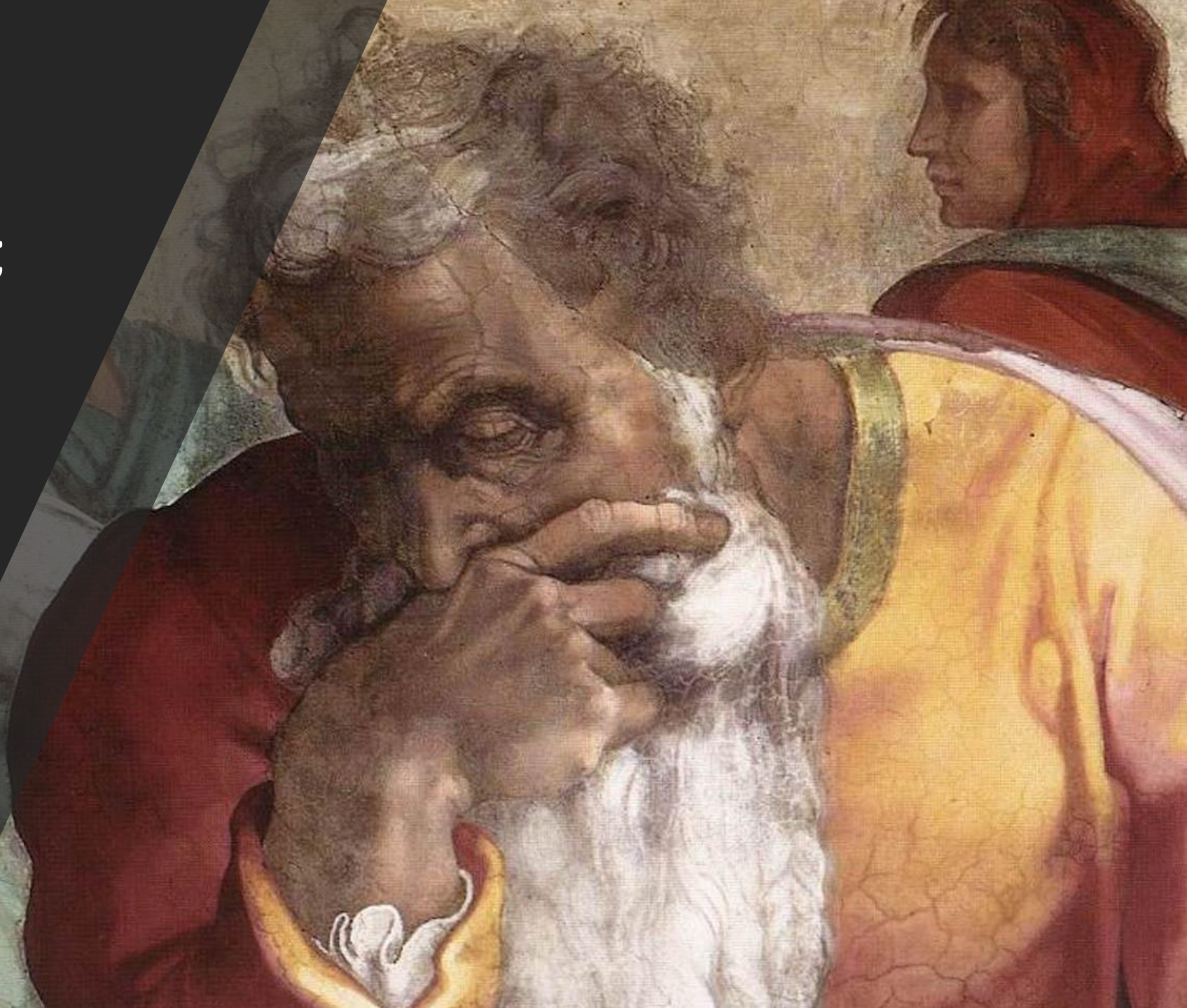



Jeremiah 21-52; Lamentations

Come, Follow Me



A painting depicting a scene with two men in a biblical setting. In the foreground, a man with long dark hair and a beard, wearing a white tunic and a yellow shawl, is gesturing with his hands as if speaking or preaching. In the background, another man wearing a turban and a yellow robe is looking towards the first man. The background features a stone archway and a landscape with trees under a blue sky. The overall tone is dramatic and historical.

Jeremiah
criticizes the
professional
prophets

Jeremiah 23:9-40

Jeremiah 28 – Jeremiah versus Hananiah

History

Near the time of the **Battle of Carchemish**, in 605, when the Babylonians decisively defeated the Egyptians and the remnant of the Assyrians, Jeremiah delivered an oracle against Egypt. Realizing that this battle made a great difference in the world situation, Jeremiah soon dictated to his scribe, Baruch, a scroll containing all of the messages he had delivered to this time. The scroll was read by Baruch in the Temple. Subsequently it was read before **King Jehoiakim (609-598)**, who cut it into pieces and burned it. Jeremiah went into hiding and dictated another scroll, with additions.

When **Jehoiakim withheld tribute from the Babylonians** (about 601), Jeremiah began to warn the Judaeans that they would be destroyed at the hands of those who had previously been their friends. When the King persisted in resisting Babylonia, Nebuchadrezzar sent an army to besiege Jerusalem. King Jehoiakim died before the siege began and was succeeded by his son, **Jehoiachin**, who **surrendered the capital to the Babylonians on March 16, 597**, and was taken to Babylonia with many of his subjects.

History

The Babylonians placed on the throne of Judah a king favorable to them, **Zedekiah (597–586 BCE)**, who was more inclined to follow Jeremiah's counsel than Jehoiakim had been but was weak and vacillating and whose court was torn by conflict between pro-Babylonian and pro-Egyptian parties. **After paying Babylonia tribute for nearly 10 years, the King made an alliance with Egypt.** A second time Nebuchadrezzar sent an army to Jerusalem, which he captured in August 586.

Early in Zedekiah's reign, Jeremiah wrote a letter to the exiles in Babylonia, advising them not to expect to return immediately to their homeland, as false prophets were encouraging them to believe, but to settle peaceably in their place of exile and seek the welfare of their captors. When emissaries from surrounding states came to Judah in 594 to enlist Judah's support in rebellion against Babylonia, Jeremiah put a yoke upon his neck and went around proclaiming that Judah and the surrounding states should submit to the yoke of Babylonia, for it was Yahweh who had given them into the hand of the King of Babylonia. Even to the time of the fall of Jerusalem, Jeremiah's message remained the same: submit to the yoke of Babylonia.

History

When the siege of Jerusalem was temporarily lifted at the approach of an Egyptian force, Jeremiah started to leave Jerusalem to go to the land of the tribe of Benjamin. **He was arrested on a charge of desertion and placed in prison.** Subsequently he was placed in an abandoned cistern, where he would have died had it not been for the prompt action of an Ethiopian eunuch, Ebed-Melech (Jer. 38.6-10), who rescued the prophet with the King's permission and put him in a less confining place. King Zedekiah summoned him from prison twice for secret interviews, and both times **Jeremiah advised him to surrender to Babylonia.**

Jeremiah's final days

When Jerusalem finally fell, Jeremiah was released from prison by the Babylonians and offered safe conduct to Babylonia, but he preferred to remain with his own people. So he was entrusted to Gedaliah, a Judaeen from a prominent family whom the Babylonians appointed as governor of the province of Judah. The prophet continued to oppose those who wanted to rebel against Babylonia and promised the people a bright and joyful future.

After Gedaliah was assassinated, **Jeremiah was taken against his will to Egypt** by some of the Jews (Jer. 43) who feared reprisal from the Babylonians. Even in Egypt he continued to rebuke his fellow exiles. Jeremiah probably died about 570 BCE. According to a tradition that is preserved in extrabiblical sources, **he was stoned to death by his exasperated fellow countrymen in Egypt.**

(J. Philip Hyatt, Jeremiah: Hebrew Prophet, *Encyclopedia Britannica*, accessed 4.1.2019. See: <https://www.britannica.com/biography/Jeremiah-Hebrew-prophet>)

Jeremiah puts on a yoke – Jer. 27

Thus saith the Lord to me: Make thee bonds and yokes, and put them upon thy neck. (Jer. 27.2)



Jeremiah is rescued by real friends

Ahikam saves Jeremiah's life (Jer. 26.24).

Jeremiah is rescued from a cistern dungeon by Ebed-melech (Jer. 38.7-13).



A Powerful Message of Hope

Jeremiah 30-33 offers a wonderful message of hope to Israel

Jeremiah 31.31-34 tells of a “new covenant with the house of Israel”

Read Jeremiah 32-33... what Book of Mormon promises do you see as you read this text? What temple promises do you see? How do you see your very lives as a fulfilment of this prophetic text?



Jeremiah's purchase of family land – Jer. 32

God's command to purchase a family plot in Anathoth is **another example of the symbolic acts found in this book** (13:1–4; 16:1–13; 19:1–15). Long ago, in the days of Abraham, God had the patriarch purchase land in Canaan (Gen 23) as a burial plot for Sarah, for it, too, was a sign that God would one day give the land to the people of Israel. ***What makes this command difficult for Jeremiah to act on is that there is almost total certainty that Nebuchadnezzar will soon enter the city and all will be lost to the Babylonians. So what is the use of investing in land?***





Back in Jer. 12.6, where we last heard anything about Jeremiah's relatives, relationships between the relatives and this prophet were not going well at all; in fact, ***the relatives from Anathoth were trying to find a way to kill him***, for they must have assumed that he had lost his mind by prophesying the way he had. He is an embarrassment to them... so it is a surprise when an appeal comes from his family to bail them out of their trouble by purchasing land in his hometown of Anathoth.

Jeremiah redeems the land – Jer. 32



The law calls for a kinsman to redeem any land that is likely to pass out of the control of the family (Lev 25.25). It appears that this is what drives the family to ask Jeremiah to purchase the ancestral property. ***Is this a sign that an unrecorded reconciliation with the family has taken place in the meantime***, or, instead, does this indicate that Jeremiah's family is desperate and has no other options but to come to him and, as it were, eat humble pie and beg Jeremiah to rescue them in their financial plight? It is not clear either whether Jeremiah is the first one approached in the family. All we know is that is now Jeremiah's "right" (משפט) "to redeem" (גאל) the field as "kinsmen redeem" (Jer. 32.6-7). Kaiser, p. 211-212, emphasis added.

Jeremiah
prophesies
that Judah and
Israel will be
gathered -
Jer. 33

“I will cure them”... Israel and Judah will return... “I will cleanse them!” (Jer. 33.6-9).

They will be to God a name, a joy, a praise and an honor (Jer. 33.9).

A Branch of righteousness will grow up unto David and he will execute judgment (Jer. 33.15).

“David shall never want a man to sit upon the throne of the house of Israel” (Jer. 33.17). This can be tied directly to the promise of the Lord through the mouth of Nathan when he said to David, “Thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever” (2 Sam. 7.16).



The seed of David

I will multiply the seed of David my servant!” (Jer. 33.22).
Abinadi explains that the believers are the seed of Christ. Christ is the Davidic King (Mosiah 15.11).

Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that ***all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed***, or they are the heirs of the kingdom of God. For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, ***are they not his seed?*** (Mosiah 15.11-12, emphasis added).

Baruch the scribe

Baruch writes the oracle of Jeremiah and reads it to the leaders of Jerusalem – see Jeremiah 36.

Right: A bulla of Baruch ben Neriah in the Israeli Museum. It reads: (Belonging) to Berachyahu son of Neriyahu the scribe. The authenticity of the bulla has been disputed.



Jehoiakim burns Jeremiah's prophecy – Jer. 36

“Take a roll and write... from the day I spake unto thee, from the days of Josiah, ***even unto this day***” (Jer. 36.2).

The king has the scroll read to him, and as he hears portions of the prophecy, he cuts them up and puts them into the fire (Jer. 36.21-23).

The Lord tells Jeremiah to get another scroll, and more information is added thereto (Jer. 36.27-32).



The Fall of Jerusalem: Jeremiah 39



Jeremiah 43: Taken Captive to Egypt



Jeremiah's Lament – 2 year siege 588-586 BCE

Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. They say to their mothers, **Where is corn and wine?** when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom. (Lamentations 2.11-12)

Jeremiah's Lament

How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! Even the sea monsters draw out the breast, they give suck to their young ones: **the daughter of my people is become cruel**, like the ostriches in the wilderness. **The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them.** They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills. (Lam. 4.1-5)

Jeremiah's Lament

For the punishment of the iniquity of the daughter of **my people** is **greater than the punishment of the sin of Sodom**, that was overthrown as in a moment, and no hands stayed on her. Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire: Their visage is blacker than a coal; they are not known in the streets: **their skin cleaveth to their bones; it is withered, it is become like a stick. They that be slain with the sword are better than they that be slain with hunger**: for these pine away, stricken through for want of the fruits of the field. The hands of the pitiful **women have sodden their own children**: they were their meat in the destruction of the daughter of my people. (Lam. 4.6-10)