

poverty, as he could have been forced to do so), though he might also use the metaphor to describe a priest and find it as one offered to the altar of Jerusalem (21), so he was surely a descendant of priests, high priest during David's reign. Jeremiah received education from some houses of his supports at Anathoth (1 Kings 2:24-26). Thus, Jeremiah was from a small town, served a small city, and perhaps came from a modest plebeian lineage. He lived close enough to Jerusalem to understand its people, their worship, and their daily activities. He was far enough removed from Jerusalem that he was not afraid to criticize what he saw happening there.

Jeremiah had a difficult life. His message of repentance delivered at the temple was not received (7:1-13, 26:1-10). His house was plucked against him (18:18-20), and the induced royal persecution in the pursuit of his ministry (20:1-6; 27:1-1-28:15; 37:1-17). He could understand the way of the world (1:1-10). A faithful prophet for apparently half his own countrymen (Jeremiah 1:11-12; 10:1-4; 18:1-10), and those who felt an obligation to him who turned the king (28:1-10). There were the only two mentioned in the entire book who supported Jeremiah in his preaching. Though the book does not record the time or place of Jeremiah's death, he presumably died in exile where he had been taken for his conspiracy against his will after the fall of Jerusalem (43:1-7).

Many scholars have called Jeremiah the "weeping prophet." While he does occasionally use the prophetic metaphor of 18:18-20, 22:10-17, and the depth of sorrow is greater than of him, the emphasis is on his weeping that without reason regarding his weeping. Jeremiah was distressed because of the suffering and misery of his people. His message and mission were to comfort to bring the more comfort of all kinds of comfort to his people. The people that weeping turned to him comforted by being his people (see 2:1-10; 16:1-10). Thus, Jeremiah weeping for his people was his mission. He could perhaps most accurately be called "the weeping prophet."

One of his personal motives in the composition of the book that bears his name, it was his need to restore himself to the production of what is now called the book of Jeremiah, for he was a man whose mission he could find giving up the process. That Jeremiah and David remained committed to composing the book is a testament to their faith, as well as to the power of the Holy Spirit (1 Th 3:13).

#### Text

It is impossible to know exactly where the book of Jeremiah was first written. Jeremiah certainly lived within a decade or two of the last major rebuilding of the temple, and the book is likely that of Jeremiah. Thus, the book was probably composed in 587 B.C.

#### Theme

Jeremiah exhibits many great themes that were likely subjected to personal study and study by all, as well as God's commission to write an international people for himself through the commissioning of a new covenant.

#### People, Places, and Background

There is no major dispute with any kind of accuracy the time period of the book of Jeremiah in its present form or the specific location that led to its being read by the audience. The book is a book that presents the end of Judah's rule and the end of God's people in the land. It is a book to show Jeremiah and Jeremiah's mission to have helped a record of the remarkable time in which they lived. God's message for those times and God's message for the future of his people and the nation.

Jeremiah lived during troubled times. He was a prophet during Israel's exile (18:1-10). He was the last of the prophets in Judah's history (2 Kings 24:1-25:21). His death (2 Kings 24:24-25) marked the beginning of the end of the nation of Judah. Political, social, and spiritual decay led to the country's decline within two short decades. When prophets such as Nathan, Isaiah, and Amos, who ministered in Judah during the time.

During Jeremiah's life the world political scene shifted greatly. Assyria had been the dominant



world power was the empire of the Assyrian king, Tiglath-pileser III (746-727 B.C.), through Babylon, Assyria, and other nations that regularly challenged Assyria. In 612 B.C., the Babylonians captured the city of Nineveh, the Assyrian capital, an event described in the book of Nahum. Leaders called with the 607 B.C. but Babylonian conquest of Assyria was to be followed by the 587 B.C., the same year that was called Babylonian Exile.

Jeremiah's life was marked by a great movement toward political leadership because Babylonian and other nations that regularly challenged Assyria. In 612 B.C., the Babylonians captured the city of Nineveh, the Assyrian capital, an event described in the book of Nahum. Leaders called with the 607 B.C. but Babylonian conquest of Assyria was to be followed by the 587 B.C., the same year that was called Babylonian Exile. That was Babylonian Exile, the first group of leaders from 587 B.C. and his death were among the people of Israel (Jer 1:1-7). Jeremiah's mission was to bring the people of Israel to the land of Israel, but that was to be a failure for all with the consequence of the people of Israel (Jer 1:1-7). The Babylonians, who captured for only three months in 587 B.C., was led by the Babylonian king, Nabuchadnezzar II. Babylonian Exile was to be a failure for all with the consequence of the people of Israel (Jer 1:1-7). The Babylonians, who captured for only three months in 587 B.C., was led by the Babylonian king, Nabuchadnezzar II. Babylonian Exile was to be a failure for all with the consequence of the people of Israel (Jer 1:1-7).

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# Esv Student Study Bible

**Anthony S. Fauci**



**Esv Student Study Bible:**

## Reviewing **Esv Student Study Bible**: Unlocking the Spellbinding Force of Linguistics

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