

## #42: Jeremiah

Monte F. Shelley, 21 Nov 2010

### Quotes

- During prosperity a man must never forget the possibility of misfortune; nor in despair lose hope of prosperity's return.

### 1. Kings of Judah and Israel

Kings of Judah		Kings of Israel	
Isaiah (740–701)		Menahem, ...	752–742 BC
Ahaz* \$A	735–715 BC	Hoshea \$A	732–722 BC
Hezekiah	715–686 BC	721 Ten Tribes taken captive 652 Babylon rebelled against Assyrian empire [civil war]	
Manasseh* \$A	697–642 BC		
Amon \$A	642–640 BC		
Josiah \$A; rebel 628 622 Deut. discovered	640–609 BC		
Jeremiah (626–586)		Assyrian empire fell (610 BC)	
Jehoahaz	609 BC	Nebuchadnezzar, 605–561 BC c. 601 Lehi left Jerusalem	
Jehoiakim \$E; \$B-605 605 few captives 601 Jerusalem destroyed	609–598 BC	Daniel to Babylon	
Jehoiachin \$B 597 many captives	598–597 BC >10,000	Ezekiel, leaders, rich, skilled to Babylon	
Zedekiah \$B 586 few captives 586 Jerusalem destroyed	597–586 BC <900		
Governors \$B		Aramaic language & script	
Some Jews return	537 BC	538 Persian king Cyrus conquered Babylon	
Temple rebuilt	516 BC		

Dates approximate. (BD and OT-I.) \*= Joint rule; \$= tribute

**Josiah:** When Josiah became king at age 8, court officials guided and trained him. Many people wanted political independence, the land of Israel (75%), and centralized temple worship. In 628 amid the Assyrian civil war, Josiah stopped paying tribute and regained much of northern Israel. When the book of the law (Deut.) was found in 622, he began to purify and centralize temple worship. In 609, Josiah tried to stop the Egyptians on their way to Assyria and was killed. The people made his son, Jehoahaz king. When the Egyptian king was returning to Egypt three months later, he “made Eliakim ... king ... , turned his name to Jehoiakim” and required him to pay annual tribute (2 Kgs. 23:34–5). “The change of the name was to show Nechoh’s supremacy, and that *Jehoiakim was only his vassal or viceroy.*” (Adam Clarke, *Commentary*, p. 2:566)

Although **Jeremiah** became a prophet in 626, we have few records related to Josiah’s reign and many related to Jehoiakim.

### 2. New Names (Throne or Regnal names)

Year	Name	New Name	By
609 BC	Eliakim	<i>Jehoiakim</i>	Pharaoh Necho II
605 BC	Daniel	Beltshazzar	Nebuchadnezzar II
	Hananiah	Shadrach	Nebuchadnezzar II
	Mishael	Meshach	Nebuchadnezzar II
	Azariah	Abed-nego	Nebuchadnezzar II
604 BC	<i>Jehoiakim</i>	<i>Zedekiah I ?</i>	Nebuchadnezzar II
598 BC	Jeconiah	Jehoiachin	Nebuchadnezzar II
597 BC	Mattaniah	Zedekiah II	Nebuchadnezzar II

Jehoiachin= *Jehovah will establish*

Zedekiah= *Jehovah is righteousness*

Nebuchadnezzar II appears to have been named after Nebuchadnezzar I, an earlier king of Babylon (1124–1103 BC). Wiseman refers to ‘Nebuchadnezzar’ as a throne name. (Wiseman, 4, 21)

Note: In the Bible, *Nebuchadnezzar* is also spelled *Nebuchadnezzar* which is common in modern academic writings.

There is some evidence that upon enthronement, the kings of Israel took a new name or throne name. Generally, the act of ‘renaming is associated with a change in the status or condition of the person receiving the new name. The giving of the new name can be a sign that the receiver of the name is coming under the authority of the giver of the name.’ New names often indicate adoption into someone’s household. (Gate 118, 126ff)

**Nephi became the throne name:** The people were desirous to retain in remembrance [Nephi’s] name. And whoso should reign in his stead were called by the people, second Nephi, third Nephi, and so forth. (Jacob 1:11)

I have given unto you the names of our first parents who came out ... of Jerusalem ... that when you remember your names [Nephi & Lehi] ye may remember them; and ... their works; and ... that they were good. Therefore, ... do that which is good, that it may be said of you, and also written, even as it has been said and written of them. (Hel 5:6–7)

“The practice of metonymasia [changing names] ... is based upon the belief that the name is or symbolizes the self or soul, and that an alteration of the name will effect or symbolize and perpetuate an alteration of the self; on this supposition a man whose name has been changed is no longer quite the same man, for he has been cut off from his own past, or from certain aspects of it, and the future belongs to a different being.”  
Babylonian Talmud: “Four things cancel the fulfillment of a man’s doom:— good works, supplication, change of name and change of conduct”, and Gen 17:5 is cited as scriptural authority for the change of name.” (Honeyman, 14)

### 3. When did Lehi leave Jerusalem?

The Book of Mormon begins “in the commencement of the first year of the reign of Zedekiah, king of Judah” (1 Ne. 1:4). Nephi said the Messiah would come “six hundred years from the time that my father left Jerusalem” (1 Ne. 10:4; 19:8; 2 Ne. 25:19). Later, we read that “six hundred years from the time that Lehi left Jerusalem” the sign of Jesus’ birth was given (3 Ne. 1:1, 15). However, scholars agree that Zedekiah became king in 597 BC. If Jesus was born in 5/4 BC, he was born only 592 years later. If Jesus was born in 1 BC, only 596 years would have passed.

We have no evidence that Lehi left that same year.

Some LDS scholars assume Zedekiah really started in 601/600 BC and Jesus was born in 1 BC without responding directly to scholarly evidence and reasoning for 597 BC.<sup>1</sup> Some who accept the dates of scholars have suggested that if the “Nephite year” was only 360 days as in some ancient Egyptian and Mesoamerican (e.g., Mayan) calendars, Lehi left in 597 BC and Jesus was born 600 “Nephite years” later in 5/4 BC.<sup>2</sup> Others suggest that Lehi left Jerusalem *before* Zedekiah became king in 597 BC. Some believe Jesus was born in 5/4 BC and Lehi left 600 years earlier (604 BC).<sup>3</sup> Others believe Jesus was born in 1 BC and Lehi left in 601 BC.<sup>4</sup>

The comments below assume Lehi left in 601–604 BC. And that Zedekiah referred to Jehoiakim also.

#### 4. Map ca. 620–586 BC



#### 5. Jehoiakim (609–598 BC)

“In the beginning of the reign of Jehoiakim” the Lord told Jeremiah to tell the people to repent or Jerusalem would be destroyed and “desolate without inhabitant.” The priests were angry and wanted to kill Jeremiah. Some elders defended Jeremiah saying, Micah, Urijah, “*as well as many others*” said the same things. Jeremiah’s life was spared, but Urijah was executed (Jer. 26; Josephus, *Ant.* 10.87 or X 6:2).

In “the first year of the reign of Zedekiah [Jehoiakim] ... there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed” (1 Ne 1:4). Later, Lehi prophesied that “Jerusalem... should be destroyed...; many should perish by the sword, and many should be carried away captive into Babylon” (1 Ne. 1:13). However, Laman and Lemuel did not “believe that Jerusalem... could be destroyed according to the words of the prophets” (1 Ne. 2:13).

Before 605 BC no captives had been taken and Jerusalem was safe. **The first destruction of Jerusalem did not come until 601 BC. In 597 BC, many captives (~11,000 men) were taken to Babylon.**

#### 6. Jeremiah: Wicked will be punished and scattered

**Jehoiakim did evil in the sight of the Lord.**

3:<sup>1</sup> If a man put away his wife, and she ... become another man’s, shall he return unto her again? ... but thou hast played the harlot with many lovers; yet return again to me, saith the LORD. ...<sup>2</sup> Thou hast polluted the land with thy whoredoms and with thy wickedness. <sup>3</sup> Therefore ... there hath been no latter rain; ...

5:<sup>25</sup> Your iniquities have turned away [the rain], and your sins have withholden good *things* from you.

6:<sup>19</sup> I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words. ....

7:<sup>8</sup> Ye trust in lying words, that cannot profit. <sup>9</sup> Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; <sup>10</sup> And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? <sup>11</sup> Is this house, which is called by my name, become a den of robbers in your eyes? ... <sup>12</sup> But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

**The boldness of Jeremiah’s statement can be realized only when one recalls the importance given to the temple by the reforms of Josiah in 621 B.C. Josiah had made it the sole place of sacrificial worship of Jehovah for all Jews in an attempt to stamp out idol worship. The temple and its priests thus had**

acquired by this time greater importance than ever before. Then, in the name of Jehovah, Jeremiah issued a challenge that struck at the very existence of the temple. He plainly told the Jews that if they would mend their ways and become righteous, they would be spared; otherwise, not even the temple would save them, because they had made the temple a “den of robbers” (v. 11). Because of the great reverence the people had for the temple, though it was a false reverence, it is not surprising that Jeremiah was quickly arrested and imprisoned (see Jeremiah 26). (OT-I)

9:<sup>9</sup> Shall I not <punish> them for these *things*? saith the LORD: ...  
<sup>11</sup> I will make Jerusalem <a heap of ruins>, and a den of <jackals>; and I will make the cities of Judah desolate, without an inhabitant. ... <sup>16</sup> I will scatter them also among <nations that> neither they nor their fathers have known:

16:4 They shall die of grievous deaths; they shall not be ... buried; ... and they shall be consumed by the sword, and by famine; ...  
<sup>10</sup> When thou shalt <tell> this people all these words, and they shall say unto thee, <Why> hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God? ... <sup>13</sup> Therefore will I cast you out of this land into a land that ye know not ...; and there shall ye serve other gods day and night; where I will not <show> you favour.

**Laman and Lemuel, as products of that society, said, ‘We know that the people who were in the land of Jerusalem were a righteous people,’ and they convinced themselves that their father Lehi had misjudged their friends and neighbors. (1 Ne 17:22) Prophets must always appear too judgmental to those who lose their ability to discriminate between good and evil. (Meservy, *Ensign*, Jan. 1988, 24)**

#### 7. Jeremiah: Return to the Lord and be blessed

3:<sup>11</sup> The LORD said unto me, ... <sup>12</sup> say, Return ... and I will not cause mine anger to fall upon you: for I *am* merciful. ... <sup>13</sup> Only acknowledge ... ye have not obeyed my voice. ... <sup>14</sup> Turn ... for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: <sup>15</sup> And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. ... <sup>18</sup> In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

7:<sup>4</sup> Trust ye not in lying words. ... <sup>5</sup> <If you really change your ways and your actions and deal with each other justly,> <sup>6</sup> *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood ... neither walk after other gods to your hurt: <sup>7</sup> Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

17:<sup>21</sup> Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day ... <sup>22</sup> neither do ye any work, but hallow ye the sabbath day,... <sup>24</sup> If ye diligently hearken unto me, ... <sup>25</sup> Then ... this city shall remain for ever.

#### 8. Jeremiah: Harken not to false prophets

14:<sup>13</sup> Then said [Jeremiah], ... the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. <sup>14</sup> Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and <idolatries>, and the <delusions of their own minds>. <sup>15</sup> ... I sent them not, yet

they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

Thou shalt not take the name of the Lord in vain.

23:<sup>9</sup> Mine heart within me is broken because of the prophets; ...<sup>11</sup> For both prophet and priest are <godless>; yea, in my house have I found their wickedness. ...<sup>14</sup> I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom. ...<sup>15</sup> Therefore ... I will feed them <bitter food>, and make them drink <poisoned> water: for from the prophets of Jerusalem is <ungodliness> gone forth into all the land.<sup>16</sup> Thus saith the LORD ..., Harken not unto the words of the prophets: ... they speak a vision of their own heart, *and* not out of the mouth of the LORD.<sup>17</sup> They say ... Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

### 9. Jeremiah: The LORD will gather his flock.

16:<sup>14</sup> The days come, saith the LORD, that ...<sup>16</sup> I will send for many fishers ... and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain.

“The Lord told Jeremiah ... he would call for many ‘fishers’ and ‘hunters’ to gather the righteous together (Jer. 16:16). ‘Fishers’ use nets to gather great numbers at one time. ‘Hunters’ gather their prey one at a time. Some of our modern missionaries are serving in ‘hunter’ nations and some are called to serve in ‘fisher’ nations.” (W. Jeffrey Marsh, “Training from the Old Testament: Moroni’s Lessons for a Prophet,” *Ensign*, Aug. 1998, 16)

23:<sup>2</sup> Thus saith the LORD ...<sup>3</sup> I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.<sup>4</sup> And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

**Dallin H. Oaks:** We now have over 15,000 bishops and over 8,000 branch presidents in this Church. When we count their counselors, the total serving in bishoprics and branch presidencies is over 65,000. We praise and honor these worthy shepherds of the flock, judges in Israel, leaders and teachers of the people, men who love and are loved by those whom they serve as undershepherds of the Lord Jesus Christ. God bless these good men! And God bless their faithful wives, whose loyalty and support make their service possible. ... The nature of our local leaders’ callings has not changed, nor has their compensation. They are totally uncompensated by the coin of mortality. For the reward of their labors, all rely on the Lord’s deferred compensation plan. (“Bishop, Help!” *Ensign*, May 1997, 23)

<sup>5</sup> ... The days come ... that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall <do what is just and right> in the earth.<sup>6</sup> In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name ... THE LORD OUR RIGHTEOUSNESS.<sup>7</sup> Therefore, ... the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out ... of Egypt;

**Bruce R. McConkie:** Christ is the Branch, a name applied in ancient Israel to point attention to the great truth that the promised Messiah would come in the lineage of Israel and of David, that he would be a branch or part of that illustrious line. (*Mormon Doctrine*, 2d ed., 102)

16:<sup>14</sup> The days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;<sup>15</sup> But, The LORD liveth, that brought up the children of Israel ... from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.<sup>16</sup> ... I will send for many fishers ... and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and ... hill.

Deliverance from Egypt was great moment

30:<sup>3</sup> The days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah ... and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

31:<sup>6</sup> There shall be a day, *that the watchmen* upon the mount Ephraim shall cry, ... let us go up to Zion unto the LORD. ...<sup>10</sup> He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock. ...<sup>31</sup> The days come ... that I will make a new covenant with ... Israel, and ... Judah: ...<sup>33</sup> I will put my law in their <minds>, and write it in their hearts; and will be their God, and they shall be my people.

Wrote the law on tablets for Moses.

After King Benjamin’s sermon, the Nephites said “The Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.” (Mosiah 5:2). They then entered into a covenant to be God’s people.

32:<sup>37</sup> I will gather them out of all countries, whither I have driven them in mine anger, ... and I will bring them again unto this place, and I will cause them to dwell safely:<sup>38</sup> And they shall be my people, and I will be their God:<sup>39</sup> And I will give them one heart, and one way...<sup>40</sup> And I will make an everlasting covenant with them, that I will not turn away from them, to do them good. ...<sup>41</sup> Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. ...<sup>42</sup> Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

<sup>34</sup> And they shall teach no more every man his neighbor ... saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, ... for I will forgive their iniquity, and I will remember their sin no more.

HEB ydh’ → know by experience, perception; to know or be acquainted with a person. (BDB)

Conoce a Jehová, porque todos me conocerán, (LDS Span Bible)

### 10. Nebuchadnezzar defeated Egyptians (605 BC)

**First captives:** Nebuchadnezzar defeated the Egyptians at Carchemish in May-June 605 BC and “settled the affairs of Egypt, and the other countries” apparently without other battles. When he learned his father was dead, and he sent “*captive Jews*, and Phoenicians, and Syrians ... to Babylon” and hurried to Babylon to be crowned king in September 605 BC (Josephus, *Ant* 10.219 or X.11.1; HBC-2, 252–3, ¶431). Daniel said Nebuchadnezzar besieged Jerusalem and took treasures and some captives of the royal family and the nobility. Daniel, Hananiah, Mishael, and Azariah were taken captive and given new names: Belteshazzar, Shadrach, Meshach, and Abed-nego. (Dan. 1:1–6). (Pratt, 1.1)

New names → new status as servants in Babylon

**Jeremiah:** 25:<sup>8</sup> Thus saith the LORD ...; Because ye have not heard my words,<sup>9</sup> Behold, I will send ... Nebuchadrezzar ..., my

servant, ... against this land, ... and against all these nations round about, and will utterly destroy them. ...<sup>10</sup> I will take from them ... the voice of gladness. ...<sup>11</sup> And this whole land shall be a desolation, ... and these nations shall serve the king of Babylon seventy years. ...<sup>12</sup> ... When seventy years are accomplished, ... I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, ... and will make it perpetual desolations.

**Round number representing period from 605 to 538/537.**

**The judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts ... of men unto bloodshed. (Morm 4:5)**

**Jeremiah's first time in prison:** About this time, Jeremiah preached against idolatry and prophesied that many would die by the sword and the Jerusalem would be desolate. He then broke a potter's bottle as a visual aid. Jeremiah was arrested, beaten, and put in stocks overnight. (Jer 19–20).

Prisons or places of detention were called *Beth ha-keli* (house of detention), *Beth haasourim* (house of those in chains), *Beth ha-mah-pecheth* (house of stocks), and *Bor* (cistern, dungeon).

The stocks were likely in a "prison house" (lit. "house of stocks") (2 Chr 16:10). Two Jewish translations say he was put in "the cell" (NJPS) or "the prison" (Judaica press version). Over 1000 years later, stocks were placed outside to punish and publically humiliate law breakers.

The Jewish Encyclopedia article on Jeremiah refers to this as his first imprisonment. ([www.jewishencyclopedia.com](http://www.jewishencyclopedia.com)).

Prisons or places of detention had several names: *Beth ha-keli*<sup>[2 Kgs 17:4; 25:27]</sup> (house of detention), *Beth haasourim*<sup>[b]</sup> (house of those in chains), *Beth ha-mah-pecheth*<sup>[2 Chr 16:10]</sup> (house of stocks), and *Bor* (cistern, underground receptacle). (*Catholic Encyclopedia*, [www.newadvent.org/cathen/12430a.htm](http://www.newadvent.org/cathen/12430a.htm))  
<sup>b</sup> Jdg 16:25; Eccl 4:14; beth ha'ssohar Gen 39:20



Less than 10 years later as Nephi and his brothers returned to Jerusalem to get Ishmael's family, Nephi said Jeremiah had been "cast in prison" (1 Ne 7:14).

### 11. Jehoiakim began paying tribute (604 BC)

"In the spring of his first full year of reign [604 BC], Nebuchadrezzar called out his army for an expedition to Syria where for six months they marched about unopposed. During this time the heads of the various small states of Syria and Palestine, which at this time are included in the term *Hatti*, were forced to submit to Babylonian rule and to bring in tribute. The [Babylonian] chronicler claims that 'all the kings of Hatti' came before Nebuchadrezzar.... It is likely that among the kings who submitted at this time were the rulers of Damascus, Tyre, and Sidon and Jehoiakim of Judah, who was to be a faithful vassal for three years" (Wiseman, *Chronicles*, 28). When Jehoiakim became a Babylonian vassal, Nebuchadrezzar may have changed his throne name to Zedekiah to reflect his servitude and allegiance to Babylon instead of Egypt.

**Jehoiakim burned Jeremiah's roll or book:** In "the fifth year of Jehoiakim" (604 BC) Jeremiah "read the book... of his predictions of what was to befall the city, and the temple, and the multitude." (Josephus, *Ant.* 10.88 or X.6.2). Jehoiakim burned the book saying "Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?" (Jer 36:29)

### 12. Jehoiakim rebelled; no tribute (601 BC)

**Lehi left early this year or three years earlier.**

When Jehoiakim heard "that the king of the Babylonians made an expedition against the Egyptians, he did not pay his tribute. ... Jeremiah foretold every day, how vainly they relied on their hopes from Egypt, and how the city would be overthrown by the king of Babylon, and Jehoiakim the king would be subdued by him. But ... the multitude and the rulers ..... gave their votes for his condemnation, but the elders refused ... for they said that he was not the only person who foretold what would come to the city, but that *Micah signified the same before him, as well as many others*, none of which suffered any thing of the kings that then reigned, but were honored as the prophets of God. So they mollified the multitude ... and delivered Jeremiah from the punishment." (Josephus, *Ant.*, 10.88 or X.6.2)

When Jehoiakim rebelled after 3 years, "the LORD sent against him bands of the Chaldees,... Syrians, ... Moabites, ... and ... the children of Ammon, and sent them against Judah *to destroy it*, according to the word of the LORD, which he spake by his servants the prophets" (2 Kgs. 24:2). Nebuchadnezzar's "people are referred to as Chaldeans by Judaeans and later Greek sources."<sup>5</sup> Josephus said, "when Nebuchadnezzar had ... reigned 4 years ... the eighth of Jehoiakim... [Nebuchadnezzar] made an expedition with mighty forces against the Jews, and required tribute of Jehoiakim, and threatened upon his refusal to make war against him. He was affrighted ..., and bought his peace with money, and brought the tribute he was ordered to bring for three years" (*Ant.* 10.87 or X.6.1). This appears to be the first time Nebuchadnezzar invaded Jerusalem (Wiseman, 29, 30).

**Although we do not have a description of the destruction that preceded Jehoiakim's surrender, it apparently fulfilled the words of the prophet that Jerusalem would be destroyed. We do not know how many, if any, were taken captive. Some scholars have suggested that this is when Daniel was taken captive (Di Lella, *Anchor Bible— Daniel*, 129).**

### 13. Jehoiakim killed; Jehoiachin king (598–597 BC)

**Second captives:** Jehoiakim again refused to pay tribute. "The king of Babylon made an expedition against Jehoiakim, ... He slew ... [many, including] king Jehoiakim, whom he commanded to be thrown before the walls, without any burial; and made his son Jehoiachin king; ... he also took [3000] principal persons in dignity for captives ... to Babylon; among which was the prophet Ezekiel, who was then but young. ... Jehoiachin ... reigned three months and ten days" (*Ant* 10.87 or X.6.1–3)

### 14. Zedekiah was made king (597 BC)

Three months later, Nebuchadnezzar "besieged Jerusalem ... and seized it on" 15/16 March 597 BC and "appointed a king of his own choice ... named Mattaniah whose official name was ... changed to Zedekiah. This change also served as a public testimony to the subservient position held by Zedekiah on oath to Nebuchadrezzar 'that he would certainly keep the kingdom for him and make no innovation, nor have any league of friendship with the Egyptians.'" (Wiseman, 33–4) **Homage (tribute) & allegiance**

Suzerain-Vassal Covenant: Author, Blessings, Curses, Duties, Enter covenant, Remember (new name; record, read)

**:Third captives** Nebuchadnezzar took “all the treasures of the house of the LORD, and the treasures of the king’s house.... And he carried away *all Jerusalem*, and all the *princes*, and all the *mighty men* of valour, even [10,000] *captives*, and all the *craftsmen* and *smiths*: none remained, *save the poorest sort of the people* of the land.... All the men of might ... that were strong and apt for war... [were taken] to Babylon” (2 Kgs 24:13–16).

Lehi’s family and Laban would have been taken captive. Lehi “dwelt at Jerusalem” and owned gold, silver, and precious things (1 Ne. 1:4; 2:4). His sons were strong. Nephi was a skilled craftsman or smith (2 Ne. 5:14–15). Laban was a “mighty man” who commanded “fifty” and met regularly with the “elders of the Jews” (1 Ne. 3:31; 4:22). His servant had the keys to his treasury (1 Ne. 4:20). Laban and Lehi were not among “the poorest sort” of people who remained.

Zedekiah ruled over the poor who were left in Jerusalem.

Jeremiah compared those who were taken captive to good figs and those who remained to bad figs (Jer 24).

### 15. Jeremiah’s letter of counsel to the exiles (70 years)

29:<sup>4</sup> Thus saith the LORD ... <sup>5</sup> Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; <sup>6</sup> Take ye wives, and beget sons and daughters ... that ye may be increased there, and not diminished. <sup>7</sup> And seek the peace of the city ... and pray unto the LORD for it: for in the peace thereof shall ye have peace. <sup>8</sup> ... Let not your prophets ... deceive you. ... <sup>9</sup> For they prophesy falsely unto you in my name: I have not sent them. ... <sup>10</sup> After seventy years ... I will ... perform my good word toward you, in causing you to return to this place. ... <sup>12</sup> Then shall ye ... pray unto me, and I will hearken unto you. <sup>13</sup> And ye shall seek me, and find me, when ye shall search for me with all your heart.

Cyrus: 70 year prophecy also in 25:11–12

### 16. Jeremiah to Zedekiah: Submit or die (594 BC)

“Zedekiah was more favorably disposed toward Jeremiah than Jehoiakim had been, and the prophet had closer relations with that king.” (IntBib p. 5:781)

27:<sup>2</sup> Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck. ... <sup>6</sup> Now have I given all these lands into ... Nebuchadnezzar ... my servant. ... <sup>8</sup> The nation ... which will not ... put their neck under [his] yoke ... will I punish ... with the sword, ... famine, and ... pestilence. ... <sup>11</sup> But the nations that bring their neck under [his] yoke ... will I let remain still in their own land. ... <sup>12</sup> I spake also to Zedekiah ... saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

21:<sup>3</sup> Jeremiah ... [said] <sup>4</sup> Thus saith the LORD ..., <sup>5</sup> I myself will fight against you ... <sup>6</sup> I will smite the inhabitants of this city ... [and] they shall die of a great pestilence. <sup>7</sup> ... I will deliver Zedekiah ... and his servants, and the people <who survive> the pestilence, ... sword, and ... famine, ... [to] Nebuchadnezzar.

### 17. False prophets preach rebellion (594 BC)

28:<sup>1</sup> Hananiah ... spake unto me in the [temple], in the presence of the priests and of all the people, saying, <sup>2</sup> Thus speaketh the LORD ... saying, I have broken the yoke of the king of Babylon. <sup>3</sup> Within two full years will I bring again into this place all the vessels of the LORD’s house, that Nebuchadnezzar ... took ... to Babylon: <sup>4</sup> And I will bring again to this place <Jehoiachin> ... with all the captives. ... <sup>10</sup> Then Hananiah the prophet took the

yoke from off ... Jeremiah’s neck, and brake it. <sup>11</sup> And ... [said], Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar ... from the neck of all nations. ...

<sup>14</sup> [Jeremiah said,] thus saith the LORD ... I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar. ... <sup>15</sup> Then said the prophet Jeremiah unto Hananiah the prophet, ... The LORD hath not sent thee; but thou makest this people to trust in a lie. <sup>16</sup> Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD. <sup>17</sup> So Hananiah the prophet died the same year in the seventh month.

### 18. Nephi’s prophesy (c. 593 BC)

If Lehi left in 601 BC, they arrived in Bountiful in 593 BC, eight years later (1 Ne. 17:4–5). There Nephi said, the people of Jerusalem “have become wicked... I know that the day must surely come that they must be destroyed, *save a few only*, who shall be led away into captivity” (1 Ne. 14:43). “Many” were taken captive earlier in 597 BC as Lehi had prophesied and “few” were taken captive later in 586 BC (Jer 52:29) as Nephi prophesied.

### 19. Zedekiah stopped paying tribute (589 BC)

37:<sup>5</sup> Pharaoh’s army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem. ... <sup>7</sup> Thus saith the LORD, ... Thus shall ye say to the king of Judah ... Pharaoh’s army, which is come forth to help you, shall return to Egypt into their own land.

34:<sup>2</sup> Thus saith the LORD ... [tell] Zedekiah ... I will give this city into the hand of the king of Babylon, and he shall burn it with fire: <sup>3</sup> And thou shalt not escape ... but shalt surely be ... delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, ... and thou shalt go to Babylon. <sup>4</sup> ... Thou shalt not die by the sword:

I will bring [Zedekiah] to Babylon ... yet shall he not see it, though he shall die there. (Ezek 12:13)

**Josephus:** “Now as to Zedekiah himself, while he heard the prophet [Jeremiah] speak, he believed him, and agreed to every thing as true, and supposed it was for his advantage; but then his friends perverted him, and dissuaded him from what the prophet advised, and obliged him to do what they pleased. Ezekiel also foretold in Babylon what calamities were coming upon the people, which when he heard, he sent accounts of them unto Jerusalem. But Zedekiah did not believe their prophecies, for the reason following: It happened that the two prophets agreed with one another in what they said as in all other things, that the city should be taken, and Zedekiah himself should be taken captive; but Ezekiel disagreed with him [Jeremiah], and said that Zedekiah should not see Babylon [see Ezek 12:13], while Jeremiah said to him, that the king of Babylon should carry him away thither in bonds [see Jer 34:3]; and because they did not both say the same thing as to this circumstance, he disbelieved what they both appeared to agree in, and condemned them as not speaking truth therein, although all the things foretold him did come to pass according to their prophecies, as we shall show upon a fitter opportunity.” (Antiquities, bk. 10, chap. 7, par. 2.)

As recorded in 2 Kings 25:7, both prophets were vindicated by subsequent events. After chastising Zedekiah for his unfaithfulness and treachery, Nebuchadnezzar “commanded his sons and his friends to be slain, while Zedekiah and the rest of the captains looked on; after which he put out the eyes of

Zedekiah, and bound him, and carried him to Babylon. And these things happened to him, as Jeremiah and Ezekiel had foretold to him, that he should be caught, and brought before the king of Babylon, and should speak to him face to face, and should see his eyes with his own eyes; and thus far did Jeremiah prophesy. But he was also made blind, and brought to Babylon, but did not see it, according to the prediction of Ezekiel.” (Ant, 10:8.2.) (OT-I)

## 20. Zedekiah put Jeremiah in prison (589–586 BC)

38:<sup>1</sup> Shephatiah ... heard the words that Jeremiah had spoken ... saying, <sup>2</sup> Thus saith the LORD, He that remaineth in this city shall die by the sword, .. famine, and ... pestilence: but he that goeth forth to the Chaldeans shall live. ... <sup>3</sup> This city shall surely be given into the hand of the king of Babylon’s army. ... <sup>4</sup> Therefore the princes said ... let this man be put to death: for thus he weakeneth the hands of the men of war ... and ... all the people, ... for this man seeketh not the welfare of this people, but the hurt. ... <sup>6</sup> Then took they Jeremiah, and cast him into the dungeon ... that *was* in the court of the prison. ... And in the dungeon *there was* no water, but mire. ... <sup>13</sup> So they ... took him up out of the dungeon. ... <sup>28</sup> Jeremiah abode in the court of the prison until the day that Jerusalem was taken.

Jeremiah purchased land to symbolize the return of Israel to their land (Jer 32).

32:<sup>1</sup> The word that came to Jeremiah from the LORD in the tenth year of Zedekiah [587/586 BC]. ... <sup>2</sup> For then the king of Babylon’s army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah’s house. <sup>3</sup> For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; <sup>4</sup> And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him ... and ... behold his eyes; <sup>5</sup> And he shall lead Zedekiah to Babylon

## 21. Jerusalem destroyed again (586 BC)

39:<sup>1</sup> Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it. ... <sup>4</sup> Zedekiah ... and all the men of war ... fled. ... <sup>5</sup> But the Chaldeans’ army pursued after them, and overtook Zedekiah ... and ... brought him up to Nebuchadnezzar. ... <sup>6</sup> Then the king of Babylon slew the sons of Zedekiah ... before his eyes: ... [and] all the nobles of Judah. <sup>7</sup> Moreover he put out Zedekiah’s eyes, and bound him with chains, to carry him to Babylon.

**Temple destroyed:** 25:<sup>8</sup> A servant of the king ... <sup>9</sup> burnt the <temple> ... the king’s house, and all the houses of Jerusalem. ... <sup>10</sup> And ... brake down the walls of Jerusalem. <sup>11</sup> ... The people *that were* left ... [were taken captive] <sup>12</sup> But ... [he] left of the poor ... *to be* vinedressers and husbandmen. (2 Kgs 25:8–12) They took temple items made of bronze, silver, and gold.

**Fourth captives:** In his 19<sup>th</sup> year, Nebuchadnezzar carried away an unspecified number of captives. In Jer. 52:28–30 three deportations are listed. In the 7<sup>th</sup> year, 3,023 Jews; in the 18<sup>th</sup> year of Nebuchadnezzar, 832 persons from Jerusalem; and in the 23<sup>rd</sup> year, 745 persons carried away. (HBC-2, p. 260, ¶444)

They who chose evil were more numerous than they who chose good, therefore they were ripening for destruction, for the laws had become corrupted. (Hel 5:2)

**Lehi:** In the Promised Land (c. 588–570 BC), Lehi said “I have seen a vision, in which I know that Jerusalem is destroyed; and had we remained in Jerusalem we should also have perished.” (2 Ne 1:4)

## 22. Jeremiah taken to Egypt

39:<sup>11</sup> Nebuchadnezzar ... gave charge concerning Jeremiah ... saying, <sup>12</sup> ... do him no harm; but do unto him even as he shall say unto thee.

Jeremiah elected to stay (40:1–6). But after Gedaliah’s assassination, the Jews who fled to Egypt took [Jeremiah] with them against his will; and there he died. (MM #42)

## 23. Return of the Jews to Israel

24 Oct 1841 Orson Pratt dedicated Israel to the return of the Jews  
1948 Israel became a nation

“The Diaspora Museum in Tel Aviv plots the far-flung dispersion of Jews throughout the world. It includes references to many people claiming to be of the House of Israel (including Mormons). The museum is also chronicling the gathering of Israel as more than five million have made their way back to the land of their inheritance. ... In 1941, there were a few hundred thousand Jews in what was to become the land of Israel. Alone, in the last ten years, almost a million Jews have gathered. Most of them were from the north, Russian-speaking Jews. There were months when over twenty thousand Russian immigrants were landing in Israel. Mobile homes were hastily bought and built to accommodate them.” (Rona #42)

## 24. Dead Sea Scrolls—Jeremiah

“The Book of Jeremiah exists in two versions. ... The Septuagint version is much shorter: about one-eighth of the masoretic text is missing. ... Most of the omissions imply the existence of a shorter form of the Hebrew text. This is now clear from discoveries made at Qumran, where manuscript fragments representing both the longer and the shorter form of the text have been found (see Dead Sea Scrolls). Thus the masoretic text and the Greek translation are based on different versions of the Hebrew text of Jeremiah.” (EJ-Jeremiah)

## Conclusion

Review GATHERING prophesies if time is available. Jeremiah saw our day!

APPLY: Jeremiah’s time= type of our day before final judgment.

They who chose evil were more numerous than they who chose good, therefore they were ripening for destruction, for the laws had become corrupted. (Hel 5:2)

False prophets today like Korihor are paid for preaching: (a) there are no sins, no God, and no prophets, and (b) self-improvement to succeed and be happy without God or religion. (Alma 30)

Benson’s 14 Fundamentals

Covey, *The Divine Center*,

---

---

### Quotes

**Ezra Taft Benson:** (Excerpts from “Fourteen Fundamentals in Following the Prophet,” BYU, 26 Feb 1980, [speeches.byu.edu](http://speeches.byu.edu))

5. The prophet is not required to have any particular earthly training or credentials to speak on any subject or act on any matter at any time.
7. The prophet tells us what we need to know, not always what we want to know.
9. The prophet can receive revelation on any matter—temporal or spiritual.
10. The prophet may be involved in civic matters.
12. The prophet will not necessarily be popular with the world or the worldly.
14. The living prophet and the first presidency—follow them and be blessed; reject them and suffer.

**Stephen R. Covey:** “Whatever lies at the center of a person’s life, ... becomes *the primary source*” for one’s security, guidance, wisdom/knowledge, and power (*The Divine Center*, 19). He lists several possible centers for our life. All but the Divine center are “false gods” we worship or “broken cisterns” that hold no water.

1. **Spouse centeredness:** If this important relationship is the center, differences can result in bitterness and hatred. God’s commandments and covenants might be ignored.
2. **Work or money making centeredness:** When this is the center, one might break commandments or neglect God, family and church.
3. **Possession centeredness:** When one’s worth is determined by possessions, he may be angry or suicidal if his efforts to get and protect things are not successful.
4. **Pleasure centeredness:** Too much pleasure seeking can result in an unproductive or wasted life.
5. **Leader centeredness:** When our faith is in the teachings of a political leader, a self-improvement guru, or a bishop, our house is built on sandy soil. If they fall, we fall.
6. **Friend centeredness:** People may do what is wrong to make or keep friends. If they become possessive, jealous, or controlling, they will repel those they wish to attract.
7. **Enemy centeredness:** When one often reviews how he has been wronged, his enemy controls his thoughts and actions. It is like drinking poison and waiting for his enemy to die.
8. **Self centeredness:** The desire to get our own way may result in ignoring or taking advantage of others.
9. **Church centeredness:** “The Church is a means to an end, not an end in itself” (p. 52). If we are very active, we may be neglecting God, family, neighbors, and work.
10. **Family centeredness:** This may result in “the loss of the family.” One may “resent Church demands and callings and may become a law unto himself in judging and turning down properly inspired calls.” (p. 61–62)
11. **The Divine center:** When we seek to know and do God’s will, our security, guidance, wisdom, and power will come from God. We will be more effective in other areas of our lives.

**Joseph:** “The time has arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again the second time to recover the remnants of his people ... and with them to bring in the fullness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See Isaiah 6: Romans 6:25, 26 and 27, and also Jeremiah 31:31, 32 and 33. This covenant has never (before) been established with the house of Israel, nor with the house of Judah ...” (*TPJS* 14)

---

---

### Sources:

- Honeyman= A. M. Honeyman, “The Evidence for Regnal Names among the Hebrews,” *Journal of Biblical Literature*, vol. 67, no. 1 (Mar., 1948)
- Wiseman= D. J. Wiseman, *Nebuchadrezzar and Babylon*, (1983)
- Pratt= John Pratt, “Lehi’s 600-year Prophecy of the Birth of Christ”, [www.meridianmagazine.com/articles/000331sixhundred.html](http://www.meridianmagazine.com/articles/000331sixhundred.html) or [www.johnpratt.com/items/docs/lds/meridian/2000/lehi6apr.html](http://www.johnpratt.com/items/docs/lds/meridian/2000/lehi6apr.html))
- HBC-2 = *Handbook of Biblical Chronology*, 2<sup>nd</sup> edition.
- Gate = Matthew B. Brown, *The Gate of Heaven*.
- OT-I = Old Testament Institute manual
- KJV King James Version of the Bible.
- NJPS = New Jewish Publication Society translation of the Bible
- NIV = New International Version of the Bible
- *TPJS* = *Teachings of the Prophet Joseph Smith*
- *SOED* = Shorter Oxford English Dictionary
- *OED* = Oxford English Dictionary
- *EJ* = *Encyclopedia Judaica*
- *SOSL* = Trumbull, *Studies in Oriental Social Life*.
- *BDB* = *Brown, Driver, Briggs Hebrew and English Lexicon*
- *JWOT*=Holzapfel, *Jehovah and the World of the Old Testament*
- *Rona*= Daniel Rona, [www.israelrevealed.com/comp-sup-r.htm](http://www.israelrevealed.com/comp-sup-r.htm).
- *DBlog*= Donna Nielsen Blog, [donna-connections.blogspot.com/](http://donna-connections.blogspot.com/)
- *KD* = Keil-Delitzsch *Commentary on the Old Testament*
- [beardall2000.com/gospdoct.shtml](http://beardall2000.com/gospdoct.shtml); [www.gospeldoctrine.com/](http://www.gospeldoctrine.com/)
- *GD.com* = [www.gospeldoctrine.com](http://www.gospeldoctrine.com)

---

<sup>1</sup> Monte S. Nyman, *I, Nephi, Wrote this Record*, (2003), p. 20–1; Daniel H. Ludlow, *A Companion to your Study of the Book of Mormon*, (1976), p. 89; Sidney B. Sperry, *Book of Mormon Compendium*, (1968), p. 97;

<sup>2</sup> Huber 1982, Sorenson 1985, p. 271–2

<sup>3</sup> George Reynolds and Janne M. Sjodahl, *Commentary on the Book of Mormon*, (1955), 1:70.

<sup>4</sup> Pratt, 1.1; Joseph L. Allen, *Exploring the Lands of the Book of Mormon*, (1989), p. 21–25.

<sup>5</sup> Anchor Bible: II Kings, p. 306 note on verse 2.