

The Original Jeremiah Scroll - The Prophet

Jeremiah: 2

(0:00 - 10:56)

All right, good morning and Shabbat Shalom. Welcome to the world and words of the prophet Jeremiah. Thank you so very much for joining us.

This is class number two in our new study. Before I get started this morning, I wanted to make a couple of quick announcements. I did hear that there's some competition between a live stream about the world and words of Jeremiah the prophet and some, I don't know, soccer game or something.

Maybe something's going on. I'm going to ask you to stay focused today. Turn the TV off.

They'll have highlights of these games. It's a silly game. This is the world and words of Jeremiah the prophet.

So I hope that you're ready. I did want to say also that we are making some technological improvements here at United Israel and hopefully that will be evident not only today in the class but as we go forward. It appears that my son Seth is a tech guru and I didn't realize how good he was.

There are some things that we needed to get as far as equipment that aren't in place yet but he did add some what we would call bells and whistles. I hope you'll be excited to see what I have for you today. Now I will tell you I have the ability to pull things on the screen now but we're going slowly with it.

I only have a couple of things that I'm going to show you today but over the course of the weeks we'll make more and more improvements to step up our game at United Israel both audio and video wise. I did announce the other day that I want to buy some new equipment. Our current iMac is running and it's doing okay.

The fan was making some noise. I got a little bit nervous and I did ask people to help us because I do want to look at getting new equipment and so thank you to those of you who have helped with that. But I'm looking presently at getting the best deal that I can because I do feel like I have to be a good steward of such things so I don't want to just jump out and get something and not get the right thing.

But now that my son Seth is helping me I'm borrowing from his knowledge and so forth. So stay tuned for that. So again welcome to the world and words of the prophet Jeremiah.

Last week we had our introductory class. We talked about the fact that Jeremiah and his father Hilkiyah are priests from a place called Anatote. And I talked about the fact that this priesthood that was situated at Anatote you know it wasn't like that was an unknown place.

In fact it's a priestly city a Levitical city and the priesthood the branch of the priesthood that was at Anatote had been banished there back in the days of Solomon. So we started off with that. Now what I also mentioned is that we know more about the person of Jeremiah than just about any other biblical figure.

We know that because we get a lot of first-person material. We get details about the life and times of Jeremiah in that first-person material that we just simply don't get about any other figure. You name the figure we don't get as much about them as we get about Jeremiah.

So in fact this week when I began to study and decide what I was going to bring to you today one of the first things that I started with was the birth of Jeremiah. You know if we're going to talk about Jeremiah we know where he's from we know who his father is we know where he we know that he comes from Anatote but what do we know and there is this interesting passage in the book of Jeremiah in chapter 20 verses 14 through 18. Now this comes in the form of a lament.

Jeremiah is so well known for the laments that he puts forward in the book attributed to him that there's actually a literary device known as a jeremiad. A jeremiad is a literary device usually in prose but it has come to be associated with these lamenting type passages that we find in Jeremiah. Now in Jeremiah chapter 20 verse 14 through 18 that's one of those.

It's a lament and Jeremiah is talking about his birth and what he says is that that the news when the news came to his father that a boy child had been born it brought his father great joy. Now in the context Jeremiah is saying I wish that news had never come. In other words he wished that he had never even been born.

His life was such a tragedy. He has one of the most difficult times in history to be commissioned as a prophet. He has to bring in the most the worst news ever.

It's not so dissimilar to other prophets but in the fact of Jeremiah, Jeremiah has to oversee the total destruction of Israel of Jerusalem and of his people and everything that the Bible says would come to he watches all of it literally go up in smoke. But I want to take you back even further than the birth of Jeremiah because you say well how much further can we go than the birth of Jeremiah if we're talking about Jeremiah. Well Jeremiah begins the very first word of the Lord the first word of Jehovah that comes to Jeremiah according to the text.

Remember we're sticking with the text. We're going to trust the text to get as close as we can to the historical authentic message of Jeremiah of Anatolia. And when that first word comes to Jeremiah in Jeremiah chapter 1 we learn according to this passage that Jeremiah and his role the mission of Jeremiah and the person of Jeremiah according to the first word of Jehovah that comes to him is as God puts it selected even before he was born.

It says in Jeremiah chapter 1 before I formed you in the womb I knew you before you came forth from the womb I sanctified you and it says and God continues in the same prophetic word he says I gave you or I put you is the root word I gave you a prophet to or for the nations. Notice it's plural. I gave you before you were born before you came forth from the womb I chose you as a Navi Lagoyim a prophet to or for the nations.

Now what I want to point out just in passing I'm going to come back to this we're going to take this subject and we're going to go much much deeper later in this series but I want you

to understand something the language of Jeremiah's selection not only does it remind me and connect the person of Jeremiah to the prophet Moses but it also connects Jeremiah to what Isaiah refers to as the servant. Very similar language between Jeremiah's selection by God and what Deutero Isaiah 2nd Isaiah refers to as the servant. Some of you are thinking about the servant the suffering servant the servant songs that begin in Isaiah in 2nd Isaiah beginning in Isaiah chapter 40 through 66 there are these several songs that show up they're called the servant songs.

We're going to talk about that and we're going to show the connectedness between Jeremiah of Anatote and Isaiah's servant. Now whenever we talk about before birth before birth that's a little bit broad in other words how early or how long before Jeremiah is born does God select Jeremiah? We don't get that information we don't it doesn't say before the foundations of the world none of that but we have to wonder how far how long before Jeremiah's birth was Jeremiah's role selected? Do we get any insight into that? We're going to talk about that and then the next question is how long is it from this selection if we can determine a beginning point until the plan comes to fruition? Now what do I mean by the plan coming to fruition? Whenever God calls Jeremiah according to the text how long is it and how early in the process and do we know a date for when Jeremiah is called to be a prophet? Do we know a date when the word of the Lord first comes to Jeremiah? When does Jeremiah of Anatote assume the duty? Navi Lagoim is the question. Now for that I want you to go with me this morning first thing we're going to go to the book of Jeremiah.

(10:57 - 14:01)

Jeremiah chapter 1 and I want to read the superscription I want to read the introduction we're going to have to do this quite a few times to make some points over the course of this study but this is the way it begins. The words of Jeremiah the son of Hilkiyah of the priest who were in Anatote in the land of Benjamin to whom the word of Jehovah came in the days of Yoshiahu the son of Ammon king of Judah in the 13th year of his reign became also in the days of Jehoiakim the son of Josiah king of Judah until the end of the 11th year of Sidkiah the son of Yoshiahu king of Judah until the exile of Jerusalem in the fifth month. Again this is a narrator telling us what is to follow.

It gives us a context historical context it puts a date on this and it gives us a time frame in which Navi Lagoim Jeremiah of Anatote is functioning in that capacity. So we understand that from Josiah if the word of Jehovah first comes to Jeremiah the son of Hilkiyah of the priest of Anatote comes to him the very first time at a very specific time the 13th year of the reign of Josiah ben Ammon. Josiah ben Ammon the 13th year of his reign so Josiah will have been a king for 13 years when the word of the Lord comes to Jeremiah.

Now Jeremiah functions as a prophet from that point which we would call a terminus a quo the point of origin from the terminus a quo the 13th year of Josiah's reign all the way through the next what I'm about to describe through the days of Jehoiakim who is the son of Josiah who is the king of Judah until so it goes all the way from the 13th year of Josiah's reign through the the reign of his son Jehoiakim and then through the reign of Tzidkiyahu the the son of Josiah until the removal of Jerusalem is what the the Hebrew actually says. So and then it gives us a terminus ad quem we call it the the the point of the end if you will. So from the 13th year of Josiah's reign up until the removal of Jerusalem the destruction of Jerusalem.

(14:02 - 1:14:05)

So the prophetic career let's get this in brackets first thing we're going to do is bracket this we're going to say that the the the time of Jeremiah's working as a prophet is 40 years 40 years. So write this down it's from 627 slash 6 6 26 26 6 27 6 26 BCE all the way until 587 586 BCE that's 40 years. Now we're told again that the word of Jehovah first comes to Jeremiah in the 13th year of King Josiah's reign.

Now I have to give you a little bit of a background I want to take you back remember let's say we're in 627 BCE I want to go back about 300 years I want to go back to 928 BCE 928 BCE I have to because otherwise this is just a regular Bible class but I want you to actually learn the Bible. So we're going to go back 300 years and I'm going to tell you that at the death of Shlomo King Solomon the son of David uh when he died there is a division in the kingdom that takes place Solomon's son Rehovam Rehoboam assumes the Davidic dynasty he becomes the king and you can read all about this in first Kings chapter 11. I'm not going to go into great detail about the rift but ultimately what takes place is you have Rehoboam the son of David the son of Solomon the son of David becomes the ruler of the monarchy in Judah and another man an Ephraimite by the name of by the name of Jeroboam the son of Nebat becomes over the northern tribes now in first Kings chapter 12 verse 25 and following we read about a major wrong turn that this northern tribes begin to do now watch this if you're watching on the screen now and I assume that you are how about that I just pulled up a map now you should be able to see this and by the way this is the map look at this this is the map that I'll be offering uh in the coming week I have to do a few more things to prepare these for shipment but I want you to get these maps because I'm going to be referring to them throughout my teachings but this is sort of a a total view of it but I had Seth design it where I can zoom in just a little bit so the first thing I want to point out is that in first Kings chapter 12 verse 25 and following we find out that Jeroboam is a naughty boy what Jeroboam does is he sets up idolatrous sites of worship at Dan in the north in the land of Naphtali and Betel now if you're looking at your map just so you can kind of find these or if you're looking at the map on the screen some of you're saying we don't have the map yet Ross okay well look at the screen squint get closer because what I want you to understand is that in e2 block e2 you'll notice along the top and the bottom of this map there are letters which form part of the grid so you'll go to e2 and that's where Dan is so Jeroboam sets up an idolatrous site at Dan and then if you look down to d6 d6 you'll see Betel Dan and Bethel and he sets up these idolatrous sites of worship so what I want to do is I want to read for you this morning go to first Kings first Kings chapter 12 first Kings 12 and I want you to begin in verse 32 Jeroboam also instituted a feast in the eighth month on the 15th day of the month like the feast that is in Judah and he went up to the altar so he did in Bethel sacrificing to the calves which he had made and he stationed in Bethel the priest of the high places which he had made then he went up to the altar which he had made in Bethel on the 15th day in the eighth month the month that he had devised in his own heart and he instituted a feast for the sons of Israel and went up to the altar to burn incense and by the way if you can't tell from the context this is bad this is a this is a big big big problem chapter 13 verse 1 first Kings now behold a man of God from Judah came from Judah to Bethel by the word of Jehovah while Jeroboam was standing at the altar to burn incense and he cried out against the altar by the word of Jehovah and he said altar altar this is what Jehovah says behold a son shall be born to the house of David Josiah by name and own you he shall sacrifice the priest of the high places who burn incense on you and human bones shall burn on you then

he gave a sign on the same day saying this is a sign which Jehovah has spoken behold the altar shall be torn to pieces and the ashes which are on it shall be poured out the king hears this statement it goes on and he he cries out when when he when he hears this man of God cry out Jeroboam stretches out his hand he goes seize him the prophet right and what happens his hand that he stretched out towards him shrivels up and he couldn't draw it back now the interesting thing about this passage now some who are more minimalist would say i'm not sure i even believe that happens stick with me on the text because what we're reading here is we're reading the way the bible presents something very very important the writers want us to understand and by the way some uh legends suggest that kings is written by jeremiah so it's interesting to consider that i know the talmud says that in baba batra there are other traditions which suggest that kings is written by jeremiah and or baruch bin naryah which we're going to become intimate with i love baruch i love our baruch i love the ancient baruch but here's what happens what i want you to understand is that 300 years before the time that we are studying roughly 920s bce 300 years uh there's a prediction that a son of david will be born and this son of david is going to destroy these idolatrous places by the way if you go on the tanakh tours with jonah and i we're going to bring you to dan and betel you're going to go to these places so the idea is that 300 years before josiah's birth there's a prediction now what this means is that despite what other people think about this coming great davidic ruler there's only one get this there is only one redemptive figure if you will from the line of david who is predicted by name people talk about a davidic messiah what i want you to understand is that the one person who is predicted by name is josiah josiah now at the death i'm going to bring us forward a little bit in time at the death of manasse the king of judah which is roughly 642 bce his 22 year old son by the name of amon assumed the throne now i'm i would like to read every single passage that i referenced but some of this you're gonna have to study yourself but i'll give you the references when manasse dies roughly 642 bce his son amon assumes the throne and that is told in second kings uh 21 19 through 26 second kings chapter 21 verse 19 through 26 it's also told in second chronicles 33 verse 21 through 25 now i've recommended this before you need to get this book you need this book in your library if you care about studying the bible right so have i pitched it hard enough it's called a synoptic harmony of samuel kings and chronicles with related passages from psalms isaiah jeremiah and ezra now some of you already have this because i've recommended it about a thousand times if you haven't you know ask for it for hanukkah or whatever uh but this is really good because it shows you harmonistically what the writer of kings says side by side horizontally reading comparing kings to chronicles etc now what you're going to find is that quite often these passages do not agree in all aspects they differ on many details we're going to see some of that we're going to see a lot of that over the course of this study but why is that because according to at least my understanding chronicles is often the cleaned up official record of the monarchy so quite often chronicles is going to clean things up a little bit hey you know the guy was kind of bad but he he wasn't the worst you know so it's kind of kind of whereas kings is like this man was wicked as hell and he'll tell you in kings just that straightforward chronicles is a little bit softer around the edges i think that's my assessment i often compare it to today people have their favorite news source but often they're covering the same stories with totally different understandings of it that's not something that just happened since the 20 21st century this is something that goes back to the biblical times all right now when we talk about amon like his father manasse per kings and chronicles amon did what was evil in jehovah's eyes i am going to read you a bit of this just so you see that our writers

give us basically the same story now i happen to have this book if you've already bought it turn to page 244 see how easy that is now if you don't have it you're going to be flipping back and forth i'm going to start in second kings 21 and i'm going to read verse 20 through 22 it's talking about amon he's 22 years old uh by the way you know i wasn't the sweetest kid at 21 either so but here it is some of you verse 20 and he did what was evil in the sight of jehovah as meneshe his father had done he walked in all the way in which his father walked and served the idols that his father served and worshiped them he forsook jehovah the god of his fathers and did not walk in the way of jehovah pretty bad testament right now chronicles puts it this way very similar but you can notice some differences he did what was evil in the sight of the lord uh jehovah as meneshe his father had done among sacrifice to all the images kings doesn't have anything about this that meneshe his father had made and served them now uh i want to read one more verse from chronicles and he did not humble himself before jehovah as meneshe his father had humbled himself uh but this among uh incurred guilt more and more chronicles tells us that meneshe at the end humbled himself so like if you're reading through the story in kings we don't see anything about meneshe ever turning back to god now some people say well maybe he did you don't know well that's a big deal that's a big deal and the kings the writer of kings goes through doesn't tell us anything about this bedside repentance of meneshe but but the writer of chronicles wants us to think uh that meneshe had in fact at the end turned himself to god now what happens after this second kings 21 23 second chronicles 31 24 tells us that uh among servants conspired against him and killed him they assassinate among in his house this is why i love this material you get into these stories and you can imagine these these things taking place this is big like we just passed november 22nd and people talk about where were you when john f kennedy was assassinated these events just like this where were you can you imagine in jerusalem at the time you know 20 years after where were you when amon was killed see i want you to understand these people are presented to us as historical figures and tragedy happens and this is one of them so the people of the land uh once amon is killed they conspire the the people that had conspired against uh amon the people of the land get together and they kill the conspirators which slew amon now why am i going into all this because it sets the stage for something very important when amon is killed and he only reigns a short time his son is the next one in line for the monarchy and his son uh this is about 640 bce his son is eight years old his name is yoshiyahu yoshiyahu yoshiyahu becomes king at eight years old now his story is told in second kings 22 and 23 and second chronicles 34 and 35 we're going to be in this material for a while so just relax you don't have to read all this but it wouldn't hurt to read the time frame that we're dealing with second kings uh 22 23 second chronicles 34 and 35 now the writer of kings tells us chronicles doesn't tell us this the writer of kings tells us a little bit more detail it comes across to me that the writer of kings is someone who's intimate who knows details that the chronicler doesn't know i believe kings represents an earlier strata particularly here now you'll see and i'll bring this up many many times over the course and i'll make my point how do i think that kings represents an earlier strata of the development of the hebrew bible you'll see that promise you uh but the the writer of kings tells us that josiah's mother's name was i'm sorry the daughter of adia of boscott so we know josiah's mother who was married to amon who was assassinated by conspirators uh his mother's name is yadida the daughter of idea of boscott now boscott is mentioned only one other time and just because i love the details and i want you to get the details of the story i want you to look at uh where is this so on the map if you're looking at the map on the screen this place called boscott is in

in the area it's not listed on the map but it's in the block the grid c7 you notice it's right on the edge there uh in c7 it's right on the edge there of the land of judah so these boundaries are fairly close but that's where this boscott is now it's mentioned the other time that's mentioned is in joshua 15 verse 39 in joshua 15 39 boscott is listed with lakish and aglon now we know where lakish and aglon is these are uh examples of some of the places particularly lakish uh jonah and i will often travel to some of these locations on the tanak tour now so this map c7 is where the mother is from now the writers of kings and chronicles tell us that uh josiah was eight years old when king we learned this right off the bat and that he did what was right in jehovah's eyes he walked in the ways of david and he did not turn to the writer to the left and this language rarely do biblical writers have an opportunity to talk about a monarch in this way hezekiah is an example we have a few godly kings but we're dealing with one king at least according to the deuteronomic writer that suggests that josiah is the most righteous of all the kings more righteous than david more righteous than hezekiah josiah is top now chronicles has information and i pointed this out a minute ago that is not mentioned by the writer of kings and at times we're going to go back and forth because we're looking for what can we discern from the text of the bible sometimes we're going to have to look at kings sometimes we're going to have to look at chronicles because they don't always tell the same details they have different uh motives and i would even suggest that at times they have what we would call alternate alternative facts sometimes the writer of chronicles and the writer of kings give different stories but they represent the viewpoint of the writer okay now in this case i want to draw your attention to chronicles i want to draw your attention to chronicles because chronicles second chronicles uh chapter 34 gives us this bit of information about josiah that we don't get in kings here it is second chronicles 34 verse 3 for in the eighth year of his reign talking about josiah while he was still a youth in hebrew that's not are not are he was still in his youth uh he began to seek the god of his father david and in the 12th year he began to purge judah and jerusalem of the high places the asherim the carved images and the cast metal images interesting interesting you know kings doesn't tell us that but let me emphasize something the eighth year of his reign is how old is the boy he's a not r he's 16 it says the eighth year of his reign he assumes the throne at eight years old the eighth year he's 16 so according to chronicles now kings doesn't know anything about this according to the writer of kings he doesn't get religious use excuse my expression he doesn't get religious until the 18th year of his reign when a scroll is discovered we'll get to that i promise you but according to chronicles no no no the boy's on the right track by the time he's 16 says that at 16 years old while still in the r a young boy he begins to seek the god of david his father now i have no reason to doubt this i'm not suggesting it's not true i'm just telling you there's a different account in kings so according to chronicles 16 year old boy he begins to feel this draw to the god of his father that puts it at about 632 bce that's 16 four years later the 12th year of his reign he's 20 years old now and he began to purge judah and jerusalem of the high places the asherim graven and molten images in other words the writer of chronicles tells us that what we are beginning to see is the fulfillment of what was predicted in first kings 13 oh alter alter there's coming a child of david who will destroy these places you see first second chronicle says and here ladies and gentlemen is the man josiah and what's he doing he's beginning to launch a religious reform it's so far it's four years in the making it started in his eighth year and it's begun in the by the time he hits the 12th year of his reign he's had four years of seeking god and he begins to launch a religious reform then and i can sip my coffee now then we have a six year gap six years what what happens eighth eighth year of his reign he

seeks god 12th year of his reign he begins to bash down idols and you're going to leave me on the edge of my seat for six years after the 12th year of his reign where he begins this religious reform we don't hear anything for six years second kings 22 verse 3 and second chronicles 34 verse 8 pick up and say now in the 18th year of his reign but here in this six-year gap is a vital part of the story it's not like we don't have a source from which we can derive the events of this six-year gap you're going to be surprised at how much we actually do have to fill in the missing years you know people talk about the missing years of this historical figure of the missing years i want to know what happened in that six-year gap of josiah the most righteous king i'm telling you there ought to be chroniclers just sitting there like writing down everything he does you know and he did this and he did that and he you know i want to know there's no king that ever rose like him our textual key is a clue found only in chronicles only in chronicles not kings only chronicles gives us the clue that is going to turn this lock and open up our understanding this is why you have to read the bible you have to get into the text and you ought to say 12th year of josiah 12th year of josiah how do i know what how about this josiah's 20 the year is 628 a purge of evil has been initiated that's year 12 do we have any other year any other indicator as to what might go on in the missing years how about this i started the class off with it in the 13th year of josiah's reign and not are a young boy a priest from anatote gets a word of jehovah so now you begin to see the picture what i want you to understand is that yes we're reading kings and chronicles about the life and times of josiah and we have this gap after year 12 well jeremiah happens to be right in the middle of that gap he hears the word of jehovah for the first time the year after we left off with josiah's history in kings and chronicles jeremiah chapter 1 verse 2 listen to this again jeremiah chapter 1 verse 2 says to whom the word of jehovah came in the days of josiah son of amon king of judah in the 13th year of his reign so now you see this is why i had to go back and give you all that history because this book begins right there you have to plug it in in second kings 22 and second chronicles 34 most of not all but most of a big portion of the book of jeremiah is going to fit right there so five years before jeremiah heard the word of jehovah five years before jeremiah heard the word of josiah was 16 and he had begun to seek the god of david his father and just one year just one year before jeremiah heard the word of jehovah a 20 year old josiah began to purge judah and jerusalem of the high places the asherim the graven and molten images all of these actions set the stage for the entry into the world of the greatest prophet that ever walked the planet now take a deep breath we're just getting started 23 years after now you're going to wonder why are you jumping 23 years i'm going to take you 23 years after jeremiah first hears the word of jehovah you'll see why momentarily jeremiah hears the word of jehovah jeremiah 23 years later i'm going to take you to this point go to jeremiah chapter 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 that was the first year of nebuchadnezzar king of babylon the word which jeremiah the prophet spoke to all the people of judah and to all the inhabitants of jerusalem saying now here's jeremiah's words 23 years after he's called here we go from the 13th year of josiah the son of amon king of judah even to this day these 23 years the word of jehovah has come to me and i've spoken to you again and again but you have not listened the year of this word in jeremiah 25 verses 1 through 3 now remember he's confirming the first occurrence of the word of jehovah coming to him as the 13th year of josiah now we are in 605 bce we are this is four years after the death of josiah and it's the first year of a king of babylon by the name of nebuchadnezzar so i want you to get yourself in the map get on the calendar understand where we're at josiah he was uh he was dead for

four years nebuchadnezzar is rising up first year of his reign and josiah jeremiah is talking to the people saying i've been speaking to you the word of jehovah for 23 years and you won't listen now here's something by the way here's something very interesting just to show you the breadth and depth of the study that's before us chapter 25 of jeremiah where you are right now is the chapter which is the seed bed for daniel's great prophecy of 70 weeks look down at verse 11 of 25 jeremiah then it will be when 70 years are completed i will punish the king of babylon and that nation declares jehovah for their wrongdoing in the land of the chaldeans and i will make it an everlasting desolation we're going to study this at great depth but let me make a point i want you to understand that in jeremiah 25 he is predicting the downfall of babylon but he's he's saying it the the first year of nebuchadnezzar's reign now all of this plays in go with me to daniel 9 quickly this is not really in my notes but who can do this and not uh touch it daniel chapter 9 uh verse 1 daniel 9 1 says in the first year of daria vesh the son of a hakveros of median descent who was made king over the kingdom of the chaldeans in the first year of his reign i daniel get this observed in the books the number of the years which was revealed as the word of jehovah to jeremiah the prophet for the completion of the desolations of jerusalem namely 70 years now a lot of people love to jump into daniel and oh the 70 years prophecy not many people know jeremiah well enough to even touch that you're going to do it we're going to get to that point later in the study but i want you to understand that when jeremiah says in chapter 25 that that babylon will be destroyed he's he's talking from the first year of nebuchadnezzar's reign and the fourth year of uh king uh uh jehoiakim now and this is important to understand the book of jeremiah underline the next few words is not chronological is not chronological if you pick up jeremiah and you start in chapter one and you read 1 through 52 you're gonna not get the right picture in your mind because it is mixed chronologically we've got to sort that out that's not a difficult thing but it does require you to read carefully and understand the historical significance and where these other books play in now i want you to go with me this morning to uh now to jeremiah chapter 36 now jeremiah 36 why am i going there because we just read in jeremiah 25 that it's the fourth year of jehoiakim the fourth year of jehoiakim now jeremiah 36 verse 1 in the fourth year of jehoiakim now did you hear that in the fourth year of jehoiakim we're in jeremiah 36 jeremiah 25 is also the fourth year of jehoiakim so chronologically at least these two and i'm going to show you many many many many more examples these two go to the same time see you might have read 25 through 35 and put yourselves in some other time but 25 and 36 go together same year okay listen to this uh in the fourth year of jehoiakim the son of josiah king of judah this word came to jeremiah from jehovah same all right you ready you ready take a scroll and write on it all the words which i have spoken to you concerning israel judah and all the nations from the day i first spoke to you from the days of josiah even to this day ladies and gentlemen i want to propose to you something very important the year that jeremiah is told by jehovah to write his scroll is just been given to you he says i want you when are where are we lord we're in the fourth year of jehoiakim can we put a date on it everybody say yes we can put a date on when this event takes place i can tell you according to the text when the book of jeremiah was written to the day to the at least to the year i can tell you who was king i can give you a lot of information and that's why we're going to chapter 36 this morning now we're going to spend the rest of our time here because you have to get this this is what is so important to set the stage for everything that follows it has been 23 years of the word of jehovah coming to jeremiah before he puts pen to paper to put together his scroll 23 years according to the text now listen again i'm a

scripturalist i'm a scripturalist i'm depending on the bible to tell me what the bible says it's a novel idea what we want to do is we want to read it we want to take that give that weight now here's a literal translation my translation of those words from jehovah to jeremiah take for yourself a magillot safer a roll of scroll magillot safer and you shall write upon it all the words that i spoke to you concerning israel and concerning judah and concerning all the nations from the day i spoke to you from the days of josiah and unto this day and it continues remember we're in the fourth year of yahuwah yakim josiah has been dead for four years he has been prophesying for 23 years so now we're looking at what i would call er jeremiah the beginning the first version call this the authorized version of jeremiah edition number one is written in the fourth year of yahuwah yakin i want you to understand we're talking about the original book of jeremiah here it contained here's what it contained what did it have ross well it had everything that started with the days of josiah through the days of yahuwah yakin to the fourth year everybody follow the original i'm talking about the original jeremiah the original jeremiah didn't have please understand this didn't have the fifth year of yahuwah yakin until the carrying away into babylon now how do i know that because the bible tells me so he wrote it at that time now what else do we know about this original scroll let's keep going in jeremiah 36 one of the most important chapters in all of biblical literature jeremiah 36 verse 3 perhaps the house of judah in other words god is still speaking according to the text he told him do this write your scroll why because verse 3 perhaps the house of judah will listen to all the disaster which i plan to carry out against them so that every person will turn from his evil way then i will forgive their wrongdoings and their sin get this fourth year yakin he's saying if by the way that means that jeremiah's original scroll didn't have what we now have in our jeremiah but there's still hope you jeremiah write the scroll and maybe maybe they'll repent i won't have to bring disaster on them there's still hope you see that okay um then jeremiah verse 4 called baruch the son of niriah and baruch wrote on a scroll at the dictation of jeremiah all the words of jehovah which he had spoken to him so now we get insight into the making of scroll number one let's call this the original jeremiah not the one you have not the one you have stick with me on this don't get scared uh at the dictation so jeremiah is explaining in the word of jehovah came to me saying and and baruch bin niriah is writing it's probably right-handed like me he's writing right to left he's he's right writing this and and so forth okay now um at the dictation of jeremiah all the words which jehovah had spoken to in verse 5 jeremiah then commanded baruch saying i am restricted now why is he restricted we're going to talk about that he says i'm restricted i can't go into the house of jehovah imagine imagine a priest a prophet is not allowed in the house of jehovah all the people who have this image of a smooth running godly jerusalem and judah you just let me just put it this way that is not coming from a knowledge of the text so he says i can't go to the house of the lord so you go and read from the scroll which you have written at my dictation the words of jehovah to the people of the lord uh at the lord's house on a day of fasting and you shall also read them to all the people of judah who come from their city so he's saying look i want you to go and read this and and then why verse 7 perhaps their pleading will come before jehovah and everyone will turn from his evil way for great is the anger and the wrath that jehovah is pronounced against this people so baruch the son of niriah acted in accordance with all that the prophet commanded him reading from the scroll the words of jehovah in jehovah's house now how do you think that went all right let's let's keep going now in the fifth year of jehoiachin the son of josei king of judah in the ninth month all the people in jerusalem and all the people who came from the cities of judah to jerusalem proclaimed a fast before

jehovah now i want you to i want you to get something because i want you to know something this is the ninth month when this took place and i know the year if you didn't know this you're in the ninth month today on the hebrew calendar you're in the ninth month and i know the year this took place it was 2,626 years ago to this time that the events that i'm telling you took place verse 10 then when well the fifth year of jehoiachin 2,626 years ago then baruch read to all the people from the book of the words of jeremiah or or from the scroll the words of jeremiah in the house of the lord in the chamber of gamaria the son of shafan the scribe we'll get to know him better both of them better in the upper courtyard at the entry of the new gate of jehovah's house all right everybody follow me so far so the original safer the original josiah scroll jeremiah scroll excuse me the original scroll of jeremiah was written in 604 605 4 bce it's written by baruch benaria it was comprised composed 23 years after the word first came to jeremiah and it covered everything from the the first prophecies the first words of jehovah to jeremiah up until the fourth year of jehoiachin that's all it had in it ladies and gentlemen my question is what happened to that scroll you think you have it let's keep reading verse 11 now when mykiah the son of gamaria the son of shafan had heard all the words of jehovah from the book he went down to the king's house into the scribes chamber and behold all the officials were sitting there elishama the scribe deliah the son of shemaiah el natan the son of akbar gamaria the son of shafan zedekiah the son of hananiah and all the other officials everybody's there mykiah declared to them all the words that he had heard when baruch read from the book to the people i want you to imagine he goes in there and mykiah says hey guys guys guys i just can't i just heard jeremiah sent baruch benaria you know benaria you know the guy he he had him because he can't go to the house you remember he and he read these words and he so he's telling the boys about the scroll then all the officials verse 14 sent yahudi the son of natanya who was the son of shalamiya the son of kushi to baruch saying so now the officials here and they they say we got to go get baruch so here here's what yahudi says to baruch hey baruch take in your hand the scroll from which you've read to the people and come i think it was probably like that hey hey baruch bring your scroll let's go and they said to him sit down please and read to us so baruch read it to him and when they had heard all the words they turned in fear one to another and they said to baruch we will certainly report all these words to the king i don't think they said oh that's nice we're going to go tell the king about it i think they said hey let me tell you baruch we're going to report this to the king you you went out and you read this to all the people you got them stirred up now we're going to take this to the king and they asked baruch saying hey tell us please how did you write all these words was it at jeremiah's dictation how did how did this scroll this original jeremiah scroll this thing you've got here how did it come into being and baruch said to them he dictated all these words to me and i wrote them with ink on the scroll that's how it happened then the officials said to baruch now i'm wondering if they're not kind of on his side a little bit and why do i say that why do i change my mind here because they say go hide yourself you and jeremiah and don't let anyone know where you are so now we get the idea i wanted to draw you into the story are they going to rat him out to the king are they trying to get him in trouble or is someone in this group or is this group on their side you see you have to entertain these different angles now watch this verse 20 here we go everything's good so far so they came to the king in the courtyard but they had deposited the scroll in the chamber of elshama the scribe and they reported all the words to the king scrolls not with them and the king sent yahudi to get the scroll he said go get to you telling me about this go get it bring it here i'd like to see it and he took it out of the

chamber of eleshama the scribe and yahudi read it to the king as well as to all the officials who were standing beside the king bunch of yes men bunch of kiss-ups now the king was sitting in the winter house in the ninth month it's the ninth month now with a fire burning before him and when yahudi had read three or four columns you imagine a scroll with columns you read three or four columns listen to this the king cut it with a scribe's knife or it says he it could be yahudi doing it but we we get an answer to that in a minute when yahudi had read three or four columns the king cut it with a scribe's knife and threw it into the fire that was in until all the scroll was consumed in the fire that was there and the king and all his servants who heard all these words did not tremble in fear nor did they tear their garments even though el natan deliah and gamaria urged the king not to burn the scroll he wouldn't listen to him so now we've got three good guys remember these guys names el natan deliah and gamaria but the king commanded yara el the king's son syria the son of azriel and shalamiah the son of abdiel to seize baruch the scribe and jeremiah the prophet but the lord hid them but the lord hid them the original scroll of jeremiah was destroyed it was consumed in the fire by the king of judah by the name of yahoi akim and then if the sin was not grave enough yahoi akim said go get those guys so they're on the run they're in hiding now look at verse 27 then the word of jehovah came to jeremiah after the king had burned the scroll and the words which baruch had written at the dictation of jeremiah is saying this is what god tells jeremiah ready take again another scroll and write on it all the previous words that were on the first scroll which jehoiakim the king of judah burned see god whether it's uh yahudi or the king god condemns the king for it so i think i get the impression reading the hebrew closely that yahudi would read three columns and then he had cut it well i don't think it was that i think the scroll was probably about like you know smaller he slid off three columns and then then this uh jerk yahoi akim would toss it in the fire i think they were having fun here you go there's for so much for the your word of the lord jeremiah take again another scroll says jehovah write on it all the previous words are on the first scroll which jehoiakim the king of judah burned and concerning yahoi akim king of judah you shall say in other words add this to your little scroll jeremiah this is what jehovah says you burn this scroll saying why have you written on it that the king of babylon will certainly come and destroy this land and will make mankind and animals disappear from it therefore this is what the lord says concerning yahoi akim king of judah he shall have no one to sit on the throne of david and his dead body shall be thrown out to the heat of the day in the frost of the night i will also punish him his descendants and his servants for the wrongdoing and i will bring on them and the inhabitants of jerusalem and the people of judah all the disaster that i have declared to them but they did not listen now part of what set the king off is revealed there was something in that original scroll that really got him and we know what it is it says it right there you wrote jeremiah wrote that the king of babylon was going to destroy that place and that set the king off now look at verse 32 jeremiah 36 then jeremiah took another scroll and gave it to the scribe baruch the son of niriiah and he wrote on it at the dictation of jeremiah all the words of the book which jehoiakim king of judah had burned in the fire and many similar words were added to them here's what the revised edition was jeremiah version 2 is described in jeremiah 36 32 the revised edition the newly revised and it even had that on the cover newly revised probably didn't but it consisted of all the previous works the words of the safer of jehoiakim uh the the words that jehoiakim burned all those words were in there and it says and again were added unto them this is literally from the hebrew and again were added unto them many words like these version 2 had more of a punch so verse 32 tells us that the new revised standard edition was

produced also by baruch ben nariah at the dictation of jeremiah had everything that was destroyed before and there was some more added to it so now we have our work cut out for us ladies and gentlemen we have to attempt based on our present book of jeremiah to search and find step one traces of the original book of jeremiah i'm going to show you the way this is unlike any other book of the bible we can reconstruct by deconstructing we can reconstruct what that authentic book looked like you see how we can it's there if we read if you don't read the bible you can't figure this out but if we read it we can determine discern the earliest strata but we have to try to put things in chronological order not it's not as difficult as it must as it may seem how do we do that we begin with the days of josiah how much of the book deals with the days of josiah you know recognize that that material is probably not going to change between uh the authorized original version of jeremiah and version 2 why because josiah is dead in other words if we if we're going back and we want to look at he's not going to go back most likely and rewrite the parts that dealt with the time of josiah because that period is over it's already it's going to be the same in version one and two so we have to go back we have to get the time of josiah this is where our study is going next i'm going to take you into the world of josiah i'm going to show you 19 years that we really have to focus on we've got to get that first because all of that is going to represent part of the original jeremiah the 19 years uh then we'll get into the time of yahweh and the time of sidkiyahu leading up to the destruction but first we have to focus on the 19 year period from the date of jeremiah's call the first hearing of god's word until the death of josiah okay that's where we have to focus and what does the bible say about these 19 years if we can fill in this gap this 19 year gap uh then we're well on our way to reconstructing the authentic earliest strata of the prophet jeremiah now i have to tell you that we're going to do this god willing we're going to be entering the world of josiah next week don't miss class number three of the prophet jeremiah join us same time same channel shabbat shalom shavua tov