **Jerahmeel son of Jehoiakim: (36:26)** An officer of the royal family (he who is surely not the King's physical son, for Jehoiakim was only 30!) who is sent to seize Baruch and Jeremiah.
- **Jezeban son of Hoshai (42:1)** A military commander who went against Jeremiah's advice not to flee to Egypt - called "Azariah" in 43:1.

- **Jonadab son of Recab: (35:14)** The forefather of the Recabites, he was very zealous for God (2 Kgs 10:15-24) and he successfully instituted a semi-ascetic order among his clan. The Recabites are held up by God as an example of obedience.
- **Jonathan son of Kareah (40:8, 13)** Against Jeremiah's advice, he and other commanders led the people to Egypt after Gedaliah, governor of the Jews was killed. Jonathan had warned him of the plot, but Gedaliah refused to take action. He is also referred to as Johanan (42:1, 43:2).
- **Jonathan the secretary: (37:15)** His house served as a temporary prison for Jeremiah.
- **Josiah son of Amon: (1:2, 3:6, 36:2)** A King of Judah who loved God with all his heart, rebuilt the temple, destroyed idol shrines, reinstated the priesthood, observed the festivals and was greatly loved.
- **LORD: (1:4, 2:37, 5:3)** A translation of God's name, Yahweh (יהוה), which derives from the verb "to be" - hence God describing Himself as the "I Am", the absolute and eternal. However, as God's own name, it also points to the fact that He is a personal God with whom we can have a relationship. (Whenever Lord occurs in small letters, it is simply a translation of Adonai, the Hebrew word for ruler).
- **LORD Almighty: (9:15, 10:16)** A translation of "Yahweh, of the heavenly armies" - or "Lord of hosts" (that is, the heavenly hosts) in the KJV. The sense of this name is, of course, that God is sovereign over all the powers of heaven and earth.
- **Malkijah son of Zedekiah: (38:6)** The owner of the cistern into which Jeremiah was ignobly plunged.
- **Manassah son of Hezekiah: (15:4)** A King of Judah who reigned for 55 years, a little before Josiah. He was the most evil King of Judah, who set up pagan alters and even sacrificed one of his own sons to a Canaanite god.
- **Micah of Moresheth: (26:18)** A Judahite prophet, although of Moresheth, who preached during the reigns of Jotham, Ahaz and Hezekiah - almost an exact contemporary of Isaiah.
- **Micaiah son of Gemariah: (36:11)** A scribe who reported the reading of Jeremiah's scroll to the officials.
- **Moses: (15:1)** The great leader of the Israelites, who delivered them from Egyptian captivity to the Promised Land.
- **Nebo-Sarsekim: (39:3)** Named after a Babylonian god, he was a chief officer who captured Jerusalem.
- **Nebuchadnezzar: (20:4, 21:2, 28:3, 51:34, 52:28)** The infamous King of Babylon, who reigned for 43 years and destroyed Jerusalem in 586 BC.
- **Nebushazban: (39:13)** The chief eunuch of Nebuchadnezzar (a role which definitely takes sacrifice!) who was dispatched to protect Jeremiah.
- **Nebuzaradan: (39:13, 40:1, 52:12, 24)** A commander of Babylonian forces, he destroyed Jerusalem, burning down the temple, sent Jewish leaders to be executed and later deports many Jews. A very intelligent leader, he was aware of Jeremiah's message and used the name of Yahweh (40:2) - a true pluralist!
- **Neco, Pharaoh of Egypt: (46:2)** He had set out through Palestine to support the Assyrian army. He was slowed by King Josiah's army, but killed King Josiah and tried to control Judah from then on. He was destroyed by Nebuchadnezzar at Carchemish.
- **Nergal-Sharezar of Samgar: (39:3)** A commander who led the Babylonian attack on Jerusalem.

- ❑ **Nergal-Sharezer, a high official: (39:3)** A very prominent prince in Bablyon, who had at one point been King of the Empire. He was one of the commanders who personally took charge of Jerusalem.
- ❑ **Passhur son of Immer: (20:1)** A priest who was also the chief officer of the Temple at the time of Jeremiah. He ordered Jeremiah to be beaten and chained.
- ❑ **Passher son of Malkijah: (21:1, 38:1)** A Prince of Judah who heard Jeremiah's oracle of doom, and later requested that he be put to death.
- ❑ **Samuel: (15:1)** The last Judge, and one of the first great prophets, of Israel, who anointed Saul and David.
- ❑ **Seraiah son of Azriel: (36:26)** An official who is sent with Jerahmeel to arrest Baruch and Jeremiah, but they escape with the Lord's help.
- ❑ **Seraiah son of Neriah: (51:59)** A quartermaster who went with King Zedekiah to Babylon.
- ❑ **Seraiah son of Tanhumeth: (40:8)** One of the Judean commanders who evaded the Babylonian army, but ended up fleeing to Egypt.
- ❑ **Seraiah the chief priest: (52:24)** A descendent of Zadok who was serving in the temple when Nebuchadnezzar captured it, and was executed.
- ❑ **Shallum son of Josiah: (22:11)** Josiah's fourth son, who succeeded him as King, but was faithless and only reigned 3 months. He was jailed and taken to Egypt, where he died.
- ❑ **Shelemiah son of Abdeel: (36:26)** One of three men Jehoiakim sent to arrest Baruch and Jeremiah.
- ❑ **Shemaiah the Nehlamite: (29:24)** A false prophet who wanted Jeremiah imprisoned, but Jeremiah gave an oracle against him.
- ❑ **Shephatiah son of Mattan: (38:1)** One of four princes of Judah who demanded Jeremiah be put to death, and threw him into a cistern.
- ❑ **Sihon: (48:45)** An ancient Amorite King whose capital was in Heshbon. He was defeated by the Israelites before entering Canaan.
- ❑ **Solomon: (52:20)** The final King of the united kingdom, he expanded Israel to its greatest extent and built the Temple of Jerusalem. However, his foreign wives led him astray, and Israel divided after his death.
- ❑ **Sovereign LORD: (1:6, 4:10)** A translation of "Yahweh Adonai", literally, "The Lord Yahweh", a divine name denoting God's rulership.
- ❑ **Uriah son of Shemiah: (26:20)** A prophet at the time of Jeremiah who was killed by Jehoiakim for prophesying against Jerusalem and Judah.
- ❑ **Zedekiah son of Hananiah: (36:12)** One of the official's who hears Baruch's reading of the scroll and demands that it be read to the King.
- ❑ **Zedekiah son of Josiah: (1:3, 21:1, 27:1, 32:1, 38:5, 39:6)** The final King of Judah. He was faithless, and saw the temple burned and Jerusalem destroyed and was carried away in the final exile to Babylon. He often seemed to want to do what was right, but could never stand up against the crowd, even though he was the King! He watched his sons get murdered, and then had his eyes put out.
- ❑ **Zedekiah son of Maaseiah: (29:21)** Along with Ahab, son of Kolaiah, was certain he could be delivered from Babylon, but he was rebuked by Jeremiah and ended up being executed by Nebuchadnezzar.
- ❑ **Zephaniah son of Maaseiah: (21:1, 37:3, 52:24)** He was second to the High Priest at the time of Jerusalem, who always refused to punish Jeremiah. He was taken into exile and killed by the King of Babylon.

Appendix 8 – Jeremiah – 12 Fun Facts

1. Jeremiah is the 2nd longest book in the Bible - most number of words except for Psalms (nearly 40,000 Ps 44,000, Isa 35,000).
2. 40 year ministry
3. Known as the 'Weeping Prophet' - unusual among the prophets in revealing his own personal feelings (will help us to relate to him in a later class).
4. Considered also to have written the book of Lamentations.
5. Dictated to Baruch.
6. The book of Jeremiah in the Greek Septuagint (LXX) is 1/7th shorter and in different order to that in the Massoretic Text (Hebrew)
7. OT Apocrypha contains an addition to Jeremiah, a letter often placed at the end of the book of Baruch.
8. Did not marry.
9. Called to the ministry at a young age Jer 1:7 (teen?)
10. Archaeologists have found a clay seal with the inscription "Belonging to Baruch." It also has the clear impression of a fingerprint - perhaps Baruch's own. (See picture on front page or in archaeology section)
11. Jeremiah's ministry (627-580) began just after Habakkuk (630), at the same time as Zephaniah (627), and overlapped with Daniel (605-530).
12. Jeremiad - English word which means 'a lament or tale of woe, a complaint'

Appendix 9 – Lamentations

Lamentations 4 – showing Hebrew Acrostic Pattern (read from right to left)

ד אֵיכָה יָעַם יְהוָה וְהָב יִשְׁנָא דִּבְתָּם הַשֹּׁב חֲשֹׁפְכֹה אֲבִי־
 2 כֶּדֶשׁ בְּרֹאשׁ בְּלִדְרוֹצִית: פִּי צִיּוֹן הִנָּקְרִים
 הַמִּסְלֵאִים בָּפוּ אֵיכָה נָחֲשׁוּ לִנְבִל־דָּרֶשׁ מַעֲשֵׂה יְדֵי
 3 יָדָי: פִּתְחֵי חַלְצֵי שַׁר הִנִּיקוּ עֲרִידָן בְּתִשְׁבֹּץ
 4 לְאֶבֶד כִּי־עָנִים בְּמִדְבָּר: מִבֶּק לִשְׁוֹן זֶנֶק אֵלֶּי
 חֲפִי בְּאֶמָּא טִלְלִים שְׂאֵלִי לֶחֶם פֶּרֶשׁ אֵין לָדָם:
 5 תְּאֵכְלִים לִמְעֻלִּים נִשְׁמָו בְּרוֹצִית הָאֲמָנִים עַל־חֹלֶעַ
 6 חֲבִקוּ אִשְׁפֹּתַי: מִגִּדֵּל עֵין בְּתִשְׁבֹּץ מִחֲשָׁאֵת
 7 סֶדֶם תִּהְיוּכָה כְּמִדְבָּרָה וְלֹא־חָלוּ בָהּ יָדַי: וְיָצִי
 עֲרִידָה מִשְׁלֵל צִדִּי מִחֲלֵב אֶדְמוּ עָצִם מִפְּעֻלִּים סָפֵד
 8 נִזְרָתָם: מִשָּׁה מִשְׁחֹר תֵּאָרֶם לֹא נִבְדָּה בְּרוֹצִית
 9 צֶפֶר שֶׁדֶם עֲלִיעָצָם יָבֵשׁ יְהוָה כִּמְצֹ: מִזִּבְחֵי הָיוּ
 חֲלָל־חֶרֶב מִחֲלָלִי רַעַב שֶׁדֶם יָבֵשׁ מִדְּקָרִים מִתְּעוֹפֹת
 10 שָׂרִי: יְדֵי נָשִׁים דִּמְעוֹת בִּשְׁלֹו יִלְדָּהֶן הָיוּ
 11 לְכֹחֹת לֹא־וּ בִשְׁבֶר בְּתִשְׁבֹּץ: כֹּלָה יְהוָה אֶת־
 חֲמֹו שֶׁפֶר חֲדָן אִפֹּו וַיִּצְתָּאשׁ בְּצִיּוֹן וְהִאֲכַל
 12 יִסְדֵּתֶיהָ: לֹא הָאֲמִי מִלְּבִי־אָרֶץ וְכֹל יֹשְׁבֵי תֵבֶל
 13 כִּי יָבֹא צֶדֶק וְאֵיִב בִּשְׁעֵר יְרוּשָׁלַם: מִחֲשָׁאֵת
 נִבְיָאֵה שֶׁחַת כִּדְעִה דִּשְׁפָנִים בְּקִרְבָּה דֶם צִדִּיקִים:
 14 נֶשׁ עֲרִידִים בְּרוֹצִית נִאֲלוּ בָדָם בִּלֹא יִשְׁלֹו יָנֵשׁ
 15 בְּלִבְשֵׁיהֶם: סוּדוּ סָמָא קִרְאוּ לֹא־וּ סוּדוּ סוּדוּ
 אֶל־תִּגְשׁוּ כִי נָאֻ: וּפְדֻשׁוּ אִמְרוּ בָנִים לֹא יִסְפּוּ לְעוֹד:
 16 פֶּנַע יְהוָה חֲלָקָם לֹא יִסְרָף לְהַבְיֵטֶם פֶּנַע בְּהֻנִּים

א	Aleph
ב	Bet
ג	Gimel
ד	Daleth
ה	Heh
ו	Vav
ז	Zayin
ח	Het
ט	Tet
י	Yod
כ	Khef
ל	Lamedh
מ	Mem
נ	Nun
ס	Samah
ע	Ayin
פ	Peh