

These study lessons are for individual or group Bible study and may be freely copied or distributed for class purposes. Please do not modify the material or distribute partially. Under no circumstances are these lessons to be sold.

Comments are welcomed and may be emailed to Curtis.D.Byers@gmail.com.

Jeremiah

and the Last Kings of Judah



Curtis Byers
2019

Course Outline

<u>Lesson</u>	<u>Topic</u>
	Preface
1	Introduction Historical Background: The Last Kings of Judah Jeremiah 1: 1-3
2	Historical Background: The Reigns of Manasseh, Amon Jeremiah 1: 4 – 3: 5
3	Historical Background: The Reign of Josiah Jeremiah 3: 6 – 6
4	Historical Background: The Rule and Fall of Assyria Jeremiah 7 – 10
5	Historical Background: The Reigns of Jehoahaz and Jehoiakim Jeremiah 11 - 15:9
6	Historical Background: The Reigns of Jehoiachin and Zedekiah and the Fall of Jerusalem Jeremiah 15: 10 – 17
7	Jeremiah 18 – 23
8	Jeremiah 24 – 29
9	Jeremiah 30 – 33
10	Jeremiah 34 – 39
11	Jeremiah 40 – 45
12	Jeremiah 46 – 52

Front Cover

Rembrandt, *Jeremiah Lamenting Over the Destruction of Jerusalem*, 1630
Oil on panel, 58 x 45 cm
Rijksmuseum Amsterdam
http://en.wikipedia.org/wiki/File:Rembrandt_-_Jeremiah_lamenting.jpg

Preface

Jeremiah was a mighty prophet of God. For over 40 years, Jeremiah proclaimed a message of impending destruction upon God's people if they did not repent. As a prophet, Jeremiah was compelled to speak the words that God had given him to speak. We get the sense that the "writing" prophets (those who we call the Major and Minor Prophets) were alone in the work they were given to do. There may be other prophets also speaking God's words at the same time (and perhaps in the same vicinity), but they do not seem to be working together. They bore the burden of the Lord alone.

To properly understand the message of Jeremiah, it is necessary to appreciate the events taking place within the kingdom of Judah while he prophesied. The life and times of Jeremiah are told by the writers of 2 Kings and 2 Chronicles and by Jeremiah himself in the Books of Jeremiah and, perhaps, Lamentations. And it is extremely fortunate that records made by the Babylonian rulers during this time have been found and translated. These records, called the *Babylonian Chronicles*, provide valuable background information to this period. This is an archeological-rich period of time that helps to illuminate the words of Jeremiah.

There are several things unique about Jeremiah's book. It is the longest book in the Bible (based on Hebrew word count – about 3% larger than Genesis and 10% larger than Psalms); hence this study cannot give "equal time" to every portion of the book - emphasis will be placed on those sections that represent the entire work. Moreover, we are told by those capable of judging that Jeremiah's poetry is unsurpassed, matched only perhaps by Hosea. More meaningfully, the book records more about Jeremiah's life than is recorded of the other writing prophets. We get to know the man – his thoughts, his strengths, his weaknesses. By every measure, Jeremiah was a great man of God. Isaiah's writings contain more foretelling about Jesus (consequently, Isaiah is quoted in the NT much more than Jeremiah), but the person of Jesus can be more clearly seen in the person of Jeremiah. Jesus' audience must have seen that as well; some thought he was Jeremiah reincarnated (Mt 16:14).

On the whole, the people of Judah rejected Jeremiah and his message (thus, in fact, rejecting God), as Jeremiah predicted. But Jeremiah also preached a message of hope – hope of another day when God would give a "new covenant" to his people (Jer 31). Just as there was a "remnant" in Jeremiah's day who remained faithful, our prayer should be for wisdom that we might hear and accept the universal and abiding truths proclaimed by Jeremiah so that we may be truly God's people today. May God bless our study.

Following this Preface, two charts are provided to assist with working through the background to Jeremiah. The first is a general chart of the Divided Kingdom correlating the kings of Israel and Judah with those in Egypt, Syria, Assyria and Babylonia. The second is a record of major events during the time Jeremiah prophesied. The sources for the chronology are: (1) Kings of Israel/Judah – Edwin Thiele, *The Mysterious Numbers of the Hebrew Kings*, (2) Egyptian pharaohs: The MET (https://www.metmuseum.org/toah/hd/phar/hd_phar.htm), (3) Assyrian and Babylonian rulers: Van De Mieroop, *A History of the Ancient Near East*, and (4) Syrian (Aram-Damascus) kings: Younger, *A Political History of the Arameans*, p.653.

The *English Standard Version* (ESV; Text Edition 2011*) will be used as the basis of this study.

* Scripture quotations are from *The Holy Bible, English Standard Version*, copyright ©2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

	EGYPT	PALESTINE				SYRIA (ARAM)	ASSYRIA
950 BC	22nd Dynasty Sheshonq I (Shishak) 945-24 1 K.11:40; 14:25-26	JUDAH		ISRAEL		Hadadezer c.975? Rezon c.950? 1 K.11:23-25; 15:18 Hadyan I (=Hezion?) c.925? Tab-Ramman ?-900 1 K.15:18,20 Bar-Hadad I 900-880 1 K.15:18,20	Tiglath-pileser II 966-35 Assuridan II 934-12 Adadnirari II 911-891 Tukulti-Ninurta II 890-84 Assurnasirpal II 883-59
900	Osorkon I 924-889 Sheshonq II c.890 Takelot I 889-74	Rehoboam 930-13 Abijam 913-10 Asa 910-869 Jehoshaphat* 872-48	1 Kings 12-14 15 22 2 Kings 8	1 Kings 12 15 16 ELIJAH 2 Kings 1	Jeroboam 930-09 Nadab 909-08 Baasha 908-886 Elah 886-85 Zimri 885 Omri (Tibni) 885-74 Ahab 874-53 Ahaziah 853-52 Jehoram (Joram) 852-41	Bar-Hadad II 880-44/3 1 K.20; 2 K.8	Shalmaneser III 858-24
850	Takelot II 850-25 Shoshenk III 825-773	Ahaziah 841 Athaliah 841-35 Joash 835-796	OBADIAH? 11 12 JOEL?	ELISHA 13 14	Jehu 841-14 Jehoahaz 814-798 Jehoash* 798-82 Jeroboam II* 793-53	Hazael 844/3-03 2 K.9:14-15; 13:3f Bar-Hadad III 803-775 Hadyan II 775-750	Shamshi-Adad V 824-11 Adadnirari III 810-783 JONAH? Shalmaneser IV 782-73 Assuridan III 772-55
800	Pami 773-67 Sheshonq V 767-30	Uzziah (Azariah)* 792-40 Jotham* 750-32 Ahaz* 735-15	15 16 ISAIAH 18-20 21	AMOS 15 HOSEA MICAH	Zechariah 753 Shallum 752 Menahem* 752-42 Pekah* 752-32 Pekahiah* 742-40 Hoshea 732-23 FALL OF SAMARIA 723	Radyan (=Rezin?) 750-32 2 K.15:37; 16:5f Is.7:1; 8:6 FALL OF DAMASCUS 732	Assurnirari V 754-45 Tiglath-Pileser III (Pul) 744-27 1 Chr.5:26
750	Orsorkon IV =So? 2 K.17:4 25th Dynasty Shabaqo 712-698 Shebitqu 698-90 Taharqo 690-64	Hezekiah* 715-86 Manasseh* 696-42	16 17 ISAIAH 18-20 21	HOSEA MICAH ISAIAH	Shalmaneser V 726-22 Sargon II 721-05 Sennacherib 704-681 Esarhaddon 680-69 Ashurbanipal 668-31 (=Osnapper, Ez.4:10?)	2 K.17:3; 18:9 2K.17:6; Is.20:1 2 K.18:13; Is.36,37 Ezra 4:2; 2 K.19:37 (=Osnapper, Ez.4:10?)	BABYLON Merodach-baladan 721-10 Is.39:1; 2 K.20:12
700	26th Dynasty Psamtik I 664-10	Amon 642-40 Josiah 640-09	22-23 ZEPHANIAH NAHUM HABAKKUK	HOSEA MICAH ISAIAH	Ashuretililani 630-27 Sinshumulishir 627 Sinsharishkun 626-12 Assuruballit II 611-09 FALL OF NINEVAH 612	Zeph.2:13-15; Nah.3:1-3	
650	Necho II (=Neco) 610-595 2 K.23:29ff; Jer.45:2 Psamtik II 595-89 Apries (Hophra) 589-70 Jer.44:30 Amasis 570-26 Psamtik III 526-25	Jehoahaz (Shallum) 609 Jehoiakim 609-598 Jehoiachin (Coniah) 598/7 Zedekiah 597-86 DESTRUCTION OF JERUSALEM 586 *co-regent	24 JEREMIAH OBADIAH?	HOSEA MICAH ISAIAH	1 st Group Captive (Daniel) 604 2 nd Group Captive (Ezekiel, Jehoiachin) 2 K.24-25; Daniel 597 3 rd Group Captive Jer 52:29 4 th Group Captive Jer 52:30 582	Nabopolassar 626-05 Nebuchadnezzar II 604-562 Evil-merodach 561-60 Neriglissar 559-56 Labashi-Marduk 556 Nabonidus 555-539	NEO-BABYLONIA 2 K.25:27; Jer.52:31
600							
550							

Neo-Babylonian Empire ends in 539 (Persia – Cyrus II (559-30))

	WORLD EMPIRES	JUDAH	JEREMIAH
640 BC	Assyrian world rule began with Tiglath-Pileser III (745-27). Judah submits to Assyria; Israel rebels, but is conquered and deported (723). Under Esarhaddon and Ashurbanipal, Assyria expanded to its greatest extent when it conquered Egypt in 663. Overextended, Assyria weakens. Psamtik I withholds tribute, thus freeing Egypt of Assyrian rule.	JOSIAH (640-09) Son of Amon 8 yrs old when he began to reign. 2 K.22:1	
630	631 - Ashurbanipal dies. Assyria continues to weaken. 626 - Nabopolassar rejects Assyrian rule over Babylon.	632 - "For in the eighth year of his reign, ... , he began to seek the God of David his father, and 628 - in the twelfth year he began to purge Judah and Jerusalem of the high places, the Asherim, and the carved and metal images, ..." 2 Chr 34:3 622 - In the 18 th year, Hilkiah finds "the Book of the Law in the house of the Lord." 2 Kgs 22:3ff Reinstitutes the Passover. 2 Kgs 23:21-23	627 - Call of Jeremiah (13 th yr of Josiah) Jer 1:2
620	616 - Psamtik I aids Assyria – checks advance of Babylonia. 614 - Median king, Cyzaxes, takes Ashur. 612 - Fall of Nineveh to Nabopolassar. Zeph 2:13; Nahum		
610	610 - Assyrian remnant defeated at Harran. 609 - Battle of Megiddo: Judah vs. Pharaoh Neco II. - Neco takes Jehoahaz captive to Egypt where he dies; appoints Jehoiakim king. 2 Kgs 23:34 605 - Battle of Carchemish. Neco defeated by Nebuchadnezzar II. Jer 46:2 604 - Babylonians captured Ashkelon. cf Jer 47:5-7; Zeph 2:4-7	609 - Josiah killed at Megiddo by Neco. 2 Kgs 23:29 JEHOAHAZ (609; 3 mo.) (Shallum) 2 nd Son of Josiah JEHOIAKIM (609-598) 1 st Son of Josiah 605 or 04 - 1 st Group of Judah taken captive. Dan 1:1 Jehoiakim submits to Babylonian rule.	Jeremiah mourns Josiah. 2 Chr 35:25; Jer 22:10,15ff "Temple Sermon" Jer 7 (?), 26 Jeremiah tells of Jehoahaz's fate. Jer 22:11 Jeremiah dictates "all the words" to Baruch. Jer 36 Baruch reads scroll to those fasting in Jerusalem.
600	601 - Nebuchadnezzar unsuccessfully marches against Egypt. 597 - Nebuchadnezzar captures Jerusalem on March 16 (cf. Babylonian Chronicle). 594/3 - Ambassadors from Edom, Moab, Ammon, Tyre, and Sidon meet in Jerusalem to discuss revolt against Babylon. Jer 27:3; 28:1	601 - Jehoiakim rejects Babylonian rule. 2 Kgs 24:1 JEHOIACHIN (598/7; 3 mo.) (Coniah) Son of Jehoiakim - Fall of Jerusalem. Temple plundered. 2 nd group taken to Babylon (Ezekiel, et.al.). Ezek 1:1 ZEDEKIAH (597-586) 3 rd Son of Josiah	Jeremiah tells of Jehoiakim's fate. Jer 22:13ff Jeremiah tells of Jehoiachin's fate. Jer 22:24-30; 52:31-24; 2 Kgs 25:27-30 False prophet Hananiah foretells the length of captivity as 2 yrs. Jeremiah prophesies its length as 70 yrs. Jer 28:3; 29:10; 2 Chr 36:21f Jeremiah sends letter to captives in Babylon. Jer 29 Jeremiah warns that the Babylonians will return. Being charged with treason, Jeremiah is cast into prison. Jeremiah tells Zedekiah to surrender. Jer 28:14 Jeremiah is released from prison. Jer 39:11-14 Jeremiah laments Jerusalem's destruction (Book of Lamentations) Jeremiah forced to go to Egypt. Jer 42-44
590	589/8 - Babylonian army places Jerusalem under siege. 2 Kgs 25:1ff 588/7 - Pharaoh Hophra enters Palestine. Babylonian army cuts off the siege to meet the Egyptian challenge. Jer 37:5	594/3 - Zedekiah goes to Babylon possibly to assure Nebuchadnezzar of his allegiance. Jer 51:59 589 - Zedekiah rebels against Babylon. 2 Kgs 24:20	
580	582 - Nebuchadnezzar deports some additional Jews (4 th Group). Jer 52:30	586 - Destruction of Jerusalem. 2 Kgs 25:1-17 3 rd Group of captives taken. Gedaliah appointed governor of Judah; assassinated 2 Kgs 25:25; Jer 41:1.	



Chapter Summary

1	Call of Jeremiah; Two Visions	27		
2		28	Hananiah's False Prophecy	
3		29	Letter to Captives in Babylon	
4		30	Book of Consolation	
5		31		The New Covenant
6		32		Jeremiah Buys a Field
7	The Temple Sermon	33		
8		34		
9		35	The Rechabites	
10	Dead Idols / Living God	36	The Scroll of Jeremiah	
11		37		
12		38		
13	Linen Sash / Wine Bottles	39	The Fall of Jerusalem	
14		40		
15		41		
16	Jeremiah not to Marry, Mourn Dead, Feast	42		
17		43	Jeremiah taken to Egypt	
18	The Potter and the Clay	44		
19	The Broken Clay Flask	45	God's assurance to Baruch	
20		46	Prophecies Against the Nations <i>Egypt</i> <i>Philistia</i> <i>Moab</i> <i>Ammon, Edom, Syria, Kedar, Elam</i>	
21	Prophecy - Zedekiah	47		
22	Prophecies—Jehoahaz, Jehoiakim, Jehoiachin	48		
23		49		
24	Vision of Good and Bad Figs	50		
25	70-Year Captivity Foretold	51	} <i>Babylon</i>	
26	Temple Sermon (=Chapter 7?)	52		

Introduction

Jeremiah prophesied during the five last kings of Judah prior to the Babylonian captivity. Prophesying about 100 years after Isaiah, Jeremiah was contemporary with the prophets Nahum, Zephaniah, and Habakkuk.

At the time of Jeremiah's work, the northern kingdom of Israel had already fallen to the Assyrians. Soon after the beginning of Jeremiah's prophetic career, Assyria would be overtaken by the Babylonians. Thus, it would be the Babylonian Empire which posed the greatest threat to the southern kingdom of Judah. Foreseeing this, Jeremiah warned God's people to repent from their covenant violations and return to God before it was too late. Unfortunately, Judah's refusal to repent brought about their destruction in a series of conquests at the hand of Nebuchadnezzar II, king of Babylon.

Historical Background: The Last Kings of Judah

1. Complete the following chart for the last kings of Judah.

<i>King</i>	<i>Scripture Reference</i>	<i>Length of Reign</i>	<i>King's Age (Start/End)</i>
Manasseh	2 Kings 21:1		
Amon	2 Kings 21:19		
Josiah	2 Kings 22:1		
Jehoahaz	2 Kings 23:31		
Jehoiakim	2 Kings 23:36		
Jehoiachin	2 Kings 24:8		
Zedekiah	2 Kings 24:18		

2. The relationship between the reigns of Josiah and his sons is illustrated by the chart entitled *The Last Kings of Judah* following this lesson. Study the chart with the associated Bible references and notes, and answer the following questions.

a. How many sons did Josiah have? How many ruled as King?

b. Normally, a king is succeeded by his son. Occasionally, a brother of a king will ascend the throne if the king has no son, or if his son is too young to assume the responsibility of kingship. What succession is very unusual involving the heirs of Josiah?

Jeremiah 1:1-3

The words of Jeremiah, the son of Hilkiah, one of the priests who were in Anathoth in the land of Benjamin, ² to whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. ³ It came also in the days of Jehoiakim the son of Josiah, king of Judah, and until the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, until the captivity of Jerusalem in the fifth month.

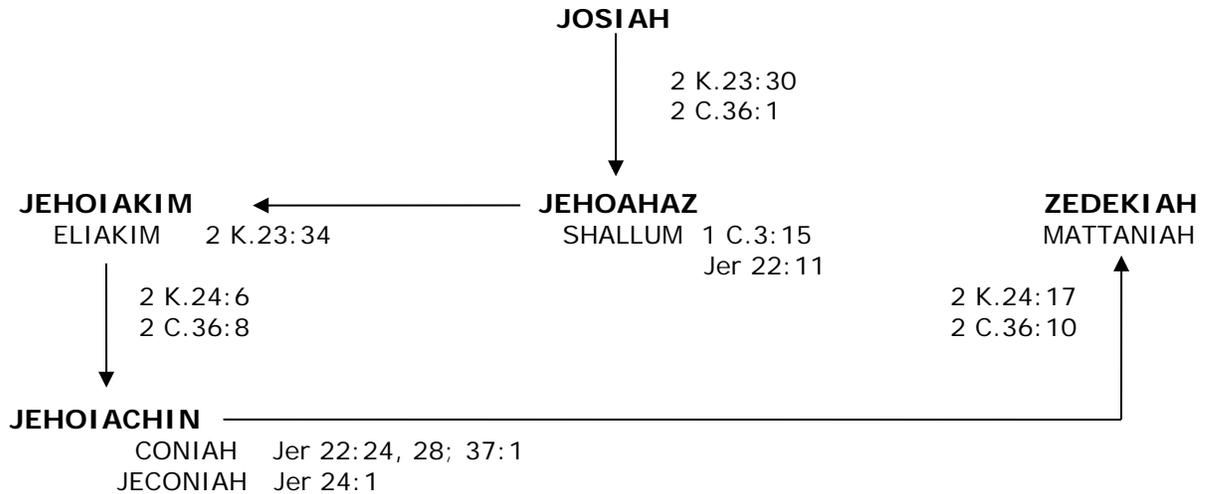
Comments/Questions

1. The expression "*words of Jeremiah*" could be translated "*words and deeds of Jeremiah.*"
2. *Hilkiah* is a fairly common name in the OT; we read of 8 different men with that name. Presumably Jeremiah's father was not the Hilkiah, the high priest, who found the book of the Law during Josiah's reign. Why is it reasonable to assume that these two are not the same man?
3. The exact location of *Anathoth* is debated. The leading sites are near the modern city of Anata which is located just three miles northeast of Jerusalem. Anathoth was one of the cities assigned to the Levites when they entered the land (Josh. 21: 17-18).



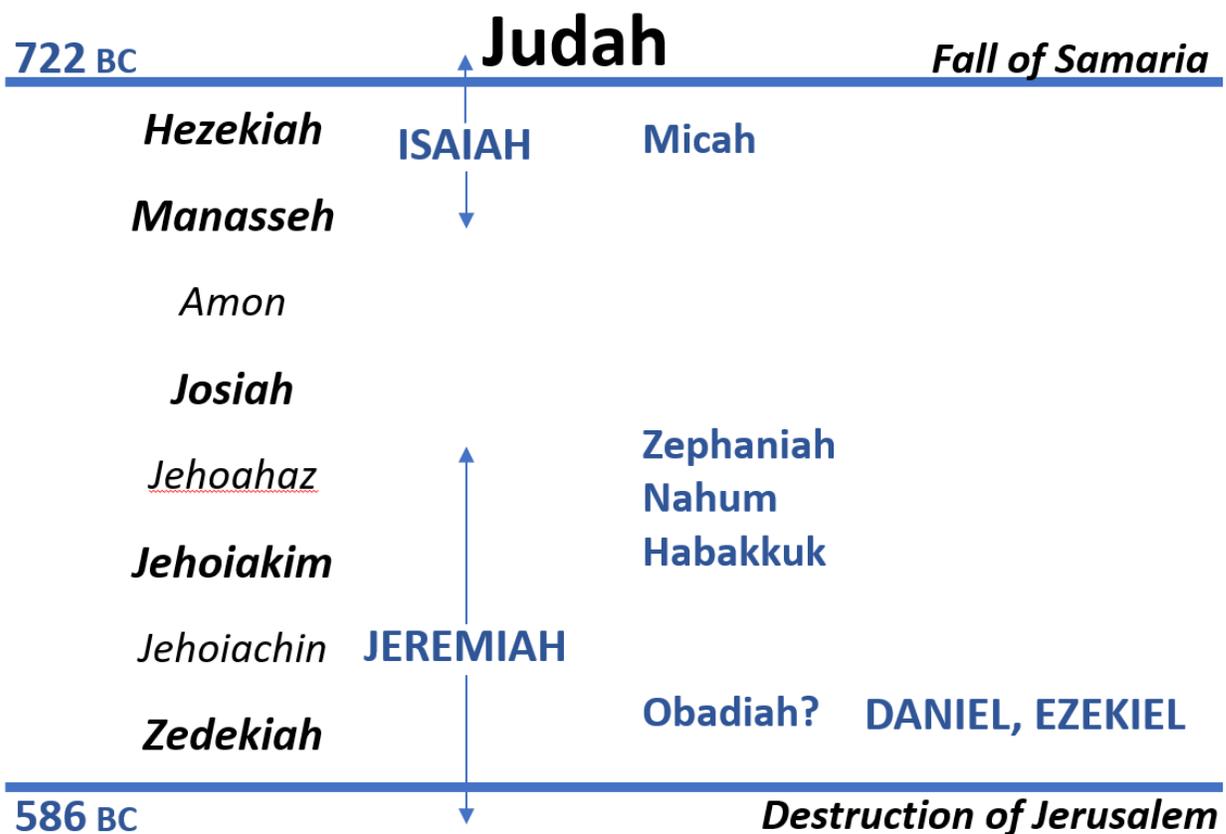
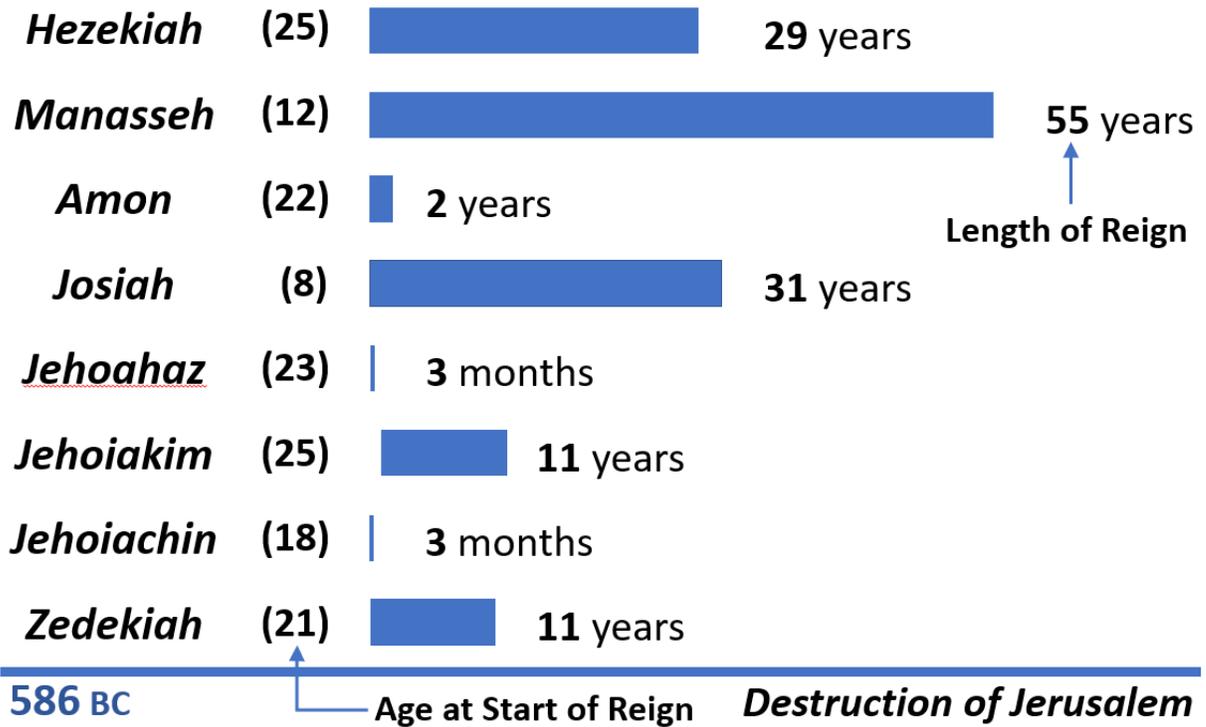
4. The reference "*one of the priests*" suggests that Jeremiah was a priest, but the Hebrew simply suggests that he was of a priestly family. There is no evidence that Jeremiah served as a priest. It is possible that Jeremiah descended from Abiathar, who was the disloyal high priest deposed and sent back to Anathoth by Solomon (1 Kgs 2:26-27).
5. Only three of the five last kings of Judah are mentioned in setting the prophecy of Jeremiah. Why might Jehoahaz and Jehoiachin be omitted?
6. Already we can see Jeremiah's propensity to give dates.
 - a. Most believe that the 13th year of Josiah is when he received his call to proclaim God's words (1:6ff). Some think it refers to his birth (1:5). Which? (cf Jer 25: 3)
 - b. Why would one be motivated to give dates?
7. Jeremiah was a prophet – he was given "*the word of the LORD*" and often ("*it came also*").

The Last Kings of Judah



- "The sons of Josiah were Johanan the firstborn, the second Jehoiakim, the third Zedekiah, and the fourth Shallum." (1 Chr 3:15)
- As shown above, Jehoahaz was the first son of Josiah to succeed as king. Jehoahaz is to be identified with Shallum, not Johanan (Jer 22:11).
- Except for Johanan, the order of the sons listed in 1 Chronicles 3 is not the order of their birth. Jehoiakim was about 2 years older than Jehoahaz (compare 2 Kgs 23:31 with 23:36) and about 15 years older than Zedekiah (compare 2 Kgs 23:36 with 24:8 and 24:18).
- Jehoahaz and Zedekiah were 'full'-brothers; their mother was Hamutal (2 Kgs 23:31; 24:18). Jehoiakim was their half-brother with Zebudah being his mother (2 Kgs 23:36).
- Josiah was only 14 or 15 years old when Jehoahaz was born (compare 2 Kgs 22:1 with 23:36), not to mention Johanan.
- In 2 Chronicles 36:10, Zedekiah is called the "brother" of Jehoiachin (KJV, ASV, RSV), although, in fact, Zedekiah was Jehoiachin's uncle (2 Kgs 24:17; Jer 37:1). Apparently, the Hebrews used the term 'brother' at times to refer to other relatives (cf. NASV, NIV marg.; compare Gen 14:12, 14; 29:12f).
- According to 2 Kings 24:8, Jehoiachin was 18 years old when he began to reign, but 2 Chronicles says he was 8 years old. Difference probably due to a scribal error.

722 BC **Last Kings of Judah** *Fall of Samaria*



Historical Background: The Reigns of Manasseh and Amon

Text: 2 Kings 21; 2 Chronicles 33

Although Jeremiah did not prophesy during the times of Manasseh and Amon, it was the consequence of their evil acts that prompted God to send Jeremiah to his people.

1. The writer of 2 Kings summarizes the reign of Manasseh as follows: "*And he did what was evil in the sight of the LORD, according to the despicable practices of the nations whom the LORD drove out before the people of Israel*" (21:2), and "*Manasseh led them astray to do more evil than the nations had done whom the LORD destroyed before the people of Israel*" (21:9).

a. Who did Manasseh use as a model in doing the evil that he did? (2 Kgs 21:3)

b. List the evil acts of Manasseh as listed in 2 Kings 21.

1) v.3

2) v.3

3) v.3

4) v.3

5) v.4-5

6) v.6

7) v.6

8) v.6

9) v.6

10) v.7

11) v.16

2. What would be the punishment for Manasseh's evil? (21:10-15)

3. What additional information about Manasseh's life is recorded in 2 Chronicles 33:10-17?

Note: Prior to the northern kingdom of Israel falling to Assyria in 722 BC, Judah had already become a vassal to Assyria during the reign of Ahaz and had to pay tribute (2 Chr 28:5-18). It may have been Hezekiah's attempt to free Judah from Assyrian rule that brought on Sennacherib's attack of Judah (2 Kgs 18-19; 2 Chr 32). 2 Chronicles 33:11 suggests that Assyria still had dominance of Judah during Manasseh's reign.

One small book of the Apocrypha is entitled *The Prayer of Manasseh*, but the general consensus is that it was not written until the 1st century BC. The book is reprinted at the end of this lesson.

4. How did Amon's reign compare to Manasseh's? (2 Kgs 21:19-26; 2 Chr 33:21-25)

Jeremiah 1:4 – 3:5

1. The call of Jeremiah is said to have taken place in "*the thirteenth year of [Josiah's] reign*" (1:2).
 - a. What year would this be? What happened around this time in Assyria?
 - b. What was the "call" of Jeremiah? That is, what was the task given to him? Anything surprising about this?
 - c. What was Jeremiah's excuse for not wanting to accept the Lord's call?
 - d. What two responses did the Lord give Jeremiah that negated his excuse?
 - 1) (1:7)
 - 2) (1:8)
 - e. After imparting his words to Jeremiah by touching his mouth, the Lord identifies what two purposes in sending Jeremiah to the nations? (1:9-10)
 - 1)
 - 2)
2. The Lord reveals his intentions to Jeremiah by the means of two images (1:11-16). What two things did Jeremiah see, and what was the meaning of each?
 - 1)
 - 2)
3. The Lord will "*contend*" (2:9; the language of a lawsuit) against the nation of Judah. For each of the following sections, what is the specific charge brought by the Lord?
 - 2:5-8
 - 2:9-13
 - 2:14-19
 - 2:20-25
 - 2:26-28
 - 2:29-30
 - 2:31-32
 - 2:33 - 3:5
4. Which segment of Judah's society receives special condemnation by the Lord? (compare 1:18; 2:8, 26)
5. Occasionally, the text refers to a "*stone*" and a "*tree*" (2:27; 3:9; 2 K 21:3). Baal was a stone idol and Asherah was a wooden idol. So, what is the sarcasm in 2:27?

Prayer of Manasseh (NET Bible)

- 1 O Lord Almighty,
God of our ancestors
Abraham, Isaac, and Jacob,
and their righteous descendants,
- 2 you who created heaven and earth with all their orderly arrangement,
- 3 who shackled the sea by the word of your command,
who closed up the abyss and sealed it by your awesome and glorious name;
- 4 at whose power all things shudder and tremble,
- 5 for your glorious magnificence is unbearable,
and the wrath of your threat against sinners cannot be resisted.
Yet your promised mercy cannot be measured or scrutinized.
- 7 For you are the Lord Most High,
compassionate, longsuffering, and extremely merciful,
and relenting at human misfortunes.
- 8 Therefore, O Lord God of the righteous,
you have not appointed repentance for the righteous,
such as Abraham, Isaac, and Jacob who have not sinned against you,
but you have appointed repentance to me a sinner.
- 9 Because my sins outnumber the sand of the sea;
my lawless acts have increased, O Lord, they have increased,
and I am not worthy to gaze upon or to see the height of heaven
due to the multitude of my unrighteous acts.
- 10 I am bent over by the weight of many an iron bond;
consequently I am ready to give up because of my sins.
I have no rest,
because I have provoked your wrath
and have committed evil in your sight,
erecting abominations and increasing the number of idols.
- 11 So now I bow, begging for your kindness.
- 12 I have sinned, O Lord, I have sinned,
and I fully recognize my lawless acts.
- 13 I sincerely beseech you:
forgive me, O Lord, forgive me!
Please do not destroy me along with my lawless acts!
Do not bear a grudge forever against me and thereby store up calamities³⁷ for me.
Do not sentence me to the lowest parts of the earth.
For you, O Lord, are the God of those who repent.
- 14 May you demonstrate your goodness in me.
For although I am unworthy you will deliver me by your great mercy.
- 15 And I will praise you continually all the days of my life.
For all the powers of heaven sing praises to you.
And yours is the glory forever. Amen.

Historical Background: The Reign of Josiah

Text: 2 Kings 22:1 - 23:30; 2 Chronicles 34 - 35

1. How do the Biblical writers summarize the reign of Josiah? (2 Kgs 22:2; 23:25 - a similar comment was made about Hezekiah, 2 Kgs 18:5)

2. What did Josiah do in each of the following years in his reign?

<i>Year of Reign</i>	<i>Scripture Reference</i>	<i>Acts of Josiah</i>
8 th	2 Chronicles 34:3	
12 th	2 Chronicles 34:3-7	
18 th	2 Chronicles 34:8 34:14 35:19	

Note how far north Josiah extended his reforms in the 12th year of his reign. What does this imply about the Assyrian strength at this time?

3. While repairing the house of the Lord, Hilkiah, the high priest, found the Book of the Law.
 - a. What was Josiah's reaction when the book was read to him by Shaphan the scribe?

 - b. What did Josiah require of all the people? (2 Kgs 23:1-3; 2 Chr 34:29-33)

 - c. Do you think Hilkiah found the 'whole' Law (= Pentateuch) or just part of it? (It is commonly held that it was only the book of Deuteronomy (or a part of it) that was found.)

4. Josiah's reforms were far-reaching and sweeping. Consider the consequences of this reform.
 - a. Were Josiah's reforms effective in restoring true worship in Judah? (2 Chr 34:33)

 - b. What promise did Josiah receive from God since he humbly accepted the words read to him from the Book of the Law?

 - c. Did the righteous acts of Josiah and the people repeal the judgment God had pronounced on Judah for the sins of Manasseh? (compare 2 Kgs 21:10-15 and 2 Kgs 23:26-27)

5. The death of Josiah at the hands of Neco is unexpected. (2 Kgs 23:28-30; 2 Chr 35:20-27)
 - a. Neco was on his way to assist the Assyrians in their last stand against Babylonians. Why would Josiah attempt to stop him?

- b. Is Neco telling the truth that God was directing him?

Jeremiah 3:6 – 6

Textual Note

4:11 In Jeremiah, the Lord often uses the expression "*daughter of my people*" to refer to his people (6:26; 8:11*, 19, 21, 22; 9:1, 7*; 14:17; Lam 2:11; 3:48; 4:3, 6, 10); it is used once in Isaiah (22:4). In general, these occur in sections of where the Lord is pronouncing judgment. One commentator (Allen) suggests this the equivalent of saying "my dear people." [*not ESV, but some translations e.g. KJV, NAB]

Comments/Questions

This section of prophecies is prefaced with the statement that these things were spoken to Jeremiah "*in the days of King Josiah.*" Whether that refers to only some or to all the prophecies in this section is uncertain. And, then, we are not sure where this section ends. Commonly held that at least chapters 2-6 are from the time of Josiah. Any indicators as to when during his reign (see 3:10)? Is it curious that this (3:6) is the only time Josiah is mentioned in Jeremiah (except as being the father of one of his sons)? Would you think Jeremiah would have more to say about Josiah since Josiah was removing idolatry from the land? (Jeremiah alludes to Josiah in 22: 10, 15.)

1. In 3:11, the Lord says, "*Faithless Israel has shown herself more righteous than treacherous Judah.*" Why was Judah guiltier? (3:6-10)
2. Portraits of the nation who will overtake Judah are sprinkled throughout Jeremiah's prophecies. List the descriptions found in the following passages:

Verse	Description	Verse	Description
1:14		5:15c	
4:7a		:15d	
:7b		5:16	
4:13a		6:1	
:13b		6:22a	
:13c		:22b	
4:16		6:23a	
5:6		:23b	
5:15a		:23c	
:15b			

3. These descriptions indicate that the destroying nation will come from the "*north*".
 - a. If these prophecies were given during the time of Josiah, which nation was the "northern" power at that time?

- b. However, which nation ultimately destroyed Judah?

Did Jeremiah necessarily know at this time that God would use Babylon and not Assyria to destroy Judah?

- c. In any case, both Assyria and Babylon would more accurately be described as lying to the east of Judah. So, why is it stated that the conquering power is from the north?

Comment: Some scholars have supposed that the foe from the north refers to the Scythians based on some statements in the history of Herodotus. Although it is possible that the Scythians could have troubled Judah during the reign of Josiah, they certainly did not "destroy" Judah. In addition, other references in Jeremiah to the north clearly refer to the Babylonians (13:20; 25:9).

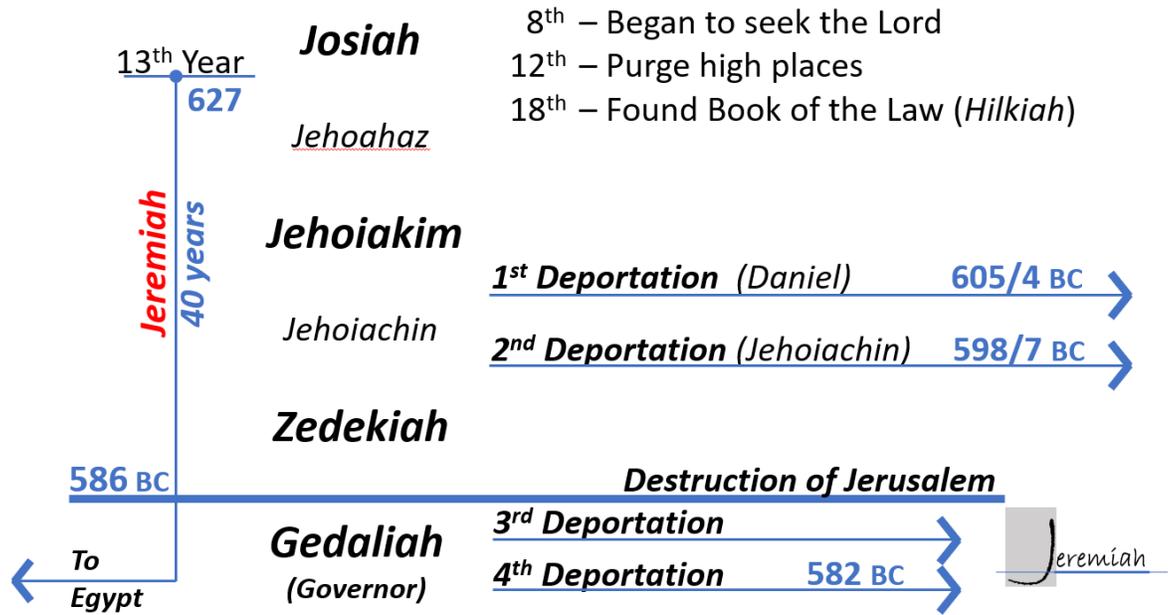
4. Not only does the Lord warn Judah by describing the might and terribleness of Babylon, he also pictures for them the magnitude of the destruction that will take place. Summarize the extent of the destruction as described in 4:6-8, 23-26; 5:17.
5. Although the destruction of Judah will be severe, on several occasions Jeremiah states that the Lord will not make a "full end" of them (cf. 4:27; 5:10, 18).
- a. What are *two reasons* why the Lord would not destroy everyone?
- 1) (5:19)
- 2) (3:11-18)
- b. Explain the statement in 3:16 concerning the ark of the covenant. Why would it no longer be remembered?
6. As in chapter 2, God constantly "makes his case" against Judah in this section to justify his destruction of her. It is as though God does not want to destroy Judah, but when he considers all her sins there is nothing else to do but destroy her. Note the rhetorical questions God asks: "How can I pardon you?" (5:7); "Shall I not punish them for these things?"; "Shall I not avenge myself on such a nation as this?" (5:9,29).

List all the sins of Judah (compare with the list made in Lesson 2 from chapter 2).

7. As was also noted in chapter 2, God specifically holds the rulers, priests, and prophets accountable for the sins of Judah. (cf. 4:9; 5:13, 28, 30-31; 6:13). What message did the false prophets proclaim? (5:12-13; 6:13-14)

640 BC

Last Kings of Judah



Historical Background: The Rule and Fall of Assyria

Assyria played a pivotal role in the fortunes of Israel and, to a significant extent, of Judah. For about 130 years, Assyria held the dominant position in the Near East, only to be overthrown by Babylon. This section surveys the rule and fall of Assyria. Read the Scriptures given. It will be useful to refer to the chart listing the kings of Judah, Israel, and Assyria in parallel columns as you study this section.

Assyrian Rule

Assyrian domination began with the ascension of Tiglath-Pileser III (Pul) (744-27) which coincided with the rule of Menahem (752-42) in Israel and Jotham (750-32) in Judah. Menahem offered no resistance to Assyria and willingly gave tribute to Tiglath-Pileser. Apparently, Menahem thought Tiglath-Pileser would serve as an ally to strengthen his position within Israel (2 Kgs 15: 19-20). On the other hand, during the reign of Jotham, Judah was able to remain free of Assyrian control.

The Revolt of Israel and the Subservience of Judah

After the death of Menahem, his son, Pekahiah, ruled for two years before he was assassinated by Pekah. Pekah's motivation appears to be that he wanted to free Israel of Assyrian rule. Thus, Pekah and his co-conspirator Rezin, the king of Syria, try to compel Judah's assistance (2 Kgs 15: 36-38; 16: 5-6). Ahaz, the king of Judah, resists their efforts and appeals directly to Tiglath-Pileser for aid (2 Kgs 16: 7). Tiglath-Pileser obliges Ahaz by conquering Syria and the northern portions of Israel and deporting their inhabitants (2 Kgs 15: 29; 16: 9). But the price was high; Judah is now submissive to Assyria. In Israel, Pekah rules the reduced kingdom for a couple of more years before he is assassinated by Hoshea.

The Fall of Samaria

Tiglath-Pileser is succeeded by his son, Shalmaneser V (726-22). Hoshea tries to take advantage of this change in power, by withholding tribute from Assyria, thinking he will be supported by So, the king of Egypt. However, Shalmaneser handily conquers all of Israel with Samaria falling in 723 (or 722?), thus, ending the northern kingdom of Israel.

The Rebellion of Hezekiah

Judah, under Hezekiah, continues to be a vassal of Assyria during the reign of Sargon II (721-05). But upon Sargon's death, when his son, Sennacherib, ascends the throne, Hezekiah, along with many other rulers, including Merodach-baladan of Babylon, try to throw off Assyrian rule. Yet, during a series of campaigns in 703 to 701, Sennacherib is successful in reasserting Assyrian control (2 Kgs 18: 13-16), although the Lord protects Jerusalem from total destruction (2 Kgs 18: 17 - 19: 37). It is in this context, however, that God foretells the day when Babylon will overtake Judah (2 Kgs 20). [Note that 2 Kings 18: 13 - 20: 19 parallels Isaiah 36 - 39.]

The Freedom of Judah during Josiah's Reign

Judah continued to be a vassal of Assyria during the long reign of Manasseh and the reign of his son Amon. But Assyria grew weak during this time period, so that by the time of Josiah, Judah was, for all practical matters, a free and independent nation again. Assyria had too many troubles of its own to be concerned with Judah.

The Fall of Assyria to Babylon

In 626, Nabopolassar asserted himself as the ruler of Babylon and even began to make advances into Assyria. Assyria, however, gained assistance from Psamtik of Egypt who helps check Babylonian advances temporarily. In 614, the Median king Cyzaxes took Asshur. Joining up with

Nabopolassar, they destroyed Nineveh in 612. Remnants of the Assyrian army fled to Haran, but the Babylonians defeated them there in 610. Assurubalit, the last Assyrian king, fled south to meet up with Neco's Egyptian forces who helped him try to retake Haran in 609. They were soundly defeated which ended the Assyrian empire. Interestingly, Josiah was killed at Megiddo trying to stop Neco's advance to the north. [Compare 2 Kgs 23:29 in the KJV and some more recent translation. What is the difference?]

Jeremiah 7 – 10

Key Verse: *Thus says the LORD: "Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he understands and knows me, that I am the LORD who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the LORD" (9:23-34).* The first part of this passage is quoted by Paul in 1 Corinthians 1:31 and 2 Corinthians 10:17.

Textual Notes

7:3, 7 *"I will let you dwell in this place"*: the Hebrew text could equally be translated *"I will dwell with you in this place"*. The ESV translation, like most others, follows the traditional reading (Masoretic text), but the NRSV uses the alternate rendering in both verses while the NAB uses the alternate reading only in v.3.

7:4 The three-fold repetition *"the temple of the Lord, the temple of the Lord, the temple of the Lord"* is somewhat unique in Scripture. Similar repetitions can only be found in Isaiah 6:3, Jeremiah 22:29, and Ezekiel 21:27. Probably a rhetorical way of giving emphasis.

7:13, 25 Jeremiah is unique among the prophets in using a Hebrew idiom that the KJV and ASV literally translate as *"rising up early"* (also in 11:7; 25:3, 4, 5; 26:5; 29:19; 32:33; 35:14, 15; 44:4; and in 2 Chr 36:15, a passage that speaks of Jeremiah). This is used to reflect God's earnestness and persistence in reaching out to his people for them to repent. The ESV usually translates the idiom as *"persistently"*.

Comments/Questions

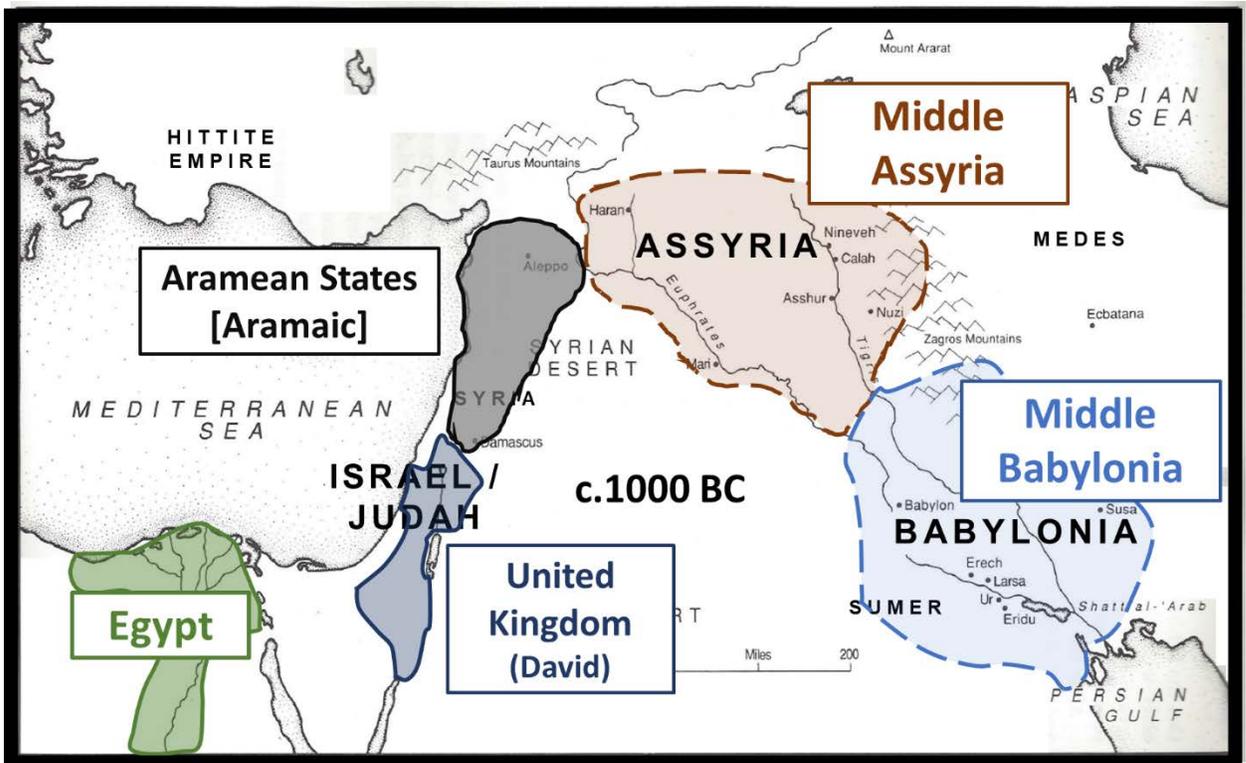
1. Jeremiah 7:1-15 is often called the *Temple Sermon*.
 - a. Compare these verses to Jeremiah 26:1-6. Many believe both passages refer to the same occasion. If so, the sermon would have occurred in *"the beginning of the reign of Jehoiakim"* (26:1). But, of course, Jeremiah could have been given similar tasks and similar words on more than one occasion.
 - b. It is called the *Temple Sermon* since Jeremiah is told to proclaim this message while standing in the *"gate of the Lord's house"*.
 - c. What were the *"deceptive words"* (7:4) that the false prophets were apparently telling? (cf. Micah 3:11; Jer 5:12).
 - d. Was there any merit to this lie? (Consider the case when Sennacherib besieged Jerusalem.)

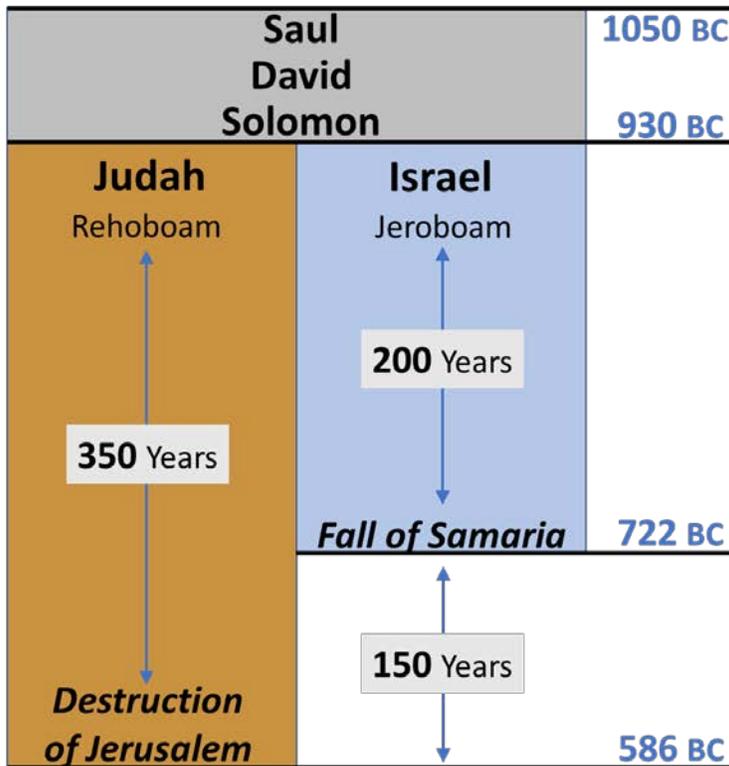
On the other hand, why is this clearly a lie?

- e. What two pieces of evidence does the Lord give to back up his threat that he is willing and able to destroy Jerusalem? (7:12f)
- 1)
 - 2)
- f. Jesus quotes 7:11 in Matthew 21:13//Mark 11:17//Luke 19:46 (along with Isa 56:7). Is Jesus' point the same as Jeremiah's?
2. There are two other passages in this section that seem to challenge the notion that the Jews had some special protection.
- a. After pronouncing judgment upon Judah in 7:20, the Lord says this in v.21 "*Add your burnt offerings to your sacrifices, and eat the flesh.*" Considering verses 22 and 23, what is the point the Lord is making. (What is the difference between a burnt offering and a sacrifice?)
 - b. In 9:25, God pronounces judgment upon those who are "*circumcised merely in the flesh,*" but then lists in v.26 several nations along with the "*house of Israel*" who are uncircumcised. What is the point? (Did these other nations that are listed practice circumcision?)
3. Jeremiah 10 is one of the great chapters of the Old Testament in contrasting God to idols. [After reading Jeremiah 10, compare Isaiah 40:19; 41:7; 44:6-20; 46:1-11.]
- a. The thought of this section is summarized in verse 8b: "*the instruction of idols is but wood*" or "*A wooden idol is a worthless doctrine*" [NKJV]. Why is idolatry *worthless* according to Jeremiah?
 - b. By contrast, how is God superior to the idols? (10:11ff)
 - c. Revelation 15:3-4 quotes (or at least alludes to) 10:7-8. It is an expression of praise.

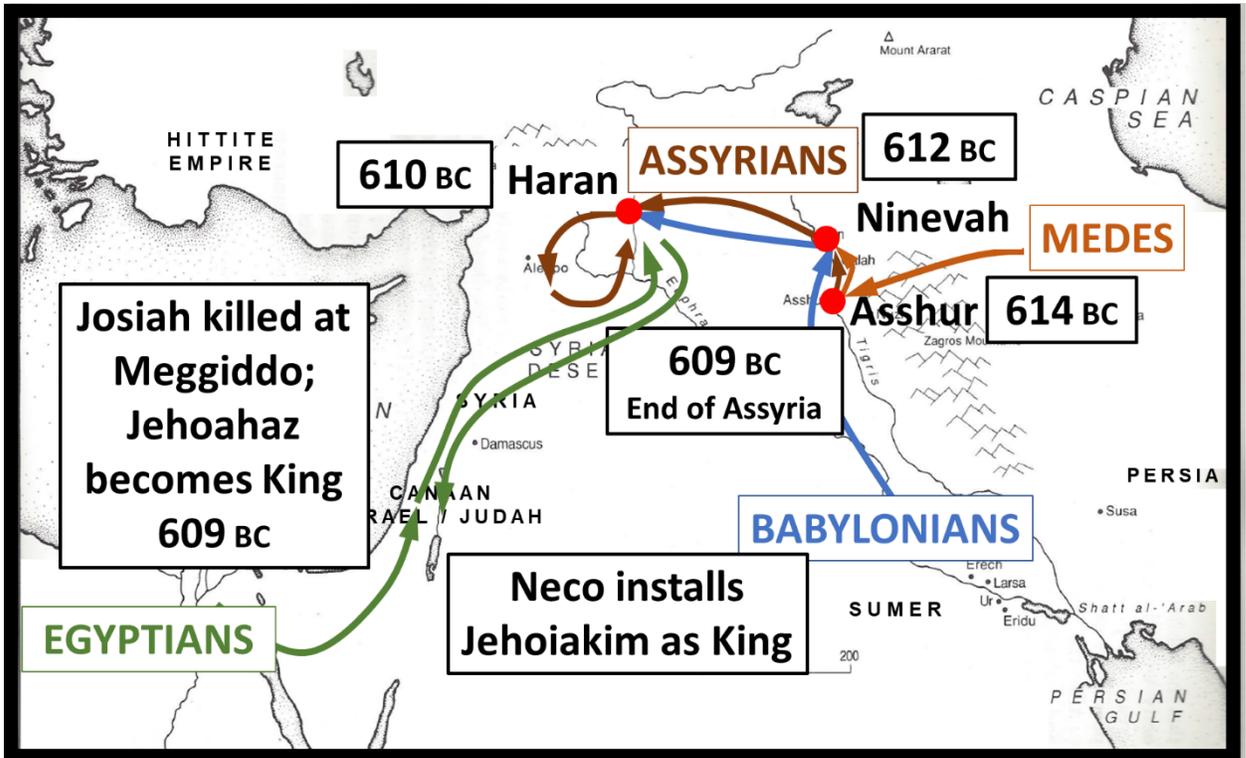
<p>A God Who ... <i>Hears</i> <i>Speaks</i> <i>Acts</i></p>	<p>Idols are ... <i>Deaf</i> <i>Mute</i> <i>Powerless</i></p>
---	---

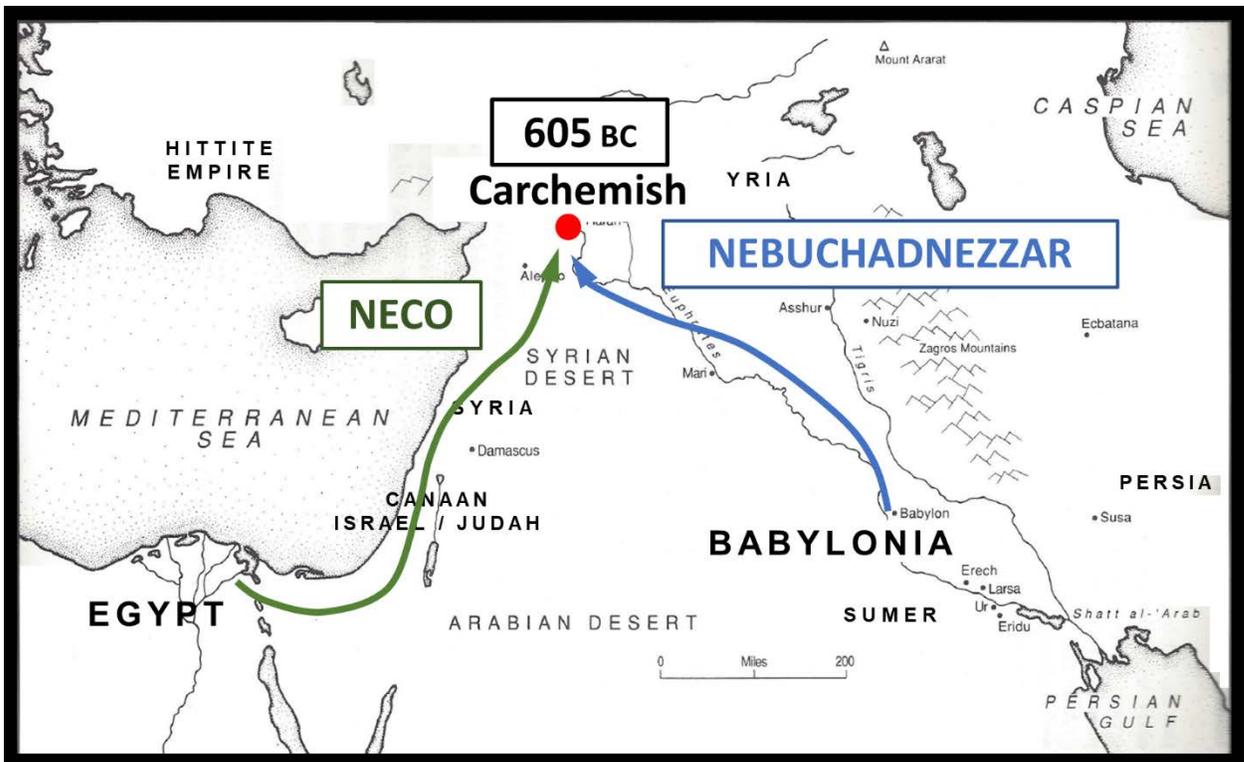
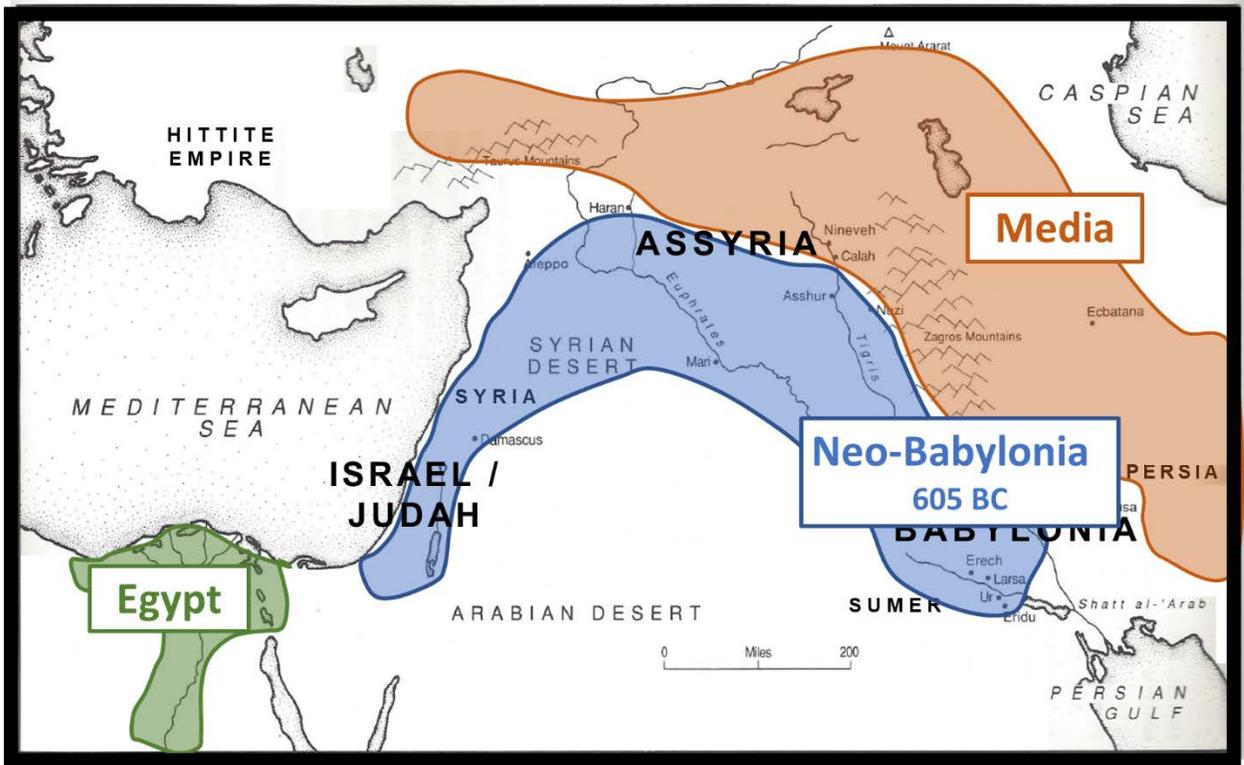






Jeremiah







Historical Background: The Reigns of Jehoahaz and Jehoiakim

Text: 2 Kings 23:31 – 24:6; 2 Chronicles 36:1-8

1. Shortly after Neco killed Josiah in battle, Judah was subjected by Neco.
 - a. What was Neco's first act?
 - b. What then did Neco require?
2. Jehoiakim ruled for 11 years (609 BC – 598 BC). During his reign, Judah was subjected by Nebuchadnezzar. Although all the events in the years of Jehoiakim are not known with certainty, the following is generally believed by historians:
 - a. Nebuchadnezzar defeats the Egyptian forces at Carchemish in 605 BC.
 - b. Either immediately (605), or after a quick return to Babylon to claim the throne following his father's death (605/4), Nebuchadnezzar assumes control of Israel/Judah and neighboring countries. It is at this time he takes Daniel and others to Babylon (Dan 1:1).
 - c. In 601, Nebuchadnezzar marches against Egypt but they fight to a draw. It is probably at this time that Jehoiakim rebels (2 Kgs 24:1).
 - d. Consequently, but not immediately, Nebuchadnezzar returns to Jerusalem and captures it on March 16, 597 BC (cf. Babylonian Chronicle).
 - e. Jehoiakim apparently died apparently before the final capture and was replaced by his son Jehoiachin. [The reference in 2 Chronicles 36:6 of Jehoiakim being taken bound to Babylon may have occurred at the same time Daniel was taken to Babylon.]

Jeremiah 11 – 15:9

1. What is the *fundamental* reason destruction was going to overtake Judah? (11:1-8)
2. In Jeremiah 11:18ff, Jeremiah's life is threatened by his brethren in Anathoth.
 - a. What evoked this anger by his brethren?
 - b. What punishment would God impose on them? (11:22-23)
 - c. What *two questions* does Jeremiah ask God? (12:1)
 - 1)
 - 2)
 - d. Why does Jeremiah ask these questions?

- e. God's initial answer is in 12:5 (,6?). What does God mean by this answer?
3. Jeremiah's prophecies are not limited to the people of Judah. (12:14-17)
 - a. What other people are addressed by Jeremiah?
 - b. What is going to happen to these people and why?
 - c. What future possibility is held out for these people and on what condition?
 4. Jeremiah 13:1-11 records an episode where Jeremiah's actions as required by God contain within them a lesson God wanted Jeremiah to learn.
 - a. What did God ask Jeremiah to do?
 - b. What lesson did this convey?
 - c. What is the significance that the piece of clothing God used in this illustration was a "*linen sash*" (or, "*loincloth*", NRSV)?
 5. Jeremiah 13:12 records a *proverb* that Jeremiah was to recite to the people. What is the proverb and what is its meaning?
 6. Besides using the powerful nation of Babylon to execute his justice, what other means did God use to chastise his people? (14:1-10)
 7. The people of Judah were stubborn in their refusal to repent and turn back to God. Who gave support to the people's stubborn view? (14:13-16)
 8. The Lord's resolve to punish Judah is seen in two statements repeated throughout this section.
 - a. What does God tell Jeremiah not to do? (11:14: 14:11)
 - b. What does God refuse to accept? (11:11, 14; 14:12; 15:1)

Why?

The Reigns of Jehoiachin and Zedekiah and the Fall of Jerusalem

Text: 2 Kings 24:7 - 25; 2 Chronicles 36:9-23

1. Jehoiachin succeeded his father Jehoiakim as king, but he only ruled for a very short time (3 months, 10 days). It was during his reign that Nebuchadnezzar returns to conquer Jerusalem on March 16, 597 (cf. Babylonian Chronicle).
 - a. Who does Nebuchadnezzar take captive to Babylon?

 - b. Which prophet is believed to be among the captives? (cf. Ezek 1:1-3)

 - c. What does he take from Jerusalem?

2. Nebuchadnezzar installs Zedekiah as king. After several years, Zedekiah also rebelled which brought the swift response of Babylon.
 - a. How long did Nebuchadnezzar lay siege to Jerusalem before it fell? (25:1-4)

 - b. Using the date given above for the fall of Jerusalem in Jehoiachin's reign, what is the date of this event?

 - c. What was Zedekiah's punishment for his act of rebellion? (25:7)

 - d. What did Nebuchadnezzar have Nebuzaradan, his captain of the guard, do? (25:8-21)

3. With Jerusalem destroyed, who did the Babylonians appoint as governor of Judah? (25:22)

What is his fate? (25:25)

[Gedaliah's assassins flee to Egypt. As we will see, they force Jeremiah to go with them.]

4. In the 37th year of his exile (c. 560 BC), Jehoiachin is released from prison and given a place of honor by Evil-Merodach, king of Babylon (2 Kgs 25:27-30; Jer 52:31-34; compare Jer 22:34-30). This rather small detail has been remarkably confirmed by an ancient clay tablet found by

archaeologists in Babylon. It is a provision list with Jehoiachin's name on it (see text at end of lesson). Note that it says he has five sons (compare 1 Chr 3:17-19).

Jeremiah 15:10 – 17

1. Jeremiah 15:10-21 records Jeremiah's complaint and the Lord's reassurance.
 - a. What is Jeremiah's complaint?
 - b. What is the Lord's promise? (compare 1:7-10, 18-19)

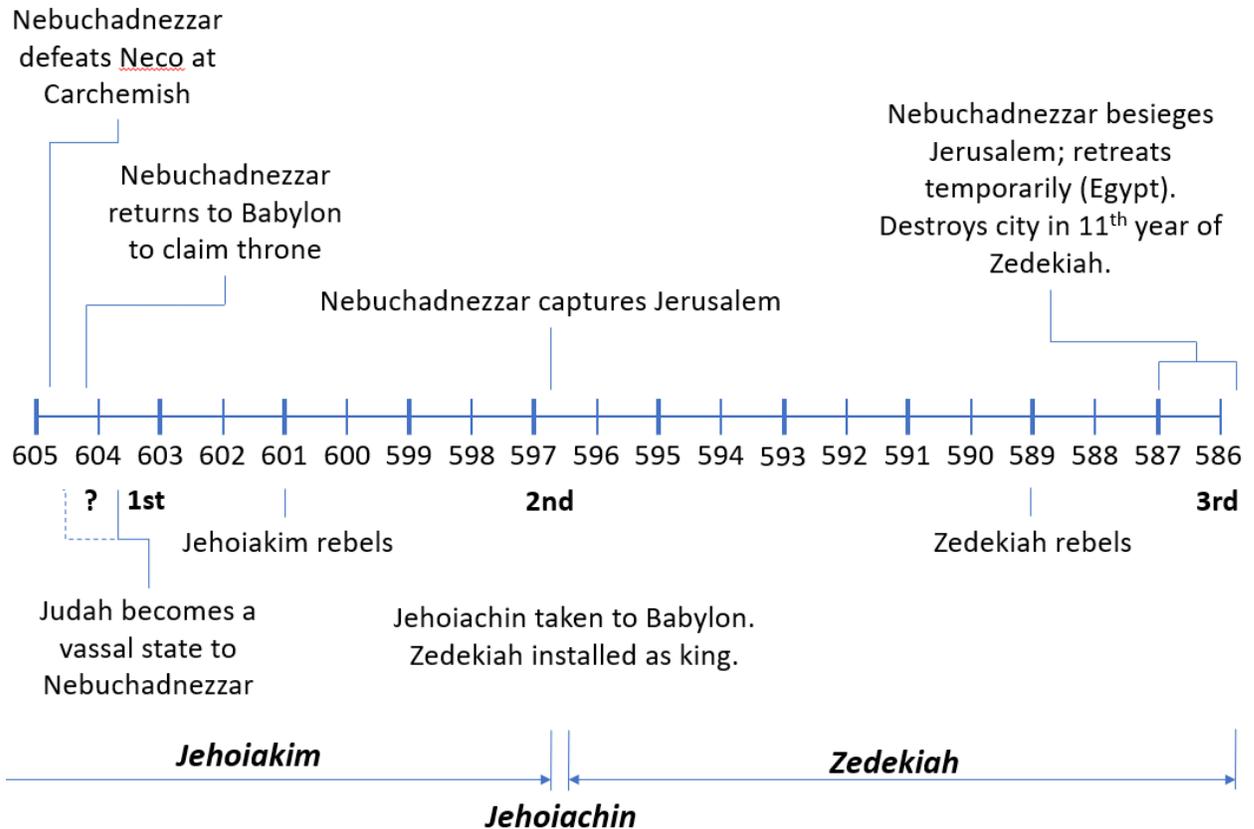
2. In Jeremiah 16:1-13, the Lord forbids Jeremiah from doing three things. What are these things and why are they forbidden by God?
 - 1)
 - 2)
 - 3)

3. "*The Lord lives*" is a statement of faith made by all of God's people (Jer 16:14-15; cf. 23:7-8).
 - a. What special event in their history did the Israelites view as demonstrating God's mercy and power?
 - b. However, what event would supersede this past event?

4. A *contrast* is given between 17:5-6 and 17:7-8. List the contrasting phases.

17:5 - 6	17:7 - 8

5. a. Which particular law does God single out as a test of their obedience? (17:19ff)
- b. What would be the blessing if they obeyed this law? (17:24-26)
- c. Therefore, is this law more important than others? (compare 22:1-4)



To Ya'u-kinu, king [of the land of Yaudu].

1 *sila* ≈ 1 liter

½ (PI) for Ya'u kinu, king of land of Ya[hu-du]

2½ *sila* for the fi[ve] sons of the king of land of Yahudu

4 *sila* for eight men, Judeans [each] ½ [*sila*]

½ (PI) for Yaku-kinu, son of the king of the land of Yakudu

2½ *sila* for the five sons of the king of Yakudu by the hand of Kanama.

.... Ya'u-kinu, king of the land of Yahudu

[..... The five sons of the king] of the land of Yahudu by the hand of Kanama.

Jehoiachin Tablet, found in Babylon c.1910, is dated 595-570 BC.

D. Winton Thomas, *Documents from OT Times*, 1958.



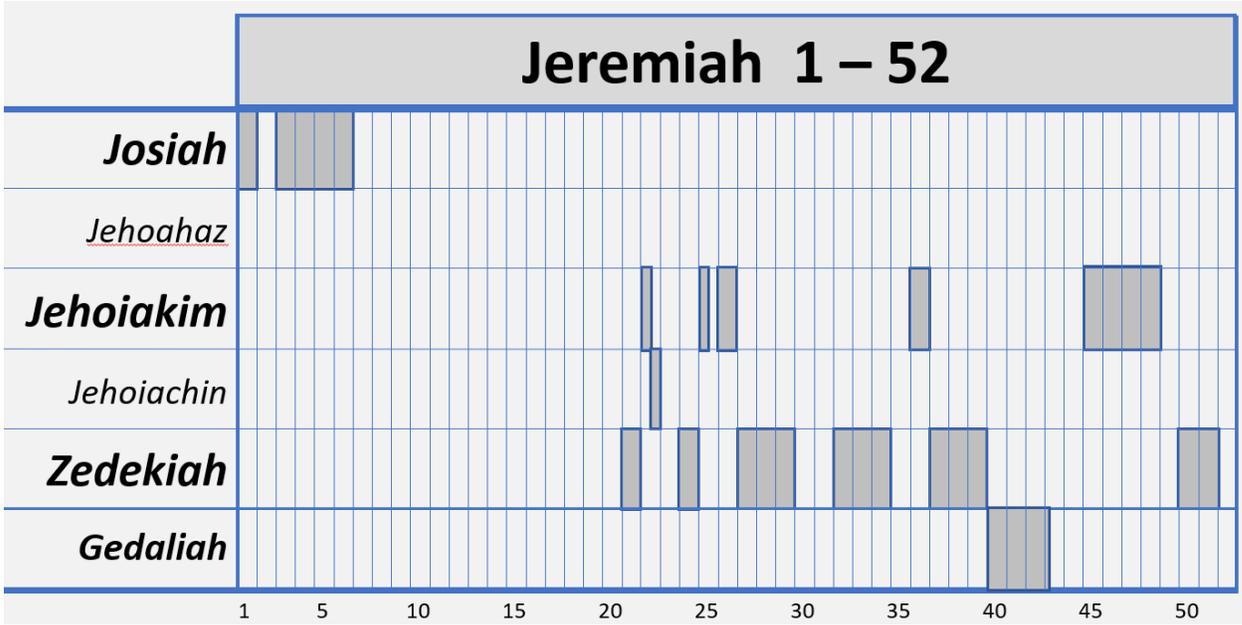
Ya'u-kinu = Jehoiachin; Yaudu = Judah

Jeremiah 18 - 23

1. In chapter 18, the Lord sends Jeremiah to observe a potter at work.
 - a. What is the potter's task?
 - b. In particular, what happen as the Jeremiah was watching the potter?
 - c. What is the lesson concerning the "*spoiled*" vessel?
 - d. This lesson is also taught in other Scriptures. Read the following passages and note the context for each passage:
 - Isaiah 29:16
 - Isaiah 45:9
 - Isaiah 64:8
 - Romans 9:20-23
2. What is the response do the people have to Jeremiah's message concerning the potter?

Are you surprised by Jeremiah's request to God? (18:19ff)
3. As a teaching aide, the Lord has Jeremiah use a potter's flask (Jer 19).
 - a. Where does the Lord have Jeremiah give this lesson?

Why? (cf. Jer 7:31-32; 2 Kgs 23:10)
 - b. What is Jeremiah instructed to do with the flask, and what lesson does it teach?
4. Jeremiah 20:7ff is more of Jeremiah's testimony to the mistreatment he received.
 - a. As an example, what particular mistreatment is given in 20:1-6?
 - b. What would be the outcome of this incident?



Jeremiah 24 - 29

This section of the book primarily concerns the nature of the Babylonian captivity.

1. The Lord conveys his message to Jeremiah by showing him two baskets of figs; one basket had good figs, the other basket had bad figs. (Jer 24).
 - a. When does the Lord give this message?

 - b. What is the significance perhaps of the baskets "*being placed before the temple of the Lord*"? (cf. Deut. 26)

 - c. What truth do the baskets symbolize?

 - d. What would be the outcome of those taken into captivity?

Of those remaining in the land under Zedekiah?

2. Chapter 25 summarizes the essence of Jeremiah's message spoken up to this time.
 - a. What are the three time references given for this prophecy? (v.1-3)
 - 1)
 - 2)
 - 3)Therefore, what year is this?

 - b. Is Jeremiah the only prophet God has sent to Judah during this time period? (25:4f)

 - c. For the first time in the book, Jeremiah gives a clear indication of how long the captivity will last. How long will the captivity be?

So, what are the dates for the beginning and ending of the captivity? [Be careful; consult a Bible dictionary. Must we understand that the captivity will last *exactly* 70 years?]

3. Chapter 26 records events "*in the beginning of the reign of Jehoiakim.*"
 - a. Jeremiah repeats (?) the prophecy that Jerusalem will be like Shiloh (cf. 7:12). Who reacts to this prophecy and what do they do?
 - b. Who defends Jeremiah and what argument do they use in his defense?
 - c. However, which prophet is not as fortunate as Jeremiah?
4. Chapter 27 reverts to the reign of Zedekiah. The Lord asks Jeremiah to make yokes which are to be sent to the surrounding nations.
 - a. What do the yokes symbolize?
 - b. What choice does God set before his people?
 - c. Who was apparently influencing Zedekiah not to heed the words of Jeremiah? (27:9ff)
5. Chapter 28 informs us of one particular false prophet, Hananiah.
 - a. What false teaching did Hananiah give? (28:2-3)
 - d. As a result, what was Hananiah's fate?
 - e. Before Hananiah died, how could the people know that he was a false prophet?
6. Chapter 29 records a letter that Jeremiah sends to the captives in Babylon.
 - a. What instructions are given to the captives by Jeremiah?
 - b. Why was this letter needed?

f. As an aside, note the following:

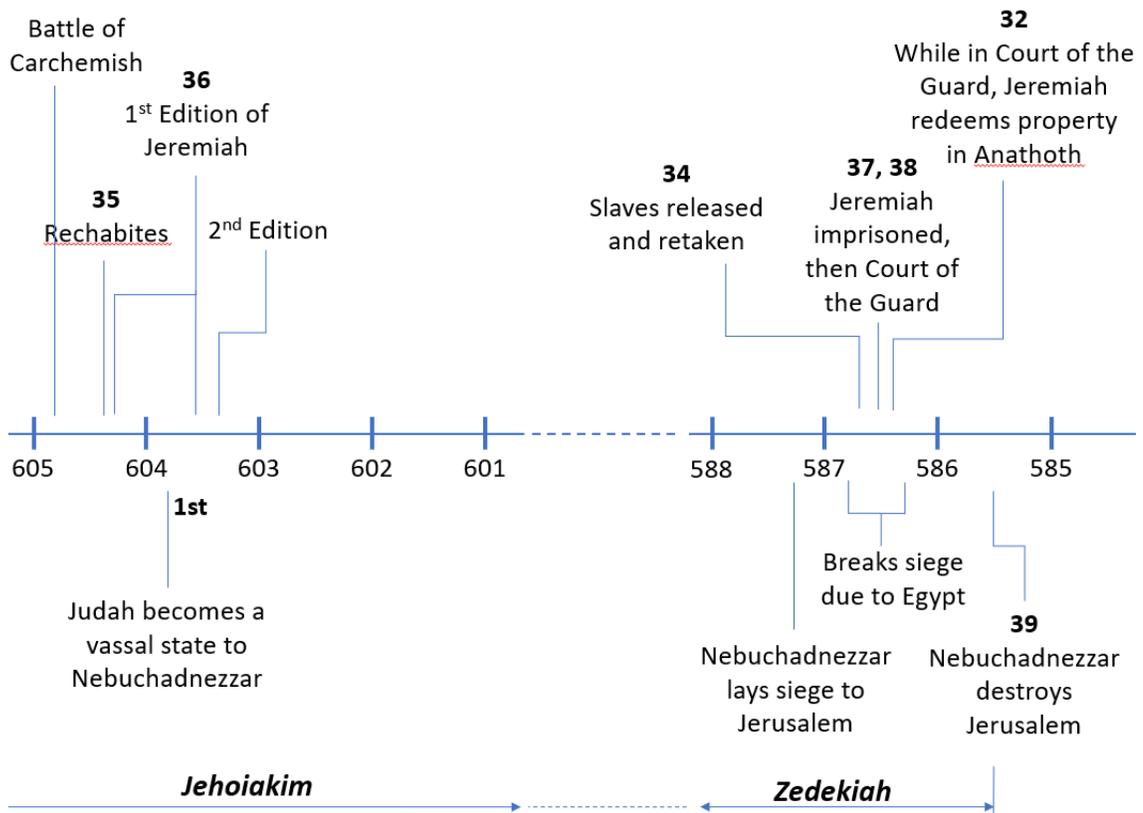
- 1) Consider the procedure used in purchasing property. Is it much different than ours? Why were there two deeds?
- 2) Consider how Jeremiah addresses God in his prayer, even though Jeremiah does not understand the purposes of God.

4. In chapter 33, the Lord reveals himself to Jeremiah while in prison a second time. His message again centers on the future time when God returns the captives.

a. In verses 15-26, what are the two promises that the Lord gives to illustrate his future blessings?

- 1)
- 2)

b. What does the Lord use to demonstrate the *certainty* of his promises?



Jeremiah 34 - 39

1. Chapter 34 is set in the time of the siege of Jerusalem by Nebuchadnezzar.
 - a. How successful had Nebuchadnezzar been up to this point in his campaign against Judah?
 - b. What had the men of Judah done which pleased the Lord?
 - c. But, what did they then do which displeased God?

2. Among those who fled to Jerusalem for protection were the Rechabites, a clan named after Rechab.
 - a. When did Rechab live? (cf. 2 Sam 4:2; 2 Kgs 10:15; 1 Chr 2:55)
 - b. What did the Lord tell Jeremiah to offer the Rechabites?
 - c. Why would they not drink the wine they were offered?
 - d. So, how many years (approximately) had they kept the command of Jonadab, the son of Rechab?
 - e. What blessing would the Rechabites receive for keeping Jonadab's command?
 - f. What is the lesson of the Rechabites?

3. The Lord instructs Jeremiah to write his prophecies in a scroll (chapter 36).
 - a. Specifically, what was the scroll to contain? (36:2)
 - b. What was the Lord's purpose in having the scroll written? (compare 2 Tim 3:16-17)
 - c. Who was Jeremiah's scribe?
 - d. Where and when did Baruch read the contents of the scroll?

What event coincided with his reading? (36:6,9)

- e. Outline the sequence how the contents of the scroll were ultimately reported to the king.
 - f. What was the king's reaction to hearing the scroll read?
 - g. What was to be Jehoiakim's punishment for his burning of the scroll?
4. Chapter 37 tells of a time when Nebuchadnezzar lays siege to Jerusalem, but because the Egyptians arrive, the Babylonians break off the siege and flee.
- a. What conclusion would the people of Judah jump to concerning the Babylonians?
 - b. But, what was Jeremiah's prophecy concerning the Babylonians?
5. During the break in the siege, Jeremiah leaves Jerusalem "to claim his property" in Benjamin.
- a. What does the captain of the guard accuse Jeremiah of doing?
 - b. What punishment do the princes of the city want to give Jeremiah? (38:1-5)
 - c. What is Jeremiah's advice to Zedekiah? (38:14-20)
 - d. This series of episodes involving Jeremiah's imprisonment gives a good look at Zedekiah. How would you evaluate his character?
 - e. How long is Jeremiah in prison?
6. The account of the fall of Jerusalem in Jeremiah 39:1-10 parallels to a great extent 2 Kings 25:1-12. However, note what the following verses in each chapter emphasize.
- a. What aspects of the fall does 2 Kings 25:13-21 emphasize?
 - c. What does Jeremiah 39:11ff emphasize?



A bulla of Baruch ben Neriah

Two bullae have been found with the same inscription; one in 1975, the other in 1996.

Reference: Yuval Goren and Eran Arie, "The Authenticity of the Bullae of Berekhyahu Son of Neriyahu the Scribe," *BASOR* 372 (2014): 147-58.

Jeremiah 34:7 when the army of the king of Babylon was fighting against Jerusalem and against all the cities of Judah that were left, **Lachish** and **Azekah**, for these were the only fortified cities of Judah that remained.

Lachish Letters (Ostraca) [1935]

In no. 4, Hoshaiah informs Ya'ush that he has carried out his orders, reporting what was done at his command and ending "We are watching for the fire signals of Lachish, according to all the signs my lord gave, because we do not see Azekah "

Jeremiah 34:7 when the army of the king of Babylon was fighting against Jerusalem and against all the cities of Judah that were left, **Lachish** and **Azekah**, for these were the only fortified cities of Judah that remained.

Lachish Letters (Ostraca) [1935]

In no. 4, Hoshaiah informs Ya'ush that he has carried out his orders, reporting what was done at his command and ending "We are watching for the fire signals of Lachish, according to all the signs my lord gave, because we do not see Azekah "



Jeremiah 40-45

1. Nebuzaradan, Nebuchadnezzar's captain of the guard, released Jeremiah from prison as instructed by Nebuchadnezzar (39:11ff).
 - a. What truth did Nebuzaradan understand that the people in Judah had not?
 - b. What choice did Nebuzaradan give to Jeremiah?
 - c. Which did Jeremiah choose?

2. Nebuzaradan appointed Gedaliah governor of Judah to rule those who remained in the land (2 Kgs 25:22ff; Jer 40:5).
 - a. Gedaliah was the son of Ahikam, the son of Shaphan (40:5). What service had Ahikam provided Jeremiah previously? (26:24)

And who, presumably, was Shaphan? (2 Kgs 22:3ff)

- b. In general, was Gedaliah well received as governor of the land?
- c. What instruction did Gedaliah give to the people? (40:9-10)
- d. However, who did Ishmael, a captain of one of the armies, conspire with to kill Gedaliah?

What possible motivation did Ishmael have? (cf. 2 Kgs 25:25)

- e. So, how long did Gedaliah serve as governor?

3. After Gedaliah's assassination, the record in 2 Kings 25:26 simply says "*Then all the people, both small and great, and the captains of the forces arose and went to Egypt, for they were afraid of the Chaldeans.*" Jeremiah's account fills in many of the events that led to this exodus.
 - a. The people had good reason to be afraid since the Babylonian appointee had been assassinated. So, to whom did the people go for advice? Is there any evidence of insincerity in their seeking of advice?
 - b. What does the Lord through Jeremiah command the people to do?
 - c. Was the Lord's command obeyed?
 - d. Therefore, what punishment did the Lord plan for his people again?
 - e. The people make an interesting argument to justify their decision (44:15-18). Summarize their argument.

What historical basis, if any, could they have made for their position?

4. If those remaining in Judah flee to Egypt, the Lord through Jeremiah promises to send Nebuchadnezzar to Egypt to kill them and the Egyptians there. Fragments of the Babylonian Chronicles do speak of Nebuchadnezzar invading Egypt in his 37th year (= 568 BC) during the rule of Pharaoh Amasis. But not much information is available due to the fragmentary nature of the surviving documents.
5. Jeremiah 45 chronologically follows Jeremiah 36. What is the single point of this short chapter?

Jeremiah 46 – 52

1. In his call to Jeremiah, the Lord said that he appointed Jeremiah to be *“a prophet to the nations”* (1:5). Further, the Lord said that he placed Jeremiah *“over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant”* (1:10).
 - a. The Hebrew word translated *“nations”* (*gowy*) often refers to nations other than Israel (though, in the singular, it sometimes refers to Israel). Hence, sometimes it is translated *“Gentiles”*.
 - b. What is the significance of Jeremiah prophesying to the nations?

2. The LXX (i.e., the Greek translation of the Hebrew OT) often varies from the Masoretic Text (MT, the standard text of the Hebrew Scriptures). Most of the time, the variation is simply word choice or word order. One of the most significant variations in the LXX concerns the location of these oracles against the nations.
 - a. In the MT (and hence, our Bibles), these oracles are chapters 46 – 51. In the LXX, they are inserted between 25:13a (*“everything written in this book”*) and 25:15 (*“Thus the Lord...said to me: ‘Take from my hand this cup of the wine of wrath, and make all the nations to whom I send you drink it.’”*). Of course, we do not know which location was the original location.
 - b. The order of the nations within the oracles are also different between the LXX and the MT. In the MT, the order of the nations are: Egypt, Philistia, Moab, Ammon, Edom, Syria, Kedar and Hazor, Elam, Babylon. It is appropriate that the list starts with Egypt and ends with Babylon – the two countries who exercised the most control over Judah. A similar degree of attention is given to Moab.

3. For each of the nations, give a brief summary of Jeremiah’s prophecy against that nation. One difficulty is knowing whether the events described are past, present, or future. Note that within these sections there occurs passages of encouragement to Judah.

Oracles to the Nations	
	Verses
Egypt	28
Philistia	7
Moab	47
Ammon	6
Edom	16
Damascus	5
Kedar, Hazor	6
Elam	6
Babylon	110

- a. Egypt (46)

- b. Philistia (47)

- c. Moab (48)

d. Ammon (49:1-6)

e. Edom (49:7-22)

f. Syria (49:23-27)

g. Kedar, Hazor (49:28-33)

h. Elam (49:34-39)

i. Babylon (50:1 – 51:58)

4. Similar oracles are given in Isaiah (13-22), Ezekiel (25-32), Joel (3), Amos (1-2), Obadiah, Nahum (Nineveh), Zephaniah (2; also Cush and Nineveh), and Zechariah (2, 9). It would be helpful to quickly review those passages. (See chart at end of this lesson.)

5. Most of Jeremiah 52 (the last chapter in Jeremiah) is almost verbatim a duplicate of 2 Kings 24:18 ff (the last part of 2 Kings); but each does contain some unique information.

Oracles to the Nations

	Isaiah	Ezekiel	Joel	Amos	Obadiah	Zeph.	Zech.
Egypt	✓	✓					
Philistia	✓	✓	✓			✓	✓
Moab	✓	✓		✓		✓	
Ammon		✓		✓			
Edom	✓	✓		✓	✓		
Damascus	✓						✓
<u>Kedar, Hazor</u>							
Elam							
Babylon	✓						✓

2 Kings 21

18 And Manasseh slept with his fathers and was buried in the garden of his house, in the garden of Uzza, and Amon his son reigned in his place.

2 Chronicles 33

9 Manasseh led Judah and the inhabitants of Jerusalem astray, to do more evil than the nations whom the LORD destroyed before the people of Israel. 10 The LORD spoke to Manasseh and to his people, but they paid no attention. 11 Therefore the LORD brought upon them the commanders of the army of the king of Assyria, who captured Manasseh with hooks and bound him with chains of bronze and brought him to Babylon. 12 And when he was in distress, he entreated the favor of the LORD his God and humbled himself greatly before the God of his fathers. 13 He prayed to him, and God was moved by his entreaty and heard his plea and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD was God. 14 Afterward he built an outer wall for the city of David west of Gihon, in the valley, and for the entrance into the Fish Gate, and carried it around Ophel, and raised it to a very great height. He also put commanders of the army in all the fortified cities in Judah. 15 And he took away the foreign gods and the idol from the house of the LORD, and all the altars that he had built on the mountain of the house of the LORD and in Jerusalem, and he threw them outside of the city. 16 He also restored the altar of the LORD and offered on it sacrifices of peace offerings and of thanksgiving, and he commanded Judah to serve the LORD, the God of Israel. 17 Nevertheless, the people still sacrificed at the high places, but only to the LORD their God. 18 Now the rest of the acts of Manasseh, and his prayer to his God, and the words of the seers who spoke to him in the name of the LORD, the God of Israel, behold, they are in the Chronicles of the Kings of Israel. 19 And his prayer, and how God was moved by his entreaty, and all his sin and his faithlessness, and the sites on which he built high places and set up the Asherim and the images, before he humbled himself, behold, they are written in the Chronicles of the Seers. 20 So Manasseh slept with his fathers, and they buried him in his house, and Amon his son reigned in his place.

2 Kings 21

19 Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem. His mother's name was Meshullemeth the daughter of Haruz of Jotbah. 20 And he did what was evil in the sight of the LORD, as Manasseh his father had done. 21 He walked in all the way in which his father walked and served the idols that his father served and worshiped them. 22 He abandoned the LORD, the God of his fathers, and did not walk in the way of the LORD. 23 And the servants of Amon conspired against him and put the king to death in his house. 24 But the people of the land struck down all those who had conspired against King Amon, and the people of the land made Josiah his son king in his place. 25 Now the rest of the acts of Amon that he did, are they not written in the Book of the Chronicles of the Kings of Judah? 26 And he was buried in his tomb in the garden of Uzza, and Josiah his son reigned in his place.

2 Kings 22

1 Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. His mother's name was Jedidah the daughter of Adaiah of Bozkath. 2 And he did what was right in the eyes of the LORD and walked in all the way of David his father, and he did not turn aside to the right or to the left.

2 Chronicles 33

21 Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem. 22 And he did what was evil in the sight of the LORD, as Manasseh his father had done. Amon sacrificed to all the images that Manasseh his father had made, and served them. 23 And he did not humble himself before the LORD, as Manasseh his father had humbled himself, but this Amon incurred guilt more and more. 24 And his servants conspired against him and put him to death in his house. 25 But the people of the land struck down all those who had conspired against King Amon. And the people of the land made Josiah his son king in his place.

2 Chronicles 34

1 Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. 2 And he did what was right in the eyes of the LORD, and walked in the ways of David his father; and he did not turn aside to the right hand or to the left. 3 For in the eighth year of his reign, while he was yet a boy, he began to seek the God of David his father, and in the twelfth year he began to purge Judah and Jerusalem of the high places, the Asherim, and the carved and the metal images. 4 And they chopped down the altars of the Baals in his presence, and he cut down the incense altars that stood above them. And he broke in pieces the Asherim and the carved and the metal images, and he made dust of them and scattered it over the graves of those who had sacrificed to them. 5 He also burned the bones of the priests on their altars and cleansed Judah and Jerusalem. 6 And in the cities of Manasseh, Ephraim, and Simeon, and as far as Naphtali, in their ruins all around, 7 he broke down the altars and beat the Asherim and the images into powder and cut down all the incense altars throughout all the land of Israel. Then he returned to Jerusalem.

2 Kings 22

3 In the eighteenth year of King Josiah,

the king sent Shaphan the son of Azaliah, son of Meshullam, the secretary, to the house of the LORD, saying,

4 "Go up to Hilkiah the high priest, that he may count the money that has been brought into the house of the LORD, which the keepers of the threshold have collected from the people. 5 And let it be given into the hand of the workmen who have the oversight of the house of the LORD, and let them give it to the workmen who are at the house of the LORD, repairing the house 6 (that is, to the carpenters, and to the builders, and to the masons), and let them use it for buying timber and quarried stone to repair the house. 7 But no accounting shall be asked from them for the money that is delivered into their hand, for they deal honestly."

8 And Hilkiah the high priest said to Shaphan the secretary, "I have found the Book of the Law in the house of the LORD." And Hilkiah gave the book to Shaphan, and he read it. 9 And Shaphan the secretary came to the king, and reported to the king, "Your servants have emptied out the money that was found in the house and have delivered it into the hand of the workmen who have the oversight of the house of the LORD." 10 Then Shaphan the secretary told the king, "Hilkiah the priest has given me a book." And Shaphan read it before the king. 11 When the king heard the words of the Book of the Law, he tore his clothes.

2 Chronicles 34

8 Now in the eighteenth year of his reign, when he had cleansed the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz, the recorder, to repair the house of the LORD his God. 9 They came to Hilkiah the high priest and gave him the money that had been brought into the house of God, which the Levites, the keepers of the threshold, had collected from Manasseh and Ephraim and from all the remnant of Israel and from all Judah and Benjamin and from the inhabitants of Jerusalem. 10 And they gave it to the workmen who were working in the house of the LORD. And the workmen who were working in the house of the LORD gave it for repairing and restoring the house. 11 They gave it to the carpenters and the builders to buy quarried stone, and timber for binders and beams for the buildings that the kings of Judah had let go to ruin. 12 And the men did the work faithfully. Over them were set Jahath and Obadiah the Levites, of the sons of Merari, and Zechariah and Meshullam, of the sons of the Kohathites, to have oversight. The Levites, all who were skillful with instruments of music, 13 were over the burden-bearers and directed all who did work in every kind of service, and some of the Levites were scribes and officials and gatekeepers. 14 While they were bringing out the money that had been brought into the house of the LORD, Hilkiah the priest found the Book of the Law of the LORD given through Moses.

15 Then Hilkiah answered and said to Shaphan the secretary, "I have found the Book of the Law in the house of the LORD." And Hilkiah gave the book to Shaphan. 16 Shaphan brought the book to the king, and further reported to the king, "All that was committed to your servants they are doing. 17 They have emptied out the money that was found in the house of the LORD and have given it into the hand of the overseers and the workmen." 18 Then Shaphan the secretary told the king, "Hilkiah the priest has given me a book." And Shaphan read from it before the king. 19 And when the king heard the words of the Law, he tore his clothes.

2 Kings 22

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the secretary, and Asaiah the king's servant, saying, 13 "Go, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that has been found. For great is the wrath of the LORD that is kindled against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us." 14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah, son of Harhas, keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter), and they talked with her.

15 And she said to them, "Thus says the LORD, the God of Israel: 'Tell the man who sent you to me, 16 Thus says the LORD, Behold, I will bring disaster upon this place and upon its inhabitants, all the words of the book that the king of Judah has read. 17 Because they have forsaken me and have made offerings to other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath will be kindled against this place, and it will not be quenched.

18 But to the king of Judah, who sent you to inquire of the LORD, thus shall you say to him, Thus says the LORD, the God of Israel: Regarding the words that you have heard, 19 because your heart was penitent, and you humbled yourself before the LORD, when you heard how I spoke against this place and against its inhabitants, that they should become a desolation and a curse, and you have torn your clothes and wept before me, I also have heard you, declares the LORD. 20 Therefore, behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, and your eyes shall not see all the disaster that I will bring upon this place.'"

And they brought back word to the king.

2 Chronicles 34

20 And the king commanded Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the secretary, and Asaiah the king's servant, saying, 21 "Go, inquire of the LORD for me and for those who are left in Israel and in Judah, concerning the words of the book that has been found. For great is the wrath of the LORD that is poured out on us, because our fathers have not kept the word of the LORD, to do according to all that is written in this book." 22 So Hilkiah and those whom the king had sent went to Huldah the prophetess, the wife of Shallum the son of Tokhath, son of Hasrah, keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter) and spoke to her to that effect.

23 And she said to them, "Thus says the LORD, the God of Israel: 'Tell the man who sent you to me, 24 Thus says the LORD, Behold, I will bring disaster upon this place and upon its inhabitants, all the curses that are written in the book that was read before the king of Judah. 25 Because they have forsaken me and have made offerings to other gods, that they might provoke me to anger with all the works of their hands, therefore my wrath will be poured out on this place and will not be quenched.

26 But to the king of Judah, who sent you to inquire of the LORD, thus shall you say to him, Thus says the LORD, the God of Israel: Regarding the words that you have heard, 27 because your heart was tender and you humbled yourself before God when you heard his words against this place and its inhabitants, and you have humbled yourself before me and have torn your clothes and wept before me, I also have heard you, declares the LORD. 28 Behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, and your eyes shall not see all the disaster that I will bring upon this place and its inhabitants.'"

And they brought back word to the king.

2 Kings 23

1 Then the king sent, and all the elders of Judah and Jerusalem were gathered to him. 2 And the king went up to the house of the LORD, and with him all the men of Judah and all the inhabitants of Jerusalem and the priests and the prophets, all the people, both small and great. And he read in their hearing all the words of the Book of the Covenant that had been found in the house of the LORD. 3 And the king stood by the pillar and made a covenant before the LORD, to walk after the LORD and to keep his commandments and his testimonies and his statutes with all his heart and all his soul, to perform the words of this covenant that were written in this book. And all the people joined in the covenant.

4 And the king commanded Hilkiah the high priest and the priests of the second order and the keepers of the threshold to bring out of the temple of the LORD all the vessels made for Baal, for Asherah, and for all the host of heaven. He burned them outside Jerusalem in the fields of the Kidron and carried their ashes to Bethel. 5 And he deposed the priests whom the kings of Judah had ordained to make offerings in the high places at the cities of Judah and around Jerusalem; those also who burned incense to Baal, to the sun and the moon and the constellations and all the host of the heavens. 6 And he brought out the Asherah from the house of the LORD, outside Jerusalem, to the brook Kidron, and burned it at the brook Kidron and beat it to dust and cast the dust of it upon the graves of the common people. 7 And he broke down the houses of the male cult prostitutes who were in the house of the LORD, where the women wove hangings for the Asherah. 8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had made offerings, from Geba to Beersheba. And he broke down the high places of the gates that were at the entrance of the gate of Joshua the governor of the city, which were on one's left at the gate of the city. 9 However, the priests of the high places did not come up to the altar of the LORD in Jerusalem, but they ate unleavened bread among their brothers..

2 Chronicles 34

29 Then the king sent and gathered together all the elders of Judah and Jerusalem. 30 And the king went up to the house of the LORD, with all the men of Judah and the inhabitants of Jerusalem and the priests and the Levites, all the people both great and small. And he read in their hearing all the words of the Book of the Covenant that had been found in the house of the LORD. 31 And the king stood in his place and made a covenant before the LORD, to walk after the LORD and to keep his commandments and his testimonies and his statutes, with all his heart and all his soul, to perform the words of the covenant that were written in this book. 32 Then he made all who were present in Jerusalem and in Benjamin join in it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations from all the territory that belonged to the people of Israel and made all who were present in Israel serve the LORD their God. All his days they did not turn away from following the LORD, the God of their fathers.

2 Kings 23

10 And he defiled Topheth, which is in the Valley of the Son of Hinnom, that no one might burn his son or his daughter as an offering to Molech. 11 And he removed the horses that the kings of Judah had dedicated to the sun, at the entrance to the house of the LORD, by the chamber of Nathan-melech the chamberlain, which was in the precincts. And he burned the chariots of the sun with fire. 12 And the altars on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars that Manasseh had made in the two courts of the house of the LORD, he pulled down and broke in pieces and cast the dust of them into the brook Kidron. 13 And the king defiled the high places that were east of Jerusalem, to the south of the mount of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of Moab, and for Milcom the abomination of the Ammonites. 14 And he broke in pieces the pillars and cut down the Asherim and filled their places with the bones of men. 15 Moreover, the altar at Bethel, the high place erected by Jeroboam the son of Nebat, who made Israel to sin, that altar with the high place he pulled down and burned, reducing it to dust. He also burned the Asherah. 16 And as Josiah turned, he saw the tombs there on the mount. And he sent and took the bones out of the tombs and burned them on the altar and defiled it, according to the word of the LORD that the man of God proclaimed, who had predicted these things. 17 Then he said, "What is that monument that I see?" And the men of the city told him, "It is the tomb of the man of God who came from Judah and predicted these things that you have done against the altar at Bethel." 18 And he said, "Let him be; let no man move his bones." So they let his bones alone, with the bones of the prophet who came out of Samaria. 19 And Josiah removed all the shrines also of the high places that were in the cities of Samaria, which kings of Israel had made, provoking the LORD to anger. He did to them according to all that he had done at Bethel. 20 And he sacrificed all the priests of the high places who were there, on the altars, and burned human bones on them. Then he returned to Jerusalem.

2 Kings 23

21 And the king commanded all the people, "Keep the Passover to the LORD your God, as it is written in this Book of the Covenant." 22 For no such Passover had been kept since the days of the judges who judged Israel, or during all the days of the kings of Israel or of the kings of Judah. 23 But in the eighteenth year of King Josiah this Passover was kept to the LORD in Jerusalem.

2 Chronicles 35

1 Josiah kept a Passover to the LORD in Jerusalem. And they slaughtered the Passover lamb on the fourteenth day of the first month. 2 He appointed the priests to their offices and encouraged them in the service of the house of the LORD. 3 And he said to the Levites who taught all Israel and who were holy to the LORD, "Put the holy ark in the house that Solomon the son of David, king of Israel, built. You need not carry it on your shoulders. Now serve the LORD your God and his people Israel. 4 Prepare yourselves according to your fathers' houses by your divisions, as prescribed in the writing of David king of Israel and the document of Solomon his son. 5 And stand in the Holy Place according to the groupings of the fathers' houses of your brothers the lay people, and according to the division of the Levites by fathers' household. 6 And slaughter the Passover lamb, and consecrate yourselves, and prepare for your brothers, to do according to the word of the LORD by Moses."

7 Then Josiah contributed to the lay people, as Passover offerings for all who were present, lambs and young goats from the flock to the number of 30,000, and 3,000 bulls; these were from the king's possessions. 8 And his officials contributed willingly to the people, to the priests, and to the Levites. Hilkiah, Zechariah, and Jehiel, the chief officers of the house of God, gave to the priests for the Passover offerings 2,600 Passover lambs and 300 bulls. 9 Conaniah also, and Shemaiah and Nethanel his brothers, and Hashabiah and Jeiel and Jozabad, the chiefs of the Levites, gave to the Levites for the Passover offerings 5,000 lambs and young goats and 500 bulls. 10 When the service had been prepared for, the priests stood in their place, and the Levites in their divisions according to the king's command. 11 And they slaughtered the Passover lamb, and the priests threw the blood that they received from them while the Levites flayed the sacrifices. 12 And they set aside the burnt offerings that they might distribute them according to the groupings of the fathers' houses of the lay people, to offer to the LORD, as it is written in the Book of Moses. And so they did with the bulls. 13 And they roasted the Passover lamb with fire according to

2 Chronicles 35

the rule; and they boiled the holy offerings in pots, in cauldrons, and in pans, and carried them quickly to all the lay people. 14 And afterward they prepared for themselves and for the priests, because the priests, the sons of Aaron, were offering the burnt offerings and the fat parts until night; so the Levites prepared for themselves and for the priests, the sons of Aaron. 15 The singers, the sons of Asaph, were in their place according to the command of David, and Asaph, and Heman, and Jeduthun the king's seer; and the gatekeepers were at each gate. They did not need to depart from their service, for their brothers the Levites prepared for them. 16 So all the service of the LORD was prepared that day, to keep the Passover and to offer burnt offerings on the altar of the LORD, according to the command of King Josiah. 17 And the people of Israel who were present kept the Passover at that time, and the Feast of Unleavened Bread seven days. 18 No Passover like it had been kept in Israel since the days of Samuel the prophet. None of the kings of Israel had kept such a Passover as was kept by Josiah, and the priests and the Levites, and all Judah and Israel who were present, and the inhabitants of Jerusalem. 19 In the eighteenth year of the reign of Josiah this Passover was kept.

2 Kings 23

24 Moreover, Josiah put away the mediums and the necromancers and the household gods and the idols and all the abominations that were seen in the land of Judah and in Jerusalem, that he might establish the words of the law that were written in the book that Hilkiah the priest found in the house of the LORD. 25 Before him there was no king like him, who turned to the LORD with all his heart and with all his soul and with all his might, according to all the Law of Moses, nor did any like him arise after him. 26 Still the LORD did not turn from the burning of his great wrath, by which his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him. 27 And the LORD said, "I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city that I have chosen, Jerusalem, and the house of which I said, My name shall be there."

2 Kings 23

28 Now the rest of the acts of Josiah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? 29 In his days Pharaoh Neco king of Egypt went up to the king of Assyria to the river Euphrates. King Josiah went to meet him, and Pharaoh Neco killed him at Megiddo, as soon as he saw him. 30 And his servants carried him dead in a chariot from Megiddo and brought him to Jerusalem and buried him in his own tomb. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's place.

31 Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah. 32 And he did what was evil in the sight of the LORD, according to all that his fathers had done. 33 And Pharaoh Neco put him in bonds at Riblah in the land of Hamath, that he might not reign in Jerusalem, and laid on the land a tribute of a hundred talents of silver and a talent of gold. 34 And Pharaoh Neco made Eliakim the son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim. But he took Jehoahaz away, and he came to Egypt and died there. 35 And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the command of Pharaoh. He exacted the silver and the gold of the people of the land, from everyone according to his assessment, to give it to Pharaoh Neco.

2 Chronicles 35

20 After all this, when Josiah had prepared the temple, Neco king of Egypt went up to fight at Carchemish on the Euphrates, and Josiah went out to meet him. 21 But he sent envoys to him, saying, "What have we to do with each other, king of Judah? I am not coming against you this day, but against the house with which I am at war. And God has commanded me to hurry. Cease opposing God, who is with me, lest he destroy you." 22 Nevertheless, Josiah did not turn away from him, but disguised himself in order to fight with him. He did not listen to the words of Neco from the mouth of God, but came to fight in the plain of Megiddo. 23 And the archers shot King Josiah. And the king said to his servants, "Take me away, for I am badly wounded." 24 So his servants took him out of the chariot and carried him in his second chariot and brought him to Jerusalem. And he died and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for Josiah. 25 Jeremiah also uttered a lament for Josiah; and all the singing men and singing women have spoken of Josiah in their laments to this day. They made these a rule in Israel; behold, they are written in the Laments. 26 Now the rest of the acts of Josiah, and his good deeds according to what is written in the Law of the LORD, 27 and his acts, first and last, behold, they are written in the Book of the Kings of Israel and Judah.

2 Chronicles 36

1 The people of the land took Jehoahaz the son of Josiah and made him king in his father's place in Jerusalem. 2 Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. 3 Then the king of Egypt deposed him in Jerusalem and laid on the land a tribute of a hundred talents of silver and a talent of gold. 4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. But Neco took Jehoahaz his brother and carried him to Egypt.

2 Kings 23

36 Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Zebidah the daughter of Pedaiah of Rumah. 37 And he did what was evil in the sight of the LORD, according to all that his fathers had done.

2 Kings 24

1 In his days, Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant for three years. Then he turned and rebelled against him. 2 And the LORD sent against him bands of the Chaldeans and bands of the Syrians and bands of the Moabites and bands of the Ammonites, and sent them against Judah to destroy it, according to the word of the LORD that he spoke by his servants the prophets. 3 Surely this came upon Judah at the command of the LORD, to remove them out of his sight, for the sins of Manasseh, according to all that he had done, 4 and also for the innocent blood that he had shed. For he filled Jerusalem with innocent blood, and the LORD would not pardon. 5 Now the rest of the deeds of Jehoiakim and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? 6 So Jehoiakim slept with his fathers, and Jehoiachin his son reigned in his place. 7 And the king of Egypt did not come again out of his land, for the king of Babylon had taken all that belonged to the king of Egypt from the Brook of Egypt to the river Euphrates.

8 Jehoiachin was eighteen years old when he became king, and he reigned three months in Jerusalem. His mother's name was Nehushta the daughter of Elnathan of Jerusalem. 9 And he did what was evil in the sight of the LORD, according to all that his father had done.

10 At that time the servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged. 11 And Nebuchadnezzar king of Babylon came to the city while his servants were besieging it, 12 and Jehoiachin the king of Judah gave himself up to the king of Babylon, himself and his mother and his servants and his officials and his palace officials.

2 Chronicles 36

5 Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. He did what was evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon and bound him in chains to take him to Babylon. 7 Nebuchadnezzar also carried part of the vessels of the house of the LORD to Babylon and put them in his palace in Babylon. 8 Now the rest of the acts of Jehoiakim, and the abominations that he did, and what was found against him, behold, they are written in the Book of the Kings of Israel and Judah. And Jehoiachin his son reigned in his place.

9 Jehoiachin was eighteen years old when he became king, and he reigned three months and ten days in Jerusalem. He did what was evil in the sight of the LORD.

2 Kings 24

The king of Babylon took him prisoner in the eighth year of his reign 13 and carried off all the treasures of the house of the LORD and the treasures of the king's house, and cut in pieces all the vessels of gold in the temple of the LORD, which Solomon king of Israel had made, as the LORD had foretold. 14 He carried away all Jerusalem and all the officials and all the mighty men of valor, 10,000 captives, and all the craftsmen and the smiths. None remained, except the poorest people of the land. 15 And he carried away Jehoiachin to Babylon. The king's mother, the king's wives, his officials, and the chief men of the land he took into captivity from Jerusalem to Babylon. 16 And the king of Babylon brought captive to Babylon all the men of valor, 7,000, and the craftsmen and the metal workers, 1,000, all of them strong and fit for war. 17 And the king of Babylon made Mattaniah, Jehoiachin's uncle, king in his place, and changed his name to Zedekiah.

18 Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah. 19 And he did what was evil in the sight of the LORD, according to all that Jehoiakim had done. 20 For because of the anger of the LORD it came to the point in Jerusalem and Judah that he cast them out from his presence. And Zedekiah rebelled against the king of Babylon.

2 Chronicles 36

10 In the spring of the year King Nebuchadnezzar sent and brought him to Babylon, with the precious vessels of the house of the LORD, and made his brother Zedekiah king over Judah and Jerusalem.

11 Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem.

12 He did what was evil in the sight of the LORD his God. He did not humble himself before Jeremiah the prophet, who spoke from the mouth of the LORD.

13 He also rebelled against King Nebuchadnezzar, who had made him swear by God. He stiffened his neck and hardened his heart against turning to the LORD, the God of Israel. 14 All the officers of the priests and the people likewise were exceedingly unfaithful, following all the abominations of the nations. And they polluted the house of the LORD that he had made holy in Jerusalem.

15 The LORD, the God of their fathers, sent persistently to them by his messengers, because he had compassion on his people and on his dwelling place. 16 But they kept mocking the messengers of God, despising his words and scoffing at his prophets, until the wrath of the LORD rose against his people, until there was no remedy.

2 Kings 25

1 And in the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar king of Babylon came with all his army against Jerusalem and laid siege to it. And they built siegeworks all around it. 2 So the city was besieged till the eleventh year of King Zedekiah. 3 On the ninth day of the fourth month the famine was so severe in the city that there was no food for the people of the land. 4 Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, by the king's garden, and the Chaldeans were around the city. And they went in the direction of the Arabah. 5 But the army of the Chaldeans pursued the king and overtook him in the plains of Jericho, and all his army was scattered from him. 6 Then they captured the king and brought him up to the king of Babylon at Riblah, and they passed sentence on him. 7 They slaughtered the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah and bound him in chains and took him to Babylon.

8 In the fifth month, on the seventh day of the month—that was the nineteenth year of King Nebuchadnezzar, king of Babylon—Nebuzaradan, the captain of the bodyguard, a servant of the king of Babylon, came to Jerusalem. 9 And he burned the house of the LORD and the king's house and all the houses of Jerusalem; every great house he burned down. 10 And all the army of the Chaldeans, who were with the captain of the guard, broke down the walls around Jerusalem. 11 And the rest of the people who were left in the city and the deserters who had deserted to the king of Babylon, together with the rest of the multitude, Nebuzaradan the captain of the guard carried into exile. 12 But the captain of the guard left some of the poorest of the land to be vinedressers and plowmen. 13 And the pillars of bronze that were in the house of the LORD, and the stands and the bronze sea that were in the house of the LORD, the Chaldeans broke in pieces and carried the bronze to Babylon. 14 And they took away the pots and the shovels and the snuffers and the dishes for incense and all the vessels of bronze used in the temple service,

2 Chronicles 36

17 Therefore he brought up against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary and had no compassion on young man or virgin, old man or aged. He gave them all into his hand. 18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his princes, all these he brought to Babylon. 19 And they burned the house of God and broke down the wall of Jerusalem and burned all its palaces with fire and destroyed all its precious vessels.

20 He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia, 21 to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years.

2 Kings 25

15 the fire pans also and the bowls. What was of gold the captain of the guard took away as gold, and what was of silver, as silver. 16 As for the two pillars, the one sea, and the stands that Solomon had made for the house of the LORD, the bronze of all these vessels was beyond weight. 17 The height of the one pillar was eighteen cubits, and on it was a capital of bronze. The height of the capital was three cubits. A latticework and pomegranates, all of bronze, were all around the capital. And the second pillar had the same, with the latticework. 18 And the captain of the guard took Seraiah the chief priest and Zephaniah the second priest and the three keepers of the threshold; 19 and from the city he took an officer who had been in command of the men of war, and five men of the king's council who were found in the city; and the secretary of the commander of the army, who mustered the people of the land; and sixty men of the people of the land, who were found in the city. 20 And Nebuzaradan the captain of the guard took them and brought them to the king of Babylon at Riblah. 21 And the king of Babylon struck them down and put them to death at Riblah in the land of Hamath. So Judah was taken into exile out of its land.

22 And over the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, he appointed Gedaliah the son of Ahikam, son of Shaphan, governor. 23 Now when all the captains and their men heard that the king of Babylon had appointed Gedaliah governor, they came with their men to Gedaliah at Mizpah, namely, Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maacathite. 24 And Gedaliah swore to them and their men, saying, "Do not be afraid because of the Chaldean officials. Live in the land and serve the king of Babylon, and it shall be well with you." 25 But in the seventh month, Ishmael the son of Nethaniah, son of Elishama, of the royal family, came with ten men and struck down Gedaliah and put him to death along with the Jews and the Chaldeans who were with him at Mizpah.

2 Kings 25

26 Then all the people, both small and great, and the captains of the forces arose and went to Egypt, for they were afraid of the Chaldeans.

27 And in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach king of Babylon, in the year that he began to reign, graciously freed Jehoiachin king of Judah from prison. 28 And he spoke kindly to him and gave him a seat above the seats of the kings who were with him in Babylon. 29 So Jehoiachin put off his prison garments. And every day of his life he dined regularly at the king's table, 30 and for his allowance, a regular allowance was given him by the king, according to his daily needs, as long as he lived.

2 Chronicles 36

22 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing: 23 "Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the LORD his God be with him. Let him go up.'"

People and Places of Jeremiah (ESV Spellings)

Abarim	AB uh rim	Dedan	DEE duhn
Abdeel	AB di el	Delaiah	di LAY yuh
Achbor	AK bahr	Dibon	DIGH bahn
Ahikam	uh HIGH kam	Ebed-melech	ee bed MEE lek
Amon	AY mahn	Eglath-sheleshiah	eg lath-sheh LISH ih yuh
Anathoth	AN uh thawth	Ekron	EK rahn
Arabah	AR uh buh	Elam	EE luhm
Arpad	AHR pad	Elasah	EL uh suh
Asherah	uh SHEE ruh	Elealeh	ee li AY leh
Asherim	ASH uh reem	Elishama	ih LISH uh muh
Ashkelon	ASH ki lahn	Ephai	EE figh
Ashurbanipal	ah shur BAH ni pahl	Evil-merodach	e evil mi RO dak
Azekah	uh ZEE kuh	Gareb	GAY reb
Azriel	AZ ri el	Gaza	GAY zuh, GAH zuh
Azzur	AZ ur	Gedaliah	ged uh LIGH uh
Baasha	BAY uh shuh	Gemariah	gem uh RIGH uh
Baruch	BAY rook, BAR uhk, BEHR uhk	Geruth Chimham	GEE rooth KIM ham
Beth-diblathaim	beth-dib luh THAY im	Habazziniah	hab uh zi NIGH uh
Beth-gamul	beth-GAY muhl	Hamath	HAY math
Beth-haccherem	beth-ha KEE ruhm	Hamutal	huh MYOO tuhl
Beth-meon	beth-MEE ahn	Hanamel	HAN uh mehl
Bozrah	BAHZ ruh	Hanan	HAY nan
Caphtor	KAF tawr	Hananel	HAN uh nel
Carchemish	KAHR kem ish	Hananiah	han uh NIGH uh
Carmel	KAHR mel	Heliopolis	hee li AHP o lis
Chaldea	kal DEE uh	Heshbon	HESH bahn
Chaldean	kal DEE uhn	Hinnom	HIN ahm
Chemosh	KEE mahsh	Holon	HO lahn
Cushi	KYOO shigh	Hophra	HAHF ruh
		Horonaim	hahr o NAY im

Hoshaiah	ho SHIGH uh	Mephaath	MEF ay ath
Igdaliah	ig duh LIGH uh	Merathaim	mer uh THAY im
Immer	IM ur	Merodach	mi RO dak
Ishmael	ISH may el	Micaiah	migh KAY yuh
Jaazaniah	jay az uh NIGH uh	Migdol	MIG dahl
Jahaz	JAY haz	Milcom	MIL kahm
Jahzah	JA zuh	Mizpah	MIZ pah
Jazer	JAY shur	Molech	MO lek
Jeconiah	jek o NIGH uh	Moreseth	mo REE sheth
Jehoiachin	ji HOY uh kin	Nabopolassar	nab uh puh LASS uhr
Jehoiakim	ji HOY uh kim	Nebo	NEE boh
Jehudi	ji HOOY digh	Nebuchadnezzar	neb yoo kad NEZ uhr
Jerahmeel	ji RAY mi el	Nebu-sar-sekim	NEE boh SAHR seh kim
Jezeban	jez uh NIGH uh	Nebushazban	neb yu SHAZ ban
Johanan	jo HAY nuhn	Nebuzaradan	neb yu zhr Ay dan
Jucal	JOO kal	Neco	NEE ko
Kareah	kuh REE uh	Negeb	NEG eb
Kedar	KEE dur	Nehelam	ni HEL uhm
Kerioth	KEE ri ahth	Nergal-sar-ezer	NUR gahl shuh REE zur
Kidron	KID rhan	Neriah	nih RIGH uh
Kir-hareseth	kur HAR uh seth	Nethaniah	neth uh NIGH uh
Kiriathaim	kir i uh THAY im	Netophathite	ni TAHF uh thight
Kiriath-jearim	kir i ath JEE uh	Nimrim	NIM rim
Kolaiah	koy no NEE uh	Pashhur	PASH ur
Lachish	LAY kish	Pathros	PATH rahs
Libnah	LIB nuh	Pekod	PEE kahd
Luhith	LYOO hith	Philistine	fi LIS tin, FIL uhs teen
Maacathite	may AK uh thight	Psammetichus	sham MITH ih kuhs
Maaseiah	may uh SEE yuh	Rabbah	RAB uh
Mahseiah	mah SEE yuh	Ramah	RAY muh
Malchiah	mal KIGH uh	Rechab	REE kab
Mattan	MAT uhn	Rechabite	REK uh bight

Riblah	RIB luh	Topheth	TOH fet
Seraiah	si RAY yuh, -RIGH uh	Uphaz	YOO faz
Shaphan	SHAY fan	Zoar	Zo ur
Shelemiah	shel uh MIGH uh		
Shemaiah	shi MAY yuh		
Shephatiah	shef uh TIGH uh		
Shephelah	shef EE lah		
Sibmah	SIB muh		
Sihon	SIGH hahn		
Sirion	SIR i ahn		
Teman	TEE muhn		
Tahpanhes	TAH puhn heez		
Tanhumeth	tan HYOO meth		
Tiglath-Pileser	tig lath puh LEE zur		

References

White, Richard C. *The Vocabulary of the Church*. Macmillan, 1960.
 Severance, W. Murray. *Pronouncing Bible Names*, Expanded Ed. B&H Publishers, 1994.

References

Introductions

- Arnold, Bill T. and Bryan E. Beyer. *Encountering the Old Testament: A Christian Survey*, Second Ed. Baker, 2008.
- Craigie, Peter C. *The Old Testament: Its Background, Growth, and Content*. Abingdon Press, 1986.
- Harrison, R.K. *Introduction to the Old Testament*. Eerdmans, 1969.
- Hill, Andrew E. and John H. Walton. *A Survey of the Old Testament*, Third Ed. Zondervan, 2009.
- La Sor, William Sanford, David Allan Hubbard, Frederic William Bush. *Old Testament Survey: The Message, Form, and Background of the Old Testament*. Eerdmans, 1982.
- McConville, J. Gordan. *Exploring the Old Testament: A Guide to the Prophets*, Vol. 4. InterVarsity Press, 2002.
- Young, Edward. *Introduction to the Old Testament*. Eerdmans, 1949.

Dictionaries / Encyclopedias

- Boda, Mark J. and J. Gordan McConville, eds. *Dictionary of the Old Testament Prophets*. InterVarsity Press, 2012.
- Douglas, J.D., ed. *The Illustrated Bible Dictionary*, 3 Vols. IVP, 1980.
- _____. *The New Bible Dictionary*. Eerdmans, 1962.
- Freedman, David Noel, ed. *The Yale Anchor Bible Dictionary*, Vol.1-6. Yale University Press, 2008 (1992).
- _____. *Eerdmans Dictionary of the Bible*. Eerdmans, 2000.
- Bromiley, Geoffrey W., ed. *The International Standard Bible Encyclopedia*, 5 Vols. Eerdmans, 1979.
- Payne, J.Barton. *Encyclopedia of Biblical Prophecy*. Harper & Row, 1973.
- Powell, Mark Allan, ed. *The HarperCollins Bible Dictionary*, Revised and Updated. HarperCollins Publishers, 2011.

Historical Background

- Bruce, F.F. *Israel and the Nations*. Eerdmans, 1963.
- Davies, Philip R. and John Rogerson. *The Old Testament World*, Second Ed. Westminster John Knox Press, 2005.
- Finegan, Jack. *Handbook of Biblical Chronology*, Revised Ed. Hendrickson Publishers, 1998.

- Gardiner, Alex. *Egypt of the Pharaohs*. Oxford, 1961.
- Gordan, Cyrus H. and Gary A. Rendsburg. *The Bible and the Ancient Near East*, Fourth Ed. W.W.Norton & Company, 1997.
- Kamm, Antony. *The Israelites: An Introduction*. Routledge, 1999.
- Kitchen, K.A. *The Bible in Its World*. IVP, 1977.
- Malamat, Abraham. *The History of Biblical Israel*. Brill Academic Publishers, 2004.
- Matthews, Victor H. *A Brief History of Ancient Israel*. Westminster John Knox Press, 2002.
- Mendenhall, George E. *Ancient Israel's Faith and History: An Introduction to the Bible in Context*. Westminster John Knox Press, 2001.
- Pritchard, James P., ed. *The Ancient Near East*, Vol. 1. Princeton, 1978.
- Provan, Iain, V.Philips Long, and Tremper Longman III. *A Biblical History of Israel*, Second Ed. Westminster John Knox Press, 2015.
- Steinmann, Andrew E. *From Abraham to Paul: A Biblical Chronology*. Concordia Publishing House, 2011.
- Thiele, Edwin R. *The Mysterious Numbers of the Hebrew Kings*. Zondervan, 1983.
- Thomas, D. Winton, ed. *Documents from Old Testament Times*. Harper, 1958.
- Van De Mieroop, Marc. *A History of the Ancient Near East ca. 3000-323 BC*, Third Ed. Wiley, 2016.
- Walton, John H. *Chronological Charts of the Old Testament*. Zondervan, 1978.
- Wiseman, D.J. *Nebuchadrezzar and Babylon*, The Schweich Lectures. Oxford, 1985.
- Younger, K. Lawson, Jr. *A Political History of the Arameans: From Their Origins to the End of Their Politics*, Archaeology and Biblical Studies, No. 13. SBL press, 2016.

Studies in the Prophets

- Chalmers, Aaron. *Interpreting the Prophets: Reading, Understanding and Preaching from the Wisdom of the Prophets*. InterVarsity Press, 2015.
- Chisholm, Robert B., Jr. *Handbook on the Prophets*. Baker Academic, 2002.
- Ellison, H.L. *The Old Testament Prophets: Men Spoke from God*. Zondervan, 1966 (1952).
- _____. *The Prophets of Israel*. Eerdmans, 1969.
- Hailey, Homer. *A Commentary on the Minor Prophets*. Baker, 1972.
- Mays, James Luther and Paul J. Achtemeier, eds. *Interpreting the Prophets*. Fortress, 1987.
- Sawyer, John F.A. *Prophecy and the Biblical Prophets*, Revised Ed. Oxford, 1993.

Young, Edward J. *My Servants the Prophets*. Eerdmans, 1952.

Commentaries / Studies on Jeremiah

Clements, R.E. *Jeremiah*, Interpretation: A Bible Commentary for Teaching and Preaching. John Knox Press, 1988.

Crouch, C.L. *An Introduction to the Study of Jeremiah*, T&T Clark Approaches to Biblical Studies. Bloomsbury T&T Clark, 2017.

Bright, J. *Jeremiah*, The Anchor Bible. Doubleday, 1965.

Harkrider, Robert. *Jeremiah & Lamentations*. Norris Book Company, 1985.

Harrison, R.K. *Jeremiah and Lamentations*, Tyndale Old Testament Commentaries. IVP, 1973.

Holladay, William L. *Jeremiah: A Fresh Reading*. The Pilgrim Press, 1990.

Humphries, John A. *The Books of Jeremiah and Lamentations*, Truth Commentaries. Guardian of Truth Foundation, 2003.

Jones, Douglas Rawlinson. *Jeremiah*, The New Century Bible Commentary. Eerdmans, 1992.

Keil, C.F. *Jeremiah, Lamentations*, Commentary on the Old Testament. Eerdmans, 1860s (?), 1980 (reprinted).

King, Philip J. *Jeremiah: An Archaeological Companion*. Westminster/John Knox Press, 1993.

Lalleman, Hetty. *Jeremiah and Lamentations*, Tyndale Old Testament Commentaries. InterVarsity Press, 2013.

Longman, Temper III. *Jeremiah, Lamentations*, New International Biblical Commentary. Hendrickson Publishers, 2008.

Lundbom, Jack R. *Jeremiah Among the Prophets*. Cascade Books, 2012.

Lundbom, Jack R., Craig A. Evans, and Bradford A. Anderson, eds. *The Book of Jeremiah: Composition, Reception, and Interpretation*. Brill, 2018.

Mott, L.A., Jr. *Thinking Through Jeremiah*. DeWard Publishing, 2009 (1979).

Ryken, Philip Graham. *Jeremiah and Lamentations: From Sorrow to Hope*, Preaching the Word. Crossway Books, 2001.

Thompson, J.A. *The Book of Jeremiah*, The New International Commentary on the Old Testament. Eerdmans, 1980.

Wright, Christopher J.H. *The Message of Jeremiah*, The Bible Speaks Today. InterVarsity Press, 2014.