

JEREMIAH

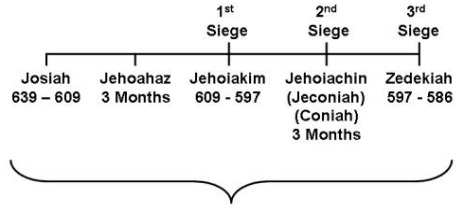
- Jeremiah has more words (and verses) than any other book in the Bible. The Book of Jeremiah has 42,000 words making it the longest book in the Bible.
- It has been cited as “the most religious, least read, least understood” book. Jeremiah watched the death of his nation as they were taken into captivity. Jeremiah has been titled “the weeping prophet presiding over the death of a nation,” and is thought by some to be the one who hid the Ark of the covenant.
- He began circa ~627BC and ended around ~582BC. Jeremiah (meaning “the Lord hurls/holds up”) lived during the same time that the Law was discovered by Israel (2 Kings 22 & 2 Chron 34).
- Jeremiah is not in chronological order, but instead the material is sequenced around certain themes.
- Jeremiah is quoted over 50 times in the New Testament with over half of the references in Revelation.
 - Jeremiah’s scribe, Baruch, may have sequenced the order (Jeremiah 36:1-32)
 - Just as Jesus quoted Deuteronomy more than any other book of the Bible, Jeremiah references sixty-six passages from Deuteronomy.
- Jesus is seen throughout Jeremiah:
 - The fountain of living waters (2:13)
 - The righteous Branch, coming Shepherd, Lord of our righteousness (23:4-6)
 - The New Covenant (31:31)
 - Redeemer (50:34)

Outline of Jeremiah		
1.	Chapter 1	Call of Jeremiah
2.	Chapters 2-20	Judgment If No Repentance
3.	Chapters 21-39	Fall of Jerusalem/Judah
4.	Chapters 40-45	Gedaliah & Evacuation to Egypt
5.	Chapters 46-51	Prophecies Against the Nations
6.	Chapter 52	Jerusalem in Ruins

539 BC
Cyrus made
Babylon his capital

330 BC
Alexander the
Great made
Babylon his capital
and died there

Babylon was
conquered but
is yet to be
destroyed



Continual pull between Israel striking an
alliance with Egypt as their protector versus
submitting to Babylon (Jeremiah's desire)

Guidance to Submit to Babylon (Nebuchadnezzar)		
605BC	Jeremiah 45:5	Jehoiakim
595BC	Jeremiah 27:12-13, 16-17	Zedekiah
589BC	Jeremiah 38:2, 17-18	Zedekiah
587BC	Jeremiah 21:9	Zedekiah

Prophets Move to Egypt			
609BC	Uriah	Hoshaiah	Jeremiah 26:20-23
586BC	Jeremiah	Jezeaniah (Hoshaiah's Son)	Jeremiah 42:1; 43:2

19 Jeremiah 1, 2

Read Jeremiah 1:1-10... The Call of Jeremiah

1:1 Hilkiyah, Jeremiah's father, discovered the book of the law during the time of Josiah (2 Kings 22:3-8; 2 Chron 34:9, 14-15).

- Jeremiah is the prophet about which most is known
- Jeremiah began his ministry during the reign of good King Josiah; Josiah was the age of 21 when Jeremiah was called, and Josiah continued to rule a decade after Jeremiah was called. (2 Chronicles 34:1). Josiah had sought God for five years before Jeremiah's call. Jeremiah sang a lament upon the death of Josiah (2 Chronicles 35:25).
 - Chapters 2-6 pre-date the finding of the law
 - Chapters 7-9 occur at the discovery of the law
 - Chapters 10-12 occur during the revival.
- Anathoth was located approximately three miles north of Jerusalem.
 - The city is also called "Beth-Anath" meaning "the city of Anath" (Joshua 15:59, 19:38; Judges 1:33). This city was a Levitical city (Joshua 21:8).
 - The town was named after the Phoenician goddess, Anath/Anat who was thought to be the sister of Baal and documented profusely in the "Ras Shamra" text.

- Ras Shamra (“Fennel Head”) is the ancient city of Ugarit that was found from a map within an ancient vault discovered by a Syrian farmer in 1928.
 - When Solomon became King, Priest Abiathar supported Adonijah instead (1 Kings 1:7), so Solomon replaced Abiathar with Zadok as High Priest and exiled Abiathar to Anathoth to die (1 Kings 2:26-27).
- 1:2 Jeremiah and Ezekiel use “the Word of the Lord” frequently; it’s not about them, but Him
- It is thought that Jeremiah was called into the ministry between 626/627BC, and Josiah came to the throne around 640BC at 8 years of age.
 - Josiah would have been 21 years of age when Jeremiah ministered to him.
 - The Hebrew phrase “the Word of the Lord came” seems to imply that God repeatedly spoke to Jeremiah.
- 1:3 Pharaoh Necho installed Jehoiakim and then twenty-three years later, Zedekiah was the final King of Judah who was exiled to Babylon while Jerusalem was annihilated.
- Jehoahaz and Jehoiachin each only reigned 3 months, so they are not listed by Jeremiah.
 - Jeremiah would minister to each of Josiah’s sons as fallen kings over Judah. Although Josiah was a godly king, his sons turned from God.
- 1:4 The phrase “the Word of the Lord came” is repeated 144 times in Scripture (25 times in Jeremiah).
- 1:5 God chose Jeremiah before his birth to become a prophet (Lk 1:13-17; Judges 13:3-5; 1 Peter 2:8; Job 15:22, 15:28, 27:14; Isaiah 4:3, 10:6; Hab 1:12; Rev 13:10); Similar to Paul (Gal 1:15)
- God knew His servants before He made them (Isaiah 43:7, 49:1,5; Psalm139:13-16)
- 1:6 God uses humble men for His great purposes, but often these wonderful servants feel unworthy (Judges 6:15; Ex 4:10)
- 1:7 Do not let youth interfere with your testimony of God (1 Tim 4:12)
- 1:8 The reason not to fear others has nothing to do with them – they may very well be bigger, stronger and more powerful, but there does not need to be fear of others because of who God is (Matthew 10:26, 28; Luke 12:4; Deuteronomy 3:22, 7:18, 21; 31:6)
- 1:9 God touched Jeremiah’s mouth as He had done for Isaiah (Is 6:7)
- 1:10 God’s servant has the power for ruinous as well as constructive acts at a national level (twice as many negative consequences are mentioned), but it is God’s power that executes (Jeremiah 18:7).
- Beyond the judgment, there was restoration
 - The first part of God’s vow would be fulfilled with the exiles (Jeremiah 24:6), but afterwards the building and planting could begin as God’s people were restored to their land (Jeremiah 31:28).

Jeremiah’s Appointment (Jeremiah 1:10)	
1. To Pluck Up	Pulling up what had been established
2. To Break Down	Tearing down what has been built
3. To Destroy	Judgment of Destruction
4. To Overthrow	Judgment of Taking Over
5. To Build	Building again

6. To Plant	Planting anew
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- **According to Jeremiah 1:1, where was Jeremiah from?**
 - **Anathoth**
- **According to Jeremiah 1:2, who was king when the Lord began talking to Jeremiah?**
 - **Josiah**
- **According to Jeremiah 1:3, who was the last king over Jeremiah?**
 - **Zedekiah**
- **According to Jeremiah 1:5, when was Jeremiah sanctified and ordained as a prophet?**
 - **While he was a fetus in his mother's womb**
- **According to Jeremiah 1:6, what was Jeremiah's objection to becoming a prophet?**
 - **His age; Jeremiah thought that he was too young.**
- **According to Jeremiah 1:8, why was Jeremiah not to be afraid of God's people?**
 - **God's presence was with him to deliver him.**
- **According to Jeremiah 1:10, was God's plan to build or destroy the kingdoms?**
 - **Both – to destroy and to build.**

Read Jeremiah 1:11-19... Jeremiah's First Visions of the Almond Rod and Boiling Pot

1:11 The almond tree represents a "watcher" because the almond tree is considered the "watcher" or "early waker" in Spring.

- Almond trees are the first to "wake" after winter and are the January pre-cursor to Spring with pink flowers.
- Aaron's almond staff that blossomed proved his God-given position and authority (Numbers 17).
- The Hebrew word for "almond" ("shakeid") comes from a Hebrew root word for "watch" ("shakad"). God is watchful of man's activities, and God is calling his people to be watchful of His activities.

1:12 Not only is God watching the activities on the earth, He is also watching over His word to bring it to pass. Just as the almond tree would certainly be the first to bud with a later bloom of flowers, God's word would certainly and surely come about.

1:13 The Lord asks Jeremiah about a second vision. Jeremiah sees a boiling pot tilting from the north towards the south.

- These seem like prophet-in-training as the Lord provides visuals and then asks what Jeremiah is seeing.
- God was ask-assertive with Jeremiah about what he sees at the beginning of his ministry (Jeremiah 1:11, 24:3)

1:14 The boiling pot represents judgment, and Babylon (like Assyria) came down from the north

1:15 The attacking nation of Babylon would take the fertile crescent northward on the Euphrates and then southward into Palestine (Jeremiah 1:13-15, 3:18, 4:6, 6:1, 22, 10:22, 11:15, 13:20, 16:15, 23:8, 31:8, 46:20, 46:24, 47:2, 50:3, 9, 41, 51:48, etc.).

- Babylon was not able to traverse the Arabian desert effectively.
- Although Babylon was located in the southeast, they would attack from the north.
- God often brings His plan about in such unique ways.

- Often, historical instances reflect end times occurrences
- 1:16 God will judge man for idolizing products of self-effort
- 1:17 The Lord urges Jeremiah to urgently tell of the upcoming invasion; to gird up the loins meant to reach down with one hand and taking the back side of the robe, pull it up to tuck in the belt in the front, so the man could run without tripping on his robe.
- The Lord gives Jeremiah an ultimatum of not being “put off” (rejected) by their reception (or faces) or the Lord would reject Jeremiah in front of the people.
- 1:18 Jeremiah is a steadfast witness against Judah’s 1.Kings 2.Princes 3.Priests 4.People (Jer 15:20). Judah thought that they would find safety in the fortified city of Jerusalem, but God’s Word was the true “fortified city” that brought safety. (Jeremiah 15:20)
- 1:19 The powerful people would all come against Jeremiah, but when Babylon exiled Jerusalem into captivity – all of the ruling classes would be removed with the single exception of Jeremiah.
- **According to Jeremiah 1:11, what did the Lord ask Jeremiah during his first vision?**
 - **The Lord asked Jeremiah what he saw as if training the young prophet to accurately see and relate visions.**
 - **According to Jeremiah 1:11, what was Jeremiah’s first vision?**
 - **The branch of an almond tree**
 - **According to Jeremiah 1:12, what was God’s response to Jeremiah’s description of his first vision?**
 - **The Lord commended Jeremiah’s sight and conveyed that He was ready to take action on His Word.**
 - **According to Jeremiah 1:13-14, what was the meaning of Jeremiah’s second vision?**
 - **An invader would enter through the northern part of Palestine.**
 - **According to Jeremiah 1:16, what were three reasons for God’s judgments on His people?**
 - **They had forsaken God**
 - **They had prayed and burned incense to false gods**
 - **They worshipped the work of their hands**

Read Jeremiah 2:1-12... The Rebellion of God’s People

- 2:1 The phrase “the Word of the Lord came” is repeated 144 times in Scripture (25 times in Jeremiah). The Word of the Lord is powerful and creative.
- Jeremiah 2 may be along the lines of the Suzerain Treaties consisting of two sections:
 - 1) The identification of the Suzerain by his name and titles;
 - 2) The historical overview of the Suzerain’s dealings with the vassal
- 2:2 Remember your first love for God at your initial salvation, dedication and commitment (Rev 2:4; Malachi 2:14). Israel seemed to go through a “honeymoon period” with the Lord as they depended wholly upon Him in the wilderness.
- The Hebrew word “Hesed” is translated “devotion”, but the fuller meaning is “faithful, covenant love.” (Nehemiah 1:5; Daniel 9:4; Jeremiah 32:18)
- 2:3 The Twelve Tribes of Israel were initially dedicated to the Lord, but they separated from Judah before both the northern and southern kingdoms rebelled against Him.
- The first of the harvests simply mean the first harvest is a sign of many good things to come. (Exodus 23:16, 34:22; Leviticus 23:10; 2 Samuel 21:9)
 - However, anyone who partook in the ways of Israel were polluted and poisoned.

Symbolism of Jacob and Israel (Jeremiah 2:4)	
Jacob	Israel
All Tribes	Northern Kingdom
Individual	Nation
Physical	Spiritual

2:5 Israel walked away from meaning as they followed the idols and false worship of the nations around them (Jeremiah 14:22). In walking “*after emptiness, they became empty.*”

- Idols are worthless and vain, and those who seek after idols live lives that are worthless and vain (Deuteronomy 7:26; Psalm 115:8, 135:18)
- The book of Ecclesiastes describes the vain life

Who Delivered Israel from Egypt through the Wilderness? (Jeremiah 2:6)	
Deserts	Pits/Ravines
Drought	The shadow of death/darkness
A Land that no one crossed	A Land where no one dwells

2:7 The land of Israel has a special meaning to God (Ez 20:15; 36:5; Joel 3:2; Lev 25:23; Deut 11:11-12; Psalms 105:11), and He gives it to whomever He desires

- Israel had defiled the land through idolatry (Genesis 15:6)

Israel’s Leadership Failed Their Primary Missions (Jeremiah 2:8, 26, 4:9, 8:1, 13:13, 18:18, 32:32)	
1 Priests & Levites - Experts in The Law (God’s Word)	Could not find God and did not “know” Him (1 John 5:20) – Mechanical not Relational
2 Kings & Civil Leaders	Rebelled and sinned against God
3 Prophets	Prophesied by false gods and pursued useless idols with worldly profit

2:9 The word “contend” references a legal lawsuit (Jeremiah 2:29) and is similar to a court scene where God is taking these people to trial. God would bring the faithless to trial (Deuteronomy 5:9)

2:10 The phrase “Kittim to Keder” simply means “from East to West”. God says to search from east to west to see if anything like this has happened before.

- Kittim originally referenced the Phoenician settlements on the island on Cypress, but the meaning was expanded to all of the islands of the Mediterranean
 - The location of Kittim finally broadened to any land in the West.
- Kedar was the name of an Arab tribe situated directly east of Palestine.

2:11 God’s people had exchanged the glory of the Sovereign Almighty Creator for worthless idols.

2:12 The great heavens are called to shudder in fear and grief because of the exchange of glory for vanity. Throughout Scripture, the heavens are called as witnesses to God’s works (Deuteronomy 4:26, 30:19, 31:28, 32:1)

- **According to Jeremiah 2:3, what is Israel called?**
 - “*Israel was holiness to the LORD.*”
- **According to Jeremiah 2:5, what did God ask about the reason that Israel’s fathers had become idolaters?**
 - “*What injustice have your fathers found in Me?*”
- **According to Jeremiah 2:7, what two things did Israel do upon entering their land?**

- **Israel defiled the land and made it an abomination.**
- **According to Jeremiah 2:8, what three types of leaders had turned against God?**
 - **Priests, Rulers, Prophets**
- **According to Jeremiah 2:11, what did God’s people do that idolatrous nations did not?**
 - **Idolatrous nations faithfully worshipped their idols while the unfaithful people rebelled against the one and only true God.**

Read Jeremiah 2:13-34... The Sin of Judah

2:13 Israel rejected the fountain of living waters (Jeremiah 17:13) for a dried up, cracked cistern (Jn 4:10; Is 12:3; 55:1 → resulting in Jer 14:3-4)

- The two sins include: 1. Leaving the One True God 2. Turning to False gods
- The Lord is the living waters (Psalm 36:8-9) which is critical to desert living people in the Mideast (John 4:10-14; John 7:38; Revelation 21:6)

Only Four Ways to Get Water in Ancient Times	
1. Rain falls from the heavens	Easiest
2. Flowing water from springs / rivers	Moderately easy
3. Dig a well to an underground water aquifer	Moderately difficult
4. Dig a cistern to wait for the rain to fill	Difficult
Judah had traded the provision of God (natural rains, rivers, aquifers) for the work of their hands	

2:14 God had freed His people from slavery, but they had accepted another yoke of captivity. Assyria had made the northern kingdom a slave, and Babylon had exiled the southern kingdom into captivity.

2:15 Young lions were used as metaphors of the powerful, and the Lord had also sent actual lions into the northern kingdom after Israel’s inhabitants had been exiled by Assyria (2 Kings 17:25-26).

2:16 Noph in Lower Egypt to Tahpanhes in Upper Egypt (“from South to North”). When Egypt gained power over Judah, Egypt shaved the heads of the Israelites.

- Israel had fallen away from God to powers like Assyria (Jeremiah 2:15) or Egypt (Jeremiah 2:16).
- The land of Tahpanhes would be the location where Johanan would relocate all of the remnant of Judah after Gedaliah’s death although the Lord commanded that they remain in Judah (Jeremiah 43:5-10).

2:17 The rejection of the One True God brought enslavement to others. Judah continued to proactively go to Assyria and Egypt to request alliance and help - only to be brought under submission.

2:18 Instead of the living waters of the Lord (Jeremiah 2:13), Judah had chosen to drink the dangerous waters of Egypt and Assyria.

- To drink the black waters was a reference to the tributaries of the Nile.
- In Scripture, whenever the term “the river” is used, it is referencing the Euphrates.

2:19 Sin has consequences (Numbers 32:23; Galatians 6:7; Romans 6:23; James 1:15)

2:20 Seven times in the Bible God speaks of breaking the yokes of sinners (Lev 26:13; Is 9:4; Jer 2:20, 5:5, 28:2, 28:12; Ez 34:27)

- God’s people not “walking the talk;” they commit to not sinning with their mouths, but they go to the locations (hills, trees) of Canaanite fertility worship (Jer 3:6, Ez 6:2; Col 4:3-5)
 - According to the Ras Shamra archeological discovery in 1929, the Canaanites practiced a sacrificial system with similar animal offerings to that of the Israelites, although Canaanites worship was polytheistic, licentious and often violent with male and female prostitutes considered “sacred” for sensual perversions.
 - Israel played the harlot in their licentious idolatrous worship on the high places (Hosea 4:10-15)
- 2:21 The planting of a grape seed has mixed results, but the cutting of a choice vine results in quality grape vines. However, Israel was not faithful to the quality vine (John 15:5).
- 2:22 Man can attempt to clean up after his sin and cleanse himself, but God sees right through it; only God can truly wash clean (Isaiah 1:18)
- 2:23-25 God’s people make false claims of purity while they pursue rampant/unbridled lusts; anyone who pursues each of their sexual urges should not believe their lives to be pure before God
- 2:23 Israel had worshipped Baal and had sacrificed their own children in the valley of Gehenna to Moloch/Molech (Jeremiah 7:32).
- God commands Israel to know, admit and understand their sin. A “dromedary” is literally “a female camel in heat”
 - People must admit the gravity of their sin and depth of fallen nature.
- 2:24 Israel is compared to a wild donkey that is used to a wilderness existence (Genesis 16:12; Job 11:12; 24:5; Hosea 8:9). However, female donkeys are easily captured. During the month of heat, simply tie up a male donkey, and the female donkeys that smell the male donkey will come to him.
- In the same way, God’s people were easily seduced by the idolatrous fertility gods.
- 2:25 Literally, God’s people were persuaded that they could not help following their lusts; they have slept with strangers (partners that they didn’t know e.g. prostitutes, one-night stands, etc.)
- As they walked helplessly according to their passions, they were literally walking without shoes and drink in the same manner as when they would be enslaved and exiled by the Babylonians.
- 2:26 Like the thief, those who pursue godless lifestyles will be embarrassed (Num 32:23). Israel was caught by God worshipping in the temples (houses) of false gods.
- 2:27 People who have made other gods should rely on them when in trouble; evolution is as irrational as saying to a tree or rock that they are your father.
- Natural disasters are more likely to be attributed to “mother earth” than to the Heavenly Father who created the earth.
 - In ancient times, the Asherah pole (tree) represented the female fertility goddess while a boulder next to it was considered the male fertility god, Baal. However, this verse has switched the genders as if to say that Israel was so confused that they didn’t even understand the false gods that they worshipped.
- 2:28 Each of Judah’s cities were a god to them, and no Judean city pursued the one true God
- **According to Jeremiah 2:13, what two evils had God’s people committed?**

- They rebelled against the one true source of life, and they manufactured their own false belief system.
- According to Jeremiah 2:17, who brought the judgment of God?
 - God's disobedient and idolatrous people brought it on themselves.
- According to Jeremiah 2:22, could the people pretend to be pure before God?
 - God understood the polluted wickedness of the people

Read Jeremiah 2:29-37... God Asks Judah “Why” She Went Her Own Way

2:29 The word “contend” references a legal lawsuit (Jeremiah 2:9) and is similar to a court scene where God is taking these people to trial.

29:30 The discipline of god's people was to no avail. Israel had tortured and killed the prophets of God who warned them.

- Archeologists have found swords from ancient time periods where the handle was shaped like an animal (i.e. lion) while the blade of the sword reflected the tongue.

29:31 Although God's word brought direction and light, His people treated the word of God as a wilderness or darkness. God's people had left Him to roam in the wild.

29:32 God was intended to be the ornament (prized identity of a badge/medal) of his people, Israel.

- While a wedding ring may be used to reflect that someone is married, Israel had removed her marriage ring to pretend that she was not in a committed relationship.

29:33 Israel had become so adept at preparing for whoredom that they could even teach professional prostitutes.

29:34 Although ancient law stated an individual could kill anyone breaking into their house, Israel had murdered those who were not breaking in (2 Kings 21:16).

2:35 Men will declare their own innocence/purity with a mistaken thought that they will not be judged (Prov 20:6)

2:36 Judah was meandering aimlessly one way and then the other. They had trusted Assyria to save them which resulted in invasion and devastation.

- Jeremiah was warning Judah that their trust in Egypt would result in equal annihilation (Egypt would not be able to save Judah from Babylon).

2:37 The hands on the head would represent either holding one's head while mourning or being taken into captivity. Israel had trusted in someone that the Lord rejected, so He would devastate them instead of prospering them.

- According to Jeremiah 2:30, what had God's people learned from His correction?
 - Nothing; the discipline of God's people was in vain because the people did not learn.
- According to Jeremiah 2:32, what does the Lord claim is hard for a bride to forget?
 - Her wedding dress; however, the people had forgotten the Lord.
- According to Jeremiah 2:34, did the people hide their sinful lifestyles?
 - No, God found the people wearing their sins in plain and public view
- According to Jeremiah 2:35, did God's people understand their guilt?
 - No God's people felt that they were innocent in spite of their public wickedness.

Chapter 3 is a continuation of Chapter 2

Read Jeremiah 3:1-5... Judah's Unfaithfulness

3:1 God calls His people to be honest and understand each one's impurity and then return to God (in contrast to Deuteronomy 24:1-4)

- Although the law in ancient days was that a divorced woman would not be accepted back by the husband, God loved His people enough to take them back.
- Much like Gomer leaving Hosea and then Hosea recovering her, God was willing to recover His unfaithful bride.
- The land is affected by the morality of its inhabitants (Leviticus 18:24-28, 19:29; Deuteronomy 24:4; Romans 8:22)
- The Hebrew word for "cling" (baq) to God (Deuteronomy 10:20) is the same word used for husband and wife (Genesis 2:24). Israel is viewed as the bride of God.

3:2 The bare heights were cleared high places for idolatry (Leviticus 26:30; Numbers 22:41, 33:52; 1 Kings 14:23).

- Israel felt like the higher they were able to elevate themselves (like the Tower of Babel) the closer they would be to their god (Genesis 11:1-9)
- Prostitutes waited for passing travelers (Proverbs 7:10-23; Ezekiel 16:25) just as Tamar waited for Judah as a prostitute (Genesis 38:14-15)
- Arab Bedouins were known to lie in wait for passing caravans to ambush

3:3 To the agricultural society of Israel, rain equated to God's blessing (Lev 26:3-4; Deut 11:17, 28:1-2; Jer 14:22)

- There are two primary rainy seasons – the early and the late (Deuteronomy 11:14). The early rain is used to plant and the later season to mature. God uses nature to turn man back to Himself.
- The harlot's forehead refers to being hardheaded (stubborn) against one's guilt (Ezekiel 3:7-8). Pride parades of people who live in sin, but flaunt their perversions.

3:4 Jeremiah speaks as the people of Israel who claim that the Lord has always supported them regardless of their sins.

3:5 In this verse, the people of God were counting on God's merciful nature to forgive whatever lifestyle that they chose.

- In reality, God's people had done evil whenever they could get away with it (Isaiah 29:13). Lifestyles show their words were lies.
- The people were correct in that God will not be angry forever if they repented (Jeremiah 3:12), and they should not take advantage of His mercy (Romans 6:15).
- **According to Jeremiah 3:1, to what does God liken His people?**
 - **An adulterous wife who becomes a prostitute.**
- **According to Jeremiah 3:1, what does God urge His people to do?**
 - **He implores them to return to Him.**
- **According to Jeremiah 3:2, where has God's people not been unfaithful?**
 - **They have been unfaithful (idolaters) wherever they've been whether in the wilderness or the promised land.**
- **According to Jeremiah 3:3, how would God's people be punished for their unfaithfulness?**
 - **There would be a lack of rain**

- **According to Jeremiah 3:4, what would be the response of God’s people to disciple?**
 - **They will call to Him and remind Him of His covenant with them**
 - **It does not say that they would repent.**

Read Jeremiah 3:6-10... Judah Learned Nothing from Israel’s Unfaithfulness & Judgment

3:6 Israel has fallen from God to locations (groves) of Canaanite fertility worship (Jeremiah 2:20, Ezekiel 6:2)

- Israel had become a fertility worshipping culture where wives and daughters were given for public sexual intercourse – often under trees so that no one would get sunburned (Hosea 4:11-14)

3:7 Israel and Judah are depicted as twin sisters. Judah (the southern kingdom) witnessed the judgment of her sister, Israel (the northern kingdom), but she did not repent.

3:8 God had divorced himself from the Northern Kingdom (not one godly King in Israel before they fell to Assyria), but the Southern Kingdom did not learn her lesson (Is 50:1; Hosea 1:2)

- God sent Israel away into Assyrian exile in the same way a divorcing husband might send away His wife because she has been unfaithful to the covenant relationship.

3:9 The stone represented Baal while the trees often represented Asherah. Israel took sin lightly and didn’t understand the gravity of their sin because all of the pagan nations were worshipping false gods in the same manner. Sin was of no consequence.

3:10 Judah was not sincere in their repentance to return to the Lord. The reforms of King Hezekiah and King Josiah were not lasting and sincere (outward instead of inward).

- **According to Jeremiah 3:6, what had those in the northern kingdom of Israel done?**
 - **They had worshipped false gods on the high places which often included licentious deeds with temple prostitutes.**
- **According to Jeremiah 3:7, what was God’s response to those who were unfaithful?**
 - **God called them to return to Him**
- **According to Jeremiah 3:7-8, what did the southern kingdom of Judah witness?**
 - **The northern kingdom of Israel rejected God’s call, so the Lord rejected His bride with a divorce certificate.**
- **According to Jeremiah 3:8-9, what was Judah’s response to the judgment of God on the northern kingdom of Israel?**
 - **They also committed idolatry (spiritual adultery) on the high places through worship of Baal and Asherah.**
- **According to Jeremiah 3:10, what was wrong with Judah’s turn towards God under Josiah?**
 - **Judah insincerely carried out the law of God without a loving walk with Him.**

Read Jeremiah 3:11-18... God’s Call to Repentance

3:11 Israel was honest about their rejection of God while Judah was lukewarm to God while giving insincere lip service.

- Those who the Lord reveals Himself will be held even more accountable (Matthew 11:22-24). There are degrees of judgment and sin (James 3:1; Jude 1:11-13)
- 3:12 Jeremiah was from Anathoth in the Tribe of Benjamin (a northern tribe), so he was called to witness to the few people left in Israel after the Assyrian exile. King Josiah had tried to include those in Israel in his reforms (2 Kings 34:1-7)
- The people had the correct view of the merciful God who would not be angry forever (Jeremiah 3:5); however, they took advantage of His mercy instead of repenting (Romans 6:15).
 - The Hebrew word “shuv/shub” means to turn back, return and repent. This chapter is a play on words as God calls Israel to turn back from turning away.
 - God uses the word “hesed” to describe Himself which is the unconditional, covenant love that God has for His people.
- 3:13 God directs His people to be honest about their sin and repent! Salvation means to turn from sin as one turns to the Lord.
- Biblical faith is a decision and dedication to a committed lifestyle away from one’s self and towards the Lord.
 - Confession of sin is an honest admission; sadness is often misconstrued as repentance.
- 3:14 God calls His people as their father and husband; God utilizes the two most intimate relationships to represent His relationship with His people.
- God uses a play on words as He states that “He Himself” is their “baal” (“master”) and not the false god of “Baal”.
 - God’s message moves from the traditional corporate aspect to the individual, so that He will respect the hearts of the remnant individually.
- 3:15 After repentance, God will provide His true council (Jeremiah 31:31-32; Is 54:5). God will provide leaders with the sincerity and heart of King David (1 Samuel 13:14; Acts 13:22).
- 3:16 From the church age and into the millennium, no visual aids or symbols will be needed because of firsthand knowledge (Jeremiah 31:31-34).
- The ark of the covenant was the place that was the symbol of the presence of God, but the Spirit would take the place of God’s presence with the Temple being God’s people (1 Corinthians 3:16-17, 6:15-20).
- 3:17 Jerusalem will be the “Throne of the Lord”. The ark of the covenant would be replaced with all of Zion (Revelation 21); people wouldn’t miss the ark of the covenant nor will it be made again.
- 3:18 Israel had been divided into the northern and southern kingdoms, but now Israel would be a single family again (Isaiah 11:12; Ezekiel 37:16-28; Hosea 3:5; Micah 2:12)
- The return of those exiled in the Assyrian and Babylonian captivities was up the Euphrates in the fertile crescent and then come south into Palestine.
 - The attacking nation of Babylon would take the fertile crescent northward on the Euphrates and then southward into Palestine (Jeremiah 1:13-15, 3:18, 4:6, 6:1, 22, 10:22, 11:15, 13:20, 16:15, 23:8, 31:8, 46:20, 46:24, 47:2, 50:3, 9, 41, 51:48, etc.).
 - Babylon was not able to traverse the Arabian desert effectively.
 - Although Babylon was located in the southeast, they would attack from the north.
 - God often brings His plan about in such unique ways.

- **According to Jeremiah 3:14, how does God respond to Judah’s unfaithfulness?**
 - **He calls them to Himself.**
- **According to Jeremiah 3:15, what commitment does God make if Judah returns?**
 - **He will give them shepherds with knowledge and understanding**
- **According to Jeremiah 3:16, on what did Judah base it’s religion?**
 - **On the ark of the covenant (an icon) instead of a thriving relationship with the Lord**
- **According to Jeremiah 3:17, what do God’s faithful people not follow?**
 - **“The dictates of their evil hearts.”**
- **According to Jeremiah 3:18, what would occur when God’s people are restored?**
 - **There would be unity among God’s people (Israel and Judah)**

Read Jeremiah 3:19-25... God’s Restoration if the People Would Return to Him

3:19 These are the words that should have been said if Israel had returned to the Lord (Hosea 11:1).

3:20 Instead of the prior verse, Israel rebelled. Just as an unfaithful woman rejects her partner, Israel rejected the Lord.

3:21 The bare heights were the high places that were utilized by Israel for idolatrous and licentious worship of false fertility gods.

- The perverted, licentious lifestyles resulted in brokenness from sin and shame.

3:22 Backslidings are a spiritual illness that God can heal (Hosea 14:4)

3:23 It is vain to hope for salvation while in the throes of sin; repent and God will be your salvation (Ps 121:1-2)

- The hills represent the high places that were a deception of a better life when instead, the licentious, perverted idolatry brought brokenness and shame.

3:24 Scripture refers to the idolatry of Baal as “the shameful thing” (Jeremiah 11:13; Hosea 9:10). Licentious lifestyles (as well as any addition) had consumed and wasted fathers and children (households) as well as their belongings (flocks and herds).

- The only ones not listed as being consumed by the sexual perversion on the hilltops were the wives who may have paid the price for the sexual addictions (as so many modern wives live lonely lives because of pornography).

3:25 Just as Israel would lie down for the licentious idolatry, now they would lie down in shame – covered by humiliation. Israel, as a nation, had not walked in God’s commands from early on.

- **According to Jeremiah 3:20, to what does God compare Judah?**
 - **An unfaithful wife that leaves her husband**
- **According to Jeremiah 3:22, what does God vow for His backsliding people?**
 - **God would heal them of their backsliding**
- **According to Jeremiah 3:23, what would not occur on the high places?**
 - **Salvation was not available while worshipping false gods on the high places.**

Read Jeremiah 4:1-2... Judah’s Steps to Reconciliation with God

4:1 The first step of getting right with God is to turn relationally to the Lord. God's people have a choice between repentance or captivity; however, the repentance needs to be sincere and committed.

- If you have the inclination to return to God, you should...and quickly!
- "Detestable things" in the Old Testament often refers to idols (Jeremiah 16:18; Ezekiel 5:9, 8:10, 16:36), but it also refers to the sin of the eyes (lust, covetousness, etc.) as in Ezekiel 20:7-8, 37:23).
- After discipline by the Lord, Israel never gave in to idolatry again after returning from Babylonian captivity.
- The phrase "*you shall not be moved*" may reference the upcoming exile of Judah by the Babylonians

4:2 Swearing does not mean cursing, but instead swearing is calling God into a situation (Leviticus 19:12; Deuteronomy 6:13, 10:20; Psalm 63:11; Isaiah 48:1, 65:16; Jeremiah 12:16, 22:5). Swearing is an oath that recognizes that God is the ultimate judge of deceit and that God is the only one that can bring something about.

- The three elements of "righteousness, justice and truth" are attributed to the Lord in His covenant with David (Psalm 89:14), yet these three attributes had been repelled by fallen Israel (Isaiah 59:14).
- God promised that salvation would be available to the world through His people (Gen 12:3, 18:18, 22:18, 26:43).
 - **According to Jeremiah 4:1, in order to return to the Lord, what needed to be done?**
 - **The sinful lifestyles of abomination needed to be discarded.**
 - **According to Jeremiah 4:2, in what three ways is the reality of a living Lord revealed?**
 - **In Truth – In Judgment – In Righteousness**

Read Jeremiah 4:3-4... Judah Will Be Invaded

4:3 "*Fallow ground*" refers to ground that hasn't been used for crops and harvests before – new ground. The Lord commands the men of Judah and Jerusalem to consider the consequences of past sin; thorns represent the consequences of sin (Genesis 3:17-18).

- In Palestine, hasty farmers would dig up the tops of the thorns but leave the roots underground, so the harvest would mature with the thorns. The Lord is saying to dig deep to remove the root of the thorn. Get rid of the root of past sin.
- Do not sow seed (God's word) among the thorns of this world (Matthew 13:22)

4:4 God requires a spiritual circumcision of the heart (Jeremiah 6:10; 9:26; Deuteronomy 10:16, 30:6; Romans 2:29). Circumcision was a sign of the covenant between God and His people (Jeremiah 6:10; Exodus 6:12, 30; Deuteronomy 10:13, 30:6; Genesis 17:14).

- God will judge those who are circumcised physically (going through the motions - rituals) but not circumcised spiritually (Jeremiah 9:25; Dt 10:16; 30:6; Rom 2:29)
- Rituals can deceitfully cause people to feel that they are right in what they do, but you are only right with God according to the attitudes and motives of the heart.
- Throughout the years, worldly prideful men have hated God because He allowed bad things to happen, but this verse explains that strife and struggle come because of sin (Jeremiah 4:18; Deuteronomy 28). Sin infects the world including those not directly involved in the sin.

- **According to Jeremiah 4:3, among what were God’s people sowing?**
 - **Thorns**
- **According to Jeremiah 4:4, did God’s people need a physical or spiritual circumcision?**
 - **They were called to remove the foreskins (covering) of their hearts**

Read Jeremiah 4:5-9... The Watchman Metaphor

4:5 The watchman blows the ram’s (sheep’s) horn to call the surrounding people inside the thick city walls. To make a shofar horn, the left horn of the sheep would be placed in hot water that facilitates flattening and shaping to make a shrill sound.

- The first step of making a shofar horn is to fill the horn with water to check for cracks that leak; if it leaks, the horn is not acceptable as a shofar according to Jewish custom.
- The horn is boiled for 2-5 hours to allow the horn to be shaped and the cartilage to be removed from the inside.
- After drying the horn, measure 1 inch on the pointed end to cut off to shape the mouthpiece and drill a 1/8-inch hole through the cut end.

4:6 Babylonians were victorious against Assyria in the north and returned home through Jerusalem; in later years, Babylon traveled the “fertile crescent” around the Arabian desert to Jerusalem

- God brought Babylon which He called “evil”

4:7 The symbol of Babylon was a lion with wings (Daniel 7:4)

4:8 Grieving in the mid-east is typically not quiet crying but wailing aloud in public with others. God’s anger had not turned back because Israel had not turned back from their sin.

4:9 Every echelon of leadership (King, Priests, Prophets) would fail.

- Kings should have been courageous, but they would turn cowardly
- Priests should have been appalled by sin, would now be appalled by judgment
- Prophets who should foresee the future will be astounded at the present.
- **According to Jeremiah 4:6, how near was Babylon’s invasion from the north?**
 - **A great destruction by Babylon was imminent**
- **According to Jeremiah 4:7, who would remain in Judah’s cities after Babylon’s victory?**
 - **No one (Jeremiah 4:25, 29).**
 - **Not a single man sought God sincerely (Jeremiah 5:1).**
- **According to Jeremiah 4:8, why was Judah invaded?**
 - **The Lord’s fierce anger.**
- **According to Jeremiah 4:9, what would be the response to Babylon’s destruction by the three elites’ classes of leadership?**
 - **Kings should have been courageous, but they would turn cowardly**
 - **Priests should have been appalled by sin, would now be appalled by judgment**
 - **Prophets who should foresee the future will be astounded at the present.**

Read Jeremiah 4:10-13... The Scorching Wind Metaphor

4:10 Israel had a false sense of security by listening to the false prophets, priests, and kings, but God's word (through Jeremiah) always cuts to the heart (Heb 4:12; Lk 2:35).

Jeremiah was often candid with the Lord (Jeremiah 12:1, 15:17-18, 20:7-9).

- The false prophets (fake media) heralded false peace (Jeremiah 6:14, 8:11, 14:13, 23:17; Ezekiel 13:16)

4:11-12 Jeremiah is referencing the "Sirocco wind" from the Sahara Desert in northern Africa that blows at hurricane speed (65 mph) for several days. Sometimes it mixes the sand with the moisture of the Mediterranean Sea which results in rain on the southern Italy which is known locally as "blood rain" because of the red sand mixed with the rainfall.

- The word "wind" can also be read as "Spirit."
- The wind will be too strong and dirt-filled to be used to blow chaff from wheat (winnow) or to cleanse.
- "Daughter" should be synonymous with "My people (Jeremiah 8:11) as in a favorite daughter. It should not read "daughter of my people" – instead of the word "of", there might be a hyphen.

4:13 There seems to be a spiritual aspect of the Babylonian invasion as God's chariots come as the whirlwind with the invading Babylonian army (Jeremiah 23:19).

- **According to Jeremiah 4:10, of what does Jeremiah accuse God?**
 - **Jeremiah accuses God of telling His people that they would have peace. God's people would only have peace when walking obediently with Him.**
- **According to Jeremiah 4:8, where does the "sword" reach?**
 - **The heart – the sword is often analogous to the word of God (Ephesians 6:17; Hebrews 4:12; Revelation 2:12)**

Read Jeremiah 4:14-18... Jerusalem as a Testimony of Judgment

4:14 Jeremiah encourages Jerusalem to be cleansed and washed from sin (Ps 51:2. 7). The word for "wicked" is synonymous with vanity and idol.

4:15 Dan was the northernmost point of Israel with Mt Ephraim being in central Palestine at a high place to proclaim loudly.

4:16 The activities of Israel would be exclaimed around the world to the Gentile nations.

4:17 Watchmen would remain in the field among the crops when harvests began to ripen, so that no one would come at night and steal the produce. These watchmen would be watching against Judah.

4:18 God isn't the cause of pain and illness in the world, but these are the spiritual consequences of sin. Strife and struggle come because of sin (Jeremiah 4:4; Deuteronomy 28). Sin infects the world including those not directly involved in the sin. (Galatians 6:7; Proverbs 22:8)

- **According to Jeremiah 4:14, how could Jerusalem be saved?**
 - **Through the washing of their hearts.**
- **According to Jeremiah 4:14, what did God ask?**
 - **How long would Jerusalem "lodge" their evil thoughts?**
- **According to Jeremiah 4:17, who would be against Judah because of her rebellion?**

- Those who watch and keep a field
- According to Jeremiah 4:18, where was the wickedness of Judah?
 - The wickedness was in their hearts

Read Jeremiah 4:19-26... Judah's Destruction and Lamentation

4:19 Jeremiah is overwhelmed with his prophecy and the lack of concern by Jerusalem.

4:20 Not just a single disaster, but a thorough judgment of annihilation. Curtains is synonymous with tents (Isaiah 54:2)

4:21 Jeremiah sees Babylon's approaching flag (standard) and trumpets.

4:22 God's people were foolish and did not understand Him; they were wise in the sinful ways of the world, but did not have any idea on how to have a relationship with God.

4:23 God refers to the earth as being without form and void because of sin (Gen 1:2). Sin reverses creation to nothing, vanity and meaninglessness.

4:24 Mountains and hills represent stability, strength and governments, but there is nothing sturdy when judgment comes.

4:25 There was no man to stand, and even the birds had fled.

4:26 The promised land could not save Judah as the fruitful land became a wilderness of wandering. Cities and landmarks that were the pride of the land were annihilated.

- According to Jeremiah 4:22, in what are God's people wise?
 - They were wise in doing evil
- According to Jeremiah 4:22, how did God describe His people?
 - Foolish for not know Him; Immature and silly children; no understanding; without knowledge on ways to do good.
- According to Jeremiah 4:23, what were the consequences of sin on the earth?
 - The earth had become without form and void.
- According to Jeremiah 4:25, how many men in Jerusalem sincerely sought the Lord?
 - Not a single man sought God sincerely (Jeremiah 4:7, 29, 5:1).

Read Jeremiah 4:27-31... The Lord's Judgment

4:27 God will leave a remnant in the middle of disaster.

4:28 Darkness results in God's light not being reflected – people living in a world of hidden truths (Is 49:3; Ez 32:7; Joel 2:10; 3:15; Mt 24:29; Mk 13:24; Lk 21:25; Rev 6:12)

4:29 There would be no fortresses to save the people from Babylon.

4:30 This verse is representing a prostitute/harlot metaphor where Judah had attempted to make worldly alliances to their own destruction.

4:31 Beyond Mary and the crucifixion, all of the nation Israel will weep at the treatment of the truth of the Messiah (Mt 24:30; Rom 8:22). Israel cried too late before the onslaught of murderers.

- According to Jeremiah 4:27, would God completely annihilate His people?
 - No, He would preserve a remnant for Himself
- According to Jeremiah 4:29, how many people would be left in the city?
 - No one would remain in the cities of Judah (Jeremiah 4:7, 25)
- According to Jeremiah 4:30, how would the alliances of Judah assist them?
 - The worldly alliances were unfaithful to Judah – just as Judah had been unfaithful to the Lord.

Read Jeremiah 5:1-13... The Total Depravity (Moral & Ethical Problems) of Jerusalem

Speakers of Jeremiah 5:1-9	
Jeremiah 5:1-2	God is Speaking
Jeremiah 5:3-6	Jeremiah is Speaking
Jeremiah 5:7-9	God is Speaking

- 5:1 God would spare Jerusalem for a single just, seeker of the truth, but there is not even one (Jeremiah 8:6). This is similar to Sodom and Gomorrah although in that instance, God would have saved Sodom if there were ten righteous people in it (Genesis 18). Jeremiah is making the point that Jerusalem is worse than Sodom with not even one righteous man.
- Justice and truth are repeated through Scripture to represent one who is faithful to the covenant (Nehemiah 9:13; Isaiah 43:9; Ezekiel 18:8, Daniel 4:37; Zechariah 7:9; Romans 3:4)
 - The same Hebrew word is used for “truth” (“emunah”) as is later used for “faith” (Habakkuk 2:4), and it is best defined as “faithfulness” over time – not a single occurrence, but trustworthiness.
- 5:2 Although someone makes a religious statement does not mean that they are sincere, and it actually cheapens the word. These people were saying one thing and living another; their walks were not consistent with their speech.
- 5:3 The Hebrew word “emunah” is used for truth, but it is better defined as faithfulness or trustworthiness. God had disciplined His people to turn them towards God, but instead of turning nearer to God, these people had become even more bitter towards God. (Hebrews 5:12)
- *“Their faces hardened”* (Ezekiel 3:7-9) just as Pharaoh’s heart was hardened (Exodus 7:13, 22, 8:15, 19, 32, 9:7, 12, 34-35, 10:1, 20, 27, 11:10, 14:8). God hardens people’s hearts by repeatedly giving them opportunities to repent and over time a callousness grows over their hearts from rejecting the truth of God.
- 5:4 This verse is directed towards the spiritually poor who are foolish for not knowing the way of God. To be spiritually wealthy, time and resources need to be invested appropriately in prayer and God’s Word.
- 5:5 Instead of talking with those who do not know God’s Word nor God’s expectations, Jeremiah would go talk with the “great” who have known the way of God. However, these men made great by their knowledge of God have also chosen to rebel from what they know to be true.
- In the Old Testament, the yoke represents the law of God, and these men, who were supposed to be God’s workers, had broken free of the yoke to go their own way. The bonds may have been the ropes that had kept the yoke tied in place.
- 5:6 These animals seem to be symbols of Judah’s enemies who would attack in a variety of ways.
- 5:7 God describes the sins of the sons to the parents of Jerusalem. Foreign gods are not true gods at all, but simply manmade objects that the people of Jerusalem hold in such high regard that they swear by them.
- God had provided harvests, but Judah had given the credit to the false gods of fertility.

- To “troop” to the harlot’s house means a group does this in unity. Another translation is that they cut/gashed themselves at the harlot’s house (Jeremiah 16:6, 41:5, 47:5; Deuteronomy 14:1; 1 Kings 18:28).
- 5:8 Judah had become animalistic in the intimacy as they coveted each other’s spouse (Hosea 4:11-14). Wives and newlywed brides would serve as prostitutes for the worship of false gods.
- 5:9 God asks if He should not judge His unfaithful people.
- 5:10 Judah is pictured as a vineyard (Isaiah 5) that will be destroyed, but not completely – there will be a remnant (Jeremiah 4:27, 5:18). The vine would be dramatically pruned and cut away (John 15:1-6)
- 5:11 The house of Israel was the northern kingdom that had already fallen to Assyria, and the house of Judah were the southern two tribes that Babylon would soon exile.
- 5:12 God’s people were in denial that God is angry at them or that God cares enough to be involved with this world.
- 5:13 The spiritual leaders taught “I’m ok, you’re ok” theology (Jer 23:16-17). This verse clearly shows the fallacy of “prosperity gospel” teachers who believe that God will bless His people regardless of their sinful lifestyles. The false teachers are “windbags.”
- The Hebrew word for “wind” is “ruah” which is a play on the word because it is also the word for “spirit.” These teachers were filled with wind and not the spirit.
 - **According to Jeremiah 5:1, how many men in Jerusalem would have saved their downfall?**
 - **A single righteous man would have saved Jerusalem**
 - **According to Jeremiah 5:1, what was God looking for in a man?**
 - **One who “executes justice and seeks the truth.”**
 - **According to Jeremiah 5:3, what was Judah’s response to correction?**
 - **They stubbornly refused to return to the Lord**
 - **According to Jeremiah 5:4, what did God’s people not know?**
 - **“The way of the LORD, The judgment of their God.”**
 - **According to Jeremiah 5:5, what did Jeremiah call those who knew “the way of the LORD, the judgment of their God?”**
 - **“Great men” ...however, their head knowledge did not translate into godly actions.**
 - **According to Jeremiah 5:7, who else had forsaken God for licentious idolatry?**
 - **Judah’s children who assembled at the brothels**
 - **According to Jeremiah 5:8, for whom did Judah’s men lust?**
 - **The wives of their neighbors (Exodus 20:17; Deuteronomy 5:21)**
 - **According to Jeremiah 5:11, what did the northern kingdom of Israel and the southern kingdom of Judah have in common?**
 - **They both betrayed the Lord God.**
 - **According to Jeremiah 5:12, what did God’s people doubt?**
 - **That God would punish them for their sin.**
 - **According to Jeremiah 5:13, who did not speak the words of God?**
 - **The false prophets (Jude 1:12; 2 Peter 2:17)**

Read Jeremiah 5:14-18... God’s Judgment on Jerusalem

5:14 The God of hosts is a phrase with multiple meanings including “the stars of heaven” (Deuteronomy 4:19), but it often emphasizes the military might of God. Jeremiah’s message is equated to flames with the people as wood; Jeremiah’s words would consume them (2 Samuel 22:9; Psalms 18:8; Isaiah 30:27 - James 3:6)

5:15 God equates Israel with Judah and the past exile of Israel by Assyria to the upcoming exile by Babylon. Babylon (Babel) was an ancient nation (Gen 10-11).

5:16 God emphasizes the (archery) skill and power of the invading Babylonians.

5:17 The refuge of Judah was in their fortified cities instead of the Lord. Archeologists find that after Babylon annihilated Judah, many of the cities were never rebuilt; most of those that were rebuilt, were only rebuilt after a long time. The Philistines disappeared during this time forward.

- Judah thought that they would find safety in the fortified city of Jerusalem, but God’s Word was the true “fortified city” that brought safety. (Jeremiah 1:18, 15:20)

Babylon will devour Judah’s... (Jeremiah 5:17)	
1.	Harvest
2.	Food
3.	Sons
4.	Daughters
5.	Flocks
6.	Herds
7.	Vines
8.	Fig Trees
9.	Fortified Cities
The number “nine” represents “finality”	

5:18 God will retain a remnant

- **According to Jeremiah 5:15, what characteristics of their conquerors would make them difficult to obey?**
 - **Judah would not know or understand their language**
- **According to Jeremiah 5:17, what did Judah trust against the attackers?**
 - **Judah trusted their fortified cities**

Read Jeremiah 5:19-25... Judah’s Call to Repentance

5:19 Just as God’s people served other gods in Palestine (Genesis 15:13-16), they will now serve other masters in captivity in another land. A nation (like an individual) reaps what she sows.

5:20 Judah was the southern kingdom, but Jacob might represent the people of all twelve tribes that had moved into Judah over time. Jacob also represents a self-effort usurper prior to his conversion to the name “Israel” (Genesis 32:22-32).

5:21 The word for “senseless” means “no heart” (no mind with the inability to reason), Although they have physical eyes and ears, they cannot see the spiritual (Matthew 13:10). Even worse for God’s people who had His revealed spiritual truths, but they still lived carnal physical lives (Romans 8:5-8).

- Carnal people judge truth by their five senses and their experience – which makes themselves their own god.

5:22 This “fear” that God questions is more than awe; He asks if they do not tremble in His presence – God has control of the land and the sea (Mk 4:40-41). If God has the power to keep the ocean within its limits, God could keep Israel safely in their land while keeping others out.

- God’s people should be fearful of Him instead of fellow man (Matthew 10:28; Jeremiah 5:22, 24; 30:10; 32:39-40; 42:11; 44:10; 46:27-28).

5:23 God’s people rejected God and walked away. The people had already exiled themselves spiritually, so the physical exile simply mirrored what they had done spiritually.

- This occurs frequently with sin. Inmates in jail have secretly cut themselves off from friends and family and this emotional seclusion is simply matched physically.

5:24 The beginning of wisdom (Proverbs 9:10) is the fear and respect of the sovereign, omnipotent creator God (Exodus 20:20; Deuteronomy 4:10; Proverbs 1:7; Ecclesiastes 12:15; Psalm 34:11; Isaiah 11:2-3).

- God is saying that He provides rain and harvests while the people worship false idols to achieve what He freely gives.
- The weeks of harvest occur in the seven weeks between Passover and Pentecost. The first fruits are offered on the first Sunday after Passover as a symbol that all of the harvest belong to God.

5:25 The trespasses and iniquity of His people are obstacles to their being blessed with good things. People blame God for the deadly consequences of sin.

- **According to Jeremiah 5:19, why did God make Judah serve Babylon?**
 - **Because they had forsaken their service to the one true King for false idols.**
- **According to Jeremiah 5:21, how did God characterize His people?**
 - **Foolish without understanding**
 - **They had all the tools to see and hear, but they neither saw or heard God.**
- **According to Jeremiah 5:23, how were the hearts of God’s people characterized?**
 - **Their hearts were defiant and rebellious.**
- **According to Jeremiah 5:25, what was the result of Judah’s sin and iniquity?**
 - **Good things had been turned away and withheld from them.**
 - **As Judah turned from God, they had turned from God’s blessings.**

Read Jeremiah 5:26-29... Rich & Powerful Have Taken Advantage of the Poor & Needy

5:26 Wicked men set traps (i.e. blackmail, bribes, enticements, etc.) for people

5:27 Birds are likened to deceit (Mt 13:4, 32). Wealth is generated by the improper treatment of others.

5:28 Successful people are skilled at misusing the poor and defenseless. Successful people use a small percent of their wealth on the orphans and impoverished.

- Believers who hide their eyes from even seeing or looking at the hurting needy will themselves be judged harshly by God.

5:29 God will punish His people for not taking care of the needy

- **According to Jeremiah 5:27, what had become of the wicked, conniving men?**
 - **They had become great and wealthy.**

- **According to Jeremiah 5:28, beyond the sins of commission, what else did those in Judah not do?**
 - **They did not defend the rights of the needy and fatherless (sins of omission).**

Read Jeremiah 5:30-31... Religious Leaders Coerce Their Own Will and Ways

5:30 God emphasizes false religious leaders are appalling to Him.

5:31 Prophets are money-makers who make up their own future predictions. Priests and preachers spoke according to their own reasoning for their own comforts. God's people love hearing the American dream of lazy comfort and personal success.

- The spiritual leaders use self-effort for self-glory, but they will meet God's truth in the end
- God warns His people to consider the end of their lifestyles.
 - **According to Jeremiah 5:31, what do those in Judah love?**
 - **False prophecies from the prophets and authoritative priests ruling in their own worldly power.**

Read Jeremiah 6:1-5... Impending Attack

- **Chapter six is a continuation of a number of poems that emphasize the sin of God's people and the upcoming judgment, but His willingness to relent if they repent...but they will not repent and turn towards Him.**

6:1 Instead of repentance, Jeremiah commanded the Jerusalem inhabitants to flee certain judgment. Jeremiah calls out to the sons of Benjamin because they were his tribe since he was from Anathoth (Jeremiah 1:1). Jeremiah warned his tribe not to stop at Jerusalem but to flee into Judah's desert wilderness in the south.

- Jerusalem was also in the territory of Benjamin (Joshua 15:8)
- Tekoa was 12 miles south of Jerusalem (home of Amos); Beth Haccerem (means "house of the vineyard") was also to the south which was the direction that the inhabitants were told to flee.
 - The Hebrew word for "Tekoa" has the same Hebrew consonant spelling as the word "blow" (tiqu) – this is a play on words.
 - The signal over Beth Haccerem (also mentioned in Nehemiah) was a fire signal. According to the Lachish Ostraca Archeology (Lachish Letter IV), fire signals and passenger pigeons were several ways that ancient cultures communicated with each other. Jerusalem would have a fire signal that was relayed through the land.
- Disaster came from the north over the fertile crescent because the Arabian desert was nearly impassable from Babylon.

6:2 Judah's pride of their glamor and beauty will be removed. The same Hebrew consonants are used for "beautiful pasture" which would be removed.

- The Septuagint was written with Hebrew consonants, and vowels were not added by the Masoretic scholars until the 9th century AD.
- Ancient Hebrew words consisted of 22 consonants and didn't use vowels in the Hebrew *abjad* (the consonantal alphabets beginning with *a*, *b*, *g*, and *d*). As Hebrew matured, some letters began to serve as vowels as well as consonants (*waw* "ו", *yod* "י", *aleph* "א", *heh* "ה").

- The “of” has been added by translators, but the Lord may be calling Zion “the daughter.” Possibly “the daughter – Zion.”
- 6:3 The shepherds of Babylon are going to divide up Jerusalem into various farming plots for Babylon.
- 6:4 The same Hebrew word for “prepare” is “sanctify.” Babylon will unknowingly be put to God’s use. Babylon is so excited about attacking Jerusalem that they will attack in the heat of the day
- 6:5 The Babylonians will not even sleep at night as they will continue to attack instead of resting.
- **According to Jeremiah 6:1, what direction does God give those in Jerusalem?**
 - **Flee**
 - **According to Jeremiah 6:5, what does God tell Jerusalem’s enemies?**
 - **Arise and destroy**

Read Jeremiah 6:6-10... An Unheeded Warning

- 6:6 The “Lord of hosts” references the forces of heaven – even when the Lord’s worldly forces would lose. The forests were a sign of God’s blessing (Deuteronomy 20:19-20), and Babylon would cut the trees to use them for battering rams and siege constructions against the walls of Jerusalem.
- 6:7 When water is removed from a well, the natural spring continues to replenish the well to stay the same level – no matter how much is removed, the water level remains constant. The wickedness within Jerusalem was similar; no matter how much wickedness was removed, it would rise to the full level.
- Scribes who copied the entire Old Testament would mathematically add the consonants, and if the sum total did not match, the copy would be burned.
 - The yod “” in the middle of the word “bayir” (fountain/water) is the middle letter of the entire Old Testament.
- 6:8 Jerusalem has been told to take note that they had been warned. To be alienated is an allusion to a divorce certificate (Deuteronomy 24:1).
- 6:9 The Lord is telling Babylon to glean from the vine and then glean again to gather the remainder as well. Babylon will make such thorough destruction that there will be no remnant left.
- 6:10 The ears of His people need to be circumcised, and they should have gratitude for correction. The Law of God was to be a joy in understanding the way of the Lord (Ps 19:7-11; Romans 3:1-2).
- **According to Jeremiah 6:7, as a well with water, what filled Jerusalem?**
 - **Wickedness**
 - **According to Jeremiah 6:10, what was Judah’s attitude towards the study of God’s Word?**
 - **It was simply a criticism and reprimand without any joy.**

Read Jeremiah 6:11-17... Jerusalem’s Superficial Response to God’s Warning

- 6:11 Jeremiah has been personally impacted by the message, and God’s judgment would fall on everyone from child to elder. The cup of wine represents the wrath of God (Psalm 75:8; Mark 14).

- The “cup of God’s wrath” is repeated throughout the Old Testament (Jeremiah 25:15-16, 44:6; Isaiah 51:17, 22; Lamentations 4:21; Ezekiel 23:28-34; Habakkuk 2:16).
- 6:12 God destroyed the idolatrous Canaanites in the land when Israel invaded, and now the Lord would eliminate the idolatrous people of Judah in the same way for Babylon.
- 6:13 God’s people were plagued by covetousness (Col 3:5) while His religious teachers lie out of greed. God’s messengers should not use their position for wealth. (Jeremiah 8:10)
- 6:14 The message of these ungodly priests and prophets that brought the greatest material return was a message emphasizing peace when there was no peace. In the same way, the world screams angrily about love when they do not even understand what love is.
- The Hebrew word “Shalom” means peace with the absence of problems; however, the problem was still an issue (Jeremiah 8:11).
 - The superficial healing of God’s people reflected a deep underlying issue (e.g. internal bleeding) that had not healed.
- 6:15 The people of Judah did not even understand what was shameful and a disgrace (Jeremiah 8:12). Although the individual does not feel shame, it does not mean that the act is not shameful. The degradation of these people had reduced them to the inability to even understand truth.
- 6:16 Jeremiah is told to go out to the ways – the intersections – the roads where the people are; Jeremiah is a street preacher. God says to walk in the good, old ways to find rest for their souls, but the people reject the old-fashioned idea. The people did not want to go backward, they wanted to go forward into disaster.
- 6:17 The prophets who were watchmen of God foresaw the onslaught from Babylon (Ezekiel 3:16).
- **According to Jeremiah 6:11, what was Jeremiah weary of doing?**
 - **Jeremiah was weary of holding in the fury of the LORD.**
 - **According to Jeremiah 6:12, what would happen to the belongings and wives?**
 - **Just as the belongings and wives had been turned over for idolatry, they would now be turned over to the Babylonians.**
 - **According to Jeremiah 6:13, what was the sin of everyone in Judah?**
 - **Covetousness**
 - **According to Jeremiah 6:13, what was the sin of the prophets and priests?**
 - **Lies and deceit.**
 - **According to Jeremiah 6:14, what was the message of the prophets and priests?**
 - **That God’s people could have peace without walking with Him**
 - **According to Jeremiah 6:15, should God’s people have been ashamed of their sin?**
 - **Yes, and they would be punished for not having shame for their sin**

Read Jeremiah 6:18-21... The Lord Rejects Insincere Worship

- 6:18 God calls an assembly of the Gentile world to witness how God deals with His rebellious people (Jeremiah 4:2).
- 6:19 The judgment of God was the fruit (the outcome) of the rebellion of His people (Galatians 6:7). Thoughts have consequences
- 6:20 God’s people have a type of worship and sacrifice without repentance and obedience (2 Timothy 3:5). Judah did not need additional truths, they needed to apply the truths that they already had. Judah was outwardly religious, and inwardly rebellious.

- The frankincense represents the prayers to God each day (Exodus 30:34)
 - Sheba is modern Yemen.
 - Sweet cane came from India and used for the anointing oil for priests (Exodus 30:23-24)
 - Sacrifices without an obedient personal walk means nothing to the Lord (Isaiah 1:11-14; Amos 5:21; Micah 6:6-8)
- 6:21 Therefore, God laid a stumbling block before them (Rom 9:32, 33; 1 Cor 1:23, 8:9; 1 Pet 2:8)
- **According to Jeremiah 6:19, what was the fruit of Judah’s thoughts?**
 - **Disobedience leading to calamity**
 - **According to Jeremiah 6:20, what was unacceptable and disagreeing to God?**
 - **The burnt offerings and sacrifices of His people**
 - **Burnt offerings were meant to symbolize total commitment while sacrifices were used to show repentance from sin.**
 - **God’s people were not committed and approached with apologies instead of repentance.**

Read Jeremiah 6:22-30... An Onslaught from the North

6:22 Babylon would travel north on the Euphrates up the fertile crescent before descending south into Palestine.

6:23 The Babylonian army was numerous and cruel while Zion is portrayed as God’s daughter.

6:24 A woman in labor representing the pains of the Tribulation

6:25 Wherever Judah went, Babylon would be there to attack.

6:26 “*Mourning as for an only son*” as when Jesus, the only begotten son of God, was crucified. The ultimate sorrow for a Jew is to lose their only son – no lineage or descendants.

6:27 An assayer is one who tests the content or quality of a metal.

6:28 Every person in Judah was corrupt, and they would go about in public to slander and lie of their wicked exploits.

6:29 The bellows are used to pump air into the fire to increase the intensity of the fire; however, the additional heat of judgment did not separate out the impurities from Judah.

6:30 While silver is not burned for destruction but for purification, the refiner skims off the impurities, and these people are like that “rejected”, impure, skimmed silver

- **According to Jeremiah 6:23, how is the Babylonian army described?**
 - **Cruel; merciless; multitudinous**
- **According to Jeremiah 6:24, with whom are the people of Judah correlated?**
 - **A pregnant woman that would soon give birth.**
- **According to Jeremiah 6:26, what is the most bitter grief and lamentation?**
 - **Mourning the loss of an only son**
- **According to Jeremiah 6:29, what has happened to the dross of Jerusalem when the heat of trials is applied?**
 - **The dross is not removed.**
- **According to Jeremiah 6:30, why would the people be called “rejected silver?”**

- **The dross had not been removed, so the Lord rejected them as being polluted**

22 Jeremiah 7, 8

Chapters 7-10 were possibly Jeremiah's first public discourse during King Jehoiakim promoted Canaanite idolatry; this led to a threat on Jeremiah's life in Jeremiah 26:8.

- **Josiah had been killed by the Egyptian Pharaoh Neco**
- **Jehoahaz had been made King by the people.**
- **Pharaoh Neco replaced Jehoahaz with his brother Jehoiakim who was more favorably disposed towards a national alliance with Egypt.**

Chapter 7 is called Jeremiah's "Temple Sermon"



Read Jeremiah 7:1-7... Jeremiah's Call for True Repentance

- 7:1 The phrase "the Word of the Lord came" is repeated 144 times in Scripture (25 times in Jeremiah).
- 7:2 Jeremiah calls for repentance from God's people who worship at the Temple; good King Josiah had consolidated all worship to Jerusalem
- 7:3 The term "Lord of Hosts" emphasizes God's heavenly armies that have the power to save His people or destroy them. As the God of "Israel", the Lord might be emphasizing that the northern kingdom consisted of His people as well, but they were exiled by Assyria.
- 7:4 Safety results from walking with the Lord instead of taking refuge in a physical location. God's people trusted in the icon of the Temple instead of the living Lord. God's people should not take confidence in "magic chants" while disobeying His commands.
 - Repeated assertions do not make an untruth any truer.
 - People should not trust in places, rituals, people, words, acts, etc. instead of a personal relationship with God. God lives outside the walls of a church building as actively as He lives inside a church building; if you wouldn't curse in a church building, you shouldn't curse outside of the church building.
- 7:5-6 Pursue Justice then Mercy without idolatry (Micah 6:8)

The Conditions to Remain in Jerusalem (Jeremiah 7:5-6)	
1.	If you truly amend your ways and your deeds
2.	If you truly practice justice between a man and his neighbor
3.	If you do not oppress the alien, the orphan, or the widow
4.	If you do not shed innocent blood in this place
5.	If you do not walk after other gods to your own ruin

7:7 This was a conditional covenant for God’s people to stay in the land.

- **According to Jeremiah 7:2, to whom did God’s call to repentance go out?**
 - **To those who came to the Temple to worship the Lord.**
 - **It didn’t matter how often they came to “church”; the people’s lifestyle was not a walk with the Lord.**
- **According to Jeremiah 7:3, what were the worshippers told to do in order to retain the Promised Land?**
 - **Amend their ways.**
- **According to Jeremiah 7:4, what were the worshippers told not to do?**
 - **Trust the lying words of the priests that the Temple of the LORD would save them while they pursued their sinful lifestyles.**
- **According to Jeremiah 7:7, what would be the benefit of turning to God?**
 - **God would allow Judah to remain in their land**

Read Jeremiah 7:8-16... Judah’s Hypocrisy Repeats the Judgment of Shiloh

7:8 The people were being deceived by religious leaders who preached that the people could sin as much as they like with no consequence.

The Sinful Lifestyle That Condemned Judah (Jeremiah 7:9)	
1.	Theft
2.	Murder
3.	Committing Adultery
4.	Swearing Falsely
5.	Offering Sacrifices to Baal
6.	Walking After Other Gods
<i>Judah breaking the majority of the 10 Commandments</i>	

7:10 Do not believe the lies that you can sin indiscriminately and then please the Lord with worship

7:11 Jesus will quote this verse as He sees church leadership making His house a den (cave) of thieves using religion for unrighteous profit (Mt 21:13; Mk 11:17; Lk 19:46)

- A den is a cave that thieves use for refuge to hide in; in the same way, the Temple had become a refuge for sinners to hide.

7:12 Shiloh was 18 miles north of Jerusalem and the first place that the Tabernacle stood in Canaan, but then Shiloh fell to the Philistines because of idolatry. Shiloh was central during Judges, and then Jerusalem was central during the Kings.

7:13 Do not sleep while God is trying to talk to you – wake up for that Bible Study and Quiet Time

7:14 The Lord will destroy His Temple because those in Judah had placed their trust in the Temple. The Lord had already shown that He would do this by destroying Shiloh.

- 7:15 The northern kingdom is represented by its foremost tribe of Ephraim (Ezekiel 27:16; Hosea 5:3). The northern kingdom had rebelled against God with idolatry, and the Lord had used Assyria to exile them out of Palestine.
- 7:16 Three times God says not to intercede or pray on their behalf (Jer 11:14, 14:11; 1 John 5:16) because of their blatant transgression; thankfully, Jesus is our intercessor for those who humble themselves in repentance (Rom 8:34)
- **According to Jeremiah 7:10, what did Judah do after stealing, murdering, committing adultery, lying, praying to Baal and committing idolatry?**
 - **Come confidently to the Temple to stand before God**
 - **According to Jeremiah 7:10, what was the attitude of Judah when they stood before God?**
 - **As God's chosen people, they had a license to sin as they liked**
 - **According to Jeremiah 7:12, what did God direct His people to do?**
 - **Visit Shiloh that had been destroyed by the Philistines during the time of Eli because of the wickedness of his sons (Eli 2:12-36, 4:1-11)**
 - **According to Jeremiah 7:13, when did the Lord call to His people, but they did not listen?**
 - **When they rose early in the morning**
 - **According to Jeremiah 7:15, what would be the judgment of Judah?**
 - **They would be exiled – just as Israel had been exiled by the Assyrians, and Adam had been exiled from the Garden of Eden.**
 - **According to Jeremiah 7:16, what does God tell Jeremiah not to do?**
 - **God tells Jeremiah not to intercede for those living in lifestyles of sin**

Read Jeremiah 7:17-27... God Rejects the Sacrifices of the Idolatrous

- 7:17 The Lord calls on Jeremiah to witness the publicly rebellious acts “in the streets of Jerusalem.”
- 7:18 Canaanite worship was a family effort to wickedly worship other gods like the “queen of heaven” (Ishtar/Astarte). The children were learning how to commit idolatry. Children learn through lifestyle prioritization of their parents instead of guilt.
- There is 90% chance that the children of one alcoholic parent will struggle with alcoholism. There is a 400% chance that children of two alcoholic parents will struggle with alcoholism.
 - The women were forming cakes in the design of the false goddess (Jeremiah 44:19; Hosea 3:1).
- 7:19 Many sinful people become angry at God, but they only hurt themselves in their anger (Galatians 6:7).
- 7:20 God's judgment will be total; man's sin affects others including nature itself (Romans 8:20).
- 7:21 God enlightened the Israelites that they could offer as many sacrifices as they liked, but it wouldn't affect Him (Jeremiah 11:15).
- Israel primarily ate fish and produce; however, they did share in the meat of the fellowship offerings (Leviticus 19:5-8). Israelites may have been more interested in eating the sacrifice than worshipping God.

7:22 The top priority of God for His people was a covenantal obedience. God chose to provide the ten commandments because the people had already committed to Him (Exodus 19:18).

- This does not condemn the Levitical sacrificial system, but it does condemn the hypocrisy of the idolatrous worshippers (1 Samuel 15:22; Psalms 51:16-17; Isaiah 1:11, 14; Hosea 6:6; Amos 5:21-24; Micah 6:6-8) When performed with the correct heart, Jeremiah encourages the sacrificial system (Jeremiah 33:11).

7:23 He is Lord God of the life of the one who obediently submits to His will (Ex 6:7; Lev 26:12; Dt 28:9; 29:13; Ruth 1:16; Jer 30:22; Ez 34:31, 36:28 instead of Hosea 1:9). The term “Lord” is more than a title, it is the response that one has to whom they submit (Matthew 7:22-23)

- *“To obey is better than sacrifice”* (1 Samuel 15:22)

7:24 People often follow their own devices and desires to carry out their own plans. Israel listened to themselves instead of God.

- People should learn to talk to God instead of themselves.
- Man loses ground when he follows his own way instead of gaining ground with God.

7:25 God continued to reach out to His people through His prophets.

7:26 The people were obstinate in grasping onto their sin (Jeremiah 8:5; 1 Kings 11:2) and became more wicked than their predecessors.

7:27 God forewarns Jeremiah that the people will not listen or heed his message.

- **According to Jeremiah 7:17, how hidden was Judah’s sin?**
 - **Judah’s sin was on public display in the cities and streets**
- **According to Jeremiah 7:18, what parts of Judah’s families were sinning?**
 - **The entire family sinned together – the children gathered the wood for the sacrifices to the false gods while the wives baked bread sacrifices for Asherah/Isis/Dinah**
- **According to Jeremiah 7:19, does the sin of the people reflect on God or themselves?**
 - **The sin of the people reflects of the people**
- **According to Jeremiah 7:22-23, were the commandments of God during the exodus about ritual?**
 - **No, God’s commandments were about an obedient relationship with Him**
- **According to Jeremiah 7:24-26, did Judah patriarchs obey God?**
 - **No, they stubbornly remained in their sin.**
- **According to Jeremiah 7:27, would Judah obey Jeremiah’s words?**
 - **No, they would remain in their sin.**

Read Jeremiah 7:28-34... God’s Condemnation of Human Sacrifice

7:28 The Hebrew term “goy” (“nation”) was used by Israel to reference the Gentile nations in a derogatory way. God’s people should have a humble heart and accept correction.

- The term for “truth” is the same Hebrew word used in Habakkuk 2:4 for “faith.” The actual definition is “fidelity”, “trustworthiness” or “faithfulness.”

7:29 This was a short poem. According to the Nazarite Vow (Judges 16:17) in the Old Testament, an individual let their hair grow to reflect the power of God (Job 1:20; Micah

1:16). When the Nazarite vow had been violated, the transgressor had to cut their hair; the “desolate heights” were the places of idol worship.

- To shave one’s head or pull the hair out showed a sign of mourning or the loss of spiritual power.
- Jeremiah directs Israel to the bare heights (the high places where they had worshipped idols) to grieve.
- God is judging a fallen generation (Deuteronomy 32:5; Matthew 17:17; Mark 9:19; Luke 9:41). After the Babylonian captivity, Israel never fell into idolatrous practices again, so God’s judgment came from grace to the descendants.

7:30 The people had actually brought their idols into God’s place of worship (2 Kings 21:5, 23:10; Ezekiel 8)

7:31 Tophet is Aramaic for “fireplace”, and the people offered sacrifices of their children to Molech (Lev 18 & 20) which God never commanded nor intended.

7:32 This place of Gehenna will become a burying ground – a graveyard. Symbolically, Hades represents the temporary center of the earth while Gehenna represents the permanent outer darkness

- Israel may have misconstrued what pleased God (Exodus 13:2)

7:33 The Old Testament repeatedly threatens that someone would be killed and become food for the birds of the sky (Deuteronomy 28:26; Jeremiah 16:4, 19:7, 34:20). Israel is so weak that they will not be able to even frighten the birds away – much less the Babylonians.

7:34 God had established Israel for Himself, but the Israelites mistook this to mean that their nationalism pleased God; however, nationalism only pleased God when the individual people walked personally and sincerely with Him.

- Just because America was founded on Biblical principles, when the nation turns from God a tolerance of immorality, God will not sustain the immoral nation.
- Marriage was one of the most joyous ceremonies to the Jewish community and the Lord would remove that celebration (Jeremiah 16:9, 25:10, 33:1)
 - Modern Jewish wedding traditions include the breaking of the glass to the cheers of “Mazel Tov”; although Babylon’s destruction of the Temple is symbolized in the Mazel Tov.
 - The signing of the “ketubah” (marriage contract) is one of the oldest Jewish wedding traditions dating back several thousand years. Historically, a ketubah was a legal document that expressed the commitment and protected the bride’s rights; however, Judah had broken their covenant with the Lord through idolatry on the high places.
 - A Jewish wedding includes a “Bedeken” (Veiling): Bedeken means “checking,” and this practice dates back to biblical times when Jacob’s father-in-law tricked him by switching brides from Rachel to Leah. If a bride is to wear a veil, the groom places the veil over her face.
 - Following the wedding ceremony, a wedding feast (“Seudat Mitzvah”) is traditionally held where wedding guests celebrate and dance the hora which is a traditional Jewish circle dance.

- **According to Jeremiah 7:28, what had perished in Judah?**

- **Truth had perished**

- **According to Jeremiah 7:29, what had Judah polluted?**

- **God's Temple**
- **According to Jeremiah 7:30, how was Judah practicing idolatry?**
 - **They offered human sacrifice in Gehenna**
- **According to Jeremiah 7:34, what would God end in Judah?**
 - **Voices of joy as well as the bridegroom/bride**

Read Jeremiah 8:1-3... The Profane Death Desired by Judah

- **This appears that this is a collection of various Jeremiah statements/sayings**
- 8:1 Burial was important to Hebrews, but from each of the five people's groups: kings, princes, priests, prophets, inhabitants.
- 8:2 Kings/Princes, Priests, Prophets and inhabitants would not even be buried honorably because they followed astrology and false gods in five ways: 1. loved 2. served 3. walked 4. sought 5. worshipped
- They believed that all of the heavenly bodies were deities that controlled the fate of men (Nehemiah 9:6; Genesis 1:1, 15, 17)
 - It is ironic that Babylon was the first nation to worship heavenlies, and God would use Babylon to punish Israel for worshipping the heavenlies.
 - An unburied corpse would pollute the land
 - Israel's warriors would not have honorable burials; instead, their corpses would remain lying in the fields like dung (Jeremiah 9:22, 16:4, 25:33). Although their idolatrous and murderous lives brought a curse on the land, their deaths would become fertilizer for the fields.
- 8:3 When sin is chosen instead of obedience to the Lord, death is chosen over life (Deuteronomy 30:19-20– John 10:10).
- **According to Jeremiah 8:1, what would happen to the corpses of the leaders (Kings/Princes, Priests, Prophets)?**
 - **They would be exhumed from their graves and scattered on the ground**
 - **According to Jeremiah 8:2, to what are the corpses (bones) compared?**
 - **Refuse and dung on the earth**
 - **According to Jeremiah 8:3, what would the families of the leaders choose?**
 - **Death instead of life**

Read Jeremiah 8:4-9... The Israelites Are Uniquely Unwise

- 8:4 The Lord compares fallen Israel to a man who has fallen down, but refuses to stand up again.
- Jeremiah often repeats the Hebrew word (יָשׁוּב) for “repent” which is “shub” (Jeremiah 22:10-11, 23:20; 30:24, 40:5, 50:9).
- 8:5 The act of apostasy is to renounce or abandon a religious belief. The people were obstinate in grasping onto their sin (Jeremiah 7:26) in the same way that Solomon stubbornly grasped his sin (1 Kings 11:2).
- 8:6 His people hardened their hearts for rebellion and did not repent. There was not a single man in Jerusalem who repented from his sin (Jeremiah 5:1-3).
- The beginning of Jeremiah's book asks for repentance, but his message changes to no one is going to repent.

8:7 Much more ignorant animals understand danger, but God's people misunderstand imminent judgment. Storks are plentiful in Israel; storks migrate to Palestine in March and leaves in May.

- Even the birds know when to migrate (Job 39:26), but God's people don't know God's law and statutes. To know intimately is to bear fruit accordingly.
- Whether the turtledove, swift or thrush, they each have the ability to go where it is warmer or cooler to find food for their young.

8:8 Israel had claimed their own prophets to share their own words and ways (1 Kings 22:5-12). These scribes interpreted the law to the people to falsely claim peace (Luke 11:52).

8:9 The wise men of Israel did not understand God's Word or His desire for repentance and a relationship. "*Behold, they have rejected the word of the Lord; So what wisdom do they have?*"

- **According to Jeremiah 8:6, how many in Jerusalem repented?**
 - **None – each went their own way**
- **According to Jeremiah 8:8, what did Judah believe about themselves?**
 - **That they were wise**

Read Jeremiah 8:10-17... There Was No Peace

8:10 While the men were murdered and enslaved, the women would also pay a price. The Babylonians would take over the families and fields of Israel. Both husband and wife were greedy; both prophet and priest were greedy (Jeremiah 6:12-15). They all were deceitful to gain more.

- The wives were already being given to others in idolatrous worship. God may find adultery as egregious as rape.

8:11 Religious leaders lie and offer false comfort and false sense of peace (Jeremiah 6:14). "*My daughter, My people*" should be the translation as God views Jerusalem as His daughter. Although God's people are mortally (and morally) wounded, they are simply putting a Band-Aid on the issue.

8:12 The people were so numb to sin that they did not realize when they should have been ashamed (Jeremiah 6:15). Just as the warriors were killed, the people and civic leaders would be killed.

8:13 Although Judah might have a remnant (Jeremiah from Anathoth), Jerusalem would be left without a remnant because there was not a single righteous man in the city.

- Jerusalem was his vineyard that did not produce good fruit (Isaiah 5:1-7)

8:14 God encouraged the people to enter the fortresses of the cities to perish there (Lachish had a surrounding wall that was 29 feet thick). God gave His people gall to drink as retribution (Jeremiah 9:15), and Christ drank from that cup on the cross (Mt 27:34)

- The "cup of God's wrath" is repeated throughout the Old Testament (Jeremiah 25:15-16, 44:6; Isaiah 51:17, 22; Lamentations 4:21; Ezekiel 23:28-34; Habakkuk 2:16).

8:15 God's people expected peace in their sinful lifestyles, but no good came.

8:16 Dan was the tribe that was furthest north, so Babylon would invade through that land first.

8:17 Beyond Babylonian invaders, the Lord sent serpents against His people who were possibly in the fields (Numbers 21:6; Isaiah 14:29). Snakes don't have ears, but it does follow the charmer's pipe movements and sense the vibrations.

- **According to Jeremiah 8:10, what would happen to the wives?**
 - **They would be given to the invaders just as Judah had licentiously given their wives in the worship of false gods**
- **According to Jeremiah 8:11, how had Jerusalem dealt with their horrific state?**
 - **They simply stated that there would be perfect peace when there wasn't peace.**
- **According to Jeremiah 8:12, was Jerusalem ashamed of their sin?**
 - **No, they were not ashamed, so they would die**
- **According to Jeremiah 8:14, who did Jerusalem sin against?**
 - **They sinned against Yahweh (the covenant name of the LORD)**
- **According to Jeremiah 8:15, for what did Jerusalem search?**
 - **They sought peace instead of seeking the Lord**

Read Jeremiah 8:18-22... The Personal Burden of Jeremiah

8:18 Jeremiah is personally broken by the judgment coming on the God's people.

8:19 God's people are viewed as His daughter who would be carried to a distant land (Babylon). God is the king of His people, but they provoked Him by worshipping others instead of Him.

8:20 The realization will eventually come to all that it is too late – they have missed their chance for salvation. There are two harvests in Israel with the first being the barley harvest around Passover and the second being later in the summer with the fruits; however, if the harvests were past, famine is certainty.

8:21 Jeremiah does not take joy in the judgment of the people.

8:22 Gilead was a location renown for being the source of pharmaceuticals. Gilead was on the east of Jordan that was north at the Sea of Galilee. It was known was known for its forests that produced a balm/resin to heal. However, Judah had no interest in being healed.

- **According to Jeremiah 8:19 & 21, what were Jeremiah's emotions about the coming judgment?**
 - **Jeremiah grieved and mourned in sorrow**
- **According to Jeremiah 8:20, was there still time to repent and be saved?**
 - **No, judgment was upon them**

23 Jeremiah 9, 10

Read Jeremiah 9:1-6... Jeremiah Mourns Israel's Sin & Judgment

9:1 Jeremiah was known as the "weeping prophet" (Jeremiah 13:17). Believers should be sensitive to sin and the consequences. Elijah attempted to escape his failed witness as well (1 Kings 19).

9:2 Jeremiah expresses the desire to just get away from all of the sinful community around him. A wayfarer's lodge was usually no more than a "lean-to" against a home.

- The idolatry of Baal and Ashtoreth included sexual acts on the hilltops.

- 9:3 Some skip through life evil-to-evil while others from glory-to-glory (2 Cor 3:18) and from faith-to-faith (Romans 1:17) Israel was ready to inflict verbal harm, and the accepted social standard were lies (i.e. macro evolution).
- To “not know” God means not to have a personal relationship.
- 9:4 Even the closest relationships were deceitful. The word “craftily” is associated with the word “Jacob” (the “usurper”)
- 9:5 How often an individual could escape sin by simply going to bed and sleeping instead of pursuing sin in the night – tiring themselves to commit iniquity.
- 9:6 The people had deceived themselves into lives of sin and idolatry. One of the most dangerous situations for anyone is to be self-deceived – to actually believe the lies that others tell and one tells themself.
- **According to Jeremiah 9:1, what was Jeremiah’s composure as he gave his message?**
 - **Jeremiah wept**
 - **According to Jeremiah 9:2, what characteristics define Judah?**
 - **They were unfaithful adulterers and treacherous.**
 - **According to Jeremiah 9:3, how do God’s people progress?**
 - **They move from evil-to-evil (unlike Romans 1:17) because God’s people do not know Him.**
 - **According to Jeremiah 9:4, how were the relationships with brothers and neighbors characterized?**
 - **They were untrustworthy and slanderous**
 - **According to Jeremiah 9:5, what had Judah taught themselves?**
 - **They taught themselves how to be effective at deception as they worked hard to sustain their sins**
 - **According to Jeremiah 9:6, what defined the sinful society?**
 - **Fake news as they deceived themselves as they rejected the knowledge of the one true God.**

Read Jeremiah 9:7-11... The Lord States that He Will Destroy and Refine Israel

- 9:7 The “Lord of Hosts” infers the commander of the heavenly armies; this term has a divine military implication. God is not judging without reason, but purposefully to refine His people.
- 9:8 God’s people were looking to harm each other – even when they were flattering each other. Believers should be careful that encouragement doesn’t turn to flattery that hides ulterior motives.
- 9:9 Clearly, God’s people had broken covenant with Him, so it seemed reasonable that He would judge them accordingly. God had not chosen Israel because of their positive attributes, but because of their weaknesses (Deuteronomy 7:7).
- 9:10 The Palestine land itself will be judged (Gen 4:10; Nu 35:33-34)
- 9:11 Israel’s pride and joy (Jerusalem) which was the location of their Temple would be destroyed. Jerusalem would replace humans with the jackals (Jeremiah 10:22, 49:33, 50:39) that the humans had been imitating (Jeremiah 14:6) – wild, territorial carnivores that usually run in packs of six which are nocturnal creatures (active at night).

- Post-Babylon captivity when Israel returns to the holy land, Babylon would ultimately become the residence of jackals (Jeremiah 51:37)
- **According to Jeremiah 9:8, were neighbors sincere in their kindness?**
 - **No, they waited to usurp, steal and hurt their neighbors.**
- **According to Jeremiah 9:11, what does God say that He will do to Judah?**
 - **God would destroy all of the inhabitants of Judah and make it desolate.**

Read Jeremiah 9:12-16... Jerusalem’s Destruction is a Result of Disobedience

9:12 The wise man understands God’s actions and testifies to it. God gives the wise man insight into His Word, Will and Way.

- Jewish Rabbi’s believe that if the Scripture Teacher is not paid, God will destroy the land; God is sharing that the disobedience of the people has brought destruction.

Three Questions of Wisdom Regarding Judah’s Destruction (Jeremiah 9:12)
1. <i>“Who is the wise man that may understand this?”</i>
2. <i>“Who is he to whom the mouth of the Lord has spoken, that he may declare it?”</i>
3. <i>“Why is the land ruined, laid waste like a desert, so that no one passes through?”</i>

9:13 God tells His people explicitly the reason that they are cursed – the reason is for not having obeyed. The people need to simply listen to God’s Word to understand.

9:14 Generational sin is transferred to the descendants (Deuteronomy 5:9). The Lord emphasized the importance of sharing His Word with the children (Proverbs 22:6; Deuteronomy 4:9-10, 6:5-9, 11:19)

- Jeremiah will tell the mothers to teach their daughters to become professional mourners in the same way that they taught them to commit idolatry (Jeremiah 9:20).

9:15 Wormwood: (Prov 5:4; Jer 23:15; Lam 3:15 & 19; Amos 5:7, 6:12; Rev 8:11)
The plant contains ethereal oils (such as cineole, or wormwood oil, and thujone), flavonoids, triterpenes, and coumarin derivatives.

- Chewing some leaves will kill the fatigue and stimulate the nervous system – it can actually cause a hangover.
- Wormwood is used to enhance psychic abilities, divination, astral work and any rituals involving the spirit world; it can be burned as an incense - according to ancient folk tales, burning wormwood in a cemetery would enable you to speak to the dead while a charm of dried wormwood can protect from sea serpents.
- This genus has a strong association with the herbs of the genus Artemisia that are associated with the moon goddess Artemis (also by Diana, Selene, and Pheobe)

9:15 Gall (Jeremiah 8:14) – symbolizes bitterness and likened to the bile secreted in the liver and the poison of serpents; the original probably denotes some bitter, poisonous plant, and when Jesus drank it on the cross it was light wine mixed with vinegar/myrrh (Mt 27:34; Mk 15:23; Jer 8:14)

- The “cup of God’s wrath” is repeated throughout the Old Testament (Jeremiah 25:15-16, 44:6; Isaiah 51:17, 22; Lamentations 4:21; Ezekiel 23:28-34; Habakkuk 2:16).

- 9:16 Just as the consequence of the first sin in Eden was exile, Israel's sin would also result in exile to Babylon. The global diaspora occurred when Rome destroyed the Temple in 70AD forty years after the Jews rejected Jesus as the Messiah, followed by Roman Emperor Hadrian's destruction after the Bar Kokhba revolt in 135AD.
- **According to Jeremiah 9:12, what does God call a man that understands Him?**
 - A "wise" man understands God and His judgment against sin
 - **According to Jeremiah 9:14, with what had God's people replaced His law?**
 - Their own personal thoughts, judgments and decrees
 - **According to Jeremiah 9:16, because of their sin, where would Judah be scattered?**
 - They would be exiled and scattered among the Gentiles

Read Jeremiah 9:17-26... Israel Should Mourn Their Situation & Trust God

- 9:17 In ancient times, professional griever/criers organized crying sessions. These people were called to attend funerals. Physical death would soon correlate to the spiritually dead state of Israel.
- It was not uncommon for the mourners to divide into two groups on either side of the corpse to chant and wail (shriek) from side to side...for seven days.
- 9:18 The griever/criers needed to hurry to their positions because judgment was coming quickly.
- 9:19 Although the Temple is located on Mt. Moriah, Mt. Zion became a reference for the entire city of Jerusalem. The people of Judah were not ashamed of their sin (Jeremiah 6:15, 8:12), so they would be ashamed of their judgment.
- 9:20 Jeremiah clarifies that the message was from the Lord and not himself. Jeremiah tells the mothers to teach their daughters to become professional mourners in the same way that they taught them to commit idolatry (Jeremiah 9:14).
- In ancient times, the child usually assumed the profession of the parent; as the child matured, they would naturally be an apprentice to their parents.
- 9:21 Death is personified as creeping in to every place from the palace to the streets (Revelation 20:14).
- In contrast to this verse where death enters through the window, several individuals in Scripture retain their lives through escaping through windows: Joshua's spies to Jericho (Joshua 2:15); David (1 Samuel 19:12); Paul (Acts 9:25; 2 Corinthians 11:33).
 - The window might be an allusion to passing to eternity – death can enter to take the worldly lives of those focused on this world or God's people can live eternally minded/purposed to pass into life through the window.
- 9:22 Israel's warriors would not have honorable burials; instead, their corpses would remain lying in the fields like dung (Jeremiah 8:2, 16:4, 25:33). Although their idolatrous and murderous lives brought a curse on the land, their deaths would become fertilizer for the fields.
- The famous metaphor with death represented as the "grim reaper" originates from this verse. No other ancient text personifies death as the grim reaper.
- 9:23 Believers should not boast of intelligence (acumen), strength (physical strength) or wealth (riches). These should not be a focal point or it become idolatry; these are gifts from God, so there should be an attitude of humble gratitude.

“This is what the LORD says:

- 1. The wise must not boast in his wisdom;*
- 2. the mighty must not boast in his might;*
- 3. the rich must not boast in his riches.*

But the one who boasts should boast in this, that he understands and knows Me”

9:24 Believers should only value the Only One Who is true value. Beyond knowledge of the Lord’s ways, the “*knowledge of the Lord*” is defined as a personal, intimate relationship.

- The Lord delights and exercises three things 1. loving-kindness 2. justice 3. righteousness
- “*I Am the Lord*” is a repetition; “*I Am*” is the same Hebrew verbal form as “*the LORD.*” The title “*The LORD*” (“*Yahweh*”) was a title of the covenant God established in Exodus 3:14 – before that time, God’s people referred to Him as “*El Shaddai*” (by the patriarchs). “*Yahweh*” is defined as the ever-existing God.
 - When Scripture discusses God as a Judge with justice and wrath, it uses the word “*Elohim.*”
 - When Scripture is emphasizing the covenant God’s mercy, kindness and love, it uses the word “*Yahweh.*”

9:25- 26 None of these nations was truly, spiritually “circumcised their hearts” (Dt 10:16; 30:6; Rom 2:28-29). The circumcision should evidence a personal relationship, but in lieu of a personal relationship, circumcision is meaningless.

- The surrounding nations seemed to adopt Israel’s practice of circumcision (Genesis 17) except for the Philistines (Judges 14:3; 1 Samuel 14:6, 17:26, 36, 31:4; 2 Samuel 1:20; 1 Chronicles 10:4).
- Those who “*clip the hair on their temples*” (Jeremiah 25:23, 49:32) may reference an ancient tradition that is a mourning rite for the dead (Leviticus 19:27). Funeral attendees would cut their hair and lay the shavings on the corpse as an offering to the false gods of the underworld (Deuteronomy 14:1).
- The “*temples*” references the head and face (beard). One distinguishing characteristic between a Rabbi and a Muslim is that a Muslim might trim his beard, but a Jewish Rabbi will not.
- **According to Jeremiah 9:19, what made God’s people ashamed?**
 - **Their judgment (when they should have been ashamed of their sin)**
- **According to Jeremiah 9:20, where would the young people of Jerusalem die?**
 - **They would die in the safety of their own homes**
- **According to Jeremiah 9:22, who would bury Judah’s deceased?**
 - **No one**
- **According to Jeremiah 9:24, in what should a man take pride?**
 - **That he understands and knows God**
- **According to Jeremiah 9:24, what does God do for those that please Him?**
 - **He “*exercises lovingkindness, judgment and righteousness*”**
- **According to Jeremiah 9:25, what would be the difference in judgment between the circumcised and the uncircumcised?**
 - **Nothing; God would judge both according to their sin**

Read Jeremiah 10:1-5... Idolatry is Ignorance

- 10:1 The same word for “Hear” (“shema”) is also used in the daily Jewish prayer of Shema that is repeated day and night (Deuteronomy 6:4). For the Jewish community, the word Shema transcends “hearing” to application of what is being heard.
- Jews consider the Shema as one of two prayers that are explicitly commanded in Torah with the other being Birkat Ha-Mazon which is said as grace after each meal.
 - Israel typically includes all of the 12 tribes, but the northern kingdom of Israel had been exiled by Assyria in 722BC for being rebellious.
- 10:2 Gentiles are amazed at astral worship (i.e. astrology, worship of the heavenly bodies – “astrolatry”) and the dark power of evil (ancient people fearful of eclipses, comets, etc.). The people believed that nature controlled them while God’s people should believe that Sovereign God controls nature.
- Be careful what you learn; do not absorb and devolve to behave like the world (Leviticus 18:3). Babylonians began the practice of astral worship (Deuteronomy 17:2-5, 18:10-11)
 - A century before Jeremiah, Isaiah preached against idolatry (Isaiah 2:20, 31:7; 40:18-20, 41:7, 44:9-20, 46:5-7)
- 10:3 Gentiles pursue futile holiday customs and traditions like Christmas trees and Easter bunnies. A “delusion” (Hebrew “hebel”) is translated in Job, Psalms and Ecclesiastes as vanity, nothingness, a breath or non-entity (Job 7:16, 9:29, 27:12, 35:16; Psalms 39:5-6, 11, 62:9; Ecclesiastes 1:14, 2:11, 17, 21, 23, 26, 4:4, 7-8, 16, 6:2, 8:14; Jeremiah 10:15, 16:19)
- 10:4 Ancient people held evergreens (pines, spruces, and fir trees) in high regard and hung evergreen boughs over their doors and windows to repel witches, ghosts, evil spirits, and illness.
- The modern Christmas tree tradition is credited to Germany in the 16th century when devout Christians set up decorated trees into their homes.
 - Tradition is that Martin Luther (November 10, 1483 – February 18, 1546) was the first to add lighted candles to a Christmas tree after being inspired as he walked through a forest enjoying the sparkling stars twinkling above the evergreens.
- 10:5 As a scarecrow is to a bird, so is an idol to an idolater. A scarecrow cannot harm a bird, but birds are fearful of them, and in the same way, an idol cannot hurt a man. Idolaters hold manmade images in high regard and even fear their power – but idols have no power.
- **According to Jeremiah 10:2, is knowledge always beneficial?**
 - **No, it is best to remain unknowledgeable about evil. (1 Corinthians 14:20)**
 - **According to Jeremiah 10:3-4, how does Scripture characterize the customs and traditions around cutting and decorating trees?**
 - **The practice is futile**
 - **This was probably in reference to the Asherah poles set up on the high places.**
 - **According to Jeremiah 10:5, should people fear the Asherah (totem) poles?**
 - **No, because trees cannot do evil or good.**

Read Jeremiah 10:6-10... The Sovereign God's Power

- 10:6 There is no other God beside God Himself as the Sovereign Creator God (Deuteronomy 5:7). God's nature is great and powerful above what man can conceive.
- 10:7 Beyond being King of Israel, God is King of all the Gentile nations.
- 10:8 The so-called "wise men" of the Gentile nations are actually senseless because they have deceived themselves into worshipping a piece of wood.
- 10:9 Tarshish was a remote land (farthest western point of their day) of treasure (possibly Spain) where explorers and investors would sail to make their fortune (1 Kings 10:22, 22:48; 2 Chronicles 9:21; Isaiah 60:9; Ezekiel 27:12, 27:25, 38:13; Jonah 1:3).
- "Uphaz" a place name or the process of purifying gold (1 Kings 10:18).
 - In ancient days, purple dye was very rare and expensive, the purple dye was extracted from the shell of a mollusk. Although Phoenicians are renowned for their seafaring exploits and skill, the name "Phoenicia" literally means "purple land" as they discovered the process to make the elite royal color of purple in the 16th century BC.
- 10:10 The Lord is the only true and living God; His is not an "inclusive belief" that all roads lead to Him. He has sent His son as the only way to Him (Matthew 11:27; John 14:6; 1 Timothy 2:5). Unlike lifeless idols, God is dependable and faithful.
- **According to Jeremiah 10:6, who is like God?**
 - **No one is like God**
 - **According to Jeremiah 10:7, what is God's rightful due?**
 - **To be feared by all of the nations**
 - **According to Jeremiah 10:8, is there any merit in respect for a wooden idol?**
 - **No, worship of a piece of wood is a worthless doctrine**
 - **According to Jeremiah 10:10, how is God characterized?**
 - **The "True" and "Living" God as well as the "Everlasting King"**

Read Jeremiah 10:11-16... The Ignorance of Worshipping Creation Instead of the Creator

- 10:11 This is the only verse in Jeremiah that is written in Aramaic/Chaldean – "*The gods that did not make the heavens and the earth will perish from the earth and from under these heavens.*"
- Rabbinical tradition is that this is an excerpt from a letter to Jehoiachin in Babylonian captivity not to worship idols. Other names for Jehoiachin include Jeconiah and Coniah who was cut off from David's royal line (Jeremiah 22:24-30). Jehoiachin had only been King in Jerusalem for 3 months, so he may have committed more egregious sins in Babylon.
- 10:12 There is only one Creator and all else is created (Proverbs 8:22-31). The Bible consistently uses the same imagery regardless of the writer – in this case, the heavens are "stretched out" (Is 40:22, 42:5, 44:24, 45:12, 48:13, 51:13)
- **Jeremiah 10:12-16 is repeated verbatim in Jeremiah 51:15-19**
- 10:13 God's voice is likened to these "multitude of waters" (Rev 1:15, 14:2, 19:6). Idolaters were worshipping Baal as the provider of rain when, in fact, God was the source of rain.

- The Creator God established the “water cycle”, “hydrologic cycle” or “hydrological cycle” which is the continuous movement of water through evaporation, condensation and precipitation.
- 10:14 “*Every man is stupid – devoid of knowledge.*” Truth is not determined by the masses, and socially accepted falsehoods continue to be lies regardless of their wide acceptance.
- 10:15 Gentiles pursue futile holiday customs and traditions like Christmas trees and Easter bunnies. The word “worthless” (Hebrew “hebel”) is translated in Job, Psalms and Ecclesiastes as vanity, nothingness, a breath or non-entity (Job 7:16, 9:29, 27:12, 35:16; Psalms 39:5-6, 11, 62:9; Ecclesiastes 1:14, 2:11, 17, 21, 23, 26, 4:4, 7-8, 16, 6:2, 8:14; Jeremiah 10:3, 16:19)
- 10 :16 God is the maker of ALL things (Eccl 11:5; Jer 51:19; Is 44:24, 66:2, Jn 1:3; Acts 7:50). God selected Israel because of their weakness (1 Samuel 13:22-23). Israel had been tainted by Babylon’s astral worship, but God is the Commander of the heavenly bodies.
- **According to Jeremiah 10:11, what will happen to all manmade gods?**
 - They will perish
 - **According to Jeremiah 10:12, what three things has God done?**
 - Used His power to create the earth – Used His wisdom to establish the world – Used His discretion for the expanding universe
 - **According to Jeremiah 10:13, how does the hydrologic cycle operate?**
 - Evaporation, condensation, precipitation
 - **According to Jeremiah 10:14, what do idols lack?**
 - Breath (Genesis 2:7; Job 33:4; Isaiah 42:5; Acts 17:25)
 - **According to Jeremiah 10:16, how is God referenced?**
 - “*The Portion of Jacob*” which means that God is the blessing for His people, and the Creator of everything.
 - “*The LORD of Hosts*” portrays God as Commander of the heavenly armies.

Read Jeremiah 10:17-18... Jeremiah Encourages Israelites to Flee

10:17 The Jerusalem inhabitants are being told to carry everything that they could carry to escape. Jerusalem inhabitants would lose everything.

10:18 Babylon is the tool of God’s anger, and He is the root cause of throwing His people out of their homes and land.

- **According to Jeremiah 10:17, what are the inhabitants of Jerusalem encouraged to do?**
 - To gather their wares

Read Jeremiah 10:19-22... Jeremiah Grieves the Poor Religious Leadership

10:19 The people believed that their plight was an incurable sickness to bear, and indeed they needed the great physician (Jeremiah 30:17; Psalm 41:4; Matthew 9:22) to heal them if they would humble themselves and repent.

10:20 Jeremiah uses a tent metaphor although most Israelites lived in houses instead of nomadic tents. There is nothing to hold the tent to the land, and now the tent can be

easily removed. The descendants are dead (spiritually, so they cannot protect the old-fashioned beliefs any longer. The beliefs are gone, and soon the Israelites will follow.

10:21 The leaders (Ezekiel 34) of God's people became "dull-hearted" and did not seek the Lord (Ps 10:4). There were no committed sheep to following the message because the message was not the Word of God. The poor leadership would not prosper and their followers would be scattered.

10:22 The attacking nation of Babylon would take the fertile crescent northward on the Euphrates and then southward into Palestine (Jeremiah 1:13-15, 3:18, 4:6, 6:1, 22, 10:22, 11:15, 13:20, 16:15, 23:8, 31:8, 46:20, 46:24, 47:2, 50:3, 9, 41, 51:48, etc.).

- Babylon was not able to traverse the Arabian desert effectively.
- Although Babylon was located in the southeast, they would attack from the north.
- God often brings His plan about in such unique ways.
- Jerusalem would replace humans with the jackals (Jeremiah 9:11, 49:33, 50:39) that the humans had been imitating (Jeremiah 14:6) – wild, territorial carnivores that usually run in packs of six which are nocturnal creatures (active at night).
 - Post-Babylon captivity when Israel returns to the holy land, Babylon would ultimately become the residence of jackals (Jeremiah 51:37)
- **According to Jeremiah 10:19, what would Jerusalem come to understand?**
 - **God's judgment is painful**
- **According to Jeremiah 10:21, how were Judah's leaders described?**
 - **Numb to truth while not seeking God.**

Read Jeremiah 10:23-25... Jeremiah Makes Appeal

10:23 The "way" of man (Prov 14:12, 16:2) is not determined by himself (Prov 16:9, 20:24) and only submitting to God's way leads to peace (Prov 3:6, 19:21). This verse emphasizes the sovereignty of God

- The first use of the word "man" is the Hebrew word "adam" meaning "red clay." The second word for "man" is "ish", which is possibly referencing mankind. ("men of..." i.e. Ish-Bosheth meaning men of Bosheth).

10:24 Jeremiah understands that Judah has rebelled, but asks God to have mercy in His discipline instead of utterly destroying them in anger (Proverbs 3:12)

10:25 Jeremiah asks God to judge the surrounding nations who polluted His people with idolatry.

- **According to Jeremiah 10:23, can a man determine the path and outcome of his own life?**
 - **No, a man cannot determine his personal life**
- **According to Jeremiah 10:24, what is the plea concerning God's judgment?**
 - **For God to limit the discipline instead of annihilating the individual**
- **According to Jeremiah 10:25, the request is that God judge whom?**
 - **The Gentiles and those who do not know Him.**

24 Jeremiah 11-13

Read Jeremiah 11:1-6... Jeremiah Declares God's Covenant

- 11:1 The phrase “the Word of the Lord came” is repeated 144 times in Scripture (25 times in Jeremiah).
- 11:2 The Bible is divided by the Old Covenant and the New Covenant of relationship and forgiveness (Jeremiah 31:31-37); the word “covenant” is the same word (“berit”) as “testament” (Exodus 24 – Sinai)
- A covenant is simply an agreement between two parties. The Suzerainty Hittite Treat formula included the identities of the parties involved, the great things that the party had done, stipulations, curses for breaking and witnesses.
 - Israel had broken the covenant by this time, but it was still intact for those who would keep it.
 - God comes in a covenant of Grace, but once Man entered into the covenant with God, Man had a responsibility to adhere to God’s covenant.
 - The Hebrew word for covenant is “Berit” (בְּרִית) consisting of bet (house), resh (head/first/person), yod (arm/hand/work), and tav (mark/sign/covenant)
 - The first mention of “covenant” was with Noah of salvation from judgment (Genesis 6:18); other Covenants in Scripture include:
 - Abraham’s Covenant of Land & Lineage (Genesis 12:1-3)
 - Moses Covenant of the Law (Exodus 19-24)
 - David’s Covenant of Lineage (2 Samuel 7:11-13)
- 11:3 God warns His people to make Him Lord and live obediently (Deuteronomy 11:28; 29:20-21). The northern kingdom of Israel had been exiled by Assyria at this time, so this term “Israel” probably referenced all 12 tribes from Jacob (the totality of the Jews).
- The curses against those who break the covenant are identified in Deuteronomy 27-28.
- 11:4 God prepared His people in Egypt – the iron furnace (Jeremiah 6:27-30; Deuteronomy 4:20; Isaiah 48:10). The metal ore is put into intense heat to rid it of the dross, so the outcome would be a more pliable, usable and functional metal. Israel didn’t have many iron weapons, but they had the strength of iron themselves.
- The term “listen to my voice” aligns with the Jewish prayer – the Shema. The daily Jewish prayer of Shema that is repeated day and night (Deuteronomy 6:4). For the Jewish community, the word Shema transcends “hearing” to application of what is being heard (Jeremiah 13:15).
 - Jews consider the Shema as one of two prayers that are explicitly commanded in Torah with the other being Birkat Ha-Mazon which is said as grace after each meal.
 - *“Listen to My voice, and do according to all which I command you; so you shall be My people, and I will be your God.”*
- 11:5 Twice (witness) Jeremiah points out Israel as the land of “milk & honey” (Jeremiah 32:22) – and Jeremiah answers in agreement “so be it” or “Amen”.
- The word “Amen” is a Hebrew word that was adopted into the Greek language; the word “Amen” was not “translated” from Hebrew into Greek, but was “transliterated” from Hebrew to Greek. Those who say “Amen” are speaking the Hebrew language.
 - Israel was on the verge of being exiled from the land. God had fulfilled His vow to bring His people into a land flowing with milk and honey (Exodus 3:8, 17;

13:5; 16:31; 33:3; Leviticus 20:24; Numbers 13:27, 14:8, 16:13-14; Deuteronomy 6:3, 11:9, 26:9, 15, 27:3, 31:20; Joshua 5:6).

- While “milk” references the health of the herds and livestock, the “honey” represents the fruitfulness of the plants/flowers. (Jer 32:22; Ez 20:6).
- The milk is probably the “goat’s milk” while the honey may reference “dates that are squeezed and made into a paste.”

11:6 Beyond hearing the Word of God, God’s people are called to apply what has been heard. Beyond application, Jeremiah is told to publicly testify in the streets of Jerusalem. HEAR → APPLY → TESTIFY

- **According to Jeremiah 11:3, what is the man who does not obey God’s covenant?**
 - **They are cursed**
- **According to Jeremiah 11:4, how is Egypt described?**
 - **Egypt is called the “iron furnace”**
 - **During the iron age (1200BC-550BC), there weren’t any blacksmiths in Israel because there weren’t iron weapons (1 Samuel 13:19-22).**
 - **Israel had been formed in the “iron furnace” of Egypt, and they themselves were strong.**
- **According to Jeremiah 11:6, what was to be done with the words of the covenant?**
 - **They were to be heard and done.**

Read Jeremiah 11:7-17... God’s Judgment on Covenant Breakers/Offenders

11:7 Instead of walking humbly with the Lord, Israel walked stubbornly according to their own wicked hearts.

11:8 Punishment comes as consequence of a time of relative truth (morality varies by man) where God’s absolute truth is not followed (Judges 21:25; Deuteronomy 6:18, 12:8, 13:18; Jeremiah 14:12)

11:9 The term “conspiracy” means to “bind together” in idolatrous worship.

11:10 Through the times of the Kings, Israel’s patriarchs pursued idolatrous worship on the high places (2 Peter 2:22). Abraham’s father, Terah, worshipped false gods (Joshua 24:2).

- The northern kingdom of Israel had been exiled by Assyria while the southern kingdom of Judah would also be exiled by Babylon.

11:11 The Lord would not listen to the prayers of those who would not listen to Him (Psalm 18:41, 66:18; Isaiah 1:15, 59:2; John 9:31).

11:12 God’s people were not only crying out to Him, but they were burning incense and crying out to false gods; in trying to cover “all of the bases”, they offended the One True God.

11:13 Every town in Judah had a fertility god (i.e. Baal of Peor). The “shameful thing” was the worship of the false gods

11:14 Three times God says not to intercede or pray on their behalf (Jer 7:16, 14:11; 1 John 5:16) because of their blatant transgression; thankfully, Jesus is our intercessor for those who humble themselves in repentance (Rom 8:34)

- 11:15 The attacking nation of Babylon would take the fertile crescent northward on the Euphrates and then southward into Palestine (Jeremiah 1:13-15, 3:18, 4:6, 6:1, 22, 10:22, 11:15, 13:20, 16:15, 23:8, 31:8, 46:20, 46:24, 47:2, 50:3, 9, 41, 51:48, etc.).
- Babylon was not able to traverse the Arabian desert effectively.
 - Although Babylon was located in the southeast, they would attack from the north.
 - God often brings His plan about in such unique ways.
 - God enlightened the Israelites that they could offer as many sacrifices as they liked, but it wouldn't affect Him (Jeremiah 7:21).
- 11:16 Israel was likened to a fruitful olive tree (Rom 11:16-25), but God broke some of the branches (Ez 19:12, 14). Olives were very important to the culture, and even in modern times, Israel has laws against cutting down olive trees (Psalm 52:8; Hosea 14:6).
- Olive trees are unique in that the trunk and branches might hollow out and die time and again, but the olive tree roots underground do not die of natural causes, and they sprout new trees repeatedly.
 - Although God would burn down the olive tree, a new branch would come again.
- 11:17 The Lord established Israel as a vineyard (Isaiah 5). The northern kingdom was called Israel while the southern kingdom was called Judah, and both had offered sacrifices to Baal.
- **According to Jeremiah 11:8, what did the people do instead of obeying God?**
 - They “*followed the dictates*” of their own evil hearts.
 - **According to Jeremiah 11:11, how would God respond when the people cried out to Him?**
 - God would not listen to them.
 - **According to Jeremiah 11:12, how would God's people respond when He would not hear their prayer?**
 - They would pray for salvation from the false gods.
 - **According to Jeremiah 11:15, when did God's people rejoice?**
 - When they did evil, the people rejoiced.
 - **According to Jeremiah 11:16, what did God do to the “lovely green olive tree of good fruit”?**
 - He burned it and broke its branches.
 - **According to Jeremiah 11:17, why was doom pronounced against Israel/Judah?**
 - They prayed to Baal

Read Jeremiah 11:18-23... Confessions of Jeremiah

- **Jeremiah is candid with the Lord about his personal challenges in sharing these difficult messages; this is Jeremiah's first confession.**

11:18 The Lord called Jeremiah to prophesy, but God also revealed to Jeremiah the sins of Israel. Instead of shame, people often get belligerent towards those who have witnessed their sin.

11:19 God sends His people as helpless sheep (Is 53:7; Rom 8:36). Those around Jeremiah planned to assassinate him. Jeremiah was not married (Jeremiah 16:2), so killing him would eliminate any chance of descendants.

11:20 God tests the mind and heart (Jer 12:3; Dt 8:2, 13:3, 1 Chron 29:17, 2 Chron 32:31, Ps 17:3, 26:2, 139:23, Prov 17:3, 1 Thes 2:4, Rom 8:27).

- To the Jewish people Mind & Intestines was equivalent to “heart & feelings.” The word “feelings” is the same as “kidneys” or “intestines.” To the Jewish people, the mind represented the heart.
- “For to you, I have committed my case” infers nakedness or complete transparency in what Jeremiah has told the Lord.

11:21 Anathoth was the place where Jeremiah was from (Jer 1:1), so Jeremiah’s hometown wanted to threatened him to stop prophesying or they would kill him (Luke 4:24). Anathoth was two miles northeast of Jerusalem in the territory of Benjamin and was assigned to the Levites (Joshua 21:18)

11:22 There will be punishment for the warriors killed in battle and the young men and women would starve in the siege of the cities.

11:23 God said that Anathoth would be so decimated, that not even a remnant would remain. Post-captivity, 128 men would return to the devastated town of Anathoth (Ezra 2:23; Nehemiah 7:27).

- **According to Jeremiah 11:18, what did God show to Jeremiah?**
 - **The sin that was occurring in Judah.**
- **According to Jeremiah 11:19, what did those in Judah plan to do with Jeremiah?**
 - **They planned to assassinate him.**
- **According to Jeremiah 11:21, what did the men of Anathoth threaten?**
 - **They told Jeremiah not to prophesy in the name of the Lord or they would kill him.**
- **According to Jeremiah 11:22, what would happen to those who threatened Jeremiah?**
 - **They would die by sword and famine**

Read Jeremiah 12:1-4... Jeremiah Foresees the Destruction of the Wicked

12:1 Jeremiah seems to apologetically question God. Jeremiah asks why the wicked prosper in spite of his persecution and prophecies of destruction.

- God is the righteous standard, and any deviation is sin – missing the mark.

12:2 Jeremiah is blaming the Lord for planting the wicked as they grew and produced fruit. “*You are near to their lips but far from their mind.*” (Isaiah 29:13)

12:3 Jeremiah emphasizes that God knew Jeremiah’s heart, and Jeremiah wants the wicked slaughtered.

12:4 The land pays the price for the sin of the people (Romans 8:18-22). A consequence of judgment is the lack of rain (Deuteronomy 11:13-17). Wicked men pretend that they will go to heaven after death or enjoy their time in hell.

- **According to Jeremiah 12:1, what question does Jeremiah ask God?**
 - **Why are the wicked happy and prosperous?**
- **According to Jeremiah 12:2, what is far from God’s people?**
 - **Although they talk about God, they do not have a sincere walk with Him**
- **According to Jeremiah 12:3, what three things has God done to Jeremiah?**
 - **Known him – Seen him – Tested my heart toward him**

Read Jeremiah 12:5-13... God Answers Jeremiah's Inquiries

- 12:5 God responds to Jeremiah and focuses on his weaknesses. Jeremiah cannot even cope in the simple material world much less a complex spiritual world.
- Daily trials are simply training for bigger situations for God.
 - Jeremiah was having difficulty during this relatively peaceful time, but times would be extremely challenging when Babylon invades.
 - The final king of Judah (Zedekiah) would be caught fleeing near Jericho and the Jordan River.
- 12:6 God warns Jeremiah for being gullible about his townsmen of Anathoth. Jeremiah's home town flatters persuasively, but the Lord cautions Jeremiah.
- 12:7 Judah had been forsaken by God who considered them as "the beloved" of His soul; Jesus is the fulfillment of the beloved witness of Israel. Where the nation failed to submit and testify, Jesus succeeded (Matthew 3:17, 12:18, 17:5; Mark 1:11, 9:7, 12:6; Luke 3:22, 20:13).
- During the church age, Gentile would be the Lord's beloved (Romans 1:7, 9:25, 11:28, 12:19).
 - Jeremiah 12:7-13 is a tune of a wailing lament.
- 12:8 Those who are loved can cause the most emotional pain; the Lord says that He hates His beloved people (Jeremiah 12:7). God's people have attempted to attack Him.
- 12:9 The word "speckled" means "dramatically colorful." Birds frequently attack any other bird that is different than themselves. The birds of prey are soon to attack the unusual bird until they kill her. The Lord encourages all of the beasts to join in the attack.
- 12:10 A vineyard is trampled down when there is too much traffic working through it in various ways. There had been myriad leaders that had pushed down God's people (Jeremiah 2:8)
- 12:11 The Hebrew word "shamem" meaning "to be desolated" is used three times in this verse (Ezekiel 25:3; Lamentations 1:13, 3:11). Daniel prayerfully affirms that the Lord's sanctuary was made desolate before Gabriel brings the prophecy of the 70 weeks (Daniel 9:17).
- 12:12 The bare heights were the high places of idolatrous worship (Isaiah 41:8, 49:9; Jeremiah 3:2, 3:21, 4:11, 7:29, 14:6). The idolatrous Babylonian army is utilized by the Lord as a devouring sword (Isaiah 10:5). Physical power, intelligence and might are not the greatest power – the only hope of security is personal godliness.
- 12:13 Israel worshipped idols along with the one true God; the mixture of thorns with seed and thorns grow faster than crops. They reaped what they had sown (Galatians 6:7; Matthew 13:25).
- **According to Jeremiah 12:5, what did Jeremiah's home in the land of peace do?**
 - **It wearied him**
 - **According to Jeremiah 12:7, what had God done with Judah?**
 - **He had given them into the hand of their enemies**
 - **According to Jeremiah 12:8, what did God hate?**
 - **The vocal attacks of His people, Judah**

- **According to Jeremiah 12:12, who would have peace when Babylon attacked?**
 - **No one would have peace**
 - **Babylon is called “the plunderers” and a “devouring sword”**
- **According to Jeremiah 12:13, how should Judah respond to their harvest?**
 - **They should be ashamed of sowing wheat but reaping thorns**

Read Jeremiah 12:14-17... God Offers A Covenant to the Gentiles if They Turn to Him

12:14 The Lord will utilize the wicked neighbors of Israel to “uproot” Israel in exile.

12:15 God will bring His nation back to their land once again, but continue to demand obedience.

12:16 GENTILE COVENANT – The Gentiles must learn the ways of God’s people and trust in the Living God; then they will be accepted.

12:17 As with Israel, if the Gentile nations reject Him as their living God, the Lord will uproot the Gentile nation (Jeremiah 48-49; Isaiah 19:24-25). Jeremiah is called to be a prophet to the Gentile nations (Jeremiah 1:10).

- **According to Jeremiah 12:14, what would be the difference in God’s judgment of the surrounding evil nations and Judah?**
 - **There would be no difference in judgment as they would all be exiled from their land**
- **According to Jeremiah 12:15, after exiling the surrounding nations, what will God’s attitude toward them be?**
 - **God will have compassion on them and be willing for their return**
- **According to Jeremiah 12:16, what do the surrounding idolatrous nations need to do to gain God’s favor?**
 - **Learn and apply the ways of His people as they had taught Israel the ways of idolaters**
- **According to Jeremiah 12:17, what would happen to the surrounding nations if they did not turn to the one true God?**
 - **God would destroy them.**

Read Jeremiah 13:1-11... Jeremiah’s Living Parable of the Linen Girdle

13:1 The Lord told Jeremiah explicitly to purchase a linen waistband. The waistcoat was the undergarment under the men’s robes.

- The waistcoat was a wrap-around from the waist to mid-thigh (like a women’s slip under a dress to keep the robe from clinging).
- Men would sleep in the waistcoat and seldom remove it.
- The priest would wear linen symbolizing purity.
- Water was used to make the waistcoat soft and pliable; water was not to be used on it.
- Jewish association was that which was closest to the intimate parts speaks of intimacy and closeness (Jeremiah 13:11).

13:2 Jeremiah obeyed the Lord’s every detail.

13:3 The Lord spoke a second time to Jeremiah concerning the linen waistband.

13:4 Sections of the Euphrates (“Perah”) are 700 miles away and had many muddy banks instead of stony banks. However, the northern point of the Euphrates (“headwaters”)

was only 350 miles away and was rocky. This was the in the region of Laban and later, the Battle of Carchemish (605BC).

- Some scholars believe that an alternative to the Euphrates (“Perah”) is the small town of Parah which is 3 miles north of Jeremiah’s hometown (Anathoth) on the Wadi Fara in a gorge with a running spring (Joshua 18:23).
- However, a trip to the Euphrates would be symbolic of the Babylonian exile of the people of Israel. The people of Judah would be exiled to settlements in Babylon along the Kebar (Chebar) River. This trip would have taken a month there and a month to return.

13:5 Jeremiah doesn’t tell about the trip, but Jeremiah obeyed God completely.

13:6 A good amount of time passed before Jeremiah was told to return to retrieve the under garments.

13:7 The waistband was ruined and worthless which had occurred prior to Judah being taken into captivity into Babylon. Judah may have adopted the worship of the Babylonian gods.

- Babylon, Assyria and Samaria were worshippers of astral deities, and the false gods of Babylon After 605BC, Judah (King Jehoiakim) made a political alliance with Egypt which may have polluted Judah; God’s people continued to trust in worldly alliances instead of God. Babylon then established King Zedekiah.

13:8-9 The under garment had been hidden under the rock (Psalm 18:31, 42:9, 78:35, 144:1; 2 Samuel 22:32, 23:3; Isaiah 30:29, 44:8) and running (living) water (Jeremiah 17:13; Zechariah 14:8-9) which would ruin the people.

- Only the southern kingdom of Judah remained in the land because the Assyrians had exiled the northern kingdom of Israel in 722BC.

Judah’s Characteristics that Reflect Worthless Undergarments (Jeremiah 13:10-11)	
The Reality of Judah Jeremiah 13:10	God’s Purpose for Judah Jeremiah 13:11
1. Refused to Listen to God’s Words	To Testify for God’s Renown
2. Walked in The Stubbornness of Their Hearts	For Praise to God
3. Pursued, Served, Worshipped False gods	For Glory to God

The Example of the Sash/Underwear (Jeremiah 13:1-11)	
1 Go and buy linen underwear and put it on, but don't get it wet.	Just as underwear clings to one's waist, so God fastened His people to Him so that they might be His people for His fame, praise, and glory, but the evil people refused to listen to the water of God’s Word
2 Take the underwear that was bought and is being worn, and go at once to the Euphrates River and hide it in a rocky crevice	Like the evil people who walk in the stubbornness of their own hearts, and who have followed other gods to serve and worship
3 Go at once to the Euphrates and dig up the underwear that was commanded to be hidden	The people will be like this underwear - of no use; they were unfit for service due to idolatry
<i>The Euphrates was over 350 miles away from Jerusalem, so Jeremiah might have performed these tasks on visits to Babylon. The Euphrates might be a symbol of Babylon.</i>	

Read Jeremiah 13:12-14... The Parable of Drunken Self-Destruction

13:12 Archeologists have discovered 10-gallon jugs about 2 feet high. This verse seems to have been a famous saying at that time.

- Although the Israelites knew the conclusion of the phrase, they didn't know that this was a prophecy against them.
- The phrase implies that everything will fulfill its purpose just as a wine bottle will ultimately fulfill its purpose by containing wine.

13:13 As a curse, God will fill His people (kings, priests, prophets, inhabitants) with drunkenness leading to all types of disorder then death (Is 24:20; 29:9, 51:21-22; Jer 25:27, 48:26, 51:57)

- Counter to the tenet of the prior verse, God would make each person useless in their roles and responsibility

13:14 In the drunken stupor, the people will dash against each other. The unreasonable people will destroy each other.

- Beyond having a destiny to be filled, wine bottles also have a destiny to be broken.
- **According to Jeremiah 13:12, what ancient saying was known by Judah?**
 - **“Every bottle shall be filled with wine.”**
- **According to Jeremiah 13:13, what would God do to the kings, priest, prophets and people of Judah?**
 - **God would make them intoxicated**
- **According to Jeremiah 13:14, the drunkenness would lead to what?**
 - **Infighting and violence between neighbors and families**

Read Jeremiah 13:15-20... Jeremiah Warns of the End of David's Royal Line

- **Jeremiah shares a Poem**

13:15 The phrase “listen and give heed” aligns with the Jewish prayer – the Shema. The daily Jewish prayer of Shema that is repeated day and night (Deuteronomy 6:4). For the Jewish community, the word Shema transcends “hearing” to application of what is being heard (Jeremiah 11:4).

- Jews consider the Shema as one of two prayers that are explicitly commanded in Torah with the other being Birkat Ha-Mazon which is said as grace after each meal.

13:16 Proudful Israel will stumble in the dark not seeing the light of Jesus (Rom 9:32-33), This is a metaphor of a traveler who is trying to get to a safe place, but he is caught by the darkness before he makes it to safety.

- The term “deep darkness” is the same as the “valley of the shadow of death” (Psalm 23:4)
- The danger is amplified on a mountain pass in the darkness.

13:17 Jeremiah is emotionally and personally grieved because Judah will not submit to the Lord, so they will be enslaved by the Babylonians (Jeremiah 9:1, 31:16). Jeremiah is known as the “weeping” prophet.

13:18 At this time, Jehoiachin was King and queen mother, Nehushta (1 Chron 3:17; 2 Kings 24:8). Jehoiachin was only 18 years old when he became king for 3 months, so the queen mother had great authority.

- In 597BC, the official King in David's lineage went into captivity into Babylon. The Jews wondered whether the Davidic covenant (2 Samuel 7:8-17) to always have someone on the throne had been broken, and indeed, the kingly line would have been cut off with Jehoiachin (Jeremiah 22:24-30).
- 13:19 The Babylonian invasion was foretold as the Negev is a reference to the wilderness south of Jerusalem. The Babylonian army probably moved south from the fertile crescent down by the Mediterranean Sea and then worked their way back up to Jerusalem in the mountains.
- 13:20 All of Judah and specifically Jerusalem is called to witness the invasion of Babylon from the fertile crescent in the north on the Euphrates moving southward into Palestine (Jeremiah 1:13-15, 3:18, 4:6, 6:1, 22, 10:22, 11:15, 13:20, 16:15, 23:8, 31:8, 46:20, 46:24, 47:2, 50:3, 9, 41, 51:48, etc.).
- Babylon was not able to traverse the Arabian desert effectively.
 - Although Babylon was located in the southeast, they would attack from the north.
 - God often brings His plan about in such unique ways.
 - **According to Jeremiah 13:15, what does Jeremiah counsel Judah not to be?**
 - **They should not be arrogant and proud**
 - **According to Jeremiah 13:16, who causes darkness and the shadow of death?**
 - **God has the power to bring blindness and darkness, so the wicked should understand His power and praise Him.**
 - **According to Jeremiah 13:17, what would Jeremiah's response be to Judah's pride?**
 - **Jeremiah would weep because God's people would be exiled into slavery.**
 - **According to Jeremiah 13:18, what counsel does Jeremiah give the king and queen?**
 - **They should humble themselves**
 - **According to Jeremiah 13:19, what future does Jeremiah foresee for Judah?**
 - **Judah will be exiled into captivity**

Read Jeremiah 13:21-27... The Consequences of a Dedicated Sinful Lifestyle

- 13:21 Judah had courted Babylon as an alliance since King Hezekiah (2 Kings 20:12). In those days, a political alliance was similar to a marriage of nations where the god of the other nation is adopted which is the way that Israel was pulled into astral idolatrous worship of the heavenlies. Tribulation of Israel is likened to birth pangs.
- 13:22 Judah does not understand that as they trusted in the Babylonian alliance instead of God and they adopted Babylonian astral worship, that Babylon would eventually assault them. Judah would be savagely stripped naked and ravaged by this alliance.
- The symbolism is as a woman who courts a man for protection, and he becomes cruel and rapes her.
 - The Bible uses feet for sexual references (Ruth 3:8) while the heel is often violent (Genesis 3:15, 25:26, 49:17, 19; Judges 5:15; Job 18:9; Psalm 41:9 – John 13:18)
- 13:23 Judah is so corrupt that it is unlikely that they can do any good – a man cannot change his skin color, and the origin of the saying "*Can the leopard change its*

- spots?”* Judah had been so rebellious that they could not repent, and this sets the stage for the new covenant (Jeremiah 31:31-34)
- 13:24 This is a metaphor for total separation as a mighty desert wind blows straw.
- 13:25 Ritual had replaced relationship as Judah had forgotten the One True God. The exile of Judah was the plan of God.
- 13:26 Pulling a skirt over a woman’s head was a way of shaming prostitutes.
- To pull the skirt over the head shamefully reveals nakedness which is the Old Testament response to catching a harlot (Isaiah 47:2-3).
- 13:27 God had witnessed the depraved sexual exploits and idolatry of this people on the high places, yet they would continue to pretend that they were clean and tried to cover up their iniquity.
- **According to Jeremiah 13:22, why would Judah go into exile?**
 - **For the greatness of their sin**
 - **According to Jeremiah 13:23, how easy would it be for Judah to stop doing evil?**
 - **It would be impossible for Judah to repent and stop sinning.**
 - **According to Jeremiah 13:25, did Judah trust in the Lord?**
 - **No, Judah had forgotten the Lord and trusted in false gods.**

25 Jeremiah 14-16

Read Jeremiah 14:1-9... Jeremiah’s Prayer in the Middle of a Famine

- 14:1 The Hebrew is different from “the word of the Lord came” to “that which came as the word of the Lord” as if Jeremiah is establishing the context. The word “drought” is plural to emphasize the intensity of the drought; it infers that there were several short periods of drought.
- Drought was a common tool of the Lord to test and lead His people (Genesis 12:10, 26:1; 41:56; Ruth 1:1; 2 Samuel 21:1; 2 Kings 4:38, etc.)
- 14:2 Judah feels the pain of the drought. The “gates” references the cities where the elders would sit, so justice was not available (Deuteronomy 16:18). As Judah languished on the cursed ground (Genesis 3:17), they feel that their mourning will move God to action instead of repenting of their sin (Deuteronomy 28:23-24).
- The lack of water has spiritual implications as nothing could be nourished for life and growth (Amos 8:11)
- 14:3-4 Israel had rejected the fountain of living waters (John 4:10; Is 12:3; 55:1) for a dried up, cracked cistern (Jeremiah 2:13, 14:22); God did not bless Judah with rain (Deuteronomy 11:10-11, 28:12, 24)
- The only way to plow the dry hard ground was for water to soften the land.
- 14:5 This is a metaphor regarding the immense love and dedication that a mother doe has for her little fawn, but the doe has no option to sustain the life of the vulnerable fawn. The fawn would die quickly instead of a slow death of hunger.
- 14:6 Wild donkeys are a hardy animal that require very little to sustain life in the desert areas. Wild donkeys were even suffering on the past idolatrous high places as they lose their sight for lack of nourishment.

- Wild donkeys (Genesis 16:12; Job 11:12; Daniel 5:21) might have spiritual inferences as the Israelites on the high places had lost their spiritual sight and any way to gain spiritual nourishment.

14:7 Although sin is evident, Jeremiah urges God to forgive the failings for His name's sake (Jeremiah 14:21 – Ezekiel 36:22-23). Jeremiah confesses the corporate sins of the nation, but the repentance of Jeremiah has no bearing on the judgment of God.

14:8 Jeremiah identifies God as their Hope and Savior, and yet Jeremiah says that God is acting distant or as someone newly arrived.

Jeremiah's Analogies to God's Inaction (Jeremiah 14:8-9)	
1.	A stranger in the land
2.	A newly arrived traveler
3.	A man who is dismayed
4.	A warrior who cannot save

14:9 Jeremiah is being extremely candid with the Lord as Jeremiah states that God is acting like someone who cannot save. Jeremiah admits that God is in their presence and pleads that He not forsake His people.

- Judah desired God's covenant blessings without the covenant obligations
- **According to Jeremiah 14:3, who does the lack of rain impact?**
 - **The nobles and servants – they are ashamed and cover their heads**
 - **Leadership made decisions that resulted in no water**
 - **Servants could not meet their master's expectations**
- **According to Jeremiah 14:4, who else does the drought impact?**
 - **Farmers cannot produce and provide for their families and others**
- **According to Jeremiah 14:5, who else does the drought impact?**
 - **The mother doe forsakes her offspring because of starvation**
- **According to Jeremiah 14:6, who else does the drought impact?**
 - **The physical prowess of wild donkeys fails**
- **According to Jeremiah 14:7, what testifies against Judah?**
 - **Their iniquities testify against them**
- **According to Jeremiah 14:9, what reason do they call God to save them?**
 - **God's presence is there among them, and they are called by His name**

Read Jeremiah 14:10-16... Judah Followed Lying Prophets

14:10 God had witnessed His people walking away from Him; a quote from Hosea 8:13. God would not accept the rebellious people now, but remember their sin. God told His people that each of them would give an account of their lives and sin (Psalm 62:12; Proverbs 24:12; Romans 2:6; 2 Corinthians 5:10; 1 Peter 1:17).

14:11 For the third time, intercession is discouraged (Jeremiah 7:16, 11:14 → Jeremiah 15:1) Three times God says not to intercede or pray on their behalf (Jeremiah 7:16, 11:14; 1 John 5:16) because of their blatant transgression; thankfully, Jesus is our intercessor for those who humble themselves in repentance (Rom 8:34)

14:12 Because of their disobedience, God will not hear their prayers – even when they fast; He will not accept them nor their offerings. The men begin to falsely think that what they do will make them right with God; they incorrectly focus on the religious ritual instead of a personal relationship with God. The heart, attitude and motivation

of the offeror means more than the sacrifice itself. God's response to fasting and sacrificial offerings is the sword, famine and pestilence.

- Jeremiah experiences the sword/famine/pestilence as on-going judgments (Jer 21:7 & 9, 24:10, 27:8 & 13, 29:17 & 18, 32:24 & 36)
- God removed all of the good things that had been polluted by the people (i.e. Temple, Ark of God, Sacrifices. Etc.), so that they would learn to rely on God alone. When everything is lost in exile, only the most important thing remains – a walk with the living God. God's people learned that God was not simply a “local God” over Palestine.
 - This would be equivalent to every church being closed – every pastor killed – every Bible burned... beyond the land, there was a theological destruction of Temple/Priest/Scripture with the individual left alone with God in a strange land

14:13 Jeremiah had initially requested that God have mercy for His name's sake (Jeremiah 14:7), but now Jeremiah moved on to the Lord blaming the false religious leaders instead of the people.

- The prophets were relaying their own desires instead of God's word. A century before, the message of Isaiah had been peace for Judah, but now Judah would be judged as Israel had been judged.

14:14 Prophets are prophesying lies; modern prophecy tends to commonly be positive and optimistic, but in the Bible, prophecy is often given when sin occurs (2 Tim 4:3-4; 2 Pet 3:3-4). The people should have recognized the false prophets by their sin such as divination (Deuteronomy 18:10).

14:15 The false religious leaders were teaching false truths out of their own imaginations.

14:16 The people will be judged with their false leaders. There would not be an honorable burial, and the exposed corpse will bring curse to the land.

- **According to Jeremiah 14:10, why did the Lord tell Jeremiah that He would not forgive?**
 - **Judah had walked away from Him to sin**
- **According to Jeremiah 14:11, what did the Lord tell Jeremiah not to do?**
 - **Jeremiah was not to interceded for the guilty sinners**
 - **He was not to pray for them.**
- **According to Jeremiah 14:12, would the Lord recognize Judah's fasts or offerings?**
 - **No, the Lord Himself would consume His people “by the sword, by famine and by pestilence.”**
 - **The sin offering is not mentioned**
- **According to Jeremiah 14:13, whose false words are Jeremiah quoting to God?**
 - **The assurances of the false prophets are believed by Judah**
- **According to Jeremiah 14:14, what were the false prophets preaching?**
 - **Lying visions, worthless divinations and their own deceits**
 - **The Lord had not sent them, commanded them or spoken to them**
- **According to Jeremiah 14:15, what would happen to the false prophets?**
 - **The curses and calamities that they denied would affect them personally**

- **According to Jeremiah 14:16, what would God pour out on the false prophets?**
 - **God would pour out evil**
 - **No one would bury the false prophets, their wives, sons or daughters.**

Read Jeremiah 14:17-22... Jeremiah Mediates Judah's Grievance

14:17 God directs Jeremiah to talk with the people about his grieving.

14:18 As with siege warfare, outside of the city walls, Judah would be killed with the sword – inside the fortress walls, Judah would die from starvation and disease.

14:19 The people ask God if He has rejected Judah and Zion. God's people felt that they were beyond recovery. They incorrectly waited for relief when the Lord's aim was judgment.

14:20 *"We know our wickedness, O Lord; The iniquity of our fathers, for we have sinned against You."* The people understood that they had sinned, but the people may not have understood their failings completely. They had broken the commandments that they understood, but they continued to trust in the religious icons and rituals instead of the living Lord.

14:21 Jeremiah pleads that God doesn't annul His covenant because of His holy name. The "throne of God's glory" may be a reference to the ark of the covenant.

- **God would not break the covenant, but Judah had already broken the covenant.**

14:22 The inhabitants of Judah had been worshipping Baal on the high places as the provider of rain and harvests (Deuteronomy 11:13-17). Jeremiah accentuates that they know that the Lord gives rain and blessing. There is no hope outside of God alone.

- **According to Jeremiah 14:17, what was Jeremiah to tell Judah?**
 - **Jeremiah was to explain his grief and weeping.**
- **According to Jeremiah 14:18, is there safety inside the city or outside?**
 - **Neither – the people were killed outside the fortified walls; however, the fortified city could not support the additional population without famine and disease**
 - **The false prophets and priests had no knowledge of the true God.**
- **According to Jeremiah 14:19, why does Jeremiah ask the Lord to show mercy?**
 - **For His name's sake; Jeremiah understands the iniquity of Judah.**
 - **Although the people of Judah had broken the covenant with God, Jeremiah asked that God keep His covenant with them.**
- **According to Jeremiah 14:22, what other options did Judah have for rain?**
 - **No one could provide rain except for God alone...who can do all things**

Read Jeremiah 15:1-9... God's Rejection of Judah and the Corresponding Judgment

15:1 Moses and Samuel were heroic intercessors for God's people in times past, but God would not even listen to them because of Israel's current disobedience (Exodus 32:11, Numbers 14:13, Deuteronomy 9:26, 1 Samuel 7:3-5, 12:20, Psalm 99:6-8)

- **Do not rely on spiritual giants to intercede when living in sin.**
- **Believers should pray for others (2 Corinthians 1:11; 1 Timothy 2:1; Matthew 5:44)**

15:2 Those who rebelled against the Lord asked Him where they should go, but they should be spiritually minded and find refuge in him instead of a physical location.

- These four might be the source of the four horsemen in the Apocalypse (Revelation 6:1-8)

15:3 The word “dog” is repeated in 40 times in Scripture.

God Appoints a Progression of Four Types of Destruction (Jeremiah 15:3)	
1 st	The sword to kill
2 nd	The dogs to drag away
3 rd	The birds of the sky devour
4 th	The wild animals of the land destroy.

15:4 Hezekiah was one of Judah’s more godly kings (2 Kings 20:5-6) while Manasseh was the most wicked ruler.

- Manasseh set up child sacrifices at Gehenna (2 Kings 21:6, 16), and he set up idols within the Temple (2 Kings 21:5).
- Manasseh was so wicked that God sent him into Assyrian captivity with the northern kingdom (2 Chronicles 33:11).
- Manasseh reigned longer than any other with 55 years as King; however, he also repented at the end of his life (2 Chronicles 33:12-16).
- Although God forgave the individual sins of Manasseh, the nation of Israel paid for the sins until the Babylonian exile (Deuteronomy 5:9).
- These people will be a demonstration of God’s judgment on idolatry, pride and wickedness. The obedient can be a testimony of His blessing while the rebellious will be a testimony of His wrath (Jeremiah 15:4, 42:18, 44:12, 44:22, 49:13, 17, 50:3, 23, 51:37, 41, 43)

15:5 Jerusalem was self-centered; God alone had cared about their welfare.

15:6 “Backsliding” is mentioned 6 times as a Biblical concept (Jer 2:19, 3:22, 5:6, 14:7; Ez 37:23). God will no longer have patience for His people.

15:7 The act of “winnowing” by blowing away the chaff is a metaphor of judgment (an allusion to the grim reaper). Elders gathered at city gates to pass judgments. Before the people spiritually ruined their children, the Lord removed their children from them.

15:8 Judah would become incapable of protection. The men of Judah would be killed leaving widows. Even the mother of a young man would have lost both husband and son. Whereas most crime occurs in the secret of night, Judah would be so vulnerable that crimes occurred in the middle of the day.

15:9 The phrase “bore seven” infers that she had a full/complete household before all of them were lost. She is gasping for breath.

- **According to Jeremiah 15:1, with what two significant mediators would God not comply?**
 - **Moses and Samuel**
- **According to Jeremiah 15:2, what is God’s response when Judah asks where they should go?**
 - **To pestilence, to the sword, to famine, to captivity**
 - **The people were to go to destruction prepared for them**

- **According to Jeremiah 15:3, what kinds of four destroyers would God appoint over Judah?**
 - **The Sword, Dogs, Birds, Beasts**
- **According to Jeremiah 15:6, what has Judah continued to do?**
 - **Rejected the Lord through spiritual backsliding**

Read Jeremiah 15:10-14...Jeremiah Receives a Promise for Himself & Warning for Judah

15:10 Jeremiah refers to himself “*as a man of strife and a man of contention to all the land.*” All of Judah hates Jeremiah even though he hasn’t interacted with anyone financially (as if arguments typically occur over finances).

- Jeremiah’s hometown of Anathoth wanted to kill him (Jeremiah 11:21).
- To loan money is to cause contention (Exodus 22:25-26; Luke 6:34-35)

15:11 The Lord encourages Jeremiah; although Babylon will ravage Judah, Babylon will also appeal Jeremiah to Judah as telling the truth.

15:12 “North iron” was usually “hard iron”

15:13 Anything that Judah’s inhabitants considered a treasure would be taken by the Babylonians as booty.

15:14 The treasures and the people of Judah would be exiled to Babylon.

- **According to Jeremiah 15:13, why would the people lose everything?**
 - **Because of their sin**
- **According to Jeremiah 15:14, where would Judah be taken?**
 - **Judah would be exiled to a land that they do not know**

Read Jeremiah 15:15-18... Jeremiah Shares Discouragement of Ministry and God

15:15 Jeremiah empathizes with God’s indignation at the rebellion of His people.

Jeremiah’s fellow countrymen hate Jeremiah, and Jeremiah wants revenge.

15:16 Image of “eating” God’s Word with joy (Ez 2:8, 3:1-3; Rev 10:9 – Mt 4:4, Lk 4:4)

15:17 Jeremiah chose to live a separated life of indignation on God’s behalf. Jeremiah did not join the partiers, but instead sat alone and isolated.

- Jeremiah felt the loneliness of a godly minister.

15:18 Jeremiah blames the Lord for ongoing sadness and pain while he feels he cannot rely on God (like a stream in the desert that is temperamental in running water)

- **According to Jeremiah 15:15, what does Jeremiah request of God?**
 - **To remember and visit him**
- **According to Jeremiah 15:16, what happened when Jeremiah ate God’s words?**
 - **God’s words made Jeremiah glad**
- **According to Jeremiah 15:17, describe Jeremiah’s social life?**
 - **He did not go to parties, but instead, he sat alone.**

Read Jeremiah 15:19-21... Jeremiah Receives a Gracious Promise from God

15:19 God recommissions Jeremiah with encouragement to endure.

- Jeremiah took his eyes off of the Lord and felt sorry for himself.
- Jeremiah’s value could be found in the Lord’s service. The value of God’s people was to turn from their sin and become obedient to God’s instruction

- The Lord told Jeremiah that the people might turn to him, but whether they do or not, Jeremiah should not become like the people.
- 15:20 God would make His messenger strong in the Lord (Jer 1:18) instead of in Jeremiah's own strength. His strength would only be found in the Lord.
- When Babylon attacked, Judah thought that they would find safety in the fortified city of Jerusalem, but God's Word was the true "fortified city" that brought safety. (Jeremiah 1:18)
- 15:21 The Lord promised deliverance of Jeremiah from the wicked and violent around him.
- **According to Jeremiah 15:20, what would God's messenger be to Judah?**
 - **"A fortified wall of bronze"**

Read Jeremiah 16:1-9... Jeremiah Commanded Not to Marry

16:1 The phrase "the Word of the Lord came" is repeated 144 times in Scripture (25 times in Jeremiah).

16:2 Jeremiah was told not to get married and have kids in Judah. In Jewish life, marriage was obligatory and unmarried folks were considered outcasts.

- A lack of family demonstrated withdrawal and lack of identification with Judah.
- Jeremiah had already been alienated from Judah (Jeremiah 15:10, 15-18) as well as the people of his home town, Anathoth (Jeremiah 11:21).
- In the New Testament, Paul expected the imminent return of Christ (1 Thessalonians 5:1-6) and the focus should be on Him (1 Corinthians 7:8).

The Marriages of the Prophets (Submitting to the Lord in Life's Greatest Decisions)		
Isaiah 8:3	Isaiah	Married a Prophetess
Jeremiah 16:2	Jeremiah	Told Not to Marry
Ezekiel 24:15-18	Ezekiel	Told Wife Would Die
Hosea 1:2	Hosea	Told to Marry a Prostitute

16:3-4 If Jeremiah married and had children they would die and come to a tragic end.

- The Old Testament repeatedly threatens that individuals would be killed and become food for the birds of the sky (Deuteronomy 28:26; Jeremiah 7:33, 19:7, 34:20).

16:5 Jeremiah was also told not to comfort the mourning of the rebellious people. Jeremiah was directed not to bring peace to Judah.

16:6 God considers His people "holy;" as such, His people should respond differently to death than others of this world (Deuteronomy 14:1; Lev 19:27-28; 21:5)

- Cutting themselves and shaving their heads were mourning rites of nations around Judah that Judah had adopted (Deuteronomy 14:1 – Leviticus 19:28, 21:5; Jeremiah 41:5, 47:5)
 - Jews were not supposed to even trim their beards much less shave their heads (Leviticus 19:27)
 - Baal's prophets would cut themselves (1 Kings 18:28).

16:7 Death would become so common that no one would comfort any else because they had no comfort to give (Deuteronomy 26:14 Ezekiel 24:17).

- Another misguided mourning practice of waste occurred when food was buried at times with the dead.

16:8 The Lord told Jeremiah not to engage in fellowship or meals of friendship; the only support system left to Jeremiah was the Lord. Benefits of this might be that any close friends would die or be exiled. Also, Jeremiah's preaching could not be hampered by close relationships.

16:9 The social fabric of Judah would be destroyed as joy (voice of the groom) and gladness (voice of the bride) would be eliminated.

- Marriage was one of the most joyous ceremonies to the Jewish community and the Lord would remove that celebration (Jeremiah 7:34, 25:10, 33:1)
 - Modern Jewish wedding traditions include the breaking of the glass to the cheers of "Mazel Tov"; although Babylon would ensure a good deal of breaking, there would be no Mazel Tov.
 - The signing of the "ketubah" (marriage contract) is one of the oldest Jewish wedding traditions dating back several thousand years. Historically, a ketubah was a legal document that expressed the commitment and protected the bride's rights; however, Judah had broken their covenant with the Lord through idolatry on the high places.
 - A Jewish wedding includes a "Bedeken" (Veiling): Bedeken means "checking," and this practice dates back to biblical times when Jacob's father-in-law tricked him by switching brides from Rachel to Leah. If a bride is to wear a veil, the groom places the veil over her face.
 - Following the wedding ceremony, a wedding feast ("Seudat Mitzvah") is traditionally held where wedding guests celebrate and dance the hora which is a traditional Jewish circle dance.
- **According to Jeremiah 16:2, what did God command Jeremiah not to do?**
 - **Jeremiah was not to take a wife or have a family of sons and daughters**
- **According to Jeremiah 16:3, why did God tell Jeremiah not to have children?**
 - **The children of Judah would die without grief or burial**
- **According to Jeremiah 16:4, what would the corpses of Judah's children be like?**
 - **Dung scattered across the land**
- **According to Jeremiah 16:5, what does God tell Jeremiah not to do?**
 - **Jeremiah was not to weep with those who lost family members.**
- **According to Jeremiah 16:7, what would not happen for families of Judah with loss?**
 - **No one would comfort them**
- **According to Jeremiah 16:9, what would the Lord do to Judah because of their sin?**
 - **Eliminate the sound of joy including those of marriages**

Read Jeremiah 16:10-13...Judah is Compared to Their Forefathers

16:10 God's people will be perplexed by their judgment when their consciences are clear. God's people were self-righteous as they lived lifestyles of licentious idolatry; religious rituals cannot replace a relationship with the Lord.

16:11-12 Worse than the idolatry of their predecessors (Exodus 34:6-7; Deuteronomy 5:9), they have made themselves “gods” in determining right from wrong (Judges 21:25; Deuteronomy 6:18, 12:8, 13:18; Jeremiah 11:8)

- There is a social/corporate guilt as well as an individual guilt
- The priorities of the parents will be passed on to the children; children do not learn what a parent tells them; a child learns what they see (materialism, anger, lust, greed, addiction, etc.)
- Some sins are worse than others as Judah of Jeremiah’s age were worse than their fathers.

16:13 The Lord gives the people the full measure of their sinful desire. Judah wants to serve false gods, so the Lord will expel them into captivity to worship false gods.

- David felt that Saul had pushed him to idolatry (1 Samuel 26:19)
- **According to Jeremiah 16:10, what would Judah ask Jeremiah about their trials?**
 - They would want to understand the reason for God’s wrath
- **According to Jeremiah 16:11, what was the reason for God’s wrath?**
 - Their forefathers were idolaters
- **According to Jeremiah 16:12, what was another reason for Judah’s wrath?**
 - They followed their own will and refused to listen to the Lord
- **According to Jeremiah 16:13, who would God force Judah to serve in the exile?**
 - The exiled Judah would serve false gods continuously day and night

Read Jeremiah 16:14-21...God Will Cause His People to Know Him

16:14 Israel’s primary identity had been their release from Egypt, but Israel had rebelled to be scattered again, and their new identity would be those who returned after the diaspora. Jeremiah repeats this again (Jeremiah 23:7).

- Israel’s warriors would not have honorable burials; instead, their corpses would remain lying in the fields like dung (Jeremiah 8:2, 9:22, 25:33). Although their idolatrous and murderous lives brought a curse on the land, their deaths would become fertilizer for the fields.
- “As the LORD lives” is redundant to emphasize the reality of the living Yahweh.

16:15 The attacking nation of Babylon would take the fertile crescent northward on the Euphrates and then southward into Palestine (Jeremiah 1:13-15, 3:18, 4:6, 6:1, 22, 10:22, 11:15, 13:20, 23:8, 31:8, 46:20, 46:24, 47:2, 50:3, 9, 41, 51:48, etc.).

- Babylon was not able to traverse the Arabian desert effectively.
- Although Babylon was located in the southeast, they would attack from the north.
- God often brings His plan about in such unique ways.

16:16 The fishermen and hunters are a possible reference to Nebuchadnezzar’s bounty hunters. In the New Testament, the Lord will also have His fishermen.

- Fishermen are recurring metaphors of going into captivity (Ezekiel 12:13, 29:4-5; Amos 4:2; Habakkuk 1:14-17). Hunters are mentioned in Amos 9:1-4.

16:17 *“For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity concealed from My eyes.”* (Jeremiah 23:24 - Proverbs 15:3; Hebrews 4:13; Job 28:24, 34:21; Psalm 33:13)

- Believers are at their most sincere when they are alone.

- 16:18 Israel is God's firstborn (contrasted to the Gentile church) and as such, Israel receives double the portion of blessings, or in this instance – curses (Ex 4:22; Deut 21:17; Jer 16:18; Is 61:7, 40:2)
- 16:19 Gentiles pursue futile holiday customs and traditions like Christmas trees and Easter bunnies. The word “futility” (Hebrew “hebel”) is translated in Job, Psalms and Ecclesiastes as vanity, nothingness, a breath or non-entity (Job 7:16, 9:29, 27:12, 35:16; Psalms 39:5-6, 11, 62:9; Ecclesiastes 1:14, 2:11, 17, 21, 23, 26, 4:4, 7-8, 16, 6:2, 8:14; Jeremiah 10:3, 10:15)
- 16:20 Man makes lifeless, vain and ignorant idols (Jonah 2:8; Habakkuk 2:18)
- 16:21 God emphasizes three times that He will cause them to know His name is The Lord
- **According to Jeremiah 16:14-15, what testimony of God's power would replace the testimony of the exodus?**
 - **The testimony of restoration from Babylon**
 - **According to Jeremiah 16:16, what sins are hidden from the Lord?**
 - **None**
 - **According to Jeremiah 16:20, can men make gods for themselves?**
 - **No, not man cannot make gods like the one, true God**
 - **According to Jeremiah 16:21, what would God make them know?**
 - **God's power, might and name as the Lord**

26 Jeremiah 17-19

Read Jeremiah 17:1-4...Judgment on Judah Will Be Captivity

- 17:1 Man's hearts are hard (Mt 19:8; Mk 3:5, 10:5, 16:14; Rom 2:5) like a heart of stone (Zech 7:12) which is followed as an idol (Ez 14:3-4; Lev 26:1).
- God wrote His law into stone (Exodus 31:18, 32:16, 34:14; Deuteronomy 4:13, 5:22, 9:9-11, 10:1, 13:10; Proverbs 3:3, 7:2-3) with his prophets as diamonds (Ez 2:7-9), but God removes the heart of stone for a heart of flesh when one comes to Him (Ezekiel 11:19, 36:26; Jeremiah 24:7) and writes His law on these hearts (Jeremiah 31:33; Hebrews 8:10, 10:16)
 - The inhabitants of Judah were habitual idolaters.
 - The horns (strength) of the altar were grabbed for mercy; the “horns of the altar” was an Old Testament metaphor of the sacrificial system. Even the “horns of the altar” had been encrusted – the mode of sacrifice had been so tainted that it was impossible for the idolaters of Judah to respond.
- 17:2 The love and fond memories of the idolatrous worship on the high places was similar to the love and fondness of the love for their children.
- The children had been included in the idolatrous worship and were well experienced in the practices on the high places (Jeremiah 7:18).
 - The Asherim was the female consort of the false god of Baal. On the high places, the Baal would have been a stone or metal boulder while the Asherim would have been a carved tree/pole (Ezekiel 6:13; Hosea 4:13).
- 17:3 God's Mountain of Zion (Jerusalem) was to be contrasted to the high places, although Jerusalem would lose all of her wealth and treasures to the Babylonians because of what occurred on the high places.

17:4 Judah would give away their property and possessions freely to the Babylonians. God's anger will burn forever (Is 33:14; Mt 18:8, 25:41; Jude 1:7)

- The same Hebrew word for "anger" is "nostrils" with the concept being flared nostrils (anger affects the rate of breathing)
- The Hebrew word "olam" means a "long time" (Genesis 9:16, 13:15, 21:33).
- **According to Jeremiah 17:1, how are men's hearts described?**
 - **Men have hearts like tablets of stone**
- **According to Jeremiah 17:2, what did the children of Judah remember?**
 - **The Asherim poles and idolatry on the high places.**
- **According to Jeremiah 17:4, how is Babylon characterized?**
 - **"A land that you do not know" (Jer 15:14)**

Read Jeremiah 17:5-8...Trust in God – Not Man

17:5 A central theme of the Bible – Trust only in God (Ps 118:8). Judah was making alliances with Egypt in the same way that they had made alliances with Assyria and Babylon.

17:6 His fallen people cannot even see when good comes. The bush in the desert (possibly a Juniper) is always on the point of demise in contrast to one planted by water (Psalms 1:3).

17:7 *"Blessed is the man who trusts in the LORD, and whose trust is the Lord."*

17:8 The roots of His people (Ps 1:3) are entrenched in Him (the Living Water) and so do not worry about drought (Mt 6:25-34; Lk 12:22-29; 1 Pet 5:7; Ps 55:22).

- Those planted in the Lord will continue to bear the fruit of the Spirit (Galatians 5:22) which is a testimony to God's work (Matthew 7:16-20, 12:33)
- **According to Jeremiah 17:5, who is cursed?**
 - **The man who trusts in man is cursed.**
- **According to Jeremiah 17:7, who is blessed?**
 - **The man who trusts in man is blessed.**
- **According to Jeremiah 17:8, would the blessed man have a time of drought?**
 - **Yes, but he would not be anxious**
- **According to Jeremiah 17:8, what would the blessed man never stop doing?**
 - **The blessed man would continue to bear fruit.**

Read Jeremiah 17:9-11...God is Not Deceived

17:9 *"The heart is more deceitful than anything else and desperately sick—who can understand it?"* – the more accurate translation is "incurably wicked" (Jeremiah 15:18, 30:12)

- Lifestyle, habitual sin becomes accepted by family, friends and society.

17:10 Behavior will be judged by God (Rom 14:10-12). To the Jews, the heart represented the mind which fits well into Jesus' "sermon on the mount" where He warned to be careful about the thoughts behind the actions (Matthew 5-7). God is a mind reader.

- Even to give to each man according to his ways, according to the results of his deeds. (Galatians 6:7) God will judge the actions of all people (Jeremiah 21:14; 1 Cor 3:14; Rev 20:13, Is 59:18, Jer 21:14, Ez 18:30, Mt 16:27, Rom 2:6, 1 Pet 1:17)

- The way a person lives reflects who the person is.
- 17:11 A partridge may take care of eggs that she did not lay, but the young bird will fly off.
- Partridges have short lifespans of two years, so they reproduce at high volumes (up to 22 eggs in a single nest).
 - Partridges are territorial with their nests on the ground; after an egg is hatched, it will run/fly off and leave the partridge.
 - **According to Jeremiah 17:5, what is the most deceitful thing?**
 - **The heart which is desperately sick**
 - **According to Jeremiah 17:5, who is cursed?**
 - **The man who trust in man is cursed.**
 - **According to Jeremiah 17:10, what determines what God gives men?**
 - **According to the man's ways and deeds**

Read Jeremiah 17:12-14...The Salvation of God

17:12 The Lord is elevated as the sanctuary of His people instead of the worldly alliances.

17:13 A person's name can either be written in the dust (Ps 22:29; Jer 22:29; Gn 3:14; Jn 8:6-8) of this earth (Eccl 2:16; Ps 9:5) or in the Book of Life (Ex 32:32; Lk 10:20; Rev 20:12, 21:27)

- The Hebrew word for shame can be defined as legally guilty.
- The wording can be either "turn away on earth" or "turns away will be written in the earth" (John 8:7-9). Names written in sand do not last very long.
- Judah had forsaken the living water (Jeremiah 2:13). The Lord is the living waters (Psalm 36:8-9) which is critical to desert living people in the Mideast (John 4:10-14; John 7:38; Revelation 21:6)

17:14 The Lord is the great physician (Mark 2:15-17), and God Himself is our praise (Ps 109:1)

- **According to Jeremiah 17:13, who will be put to shame?**
 - **Those who forsake the Lord**
- **According to Jeremiah 17:14, who is Jeremiah's praise?**
 - **God Himself is the Praise**

Read Jeremiah 17:15-18...The Mockers of Jeremiah

17:15 The people of Judah were daring him that if he was telling the truth – to let it happen immediately. If someone to act as a prophet, but their prophecies were untrue, they received the death penalty (Deuteronomy 18:20).

17:16 In spite of Judah's poor reception to the message of God, Jeremiah continued trying to shepherd the people. Jeremiah had not wanted to see the people judged for their stubbornness.

17:17 Jeremiah continues to take refuge in the Lord even when the people of Judah do not. Jeremiah is focused on pleasing the Lord and being in His favor.

17:18 Jeremiah draws the distinction and contrast between those who mock him and his fear of God's judgment. Jeremiah wants God to judge the mockers, but protect him.

- **According to Jeremiah 17:15, who did Judah mock?**
 - **They mocked the message of God through Jeremiah**

- **According to Jeremiah 17:18, who does Jeremiah request to be protected?**
 - **Jeremiah requests God’s protection while those around him are judged.**

Read Jeremiah 17:19-27...Renew the Covenant in Keeping the Sabbath Day Holy

- **The Sabbath Day is a representative of the Mosaic Legislation**

17:19 The Lord told Jeremiah to preach at every gate including the gate that the kings used.

17:20 The message was meant for Kings to the inhabitants of Jerusalem and all of Judah who will listen.

17:21 Jeremiah reminds God’s people of the fourth commandment not to work on the Sabbath (Exodus 20:8-11, 23:12, 31:13, Nehemiah 13:15).

17:22 Jeremiah states that the same expectations that the Lord had for their Fathers, He had for them as well.

17:23 The people of Judah disregarded a clear and straightforward command of the Lord. Jeremiah is giving one example of the rebellious hearts of the people

17:24-25 If the people use the city gates for obedience to the Lord, the city gates can be used for the Kings that extend the Davidic Covenant (2 Samuel 7:11-13).

17:26 Judgment and conquest would be postponed as the Kings are extended, but the sacrificial offerings would be required as well (offerings of burnt, grain, incense of offerings and sacrifices).

17:27 If the people can’t even keep the sabbath day holy, the Lord will judge the city with fire.

- **According to Jeremiah 17:19, who used the gate where Jeremiah prophesied?**
 - **The kings would enter and exit the People’s Gate.**
- **According to Jeremiah 17:21-22, which commandment did Jeremiah emphasize?**
 - **Keeping the Sabbath day holy (the 3rd commandment – Exodus 20:4; Deuteronomy 5).**
- **According to Jeremiah 17:24-25, what would happen if the people kept the Sabbath holy?**
 - **They would be blessed to remain in their land, but they would need to trust in God**
- **According to Jeremiah 17:27, what would happen if the people did not listen, but trusted in their own efforts?**
 - **Everything would be destroyed**

Read Jeremiah 18:1-10...The Potter and the Clay

18:1 The phrase “the Word of the Lord came” is repeated 144 times in Scripture (25 times in Jeremiah).

18:2 God told Jeremiah that He would reveal His Words to Jeremiah once he obeyed by going to the potter’s house (Isaiah 29:13, 45:9, 64:8 → Romans 9:19).

- **The “Potter’s House” is a great name for a local fellowship.**

18:3 The potter was in the act of forming a vessel when Jeremiah arrived.

18:4 The potter repurposed the clay after the clay did not conform to the potter’s purpose.

- The Hebrew word for spoiled (“het”) often refers to moral corruption (Genesis 6:11-12; Deuteronomy 31:29; Ezekiel 20:44; 28:17; Malachi 2:8)

Six Ways that Clay Can Spoil the Process (Jeremiah 18:4)	
1. Clay is too Hard	Clay that sits out too long will get hard.
2. Clay is too Dry	Clay is not malleable enough & will soon harden
3. Clay is too Wet	Clay is messy & cannot be centered properly
4. Clay not Wedged Securely	Clay is not consistent as it is formed & shaped
5. Air Pocket in Clay	If the air pocket is big enough your clay will never center because air is lighter than clay and will continually throw your clay off center.
6. Clay is off-center	The clay is inconsistently shaped

18:5 After Jeremiah had observed the actions of the potter, the Lord spoke to him.

18:6 The Lord is represented as the “potter” while the “clay” represents the 12 tribes of Israel that were morally corrupt.

Analogy of the Potter and the Clay (Jeremiah 18:2-6)	
Dash Vessel	Ps 2:9; Is 30:14; 41:25; Jer 19:1, 11; Rev 2:27
Potter	Is 29:16, 64:8; Rom 9:21
Field	Zech 11:13; Mt 27:7, 10
Precious or Mix of Iron/Clay	Lamentations 4:2; Daniel 2:41

18:7 The Lord may set a purpose of judgment against a nation.

18:8 If the sinful nation repents of its sin, the Lord will relent of His hostility towards them (Jonah 3:3-6). God is in control of nations just as He is in control of the individual.

- God is constant and consistent that He will be faithful to His truth and who He is (Numbers 23:19).

18:9 In a similar fashion, the Lord may intend to bless a nation.

18:10 Disobedience is impetus for God to relent on His blessings.

- God is sovereign to do what pleases Him with nations and individuals.
- The sensitivity of individuals and nations towards God will determine God’s actions towards them.
- **According to Jeremiah 18:2, what would God do for Jeremiah if he obediently went to the potter’s house?**
 - The Lord would allow Jeremiah to hear God’s words
- **According to Jeremiah 18:4, what determined what was to be formed of the clay?**
 - The potter determined what he wanted to make of the clay
- **According to Jeremiah 18:7-8, if judgment is declared on a nation, what can stop God’s judgment?**
 - If the nation turns from its evil, God would not send disaster on it.
 - If the sinful nation repents of its sin, the Lord will relent of His hostility towards them.
- **According to Jeremiah 18:10, what is a reason that God might not bless a nation?**
 - Disobedience is impetus for God to relent on His blessings.

Read Jeremiah 18:11-12...Judah Is Addicted to Evil & Feel It Is Hopeless to Repent

18:11 God fashions and plans details of punishment and retribution of disobedience. The root of the word fashioning (“wsar”) is the same as “molding the clay.”

- God continues to desire repentance, so that He will not need to discipline His children

18:12 The people were so addicted to wickedness that they believed that it was hopeless for them; the people believed they were too weak and stubborn in heart to repent.

- **According to Jeremiah 18:12, what was Judah’s answer to God’s call to repent?**
 - **Judah followed their own plans and their own hearts**

Read Jeremiah 18:13-17...Poem of Constant Nature & Unfaithfulness of God’s People

18:13 Even the Gentile nations would not rebel against their false gods and pursue evil. God’s people, Israel, is supposed to be the virgin, but they have played the harlot on the high places in licentious idolatrous practices.

18:14 This verse speaks of locations renowned for continuous snow year-round. The word “*Lebanon*” means “white”, and it references a high mountain range north of Sidon that retains its snow all year. “The phrase “*open country*” is the Phoenician name for Mt. Hermon.

- The phrase “*is the cold flowing water from a foreign land ever snatched away*” can also be translated as “*is the cold flowing water from mountains ever dried up?*” The point is that constant snow produces a constant flow of cold water.

18:15 God’s people forgot the Lord – they forgot what He is like and a walk with Him. God’s people pursued idolatrous submission to false gods who were unknown by their predecessors. Instead of remaining on God’s highway, they turned left and right with the distractions and false gods of the world.

18:16 The result of Judah’s unfaithfulness was the obvious decline of their land.

18:17 As His people have turned their backs on Him (Jer 32:33), He will turn His back on them (Ex 33:23). The east wind comes off of the Arabian desert that wilts and divides (Exodus 10:13, 14:21; Job 27:21, 38:24), but it is also used by the prophets as a metaphor for the Babylonians (Isaiah 27:8; Hosea 13:15).

- **According to Jeremiah 18:15, what did God’s people do wrong?**
 - **They had forgotten the one true God**
- **According to Jeremiah 18:17, what would God do to those who turned their backs on Him?**
 - **He would turn His back on them when they needed Him**

Read Jeremiah 18:18-23...Jeremiah Prays Against His Conspirators

18:18 God’s people did not believe that He would stop His three means of revelation (Ezekiel 7:26): 1. Law from the Priest 2. Counsel from the Wise 3. Word from the Prophet

- The people felt accosted by Jeremiah’s speech, so they would also accost him with their speech (slander).

18:19 Jeremiah requests that God hears his prayer as well as what his enemies are saying about them.

- 18:20 Although Jeremiah attempted to intercede against judgment while warning the people of impending destruction, the people wanted to kill him.
- 18:21 Jeremiah affirms the judgment of famine from siege and death from battle was an appropriate judgment.
- 18:22 Since the people of Judah would not hear Jeremiah's outcry, he calls for God to bring judgment that would cause an outcry for their houses.
- 18:23 Jeremiah acknowledges that God knows their assassination plans, and asks that the Lord not forgive their sins. Jeremiah wants the Lord's anger to be unleashed against Judah to destroy her (Jeremiah 10:24).
- **According to Jeremiah 18:18, what did Judah plan to do against Jeremiah?**
 - **They planned to slander and ignore him.**
 - **According to Jeremiah 18:19, who did Jeremiah ask God to hear?**
 - **Himself as well as the threats of his adversaries**
 - **According to Jeremiah 18:20, how did the people respond to Jeremiah's intercessory prayer?**
 - **Jeremiah was threatened just as Jesus would be abused for bringing salvation**
 - **According to Jeremiah 18:23, what did Jeremiah admit that God knew?**
 - **God knew their threats and plotting against him.**

Read Jeremiah 19:1-9...Jeremiah Buys Jar to Represent Judgment to the Elders & Priests

- 19:1 The earthen flask had dried into a brittle clay jar that was irreparable. After the potter has formed the vessel, it cannot be repurposed, it can only be broken
- Moses established the official elder board (Numbers 11:16), but the role of elders is even more ancient (Genesis 3:16, 18)
- 19:2 Gehenna had historically been used for child sacrifices to false gods (2 Kings 23) and then became the city trash dump; the path to the dump was via the Potsherd Gate which represents broken useless vessels
- The word "Ben" means "sons" of Hinnom; this valley had been purchased by Hinnom and passed down to his sons.
 - The valley was the border between Judah and Benjamin.
 - This was the valley where Jewish babies were offered alive to the false gods of Milcom/Molech.
- 19:3 "Kings" is plural for the collective disobedience of the leaders of God's people; Jeremiah refers to the elders as "kings." The king of Judah was God's representative of what His people should be as leaders in God's way.
- 19:4 God's people had lost any identity as their land had become a "foreign" land by importing foreign gods. Scripture often refers to the receipt of bad news as making the ears "tingle" (1 Samuel 3:11; 2 Kings 21:12).
- 19:4 God calls the blood of children, "innocent" in reference to child sacrifice (2 Kings 21:16) The Jews grew to hate Gehenna because of the murders of their babies in that place as sacrifices to Milcom/Molech. (Ezekiel 23:37)
- Milcom/Molech had begun as the worship of the Amorites. The firstborn would be killed in sacrifice to Milcom/Molech instead of being dedicated to God (Exodus 13:15).

- 19:5 God's people had done such evil things that the actions shouldn't need to be specifically forbid by God – these sins should have been self-evident, and never have even entered their minds
- 19:6 Gehenna had already been viewed as “the Valley of Slaughter” by God (Jeremiah 7:32)
- 19:7 The Old Testament repeatedly threatens that someone would be killed and become food for the birds of the sky (Deuteronomy 28:26; Jeremiah 7:33, 16:4, 34:20; Psalm 79:2-3).
- 19:8 The term hissing might also be a sigh of astonishment and disbelief.
- 19:9 Cannibalism was predicted and brought to fruition during the 3rd Siege in 586 BC (Leviticus 26:29; Deuteronomy 28:53)
- **According to Jeremiah 19:1, who did Jeremiah invite to join him for the sign of the earthenware flask?**
 - **Jeremiah took elders of the people and priests**
 - **According to Jeremiah 19:2, where did Jeremiah take the elders?**
 - **To the valley of Hinnom (Gehenna)**
 - **According to Jeremiah 19:4-5, what had Judah done in Gehenna?**
 - **Idolatry via human sacrifices to Baal**
 - **According to Jeremiah 19:9, what would be God's judgment on Judah?**
 - **Cannibalism (of their children who had survived being sacrificed) and of their neighbors**

Read Jeremiah 19:10-15...The Jar is Broken as a Metaphor of God's Plans for Jerusalem

- 19:10-11 Sometimes God breaks and fixes (Jer 18:4), but other times the break is irreparable to be discarded as unusable (Ps 2:9)
- “Topheth” is the word for a corrupted oven/fireplace that is a synonym for the Valley of Hinnom. There were so many bones in the Valley of Hinnom that there was nowhere to bury the corpses.
- 19:12 The whole city of Jerusalem would become like the Valley of Gehenna as a smoldering place of slaughter filled with bones.
- 19:13 Israel would go to their rooftop patios to worship heavens and false gods (Jeremiah 7:18, 32:29; Zephaniah 1:5) – David fell to adultery from his rooftop (2 Samuel 11:2).
- Rooftops were the place of social meeting in ancient times (like a backyard or a patio).
 - Babylon had worshipped the stars as divine influencers of men's lives
- 19:14 Jeremiah would return from talking with the elders and go to the Temple to preach the message.
- 19:15 The term “stiff necked” originated with unruly oxen who wouldn't submit to the yoke; the people had started as “clay” in God's hands, but have now hardened into a jar – not malleable. The only recourse for that vessel was to be broken.
- **According to Jeremiah 19:11, what did the shattered potter's vessel symbolize?**
 - **Jerusalem which would be broken by the Lord**
 - **According to Jeremiah 19:15, how did God characterize Judah?**
 - **Stiff-necked and stubborn while refusing to hear God's words.**

Read Jeremiah 20:1-6...Pashur Persecutes Jeremiah

- **The setting of Chapter 20 is set up by the last two verses of the prior chapter where Jeremiah returns to the Temple to preach God’s message (Jeremiah 19:14-15)**

20:1 Pashur was the high priest’s “deputy” or sheriff over the Temple guard. “Pashur” may be an Egyptian name meaning “the portion of Horus.” Horus was an Egyptian god with the head of a falcon and the body of a man. The head of the Temple should not have had a name after an Egyptian god.

- Those in Israel with names consisting of “Jeja” or “El” were named after the covenant name of the Lord.

20:2 A beating at the Temple was a brutal public shame (Deuteronomy 25:2-3). This was the beating of “40” lashes which was the same beating that Jesus experienced just before His crucifixion (John 19:1).

- By Jesus’ day, only 39 lashes would be given in case they miscounted. The law stipulated that if over 40 lashes were given, the one being beaten could give the beater 40 lashes as well.
- The “stocks” were used in torture to literally distort the prisoner’s body. The root of the word “stocks” means to be disfigured.
 - This same Hebrew word is translated “prison” in 2 Chronicles 16:10.
 - The stocks are coupled with an iron collar in Jeremiah 29:26.

20:3 Pashur’s name was changed by God to Magor-Missabib (“Fear on every side”), but Judah mocked Jeremiah with the name (Jeremiah 20:10)

20:4 This is the first explicit reference to the Babylonian captivity instead of an “enemy from the north.” Fear will be inflicted such that man becomes a “terror to himself.”

20:5 Babylon’s King Nebuchadnezzar would take all of the wealth of Jerusalem to Babylon.

20:6 Pashur was one who had prophesied lies while everyone mocked Jeremiah (Jeremiah 20:7). Pashur had preached to his friends with a message to retain them as friends.

- **According to Jeremiah 20:2, how did the Temple police receive Jeremiah’s message?**
 - **They beat Jeremiah and put him in stocks.**
- **According to Jeremiah 20:4, what would God make the chief officer of the Temple?**
 - **A terror to himself and his friends**
- **According to Jeremiah 20:6, how had Pashur sinned?**
 - **He had prophesied falsely**
- **According to Jeremiah 20:6, what would happen to Pashur?**
 - **Pashur would be exiled with his family into Babylon where he would die**

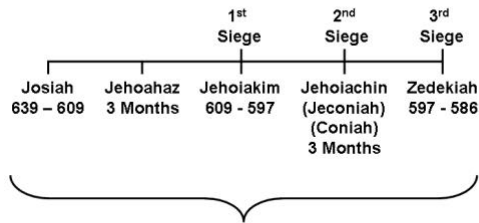
Read Jeremiah 20:7-13... Jeremiah’s Last Complaint/Confession to God

- 20:7 Jeremiah candidly tells God that he feels deceived as everyone mocks the message. The word “deceived” can also be translated as “seduced” or “raped” intellectually (Exodus 22:16). Jeremiah intimately knows the Lord on a spiritually relational level.
- Jeremiah believed life to be unfair as do most people at some point in life.
- 20:8 “*For me the word of the Lord has resulted in reproach and derision all day long.*” (1 Corinthians 9:16)
- 20:9 The Word of God burned within Jeremiah’s heart, so that he felt he must share with others.
- 20:10 There are signs of paranoia as Jeremiah heard whispering by everyone who saw him. Even Jeremiah’s closest, trusted friends look for his destruction. Even his friends used the word “deceived” to describe Jeremiah (Jeremiah 20:7).
- 20:11 Radical change with acknowledgement that God will be Jeremiah’s companion when his human friends fail.
- 20:12 God tests the righteous and is the seeker of the mind and heart (1 Chron 28:9; Ps 7:9, 139:23; Jer 17:10; Rom 8:27; Rev 2:23)
- 20:13 In the middle of persecution, Jeremiah sings praises to the Lord. (Acts 16:25)
- **According to Jeremiah 20:7, how did Judah receive Jeremiah’s message?**
 - **Everyone laughed and mocked him continuously**
 - **According to Jeremiah 20:9, what would happen to Jeremiah when he chose not to testify for the Lord?**
 - **Jeremiah would become weary for holding in God’s words**
 - **According to Jeremiah 20:10, how did Jeremiah’s close friends treat him?**
 - **They denounced him and waited for Jeremiah to fall**
 - **According to Jeremiah 20:11, how does Jeremiah describe the Lord?**
 - **A dreaded warrior**
 - **According to Jeremiah 20:13, why should we praise the Lord?**
 - **He has delivered “the life of the needy from the hand of evildoers”**

Read Jeremiah 20:14-18... Jeremiah Wishes that He had Never Been Born

- 20:14 Jeremiah expresses his sadness to the point of wishing that he had been aborted.
- 20:15 Jeremiah understood that it was unlawful for him to curse his parents (Leviticus 20:9, 24:10-16), so Jeremiah curses the man who brought the news of his birth.
- 20:16 The “cities” refer to Sodom and Gomorrah.
- 20:17 Jeremiah wishes that he had never been born.
- 20:18 Jeremiah is depressed by the public shame and is continually witnessing “*trouble and sorrow.*”
- God tests every man, and the Christian life does not bring easy circumstances, but it does bring the presence and fellowship with the Sovereign God.
 - **According to Jeremiah 20:14, what does Jeremiah curse?**
 - **The day that Jeremiah was born (Job 3:3)**
 - **According to Jeremiah 20:15, what was the response of Jeremiah’s father when told that a son was born?**
 - **Hilkiah was very happy**
 - **According to Jeremiah 20:16-17, why did Jeremiah pray for Hilkiah not to receive mercy?**
 - **Because his father, Hilkiah, did not abort Jeremiah**

- According to Jeremiah 20:17, how did Jeremiah describe women who have aborted their babies?
 - Mothers who have abortions become the graves of their children
- Jeremiah chapters 21-23 are to different kings and not chronological; the Kings following Josiah are mentioned in 2 Kings 23:28-24:20



Continual pull between Israel striking an alliance with Egypt as their protector versus submitting to Babylon (Jeremiah's desire)

Read Jeremiah 21:1-7...King Zedekiah Inquires of Jeremiah - Who Foretells Captivity

- **Jeremiah Speaks to the King**

21:1 This "Pashur" is probably different from the man named "Pashur" in chapter 20

- Pashur might have been a title as well; this chapter was written during the 9th year of Zedekiah's reign foretelling Jerusalem's fall in 588BC
- Zedekiah was Jehoiachin's uncle and liked Jeremiah; Nebuchadnezzar had installed Zedekiah after 2nd siege, and the Jews didn't accept his rule.
 - Zedekiah was a vassal king of Nebuchadnezzar who was loyal for 8 years (out of the 11 years he reigned). The response of Babylon was destruction instead of exile.
- Zephaniah, the son of Maaseiah, was the assistant of the High Priest, Seraiah/Jehoiada (Jeremiah 52:24). From Babylon, Shemaiah wrote a letter to Zephaniah urging him to imprison Jeremiah (Jeremiah 29:24-32). Zephaniah may have been the security chief of the Temple grounds (Jeremiah 29:25, 37:3, 52:24).

21:2 Throughout Jeremiah's ministry, no one has believed him, but in the end, even the King will understand God's special communion with Jeremiah.

- The situation for this chapter was that Jerusalem was surrounded by the Babylonian army who were methodically defeating the villages and towns of Judah.
- Nebuchadnezzar had become King of Babylon immediately after the 605BC Battle of Carchemish where the Assyrians and Egyptians were defeated.
 - This is the only place in the Hebrew Bible where the name is spelled Nebuchad-Rezzar ("Nebo protected the boundary") which is similar to his actual Babylonian name.

- Israel had the habit of changing the names of foreigners slightly to mock and make fun of their meaning, so the Israelites called him Nebuchadnezzar (“Nebo protected the mule”).
 - The Lord had miraculously saved Israel throughout their ancestry, and the King placed his hope in the Lord again – but it was too late, and they would still not obey the Lord.
 - King Zedekiah wanted Isaiah’s prophecy of God’s protection (701BC) instead of God’s judgment.
- 21:3 Jeremiah sent the King’s messengers back to the King with a message.
- 21:4 The Chaldea is the southern part of Babylon at the mouth of the Tigris & Euphrates Rivers. The term “Chaldeans” was synonymous with “Babylonians”, but it is also used to reference “astrologers” (Daniel 2)
- 21:5 God Himself will fight against His people who have rebelled against Him.
- 21:6 In Joshua, God had commanded Israel to destroy the Canaanites - “both man and beast” – the land had been dedicated for destruction (Numbers 31:11)
- 21:7 Nebuchadnezzar will murder those who escape the pestilence, sword and famine within the city.
- **According to Jeremiah 21:2, why did King Zedekiah send Pashur and the Priest to see Jeremiah?**
 - They requested that Jeremiah pray that the Lord would cause Nebuchadnezzar to withdraw his army.
 - **According to Jeremiah 21:3-4, who was the message from and to?**
 - The message was from God to Jeremiah to Pashur and the priest to King Zedekiah
 - **According to Jeremiah 21:5, how did God respond to protecting Judah?**
 - God would personally attack Judah instead
 - **According to Jeremiah 21:7, what would Nebuchadnezzar not do?**
 - He would not have pity or compassion on Zedekiah.

Read Jeremiah 21:8-10...Jeremiah Counsels Jerusalem to Submit to Babylon

- **Jeremiah Speaks to the People**

21:8 God gives each person the decision between eternal life and death (Deuteronomy 30:15-19; John 5:24). The decision is life and death.

21:9 Death will come to those inside and outside of the city (Jeremiah 21:7). The life of the Judah’s inhabitants was the only asset they would own.

21:10 Quite often, people claim the promise of the Lord “*that He would set His eyes on them for good*” (Jeremiah 24:6), but if His people do not walk obediently with Him, He also declares “*for I have set my face against this city for harm and not for good.*” (Jeremiah 44:11)

 - **According to Jeremiah 21:8, what was the decision for those who heard God’s message?**
 - They would choose between the way of life and the way of death.
 - **According to Jeremiah 21:9, what would result from those who remained enclosed in the fortified Jerusalem?**
 - They would die by the sword, by famine and by pestilence
 - **According to Jeremiah 21:9, what would result from those who surrendered?**

- Their lives would be spared
- According to Jeremiah 21:10, what had God determined to do with Jerusalem?
 - He determined to bring harm on Jerusalem and not good

Read Jeremiah 21:11-14...Jeremiah Reproaches the King's House

- **Jeremiah Speaks to the Davidic Dynasty**
 - 21:11 Now Jeremiah speaks to the kingly line from David.
 - 21:12 God desired a moral life of loving Him and others. The courts should meet every morning to bring justice on those who were pursuing wickedness. The promise was to the House of David (1 Samuel 7:11-13).
 - The evil of their deeds resulted in the destruction.
 - 21:13 The Lord is against
 - 21:14 God will judge the actions of all people (Jeremiah 17:10; 1 Cor 3:14; Rev 20:13, Is 59:18, Jer 21:14, Ez 18:30, Mt 16:27, Rom 2:6, 1 Pet 1:17)
 - **According to Jeremiah 21:14, what would determine the judgment on Judah?**
 - **The judgment would be the fruit of her deeds**

Read Jeremiah 22:1-9...Warning of Jerusalem's Destruction

- **Chapter 22 begins with another king that is reigning in the line of David, but the throne will come to an end before the end of the chapter**
- **After the good king Josiah was killed at Megiddo, the kings trusted in things that proved to be false.**

Jeremiah Chapter 22 Spans Three Kings		
Jehoahaz/Shallum	Jehoiakim	Jehoiachin/Jeconiah/Coniah
<i>Jeremiah 22:1-12</i>	<i>Jeremiah 22:13-19</i>	<i>Jeremiah 22:20-30</i>

- 22:1 This would have been the first recorded time where Jeremiah was commanded to go to the king's palace. Jeremiah had spoken in the streets and gates of Jerusalem as well as the gates of the Temple.
- 22:2 Jeremiah identifies the king as relative to the lineage of King David which meant that he should have God's blessing if he only obeyed (2 Samuel 7).
- 22:3 With Isaiah's message of the salvation of God, God's people had trusted that God would protect them no matter how they lived (2 Kings 19:3-7). The people had a false hope in God's promises when they rebelled against God's commandments. Those who God choose have a responsibility to live according to God's principles.
 - The elements of "justice and righteousness" (Jeremiah 4:2, 9:24) are attributed to the Lord in His covenant with David (Psalm 89:14), yet these three attributes had been denied by fallen Israel (Isaiah 59:14).
 - God's people must care for the weak and needy (Deuteronomy 10:17-19).
 - In regards to the innocent blood, Jerusalem had killed the prophets (Jeremiah 26:20-23) and they had given child sacrifices to Molech in the Valley of Hinnom/Topheth (Jeremiah 7:31, 19:6, 13).

The Lord's Commands to the King (Jeremiah 22:3)
DO

1.	Do justice
2.	Do righteousness
3.	Deliver those who were robbed from oppressors
DO NOT	
4.	Do no wrong & violence to the resident foreigner
5.	Do no wrong & violence to the orphan/fatherless
6.	Do no wrong & violence to the widow
7.	Do not shed innocent blood in this place

22:4 If the King would repent and pursue justice and the righteous acts of God, the Lord would exalt them, but God's people had traded a submissive relationship to the Lord with rituals (Luke 6:46).

22:5 The Lord swears desolation by the only certain thing – Himself. (Genesis 22:16; Hebrews 6:13; Jeremiah 44:26, 49:13)

22:6 Gilead and Lebanon were positive references of lands with majestic forests that God would reduce to wilderness if God's people didn't walk with Him.

22:7 The Lord will set apart (sanctify) destroyers of His people because His people would not sanctify themselves from the sin around them.

- The word 'destroyers' (Hebrew-Abaddon; Greek-Apollyon) is used for invading armies (Assyria, Babylon – Job 12:6; Isaiah 16:4) as well as an angel of the Lord (Exodus 12:23).

22:8 God would use His people as a testimony to who He is. If His people were obedient (just and righteous), then the world would see Him bless them. When His people rebelled and walked wickedly, the world would watch God judge them. Both represent the holiness of a just and loving God.

22:9 The nations (Gentiles) would understand that the immorality and rejection of God's laws brought the downfall of the nation that was established on God's principles.

- **According to Jeremiah 22:1, where does God send Jeremiah to preach?**
 - At the house of the King of Judah
- **According to Jeremiah 22:3, what does God tell the King to do?**
 - *“Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence to the resident alien, the fatherless, and the widow, nor shed innocent blood in this place.”*
- **According to Jeremiah 22:4, what would obedience bring?**
 - Additional kings from the lineage of David
- **According to Jeremiah 22:7, who would prepare the Babylonian armies against Judah?**
 - God
- **According to Jeremiah 22:8-9, to what would Judah testify?**
 - Those who break covenant with God through idolatry would be destroyed

Read Jeremiah 22:10-12...The Judgment of Shallum/Jehoahaz

22:10 Those who were killed would be considered better than those exiled into slavery.

22:11 Shallum was Jehoahaz (1 Chron 2:15), and he was taken to Egypt and replaced by Jehoiakim.

22:12 Jehoahaz only reigned three months before being taken into exile (2 Kings 23:28-33).

- **According to Jeremiah 22:10, should Jeremiah be sad for those who die?**
 - **No; however, Jeremiah should grieve for those exiled**
- **According to Jeremiah 22:11, who became king upon Josiah's death?**
 - **Shallum/Jehoahaz was King for 3 months (1 Chron 2:15)**
- **According to Jeremiah 22:12, did Shallum/Jehoahaz ever return to Judah?**
 - **No, Shallum/Jehoahaz died in Egypt**

Read Jeremiah 22:13-19...The Judgment of Jehoiakim

22:13 Jehoiakim used forced labor (Leviticus 19:13; Deuteronomy 24:14-15). Jehoiakim had ambitions for building and construction projects.

22:14 King Jehoiakim wanted to rebuild his palace in luxury while the people of Israel were burdened with the taxation of Egypt and then Babylon.

22:15 Jehoiakim's grandfather (Josiah) sought God first and was well blessed.

- Riches are not the problem, but the "love of" riches and the "priority of" wealth is the issue (1 Timothy 6:10). God is to be trusted above wealth (Psalm 49:7-8).

22:16 *"He pled the cause of the afflicted and needy; then it was well. Is not that what it means to know Me?" declares the Lord.*" (Matthew 7:21-23)

- Following God is a relationship that is followed by a committed life.

22:17 Evil came through the eyes directly to the heart through the coveting in the garden of Eden. To the Jew, the eye was "the window to the soul." The things that a man takes in through his eyes is what the man becomes.

22:18 When the wealthy king was gone, no one would mourn his passing wealth and comforts. No one would miss the King because he didn't do anything for anyone except himself.

22:19 When a donkey died, it's corpse would be dragged out of the city to die in the wilderness. Jehoiakim may have repented before the end to be buried with his fathers (2 Kings 24:6).

- **According to Jeremiah 22:14-15, does a great house make a great man?**
 - **No**
- **According to Jeremiah 22:16, what is knowing God?**
 - **An intimate relationship with God that results in an ethical lifestyle of compassion to the hurting and needy (1 John 4:20).**
- **According to Jeremiah 22:17, what does Judah have?**
 - ***"Eyes and heart only for your dishonest gain, for shedding innocent blood, and for practicing oppression and violence."***
- **According to Jeremiah 22:19, to what would Jehoiakim's funeral be similar?**
 - **The burial of a donkey**

Read Jeremiah 22:20-30...The Judgment of Coniah

22:20 Lebanon was in the northwest. Bashan was in the northeast of the Transjordan.

Abarim is the mountain range is where Mt Nebo is located in the southeast. The term "lovers" often symbolized the political alliances.

22:21 Jehoiachin had rejected the Word of God from his youth. There seems to be less spiritual growth in times of ease and comfort than in times of suffering and trial.

- Prosperity is a time of danger for a believer.
- 22:22 Religious and political leaders (shepherds) would be destroyed and swept away.
The lovers that represented political alliances would be also be taken into captivity.
- 22:23 This is a metaphor of a vulnerable bird. Judah is related to a little bird in the luxurious forests of Lebanon that would suffer the tremendous pains of childbirth.
The prophets often related judgment to the pains of childbirth (Genesis 3:16).
- 22:24 The signet ring that was the sign of kingship and authority would be plucked off (Haggai 2:23).
- 22:25 The Lord would bring to fruition the very fear that Coniah had in being captured by the fierce and wicked Babylonians. Sin leads to drastic consequences (James 1:15).
- 22:26 The mother (Nehushta – 2 Kings 24:8) would be removed with Coniah to Babylon
- 22:27 Judah would be taken into captivity for 70 years where those exiled would die in captivity. The descendants who returned post-Babylon would come back to a destroyed wilderness.
- 22:28 David also made reference to a “broken pot” which was synonymous with the concept of a man viewed as useless. (Psalm 2:9)
- 22:29 The cursed rebellious are written in the dust of the earth (Ps 22:15 & 29; Jer 17:13)
- 22:30 God places a blood curse on the royal line as Coniah would lose his children (1 Chron 3:17), and they would no longer sit on the throne of David (John 19:15)
- **According to Jeremiah 22:16, would the king listen to God during prosperity?**
 - **No, he would not listen nor obey**
 - **According to Jeremiah 22:22, how would the end result of evil affect the King?**
 - **He would be ashamed and confounded**
 - **According to Jeremiah 22:23, to what were the pains of Judah compared?**
 - **The pains of a woman in labor**
 - **According to Jeremiah 22:24, to what is King Coniah compared?**
 - **God’s signet ring that he tears off**
 - **According to Jeremiah 22:26, what would be the end of the Queen Mother of King Coniah?**
 - **She had been married to Shallum/Jehoahaz and would end up being exiled to Babylon**
 - **According to Jeremiah 22:30, what would God end with Coniah?**
 - **The biological lineage of David seamlessly sitting on Judah’s throne from generation to generation would cease as the Kingly line would be cut off.**
 - **The biological lineage of David would come through his son, Nathan to Mary (Luke 3:30) instead of through Solomon (Matthew 1:6) to Joseph as Coniah/Jechoniah (Matthew 1:11) was “cut off” at Jeconiah (Jeremiah 22:24-30)**
 - **David’s son, Nathan, may have been named after the prophet who condemned him for killing Uriah the Hittite to gain Bathsheba his wife (2 Samuel 12).**
 - **Both Joseph and Mary would travel to Bethlehem through different sons of David to be taxed (register for taxation).**

- **Three times in Scripture (Numbers 36; Joshua 17:3-4), the Daughters of Zelophehad (who had no brothers – Num 26:33) received land/title as inheritance.**
- **The story about the daughters of Zelophehad show that the title (Num 27:4) and kingship could pass through Mary to the Messiah.**

28 Jeremiah 23, 24

Read Jeremiah 23:1-8...The Coming Messiah as The Good Shepherd & Righteous Branch

- **Jeremiah 23:1-8 is the apex with the prophecy of the coming Messiah (Jeremiah 33:14-18)**

23:1 Not all shepherds (religious leaders) are good men, and the shepherds will be held accountable for how they care for God’s sheep (John 10:11).

- The word “Pastor” is a derivative of the word “Shepherd”. Pastors are “under-shepherds” as God is the only true Shepherd.

23:2 The leadership of God’s people has driven the flock away from God’s people. If th leadership become immoral, the congregations become immoral.

- Although church leadership asserts that the sheep should “attend” the fellowship, in reality, it should be the shepherds that attend to the sheep. Since they do not, God will attend to the shepherds.

23:3 God promises to gather the remnant of His people as He has always done (Isaiah 11:11; Jeremiah 32:37); Israel is the only nation to disappear and reappear on May 14, 1948.

- Scripture makes a prophecy that partially applies in the near term, but will completely be fulfilled in the broader, distant term.
 - As an example, Satan is represented by the Leviathan (Job 41), King of Babylon (Isaiah 14), and King of Tyre (Ezekiel 28) – these are local, current examples of villainy that are amplified to represent a broader evil
- Just as Jeremiah had partially fulfilled prophecy in the near term, Jesus comes as the Messianic Savior in His first advent, and then will come as with might at His second coming to rule on earth during the millennium.

23:4 This is a future day of the Messiah. The return from Babylonian exile did have shepherds such as Zerubbabel/Joshua/Haggai/Zechariah as well as Nehemiah/Ezra/Malachi, but less than 50,000 Israelites returned at that time (Nehemiah 7:66-69) in contrast to the entire nation returning to the Messiah in the day of the Lord.

Consequences of a Shepherd Caring for God’s Flock (Jeremiah 23:4)
1. God’s people will fear no more
2. God’s people will not be dismayed
3. None of God’s people will go missing

23:5 The Branch of Righteousness symbolizes Jesus (Isaiah 4:2; Zechariah 3:8, 6:12; Jeremiah 33:15; Hosea 8:7). In post-captivity, Zerubbabel is the governor from the lineage of David (Matthew 1:12; Luke 3:27). In a historical sense, this is partially fulfilled with Zerubbabel that would be fully fulfilled with Jesus.

- The word “branch” should be replaced by “a shoot from the root” instead of a branch from the trunk (Jeremiah 33:15; Zechariah 3:8, 6:12). Isaiah uses a similar but different word (Isaiah 11:1, 53:2).
- God had promised that the Messiah would come from the line of David (2 Samuel 7:12-16) in the Davidic Covenant.
- In the conclusion of the prior chapter (Jeremiah 22:30), God would cut off the line of David with Coniah; however, a branch would come from that stump.
- The Hebrew word “neser” (נֶצֶר) means “branch”. (Isaiah 11:1, 14:19, 60:21, Daniel 11:7) while a variation of that “root” word might be the verb “nasar” (נָצַר) which means “to watch” or the verb “nazar” (נָזַר) which means to consecrate one’s self. Jesus would be raised in “Nazareth” where the name came from these origins in etymology.

23:6 Jesus’ very name (“The Lord our righteousness”) represents our lacking and His provision; man has no righteousness outside of the payment of Christ. Jesus is The Lord of Our Righteousness (Jeremiah 33:16)

- Once again, Israel would be unified which had not happened since the northern and southern kingdoms were established in 922 BC before Israel was exiled in 722 BC and Judah was exiled in 586BC.
- The name “Zedekiah” (the last king in David’s lineage) means “the Lord is righteous”, so this is a play on words that a coming King (the Messiah) would truly be righteous.
- When “LORD” is all capital letters, it represents the covenant name of Yahweh for the Lord (Isaiah 42:8)

23:7 Although the exodus was the primary testimony of the Jews, the return from exile would also be an important testament to God’s power for salvation of the Jews.

- Israel’s primary identity had been their release from Egypt (the celebration of Passover), but Israel had rebelled to be scattered again, and their new identity would be those who returned after the diaspora. Jeremiah repeats this again (Jeremiah 16:14).

23:8 Israel reinstated as a nation with Jews re-populating from Russia (the north) and elsewhere. The attacking nation of Babylon would take the fertile crescent northward on the Euphrates and then southward into Palestine (Jeremiah 1:13-15, 3:18, 4:6, 6:1, 22, 10:22, 11:15, 13:20, 16:15, 31:8, 46:20, 46:24, 47:2, 50:3, 9, 41, 51:48, etc.).

- Babylon was not able to traverse the Arabian desert effectively.
- Although Babylon was located in the southeast, they would attack from the north.
- God often brings His plan about in such unique ways.
- **According to Jeremiah 23:1, who does God pronounce woe upon?**
 - **The shepherds**
- **According to Jeremiah 23:2, what would the Lord do that the shepherds did not do?**
 - **The Lord would attend to the shepherds (in judgment) since the shepherds (leaders) did not attend to the flock (people) of the Lord.**
- **According to Jeremiah 23:3, what will the Lord do for the remnant of His flock?**
 - **Gather them from the diaspora where they can be “fruitful and multiply”**

- **According to Jeremiah 23:4, what is the defining characteristic of the shepherds that God places over His flock?**
 - **They will care for His people**
- **According to Jeremiah 23:5, to what is the future King compared?**
 - **A righteous Branch – Jesus will reign on earth during the millennium**
- **According to Jeremiah 23:6, what will be the name of the reigning King Jesus?**
 - ***“The LORD is our righteousness”***
- **According to Jeremiah 23:7, what miracle would replace Israel’s exodus from Egypt as the keynote national miracle?**
 - **Israel’s restoration post-captivity in Babylon**
 - **Israel’s primary identity had been their release from Egypt, but Israel had rebelled to be scattered again, and their new identity would be those who returned after the diaspora. Jeremiah repeats this again (Jeremiah 16:14).**

Read Jeremiah 23:9-24...Rebuke of the False Prophets

- **The prophecy of the Messiah had just been given, and Jeremiah turns to the reproach of the false prophets.**

23:9 Filling with the Spirit is described as a reference to drunkenness (Lk 1:15; Acts 2:4; Eph 5:18); for instance, being unlike one’s self; surrender inhibitions; behaving under the influence

 - Jeremiah can’t understand how he can preach the word of God, and no one believes him

23:10 Adultery represents a physical act as well as a spiritual act as licentious idolatrous worship of the Canaanite gods was taking place on the high places. The sexual act became an act of idolatrous worship.

 - The curse of the Israelites brought drought (Deuteronomy 11:13-17, 28:24) although the false worship was to Baal who Israel considered the giver of rain.
 - Creation (land, animals) is being cursed because of the sin of man (Genesis 3:18; Romans 8:22)

23:11 A crisis of false prophets infected God’s people disastrously (Is 28:7-15; Ez 13:1-16; Micah 3:5-12); God found this wickedness of self-seeking deceit in His Temple.

 - To be profane is opposite to the concept of being “holy”; to be profane means to be secular rather than religious – to be irreverent instead of sacred. Both prophet and priest had been pulled into worldly ambitions.

23:12 Scripture references life as a pilgrimage on a path where a godless life is dark, meandering and slippery/dangerous as a metaphor for a dangerous life (Psalm 35:6; Proverbs 4:19).

 - This is opposite to King David whose feet were set on a solid rock (Psalm 26:12, 40:2)
 - The famous hymn “My Hope Is Built on Nothing Less” was written by Edward Mote in 1834 – *“On Christ the Solid Rock I Stand, all other ground is sinking sand.”*

23:13 Samaria was the capital of the northern kingdom of Israel; the northern tribe worshipped Baal.

- 23:14 In the southern kingdom of Judah, the prophets were even committing adultery and supporting injustice. Public pastors pretend to be for social reform while taking bribes and wealth as they live adulterous lives.
- The sexual immorality of Sodom and Gomorrah has become accepted among the religious leaders, so that no one repents of their adulterous behavior.
- 23:15 False teachers will consume curses instead of blessings (Jer 9:15)
- 23:16 God's people should not allow spiritual leaders to make you ineffectual by misleading concepts (e.g. one should follow their own conscience and experience). God's Word should lead God's people instead of relative, subjective man. (Ezekiel 13:2, 17)
- 23:17 The religious leaders were telling the fellowship that it didn't matter how one lives, the Lord will protect and sustain the sinful lifestyles of those who reject His Word and way. The Bible connects lifestyle to profession of salvation, so that a moral life follows a commitment to God.
- The religious leaders were comforting sinful, licentious idolaters in their lifestyles because they felt that they were God's chosen people.
 - Jeremiah preached that although these were God's chosen people, they would reap the fruits/consequences of their sin.
 - Jeremiah's preaching to "Repent" was in stark contrast to the false prophets teaching of "Relax."
 - In modern times, much of Hollywood's wisdom is to "follow your heart" with the recollections of the song "I did it my way." (Jeremiah 17:9; Proverbs 14:12, 16:25)
- 23:18 The phrase, "*they stood in the council of the Lord*" (Jeremiah 23:22) might represent where the angels come together before God to reason together (Job 1-2; Psalm 89:3).
- The "council of the Lord" denotes coming before His Word in prayer as one sincerely listens to God's message, guidance and will.
- 23:19 There seems to be a spiritual aspect of the Babylonian invasion as God's chariots come as the whirlwind with the invading Babylonian army (Jeremiah 4:13).
- 23:20 After trials, God will give a clearer understanding of his truths
- The phrase "will not turn back" is Jeremiah's often repeated Hebrew word (יָשׁוּב) for "repent" which is "shub" (Jeremiah 8:4, 22:10-11, 30:24, 40:5, 50:9).
 - Just as the false prophets encouraged people to follow the instincts of their own heart (Jeremiah 23:17), God was now going to follow His own heart and judge the wicked.
- 23:21 The false prophets hurried into the ministry and spoke from their own minds instead of God's word.
- 23:22 God's true leaders call people to repent. Those who call themselves God's children should submit to His authority instead of their personal pursuits of pleasure and profit.
- If the false prophets would have spent time in God's Word, they would have repented. Repenting, fleeing and overcoming evil is a core message of God.
- 23:23 God Himself is near at hand to walk with us (Philippians 4:5); there is no place to hide from Him. The Lord's presence brings peace, but also correction.

- This verse speaks of the omnipresence of the Lord who sees all of the wickedness of people everywhere.
- 23:24 *“For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity concealed from My eyes.”* (Jeremiah 16:17 - Proverbs 15:3; Hebrews 4:13; Job 28:24, 34:21; Psalm 33:13)
- Believers are at their most sincere when they are alone.
 - **According to Jeremiah 23:9, how does Jeremiah describe himself?**
 - **His heart is broken and his bones shake (because of the false prophets)**
 - **Jeremiah’s physical characteristics were like a man who is intoxicated**
 - **According to Jeremiah 23:10, with what is Judah filled?**
 - **Adulterers – Judah was filled with licentious idolatry on the high places**
 - **According to Jeremiah 23:11, who is ungodly?**
 - **Both prophet and priest were practicing evil in the Temple**
 - **According to Jeremiah 23:13, who was the source of prophecies in the northern kingdom?**
 - **Baal**
 - **According to Jeremiah 23:14, what is the outcome of the false prophets of Judah?**
 - **They commit adultery and walk in lies**
 - **No one turns from his evil**
 - **According to Jeremiah 23:15, who promulgated ungodliness through Judah?**
 - **The false prophets**
 - **According to Jeremiah 23:15, would the Lord provide food and drink for the prophets?**
 - **The Lord would provide bitter food and poisoned water**
 - **According to Jeremiah 23:16, why should the people disregard what the prophets were telling them?**
 - **The words were from the prophets (not God) that filled the people with vain hopes**
 - **According to Jeremiah 23:17, what did the prophets tell those who despised God’s word and followed their own thoughts?**
 - **The prophets told the people living in sin that there would be no judgment or disaster.**
 - **According to Jeremiah 23:20, when would people understand God’s judgment?**
 - **In the last days when He has judged the wicked**
 - **According to Jeremiah 23:22, what would have enabled the false prophets to proclaim God’s words?**
 - **“If they had stood in His council” – if they would have spent time with Him and listened to His Words.**
 - **The outcome would have been that they would turn from their evil ways.**
 - **According to Jeremiah 23:24, is the Lord omnipresent?**
 - **Yes, as He fills heaven and earth...spiritual and material.**

- **No one can hide from the Lord**

Read Jeremiah 23:25-32... False Prophets Who Proclaim that They Have A Dream

23:25 False religious leaders replace God's message of repentance with their own dreams. Be careful when a preacher says "I had a dream..."

23:26 The prophets are self-deluded in that they believe their own words over God's word. A false prophet presents a new message every day according to his personal whims (Deuteronomy 13:1-5)

- God's people are called to test what is being prophesied. (1 Corinthians 14:29; 1 Thessalonians 5:20-21; 1 John 4:1)

23:27 False leaders attempt to take the focus from God to themselves; be wary of organizations that spend more time talking about themselves and their leaders (their vision for the world) instead of Jesus – the sacrifice God has given to the world.

- The false leaders relate to one another as they support social norms and sins.
- God's people forgot the essence of His holy character and call for sanctification.

23:28 Although God did speak to some prophets in dreams (Numbers 12:6), prophets should discern between their personal wisdom and whims in contrast to the word of God. Grain is used to feed people while straw is not.

- The chaff is so light and airy that it is easily blown away by the wind while the wheat is weighty and substantial.

23:29 God's word is like fire consuming all evil and untruth

23:30 Messages/stories/insights are often taken from fellow man instead of looking to God for what He wants to convey. Pastors often quote other men more readily than they quote from God's word. Believers use footnotes as if they are inspired.

- Believers often reference authors of religious books and church forefathers instead of praying about the truth of God's Word.

23:31 God is against false religious teachers who use God's authority to push their personal agendas, desires and dreams.

23:32 The Lord continues to state who He is against which is a fearful state to be. The false prophets lie and boast, so that the message is more about them than God.

- **According to Jeremiah 23:25, what did the false prophets claim when they lied?**
 - **I had a dream...**
- **According to Jeremiah 23:26, where did the lies and false prophecies originate?**
 - **The deceitful hearts of the prophets**
- **According to Jeremiah 23:27, was God the focus of the false prophetic dreams?**
 - **No, the dreams had nothing to do with the Lord**
- **According to Jeremiah 23:28, what do the prophets choose between?**
 - **Prophets can either share their dreams or God's Word**
- **According to Jeremiah 23:30, where do false prophets find the Words that they use?**
 - **From each other.... quoting footnotes and renown authors.**
- **According to Jeremiah 23:31, how do false prophets gain credibility?**
 - **They claim that the words are sourced from the Lord**

- **According to Jeremiah 23:32, how do false prophets lead their people astray?**
 - **By their lies and recklessness**

Read Jeremiah 23:33-40...Rebuke of Those Who Mock the Truth

23:33 This verse is a play on words as oracle can be translated as “burden.” When the people, prophet or priest asks what the burden of the Lord is – the correct response is that they are God’s burden.

- The lives and judgment of these idolatrous people would represent God’s message.

23:34 Those sinful prophets, priests and people living sinful lifestyles while proclaiming that they know the message of the Lord would be judged as would their households.

23:35 Instead of prayerfully reading God’s Word, “fellowship” and human counsel would replace God’s word among His people. God’s people call each other for advice before prayerfully and Biblically seeking the Lord’s guidance.

23:36 Every man will pursue what is in his own mind without God’s true input – God will forsake His people to their humanitarian or hateful ways without any thought of Him (Jeremiah 23:39)

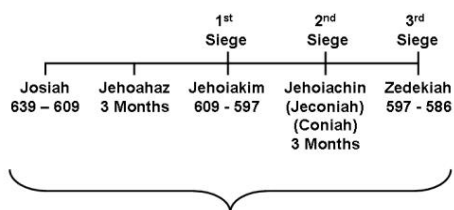
23:37 The people would seek God’s counsel from the religious leader instead of prayerfully seeking God’s word.

23:38 When offering personal advice, religious leaders need to be careful not to frame the counsel as the word of the Lord.

23:39 Since God’s people rejected God’s true presence and word for their own, God would reject the people from His presence.

23:40 The punishment for those who disregarded the first commandment (Mt 22:36-38) will be everlasting reproach and perpetual shame. Anti-Semitism has been an unusually strong (albeit wicked) force throughout the history of man even to the present day. The United Nations jointly rules against Israel in the most unusual forums.

- **According to Jeremiah 23:33, what would the false prophets, priests or people ask Jeremiah about his grief?**
 - **They would ask about Jeremiah’s burden to which he would respond that the false prophets and priests were the burden.**
- **According to Jeremiah 23:36, what was the burden of every man?**
 - **His own words were his burden which they claimed came from God (Matthew 12:36)**



Continual pull between Israel striking an alliance with Egypt as their protector versus submitting to Babylon (Jeremiah's desire)

Read Jeremiah 24:1-10...A Vision of Two Baskets of Figs and Returnees

- **Chapter 24 is the lesson of the good and bad figs. The “Fig” was the symbol of Israel's religious life just as the Vine symbolized Israel's national life.**
 - **Situations are not always what they seem.**
- 24:1 The first exile (with Daniel) occurred in 605BC and now the second exile (with Ezekiel) occurred in 597BC with Jeconiah being taken into Babylon as his uncle Zedekiah was set up on the throne of Judah.
- Those who remained in Jerusalem/Judah felt that they were the ones that God truly loved (Ezekiel 11:14-21).
- 24:2 Two baskets of figs are described; one basket of ripe, luscious figs and one basket of rotten figs that are not even fit to be eaten.
- 24:3 God was ask-assertive with Jeremiah about what he was able to see at the beginning of his ministry (Jeremiah 1:11, 13)
- 24:4 The phrase “the Word of the Lord came” is repeated 144 times in Scripture (25 times in Jeremiah).
- 24:5 Unlike one would think, the good figs represent those taken (saved) from Judah into captivity. God utilized Babylon, but ultimately, He was the one who exiled Judah.
- When God judges a nation, God continues to distinguish between those who are good and those who are wicked. Also, God works in unexpected ways.
- 24:6 For those who the Lord has exiled as judgment into Babylon, God states “*For I will set My eyes on them for good.*” God would return the refugees to their land. The first exiles to Babylon prospered (2 Kings 25; Jeremiah 29:17).
- The first part of God’s vow would be fulfilled with the exiles (Jeremiah 1:10), but afterwards the building and planting could begin as God’s people were restored to their land (Jeremiah 31:28).
 - Often people claim the promise of the Lord “*that He would set His eyes on them for good*” (Jeremiah 24:6), but if His people do not walk obediently with Him, He also declares “*for I have set my face against this city for harm and not for good.*” (Jeremiah 21:10, 44:11; 44:27)

24:7 *“I will give them a heart to know Me, for I am the Lord; and they will be My people, and I will be their God, for they will return to Me with their whole heart.”* (Jeremiah 17:1)

- The “good figs” would have similarities of heart as that of the new covenant (Jeremiah 31:31-34)
- God always gives sinful man a soft heart to receive Him. In Hebrew language, the heart was tied to the intellect.
- To know God would be an intimate, interpersonal relationship.

24:8 The bad figs represented the last King Zedekiah and those remaining in the land of Judah as well as those who had fled to take refuge in their worldly ally of Egypt.

- The “bad figs” considered themselves the “good figs” because they had been spared from exile.

24:9 The Lord would use a testimony of judgment on those remaining in Judah. God’s people would be a testimony for blessing of obedience as well as judgment.

24:10 The bad figs were not taken into captivity, but remained in Judah to be crushed by Babylon along with other curses (Jeremiah 29:17)

- **According to Jeremiah 24:1, what view was given to Jeremiah when Coniah / Jeconiah was exiled to Babylon in 597BC?**
 - **A vision of two baskets of figs**
- **According to Jeremiah 24:3, how did Jeremiah understand the vision of good figs contrasted to bad figs?**
 - **God described the vision to Jeremiah**
- **According to Jeremiah 24:5, what did the good figs represent?**
 - **Those who had been exiled were the good figs**
- **According to Jeremiah 24:7, what would God give the exiles?**
 - **A heart to know Him**

29 Jeremiah 25, 26

Read Jeremiah 25:1-7...Jeremiah Chastises the Jewish Disobedience to the Prophets

25:1 Jehoiakim (Eliakim – 2 Chronicles 36:4) was appointed king by Neco II, king of Egypt, in 609 BC which was only three months after he had killed King Josiah at Megiddo. Jehoiakim did evil in the sight of God (2 Kings 23:32).

- The fourth year of Jehoiakim would be around 605/604BC. The Babylonian army had decisively beaten the Egyptian army at Carchemish by the upper Euphrates River.
- The year would have been 605 BC; the Babylonian king Nabopolassar allied with the Median king to defeat Assyria (overthrow Nineveh) then defeat them at Harran (250 miles west) and finally defeat Assyria and Egypt at the Battle of Carchemish.
- After Carchemish, the Babylonian king Nabopolassar died leaving his eldest son, Nebuchadnezzar, as king of Babylon – this began the “Times of the Gentiles”
- Prior to this, Judah had been a vassal of Egypt, but now Jehoiakim became a vassal king for Babylon as Daniel and the elite were exiled out of Jerusalem (Daniel 1:1).

- The book of Jeremiah is not in chronological order. This opening verse is repeated Jeremiah's chapter 25, 36, 45 & 46.
- 25:2 The defining characteristic of Jeremiah was that he was a prophet of God.
- 25:3 Jeremiah began prophesying to the people as early as the 13th year of Josiah, but the people had not listened for 23 years.
- 25:4 *"The Lord has sent to you all His servants the prophets [c]again and again, but you have not listened nor inclined your ear to hear."*
- 25:5 The message of Jeremiah was to repent from their sins, so that they would be able to remain in the land that the Lord had given to them.
- 25:6 The Lord explicitly called their idols simply the work of their hands which was not to be served and worshipped. Believers should not prioritize the work of their hands above the One True God.
- 25:7 The Lord was provoked to hurt His people because of their lack of listening to Him.
- **According to Jeremiah 25:3, when did the people stop listening to the Lord?**
 - **In the 13th year of the reign of Josiah when the Word of the Lord initially came to Jeremiah (Jeremiah 1:2)**
 - **According to Jeremiah 25:5, what had God's servants (the prophets) said to Judah?**
 - **Turn from your evil way and deeds**
 - **According to Jeremiah 25:6-7, how did provoke God to anger?**
 - **The work of their own hands included idols of false gods**

Read Jeremiah 25:8-14...Jeremiah Foretells the 70 Year Captivity

- 25:8-9 Disobedience would bring the Babylonian invasion and desolation of Judah.
- God refers to Nebuchadnezzar as "My servant." (Jeremiah 27:6; 43:10), but this is not in reference to the spiritual condition; it is emphasizing that God is utilizing this man for His divine purpose.
- 25:10 Marriage was one of the most joyous ceremonies to the Jewish community and the Lord would remove that celebration (Jeremiah 7:34, 16:9, 33:1)
- Modern Jewish wedding traditions include the breaking of the glass to the cheers of "Mazel Tov"; although Babylon would ensure a good deal of breaking, there would be no Mazel Tov.
 - The signing of the "ketubah" (marriage contract) is one of the oldest Jewish wedding traditions dating back several thousand years. Historically, a ketubah was a legal document that expressed the commitment and protected the bride's rights; however, Judah had broken their covenant with the Lord through idolatry on the high places.
 - A Jewish wedding includes a "Bedeken" (Veiling): Bedeken means "checking," and this practice dates back to biblical times when Jacob's father-in-law tricked him by switching brides from Rachel to Leah. If a bride is to wear a veil, the groom places the veil over her face.
 - Following the wedding ceremony, a wedding feast ("Seudat Mitzvah") is traditionally held where wedding guests celebrate and dance the hora which is a traditional Jewish circle dance.
- 25:11 The Prophecy of the Seventy Year Babylonian captivity

- 25:12 The 70 years of captivity as payment for the missed Sabbaths Lev 26:34 & 43 –
 Jeremiah 29:10, Ezra 36:21, Ex 23:11
- 25:13 At the end of the 70 years of captivity, the Lord will bring devastation against
 Babylon which He used to judged Judah. (Daniel 9:24)



25:14 Babylon would be defeated by Persia and the Gentile nations would take their wealth.

- **According to Jeremiah 25:9, who does God reference as His servant?**
 - **Nebuchadnezzar was God’s servant**
- **According to Jeremiah 25:10, what event represented joyful times?**
 - **A wedding with bridegrooms and brides**
- **According to Jeremiah 25:12, how long did Jeremiah that Judah would be exiled to Babylon?**
 - **Judah would be exiled for 70 years**
- **According to Jeremiah 25:13, what had Jeremiah done with God’s words?**
 - **He had written God’s words in a book**

Read Jeremiah 25:15-33...The Cup of Wine Foreshadows the Destruction of the Nations

25:15 Instead of joy, this cup of wine represented God’s wrath (Revelation 18:6).

- In 1970, a band called “Three Dog Night” wrote a song that might well encapsulate Judah’s response to the prophet Jeremiah:
 - “Jeremiah was a bullfrog - Was a good friend of mine - I never understood a single word he said, but I helped him a-drink his wine....
 - Singin' joy to the world - All the boys and girls - Joy to the fishes in the deep blue sea - Joy to you and me
 - And if I were the king of the world - Tell you what I'd do - I'd throw away the cars and the bars and the war - Make sweet love to you
 - You know I love the ladies - Love to have my fun - I'm a high life flyer and a rainbow rider - A straight shootin' son-of-a-gun”
- As Jeremiah warned against the licentious idolatrous lifestyle, the people did not understand him, and they would drink from the cup of God’s wrath.

25:16 The imagery of being inebriated was used to describe the Gentile nations who would not be able to reason or control even themselves.

25:17 Jeremiah prophesied against the nations which symbolically established their following judgment.

25:18 Jerusalem and Judah were a testimony of judgment on those who rebel against the one true God. The curse may have been something to the effect of “may you be as Judah was...”

Judgment will Come on All of the Nations that Israel has Allied instead of Trusting God		
1.	Egypt	Pharaoh, Servants, Princes, All his people & foreigners
2.	Uz	All the Kings
3.	Philistines	Kings of Ashkelon, Gaza, Ekron, Ashdod
4.	Edom	
5.	Moab	
6.	Ammon	Sons of Ammon
7.	Tyre	All of the Kings
8.	Sidon	All of the Kings
9.	Coastlands	The Kings of the Coastlands which are beyond the Sea
10.	Arabia	All the Kings
11.	Desert Dwellers	All the Kings
12.	Zimri	All the Kings
13.	Elam	All the Kings
14.	Media	All the Kings
15.	North	All the Kings – near and far
16.	Worldwide	All the Kingdoms
17.	Sheshach	The King of Babylon
<i>Countries are listed from South to North and then Eastward</i>		

25:23 Those who “cut the corners of their hair” (Jeremiah 9:26, 49:32) may reference an ancient tradition that is a mourning rite for the dead (Leviticus 19:27). Funeral attendees would cut their hair and lay the shavings on the corpse as an offering to the false gods of the underworld (Deuteronomy 14:1).

- The “temples” references the head and face (beard). One distinguishing characteristic between a Rabbi and a Muslim is that a Muslim might trim his beard, but a Jewish Rabbi will not.

25:26 “Sheshach” is an encrypted form of “Babylon”. This Sheshach of Babylon was probably so named because of their idol Shach, which is the same as Bel (Jeremiah 51:41).

25:27 The Kings are called to enjoy their cup until they are inebriated, confused and fall to their own peril and death.

25:28 Regardless of whether the nations want to drink from the cup of peril, they will drink from it.

25:29 God warns of the impending destruction during the Tribulation (Zech 14:2)

25:30 In the prophecy against the nations, the Lord is characterized as a lion.

25:31 The Lord will judge the entire world and have the wicked killed.

25:32 Evil is being passed between the Gentile nations universally over the entire earth (sinful activities such as abortion and homosexuality become more accepted as countries “modernize”).

25:33 Israel’s warriors would not have honorable burials; instead, their corpses would remain lying in the fields like dung (Jeremiah 8:2, 9:22, 16:4). Although their

idolatrous and murderous lives brought a curse on the land, their deaths would become fertilizer for the fields.

- **According to Jeremiah 25:15, what cup was God giving to Judah?**
 - **A cup of wrath**
- **According to Jeremiah 25:16, what were the consequences of the cup?**
 - **The cup would cause Judah to be unsteady and irrational as if intoxicated when the Lord sent attackers against them.**
- **According to Jeremiah 25:17, what did Jeremiah do with the cup?**
 - **He made the affected nations “drink” the cup**
 - **This is symbolic of Jeremiah’s preaching the Word of God**
 - **In similar fashion, drinking the Word of God can also bring living water for life and joy.**
- **According to Jeremiah 25:28, would there be a decision not to drink of the Lord’s cup of wrath?**
 - **No, the nations would be made to experience judgment**
- **According to Jeremiah 25:30, what sound would the Lord make in His judgment?**
 - **“The LORD will roar on high” (Hosea 5:14, 11:10, 13:7; Isaiah 38:13; Lamentations 3:10; Job 10:16)**

Read Jeremiah 25:34-38...The Lion Attacks the Shepherds

25:34 The shepherds (civil and religious leaders) over the people are called to grieve their slaughter and disbursement.

25:35 The ability to flee and escape will not be available to the shepherds.

25:36 Beyond the deaths of the people, their lands and cities will be destroyed.

25:37 Those who lived in peace would also be destroyed.

25:38 The ferocity of the Lord as the Lion who attacks the false shepherds and backslidden flocks of sheep. The symbol that Babylon used to identify themselves was a lion.



- **According to Jeremiah 25:34-36, what are the shepherds called?**
 - **Shepherds were called “*lords of the flock*” who should weep and wail in ashes because of the slaughter and dispersion**
- **According to Jeremiah 25:35, where could the shepherds safely hide?**
 - **There was nowhere to hide.**

In Chapters 1-25 (a collection of sermons), the book of Jeremiah is recorded in the first person, but in Chapters 26-45 (Jeremiah’s biography), Jeremiah is written in the third person. This may have been published by Jeremiah’s Scribe, Baruch (Jeremiah 36:32) who may have developed the book.

Read Jeremiah 26:1-7...Jeremiah’s Call to Repentance

- **Chapter 26 may be related to Jeremiah's Temple Sermon (Chapter 7) where the people were held accountable for religious rituals and worldly alliances instead of a personal walk with God.**
- **Chapter 26 records the events that occurred after Jeremiah's Temple Sermon**

26:1 Jeremiah is not sequenced in chronological order. This verse was written at the beginning of King Jehoiakim's reign while the chapter before (Jeremiah 25:1) was recorded in the fourth year of Jehoiakim's reign.

- Jehoiakim had been placed on the throne by Pharaoh Neco/Necho (609BC-597BC) after their defeat by Babylon in Carchemish. Jehoiakim became the vassal King and supporter of Egypt.
- In ancient times, timeframes were recorded differently by country. The timeframe "in the beginning of the reign" is known by scholars as the ascension year between the time the King was selected until the new year of when the King began to reign in earnest.
- The dating system of surrounding countries did not count the "ascension time period" as the reign because the King's reign was counted from new year festival to new year festival. However, in Judah, the ascension time period was included as the first year of the King's reign no matter how many months prior to the new year.

26:2 Jeremiah was called to preach a severe sermon in the middle of an active Temple and warned not to omit a single word.

26:3 The Lord gives Judah another chance to repent before the judgment is sent because of their sin. God is the source of the calamity as He disciplines His people for their wayward walks. God is able to change in the way that He deals with His people depending on their response to His call.

- God "repents" of His plans throughout the Old Testament (Exodus 32:14; 2 Samuel 24:16; 1 Chronicles 21:15; Jeremiah 26:19; Jonah 3:10) while maintaining a commitment to His ultimate purpose.

26:4 The relationship with God is a "walk" instead of a one-time decision. God desires a personal, on-going relationship with His people. Although it begins with a single decision and involves rules, a walk with the Lord is much deeper as a lifestyle relationship.

26:5 God offered His people multiple opportunities to respond to His calling through His prophets, but they rejected the preaching of the prophets.

26:6 Shiloh had been one of the holy places but was now desolate; Judah treated the Temple as they had once treated the Ark of the Covenant (1 Sam 4:3) as a "talismán" that would protect them when they really needed to depend on the one whom they should obey – The Lord God.

- God was going to make the glorious Temple as desolate as Shiloh.
- Judah was trusting God's promises without adhering to its obligations aligned to His promises. Judah kept the religious rituals without walking in relational obedience.
- Shiloh was probably destroyed by the Philistines after the Battle of Ebenezer around 1050BC (1 Samuel 4).

- Believers should be prouder of being part of the family of God than being part of a specific church institution.
- 26:7 Jeremiah successfully conveyed the message of God to the priests, prophets and all the people. “*The prophets prophesy falsely, And the priests rule on their own authority; And My people love it so!*” (Jeremiah 5:31)
- **According to Jeremiah 26:2, where does God call Jeremiah to go and preach His Words?**
 - **The court of the Temple**
 - **According to Jeremiah 26:6, what historical destruction did God compare the call of the Temple in Jerusalem?**
 - **This would be like the fall of Shiloh in the Priest Eli’s time (1 Samuel 4)**
 - **According to Jeremiah 26:7, who heard Jeremiah preaching the Words of the Lord?**
 - **The priests, prophets and people of Jerusalem**

Read Jeremiah 26:8-15...Jeremiah Apprehended and Prosecuted

26:8 The arrest of Jeremiah becomes a foreshadowing of Christ’s arrest:

- The religious leaders and people yelled that he should die (Luke 23:21)
- He was taken in front of the princes/rulers to have them decide Jeremiah’s fate (Matthew 26:57).
- Jesus was charged with threatening the Temple’s destruction (Matthew 26:61).

26:9 A lynch mob took offence to Jeremiah’s message of a coming judgment against the Temple.

26:10 The “New Gate” is probably the “eastern/golden” gate. In the Old testament setting, the judicial courts were held in the gates of the city/Temple.

26:11 The false priests and prophets join together to convict Jeremiah because he prophesied against Jerusalem. They focused on the messenger instead of the message of God.

26:12 Jeremiah emphasized that the prophecy was from God and did not originate with him.

26:13 Even while facing death, Jeremiah’ priority was to bring God’s message to the people - “Repent; and be saved”

26:14-15 Jeremiah commits himself to them, but stresses that God will take revenge on the spilling of his innocent blood. The term “innocent blood” is repeatedly used throughout the Old Testament (Deuteronomy 19:10, 13, 21:8-9; 1 Samuel 19:5; 2 Samuel 3:28; 2 Samuel 3:28; 2 Kings 21:16, 24:4; Psalm 106:38; Proverbs 6:17; Isaiah 59:7; Joel 3:19).

- If a man was found murdered near a village, the corpse would bring a curse against that village, and Jeremiah was telling the those in Jerusalem that they would bring a curse on themselves.
- **According to Jeremiah 26:8, what was the response to Jeremiah’s sermon by the false prophets, priests and people in the Temple?**
 - **The arrested Jeremiah and threatened to kill him**
- **According to Jeremiah 26:11, why did the people of Jerusalem threaten to kill Jeremiah?**

- Jeremiah had prophesied against the city of Jerusalem
- According to Jeremiah 26:12, what was Jeremiah's defense?
 - Jeremiah told the people that God had given him those words to preach
- According to Jeremiah 26:13, what option did Jeremiah share with those persecuting him?
 - If they repented from their wickedness, the Lord would not destroy them.
- According to Jeremiah 26:14, did Jeremiah make a plea to save himself?
 - No, Jeremiah committed himself to whatever they wanted to do with him
- According to Jeremiah 26:15, how does Jeremiah reference the death of a prophet of God?
 - The city is bringing "innocent blood" upon themselves.

Read Jeremiah 26:16-19...Micah Used as Precedent for Freedom of Speech

26:16 Unlike Pilate with Christ, the rulers and people tell the religious leaders that Jeremiah does not deserve death. The civil leaders and public speak against the religious leaders (priests and prophets) to spare Jeremiah's life.

26:17 The elders made their case before the public; as the public decided, that is the way that the decision would go.

26:18 This verse is the only time in the Old Testament that a prophet is quoted by name. Micah had made Jeremiah's prophesy a century earlier (Micah 3:12). Micah was used as a legal precedent in letting God's prophet have freedom of speech (2 Kings 18); it turns out that the princes and public knew Scripture; they had read Micah.

- According to Jeremiah 26:16, who defended Jeremiah to whom?
 - The civic officials and public defended Jeremiah to the false prophets and priests.
- According to Jeremiah 26:18, what do the elders quote in defense of Jeremiah?
 - The elders quote Scripture as they use the warnings of Micah against the destruction of Jerusalem.

Read Jeremiah 26:20-24...The Prophet Urijah Seeks Refuge in World

26:20-23 A prophet was martyred after he fled to Egypt for protection.

26:20 Urijah (meaning "the Lord is my light") son of Shemaiah ("who hears/obeys the Lord") from Kirjath Jearim ("city of woods") which was a Gibeonite town assigned to the tribe of Benjamin (Joshua 9:17; 18:15,28).

26:21 When King Jehoiakim wanted to kill Urijah for prophesying the words of God, Urijah fled to Egypt for refuge.

26:22 In 1935, a collection of letters written on pottery were discovered by archeologists in Lachish. One fragment of pottery (referenced as Letter III) had the following inscription written on it which mentions two Biblical figures:

- "The commander of the army, Coniah son of Elnathan, has arrived and will shortly leave for Egypt.""And as for the letter from the servant of the king,

Tobiah, which came to Shallum son of Jaddu'a through the prophet, saying 'Be on your guard!', your subject has sent it to my lord."

- Another name for Shallum is Jehoahaz.
- 26:23 King Jehoiakim was directly involved in the death of Urijah. Although the rich people had tombs, the poor people were just thrown in a ditch next to the Kidron River, and then cover the corpse in the common grave.
- 26:24 Jeremiah did not flee to Egypt and spoke against Jerusalem using Egypt for protection; Jeremiah found support from Ahikam ("brother of support = helper").
 - Ahikam was the son of Shaphan, the royal secretary, and the father of Gedaliah, governor of Judea after the destruction of Jerusalem by the Babylonians (2 Kings 25:22; Jeremiah 40:5-16; 43:6).
 - **According to Jeremiah 26:20, was Jeremiah the only one to prophesy against the Jerusalem?**
 - **Uriah was another man who prophesied in the name of the Lord against Jerusalem**
 - **According to Jeremiah 26:21, how did King Jehoiakim respond to the prophecies of Uriah?**
 - *"The king sought to put him to death."*
 - **According to Jeremiah 26:21, how did Uriah respond to the king's death threats?**
 - **Uriah fled to Egypt for safety**
 - **According to Jeremiah 26:23, what was the end of Uriah?**
 - **Uriah was retrieved from Egypt, killed before King Jehoiakim and dumped where common people were buried.**
 - **According to Jeremiah 26:24, did Jeremiah flee for protection?**
 - **No, Jeremiah remained in and around Jerusalem**

30 Jeremiah 27, 28

Read Jeremiah 27:1-7...The Nations Would Submit to Nebuchadnezzar

27:1 In this verse, Jeremiah's name is spelled differently Hebraically than in any other place in the entire book ("Yirmeyahu" instead of "Yirmeyah").

- This is a controversial verse - The King James Version (KJV) records the King as "Jehoiakim" which is different from the vast majority of Hebrew manuscripts (Masoretic Texts).
 - All other major translations list the King as "Zedekiah" from Syriac/Peshitta and Arabic translations (as well as some Masoretic Texts) that have "Zedekiah".
 - The King "Zedekiah" is mentioned by name in Jeremiah 27:3, 12
 - The Greek Septuagint does not record Jeremiah 27:1.
 - The context of the rest of chapter 27 fits best the environment of Zedekiah
 - Jehoiakim died in the 597BC conquest and deportation.
 - This chapter seems to reference events around 594BC where the Babylon Chronicles have documented that the small states (Edom, Ammon, etc.) referenced in Jeremiah 27:2 had come together in Jerusalem to persuade

Judah to join a coalition against Babylon. Babylon had a number of uprisings during that time.

- By the 10th century AD, the Masoretic Text had been structured in Hebrew by Jewish rabbis (the Masoretes/Masorites) who collaborated to correct any faults in the text of the Old Testament (possibly being corrupted during the Babylonian captivity). The Jewish scholars divided the canonical records from the apocryphal, and then organized the canonical records into twenty-two books with chapters and verse.
- Some believe that there was a scribal error between Jeremiah 26:1 and 27:1.

27:2 Similar to Ezekiel's object lesson (Ez 7:23), Jeremiah makes several yokes to put on his neck as symbol before sending them to five nations

27:3 The five nations receiving the yokes consisted of Edom, Moab, Ammonites, Tyre, Sidon) to prophecy their Babylonian captivity (1 Kings 12:4-14; Ez 27:34, 30:18).

- Messengers from these nations may have been in Jerusalem to make plans for a coalition against Babylon.
- Jeremiah also wore a yoke for some time (Jeremiah 28:10)
- Word reached Nebuchadnezzar of Jeremiah's prophecy against the rebellious nations. This message may have been taken by the King who had to answer for hosting ambassadors of these rebellious nations (Jeremiah 26:20)

27:4 The ambassadors returned to their homelands with a message from the one true God (monotheism) although those nations only worshipped their local idols.

27:5 *"I have made the earth, the man and the beast that are on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me."* - God is sovereign and owns all of the earth to allocate as He decides.

27:6 As Nebuchadnezzar performs God's will in taking Judah into captivity, God considers Nebuchadnezzar His servant – as God does all who truly obey God's commands.

- God refers to Nebuchadnezzar as "My servant." (Jeremiah 25:9. 43:10), but this is not in reference to the spiritual condition; it is emphasizing that God is utilizing this man for His divine purpose.

27:7 All nations would serve Nebuchadnezzar's family to the third generation. Although Nebuchadnezzar's direct grandson did not reign, a third generation in Nebuchadnezzar's lineage did reign (Belshazzar). After the third of Nebuchadnezzar's lineage ruled, Babylon fell to Persia.

- The Septuagint does not include this verse because Nebuchadnezzar's direct grandson did not reign as king. His son (Amel-Marduk/Evil-Merodach – 2 Kings 25:27) did reign as king of Babylon.
- According to Berossus, Amel-Marduk/Evil-Merodach was killed in a coup by his brother-in-law, Neriglissar/Nergal-Sharzer (Jeremiah 39:3)
 - The son of Neriglissar, Labashi-Marduk became king at his death, but was assassinated after only 9 months.
- Later, Nabonidus, the son of a priestess, became king by marrying Nitocris (probably the queen). Their eldest son Belshazzar was made Co-Regent with him.
- Nabonidus moved to Arabia leaving Belshazzar as the local presence in Babylon

- After a decade away, Nabonidus returned to Babylon shortly before being captured by the Persians.

The Seven Kings of Babylon		
1.	Nabopolassar	626-605BC
2.	Nebuchadnezzar	605-561BC
3.	Evil-Merodach	561-560BC
4.	Neriglissar	560-556BC
5.	Labashi-Marduk	556BC
6.	Nabonidus	556-539BC (<i>Co-Regent</i>)
7.	Belshazzar	553-539BC (<i>Co-Regent</i>)

- According to Jeremiah 27:2, what did God tell Jeremiah to do?
 - Jeremiah was to wear a yoke-bar and straps on his neck.
- According to Jeremiah 27:3, to whom did Jeremiah give God’s message?
 - Ambassadors and emissaries from the nations of Edom, Moab, Ammon, Tyre and Sidon to take back to their kings.
- According to Jeremiah 27:5, how does someone become powerful?
 - The Creator gives power to whomever it seems right to Him
- According to Jeremiah 27:7, who would all the nations serve?
 - Nebuchadnezzar and Babylon
- According to Jeremiah 27:7, what would occur when the “time of his own land comes”?
 - Babylon would become slaves themselves

Read Jeremiah 27:8-11...The Nations Will Submit to Nebuchadnezzar or Be Exiled

27:8 The Lord had chosen Babylon to judge the idolatrous nations of the world, and those who did not submit would be judged harshly by the Lord with the sword, famine and pestilence.

27:9 Jeremiah gives a warning for neighboring nations not to listen to false prophecies that they should not submit to Babylon – false Prophets are Satan’s pawns (Deuteronomy 18:15-22).

- Instead of figuring out the future, trust God and live for Him. Be careful not to get overwhelmed and useless in focusing solely on eschatology.

Witchcraft Used to Know the Future Through Nature and Black Magic (Jeremiah 27:9)
1. False Prophets
2. Diviners (Ezekiel 21:21)
3. Dreamers
4. Soothsayers/Fortune Teller/Astrology
5. Sorcerers/Speak to Spirits or the Dead

27:10-11 If the nations submit as God has commanded, they could remain in their land, but if they oppose His true prophecy, they will be driven from their land and die

- According to Jeremiah 27:8, what would happen to those nations who did not submit to Nebuchadnezzar and Babylon?
 - God would punish the nation with warfare, famine and pestilence.

- **According to Jeremiah 27:9, to whom should the surrounding nations not listen?**
 - **They should not listen to their false prophets, dreamers, fortune-tellers or sorcerers who said that they would not serve Babylon.**
- **According to Jeremiah 27:11, what would God do with the nations that submitted to Babylon?**
 - **God would leave them in their homeland**

Read Jeremiah 27:12-15...Jeremiah Tells the Leaders of Judah to Submit to Babylon

27:12 Just as the people have been told to submit to a higher authority and live, they are now told to submit to the King of Babylon.

27:13 The Lord has warned any nation (including Judah) that if they didn't submit to Babylon that they would die from sword, famine and pestilence. Jeremiah asks rhetorically for the reason that they would choose death instead of submission.

- **Sinners living in sinful lifestyles should not pretend to claim the promises of God for themselves.**

27:14-15 A warning is also given to the king of Judah not to listen to false prophecies (1 Tim 4:1); National calamity as divine repercussion was foretold as a result of national sin. The "fake" prophecies created false confidence in a failed system.

- **According to Jeremiah 27:12, what message did Jeremiah give to King Zedekiah?**
 - **Submit to Babylon and live**
- **According to Jeremiah 27:14, what did Jeremiah say about the prophecies that Judah would not serve Babylon?**
 - **These prophecies were lies**
- **According to Jeremiah 27:15, what would be the result of believing the false prophecies that Judah would not serve Babylon?**
 - **God would exile them and they would perish.**

Read Jeremiah 27:19-22...Jeremiah Tells the Priests/People of Judah to Submit to Babylon

27:16 The Priests and people were told not to listen to the false prophets (Jer 29:21-23, 31-32)

27:17 Jerusalem was called to submit, serve and live with the rhetorical question as to why should the city be destroyed.

27:18 Jeremiah gave the Priests and people a sign to test the Prophets according to whether the remaining vessels (e.g., laver) of the Temple would be taken into captivity (1 Kings 7:15-20; Jeremiah 52:17).

27:19-21 At first, Babylon took gold, but the bronze portions were left; in a later siege (586 BC) all of the vessels were taken by Babylon and the Temple destroyed.

27:22 The vessels will ultimately be returned in the future but not at this time. The Temple vessels were returned as Cyrus allowed the Temple to be rebuilt in 536 B.C.

- **According to Jeremiah 27:16, even after the exile, what was the message of the false prophets?**
 - **The false prophets claimed that God would soon reinstate the Temple vessels that had been taken into Babylon**

- **According to Jeremiah 27:18, what direction did God give if the prophets were legitimate?**
 - **If the prophets were legitimate, they should intercede for the remaining Temple vessels that had not yet been removed.**
- **According to Jeremiah 27:22, what was prophesied about the remaining Temple vessels?**
 - **They would also be taken into Babylon until the Lord reinstated them to the Temple in His time.**

Read Jeremiah 28:1-4...The False Prophet (Hananiah) Prophesies a Return of the Vessels

28:1 Hananiah is called “the prophet”, but he is a false prophet. Zedekiah reigned in Judah for 11 years (597-586BC) before being exiled to Babylon, and this occurred in Zedekiah’s 4th year as King.

- Gibeon was a Levitical city (Joshua 21:17).

28:2 Just as Jeremiah had warned in the prior chapter, this Gibeonite false prophet declares that God has broken the yoke that Jeremiah had foretold (Jer 27:2) to be seen as a “Prophet of Peace” instead of a “Prophet of War” (indeed it was a very attractive marketing message)

- Hananiah pretended that the Lord was speaking through him.

28:3 Hananiah declared that the Temple vessels would be returned within two years of his prophecy. In Scripture, the number “2” often represents a witness/testimony, and in this case, it would testify to Hananiah being a false prophet (Jeremiah 23:25-40).

28:4 Jeconiah/Coniah/Jehoiachin had been in captivity for 4 years by this time (593BC), but some exiles had been in Babylon for 13 years since 606BC.

- **According to Jeremiah 28:1, did Hananiah privately speak to Jeremiah?**
 - **No, Hananiah spoke to Jeremiah in front of the priests and people in the Temple**
- **According to Jeremiah 28:2-3, what did Hananiah prophesy regarding the Babylonian captivity?**
 - **Hananiah prophesied that within 2 years, the Temple vessels would be returned to Jerusalem from Babylon**
- **According to Jeremiah 28:4, what did Hananiah prophesy about king Coniah and the exiled people?**
 - **Hananiah prophesied that within 2 years they would return to Jerusalem as well.**

Read Jeremiah 28:5-9...Jeremiah States that the Event will Show the True Prophet

28:5 Jeremiah directly confronted the false teaching in the house of the Lord.

28:6 Jeremiah agreed that it would be more pleasing if his prophecy were true; it would be more pleasant for everything and everyone to be immediately returned from Babylon.

28:7 Jeremiah told Hananiah to listen to Jeremiah’s pronouncement to the people.

28:8 Jeremiah references past prophets as speaking against nations just as both were doing. The people should have realized that Jeremiah was the true prophet because Jeconiah/Coniah/Jehoiachin had been taken into Babylon in the 2nd exile of 597BC.

28:9 Jeremiah affirms that only one of them can be the true prophet of the Lord, and the people would know within two years which prophet should die (Deuteronomy 18:20).

- **According to Jeremiah 28:6, what was Jeremiah’s response to Hananiah’s prophecy that the exiles would return to Jerusalem?**
 - **Jeremiah responded, “Amen, May the Lord do so.”**
- **According to Jeremiah 28:8, what did prophets typically prophecy to the people?**
 - **“War, famine, and pestilence”**
- **According to Jeremiah 28:9, how did Jeremiah say that one would know that a prophet of peace was legitimate?**
 - **“When the word of that prophet comes to pass”**

Read Jeremiah 28:10-17...Hananiah Breaks Jeremiah’s Yoke & Learns of His Demise

28:10 Jeremiah had been wearing a yoke on his neck that he had made as a symbol to the five surrounding nations (Jeremiah 27:2) to show that all nations need to humble themselves and submit to Babylon’s authority.

28:11 Hananiah expanded his prophecy of Judah to all nations under Babylon’s control. Hananiah physically broke the yoke from Jeremiah’s neck, but instead of fighting Hananiah or defending himself physically, Jeremiah left the scene.

28:12 God sent Jeremiah back to Hananiah with a message from Himself.

28:13 God would give the people their way, and remove the yoke of wood that was on Judah – of course, now He would replace it with a yoke of iron.

28:14 Instead of a lighter yoke, the people’s rebellion brought a harsher burden by Babylon on the nations.

28:15 Jeremiah did not confront Hananiah that he was a liar until the Lord sent him to explicitly confront him.

28:16 God told Hananiah, “You weren’t sent by Me to prophesy, but now I will send you from this earth.” ← this brought about revenge by Hananiah’s son (Jeremiah 37:13)

28:17 Hananiah (“the Lord has graciously given”) had prophesied that Judah would be saved within 2 years (Jer 28:11), but in reality Hananiah died within 2 months (Jer 28:1, 17)

- Although Hananiah had a positive and nationalistic prophecy that was very specific; it was untrue. Believers need to ensure that they are listening to the true word of God (Deuteronomy 13:1-5, 18:22; Matthew 7 :15-23; 1 John 4)
- **According to Jeremiah 28:10, how did Hananiah respond to Jeremiah’s considerate statement?**
 - **Hananiah took the yoke-bars off of Jeremiah and broke them**
- **According to Jeremiah 28:11, when Hananiah repeated that God would break the yoke of Nebuchadnezzar within two years, how did Jeremiah respond?**
 - **Jeremiah left peaceably.**
- **According to Jeremiah 28:12, did the Lord immediately enlighten Jeremiah about Hananiah’s prophecy?**
 - **No, the word of the Lord came to Jeremiah sometime later.**
- **According to Jeremiah 28:13, where did God send Jeremiah?**

- He sent Jeremiah to Hananiah to say that the broken wooden yoke would be replaced by iron.
- According to Jeremiah 28:15, what did Jeremiah tell Hananiah?
 - *“The LORD has not sent you, and you have made this people trust in a lie.”*
- According to Jeremiah 28:16, what did Jeremiah call Hananiah’s false prophecy?
 - *“Uttered rebellion against the LORD.”*
- According to Jeremiah 28:17, after giving the false prophecy in the 5th month (Jeremiah 28:1), when did Hananiah die?
 - Hananiah died in the 7th month; two months after giving the false prophecy.

31 Jeremiah 29, 30

Read Jeremiah 29:1-14... God’s Message to Exiles to Prepare for Seventy Year Captivity

- 29:1 Several of the exiled prophets include Ezekiel and Daniel (Jeremiah 29:15)
- 29:2 Jeconiah was 18 years old when he and his mother (Nehushta - 2 Kings 24:8) as well as other royalty were exiled into Babylon along with the skilled labor.
- 29:3 An emissary was sent from the puppet king in Judah to the Babylonian king telling Israeli captives to have peace and settle down.
- 29:4 The Lord of hosts references God’s command of the heavenly armies. It was God who sent His people into Babylonian exile as judgment.
- 29:5 The Lord encourages the exiles to settle down in Babylon with houses and gardens.
- 29:6 The Lord reminds the exiles that they can marry and have children to grow their population as they had when in Egyptian captivity (Exodus 1:7-12).
- 29:7 Although God’s people had been exiled to Babylon, God encouraged His people to pray for their new dwelling places; the welfare of their Babylonian villages would impact their welfare.
- 29:8 False prophets, diviners and dreamers had misled Judah prior to the Babylonian invasion, and they continued to mislead God’s people even after they had been exiled (Jeremiah 23:25-40).
- 29:9 The false prophets were using the Lord’s authority for their own words.
- 29:10 The length of time as 70 years is mentioned again (Lev 26:34 & 43 – Jer 25:12, Ez 36:21, Ex 23:11)
- 29:11-13 *“For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope. Then you will call upon Me and go and pray to Me, and I will listen to you. And you will seek Me and find Me, when you search for Me with all your heart.”*
- This is a famous blessing, but it was directed towards His people exiled as judgment from the land of Judah.
- 29:14 The return from exile occurred with Cyrus and Persia, but also on May 14, 1948 when Israel once again became a nation after the diaspora
- According to Jeremiah 29:1, who did Jeremiah address in a letter?
 - Jeremiah sent a letter to the surviving elders, priests, prophets and people in the Babylonian exile.

- According to Jeremiah 29:3, how did the letter get to Babylon from Jeremiah?
 - The sons of Shaphan and Hilkiah carried communication from King Zedekiah to Nebuchadnezzar.
- According to Jeremiah 29:4-6, what guidance did the Lord give to those in the Babylonian exile?
 - Settle into Babylon instead of wasting time in thinking that they would return to Jerusalem shortly.
- According to Jeremiah 29:6, what did God tell Judah's exiles not to do?
 - The Lord says to not decrease in population
- According to Jeremiah 29:7, why did God tell His people to pray for the welfare of their new community?
 - In its welfare, God's people would find their welfare.
- According to Jeremiah 29:8-9, what warning did the LORD give to His exiled people?
 - He directed them not to listen to the false prophets and diviners
- According to Jeremiah 29:10, how long did the LORD prophesy through Jeremiah that Judah would be exiled to Babylon?
 - Seventy years
- According to Jeremiah 29:11, what encouragement did the Lord give to His exiled people in Babylonian captivity?
 - *“For I know the plans I have for you...plans for welfare and not for evil to give you a future and a hope.”*
- According to Jeremiah 29:12-13, what encouragement did God give to those in exile?
 - *“You will call upon me and come and pray to me, and I will hear you. You will seek me and find me, when you seek me with all your heart.”*

Read Jeremiah 29:15-20...God's Message of Judgment to Those Not Exiled into Babylon

29:15 The exiles in Babylon were claiming their own prophets that had been anointed by the Lord during the exile.

29:16 Instead of giving a prophecy of quick return to those exiled to Babylon, the Lord provided a prophecy of those remaining in the land of Judah who were not exiled.

29:17 The Lord would destroy those remaining in Judah with the sword, famine and pestilence. Those being destroyed were so rotten that they would not even be use to the destroyers. (Jeremiah 24)

29:18 These people, who refused to obey God as a testimony to His blessing, would now be utilized by the Lord as a testimony of judgment on their rebellion.

29:19 Those who remained in Judah had not listened to the prophets throughout the years – including Jeremiah although they had watched their countrymen carted away to exile as he had prophesied.

29:20 The Lord implores the exiles in Babylon to listen to the Word of the Lord.

- According to Jeremiah 29:17, what did Jeremiah compare to King Zedekiah and those remaining in Jerusalem?
 - They were like rotten figs that could not be eaten.
- According to Jeremiah 29:19, what brought about the curse on Judah?

- They did not pay attention to God's words that he repeatedly sent by His prophets.
- According to Jeremiah 29:19, what did the LORD call His prophets?
 - He called them His servants.
- According to Jeremiah 29:20, what did God call on the exiles to do?
 - Hear His Word

Read Jeremiah 29:21-23...God's Message of Judgment to False Prophets Ahab & Zedekiah

29:21 Beyond the exile, Ahab and Zedekiah would be publicly executed by King Nebuchadnezzar because they deceitfully claimed to have received a prophecy from God. Possibly, Nebuchadnezzar heard that they were prophesying the downfall of Babylon and the quick return to Judah.

29:22 The fiery furnace as punishment was a part of the Babylonian culture (Daniel 3:6)

29:23 The false prophets of Ahab and Zedekiah were using false prophecy for their own benefit including the seduction of their neighbor's wives.

- According to Jeremiah 29:21, what did Jeremiah prophesy about the two false prophets (Ahab and Zedekiah)?
 - They are prophesying a lie and would be publicly executed by Nebuchadnezzar
- According to Jeremiah 29:22, because of the execution of the false prophets (Ahab and Zedekiah), what would become a saying among the exiles?
 - *"The Lord make you like Zedekiah and Ahab, whom the king of Babylon roasted in the fire."*
- According to Jeremiah 29:22, how would the false prophets (Ahab and Zedekiah) be executed?
 - They would be burned alive in a fiery furnace (Daniel 3:23)
- According to Jeremiah 29:23, what was the outrageous thing that the false prophets had done?
 - They had committed adultery with their neighbor's wives and spoken lying words that the Lord had not given them.
- According to Jeremiah 29:23, how does the Lord characterize Himself?
 - *"I am the one who knows, and I am witness"*

Read Jeremiah 29:24-32...God's Judgment on Shemaiah for Writing Letter from Exile

29:24 Nehelam was located 5 miles west of Bethlehem and is only associated to Shemaiah in the Bible (Jeremiah 29:31-32)

29:25 Self-appointed Shemaiah had listened to the disgruntled exiles and had sent letters of reproach to Jerusalem against Jeremiah. The letters were addressed to Zephaniah who was the assistant of the High Priest, Seraiah/Jehoiada (Jeremiah 52:24).

29:26 Shemaiah gives his friend, Zephaniah, a promotion to high priest from afar. Shemaiah's letters specified that all of the other officers should support Zephaniah's advance and imprison any false prophets like Jeremiah.

29:27 Shemaiah calls Jeremiah by name for public rebuke.

29:28 The people did not believe Jeremiah's prophecies that they would be exiled to Babylon, and they continued to doubt even from exile that their captivity in Babylon would be over a longer amount of time.

- 29:29 Zephaniah shared Shemaiah's condemning letter with Jeremiah.
- 29:30 Jeremiah only responded to Shemaiah as directed by the Lord.
- 29:31 Jeremiah sent a message to all of the exiles that Shemaiah had lied to them, and they had trusted his deception when he claimed to prophecy for the Lord.
- 29:32 Shemaiah's prophecies were not to be trusted and he would pay the price for encouraging disobedience.
- **According to Jeremiah 29:24, to which exile did Jeremiah send a letter?**
 - **To Shemaiah**
 - **According to Jeremiah 29:25, to whom in Jerusalem had Shemaiah sent letters?**
 - **To the people of Jerusalem and Zephaniah the priest**
 - **According to Jeremiah 29:26, who did Shemaiah call the legitimate priest?**
 - **Shemaiah said that Zephaniah was a more legitimate priest than Jehoiada**
 - **According to Jeremiah 29:26, what duty did Shemaiah give to Zephaniah?**
 - **He should put every crazy prophet into stocks and neck irons.**
 - **According to Jeremiah 29:27, who explicitly did Shemaiah believe should be punished?**
 - **Jeremiah the prophet**
 - **According to Jeremiah 29:28, what had been the message of Jeremiah to those in exile?**
 - **Settle into Babylon and prepare to spend some time there**
 - **According to Jeremiah 29:32, what punishment would God enact on Shemaiah for prophesying lies?**
 - **Shemaiah's descendants would not experience the good that God would do for His people.**

Chapters 30-33 are treated as a separate and distinct section called "The Book of Comfort/Consolation" because it refers to the post-captivity return from Babylon to Jerusalem. After 29 chapters of dire messages from the Lord, Jeremiah offers a respite of blessing.

Read Jeremiah 30:1-9...God Showed Jeremiah the Return of the Jews

- 30:1 The phrase "the Word of the Lord came" is repeated 144 times in Scripture (25 times in Jeremiah).
- 30:2 God encourages Jeremiah to write this book that tracks God's foretelling (Jeremiah 25:13, 36:2, 27-28, 45:1, 51:60, 63). Jeremiah's assistant, Baruch might have been influential in the documentation.
- The reason that being "written down" is so important is because it was a message that was to transcend that immediate day and audience well into the future.
- 30:3 Whenever the words "the days are coming" are written, be attentive for eschatological statements to follow.
- This phrase references Jeremiah's often repeated Hebrew word (שׁוּבוּ) for "repent" ("shub") to read "*I will turn around your turning...*"
- 30:4 The Lord gave encouragement for both the northern kingdom of Israel that had been exiled by Assyria (722BC) as well as the southern kingdom of Judah that had been

- taken into exile by Babylon (606BC, 597BC, 586BC). God’s people would once again become unified (Colossians 3:14; Ephesians 4:3, 13).
- 30:5 The Lord had heard their distress of Judah’s struggles. The “Messianic Woes” – the childbirth pains of the new age (Daniel 7:25–27, 8:9–14, 9:24–27, 11:31–12:3).
- 30:6 Seven times in the book of Jeremiah, he uses the picture of labor/childbirth (Jer 4:31, 6:24, 13:21, 22:23, 30:6, 49:24, 50:43). The intense pain of labor is viewed as a curse (Genesis 3:16), but the males of Judah were enduring a similar level of pain.
- 30:7 The term “time of Jacob’s Trouble” is used to reference the Tribulation (Dan 12:1; Is 26:20), and Israel will be saved from it (Hosea 5:15). This was a day of judgment.
- 30:8 A time is foretold that God would free His people from slavery. This is a different “day” than what is referenced in the prior verse because this is a day of restoration.
- 30:9 Israel will serve the Lord their God and the Messiah (Is 9:6; 55:3-4, Ez 34:23, Hosea 3:5, Lk 1:32). A Davidic King has not been on the throne in Israel after the exile, but Jesus will fulfill this Scripture.

Millennial Rule of Jesus and...		
1	David	Jer 30:9, Ez 34:23-24; 37:24-25; Hos 3:5
2	Church	1 Cor 6:3
3	Apostles	Mt 19:28
4	Nobles	Jer 30:21
5	Princes	Is 32:1, Ez 45:8-9
6	Judges	Zech 3:7; Is 1:26
7	Lesser Authorities	Zech 3:7

- **According to Jeremiah 30:2, what does God tell Jeremiah to do?**
 - **Write God’s words in a book**
- **According to Jeremiah 30:3, who would gain faith from Jeremiah’s book?**
 - **Those who were restored to Israel post-Babylonian captivity.**
- **According to Jeremiah 30:6, what kind of pain were the men of Judah feeling?**
 - **They felt intense pain like a woman’s labor**
- **According to Jeremiah 30:7, what would happen to God’s people during the day of Jacob’s distress?**
 - **God’s people would be saved.**
- **According to Jeremiah 30:9, who would God’s people serve when they escape the day of Jacob’s distress?**
 - **They would serve God and David their king (a king in the Davidic line of David)**

Read Jeremiah 30:10-17...God Will Comfort Jacob

- 30:10 When the twelve tribes of Jacob can be referenced as the Lord’s “servant”, He would free them from their slavery. They would return to Jerusalem from afar in quiet and peace without fear.
- God’s people should be fearful of Him instead of fellow man (Matthew 10:28; Jeremiah 5:22, 24; 32:39-40; 42:11; 44:10; 46:27-28).
- 30:11 God will completely devastate all other nations (Mt 25:32), but not His chosen nation of Israel.

- 30:12 God's people had been exiled to a hopeless state. The term "incurable" has the same Hebrew etymology of "Enosh" for man which relates to man's fallen sinful state.
- Judaism does not hold to the concept of original sin/fallen nature, but instead they simply believe in "yetzer hara" (Hebrew: יֵצֶר הָרַע) which is the tendency to do evil (bad impulse) and the "yetzer hatov" (Hebrew: יֵצֶר הַטוֹב) which is the tendency to do good (good impulse). The word "yetzer" means "form", "framing", "purpose" and "intent" (Genesis 6:5, 8:21; Deuteronomy 31:21; 1 Chronicles 28:9, 29:18, Psalm 103:14; Isaiah 26:3, 29:16, Habakkuk 2:18).
- 30:13 No one aided and assisted Judah in their Babylonian captivity.
- 30:14 All of Judah's worldly alliances (Jeremiah 2:16-18, 27:1) had forgotten her because she had been greatly injured because of her great and plentiful sins.
- 30:15 The Lord repeats that the sins of Judah had been "great and numerous" which is the reason that He gave her into captivity.
- 30:16 The Lord's punishment of Judah's oppressors would correlate to their persecution of Judah (Exodus 21:25; Leviticus 24:19; Deuteronomy 19:21).
- Jeremiah repeats that Judah's "*guilt is great because your sins are flagrant.*" (Jeremiah 30:15-16)
 - There are degrees of sin with the flaunting of sin increasing its wickedness.
- 30:17 God would now make His people a testimony of his gracious reconciliation and healing. Although humanly speaking, Judah's wound was incurable (Jeremiah 30:12).
- **According to Jeremiah 30:10, what would God do for His people?**
 - **Restore them after they had been exiled**
 - **According to Jeremiah 30:11, how would God's judgment differ for His people?**
 - **God would punish His people justly, but He would terminate the nations that were not His.**
 - **According to Jeremiah 30:12-13, was there any humanly possible way to restore the health of God's people?**
 - **No, they were incurably diseased and polluted**
 - **According to Jeremiah 30:14, what was the response of Judah's allies?**
 - **They didn't care and had forgotten Judah**
 - **According to Jeremiah 30:15-16, what words does Jeremiah repeat about Judah's sin and guilt?**
 - ***"Your guilt is great because your sins are flagrant"***
 - **According to Jeremiah 30:17 (and in contrast to Jeremiah 30:12-13), how would the health of God's people be restored?**
 - **God Himself would intercede**

Read Jeremiah 30:18-22...Israel's Return Would Be Gracious

- 30:18 The city will be built on its own "Tel" = "hill" – most cities were built on hills, and hills/mountains also symbolized government. The place references the place of the Davidic King.
- 30:19 In gratitude for God's gracious reconciliation, God's people will give thanksgiving as the Lord increases their number and their honor.

- 30:20 The children of the returned refugees will be as before the exile in complete restoration.
- 30:21 The rulers of God's people would be their brothers instead of strangers. God would bring them before Him as the true Sovereign King. This is a Messianic promise to the community of Jews.
- The High Priest would tie a rope around the ankle of the high Priest when he entered the holy of holies, so that he could be pulled out if he died while in the holy of holies.
- 30:22 Post-Babylon after all of the pain of 70 years of trials “*You shall be My people, and I will be your God.*” This would also more holistically be fulfilled in the millennium.
- **According to Jeremiah 30:19, when Israel is restored, what will they do?**
 - **Celebrate and give Thanksgiving to God**
 - **According to Jeremiah 30:20, what would the children of God's people like?**
 - **They would be as they were when the nation was young and the children learned the ways of the Lord**
 - **According to Jeremiah 30:21, where would the prince of the people originate?**
 - **The prince and ruler would be from God's people**
 - **According to Jeremiah 30:21, God identifies what action that no one would dare do?**
 - **No one would dare approach God on his own volition**

Read Jeremiah 30:23-24...God's Wrath Will Fall Upon the Wicked.

30:23 The Lord will turn His wrath on the wicked who oppose His people.

30:24 The phrase “will not turn back” is Jeremiah's often repeated Hebrew word (נָשָׁב) for “repent” which is “shub” (Jeremiah 8:4, 22:10-11, 23:20; 40:5, 50:9).

- “In the latter days” there will be an understanding of God's immense wrath.
- **According to Jeremiah 30:24, what would God's people understand in the last days?**
 - **God's intentions for judgment and to have a holy people for Himself**

NOVEMBER

1 Jeremiah 31, 32

Read Jeremiah 31:1-14...The Restoration of Israel as God's People and Testimony

31:1 The Lord would be the God of all of the Israeli families – or “clans” possibly alluding to each of the twelve tribes.

- The Masoretic Text (the Hebrew Bible) includes this verse (31:1) as the last verse of chapter 30.

31:2 Those who had survived Egypt were then blessed by the Lord in the wilderness wanderings (Deuteronomy 29:5; Exodus 15:26)

31:3 This is a reference to the encouragement of Moses or Abraham (Genesis 15:13-16) that Israel would be reestablished in the Promised Land.

- The Hebrew word “hesed” is translated “loving-kindness” representing God's unconditional covenant love and faithfulness.
- The term “hesed” is only used for God's love towards Israel.

- 31:4 The word “virgin” is used for the northern kingdom that had pursued spiritual harlotry with other gods (Amos 5:2); only God’s miraculous grace and mercy can make a harlot into a virgin.
- 31:5 Samaria was the capital city of the northern kingdom of Israel in the tribal allotment of Ephraim. Around 880BC, King Omri (the father of Ahab) moved the capital from Tirzah to the land that he purchased from Shemer (1 Kings 16:23-25).
- In the New Testament, the location of Samaria referenced the location of mixed races (2 Kings 17:22-24) between Judea in the south and Galilee in the north.
- 31:6 This implies that the Temple returned to service because it is from the Temple that they undertook the watch for the new moon triggering services. While the Temple is located on Mt. Moriah, King David was buried on the neighboring mountain called “Zion” which came to be the term used for all of Jerusalem.
- When the word “LORD” is in all capital letters, the title references the covenant name of “Yahweh” which stems from the Hebrew word “yada” (meaning “to be” / “to know”).
- 31:7 The phrase “chief of the nations” is used elsewhere in Scripture to refer to “Ephraim” as a symbol of the northern kingdom of Israel (Amos 6:1).
- The Hebrew word for “give praise” is “hallu” which is translated “Hallelujah;” when translated into Greek, the word is translated “Alleluia.”
- 31:8 God will gather together all of His people who had been humbled by the exile. The Assyrians had taken the northern kingdom of Israel into exile in the north (2 Kings 17:6). The attacking nation of Babylon would take the fertile crescent northward on the Euphrates and then southward into Palestine (Jeremiah 1:13-15, 3:18, 4:6, 6:1, 22, 10:22, 11:15, 13:20, 16:15, 23:8, 46:20, 46:24, 47:2, 50:3, 9, 41, 51:48, etc.).
- Babylon was not able to traverse the Arabian desert effectively.
 - Although Babylon was located in the southeast, they would attack from the north.
 - God often brings His plan about in such unique ways.
- 31:9 His people are led walking by the living, moving waters (Ps 23:2); God views Himself as the Father of the twelve tribes of Israel with Ephraim (the northern kingdom) as His firstborn.
- Jacob/Israel blessed Joseph’s son, Ephraim, over his elder brother, Manasseh (Genesis 48:8-20). “*By you Israel will pronounce blessing saying, ‘May God make you like Ephraim and Manasseh.’*” (Genesis 48:20)
 - The phrase “a straight path” refers to the Hebrew terms for “righteous/just” in regards to a measuring rod/stick with a straight edge. Righteousness is correlated to following a straight path.
 - The phrase “not to stumble” correlates to the Hebrew words for sin which means to deviate, to miss the mark or to fall short.
 -
- 31:10 The “nations” references the Gentile lands around the world as Israel was supposed to be His testimony to the world of His love and blessing to His obedient people. The Lord is represented as the Good Shepherd (John 10:11; Isaiah 40:11); although God scattered His sheep, He would regather and keep them.
- 31:11 The Lord had a closeness to His people, and He would pay for their debts and buy back what they had sold.
- The term “ransomed” means “to pay a price to for something.”

- The concept of “Redeemer” is associated with the “Goel” who is someone close of kin/relative that would recover something for them.
- 31:12 Three times this expression is used as the souls being like a well-watered garden (Song of Solomon 5:1; Is 58:11)
- 31:13 All of Israel (from youngest to eldest) would be joyful at the restoration to the land (as well as the restoration to their God).
- 31:14 The souls of the Priests/Spiritual Leaders will have an abundance and God’s people will not want any more. The Priests ate a portion of the offering being sacrificed, and the people would be offering so abundantly, that the priests would be overwhelmed with food.
- **According to Jeremiah 31:3, what kind of love has God had towards His people?**
 - An “everlasting” love
 - **According to Jeremiah 31:10, who does God call to hear His word?**
 - The Gentile nations of the world
 - **According to Jeremiah 31:14, what part of the priests would feast in abundance?**
 - The soul of the priest would feast
 - **According to Jeremiah 31:14, with what would God’s people be satisfied?**
 - God’s goodness would satisfy His people

Read Jeremiah 31:15-21...Rachel (Benjamin, Ephraim, Manasseh) Comforted & Restored

31:15 Ramah was a staging area for deportees to Babylon for the 70-year captivity (Jeremiah 40:1), but this verse is also used as reference to Bethlehem when Herod slaughtered those under two (Matthew 2:18). The word “Ramah” means “height/lofty” which infers that the prayers of God’s people are being heard in the heights (in Heaven).

- Rachel had desired children more than life itself (Genesis 30:1), and she had sacrificed her life in the birth of her child (Genesis 35:16-20). It is easy to understand how the loss of her children would have caused intense anguish.
- This powerful grief was referenced when Herod killed the children younger than two years old in order to murder the Christ child (Matthew 2:18).

31:16 The Lord is offering comfort that the children of Israel would be restored.

31:17 The Lord offers hope (Romans 8:24-25, 15:4, 13) in restoration just as He had promised (Jeremiah 29:11). The believer’s “living hope” is found if Christ Jesus (1 Peter 1:3; Psalm 39:7).

31:18 God disciplines His children (Hebrews 12:6). God’s people rebelled against wearing His yoke (Jeremiah 2:20, 5:5) like an untrained calf, so the Lord taught His people to wear His yoke (Jeremiah 27:8, 11; 28:12-14) – follow His lead and work for Him (Matthew 11:30).

31:19 In Hebrew, the word for “repent” is defined as “sorrow over past acts” while in Greek, the word “repent” means to “change one’s mind.” Believers are called to contrite sorrow about our wickedness and a willingness to turn away from wickedness.

- The idiomatic phrase “*I smote my thigh*” means to self-inflict pain out of grief and is synonymous with “I beat my chest” or “I pulled out my hair.”

31:20 The Lord misses His relationship with His fallen son, Ephraim, just as the father of the prodigal son (Luke 15:17-24)

31:21 There is a smoother spiritual journey on God's highway (John 14:6; Proverbs 15:19, 16:17). The lives of God's people are not only a testimony to others at that time, but they are testimonies (road marks, guideposts) of those coming afterwards to direct them in the way of God.

- **According to Jeremiah 31:15, where is weeping being heard?**
 - **Ramah was a staging area for deportees to Babylon for the 70-year captivity (Jeremiah 40:1), but this verse is also used as reference to Bethlehem when Herod slaughtered those under two (Matthew 2:18).**
- **According to Jeremiah 31:16, why did God tell His people not to cry?**
 - **There is a reward for their work**
- **According to Jeremiah 31:17, what did God remind His people?**
 - **The future included hope and restoration**

Read Jeremiah 31:22-26...The Promise of the Messiah

31:22 This new thing of a woman "encompassing a man" may refer to the virgin birth.

31:23 Researchers have found in assessing the elements of language that if we could communicate with terrestrials that the best language would be Hebrew which is now reinstated in Judah (Zephaniah 3:9).

31:24 The Lord would restore the land and flocks of Judah.

31:25 The Lord would shepherd and refresh His weary people.

31:26 God had spoken to Jeremiah in an encouraging dream.

- **According to Jeremiah 31:22, what new thing had God created on the earth?**
 - **A woman encircled a man (possibly a reference to the virgin birth)**
- **According to Jeremiah 31:23, how will Israelites greet each other when they are restored to their land?**
 - ***"The Lord bless you, O habitation of righteousness, O holy hill!"***
 - **Jerusalem will be characterized by righteousness and holiness**
- **According to Jeremiah 31:25, what would God do?**
 - **He would satisfy the weary and languishing soul**
- **According to Jeremiah 31:26, what did Jeremiah do after his vision?**
 - **Jeremiah woke up; he had been asleep with this as a dream.**

Read Jeremiah 31:27-29...God Plants the Individual

31:27 There would be individual responsibility in the unified nation of the northern and southern kingdoms. The individuals could no longer blame their forefathers for the judgment of God.

31:28 The first part of God's vow had been fulfilled with the exiles (Jeremiah 1:10, 24:6), and now the building and planting could begin as the people were restored to their land.

31:29 A reference is made to an ancient proverb that children were punished for the sins of their fathers – generational consequences (Ezekiel 18:2). Every man would be responsible to God – individual responsibility as opposed to corporate responsibility.

- **According to Jeremiah 31:28, what did God do after His judgment?**

- God would watch over His people to reestablish in building and planting (Jeremiah 1:10, 18:9, 24:6)
- According to Jeremiah 31:29, what saying would be eliminated?
 - *“The fathers have eaten sour grapes, and the children’s teeth are set on edge.”*
 - Every man would be responsible to God for his own conduct, and these Israelites would be blessed in spite of the sin of their fathers.

Read Jeremiah 31:31-34...A New Covenant

- The new covenant (Jeremiah 32:38-40) would be an inner covenant written on the heart instead of an outer covenant of law and ritual (Hebrews 8:7-13).
- The initial (first) covenant was conditional on man’s obedience to show that man cannot keep the covenant with the Lord while the second covenant of grace is not conditional upon man’s obedience.

31:31 This “new” covenant uses the Hebrew word “Kainos” meaning “Unique” (Hebrews 9:15-18 → 1 Cor 11:25; 2 Cor 3:6; Heb 7:22, 8:6-13, 9:15, 10:16&29, 12:24, 13:20)

- Jesus announced that the new covenant would be instituted by His blood (Mt 26:28; Mk 14:24; Lk 22:14-20)

Seven God Given Covenants <i>(1 Kings 8:23, Psalms 115:1)</i>			
Three - Conditional			
1	Adamic	Gen 1:28-29, 2:16-17	Abundant Life/Death
2	Noahic	Genesis 9:1-17, 6:17-18	Salvation
3	Mosaic	Exodus 34:27-28	Law
Four – Unconditional			
4	Abrahamic	Genesis 12:1-3	Land, Nation, Blessing
5	Palestinian	Deuteronomy 30:1-7	Land
6	Davidic	2 Samuel 7:8-16	Nation
7	New	Jeremiah 31:31-34	Relationship & Blessing

31:32 This different covenant is unlike the one made with Israel’s ancestry (Jer 3:14; Is 50:1, 54:5) which Israel broke through idolatry/adultery (Hosea 2:19-20)

31:33 God promises to write His law on the hearts of His people (Jer 31:33; Heb 8:10, 10:16) while Paul juxtaposes the law with the new covenant of grace (Gal 4:22-26; Mt 5:17; Rom 13:8-10).

- The Lord is more interested in motivations (the reason “why” His people do what they do) than what they do (1 Corinthians 4:5).

31:34 With the Holy Spirit, each man can learn directly from the Lord (Jn 14:26) and God will choose not to remember the sins of His people anymore (Ps 40:8, 103:12, Is 44:22, Heb 8:12). Personal knowledge and a direct relationship with the Lord have become priority.

- When the Lord forgives, He forgets the sin (Psalm 103:11-12; Isaiah 43:25; Hebrews 8:12, 10:17).
- According to Jeremiah 31:31, who makes the new covenant?

- God makes the new covenant; the covenants were according to God's will, way and heart. Individuals do not have their own unique agreements with God according to their own hearts.
- According to Jeremiah 31:32, what is the new covenant not like?
 - The Mosaic covenant of law during the exodus of His people
- According to Jeremiah 31:33, where would the law be written for the new covenant?
 - It is written on the hearts of His people (inner transformation)
- According to Jeremiah 31:34, with the new covenant, who would God's people know?
 - God's people would know God directly (personal relationship)
- According to Jeremiah 31:34, with the new covenant what would God do?
 - God would forgive their sin and forget their iniquity (complete cleansing from sin)
 - In the Old Testament, atonement covered the sin of God's people; however, in the New Testament, the sin of God's people is eradicated.

Elements of the New Covenant (Jeremiah 31:33-34)
Inner Transformation
Personal Transformation
Complete Cleansing from Sin

Read Jeremiah 31:35-40...The Breadth of the Church

- 31:35 Prior to the Babylonian captivity, Judah had adopted the idolatrous practice of astral worship (worship of the heavenlies); however, the Lord established the heavens by giving light for day and night. God provides understanding in good times and bad.
- 31:36 In the same fashion that the heavens will survive throughout creation, Israel will continue to be a special nation before the Lord.
- Replacement theology (i.e., "supersessionism") considers that God's plan has replaced Israel with the church; however, this verse (31:36) emphasizes that Israel will continue to be uniquely special to the Lord.
- 31:37 In the 21st century, oceanographers estimate that less than 5% of the oceans of the world have been explored. In the 21st century, scientists estimate that they have explored 4% of the visible universe.
- 31:38 The tower of Hananeel was in the northwest point of Jerusalem (Nehemiah 3:1) which was built out to the corner gate (most likely the "corner gate"). (2 Kings 14:13; Zechariah 14:10).
- 31:39 Gareb was outside of the old walls in the southwest while Goath is thought to be Golgotha outside the old walls on the north west.
- 31:40 Crossing the Kidron Valley ("dark water") was linked to the concept of death (2 Sam 15:3; 1 Ki 2:37; Jn 18:1), and idolatrous items were razed there (1 Ki 15:13; 2 Ki 23:6, 12; 2 Chron 29:16; 30:13-14), but God can redeem the worst.
- According to Jeremiah 31:35-36, what constant aspects of nature does God compare to His nation of Israel being before Him?

- The sun, moon and stars (Jeremiah 33:20) as well as the ongoing waves
- According to Jeremiah 31:36, has the nation of Israel been replaced by another group of people?
 - No, God is not finished with the nation of Israel
 - Spiritual Israel is referenced in the New Testament (Romans 9:6-7)
- According to Jeremiah 31:38-40, why did God define His people of Israel by explicit landmarks?
 - The land itself is special to God and cannot be reduced to symbolism.

Read Jeremiah 32:1-5...Jeremiah Imprisoned by King Zedekiah

32:1 This chapter was written in 588BC which was the last year of Babylon's siege against Jerusalem before their exile in 587BC and the annihilation of the Temple as well as all of Jerusalem.

- The siege lasted for 2½ years and during the first part of that time Jeremiah was coming and going (Jeremiah 37:3-12). The Babylonian army left the siege for several weeks to pursue the Egyptian army that was advancing in the south (historical records show that the two armies didn't fight, but during that time Jeremiah left to purchase the property).

32:2 Jeremiah was seen as a traitor for prophesying against Jerusalem, but when Babylon began their siege as he had foretold, Jeremiah was moved from his imprisonment in a dungeon (Jeremiah 38:1-13) to a more cordial confinement nearer the king.

32:3 The deportation of Zedekiah's nephew, Coniah (597BC) had been proof that Jeremiah's prophecies were true, but they still doubted.

32:4 Jeremiah tells King Zedekiah that he will see King Nebuchadnezzar "eye-to-eye" (Jer 34:3) yet Ezekiel (living in Babylon) said that Zedekiah would not see Babylon (Ez 12:13).

- This could have easily been taken as opposing prophecies by Zedekiah, and he discounted them both. Zedekiah did see King Nebuchadnezzar just before he blinded Zedekiah fulfilling both prophecies (Jer 39:6-8; 2 Kings 25:7).

32:5 The Lord would remember blind and incarcerated Zedekiah in Babylon's jail where God would visit him – possibly to his judgment and death (Jeremiah 52:11).

- **According to Jeremiah 32:2, where was Jeremiah while Babylon laid siege on Jerusalem?**
 - **Jeremiah was in prison**
- **According to Jeremiah 32:3-4, why had King Zedekiah incarcerated Jeremiah in prison?**
 - **Jeremiah had prophesied against Judah and the King declaring Babylonian success in their siege.**
- **According to Jeremiah 32:4-5, what did Jeremiah prophesy would happen to Zedekiah?**
 - **He would meet Nebuchadnezzar eye-to-eye and then be taken into Babylon. (Jeremiah 34:3)**
 - **Zedekiah had been placed on the throne by Nebuchadnezzar who he had now rebelled against; when an individual has rebelled against the one who established them, it is fearful to face the master eye-to-eye.**

Read Jeremiah 32:6-15...Jeremiah Purchases Hanamel's Field

- 32:6 The phrase “the Word of the Lord came” is repeated 144 times in Scripture (25 times in Jeremiah).
- 32:7-8 Although Judah had been captured by Babylon, Jeremiah is led by God to become the kinsman redeemer (Goel) of his cousin's property (Leviticus 25:25; Ruth 3:9); Jeremiah's travel to this land would lead to his imprisonment (Jeremiah 37:11-12).
- As owner of all of the earth, Jesus has title to it (Leviticus 25:23), and He will ultimately take possession of that which is His (Matthew 13:44); the seals in Revelation are on the scroll that only Jesus could open – this scroll could be viewed as the Title Deed of the earth (Rev 5).
 - Jeremiah had to live by faith as do all of God's people; although Jeremiah was preaching about the restoration after captivity, he proved his belief with his money. Moses would walk by faith until returning to Mt. Sinai to discover that it was truly God leading them (Exodus 3:12).
- 32:9 Seventeen shekels of land was not very much, but this seemed to be more of sign than a large plot of land.
- 32:10-11 There were two deed copies: one was sealed and hidden while the other was left open with the requirements for opening the sealed deed (Jer 32:14). This is similar to the title deed of the earth (Revelation 5) with Scripture being the second document that reveals how the title deed could be opened – by a perfect life.
- 32:12 This is the first mention of Jeremiah's assistant, Baruch, who was likely the individual who pulled together the book of Jeremiah. The word “son” is written in italics as are all words that are not included in the Hebrew text.
- The Jews sitting in the court of the guard were witnesses to Jeremiah's payment of full market price for a field 3 miles away in the middle of the Babylonian siege.
- 32:13 Baruch was submissive in serving Jeremiah in front of the Jewish witnesses.
- 32:14 The Dead Sea scrolls were preserved in the same manner that Jeremiah directs Baruch to store the title deeds.
- 32:15 As Jeremiah's purchase affirms, God had plans of restoration of His people in the land of Judah.
- **According to Jeremiah 32:7, who did God show Jeremiah would come to visit Jeremiah in jail?**
 - **Jeremiah's cousin, Hanamel, would come to sell a field in Anathoth to Jeremiah**
 - **According to Jeremiah 32:8, what did Hanamel do?**
 - **Jeremiah's cousin, Hanamel, fulfilled the word of the Lord**
 - **According to Jeremiah 32:10, what was the process of Jeremiah to purchase his cousin's field in Anathoth?**
 - **Sign the deed – seal it – identify witnesses – weight the cost**
 - **According to Jeremiah 32:12, who received the deed and terms of agreement from Jeremiah?**
 - **Jeremiah gave the information to Baruch (“blessed”) the son of Neriah (“light of God”) son of Mahseiah (“place of refuge”)**
 - **According to Jeremiah 32:13, what did Jeremiah entrust Baruch to do?**

- *“Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware vessel, that they may last for a long time.”*
- The “open deed” gave the requirements to open the title deed
- Jeremiah would entrust the word of God to be recorded and saved by Baruch in the same manner; the “dead sea scrolls” were discovered in earthenware vessels after 2 millennia, so the storage was appropriate.
- **According to Jeremiah 32:15, what would happen in the land of Israel?**
 - **God’s people would return, and houses/fields/vineyards would once again be bought in that land.**

Read Jeremiah 32:16-25...Jeremiah Prays a Complaint as God Explains

32:16 After this act of faith in giving the purchase deed to his assistant Baruch, Jeremiah prayed to the Lord.

32:17 When Scripture records the title “Lord GOD”, the Hebrew title was “Adonai Yahweh.” The Jewish practice was to never pronounce the name of Yahweh, but instead speak the name Adonai which is translated “the Lord.”

- The “Tetragrammaton” is the four-letter name of God formed from the letter yod, hey, vav and hey, so YHVH is the usual English rendering. An older form of the “Tetragrammaton” is JHVH based on the use of jod instead of yod.
- *“Nothing is too difficult for You.”* God later repeats these words as if to ask Jeremiah if He truly believed that God was sovereign (Jeremiah 32:27).

32:18 Jeremiah references Moses statements about God’s love (Deuteronomy 7:9-10).

- The Hebrew word “hesed” is translated “lovingkindness”, and as the covenantal love of God its fuller meaning is “faithful, covenant love.” (Nehemiah 1:5; Daniel 9:4; Jeremiah 32:18).
- The consequences of a man affect his family and generational sin is passed down through generations. Each man individually would be judged according to his own behavior (Jeremiah 31:29-30; Ezekiel 18:1-20; Deuteronomy 24:16).

32:19 (Galatians 6:7; Romans 2:6, 14:10-12; Matthew 16:27; 2 Corinthians 5:10; 1 Peter 1:17; 1 Corinthians 4:5; Revelation 22:12)

32:20-21 God had proven His might in the exodus of His people from Egypt into the Promised Land, and He would be able to do it again from Babylon.

32:22 Israel was on the verge of being exiled from the land (Jeremiah 11:5). God had fulfilled His vow to bring His people into a land flowing with milk and honey (Exodus 3:8, 17; 13:5; 16:31; 33:3; Leviticus 20:24; Numbers 13:27, 14:8, 16:13-14; Deuteronomy 6:3, 11:9, 26:9, 15, 27:3, 31:20; Joshua 5:6).

- While “milk” references the health of the herds and livestock, the “honey” represents the fruitfulness of the plants/flowers. (Jer 32:22; Ez 20:6).
- The milk is probably the “goat’s milk” while the honey may reference “dates that are squeezed and made into a paste.”

32:23 Because God’s people did not listen and obey, the Lord brought the Babylonian army against them.

32:24-25 Jeremiah understands that God has promised restoration to the land after the Babylonian captivity, but he questioned how seemingly nonsensical it was that he purchased land after it had been given into the hands of the Chaldeans.

- The Chaldeans was synonymous with the Babylonians which also came to describe an elite group of astronomers.
- **According to Jeremiah 32:16, what did Jeremiah do after he purchased his cousin's field?**
 - **Jeremiah prayed to the Lord**
- **According to Jeremiah 32:17, what did Jeremiah believe about God?**
 - **God created everything, and there is nothing too hard for God.**
- **According to Jeremiah 32:23, after taking possession of God's land, what did His people not do?**
 - **God's people took what God gave them, but they did not obey God's voice or walk in His law.**

Read Jeremiah 32:26-35...God Confirms Destruction of Jerusalem Because of Judah's Sin

- 32:26 The phrase "the Word of the Lord came" is repeated 144 times in Scripture (25 times in Jeremiah).
- 32:27 God asks rhetorical question – nothing is too difficult for Him (Mt 19:26; Lk 1:37; Gen 18:14; Ps 135:6). Jeremiah had stated these exact words (Jeremiah 32:17), but God was asking if Jeremiah truly believed it.
- 32:28-29 The prescribed punishment of a city for idolatry was burning the city to the ground (Deuteronomy 3:6, 13:12-18 → Jeremiah 34:2, 22, 38:23, 39:8, 50:32; Lamentations 1:13)
- The rooftops had become homespun "high places" for the worship of Baal/Asherah and astral worship.
- 32:30 The northern kingdom of Israel as well as the southern kingdom of Judah built and worshipped their idols.
- 32:31 Since the days when Solomon constructed the Temple, Jerusalem had been idolatrous
- 32:33 As His people have turned their backs on Him, He will turn His back on them (Jeremiah 18:17, 33:5; Exodus 33:23). The Lord had taught them to walk with Him, but they rebelled (Hosea 11:1-3).
- 32:34 The idols of the false gods were even set up in the Temple of God (2 Kings 21:4-5, 23:4, 2 Chronicles 33:5, 7; Ezekiel 8)
- 32:35 The Jews grew to hate Gehenna because of the murders of their babies in that place as sacrifices to Milcom/Molech.
- Milcom/Molech had begun as the worship of the Amorites. The firstborn would be killed in sacrifice to Milcom/Molech instead of being dedicated to God (Exodus 13:15).
 - God is against human sacrifice (Deuteronomy 12:31, 18:10; Leviticus 18:21; 2 Kings 23:10; Jeremiah 7:30-31; Ezekiel 23:37-39)
 - **According to Jeremiah 32:26, what occurred when Jeremiah prayed to God?**
 - **God answered Jeremiah's prayer**
 - **According to Jeremiah 32:27, what rhetorical question does God ask Jeremiah?**
 - ***"Is anything too hard for me?"***
 - **According to Jeremiah 32:29, what had occurred on the rooftops of the houses that the Babylonians were going to burn down?**

- Offerings had been made to Baal and to other false gods
- According to Jeremiah 32:32, who does God say had done evil?
 - Kings, officials, priests, prophets, men of Judah, inhabitants of Jerusalem
- According to Jeremiah 32:33, instead of lifting their faces to God, what had Judah done?
 - They turned their backs on Him
- According to Jeremiah 32:35, what idolatries did God relate to Jeremiah?
 - They had worshipped Baal on the high places while sacrificing their sons and daughters (human sacrifice) in the valley of Hinnom

Read Jeremiah 32:36-44...God Promises a Return of His People

32:36 God warns of multiple judgments that He would send against His people with the sword, famine and pestilence (Jer 21:7 & 9, 24:10, 27:8 & 13, 29:17 & 18, 32:24). The sword would occur during the battles while famine and pestilence would be a consequence of the siege.

32:37 An immediate change when the Lord vows to restore His people from dispersion and exile. God promises to gather the remnant of His people as He has always done (Isaiah 11:11; Jeremiah 23:3); Israel is the only nation to disappear and reappear on May 14, 1948.

- Scripture documents a prophecy that partially applies in the near term, but will be completely fulfilled in the broader, distant term.

32:38 A renewal of the covenant with the restored people - *“They shall be My people, and I will be their God.”*

32:39 The single “way” to God is Jesus (John 14:6; Ezekiel 11:21) – the one heart will have the law within it (Jeremiah 31:33; Ezekiel 18:31, 36:26)

32:40 God will put the fear of Himself into the hearts of His people, so that they would not rebel against Him.

- God’s people should be fearful of Him instead of fellow man (Matthew 10:28; Jeremiah 5:22, 24; 30:10; 42:11; 44:10; 46:27-28).

32:41 the Lord would “plant” (Jeremiah 2:21, 11:17, 12:2, 17:8, 32:41) His people again to bear good fruit (Galatians 5:22-23).

32:42 God is the only causality in life as He brought judgment, He would also bring blessing.

32:43 Fields would be bought and redeemed because God’s intent was to restore His people to these lands.

32:44 The land that Jeremiah purchased in Anathoth was in Benjamin, and God would work Israel’s return and restoration to the promised land.

- According to Jeremiah 32:36, what did God do with the city of Jerusalem?
 - God gave Jerusalem into the hand of the King of Babylon
- According to Jeremiah 32:37, what would God do with His people in the future?
 - God would bring His people back from their diaspora where He had exiled them
- According to Jeremiah 32:38-40, what new covenant concepts does God vow again (Jeremiah 31:31-34)?

- They would have a relationship with the Lord as they follow God's heart
- According to Jeremiah 32:39, how many ways did God give His people to walk with Him?
 - God's people had only one way
- According to Jeremiah 32:41, how would God view His people under the new covenant?
 - *"I will rejoice in doing them good, and I will plant them in this land in faithfulness, with all my heart and all my soul."*
- According to Jeremiah 32:41, what does God rejoice in?
 - His people doing good (Ephesians 2:10)
- According to Jeremiah 32:44, what was the prophetic symbolism of Jeremiah's purchase of his cousin's field?
 - God would restore His people

2 Jeremiah 33-35

Read Jeremiah 33:1-13...God Vows a Restored People, Nation and Government

- As in the last chapter (Jeremiah 32), Jeremiah continues to be incarcerated in prison.

33:1 The setting of this chapter is that King Zedekiah is leading Judah into the last days prior to the Babylonian captivity, and Jeremiah has been placed under a light arrest in the court of the guard.

- The Word of the Lord had already come to Jeremiah in the last chapter (Jeremiah 32:1) which encouraged Jeremiah to buy a field from his uncle in Anathoth as a sign that the Lord would reestablish Israel in the land.
- Marriage was one of the most joyous ceremonies to the Jewish community and the Lord would remove that celebration (Jeremiah 7:34, 16:9, 25:10)
 - Modern Jewish wedding traditions include the breaking of the glass to the cheers of "Mazel Tov"; although Babylon would ensure a good deal of breaking, there would be no Mazel Tov.
 - The signing of the "ketubah" (marriage contract) is one of the oldest Jewish wedding traditions dating back several thousand years. Historically, a ketubah was a legal document that expressed the commitment and protected the bride's rights; however, Judah had broken their covenant with the Lord through idolatry on the high places.
 - A Jewish wedding includes a "Bedeken" (Veiling): Bedeken means "checking," and this practice dates back to biblical times when Jacob's father-in-law tricked him by switching brides from Rachel to Leah. If a bride is to wear a veil, the groom places the veil over her face.
 - Following the wedding ceremony, a wedding feast ("Seudat Mitzvah") is traditionally held where wedding guests celebrate and dance the hora which is a traditional Jewish circle dance.

33:2 The LORD is His name, and He alone is to be honored as the only Lord and God.

- When the word "LORD" is in all capital letters, the title references the covenant name of "Yahweh" which stems from the Hebrew word "yada" (meaning "to be" / "to know").

- Prior to Moses calling Him the LORD (Yahweh) in Exodus 3:14, the Patriarchs referred to God as El Shaddai. The name “Yahweh” represents the “covenant name” through the Mosaic covenant.
- The Latin term “ex nihilo” means “from nothing”, so “creation ex nihilo” means that creation came from nothing; creation was formed (Hebrew “yōwšêr יוֹצֵר”) in the mind of God.
- The phrase to establish has the meaning “to sustain” (Psalm 89:4), so the two characteristics of Creator and Covenant God are joined in this verse.

33:3 *“Call to Me, and I will answer you, and show you great and mighty things, which you do not know.”*

- God wants His people to commune with Him (1 Thessalonians 5:17; James 4:2)
- Prayer is essential to a personal relationship with God; the answer to prayer is never as valuable as the interaction and fellowship with the Lord.
- The Hebrew word for “mighty” (ūbəšūrōt וְבִצְרֹת) speaks of fortification and being impregnable; God would show Jeremiah things that he could not “break-through” or “get to” otherwise
 - To know God, He must self-reveal (i.e. through His Word) or else it is simply man’s imagination.

33:4 As the battering rams and siege edifices were putting pressure from the outside of the city walls, houses were being deconstructed to fortify the city walls with counter-weight (Isaiah 22:10).

- The italicized phrase “to make a defense” is in the Septuagint, but not in the Masoretic Text, so it has been added to clarify for the reader.

33:5 The men of Jerusalem would fight against the Chaldeans (Babylonians), but the Lord’s presence and support would not be with Jerusalem.

33:6 After the Babylonian judgment, God foretells three blessings for His people in Jerusalem: 1. Health/Healing 2. Abundant Revelation of Peace 3. Abundant Revelation of Truth (Ps 130:7; Jn 10:10)

33:7 After the judgment of His people (Proverbs 3:12; Hebrews 12:6), God will bring about restoration to the southern kingdom of Judah (exiled by Babylon in 606BC, 597BC, 586BC) as well as the northern kingdom of Israel (exiled by Assyria in 722BC).

33:8 God’s people will be abundantly forgiven (Is 55:7). Whether sin (“to miss the mark”), iniquity (“premeditated or willful sin”) or transgression (“to cross a boundary that shouldn’t be crossed”), each of these concepts speaks of offending God.

- This cleansing relates to the new covenant (Jeremiah 31:31-34).
- The Hebrew word for “pardon” (wəšālaḥtī וְשָׁלַחְתִּי) is only used for God’s divine forgiveness of man; it is not used for man’s forgiveness of each other (Jeremiah 50:20).

Judah’s Sin is Against God, and Their Restoration Would Be by God	
Jeremiah 33:2	“Call to Me ”
Jeremiah 33:5	“I have slain in My anger and in My wrath, and I have hidden My face”
Jeremiah 33:8	“They have sinned against Me ”
Jeremiah 33:8	“They have sinned against Me and by which they have transgressed against Me ”
Jeremiah 33:9	“It will be to Me a name of joy, praise and glory”

33:9 God foretells three blessings of His people to His name 1. Joy 2. Praise 3. Honor

- God’s people will be a testimony to the world (the “nations”). If they obey, the Lord’s judgment will show His holiness and justice; but when God restores His people, it will testify to His grace. God’s overwhelming response of goodness and prosperity will cause fear and trembling among the Gentile nations.

33:10 The Lord would exile His rebellious children with Babylon and the great diaspora by Rome.

33:11 This verse is used as a benediction for Jewish marriages even in modern times. Each time, God would restore the people and the joy to the land of Israel. Jewish weddings last seven full days of celebration, happiness and dancing.

- The Hebrew word “hesed” is translated “lovingkindness”, and as the covenantal love of God, its fuller meaning is “faithful, covenant love.” (Nehemiah 1:5; Daniel 9:4; Jeremiah 32:18).
- A “thank offering” is a freewill offering that is pleasing to the Lord because it is given in gratitude for the many things that God has given and accomplished (Leviticus 7:11-17, 22:29).

33:12 The Lord will restore the shepherds who watch their flocks (Luke 2:8-20)

33:13 Shepherds would count their sheep as they left each day. Periodically, shepherds would place a red mark on the head of every tenth sheep as an offering to the Lord. Jerusalem was in the tribal territory of Benjamin in the southern kingdom of Judah.

- In the Targum, Jews further define this as their passing under the hand of the Messiah.

God Will Restore Israel	
1. Cities of the hill country	The north-to-south mountain range in the middle of Israel
2. Cities of the lowland	The coastal plains beside the Mediterranean
3. Cities of the Negev	The southern desert region

- **According to Jeremiah 33:3, what does God tell Jeremiah to do?**
 - **Call on the Lord – although God was judging Jerusalem while the inhabitants were calling for salvation from Babylon**
 - **Although God would judge Jerusalem by the Babylonian onslaught, He would still show Jeremiah great and hidden things**
- **According to Jeremiah 33:4, who would tear down the houses within Jerusalem?**
 - **The people of Jerusalem would tear down the houses to reinforce Jerusalem’s barricade**
- **According to Jeremiah 33:7, what did God say that He would materially do after the Babylonians destroyed Jerusalem?**
 - **God would restore the fortunes of Judah and Israel**
- **According to Jeremiah 33:8, what would God spiritually do after His judgment?**
 - **God would cleanse and forgive His people**
- **According to Jeremiah 33:9, what was the physical response of God’s people to His blessings?**
 - **They would fear and tremble because of their prosperity from the Lord**
- **According to Jeremiah 33:11, although God’s judgment came on the rebellious, what did His people say when God restored them?**

- *“Give thanks to the Lord of hosts, for the Lord is good, for his steadfast love endures forever!”*
- **There is quite the contrast between the immediate pending doom and destruction and the promise of hope for the future**

Read Jeremiah 33:14-26...Christ is the Branch of Righteousness – King & Priest

33:14 Good forecast for the land of Anathoth that Jeremiah redeemed.

33:15 The Branch of Righteousness fulfills the Davidic Covenant (2 Samuel 7:12) with Jesus on His throne (Isaiah 4:2, 11:1; Zechariah 3:8; Jeremiah 23:5-6).

- In a historical sense, this is partially fulfilled with Zerubbabel that would be fully fulfilled with Jesus. In post-captivity, Zerubbabel is the governor from the lineage of David (Matthew 1:12; Luke 3:27).
- The word “branch” should be replaced by “a shoot from the root” instead of a branch from the trunk (Jeremiah 33:15; Zechariah 3:8, 6:12). Isaiah uses a similar but different word (Isaiah 11:1, 53:2).
- The governance of Jesus would execute justice and righteousness.
- The Branch of Righteousness symbolizes Jesus (Isaiah 4:2; Zechariah 3:8, 6:12; Jeremiah 23:5; Hosea 8:7).
 - The word “branch” should be replaced by “a shoot from the root” instead of a branch from the trunk (Jeremiah 33:15; Zechariah 3:8, 6:12). Isaiah uses a similar but different word (Isaiah 11:1, 53:2).
 - The Hebrew word “neser” (נֶצֶר) means “branch”. (Isaiah 11:1, 14:19, 60:21, Daniel 11:7) while a variation of that “root” word might be the verb “nasar” (נָצַר) which means “to watch” or the verb “nazar” (נָזַר) which means to consecrate one’s self. Jesus would be raised in “Nazareth” where the name came from these origins in etymology.

33:16 Jerusalem would be related to Jesus by being called The Lord our Righteousness (Jehovah – Tsidkenu) as well as The Lord is There (Jehovah – Shammah; Ezekiel 48:35); man has no holiness outside of the payment of Christ. Jesus is The Lord of Our Righteousness (Jeremiah 23:6)

- Jesus’ very name (“The Lord our righteousness”) represents our lacking and His provision; man has no righteousness outside of the payment of Christ. Jesus is The Lord of Our Righteousness (Jeremiah 33:16)
- Once again, Israel would be unified which had not happened since the northern and southern kingdoms were established in 922 BC before Israel was exiled in 722 BC and Judah was exiled in 586BC.
- The name “Zedekiah” (the last king in David’s lineage) means “the Lord is righteous”, so this is a play on words that a coming King (the Messiah) would truly be righteous.
- When “LORD” is all capital letters, it represents the covenant name of Yahweh for the Lord (Isaiah 42:8)

33:17 Jesus is the eternal King (1 Tim 1:17; 6:14-16). The house of Israel refers to the United Kingdom under the reign of the Messiah.

- God had promised that the Messiah would come from the line of David (2 Samuel 7:12-16) in the Davidic Covenant.

- 33:18 Jesus is the eternal priest (Heb 6:20; Nu 25:12-13; Malachi 2:4). Jesus is the Priest/King, and as the High Priest, He comes before God the Father for His people.
- 33:19 The phrase “the Word of the Lord came” is repeated 144 times in Scripture (25 times in Jeremiah).
- 33:20-21 Just as the order of nature has been established and unbreakable as day and night since the creation account in Genesis 1, in the same way, God’s Davidic covenant cannot be broken.
- 33:22 The phrase “stars of heaven and sand on the seashore” is defined Scripturally as not being able to be counted (Genesis 22:17; Hebrews 11:12). The count of the stars is sometimes documented separately (Genesis 15:5, 26:4; Exodus 32:13; Deuteronomy 1:10, 10:22, 28:62; 1 Chronicles 27:23; Nehemiah 9:23; Psalms 147:4).
- 33:23 The phrase “the Word of the Lord came” is repeated 144 times in Scripture (25 times in Jeremiah).
- 33:24 The Jews are distressed and pessimistic because the unified Israel had divided into the northern kingdom of Israel and the southern kingdom of Judah which had both been exiled by the Assyrians and then by the Babylonians. The Jews felt that the Lord had turned against them permanently.
- 33:25 God utilizes the consistency of nature to reflect His faithfulness.
- 33:26 God is good to His children and although He disciplines them, He practices mercy with their restoration to their land and to Himself.
- **According to Jeremiah 33:15, to what is the future King compared?**
 - **A righteous Branch – Jesus will reign on earth during the millennium**
 - **According to Jeremiah 33:16, what will be the name of the reigning King Jesus?**
 - *“The LORD is our righteousness”*
 - **According to Jeremiah 33:20, what does God compare the certainty of the future ruler in the Davidic lineage?**
 - **The fulfillment of this prophecy is as certain as day and night (Jeremiah 31:35-36)**

Read Jeremiah 34:1-7...Jeremiah’s Prophecy Against King Zedekiah & Jerusalem

- 34:1 The Babylonian siege of Jerusalem began around 588BC until 586BC.
- During a typical siege, surrounding public would join the inhabitants inside the fortified city increasing the population 3-4 times the typical inhabitants
 - The overcrowding put a great strain on the resources of the city (much disease).
 - Nebuchadnezzar (Nebuchadrezzar) II was born around 630BC, came to power when his father (Nabopolassar) died in 605BC, and then he passed away in 561BC. Nebuchadnezzar defeated Egypt at Carchemish in 605BC and gained control of Syria.
- 34:2 Several times King Zedekiah calls for Jeremiah to come, but this time, the Lord sends Jeremiah to tell King Zedekiah that it is God who is giving Jerusalem to Babylon who will burn it down. This is the first time that the burning of Jerusalem was prophesied.
- 34:3 When Babylon breached the north wall, King Zedekiah and a small group of people fled and got as far as Jericho (2 Kings 25:1-7; Jeremiah 39:4-7; 52:7-11).

- 34:4 It is foretold that Zedekiah will die in peace...in Babylon. The same word for “hear” (“shema”) is also used in the daily Jewish prayer of Shema that is repeated day and night (Deuteronomy 6:4).
- For the Jewish community, the word Shema transcends “hearing” to application of what is being heard. If Zedekiah would have opened the gates and surrendered, things would have gone better for him.
- 34:5 The spices were burned as incense at the funerals for the kings – prayers on behalf of the King (2 Chronicles 16:14, 21:19)
- 34:6- 7 Only the southern extent of Judah had held up against Babylon. There was a communication relay that included two fortified cities of Lachish (35 miles southwest of Jerusalem) and Azekah (15 miles southwest).
- Judah had designed relay communication between Lachish and Jerusalem by means of smoke signals at Azekah, but Azekah had already fallen to Nebuchadnezzar, and soon after this, Lachish would surrender.
 - At that time, Lachish (8 acres) was even larger than Jerusalem
 - **According to Jeremiah 34:2, to whom did God call Jeremiah to go speak?**
 - **King Zedekiah**
 - **According to Jeremiah 34:3, would Zedekiah escape from Nebuchadnezzar?**
 - **Zedekiah would meet with Nebuchadnezzar eye-to-eye before being blinded and exiled to Babylon.**
 - **According to Jeremiah 34:4-5, what comfort did Jeremiah give to Zedekiah?**
 - **King Zedekiah would not be killed, but instead, Zedekiah would die in peace with a memorial ceremony.**
 - **According to Jeremiah 34:7, what were the last two cities of Judah to fall before Jerusalem?**
 - **Lachish (35 miles southwest of Jerusalem) and Azekah (15 miles southwest).**

Read Jeremiah 34:8-17...Judgment on Temporary Repentance to Release Slaves

- 34:8 This covenant with the people reveals that King Zedekiah understood that God’s law required them to release their slaves every 7th year (Exodus 21:1-6; Leviticus 25:39-46; Deuteronomy 15:12-18).
- A large part of Jewish enslavement was “debt slavery” where one would sell himself or his children into slavery until a debt was paid off to a fellow Jew.
- 34:9 The word “Hebrew” is used in Scripture when the Jews are enslaved (even when they are enslaved to each other as in this instance). Although synonymous with “Jew”, the term “Hebrew” reflected a “nomadic wanderer” and “servitude” – someone dispossessed of their own land.
- 34:10 King Zedekiah wanted to win God’s favor, so for the first time ever, they decided to follow God’s law and release their slaves to freedom. God had required His people to release their slaves every 7th year (Exodus 21:1-6; Leviticus 25:39-46; Deuteronomy 15:12-18)
- 34:11 The freedom of slaves was only temporary; it was pretend piety. When the Egyptian army drew the Babylonian army away from Jerusalem (Jeremiah 37:7-10), the inhabitants of Jerusalem quickly returned to their enslavement of their fellow Jews.

- The Jerusalem siege lasted for 2½ years and during the first part of that time Jeremiah was allowed to come and go. The Babylonian army left the siege for several weeks to pursue the Egyptian army that was advancing in the south (historical records show that the two armies didn't fight, but during that time Jeremiah left to purchase the property).
- When the Babylonian army briefly abandoned their siege of Jerusalem, it appeared to be the same as when the Assyrian army had left permanently a century before during the time of Isaiah (2 Kings 19:35-36).
 - The false prophets must have thought that their prophecies against Babylon were confirmed.
 - God had even caused the Syrians to abandon their siege of Samaria (the capital of the northern kingdom of Israel during Elisha's time a century before Isaiah (2 Kings 7:6-7)
- When Nebuchadnezzar returned to Jerusalem after turning back Egypt, the siege lasted 18 months before they breached the northern wall and Jerusalem was decimated.

34:12 The phrase "the Word of the Lord came" is repeated 144 times in Scripture (25 times in Jeremiah).

34:13-14 God had clearly conveyed His law (Exodus 21:1-6; Leviticus 25:39-46; Deuteronomy 15:12-18), but Israel's forefathers rebelled just as Jerusalem's inhabitants rebelled.

- The phrase "*I made a covenant*" in Hebrew is more accurately translated "*I cut a covenant.*"
- In ancient times, those making a covenant would cut animals in two halves and walk between the separate halves (Genesis 15:9-10, 17). The divided animals were considered a legal contract (origins of "to cut a deal") where the covenant was "closer/more integrated" than the bodies of these animals; afterwards, the two parties may have jointly eaten the halves of the animals.

34:15 Although King Zedekiah had encouraged the Jerusalem inhabitants to please the Lord by obeying His commands in releasing their slaves, as soon as Babylon relieved their siege, Jerusalem's inhabitants quickly re-subjugated their fellow Jews as slaves.

- The definition of "foxhole religion" is when someone falsely states, "Lord, if you will just get me out of this situation, I'll serve you forever."
- Scripture emphasizes to keep any vow that you make to the Lord (Deuteronomy 23:21-23)

34:16 Temporary repentance is not enough; the Judeans had released their slaves temporarily during Babylon's siege, but when the siege lightened, they reneged on what they knew to be right.

34:17 God also would proclaim their liberty – to the sword, pestilence and famine.

- **According to Jeremiah 34:8-9, what proclamation did King Zedekiah make before Jerusalem fell to Babylon?**
 - **No Jew should be a slave to another Jew; the Jews in Jerusalem should have freedom.**
- **According to Jeremiah 34:11, after the Jews were released from slavery, what did the ruling classes do?**

- They re-enslaved the Jews just as they had been before Zedekiah's proclamation.
- According to Jeremiah 34:13-14, of what did God remind Jeremiah?
 - God made a covenant with those in the exodus from Egyptian slavery that they should have a Sabbath year and release any Hebrew slave every seventh year.
- According to Jeremiah 34:15, had God been pleased with the recent release of Hebrew slaves?
 - Yes, the people had done right by proclaiming liberty
- According to Jeremiah 34:16, what had the ruling class done when they took back their slaves?
 - They had profaned God's name.
- According to Jeremiah 34:17, what would God proclaim to the inhabitants of Jerusalem?
 - He would proclaim their liberty to be destroyed in various fashions

Read Jeremiah 34:18-22...Disobedience Results in Slavery for Zedekiah & Jerusalem

34:18 The practice was to make a covenant by cutting an animal into two halves and then walk between them together; this is the origination of "cutting a covenant" and it symbolized two ideas.

- This bond was considered closer than the body of a single animal, and secondly, if the covenant is broken, participants would be "cut into pieces" (meaning to have a curse) like the animal (Genesis 15:7-17)

34:19 The officials, priests and people had made an ancient covenant and then failed to keep their vow (Jeremiah 34:10).

34:20 The Old Testament repeatedly threatens that someone would be killed and become food for the birds of the sky (Deuteronomy 28:26; Jeremiah 7:33, 16:4, 19:7).

34:21 Although the Babylonian army had left for a time, God would give King Zedekiah and the officials into Babylon's hands.

34:22 Now God promises to bring Babylon back to once again lay siege to Jerusalem until Jerusalem is finally burned to the ground and utterly destroyed. The prescribed punishment of a city for idolatry was burning the city to the ground (Deuteronomy 3:6, 13:12-18 → Jeremiah 32:28-29, 34:2, 38:23, 39:8, 50:32; Lamentations 1:13)

- According to Jeremiah 34:18, what had the men done when they made a covenant with the Lord?
 - To make the covenant, they cut an animal in half because the covenant was considered tighter than the body of a single animal, and secondly, if the covenant were broken, participants would be "cut into pieces" (meaning to have a curse) like the animal (Genesis 15:7-17)
- According to Jeremiah 34:21, what had the Babylonian army done for a short period of time?
 - During the siege, the Babylonian army was pulled away from Jerusalem by Egypt
- According to Jeremiah 34:22, what would God do when Babylonians left the siege of Jerusalem?
 - God would call the Babylonian army to return and complete the siege.

Read Jeremiah 35:1-11...The Background of the Rechabites

Chapter 35 is out of sequence chronologically in that it takes place 17 years earlier

35:1 Jehoiakim (Eliakim – 2 Chronicles 36:4) was appointed king by Neco II, king of Egypt, in 609 BC which was only three months after he had killed King Josiah at Megiddo. Jehoiakim did evil in the sight of God (2 Kings 23:32). Jehoiakim became a vassal King of Babylon with the exile of the elite with Daniel out of Jerusalem.

35:2 The Rechabites were separatist nomads from Jehonadab a Kenite (2 Kings 10; 1 Chronicles 2:55); the Kenites were not Hebrew (they were Arabs), but they were very helpful to Israel (Num 24:21; Judges 1:16; 4:17-22; 1 Sam 15:6).

- The Kenites lived in the southern part of the Sinai Peninsula; the first wife of Moses was a Kenite which was the same group as Midianites. The Kenites are identified with the modern-day Bedouins.
- Although the Rechabites had been faithful to not build houses for themselves (Jeremiah 35:7, 9), the Lord directed Jeremiah to “*go to the house*” of the Rechabites because they were staying in the city built by others.
- The Tent of Meeting/Tabernacle was originally used to house the Ark of the Covenant when Israel migrated into the Promised Land; however, Solomon built the house of the Lord in Jerusalem.

35:3 Jeremiah invited Jaazaniah (meaning “Jehovah hears”) who was the son of a different “Jeremiah.” Four generations of lineage are listed from Jaazaniah to Habazziniah because heritage was important to the Rechabites. Jaazaniah responded to Jeremiah’s invitation with his brothers, sons, and all of the Rechabites.

35:4 The doorkeeper was a high position in the Temple who was responsible for removing the monetary offerings from the Temple treasury box (2 Kings 12:9, 25:18). The officials of the Temple must have known and authorized Jeremiah to carry out God’s instruction in the Temple; the Temple officials were probably witnessing the event.

35:5 Jeremiah literally provided an “open bar” for the Rechabites to drink all that they desired. The pitchers might have been large “punch bowls” full of wine for the cups to dip out the wine.

- The Hebrew word for “pitcher/bowl” is *gəḇi’im* (*גְּבִיִּים*) which is also used for the bowls of oil on the golden lampstand (Menorah – Exodus 25:33-34, 37:19-20).
- During this time, most of the population drank wine, so it was unique to find a people who abstained from wine. Jeremiah was looking for someone who was “strange/weird” and out-of-the-norm with the general public.
- During that time, Canaanite worship of false gods included a great deal of drinking and debauchery, so these Rechabites were living sanctified lives away from even the appearance of that lifestyle (1 Thessalonians 5:22)

35:6 Jonadab (the son of Rechab) was one of the founders of this Rechabite sect who lived during the time of Jehu (King of Israel) and Athaliah (Queen of Judah). King Jehu recruited Jonadab to ride with him to kill all of the Baal prophets in Samaria (2 Kings 10:15-24).

- Jonadab (“Liberal Giver”) possessed zeal for Yahweh which he passed on to his descendants. Throughout the Old Testament, cities seemed to be breeding grounds

for sin while nomadic country life seemed to more easily align with the Lord's will. Even in modern times, cities represent concentrated violence, licentiousness and immorality.

- After Cain killed his brother Abel, the Lord exiled Cain east of Eden where he built the first city (Genesis 4:17).
- Nimrod was the first rebel to attempt to fight the Lord established cities between Babylon and Assyria (Genesis 10:9-12).

35:7 Their ancestry had committed to stay transient nomads instead of settling in Israel's land

The Rechabite Law & Covenant (Jeremiah 35:6-7)	
1.	Do not drink wine
2.	Do not build a house
3.	Do not sow a seed
4.	Do not plant a vineyard
5.	Do not own a vineyard
6.	Dwell in Tents
7.	Remain & Live in Land

35:8 Not only had they obeyed, but the families of the Rechabites obeyed the covenant. Neither the wives, sons or daughters had drunk wine.

The Rechabite Adherence (Jeremiah 35:8-10)	
1.	Husbands, Wives, Sons & Daughters did not drink wine
2.	Did not build houses to dwell in
3.	Did not have vineyards
4.	Did not have fields
5.	Did not have seed
6.	Only dwelt in Tents
7.	Obeyed Jonadab's Commands

35:10 For several centuries, these Rechabites were true to the covenant of their fathers. Nations and countries are not even faithful to values of their founding fathers for that length of time.

35:11 Jehoiakim was a vassal to Nebuchadnezzar until Egypt and Babylon fought to an undecisive conclusion in 601BC. After the stalemate, Babylon retreated to rebuild their military strength. Jehoiakim realigned Judah to join an alliance with Egypt. Since the Babylonian army was being rebuilt, Nebuchadnezzar sent Babylon's other vassal nations (Arameans, Moabites, Ammonites) as raiding parties to disrupt Judah from building a cohesive resistance to Babylon (2 Kings 24:1-2).

- **According to Jeremiah 35:2, what did God tell Jeremiah to do?**
 - **Invite the Rechabites to drink wine with him at the Temple**
- **According to Jeremiah 35:6, why did the Rechabites decline the offer to drink wine?**
 - **Their patriarch had told them not to drink wine**
- **According to Jeremiah 35:7, what else were the Rechabites told not to do?**
 - **Rechabites could not own a house, farm a field or plant a vineyard.**

- **According to Jeremiah 35:11, what was the response of the Rechabites to the Babylonian invasion?**
 - **The Rechabites moved into the fortified city of Jerusalem**

Read Jeremiah 35:12-17...The Faithfulness of the Rechabites

35:12 The phrase “the Word of the Lord came” is repeated 144 times in Scripture (25 times in Jeremiah).

35:13 Jeremiah asks the inhabitants of Jerusalem and Judah the same question that is asked of everyone – “*Will you not receive instruction by listening to My words?*” declares the Lord.”

35:14 The Rechabites were praised and esteemed by God for being faithful to their elder 300 years later, but the Israelites would not faithfully obey the Lord their God for even a short period of time.

- A contrast is drawn between Rechab, who is faithful, and Israel, who is not.

35:15 Many-to-One: Rechab was a single man while God had repeatedly sent prophet after prophet to direct the people towards repentance. But God’s people would not be faithful to these many prophets of God.

- God’s people had the same incentive as the Rechabites to stay true to the covenant which was to “*live many days in the land*”

35:16 Great-to-Small: Rechab was only a man while the Lord is the Sovereign Creator God. The Rechabites were faithful to a man while God’s people weren’t even faithful to a much greater covenant.

35:17 The Lord would be the cause of disaster towards His people because they would not heed His call.

- **According to Jeremiah 35:13, what does God want from His people?**
 - **He wants them to receive His instruction and listen to His Words.**
- **According to Jeremiah 35:14, what was the difference between the Rechabites and God’s people?**
 - **The Rechabites had faithfully obeyed the commitment of their patriarch 300 years before while God’s people were not even faithful in the short term.**
- **According to Jeremiah 35:15, how did God give guidance to His people?**
 - **God sent His servants – the Prophets**
- **According to Jeremiah 35:17, what would happen to God’s people in Jerusalem because of their unfaithfulness?**
 - **God would bring on Jerusalem the disaster that the prophets foretold.**

Read Jeremiah 35:18-19...God’s Reward to the Rechabites

35:18-19 The faithfulness of the Rechabites to the commitments and commands of their forefathers is blessed by the Lord God.

- The phrase “*to stand before me*” is the same term used for the priests in the Temple. The Talmud (Jewish Oral Tradition) states that the Rechabites were to bring wood for the altar one day a year.
- Post-captivity, a Rechabite (Malchijah) would assist Nehemiah in rebuilding the wall (Nehemiah 3:14)

- **According to Jeremiah 35:19, what would God do for the Rechabites because they had faithfully obeyed their patriarch, Jonadab?**
 - **God would ensure that the lineage of the Rechabites would endure.**

3 Jeremiah 36, 37

Read Jeremiah 36:1-10...Baruch Writes and Publicly Reads Jeremiah's Prophecy

36:1 Jehoiakim (Eliakim – 2 Chronicles 36:4) was appointed king by Neco II, king of Egypt, in 609 BC which was only three months after he had killed King Josiah at Megiddo. Jehoiakim did evil in the sight of God (2 Kings 23:32).

- The fourth year of Jehoiakim would be around 605/604BC. The Babylonian army had decisively beaten the Egyptian army at Carchemish by the upper Euphrates River.
- The year would have been 605 BC; the Babylonian king Nabopolassar allied with the Median king to defeat Assyria (overthrow Nineveh) then defeat them at Harran (250 miles west) and finally defeat Assyria and Egypt at the Battle of Carchemish.
- After Carchemish, the Babylonian king Nabopolassar died leaving his eldest son, Nebuchadnezzar, as king of Babylon – this began the “Times of the Gentiles”
- Prior to this, Judah had been a vassal of Egypt, but now Jehoiakim became a vassal king for Babylon as Daniel and the elite were exiled out of Jerusalem (Daniel 1:1).
- The book of Jeremiah is not in chronological order. This opening verse is repeated Jeremiah's chapter 25, 36, 45 & 46.

36:2 God encouraged Jeremiah to write this scroll that documents God's curses and prophecies on the northern kingdom of Israel, the southern kingdom of Judah as well as the Gentile “nations.” (Jeremiah 30:2).

- Ancient scrolls were formed from a Cyperus papyrus plant (Egyptian reed plant about 10 feet tall) which is harvested from the swamp. This papyrus plant's long stem is cut lengthwise, and the outer covering is discarded. The inner material (the “pith”) is divided into 16-inch pieces which are placed overlapping side-by-side while still damp. They are laid on each other and overlapped a second time in the opposite direction. The manufacturer hammers the two layers together so that they adhere to each other, forming a single piece of paper and then it is placed under weights to dry. Once the papyrus paper has dried, hard objects were used to rub and polish its surface smooth (resulting in something like a modern-day paper bag).
- In 2013, a joint team of French and Egyptian archeologists discovered a cave by the ancient Red Sea port of Wadi el-Jarf containing the oldest papyrus; it is believed to have originated around 1550BC (during the time of Moses).
- Jeremiah was called into ministry during Josiah's reign around 626BC (Jeremiah 1:2), so this would have been around two decades after his calling that Jeremiah would begin documenting his prophecies.

36:3 This book of God's warnings may be used to turn people to repentance, so that they would experience God's forgiveness (2 Timothy 3:16). Jeremiah preached of the relationship with God over the rituals.

- The Hebrew word for “forgive” (wəśālaḥtî וְשָׁלַחְתִּי) is only used for God’s divine forgiveness of man; it is not used for man’s forgiveness of each other.
- 36:4 Baruch (meaning “blessed”) acts as Jeremiah’s secretary in writing the book. The words were attributed to the Lord instead of Jeremiah.
- 36:5 Jeremiah may have been banned from visiting the Temple, but the word for “restricted” (‘āṣūr) comes from a word “taboo” or “ceremonial defilement.” Jeremiah may have felt that he was ceremonially unclean to visit the Temple courts.
- 36:6 In the Old Testament, the Jews required only one national fast which was on Yom Kippur - the Day of Atonement with a central focus on repentance (Leviticus 16:29-34; 23:27). However, when national disasters occurred, the Jews would announce ad hoc fast days. For instance, the Talmud records that if it hasn’t rained by December 1st there should be an official fast day.
- 36:7 Although the Lord’s wrath and anger was immense towards the sin of Judah, He would be willing to forgive their sin if they repented.
- 36:8 Baruch faithfully obeyed Jeremiah in reading from the scroll of God’s warnings to Jerusalem.
- 36:9 Jeremiah wanted these words to be read on an official “fast” day when the people’s hearts were humbled and repentant.
- The ninth month of the fifth year of Jehoiakim is the very month that the largest Philistine seaport city of Ashkelon (40 miles west of Jerusalem on the coastal plain) was destroyed by Nebuchadnezzar II.
 - A cuneiform tablet written by Babylonian Scribes conveys the history including Babylon’s power over “*Hatti-land*” (which is the term that Babylon used for the Promised Land – Palestine).
 - In a fragmented cuneiform record called the Babylonian Chronicle, it is documented that “(Nebuchadnezzar) *marched to the city of Ashkelon and captured it in the month of Kislev (November/December). He captured its king and plundered it and carried off (people and spoil). He turned the city into a mound and heaps of ruins*”
 - The Philistine people did not survive the Babylonian Empire; after the Babylonian conquests and exiles, there is no further documentation of a Philistine community.
- 36:10 Shaphan had served as a godly man under good King Josiah (2 Kings 22:3), so his son Gemariah (meaning “accomplishments of the Lord”) was allowing Baruch to read from his chamber.
- **According to Jeremiah 36:2, what does the Lord command Jeremiah to do?**
 - **Write God’s words on a scroll**
 - **According to Jeremiah 36:3, what did the Lord tell Jeremiah might be the outcome of their impending disasters?**
 - **God’s people might turn away from their evil ways**
 - **According to Jeremiah 36:4, how were the words of the Lord documented in the scroll?**
 - **God spoke to Jeremiah who relayed the message to Baruch**
 - **According to Jeremiah 36:5, what punishment had been placed on Jeremiah?**
 - **Jeremiah had been banned on going to the Temple**
 - **According to Jeremiah 36:8, who read the words of God in the Temple?**
 - **Baruch**

- According to Jeremiah 36:10, where did Baruch read the words of God?
 - Baruch read God’s Words in the chamber of Gemariah, the son of Shaphan the secretary.

Read Jeremiah 36:11-19...Micaiah Has Baruch Read Jeremiah’s Prophecy to Officials

36:11 The grandson, Micaiah (meaning “who is like God?”), of Josiah’s godly Scribe, Shaphan, heard the words of Jeremiah being read by Baruch from the chambers of his father (Gemariah).

The Officials of Jehoiakim (Jeremiah 36:12)			
1. Elishama	“God Hears”	The Scribe	
2. Delaiah	“God has Raised	Son of Shemaiah	“That hears/obeys the Lord”
3. Elnathan	“Gift of God”	Son of Achbor	“Bruising”
4. Gemariah	“God has Accomplished	Son of Shaphan	“Their Brink”
5. Zedekiah	“The Lord is Just”	Hananiah	“Compassion of God”
<i>...All the Other Officials</i>			

36:12 Elnathan was the official who retrieved the prophet Uriah from Egypt to kill him before the king for preaching the same message that Baruch was now reading (Jer 26:20-23)

36:13 Clearly, Micaiah had listened intently because he gave a full account of God’s words being documented for Jeremiah and read by Baruch.

36:14 Jehudi (meaning “praising”) is only mentioned in this chapter (Jeremiah 36) alone, and yet his lineage goes back three generations before him: 1. Son of Nethaniah (“Gift of God”) 2. Son of Shelemiah (“God is my happiness/peace”) 3. Son of Cushi (“Blackness”) – Jehudi may have been a black Ethiopian.

- The sons of Nethaniah (“the Gift of God”) killed the Governor Gedaliah after Judah’s final exile and Jerusalem’s annihilation (Jeremiah 40:15, 41:1)

36:15 The officials were inordinately polite to Baruch.

36:16 The words of the Lord through Jeremiah being read by Baruch had the intended effect in striking fear and consideration that they were living against the Lord. Clearly, Jehoiakim was in control of the national behavior and walk with the Lord.

36:17 Baruch had not attributed these words to Jeremiah although the officials had a sense that Jeremiah may have been the prophet behind these words.

36:18 Baruch was candid that Jeremiah had dictated these prophetic words to him.

- This is the only time in the Old Testament that the word ink (Hebrew “dāyōw” דָּיֹוֹ) is used. To make ink, they would remove soot from the lamps (“lamp black”), smash it with charcoal while adding a small amount of water. If left alone, this ink would last for thousands of years, or the papyrus could easily be wiped away with a wet cloth (unless they were bound with animal glue). “Lamp Black” evolved into “India Ink” made of burnt bones, tar and pitch (which is how the Dead Sea Scrolls were written). Sharp pointed needles were used to write until “Quill Pens” became popular in the 6th century AD. The “Reservoir Pen” (also known as the “Fountain Pen”) was invented by an Egyptian Ruler who did not want to get ink on his clothes.

36:19 The officials were concerned for Baruch’s safety, so they directed him to hide while they took his message to the king.

- **According to Jeremiah 36:12, who did Micaiah tell about the reading of God’s Word in the Temple?**
 - **He told all of the officials in the secretary’s chamber in the king’s house.**
- **According to Jeremiah 36:15, why did the officials invite Baruch to come to the secretary’s chamber in the King’s house?**
 - **They wanted Baruch to read from the scroll of God’s Words through Jeremiah.**
- **According to Jeremiah 36:16, how did the officials respond to Baruch’s reading of God’s Word?**
 - **The officials were fearful.**
- **According to Jeremiah 36:17, what did the officials ask about Baruch’s reading?**
 - **They wanted to know if Jeremiah had dictated the writings.**
- **According to Jeremiah 36:19, what were the officials concerned about?**
 - **The safety of Baruch and Jeremiah once the King heard their scroll**

Read Jeremiah 36:20-26...Jehoiakim Hears & Burns the Scroll of Jeremiah’s Prophecy

36:20 It appears that the officials knew that the king would destroy the scroll if they brought it with them, so they left the scroll in the chamber of Elishama the Scribe.

36:21 Just as the officials had sent Jehudi to bring Baruch to them (Jeremiah 36:14), the King sent Jehudi to retrieve the scroll. More than a messenger, Jehudi read Jeremiah’s words that Baruch had written on the scroll.

36:22 In that time, Kings often had various rooms with different ventilation depending on the season. Typically, the lower rooms did not have windows, so they could be insulated for cold weather while the upper rooms (second floor) were surrounded by windows for better ventilation during the summer months.

36:23 When Jehudi (“a Jew”) had read God’s words (that Jeremiah spoke and Baruch had written), the King and his servants cut the paper with the scribe’s knife and threw it into the fire.

- A scribe’s knife was readily available by the scribe to sharpen the writing utensil.
- After 3 or 4 columns were read, they would be cut off and thrown into the fire.
- The scrolls were written in narrow columns (similar to a newspaper), so the scroll might be unfurled and rolled up as the writings were read.

36:24 There was no fear or grieving by the arrogant, hardened, wicked hearts of the King and his servants. These evil men did not believe Scripture to be the word and warning of God (Proverbs 9:10; Matthew 10:28)

36:25 Three men implored Jehoiakim to not burn the word of God; Elnathan (“God has given”), Delaiah (“God has raised”), Gemariah (“God has accomplished or made perfect”)

36:26 Jehoiakim ordered his three men (Jerahmeel: “the mercy”, Seraiah: “God has prevailed”, Shelemiah: “whom Jehovah repays”) to capture Jeremiah and Baruch, but God hid them.

- Although Baruch and Jeremiah had to go hide, the Lord seemed to conceal them supernaturally.

- Although Jerahmeel is referenced as the “king’s son”, this seems to be an official title for the king’s sheriff or deputy. On two other occasions, this title is used for two other men, but none of these men are mentioned anywhere else or listed in any type of royal chronicles of the family (Jeremiah 38:6, 2 Chronicles 28:7).
- **According to Jeremiah 36:20, did the officials initially take Jeremiah’s scroll to King Jehoiakim?**
 - **No, the officials initially put the scroll in the secretary’s chamber while they told the King what it said.**
- **According to Jeremiah 36:21, who did King Jehoiakim send to retrieve Jeremiah’s scroll?**
 - **The king sent Jehudi who was the same individual that the officials sent to retrieve Baruch (Jeremiah 36:14).**
- **According to Jeremiah 36:22, what was the setting around King Jehoiakim when they delivered Jeremiah’s scroll to him?**
 - **It was in the middle of winter as he sat in front of the fireplace.**
- **According to Jeremiah 36:23, what action did King Jehoiakim take as Jehudi read the words from Jeremiah’s scroll?**
 - **After three or four columns, King Jehoiakim would cut off the words and throw them into the fire pot to be burned up.**
- **According to Jeremiah 36:24, how did Jeremiah’s scroll not affect the King and his servants?**
 - **They were not afraid, and they did not tear their clothes.**
- **According to Jeremiah 36:25, what did several of the King’s officials (Elnathan, Delaiah, Gemariah) advise the King not to do?**
 - **They urged the King not to burn the scroll.**
- **According to Jeremiah 36:26, who hid Baruch the secretary and Jeremiah the prophet from King Jehoiakim?**
 - **The Lord hid them.**

Read Jeremiah 36:27-32...Baruch Replaces Burned Scroll with New Copy

36:27 Although the King had destroyed the scroll of Jeremiah, the Word of the Lord could not be destroyed.

36:28 After the King burned Baruch’s first scroll, God tells Jeremiah to write another scroll that is a duplicate of the one that was burned

36:29 The word for “you” is emphatic in Hebrew as if to say “*YOU, YOURSELF have burned this scroll.*”

36:30 The son of Jehoiakim was Jehoiachin/Jeconiah/Coniah who only reigned on the throne in Jerusalem for 3 months prior to being exiled into Babylonian captivity. The kingly line of David was cut-off at King Coniah (Jeremiah 22:24-30).

36:31 People throw away what they don’t want to hear, and God confirms that He will discipline them.

36:32 In the second scroll of “doom” for Israel, even more curses were added to those who were rebellious. This is the transition from Jeremiah’s oral preaching tradition to written conveyance of God’s message.

- **According to Jeremiah 36:27, what occurred after King Jehoiakim burned Jeremiah’s scroll?**

- **The word of the Lord came to Jeremiah again.**
- **According to Jeremiah 36:28, what did the Lord tell Jeremiah to do?**
 - **Rewrite all of the former words that were on the first scroll.**
- **According to Jeremiah 36:30, what did God warn would happen to King Jehoiakim because of his destruction of Jeremiah's scroll?**
 - **His son, Coniah, would be cut-off from the Davidic line.**
 - **The corpse of Jehoiakim would be tossed out on the ground.**
- **According to Jeremiah 36:32, what did Jeremiah and Baruch do after the destruction of their scroll?**
 - **They wrote another scroll with additional words.**

Read Jeremiah 37:1-10...Jeremiah Warns that Egypt Will Retreat & Babylon Will Return

- **Chapter 37 comes 17 years after Chapter 36**
 - **Chapters 37-40 describe the final days in the city of Jerusalem**
- 37:1 Zedekiah reigned for 11 years as the last King in the Davidic line (2 Kings 24:17). The people of Judah seemed to place the rightful kingship with Jehoiachin (Jeconiah, Coniah) who only reigned for 3 months prior to being exiled into Babylonian captivity.
- 37:2 In spite of the Babylonian persecution, Zedekiah, his servants and the inhabitants did not heed the word of God.
- 37:3 The King sent two men (one being the son of a priest) to request that Jeremiah talk to God for them.
- Jucal/Jehucal, the son of Shelemiah, would be a member of Zedekiah's officials who attempted to have Jeremiah executed (Jeremiah 38:1-4).
 - Zephaniah, the son of Maaseiah, was the assistant of the High Priest, Seraiah/Jehoiada (Jeremiah 52:24). From Babylon, Shemaiah had written a letter to Zephaniah urging him to imprison Jeremiah (Jeremiah 29:24-32). Zephaniah may have been the security chief of the Temple grounds (Jeremiah 21:1, 29:25, 52:24).
- 37:4 Jeremiah was able to proclaim God's message among the people of Jerusalem.
- 37:5 The Chaldeans (Babylonians) gave Jerusalem a reprieve when Pharaoh Hophra/Apries sent Egypt's army marching out to meet Babylon (Jeremiah 37:11)
- Chaldea was the land region of Babylon.
 - Pharaoh Hophra/Apries ruled Egypt from 589-570BC. Hophra/Apries was an aggressive Pharaoh who wanted to push Judah's alliance against Babylon. Pharaoh Neco II was Hophra's predecessor (610-595BC) and was more passive.
 - Although the Egyptian army entered Palestine, once Babylon left their siege the two armies of Egypt and Babylon never actually fought.
 - When Nebuchadnezzar returned to Jerusalem after turning back Egypt, the siege lasted 18 months before they breached the northern wall and Jerusalem was decimated.
 - Chapter 34 occurred during this time period.
 - After the downfall of Jerusalem, a remnant of Judeans kidnapped Jeremiah and fled to Egypt where the Lord would judge them by handing Hophra over to the Babylonians (Jeremiah 44:30).

- 37:6 The phrase “the Word of the Lord came” is repeated 144 times in Scripture (25 times in Jeremiah).
- 37:7 God understood that King Zedekiah had sent Jeremiah to inquire for him. The Lord told Jeremiah that Pharaoh’s army would return to Egypt.
- 37:8 The Lord told Jeremiah that Pharaoh’s army would return to Egypt.
- 37:9 God told Jerusalem not to deceive themselves; their protection by Egypt would go home, and the Babylonians would return to their siege.
- 37:10 Jeremiah emphasizes Jerusalem will be destroyed. Even if Babylon’s army was completely defeated, the few wounded soldiers would rise up and burn Jerusalem to the ground.
- **According to Jeremiah 37:2, who did not pay attention to God’s Words through Jeremiah?**
 - **The King, his servants nor the people listened to God’s Words.**
 - **According to Jeremiah 37:3, what did King Zedekiah and Priest Zephaniah want Jeremiah to do?**
 - **They wanted Jeremiah to pray for them.**
 - **According to Jeremiah 37:5, why had Egypt retreated from the Jerusalem siege?**
 - **Pharaoh advanced with his army out of Egypt**
 - **According to Jeremiah 37:7-8, what message did Jeremiah send to King Zedekiah?**
 - **The Egyptian army would return to Egypt, and the Babylonian army would return to lay siege around Jerusalem**
 - **According to Jeremiah 37:9, how would King Zedekiah deceive himself?**
 - **Zedekiah could convince himself that the Babylonians**
 - **According to Jeremiah 37:10, what would happen if Jerusalem defeated the Babylonian army?**
 - **The wounded Babylonian soldiers would set Jerusalem on fire**

Read Jeremiah 37:11-16...Jeremiah Arrested, Beaten and Thrown in a Dungeon

- 37:11 The Chaldeans removed their siege to deal with the Egyptian army that had entered southern Palestine.
- 37:12 During the break from Babylon’s siege, Jeremiah attempted to visit the land in Anathoth that he had redeemed (Jeremiah 32:6-15).
- Some scholars believe that Jeremiah was going to check on other property in Anathoth because Jeremiah 32 may have occurred after the last verse of this chapter.
- 37:13 Irijah exacted revenge for the death of his grandfather, Hananiah who had been found to be a false prophet (Jeremiah 28:16-17). Irijah falsely accused Jeremiah of defecting to Babylon.
- Jeremiah had been preaching a message to flee the certain destruction of Jerusalem (Jeremiah 6:1, 21:8-10).
- 37:14 Jeremiah called the accusation a lie (שֶׁקֶר *šeqer*), but the liar would not listen to Jeremiah’s objections (Exodus 23:7; Deuteronomy 19:18; Psalm 33:17, 35:19, 52:3, 69:4, 119:69, 78, 86, 128, 163)

37:15 The officials beat Jeremiah and put him into a makeshift dungeon out of Jonathan the scribe's house. Jonathan had been a Scribe under King David (1 Chron 27:32), so the structure was approximately 400 years old.

- In some ways, it would be fitting for Jeremiah to be incarcerated in a Scribe's house as he was a prisoner of God's Word his entire life.
- The officials under King Jehoiakim that had been pleasant to Baruch (Jeremiah 36:9-19) had probably been taken into captivity leaving behind these replacement officials who were pro-Egypt.

37:16 Jeremiah was kept in a dungeon with a vaulted cell for many days. The Hebrew word for "dungeon" (חֲבֹטָה) can also mean "cistern."

- **According to Jeremiah 37:12, what did Jeremiah do when the Babylonian army withdrew from Jerusalem?**
 - **Jeremiah attempted to leave Jerusalem to visit the field in Anathoth that he redeemed from his cousin (Jeremiah 32:6-15).**
- **According to Jeremiah 37:13, who arrested Jeremiah as he was leaving Jerusalem?**
 - **Irijah the grandson of Hananiah who had been found to be a false prophet (Jeremiah 28:16-17).**
- **According to Jeremiah 37:15, how did the officials respond to Irijah's false charges?**
 - **They angrily beat Jeremiah and imprisoned him.**
- **According to Jeremiah 37:16, how long did Jeremiah remain in the dungeon cells?**
 - **Jeremiah remained in the dungeon for many days**

Read Jeremiah 37:17-21...Zedekiah Transfers Jeremiah to Guardhouse with Daily Bread

37:17 King Zedekiah knew that Jeremiah had contact with God, but the King was so afraid of his officials that he sneaked Jeremiah out of prison.

- When the King asked Jeremiah if there was word from the Lord, Jeremiah immediately affirmed there was – as if the king should know what the word of God was. It had already been told and retold.
- Believers should read God's Word to understand His truth instead of trying to rationalize on their own.

37:18 Jeremiah requests that the King tell him what he had done wrong besides prophesying the truth which the King had disregarded.

37:19 The false prophets had preached that Babylon would never assault Jerusalem, and while they had proved false, he had been proved true.

37:20 Jeremiah respectfully requested that King Zedekiah listen to his request and not return him to the dungeon imprisonment where he felt he would die.

- In spite of Jeremiah's close relationship with the Lord, Jeremiah was humbled to ask a wicked man of authority to intervene on his behalf.

37:21 Zedekiah alleviated Jeremiah's condition; during this time, Jerusalem residents were starving, but Jeremiah received some bread each day. (Some scholars believe that this was the beginning of Jeremiah 32). In ancient times, similar tradesmen would work in a common location (i.e. shopping center food court), so bakers street describes the lane where all of the bakers would sell their wares.

- According to Jeremiah 37:17, when did King Zedekiah bring Jeremiah out of the dungeon?
 - King Zedekiah secretly brought Jeremiah into his house to discover if there was a message from the Lord.
- According to Jeremiah 37:17, what message did Jeremiah give to King Zedekiah?
 - Jerusalem would be defeated by Babylon
- According to Jeremiah 37:20, what did Jeremiah request of King Zedekiah?
 - Jeremiah requested that the King not return him to Jonathan’s dungeon for fear that he would die there.
- According to Jeremiah 37:21, how did King Zedekiah bless Jeremiah?
 - King Zedekiah had Jeremiah relocated to the court of the guard and provided a meager pittance of food while the remainder of the city starved.

4 Jeremiah 38, 39

Read Jeremiah 38:1-6...The Officials Transfer Jeremiah to the Dungeon of Malchijah

- Chapters 37-40 describe the final days in the city of Jerusalem

38:1 Four men heard Jeremiah preaching while he was incarcerated with minimum security confinement.

- Pashur was the high priest’s “deputy” or sheriff over the Temple guard that had beaten Jeremiah 40 lashes. “Pashur” may be an Egyptian name meaning “the portion of Horus.” Horus was an Egyptian god with the head of a falcon and the body of a man. The head of the Temple should not have had a name after an Egyptian god (Jeremiah 20:1-6).
- Shelemiah was one of the three men that Jehoiakim had ordered to capture Jeremiah and Baruch after burning the scroll, but God hid them. (Jeremiah 36:26)

The Four Men Who Heard Jeremiah Preaching from Jail			
	Official		Father of Official
1.	Shephatiah	“God is my Judge”	Mattan “Gift”
2.	Gedaliah	“God is Great”	Pashhur “Splitter” / “Cleaver”
3.	Jucal	Judicial	Shelemiah “God is my happiness/peace”
4.	Pashhur	“Splitter” / “Cleaver”	Malchijah “The Lord my King/Counselor”

38:2 Jeremiah preaches surrender of Jerusalem to Babylon (Jeremiah 38:17-18). The sword speaks of battle while the famine and pestilence refer to siege conditions.

38:3 Jeremiah asserts that Jerusalem would be captured and taken by Babylon.

38:4 The enemies of Jeremiah claim that His warnings weaken morale, so they recommend Jeremiah’s murder. It appears that only a subset of Judah’s army remained; some had certainly been killed, but others had deserted to the Babylonian army (Jeremiah 38:19).

38:5 King Zedekiah admits to the officials that he has no power against them. Just as Pilate would weakly comply with the Jewish elders against Jesus, Zedekiah submitted to the demands of Jeremiah’s enemies.

- An old saying “if you don’t stand for something, you’ll fall for anything” (Colossians 1:23; 1 Corinthians 16:13; Joshua 23:6; 2 Thessalonians 2:15)

38:6 Jeremiah was lowered into a waterless well to die. As his feet sank into the mud, he became another sign of what was to happen with King Zedekiah (Jeremiah 38:22).

- Josephus documents that Jeremiah sank into the mud up to his neck.
- Although Malchijah is referenced as the “king’s son”, this seems to be an official title for the king’s sheriff or deputy. On two other occasions, this title is used for two other men, but none of these men are mentioned anywhere else or listed in any type of royal chronicles of the family (Jeremiah 36:26, 2 Chronicles 28:7).
- **According to Jeremiah 38:1, did incarceration stop Jeremiah from prophesying?**
 - **No, Jeremiah continued to talk with all of the people**
- **According to Jeremiah 38:2, what option did God give to the inhabitants of Jerusalem?**
 - **The lives of those who left Jerusalem to surrender to the Babylonians would be spared while the lives of those who remained in Jerusalem would be taken.**
- **According to Jeremiah 38:4, why did Zedekiah’s officials want Jeremiah executed?**
 - **The prophecies of Jeremiah were hurting the morale of Judah’s soldiers.**
- **According to Jeremiah 38:5, how did King Zedekiah respond when the officials requested the execution of Jeremiah?**
 - **King Zedekiah told his officials that he was powerless against them and that they could do with Jeremiah as they liked.**
- **According to Jeremiah 38:6, what did the officials do with Jeremiah?**
 - **They lowered him into the mud of an empty cistern**

Read Jeremiah 38:7-13...Ebed-melech Returns Jeremiah to the Guardhouse

38:7 Ebed-melech (“Servant of the King”) stated Jeremiah’s case before the King and was sent with 30 men (3 representing resurrection) to bring Jeremiah out of the well (Ebed-melech is saved because of this righteous deed - Jeremiah 39:15-18)

- Instead of being a proper name, Ebed-melech might be a title as the “Servant of the King.” The term appears in other ancient cultures; it was an Akkadian title (first ancient empire of Mesopotamia around 3 millennium BC) for someone near the King.
- Ebed-melech was an Ethiopian eunuch which might simply be an official (Jeremiah 39:15-18).
- The gate was the place where the judicial system took place, and the king would hold court to settle public disputes.

38:8 Ebed-melech must have had some position in the king’s palace, and he chose to leave the comfort of the palace to intercede for Jeremiah who was facing death.

38:9 Ebed-melech made a judgment call on the morality – the wickedness – of the officials who had arrested Jeremiah and was facing death from exposure, thirst and starvation.

38:10 There is only one Hebrew manuscript that mentions “3” while all other manuscripts number “30” men. Ebed-melech was clearly a man of authority with men under his command.

38:11 A rope had great value in ancient times with multiple uses during wartime, so clothes were used as a makeshift rope. In Scripture, clothing often represents the “righteousness” of an individual, and in spite of Jeremiah’s righteousness appearing old and worn out, it would save his life (Job 29:14; Revelation 19:8)

38:12 Jeremiah obeyed the directions given to him by Ebed-melech.

38:13 Jeremiah was pulled out of the cistern and transferred to the guardhouse.

- Jeremiah was transferred several times between the cistern prisons and the guardhouse (Jeremiah 37:20-21).
- **According to Jeremiah 38:7, what nationality was Ebed-melech?**
 - **He was an Ethiopian**
- **According to Jeremiah 38:9, what did Ebed-melech say to King Zedekiah?**
 - **The officials had done evil by lowering Jeremiah into the empty muddy cistern.**
- **According to Jeremiah 38:10, how did the King respond to Ebed-melech?**
 - **King Zedekiah told Ebed-melech to take 30 men to rescue Jeremiah.**

Read Jeremiah 38:14-23...Zedekiah Seeks Prophecy from Jeremiah

38:14 This is the only mention of the “third entrance”, but it is probably the king’s private entrance into the Temple which would have been an isolated, secluded place.

38:15 King Zedekiah asked Jeremiah for advice, but Jeremiah stated truthfully that Zedekiah would not appreciate the answer nor would the king obey; honesty would simply endanger Jeremiah’s life.

- It seems that Jeremiah wanted to continue living on this earth in spite of his persecuted, lonely lifestyle.

38:16 Although the king assured Jeremiah that he would not kill Zedekiah or hand him over to be killed (Jeremiah 38:24), the king did not vow to repent and obey.

- Individuals may concede to read the Bible or go to church, but still have no intent of repenting or changing.

38:17 Another opportunity is offered to the king to repent if he would go out to the officers of Babylon. *“If you will...”*

38:18 Jeremiah counseled to surrender to Babylon (Jeremiah 38:2). Jeremiah stated that Zedekiah would live and the city would not be burned down if only Zedekiah would humbly submit to the authority of Babylonians.

38:19 King Zedekiah didn’t mention a fear of Babylon; instead, King Zedekiah was fearful of his fellow Jews who had deserted. Zedekiah understood the hatred and wickedness of his fellow Jews that had brought on the Babylonian judgment.

38:20 Jeremiah did not defend the Jews, but instead, Jeremiah assured the king that Babylon would not turn him over. *“Please obey the Lord in what I am saying to you, that it may go well with you and you may live.”*

- Although King Zedekiah was spared, he was blinded after seeing the execution of his sons.

38:21 Jeremiah stated that there would be consequences for rejection of the message.

38:22 The women of the palace would freely admit to Babylon that the king’s friends were too smart and too strong for the king to take the right action.

- The king’s friends were liars and deceivers as was King Zedekiah who met Jeremiah in secret and lied about it.

- Although Jeremiah had been lowered into physical confinement, King Zedekiah was in spiritual and emotional confinement.
- 38:23 Zedekiah's sons would be slaughtered before the Babylonian army would blind Zedekiah and exile him to Babylon (2 Kings 25:1-7)
- **According to Jeremiah 38:15, what would happen if Jeremiah told King Zedekiah the truth?**
 - **King Zedekiah would not listen, and he would probably put Jeremiah to death**
 - **According to Jeremiah 38:16, what did King Zedekiah promise?**
 - **King Zedekiah promised not to kill Jeremiah nor turn him over to those who wanted to kill him.**
 - **King Zedekiah did not commit to responding to Jeremiah's message.**
 - **According to Jeremiah 38:17, was there a way for Jerusalem to be spared during the last siege by the Babylonians?**
 - **Yes, if Zedekiah surrendered himself, Jerusalem would be spared**
 - **According to Jeremiah 38:19, who did Zedekiah fear?**
 - **Zedekiah feared the Judeans who had deserted to the Babylonians**
 - **According to Jeremiah 38:20, what did Jeremiah urge Zedekiah to do?**
 - **Obey the Lord, so his life would be spared.**

Advisor	Advice	Response
Jeremiah	Repent	Zedekiah Rejects
Zedekiah	Deceive	Jeremiah Agrees

Read Jeremiah 38:24-28...Zedekiah Counsels Jeremiah to Lie About Their Conversation

38:24 Although Zedekiah had vowed not to kill Jeremiah, the king threatens Jeremiah if he tells anyone that they had talked.

38:25 Zedekiah understood that his officials would threaten Jeremiah just as he had.

38:26 King Zedekiah counsels Jeremiah to lie and deceive the officials.

38:27 All of the officials inquired of Jeremiah.

- Jeremiah follows King Zedekiah's advice and does not tell the princes the entire truth, so that he would not endanger his life – possibly lying to save his life.
- This time, Jeremiah does not tell the cruel princes that destruction was inevitable.

38:28 Jeremiah lived in a secure environment in the court of the prison until Babylon captured Jerusalem.

- **According to Jeremiah 38:25-26, what advice did Zedekiah give to Jeremiah?**
 - **When the officials ask about the discussion between Zedekiah and Jeremiah, tell them that it was simply a request by Jeremiah not to be incarcerated in Jonathan's house.**
- **According to Jeremiah 38:27, how did Jeremiah respond to the questions of the officials?**
 - **Jeremiah followed the guidance from the King**
- **According to Jeremiah 38:28, where was Jeremiah imprisoned until the Babylonians invaded Jerusalem?**
 - **Jeremiah remained in the court of the guard**

Chapters 39-44 describe the Babylonian exile (586-582 B.C.); the fall of Jerusalem to Babylon can be found in Jeremiah 52, 2 Kings 25, and 2 Chronicles 36

Read Jeremiah 39:1-10...Jerusalem Captured & Exiled to Captivity in Babylon

39:1 The tenth month was Tebet which occurred during the winter months (December/January).

39:2 This Babylonian siege of Jerusalem had lasted 18 months after Egypt turned back. Jerusalem was breached in the month of Tammuz during the summer months (June/July).

39:3 Six Babylonian officials settled themselves at the middle gate in Jerusalem as they took authority over the legislation of Judah.

- “Rabmag” (Jeremiah 39:13) is thought to mean “Chief of the Magi” which could be the forerunners for the wise men who sought Jesus’ birth.

39:4 Zedekiah led the men of war in fleeing the invaders. Zedekiah fled through the king’s garden (similar to the exile from the Garden of Eden); this garden may have been a place of secret rendezvous with a hidden passage.

- The word “Arabah” (hā‘ārābāh אֲרָבָה) means “barren area,” and it was the term used for the extended Jordan valley.

39:5 The Babylonians captured Zedekiah (32 years old) near Jericho which was the location of the first victory of God’s people when they entered the Promised Land walking with Him (Joshua 6).

- Nebuchadnezzar had crowned Zedekiah as the vassal king to be faithful to Babylon’s authority (2 Kings 24:17-18; 2 Chronicles 36:10). Zedekiah was 21 years old when Nebuchadnezzar crowned him (597BC), and he reigned for 11 years.
- Riblah was located in northern Syria (200 miles north of Jerusalem; 66 miles north of Damascus). Traveling the fertile crescent, the Babylonian army would have headed north until they arrived at the Euphrates, and then followed “the River” south to Babylon.
 - Twenty-two years before (608BC), Pharaoh Neco had killed Josiah and taken captive Jehoahaz after Judah made him king. Pharaoh Neco had used Riblah as his headquarters as he imprisoned Jehoahaz (2 Kings 23:31-33); in the same way, Nebuchadnezzar was now using Riblah as his headquarters while imprisoning Zedekiah.

39:6 Zedekiah’s last sight was the execution his sons. Judah’s officers who had been cruel to Jeremiah (Jeremiah 38:4, 25) were also executed by Nebuchadnezzar.

39:7 Zedekiah’s “spiritual eyes” had been blinded for some time while Judah’s bondage to sin was as strong as the bronze chains. The blinding of Zedekiah fulfilled the prophecy of Ezekiel (Ezekiel 12:13). Although Jeremiah had prophesied that Zedekiah would see the King eye-to-eye, it was in Riblah and not in Babylon (Jeremiah 34:3).

39:8 The prophecy of burning Jerusalem had been repeated time and again (Jeremiah 4:4, 7:20, 15:14, 21:10, 12, 32:29, 34:2, 22, 37:10, 38:18, 23). Everyone lost their homes as the King’s palace to the individual homes were burned.

- When the British archaeologist Kathleen Kenyon excavated Jerusalem in the 1960s followed by Yigal Shiloh in the 1970’s, they found a row of 2,600-year-old

rooms covered with visible layers of charcoal ash. In each of the excavated houses, they found hand-sized idols (Ashteroths & Baals) that reflected the ubiquity of idolatry in the society.

- Some scholars translate the verse as “*the house of the people*” which the Temple had become instead of it being the house of God.

39:9 Although Zedekiah had worried about being turned over to the deserters, King Nebuchadnezzar did not esteem the deserters, but they were taken into captivity.

- Nebuzaradan (meaning “Nebo has given seed”) was the captain of the guard who would be kind to Jeremiah (Jeremiah 40:1). Five years after this, Nebuzaradan would take 745 more Jews to Babylon (Jeremiah 52:30).
 - Nebo was Babylonians god of writing and vegetation which Isaiah had denounced a century before (Isaiah 46:1).

39:10 Not only did the humble remnants in Jerusalem who had nothing (Zephaniah 3:12) remain in Judah, they were also blessed with vineyards and fields.

- **According to Jeremiah 39:1-2, how long did Babylon besiege Jerusalem?**
 - **18 months – two months in the ninth year, 12 months in the tenth year, 4 months in the eleventh year.**
- **According to Jeremiah 39:3, where did Nebuchadnezzar’s officials meet within Jerusalem?**
 - **They sat in the middle of the gate**
- **According to Jeremiah 39:4, how did Zedekiah and the soldiers respond when they saw the Babylonian officials sitting in the gate?**
 - **Zedekiah and his soldiers fled.**
- **According to Jeremiah 39:5, where did the Babylonian army capture Zedekiah?**
 - **In the plains of Jericho**
- **According to Jeremiah 39:6-7, what did the King of Babylon do at Riblah after capturing Zedekiah?**
 - **They slaughtered the King’s sons and nobility of Judah before blinding Zedekiah and taking him in chains to Babylon.**
- **According to Jeremiah 39:10, who did Nebuzaradan, the captain of the Babylonian guard, leave in Judah?**
 - **Poor people who owned nothing were given vineyards and fields**

Read Jeremiah 39:11-14...Nebuchadnezzar Frees and Spares Jeremiah

39:11 Although Nebuchadnezzar doesn’t meet Jeremiah personally, Babylon’s king spares Jeremiah by name.

39:12 The captain of the guard is told to care for Jeremiah as he desires.

39:13 The officials of Babylon treated Jeremiah better than the officials of Judah treated him. From Nebuchadnezzar through Nebuzaradan (his commander of the guard) to Nebushasban (prince of the eunuchs) and Nergal-Sharezer (chief of the Magi).

- “Rabmag” is thought to mean “Chief of the Magi” which could be the forerunners for the wise men who sought Jesus’ birth.

39:14 After the fall, pious (albeit naïve) Gedaliah becomes governor (Jer 40:7) instead of having another vassal king of Judah; Gedaliah’s father Ahiakim and grandfather

Shaphan served in Josiah's court (2 Kings 22:12-14). Jeremiah remains living with the poor in Jerusalem (Jer 40:6)

- **According to Jeremiah 39:12, what guidance did Nebuchadnezzar give to his captain of the guard?**
 - **Do not harm Jeremiah, but do with Jeremiah whatever he wants.**
- **According to Jeremiah 39:14, where did the Babylonians from and give him to?**
 - **They took Jeremiah from the court of the guard and gave him to Gedaliah.**

Read Jeremiah 39:15-18...God Gives Jeremiah Prophecy for Ebed-melech the Ethiopian

39:15 Although Jeremiah was confined in the court of the guardhouse, the Lord sent him to encourage Ebed-melech the Ethiopian.

39:16 The Lord informed Jeremiah that it was time to bring his prophecies to fruition.

39:17 Although Ebed-melech was fearful of the Babylonians, the Lord would protect him. One way that this may have been possible would have been Jeremiah's favor with the Babylonians.

39:18 Ebed-melech was rewarded for trusting in God for his salvation

- **According to Jeremiah 39:16, who did Jeremiah encourage that the time of his promises had come?**
 - **Ebed-melech, the Ethiopian**
- **According to Jeremiah 39:17-18, what did God vow to Ebed-melech?**
 - **God would save his life.**

5 Jeremiah 40-42

Read Jeremiah 40:1-6...Jeremiah Remains in Jerusalem After It Is Destroyed

40:1 Ramah is thought to be about 8 miles away from Jerusalem, and the midrash recorded that Jeremiah had put himself in chains with the men being exiled as he marched along with them. Nebuchadnezzar had camped at Riblah during the siege until a month after Jerusalem fell, when Nebuchadnezzar came down to Jerusalem (2 Kings 25:3, 8).

- Nebuzaradan (meaning "Nebo has given seed") was the captain of the guard who took the exiles into Babylon (Jeremiah 39:9). Five years after this, Nebuzaradan would take 745 more Jews to Babylon (Jeremiah 52:30).
 - Nebo was Babylonians god of writing and vegetation which Isaiah had denounced a century before (Isaiah 46:1).
- Ramah was a staging area for deportees to Babylon for the 70-year captivity (Jeremiah 31:15) and was a reference to Bethlehem when Herod slaughtered those under the age of two (Matthew 2:18).
 - The word "Ramah" means "height/lofty" which infers that the prayers of God's people are being heard in the heights (in Heaven).
 - Rachel had desired children more than life itself (Genesis 30:1), and she had sacrificed her life in the birth of her child (Genesis 35:16-20). It is easy to understand how the loss of her children would have caused intense anguish.

- This powerful grief was referenced when Herod killed the children younger than two years old in order to murder the Christ child (Matthew 2:18).
- 40:2 The captain of the Babylonian guard understood that God foresaw the fall and destruction of Jerusalem.
- Nebuzaradan references the LORD in all capital letters which means that he referenced God by His covenant name “Yahweh.”
 - Nebuzaradan called Him the “*LORD your God*” instead of “my God.”
- 40:3 Instead of taking credit for the overthrow of Jerusalem, the commander of the guard credits the God of Israel. Judah had become a testimony to the world as judgment instead of blessing. The commander of the guard understood that Judah’s fall was a consequence of their rebellion.
- 40:4 Nebuzaradan offered for Jeremiah to come to Babylon or to remain in Judah wherever he liked.
- 40:5 Jeremiah had found support from Ahikam (Jeremiah 26:24) who was the father of Gedaliah. Ahikam was the son of Shaphan, the royal secretary in Josiah’s court (2 Kings 22:12-14), and the father of Gedaliah, governor of Judea after the destruction of Jerusalem by the Babylonians (2 Kings 25:22; Jeremiah 40:5-16; 43:6).
- Judah wasn’t an independent nation any longer, but instead it was governed as a region of Syria.
 - The ration was a portion of food while the gift was to show honor/esteem.
- 40:6 Mizpah (“watchtower”) was repeated throughout the Old Testament (Judges 20:1-2; 1 Samuel 10:17). Jerusalem had been annihilated after an 18-month siege, so Gedaliah chose to lead from Mizpah.
- The phrase “not going back” is Jeremiah’s often repeated Hebrew word (יָשׁוּבָה) for “repent” which is “shub” (Jeremiah 8:4, 22:10-11, 23:20; 30:24, 50:9).
 - **According to Jeremiah 40:2, what did the Babylonian captain of the guard realize?**
 - **Jeremiah’s God understood and pronounced disaster on Judah**
 - **According to Jeremiah 40:3, what else did the Babylonian captain of the guard realize?**
 - **The disaster on Judah occurred because they disobeyed God’s commands**
 - **According to Jeremiah 40:4, what choice was offered to Jeremiah at the downfall of Jerusalem?**
 - **Jeremiah could go into Babylon or remain in Israel.**
 - **According to Jeremiah 40:5, what did Babylon gift to Jeremiah upon their departure?**
 - **An allowance of bread and a present**
 - **According to Jeremiah 40:6, where did Jeremiah stay when Babylon left?**
 - **Jeremiah joined Gedaliah at Mizpah**

Read Jeremiah 40:7-12...Gedaliah Is Established as Governor of Judah

40:7 The Israelites who had pursued guerrilla warfare in Judah instead of being trapped in Jerusalem heard that Babylon had made Gedaliah governor.

40:8 The guerilla warriors surrendered to Gedaliah whose first task as governor is to have all of those in Judah to lay down their arms and stop attacking Babylonians. Gedaliah needed to convince Judah that the war was over.

Guerilla Warriors of Judah (Jeremiah 40:8)	
1.	Ishmael the son of Nethaniah
2.	Johanan
3.	Jonathan the sons of Kareah
4.	Seraiah the son of Tanhumeth
5.	The sons of Ephai the Netophathite
6.	Jezaniah the son of the Maacathite

40:9 The bands of renegades were granted amnesty and told not to fear the Chaldeans. Gedaliah took an oath that they would be safe as long as they were at peace with the servants of the Chaldeans (2 Kings 25:24); as the governor, Gedaliah would have been the chief Chaldean servant in the land.

40:10 Gedaliah was the mediator between his Jewish people and the Babylonian King (until his Jewish brothers needlessly killed him as they did Jesus).

40:11 Some of the inhabitants of Judah had fled the land when Babylon invaded, so now that the conflict was over, the Jewish people dispersed to the neighboring countries returned as Jews return to Israel in modern times after the global diaspora.

- The Jews who had fled and lived among the Moabites, Ammonites, and Edomites returned to their homeland, submitted to Gedaliah as governor, and the wine and fruit were harvested in abundance
- These Jews who returned from the foreign lands would eventually be led by Johanan into Egypt to their demise after the death of Gedaliah (Jeremiah 43:5). These Jews already had experience in fleeing Palestine when they became afraid.

40:12 Those remaining in the land were encouraged to resettle the towns with vineyards and crops. The harvests were able to be taxed by Babylon, and if there were battles with Egypt, Babylon's armies could eat from the land of Judah instead of simply leaving it desolate.

- **According to Jeremiah 40:7, who did Babylon appoint as Governor of Israel?**
 - **Gedaliah the son of Ahikam**
- **According to Jeremiah 40:9, what was Gedaliah's message to those who came to him?**
 - *“Do not be afraid to serve the Chaldeans. Dwell in the land and serve the king of Babylon, and it shall be well with you.”*
 - **This is similar to a a believer submitting while trusting in the Lord.**

Read Jeremiah 40:13-16...Gedaliah Does Not Believe Johanan's Warning About Ishmael

40:13 Johanan was mentioned as a leader of a group of the renegade guerilla warriors who returned (Jeremiah 40:8).

40:14 Ishmael descended from Asaph and the house of David with ambitions for the throne (2 Samuel 5:16; 1 Chronicles 25:2). The king of Ammon had sent Ishmael to assassinate Gedaliah.

- The king's name "Baalis" was a form of the Canaanite fertility god, Baal.

- 40:15 Johanan and his field renegades warn Gedaliah that Ishmael had made an agreement with the Ammonites to kill him (Jeremiah 41:10, 15), so Johanan requested permission to secretly kill Ishmael before he carried out his plan.
- 40:16 Gedaliah believed that he could negotiate peace and would not heed the warning. Gedaliah felt that Johanan was lying about Ishmael when Johanan was really attempting to save Gedaliah's life.
- **According to Jeremiah 40:14, what did Johanan warn Gedaliah?**
 - **The Ammonites had sent Ishmael to assassinate Gedaliah.**
 - **According to Jeremiah 40:15, what did Johanan request for permission?**
 - **Johanan requested that Gedaliah allow him to kill Ishmael**
 - **According to Jeremiah 40:16, how did Gedaliah respond to Johanan's request?**
 - **Gedaliah thought Ishmael was lying**

Read Jeremiah 41:1-10...Governor Gedaliah is Murdered Along with Travelers

- 41:1 The seventh month is Tisri (September/October) which was about fifty days (two months - Jeremiah 52:12-13) after the Temple was destroyed. Josephus records that this was 30 days after Johanan warned Gedaliah of the conspiracy.
- Ishmael and his ten men were eating with Gedaliah which is a sign of alliance and companionship before Ishmael betrayed his trust. Sharing a meal was a form of covenant which is the reason that the Fellowship Offering would be shared between the Priests and the laymen providing the offering (Leviticus 3) while even in modern times believers gather for the Lord's Supper.
 - Josephus documents that Gedaliah became intoxicated at the banquet and passed out.
 - Jeremiah 52:28-30)
- 41:2 Mizpah was the location that Israel would meet at times of national emergencies (Joshua 18:26; Judges 20:1,3; 21:1,5; 1 Samuel 7:5-16), and this is where Ishmael kills Gedaliah and all of his supporters in a secret slaying.
- 41:3 Ishmael killed everyone that was with Gedaliah including the Jews and the Chaldeans.
- 41:4 Ishmael and his band of assassins had completed such a thorough job in killing everyone, that even the word of what occurred did not escape.
- 41:5 Eighty men were coming down from three towns that were once included in the northern kingdom of Israel (Shechem, Shiloh, Samaria). These men may have come to worship in pagan rites showing the continual rejection of God (Leviticus 19:27-28, 21:5; Deuteronomy 14:1), but they were definitely in mourning of the loss of Jerusalem.
- Cutting themselves and shaving their heads were mourning rites of nations around Judah that Judah had adopted (Deuteronomy 14:1 – Leviticus 19:28, 21:5; Jeremiah 16:6, 47:5; 1 Kings 18:28)
 - Jews were not supposed to even trim their beards much less shave their heads (Leviticus 19:27)
 - Baal's prophets would cut themselves (1 Kings 18:28).
- 41:6 Ishmael deceived the travelers through weeping at the destruction of Jerusalem. Ishmael beckoned the 80 men to come to Gedaliah who he had just murdered.

- 41:7 Ishmael and his bandits slaughtered the travelers and threw their corpses in the cistern.
- 41:8 Ishmael killed 70 of the men leaving only a remnant. The remaining 10 had hidden provisions for the trip home, so Ishmael spared the lives of these men.
- Sometimes provisions were hidden in dried cisterns with ground and grass covering up the holes so no one could reach the provision unless under dire circumstances.
- 41:9 The pit that the 70 dead were discarded into may have been built 400 years earlier (1 Kings 15:16; 2 Chron 16).
- 41:10 Ishmael began to take Mizpah captives to the land of the Ammonites. Johanan had warned Gedaliah that Ishmael had made an agreement with the Ammonites to kill him (Jeremiah 40:15).
- Women from Zedekiah's royal family had been left in Mizpah; this would have been a sign of authority for Gedaliah.
 - Jeremiah and Baruch may well have been included as Jeremiah had chosen to remain with Gedaliah (Jeremiah 40:6).

Read Jeremiah 41:11-18...Johanan Rescues the People

- 41:11 The actions of Ishmael are correctly characterized as evil, and Johanan with his marauders heard about it. Johanan seemed to be well connected as he knew about Ishmael and the Ammonites prior to the assassination.
- 41:12 As Ishmael was making his way back to the Ammonites, Johanan and his warriors caught up with him at the great pool in Gibeon.
- Around 1960's, archeologists (James B. Pritchard) found a great cistern dug into the rock in Gibeon that is nearly 44 feet deep – at the bottom, is a spiral staircase dug down 44 more feet to the water level. The cavity was dug 88 feet through limestone until it met the water table.
 - The spiral staircase against the wall enabled the individual to descend to the appropriate level to retrieve water while the staircase continued below water level.
- 41:13 Ishmael's prisoners were overjoyed to see Johanan approaching.
- 41:14 Those prisoners that Ishmael was herding to Ammon broke away from Ishmael and fled to Johanan.
- 41:15 Johanan and his field forces delivered the captives from Ishmael, but Ishmael and eight of his men escaped to the Ammonites. Only two of Ishmael's wicked troupe died (Jeremiah 41:2), and Scripture does not reference Ishmael again.
- 41:16 Johanan brought all of Mizpah's soldiers, women, children and eunuchs away from Gibeon.
- 41:17 The people of Mizpah camped near Bethlehem on the land that David had given to Chimham in gratitude for the kindness of his father Barzillai (2 Samuel 19:37). Legend is that the Inn that had no room for the nativity was located on Chimham's property.
- 41:18 Scripture doesn't mention a fear of Ishmael or Ammon by the inhabitants of Mizpah, but it does emphasize a fear of the Babylonians.



Read Jeremiah 42:1-6...Johanah Desires Jeremiah to Inquire of the Lord

- 42:1 All the guerilla warriors who had come to Gedaliah (except for Ishmael) now joined together to seek guidance from Jeremiah (Jeremiah 40:8). In the Masoretic text, “Jezaniah” is later spelled “Azariah” (Jeremiah 43:2), but in the Septuagint, they are spelled the same.
- 42:2 Johanah requests Jeremiah to seek “your” God’s direction instead of “our” God’s direction. They rightfully identify themselves as the “remnant” remaining in the land.
- God had originally selected Israel because they were few in number (Deuteronomy 7:7).
- 42:3 The Mizpah remnant continued to request that Jeremiah seek his God instead of adopting his God as theirs.
- 42:4 Jeremiah agrees to their request, and he will relay to them every word that the Lord gives in response.
- 42:5 A term for God is a “true and faithful” witness (Revelation 19:11). The people vow that they will keep the whole counsel of God to be relayed by Jeremiah.
- 42:6 The people rightfully understand that things will only go well with them if they have a heart of submission and obedience to the call of God whether pleasant or unpleasant.

Read Jeremiah 42:7-12...Jeremiah Assures Johanah of Safety in Judea

- 42:7 Ten days passed before God gave Jeremiah a message. So often, individuals want an immediate message from God instead of faithfully trusting Him and committing one’s life to Him over time.
- 42:8 Jeremiah didn’t speak through the leaders, but instead spoke directly to all of the people. Obedience to God’s message would be the responsibility of each individual.
- 42:9 Jeremiah references the “LORD God of Israel” by His covenant name of “Yahweh.”
- 42:10 At this point, the Word from the Lord does not explicitly tell the people whether they should stay in Judah or go, but God does tell the people what He will do to them if they stay and if they go (Jeremiah 1:10).
- The Lord does eventually explicitly tell them not to go (Jeremiah 42:19)
 - It is as if the people should already know the Lord’s will, but the actual decision was whether they would submit to it.
 - The people were already headed to Egypt, but they desired to gain the prophet’s approval before they did what they were going to do. (Jeremiah 41:17)
 - God’s people often bring their plans before God instead of listening with an open and submissive heart to follow His will.
- 42:11 The Lord expressed that He understood the motivation of the people, but they should not fear the King of Babylon. This was the same message that Jeremiah gave to Zedekiah; they should be more fearful of God than of man (Matthew 10:28; Jeremiah 5:22, 24; 30:10; 32:39-40; 44:10; 46:27-28).
- 42:12 The Lord’s compassion would bring the compassion of the King of Babylon and restoration to their homeland.

Read Jeremiah 42:13-18...Jeremiah Assures Johanah of Destruction in Egypt

- 42:13 The people had a clear decision as to obedience if they stay or rebellion if they go. Jeremiah references the “LORD your God” by His covenant name of “Yahweh”, and that He should be their God.
- 42:14 The people should not view Egypt as a panacea without war or hunger. The Lord had led His people out of slavery in Egypt (Exodus), and now they sought protection in that very land.
- 42:15 God references these people as the “remnant of Judah” because they had not been exiled or killed. The Word of the Lord was explained to the people as to their outcome if they rejected His pleasure of remaining in Judah.
- 42:16 God would bring their fears and anxieties to reality if Egypt. The sword and famine that the people feared would pursue them.
- 42:17 The judgments of sword, famine and pestilence were the same warnings towards Judah about the invasion of Babylon (Jeremiah 14:12; 21:7, 9; 24:10; 27:8, 13; 29:17-18; 32:24, 36; 34:17; 38:2).
- If the remnant of Judah went to Egypt, they would not return nor would they have descendants to carry on their lineage in Egypt. God would send calamity that would cut them off.
- 42:18 In the same way that God destroyed the rebellious people in Jerusalem, He would also destroy the rebellious who fled to Egypt. An “imprecation” is a spoken curse.
- They would not be able to return to their homeland.
 - The remnant of Judah would be a testimony to the judgment of the Lord when people rebel and disobey Him.
 - The Lord would fulfill Jeremiah’s prophecy (Jeremiah 44:12).
 - These people will be a demonstration of God’s judgment on idolatry, pride and wickedness. The obedient can be a testimony of His blessing while the rebellious will be a testimony of His wrath (Jeremiah 15:4, 42:18, 44:12, 44:22, 49:13, 17, 50:3, 23, 51:37, 41, 43)

Read Jeremiah 42:19-22...Jeremiah Chastises Johanan for Disingenuous Intent

- 42:19 The Lord commands explicitly “*Do not go to Egypt!*” The Lord gave them a clear decision for that very day (Deuteronomy 11:26, 30:15; Psalm 95:7; Hebrews 3:7-8, 15, 4:7)
- “*You should clearly understand that today I have testified against you.*”
- 42:20 God’s people had deceived themselves that God was the Lord of their lives (Matthew 7:21). Self-deception is extremely dangerous. The people pretended to seek God’s will, but their plans meant more to them than submission to the Lord.
- 42:21 Jeremiah understood that the people would rebel against God’s guidance.
- 42:22 Jeremiah affirmed that God’s judgment of sword, famine and pestilence would come to fruition.

6 Jeremiah 43-45

Read Jeremiah 43:1-7...Johanan & the Remnant of Judah Reject Jeremiah’s Message

- 43:1 Jeremiah had been sent with a message from God for the remnant of Judah.
- 43:2 Because of pride, Azariah and Johanan turn from good to rebellious at Jeremiah’s warning.

- Johanan was listed before the others until this verse when Azariah was listed first. It might be that Johanan followed the poor counsel of Azariah.
 - Azariah (“Aided by God”) was spelled Jezaniah (“Nourishment/Weapons of the Lord”) in the last chapter (Jeremiah 42:1)
 - This is the only time that this word “arrogant” (hazzêdîm הַזְּעִדִים) is used; however, there is a similar word for “presumptuous” in Psalm 19:13 (mizzêdîm מִזְּעִדִים).
- 43:3 Baruch (the scribe from Jeremiah 36:4) was blamed for swaying Jeremiah’s opinion, so that Babylon would kill or exile the remnant of Judah.
- Baruch did have some personal ambitions for self-promotion and materialism (45:5), so the complaint was not totally unfounded.
- 43:4 Johanan was called out by name along with the remainder of the remnant of Judah. They had altogether disobeyed “*the voice of the Lord to stay in the land of Judah.*”
- 43:5 Some of the inhabitants of Judah had fled the land when Babylon invaded; however, when the conflict was over, the Jewish people dispersed to the neighboring countries returned as Jews return to Israel in modern times after the global diaspora (Jeremiah 40:11).
- The Jews who had fled and lived among the Moabites, Ammonites, and Edomites had returned to their homeland and submitted to Gedaliah as governor until he was assassinated.
 - These Jews who returned from the foreign lands had already left their homeland once because of fear of the Chaldeans; these Jews already had experience in fleeing Palestine when they became afraid and then returning home afterward.
- 43:6 No one remained in Judah, but everyone that Nebuzaradan had let remain in Judah relocated to Egypt.
- 43:7 The Judean remnant did not rely on God to protect them; instead they fled to Egypt for refuge. The rebels went to the delta region of Egypt to Tahpanhes on the border line of Egypt. Tahpanhes only appears six times in Scripture – all in Jeremiah.
- It’s likely that Johanan and the rebellious remnant had connections in Tahpanhes since the Lord had accused Tahpanhes of shaving the heads of the Jews when Egypt had controlled Judah (Jeremiah 2:16)
 - Tahpanhes was a fortified outpost in northeast Egypt.

Read Jeremiah 43:8-13...Jeremiah Prophecies of a Conquest of Judgment on Egypt

- 43:8 The phrase “the Word of the Lord came” is repeated 144 times in Scripture (25 times in Jeremiah). The Lord spoke with Jeremiah just as easily in Tahpanhes as He had in Jerusalem.
- 43:9-10 Jeremiah placed bricks/large stones under the palace terrace of the Egyptian Pharaoh and foretells Nebuchadnezzar sitting on his throne over those very bricks.
- Archeologists (W. M. Flinders Petrie) excavated Tahpanhes in 1886 and found a large oblong platform of bricks called Kasr Bint el-Yehudi (“the castle of the Jew's daughter”).
 - The Pharaoh might lodge in this palace when in town, but it is more like a government house because the King would not live on the border.
 - God refers to Nebuchadnezzar as “My servant.” (Jeremiah 25:9. 27:6), but this is not in reference to the spiritual condition; it is emphasizing that God is utilizing this man for His divine purpose. The same is true for Cyrus (Isaiah 44:28-45:1).

- The Hebrew word for “canopy” or “royal pavilion” (שַׁפְרִירוֹ שַׁפְרִירוֹ) is only used this once in all of Scripture
- 43:11 Some people are destined for death, captivity and sword even while they live. Jeremiah prophesies that the Lord will “*strike the land of Egypt*” which is recorded in Ezekiel 30.
- 43:12 Nebuchadnezzar would burn the false gods/images/worship places of Egypt. The pronouns change from “I will” to “He will” because the Lord is using Nebuchadnezzar to do His will.
- Nebuchadnezzar would remove the idols from Egypt and place them in the Temple of the Babylonian god (probably Marduk/Bel).
 - Multiple times in the Bible, the Lord speaks of punishing false gods (Exodus 18:11; Jeremiah 51:52; Zephaniah 2:11; Numbers 33:4); Egypt had several hundred false gods.
 - Another translation of “*as a shepherd wraps himself with his garment*” would be “*as a shepherd picks his cloak clean of vermin, so he will pick Egypt clean*”
 - Vermin are bugs/insects which could also be a reference to the Egyptian Deity “Wadjet/Uatchit” associated with the flies of the marshes along the banks of the Nile.)
 - The term is translated in the Septuagint as “delouse” (Isaiah 22:17)
- 43:13 An obelisk was a stone pillar that represented a false god. Archeologists have found destroyed pillars in front of the Temple of Ra with one of the pillars still standing.
- “Heli” means “sun” while “polis” means “city” (Heliopolis means “city/house of the sun” – or “sun god” which was “ra”).
 - It is ironic and fitting that the town would be burned up by fire.
 - Josephus documents an attack of Babylon on Egypt in 581BC where Pharaoh was killed and all Jews were taken to Babylon
 - The British Museum has a small inscription depicting a Babylonian attack on Egypt in 568BC

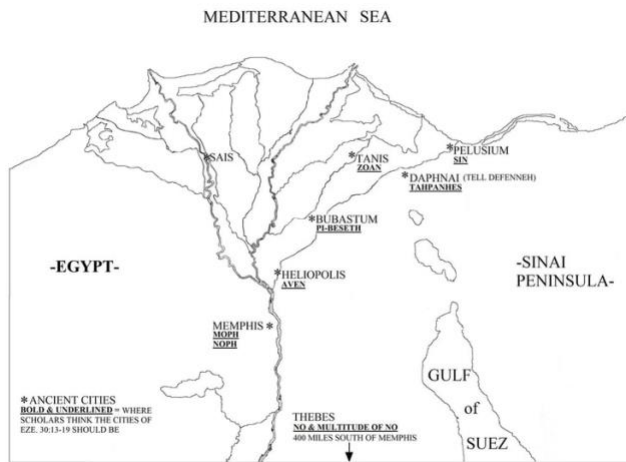


Read Jeremiah 44:1-10...Jeremiah Reminds Jews in Egypt of His Judgment on Idolatry

- **The Last of Jeremiah’s Prophecies**
- 44:1 The remnant from Judah resided in four Egyptian locations: 1. Migdol 2. Tahpanhes 3. Memphis 4. Pathros
- These Egyptian locations would be cursed when Jeremiah prophesied against the nations (Jeremiah 46:14).

The Jews Immigrated to Four Locations in Egypt (Jeremiah 44:1)	
1. Migdol	“Watchtower” in southern Sinai Peninsula by the Straits of Tiran where the Red Sea divides into the Gulf of Suez and the Gulf of Agaba
2. Tahpanhes	Tahpanhes (“Tell Defenneh”) was in the eastern territory of Lower Egypt located 16 miles Southwest from Pelusium (“Sin”)
3. Memphis	The capital of ancient Egypt located 12 miles south of Giza

4. Pathros “The Land of the South”; A district of Egypt near Thebes



- 44:2 Although the Jews were in Egypt, God describes Himself as the “God of Israel”. God reminds the Judeans in Egypt that He brought destruction on Judah to such an extent that no one now lives there.
- 44:3 The exile and destruction of Judah was a consequence of their idolatry. In the New Testament, Paul identifies greed and covetousness as idolatry.
- 44:4 Instead of immediate judgment, God repeatedly sent His prophets to His people as a warning.
- 44:5 The Israelites would not even listen/hear/entertain the message of God through the Prophets much less obey them. In spite of the flagrant warnings, God’s people rebelliously continued to practice idolatry.
- 44:6 The “cup of God’s wrath” is repeated throughout the Old Testament (Jeremiah 25:15-16; Isaiah 51:17, 22; Lamentations 4:21; Ezekiel 23:28-34; Habakkuk 2:16).
- 44:7 Gods asks the Judeans in Egypt – “*Why are you doing great harm to yourselves?*” The “God of hosts” emphasizes His command of heavenly armies while the “God of Israel” identifies Him with His people.
- 44:8 The Lord watches His people continue their idolatrous practices by adopting the false deities of Egypt.
- 44:9 The Lord provokes memory of the wickedness of the Kings and themselves as well as their wives. The evil of the wives is explicitly emphasized as well as the king authorities and the individual responsibility.
- 44:10 God’s people should be fearful of Him instead of fellow man (Matthew 10:28; Jeremiah 5:22, 24; 30:10; 32:39-40; 42:11; 46:27-28). The Hebrew word for “contrite” (דַּכָּאֹן דַּכָּאֹן) is related to the “contrite” (וַתִּדְכֶּה) that King David referenced (Psalm 51:17).

Read Jeremiah 44:11-14...Jeremiah Warns Them of Destruction if They Commit Idolatry

44:11 “Behold, I am going to set My face against you for woe, even to cut off all Judah.”

- People often claim the promise of the Lord “that He would set His eyes on them for good” (Jeremiah 24:6), but if His people do not walk obediently with Him, He also declares “I have set my face against this city for harm and not for good.” (Jeremiah 21:10; 44:27)

- 44:12 The Lord declares the destruction of the Judeans in Egypt. The Lord will fulfill Jeremiah's prophecy (Jeremiah 42:18).
- These people will be a demonstration of God's judgment on idolatry, pride and wickedness. The obedient can be a testimony of His blessing while the rebellious will be a testimony of His wrath (Jeremiah 15:4, 42:18, 44:12, 44:22, 49:13, 17, 50:3, 23, 51:37, 41, 43)
- 44:13 The remnant in Egypt would experience the same judgment (sword, famine and pestilence) as those in Jerusalem experienced.
- 44:14 The remnant of Judea had turned rebellious and idolatrous, so there would only be a remnant of the remnant to return to Judah (this may have been Jeremiah and Baruch).

Read Jeremiah 44:15-19...Wicked Jewish Women in Egypt Rationalize Idolatry

- 44:15 The first rebels mentioned were the men who knew that their wives were committing idolatry; these men would be held accountable for the sin of their wives. After these knowing husbands, a group of women is listed and finally everyone living in Pathros.
- 44:16 These hard-hearted women (Jeremiah 44:19, 25) are candid and unapologetic about their rebellion; they would not listen to Jeremiah's message from the Lord.
- 44:17 The strong-willed Judean women proclaimed they would continue worshipping the queen of heaven because they recalled good times in Jerusalem when everyone (the people, forefathers, kings, and officials) lived in idolatry.
- These people may have been reflecting on the prosperous times during the reign of Manasseh (2 Kings 21:1-18; 2 Chronicles 33:1-20).
 - During Josiah's reformation (2 Kings 23:4-20), the Lord did not forget Manasseh's sin (2 Kings 23:26-27)
 - The "queen of heaven" was the female fertility goddess (Canaanite/Asherah; Ammonite/Astarte; Assyrian/Ishtar; Roman/Venus; Greek/Aphrodite). The Israelites began worshipping the queen of heaven after the death of Joshua (Judges 2:13)
- 44:18 In spite of Jeremiah's prophecy that they would die by sword and famine (Jeremiah 5:12, 11:22, 14:12-13, 15-16, 18, 15:2, 16:4, 18:21, 21:7, 9, 24:10, 27:8, 13, 29:17-18, 32:24, 36, 34:17, 38:2), these confused, wicked people believed that idolatry was saving them from the sword and famine instead of being the cause of it.
- 44:19 The women use the excuse that their husbands knew of their idolatrous practices.
- The women would make sacrificial raisin cakes (Isaiah 16:7; Jeremiah 7:18; Hosea 3:1); the cakes would be shaped in the form of the goddess or the three-cornered shape of her womb (which looks similar to the cookies representing Haman's hat on the Purim holiday that celebrates Esther – Ishtar in Babylonian).
 - Saint Bernard of Clairvaux (1150AD) began referring to Mary (the mother of Jesus) as the queen of heaven which is continued with the catholic tradition.

Read Jeremiah 44:20-27...God Will Judge the Idolatrous Jew

- 44:20 Jeremiah condemned all of the people – men and women.
- 44:21 Jeremiah agrees that idolatry was profuse throughout Israel's population, but it didn't protect the people, instead the idolatry angered the Lord

44:22 The Lord’s patience ran out, and the day of judgment occurred. These people will be a demonstration of God’s judgment on idolatry, pride and wickedness. The obedient can be a testimony of His blessing while the rebellious will be a testimony of His wrath (Jeremiah 15:4, 42:18, 44:12, 44:22, 49:13, 17, 50:3, 23, 51:37, 41, 43)

The Cause of Jerusalem’s Calamity (Jeremiah 44:23)
1. Burned sacrifices to Idols
2. Sinned against the LORD
3. Not obeyed the voice of the LORD
4. Did not walk in His law
5. Did not walk in His statutes
6. Did not walk in His testimonies

44:24 Jeremiah prophesied to all of the Judeans in Egypt; it is emphasized that the women were also included.

44:25 Jeremiah agreed that these women and their husbands were not hypocrites, but they fulfilled the idolatry and wickedness about which they had boasted (Jeremiah 44:16).

- A wife’s vow was not valid unless the husband confirmed it (Numbers 30:10-15)

44:26 The Lord swore by His own name which is the greatest source of truth to swear against. When saying “*As the LORD God lives...*” He is using His covenant name of Yahweh which means “to be”.

44:27 Because of their rebellion, God promised to watch over them for their harm and destruction. (Jeremiah 21:10; 44:11)

Read Jeremiah 44:28-30...Babylon’s Captivity of Pharaoh Hophra Will Be A Sign

44:28 God provided allowance for a small remnant to escape. Only a small remnant would survive out of the remnant of Judeans who came to Egypt.

44:29 The Lord desires to bless and to reconcile, but when the people continued to be hard-hearted, the Lord desired that His people realize that His words were true.

44:30 God gives prophecy that Pharaoh Hophra/Apries would be defeated as King Zedekiah had

- Years earlier, Pharaoh Hophra/Apries had sent Egypt’s army marching out to meet Babylon which had given Jerusalem a reprieve from the siege of the Chaldeans/Babylonians (Jeremiah 37:5-11)
- Pharaoh Hophra/Apries ruled Egypt from 589-570BC. Hophra/Apries was an aggressive Pharaoh who wanted to push Judah’s alliance against Babylon.
- Pharaoh Hophra was killed by one of his generals (Amasis) who made himself Pharaoh
- These would be the final recorded words of Jeremiah; the tradition is that Jeremiah was stoned by his fellow Jews in Egypt. Alexander the Great would later dig up Jeremiah’s bones and move them to Alexandria, Egypt.

Pharaoh Necho slays Josiah at Megiddo	: Necho installs : Jehoahaz/ : Shallum as : King for 3 : months	: Necho imprisons : Jehoahaz at : Riblah & installs : Jehoiakim as : King	: 4 years later is : the Battle of : Carchemish; : Assyria & Egypt : lose to Babylon	: Nebuchadnezzar : installs Coniah as : King	: The Babylonian : Allies (Moab, : Ammon, etc) : execute second : siege.
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Read Jeremiah 45:1-5...A Message to Baruch

- **Chapter 45 occurred several decades prior to Chapter 44**

45:1 Baruch (Jer 36, 43:3) was of noble birth as the grandson of Maaseiah (Jer 32:12; 2 Chron 34:8)

- Jehoiakim (Eliakim – 2 Chronicles 36:4) was appointed king by Neco II, king of Egypt, in 609 BC which was only three months after he had killed King Josiah at Megiddo. Jehoiakim did evil in the sight of God (2 Kings 23:32).
- The fourth year of Jehoiakim would be around 605/604BC.
 - The Babylonian army had decisively beaten the Egyptian army at Carchemish by the upper Euphrates River.
 - This same time period included chapters 25, 36 & 45
 - King Jehoiakim would burn the first scroll of Jeremiah, so Baruch was engaged to rewrite God's Words.
- The year would have been 605 BC; the Babylonian king Nabopolassar allied with the Median king to defeat Assyria (overthrow Nineveh) then defeat them at Harran (250 miles west) and finally defeat Assyria and Egypt at the Battle of Carchemish.
- After Carchemish, the Babylonian king Nabopolassar died leaving his eldest son, Nebuchadnezzar, as king of Babylon – this began the “Times of the Gentiles”
- Prior to this, Judah had been a vassal of Egypt, but now Jehoiakim became a vassal king for Babylon as Daniel and the elite were exiled out of Jerusalem (Daniel 1:1).
- The book of Jeremiah is not in chronological order. This opening verse is repeated Jeremiah's chapter 25, 36, 45 & 46.

45:3 Baruch is wearied – “*Woe is me*”

- Instead of the word “pain”, the Targum states “I found no prophecy”, so the Jewish midrash asserts that Baruch wanted to inherit the prophetic position from Jeremiah just as Joshua or Elisha had inherited the spiritual position from Moses or Elijah.

45:4 The Lord engages Jeremiah to talk with Baruch instead of God talking with him directly. God shares about destroying what He alone has built (Jeremiah 1:10).

- Just as Baruch was forced to start again when Jehoiakim destroyed the scroll, the Lord must reestablish His people after burning down Jerusalem because of their sin.

45:5 Baruch is told that now is not the time to pursue self-interest because all flesh must pay the consequences for rebellion; however, God would bless Baruch with his life.

- Although Jeremiah and Baruch followed the Lord, they were still impacted by God's judgment on the wicked society.
- As modern societies embrace licentious and idolatrous ways of life, believers must endure the judgment of God on those societies.
- Jewish Scribes hold that “great things” relates to great prophecies (2 Kings 8:4)
- God controls the destiny of individuals as well as nations

- The final chapters of Jeremiah relate the struggle of 10 countries (Rev 17:12):**
Israel, Egypt, Philistines, Moab, Ammon, Edom, Syria, Hazor, Elam, Babylon
- **Jeremiah was called to be a prophet to the nations (Jeremiah 1:5)**
 - **God used His other Prophets to the nations as well (Amos 1-2; Isaiah 13-23; Zephaniah 2; Ezekiel 25-32; Obadiah)**

Read Jeremiah 46:1-12...Prophecy Against Egypt at Carchemish

- 46:1 The phrase “the Word of the Lord came” is repeated 144 times in Scripture (25 times in Jeremiah). The Word of the Lord went beyond Israel to the Gentile nations.
- 46:2 Jehoiakim (Eliakim – 2 Chronicles 36:4) was appointed king by Neco II, king of Egypt, in 609 BC which was only three months after he had killed King Josiah at Megiddo. Jehoiakim did evil in the sight of God (2 Kings 23:32).
- The fourth year of Jehoiakim would be around 605/604BC. The Babylonian army had decisively beaten the Egyptian army at Carchemish by the upper Euphrates River.
 - The year would have been 605 BC; the Babylonian king Nabopolassar allied with the Median king to defeat Assyria (overthrow Nineveh) then defeat them at Harran (250 miles west) and finally defeat Assyria and Egypt at the Battle of Carchemish.
 - After Carchemish, the Babylonian king Nabopolassar died leaving his eldest son, Nebuchadnezzar, as king of Babylon – this began the “Times of the Gentiles”
 - Prior to this, Judah had been a vassal of Egypt, but now Jehoiakim became a vassal king for Babylon as Daniel and the elite were exiled out of Jerusalem (Daniel 1:1).
 - The book of Jeremiah is not in chronological order. This opening verse is repeated in Jeremiah’s chapter 25, 36, 45 & 46.
- 46:3 A buckler was typically a lightweight round shield whereas the shield was larger (sometimes tall as the man using it) and heavier. Egyptian shields consisted of a wooden frame and held by a leather strip fastened to the center of the frame.
- 46:4 The typical warrior wouldn’t have scale-armor because of the expense. On the other hand, Pharaohs often wore scale-armor with inlaid semi-precious stones. There is a picture of Ramses II as a charioteer wearing scale-armor with sleeves, covering the whole torso. Often the torso was protected, while the lower body was shielded by the chariot.
- Just as in civilian life, warring Egyptians rarely covered their heads because of the desert climate; however, pharaohs often wore headgear depicted as the Pharaoh’s crown made from linen and leather.
 - This verse was saying to get fully armed for battle in the best possible way.
- 46:5 The question is rhetorically asked about what is being seen; such a mighty and well-equipped army should never retreat with such fear.
- 46:6 The location of the battle of Carchemish near the headwaters in the northern area of the Euphrates.
- 46:7-8 Egypt rises like the surging waters of the Nile which increases (at Cairo) 24 feet between the end of June and the end of September.
- 46:9 Egypt would march with their allies including the warriors from Ethiopia and Put (skilled at handling the shield) as well as the skilled archers of Lydia.

- 46:10 The victor of the battle would be the Lord. The God of hosts refers to His heavenly army.
- 46:11 Gilead in the Transjordan area was known for its medicinal balms, but these would be of no use to the wounded Egyptian army. Without God, there is no cure for the ailments or men and nations
- 46:12 The testimony of Egypt's defeat would be amplified through the Gentile "nations."

Read Jeremiah 46:13-28...Prophecy of Attack Against Egypt

- 46:13 Beyond Carchemish, the Babylonians would invade Egypt.
- 46:14 The remnant from Judah resided in these Egyptian locations: 1. Migdol 2. Tahpanhes 3. Memphis (Jeremiah 44:1)
- The prophecy calls for the people to prepare physically for battle since they declined to get prepared spiritually.
- 46:15 God incites uncharacteristic behavior in the worldly mighty men where the Egyptians placed their trust. The LORD is the covenant name with the Israelites (Yahweh).
- 46:16 The Egyptian warriors believed that they would be safe in their homeland of Egypt.
- 46:17 Egyptians would realize that the Pharaoh was "all talk." The Pharaoh had wasted the good times for Egypt without preparing for the challenging times.
- 46:18 Tabor is the highest mountain in Palestine (1,805 feet in elevation) while Carmel (1,791 feet in elevation) appears high as it rises next to the Mediterranean.
- Tabor is possibly the mountain of Jesus' transfiguration.
- 46:19 This prophecy was to the Judean remnant who survived the exile, but made a rebellious move into Egypt. Now they would also be exiled into Babylon from Egypt.
- 46:20 The attacking nation of Babylon would take the fertile crescent northward on the Euphrates and then southward into Palestine (Jeremiah 1:13-15, 3:18, 4:6, 6:1, 22, 10:22, 11:15, 13:20, 16:15, 23:8, 31:8, 46:24, 47:2, 50:3, 9, 41, 51:48, etc.).
- Babylon was not able to traverse the Arabian desert effectively.
 - Although Babylon was located in the southeast, they would attack from the north.
 - God often brings His plan about in such unique ways.
- 46:21 The "hired guns" (mercenaries) that had been rewarded for protection would flee the onslaught.
- 46:22 There was a snake on the Egyptian banner; it is ironic the Egypt is attacked with axes because Egypt is credited for introducing "battle axes" (Ezekiel 9:2, 26:9)
- 46:23 "*More numerous than locusts*" is an idiom for "many." Locusts represent rapacious consumption.
- 46:24 The attacking nation of Babylon would take the fertile crescent northward on the Euphrates and then southward into Palestine (Jeremiah 1:13-15, 3:18, 4:6, 6:1, 22, 10:22, 11:15, 13:20, 16:15, 23:8, 31:8, 46:20, 47:2, 50:3, 9, 41, 51:48, etc.).
- Babylon was not able to traverse the Arabian desert effectively.
 - Although Babylon was located in the southeast, they would attack from the north.
 - God often brings His plan about in such unique ways.
- 46:25 Amon of No is the Sun god of Thebes, and the Pharaoh of Egypt was Hophra
- 46:26 Israel will once again come out of Egypt (Ez 29:8-14), and in the end times, Egypt will be blessed (Isaiah 19:24-25),

- A promise of restoration after judgment is given to Egypt, Moab, Ammon, and Elam (Jeremiah 48:47, 49:6, 39).
- 46:27 Nebuchadnezzar began the “time of the gentiles”, and when God speaks of making a complete end of the nations which Israel has been scattered – every nation in this world has hosted Jews. God also punished His sons (Israel) although He loved and sustained them (Heb 12:7; Ps 99:8)
- God’s people should be fearful of Him instead of fellow man (Matthew 10:28; Jeremiah 5:22, 24; 30:10; 32:39-40; 42:11; 44:10).

Read Jeremiah 47:1-7...Prophecy Against the Philistines

- **Chapter 47 is a prophecy against the Philistines (Is 14:28-31; Ez 25:15-17; Amos 1:6-8; Zeph 2:4-7)**
- 47:1 This prophecy probably occurred early in Jeremiah’s life (possibly when Josiah or Jehoiakim ruled Judah). Egypt would have had the might to conquer the Philistines after killing Josiah at Megiddo.
- 47:2 God uses one nation against the other for His purpose. The rising flood (Ps 32:6) around the Philistines is likened to Egypt (Jer 46:7) and the same symbolism of Assyria years before (Isaiah 8:7-8); it’s fairly significant that Jeremiah states the Philistine warriors would cry because the Philistines were known for their brave warriors (descendants of Anakim - 2 Samuel 21:15-22)
- The attacking nation of Babylon would take the fertile crescent northward on the Euphrates and then southward into Palestine (Jeremiah 1:13-15, 3:18, 4:6, 6:1, 22, 10:22, 11:15, 13:20, 16:15, 23:8, 31:8, 46:20, 46:24, 50:3, 9, 41, 51:48, etc.).
 - Babylon was not able to traverse the Arabian desert effectively.
 - Although Babylon was located in the southeast, they would attack from the north.
 - God often brings His plan about in such unique ways.
- 47:3 The sounds and strength of the Egyptian army caused the Philistines such fear that the fathers did not have the courage to go back to lead their children to safety.
- 47:4 The Caphtorites were a strong, warring people (Deut 2:23) first mentioned as a descendant of Mizraim which associates them with an Egyptian heritage (Genesis 10:13-14). Caphtor could be any one of a number of locations (Crete, Cyprus).
- 47:5 “Baldness” represented desolation; cutting themselves and shaving their heads were mourning rites of nations around Judah that Judah had adopted (Deuteronomy 14:1 – Leviticus 19:28, 21:5; Jeremiah 16:6, 41:5)
- Jews were not supposed to even trim their beards much less shave their heads (Leviticus 19:27)
 - Baal’s prophets would cut themselves (1 Kings 18:28).
- 47:6 The sword of the Lord relentlessly works God’s will (Eph 6:17; Heb 4:12 → Acts 12:24)
- 47:7 Ashkelon is a coastal town between Jaffa and Gaza as one of the five major Philistine cities. The Lord has ordered His forces and strength against the Philistines.

Read Jeremiah 48:1-47...Prophecy Against Moab

- **Chapter 48 is a prophecy against the Moabites who were located east of the Dead Sea – the descendants of Lot’s eldest (Gen 19:37)**

- **There were a number of prophecies against the Moabites (Nu 21; Dt 23:3; Ps 60:8, 83:6-7; 108:9; Is 15-16, 25:10-12; Jer 9:5-27; Ez 25:8-11; Amos 2:1-3; Zeph 2:8-11).**
- **The Moabites allied with Nebuchadnezzar against Judah.**
- **The focus is on the successful Moabite metropolises that would be conquered and destroyed.**

48:1 Nebo was a mountain Moab from which Moses looked over into the Promised Land (Deut 32:49; 34:1); Kirjathaim was one of the four cities which formed the "glory of Moab" (Ez 25:9)

48:2 Heshbon was occupied by Moses from the Amorites (Nu 21:25) and was allocated to the tribe of Reuben; it would later become a town in Moab (Isaiah 15:4, 16:8)

48:3 Horonaim (meaning "two caves") is another name for Avara mentioned by Ptolemy (Isaiah 15:5; Nehemiah 2:10). By listing the great cities of Moab, Jeremiah is referencing the complete destruction of the land of Moab.

48:4 "*Moab is broken.*" Children often pay the consequences of the sin of their parents.

48:5 The cries of the Moabites can be heard whether the people are ascending to the top of a mountain (Luhith) or descending into caves (Horonaim). The grief will be thorough.

48:6 Juniper is considered a "desert weed" or a shrub that easily takes root.

48:7 Moab is punished for trusting in their works and possessions instead of trusting in God alone.

- Idols of the Moabite's main deity, Chemosh, would be taken to foreign lands and placed in the foreign god's temples as a sign of the weakness of Chemosh (Jeremiah 48:46).

48:8 The destruction of Moab would be complete as every city is defeated with nowhere to hide in the valleys or plateaus.

48:9 The Moabites need to flee with speed to escape the annihilation of their entire land.

4:10 The attackers would destroy with ferocity and purpose. The Lord's will and calling would be the devastation of Moab.

48:11-12 Moab had been able to "age" as a fine, aged wine; in the Bible, wine represents joy and celebration, but God will send upheaval (Jeremiah 48:32-33). The invaders would shatter the wine jars and empty them of joy by the shedding of blood.

48:13 Jeroboam had set up calf worship at Bethel (1 Kings 12:32-33). The Lord would destroy the idolaters and bring shame on their land.

48:14 Moab would not be able to boast in the midst of such a humbling defeat.

48:15 Moab would be destroyed systematically town after town as the young Moabite warriors would fall – one after the other. The true King is God alone.

48:16 Although 23 years passed between this prophecy in the fourth year of Jehoiakim (2 Kings 24:2) and its fulfillment in the fifth year of Nebuchadnezzar, when the Lord brought it to fruition – the judgment was fast and the destruction was certain.

48:17 Moab had a reputation of seductive beauty (Nu 25:1, 31:14-16); Ruth was from Moab

48:18 Moab would be humbled from a glorious existence of wine to a lowly existence where water was scarce. Dibon was a Moabite town approximately 12 miles east of the Dead Sea (Numbers 21:30, 33:45; Isaiah 15:9).

48:19 Arnon was a town immediately south of Dibon (Isaiah 17:2), so the calamity of Dibon would foretell the judgment of Arnon next.

48:20 The appropriate response of the Moabites was a grieving of their complete destruction.

Total Destruction of Moab Represented by the Fall of Moab's Main Towns (Jeremiah 48:21-24)		
1.	Holon	"Sand"
2.	Jahzah	"Land Site"
3.	Mephaath	"Force"
4.	Dibon	"Pining" / "Wasting"
5.	Nebo	"Prophecies"
6.	Beth-diblathaim	"House of Dry Figs"
7.	Kiriathaim	"City"
8.	Beth-gamul	"House of Recompense"
9.	Beth-meon	"House of the Dwelling Place"
10.	Kerioth	"City"
11.	Bozrah	"Sheepfold"
12.	... "all the cities of the land of Moab, far and near."	

48:25 The "horn" was the symbol of authority; the arm represented power - strength of descendants (1 Sam 2:31)

48:26 Moab is symbolized by an intoxicated man who flails in his own vomit shamefully while others laugh at his plight.

48:27 Part of Moab's judgment was in response to their mockery of the trials of Israel.

48:28 Moab is called away from the affluent cities that would be destroyed; Moab was to live as a humble dove in the wilderness along the cliffs of a cave.

48:29 God hates pride, and Moab had much of it (Jer 48:42)

48:30 As are often the signs of arrogance, Moab's pride would result in anger and boasting, but these would be to no avail – futile and vain.

48:31 Jeremiah was known as the "weeping prophet" who would grieve for the judgment of the wicked. The people of Moab would also grieve their own plight. Kir-heres (meaning "the city of potters") was a town southeast of the Dead Sea (Isaiah 16:7).

48:32 Jazer was a Moabite town that would be destroyed before the town of Sibmah. Sibmah was a vineyard and wine region of Moab, so the grieving would be amplified at their loss.

48:33 The wine produced in Moab would come to a halt as would the joy that the people derived from the reaping and consumption of the harvests.

Grieving & Wailing from the Moabite Towns will Testify to Their Judgment (Jeremiah 48:34)		
1.	Heshbon	"Industry"
2.	Elealeh	"God has Ascended"
3.	Jahaz	"Big Eye"
4.	Zoar	"Little" / "Small"
5.	Horonaim	"Two Caverns"
6.	Eglath-shelishiyah	"The Third Heifer"
7.	Nimrim	"Bitterness" / "Rebellion"

48:35 Moab would be annihilated because of their idolatrous practices.

48:36 Flutes are associated with ceremonial observances (e.g. funerals)
 48:37 Different symbols and methods of mourning are listed (Lev 21:5)

Mourning Rituals (Jeremiah 48:37)	
1.	Bald/Shaved Heads
2.	Cut Beards
3.	Cuts and gashes on the hands
4.	Sackcloth Loin Coverings

48:38 Moab is Nimrim correlated to a broken vessel (Is 30:14, 45:9; Jer 22:28)
 48:39 Moab will be humbled and their grief will be a testimony of their judgment.
 48:40 While Eagles can travel at 30 miles per hour (mph) using their wings, they travel much faster when diving to attack (“stoop” or “swoop”) their prey”. Bald eagles can dive at up to 100 mph while golden eagles can dive at 150 mph. The speed of cataclysm against Moab would be devastating. (Lamentations 4:19)
 48:41 The fear of the curse of labor pangs is correlated to the fear of Moab’s mighty men. Kerioth is mentioned again as all of the fortified Moabite cities are destroyed.

- Several times, the fear in the hearts of pregnant women during labor is used to represent the fear in the hearts of the mighty men. There is a fear of the pain yet to come (Jeremiah 49:22, 24).

 48:42 *“Moab will be destroyed from being a people because he has become arrogant toward the Lord.”* Every world empire has fallen as they give way to pride parades that flout their sinful lifestyles.
 48:43-44 As the mighty cities of Moabite fall, even those who flee the destruction will stumble into pits; those who climb out of the pits will be trapped in snares. There will be no escape from judgment no matter where the Moabites try to flee.
 48:45 The Moabite cities of Heshbon and Sihon are mentioned again as the inhabitants have no strength remaining as fire consumes the towns where they partied and reveled.
 48:46 Not only would the idols of the Moabite’s main deity, Chemosh, be taken to foreign lands and placed in other god’s temples showing the weakness of Chemosh, but also, the “people of Chemosh” would be exiled. (Jeremiah 48:7)
 48:47 Although the Moabites will be exiled, a remnant of their descendants would return in the future. A promise of restoration after judgment is given to Egypt, Ammon, and Elam (Jeremiah 46:26, 49:6, 39).

8 Jeremiah 49-50

Chapter 49 is a prophecy against Ammon (49:1-6), Edom (49:7-22), Damascus (49:23-27), Kedar (49:28-29), Hazor (49:30-33), and Elam (49:34-39)

God’s Judgment is Inescapable (Jeremiah 49)			
1.	Ammon	1-6	Wealth did not save the Ammonites
2.	Edom	7-22	Wisdom & Location did not save the Edomites
3.	Aram/Syria	23-27	Fame did not save the Arameans
4.	Arabia	28-33	Independence did not save the Bedouins

5. Elam	34-39	Weapons did not save the Elamites
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The only hope for man is God Himself – His Salvation through the sacrifice of His Son on the Cross, “ <i>For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.</i> ” (John 3:16)

Read Jeremiah 49:1-6...Prophecy Against Ammon

- **Ammon Territory was south of the Moabites**

- 49:1 The Ammonites descended from Lot’s youngest daughter (Genesis 19:37-38). The Ammonites refused to assist the Israelites during the Exodus (Deuteronomy 23:3-4), and Judge Jephthah fought against the Ammonites (Judges 11).
- Saul’s first act as King was to defeat Nahash the Ammonite in defense of Jadesh-Gilead (1 Samuel 11:4-11)
 - Joab was subduing the Ammonites while David was subduing Bathsheba (2 Samuel 10-11)
 - The Ammonites are still alive today; they are called “Jordanians” and live in Jordan.
 - At this time, the Ammonites had taken over the tribal land of Gad which was Transjordan.
 - The chief god of the Ammonites was Milcom/Malcom/Molech which required human sacrifices. The people were associated with their false deity.
- 49:2 The capital city of Jordan is “Ammon” which was once called “Rabbah.” Over the years, the name of the city changed from Rabbah to Ammon.
- The Ammonites are still alive today; they are called “Jordanians” and live in Jordan.
- 49:3 Not only would the idols of the Ammonite’s main deity, Milcom/Malcom/Molech, be taken to foreign lands and placed in other god’s temples showing the weakness of Malcom, but also, the priests and officials of Malcom would be exiled.
- Heshbon was a town that had been claimed by both the Amorites and the Moabites, but it was on the border of Ammon (Jeremiah 48:2)
 - The city of Ai was not the village near Jericho (Joshua 7:2), but possibly Gaia in Ammonite Territory which was the first Ammonite city destroyed by Babylon.
 - To run back and forth between the “walls” or “hedges” simply means that there was nowhere to hide; the refuge of the Ammonites was insufficient.
- 49:4 The Ammonite valleys were fertile and well-watered; however, they would be washed away (symbolic for exile). Just as the Ammonites had been spiritually backsliding, they would now be swept away in exile.
- The Ammonites trusted in their wealth and riches to lift them over any attack, but their treasures would not save them.
- 49:5 The onslaught on Ammon would be exhaustive surrounding all points of escape as the Ammonites are individually attacked and thrown out instead of a peaceful exodus in orderly fashion.
- 49:6 A promise of restoration after judgment is given to Egypt, Moab, Ammon, and Elam (Jeremiah 46:26, 48:47).

Read Jeremiah 49:7-22...Prophecy Against Edom

- **Edomite Territory was south of the Ammonites**

49:7 The Edomites were descendants of Esau and often symbolic of the world (man in the field) while Jacob represents the spiritual; Esau's offspring have wanted to kill Jacob's lineage throughout history (Malachi 1:2-4).

- Edomites (Esau's ancestry) were driven to the west bank of Israel (300BC) and became the Idumeans (Greek in the NT – Mk 3:8);
- In 70AD, the Idumeans helped Rome with the sack of Jerusalem and afterwards many relocated to Rome.
- Obadiah is the only Prophet dedicated to speaking against one single nation – the Edomites – Esau's descendants.
- Teman was known for its wise men (Gen 36:11; Job 2:11). A judgment of God might include foolish leadership.

49:8 Dedan was descended from Jokshan who was a child of Abraham and Keturah (Genesis 25:1-3),

- Although Edom was known for the heights of their communities in the mountains, Dedan is told to “dwell deep” which might reference the Arabian custom of fleeing into the desert away from enemies to prevent pursuit (Jeremiah 49:30).
- The “*calamity of Esau*” references the feeling of the total loss of everything when Esau lost the blessing to Jacob (Genesis 27:30-41).

49:9 Grape gatherers might leave some produce behind, and thieves might leave some assets intact.

49:10 In contrast, God would destroy every Edomite in hiding.

49:11 The Lord cares about the poor and needy, and although the Edomites might abandon the orphan and the widow (the weakest of society), God would not abandon the needy (James 1:27).

- As referenced in the prior verse, God would uncover every wicked Edomite for destruction, and He would leave none behind. However, those needy people who the Edomites leave behind, God would protect and sustain.

49:12 The “cup of God's wrath” is repeated throughout the Old Testament (Jeremiah 25:15-16, 44:6; Isaiah 51:17, 22; Lamentations 4:21; Ezekiel 23:28-34; Habakkuk 2:16).

49:13 The capital city of Edom was Bozra which is located in modern-day Jordan along the King's Highway (Jeremiah 48:24, 49:22). It was situated on a plateau with steep cliffs on each side to make it nearly impregnable.



- These people will be a demonstration of God's judgment on idolatry, pride and wickedness. The obedient can be a testimony of His blessing while the rebellious will be a testimony of His wrath (Jeremiah 15:4, 42:18, 44:12, 44:22, 49:13, 17, 50:3, 23, 51:37, 41, 43)

49:14 This verse is repeated in Obadiah 1:1 which is an entire book dedicated to the destruction of Edom.

49:15 The Lord controls the size and influence of a nation.

49:16 “*The arrogance of your heart has deceived you.*” The Edomites were cliff-dwellers who felt untouchable from their heights. A Bald Eagle's nest can be 13 feet deep and 8 feet wide.

- The eyesight of an Eagle is up to 8 times stronger than human eyesight, and their grip can be nearly 10 times stronger than a human's grip. Humans have to think to grip while eagles must think in order not to grip (Jeremiah 49:22).
- 49:17 Edom will be a demonstration of God's judgment on idolatry, pride and wickedness. The obedient can be a testimony of His blessing while the rebellious will be a testimony of His wrath (Jeremiah 15:4, 42:18, 44:12, 44:22, 49:13, 17, 50:3, 23, 51:37, 41, 43)
- 49:18 Around the Dead Sea, the territory of Edom was relatively close in vicinity to Sodom and Gomorrah while their idolatrous decadence and selfishness was spiritually similar. Their destruction would be so thorough that people would choose not to live in the Edom territory.
- 49:19 Following the thought of the prior verse, even courageous men who consider moving into Edomite territory would be chased away as a shepherd might pursue a lion.
- Although God could protect, He would actually bring up Nebuchadnezzar (historically represented by a lion) as the Babylonians conquered Edom around 681BC followed by Edom's continued destruction by Alexander the Great.
 - Hyrcanus conquered the Edomites/Idumeans in 129BC while imposing the Mosaic Law (including circumcision). The Edomites/Idumeans were brought into the Jewish community resulting in the line of Herod.
- 49:20 Babylon would exile all of Edom including the children.
- 49:21 The disastrous collapse of Edom would be to such an extent that even those at the Red Sea (the Egyptians) would make note of it.
- 49:22 Several times, the fear in the hearts of pregnant women during labor is used to represent the fear in the hearts of the mighty men. There is a fear of the pain yet to come (Jeremiah 48:41, 49:24).
- The reference to the eagle is one of speed and certainty of destruction; the analogy fits the Edomites who lived in the heights of the mountains (Jeremiah 49:16).
 - The capital city of Edom was Bozra which is located in modern-day Jordan along the King's Highway (Jeremiah 48:24, 49:13). It was surrounded by steep cliffs on each side to make it nearly impregnable.

Read Jeremiah 49:23-27...Prophecy Against Damascus

- 49:23 Damascus was the capital city of Aram/Syria and as such, represented the entire land of Aram/Syria. Hamad ("fortress") and Arpad were two large cities of Syria which are due north of Damascus in the northwest area of Syria.
- Hamad was located in a valley on the banks of the Orontes River between Orontes and Antioch that was settled in a mountainous region on the north side of Syria and used as a defense against invaders
 - Arpad (modern Tell Rifaat, Syria) was north of Hamad and used to buffer against invading armies.
- 49:24 Several times, the fear in the hearts of pregnant women during labor is used to represent the fear in the hearts of the mighty men. There is a fear of the pain yet to come (Jeremiah 48:41, 49:22).

49:25 As Damascus was once a “city of joy/praise”, it would now become a city of grieving. Although the Babylonians conquered Syria, the Syrians were not exiled by Babylonians in the same fashion as the other conquered cities.

49:26 The joyful and boastful young men would die to the invaders resulting in silence.

49:27 The name “Ben-Hadad” (“son of Hadad”) may have been a common name for the Kings of Syria (1 Kings 20:1).

Read Jeremiah 49:28-33...Prophecy Against the Arabian People of Kedar and Hazor

49:28 Kedar was one of the sons of Ishmael (Genesis 25:13) located in Arabia as Bedouins. Hazor was located in the Arabia-Petraea. The people of the east is in reference to the land of Israel as the reference point; the Arabian desert forced the use of the fertile crescent.

49:29 While the nomadic Bedouins did not have houses, they had superior tents and numerous flocks to be taken.

49:30 The term to “dwell deep” references the Arabian custom of fleeing into the desert away from enemies to prevent pursuit (Jeremiah 49:8).

49:31 The people of Kedar were more likely to be nomads while the people of Hazor were more likely to live in towns and cities.

- Kedar and Hazor were Arabian Bedouins who weren’t known for their wealth outside of their flocks.
- They lived in relative peace, and their mobile lifestyle did not lend itself to walled cities and towns.

49:32 Those who “*cut the corners of their hair*” (Jeremiah 9:26, 25:23) may reference an ancient tradition that is a mourning rite for the dead (Leviticus 19:27). Funeral attendees would cut their hair and lay the shavings on the corpse as an offering to the false gods of the underworld (Deuteronomy 14:1).

- The “temples” references the head and face (beard). One distinguishing characteristic between a Rabbi and a Muslim is that a Muslim might trim his beard, but a Jewish Rabbi will not.

49:33 Jerusalem would replace humans with the jackals (Jeremiah 9:11, 10:22, 50:39) that the humans had been imitating (Jeremiah 14:6) – wild, territorial carnivores that usually run in packs of six which are nocturnal creatures (active at night).

- Post-Babylon captivity when Israel returns to the holy land, Babylon would ultimately become the residence of jackals (Jeremiah 51:37)

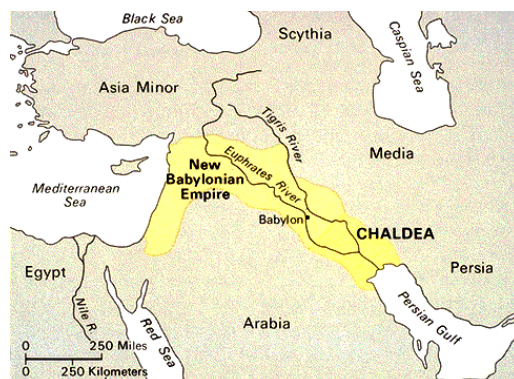


Read Jeremiah 49:34-39...Prophecy Against Elam

- 49:34 Zedekiah/Mattaniah was the final king. His nephew, King Jeconiah (also named Coniah/Jehoiachin) had been exiled into Babylon during the 2nd exile of 597BC when Babylon appointed his uncle Zedekiah as King. He would rule for 11 years until his final downfall (2 Kings 24-25; 2 Chronicles 36).
- 49:35 The people of Elam were more than 200 miles to the east of Babylon towards the Persians. Elam was located in modern day Iran. The Elamites were known for their brilliant archery (Isaiah 22:6)
- Elam had been a distant land where Israelites had fled for worldly alliance and refuge instead of trusting in the Lord (Isaiah 11:11).
- 49:36 After being broken, the Elamites would be scattered. The four winds are mentioned a number of times in the Bible (Zech 6:5, 2:6; Ez 37:9; Dan 7:2, 8:8, 11:4, Mt 24:31; Mk 13:27; Rev 7:1)
- 49:37 The Lord does not denote Babylon as the conqueror, and the destruction of Elam came primarily from the Greeks instead of the Babylonians.
- 49:38 The throne of Cyrus, God’s instrument, would be established in Susa/Shushan of Elam (Ezra 4:9; Nehemiah 1:1).
- 49:39 There were people present in Jerusalem when the Holy Spirit was given in the New Testament (Acts 2:9). A promise of restoration after judgment is given to Egypt, Ammon, and Moab (Jeremiah 46:26, 48:7).

Two Chapters on Babylon	Old Testament	New Testament
	Isaiah 13-14 Jeremiah 50-51	Revelation 17-18

- Babylon was first mentioned in Gen 10:10; 11:1-9.
- Babel/Babylon was juxtaposed to Salem/Jerusalem throughout the Bible.
- Babylon symbolized chaos while Jerusalem symbolized peace.



**Read Jeremiah 50:1-43...Prophecy Against Babylon
Chapters 50-51**

- 50:1 Chaldea was the land in the southeast part of Babylonia that would ultimately be assimilated into Babylon. Chaldea and Babylon would become synonymous.
- When comparing with the Masoretic texts, the Septuagint leaves out the words “*through Jeremiah.*”
- 50:2 Bel and Marduk began as two different gods, but eventually they merged into a single false deity. The title “Bel” is a corrupt translation of Israel’s false god “Baal”

(meaning “lord” or “master”); Bel evolved from the Sumerian god Enlil controlling the wind, air, earth and storms.

- In the epic of Gilgamesh, the male god Marduk/Merodak kills the monster-goddess Tiamat at creation. The story is about the first rebellious man (King Gilgamesh) to attempt to challenge the gods by seeking out the eternal life of the gods for himself.

50:3 Just as Babylon would travel the fertile crescent northward on the Euphrates and then southward into Palestine “from the north”, the Medes (of Media) along with the Persians would conquer Babylon as they came from the north.

- Although Cyrus would defeat Babylon by coming through the Euphrates river without destroying the city (Daniel 5), Darius would eventually tear down the walls of Babylon to make Babylon completely defenseless and dependent on the Persians.

50:4 Post-Babylonian exile, the Israelites would travel towards Jerusalem in tears and a renewed commitment to follow Yahweh.

50:5 The Israelites would seek the way to the Lord with the intent of being eternally faithful to Yahweh.

50:6 The shepherds were civil and religious leaders who led Israel into worship of false gods on the high places.

50:7 Those who had attacked Israel justified their attack because Israel had rebelled against their covenant God, Yahweh.

50:8 Jeremiah encourages the Israelites to leave Babylon when given the opportunity by Cyrus of Persia. As a “male goat” leaves and leads with energy and alacrity, Israel is also called to leave. (Jeremiah 51:6)

- The Lord calls for those in Babylon to flee away from His judgment on that land (Jeremiah 51:6, 45, 50; Zechariah 2:6-7; Revelation 18:4)

50:9 The phrase “who does not return” is Jeremiah’s often repeated Hebrew word (שׁוּבוֹ) for “repent” which is “shub” (Jeremiah 8:4, 22:10-11, 23:20; 30:24, 40:5).

50:10 Just as the Babylonians plundered those they controlled; they would also be plundered by the Persians.

50:11 The Babylonians were sadistic in their conquests and control as they pillaged God’s people. Babylon did not practice restraint or control, but instead took and consumed whatever whenever they desired.

50:12 The mother references the city and culture of Babylon which produced wickedness the same way that any evil society does. Babylon would deteriorate over time from a wilderness to a parched land and finally to a desert.

50:13 Babylon would be viewed as a land cursed by God as she becomes evidence of his judgment.

50:14 Since the Gentile nation of Babylon rebelled against the ways of the one true God, she would suffer the judgment of God just as God’s people endured.

50:15 Although Cyrus allowed the city of Babylon to stand, Darius would remove the foundations and walls of the town.

50:16 The Babylonians had an advanced series of water canals for irrigation, so that the harvests could support the population. Exiles from various nations would work the fields for the Babylonians, so when the exiled people were released by Cyrus (536BC) to return to their homeland, there was no one left to farm the fields.

- 50:17 Assyria (Sargon II in 722BC) exiled the Northern Kingdom of Israel then Babylon (Nebuchadnezzar III in 586BC) exiled the Southern Kingdom of Judah
 - Nebuchadnezzar died in 562BC
- 50:18 The Lord used Babylon to utterly destroy Assyria, and He would now use the Persian king to destroy Babylon.
- 50:19 Israel is identified using a male pronoun when restored to the promised land. Carmel and Bashan were several of the most beautiful locations in Israel. Believers should be satisfied and grateful for the many blessings that God has provided.
- 50:20 God will pardon and purify as holy those whom He preserves. The Hebrew word for “pardon” (wəśālahṭî וְסָלַח־תִּי) is only used for God’s divine forgiveness of man; it is not used for man’s forgiveness of each other (Jeremiah 33:8).
- 50:21 Merathaim (“double rebellion”) and Pekod (“punishment”) represent provinces in Babylon, but also a play on words. Merathaim is very similar to a district in southern Babylon while Pekod is a way of referencing eastern Babylon.
- The Hebrew word “harem” (הַרְמָיִם) is used which means dedicated to total destruction. Anything that had life would be slaughtered from the women to the elderly to children to animals.
- 50:22 *“The noise of battle”* included horses, armor and warriors marching towards battle.
- 50:23 These people would be a demonstration of God’s judgment on idolatry, pride and wickedness. The obedient would be a testimony of His blessing while the rebellious would be a testimony of His wrath (Jeremiah 15:4, 42:18, 44:12, 44:22, 49:13, 17, 50:3, 23, 51:37, 41, 43)
- 50:24 King Belshazzar was hosting a great feast when the Persian army diverted the Euphrates and came into the middle of the city without a battle. Babylon was caught completely unaware (Jeremiah 51:39)
- Although Babylon believed that they were tormenting God’s people of Israel, through their terrors and idolatry, Babylon was in conflict with the Lord. (Acts 9:4-5)
- 50:25 Although the Persians would be the conquerors, in reality, they were actually an instrument of the Lord to carry out His will.
- 50:26 Babylon was affluent and stored an abundance of grain to be eaten when they desired, but all that was stored would be opened, consolidated and destroyed. (Luke 12:18-20)
- 50:27 The concept of “bulls” was a metaphor for the strong and fierce which represented the princes and officials. (Ps 22:12)
- 50:28 The revenge of the Lord was primarily for the annihilation of His Temple although He used Babylon to also discipline His people (Jeremiah 51:11).
- 50:29 *“Repay her according to her work; According to all that she has done, so do to her.”* (Galatians 6:7 – Romans 2:6; 2 Corinthians 5:10; 1 Corinthians 4:5; 1 Peter 1:17; Revelation 20:12; Psalm 62:12; Proverbs 24:12)
- Jeremiah rarely uses the title “the Holy One of Israel” (Jeremiah 51:5), but this title is used repeatedly by the prophet, Isaiah. (Isaiah 1:4, 5:19, 24, 10:20, 12:6, 17:7, 29:19, 30:11, 12, 15, 31:1, 37:23, 41:14, 16, 20, 43:3, 14, 45:11, 47:4, 48:17, 49:7, 54:5, 55:5, 60:9, 14)
- 50:30 The death of the Babylonian warriors will be public and decisive.

- 50:31-32 The sin of PRIDE brings God's judgment on Babylon (Proverbs 8:13, 11:2, 16:5, 18; 18:12; 29:23; James 4:6; Isaiah 14:12-15)
- 50:34 God's people, Israel, have a Redeemer ("Goel") who is the omnipotent God. The Lord of hosts references God's celestial armies.
- The Kinsman Redeemer "Goel" has the relationship and resources to buy back the possessions to reinstate His kin. The "Avenger of Blood" has the power to bring justice for His kin who have been wronged.
- 50:35 At this point, Daniel had been included in the wise men of Babylon, but they had grown envious of him and attempted to have him killed (Daniel 2:24; 6:4-6).
- 50:36 The oracle priests were supposed to be men of great insight, but the Lord would make them fools. The Babylonian warriors were supposed to be steadfast, but the Lord would shatter them. The characteristic of strength would become the characteristic of weakness.
- 50:37 The statement of "mixed peoples" refers to anyone who has any part Babylonian in them; the comparison of Babylonians to women relates weak physical warriors (Jer 51:30, Is 19:16; Nah 3:13)
- 50:38 Persia diverted the waters of the Euphrates to sneak into the city and attack Babylon (Isaiah 44:27). Babylon utilized exiles from other nations to dig and maintain the water irrigation canals; Israelites primarily worked the Chebar canal (Ezekiel 1:1, 3:15).
- The consonants in the Hebrew word "drought" are the same consonants as the Hebrew word "sword"; the Hebrew language was a consonant only language until the 9th century AD when Jewish scholars added vowels in the Masoretic texts.
- 50:39 Jackals were wild, territorial carnivores that usually run in packs of six which are nocturnal creatures (active at night).
- The inhabitants of Jerusalem would also replace humans with the jackals (Jeremiah 9:11, 10:22, 49:33) that the humans had been imitating (Jeremiah 14:6)
 - Post-Babylon captivity (when Israel returns to the holy land), Babylon would ultimately become the residence of jackals (Jeremiah 51:37)
- 50:40 The utter annihilation of Sodom and Gomorrah had been a testimony to the nations of God's judgment on wickedness.
- 50:41 The attacking nation of Babylon would take the fertile crescent northward on the Euphrates and then southward into Palestine (Jeremiah 1:13-15, 3:18, 4:6, 6:1, 22, 10:22, 11:15, 13:20, 16:15, 23:8, 31:8, 46:20, 46:24, 47:2, 50:3, 9, 51:48, etc.).
- Babylon was not able to traverse the Arabian desert effectively.
 - Although Babylon was located in the southeast, they would attack from the north.
 - God often brings His plan about in such unique ways.
- 50:42 Persia's conquest and rule of Babylon would be merciless and cruel.
- 50:43 Seven times in the book of Jeremiah, he uses the picture of labor/childbirth (Jeremiah 4:31, 6:24, 13:21, 22:23, 30:6, 49:24). The intense pain of labor is viewed as a curse (Genesis 3:16), but the males of Judah were enduring a similar level of pain.

Read Jeremiah 50:44-46... (Repeated in Jeremiah 49:19-20)

- **Conclusion of Jeremiah is series of poems possibly consolidated by Baruch**

- 50:44 The courageous men of Babylon might desire to attack those in the Jordan valley, but the Lord would limit Babylon's predatory activities as a shepherd might pursue a lion.
- 50:45 The Lord would allow Babylonians to be dragged off into captivity as their land became desolate.
- 50:46 The downfall of Babylon would be a testimony to the world of God's judgment.

Jeremiah 51, 52

Read Jeremiah 51:1-14... God's Judgment Against Babylon

- 51:1 Lebkamai ("a destroying wind") is a code name (cryptographic) for Babylon. The code utilized is "Athbash" which is a code which replaces each letter of a word with a letter that stands as far from the end of the alphabet as the coded letter (i.e. "A" – "Z"; "B" – "Y"; "C" – "X" → "ABC" becomes "ZYX")
- 51:2 The act of winnowing included getting trampled by the feet of cattle or crushed by a heavy stone before being thrown into the wind for the chaff to blow away (Jeremiah 51:33-35).
- 51:3 God calls out Persia to slay the young warriors of Babylon.
- 51:4 The deaths and demise of the Chaldean army would be public and publicized.
- 51:5 The northern kingdom of Israel and the southern kingdom of Judah had been disciplined, but not forsaken by God (Proverbs 3:12; Hebrews 12:6).
- Jeremiah rarely uses the title "the Holy One of Israel" (Jeremiah 50:29), but this title is used repeatedly by the prophet, Isaiah. (Isaiah 1:4, 5:19, 24, 10:20, 12:6, 17:7, 29:19, 30:11, 12, 15, 31:1, 37:23, 41:14, 16, 20, 43:3, 14, 45:11, 47:4, 48:17, 49:7, 54:5, 55:5, 60:9, 14)
 - The word for "forsaken" can be translated "widowed"
- 51:6 The Lord calls for those in Babylon to flee away from His judgment on that land (Jeremiah 50:8, 51:45, 50; Zechariah 2:6-7; Revelation 18:4)
- 51:7 As the world accepted Babylon's idolatry and wicked cultural practices, the world became as if intoxicated not understanding their situation or how to control themselves.
- 51:8 God encourages those who love Babylon and her ways to expend time and resources in trying to heal her.
- 51:9 Just as Babylon was trying to build a tower of pride to the heavens (Genesis 11:1-9), their monumental judgment towered to heaven (Jeremiah 51:53).
- 51:10 The post-captivity attitude of vindication for Israelites as they returned to Jerusalem to share the many testimonies of God's power.
- 51:11 The Lord stirred the spirit within the Medes to attack Babylon. One of the greatest reasons that the Lord took revenge on Babylon was because of the annihilation of His Temple although He used Babylon to also discipline His people (Jeremiah 50:28).
- This is the only place in the Bible where the Hebrew word "haššōlāṭīm" (חֲשׂוֹלָטִים) is translated "quivers"; all other places it is translated as "shields." (2 Kings 11:10; 2 Chronicles 23:9)
- 51:12 While the Babylonians set up their standards (national flags) on their walls to defend the city, the Medes and Persians are moving to conquer the city and set their own standard on its walls.

- In 561BC, the Medes alone attacked Babylon, but history did not record the outcome. Later as Persia joined the Medes against Babylon, Cyrus became King, and the mother of Cyrus was a Mede.

51:13 Babylon (who had much wealth) continued to covet until the Lord brought their greed to an end (Col 3:5)

51:14 Locusts are a symbol of rapacious consumption. Just as Babylon had consumed others, they themselves would also be consumed.

Read Jeremiah 51:15-19... (Repeated from Jeremiah 10:12-16)

51:15 The Bible refers to the heavens as “stretched out” like science’s expanding universe (Isaiah 40:22, 42:5, 44:24, 45:12, 51:13; Jer 10:12; Zechariah 12:1; Job 9:8; Psalms 104:2)

- **Jeremiah 10:12-16 is repeated verbatim in Jeremiah 51:15-19**

51:16 God’s voice is likened to these “multitude of waters” (Rev 1:15, 14:2, 19:6).

Idolaters were worshipping Baal as the provider of rain when, in fact, God was the source of rain.

- The Creator God established the “water cycle”, “hydrologic cycle” or “hydrological cycle” which is the continuous movement of water through evaporation, condensation and precipitation.

51:17 *“Every man is stupid – devoid of knowledge.”* Truth is not determined by the masses, and socially accepted falsehoods continue to be lies regardless of their wide acceptance.

51:18 Gentiles pursue futile holiday customs and traditions like Christmas trees and Easter bunnies. The word “worthless” (Hebrew “hebel”) is translated in Job, Psalms and Ecclesiastes as vanity, nothingness, a breath or non-entity (Job 7:16, 9:29, 27:12, 35:16; Psalms 39:5-6, 11, 62:9; Ecclesiastes 1:14, 2:11, 17, 21, 23, 26, 4:4, 7-8, 16, 6:2, 8:14; Jeremiah 10:3, 16:19)

51:19 God is the maker of ALL things (Eccl 11:5; Jer 51:19; Is 44:24, 66:2, Jn 1:3; Acts 7:50). God selected Israel because of their weakness (1 Samuel 13:22-23). Israel had been tainted by Babylon’s astral worship, but God is the Commander of the heavenly bodies.

Read Jeremiah 51:20-23... Babylon Would be Hammered as they Hammered Others

- **A Poem of the Hammer being Hammered**

51:20-23 God refers to Israel as His battle-ax (Jer 46:22) against ten peoples and alliances: 1.the Nation 2. kingdoms 3.the horse & rider 4.the chariot & rider 5.man & woman 6.old & young 7. young man & maiden 8. shepherd & flock 9. farmer and oxen 10. governors & rulers

- There is a poem of the Lord being the instigator and source of the another’s actions.

Read Jeremiah 51:24-32... The Lord Flattens the Mountain of Babylon

51:24 Although the Lord used Babylon as His instrument of discipline against Jerusalem, Babylon would now be punished for their wickedness.

51:25 God is against the one who is destroying the earth

51:26 There is only one true cornerstone (Mt 21:42; 1 Pet 2:6-7) and foundation (1 Cor 3:11; Eph 2:20)

51:27-28 The “signal” is in reference to ancient battles where the specific color and design of a flag on a high place like a hill or tower would be used to provide instructions (i.e. charge; retreat) to the warriors.

- Consecration concerns the setting apart of certain people or nations for God’s service. Just as Assyria and Babylon were consecrated for God’s judgment against Israel and Judah, the nations would now be consecrated to attack Babylon.
- The listed kingdoms of Ararat, Minni and Ashkenaz are located in modern day Armenia, but they were once in Persia. They allied under the Persian flag to attack Babylon.

51:29 While the nation of Babylon falls, the purposes of the Lord stand.

51:30 The circumstances of the mighty warriors of Babylon become dire as their defenses are broken and their communities burned.

51:31 An encryption (code word) for Babylon is used (Jer 25:26)

51:32 A “ford” is the point of the river where it is shallow enough to be safely crossed.

In this case, Persia controls the cross-points of the rivers and waterways which would cut off the routes of escape.

Read Jeremiah 51:33-35... Babylon Symbolized by the Threshing Floor

51:33 Through Scripture, the threshing floor represents a time of tribulation and judgment. The first action on the threshing floor is to spread out the wheat harvest before being trampled by the feet of cattle or crushed by a heavy stone before being thrown into the wind for the chaff to blow away (Jeremiah 51:2).

51:34 Nebuchadnezzar had led Babylon in consumption the good things of Israel (as well as the surrounding Gentile nations). Nebuchadnezzar had gorged himself on the pleasures of Jerusalem. The phrase “*he washed me away*” is more accurately translated as “*he regurgitated (vomited) me out*”. (Jeremiah 51:44)

51:35 Those exiled from Jerusalem will call for a similar retribution on Babylon that was afforded them (Exodus 21:24-25; Deuteronomy 19:21)

Read Jeremiah 51:36-58... Everyone in Babylon Will Be Judged

51:36 There were a number of streams and rivers flowing out of the Euphrates around Babylon (which is the way that Cyrus sneaked his army into the city).

- The Babylonian “sea” might refer to the great lake dug out by Queen Nitocris (c. 550 BC) to collect the waters of the Euphrates. Queen Nitocris of Babylon is described by the historian Herodotus.

51:37 Babylon had turned Jerusalem into the residence of jackals (Jeremiah 9:11, 10:22, 49:33, 50:39), and in post-Babylon captivity when Israel returns to the holy land, Babylon would ultimately become the residence of jackals.

- These people will be a demonstration of God’s judgment on idolatry, pride and wickedness. The obedient can be a testimony of His blessing while the rebellious will be a testimony of His wrath (Jeremiah 15:4, 42:18, 44:12, 44:22, 49:13, 17, 50:3, 23, 51:37, 41, 43)

51:38 Although the Babylonians were mighty in nature, they were being starved by the siege and onslaught of the Persians. The roar of the lion became a whimper.

51:39 King Belshazzar was hosting a great feast when the Persian army diverted the Euphrates and came into the middle of the city without a battle. Babylon was caught completely unaware (Jeremiah 50:24).

51:40 Whether the commoners (lambs) or the royal caste (rams), they would each be led helplessly to their demise.

51:41 Sheshach was another code name for Babylon. This Sheshach of Babylon was probably so named because of their idol Shach, which is the same as Bel (Jeremiah 25:26).

51:42 The sea is a metaphor for the armies converging on Babylon.

51:43 Babylon utilized exiles from other nations to dig and maintain the water irrigation canals; Israelites primarily worked the Chebar canal (Ezekiel 1:1, 3:15). When the exiled people were released by Cyrus (536BC) to return to their homeland, there was no one left to manage the canals.

51:44 The false god (Bel) of Babylon will regurgitate (vomit) the Israelites out. (Jeremiah 51:34)

51:45 The Lord calls for those in Babylon to flee away from His judgment on that land (Jeremiah 50:8, 51:6, 50; Zechariah 2:6-7; Revelation 18:4)

51:48 The attacking nation of Babylon would take the fertile crescent northward on the Euphrates and then southward into Palestine (Jeremiah 1:13-15, 3:18, 4:6, 6:1, 22, 10:22, 11:15, 13:20, 16:15, 23:8, 31:8, 46:20, 46:24, 47:2, 50:3, 9, 41, etc.).

- Babylon was not able to traverse the Arabian desert effectively.
- Although Babylon was located in the southeast, they would attack from the north.
- God often brings His plan about in such unique ways.

51:49 Babylon will fall for their mass killings of Israel, but they have also killed many from the nations around the world at that time.

51:50 The Lord calls for those in Babylon to flee away from His judgment on that land (Jeremiah 50:8; 51:6, 45; Zechariah 2:6-7; Revelation 18:4)

51:51 The Israelites were ashamed that Gentiles entered the Temple instead of keeping the Temple solely for His priesthood.

51:52 Nebuchadnezzar had removed the idols of the nations and placed them in the Temple of the Babylonian god (probably Marduk/Bel).

- Multiple times in the Bible, the Lord speaks of punishing false gods (Exodus 18:11; Jeremiah 43:12; Zephaniah 2:11; Numbers 33:4).

51:53 It wouldn't matter if Babylon was trying to build a tower to the heavens (Genesis 11:1-9), their judgment on Babylon would be certain (Jeremiah 51:9).

51:54 Not only would the destruction of Babylon be seen by the world; it would also be heard.

51:55 In the end, the noises of Babylon would end in deathly silence.

51:56 Revenge does come from the Lord, and He will repay (Ps 94:1; Rom 12:19; Heb 10:30; Dt 32:35)

51:57 The best men of Babylon will be confused and out of control until they die.

51:58 The construction projects of Babylon will be destroyed including the wall around her city. Excavations revealed that the walls were approximately 90 feet high. In regards to thickness, Babylon had two walls with the outer wall being 12 feet thick and while the second wall was 21 feet thick.

Read Jeremiah 51:59-64... Prophecy Cast into Euphrates Showing Babylon Sinking

51:59 Seraiah (“Yahweh is ruler”) was the chief statesman (chief priest – Jeremiah 52:24) responsible to present royal gifts when Zedekiah made journey to pay homage to Nebuchadnezzar; Seraiah read Jeremiah’s words to the exiles for encouragement

51:60 Jeremiah documented the judgment that God would bring upon Babylon.

51:61 Just as Jeremiah asked Baruch to read his words aloud to the people, Jeremiah directed Seraiah to read his words to the exiled Israelites in Babylon.

51:62 Seraiah was to offer an encouraging prayer in front of the exiles that reminded God publicly that He had promised to make Babylon desolate.

51:63 After reading to the Babylonian captives, Seraiah was to tie Jeremiah’s words to a stone and throw them into the Euphrates.

51:64 Sinking his prophecies into the Euphrates symbolized the sinking of Babylon – never to rise again.

- This ended the prophecies of Jeremiah as the remainder of the book is historical; the remaining historical section are considered to have been penned by Jeremiah or possibly Ezra.

Read Jeremiah 52:1-3...King Zedekiah of Judah Rebelled Against Babylon

- **The fall of Jerusalem is again discussed in chapter 52 (2 Kings 25; 2 Chronicles 36; Jeremiah 39)**
- **There are stylistic differences between this chapter and Jeremiah’s writings, so it is surmised that Baruch may have written this chapter. Chapter 52 is written in a flat, emotional tone.**
- **Nearly every verse is fulfilled prophecy.**

52:1 Zedekiah was Jehoiachin’s uncle and liked Jeremiah; Nebuchadnezzar had installed Zedekiah after 2nd siege, and the Jews didn’t accept his rule.

- Zedekiah was a vassal king of Nebuchadnezzar who was loyal for 8 years (out of the 11 years he reigned). The response of Babylon was destruction instead of exile.
- The King of Israel would be 33 when he was deposed in contrast to the Eternal King of Israel being exalted with His death and resurrection at the age of 33.

52:2 Although Zedekiah replaced Jehoiachin (Jeconiah/Coniah) as king, Jehoiachin had only ruled for 3 months while Jehoiachin’s father Jehoiakim had reigned over Judah for 12 years.

52:3 Although Babylon had established Zedekiah as King of Judah, he rebelled after 11 years of reigning which the Lord used to exile Judah to Babylon. Although God can work with people who listen to Him (even as they struggle with sin), those who will not even listen fall directly into judgment.

- Although Jeremiah told Zedekiah explicitly not to rebel (Jeremiah 32:1-5), the King listened to his wicked advisors.

Read Jeremiah 52:4-11...Jerusalem is Captured & Zedekiah Judged

- **Parallel Passage in Jeremiah 39:1-7**

52:4 On the exact day of the destruction of Jerusalem (2 Kings 25:1), God spoke to Ezekiel in a vision (Ezekiel 24:1). The tenth month was Tebet which occurred during the winter months (December/January).

- A siege wall starved the city to death as no one was allowed to enter or exit the city. (2 Kings 25; 2 Chronicles 36; Jeremiah 39)
- 52:5 The city of Jerusalem suffered an 18-month siege by the Babylon army before being captured.
- 52:6 A year and a half into the siege, no one in Jerusalem had any food. This Babylonian siege of Jerusalem had lasted 18 months after Egypt turned back. Jerusalem was breached in the month of Tammuz during the summer months (June/July).
- 52:7 Zedekiah led the men of war in fleeing the invaders. Zedekiah fled through the king's garden (similar to the exile from the Garden of Eden); this garden may have been a place of secret rendezvous with a hidden passage.
- The word "Arabah" (hā'ārābāh אֲרָבָה) means "barren area," and it was the term used for the extended Jordan valley.
- 52:8 The Babylonians captured Zedekiah (32 years old) near Jericho (18 miles away) which was the location of the first victory of God's people when they entered the Promised Land walking with Him (Joshua 6).
- 52:9 Riblah was located in northern Syria (200 miles north of Jerusalem; 66 miles north of Damascus). Traveling the fertile crescent, the Babylonian army would have headed north until they arrived at the Euphrates, and then followed "the River" south to Babylon.
- Twenty-two years before (608BC), Pharaoh Neco had killed Josiah and taken captive Jehoahaz after Judah made him king. Pharaoh Neco had used Riblah as his headquarters as he imprisoned Jehoahaz (2 Kings 23:31-33); in the same way, Nebuchadnezzar was now using Riblah as his headquarters while imprisoning Zedekiah.
- 52:10 Zedekiah's last sight was the execution his sons. Judah's officers who had been cruel to Jeremiah (Jeremiah 38:4, 25) were also executed by Nebuchadnezzar.
- 52:11 Zedekiah's "spiritual eyes" had been blinded for some time while Judah's bondage to sin was as strong as the bronze chains. The blinding of Zedekiah fulfilled the prophecy of Ezekiel (Ezekiel 12:13). Although Jeremiah had prophesied that Zedekiah would see the King eye-to-eye, it was in Riblah and not in Babylon (Jeremiah 34:3).

Read Jeremiah 52:12-23...Nebuzaradan Burns & Destroys Jerusalem

- 52:12 Nebuzaradan (meaning "Nebo has given seed") was the captain of the guard who would be kind to Jeremiah (Jeremiah 40:1). Five years after this, Nebuzaradan would take 745 more Jews to Babylon (Jeremiah 52:30).
- Nebo was Babylonians god of writing and vegetation which Isaiah had denounced a century before (Isaiah 46:1).
- 52:13 The prophecy of burning Jerusalem had been repeated time and again (Jeremiah 4:4, 7:20, 15:14, 21:10, 12, 32:29, 34:2, 22, 37:10, 38:18, 23). Everyone lost their homes as the King's palace to the individual homes were burned.
- When the British archaeologist Kathleen Kenyon excavated Jerusalem in the 1960s followed by Yigal Shiloh in the 1970's, they found a row of 2,600-year-old rooms covered with visible layers of charcoal ash. In each of the excavated houses, they found hand-sized idols (Ashteroths & Baals) that reflected the ubiquity of idolatry in the society.

- 52:14 The walls would not be reconstructed until Nehemiah arrived from Persia.
- 52:15-16 Not only did the humble remnants in Jerusalem who had nothing (Zephaniah 3:12) remain in Judah, they were also blessed with vineyards and fields.
- 52:17 The pillars in the vestibule were called Jachin (“he will establish” - stability) on the right and Boaz “in him is strength” - might) on the left. They may have been free-standing or possibly held up the vestibule. (1 Kings 7:15-21).
- 52:18 The utensils of the Temple consisted of pots, shovels and bowls. Bronze is the symbol of strength and judgment. The bronze work came from the Jordan River valley (1 Kings 7:46).
- 52:19 The instruments used in the outer courtyard were bronze, while the instruments in the Holy Place was Silver and the Holy of Holies only contained Gold.
- 52:20 The laver represented the word of God which His workers (the 12 oxen) took in each direction to the ends of the earth.
- 52:21 Each of the pillars was 20’ in circumference and over 29’ tall.
- 52:22-23 The pomegranates showed the fruitfulness God’s will and strength can produce. Many ancient cultures associated pomegranates with fruitfulness/fertility because of the many succulent seeds and the ease at which their roots take to the soil resulting in rapid growth.
- 52:24 Zephaniah, the son of Maaseiah, was the assistant of the High Priest, Seraiah/Jehoiada (Jeremiah 52:24). From Babylon, Shemaiah had written a letter to Zephaniah urging him to imprison Jeremiah (Jeremiah 29:24-32). Zephaniah may have been the security chief of the Temple grounds (Jeremiah 21:1, 29:25, 37:3).
- 52:25-26 Nebuchadnezzar collected all of the shepherds (civil & religious) of Jerusalem and brought them to Riblah to stand trial.
- 52:27 There is an inference in the Hebrew language that Nebuchadnezzar tortured these wayward leaders before killing them and exiling the people of Jerusalem to Babylon.
- Israel had remained in the Promised Land approximately 860 years since Joshua first entered the land.

The Three Exiles from Jerusalem to Babylon (Jeremiah 52:28-30)			
	Timeline	Population Exiled	
1.	7 th Year of Nebuchadnezzar	597	3,023
2.	18 th Year of Nebuchadnezzar	586	832
3.	23 rd Year of Nebuchadnezzar	581	745
<i>Nebuchadnezzar came to power in 605BC; the first exile in 605 is not included in these censuses, and these might only reflect the civil and religious leaders exiled.</i>			

- 52:30 Nebuzaradan (meaning “Nebo has given seed”) was the captain of the guard who had marched Zedekiah and the exiles into Babylon (Jeremiah 39:9) before being kind to Jeremiah (Jeremiah 40:1).
- Nebo was Babylonians god of writing and vegetation which Isaiah had denounced a century before (Isaiah 46:1).

Read Jeremiah 52:31-34...King Evil-merodach Elevates Jeconiah/Coniah/Jehoiachin

- **Similar message of restoration for Mephibosheth (2 Samuel 9)**
- 52:31-34 Jewish tradition is that during the seven years of Nebuchadnezzar’s insanity (Daniel 4), Evil-Merodach was placed in charge. When Nebuchadnezzar was

reinstated, Evil-Merodach was put in prison where he met Jehoiachin. Then upon Nebuchadnezzar's death, Evil-Merodach was made king again and brought out his fellow inmate, Jehoiachin, from prison. Coniah was exiled in captivity 597BC.

Symbolism of Jeconiah/Coniah/Jehoiachin (Jeremiah 52:31-34)		
Fallen Family	Joash's Failed Dynasty	Man was created by God and given a kingly position in God's creation. But, like Saul, man turned away from the Lord in disobedience and fell from his royal position into sin
Failed Individual	Jeconiah's Disobedience	Rom 5:12 Sin entered into the world through the disobedience of one man, Adam
Seeking	Evil-merodach took the initiative in searching out Jeconiah.	The sovereign Lord took the initiative and found His people (Lk 19:10).
Reconciliation	The alienation and enmity that separated Jeconiah from Evil-merodach because of Jeconiah's connection with the fallen dynasty in Israel were overcome completely by Evil-merodach.	He has extended His love to us in spite of the alienating barriers of enmity and hostility which we erected as members of the fallen human race. Colossians 1:21-22
Cleansing and made righteous	Jeconiah required new clothing provided by the King	Man cannot clothe himself with personal righteousness, but must be covered by Jesus' purity (Is 64:6)
Dining with the King	Jeconiah was granted the honor and satisfaction of being sustained at the King's bountiful table.	The Believer can fellowship with the Lord (Rev 3:20) while anticipating the marriage banquet.