

The Boiling Caldron - The Prophet Jeremiah: 14

(0:23 - 5:29)

Good morning, Shabbat Shalom, and welcome to United Israel World Union. This is our Sabbath morning scripture study coming to you live from St. Francisville, Louisiana. Thank you very much for joining with us today.

I have a couple of announcements. Number one, on Thursday evenings, if you've not found us yet, Jonah Vandor and I go live on Thursday evenings. We've got our schedule down now.

Made it through daylight savings time and what that does to an Australian and an American in the central time zone. We've worked it all out, and we're going live exclusively on my YouTube channel, youtube.com slash Ross K. Nichols TV. Ross K. Nichols TV on YouTube, Thursday evenings at 8 p.m. So if you're free, if you're available to join us, we are about to start a new and exciting dialogue back and forth on a critical look, a careful analytical look at the Hebrew text, Hebrew Bible.

You don't want to miss a single episode. Thursday nights at 8. Join Jonah and me on Ross K. Nichols TV on YouTube. The other announcement that I have is we would love, United Israel would love to see you in Charlotte, North Carolina the weekend of April 21 through 23 at the Hilton Double Tree.

We're going to be there the 21st to the 23rd for our 80th annual United Israel World Union meeting and conference. Now, I've said this before, I've put it in print, I'll say it again, and I'll probably put it in print again. You don't have to pay a registration fee to hang out with me.

You can come at no charge other than what the hotel charges you. I can't help that, but if you stay at the Double Tree, we do have special rates reserved, but check those rates against your own rates, military discount, triple A, whatever, but try to get in there. We've extended the deadline on the room block that we've reserved at the Double Tree in Charlotte South Park until I believe April the 1st, but don't wait until then.

Do it now. Do it this weekend. Reserve your place.

Space is limited, but at the same time, we hope that you can join us. I just posted the program. I didn't do it, actually.

Anna did it, but it's on our website, unitedisraelworldunion.com, or if that's too much to type, uiwu.com, uiwu.org, and go to the top. You'll see conference. Cursor over.

Select registration. Go down. You can read all about it.

See what's going to happen. This is going to be a fantastic conference. Again, 80 years.

We've limited the number of lecture-type time frames, and we've replaced those time slots. We've got a few, a couple of lectures, but we decided to put in much more crowd participation things, so Dave Tyler and Patty Tyler with another couple, The Box, B-O-X, have formed a special group. They're good musician friends.

They've got musical performances scheduled while we're there. The Tyler Box, Tyler hyphen Box Quartet. You don't want to miss that, but we're also going to do a section in the conference where we're basically calling it our Spiritual Journeys, and Dave is going, Dave Tyler is going to facilitate that, and he's going to give you a couple of minutes to say, how did a good person like you end up in a place like this? We're going to go around the room, let people tell a little bit of their stories.

After my talk, which is going to be a little bit challenging, we're going to have a dialogue where people can give their opinion on that, so we really have worked hard to take the feedback that we've received over the last few years, and one of the feedback elements that we get constantly is, you know, we love all the talks, but we want more time to fellowship and mingle. We got you covered. Don't miss it.

Now, we are going to stream. Our plan is to stream to YouTube, Facebook, and Twitter, but don't trust technology. Get in your vehicle.

Come see us. Charlotte, 21st through the 23rd. Announcements.

Done. Good morning. Today, we are in class 14 of our ongoing series, The World and Words of the Prophet Jeremiah.

(5:30 - 6:32)

I'm excited about what is ahead of us. Today's class is called The Boiling Cauldron. Now, if you look behind me, you'll see that I have the map up today, and that's because part of what I'm going to talk about today is the global geopolitical situation in 605 BCE, as if we don't have enough in our modern world to think about.

I'm going to add the complexity of having you dream crazy dreams about something that happened 2,500 years ago. So we're going to talk about what's happening in the world in 605 BCE. It is the fourth year of Jehoiakim, the son of Josiah's reign, fourth year of his reign, and there is a lot going on in the world at that time.

(6:34 - 11:45)

It's the first thing I'd like to tell you. It is that there is a new king in Babylon. There's a new king in Babylon.

His name is Nebuchadnezzar. I want to read you. Go with me to Jeremiah chapter 25 and verse 1. Jeremiah 25 1. Now, I'm just going to hit a couple of high-level points just to put us on the map chronologically, and then we'll go to the map geographically, and this will make a lot more sense to you.

See, the reason that we want to do what we do, the reason we're doing such a careful study, is that a lot of times people pick up a book like Jeremiah or the Bible, and they read it, and they read over so many things that they don't understand the historical context, the relevance of certain prophetic words, and so forth. So we want to put you on the map. So here we go.

Jeremiah 25 1. The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim, the son of Josiah, king of Judah. Now, there's a parenthetical

statement here in the verse. It says the same, meaning that fourth year of Jehoiakim, that year was the first year of Nebuchadnezzar, king of Babylon.

So I want you to understand that as Jehoiakim's fourth year is rolling, it's the first year of Nebuchadnezzar and Babylon. Now, if you look behind me, you'll see Babylon on this side, and of course, you know where the land of Israel, the land of Judea, and we're also going to talk about another key place, another hot point on the globe at this time. So we're going to come back to this passage.

The main thing I want you to do is to anchor you to the idea that the fourth year of Jehoiakim equals the first year of Nebuchadnezzar. So now you know we have these rulers in the world today. Now I want to say one thing before I read 46 too.

In chapter 46 of Jeremiah in our Bibles, our English Bibles, based on the Masoretic text, chapter 46 begins a series of oracles to the nations. Now, the placement, as we've talked about over and over in this study series, is not so well organized. In fact, if you look at the Septuagint, and a lot of people say, well, that's a Greek text.

Well, let me tell you, in case you don't know, the Septuagint a lot of times seems to be based on an earlier Hebrew text, and we have confirmation of that based on the Dead Sea Scrolls. But according to the Septuagint, these oracles of the nations come in in Jeremiah 25 and not 46. But don't worry about that.

We'll get to that in a moment. Chapter 46, verse 2. This is the beginning of the oracles against the nations. Remember, Jeremiah, part of his job is to declare God's Word to the nations too, not just Israel and Judah.

Verse 2, "...of Egypt concerning the army of Pharaoh Necho, king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar, king of Babylon, smote in the fourth year of Jehoiakim, the son of Josiah, king of Judah." Look here. Let me show you. Here's Carchemish, and you'll notice the river Euphrates runs all the way down to this area at Babylon.

So what I want you to picture is that the king of Babylon, Nebuchadnezzar, is battling all the way up here in the north at Carchemish. Now, this is going to be very important. So we just read in chapter 46, verse 2, that Pharaoh Necho from Egypt has been up here battling, and it's in the fourth year of Jehoiakim that Necho is beat by Jehoiakim.

You see that? So it's all taking place. Now, notice that this is north. If you look at Carchemish, this is north of the land of Israel.

(11:45 - 13:31)

This is north of Judea. Now, if you'll recall, we're going to get into this in a few moments, but Jeremiah, when his prophetic career begins, one of the things that he is shown immediately is a cauldron, a boiling pot tipped from the north indicating that the ultimate destruction which is coming to Judea is coming from the north. And let me tell you, it's going to be this Babylonian situation at Carchemish which ultimately becomes the boiling cauldron that Jeremiah saw some 23 years prior to this.

Now, let me tell you a little bit about the battle at Carchemish. We know not only from the biblical text, such as Jeremiah 46.2, that this battle does take place and that Necho is defeated by the Babylonian Nebuchadnezzar at Carchemish, but we know from external sources as well. Now, what I want you to understand is that the geopolitical situation is a little bit complex.

What we have, actually it's not when I explain it, Egypt, Necho has sided with Assyria. So you've got this allied group, Egypt and Assyria, and then you've got Babylon on the uprise with this new king Nebuchadnezzar, and it's Judah who looks at Babylon and says, I think I'll side with Babylon. Now, if you recall, it was Josiah's involvement in this situation that cost him his life.

(13:32 - 14:18)

I mean, remember, Josiah had been told by the prophetess Huldah, you know, there is trouble coming, just like the scroll that was discovered said, there's trouble, trouble coming, but understand this, Josiah, you'll go to your grave in peace. Instead, for some reason, Josiah involves himself in a battle. He's on the way up, he's on the way up, he's going to go side with Babylon against Assyria, and along comes Necho, the Egyptian king of Egypt, and remember in the story that we read a couple of weeks ago, in fact, I'll look at it briefly here, this is the downfall.

(14:18 - 16:41)

So if you have Newsom's work, A Synoptic Harmony of Samuel, Kings, and Chronicles, simply go to page 255. If you don't have it, what in the world are you waiting on? All right, so on 255, what this does is it shows the account in 2 Kings 23 verse 28 and following as compared to the Chronicle version, which is 2 Chronicles 35 verse 20 and following. Both of these accounts, different authors, are describing the battle in which Josiah is killed.

In Kings, it says, in his days, Pharaoh, Necho, king of Egypt, went up to the king of Assyria. So Necho is en route, imagine horses, chariots, headed up, you know, you make your own horse noise, I'm not going to do that for you. Horses are headed up here, they're going to side with the Assyrians, right, the Egyptians are, and it says they're going to meet the king of Assyria to the river Euphrates, King Josiah went to meet him.

So Josiah is galloping along, he's going to confront Necho. Now they get to Megiddo, they're still in the land of Israel, they get to Megiddo and a battle takes place. Now according to the Chronicler, the Chronicler puts a lot of information in that the writer of Kings doesn't include, doesn't know, whatever, his sources are deficient here, or the Chronicler's story is a little bit embellished.

Either way, they're different. But according to Kings, there's this long dialogue and King Necho, I don't know if they're riding alongside each other in the chariots, and Necho says to Josiah, what have we to do with each other, King of Judah? I'm not coming against you this day, but against the house with which I'm at war, and God has commanded me to make haste. Cease opposing God, who is with me, in other words, God is with me, lest he destroy you.

(16:41 - 19:30)

But Josiah doesn't listen, and he engages in battle, he takes an arrow, according to one account, he dies on the battlefield at Megiddo, according to the other, and his dead body is brought back to Jerusalem, the other account says he's mortally wounded, he's taken back to Jerusalem where he dies because of his wounds. Either way, it's this battle that's taking place at Carchemish that really sets the stage for everything which is coming. So in a way, whether the writer of Chronicles is informing us that he or she, whoever wrote Chronicles, this section, believes that God is involved in the downfall of Judea, or God really did say this, historically we have to try to figure this out, but the bottom line is, ultimately, Egypt is delayed slightly because of Josiah's actions.

Egypt is slowed down because they have to fight these Judeans, right? Meanwhile, the Assyrians are getting beat, they're beleaguered, they're war-torn, and it's going very badly for them. And so what we have going on in this area by Megiddo, and in the land of Israel, since Necho has been sort of slowed up because of Josiah, remember after the battle, the people put Jehoiachas on the throne, and Necho is still kind of trying to sort all this out. So he removes, after three months, so he's there at least three months, meanwhile, up here at Carchemish, the Babylonians are slapping the Assyrians, and they're waiting on the help, but the Egyptians are messing around down in Judea.

So Necho removes Jehoiachas, takes Eliakim, another son of Josiah, number two son, and puts him into the kingdom, puts a heavy tax burden on Judea, sends Shalom, Jehoiachas, into captivity, and then he goes, I'm coming, you know, it's been months. So this is sort of the background, everything that is going on. So Necho then goes up to Carchemish.

(19:30 - 26:04)

Now this is where Jeremiah 46 comes in, this burden to the nations which kicks off with Egypt, and it tells us that in the fourth year, so now this is, he goes up there, and this battle goes on for some time, but in the fourth year of Jehoiakim, you know, we're talking four years after the death of Josiah, Necho is defeated by Nebuchadnezzar. Now according to the biblical accounts, the fourth year of Jehoiakim is the first year of Nebuchadnezzar. So Nebuchadnezzar comes out like a rocket in his kingdom.

He goes, he takes from Babylon, he heads up here. Now we don't know, perhaps he was already an official, maybe he was a military leader already involved in the battle. I don't know, I'm sure that there are historical sources, you can only dig into so much in one lifetime.

But Nebuchadnezzar, according to our records, in his first year is already engaged in this global war, World War VIII, World War Island. I mean this is old, this is an ancient war. So first year, he defeats Necho.

Now he pushes Necho from Carchemish back down all the way through and sends him home. Now a few years later, Babylon will attempt to take Egypt, and we'll talk about that later, 601 BC, about three years, four years from now. But at this point, he just pushes him all the way through.

Now remember, Necho had set up sort of an overlordship in Israel, in Judea, and he's taking, you know, tribute and he's taxing and all that. Now Babylon comes in and says, get out of

here, this is ours now. So then Babylon, under Nebuchadnezzar, moves into Judah and pushes Egypt out.

Now there's two indications that this happens rather rapidly in the biblical text. In other words, from the defeat of Necho and pushing him out, we think that this happens just like Jeremiah 46.2 says, fourth year of Jehoiakim, first year of Nebuchadnezzar, it's happening. All this stuff is going on.

Now I want you to look at Newsome 257 or 2 Kings 24.1 and 2 Chronicles 36.6. What this says is, in chapter 24.1 of Kings, it says, in his days, we're talking about Jehoiakim, it says, in his days, Nebuchadnezzar, king of Babylon, came up and Jehoiakim became his servant for three years. So when Nebuchadnezzar pushes into Judea, he subjugates Jehoiakim for three years. And then at the end of that three years, according to the writer of Kings, Jehoiakim gets sick of it and he rebels.

All right, now all of this stuff is going to be very interesting as we develop it. Now Chronicles has a whole different story. It is so, so different.

According to the chronicler, Nebuchadnezzar comes in the days of Jehoiakim, he goes into the land of Judea, he takes Jehoiakim captive and brings him in fetters back to Babylon. And then the next thing you hear, according to the chronicler, after a detailed account, it says that, next thing you know, Jehoiakim is made the king. So it's like the chronicler, writing much later, doesn't know this story very well or is relying on sources which seem to be supported nowhere else.

Remember, we've got Jeremiah also as a witness to these times, and he doesn't mention anything about Jehoiakim being taken captive. But if we look at, there is an interesting thing that comes in through the chronicler, and that's this. According to verse 7 of 2 Chronicles 36 7, after reporting this unknown thing to the writer of Kings about taking Jehoiakim captive, it says, Nebuchadnezzar also carried part of the vessels of the house of the Lord to Babylon and put them in his palace.

So according to the chronicler, when Nebuchadnezzar comes in, he takes some of the treasures from the temple in Jerusalem, brings them back to Babylon and puts them in his palace, okay? And then it just says, now the rest of the deeds of Jehoiakim and the abominations that he did, etc., are written in the book of the kings of Israel and Judah, and Jehoiakim reigned in his place. Now, Kings doesn't know about any captivity of Jehoiakim, but what it says is that he, after three years of subjugating him, Jehoiakim rebels against the king of Babylon, and it says, ultimately, then it goes into the thing about Manasseh, I don't want to go into again, but you know, they have different accounts about Manasseh, but the writer of Kings says, look, all of this bad stuff, the Chaldeans, the Babylonians coming in, this has got to be tied to Manasseh's wickedness. The chronicler had already forgiven him by then.

(26:04 - 34:17)

Okay, now, the interesting thing that I want to bring in at this point is, if you look at Neco being pushed out, I want you to go with me to the book of Jeremiah chapter 1, Jeremiah chapter 1, and I want to go to verse 13, Jeremiah 1 13. Now, this goes back to the initial call of Jeremiah, but I want you to get this, and the word of Jehovah came to me the second

time, saying, what do you see? And I said, this is Jeremiah speaking first person, I see a boiling cauldron, and the face thereof is from the north. And Jehovah said to me, out of the north, bad shall break forth upon all the inhabitants of the land, for lo, I will call all the families of the kingdoms of the north, saith Jehovah, and they shall come, and they shall set every one his throne at the entrance of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah, and I'll utter my judgments against them, touching all their wickedness, and that they have forsaken me, burned incense to other gods, worshipped the work of their own hands, etc.

So, he's telling Jeremiah from the very beginning that when the hell is unleashed on Judea, the trouble's coming from the north, it's a pot, a boiling pot, the things that are coming at the hot, it's flowing from the north, you get the image. Now, so when this enemy, when Babylon does come from the north, 605 BCE, roughly 605 BCE, what else do they do? Go with me to the book of Daniel, Daniel chapter 1 and verse 1. Now, it says, in the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem and besieged it. All right, let me just say quickly, I'm not going to get into a huge debate here, but I want you to understand, remember, Jeremiah 25 and Jeremiah 46 suggest that, particularly 25.1 of Jeremiah, that Jehoiakim's fourth year is Nebuchadnezzar's first year.

Now, this says, in the third year of Jehoiakim, which would be the year before Nebuchadnezzar comes to the throne, according to Jeremiah 25. But don't worry about this so much, because there are ways that we can look at reignal years and so forth. It's close.

Can we just stop and say that's close? So get this, third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem and besieged it. And the Lord gave Jehoiakim, king of Judah, into his hand, and part of the vessels of the house of God, he carried them into the land of Shinar to the house of his God. So we're talking about after Babylon, after Nebuchadnezzar invades Judah at the very beginning of his reign over Babylon.

See, here's the way it seems to have gone down. Nebuchadnezzar goes to Carchemish, beats Necho, and then drives him into Egypt. And while he's in Judea, he takes over, subjugates Jehoiakim.

And listen to this, he takes some of the things from Jerusalem and brings them back to Babylon, to the house of his God. Now, that sort of coincides with what we read in 2 Kings, you see. So there is, and get this, verse 3, and the king spake unto Ashpenaz, the master of his eunuchs, that he should bring in certain of the children of Israel, even of the seed royal, and of the nobles, youths in whom was no blemish, but well favored, skillful in all wisdom, endued with knowledge and understanding science, and such as had the ability to stand in the king's palace, and that he should teach them the learning and the tongue of the Chaldeans.

Verse 5, the king appointed for them a daily portion of the king's dainties, and of the wine which he drank, et cetera, that they should be nourished three years, that at the end thereof they should stand before the king. And among these, of the children of Judah,

Daniel, Hananiah, Mishael, and Azariah. So according to Daniel, at the beginning of the reign of Nebuchadnezzar, he's got to be in the land of Judea.

We know according to Jeremiah and Kings that all this happened about the same time. He takes some of the seed royal back with him. Now this could be where the chronicler gets that piece of information.

It wasn't Jehoiakim though. Seed royal, someone might assume, was the king. It wasn't the seed royal in terms of the Davidic king.

He was just subjugated for three years according to our other sources. But, and by the way, he's training them in the language of the Babylonians, and that language would be Akkadian. So if you want to google Akkadian, not like we have in southern Louisiana, A-C-A, this is A-K-K-A, Akkadian.

And I thought for a moment I knew that language from living here in Louisiana, but it's a different Akkadian. But you can look that up and see actual inscriptions in Akkadian. So again, at the beginning of Nebuchadnezzar's reign, this new king invades Judah, pushes out Egypt, subjugates Jehoiakim for three years.

Meanwhile he takes some captives, Ashpenaz, his captain of his eunuchs, takes some choice people, Daniel and those whose names soon are to become Shadrach, Meshach, and Abednego. They're in, this is all at the same time. So if you read Daniel chapter one and two, you're at this time that we're dealing with, you see? This is why you have to get the broad picture of the biblical text and understand.

Again, he takes part of the vessels from the house of the Lord back with him. Now, when all of this is going on, remember Jeremiah focuses, we've got 11 years of Jehoiakim's reign. We know he reigned for 11 years, but we really get most of what we focus on according to the book of Jeremiah is the fourth year of his reign.

We get a good bit about the fourth, it's a busy, busy year. So the authors of the biblical text were, they had to write this down, this is big. Not so much in other years maybe, you have to piece that together from other sources.

(34:17 - 36:58)

Like I now know, based on Daniel one, that the third year, the third fourth year, that first third and fourth year, that's when Nebuchadnezzar comes into Judea, takes captives and so forth. But there's another thing going on in 605 BCE that is of utmost importance, a major thing takes place. Go with me this morning to Jeremiah chapter 36 verse 1. Jeremiah 36 verse 1. And it came to pass in the fourth year of Jehoiakim, what year? Fourth year of Jehoiakim, this 605 BCE, the son of Josiah, Jehoiakim, son of Josiah, king of Judah, that this word came unto Jeremiah from Jehovah.

So fourth year. In other words, I want you to know that when this word of the Lord comes to Jeremiah, all this other stuff is going on. Necho is beat, he's being paraded, pushed through the land of Judea, the Babylonians are coming into Judea, ridding, you see, all of this is going on.

Meanwhile, the Lord says, Jeremiah, take thee a roll of a book, says the ASV, and write therein all the words that I have spoken unto thee against Israel and against Judah and against all the nations from the day that I spoke to you all the way from the days of Josiah even unto this day. And it will be that the house of Judah will hear all the evil which I propose to do unto them that they may return every man from his evil way that I may forgive their iniquity and their sin. The thought is, Jeremiah, God says, write all these prophecies that haven't been written to this point, 23 years worth of prophetic utterances that I've given to you, Jeremiah.

Put those, it says, a scroll of a book, I think. He says to Jeremiah, take for you a Megillot Sefer. Megillot Sefer, translated, how'd they do it? Roll of a book.

(37:00 - 37:14)

Some translations will say take a scroll, but typically they're translating Sefer as scroll. Let me give you just a little bit of technical here. Sefer, a Sefer is an account.

(37:14 - 41:51)

It could be on a scroll. In this case, it is because it's a Megillot Sefer. It's a rolled account, you see.

So it's an account that's written and rolled. Not all accounts are written and rolled. We have ostraca.

We have other ways of writing on another media which we could write on at the time, one of which is a Megillah, a rolled account. So he tells him, I want you to do a rolled account, and on this rolled account, you're going to put all the words that I've spoken to you. Now, these words include, because we're getting ready, I want you to understand that we're going to piece together.

This is why you have to keep joining us every Saturday, because we're going to make a valiant effort to piece together what that original document said. Now, how could you possibly do that? Because some people say, Ross, we already have the thing that he wrote. Yeah, well, you take what we have, and you try to figure out what was written on it.

Good luck. It's not in order. It wasn't purposely confused.

It was just messed up. But we're going to work on this. We're going to reconstruct the scroll, the rolled up account that Jeremiah is told to make.

Now, here's what we know. We know it's got to have on it all the words that he spoke concerning Israel and Judah, right, and concerning all the nations. So you see behind me the geopolitical world.

We can expect that in that document, Jeremiah also talks about Egypt. He also talks about Babylon. You know, all of that's going to be in this scroll, because he is called to be a prophet to the nations.

Yes, the nation of Israel and Judah, but also the nation of Egypt and all these others. We know that on the rolled account, it's going to cover 23 years worth of prophecies from the

day that I first spoke to you, from the 13th year of Josiah unto this time. Now, go back to Jeremiah 25, the same time.

Jeremiah 25, last time we just read verse 1. 25, Jeremiah 25 and verse 1. The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim, the son of Josiah, king of Judah, the same was the first year of Nebuchadnezzar, king of Babylon, which Jeremiah the prophet spake unto all the people of Judah and all the inhabitants of Jerusalem, saying, from the 13th year of Josiah, the son of Ammon, king of Judah, even to this day. These 23 years, the word of Jehovah has come to me and I've spoken to you, rising up early and speaking, but you haven't listened. Now, the point I want to show you is, he's been told this is the time frame.

You're 23 years into your prophetic career, Jeremiah, now's the time I want all of this stuff written down. Meanwhile, same year, he's telling the people, I've been telling you for 23 years and you wouldn't listen. What I'm going to show you, probably next week, is that this happens actually right after chapter 36.

I'll prove it based on the language, but that's coming. What was Jeremiah's mission? Look at Jeremiah chapter 1. I want to remind you of this, it's very important, Jeremiah 1 beginning in verse 9. Then Jehovah put forth his hand and touched my mouth, this is Jeremiah, first person, and Jehovah said to me, behold, I put my words in your mouth. See, I've set this day, you, over the nations and over the kingdoms to pluck up, to break down, to destroy, to overthrow, to build, and to plant.

(41:52 - 45:04)

Jeremiah, your job, your task, your mission is all of the above. You are going to oversee the total destruction and you're going to predict and prophesy and put the necessary elements in place for a rebuilding, a replanting, and it's all going to be part of your responsibility. Go back to Jeremiah 36.

In Jeremiah 36, the first three verses, he tells him you're going to take a rolled account and you're going to write all the words that I've spoken to you for 23 years concerning Israel and Judah, concerning the nations, and perhaps, he says, the people will hear these words and repent. Now, look at verse 4, Jeremiah 36 4. Then Jeremiah called Baruch the son of Neriah, and Baruch wrote from the mouth of Jeremiah all the words of Jehovah which he had spoken unto him upon a roll of a book. Now, I'm going to show you a graphic thanks to my son, Seth, on the screen.

Those of you here in the audience have to turn around. What that is on the screen, I'm going to talk about just momentarily, but in paleo letters, on that, it's called a bulla, is the name of Jeremiah's scribe. So, Jeremiah is told by God, write everything that I've told you these past 23 years concerning Israel and Judah and the nations, etc.

You're going to write that on a rolled account, and Jeremiah 36 4 says, Jeremiah called forward a man by the name of Baruch ben Neriah. Now, this is the first time chronologically that we know of an encounter between Jeremiah and Baruch. Remember last week, we talked about this holy family of Shefan, but Baruch is a scribe.

He is HaSopher, the scribe, and he's one of the scribes, and he's a good scribe, because not all the scribes in Jeremiah's book are good scribes. Remember, he talks about the lying pen of the scribes have made the Torah into a lie, which is pretty amazing and shocking, but we'll talk about that more later as well. So, he calls Baruch, and Baruch is the son of Neriah, and he is HaSopher, the scribe.

(45:05 - 46:45)

Now, the name Baruch occurs 20 times in the book of Jeremiah, referring to Baruch ben Neriah, and his name only appears in four chapters, chapter 32, chapter 36, chapter 43, and 45. Chapter 32 and 43 deal with matters later chronologically. I want to focus on 36 and 45, and I'm not just picking and choosing, ladies and gentlemen.

These chapters, 36 and 45, take place chronologically in the fourth year of Jehoiakim. So, he calls Baruch, and he says, Baruch begins to write the scroll, the Jeremiah scroll, 23 years worth of prophecies, and Jeremiah is telling him, and he's writing, but as he's writing, something is going on. He's writing the scroll, just like he was told.

Something's amiss, and the Lord needs Jeremiah to give Baruch ben Neriah a message. Do you know this? We actually have an account. The process of writing the Jeremiah scroll is just starting, and Jeremiah has to tighten Baruch up.

You know what that means? You tighten somebody up, you get them straight. All right, listen to what he says. Go with me to Jeremiah chapter 45.

(46:46 - 58:02)

Jeremiah chapter 45. Pay close attention what year we're in. 45.1. The word that Jeremiah the prophet spoke unto Baruch the son of Neriah, when he was writing the words in a scroll at the mouth of Jehovah in the fourth year of Jehoiakim, the son of Josiah, king of Judah.

Fourth year, Jehoiakim, he's writing the words of the scroll, and this word comes. Listen, verse 2. This is Jeremiah gives this word to Baruch. Jeremiah says, Baruch, thus says Jehovah the God of Israel, unto you Baruch, you did say, woe is me now, for Jehovah has added sorrow to my pain.

I am weary with my groaning, and I find no rest. I don't know if he had said that out loud, or if he said it in his privacy of his own chamber, and the Lord heard it, and told Jeremiah, whatever happened. This is the record.

Verse 4. Thus you shall say unto him, thus saith Jehovah, behold, that which I have built, I will break down, and that which I have planted, I will pluck up, and this in the whole land. And do you seek great things for yourself? He's talking to Baruch. Seek them not, for behold, I will bring evil upon all flesh, saith Jehovah, but your life will I give unto you for a prey in all places whither thou goest.

One entire chapter, five verses, chapter 45, out of order, out of place, but Jeremiah 45 is a record, according to what we just read, a message to Baruch from Jehovah through Jeremiah as he's writing the Jeremiah scroll. This material, I believe, is getting to Baruch. You know, how much of this I'll destroy you, and chase you away, and the sound of bridegroom, and you know, the weddings are going away, and destruction, and terror on all sides.

And you know, after a while, Baruch is like, whoa is me. This pain is too much. It's a heavy, heavy burden.

You know, and God says, according to this text, did you think great things for your life? Don't think them. Look, this is interesting, and we'll talk more about this in future classes. Jeremiah chapter 16 is told, you can't get married, you can't have children.

How many times have you heard people say, mainly when they're, you know, talking about a first century text that many of us know, you know, somebody has to be married in ancient biblical times, and so forth. Jeremiah wasn't. Jeremiah is not allowed to be married.

Why is he not allowed to be married? You're not allowed to be married or have children. Why is that? Because God uses the lives of the prophets, according to our text, to show the prophet and the people, through the acting out of their life, what's coming to them. Later, when God brings the enemy from the north, the cauldron tipped from the north, and Babylon, there's no marriages.

The sound of bride and groom is taken from the streets. So you can't have your prophet, the guy giving the bad message to everybody, celebrating at the local YMCA with a huge wedding procession. It just doesn't go.

So, Baruch is grieved, he's pained, he's restless, and God tells him, your life will be spared. Now, get back to writing, and he does. Now, perhaps, and I want to emphasize this, this bulla that you see on your screen, it's interesting in that a bulla is a piece of clay that's formed by a seal being pressed into it.

So you would write, say, Megillat Sefer, and you would roll it up, and you would put this piece of clay, dab it to connect the scroll, and then you would take a seal and mash it in. Now, we have two bulla made from this seal, and what they say is that in Hebrew, it says, if you know Paleo, if you don't, it's a fun exercise, particularly if you know Hebrew, to study the Paleo-Hebrew letters, but it says, Lebarach Yahu. Notice it's slightly different.

Instead of Baruch, Lebarach Yahu has Yahu on the end, Din Niriahu is line two, line three says, HaSopher, the scribe. So it says, top line, the three lines, it says, two, belonging to or for Baruch Yahu, line two, son of Niriyahu, line three, the scribe, HaSopher. Baruch in this time, and quite often in these examples, a lot of times these inscriptions from this period will at times use the theophoric ending, so you have Baruch, but the longer form of the name is Baruch Yahu, and we find that often in these formal inscriptions.

Now I don't know, I know that there are studies, and I've read different ideas, but it's like if your name is a longer form and you use a shortened, like for instance, Timothy, if your name is Timothy, but you go by Tim, you know, it's almost like sometimes a biblical account is saying, and Tim did this, and Tim did that, and you find a seal of Tim, and it says Timothy. You're like, well that's the same guy, it's clearly. Who is it? It's Baruch, the son of Niriah, and he's a scribe.

Check, check, check. Now let me just say that there have been some who, there are some big scholars who say these are authentic. There are other scholars, as is the case in almost

everything, that say it's not authentic, it's forged, and I'm actually reading up on both sides of this story, and of course I don't have the formal training, but, and it's not just that I want this to be real, but I think it is.

Now one of the arguments is, paleographically, that the last word, hasofer, Professor Christopher Rolston, who's one of the world's authorities on this, he says that he notices that there are two letters, two paleo letters, that he thinks should look slightly differently, and because the pay, I'm sorry, the psauimic, the psauimic in sofer is not large enough, in his view, it should tower over the pay, the next letter, and because it doesn't, he thinks that that's a telltale sign that it's a forgery. But be that as it may, for what it's worth, it may not be worth a lot to think that it is real, and I have my own reasons for that. But anyway, this is the way his name would have looked if someone listening to me says, well I think that it is a forgery.

Well, okay, if it was, his name would look pretty much like that, and if he had a seal, I think he did, I think you're looking at it, then it would look just like this, maybe with a bigger psauimic. All right, so Baruch resumes his task. In the fourth year of Jehoiakim, and what is his task? His task is to record from the mouth of Jeremiah all the words that the Lord has spoken to Jeremiah for the past 23 years.

It was getting to him, it was getting to him, and then God had to tell Jeremiah to tell Baruch, look, I know what you're thinking. The words that are going into this Megillot Sefer predict the uprooting, the pulling down, the destruction, the overthrow, but also have hope. There are also going to be some amazing words dealing with building and planting in this Megillot Sefer.

Now, I happen this past week to have started to lay out what I believe was in that scroll, the Jeremiah scroll. Years ago, I taught a class called the New Covenant scroll, because at the time, I thought that this was a separate scroll. Now, I want you to remember, and we didn't do this today, in a couple of classes back, I covered a little bit about from chapter 36, where it describes how the scroll was written, and then it's not read publicly until the fifth year of Yehoiakim.

Jeremiah is detained or restrained. He's not allowed to go to the temple, so he sends Baruch to go read the scroll for him. Remember, the Shefan family steps in and puts him in another building on the Temple Mount.

Another member of the Shefan family happens to be there. It's just a real connected, it's a family affair. He gets in there, and remember, the scroll is read, and then when they take it to the palace, and they read it before the king, you know what happens? It's burned.

(58:03 - 1:01:15)

It's burned. We'll talk a little bit about this, but I want you to understand that the original scroll was burned. It has to be written again after it's burned by Yehoiakim.

Yehoiakim's stacking up some badness on his name. Remember, he kills Uriah the prophet. I mean, this guy is bad as hell.

He is messing up every time he turns around. He's killed prophets. He's burning holy scrolls, and so remember what God ultimately tells Jeremiah is, Jeremiah, look, you know that scroll that you and Baruch did, and then Yehoiakim burned it? I need you to do another one, version two.

It's going to have all of that, and I've got some other stuff for you to add. Well, guess what the other stuff is? It's not going to be good, but I want you to know that this past week, as I looked at the language and really carefully, I'm working through all the text of the book of Jeremiah. I'm comparing things in the Septuagint, etc., and I've got a pretty good idea of some amazing things that were in the scroll before it was burned and were in the scroll again, and the language of these texts fits what we expect.

Remember, we expect it to declare the uprooting, the pulling down, the destruction, the overthrow, but we also expect it to have, he's got 23 years, we also expect it to have something hopeful. We expect it to talk about a new building and a new planting, and listen to me, a new covenant. This scroll that Jeremiah wrote, that Yehoiakim destroyed and burnt and Jeremiah wrote again, contains one of the most gripping stories, prophecies in all of the ancient world.

We're going to talk about the Jeremiah scroll. We're going to point out some of the things that it mentioned in terms of the destruction that's coming, but we're also going to begin to get into the new covenant section within the Jeremiah scroll, and you're not going to want to miss this, I'm telling you. What was the purpose of the Jeremiah scroll? You'll get that in these next classes.

What was it that was contained within the text? You'll get that as well, but you won't get it this week. You got to join me next week, same time, same place. Until then, Shabbat Shalom, Shavua Tov.