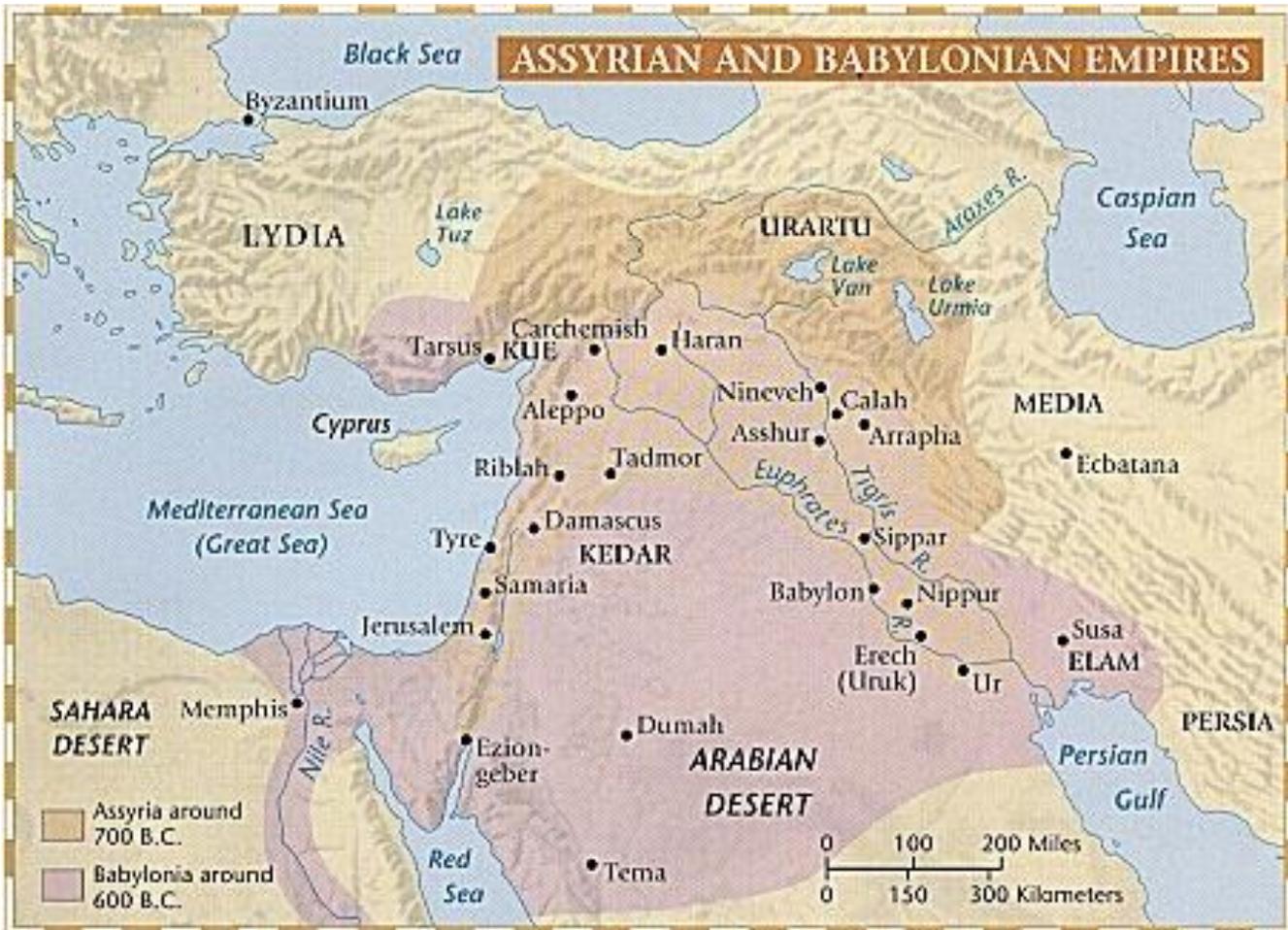
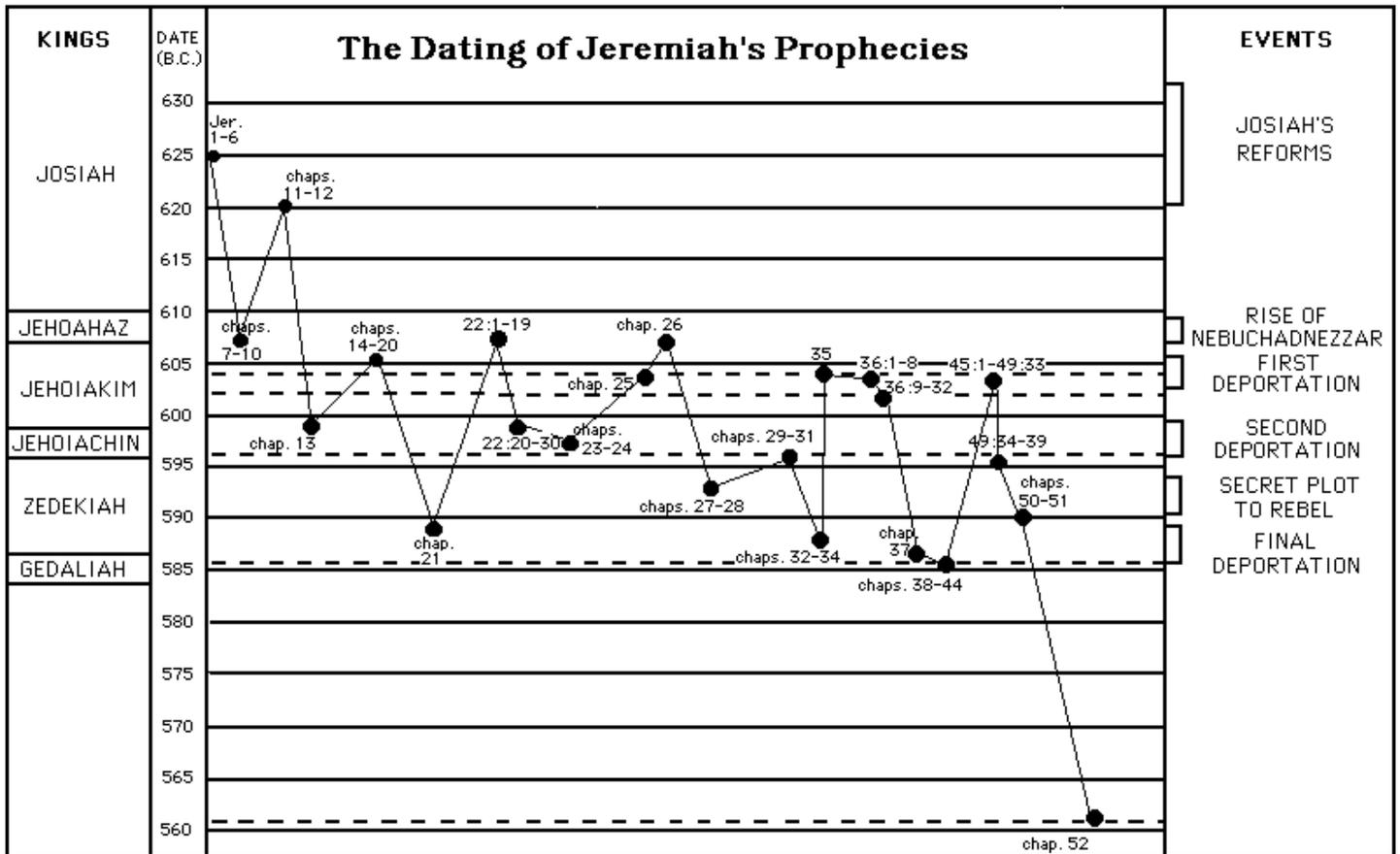


Jeremiah

יְרֵמְיָהוּ

Whom YHWH Casts Forth

A chapter-by-chapter study guide, as taught by
Pastor Robert L. Bolender at Austin Bible Church,
from 2016 to 2017



Chapter One

Chapter One begins with the time-frame and call of the Prophet Jeremiah (Jer. 1:1-10).

- Jeremiah was of priestly lineage (Jer. 1:1), from a branch under judgement since the days of Eli (1st Sam. 2:27-36), briefly blessed by Ahimelech and Abiathar's service to King David (1st Sam. 21:1-9; 22:9-23), but permanently removed from priestly service in the early days of Solomon (1st Kgs. 2:26-27).
- King Josiah experienced significant events in the eighth, twelfth, and eighteenth years of his reign (2nd Chr. 34:1-8,ff.). According to the Chronicles record, Jeremiah is not involved in Josiah's events until Josiah's death (2nd Chr. 35:25).
- Isaiah and Jeremiah had virtually opposite ministries.
 - King Hezekiah was the last and best king the Prophet Isaiah served under. Following Hezekiah's death came the dark reigns of Manasseh and Amon, and then the final good king Josiah.
 - King Josiah was the first and best king the Prophet Jeremiah served under. The successors to Josiah went from bad to worse. After Zedekiah, the Throne of David was vacated and Judah spent 70 years in Babylonian captivity.
- Like the first king he served under (2nd Kgs. 22:1), Jeremiah began his ministry as a youth (Jer. 1:4-10).
 - His youth is not an issue, as his appointment to office came in utero.
 - YHWH's word is in his mouth, as he is assigned an international confrontational mission (Jer. 1:10; 25:15-29; 46:1-51:64).

Jeremiah is shown two visions, and given one hard message to deliver to the kings of Judah (Jer. 1:11-19).

- God makes sure Jeremiah sees what he is supposed to see and understands what he is supposed to understand (Jer. 1:11,12).
 - The almond rod (שָׂדֵד ^{#8247} cf. Num. 17:8) indicates that God is watching over (שָׂדֵד ^{#8245} cf. Jer. 31:28; Ps. 127:1) His word.
 - The almond tree was named the "awake tree" because in Palestine it is the first tree in the year to bud and bear fruit. Its blooms precede its leaves, as the tree bursts into blossom in late January (BIBLE KNOWLEDGE COMMENTARY).
- The tilting pot indicates the outpouring of judgment is now inevitable (Jer. 1:13-19).
 - Babylon's conquest of Jerusalem will fulfill this prophecy (Jer. 39:3).
 - Judah will hate Jeremiah's message, but God has crafted Jeremiah for this very purpose (Jer. 1:17-19).

Chapter Two

Jeremiah's first public message was a rebuke for Jerusalem's apostasy (Jer. 2:1-3:5).

- The prophet called in his youth (Jer. 1:6-7) reminisces over Israel's youth and betrothal to YHWH (Jer. 2:2-3).
- Jesus employed a similar tactic in His public messages (Jn. 8:56-59).

What injustice did the Jewish people ever find in the Lord to justify their departure (apostasy)?

(Jer. 2:4-8).

- Priests, scribes, shepherds and prophets led the people into unprofitable vanity (v.8, v.5). Shepherding failure is a huge issue for the Lord's personal action (Jer. 23:1-4; Ezek. 34).
- Not even pagans change their false pagan gods. How can Israel change from the One True God to the idols that they have followed? (Jer. 2:9-13).

Jeremiah's rhetorical question about nations changing their gods sparks a lengthy chain of additional such questions and rebukes

(Jer. 2:14-3:5).

- Why is Israel the prey? (Jer. 2:14-19) They should be serving the Lion of Judah (Gen. 49:9; Num. 24:9; Rev. 5:5).
- YHWH redeemed Israel from bondage, and planted them for fruit bearing, but they defiled themselves through their harlotries (Jer. 2:20-25). Denial of defilement is delusional and doomed (1st Jn. 1:5-10).
- Where are your self-made gods? (Jer. 2:26-28). Idolatry never ends, and never achieves its goals.
- Divine discipline should prompt repentance, but brazen harlots see nothing wrong in the passing pleasures they pursue (Jer. 2:29-37; Lev. 21:13-15; Deut. 22:13-21; Prov. 30:12,20).

Chapter Three

The final questions and rebukes from chapter two are wrapped up in the first five verses of chapter 3 (Jer. 3:1-5).

- A divorced man cannot remarry his ex-wife if she has a second husband (Deut. 24:1-4).
- Israel expects YHWH to take her back despite the countless “husbands” she has prostituted herself with (Jer. 3:1-5; Isa. 55:6-9; Hos. 14:1-4).

In addition to public messages, the Lord taught Jeremiah private lessons related to the judgment on Israel and the promise of restoration

(Jer. 3:6-25).

- The time-frame is stated as Josiah’s reign 639–609BC (Jer. 3:6), and the context places chapters 2–6 prior to the discovery of the Law in the Temple 621BC (2nd Chr. 34:14,15).
- Faithless Israel and Treacherous Judah are two sisters who played the harlot in their adulteries against the Lord (Jer. 3:6-10; Ezek. 16,23).
- Jeremiah preaches to the north in a call to repentance for the northern kingdom of Israel (Jer. 3:11-14).
 - Ezekiel will have a similar preaching “toward the mountains” (Ezek. 6:2,3; 36:1,4,6).
 - This invitation comes with a glimpse of the Millennium in reunion with Judah (Jer. 3:15-18).
- The Millennium will be a time of mourning (Jer. 3:19-25; Ezek. 16:61-63; 20:42-44; 36:31; Zech. 12:10-13:1), and that’s the mourning that the Lord will turn to joy (Isa. 35:10; 61:3; Matt. 5:4).

Chapter Four

A spiritual return must precede any physical return to the land (Jer. 4:1-2).

- This requires a complete abandonment of all idolatry (Deut. 27:15; Josh. 24:14,15).
- This requires a vow upon the life of YHWH (Num. 14:21,28; Isa. 49:18; Jer. 22:24; 46:18; 16x in Ezek.).
- This will bless all the nations of the earth (Gen. 12:3; 22:18; Ps. 72:17).

The warning for Judah is blunt: confess and repent before you too are swept away (Jer. 4:3-18). The context for this judgment is the 6th century BC Babylonian captivity.

- The heart realities are what must be dealt with, as they are the source of behavioral external deeds (Jer. 4:3,9,14,18).
- Jeremiah accuses the Lord of making a disingenuous offer in His promise of peace (Jer. 4:10). This is the essence of God’s sovereignty and man’s volition harmonized in the glorious plan of God.

Jeremiah pens a great lamentation in full awareness that Judah is too foolish and stupid to repent in his lifetime (Jer. 4:19-22).

- His soul is in anguish and he cannot keep silent (Jer. 4:19 cf. 20:9).
- Jeremiah’s characterization of Judah matches Micah’s (Jer. 4:22; Mic. 7:3) and is diametrically opposed to Jesus’ admonition (Mt. 10:16).

Jeremiah is given a vision of the Tohu Wabohu wrath of God (Jer. 4:23-26). The context for this judgment is the pre-Adamic destruction of the angelic earth.

- Only two places in the OT use the phrase tohu wabohu (Gen. 1:2; Jer. 4:23-26).
- Jeremiah’s fourfold looking saw YHWH’s anger execute a complete global destruction, something He will never do again until He creates the New Heavens and the New Earth (Jer. 4:23-26 cf. v.27ff.; 2nd Pet. 3:7,10).
- “Birds” and “men” represent the winged and non-winged spirit beings commonly called angels, and this vision portrays the end of Satan’s original rebellion (Isa. 14:16-21; Ezek. 28:18,19).

Jeremiah received a “thus says the Lord” message to place the Tohu Wabohu vision in context with the coming Tribulation (Jer. 4:27-31).

- Desolations are determined (Lev. 26:31-35,43; Dan. 9:17,18,26,27; 11:31; 12:11; Mt. 24:15 || Mk. 13:14), but not a complete destruction (Jer. 4:27; 5:10,18; 30:11; 46:28).
- The desolate one is Satan (Jer. 4:30; Isa. 33:1), via antichrist (Dan. 9:27) and the Harlot (Rev. 17), and the woman in labor is Israel birthing the Kingdom (Isa. 66:7-9).
- This metaphor is even more beautiful when it is placed in tandem with the Seed of the Woman promise (Gen. 3:15).

Chapter Five

Jeremiah is given a task ten times easier than the deliverance of Sodom and Gomorrah

(Jer. 5:1-6 cf. Gen. 22:32).

- A survey of Jerusalem for one just and faithful man comes up empty. These are the character traits of the righteous that can change from generation to generation (Ezek. 18:8,9; Zech. 8:16).
- The streets and the squares gave Jeremiah a dismal view of the poor, but he retained a misguided expectation for the great among his people (cf. Ps. 62:9; Jn. 7:48,49).
- Isolation in urban areas and increasing savagery in the rural areas is indicative of the 5 Cycles of Discipline upon a nation (Jer. 5:6; Lev. 26:22).

The young adult population was in complete generational rebellion (Jer. 5:7-14).

- This generation came of age during Josiah's reformation yet they were given over to maximum unrestrained debauchery (Jer. 5:7-9).
- Their attitude towards the Word of God was dismissive and denied all accountability (Jer. 5:10-13). As a consequence, the ministry of Jeremiah will be like fire to the kindling (Jer. 5:14).

Jeremiah restates the Mosaic prophecy concerning captivity (Jer. 5:15-19; Deut. 28:49ff.).

- The judgment is righteous as a consequence to the Jew's disobedience to YHWH (Jer. 5:19; Deut. 28:58,59).
- Even in complete dispersion, the Jews will not face a complete destruction (Jer. 5:18-19; 4:27; Rom. 11:1-5).

The chapter closes with a summary of Judah's apostasy, as a culture without any reason for God to not destroy them (Jer. 5:20-31).

- They do not love the Lord their God (Jer. 5:20-25; Deut. 6:5).
- They do not love their neighbor (Jer. 5:26-29; Lev 19:18).
- The prophets and priests are out of control, and the people couldn't be happier about it (Jer. 5:30,31 cf. Isa. 30:10-11; Mic. 2:11; 2nd Tim. 4:3,4).

Chapter Six

The Tribe of Benjamin is warned to flee because the Babylonian army will pass through their territory on the way to demolish Jerusalem

(Jer. 6:1-8). Logos Biblical Places [Map](#)

- The warning would also cover Jeremiah's own family and village (Jer. 1:1).
- While military planners debate tactics (Jer. 6:4,5), the Lord has already decreed the victory (Jer. 6:2,3,6-8).

Judah no longer has ears to hear any more warnings from the Lord (Jer. 6:9-21).

- Hardness of heart closes the ears to truth (Jer. 6:10,17; 2nd Chr. 36:15,16). Stephen calls this resisting the Holy Spirit (Acts 7:51).
- Ears closed to truth are still open to the lies of peace (Jer. 6:14; 8:11,12; Ezek. 13:10; 2nd Tim. 4:3).
- Defiant sin destroys the conscience leaving no capacity for shame (Jer. 6:15; Isa. 3:9; Phil. 3:19).
- Appeals to heritage and tradition are equally useless (Jer. 6:16; 18:15; Deut. 32:7).
- The (human) nations and (angelic) congregation are called to witness God's justice (Jer. 6:18; Ezek. 39:21,23; Ps. 82:1), as is the earth itself (Jer. 6:19; Gen. 4:10; Lev. 18:27,28; Job 31:38-40; Rom. 8:19-22).

The approaching invaders are described

(Jer. 6:22-26).

- Historically fulfilled via Nebuchadnezzar (Jer. 25:8-11).
- Eschatologically fulfilled via prophecies of birth pangs and the Destroyer (Jer. 6:24,26; 1st Thess. 5:3).

Jeremiah is appointed as the assayer of Jerusalem (Jer. 6:27-30), foreshadowing what the Lord Himself will do during Israel's coming Tribulation (Zech. 13:9; Mal. 3:2,3).

Chapter Seven

Jeremiah's stood at the gate of the temple for his second public message (Jer. 7:1-15).

- Amend your ways and your deeds (Jer. 7:3,5). Not the same thing. Over-attention on deeds ignores the significance of ways.
- Mindless repetition never changes reality (Jer. 7:4,10).
- The Robber's Den tragedy motivates Jesus Christ during His earthly ministry (Jer. 7:11; Mt. 21:13).
- Shiloh teaches two important principles (Jer. 7:12-15).
 - Shiloh's defeat by the Philistines and the capture of the ark (1st Sam. 4:10-11; Ps. 78:60).
 - Shiloh's promise when Jesus establishes the Kingdom (Gen. 49:10; Ezek. 21:27).

Jeremiah is banned from intercessory prayer for Judah's sake (Jer. 7:16-20).

- The Lord has to repeatedly issue this command to Jeremiah (Jer. 7:16; 11:14; 14:11,12), likely because Jeremiah defied the Lord and kept praying for his people anyway (Jer. 18:20).
- In the OT, certain men of faith had powerful effects in their intercessory prayer (Jer. 15:1; Ezek. 14:14,20). The NT teaches that principle is applicable to every believer in the Body of Christ (Jas. 5:16).

Ritual is not reality, and missing that point forsakes the blessings of both (Jer. 7:21-26).

- Obedience (hear and keep) was repeatedly commanded throughout the Law (Ex. 15:26; 19:5; Lev. 26:3-12; Deut. 6:3). Indeed, this primary message is applicable to all humanity in every dispensation (Prov. 8:32-36).
- This message through Jeremiah echoes the prophets Samuel (1st Sam. 15:22), David (Ps. 40:6; 51:16,17), and Hosea (Hos. 6:6).
- Jesus used this principle to challenge the hyper-legalistic Pharisees (Mt. 9:13; 12:7).

Fifteen "Days are coming" statements in Jeremiah begin here in chapter seven (Jer. 7:27-34).

- Additional such messages (Jer. 9:25; 16:14; 19:6; 23:5,7; 30:3; 31:27,31,38; 33:14; 48:12; 49:2; 51:47,52).
- The Lord has rejected and forsaken the generation of His wrath (Jer. 7:29), but He has not rejected His people (Rom. 11:1).
- Topheth will be addressed in a longer message (Jer. 19:1-15).

It is linguistically remarkable and theologically significant to observe how the hellish child sacrifice in the Valley of Ben-Hinnom (Lev. 18:21; 2nd Kgs. 23:10; 2nd Chr. 28:3; 33:6) becomes the hellish prophetic judgment of Gehenna in the messages of Jesus Christ (Mt. 5:22,29,30; 10:28; 18:9; 23:15,33).

Chapter Eight

A final aspect of the chapter seven judgment describes the desecration of the graves in Jerusalem (Jer. 8:1-3).

- This final desecration illustrates the extent of Queen of Heaven worship which the leading families of Judah resorted to at the end (Dt. 4:19; 17:3; Jer. 7:18; 19:13; 44:17-19).
- Resurrection does not depend on known burial locations, but clearly marked graves serve as a testimony and anticipation for the life to come (Gen. 47:29-31; 49:29-33; 50:1-14,25-26; Josh. 24:32; Acts 2:29; Mt. 28:6).

Rhetorical questions become proverbial rebukes against Judah (Jer. 8:4-12).

- Whoever falls down and doesn't get back up again? (Jer. 8:4). Failure to repent and return to the Lord is beyond tragic (Jer. 8:4-7; Prov. 24:16; Lk. 15:11-32).
- Exchanging the truth of God for a lie, replacing God's wisdom with the world's wisdom (Jer. 8:8-12; Rom. 1:22-23; Jas. 3:14-16).

Judah's judgment is certain and inescapable (Jer. 8:13-17), so Jeremiah laments over this sad message (Jer. 8:18-9:1).

- Self-assembly and the choice of venue form the final two actions of rebellion against God (Jer. 8:14-17 cf. Gen. 11:3-4; Rev. 16:14,16; 19:19; 20:8).
- Jeremiah's lamentation contains many remarkable themes (Jer. 8:18-9:1).
 - Jewish diaspora (v.19a). Judgment or grace?
 - Departed glory & vacated throne (v.19b). Unfulfilled promises?
 - The passing of seasons, and no promised salvation (v.20). How long?
 - No balm in Gilead, a physician is needed (v.22). Thankfully, a Great Physician is on the way (Mt. 9:12).

Chapter Nine

Monasticism can be tempting in the midst of a crooked and perverse generation (Jer. 9:1-6).

- The Father of Lies so shapes a degenerate culture as to produce a seemingly unanimous worldview of falsehood (Jer. 9:3,6; Mt. 17:17; Rom. 3:4).
- Separation and isolation is no solution (1st Cor. 5:10; Phil. 2:15).

God is eternally Just, and requires of Himself the irrefutable demonstration of that Justice

(Jer. 9:7-16).

- External behavior that masks internal thinking demands action by the eternal Avenger (Jer. 9:8,9). God universally demonstrates that He is Just and the Justifier of the unjust by grace through faith (Rom. 3:21-26).
- The believer with God's wisdom will apprehend the plan of God and the necessity for the Absolute Holy God to be true to Himself (Jer. 9:12-16; 1st Cor. 2:12-16; Dan. 12:3; Hos. 14:9).

External shows of emotionalism and regret are no substitute for internal genuine repentance

(Jer. 9:17-26).

- Hired weepers & wailers are worthless (Jer. 9:17-22) as is every tear of personal regret (Mt. 27:3-5; Heb. 12:17).
- The true, infinite blessing is to understand and know the Lord, God of lovingkindness, justice and righteousness (Jer. 9:23-26); i.e. Jesus Christ and Him crucified (1st Cor. 2:2).
- Our privilege is to boast in the Lord (Jer. 9:24; 1st Cor. 1:31; 2nd Cor. 10:17; Gal. 6:14).

Chapter Ten

Jeremiah delivers one of the Bible's simplest messages against idolatry: Idols are stupid and idolatry is more stupid (Jer. 10:1-16).

- The fear of the Lord will guard us from the terror of the nations' idolatry (Jer. 10:1-2). We should be a testimony to them, and guard against being defiled by them (Lev. 18:1-5; Deut. 12:29-31; 2nd Cor. 6:16,17; Rev. 18:4,5).
- Idols commonly have tottering problems, they cannot speak, cannot walk, cannot harm and cannot help (Jer. 10:3-5; Isa. 46:5-7). Compared to God, the idols cannot compare (Jer. 10:6-10; Ps. 115:1-8).
- The gods that did not make the heavens and the earth (Jer. 10:11; Ps. 96:5) have an eternal judgment pending (Jer. 10:15; Deut. 32:17,37-39; Ps. 82:6-8; Mt. 25:41; 2nd Pet. 2:3). Verse 11 is in Aramaic rather than Hebrew.

Captivity is not a good thing, but it will work together for good (Jer. 10:17-22).

- Sometimes the harshest of discipline is necessary in order to teach the toughest of lessons (Jer. 10:18,19; Ezek. 6:8-10; 1st Cor. 11:32; 1st Tim. 1:20).
- The final straw is when stupid shepherds fail to shepherd (Jer. 10:21; 12:10; 23:1-4 cf. 3:15).

Personal lessons ought to be learned even in the midst of national judgment (Jer. 10:23-25).

- Believers actively walk, but we do not choose our own course (Jer. 10:23; Ps. 37:23,24; Prov. 16:9; 20:24; Eph. 2:10; Heb. 12:1).
- The walk of the believer is one of disciplined instruction (Jer. 10:24; 30:11; Heb. 12:5,6).
- Nations and families receive wrath from God for their anti-Semitism (Jer. 10:25; 30:16; Gen. 12:3; Deut. 30:7).

Chapter Eleven

Mosaic Law presented blessing and cursing, but mostly cursing (Jer. 11:1-5). Judah is about to experience the faithfulness of the Lord through His promised cursing.

- Israel accepted the conditional terms (Ex. 19:8), rehearsed the blessings and cursings (Deut. 27:11-26), and sealed their Old Testament fate (Rom. 8:3-4).
- Jesus Christ became a curse to redeem us from the curse (Gal. 3:10-14).

The Exodus Generation is repeatedly utilized as a warning to future generations (Jer. 11:6-8).

- Moses (Deut. 1:1-4&ff.), David (Ps. 95:6-11), Jeremiah (Jer. 11:4,5,6-8), Steven (Acts 7:36-43), Paul (1st Cor. 10:1-11), and the author of Hebrews (Heb. 3:7-11,15-19).
- We are accountable for what has been put in the Scriptures (Deut. 29:29; Acts 17:11; Rom. 15:4; 2nd Tim. 3:16,17).

Defiance of Mosaic Law was expressed by means of a conspiracy (Jer. 11:9-17).

- Open defiance is of course judged, and feigned obedience is likewise condemned (Ps. 18:44; 66:3; 81:15 cf. Deut. 33:29).
- Human conspiracies are worthless as God laughs from heaven (Ps. 2:1-4).

Jeremiah becomes a type of Christ as his brethren plot against him (Jer. 11:18-23).

- Jeremiah could save his life by not preaching (Jer. 11:21). Instead he entrusted himself to the Lord (Jer. 11:19-20).
- Some of Jesus' contemporaries thought he was Jeremiah returned (Mt. 16:14), and indeed the Man of Sorrows (Isa. 53:3,11) was quite like the weeping prophet (Ps. 22:6-8; Heb. 5:7; 1st Pet. 2:23).

Chapter Twelve

Jeremiah wants to know why the wicked and treacherous are prospering (Jer. 12:1-6).

- Jeremiah's lament is quite common (Jer. 12:1-4; Job 21:7ff.; Ps. 73:1-14).
- The land laments their lying landlords (Jer. 12:4; Gen. 4:10; Lev. 18:25,28; Rom. 8:19).
- The Lord's reply is blunt: don't fail this test, the next one is even worse! (Jer. 12:5,6). Some of the hardest tests we face come from our own family members (Mic. 7:5,6; Mt. 10:34-39).

The God of "I will never leave you nor forsake you" (Deut. 31:6,8; Heb. 13:5) has forsaken His house (Jer. 12:7-13; Deut. 31:16,17).

- Desolations may be determined (Jer. 4:27; 12:10,11; Dan. 9:26), but an eternal promise will rename Shemama as Beulah (Isa. 62:4) and bring desolations to an end.
- Destroyers and the Sword of the Lord place this oracle within the eschatological context of Israel's great tribulation (Jer. 12:12; Isa. 33:1; 34:6).
- Diminished profits are indicative of a bigger problem—diminished prophets (Lev. 26:16; Deut. 28:38; Mic. 6:15; Hag. 1:6; 2:16,17).

Judah's gentile neighbors will only be blessed in correspondence to their attitude towards the Jewish people (Jer. 12:14-17).

- Gentile nations do have appointed land rights (Deut. 32:8; Acts 17:26; Job 12:23).
- Gentile nations will be invited to make YHWH their God (Gen. 12:3; 22:18; Ps. 72:17; Isa. 19:23-25; Zech. 14:16-19).

Chapter Thirteen

The Lord directs Jeremiah to a show & tell illustration of Judah's coming exile (Jer. 13:1-11).

- Pantomime prophetic performances can also be found in Isaiah & Ezekiel (Isa. 20:1-6; Ezek. 4:1-8,9-17; 5:1-4).
- The locality is not likely the Euphrates but more likely to be Parah (Heifer town) 3 miles NE of Anathoth, where the wadi 'Ain Farah features numerous crevices and rocks.
- The illustration teaches that so long as Judah clings to the Lord, their closeness will be greater than any gentile nation's glory (Jer. 13:11; Gen. 2:24; Dt. 4:7,8). Although judgment is coming, this future destiny of joy and glory will happen (Jer. 33:1-9).

Following the show & tell illustration, Jeremiah uses a popular proverb to preach on destruction (Jer. 13:12-14).

- Pointed proverbial polemics can also be found in Isaiah & Ezekiel (Isa. 8:12; 9:10; Ezek. 11:3; 18:2).
- This prophecy is in keeping with Jeremiah's later ministry of enforced drunkenness (Jer. 25:15-38).
- Judah will get smashed (Jer. 13:14) and then get smashed (Jer. 13:14).

Chapter thirteen closes with a specific rebuke against the king and the king mother

(Jer. 13:15-27).

- "Give glory to the Lord" is an invitation to confession (Josh. 7:19; Jn. 9:24).
- "Darkness and gloom" are the Lord's tools to prompt repentance (Am. 5:18-20).
- The King and Queen Mother are addressed as having been removed from power and bereft of their flock (Jer. 13:18-21).
 - Jehoiachin and Nehushta are the king and queen mother taken by Nebuchadnezzar to Babylon (2nd Kgs. 24:8-16).
 - After a few years of captivity, Jeremiah will write them a letter (Jer. 29:2).
 - Jehoiachin will eventually be freed and provided for by the royal budget of Babylon (2nd Kgs. 25:27-30).
- Leopards spots and Ethiopian skin also appear to be proverbial, and illustrative of how difficult repentance can be after prolonged rebellion (Jer. 13:23 cf. Mt. 19:24).

Chapter Fourteen

The word of the Lord was uttered to Judah (Jer. 14:10-12), in direct reply to Jeremiah's intercessory prayer (Jer. 14:1-9).

- Jeremiah's lamentation amounts to an environmental impact statement (Jer. 14:2-6 cf. 12:4), testifying to the Lord's faithfulness as per Lev. 26:19-20.
- True confession identifies the iniquities, apostasies and sin for what it is (Jer. 14:7). In spite of every failure, YHWH remains in their midst—the Hope of Israel, her Savior in Time of Trouble (Jer. 14:8).
- For the third time, Jeremiah is commanded to stop praying for his people (Jer. 7:16; 11:14; 14:11).
- The conditional Mosaic Covenant they are breaking demands the Lord remember their iniquity and hold them accountable for their sin (Jer. 14:10 cf. Ex. 24:7-8).
 - The Abrahamic Covenant (Ex. 2:24), and the coming New Covenant (Jer. 31:27-34) are unconditional and allow the Lord to not remember Israel's sin as He remembers His people and deals with them corporately.
 - Redemption provides the blessings of the Lord to not remember sin as He remembers His Son and deals with believers individually (Ps. 25:4-7; 32:1-2).

Jeremiah was opposed by numerous false prophets who preached their own invented deceptions (Jer. 14:13-18).

- Moses warned Israel to beware such false prophets (Dt. 18:20-22).
- Once Daniel and Ezekiel were taken to Babylon, Jeremiah is apparently the only legitimate prophet of YHWH still in Jerusalem (Jer. 5:31; 6:13,14; 8:10-12; 14:13-18; 23:15-40; 27:9-22; 28:1-17).

Chapter 14 closes with a corporate confession, as the populace admits the impotence of their idols (Jer. 14:19-22 cf. 1st Kgs. 18:17-46). The Lord's response to their confession comes in chapter 15.

Chapter Fifteen

The judgment upon Jerusalem is so certain that not even Moses and Samuel could successfully avert that judgment by their intercessory prayers (Jer. 15:1-9).

- Moses twice stood between the Lord and Israel and successfully interceded for Israel's deliverance (Ex. 32:9-14; Num. 14:11-28).
- Samuel twice stood before the Lord and successfully delivered Israel from the Philistines (1st Sam. 7:3-17; 12:12-25).
- The judgment of Winnowing (Jer. 15:7 cf. Isa. 41:16) and the role of The Destroyer (Jer. 15:8 cf. Isa. 33:1) expands this message from a contemporary prophecy to an eschatological prophecy.

Jeremiah weeps for his mother (but really he is complaining for his own sake) (Jer. 15:10-14).

- The first of two such birth regrets (Jer. 20:14-18).
- Job had similar lamentations (Job 3:1-12,16; 10:18,19).
- The Lord gives Jeremiah a short-term prophecy (Jer. 15:11 cf. 21:1-7; 37:1-21; 38:14-28) which ought to encourage him as to the long-term prophecies he is privileged to contribute to the Bible.

Jeremiah laments in his prayer to the Lord (Jer. 15:15-18), and in reply the Lord invites

Jeremiah to return to the ministry (Jer. 15:19-21).

- In a life and ministry that has virtually nothing to enjoy (Jer. 15:15-18), Jeremiah delights in his doctrinal digestion (v.16).
- The Lord offers Jeremiah the opportunity to keep his job (Jer. 15:19a), and promises His faithfulness even in the midst of continued opposition (Jer. 15:19b-21).
- Even the remnant who may superficially come to Jeremiah are to be kept at arm's length and not embraced in rapport fellowship (Jer. 15:19; Jn. 2:23-25).

Chapter Sixteen

Jeremiah is placed under severe personal-life restrictions in order to communicate Judah's pending judgment (Jer. 16:1-9).

- Jeremiah is denied the temporal life blessings of a wife and children (Jer. 16:1-4). This is a vivid contrast with the instructions Jeremiah will send to the captives (Jer. 29:1-14).
- Jeremiah is banned from all funeral services (Jer. 16:5-7) and celebrations (Jer. 16:8-9).
 - Other OT Prophets were placed under similar abnormal circumstances (Hos. 1:2; 3:1; Ezek. 24:15-24).
 - The intensification of the Angelic Conflict in the Church Dispensation may prompt similar abnormal circumstances (1st Cor. 7:25-40).

The reason for the Captivity is spelled out in generational terms (Jer. 16:10-13).

- Forefathers over several generations have forsaken YHWH and rejected His law (Jer. 16:10-11). Descendant generations must break that pattern or else they face worse apostasy and worse judgment (Num. 32:6-15; Deut. 32:15-18).
- The Captivity Generation represents the worst apostasy up to that point—outdoing the Exodus Generation, the Wilderness Generation, the Give us a King Generation, and the Fall of Samaria Generation (Jer. 16:12-13 cf. 7:26).
- Even greater evil will be manifest by the Crucifixion Generation (Mt. 23:36; 27:25; Acts 2:40) and the Antichrist Generation (Mt. 10:23; 24:13,14,34).

Restoration is promised, both near and far (Jer. 16:14-21).

- The Exodus will no longer be front and center (Jer. 16:14-15; 23:7-8).
- Fishermen are promised, followed by hunters (Jer. 16:16). The Twelve are the fishermen (Mt. 4:19), and The 144,000 will be the hunters (Rev. 6:12-7:17).
- Double-compound discipline (Jer. 16:17-18; 17:18; Isa. 40:2; 61:7; Rev. 18:6) is administered as the consequence to Judah's land pollution (idolatry/abominations) (Jer. 2:7; 3:1,2,9; Lev. 18:24-30; Num. 35:30-34).
- Gentile nations will forsake their idolatry and turn to the God of Israel when restored Israel forsakes her idolatry (Jer. 16:19-21; 3:17; 4:2; Ps. 22:27; Isa. 2:2; Zech. 8:20-23).

Chapter Seventeen

Chapter Seventeen contains an array of messages, likely given at various times throughout Jeremiah's prophetic career.

National Generational Record Keeping documents the corporate sin ascribed to the collective heart of an accountable people group (Jer. 17:1-4; Mt. 11:22,24; 12:41,42,45).

- God is a communicator (Gen. 1:3,6,9,11,14,20,24,26,28,29; 2:18; 3:1).
- God is a writer (Ex. 32:32; Ps. 40:7; 69:28; Dan. 7:10; 10:21; Rev. 20:12,15).

A Proverbial Pair of Patriarchs Poetically Portray Prophetic Plantings (Jer. 17:5-8).

- Cursed is the Geber who trusts in Adam (Jer. 17:5). Blessed is the Geber who trusts YHWH and who's trust is YHWH (Jer. 17:7).
- Jeremiah's poem is a clear echo from Psalm 1 & Psalm 40.
 - Whereas Psalm 1 contrasts the wicked with the righteous, Jer. 17 contrasts the carnal with the spiritual. As such, it forms an OT foreshadowing of 1st Cor. 3.
 - Jeremiah's contrasted G^ebariym may also form an OT foreshadowing of Rom. 5.

The Deceitfully Sick Heart (Jer. 17:9-11).

- God judged Adam (the fallen race) when Adam (the forefather) sinned (Rom. 5:12-21), leaving the heart of Adam (the fallen race) totally depraved (Jer. 17:9; Mk. 7:21-23).
- YHWH searches the heart and tests kidneys (Jer. 11:20; 17:10; 20:12). Thankfully, truth in the innermost being is God's work, not ours (1st Sam. 16:7; Ps. 51:6; 1st Cor. 4:5; Heb. 4:12).
- Satan may have engineered Adam's fall, but Satan cannot handle the resultant consequences (Jer. 17:11).

Jeremiah sees and speaks in the first person through the eyes and mouth of Jesus Christ, in reminiscing with God the Father over The Place of Our Sanctuary (Jer. 17:12-18).

- A similar counterpart to this passage is David's first person account of the cross (Ps. 22). David and Asaph likewise saw glimpses of YHWH's sanctuary from its former times (Ps. 68:35; 73:17; 74:7; 78:69; 96:6).
- The place of our sanctuary (Jer. 17:12) is a former and future glory for Jesus Christ and God the Father (Jn. 17:5,24; Rev. 20:6; 21:22,23; 22:1,3).

Sabbath observance was a very simple outward indicator for inward allegiance to the Lord (Jer. 17:19-27).

- Isaiah (Isa. 56:2; 58:13) and Jeremiah (Jer. 17:19-27) both highlighted it.
- Nehemiah will again highlight the issue after the captivity (Neh. 13:15-22).
- Sadly, the Pharisees will weaponized the issue and use it as a control factor in their humanly devised system of relative righteousness (Jn. 5:10-18).

Chapter Eighteen

The Potter's House is YHWH's visual aid to teach Jeremiah the doctrine of potter and clay (national context) (Jer. 18:1-12).

- The Sovereignty of God coordinated the perfect timing of Jeremiah's observation with the potter's ruined and remade vessel (Jer. 18:1-4). Such momentous happenstances are never accidental (Gen. 37:25-28; 1st Sam. 9:15-21; 1st Kgs. 22:34).
- At particular moments God communicates messages of calamity or blessing to a nation or a kingdom (Jer. 18:5-10). These messages may not reflect what God's foreknowledge has designed, but they are always crafted to provoke a response by those with ears to hear (Gen. 18:17ff; Jn. 6:5,6).
- Judah hears God's calamity message and surrenders to their hopelessness (Jer. 18:11-12). Such hopeless despair needs to be gently ministered to and reminded that with God all things are possible (Job 6:26; Ezek. 37:11).

Jeremiah is urged to survey the Gentile nations for any comparable illustration of Judah's apostasy (Jer. 18:13-17 cf. 1:10; 2:10-13).

- When even the pagans think something is bad, it's pretty bad (1st Cor. 5:1).
- When even Joab thinks an idea is foolish, it's pretty foolish (1st Chr. 21:1-4).

The hopeless despairing ones decide to reject the messenger rather than humble themselves to respond to the message (Jer. 18:18-23).

- They make it a personal issue against Jeremiah and claim other priests, sages and prophets will still bless them (Jer. 18:18). Their plot evidently begins with a slander campaign but quickly escalates to violence (Jer. 18:20,21). Never forget that the Adversary (Satan) Slanderer (Diabolos) was a liar and a murderer from the beginning (Jn. 8:44).
- Jeremiah leaves himself in the supreme court of heaven for God's absolute justice (Jer. 18:19-23; Dt. 32:35; Ps. 94:1ff; Rom. 12:19).

Chapter Nineteen

Jeremiah convened a leadership retreat in Topheth (Jer. 19:1-9).

- A shorter version of this message was included in the prophecy of chapter seven (Jer. 7:27-34). That was the first of fifteen “days are coming” messages.
- Elders and senior priests are acquired along with a potters jar (Jer. 19:1). This “leadership retreat” in gēy’ ben-hinnom (Gehenna) then hears a message from Lord Sabaoth to the kings of Judah and inhabitants of Jerusalem (Jer. 19:3).
- Idolatry is a personal forsaking of God and a geographical estrangement from God (Jer. 19:4,5). Seven Sins Stimulate the Sovereign’s Soul Sin’ah, including the shedding of innocent blood (Prov. 6:16-19; Gen. 4:10; Dt. 19:10).

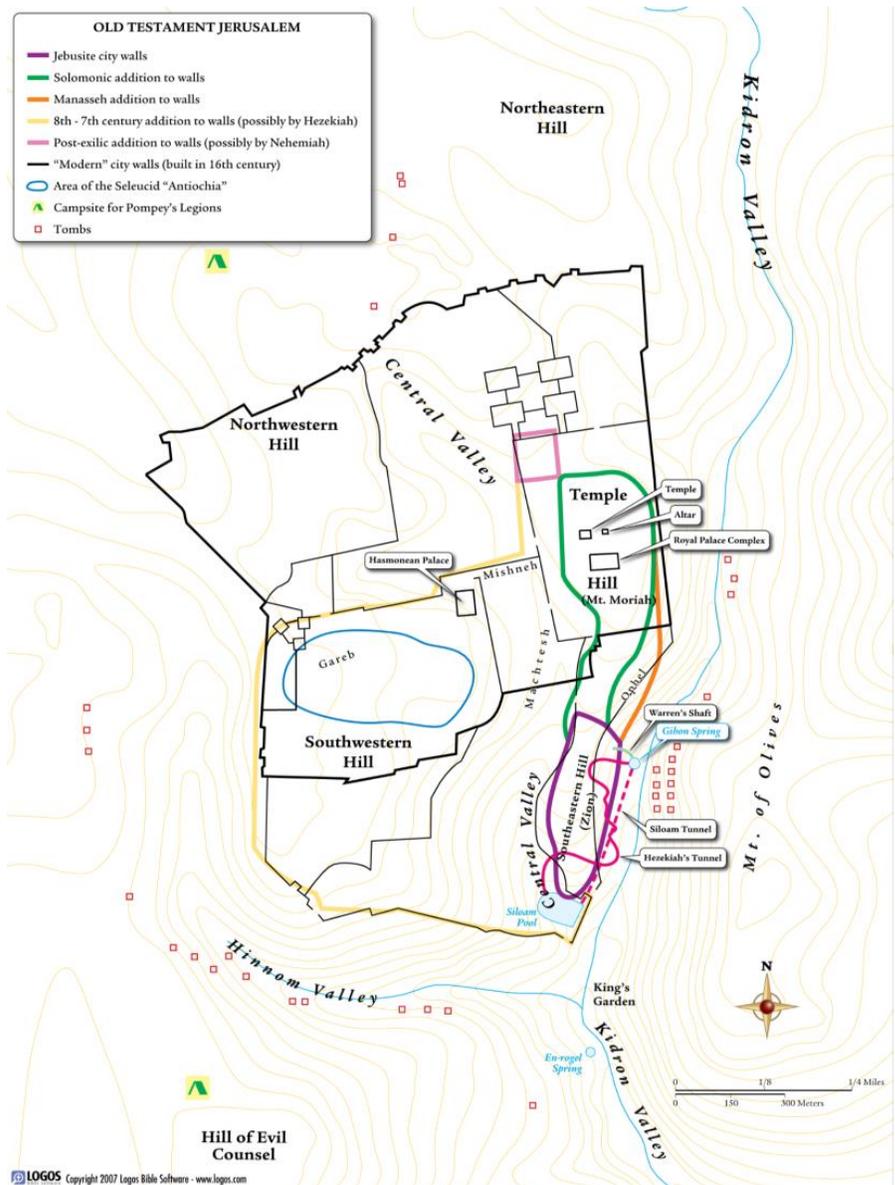
Jeremiah’s message was a smashing success

(Jer. 19:10-13).

- The sudden and irreparable destruction made the point loud and clear (Jer. 19:10,11 cf. Isa. 30:14). It also foreshadowed the Lord’s millennial ministry (Ps. 2:9).
- Behind all the fornication and bloodshed is the demonism of Satan’s rebellion against God (Jer. 19:13; Deut. 4:19; 17:2-5; 2nd Kgs. 17:16-18).

Having delivered his message to the elders and senior priests, Jeremiah went to the temple and declared Lord Sabaoth’s judgment to the all the people (Jer. 19:14-15).

- The text does not say this was commanded by the Lord. It appears to be of his own initiative after he fulfilled the Lord’s command (Jer. 19:14).
- The entire calamity is brought because of the stiffened necks and failure to repent (Jer. 19:15 cf. 18:7,8).



Chapter Twenty

Jeremiah's lengthy rap-sheet begins with a night in the stocks (Jer. 20:1-6 cf. 29:26).

- Beaten with up to 40 strokes (Deut. 25:2,3), or possibly 39 (Jos.Ant. iv.238,248; m.Mak. iii:10; 2nd Cor. 11:24) for delivering a faithful message.
- When Jeremiah was released from his chains the next day he refused to change his message. Instead he changed Pashhur's name.¹

Following his day as a laughingstock, Jeremiah composed a lament (Jer. 20:7-13).

- The laughingstock reality is stock-in-trade for God's servants (2nd Kgs. 2:23; Job 12:4; Ps. 22:6-8; 69:9-12; Lam. 3:14; Lk. 22:63,64; 23:11,35,36; 1st Cor. 4:9-13; Heb. 11:36).
- Jeremiah cannot not speak (Jer. 20:9 cf. 5:14; 23:29). Other communicators experienced similar circumstances (Ps. 39:2,3; Acts 4:18-20; 1st Cor. 9:16,17).
- With friends like these (Jer. 20:10 cf. Job 19:19; Ps. 41:9; 55:13,14) having the Lord for a dread champion provides great comfort (Jer. 20:11-13; Ps. 27:1-3; 118:6).
- God tests the righteous. He sees the mind and the heart (Jer. 20:12; 17:10; Ps. 7:9; 139:23,24).

Although the previous lamentation ended positively, another deeper depression soon followed (Jer. 20:14-18).

- Cursing the day of his birth, as he did in chapter 15 (Jer. 20:14,15).
- Killing before birth is a remarkable argument against the view that life doesn't begin until birth (Jer. 20:17).

Chapter Twenty-one

Chapter 21 begins a series of rebukes against Judah's final kings.

- Zedekiah (the ultimate king) (Jer. 21:1-22:9).
- Jehoahaz (Shallum, the preantepenultimate king) (Jer. 22:10-12).
- Jehoiakim (the antepenultimate king) (Jer. 22:13-19).
- Jehoiachin (the penultimate king) (Jer. 22:24-30).

Zedekiah dispatched two officials to inquire of the Lord concerning Nebuchadnezzar (Jer. 21:1-2).

- Inquiring of the Lord is a great privilege for a Jewish king in humility before a prophet of YHWH (1st Sam. 28:6; 2nd Sam. 2:1; 1st Kgs. 22:5-8; Isa. 37:1-38).
- These officials are not happy with the Lord's answer. Their response is recorded in chapter 38.

The Word of the Lord speaks to Zedekiah (Jer. 21:3-7).

- The Lord's outstretched hand, mighty arm, anger, wrath, & indignation are at work inside Jerusalem long before Nebuchadnezzar's armies can break in (cf. Isa. 63:10).
- This prophecy has a short-term fulfillment in Jeremiah's day and also foreshadows a Tribulational fulfillment when Jerusalem falls to the armies of Antichrist (cf. Ezek. 20:33,34).

The Word of the Lord speaks to the population of Judah (Jer. 21:8-10).

- Surrender and live as slaves. Death is the only alternative.
- Reminiscent of Thomas Jefferson's quote: On the Necessity of Taking Up Arms.

The Word of the Lord speaks to the House of David (Jer. 21:11-14).

- Righteous kings will follow the pattern of David and foreshadow the future reign of Jesus Christ (Jer. 21:12).
- "Valley Dweller" and "Rock of the Plain" are enigmatic titles. They may be poetic references to the Jerusalem of Jeremiah's day or they may be eschatological. They may even be personal re-naming rebukes to Pashhur and Zephaniah.

¹ Dyer, Charles H. "Jeremiah." In *The Bible Knowledge Commentary: An Exposition of the Scriptures*, edited by J. F. Walvoord and R. B. Zuck. Wheaton, IL: Victor Books, 1985.

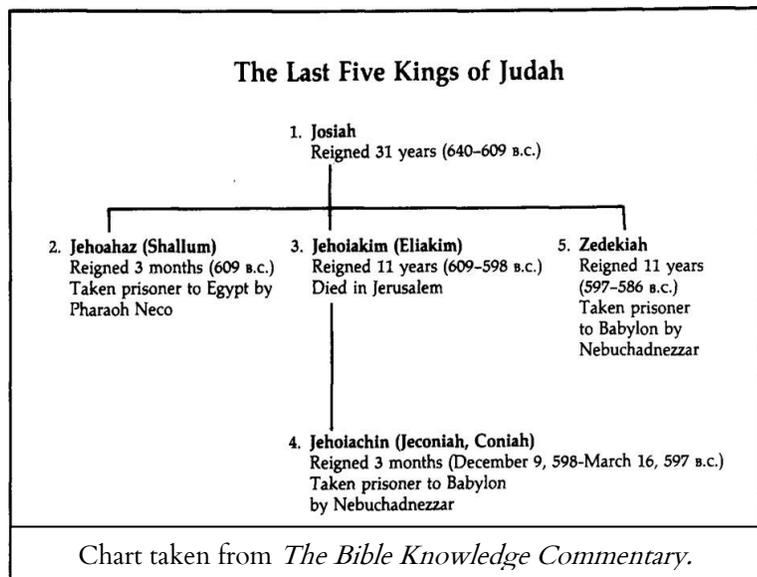


Chart taken from *The Bible Knowledge Commentary*.

Chapter Twenty-two

Chapter 22 opens with a prose sermon to the House of David (Jer. 22:1-9 cf. 21:12).

- Principles of righteous government are valid today as they have ever been (Jer. 22:3; Deut. 10:12-22; 17:18-20).
- God's judgments upon the Jews serve to warn all Gentile nations how a holy God must be feared (Jer. 22:8-9; Deut. 29:22-29; 1st Kgs. 9:1-9).

Short Shrift Shallum got three months on the throne and three verses in Jeremiah (Jer. 22:10-12).

- In Kings, he is called Jehoahaz (2nd Kgs. 23:30-33).
- In Chronicles, he is identified as the fourth son of Josiah (1st Chr. 3:15).

Jackass Jehoiakim will be buried as such (Jer. 22:13-19).

- His 11 year reign was oriented to his personal enrichment to the public's expense, despite the tribute he was forced to pay first to Egypt then to Babylon (2nd Kgs. 23:34-24:5).
- The details of his death include chains for captivity (2nd Chr. 36:5-8), donkey dragging and throwing away (Jer. 22:19; 36:30), with or without subsequent burial (cf. 2nd Kgs. 24:6).

Captive Coniah is cursed, considered childless (Jer. 22:24-30).

- As was already seen in chapter 13 (see the notes from Jer. 13:15-27), the end of Jehoiachin's life is spent in blessing (2nd Kgs. 25:27-30; Jer. 52:31-34).
- The signet ring removal has a significant replacement in the days of Zerubbabel (Hag. 2:21-23). Note: Zerubbabel rules as a Persian governor, not a Davidic King.
- The virgin birth of Jesus Christ overcomes this curse and permits the legal line to reign eternally.
 - The legal Davidic lineage of Christ (Mt. 1:2-16).
 - The physical Davidic lineage of Christ (Lk. 3:23-38).
 - Both genealogical lines intersect at Zerubbabel the son of Shealtiel (Mt. 1:12; Lk. 3:27) and Jesus the son of Mary (Mt. 1:16; Lk. 3:23).

Chapter Twenty-three

Woe to the Shepherds (Jer. 23:1-4).

- The Lord is a Shepherd and He holds His under-shepherds to His high standards (Jer. 23:1-4; 31:10; Isa. 40:11; Ezek. 34:1-31; Zech. 11:1-17; Ps. 23:1-6; 100:3; Jn. 10:11; 1st Pet. 2:25; 5:1-5).
- Shepherds are kings, princes, elders, priests, prophets, husbands and fathers. When they don't attend to their charges, the Lord attends to them (Jer. 23:2; Ezek. 34:10).

David's Branch (Jer. 23:5-8).

- The Root, Shoot, & Branch is the Lord Jesus Christ, first introduced by Isaiah (Isa. 4:2; 11:1-5; 53:2) and subsequently spoken of by Ezekiel (Ezek. 17:2-10,22-24) and Zechariah (Zech. 3:8; 6:12,13).
- His Royal Name will be Immanuel Yahweh Tsidqēnu (Isa. 7:14; Jer. 23:6).
- Israel's eschatological global exodus will forever eclipse their historical Egyptian exodus (Jer. 23:7,8; 16:14,15).

The bulk of this chapter records judgment against the false prophets of Israel and Judah (Jer. 23:9-40).

- Jeremiah's heart is broken (Jer. 23:9), like Isaiah's was in his day (Isa. 22:4).
- Prophet and priest are polluted (Jer. 23:11). Vocabulary and principles already referenced in Jer. 3:1,2,9. See also Num. 35:33; Ps. 106:38.
- The prophets of Samaria & Jerusalem will be made to eat wormwood as the consequence of their presumptuous & pretentious prophetic malpractice (Jer. 23:13-15).
- Who has stood in the council of the Lord? This question has both human (Jer. 23:18,22; Am. 3:7,8), and angelic applications (Job 15:7-16; Isa. 40:13,14). Best of all, the Church has the Spirit of God and the Mind of Christ (1st Cor. 2:10,16).
- YHWH is nearby and knowable (Jer. 23:23; Ps. 34:18; 145:18; Isa. 55:6; Acts 17:27,28).
- Comparing these false prophets to a true prophet of YHWH is like putting fire to the straw (Jer. 23:28,29).
- In the presence of such rebellion, the Lord will pause the oracular function of His true prophets and leave the people to their own collective ignorance (Jer. 23:33-40 cf. 1st Sam. 3:1; Am. 8:11).

Chapter Twenty-four

The Lord makes sure Jeremiah sees what he's looking at (Jer. 24:1-3).

- The vision comes after the 597BC captivity of the craftsmen & smiths, nobles, and leading citizens (Jer. 24:1; 27:20; 29:2; 2nd Kgs. 24:12-16).
- The Lord's patient instruction takes the time to verify the content (Jer. 1:11,13; Am. 7:7-9; 8:1-3; Zech. 4:1-7; 5:1-11; 6:1-8).

The good figs were very good (Jer. 24:4-7).

- The good figs in the vision represent the captives in Babylon (Jer. 24:5). Note: Edible illustrations are valid analogies to represent refugees in foreign lands!
- YHWH the Elohim of Israel declares 7 "I Wills" on behalf of these good figs.
 - I will regard as good.
 - I will set My eyes on them for good.
 - I will bring them again to this land.
 - I will build them up.
 - I will plant them.
 - I will give them a heart to know me.
 - I will be their Elohim.
- This prophecy awaits an eschatological fulfillment in the Second Advent of Jesus Christ.

The bad figs were very bad (Jer. 24:8-10).

- Ezekiel preaches a similar message, possibly at the very same time, with frightening results (Ezek. 11:1-25).
- Jesus also stressed the contrast of good fruit and bad fruit as the production of good trees and bad trees (Mt. 7:17-20).

Chapter Twenty-five

After 23 years of rejected ministry, Jeremiah proclaims a 70 year captivity (Jer. 25:1-11).

- This message is contemporaneous with other messages in Jeremiah (Jer. 36:1; 45:1; 46:2) as well as the introduction to the Book of Daniel (Dan. 1:1).
- Seventy years of captivity (Jer. 25:11; 29:10) are explained in Chronicles as the Lord's provision to the land for its years of missed sabbath rests (2nd Chr. 36:20-21), in accordance with the warnings given by Moses years before (Lev. 25:3-5; 26:33-35).
- Seventy years of captivity were distressing to Daniel (Dan. 9:2), but nothing compared to the message of seventy sevens that Daniel would receive and record (Dan. 9:24-27).

God's purpose for Nebuchadnezzar's Babylon will give way to His wrath upon eschatological Babylon (Jer. 25:12-14).

- Although Nebuchadnezzar is called the Servant of YHWH (Jer. 25:9; 27:6; 43:10), Babylon is the enemy of YHWH from Genesis to Revelation (Gen. 10:10; 11:9; Rev. 14:8; 16:19; 17:5; 18:2,10,21).
- Jeremiah's specific prophecies regarding Babylon are recorded in 110 verses spanning chapters 50&51.

Jeremiah takes a cup of wine from the hand of YHWH and makes the nations drink from it (Jer. 25:15-29).

- Jeremiah was appointed as a prophet to the nations (Jer. 1:10).
- Did Jeremiah perform this work physically or in visionary experience?
- Sheshach is an ATBaSh cryptic name for Babylon (Jer. 25:26; 51:41), similar to Leb-kamai as a cryptic name for Chaldea (Jer. 51:1).
- The cup of wrath remains a future prophecy to those who take the mark of the beast (Rev. 14:10) and eschatological Babylon (Rev. 16:19) in both her religious (Rev. 17:4) and commercial expressions (Rev. 18:6).

Prose gives way to poetry as Jeremiah concludes this chapter (Jer. 25:30-38).

- The judgment of God upon all flesh (Jer. 25:31) is reminiscent of the days of Noah and the flood (12x in Gen. 6-9: Gen. 6:12,13,17,19 7:15,16,21; 8:17; 9:11,15,16,17).
- The Second Advent of Jesus Christ is likened unto the days of Noah (Isa. 54:9; Mt. 24:37), as several OT prophets employed "all flesh" terminology to demonstrate YHWH's global dealings in this exact time-frame and context (Isa. 40:5,6; 49:26; 66:16; Jer. 25:31; 32:27; 45:5; Ezek. 20:48; 21:4,5; Zech. 2:13).
- The lamentation features another shepherding emphasis (Jer. 25:34-38 cf. Jer. 23).

Chapter Twenty-six

Jeremiah is given a message to preach to the cities of Judah when they come to Jerusalem for worship (Jer. 26:1-6). This chapter is parallel to chapter seven. See [timeline](#).

- The cities of Judah have an opportunity to respond to the Word of God and benefit the temple in a way that Jerusalem is failing to do (Jer. 26:3-6).
- The promise is to make the Lord's house like Shiloh (Jer. 26:6,9 cf. 7:14).

- Shiloh was the setting for Tabernacle worship in the late Judges era (1st Sam. 1:3,9,24; 2:14; 3:21; 4:3,4,12). This era was sadly apostate, the Tabernacle fell into shabby conditions, and the entire tragedy is summarized by Ichabod.
- The Messianic prophecy of Shiloh addresses the One to Whom the scepter is due (Gen. 49:10; Ezek. 21:27).

Jeremiah was arrested and charged with what exactly? (Jer. 26:7-16,24).

- You must die! (Jer. 26:8 cf. 11:19; 18:23) This is the sentence we demand so we will find an appropriate charge to convict you with.
- Priests and prophets and people, oh my! A show-trial by mob fails to move the officials. The shadow-typology here is a marvelous foreshadowing of Jesus Christ (Jn. 18:29,30,38; 19:4,6) and the Apostle Paul (Acts 24:5,13; 25:1-12,15,16,24-27; 26:31,32).
- The people were not as manipulated by the priests and the prophets, as they sided with the officials in choosing for Jeremiah's release (Jer. 26:16).
- Ahikam son of Shaphan was the personal advocate for Jeremiah (Jer. 26:24). Shaphan & Ahikam were both prominent when the Law was found during the days of King Josiah (2nd Kgs. 22:8-14).

Some of the elders of the land take the occasion of Jeremiah's acquittal to recount two opposing stories for the benefit of the peoples' instruction (Jer. 26:17-23).

- The Micah of Moresheth² story occurs in the Book of Isaiah time-frame and reflects a positive political and public attitude toward the Word of God (Jer. 26:17-19). Jeremiah's citation comes from Mic. 3:12.
- The Uriah son of Shemaiah from Kiriath-jearim story is a very recent event in the Book of Jeremiah time-frame and reflects a negative political and public attitude toward the Word of God (Jer. 26:20-23).
- The rescue of Jeremiah in this chapter is unexpected and surprising given the Uriah precedent. In spiritual terms it is evident that God is miraculously preserving Jeremiah. In political terms it is evident that statesmen such as Ahikam son of Shaphan won't be around much longer.

Chapter Twenty-seven

Jeremiah rebukes five Gentile Kings when he preaches to their envoys in Jerusalem (Jer. 27:1-11).

- The text does not say why these messengers were in Jerusalem, but the Bible features other alliances of five kings united to resist Chedorlaomer (Gen. 14), Joshua (Josh. 10), and likely Nebuchadnezzar (Jer. 27). [NICOT](#) describes the Babylonian political situation.
- Jeremiah is instructed to wear bonds and yokes (Jer. 27:2), and possibly make additional sets for the five gentile kings being addressed (Jer. 27:3).
- The message is simple: submit and live in place, resist and perish (Jer. 27:8-11). Also, ignore the demonically prophesied lies (Jer. 27:10,15,16).
- Christ is prophesied (Jer. 27:5) and typified by Nebuchadnezzar the Servant of YHWH (Jer. 27:6-7 cf. 25:9; 43:10).

Jeremiah repeats his message to Zedekiah, treating him on an equal footing with the five Gentile kings (Jer. 27:12-15).

- The exaltation of Nebuchadnezzar is unprecedented in human history, including sovereign majesty over man and beast (Jer. 27:6,7 cf. Dan. 2:38).
- Submit as a vassal, with no hint of Abrahamic or Davidic Covenant exceptionalism. Later in this very year Zedekiah will travel to Babylon and display his submission (Jer. 51:59).

For the third time in this chapter, Jeremiah urges his hearers to ignore demonically prophesied lies (Jer. 27:10,15,16). The priests and the people of Jerusalem are urged to reject false prophets and their happy messages (Jer. 27:16-22).

- Temple vessels had been plundered when Jeconiah was taken captive (Jer. 27:20). False prophets were promising these vessels would "soon" be returned (Jer. 27:16).
- What remained in Solomon's temple were the pillars, the sea, & the stands. The king's house had various other minor vessels stashed away (Jer. 27:19).
- The false prophets are urged to become true to the Lord and pray for the preservation of the last vessel remnants (Jer. 27:18).
- Restoration is promised, but will require a Day of Visitation (Jer. 27:22; 29:10; 32:5). See also Lk. 19:44; 1st Pet. 2:12

² Author of the Book of Micah (Mic. 1:1). Contemporary with Amos & Hosea in Israel, and Isaiah in Judah.

Chapter Twenty-eight

Hananiah challenges Jeremiah with a directly contradictory message (Jer. 28:1-4).

- Gibeonites deceived Israel in Joshua's day (Josh. 9:1-15), but this Gibeonite will fail to impress Jeremiah.
- It is a subtle expression of evil to cast the word of God into doubt (Gen. 3:1). It is a bold expression of evil to directly contradict what God says (Gen. 3:4,5). It is pure blasphemy to change what God says and to put one's words into God's mouth (Jer. 28:3,4 cf. 23:31,32).
- Hananiah makes empty promises in accordance with what Jeremiah warned about in chapter 27 (Jer. 27:16-18).
 - Two years (Jer. 28:3) contradicts 70 years (Jer. 25:11-12).
 - Jeconiah's return (Jer. 28:4) contradicts dying in Babylon (Jer. 22:24-27).

Jeremiah replies Amen! Yet . . . (Jer. 28:5-9).

- Amen is a "so be it" "I believe it" "make it so" affirmation. In some cases it can be employed ironically when the person knows something to not be true but wishes that it were (1st Cor. 4:8-13).
- A false prophet could be identified by the failure of their prophecies (Jer. 28:7-9; Deut. 18:20-22).

Hananiah breaks Jeremiah's yoke (Jer. 28:10-11).

- Hananiah's brazen prophecy spoke contradictory content and exhibited defiant visual indicators (Jer. 28:10-11 cf. 1st Kgs. 22:11,12,24,25).
- This visual defiance brings so many concepts to our thinking.
 - How can any man loose what has been bound in heaven (Mt. 16:19; 18:18).
 - What God has bound let no man break (Mt. 19:6).
 - Jesus Christ opens doors and closes doors (Isa. 22:22; Rev. 3:7,8).

Jeremiah goes to Hananiah privately with a sin unto death message (Jer. 28:12-17).

- Yokes of wood become yokes of iron (Jer. 28:13). Failure to submit to Divine discipline results in an intensified Divine discipline.
- Hananiah has caused the people to trust in a lie (Jer. 28:15). God assigns the Sin Unto Death (1st Jn. 5:16) to those who lead the people of God to destruction (Jer. 28:16-17; Lev. 10:1-3; Num. 31:8,16 cp. Rev. 2:14; 2nd Sam. 12:13,14).

Chapter Twenty-nine

Chapter 29 centers on three letters that passed between Jerusalem and Babylon. [Logos has an infographic for this chapter.](#)

- Jeremiah's letter from Jerusalem to the exiles in Babylon (Jer. 29:1-23).
- Shemaiah's letter from Babylon to Zephaniah son of Maaseiah (Jer. 29:24-28).
- Jeremiah's (YHWH's) reply to Shemaiah (Jer. 29:29-32).

Jeremiah's letter to the exiles provides a marvelous template for aliens and strangers living in a land that's not their own (Jer. 29:1-23). This letter should be compared and contrasted to Paul's instructions in the Church Age (1st Cor. 7).

- Your circumstances are in God's control and according to God's plan (Jer. 29:4).
- Houses & gardens reflect a multi-year economic model (Jer. 29:5).
- Marrying & giving in marriage reflect a multi-generational perspective for families, clans and tribes (Jer. 29:6). Note, the design is population increase not population decrease.
- Engage in and support local political and business interests (Jer. 29:7).
- Disregard Satanic counter-messaging (Jer. 29:8-9,15-23).
- A people with eternal promises can always depend on God's faithfulness to execute His eternal plan (Jer. 29:10-14).

Shemaiah's letter was an outraged response to Jeremiah's letter (Jer. 29:24-28).

- There are 26 Shemaiah's in the OT but this one is otherwise unknown. We don't even know what a Nehelamite is.
- Shemaiah evidently wrote two letters—one publicly read to all the people and another privately intended for the #2 priest in Jerusalem, Zephaniah son of Maaseiah (Jer. 29:25,29 cf. 21:1; 52:24).
- Rather than put Jeremiah in the stocks (Jer. 20:2,3), Zephaniah shows him the letter from Shemaiah (Jer. 29:29).

Jeremiah's reply to Shemaiah emphasizes the severe accountability spiritual leaders have when they cause little ones to stumble (Jer. 29:29-32).

- We should highlight the faithfulness of God and encourage others to believe in the Truth of God's promises. In such a way we magnify our Lord who is Faithful and True. Promoting a faith misapplication in defiance of the Lord is a matter for severe judgment (Jer. 29:31 cf. 28:15; Lk. 17:2).
- Shemaiah and the Nehelamite clan will disappear from recorded history during the Babylonian captivity (Jer. 29:32).

Chapter Thirty

Jeremiah's "Book of Consolation" is written as a blessing for difficult days both contemporary and eschatological (Jer. 30-33).

- The Lord gives specific instructions for the writing of this book (Jer. 30:1-3).
- This is the 7th of 15 "Days are Coming" messages (Jer. 7:32; 9:25; 16:14; 19:6; 23:5,7; 30:3; 31:27,31,38; 33:14; 48:12; 49:2; 51:47,52).
- Isaiah also has a "Book of Consolation" (Isa. 40-66) and notably both Isaiah and Jeremiah promise a coming New Covenant (Isa. 42:6; 49:8; 54:10; 55:3; 59:21; 61:8; Jer. 31:31,32,33; 32:40).

The restoration of Israel & Judah will be achieved through a unique time of Divine discipline (Tribulation) (Jer. 30:4-11).

- The time of Jacob's Trouble (Jer. 30:7) as it centers on God's dealings with the Jewish people (cf. Dan. 9:24-27).
- A unique time unlike any before or ever again (Dan. 12:1; Mt. 24:21,22).
- The restoration will be a physical restoration to the land, and a spiritual restoration to the Lord (Jer. 30:8-11 cf. Ps. 118:22-29; Zech. 12:10; Mt. 23:39).
- A resurrected David along with the greater Son of David will be featured prominently once the unique Tribulation is complete (Jer. 30:9; Ezek. 34:23,24; 37:24,25; 46:16-18).

What's the solution to an incurable wound? (Jer. 30:12-17).

- Judah's Tribulation is the wound of an enemy (Jer. 30:14).
- Jesus bore the wounds of a friend (Zech. 13:6,7; Mk. 3:21; Jn. 1:11; 7:5).

The coming Kingdom will be a thankful celebration when their leader, their ruler dares to approach YHWH (Jer. 30:18-24).

- Who may ascend YHWH's holy hill? (Ps. 15:1-5; 24:3,4).
- Jesus Christ ascended victoriously (Ps. 68:18) with His own shed blood as proof of His finished work (Jn. 20:17,27; Heb. 9:11,12).

Chapter Thirty-one

Jeremiah preaches restoration not only to the southern Kingdom of Judah on the verge of captivity (586BC), but to the northern Kingdom of Israel long after theirs (722BC) (Jer. 31:1-9).

- Loved with everlasting love, drawn with **חֶסֶד** checed lovingkindness (Jer. 31:3). Israel responds by faith, demonstrated through their weeping and supplication (Jer. 31:9).
- Remember, the Zerubbabel/Ezra/Nehemiah returnings to the land fulfilled the 70 year captivity prophecy, but not the world-wide eternal regathering prophecies.

Gentile nations have lessons to learn in observing the restoration of the Jews (Jer. 31:10-14).

- Gentile nations must always be mindful of Gen. 12:1-3.
- Gentile nations will be judged as per their treatment of the Jews in the Sheep & Goat Judgment (Mt. 25:31-46).

Rachel weeps for her children (Jer. 31:15-20).

- Joseph & Benjamin were Rachel's two sons. The captivities of northern and southern Jewish kingdoms are pictured by the loss of both her sons.
- When Herod murders the infants of Bethlehem this historical lament takes on new significance (Mt. 2:16-18).
- What does Rachel's Rant in Ramah have to do with the Baby Boys of Bethlehem? Matthew points his readers back to Jer. 31 where vv.21&22 promise a virgin will encompass a **גִּבּוֹר** geber (cf. Isa. 9:6; Zech. 13:7).

The time of Israel's physical and spiritual restoration is described (Jer. 31:23-30), and a New Covenant is introduced (Jer. 31:31-38 cf. 32:36-44; 33:14-26).

- "Days are coming" (Jer. 31:27,31,38) fixes this prophecy in the eschatological fulfillment for a restored and reunified Israel & Judah (Jer. 31:31,33).
- The New Covenant is specifically declared to be the replacement covenant for the obsolete Mosaic covenant (Jer. 31:32; Heb. 8:6,13).

- Jesus Christ is the Mediator of the New Covenant (Heb. 8:6; 9:15; 12:24), and Members of the Church in Christ (Eph. 2:6,10) are servant-ministers of the New Covenant (2nd Cor. 3:6).
- The New Covenant will be inscribed upon hearts rather than tablets of stone (Jer. 31:33; Ezek. 11:19; 36:25-27).
- The New Covenant will provide for spiritual knowledge of the Lord and a national forgiveness of sin (Jer. 31:34 cf. 24:7; Is 11:9; 54:13; Hab. 2:14).
- The New Covenant will require shed blood (Heb. 9:15-22; Ex. 24:8; Mt. 26:28) and a rod of application (Ezek. 20:37).

Chapter Thirty-two

Zedekiah had Jeremiah jailed for prophesying (Jer. 32:1-5), but that didn't stop Jeremiah's next prophecy (Jer. 32:6-15).

- Jeremiah's message was not politically correct, especially during the Babylonian siege of Jerusalem (Jer. 32:1-5). See the [BKC](#) for this chapter's context.
- Jeremiah is given the privilege of redeeming his cousin's land (Jer. 32:7-12 cf. Lev. 25:25-28; Ruth 4:1-6). This chapter is likely connected with real estate issues in chapter 37.
- Jeremiah used the occasion to encourage the inhabitants of Jerusalem (Jer. 32:13-15).



Jeremiah prayed a sweeping prayer recounting the Lord's faithfulness and Judah's faithlessness (Jer. 32:16-25).

- The Creator of Heaven and Earth has the power to provide (Jer. 32:16,17,27 cf. Gen 18:14; Zech. 8:6; Luke 1:37; 18:27).
- Great in Counsel with Eyes Wide Open, God has the wisdom and perception to provide (Jer. 32:18,19).
- The Redeemer of Israel blessed them at the Exodus (Jer. 32:20-22).
- The Faithfulness of God is manifesting the consequences of Israel's faithlessness (Jer. 32:23,24).
- Destruction is imminent, yet Jeremiah obeys God and participates in long-term investments (Jer. 32:25).

The Lord's reply addressed present Mosaic Covenant curses (Jer. 32:26-35) and future New Covenant blessings (Jer. 32:36-44).

- Under the conditional Mosaic terms, Israel is operating in the conditions that provoke God's wrath.
- Under the unconditional New Covenant terms, God will provide Israel with a unified heart. The Jews will personally and nationally fear the Lord and reap every blessing they could not imagine under the conditional Law of Moses.

Chapter Thirty-three

While human effort does everything it can, God's promise centers on what He will do (Jer. 33:1-13).

- Contrasting YHWH-Ts'ba'owth (Jer. 32:18) with simply and purely YHWH, the Lord reminded Jeremiah Who He is (Jer. 33:2; Ex. 3:13-15).
- God's face was hidden from the human efforts to save Jerusalem (Jer. 33:1-5; 18:17; Deut. 31:17; 32:20; Isa. 8:17; Ezek. 39:23,24).
- God's work to rebuild Jerusalem will also include a grace and truth revival (Jer. 33:6-9).
- The promised restoration includes every facet of joy and gladness, as new marriages begin new production in glory (Jer. 33:10-13).

Israel's destiny is a Davidic destiny, with Levitical ministry (Jer. 33:14-26).

- Jesus Christ, The Righteous Branch will execute justice and righteousness in rebuilt and renamed Jerusalem, Yahweh Tsidqēnu (Jer. 33:14-18 cf. 23:5,6).
- The tandem of Davidic & Levitical blessings is featured repeatedly (Jer. 33:17,18,21,22).
- Repeated words keep coming from YHWH to Jeremiah. If any creature can alter the day & night arrangement of creation then God will break His word to David and Levi (Jer. 33:19-22).
- A third reiteration: the fixed patterns of day & night guarantee the Lord's purposes as the God of Abraham, Isaac and Jacob (Jer. 33:23-26).

Chapter Thirty-four

Jerusalem, Lachish & Azekah were the final cities of Judah to hold out against Nebuchadnezzar's invasion (Jer. 34:1-7).

- This prophecy restated previously given judgments (Jer. 21:10; 32:3,28,29), yet appended a personal promise to King Zedekiah. Unlike Jehoiakim (Jer. 22:18,19), Zedekiah will be mourned upon his death with a bonfire lamentation (cf. 2nd Chr. 16:14; 21:19,20).
- [Logos Biblical Places](#).
- Archeologists have uncovered [ostraca](#) in the ruins of Lachish that indicated the fall of Azekah.

Zedekiah freed Judah's Hebrew slaves only to re-enslave them shortly thereafter (Jer. 34:8-11).

- Mosaic Law had clear instructions for both Gentile and Hebrew slaves (Ex. 21:2-11; Lev. 25:39-55).
- Zedekiah's emancipation proclamation was a covenant between the king and his people (Jer. 34:8-10). This covenant was made before the Lord in the House of His reputation (Jer. 34:15,18,19).
- Jerusalem received a brief reprieve from the Babylonian siege (Jer. 34:21,22; 37:5-11) that apparently motivated the re-enslavement of their freed brethren (Jer. 34:11).

The Lord delivered a harsh rebuke to those who profaned His name (Jer. 34:12-22).

- Release/liberty/freedom is the d'rôr connected to Jubilee (Lev. 25:10). By profaning this principle the Lord will give them a d'rôr and make them a terror to the observing Gentiles around them (Jer. 34:17).
- To cut a covenant literally slices an animal in half (Jer. 34:18,19; Gen. 15:1-21). Zedekiah and the officials who defied this solemn ritual brazenly insulted the very basis for their position before the Lord (cf. Heb. 10:29).
- The God of Truth holds every man accountable for his vows (Lev. 19:12; Num. 30:2; Deut. 23:21-23). (Yet see the grace towards daughters and wives, Num. 30:3-16).

Chapter Thirty-five

Jeremiah is tasked with testing the Rechabites' clan traditions (Jer. 35:1-11).

- Chapter 35 is one of Jeremiah's earliest messages (Jer. 35:1). c.599BC. See the Life of Jeremiah [infographic](#).
- The tribe, clan, house social family structure of Israel is important to understand for many OT passages, including Jer. 35. A clear illustration is Josh. 7:16-18. See the ABD article on [Family](#).
- Jeremiah obeys the Lord (Jer. 35:2) by giving wine to the Rechabites (Jer. 35:3-5). The Rechabite clan remained faithful to their patriarchal parameters (Jer. 35:6-11). Jonadab son of Rechab, c.840BC (2nd Kgs. 10:15).

The Lord uses the Rechabites to rebuke Judah (Jer. 35:12-17).

- The Rechabites continued to obey a charge their clan was commanded by one man on one occasion long ago (Jer. 35:14). The clan itself is much older, as a Kenite people attached to Judah employed in scribal occupations (1st Chr. 2:55).
- Judah repeatedly disobeyed and ignored God's commands given through numerous prophets on many occasions up to the present time. Ignoring Moses is bad enough, but disregarding Jesus Christ is eternally destructive when God's revelation is manifest in One Man for All Time (Deut. 18:18,19; Jn. 5:45-47; Heb. 1:1,2).

The House of Jonadab son of Rechab is given an eternal promise (Jer. 35:18-19).

- Temporal life obedience to their patriarchal parameters led to God's blessing in spiritual life eternal service.
- "Standing before me" is an expression for priestly or prophetic ministry in the personal presence of the Lord (Jer. 7:10; 15:19; Deut. 4:10; 10:8; 1st Kgs. 10:8; 17:1; 18:15; 2nd Kgs. 3:14).
- Mishnah traditions indicate the Rechabites had a fixed day in the year for bringing wood for the altar of the temple (*Talmud, Ta'anit* [4:5](#)).

Chapter Thirty-six

Jeremiah is commanded to produce a written transcript for every message he's ever given since his call to ministry (Jer. 36:1-4).

- The beginning of this chapter coincides with chapters 25, 45, & 46 but the greater part of this chapter takes place in the following year (Jer. 36:9ff.).
- 23 years of prophetic ministry (Jer. 25:3) are essentially the contents of chapters 1-25 & 46-51 in the Book of Jeremiah as it was compiled and canonized.

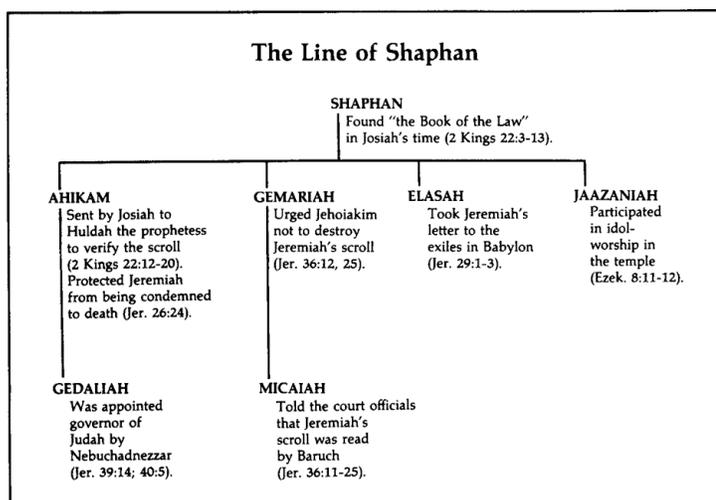
Jeremiah's restrictions required Baruch to step forward from a scribal role to a preaching role

(Jer. 36:5-10).

- Training the next generation is a never-ending preparation for stepping up as needed. The house of Shaphan illustrates this (chart). Many other Biblical examples including Joshua (Josh. 1:1-9) & Timothy (1st Thess. 3:1-8).
- Special fasts were called as solemn assemblies on solemn occasions (2nd Chr. 20:3; Joel 1:14; 2:12,15).
- True repentance comes not in the external forms but through the true repentance of the heart (Joel 2:13; Ps. 51:17).

Government officials and all levels of power reacted to the scroll (Jer. 36:11-26).

- Hiding the human authors would prevent Jehoiakim from another Uriah incident (cf. Jer. 26:20-24).
- Keeping the scroll hidden could be for safekeeping, but would leave Judah vulnerable to forgetfulness of the Word of God (2nd Kgs. 22:8-10).
- Burning the scroll piece by piece shows an utter defiance in the spirit and tradition of Lamech (Gen. 4:23-24).



God's Word is not so easily destroyed

(Jer. 36:27-32).

- Smashing tablets (Ex. 32:19) or burning scrolls (Jer. 36:23) are futile human attempts at destruction.
- The Word of God abides forever (Ps. 119:89; Isa. 40:8; Mt. 24:35).

Chapter Thirty-seven

Zedekiah was made king by Nebuchadnezzar when Jehoiachin was taken into captivity

(Jer. 37:1-10; 2nd Kgs. 24:17-20).

- He's the son of Judah's last good king (Josiah). The brother of two kings (Jehoahaz & Jehoiakim), and the uncle of yet another king (Jehoiachin).
- His house was in complete rejection of Jeremiah's ministry, yet he sent two agents for intercession and inquiry (Jer. 37:3,7). This episode likely preceded chapter 21.
- Even if Judah could militarily defeat the Babylonians (which they cannot) there would be no rescue for Jerusalem (Jer. 37:9,10).

Pharaoh's army caused a brief respite from the Babylonian siege of Jerusalem (Jer. 37:11-16).

- This was mentioned previously, in the emancipation and re-enslavement episode (Jer. 34:8-11).
- This occasion provides opportunity for Jeremiah to inspect some land holdings in the tribal allotment of Benjamin (cf. Jer. 32:7-12).
- Irijah accuses Jeremiah of treason and places him under arrest (Jer. 37:13-16). During difficult times fear will drive people to see conspiracies everywhere (Isa. 8:12).

Zedekiah brought Jeremiah to the palace for a secret consultation (Jer. 37:17-21).

- The message is blunt and the false prophets are ridiculed (Jer. 37:17-19).
- At Jeremiah's request, Zedekiah orders an improvement to his jail housing (Jer. 37:20-21). The court of the guardhouse was Jeremiah's most frequent jail housing (Jer. 32:2,8,12; 33:1; 37:21; 38:6,13,28; 39:14,15).

Chapter Thirty-eight

Four of Zedekiah's officials convince him to end Jeremiah's preaching (Jer. 38:1-13).

- Their chief objection was that the guards were listening to the Word of God (Jer. 38:4 cf. Jn. 7:45-49).
- Zedekiah's leadership style appears to be: agree with the most recent person who speaks to you and give them whatever they want (Jer. 38:5,10,16). This epic-level vacillation may be the best explanation for the re-enslavement of the emancipated slaves from chapter 34.
- The cistern execution allowed Jeremiah to portray the great Davidic/Messianic prophecies (Ps. 40:2; 69:14).
- An Ethiopian eunuch named Ebed-melech intercedes for and rescues Jeremiah from the cistern (Jer. 38:7-13).
 - He will be blessed in chapter 39 for his faith in this chapter (Jer. 39:15-18).
 - Thirty men is reminiscent of David's heroes (2nd Sam. 23:18ff.).

Like he did in chapter 37, Zedekiah arranges another secret meeting with Jeremiah (Jer. 38:14-28).

- He doesn't want Jeremiah to lie to him (Jer. 38:14) but expects Jeremiah to lie to his officials (Jer. 38:24-27).
- Zedekiah fears Babylon (vv.17,18), the Jews who have already gone to Babylon (v.19), the women of the palace (v.22), and his own officials (vv.24,25). Overwhelmed by all these fears, Zedekiah goes so far as to swear an oath on the life of YHWH (Jer. 38:16).
- Jeremiah's prophecy of the harem dirge spotlights who was truly stuck in the mud (Jer. 38:22).

Chapter Thirty-nine

After 41 years of preaching about it, Jeremiah observes the fall of Jerusalem to the Babylonians (Chaldeans) (Jer. 39:1-10). [Timeline](#).

- The siege of Jerusalem lasted from the 10th month of Zedekiah's 9th year until the 4th month of Zedekiah's 11th year. See the [BKC](#) note on these dates. See also the [Faithlife Agricultural Calendar](#).
- Parallel accounts for this event: 2nd Kgs. 25:1-21; 2nd Chr. 36:17-21; Jer. 39:1-10; 52:1-11.
- The Babylonian Command Staff is identified (Jer. 39:3). 3 men with titles rather than 4-6 different men. Bryant Wood article in [Bible and Spade](#).
 - Nergal-Sharezer, of Samgar.
 - Nebo-Sarsekim the Rab-saris. Cf. Nebushazban the Rab-saris (Jer. 39:13).
 - Nergal-Sharezer the Rab-mag.
- Zedekiah and his personal guard fled through a hidden gate (cf. Ezek. 12:12-13) but didn't get far (Jer. 39:4-7). Riblah was Nebuchadnezzar's regional command post.
- The aftermath of Jerusalem's fall, in the months following (2nd Kgs. 25:8-12) is pretty grim (Jer. 39:8-10).

Nebuzaradan is specifically tasked with the safeguarding of Jeremiah (Jer. 39:11-18).

- Nebuchadnezzar commanded Nebuzaradan to prevent every harm and to obey every command Jeremiah gives for his own well-being (Jer. 39:11-12).
- Nebuzaradan disseminated his orders through the command structure of the army under Nebushazban and Nergal-Sharezer, successfully securing Jeremiah and establishing his safe residence with Gedaliah (Jer. 39:13-14). Note: a subsequent deliverance will be detailed in chapter 40.
- Along with Jeremiah's rescue, the Lord promised a rescue for Ebed-melech the Ethiopian (Jer. 39:15-18).

Chapter Forty

Although previously delivered to protective custody (Jer. 39:11-18), Jeremiah is bound in chains and taken to Ramah (Jer. 40:1-6).

- Some interpreters conflate chapter 39 with chapter 40 as differing accounts of the same event. Pastor Bob views these chapters as differing accounts of differing events.
- Who bound Jeremiah and took him to Ramah, and why? In chapter 39 Nebuzaradan publicly fulfilled his orders from Nebuchadnezzar with the cooperation of the army's command structure (Jer. 39:13). This chapter appears to be a private rogue operation by Nebuzaradan in an effort to place Jeremiah under his allegiance (Jer. 40:4).

Renegades and refugees came out of hiding and accepted an oath from Gedaliah (Jer. 40:7-12).

- Forces in the field were mobile guerilla units designed to conduct raids and ambushes against the invading Babylonians (Jer. 40:7).
- Mercenary Captains volunteered as auxiliary units, sometimes on both sides, and sometimes on behalf of neighboring nations (Jer. 40:8).
- These roving bands were prepared to submit to Nebuchadnezzar via Gedaliah's agency, and Gedaliah was prepared to grant them the cities they had occupied (Jer. 40:9-10 cf. 1st Sam. 11:1-2).
- A civilian population of refugees returned from Moab, Ammon, and Edom in a foreshadowing of Israel's future Tribulation (Jer. 40:11-12 cf. Jer. 48:47; 49:6; Dan. 11:41).

Gedaliah is warned of an assassination attempt (Jer. 40:13-16).

- Baalis the Ammonite king ordered the assassination of Gedaliah (Jer. 40:13,14).
- Johanan requests the governor's sanction to eliminate the assassin, but Gedaliah rejects him as a liar (Jer. 40:15,16).
- Gedaliah's grandfather was Shaphan (2nd Kgs. 22:10). Gedaliah's father was Ahikam (Jer. 26:24). Now Gedaliah has a chance to serve the purpose of God in his generation (cf. Acts 13:36).

Chapter Forty-one

Gedaliah paid the price for his gullibility when Ishmael's assassination mission succeeded (Jer. 41:1-3).

- A supper supplied a surprise situation to strike with the sword (Jer. 41:1-2). Betrayal with a kiss (2nd Sam. 20:9,10; Lk. 22:47,48) or at a meal (Ps. 41:9; Dan. 11:26,27; Jn. 13:18) is often the most severe.
- Every witness was also killed, the Jew first and also the Chaldean (Jer. 41:3) in order to keep the assassination secret as long as possible (Jer. 41:4).

Before he could make his getaway, Ishmael was confronted with eighty more eyewitnesses.

Ishmael shachat (slaughtered) shemoniym (eighty) shaven shlemeils from Shechem, Shiloh, and Shamaria (Jer. 41:4-9).

- The House of the Lord was gone, so it's not clear what these men hoped to achieve. Their body gashing grief is not permitted under Mosaic Law (Lev. 19:27-28; 21:5; Deut. 14:1).
- Ishmael hides the evidence for both Mizpah massacres in a cistern with profound historical significance to Judah (Jer. 41:9 cf. 1st Kgs. 15:17-22).

Ishmael took captives from the remnant at Mizpah, and attempted his escape to Ammon (Jer. 41:10-18).

- Johanan's absence in vv.1-10 is not explained, but he learns of the Mizpah massacres in time to give chase and rescue Ishmael's captives (Jer. 41:11-14).
- Also not explained: Jeremiah's absence. He could readily be among the Jews with Gedaliah (v.3), or the remnant of the people in Mizpah (v.10), but is not referenced in any way until 42:2. Other such absences occur in chs. 48 & 52.
- Ishmael and eight men from his band escaped to Ammon (Jer. 41:15).
- Johanan led the rescued remnant to an obscure settlement (Geruth Chimham) and began preparations for a retreat to Egypt (Jer. 41:16-18). The lodging place or habitation of Chimham near Bethlehem was evidently a reward assigned to the son of Barzillai the Gileadite (2nd Sam. 19:31-40; 1st Kgs. 2:7).

Chapter Forty-two

Johanan the son of Kareah lead a delegation to Jeremiah and petitioned YHWH for divine guidance (Jer. 42:1-6).

- The delegation calls YHWH Jeremiah's elohim (vv.3,5), but Jeremiah declares YHWH to be their elohim as well (vv.4,13,20,21). The delegation acknowledges this shared elohim as their heritage in Israel (vv.6,9,15,18,20).
- The Scriptures, ©2000 Institute for Scripture Research is a remarkable English Bible translation with significant Hebrew transliterations useful to illustrate the significant Elohim references of [this chapter](#).
- The petitioners dominate these verses (vv.1-3,5,6), with Jeremiah's only lonely verse right in the middle (v.4).
- The closing affirmations of this petition are readily adapted to Church application every time we present ourselves approved (Jer. 42:5,6).

After ten days of prayer, Jeremiah returns with the Lord's message (Jer. 42:7-22).

- The NT message is that God knows what we need before we even ask (Mt. 6:8). The message of this chapter is that God knows what we intend before we even fake asking with the wrong motivations (Jer. 42:20 cf. Jas. 4:2,3).
- If you stay here (Jer. 42:7-12).
 - I will show you compassion so that he will have compassion on you (Jer. 42:12).
 - How can this happen? Babylonians have no compassion! (Jer. 6:23; 21:7).
- But if you go to Egypt (Jer. 42:13-17).
 - The motivation to flee to Egypt centered on 3 things: we will not see war, we will not hear war approaching, we will not hunger (Jer. 42:14 cf. Ex. 16:3; Num. 11:4-9).
 - The very things they feared are the very things God will bring upon them (Jer. 42:17).
- Not if, but when you go to Egypt these are the consequences you will face (Jer. 42:18-22). A similar "when" promise was given by Moses (Deut. 30:1).

Chapter Forty-three

Jeremiah is accused of lying, kidnapped, and brought down into Egypt (Jer. 43:1-7).

- For years, Egypt provided a refuge for fleeing Jews (Jer. 22:11,12; 24:8; 26:21-23), but this chapter represents a large scale national Exodus.
- Jezeban from 42:1 is renamed Azariah in 43:2 and appears to be a manipulative influence on Johanan. The accusation of "incitement" against Baruch may actually expose the machinations of Azariah. See also 1 Chr. 21:1.

Jeremiah hides some stones in a courtyard in Tahpanhes and prophesies that this would be Nebuchadnezzar's headquarters for his Egyptian conquest (Jer. 43:8-13).

- Jeremiah's faithfulness to the Lord continued despite his temporal circumstances.
- Ezekiel also delivered a prophecy of Nebuchadnezzar's Egyptian punitive expedition (Ezek. 29:19).
- The history of Egypt becomes subsumed under the external dominance of Babylon, Persia, Greece and Rome.
- [William Flinders Petrie](#) actually found this platform of brickwork in 1886. Source text: [here](#).

Chapter Forty-four

Jeremiah addressed the entire Jewish diaspora in Egypt with a recap of Jerusalem's judgment

(Jer. 44:1-6).

- You yourselves have seen everything that happened and you know full well why it happened (Jer. 44:1-3 cf. Ex. 19:4; Deut. 29:2; Josh. 23:3).
- They failed to profit from prophet after prophet (Jer. 44:4-6). They are utterly without excuse (cf. Dan. 9:1-19).

Jeremiah continued the Lord's rebuke by highlighting the expanded idolatry of the Egyptian exiles (Jer. 44:7-14).

- Their idolatry is a self-inflicted harm (Jer. 44:7 cf. Prov. 1:18,19; 5:22; 8:36; Hab. 2:10).
- The wicked kings of Judah and their wives should serve as a warning to these men concerning their wives (Jer. 44:9) but no such lessons were ever learned (cf. Ezek. 23:11ff.).

The women and men replied to Jeremiah with blatant defiance (Jer. 44:15-19).

- The men were guilty in their acquiescence to their wives' Queen of Heaven idolatry and together the men and women alike vowed to carry out every word that has proceeded from their mouths (Jer. 44:15-17; Num. 30:13).
- Cessation is out of the question as previous cessations are being blamed for present difficulty (Jer. 44:17-19).

Queen of Heaven worship was briefly mentioned in 7:18 but this chapter provides a much fuller rebuke.

- Queen of Heaven worship began with Nimrod's Babylon (Gen. 10) and the Satanic Seed of the Woman perversion developed by Semiramis.
- Babel's mother goddess worship (Queen of Heaven) transcends nations and empires and has endured through the centuries under many names.
 - Ishtar & Tammuz to the ancient Babylonians (cf. Ezek. 8:14).
 - Isis & Osiris to the Egyptians.
 - Aphrodite & Adonis to the Greeks.
 - Cybele & Attis in Asia Minor.
 - Ceres & Jupiter to pagan Rome.
 - The names of Mary & Jesus were convenient Christian labels when public legitimacy to Queen of Heaven worship was necessary from the Emperor Constantine onward.

Jeremiah's final message: keep doing what you're doing (Jer. 44:20-30).

- Certainly perform your vows! (Jer. 44:25), but the Lord also has vows to perform (Jer. 44:26-28). See also Rev. 22:11
- Pharaoh Hophra will be the sign of their own destruction (Jer. 44:29-30). His judgment was also Satan's judgment (Ezek. 29:3ff.).

Chapter Forty-five

Chapter forty-five records a personal message delivered to Baruch in the context of chapter thirty-six (Jer. 45:1-5).

- Baruch is mentioned 23x in Jeremiah, in four chapters (Jer. 32:9-16; 36:1-32; 43:1-7; 45:1-5). His brother is Seraiah the quartermaster (Jer. 51:59,61).
- Traditions regarding Baruch are recorded by Josephus, the Mishnah and Talmud. The most interesting have Baruch bringing the Book of Jeremiah to Babylon after Jeremiah's death, and then going on to become the teacher of Ezra (b. Megillah 1:13,I,2).
 - Deuterocanonical and pseudepigraphal works cannot reliably add to the details in the Bible and the Talmud.
 - Baruch (1 Baruch), The Syriac Apocalypse of Baruch (2 Baruch), The Greek Apocalypse of Baruch (3 Baruch), The Rest of the Words of Baruch (Ethiopic) (4 Baruch) have no value to us in any Jeremiah study.
- Baruch uttered a typical "woe is me" complaint, imitating Jeremiah's lamentations yet failing to imitate Jeremiah's faithfulness (Jer. 45:3 cf. 10:19; 15:10).
 - Pain plus sorrow. Even in his lamentation, Baruch testifies to the Lord's righteous judgment (Ps. 32:8-11).
 - Groaning to the point of exhaustion. Baruch cites Psalm 69:3 yet fails to imitate the faithfulness of David.
 - No rest. Baruch failed to accept the Lord's shepherding rest (Ps. 23:2).
- The Lord's reply placed Baruch's complaint in a pathetic proportion similar to the Ira Stanphill song "Follow Me" (Jer. 45:4).
- The Lord also exposed Baruch's unspoken complaint. He was seeking great things for himself (Jer. 45:5). Perhaps viewing himself as the next Joshua (Num. 11:28; Josh. 1:1-9), Elisha (1st Kgs. 19:19-21; 2nd Kgs. 2:1-14), etc. Instead he is rebuked as the next Gehazi (2nd Kgs. 5:20-27).
- Seeking great things for thyself? Do not seek them! (Psalm 131) Great is the Lord and greatly is He to be praised (Psa. 145:1-7).

Chapter Forty-six

Chapters 46–51 center on the Gentile nations around Judah. Jeremiah was called as a Prophet to the Nations (Jer. 1:5,10). He had at least one world tour in that capacity (Jer. 25:15-26). The messages recorded in these closing chapters came at various times during Jeremiah's ministry, but were compiled at a later time—possibly by Baruch after Jeremiah's death.

Nine nations are addressed:

- Egypt (Jer. 46:1-28 cf. Isa. 19:1-25; 20:3-6; Ezek. 29:1-32:32).
- Philistines (Jer. 47:1-7 cf. Am. 1:6-8; Zeph. 2:4-7; Zech. 9:5-7).
- Moab (Jer. 48:1-47 cf. Isa. 15:1-16:14; Ezek. 25:8-11; Am. 2:1,2; Zeph. 2:8-11).
- Ammon (Jer. 49:1-6 cf. Ezek. 21:28-32; 25:2-10; Am. 1:13-15; Zeph. 2:8-11).
- Edom (Jer. 49:7-22 cf. Isa. 34:5-17; 63:1-6; Ezek. 25:12-14; 35:1-15; Am. 1:11,12; Obad.).
- Damascus (Jer. 49:23-27 cf. Isa. 17:1-3; Am. 1:3-5).
- Kedar/Hazor (Jer. 49:28-33 cf. Isa. 21:13-17).
- Elam (Jer. 49:34-39).
- Babylon (Jer. 50:1-46; 51:1-64 cf. Isa. 13:1-14:23; 21:1-10; 47:1-15).

Since Jeremiah was called to be a prophet to the nations, he had messages for other nations. All of the prophets announced judgment against foreign nations with the exception of Hosea. The major oracles are found in Isa. 13–23; Jer. 46–51; Ezek. 25–32; and Amos 1–2. The combined oracles in Isaiah, Jeremiah, and Ezekiel alone contain twenty-five chapters totaling 603 verses, more than many entire books of the NT.³

An early message concerning Egypt addresses Pharaoh Neco's campaign to come to the aid of Assyria against Babylon (Jer. 46:2-12).

- This episode goes all the way back to Jeremiah's early ministry and the death of Judah's last good king, Josiah (2nd Kgs. 23:25-30; 2nd Chr. 35:20-25).
- Human explanations for the outcome of battles fail to account for the Sovereignty of God in the execution of His purpose from Alpha to Omega (Jer. 46:10; Deut. 32:34-43).

A late message concerning Egypt's Babylonian captivity and restoration (Jer. 46:13-26).

- Egypt will endure their own 40 year captivity and return to a lowly status (Jer. 46:13-26; Ezek. 29:8-16).
- Despite all the Lord's judgments upon Egypt, there remains an eschatological destiny for them (Jer. 46:26; Isa. 19:19-25).

An encouragement to Jacob in the context of Babylonian dominion (Jer. 46:27-28).

- The patriarch Jacob died in Egypt, so this message coming from that land is remarkable. The children of Jacob have a future!
- Global regathering of the Jews into their land will place them in the security of Jesus Christ's millennial kingdom (Jer. 46:27-28; 23:5-8).

Chapter Forty-seven

This message against the Philistines preceded their defeat by Egypt (Jer. 47:1), but highlighted their greater defeat by Babylon (Jer. 47:2-7).

- Pharaoh Neco brought the Philistine cities under Egyptian dominion when he made his advances north to Carchemish (Jer. 46:2).
 - Neco could not allow the Philistines to remain behind him as potential enemies during his extended expedition to the Euphrates river. Similarly, Judah's opposition was dealt with and Jehoiakim was made puppet king in Jerusalem (2nd Kgs. 23:31-35).
 - After the Egyptian defeat at Carchemish, their Philistine vassals provided a buffer state against the approaching Babylonians, and even offer assistance to Tyre & Sidon.
- Terror rendered the Philistines with limp hands (Jer. 47:3). They surrendered their manhood and forsook their families (cf. 1st Sam. 17:11,16,23,24).
- Jeremiah's prophecy identifies the Philistine destruction as a tactic to remove them as allies for Tyre & Sidon (Jer. 47:4).
- The Babylonian flood destroyed the final Anakim remnants even as Noah's flood destroyed the original Nephelim (Jer. 47:5; Gen. 6:4; Num. 13:33; Josh. 11:21,22).
- A later and final word against the Philistines is given by Zechariah promising their physical disappearance from history via mixed-marriage mongrelization (Zech. 9:5-7).
- The Sovereignty of God in human history is once again seen as the Sword of the Lord refuses to be sheathed until its appointed blood is shed (Jer. 47:6-7).

³ Huey, F. B. *Jeremiah, Lamentations*. Vol. 16. The New American Commentary. Nashville: Broadman & Holman Publishers, 1993.

Chapter Forty-eight

[Map](#) of Moab, Ammon & Edom

The context for chapter 48 must come first in consideration of Jer. 27:3 and then in consideration of additional prophetic messages (Num. 21:28ff.; 24:17; Isa. 15:1-16:14; 25:10-12; Ezek. 25:8-11; Am. 2:1,2; Zeph. 2:8-11). Josephus records the Babylonian conquest of the Ammonites and Moabites ([Jos.Ant. 10.180-181](#)).

Moab is facing destruction (Jer. 48:1-10).

- Moab trusted their own achievements and treasures (Jer. 48:7 contra Ps. 40:4,5).
- Chemosh is banished as the Destroyer diligently avoids YHWH's curse (Jer. 48:7-10).

Moab's complacency is rebuked (Jer. 48:11-25).

- After David's conquest (2nd Sam. 8:2,12), Moab feigned obedience (2nd Sam. 22:45 cf. Deut. 33:29; Ps. 18:44; 66:3; 81:15).
- After Ahab's death, Moab quit feigning (2nd Kgs. 3). This history is also recorded in the Mesha Stele ([Moabite Stone](#)).

Jeremiah expanded Isaiah's (Isa. 15:1-16:14) & Zephaniah's (Zeph. 2:8-11) Moabite oracles with an ode to vomit (Jer. 48:26-30).

- Six synonyms for pride emphatically drive the point home (Jer. 48:29). Pride is Satan's besetting sin (Job 41:33,34; Isa. 14:13; Ezek. 28:17; 1st Tim. 3:6).
- Futile fury foreshadows Satan's demise (Jer. 48:30; Rev. 12:12,17).

The Lord laments Moab's destruction (Jer. 48:31-39) even as He decrees the year of their punishment (Jer. 48:40-44).

- Human attempts to run from problems only land them in the next problem (Jer. 48:44; Isa. 24:17,18; Am. 5:19).
- As the fugitives survey the aftermath, YHWH promises a future blessing to Moab in the latter days (Jer. 48:45-47 cf. Dan. 11:41).



Chapter Forty-nine

[Map](#) of Moab, Ammon & Edom

Ammon's pride brings about destruction (Jer. 49:1-5), but like Moab, Ammon is promised a restoration (Jer. 49:6).

- Related prophetic messages against Ammon were given by Ezekiel (Ezek. 21:28-32; 25:2-10), Amos (Am. 1:13-15), and Zephaniah (Zeph. 2:8-11).
- Ammon took advantage of Gad's territory when the Assyrians were stripping away portions of Israel (Jer. 49:1; 2nd Kgs. 15:29).
- Like Moab, Ammon was an object of Jeremiah's previous preaching (Jer. 25:21; 27:3). Ammon's king Baalis commissioned Gedaliah's assassination (Jer. 40:14-41:15).
- After Israel returns from captivity under the Persians, Ammonites will be "governed" or represented by Tobiah (Neh. 2:10,19).

Edom's worldly wisdom is brought to an end by the Lord's wrath (Jer. 49:7-22).

- Related messages against Edom were given by Isaiah (Isa. 34:5-17), Ezekiel (Ezek. 25:12-14; 35:1-15), Amos (Am. 1:11,12), and Obadiah (Ob. 1-21).
- Ammon and Moab were Israel's cousins, but Edom was Israel's twin (Deut. 23:7). Known for secular wisdom (Job 2:11; Ob. 8) yet hostile to the God of Israel (Num. 20:20-21).
- After Israel returned from captivity under the Persians, Edomites were displaced by Nabateans, and eventually assumed a Hellenistic identity as Idumeans. John Hyrcanus conquered them and converted them to Judaism. They became great collaborators with the Romans with the pinnacle of that success being the Herodian dynasty.

Damascus, the city of praise, is silenced

(Jer. 49:23-27).

- Related messages against Damascus were given by Isaiah (Isa. 17:1-3) & Amos (Am. 1:3-5).
- Damascus, Hamath, & Arpad were all Aramean city-states, who fell to the Assyrians and then again to the Babylonians.
- The city of praise (cf. 2nd Kgs. 5:12) has not been deserted! (Jer. 49:25). Judgment may be delayed but it will still come! (Hab. 2:3,4)

Kedar's & Hazor's prosperity and tranquility are ended (Jer. 49:28-33).

- A related messages against Arabia was given by Isaiah (Isa. 21:13-17).
- Kedar (Song. 1:5; Jer. 2:10; Ezek. 27:21) and the kingdoms of Hazor (villages) represents Bedouin Arab tribes descended from Ishmael (Gen. 25:13).
- Hounds of hell haunting Hazor henceforth hinders human habitation (Jer. 49:33 cf. 9:11; 10:22; 50:39,40; Isa. 13:19-22; 34:13-15).

Jeremiah's catalog of gentile doom wraps up with Elam (Jer. 49:34-39) before the grand finale of Babylon (Jer. 50-51).

- No comparable messages are given by any other prophet. Only passing comments in Isaiah (Isa. 11:11; 21:2; 22:6), Ezekiel (Ezek. 32:24), and Daniel (Dan. 8:2).
- From Shem (Gen. 10:22) to Chedorlaomer (Gen. 14:1) to Ezra (Ezr. 4:9,10) & Pentecost (Acts 2:8,9), the Elamites remain largely unexplained.

Chapter Fifty

110 verses in Jer. 50&51 comprise the largest collection of messages against Babylon compiled by a single author. Isaiah composed 60 verses in three chapters (Isa. 13:1-22; 14:1-23; 47:1-15). The Apostle John composed 42 verses in two chapters (Rev. 17:1-18; 18:1-24).

Babylon, land of the Chaldeans will fall

(Jer. 50:1-10).

- From the time of Nimrod, Babylon was a contested city and a contested land. Sumerians, Akkadians, Amorites, Kassites, Assyrians, Elamites, Chaldeans, Medes, Persians, & Greeks all claimed Babylonian dominion. Chaldean Babylon has center stage in the Hebrew Scriptures.
- Great stress is laid on Babylon's destruction and resultant uninhabited object of horror (Jer. 50:3,12,13,23,26,39,40; 51:29,27,43,62 cf. Isa. 13:20). This prophecy was not fulfilled by the Medo-Persian overthrow of Babylon (Dan. 5:28-31).
- "In those days and at that time" (Jer. 50:4,20) is an eschatological formula common to Jeremiah (Jer. 3:16-18; 33:15,16), the direct consequences of which is Israel's eternal blessing under the New Covenant (Jer. 50:5).
- The message against Babylon is more comprehensive than any other gentile oracle as Babylon represents the inception of the Babylon-Persia-Greece-Rome global gentile hostility against the God of Israel (Dan. 2:35).

Assyria and Babylon were God's tools for the captivity of Israel & Judah. Selected for their pride, the consequence of their usage was their national destruction (Jer. 50:11-20).

- Both Assyria and Babylon boasted in their greatness rather than humbly acknowledging their function as tools in God's hand (cf. Isa. 10:15).
- Unlike the Z/E/N returnings (Ezra 9:6), the eschatological return of Israel and Judah coincides with the forgiveness of their sins (Jer. 50:20; 31:34).

Merathaim and Pekod are not literal, historical names for Babylon, but symbolic names to represent double-rebellion and appointed punishment (Jer. 50:21-28).

- The Hammer of the Whole Earth (Jer. 20:23) is doomed when the Lord opens His own Armory and issues the Weapons of His Indignation (Jer. 50:25).
- Young bulls can be figuratively applied to fallen angels in opposition to the work of Jesus Christ (Ps. 22:12; Isa. 34:7; Ezek. 39:18).

- Vengeance is God's alone, and a significant function of the Second Advent of Jesus Christ (Ps. 94:1ff.; 149:6-9; Isa. 34:1-8; 59:15b-21).

The Lord, the Redeemer of Israel is the Glorious One who brings down the Arrogant One

(Jer. 50:29-43).

- Zedekiah the Arrogant is brought down (cf. Isa. 13:11; Mal. 4:1; also Prov. 11:2; Deut. 17:12).
- Such arrogance always stands against humble disciples of Truth (Ps. 119:21,51,69,78,85,122).

Who is like me? Who will summon Me into court? (Jer. 50:44-46).

- Ultimately, God's victory over Babylon is God's victory over Satan (Isa. 14:12-23; 46:5-13).
- The Accuser will be thrown down in the Tribulation of Israel (Rev. 12:10) and his global plan will be ended at Armageddon (Rev. 19:11-20:3).

Chapter Fifty-one

The Lord describes the fall of Babylon in both human and angelic terms (Jer. 51:1-4).

- LeB-kamai is an ATBaSh cryptic name for Chaldea, similar to Sheshach as a cryptic name for Babylon (Jer. 25:26; 51:41).
- The Destroyer will come to Babylon like He came to Egypt at Passover (Ex. 12:13,23).

Babylon is the Lord's golden cup, which the Lord has allowed to intoxicate the nations of the earth (Jer. 51:5-14).

- Jeremiah had previously toured the world and made gentile kings drink from his golden cup (Jer. 25:15-19).
- The cup of wrath remains a future prophecy to those who take the mark of the beast (Rev. 14:8,10) and eschatological Babylon (Rev. 16:19) in both her religious (Rev. 17:4) and commercial expressions (Rev. 18:6).

The Sovereignty of God in creation places Him higher than the fallen angels who themselves were considered to be gods (Jer. 51:15-26 cf. Isa. 13:2ff.).

- Idolatry is mankind's stupidity, exchanging the truth of God for a lie and worshiping the creature rather than the Creator (Jer. 51:15-19; 10:12-16; Rom. 1:25).
- The shattering weapon is entrusted to agents of God's holiness and glory (Isa. 27:9; Ezek. 9:2; Ps. 2:9). 9x Babylon is spoken of as the shattering weapon in God's hand (Jer. 51:20-23), the unrestrained permissive will for Satan who also engages in shattering attacks (Dan. 12:7; 2nd Thess. 2:6-9; Rev. 13:7-10).

The harvest of judgment is the end of the age (Mt. 13:39,40), and so the end of Babylon portrayed here is eschatological (Jer. 51:27-33).

- Unparalleled global war must precede Messiah's peace (Joel 3:9-17).
- The Apostle John also saw this reaping (Rev. 14:14-20).

Jerusalem in her destruction could claim to have been devoured by the dragon (Leviathan)

(Jer. 51:34-40 cf. Job 40:15-24).

- Dragon verses (Gen. 1:21; Job 7:12; Ps. 74:13; 91:13; 148:7; Isa. 27:1; 51:9; Jer. 51:34; Ezek. 29:3; 32:2).
- Leviathan verses (Job 3:8; 41:1; Ps. 74:14; 104:26; Isa. 27:1).

Believers should be mindful of the Babylon (confusion) in which they live, and remember the Jerusalem (teaching of peace) for which they are waiting (Jer. 51:41-58).

- Do not fear the reports of war (Jer. 51:45,46; Mt. 24:6), but run! (Mt. 24:16; Rev. 18:4)
- Praying for the peace of Jerusalem (Ps. 122:6) entails waiting upon the salvation of the Lord in His wrath and His rescue (Jer. 51:50,51; Mt. 24:21,22).

The chapter closes with a scene in Babylon itself (Jer. 51:59-64).

- Zedekiah made a journey to Babylon in the fourth year of his reign (Jer. 51:59; Dan. 3:2,3). Baruch's brother Seraiah is tasked with a mission of his own during that trip (Jer. 51:59-61).
- Throwing this scroll into the Euphrates (Jer. 51:63,64) foreshadows the strong angel's great millstone (Rev. 18:21).

Chapter Fifty-two

Chapter 52 is likely an addition of Baruch's, beginning with the narrative of Zedekiah's capture (Jer. 52:1-11 cf. Jer. 39; 2nd Kgs. 25; 2nd Chr. 36).

- A key element of this passage is God's anger (Jer. 52:3 cf. Ps. 30:5; Isa. 54:7,8).
- The starvation details of this siege are cited in Lamentations (Lam. 2:12; 4:4,9,10).

A specifically dated narrative for the temple and city razing (Jer. 52:12-16).

- Chapter 39 did not distinguish between the breaching of the walls in the 9th month and the final destruction of temple and city in the 10th month (Jer. 39:1-10).
- 2nd Kings makes the same detailed distinction but spotlights the 7th day of the 10th month rather than the 10th day of the 10th month (2nd Kgs. 25:8-17).

An inventory of the materiel (Jer. 52:17-23) and personnel plunder (Jer. 52:24-30).

- Hananiah prophesied that the items plundered in 597^{BC} would shortly be returned (Jer. 28:3).
- Jeremiah prophesied that everything else that wasn't plundered in 597^{BC} would also be plundered (Jer. 27:19-22).
- The specific numbers and dates for various batches of captives are details not found in 2nd Kgs. 25, and some harmonization is necessary for the numbers of captives recorded in 2nd Kgs. 24 (Jer. 52:28-30 cf. Dan. 1:1-4; 2nd Kgs. 24:14-16; Ezek. 1:1,2).

An epilog of Evil-merodach's mercy to King Jehoiachin similar to the ending of Second Kings (Jer. 52:31-34 || 2nd Kgs. 25:27-30).

- It's not impossible for Jeremiah to still be alive in 562^{BC} when Evil-Merodach ascended to the throne of Babylon, nor is it problematic for this epilog to be attached to the end of Jeremiah and the end of Second Kings.
- Ration tablets which mention Jehoiachin by name have been found in Babylon and support the accuracy of this epilog.
- Eating at the king's table is a great privilege (2nd Sam. 9:7; 19:33; Dan. 1:5).
- This epilog presents a glimmer of hope for the fulfillment of the Davidic Covenant, yet the curse of Jehoiachin must still be resolved (Jer. 22:24-30).
 - Jehoiachin was written down childless (Jer. 22:30), but Chronicles records seven sons (1st Chr. 3:17).
 - The genealogy of Jesus Christ shows the lineage from Jehoiachin to Shealtiel to Zerubbabel (Matt. 1:12,13). Joseph is the husband of Mary but not the biological father of Jesus (Mt. 1:16).
 - The signet ring is removed from YHWH's hand when He dethrones Jehoiachin (Jer. 22:24) and a signet ring prophecy is given to Zerubbabel when YHWH declines to enthrone him (Hag. 2:21-23).