

I. Jeremiah

a. Purpose: We will survey the book of Jeremiah in this session.

b. Authorship

i. Scholars today do question methods of those who historically question Jeremiah's authorship.¹

Reason #1: The introduction identifies this is Jeremiah: "*The words of Jeremiah the son of Hilkiyah, of the priests who were in Anathoth in the land of Benjamin,*" (Jeremiah 1:1)

ii. Reason #2 why it is by Jeremiah: The main prophet in the book is Jeremiah

1. 16 times in the book various forms of the phrase "*word to Jeremiah*" is mentioned: Jeremiah 7:1, 11:1, 14:1, 18:1, 21:1, 25:1, 30:1, 32:1, 34:1, 34:8, 35:1, 40:1, , 44:1, 45:1, 46:1, 52:1.

2. Since he's mentioned quite frequently as the prophet delivering the message of God it makes sense it is by Jeremiah.

iii. Reason #3 why it is by Jeremiah: The New Testament sees the author is Jeremiah: "*Then what had been spoken through Jeremiah the prophet was fulfilled: 18 "A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she refused to be comforted, Because they were no more."*" (Matthew 2:17-18)

1. Verse 18 is a quotation from Jeremiah 31:15.

2. Notice v.17 stated that what follows in v. 18 are words "*spoken through Jeremiah the prophet*" thus attributing the authorship.

iv. Reason #4 why it is by Jeremiah: Historic view is that it is Jeremiah

1. According to Jewish Tradition that was recorded in the Talmud: "Jeremiah wrote the book which bears his name, the Book of Kings, and Lamentations." (Baba Bathra 15a)²

2. While historical view can err yet it fits with the biblical data we have seen.

c. Purpose

i. According to Richard Mayhue: "God will punish the wicked, but will remain faithful to His covenant by preserving a godly remnant and promising salvation through the coming Messiah."³

ii. According to John Walton: "The purpose of Jeremiah is to call the people of Judah back to faithful dependence on the Lord He warns them the punishment of exile that is coming quickly upon them as the Babylonians expand their empire."⁴

iii. According to Mark Rooker: "The message of Jeremiah is largely one of judgment and punishment for the nation Judah. The prophet was assigned

¹ Mark Rooker, "The Book of Jeremiah" in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 13592-13593.

² Source: https://www.sefaria.org/Bava_Batra.15a.8?lang=bi.

³ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master's Seminary), 76.

⁴ John Walton, "Isaiah" in *A Survey of the Old Testament* (Grand Rapids: Zondervan), 533.

the task of confronting the nation about her sin in order to avoid the catastrophe of exile.”⁵

d. Structure

i. Richard Mayhue’s outline⁶

1. Jeremiah's Call (1)
2. Judah's Prophecies(2-45)
 - a. Condemnation of Judah (2-25)
 - b. Conflicts of Jeremiah (26-29)
 - c. Coming Restoration (30-33)
 - d. Collapse of Jerusalem (34-45)
3. Gentiles' Prophecies(46-51)
4. Jerusalem's Fall (52)

ii. Mark Rooker’s outline⁷

1. Judgment on Judah and Jerusalem (Jeremiah 1–25)
 - a. The Call of Jeremiah (Jeremiah 1)
 - b. Israel's Guilt and Punishment (Jeremiah 2-6)
 - c. False Religion and Its Punishment (Jeremiah 7-10)
 - d. The Broken Covenant and Jeremiah's Complaints (Jeremiah 11–15)
 - e. Confessions, Symbolic Acts, and Messages to Judah (Jeremiah 16-25:38).
2. Biographical Narratives Connected with Jerusalem (chaps. 26– 45)
 - a. Jeremiah's Controversy with False Prophets (Jeremiah 26-29)
 - b. Messages of Hope and Consolation (Jeremiah 30–33)
 - c. Events from the Days of Jehoiakim and Zedekiah (Jeremiah 34–39)
 - d. Events after the Fall of Jerusalem (Jeremiah 40–45)
3. Oracles against Foreign Nations (Jeremiah 46–51)
 - a. Egypt (Jeremiah 46)
 - b. Philistia (Jeremiah 47)
 - c. Moab (Jeremiah 48)
 - d. Ammon (Jeremiah 49:1–6)
 - e. Edom (Jeremiah 49:7–22)
 - f. Damascus (Jeremiah 49:23-27)
 - g. Arab tribes (49: 28– 33)
 - h. Elam (Jeremiah 49:34–39)
 - i. Babylon (Jeremiah 50–51)
4. Historical Appendix (Jeremiah 52)

⁵ Mark Rooker, “The Book of Jeremiah” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 13644-13646.

⁶ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 76.

⁷ Mark Rooker, “The Book of Jeremiah” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 13744-13766.

- a. The Fall of Jerusalem and the Capture of Zedekiah (Jeremiah 52:1–16)
- b. The Destruction of the Temple (Jeremiah 52:17–23)
- c. The Three Babylonian Deportations (Jeremiah 52:24–30)
- d. The Release of Jehoiachin from Prison (Jeremiah 52:31–34)
- e. Closer look at Jeremiah
 - i. About Jeremiah the Prophet⁸
 1. The book of Jeremiah is the longest prophetic book in the Bible.
 2. The prophet Jeremiah has the longest prophetic ministry in the Bible.
 3. He was called to his ministry in 627 BC and continued to preach through the Babylonian exile in 586 BC down to about 582 BC, a ministry of some 45 years.
 - ii. Background
 1. There were a lot of things going on during the time of Jeremiah's ministry:⁹
 - a. Josiah's reform (622 BC)
 - b. The death of Josiah (609 BC)
 - c. The failures and rebellions of Josiah's successors
 - d. The final collapse of the southern kingdom in 586 BC.
 2. Jeremiah also saw the exile happened.
 3. Politically the Assyrian was waning in power while the Babylonians were rising.
 - iii. Theme #1: God's Judgment
 1. Sins Judah committed:¹⁰
 - a. Worshipped Baal: **Jeremiah 2:8, 2:23, 7:9, 9:14, 11:13, 11:17, 12:16, 19:4, 23:13, 23:27, 32:29, 32:35.**
 - b. Worshipped Mesopotamia goddess Ishtar: **Jeremiah 7:18, 44:17-19, 44:25.**
 - c. Child sacrifice: **Jeremiah 19:5, 32:25.**
 - d. Oppression of the poor: **Jeremiah 2:34, 5:26-28, 7:5-6.**
 - e. Empty ritualism: **Jeremiah 6:20, 14:12.**
 - f. Spiritual stubbornness: **Jeremiah 26:1-36:22.**
 2. Judgment against the nations
 - a. According to **Jeremiah 1:5, 1:10; 25:13** God tells Jeremiah he will be a prophet to the nations which the Lord appointed even before his birth (**Jeremiah 1:5**).
 - b. Ten nations are named as being judged by God.

⁸ Following information below is from Mark Rooker, "The Book of Jeremiah" in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 13511-13513.

⁹ Mark Rooker, "The Book of Jeremiah" in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 13515-13516.

¹⁰ Mark Rooker, "The Book of Jeremiah" in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 13647-13651.

- c. This pronouncement against Gentiles can be quite dramatic such as towards the Babylonians in **Jeremiah 51:59-64**.
 - iv. Theme #2: God's grace
 - 1. **Jeremiah 30-33** are chapters of hope of God's grace.
 - 2. Yet the message of hope is also scattered throughout the book such as in **Jeremiah 3:15-18, 12:15-16, 16:14-15, 52:31-33**.
 - 3. This blessing is also to the Gentiles: *"It will be to Me a name of joy, praise and glory before all the nations of the earth which will hear of all the good that I do for them, and they will fear and tremble because of all the good and all the peace that I make for it."* (**Jeremiah 33:9**)
 - 4. Specific nations are mentioned as being blessed by God in the future: **Jeremiah 46:25-26, 48:47, 49:6, 49:39**.
 - v. Theme # 3: New Covenant
 - 1. This incredible hope: *"Behold, days are coming," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the Lord. 33 "But this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. 34 They will not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they will all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more."* (**Jeremiah 31:31-34**)
 - 2. LEFT OFF
 - vi. Key Chapters¹¹
 - 1. **6** Isaiah's Call and Commissioning
 - 2. **13** Judgment of Babylon
 - 3. **24** Judgment of the Earth in the Tribulation
 - 4. **36-37** Deliverance of Hezekiah and Judah from Sennacherib
 - 5. **40-48** Deliverance Promised to Israel
 - 6. **53** Suffering Servant (Jesus Christ)
 - 7. **66** Glorious Future in Zion; the Consummation of History
- f. Place of this book in the Canon
 - i. Connection with previous revelation
 - 1. According to Mark Rooker: "More clearly than any other OT prophet Jeremiah preached the brokenness of the covenant and the

¹¹ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master's Seminary), 76.

Lord's resolve to restore it (2:20, 5:5, 7:5-10, 31:31-34, 32:37-41).”¹²

2. One must read the book of Jeremiah in light of **Deuteronomy 28** and **Leviticus 26** of covenant blessings and curse.
- ii. Connection with the New Testament:
1. The analogy of the potter in **Romans 9:20–24** from **Jeremiah 18:1–12**.
 2. Jeremiah anticipate Christ: “The royal Davidic line will survive, and the promised Davidic king will one day emerge (23:5-6, 33:14-16.” (Kindle Locations 13832-13833). B&H Publishing. Kindle Edition.
 3. The New Covenant fulfillment is through Christ.

¹² Mark Rooker, “The Book of Jeremiah” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 13836-13837.

