



Handout for week of 2/11/19 [Luke 6: 17-26](#) & Jer. 17: 5-8

www.theark1.com

Connie May © 1/12/19

Drawing with permission by Fr. Robert Beck

Additional Beck (Subscription)

More [Fr. Beck](#) (with permission)

Stone, Naomi. [We Are Blessed to be a Blessing](#)

Rolheiser, Fr. Ron. [The Struggle for Wholeness](#)

Jer. 17: 5 Thus saith HaShem: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from HaShem. 6 For he shall be like a tamarisk in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited. 7 Blessed is the man that trusteth in HaShem, and whose trust HaShem is. 8 For he shall be as a tree planted by the waters, and that spreadeth out its roots by the river, and shall not see when heat cometh, but its foliage shall be luxuriant; and shall not be anxious in the year of drought, neither shall cease from yielding fruit.

	Jeremiah, Obadiah	585
	Ezekiel Gets Plans for Jesus' Millennial Temple April 15	572
Shealtiel		561
	Buddha Born	557
	Birth of Confucius	551
Zerubbabel	Cyrus King of Medes & Persians	539

COMMENTARY:

The first and second editions of Jeremiah emerged "in the days of Jehoiakim, the son of Josiah, the king of Judah" (verse 1:3a1). The years of publication were, more specifically, 605 and 604 B.C. respectively, in the fourth and fifth regnal years of Jehoiakim. For Jeremiah composed his second edition immediately following the destruction, in December of 604 B.C., of his first edition by King Jehoiakim as it was being read aloud to him by Baruch, the prophet's secretary (36: 9-32). The third edition, on the other hand, of the Book of Jeremiah emerged in 586 B.C. following the destruction of Jerusalem by the army of Nebuchadnezzar, the King of Babylon, to which Jeremiah refers in his superscription with the phrases "the end of the eleventh year of Zedekiah, the son of Josiah, the king of Judah" (verse 1:3a2) and "the removing of Jerusalem in the fifth month" (1:3b).

The main fourfold division of the book is straight-forward, although its simplicity is, nevertheless, still confused by many scholars. More subtle, however (and generally missed), is the threefold subdivision of the Judahite Corpus, by far the largest block of material in the book (chapters 2-45). The key to the structure of this material is the recurring reference in the volume to the pivotal fourth year of Jehoiakim (the year of the incorporation of Judah into the Babylonian Empire, in conjunction with various additional events of national and international prominence).

Jeremiah makes special mention in the introduction to his book of "the days of Jehoiakim" (1:3), and three specific citations of the fourth year of this reign appear in the Judahite Corpus (25:1; 36:1; 45:1), each time apparently designating the culmination of a section demarcated according to a pattern which Jeremiah imposed on his material at this particular juncture in the history of Judah. Each of the three divisions of the Judahite Corpus is thereby connected with one of the three signs which figure in the call of Jeremiah in the introduction to his book, which is to say in verses 9, 11, and 13 of chapter 1 respectively. The remaining citation of the fourth year of Jehoiakim (in chapter 46:1) serves to initiate the Gentile Oracles of Jeremiah (chapters 46-51) and ties them, not only to the general superscription to the book (in chapter 1:3-5), but also to the climactic chapter 25 of Jeremiah. For the Gentile Oracles constitute, in effect, an answer to the divine commission in verses