

This week's Audio, Video, and Teaching Notes are posted here.

Babylon's 70 Years – Class Nineteen (The Original Jeremiah Scroll; Which Word of the LORD Angered Jehoiakim; What Can we Say for Certain; Pardon, Iniquity, and Sin; What's In and Not In the First Scroll of Jeremiah; Who is the Unknown Enemy Coming from the North; Jeremiah's Vision Becomes Clearer; Understanding Why Jehoiakim Destroyed the First Scroll of Jeremiah; Turn and Repent – But the People Would Not Listen; Jeremiah's 70 Year Prophecy; Drinking the Cup of the LORDs Wrath; Oracles Against the Nations; The Mission of Jeremiah – A Prophet to the Nations; Babylon's Seventy-Years; Cyrus Subdues the Nations)

April 29, 2023 – Ross Nichols

Audio/Video Links:

<https://unitedisraelworldunion.com/babylons-70-years-class-nineteen/> &

<https://www.youtube.com/watch?v=U-RiviNsMkM>

Teaching Notes Link:

<https://unitedisraelworldunion.com/wp-content/uploads/2023/04/2023.4.29-Babylons-70-Years-Class-Nineteen.pdf>

TODAY'S INTRODUCTION

-Welcome to United Israel World Union, this is our Sabbath morning scripture study coming to you live from the United Israel Center South in Saint Francisville, Louisiana. Shabbat Shalom and thank you for joining us this morning.

-Jer 1:1 “The words of Jeremiah the son of Hilkiah of the priests who were in Anathoth in the land of Benjamin.” This so begins the Hebrew bible's Book of Jeremiah and so begins our journey into a new and informative study on “The World and Words of the Prophet Jeremiah”. Unlike any other book among the Prophets there is nothing that is more of a seed bed for the immersing biblical faiths, post the biblical period as both Judaism and Christianity draw heavily upon the book and words attributed to the prophet Jeremiah.

-Much of the book introduces oracles of Jeremiah which seem to be written or could be written by Jeremiah's own hand. Many of these examples written by the hand of Jeremiah are written in the first person. This does not prove that Jeremiah wrote it just because a text is in the first person, but it gets us as close as we can at arriving at that possible conclusion. When we read where Jeremiah says, “and the word of the LORD was to me”, we're going to believe this represents a form of Jeremiah's original oracle. Get ready to follow and trust the text to get us as close as we can to the historical, authentic message of Jeremiah of Anathoth, and help us to be “Honest to Jeremiah”.

TEACHING NOTES

-Today is class nineteen in our study on The World and Words of the Prophet Jeremiah and today's class is called “Babylon's 70 Years”.

The Original Jeremiah Scroll

-In this class we continue to search for and attempt to identify content from the original scroll of Jeremiah which was destroyed by Jehudi and king Jehoiakim in 605 BCE. In the last class, Jeremiah's New Covenant Scroll, we talked about how Jeremiah 30 – 31, what

which comprised what is identified as a scroll of Jeremiah culminating in the new covenant. I propose that Jeremiah 30 – 31, were very likely part of that original Jeremiah scroll. In this class we're going to search for another part of Jeremiah's original work within our present book of Jeremiah. Along the way we are going to talk about Babylon's 70 years prophesied by Jeremiah and later talked about by the prophet Daniel. But could we have missed something? So, we are going to take a look at Jeremiah's 70 year prophecy in context.

-Which Word of the LORD Angered Jehoiakim

-Babylon's 70 Years: In 604 BCE, on a cold wintry night, the original Jeremiah scroll was cut with a scribe's razor piece by piece and fed three to four columns at a time into the flame. The court officials and king Jehoiakim showed no fear but rather anger at the words of the scroll that was read before them. Specifically, words of a threat. A threat that the king of Babylon will come and destroy this land and cause to cease in it both man and animal. We know of one reason that Jehoiakim destroyed the scroll of Jeremiah, and we know that because there's a word of the LORD that's recorded in the present Book of Jeremiah that says exactly that.

-The question becomes, which word of the LORD among all of the prophecies of Jeremiah can we point and say, that is what angered Jehoiakim so much. Does it exist in the present book of Jeremiah? There is no exact model, at least as it's recorded in Jeremiah 36:29. There it records the words that angered Jehoiakim, but we don't find those words in that particular form anywhere in the present book of Jeremiah. We have to remember that while we know that the scroll containing these words that so angered Jehoiakim was destroyed, we also know that according to the text of our present Jeremiah that the very scroll that was destroyed, the same words that were on that scroll were put on another scroll at the charge of the LORD. God tells Jeremiah, write another scroll and put the same words that were on the scroll that was destroyed, put the same words on a new scroll.

-Jer 36: 32 Then Jeremiah took another scroll and gave it to Baruch the scribe, the son of Neriah, who wrote on it at the dictation of Jeremiah all the words of the scroll that Jehoiakim king of Judah had burned in the fire. And many similar words were added to them.

-What Can we Say for Certain

-So, the original Jeremiah scroll according to Jeremiah 36:28 in Hebrew was called, the rolled thing or the scroll, the first. It's referred to as the first scroll of Jeremiah in Jeremiah 36:28. We will get to what precisely was contained in the scroll, but let's start with what we know for certain. 1) We know that it was written in the fourth year of Jehoiakim which puts us at 605 BCE. This is based on Jeremiah 36:1 and 4 and Jeremiah 45. 2) We know a time frame for the prophecies contained within the original scroll. We know that the prophecies contained within the first scroll of Jeremiah covered a period from the thirteenth year of Josiah (627 BCE) until the fourth year of Jehoiakim (605 BCE). We're talking about a 23-year period that the scroll contained prophecies that were given over a 23-year period. 3) We get a general idea of the nature of the contents of this scroll. These were words spoke by God to Jeremiah and that they concerned Israel, Judah, and all the nations. 4) We also know the author of the scroll, Baruch Ben Neriah, whom we know from archaeology, and that he wrote the scroll at the dictation of Jeremiah. 5) Finally, we know the purpose according to Jeremiah 36 was that in hope it

would bring about the repentance of the people of Judah thereby making way for God to pardon their iniquity and their sin.

-Pardon, Iniquity, and Sin

-In last week's class I talked about these three words in Hebrew, pardon, iniquity, and sin. Those three words only appear in three passages in all of the Hebrew bible.

-Exo 34: 6 The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, 7 keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."

-Jer 36: 3 It may be that the house of Judah will hear all the disaster that I intend to do to them, so that every one may turn from his evil way, and that I may forgive their iniquity and their sin."

-In other words, could God be bringing about this Jeremiah scroll in response to Moses' request back in Exodus 34:7?

-Jer 31: 34 And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

-Jeremiah 31 talks about the new covenant. The goal of which is to bring about the pardon of iniquity and sin.

-What's In and Not In the First Scroll of Jeremiah

-Jer 30: 2 "Thus says the LORD, the God of Israel: Write in a book all the words that I have spoken to you.

-Jeremiah 30 introduces the writing of a scroll which otherwise gives no indication as to a date. No contemporary king is mentioned so you don't really know where to plug it in. But because of the similarity in language between Jeremiah 30 and Jeremiah 35, which both describe a charge from God to Jeremiah to write the words to write the words of a scroll. It makes one believe that quite possibly these two are the same scroll. In other words, this mini scroll within the larger work of the book of Jeremiah could very well be the scroll or part of the original first scroll of Jeremiah.

-We can be more certain of what was not in that first scroll than we can be of what was in that scroll. If anything is described in our present book of Jeremiah which clearly takes place after the fourth year of Jehoiakim, that will be excluded and cannot be part of the original Jeremiah scroll. We know this because the first scroll of Jeremiah was written in the fourth year of Jehoiakim. Also, any mention of a contemporary king in a text in our present Jeremiah, these names will tell us that it was not part of the original. These names are Jehoiakim, also known as Jeconiah, also known as Coniah, also if we read the name Zedekiah. All of these names are the names of kings or names for a king which are after the time of Jehoiakim and cannot be mentioned in that first scroll.

-Don't assume that if we read a passage that has Jehoiakim that this is automatically part of the first scroll. Remember that he served for eleven years. Content about the first four years could have been in the scroll, but anything from year 5 forward is not likely part of the first scroll because it would have occurred after the first scroll was written.

-We have some obvious candidates for inclusion which are as follows. Any prophecy, any narrative that describes events or words that are delivered or take place during the

nineteen years in which Jeremiah's prophetic career and Josiah's monarchy overlap, that would be in the original Jeremiah scroll. Unfortunately, we only have one text in Jeremiah which clearly states that this takes place in the days of Josiah and that's Jeremiah 3:6.

-Jer 3: 6 The LORD said to me in the days of King Josiah: "Have you seen what she did, that faithless one, Israel, how she went up on every high hill and under every green tree, and there played the whore?"

-The problem is that the material around it, we don't really know for sure. There are some of which we can be more certain of, for instance the call of Jeremiah and the way the book begins. Where it talks about him being a young boy and he's called initially into a career as a prophet. That would very likely be in the first scroll of Jeremiah. It certainly fits within the timeframe and is a likely candidate to be in the original. Again, there are prophecies around Jeremiah 3:6 which says clearly that this is the word of the LORD that came to Jeremiah in the days of Josiah. Around that we don't know for certain so we have to make the best educated guess that we can on some of those texts. It's not so difficult in many cases. Some of this material can with a fair degree of certainty be placed within that initial scroll.

-Who is the Unknown Enemy Coming from the North

-Now, from the outset of Jeremiah's prophetic career he warned of impending danger from the north. Way back in Jeremiah 1 he has one of his first prophetic visions of a cauldron tipped from the north, indicating that the enemy, that destruction was coming from that particular direction. In our present book of Jeremiah, that particular idea is mentioned twenty-five times, but the bringer of this disaster from the north is not given a name. At least not in prophecies which appear to be presented as occurring earlier in the timeline of Jeremiah's world and words. If it comes early in that, we don't have a name, but that all changes at a certain point. Let's look at some of these passages that describe danger, disaster, destruction, and ruin coming from the north but without a specific name.

-Jer 1: 13 The word of the LORD came to me a second time, saying, "What do you see?" And I said, "I see a boiling pot, facing away from the north." 14 Then the LORD said to me, "Out of the north disaster shall be let loose upon all the inhabitants of the land. 15 For behold, I am calling all the tribes of the kingdoms of the north, declares the LORD, and they shall come, and every one shall set his throne at the entrance of the gates of Jerusalem, against all its walls all around and against all the cities of Judah.

-Jer 4: 6 Raise a standard toward Zion, flee for safety, stay not, for I bring disaster from the north, and great destruction. 7 A lion has gone up from his thicket, a destroyer of nations has set out; he has gone out from his place to make your land a waste; your cities will be ruins without inhabitant. 8 For this put on sackcloth, lament and wail, for the fierce anger of the LORD has not turned back from us."

-Jer 6: 1 Flee for safety, O people of Benjamin, from the midst of Jerusalem! Blow the trumpet in Tekoa, and raise a signal on Beth-haccherem, for disaster looms out of the north, and great destruction.

-Jer 6: 22 Thus says the LORD: "Behold, a people is coming from the north country, a great nation is stirring from the farthest parts of the earth. 23 They lay hold on bow and javelin; they are cruel and have no mercy; the sound of them is like the roaring sea; they ride on horses, set in array as a man for battle, against you, O daughter of Zion!"

-Jer 10: 22 A voice, a rumor! Behold, it comes!-- a great commotion out of the north country to make the cities of Judah a desolation, a lair of jackals.

-Early in Jeremiah's prophetic career this enemy from the north is not given a name. However, In Jeremiah 25, we get a name for the destroyer from the north for the first time.

-Jeremiah's Vision Becomes Clearer

-Jer 25: 8 "Therefore thus says the LORD of hosts: Because you have not obeyed my words, 9 behold, I will send for all the tribes of the north, declares the LORD, and for Nebuchadnezzar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these surrounding nations. I will devote them to destruction, and make them a horror, a hissing, and an everlasting desolation. 10 Moreover, I will banish from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the grinding of the millstones and the light of the lamp.

-The idea in this text is clearly the same as before with more detail. As the day gets closer, Jeremiah's vision becomes clearer. He sees coming, not just people from the north, not just a group coming from the northland, but now he sees very specifically, the king of Babylon, Nebuchadnezzar, he names him. Not only is the destroyer from the north named, but it clearly said that this is impending and that this particular act from Nebuchadnezzar is by the command of God because God calls him my servant. The attacker from the north is doing God's bidding and Jeremiah is telling the people of the day that that is the case. I want you to know when the timing of this is.

-Jer 25: 1 The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon), 2 which Jeremiah the prophet spoke to all the people of Judah and all the inhabitants of Jerusalem:

-At the outset we read that this is the fourth year of Jehoiakim. This is significant because this is the year in which Jeremiah's first scroll is written. We know that from Jeremiah 36 and 45. Within the parameters of potential inclusion, Jeremiah 25 seems to be a text that is very likely part of the original scroll of Jeremiah that was written in the fourth year. It's read and destroyed in the fifth year. This passage, Jeremiah 25, tells us that we are in the fourth year. We are reading a historical point that occurs in the year that the scroll was written. This chapter also contains within it, something that closely resembles the very thing that sets Jehoiakim off when he hears the words of the scroll.

-Understanding Why Jehoiakim Destroyed the First Scroll of Jeremiah

-Jer 36: 29 And concerning Jehoiakim king of Judah you shall say, "Thus says the LORD, You have burned this scroll, saying, "Why have you written in it that the king of Babylon will certainly come and destroy this land, and will cut off from it man and beast?"

-Here God says that Jehoiakim says, the reason he destroyed the scroll, the first one, is because it predicted King Nebuchadnezzar of Babylon coming in to destroy the land and to take captive and to lead the people into exile, to leave the land barren. This so set him off, that's what caused him to burn the scroll. Jeremiah 25 contains those very things. Not in exact words, but it does contain the elements that we are looking for. Jeremiah 25 also recounts a consistent appeal from God through his prophets for his people to make repentance.

-Turn and Repent – But the People Would Not Listen

-When the scroll is written in Jeremiah 36, we read very clearly that one of the reasons and purpose of the scroll is that perhaps when the people hear it they'll confess and repent and turn from their sins and God will ultimately pardon their iniquity and their sin.

-Jer 25: 3 "For twenty-three years, from the thirteenth year of Josiah the son of Amon, king of Judah, to this day, the word of the LORD has come to me, and I have spoken persistently to you, but you have not listened. 4 You have neither listened nor inclined your ears to hear, although the LORD persistently sent to you all his servants the prophets, 5 saying, 'Turn now, every one of you, from his evil way and evil deeds, and dwell upon the land that the LORD has given to you and your fathers from of old and forever. 6 Do not go after other gods to serve and worship them, or provoke me to anger with the work of your hands. Then I will do you no harm.' 7 Yet you have not listened to me, declares the LORD, that you might provoke me to anger with the work of your hands to your own harm.

-This follows the message that said, just repent, turn, and repent, but then it's sealed with idea that though you've been called by the prophets to repent, you haven't listened. Then this is followed by something quite stark. It's followed by a threat similar to the wording that so angered Jehoiakim in Jeremiah 36.

-Jeremiah's 70 Year Prophecy

-Jer 25: 11 This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. 12 Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares the LORD, making the land an everlasting waste. 13 I will bring upon that land all the words that I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations.

-This passage describes a seventy-year period, and this prophecy is spoken of and interpreted by Daniel.

-Dan 9: 1 In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans-- 2 in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years.

-Dan 9: 22 He made me understand, speaking with me and saying, "O Daniel, I have now come out to give you insight and understanding. 23 At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, for you are greatly loved.

Therefore consider the word and understand the vision. 24 "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. 25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. 26 And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. 27 And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering.

And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

-Drinking the Cup of the LORDs Wrath

-Daniel gets into an interpretation of the words of Jeremiah's 70-year prophecy. At this point I'm not interested in that interpretation. I'm interested in exactly what the 70-years means in context. In Jeremiah 25, the 70-years are declared, not as a duration of an exile of 70-years into Babylon, but rather as Babylon's power over the nations. There is no mention at this point about how long the children of Israel are going to be exiled from their land. In the Masoretic text, this passage is followed by an oracle against the nations. It talks about a cup of wrath that all the nations will have to drink beginning with Jerusalem and the towns of Judah. They are to drink the cup of the LORDs wrath and then that cup of the LORDs wrath will be given to other nations surrounding Jerusalem, Judah etc. After Jerusalem then Egypt must drink the cup of wrath and then it goes through several other countries as well.

-Oracles Against the Nations

-Jer 25: 17 So I took the cup from the LORD's hand, and made all the nations to whom the LORD sent me drink it: 18 Jerusalem and the cities of Judah, its kings and officials, to make them a desolation and a waste, a hissing and a curse, as at this day; 19 Pharaoh king of Egypt, his servants, his officials, all his people, 20 and all the mixed tribes among them; all the kings of the land of Uz and all the kings of the land of the Philistines (Ashkelon, Gaza, Ekron, and the remnant of Ashdod); 21 Edom, Moab, and the sons of Ammon; 22 all the kings of Tyre, all the kings of Sidon, and the kings of the coastland across the sea; 23 Dedan, Tema, Buz, and all who cut the corners of their hair; 24 all the kings of Arabia and all the kings of the mixed tribes who dwell in the desert; 25 all the kings of Zimri, all the kings of Elam, and all the kings of Media; 26 all the kings of the north, far and near, one after another, and all the kingdoms of the world that are on the face of the earth. And after them the king of Babylon shall drink.

-He is saying that every nation from Egypt to Babylon will ultimately drink from this particular cup of wrath. After this comes the oracles of the nations in a much more expanded / detailed form of oracles against the nations. This particular grouping of oracles against the nations that we find in the Septuagint after Jeremiah 25:13, we find a form of those same oracles against the nations in the Masoretic text of the Hebrew bible, but they don't occur after Jeremiah 25:13, they occur in the Masoretic text as Jeremiah 46 – 51 in the Hebrew. So, where do they belong? Which one is more accurate the Masoretic text of the Hebrew bible or is it the Septuagint? Many assume that the Masoretic text is earlier / older and that the Greek Septuagint is a translation from that text. We know from the Dead Sea Scrolls in numerous occasions that that is not correct and that quite often the Septuagint refers to a text in Hebrew that appears to be an earlier form than what's been preserved in the Masoretic text. The oracles against the nations in the Masoretic bible are contained in Jeremiah 46 – 51. If you begin to read through those in Jeremiah 46 you'll see that the first oracle against the nations is against Egypt.

-Jer 46: 2 About Egypt. Concerning the army of Pharaoh Neco, king of Egypt, which was by the river Euphrates at Carchemish and which Nebuchadnezzar king of Babylon defeated in the fourth year of Jehoiakim the son of Josiah, king of Judah:

-We begin with Egypt and this oracle occurs about the time that the first scroll of Jeremiah is being written. When you work through the text and get to the end of these

oracles against the nations in Jeremiah 51, you'll find a phrase that says, "thus far, the words of Jeremiah." That's an odd way to end a section when Jeremiah 52 continues the present book of Jeremiah. It's almost as if Jeremiah 46 – 51 was meant to be the close of the book of Jeremiah. Perhaps it was the way the original book of Jeremiah closed in some form. There are things in Jeremiah 46 – 51 that have been added at a later point. In fact, there are at least one or two mentions to King Zedekiah which would put us outside the parameter of the twenty-three years of material that was contained in the original.

-Per the Septuagint, the oracles against the nations are seemingly connected to the fourth year of Jehoiakim and therefore these oracles were likely part of the original Jeremiah scroll. The same thing actually applies to the Hebrew in the Masoretic texts these oracles, Jeremiah 46 – 51 also are connected with a passage that is tied to the fourth year of Jehoiakim. Jeremiah 45 happens right before the beginning of the collection of the oracles against the nations.

-Jer 45: 1 The word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he wrote these words in a book at the dictation of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah:

-This is during the time in which Baruch is writing the first scroll of Jeremiah and Jeremiah 45 is followed by Jeremiah 46 – 51 and the oracles of the nations. To me, this is confirmation that the oracles of the nations whether in the Septuagint or the Masoretic texts, both of these are headed by a passage that indicates the timing of these oracles in in the fourth year of Jehoiakim and therefore I propose that these particular oracles were part of the original.

-The Mission of Jeremiah – A Prophet to the Nations

-If we look at these particular passages, one of the things that I want to bring up is that this cup of wrath began with Jerusalem but was ultimately intended for all nations to drink. Jeremiah 25:29 declares that without any ambiguity. Remember in Jeremiah 1:10, this has always been the mission of Jeremiah. He's to go to Israel and Judah, but he's also called to be a prophet to the nations. In this way, he fulfills his role in his first scroll. I propose that a series of oracles to the nations was part of Jeremiah's first scroll.

-Babylon's Seventy-Years

-Jer 25: 11 This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. 12 Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares the LORD, making the land an everlasting waste. 13 I will bring upon that land all the words that I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations. 14 For many nations and great kings shall make slaves even of them, and I will recompense them according to their deeds and the work of their hands."

-Here, we read about seventy-years of Babylon's rule over the nations. The seventy-years are Babylon's seventy. The seventy-year period has to do with Babylon's rule and not strictly speaking the time of Judah's exile.

-Jer 29: 10 "For thus says the LORD: When seventy years are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place. 11 For I know the plans I have for you, declares the LORD, plans for welfare and not for evil, to give you a future and a hope. 12 Then you will call upon me and come and pray to me, and I will hear you. 13 You will seek me and find me, when you seek me with all

your heart. 14 I will be found by you, declares the LORD, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, declares the LORD, and I will bring you back to the place from which I sent you into exile.

-The restoration will in fact begin at the close of the seventy-years, but those seventy-years begin before the fullness of the exile begins. Babylon's seventy-years actually began with the defeat of Egypt in the fourth year of Jehoiakim in 605 BCE. Remember, it's Babylon's seventy-years. It's seventy-years, for Babylon to rule and to begin and complete its rule over the nations. It began in 605 BCE. In 609 BCE, four years prior to the defeat of Egypt by Babylon at Carchemish, a king by the name of Josiah was in route to the river Euphrates to join the forces of Babylon against Assyria who was allied with Egypt. At Megiddo, according to Kings and Chronicles, we have king Necho of Egypt warns Josiah that he has nothing to do with him. He warned him not to involve himself, but Josiah did so anyway, and he was killed on a battlefield at Megiddo.

-Cyrus Subdues the Nations

-What I find striking is that from the death of Josiah in 609 BCE if you add seventy-years it brings you to Cyrus's first year over Babylon in 539 BCE. This Persian Cyrus known in the Hebrew bible by the name Koresh put an end to Babylon's seventy-year rule over the nations. Interestingly enough of Koresh, God says the following.

-Isa 44: 28 who says of Cyrus, 'He is my shepherd, and he shall fulfill all my purpose'; saying of Jerusalem, 'She shall be built,' and of the temple, 'Your foundation shall be laid.'"

-Isa 45: 1 Thus says the LORD to his anointed, to Cyrus, whose right hand I have grasped, to subdue nations before him and to loose the belts of kings, to open doors before him that gates may not be closed: 2 "I will go before you and level the exalted places, I will break in pieces the doors of bronze and cut through the bars of iron, 3 I will give you the treasures of darkness and the hoards in secret places, that you may know that it is I, the LORD, the God of Israel, who call you by your name. 4 For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I name you, though you do not know me. 5 I am the LORD, and there is no other, besides me there is no God; I equip you, though you do not know me, 6 that people may know, from the rising of the sun and from the west, that there is none besides me; I am the LORD, and there is no other. 7 I form light and create darkness; I make well-being and create calamity; I am the LORD, who does all these things. 8 "Shower, O heavens, from above, and let the clouds rain down righteousness; let the earth open, that salvation and righteousness may bear fruit; let the earth cause them both to sprout; I the LORD have created it.

-This is the word of YHVH to Cyrus, to Koresh a Persian king. It's very clear, he refers to a Persian as the messiah. A Persian king is called the Messiah by God. Quite often people want to talk about the messiah. What do we know about the messiah? He's this, he's that, he's the son of David. But very clearly, the Messiah according to Isaiah 45 is someone that God declares to be the Messiah. In this case it's a Persian by the name of Koresh.

-But during the days of Jehoiakim, in the fourth year of his reign, Jeremiah dictated the words of his prophecies to his faithful scribe Baruch Ben Neriah. The words of the first scroll of Jeremiah included prophecies against the nations. It included the words of a seventy-year period of Babylon's rule, and it said that that period of seventy-years had begun. The Chaldeans would indeed destroy Jerusalem and strip the lands of its

inhabitants. When Jehoiakim heard these words, he was so angry that he fed that scroll to the flames. But Babylon's seventy-years of ruling over the nations had already begun.

Shabbat Shalom, Shavua Tov!

THIS WEEK IN TORAH

APRIL 29, 2023

This week's Torah Portion Acharei Mot: "After the Death" (Leviticus 16:1 – 18:30) Day of Atonement, Death of Aaron's sons, Yom Kippur service, Confession, The lots, The incense service, He-goat to Azazel, Removal of shovel and ladle, The eternal commandment of Yom Kippur, The place of sacrifice, Service outside the tabernacle, Laws against eating blood, Commandment to cover the blood, Unlawful sexual relations, and the holiness of the land.

This week's Torah Portion Kedoshim: "Holy" (Leviticus 19:1 – 20:27) YHVH is Holy, Rejected offerings, Gifts to the poor, Honest dealings with others, Love your neighbor as yourself, Keep my statutes, Forbidden mixtures, Designated maidservant, Weights and measures, Punishment for child sacrifice, Molech, Punishment for sexual immorality, The land and immorality, You shall be holy. Shavua Tov" and Have a Great Week!

"This Week in Torah" FB Page: <https://www.facebook.com/groups/571648826269105/>

UPCOMING EVENTS

-Blossoming Rose Israel Tours (2023): <https://blossomingrose.org/>

-Tanakh Tours – Egypt / Jordan, October 31 – November 12, 2023,

<https://www.tanakhtours.com/biblical-egypt-jordan-tour/> &

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