

Sabbath Brothers

The Persecuted Church

Who stopped the mass persecution of the Early Church?

Roman Emperor
Constantine



Are these Constantine's
Children?

Constantine II



Constantine II received Spain, the Gauls, and Britain

Constans

Constans received Africa, Italy, and Illyricum

Constantius II

Constantius II received the East.

Constantina



Helped Constantius II in the East.

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes

The Council of the Major Prophets

- **Isaiah** ~722BC (in Jerusalem)
 - The northern kingdom of Israel to be exiled by Assyria
 - The southern people of Judah encouraged to witness God's judgment and turn to the Messiah for salvation

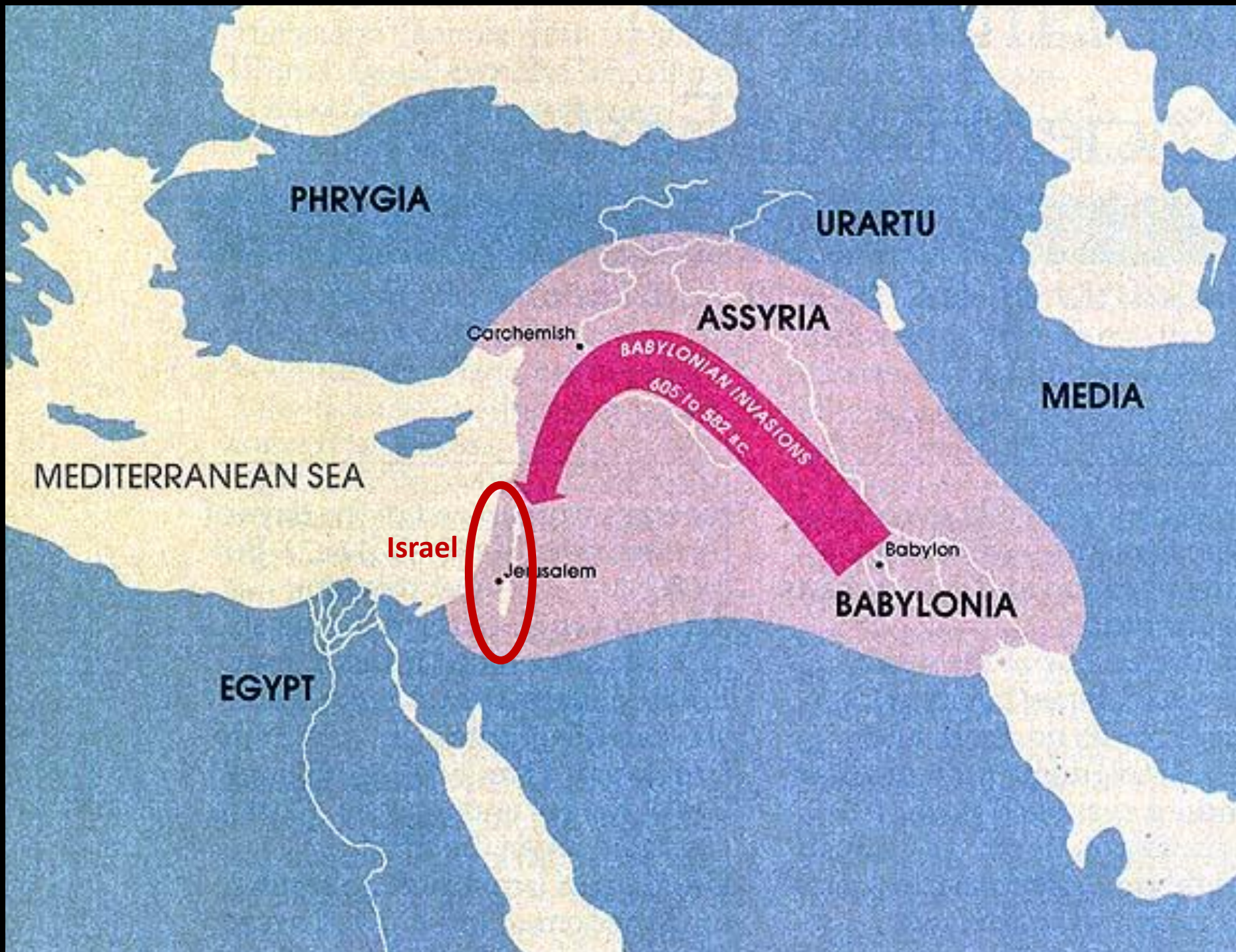
Isaiah told Jerusalem to trust in the LORD for Salvation

- **Jeremiah** ~605BC (in Jerusalem)
 - The southern kingdom of Judah to be exiled by Babylon
 - The southern kingdom of Judah warned to repent or experience the Father's discipline

Jeremiah told Jerusalem to submit to God's Judgment

- **Ezekiel** ~590BC (in Babylon)
 - The southern kingdom of Judah had been exiled in Babylon
 - The southern kingdom of Judah taught to follow the Spirit as they endure the consequences of their sin

Ezekiel told Judah's exiles to patiently walk in the Spirit through the consequences of their sin.



The Babylonians defeated the Assyrian Empire at the Battle of Carchemish. Babylon exiled the Southern Kingdom of Judah in 606BC, 597BC & 586BC

-2 Egypt

-1 Assyria

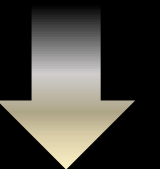
1 Babylon

2 Medo-Persia

3 Greece

4 Rome

**Daniel's
Visions**



The Prophets speak for God (Yahweh)

Jeremiah: "The Weeping Prophet"

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.

Portions of the Book of Jeremiah we learn that some had to be rewritten/recopied by his Scribe Baruch (Chapter 36)

It has been cited as "the most religious, least read, least understood" book. Jeremiah is not in chronological order, but instead the material is sequenced around certain themes.

Jeremiah's scribe, Baruch, may have sequenced the order (Jeremiah 36:1-32)

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

"Jeremiah" means "The Lord uplifts/exalts"

Jeremiah is quoted over 50 times in the New Testament with over half of the references in Revelation.

Just as Jesus quoted Deuteronomy more than any other book of the Bible, Jeremiah references sixty-six passages from Deuteronomy.

Jesus is found 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)

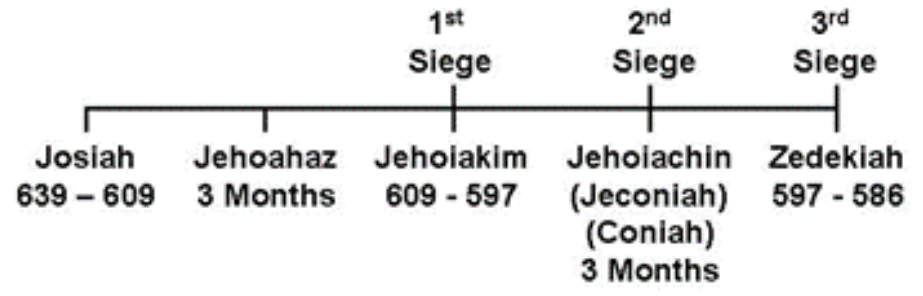
The Jewish Tanakh places Jeremiah with the "Latter Prophets" (Nevi'im Akharonim - נביאים אחרונים) however, his Book of Lamentations is placed in the "Writings" (Ketuvim - כתובים)

The Fall of Jerusalem

Jeremiah & Ezekiel use "the Word of the Lord" frequently

He began circa ~627BC and ended around ~582BC. Jeremiah (meaning "The Lord uplifts/exalts") lived during the same time that the Law was discovered by Israel during Josiah's reform (2 Kings 22 & 2 Chronicles 34). Jeremiah's father (Hilkiah) discovered the book of the Law (2 Kings 22:3-8; 2 Chron 34:9, 14-15)

The book of Jeremiah spans from his call in the thirteenth year of Josiah (627BC) through the time of the Governor Gedaliah (582BC)



In Chapters 1-25 (a collection of sermons), the book of Jeremiah is recorded in the first person.
In Chapters 26-45 (Jeremiah's biography), Jeremiah is written in the third person.

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



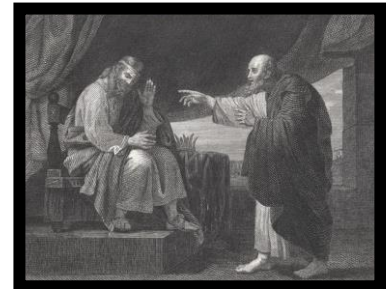
Continual pull between Israel striking an alliance with Egypt as their protector versus submitting to Babylon (Jeremiah's desire)



Jeremiah was born in Anathoth (3 miles north of Jerusalem) between 655-640 BC

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.

The final chapter of the Book of Jeremiah (chapter 52) is viewed as a historical epilogue that is related to 2 Kings 24:18-25:21



During the Babylonian exile, Jeremiah was taken forcibly to Egypt by Jewish military units after the assassination of Gedaliah, the Jewish governor, appointed by Nebuchadnezzar.

**Jeremiah is the most
“well-known Prophet”**

Jeremiah's Early Ministry

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).

Jeremiah was called into the ministry between 626/627BC, and Josiah came to the throne circa 640BC at 8 years of age.



Opening Chapters of Jeremiah

- 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).

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).

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.

Jeremiah's Message

“He was asking His disciples, ‘Who do people say that the Son of Man is?’ And they said, ‘Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets.’” (Matthew 13-14)

Just as Jeremiah encouraged Israel to submit to Babylon, Israel may have thought that Jesus was encouraging them to submit to the Roman Rule

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	Urijah	Hoshaiah	Jeremiah 26:20-23
586BC	Jeremiah	Jezaniah (Hoshaiah's Son)	Jeremiah 42:1; 43:2

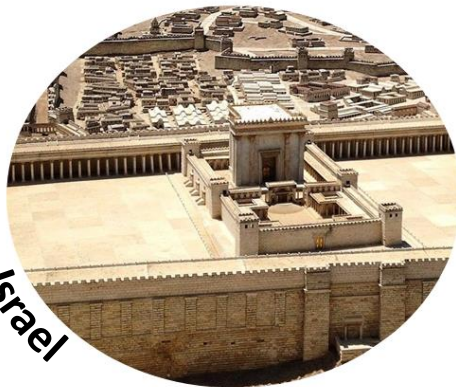
“Submit therefore to God.”
(James 4:7)

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 (Co-Regent)
7.	Belshazzar	553-539BC (Co-Regent)



Rome



Israel



Babylon

**God has Power
to Restore Post-Exile**

The Call of Jeremiah (Jeremiah 1:1-10)

1 The words of Jeremiah the son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin, **2** to whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, until the exile of Jerusalem in the fifth month.

4 Now the word of the LORD came to me, saying,

5 "Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you as a prophet to the nations."

6 Then I said, "Oh, Lord GOD! Behold, I do not know how to speak, Because I am a youth."

7 But the LORD said to me, "Do not say, 'I am a youth,' Because everywhere I send you, you shall go, and all that I command you, you shall speak.

8 Do not be afraid of them, for I am with you to save you," declares the LORD.

9 Then the LORD stretched out His hand and touched my mouth, and the LORD said to me, "Behold, I have put My words in your mouth.

10 See, I have appointed you this day over the nations and over the kingdoms, To root out and to tear down, To destroy and to overthrow, To build and to plant."



- Final Kings of the Southern Kingdom of Judah**
- Manasseh: 696-642BC (Died)
 - Amon: 642-640BC (Murdered)
 - Josiah: 640-609BC (Slain in Battle)
 - Jehoahaz: 609BC – 3 Months (Egypt)
 - Jehoiakim: 609-596BC (Babylon)
 - Jehoiachin: 598 – 3 Months (Babylon)
 - Zedekiah: 597-596 (Babylon)



The Hebrew phrase "the Word of the Lord came" seems to imply that God repeatedly spoke to Jeremiah.

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

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; Habakkuk 1:12; Rev 13:10)

God uses humble men for His great purposes, but often these wonderful servants feel unworthy (Judges 6:15; Exodus 4:10)

God touched Jeremiah's mouth as He had done for Isaiah (Isaiah 6:7)

Jeremiah had God-given authority for ruinous acts as well as constructive acts at an individual & national level

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.

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)

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

Jeremiah's First Vision (Jeremiah 1:11-19)

¹¹ And the word of the LORD came to me, saying, "What do you see, Jeremiah?" And I said, "I see a branch of an almond tree."

¹² Then the LORD said to me, "You have seen well, for I am watching over My word to perform it."

¹³ And the word of the LORD came to me a second time, saying, "What do you see?" And I said, "I see a boiling pot, facing away from the north."

¹⁴ Then the LORD said to me, "Out of the north the evil will be unleashed on all the inhabitants of the land."

¹⁵ For, behold, I am calling all the families of the kingdoms of the north," declares the LORD; "and they will come and place, each one of them, his throne at the entrance of the gates of Jerusalem, and against all its walls around, and against all the cities of Judah."

¹⁶ And I will pronounce My judgments against them concerning all their wickedness, since they have abandoned Me and have offered sacrifices to other gods, and worshiped the works of their own hands.

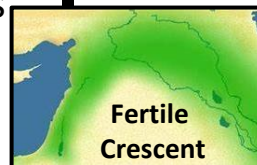
¹⁷ Now, belt your garment around your waist and arise, and speak to them all that I command you. Do not be dismayed before them, or I will make you dismayed before them.

¹⁸ Now behold, I have made you today like a fortified city and like a pillar of iron and walls of bronze against the whole land, to the kings of Judah, to its leaders, to its priests, and to the people of the land.

¹⁹ And they will fight against you but they will not overcome you, for I am with you to save you," declares the LORD.



God will judge man for idolizing products of self-effort



The Lord asked Jeremiah what he saw as if training the young prophet to accurately see and relate visions.

The Lord commended Jeremiah's sight and conveyed that He was ready to take action on His Word.

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 precursor 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.

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.

The boiling pot represents judgment, and Babylon (like Assyria) came down from the "Fertile Crescent" in the north instead of traversing the Arabian desert

God often brings His plan about in unique ways. Often, historical accounts reflect the end times (i.e. "enemies from the north")

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.

Judah's Apostacy (Jeremiah 2:1-11)

¹Now the word of the LORD came to me, saying,
²“Go and proclaim in the ears of Jerusalem, saying, ‘This is what the LORD says: “I remember regarding you the devotion of your youth, Your love when you were a bride, Your following after Me in the wilderness, Through a land not sown.

³ Israel was holy to the LORD, The first of His harvest. All who ate of it became guilty; Evil came upon them,” declares the LORD.”

⁴ Hear the word of the LORD, **house of Jacob**, and all the families of the **house of Israel**.

⁵ This is what the LORD says: “What injustice did your fathers find in Me, That they went far from Me, and walked after emptiness and became empty?

⁶ They did not say, ‘Where is the LORD Who brought us up out of the land of Egypt, Who led us through the wilderness, Through a land of deserts and of pits, Through a land of drought and of deep darkness, Through a land that no one crossed and where no person lived?’

⁷ I brought you into the fruitful land to eat its fruit and its good things. But you came and defiled My land, and you made My inheritance an abomination.

⁸ The priests did not say, ‘Where is the LORD?’ and those who handle the Law did not know Me; The rulers also revolted against Me, and the prophets prophesied by Baal and walked after things that were of no benefit.

⁹ “Therefore I will still contend with you,” declares the LORD, “And I will contend with your sons’ sons.

¹⁰ For cross to the coastlands of Kittim and see, and send to Kedar and observe closely, and see if there has been *anything* like this!

¹¹ Has a nation changed gods, when they were not gods? But My people have exchanged their glory for that which is of no benefit.



Remember your first love for God at your initial salvation, dedication and commitment (Revelation 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

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

Idols are worthless and vain, and those who seek after idols live worthless and vain lives (Deuteronomy 7:26; Psalm 115:8, 135:18)



God 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

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

The phrase “Kittim to Kedar” simply means “from West to East”. 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 any land in the West.

Kedar was the name of an Arab tribe situated directly east of Palestine.

Self-Effort Instead of Faith (Jeremiah 2:12-19)

12 Be appalled at this, you heavens, and shudder, be very desolate,” declares the LORD.

13 “For My people have committed two evils:

They have abandoned Me, ¹

The fountain of living waters,

To carve out for themselves cisterns, ²

Broken cisterns that do not hold water.

14 “Is Israel a slave? Or is he a servant born in the home? Why has he become plunder?

15 The young lions have roared at him, They have roared loudly. and they have made his land a waste; His cities have been destroyed, without inhabitant.

16 Also the men of Memphis and Tahpanhes have shaved your head.

17 Have you not done this to yourself by your abandoning the LORD your God when He led you in the way?

18 But now what are you doing on the road to Egypt, except to drink the waters of the Nile? ¹

Or what are you doing on the road to Assyria, ² except to drink the waters of the Euphrates River?

19 Your own wickedness will correct you, and your apostasies will punish you; Know therefore and see that it is evil and bitter for you to abandon the LORD your God, and the fear of Me is not in you,” declares the Lord GOD of armies.



Nile



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)

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

Israel rejected the fountain of living waters (Jeremiah 17:13) for a dried up, cracked cistern (John 4:10; Isaiah 12:3; 55:1 → resulting in Jeremiah 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)

“The River” means the Euphrates

Israel had fallen away from God to powers like Assyria (Jeremiah 2:15) and Egypt (Jeremiah 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.

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.

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).

**False Teachers are
"Windbags"**

The Judgment of Insincere Believers (Jeremiah 5:1-13)

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

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)

A religious statement does not equate to sincerity, and dishonesty actually undermines true witnesses. Israel was saying one thing and living another; their walks were not consistent with their speech.

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.

God had provided harvests, but Judah had given the credit to the false gods of fertility.

Israel had already fallen to Assyria, and Judah would soon be exiled by Babylon

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.

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. Jeremiah would focus on the "spiritually great."

Foreign gods are not true gods, but simply manmade objects that the people of Jerusalem held in such high regard that they swore by them.

Judah was animalistic in their sexual inclinations (Hosea 4:11-14). Wives and newlywed brides would serve as prostitutes for the worship of false gods.

1 "Roam about through the streets of Jerusalem, and look and take notice. and seek in her public squares, if you can find a person, if there is one who does justice, who seeks honesty, then I will forgive her.

2 And although they say, 'As the LORD lives,' Certainly they swear falsely."

3 LORD, do Your eyes not look for honesty? You have struck them, but they did not weaken; You have consumed them, but they refused to accept discipline. They have made their faces harder than rock; They have refused to repent.

4 Then I said, "They are only the poor, They are foolish; For they do not know the way of the LORD or the judgment of their God.

5 I will go to the great and speak to them, for they know the way of the LORD and the judgment of their God." But together they too have broken the yoke and burst the restraints.

6 Therefore a lion from the forest will kill them, a wolf of the deserts will destroy them, a leopard is watching their cities. Everyone who goes out of them will be torn in pieces, because their **wrongdoings are many, their apostasies are numerous.**

7 "Why should I forgive you? Your sons have forsaken Me and sworn by those who are not gods. When I had fed them to the full, they committed adultery and stayed at the prostitute's house.

8 They were well-fed lusty horses, each one neighing at his neighbor's wife.

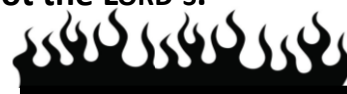
9 Shall I not punish *them* for these *things*?" declares the LORD, "And shall I not avenge Myself on a nation such as this?"

10 "Go up through her vine rows and destroy, but do not execute a complete destruction; strip away her branches, for they are not the LORD'S.

11 For the house of Israel and the house of Judah have dealt very treacherously with Me," declares the LORD.

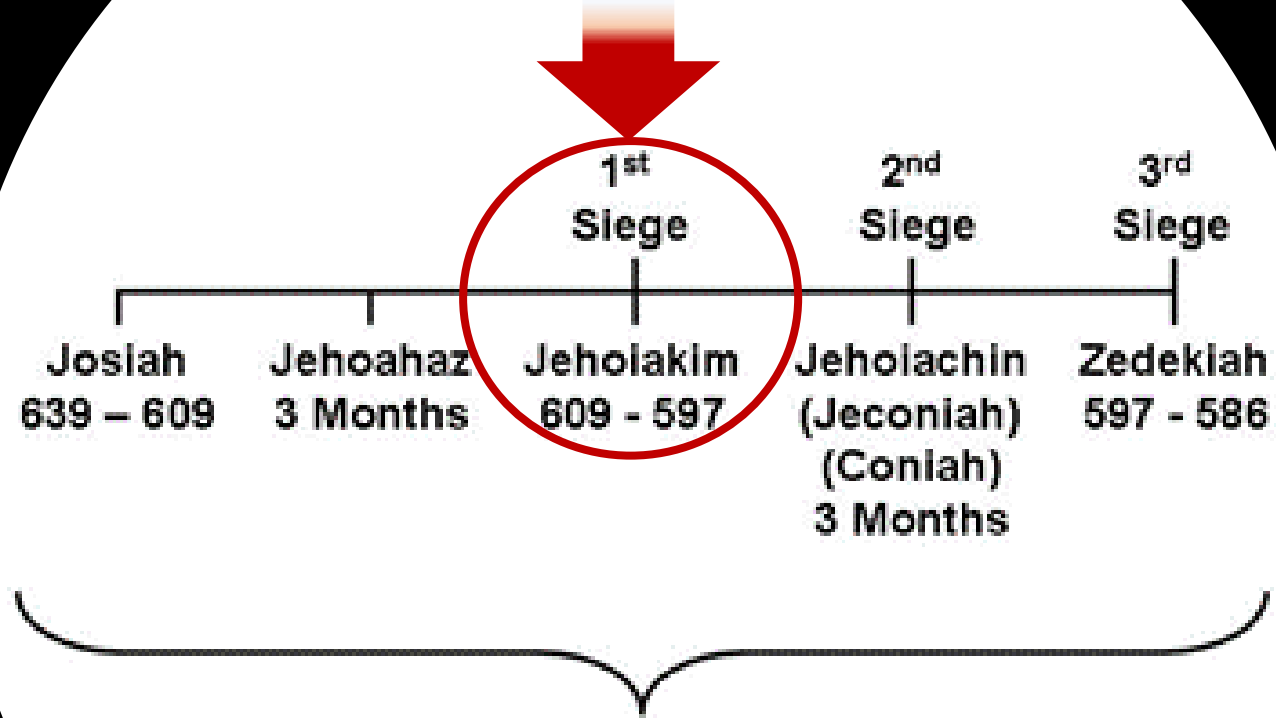
12 They have lied about the LORD and said, "Not He; misfortune will not come upon us, nor will we see sword or famine.

13 The prophets are *as* wind, and the word is not in them. So it will be done to them!"



The false spiritual leaders taught "I'm ok, you're ok" (Jeremiah 23:16-17)

Chapter 7 Jeremiah's "Temple Sermon"



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

Jeremiah's Sermon at the Temple (Jeremiah 7:1-15)

¹The word that came to Jeremiah from the LORD, saying,
²“Stand at the gate of the LORD’s house and proclaim there this word, and say, ‘Hear the word of the LORD, all you of Judah, who enter by these gates to worship the LORD!’”
³This is what the LORD of armies, the God of Israel says: “Amend your ways and your deeds, and I will let you live in this place.
⁴Do not trust in deceptive words, saying, ‘This is the temple ³ of the LORD, ¹ the temple of the LORD, ² the temple of the LORD.’
⁵For if you truly amend your ways and your deeds, if you truly practice justice between a person and his neighbor,
⁶if you do not oppress the stranger, the orphan, or the widow, and do not shed innocent blood in this place, nor follow other gods to your own ruin,
⁷then I will let you live in this place, in the land that I gave to your fathers forever and ever.
⁸“Behold, you are trusting in deceptive words to no avail.
⁹Will you steal, murder, commit adultery, swear falsely, offer sacrifices to Baal, and follow other gods that you have not known,
¹⁰then come and stand before Me in this house which is called by My name, and say, ‘We are saved!’—so that you may do all these abominations?
¹¹Has this house, which is called by My name, become a den of robbers in your sight? Behold, I Myself have seen it,” declares the LORD.
¹²“But go now to My place which was in Shiloh, where I made My name dwell at the beginning, and see what I did to it because of the wickedness of My people Israel.
¹³And now, because you have done all these things,” declares the LORD, “and I spoke to you, speaking again and again, but you did not listen, and I called you but you did not answer,
¹⁴therefore I will do to the house which is called by My name, in which you trust, and to the place which I gave you and your fathers, just as I did to Shiloh.
¹⁵I will hurl you out of My sight, just as I have hurled out all your brothers, all the descendants of Ephraim.



Israel mistakenly trusted in the icon of the Temple instead of the living Lord.

Good King Josiah had consolidated all worship to Jerusalem; only those who came to worship would hear Jeremiah calls for repentance & warnings from God

The term “Lord of Hosts” emphasizes God’s heavenly armies that have the might to save His people or destroy them.

Repeated assertions do not make an untruth true

Individuals should not trust in places, rituals, people, words, acts or icons instead of a personal relationship with God.

Religious Leaders deceived God’s people that they could sin without consequence.

The Conditions to Remain in Jerusalem <small>(Jeremiah 7:5-6)</small>	
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

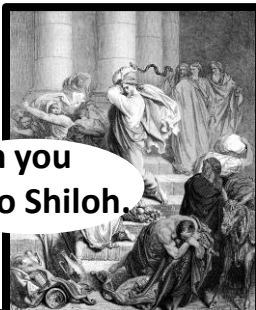
Judah’s Sinful Lifestyle <small>(Jeremiah 7:9)</small>	
1.	Theft
2.	Murder
3.	Committing Adultery
4.	Swearing Falsely
5.	Offering Sacrifices to Baal
6.	Walking After Other Gods
<i>Judah was breaking the majority of the 10 Commandments</i>	

Worship does not negate sin; conversely, sin negates worship. God’s people are to worship through godly lifestyles (Romans 12:1-2)

Jesus quoted Jeremiah 7:11 to Temple Leadership as they made His house a den (cave) of thieves by 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.

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. (1 Samuel 4)



Instruction for Jeremiah (Jeremiah 7:16-30)

¹⁶ “As for you, do not pray for this people, and do not lift up a cry or prayer for them, and do not plead with Me; for I am not listening to you.

¹⁷ Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem?

¹⁸ The children gather wood, the fathers kindle the fire, and the women knead dough to make sacrificial cakes for the queen of heaven; and *they* pour out drink offerings to other gods in order to provoke Me to anger.

¹⁹ Are they provoking Me?” declares the LORD. “Is it not themselves *instead*, to their own shame?”

²⁰ Therefore this is what the Lord GOD says: “Behold, My anger and My wrath will be poured out on this place, on human and animal *life*, and on the trees of the field and the fruit of the ground; and it will burn and not be quenched.”

²¹ This is what the LORD of armies, the God of Israel says:

“Add your burnt offerings to your sacrifices and eat flesh.

²² For I did not speak to your fathers, or command them on the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

²³ But this is what I commanded them, saying, ‘Obey My voice, and I will be your God, and you will be My people; and you shall walk entirely in the way which I command you, so that it may go well for you.’

²⁴ Yet they did not obey or incline their ear, but walked by *their own* advice and in the stubbornness of their evil hearts, and they went backward and not forward.

²⁵ Since the day that your fathers came out of the land of Egypt until this day, I have sent you all My servants the prophets, sending *them* daily, again and again.

²⁶ Yet they did not listen to Me or incline their ear, but stiffened their neck; they did more evil than their fathers.

²⁷ “So you shall speak all these words to them, but they will not listen to you; and you shall call to them, but they will not answer you.

²⁸ And you shall say to them, ‘This is the nation that did not obey the voice of the LORD their God or accept discipline; trustworthiness has perished and has been eliminated from their mouth.

²⁹ Cut off your hair and throw *it* away, and take up a song of mourning on the bare heights; for the LORD has rejected and forsaken the generation of His wrath.’

³⁰ For the sons of Judah have done that which is evil in My sight,” declares the LORD. “They have put their detestable things in the house which is called by My name, to defile it.

Three times God says not to intercede or pray on Israel’s behalf (Jeremiah 11:14, 14:11; 1 John 5:16)

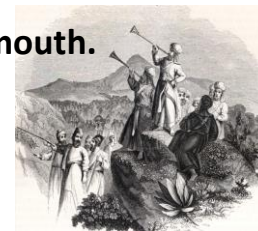
Jesus is our intercessor for those who repent (Romans 8:34)



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

**Talk to God
(prayer) instead of
talking to yourself**

**Although Israel obstinately rejected
God’s Word, He continued to reach out
to His people through His prophets.**



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.

The women were forming cakes in the design of the false goddess (Jeremiah 44:19; Hosea 3:1).

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.

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

The Lord calls on Jeremiah to witness the publicly rebellious acts “in the streets of Jerusalem.”

Sinful people often become angry at God’s confrontations, but the individuals only hurt themselves in their anger (Galatians 6:7).

The people faithfully & tenaciously grasped their sin (Jeremiah 8:5; 1 Kings 11:2) instead of listening to God’s call

Understanding God's Judgment (Jeremiah 9:12-24)

¹² Who is the wise person who may understand this? And *who is* he to whom the mouth of the LORD has spoken, that he may declare it? Why is the land destroyed, laid waste like the desert, so that no one passes through?



¹³ The LORD said, "Because they have abandoned My Law which I put before them, and have not obeyed My voice nor walked according to it, ¹⁴ but have followed the stubbornness of their heart and the Baals, as their fathers taught them,"

¹⁵ therefore this is what the LORD of armies, the God of Israel says: "Behold, I will feed this people wormwood; and I will give them poisoned water to drink.

¹⁶ I will also scatter them among the nations, whom neither they nor their fathers have known; and I will send the sword after them until I have put an end to them."

¹⁷ This is what the LORD of armies says: "Consider and call for the mourning women, that they may come; and send for the skillful women, that they may come!



¹⁸ Have them hurry and take up a wailing for us, so that our eyes may shed tears, and our eyelids flow with water.

¹⁹ For a voice of wailing is heard from Zion: 'How devastated we are! We are put to great shame, for we have abandoned the land because they have torn down our homes.'"

²⁰ Now hear the word of the LORD, you women, and let your ears receive the word of His mouth; teach your daughters wailing, and *have every woman teach* her neighbor a song of mourning.



²¹ For death has come up through our windows; it has entered our palaces to eliminate the children from the streets, the young men from the public squares.

²² Speak, "This is what the LORD says: 'The corpses of people will fall like dung on the open field, and like the sheaf after the reaper, but no one will gather *them*.'"

²³ This is what the LORD says: "Let no wise man boast of his wisdom, nor let the mighty man boast of his might, nor a rich man boast of his riches;

²⁴ but let the one who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises mercy, justice, and righteousness on the earth; for I delight in these things," declares the LORD.



Three Questions of Wisdom Regarding Judah's Destruction (Jeremiah 9:12)

1. "Who is the wise man that may understand this?"
2. "Who is he to whom the mouth of the Lord has spoken, that he may declare it?"
3. "Why is the land ruined, laid waste like a desert, so that no one passes through?"

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.

God tells His people explicitly the reason that they are cursed
→ disobedience ←

The Lord emphasized the importance of sharing His Word with the children (Proverbs 22:6; Deuteronomy 4:9-10, 6:5-9, 11:19)

Chewing wormwood leaves will eliminate fatigue while stimulating the nervous system (at times causing a "hangover")

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

Wormwood was 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.

Just as the consequence of the first sin in Eden was exile, Israel's sin would also result in exile to Babylon.

Long Distance & Long Time to Convey Meaning

The Useless Undergarment (Jeremiah 13:1-11)

¹This is what the LORD said to me: **“Go and buy yourself a linen undergarment and put it around your waist, but do not put it in water.”**

²So I bought the undergarment in accordance with the word of the LORD, and put it around my waist.

³Then the word of the LORD came to me a second time, saying,

⁴**“Take the undergarment that you bought, which is around your waist, and arise, go to the Euphrates and hide it there in a crevice of the rock.”**

⁵So I went and hid it by the Euphrates, as the LORD had commanded me.

⁶After many days the LORD said to me, **“Arise, go to the Euphrates and take from there the undergarment which I commanded you to hide there.”**

⁷Then I went to the Euphrates and dug, and I took the undergarment from the place where I had hidden it; and behold, **the undergarment was ruined, it was completely useless.**

⁸Then the word of the LORD came to me, saying,

⁹**“This is what the LORD says: ‘To the same extent I will destroy the pride of Judah and the great pride of Jerusalem.**

¹⁰This wicked people, who refuse to listen to My words, who walk in the stubbornness of their hearts and have followed other gods to serve them and to bow down to them, **let them be just like this undergarment which is completely useless.**

¹¹For as the undergarment clings to the waist of a man, so I made **the entire household of Israel and the entire household of Judah cling to Me,’ declares the LORD, ‘so that they might be My people, for renown, for praise, and for glory; but they did not listen.’**

Jeremiah obeyed the Lord’s every detail



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 belief was that the clothing closest to the intimate parts infers intimacy and closeness (Jeremiah 13:11).

The northern point of the Euphrates (“headwaters”) was 350 miles away and was rocky. 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)

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>		

A month-long trip to the Euphrates would be symbolic of the Babylonian exile of the people of Israel

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

**A Man is "Never Alone"
when he walks with God**

God Assures Discouraged Jeremiah (Jeremiah 15:15-21)

15 You know, LORD; Remember me, take notice of me, and take vengeance for me on my persecutors. Do not, in view of Your patience, take me away; Know that for Your sake I endure reproach.

16 Your words were found and I ate them, and Your words became a joy to me and the delight of my heart; For I have been called by Your name, LORD God of armies.

17 I did not sit in a circle of revelers and celebrate. Because of Your hand upon me I sat alone, for You filled me with indignation.

18 Why has my pain been endless and my wound incurable, refusing to be healed? Will You indeed be to me like a deceptive stream with water that is unreliable?

19 Therefore, this is what the LORD says: "If you return, then I will restore you— You will stand before Me; and if you extract the precious from the worthless, You will become My spokesman. They, for their part, may turn to you, but as for you, you are not to turn to them.

20 Then I will make you to this people a fortified wall of bronze; and though they fight against you, they will not prevail over you; for I am with you to save you and rescue you," declares the LORD.

21 "So I will rescue you from the hand of the wicked, and I will redeem you from the grasp of the violent."



Jeremiah empathized to God's indignation at the sinful rebellion of His people.

Jeremiah's fellow countrymen hated and isolated Jeremiah.

Jeremiah felt the loneliness of a godly minister.

Jeremiah shares the image of "eating" (consuming) God's Word with joy (Ezekiel 2:8, 3:1-3; Revelation 10:9 – Matthew 4:4, Luke 4:4)

Jeremiah chose to live a separated life of godliness & indignation on God's behalf. Jeremiah did not join the socialites, but instead remained alone and isolated.

Jeremiah blamed the Lord for ongoing sadness and pain while he questioned whether he could rely on God (like a stream in the desert that is temperamental in running water)

God recommissioned Jeremiah with encouragement to endure. Jeremiah had taken 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.



Man is worthless apart from God who gives value to the individual that He has redeemed.

The Lord told Jeremiah that the people might turn to him, but whether they do or not, Jeremiah should not become like the people.

Jeremiah was told not to rely on his own strength; Jeremiah's strength would only be found in the Lord. (Jeremiah 1:18)



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)



Israel had made gods of themselves

No Wife for Jeremiah (Jeremiah 16:1-13)

¹The word of the LORD also came to me, saying,
²“You shall not take a wife for yourself nor have sons or daughters in this place.”
³For this is what the LORD says concerning the sons and daughters born in this place, and concerning their mothers who give birth to them, and their fathers who father them in this land:
⁴“They will die of deadly diseases, they will not be mourned or buried; they will be like dung on the surface of the ground. And they will perish by sword and famine, and their dead bodies will become food for the birds of the sky and for the animals of the earth.”
⁵For this is what the LORD says: “Do not enter a house of mourning, or go to mourn or to console them; for I have withdrawn My peace from this people,” declares the LORD, “and My favor and compassion.”
⁶Both great people and small will die in this land; they will not be buried, *people* will not mourn for them, nor will anyone make cuts on himself or have his head shaved for them.
⁷*People* will not break *bread* in mourning for them, to comfort anyone for the dead, nor give them a cup of consolation to drink for anyone’s father or mother.
⁸Moreover, you shall not go into a house of feasting to sit with them to eat and drink.”
⁹For this is what the LORD of armies, the God of Israel says: “Behold, I am going to eliminate from this place, before your eyes and in your time, the voice of rejoicing and the voice of joy, the voice of the groom and the voice of the bride.”
¹⁰“Now it will happen that, when you tell this people all these words, they will say to you, ‘For what reason has the LORD declared all this great disaster against us? And what is our wrongdoing, or what is our sin that we have committed against the LORD our God?’
¹¹Then you are to say to them, ‘It is because your forefathers have abandoned Me,’ declares the LORD, ‘and have followed other gods, and served and worshiped them; but they have abandoned Me and have not kept My Law.’
¹²You too have done evil, *even* more than your forefathers; for **behold, each one of you is following the stubbornness of his own evil heart, without listening to Me.**
¹³So I will hurl you off this land to the land which you have not known, *neither* you nor your fathers; and there you will serve other gods day and night, because I will show you no compassion.’



EXILE

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

No family demonstrated isolation & 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).

If Jeremiah had married, his wife & children would come to a tragic end in death

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

Jeremiah was told not to comfort the mourning of the rebellious people. Jeremiah was directed not to bring peace to those living in sin

Jeremiah was also told not to feast & fellowship with those living in sin

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)

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.

Marriage is one of the most joyous ceremonies to the Jewish community and the Lord would remove that celebration (Jeremiah 16:9, 25:10, 33:1)

“Mazel Tov” (“good luck”)

- **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.**

“Ketubah”

- **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.**

“Bedeken”

- **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.**

“Seudat Mitzvah”

- **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.**

Every Church is the "potter's House"

The Potter's House (Jeremiah 18:1-15)

¹The word that came to Jeremiah from the LORD, saying,
²"Arise and go down to the potter's house, and there I will announce My words to you."
³So I went down to the potter's house, and there he was, making something on the wheel.
⁴But the vessel that he was making of clay was spoiled in the hand of the potter; so he remade it into another vessel, as it pleased the potter to make.
⁵Then the word of the LORD came to me, saying,
⁶"Am I not able, house of Israel, to deal with you as this potter *does*?" declares the LORD.



"Behold, like the clay in the potter's hand, so are you in My hand, house of Israel.

⁷At one moment I might speak concerning a nation or concerning a kingdom to uproot *it*, to tear *it* down, or to destroy *it*;



⁸if that nation against which I have spoken turns from its evil, I will relent of the disaster that I planned to bring on it.

⁹Or at *another* moment I might speak concerning a nation or concerning a kingdom to build up or to plant *it*;

¹⁰if it does evil in My sight by not obeying My voice, then I will relent of the good with which I said that I would bless it.



¹¹So now, speak to the men of Judah and against the inhabitants of Jerusalem, saying, 'This is what the LORD says: "Behold, I am forming a disaster against you and devising a plan against you. Now turn back, each of you from his evil way, and correct your ways and your deeds!"'

¹²But they will say, 'It's hopeless! For we are going to follow our own plans, and each of us will persist in the stubbornness of his evil heart.'

¹³"Therefore this is what the LORD says: 'Just ask among the nations, Who ever heard *anything* like this? The virgin of Israel has done a most appalling thing.

¹⁴Does the snow of Lebanon leave the rock of the open country alone? Or is the cold flowing water *from* a foreign *land* ever dried up?

¹⁵For My people have forgotten Me, They burn incense to worthless *gods*. and they have stumbled in their ways, In the ancient roads, To walk on paths, Not on a highway.

The sensitivity of individuals and nations towards God will determine God's actions towards them



God would reveal His Words to Jeremiah once he obeyed by going to the potter's house

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

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

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 & 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 sizeable. the clay will never center because air is lighter than clay and will continually throw the clay off center.
6.	Clay is off-center	The clay is inconsistently shaped

The Lord is represented as the "potter" while the "clay" represents the 12 tribes of Israel that were morally corrupt.

God is in control of nations just as well as the individual.

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

If the sinful nation repents of its sin, the Lord would relent of His hostility towards them

The Lord's planned blessings are dependent on the obedience of His people

The Clay Pot Is Broken (Jeremiah 19:1-15)

¹This is what the LORD says: "Go and buy a potter's earthenware jar, and *take* some of the elders of the people and some of the senior priests.

²Then go out to the Valley of Benhinnom, which is by the entrance of the Potsherd Gate, and proclaim there the words that I tell you,

³and say, 'Hear the word of the LORD, you kings of Judah and inhabitants of Jerusalem. This is what the LORD of armies, the God of Israel says: "**Behold I am going to bring a disaster upon this place, at which the ears of everyone that hears of it will tingle.**

⁴Since they have abandoned Me and have made this place foreign, and have burned sacrifices in it to other gods that neither they nor their forefathers nor the kings of Judah had *ever* known, and *since* they have filled this place with **the blood of the innocent**

⁵and have **built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, a thing which I did not command nor speak of, nor did it ever enter My mind;**

⁶therefore, behold, days are coming," declares the LORD, "when **this place will no longer be called Topheth or the Valley of Benhinnom, but rather the Valley of Slaughter.**

⁷And I will frustrate the planning of Judah and Jerusalem in this place, and I will make them fall by the sword before their enemies and by the hand of those who seek their life; and I will make their carcasses food for the birds of the sky and the animals of the earth.

⁸**I will also turn this city into an object of horror and hissing; everyone who passes by it will be appalled and hiss because of all its disasters.**

⁹**And I will make them eat the flesh of their sons and the flesh of their daughters, and they will eat one another's flesh during the siege and in the hardship with which their enemies and those who seek their life will torment them."**

¹⁰"Then you are to break the jar in the sight of the men who accompany you,

¹¹and say to them, 'This is what the LORD of armies says: "**To the same extent I will break this people and this city, just as one breaks a potter's vessel, which cannot again be repaired; and they will bury their dead in Topheth, because there is no other place for burial.**

¹²This is how I will treat this place and its inhabitants," declares the LORD, "so as to make this city like Topheth.

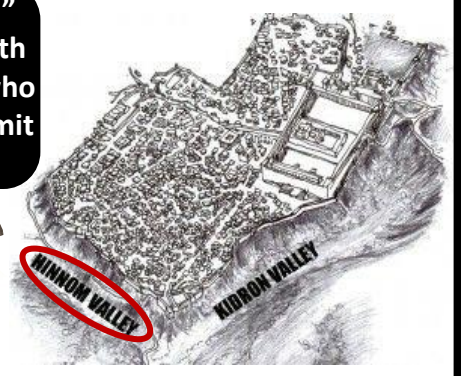
¹³The houses of Jerusalem and the houses of the kings of Judah will be defiled like the place Topheth, because of **all the houses on whose rooftops they burned sacrifices to all the heavenly lights and poured out drink offerings to other gods."**

¹⁴Then Jeremiah came from Topheth, where the LORD had sent him to prophesy; and he stood in the courtyard of the LORD's house and said to all the people, **Cannibalism occurred during the 3rd Siege in 586 BC (Leviticus 26:29; Deuteronomy 28:53)**

¹⁵"This is what the LORD of armies, the God of Israel says: 'Behold, I am going to bring on this city and all its towns the entire disaster that I have declared against it, because **they have stiffened their necks so as not to listen to My words."**

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

"Stiff necked" originated with unruly oxen who wouldn't submit to the yoke



"Topheth" is Hebrew for a corrupted oven/fireplace; there were so many bones in the Valley of Hinnom that there was nowhere to bury the corpses.



Moses established the official elder board (Numbers 11:16), but the role of elders is even more ancient (Genesis 3:16, 18)

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.

The valley where Jewish babies were offered alive to the false gods of Milcom/Molech.

From "clay" in God's hands, but have now hardened into a jar – not malleable. The only recourse for that vessel was to be broken.

God's people are a testimony to His character

Warning to the King (Jeremiah 22:1-12)

¹This is what the LORD says: **“Go down to the house of the king of Judah and there speak this word,**

²and say, **‘Hear the word of the LORD, O king of Judah, who sits on David’s throne,** you and your servants and your people who enter these gates.

³This is what the LORD says: **“Do justice and righteousness, and save one who has been robbed from the power of *his* oppressor. And do not mistreat *or* do violence to the stranger, the orphan, or the widow; and do not shed innocent blood in this place.**

⁴For if you will indeed perform this instruction, then kings will enter the gates of this house, sitting in David’s place on his throne, riding in chariots and on horses, *the king* himself, his servants, and his people.

⁵But if you will not obey these words, I swear by Myself,” declares the LORD, **“that this house will become a place of ruins.””**

⁶For this is what the LORD says concerning the house of the king of Judah: **“You are *like* Gilead to Me, *Like* the summit of Lebanon; Yet most assuredly I will make you a wilderness, cities that are not inhabited.**

⁷For I will set apart destroyers against you, Each with his weapons; **And they will cut down your choicest cedars and throw *them* on the fire.**

⁸“Many nations will pass by this city; and they will say to one another, ‘Why has the LORD done this to this great city?’

⁹Then they will answer, **‘Because they abandoned the covenant of the LORD their God and bowed down to other gods and served them.’”**

¹⁰Do not weep for the dead or mourn for him, *but* weep deeply for the one who goes away; For he will never return or see his native land.

¹¹For this is what the LORD says regarding Shallum the son of Josiah, king of Judah, who became king in the place of his father Josiah, who went out from this place: **“He will never return there;**

¹²but in the place where they took him into exile, there he will die and he will not see this land again.



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>

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.

God’s people believed 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.

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).

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.

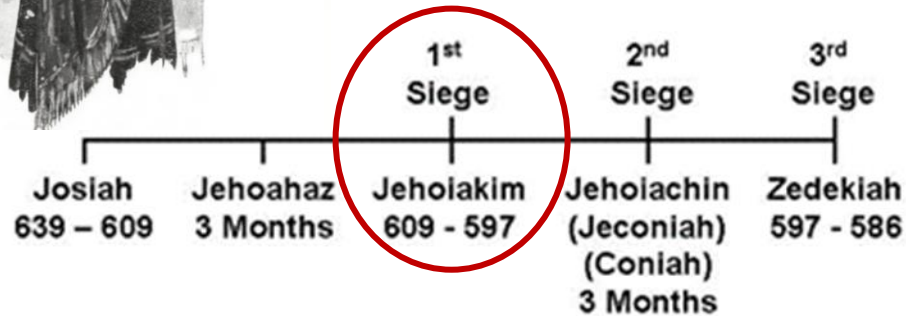
The word ‘destroyers’ (Hebrew-Abaddon; Greek-Apollyon) is used for invading armies (Assyria, Babylon – Job 12:6; Isaiah 16:4) as well as an angel of the Lord (Exodus 12:23).

The Lord’s Commands to the King <small>(Jeremiah 22:3)</small>	
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

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

Jeremiah Chapter 25

(The 4th Year of Jehoiakim)



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

"The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon)..."

- Jeremiah 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

Prior to the Exile, Jeremiah
Prophesied 70 Years

70 Year Captivity Prophesied (Jeremiah 25:1-12)

¹ The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon),
² the word which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying,
³ "From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, these twenty-three years the word of the LORD has come to me, and I have spoken to you again and again, but you have not listened.
⁴ And the LORD has sent to you all His servants the prophets again and again, but you have not listened nor inclined your ear to hear,
⁵ saying, 'Turn now, everyone from his evil way and from the evil of your deeds, and live on the land which the LORD has given to you and your forefathers forever and ever;
⁶ and do not follow other gods to serve them and to worship them, and do not provoke Me to anger with the work of your hands, then I will do you no harm.'
⁷ Yet you have not listened to Me," declares the LORD, "in order to provoke Me to anger with the work of your hands to your own harm.
⁸ "Therefore this is what the LORD of armies says: 'Because you have not obeyed My words,
⁹ behold, I will send and take all the families of the north,' declares the LORD, 'and *I will send to Nebuchadnezzar king of Babylon, My servant, and will bring them against this land and against its inhabitants and against all these surrounding nations; and I will completely destroy them and make them an object of horror and hissing, and an everlasting place of ruins.*
¹⁰ Moreover, I will eliminate from them the voice of jubilation and the voice of joy, the voice of the groom and the voice of the bride, the sound of the millstones and the light of the lamp.
¹¹ This entire land will be a place of ruins and an object of horror, and these nations will serve the king of Babylon for seventy years.
¹² **Then it will be when seventy years are completed I will punish the king of Babylon and that nation,** declares the LORD, 'for their wrongdoing, and the land of the Chaldeans; and I will make it an everlasting desolation.



The message of Jeremiah was for God's people to repent from their sins, so that they would be able to remain in the land that the Lord had given to them.



The defining characteristic of Jeremiah was that he was a prophet of God.

Jeremiah began prophesying to the people as early as the 13th year of Josiah, but the people had not listened for 23 years.

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.

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.

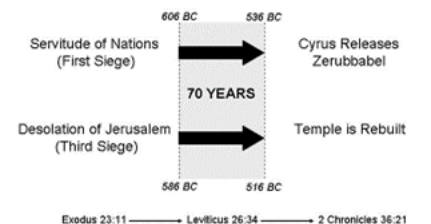
"Then the land will restore its Sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and restore its Sabbaths." (Leviticus 26:34)

The 70 years of captivity as payment for the missed Sabbaths Lev 26:34 & 43 – Jeremiah 29:10, Ezra 36:21, Ex 23:11

"For the land will be abandoned by them, and will restore its Sabbaths while it is made desolate without them. They, meanwhile, will be making amends for their wrongdoing." (Leviticus 26:43)

70 Year Prophecy

Jeremiah 25:11-12; 29:10



In **Chapters 1-25 (a collection of sermons)**, the book of Jeremiah is recorded in the first person.

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 recorded the final section.



“He has left His hiding place like the lion; for their land has become a horror Because of the fierceness of the oppressing sword and because of His fierce anger.” (Jeremiah 25:38)

The symbol that Babylon used to identify themselves was a lion.



The End of the “Line” (Jeremiah 26:1)

“In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD” (JEREMIAH 26:1)

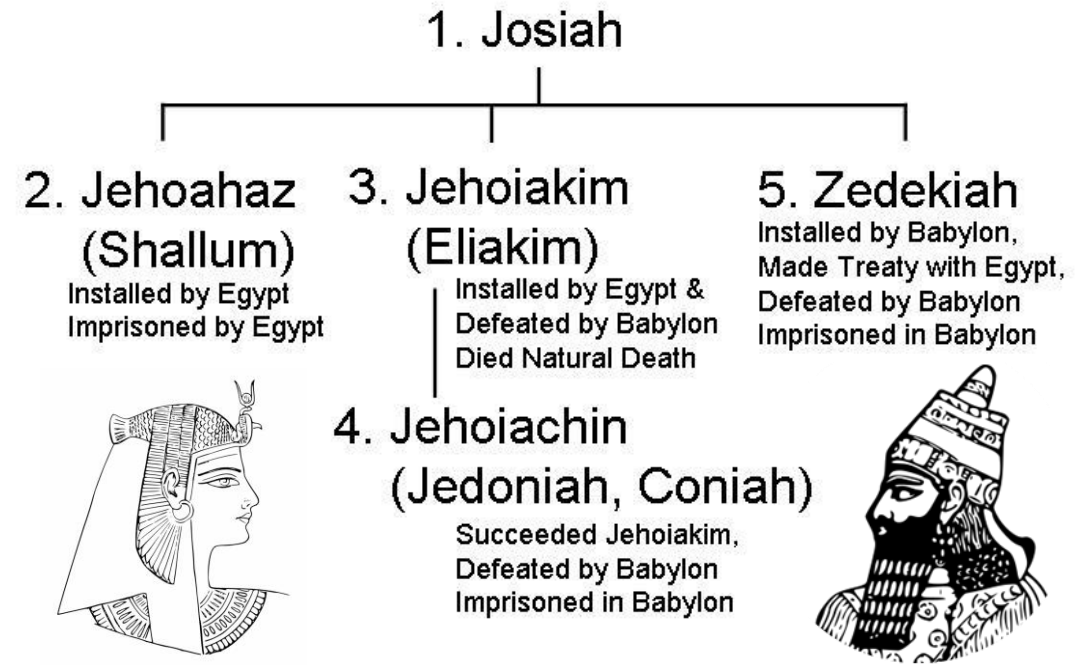
Jeremiah is not sequenced in chronological order. This verse was written at the beginning of King Jehoiakim’s reign while the chapter before (Jeremiah 25:1) was recorded in the fourth year of Jehoiakim’s reign.

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.

Last Five Kings of Judah



Plot to Kill Jeremiah (Jeremiah 26:1-15)

¹ In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD, saying,

Jeremiah's name is not mentioned because it is understood that God's Word comes to Jeremiah

² "This is what the LORD says: 'Stand in the courtyard of the LORD's house, and speak to all the cities of Judah who have come to worship *in* the LORD's house all the words that I have commanded you to speak to them. Do not omit a word!

God is the source of the calamity as He disciplines His people for their wayward walks.

³ Perhaps they will listen and everyone will turn from his evil way, and I will relent of the disaster which I am planning to inflict on them because of the evil of their deeds.'

⁴ And you shall say to them, 'This is what the LORD says: "If you do not listen to Me, to walk in My Law which I have set before you,

The relationship with God is a "walk" beyond a one-time decision

Repent & Be Saved

⁵ to listen to the words of My servants the prophets, whom I have been sending to you again and again, but you have not listened;

⁶ then I will make this house like Shiloh, and I will make this city a curse to all the nations of the earth.'"

⁷ The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

⁸ Yet when Jeremiah finished speaking everything that the LORD had commanded *him* to speak to all the people, *then the priests and the prophets and all the people seized him, saying, "You must die!*



⁹ Why have you prophesied in the name of the LORD, saying, 'This house will be like Shiloh and this city will be in ruins, without inhabitant'?" And all the people gathered to Jeremiah at the house of the LORD.

Crucify Him!!

¹⁰ When the officials of Judah heard these things, they came up from the king's house to the house of the LORD and sat at the entrance of the New Gate of the LORD's house.

¹¹ Then the priests and the prophets spoke to the officials and to all the people, saying, "A death sentence for this man! For he has prophesied against this city, just as you have heard with your own ears!"

Believers should esteem a walk with God higher than a specific institution.

¹² Then Jeremiah spoke to all the officials and to all the people, saying, "The LORD sent me to prophesy against this house and against this city all the words that you have heard.

¹³ Now then, reform your ways and your deeds and obey the voice of the LORD your God; and the LORD will relent of the disaster which He has pronounced against you.

¹⁴ But as for me, behold, I am in your hands; do with me as is good and right in your sight.

¹⁵ Only know for certain that if you put me to death, you will bring innocent blood on yourselves, and on this city and its inhabitants; for truly the LORD has sent me to you to speak all these words so that you hear them."

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

God changes the manner that He deals with His people depending on their response to His call.

Judah is offered another chance to repent before the judgment is sent because of their sin.

Foreshadowing 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).

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.

Shiloh was the central location of worship during the time of Judges and was probably destroyed by the Philistines after the Battle of Ebenezer around 1050BC (1 Samuel 4).

The Prophet Micah Saved the Life of Jeremiah

Prophets Spared & Killed (Jeremiah 26:16-24)

¹⁶ Then the officials and all the people said to the priests and the prophets, “No death sentence for this man! For he has spoken to us in the name of the LORD our God.”

¹⁷ Then some of the elders of the land rose up and spoke to all the assembly of the people, saying,

¹⁸ “Micah of Moresheth used to prophesy in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, ‘This is what the LORD of armies has said: “Zion will be plowed *like* a field, and Jerusalem will become heaps of ruins, and the mountain of the house like the high places of a forest.’”

¹⁹ Did Hezekiah king of Judah and all Judah actually put him to death? Did he not fear the LORD and plead for the favor of the LORD, and the LORD relented of the disaster which He had pronounced against them? But we are committing a great evil against our own lives!”

²⁰ Indeed, *there was* also a man *who* used to prophesy in the name of the LORD, Uriah the son of Shemaiah from Kiriathjearim; and he prophesied against this city and against this land words similar to all those of Jeremiah.

²¹ When King Jehoiakim and all his warriors and all the officials heard his words, then the king sought to put him to death; but Uriah heard *about it*, and he was afraid, so he fled and went to Egypt.

²² Then King Jehoiakim sent men to Egypt: Elnathan the son of Achbor and *certain* men with him, to Egypt.

²³ And they brought Uriah from Egypt and led him to King Jehoiakim, who killed him with a sword and threw his dead body into the burial place of the common people.

²⁴ But the hand of Ahikam the son of Shaphan was with Jeremiah, so that he was not handed over to the people to put him to death.



The civil leaders and public speak against the religious leaders (priests and prophets) to spare Jeremiah’s life.

The elders made their case before the public; Jeremiah’s treatment depended on the sentiment of the masses

Jeremiah 26:18 is the only time in the Old Testament that a prophet is quoted by name.

Jeremiah echoed Micah’s prophesy from a century earlier (Micah 3:12).

Fear the Lord and plead for His favor

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.

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).

King Jehoiakim wanted to kill Urijah for prophesying the words of God, so Urijah fled to Egypt for refuge.

Although the wealthy were buried in tombs, poor people were simply thrown in a ditch next to the Kidron River, and then covered with dirt in the common grave.

King Jehoiakim was directly involved in the death of Urijah.

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).

609BC

Lachish Ostrakon (Jeremiah 26:20-23)

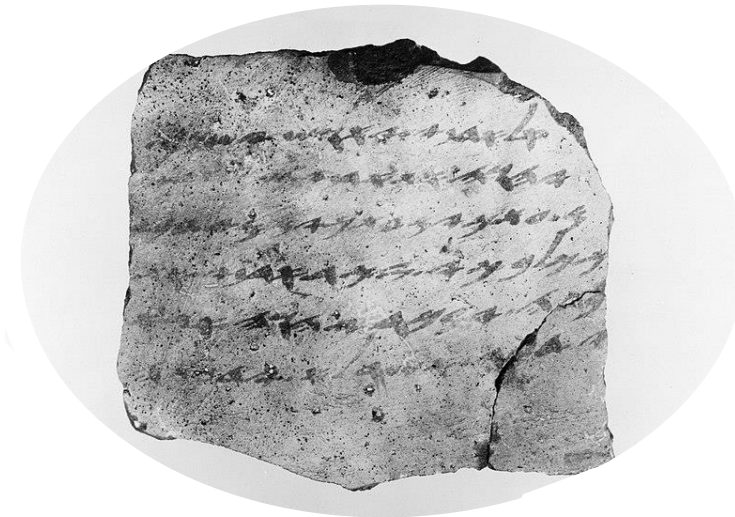
An "Ostrakon" is a potsherd used as a writing surface.



"Indeed, there was also a man who used to prophesy in the name of the LORD, **Uriah the son of Shemaiah from Kiriath-jearim**; and he prophesied against this city and against this land words similar to all those of **Jeremiah**. When King Jehoiakim and all his warriors and all the officials heard his words, then the king sought to put him to death; but Uriah heard about it, and he was afraid, so he fled and went to Egypt. Then **King Jehoiakim sent men to Egypt: Elnathan the son of Achbor and certain men with him, to Egypt. And they brought Uriah from Egypt and led him to King Jehoiakim, who killed him with a sword and threw his dead body into the burial place of the common people.**" (Jeremiah 26:30-23)

In 1935, a collection of letters written on pottery was discovered by archeologists in Lachish.

One fragment of pottery (referenced as Letter III) had an inscription which references the pursuit of Uriah



Another name for "Shallum" is "Jehoahaz" who was installed as the King of Israel by Egypt after the death of Josiah

"Your servant **Hoshaiah** sent (this letter) to my lord, **Joash**. May **Yahweh** cause my lord to hear a report of peace and a report of good news. And now, open the ear of your servant with respect to the letter which you sent to your servant last evening for the heart of your servant has been ill since you sent it to your servant, and because my lord said, "You did not understand it - call a Scribe! By the life of **Yahweh** no man has ever dared to try to read a letter to me! Moreover, any letter that comes to me, if I have read it, I can afterwards recount it to the last detail! And it was told to your servant saying, "the commander of the army, **Coniah, son of Elnathan, has gone down to go to Egypt**, and as for **Hodavyahu, son of Ahijah and his men, he (commander Coniah) sent orders to take them from that location - Egypt. And as for the letter of Tobiah, the servant of the King, which came to Shallum, son of YD from the prophet saying "Beware!" - your servant has sent it to my lord.**"

Unique Verse (Jeremiah 27:1)



“In the beginning of the reign of Zedekiah the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying...”
(Jeremiah 27:1)

“...this is what the Lord has said to me...”
(Jeremiah 27:2)

הַזֶּה הַדְּבָר הָיָה יְהוּדָה מֶלֶךְ יְאוֹשִׁיָּהוּ בֶּן- יְהוֹיָקִים מִמְּלַכְתּוֹ בְּרֵאשִׁית לֵאמֹר: יְהוָה מֵאֵת יִרְמְיָהוּ אֶל-
 this word came of Judah king of Josiah son of Jehoiakim of the reign In the beginning saying Yahweh from Jeremiah to

In Jeremiah 27:1, Jeremiah’s name is spelled differently Hebraically than in any other place in the entire book (“Yirmeyahu” instead of “Yirmeyah”).

Jeremiah 27:1 is a controversial verse - The King James Version (KJV) records the King as “Jehoiakim”

All other major translations list the King as “Zedekiah” from Syriac/Peshitta and Arabic translations (as well as some Masoretic Texts) that name “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 best fits the environment of Zedekiah

Jehoiakim died in the 597BC conquest and deportation.
 This chapter seems to reference events around 594BC where the Babylonian Chronicles have documented that the small states (Edom, Amon, 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.
 Some believe that there was a scribal error between Jeremiah 26:1 and 27:1.

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.

**Do Not Listen To
False Prophets**

Submit to Authority (Jeremiah 27:12-22)

¹² I spoke words like all these to Zedekiah king of Judah, saying, “Bring your necks under the yoke of the king of Babylon and serve him and his people, and live!

¹³ Why should you die, you and your people, by the sword, famine, and plague, as the LORD has spoken to the nation that will not serve the king of Babylon?

¹⁴ So do not listen to the words of the prophets who talk to you, saying, ‘You will not serve the king of Babylon,’ for they are prophesying a lie to you;

¹⁵ for I have not sent them,” declares the LORD, “but they are prophesying falsely in My name, so that I will drive you away and that you will perish, you and the prophets who prophesy to you.”

¹⁶ Then I spoke to the priests and to all this people, saying: “This is what the LORD says: ‘Do not listen to the words of your prophets who prophesy to you, saying, “Behold, the vessels of the LORD’s house will now shortly be brought back from Babylon”; for they are prophesying a lie to you.

¹⁷ Do not listen to them; serve the king of Babylon, and live!

Why should this city become a place of ruins?

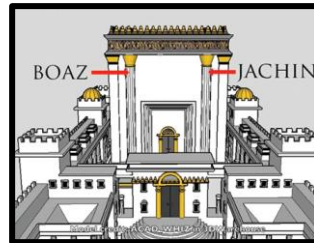
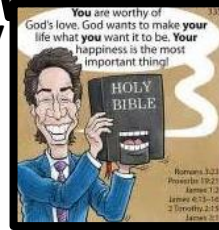
¹⁸ But if they are prophets, and if the word of the LORD is with them, have them now plead with the LORD of armies that the vessels which are left in the house of the LORD and the house of the king of Judah and in Jerusalem do not go to Babylon.

¹⁹ For this is what the LORD of armies says concerning the pillars, concerning the sea, concerning the kettle stands, and concerning the rest of the vessels that are left in this city,

²⁰ which Nebuchadnezzar king of Babylon did not take when he led into exile Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem—

²¹ Yes, this is what the LORD of armies, the God of Israel, says concerning the vessels that are left in the house of the LORD and in the house of the king of Judah and in Jerusalem:

²² “They will be brought to Babylon and will be there until the day I visit them,” declares the LORD. “Then I will bring them back and restore them to this place.””



Israel had failed to submit to God and live, so they would now be directed to submit to the King of Babylon.

Any nation (including Judah) that didn't submit to Babylon would be judged by God with famine and pestilence.

Any choice towards sin is a choice for death instead of life; Jeremiah asks why Judah is choosing death.

God would also use Babylon to judge with the sword

Individuals pursuing sinful lifestyles should not pretend to claim the promises of God for themselves.

The “fake” prophecies created false confidence in a failed system.

Jeremiah warned God's people about false prophets (1 Timothy 4:1)

National calamity as divine repercussion was foretold as a result of national sin.



The Temple vessels were returned from being preserved in Babylon when Cyrus allowed the Temple to be rebuilt in 536 B.C.

Babylon had removed the Temple's gold in an earlier exile (606BC), but the bronze would be taken in a later siege (586 BC). All of the vessels were taken by Babylon and the Temple destroyed.



The False Prophet Hananiah Dies (Jeremiah 28:1-17)

¹ Now in the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, Hananiah the prophet the son of Azzur, who was from Gibeon, spoke to me at the house of the LORD in the sight of the priests and all the people, saying

² "This is what the LORD of armies, the God of Israel says: 'I have broken the yoke of the king of Babylon.

³ Within two years I am going to bring back to this place all the vessels of the LORD's house, which Nebuchadnezzar king of Babylon took from this place and brought to Babylon.

⁴ I am also going to bring back to this place Jeconiah the son of Jehoiakim, king of Judah, and all the exiles of Judah who went to Babylon,' declares the LORD, 'for I will break the yoke of the king of Babylon.'"

⁵ Then Jeremiah the prophet spoke to the prophet Hananiah in the sight of the priests and in the sight of all the people who were standing at the house of the LORD,

⁶ and Jeremiah the prophet said, "Amen! May the LORD do so; may the LORD fulfill your words which you have prophesied, to bring back the vessels of the LORD's house and all the exiles, from Babylon to this place.

⁷ Yet hear now this word which I am going to speak so that you and all the people can hear it!

⁸ The prophets who were before me and before you from ancient times also prophesied against many lands and against great kingdoms regarding war, disaster, and plague.

⁹ As for the prophet who prophesies of peace, when the word of the prophet comes to pass, then that prophet will be known as one whom the LORD has truly sent."

¹⁰ Then Hananiah the prophet took the yoke from the neck of Jeremiah the prophet and broke it.

¹¹ Hananiah spoke in the sight of all the people, saying, "This is what the LORD says: 'Even so within two full years I will break the yoke of Nebuchadnezzar king of Babylon from the neck of all the nations.'" Then Jeremiah the prophet went his way.

¹² Then the word of the LORD came to Jeremiah after Hananiah the prophet had broken the yoke from the neck of Jeremiah the prophet, saying,

¹³ "Go and speak to Hananiah, saying, 'This is what the LORD says: "You have broken the yokes of wood, but in their place you have made yokes of iron."

¹⁴ For this is what the LORD of armies, the God of Israel says: "I have put a yoke of iron on the neck of all these nations, to serve Nebuchadnezzar king of Babylon; and they shall serve him. And I have also given him the animals of the field.'"

¹⁵ Then Jeremiah the prophet said to Hananiah the prophet, "Listen now, Hananiah: the LORD has not sent you, and you have made this people trust in a lie.

¹⁶ Therefore, this is what the LORD says: 'Behold, I am going to remove you from the face of the earth. This year you are going to die, because you spoke falsely against the LORD.'"

¹⁷ So Hananiah the prophet died in the same year, in the seventh month.

Hananiah is called "the prophet", but he is a false prophet.

Gibeon became a Levitical city (Joshua 21:17) after the Gibeonites deceived Joshua (Joshua 9)

Zedekiah reigned in Judah for 11 years (597-586BC) before being exiled to Babylon, and this occurred in Zedekiah's 4th year as King.

Jeconiah/Coniah/Jehoiachin had been in captivity for 4 years by this time (593BC), although some exiles had been in Babylon for 13 years since 606BC. Hananiah declared that the Temple vessels would be returned within two years of his prophecy.

Jeremiah does not initially differ, but instead consents that it would be more pleasing if everything and everyone returned from Babylon.

Instead of a lighter yoke (of wood), Israel's rebellion brought a harsher burden (of iron) by Babylon on the nations.



Jeremiah wore a yoke on his neck (Jeremiah 27:2) to show that all nations needed to submit to Babylon's authority.

Jeremiah did not confront Hananiah as a liar until the Lord sent Jeremiah to explicitly confront him.

Hananiah ("the Lord has graciously given") had prophesied that Judah would be saved within 2 years, but in reality Hananiah died within 2 months

Thrive in Babylon for 70 Years (Jeremiah 29:1-14)

¹ Now these are the words of the letter which Jeremiah the prophet sent from Jerusalem to the rest of the elders of the exile, the priests, the prophets, and all the people whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon.



² (This was after King Jeconiah and the queen mother, the high officials, the leaders of Judah and Jerusalem, the craftsmen, and the metalworkers had departed from Jerusalem.)

³ The letter was sent by the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon, saying,

⁴ "This is what the LORD of armies, the God of Israel, says to all the exiles whom I have sent into exile from Jerusalem to Babylon:

⁵ 'Build houses and live *in them*; and plant gardens and eat their produce.

⁶ Take wives and father sons and daughters, and take wives for your sons and give your daughters to husbands, so that they may give birth to sons and daughters; and grow in numbers there and do not decrease.

⁷ Seek the prosperity of the city where I have sent you into exile, and pray to the LORD in its behalf; for in its prosperity will be your prosperity.'

⁸ For this is what the LORD of armies, the God of Israel says: 'Do not let your prophets who are in your midst or your diviners deceive you, and do not listen to *their interpretations of your dreams* which you dream.

⁹ For they prophesy falsely to you in My name; I have not sent them,' declares the LORD.

¹⁰ "For this is what the LORD says: 'When **seventy years** have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place.

¹¹ For I know the plans that I have for you,' declares the LORD, 'plans for prosperity and not for disaster, to give you a future and a hope.'

¹² Then you will call upon Me and come and pray to Me, and I will listen to you.

¹³ And you will seek Me and find Me when you search for Me with all your heart.

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

False prophets were using the Lord's authority for their own words

Jeremiah affirmed the length of exile would be 70 years (Jeremiah 25:12)

Well-known blessing for the exiled Israelites

Several of the exiled prophets include Ezekiel and Daniel (Jeremiah 29:15)

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.

An emissary was sent from the puppet king in Judah to the Babylonian king telling Israel's exiles to settle down & live in peace.

The Lord did not want Israel to shrink in population while in Babylon, but instead to marry and have children to grow their population as they had when in Egyptian captivity (Exodus 1:7-12).

God encouraged His people to pray for their new dwelling in exile; the welfare of Babylon would impact their welfare.

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).

"On the seventh year you shall let the land rest and lie fallow" (Exodus 23:11)

"Then the land will enjoy its sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its sabbaths." (Leviticus 26:34)

"For the land will be abandoned by them, and will make up for its sabbaths while it is made desolate without them. They, meanwhile, will be making amends for their iniquity, because they rejected My ordinances and their soul abhorred My statutes." (Leviticus 26:43)

**God Urged Judah to
Accept Punishment for Sin**

False Prophet Undermines Jeremiah (Jeremiah 29:19-32)



¹⁹ Because they have not listened to My words,' declares the LORD, 'which I sent to them again and again by My servants the prophets; but you did not listen,' declares the LORD.

²⁰ 'You, therefore, hear the word of the LORD, all you exiles, whom I have sent away from Jerusalem to Babylon.



The Lord implores the exiles in Babylon to listen to His Word

²¹ 'This is what the LORD of armies, the God of Israel says concerning Ahab the son of Kolaiah and concerning Zedekiah the son of Maaseiah, who are prophesying to you falsely in My name: "Behold, I am going to hand them over to Nebuchadnezzar king of Babylon, and he will kill them before your eyes.

²² Because of them a curse will be used by all the exiles from Judah who are in Babylon, saying, 'May the LORD make you like Zedekiah and Ahab, whom the king of Babylon roasted in the fire,'

²³ because they acted foolishly in Israel, and committed adultery with their neighbors' wives, and falsely spoke words in My name which I did not command them. I am He who knows, and a witness," declares the LORD."

²⁴ Now you shall speak to Shemaiah the Nehelamite, saying,



²⁵ "This is what the LORD of armies, the God of Israel says: 'Because you have sent letters in your own name to all the people who are in Jerusalem, and to the priest Zephaniah the son of Maaseiah, and to all the priests, saying,

²⁶ "The LORD has made you priest instead of Jehoiada the priest, to be the overseer of the house of the LORD for every insane person who prophesies, to put him in the stocks and in the iron collar.

²⁷ So now, why have you not rebuked Jeremiah of Anathoth who prophesies to you,

²⁸ seeing that he has sent *word* to us in Babylon, saying, 'The exile will be long; build houses and live *in them*, and plant gardens and eat their produce'?"

²⁹ Now Zephaniah the priest read this letter to Jeremiah the prophet.

³⁰ Then the word of the LORD came to Jeremiah, saying,

³¹ "Send *word* to all the exiles, saying, 'This is what the LORD says concerning Shemaiah the Nehelamite: "Because Shemaiah has prophesied to you, although I did not send him, and he has made you trust in a lie,"



³² therefore this is what the LORD says: "Behold, I am going to punish Shemaiah the Nehelamite and his descendants; he will not have anyone living among this people, and he will not see the good that I am going to do for My people," declares the LORD, "because he has spoken falsely against the LORD."

The fiery furnace as punishment was a part of the Babylonian culture (Daniel 3:6)

Jeremiah only responded to Shemaiah as directed by the Lord.

BELIEVE

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.

Beyond the exile, Ahab and Zedekiah would be publicly executed by King Nebuchadnezzar because they deceitfully claimed to have received a prophecy from God.

False Prophets may have been prophesying the downfall of Babylon and the quick return to Judah.

Nehelam was located 5 miles west of Bethlehem and is only associated to Shemaiah in the Bible (Jeremiah 29:31-32)

Self-appointed Shemaiah had listened to the disgruntled exiles and had sent letters of reproach to Jerusalem against Jeremiah.

Shemaiah recognizes his friend, Zephaniah, as 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.

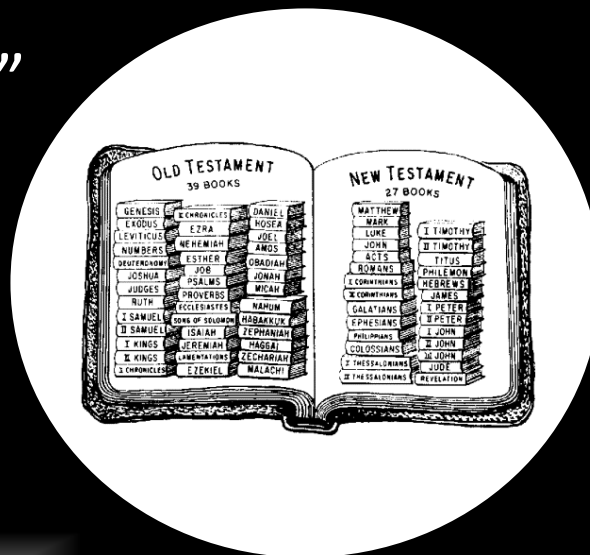
The letters were addressed to Zephaniah who was the assistant of the High Priest, Seraiah/Jehoiada (Jeremiah 52:24).

Jeremiah informs the exiles that Shemaiah was a liar

Shemaiah's prophecies were not to be trusted; he would pay for discouragement & urging disobedience.

COVENANT = TESTAMENT

- The New Covenant of Relationship & Forgiveness (Jeremiah 31:31-37)
- The Hebrew word for “Covenant” is “Berit” (בְּרִית) consisting of:
 - bet (house)
 - resh (head/first/person)
 - yod (arm/hand/work)
 - tav (mark/sign/covenant)



“The New Testament is in the Old Testament Concealed/Contained; The Old Testament is in the New Testament Revealed/Explained”

Seven God Given Covenants (1 Kings 8:23, Psalms 115:1)			
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



Chapters 30-33 are treated as a distinct section called "The Book of Comfort/Consolation" because it refers to the post-captivity return from Babylon to Jerusalem.

A New Covenant (Jeremiah 31:27-37)

²⁷ "Behold, days are coming," declares the LORD, "when I will sow the house of Israel and the house of Judah with the seed of mankind and the seed of animals.

²⁸ And just as I have watched over them to uproot *them*, tear *them* down, ruin, destroy, and bring disaster *on them*, so I will watch over them to build and to plant *them*," declares the LORD.

²⁹ "In those days they will no longer say, 'The fathers have eaten sour grapes, but *it is* the children's teeth *that* have become blunt.'

³⁰ But everyone will die for his own wrongdoing; each person who eats the sour grapes, his *own* teeth will become blunt.

³¹ "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and the house of Judah,

³² not like the covenant which I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD.

³³ "For this is the covenant which I will make with the house of Israel after those days," declares the LORD: "I will put My law within them and write it on their heart; and I will be their God, and they shall be My people.

³⁴ They will not teach again, each one his neighbor and each one his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their wrongdoing, and their sin I will no longer remember."

³⁵ This is what the LORD says, *He* who gives the sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar— the LORD of armies is His name:

³⁶ "If this fixed order departs from Me," declares the LORD, "Then the descendants of Israel also will cease To be a nation before Me forever."

³⁷ This is what the LORD says: "If the heavens above can be measured and the foundations of the earth searched out below, then I will also reject all the descendants of Israel for everything that they have done," declares the LORD.



Judah had adopted the Babylon's idolatrous practice of astral worship (worship of the heavenlies)

God would plant the seeds of people in His kingdom which would not take after their physical parents but bear the attributes of the Heavenly Father.

The first part of God's plan had been fulfilled with exiled judgment (Jeremiah 1:10, 24:6), and now the building and planting could begin as the people were restored to their land.

A reference is made to an ancient proverb that children were punished for the sins of their fathers – generational consequences (Jeremiah 31:28; Ezekiel 18:2).

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 (Matthew 26:28; Mark 14:24; Luke 22:14-20)

This different covenant is unlike the one made with Israel's ancestry (Jeremiah 3:14; Isaiah 50:1, 54:5) which Israel broke through idolatry/adultery (Hosea 2:19-20)

God promises to write His law on the hearts of His people (Jeremiah 31:33; Hebrews 8:10, 10:16) while Paul juxtaposes the law with the new covenant of grace (Galatians 4:22-26; Matthew 5:17; Romans 13:8-10).

Elements of the New Covenant <small>(Jeremiah 31:33-34)</small>
Inner Transformation
Personal Transformation
Complete Cleansing from Sin

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).

Jeremiah Purchases Land Title (Jeremiah 32:1-15)

¹The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

² Now at that time the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was imprisoned in the courtyard of the guard, which *was at* the house of the king of Judah,

³ because Zedekiah king of Judah had imprisoned him, saying, “Why do you prophesy, saying, ‘This is what the LORD says: “Behold, I am going to hand this city over to the king of Babylon, and he will take it;

⁴ and Zedekiah king of Judah will not escape from the hand of the Chaldeans, but he will certainly be handed over to the king of Babylon, and he will speak with him face to face and see him eye to eye.

⁵ Then he will take Zedekiah to Babylon, and he will be there until I visit him,” declares the LORD. “If you fight against the Chaldeans, you will not succeed”?”

⁶ And Jeremiah said, “The word of the LORD came to me, saying,

⁷ ‘Behold, Hanamel the son of Shallum your uncle is coming to you, saying, “Buy for yourself my field which is at Anathoth, for you have the right of redemption to buy it.”’

⁸ Then my uncle’s son Hanamel came to me in the courtyard of the guard in accordance with the word of the LORD and said to me, ‘Buy my field, please, that is at Anathoth, which is in the land of Benjamin; for you have the right of possession and the redemption is yours; buy *it* for yourself.’ Then I knew that this was the word of the LORD.

⁹ “So I bought the field which was in Anathoth from Hanamel my uncle’s son, and I weighed out the silver for him, seventeen shekels of silver.

¹⁰ And I signed and sealed the deed, and called in witnesses, and weighed out the silver on the scales.

¹¹ Then I took the deeds of purchase, both the sealed *copy containing* the terms and conditions and the open *copy*;

¹² and I gave the deed of purchase to Baruch the son of Neriah, the son of Mahseiah, in the sight of Hanamel my uncle’s *son* and in the sight of the witnesses who signed the deed of purchase, in the sight of all the Jews who were sitting in the courtyard of the guard.

¹³ And I commanded Baruch in their sight, saying,

¹⁴ ‘This is what the LORD of armies, the God of Israel says: “Take these deeds, this sealed deed of purchase and this open deed, and put them in an earthenware jar, so that they may last a long time.”’

¹⁵ For this is what the LORD of armies, the God of Israel says: “Houses and fields and vineyards will again be purchased in this land.”



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).

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.

Jeremiah told King Zedekiah that he would see King Nebuchadnezzar “eye-to-eye” (Jeremiah 34:3), yet Ezekiel (living in Babylon) said that Zedekiah would not see Babylon (Ezekiel 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 (Jeremiah 39:6-8; 2 Kings 25:7).

**First mention
of Baruch**



*Symbolic of Jesus as the
Kinsman Redeemer*

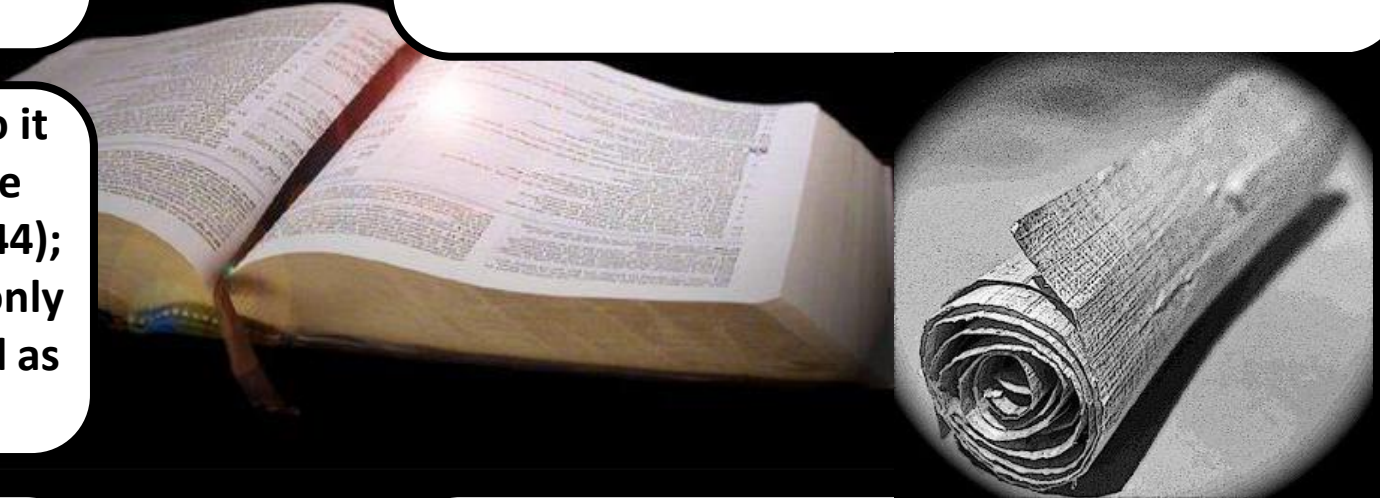
Jeremiah's Land Title (Jeremiah 32:1-15)

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 (Revelation 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).

There were two deed copies: one was sealed and hidden while the other was left open with the requirements for opening the sealed deed (Jeremiah 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.

Purifying Jerusalem from Idolatry (Jeremiah 32:26-44)

²⁶ Then the word of the LORD came to Jeremiah, saying, ²⁷ "Behold, I am the LORD, the God of all flesh; is anything too difficult for Me?"

²⁸ Therefore this is what the LORD says: "Behold, I am going to hand this city over to the Chaldeans and to Nebuchadnezzar king of Babylon, and he will take it.



²⁹ And the Chaldeans who are fighting against this city will enter and set this city on fire and burn it, with the houses where *people* have offered incense to Baal on their roofs and poured out drink offerings to other gods, to provoke Me to anger.

³⁰ For the sons of Israel and the sons of Judah have been doing only evil in My sight since their youth; for the sons of Israel have been only provoking Me to anger by the work of their hands," declares the LORD.

³¹ "Indeed this city has been to Me a provocation of My anger and My wrath since the day that they built it, even to this day, so that it should be removed from My sight,



³² because of all the evil of the sons of Israel and the sons of Judah which they have done to provoke Me to anger—they, their kings, their leaders, their priests, their prophets, the men of Judah, and the inhabitants of Jerusalem.

³³ They have turned *their* back to Me and not *their* face; though I taught them, teaching again and again, they would not listen to accept discipline. ³⁴ But they put their detestable things in the house which is called by My name, to defile it.

³⁵ They built the high places of Baal that are in the Valley of Benhinnom to make their sons and their daughters pass through *the fire* to Molech, which I had not commanded them, nor had it entered My mind that they should do this abomination, to mislead Judah to sin.

³⁶ "Now therefore the LORD God of Israel says the following concerning this city of which you say, 'It has been handed over to the king of Babylon by sword, by famine, and by plague':

³⁷ Behold, I am going to gather them out of all the lands to which I have driven them in My anger, in My wrath, and in great indignation; and I will bring them back to this place and have them live in safety.

³⁸ They shall be My people, and I will be their God; ³⁹ and I will give them one heart and one way, so that they will fear Me always, for their own good and for *the good* of their children after them.

⁴⁰ I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts, so that they will not turn away from Me.



⁴¹ I will rejoice over them to do them good and will faithfully plant them in this land with all My heart and all My soul.

⁴² For this is what the LORD says: 'Just as I brought all this great disaster on this people, so I am going to bring on them all the good that I am promising them.

⁴³ And fields will be purchased in this land of which you say, "It is a desolation, without man or animal; it has been handed over to the Chaldeans." ⁴⁴ People will buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the areas surrounding Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland, and in the cities of the Negev; for I will restore their fortunes,' declares the LORD."

Nothing is too difficult for God (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.

The rooftops had become homespun "high places" for the worship of Baal/Asherah and astral worship.

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)

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).

Idolatry was no longer an issue Post-Babylonian Captivity

The Jews grew to hate Gehenna as the place of live sacrificial babies to Milcom/Molech.



**Temporary Repentance
Brings Temporary Reprieve**

Temporary Repentance Judged (Jeremiah 34:12-22)

¹² Then the word of the LORD came to Jeremiah from the LORD, saying,
¹³ “This is what the LORD, the God of Israel says: ‘I made a covenant with your forefathers on the day that I brought them out of the land of Egypt, from the house of bondage, saying,
¹⁴ “At the end of seven years each of you shall set free his Hebrew brother who has been sold to you and has served you for six years, and you shall send him out free from you.” But your forefathers did not obey Me nor incline their ear to Me.
¹⁵ Although recently you *had* turned and done what is right in My sight, each one proclaiming release to his neighbor, and you had made a covenant before Me in the house which is called by My name.
¹⁶ Yet you turned and profaned My name, and each person took back his male servant and each his female servant whom you had set free according to their desire, and you brought them into subjection to be your male and female servants.’
¹⁷ “Therefore this is what the LORD says: ‘You have not obeyed Me in proclaiming release, each one to his brother and each to his neighbor. Behold, I am proclaiming a release to you,’ declares the LORD, ‘to the sword, to the plague, and to the famine; and I will make you a terror to all the kingdoms of the earth.
¹⁸ I will give the people who have violated My covenant, who have not fulfilled the words of the covenant which they made before Me, *when they cut the calf in two and passed between its parts—*
¹⁹ the officials of Judah and the officials of Jerusalem, the high officials and the priests, and all the people of the land who passed between the parts of the calf—
²⁰ I will hand them over to their enemies and to those who seek their lives. And their dead bodies will be food for the birds of the sky and the animals of the earth.
²¹ Zedekiah king of Judah and his officials I will also hand over to their enemies and to those who seek their lives, and to the army of the king of Babylon which has withdrawn from you.
²² Behold, I am going to give a command,’ declares the LORD, ‘and I will bring them back to this city, and they will fight against it and take it and burn it with fire; and I will make the cities of Judah a desolation without inhabitant.’”



Foxhole Religion:
“Lord, if you will just get me out of this situation, I’ll serve you forever.”



God had required His people to release their slaves every 7th year (Exodus 21:1-6; Leviticus 25:39-46; Deuteronomy 15:12-18)

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.

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.

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).

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, Jerusalem fell after an 18 month siege

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.

The Faithful Rechabites (Jeremiah 35:1-15)

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).



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 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.



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 Rechabites put themselves in a situation to be tempted



During this time, most of the population drank wine, so it was unique to find a people who abstained from wine.

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)

¹The word that came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah, saying,

²“Go to the house of the Rechabites and speak to them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.”

³So I took Jaazaniah the son of Jeremiah, son of Habazziniah, and his brothers and all his sons, and all the household of the Rechabites,

⁴and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was next to the chamber of the officials, which was above the chamber of Maaseiah the son of Shallum, the doorkeeper.

⁵Then I set before the men of the house of the Rechabites pitchers full of wine, and cups; and I said to them, “Drink wine!”

⁶But they said, “We will not drink wine, for Jonadab the son of Rechab, our father, commanded us, saying, ‘You shall not drink wine, you or your sons, forever.

⁷You shall not build a house, and you shall not sow seed nor plant a vineyard, nor own one; but you shall live in tents all your days, so that you may live many days in the land where you live as strangers.’

⁸And we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us, not to drink wine all our days, we, our wives, our sons, or our daughters,

⁹nor to build ourselves houses to live in; and we do not have a vineyard, a field, or seed.

¹⁰But we have lived *only* in tents, and have obeyed and have done according to all that our father Jonadab commanded us.

¹¹However, when Nebuchadnezzar king of Babylon came up against the land, we said, ‘Come, and let’s go to Jerusalem away from the army of the Chaldeans and the army of the Arameans.’ So we have lived in Jerusalem.”

¹²Then the word of the LORD came to Jeremiah, saying,

¹³“This is what the LORD of armies, the God of Israel says: ‘Go and say to the people of Judah and the inhabitants of Jerusalem, “Will you not accept instruction by listening to My words?” declares the LORD.

¹⁴“The words of Jonadab the son of Rechab have been followed, which he commanded his sons: not to drink wine. And they do not drink *wine* to this day, for they have obeyed their father’s command. But I have spoken to you again and again, yet you have not listened to Me.

¹⁵Also I have sent to you all My servants the prophets, sending *them* again and again, saying: ‘Turn now every person from his evil way and amend your deeds, and do not follow other gods to worship them. Then you will live in the land which I have given to you and to your forefathers; but you have not inclined your ear or listened to Me.

The Faithful Rechabites (Jeremiah 35:1-15)

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

For three 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.

Beyond the Rechabite men, 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

Rechab was a single forefather while God had repeatedly sent prophet after prophet to direct the people towards repentance, but God's people would not be faithful

The Rechabites were faithful to a man while God's people weren't even faithful to the Sovereign Creator.

Post-captivity, a Rechabite (Malchijah) would assist Nehemiah in rebuilding the wall (Nehemiah 3:14)

Those who came to worship would be warned

Baruch Reads Scroll In Temple (Jeremiah 36:1-15)

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.

The fourth year of Jehoiakim would have been 605BC; 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.

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.

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.

Jeremiah wanted these words to be read on an official "fast" day (Yom Kippur) when the people's hearts were humbled & repentant.

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.

1 In the fourth year of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying,

2 "Take a scroll and write on it all the words which I have spoken to you concerning Israel, Judah, and all the nations, from the day I first spoke to you, from the days of Josiah, even to this day.

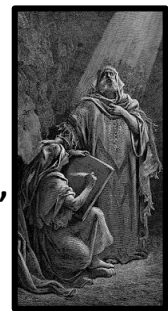


3 Perhaps the house of Judah will listen to all the disaster which I plan to carry out against them, so that every person will turn from his evil way; then I will forgive their wrongdoing and their sin."

4 Then Jeremiah called Baruch the son of Neriah, and Baruch wrote on a scroll at the dictation of Jeremiah all the words of the LORD which He had spoken to him.

5 Jeremiah then commanded Baruch, saying, "I am restricted; I cannot go into the house of the LORD.

6 So you go and read from the scroll, which you have written at my dictation, the words of the LORD to the people at the LORD's house on a day of fasting.



And you shall also read them to all the people of Judah who come from their cities.

7 Perhaps their pleading will come before the LORD, and everyone will turn from his evil way; for great is the anger and the wrath that the LORD has pronounced against this people."

8 So Baruch the son of Neriah acted in accordance with all that Jeremiah the prophet commanded him, reading from the book the words of the LORD in the LORD's house.

9 Now in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, all the people in Jerusalem and all the people who came from the cities of Judah to Jerusalem proclaimed a fast before the LORD.

10 Then Baruch read to all the people from the book the words of Jeremiah in the house of the LORD in the chamber of Gemariah the son of Shaphan the scribe, in the upper courtyard, at the entry of the New Gate of the LORD's house.



11 Now when Micaiah the son of Gemariah, the son of Shaphan, had heard all the words of the LORD from the book,

12 he went down to the king's house, into the scribe's chamber. And behold, all the officials were sitting there—Elishama the scribe, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the other officials.

Elnathan killed Uriah (Jeremiah 26:20-23)

13 And Micaiah declared to them all the words that he had heard when Baruch read from the book to the people.

14 Then all the officials sent Jehudi the son of Nethaniah, who was the son of Shelemiah, the son of Cushi, to Baruch, saying, "Take in your hand the scroll from which you have read to the people and come." So Baruch the son of Neriah took the scroll in his hand and came to them.

15 And they said to him, "Sit down, please, and read it to us." So Baruch read it to them.

Ancient Scrolls

Ancient scrolls were formed from a *Cyperus papyrus* plant (Egyptian reed plant about 10 feet tall) which is harvested from the swamp.

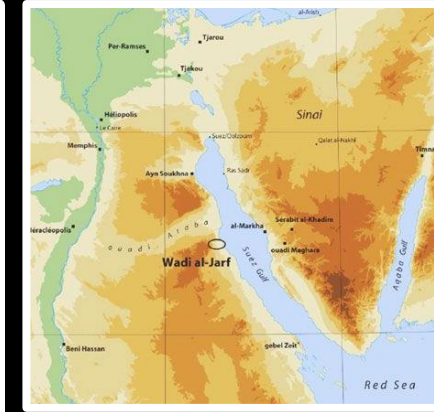
This papyrus plant's long stem is cut lengthwise, and the outer covering is discarded.

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 (وادي الجرف) containing the oldest papyrus; it is believed to have originated around 1550BC (during the time of Moses).

Nebuchadnezzar Defeats Ashkelon *(at this time)*

“Now in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, all the people in Jerusalem and all the people who came from the cities of Judah to Jerusalem proclaimed a fast before the LORD.” (Jeremiah 36:9)

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).

The Philistine people did not survive the Babylonian Empire; after the Babylonian conquests and exiles, there is no further documentation of a Philistine community.

In 135AD after Israel’s Bar Kokhba’s rebellion, the Roman emperor Hadrian changed the name of Jerusalem’s region to “Palestine” after Israel’s historic enemies.

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”*



God's Word continues to replicate
in spite of the King's destruction

King Jehoiakim Burns Scroll (Jeremiah 36:16-28)

¹⁶ When they had heard all the words, they turned in fear one to another. And they said to Baruch, "We will certainly report all these words to the king."

¹⁷ Then they asked Baruch, saying, "Tell us, please, how did you write all these words? *Was it* at Jeremiah's dictation?"

¹⁸ And Baruch said to them, "He dictated all these words to me, and I wrote them with ink on the book."

¹⁹ Then the officials said to Baruch, "Go, hide yourself, you and Jeremiah, and do not let anyone know where you are."

²⁰ So they came to the king in the courtyard, but they had deposited the scroll in the chamber of Elishama the scribe; and they reported all the words to the king.

²¹ Then the king sent Jehudi to get the scroll, and he took it out of the chamber of Elishama the scribe. And Jehudi read it to the king as well as to all the officials who were standing beside the king.

²² Now the king was sitting in the winter house in the ninth month, with *a fire* burning in the brazier before him.

²³ And when Jehudi had read three or four columns, *the king* cut it with a scribe's knife and threw *it* into the fire that was in the brazier, until all of the scroll was consumed in the fire that was in the brazier.

²⁴ Yet the king and all his servants who heard all these words did not tremble in fear, nor did they tear their garments.

²⁵ Even though Elnathan, Delaiah, and Gemariah urged the king not to burn the scroll, he would not listen to them.

²⁶ And the king commanded Jerahmeel the king's son, Seraiah the son of Azriel, and Shelemiah the son of Abdeel to seize Baruch the scribe and Jeremiah the prophet, but the LORD hid them.

²⁷ Then the word of the LORD came to Jeremiah after the king had burned the scroll and the words which Baruch had written at the dictation of Jeremiah, saying,

²⁸ "Take again another scroll and write on it all the previous words that were on the first scroll, which Jehoiakim the king of Judah burned.



The Lord concealed
Jeremiah/Baruch
supernaturally.



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 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.

Jehoiakim's officials were concerned for Baruch's safety, so they directed him to hide while they shared his message with the king.

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. (Jeremiah 36:20)

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.

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.



A scribe's knife was readily available to sharpen the writing utensil.

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.

There was no fear or grieving by the arrogant & hardened hearts of the King and his servants.

Baruch the Scribe

“Then Baruch said to them, “He dictated all these words to me, and I wrote them with ink on the book.” (Jeremiah 36:18)

This is the only time in the Old Testament that the word ink (Hebrew “dāyōw” דָּיָו) 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.



Jeremiah Imprisoned (Jeremiah 37:6-21)

⁶ Then the word of the LORD came to Jeremiah the prophet, saying,

⁷ "This is what the LORD, the God of Israel says: 'This is what you are to say to the king of Judah, who sent you to Me to inquire of Me: "Behold, Pharaoh's army, which has come out to help you, is going to return to its own land of Egypt.

⁸ Then the Chaldeans will return and fight against this city, and they will capture it and burn it with fire.'"

⁹ This is what the LORD says: 'Do not deceive yourselves, saying,

"The Chaldeans will certainly go away from us," for they will not go.

¹⁰ For even if you had defeated the entire army of Chaldeans who were fighting against you, and there were *only* wounded men left among them, each man in his tent, they would rise up and burn this city with fire.'"

¹¹ Now it happened when the army of the Chaldeans had withdrawn from Jerusalem because of Pharaoh's army,

¹² that Jeremiah left Jerusalem to go to the land of Benjamin in order to take possession of *some* property there among the people.

¹³ While he was at the Gate of Benjamin, a captain of the guard whose name was Irijah, the son of Shelemiah the son of Hananiah was there; and he arrested Jeremiah the prophet, saying, "You are deserting to the Chaldeans!"

¹⁴ But Jeremiah said, "A lie! I am not deserting to the Chaldeans"; yet he would not listen to him. So Irijah arrested Jeremiah and brought him to the officials.

¹⁵ Then the officials were angry at Jeremiah and they beat him, and put him in prison in the house of Jonathan the scribe, for they had made it into the prison.

¹⁶ For Jeremiah had come into the dungeon, that is, the vaulted cell; and Jeremiah stayed there many days.

¹⁷ Now King Zedekiah sent *men* and took him *out*; and in his palace the king secretly asked him and said, "Is there a word from the LORD?" And Jeremiah said, "There is!" Then he said, "You will be handed over to the king of Babylon!"

¹⁸ Moreover, Jeremiah said to King Zedekiah, "In what way have I sinned against you, or your servants, or this people, that you have put me in prison?"

¹⁹ And where are your prophets who prophesied to you, saying, 'The king of Babylon will not come against you or against this land'?"

²⁰ But now, please listen, my lord the king; please let my plea come before you and do not make me return to the house of Jonathan the scribe, so that I will not die there."

²¹ Then King Zedekiah gave a command, and they placed Jeremiah in custody in the courtyard of the guardhouse, and gave him a loaf of bread daily from the bakers' street, until all the bread in the city was gone. So Jeremiah remained in the courtyard of the guardhouse.



While Jerusalem's residents were starving, Jeremiah's incarceration ensured daily bread



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.

God understood that King Zedekiah had sent Jeremiah to inquire for him. The Lord told Jeremiah that Pharaoh's army would return to Egypt.

God told Jerusalem not to deceive themselves; their protection by Egypt would go home, and the Babylonians would return to their siege.

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.

The Chaldeans removed their siege to deal with the Egyptian army that had entered southern Palestine.

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.

Ebed-melech is saved because of his righteous deed (Jeremiah 39:15-18)

Jeremiah Confined To Cistern (Jeremiah 38:1-13)

¹Now Shephatiah the son of Mattan, Gedaliah the son of Pashhur, Jucal the son of Shelemiah, and Pashhur the son of Malchijah heard the words that Jeremiah was speaking to all the people, saying,
²“This is what the LORD says: ‘*Anyone* who stays in this city will die by the sword, by famine, or by plague; but *anyone* who surrenders to the Chaldeans will live and have his *own* life as plunder, and stay alive.’”

³This is what the LORD says: ‘This city will certainly be handed over to the army of the king of Babylon and he will capture it.’”
⁴Then the officials said to the king, “Please have this man put to death, since he is discouraging the men of war who are left in this city and all the people, by speaking words like these to them; for this man is not seeking the well-being of this people, but rather their harm.”

⁵And King Zedekiah said, “Behold, he is in your hands; for the king can *do* nothing against you.”

⁶So they took Jeremiah and threw him into the cistern of Malchijah the king’s son, which was in the courtyard of the guardhouse; and they let Jeremiah down with ropes. Now in the cistern there was no water but *only* mud, and Jeremiah sank into the mud.

⁷But Ebed-melech the Ethiopian, a eunuch, while he was in the king’s palace, heard that they had put Jeremiah in the cistern. Now the king was sitting at the Gate of Benjamin;

⁸and Ebed-melech went out from the king’s palace and spoke to the king, saying,

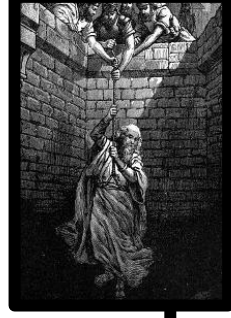
⁹“My lord the king, these men have acted wickedly in all that they have done to Jeremiah the prophet whom they have thrown into the cistern; and he will die right where he is because of the famine, for there is no more bread in the city.”

¹⁰Then the king commanded Ebed-melech the Ethiopian, saying, “Take thirty men from here under your authority and bring Jeremiah the prophet up from the cistern before he dies.”

¹¹So Ebed-melech took the men under his authority and went into the king’s palace to *a place* beneath the storeroom, and took from there worn-out clothes and worn-out rags, and let them down by ropes into the cistern to Jeremiah.

¹²Then Ebed-melech the Ethiopian said to Jeremiah, “Now put these worn-out clothes and rags under your armpits under the ropes”; and Jeremiah did so.

¹³So they pulled Jeremiah out with the ropes and lifted him out of the cistern, and Jeremiah stayed in the courtyard of the guardhouse.



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)

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 enemies of Jeremiah claimed that His warnings were harmful instead of helpful, so they recommended Jeremiah’s murder.

King Zedekiah admitted that he had no power against his officials just as Pilate would weakly comply with the Jewish elders against Jesus

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 documented that Jeremiah sank into the mud up to his neck.

Ebed-melech (“Servant of the King”) was an Ethiopian eunuch

Advisor	Advice	Response
Jeremiah	Repent	Zedekiah Rejects
Zedekiah	Deceive	Jeremiah Agrees

King Zedekiah Seeks God's Word (Jeremiah 38:14-28)

¹⁴ Then King Zedekiah sent *word* and had Jeremiah the prophet brought to him at the third entrance that is in the house of the LORD; and the king said to Jeremiah, "I am going to ask you something; do not hide anything from me."

¹⁵ And Jeremiah said to Zedekiah, "If I tell you, will you not certainly put me to death? Besides, if I give you advice, you will not listen to me."

¹⁶ But King Zedekiah swore to Jeremiah in secret, saying, "As the LORD lives, who made this life for us, I certainly will not put you to death, nor will I hand you over to these men who are seeking your life."

¹⁷ So Jeremiah said to Zedekiah, "This is what the LORD God of armies, the God of Israel says: 'If you will indeed surrender to the officers of the king of Babylon, then you will live, this city will not be burned with fire, and you and your household will survive.'

¹⁸ But if you do not surrender to the officers of the king of Babylon, then this city will be handed over to the Chaldeans; and they will burn it with fire, and you yourself will not escape from their hands."

¹⁹ Then King Zedekiah said to Jeremiah, "I am in fear of the Jews who have deserted to the Chaldeans, for they may hand me over to them, and they will abuse me."

²⁰ But Jeremiah said, "They will not turn you over. Please obey the LORD in what I am saying to you, so that it may go well for you and you may live."

²¹ But if you keep refusing to surrender, this is the word which the LORD has shown me:

²² 'Behold, all of the women who have been left in the palace of the king of Judah are going to be brought out to the officers of the king of Babylon; and those women will say, "Your close friends have misled and overpowered you; **while your feet were sunk in the mire**, they turned back."

²³ They are also going to bring out all your wives and your sons to the Chaldeans, and you yourself will not escape from their hand, but will be seized by the hand of the king of Babylon, and this city will be burned with fire."

²⁴ Then Zedekiah said to Jeremiah, "Let no one know about these words, and you will not die."

²⁵ But if the officials hear that I have talked with you and come to you and say to you, 'Tell us now what you said to the king and what the king said to you; do not hide *it* from us and we will not put you to death,'

²⁶ then you are to say to them, 'I was presenting my plea before the king, not to make me return to the house of Jonathan to die there.'

²⁷ Then all the officials came to Jeremiah and questioned him. So he reported to them in accordance with all these words which the king had commanded; and they stopped speaking with him, since the conversation had not been overheard.

²⁸ So Jeremiah stayed in the courtyard of the guard until the day that Jerusalem was captured.



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

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.

Zedekiah feared the wickedness of his fellow Jews who had deserted

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.

Another opportunity is offered to the king to repent if he would go out to the officers of Babylon. "If you will..."

Zedekiah's sons would be slaughtered before the Babylonian army would blind Zedekiah and exile him to Babylon (2 Kings 25:1-7)

King Zedekiah counsels Jeremiah to deceive the officials which he does.

Jeremiah lived in a secure environment in the court of the prison until Babylon captured Jerusalem.

Jerusalem Captured (Jeremiah 39:1-14)

¹ Now when Jerusalem was captured in the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came to Jerusalem and laid siege to it;

² in the eleventh year of Zedekiah, in the fourth month, in the ninth *day* of the month, the **city wall** was breached.



Riblah is 200 miles north of Jericho (66 miles north of Damascus)

³ Then all the officials of the king of Babylon came in and sat down at the **Middle Gate**: Nergal-sar-ezer, Samgar-nebu, Sar-sekim the Rab-saris, Nergal-sar-ezer *the* Rab-mag, and all the rest of the officials of the king of Babylon.

⁴ And when Zedekiah the king of Judah and all the men of war saw them, they fled and left the city at night by way of the king's garden through the gate between the two walls; and he went out toward the Arabah.

⁵ But the army of the Chaldeans pursued them and overtook Zedekiah in the plains of Jericho; and they took him and brought him up to Nebuchadnezzar king of Babylon at Riblah in the land of Hamath, and he passed sentence on him.



Zedekiah led the men of war in fleeing the invaders.

⁶ Then the king of Babylon slaughtered the sons of Zedekiah before his eyes at Riblah; the king of Babylon also slaughtered all the nobles of Judah.



⁷ He then blinded Zedekiah's eyes and bound him in shackles of bronze to bring him to Babylon.

⁸ The Chaldeans also burned the king's palace and the houses of the people with fire, and they tore down the walls of Jerusalem.

⁹ And as for the rest of the people who were left in the city, the deserters who had deserted to him and the rest of the people who remained, Nebuzaradan the captain of the bodyguard took *them* into exile in Babylon.

¹⁰ But some of the poorest people, who had nothing, Nebuzaradan the captain of the bodyguard left behind in the land of Judah, and gave them vineyards and fields at that time.

¹¹ Now Nebuchadnezzar king of Babylon gave orders regarding Jeremiah through Nebuzaradan the captain of the bodyguard, saying,

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.

¹² "Take him and look after him, and do not do anything harmful to him, but rather deal with him just as he tells you."

¹³ So Nebuzaradan the captain of the bodyguard sent *word*, along with Nebushazban the Rab-saris, Nergal-sar-ezer the **Rab-mag**, and all the leading officers of the king of Babylon;

¹⁴ they even sent *word* and took Jeremiah out of the courtyard of the guardhouse and entrusted him to Gedaliah, the son of Ahikam, the son of Shaphan, to take him home. So he stayed among the people.

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).

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 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)

Twenty-two years before (608BC), 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.

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).

"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.