

Jeremiah Notes

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Introduction:

Outline of the book of Jeremiah:

- Jer. 1 – Introduction
- Jer. 2-45 – Judgments against Judah
- Jer. 46-52 – Judgments against the Nations

Jeremiah means either “the Lord exalts, the Lord sets up” or “the Lord hurls, the Lord thrusts.”

- Jeremiah’s prophecies cover both aspects of the meanings of his name.

Jeremiah begins about 60 years after Isaiah died.

- Jeremiah’s ministry begins about 100 years after the Assyrians captured the northern nation of Israel.

Jeremiah’s message to a backslidden nation was repentance.

Jeremiah’s calling is defined in Jer. 1:9-10...4 parts casting down and 2 parts building up.

- Jeremiah is often known as “The Weeping Prophet.” (Psalm 126:5-6)

Chapter 1:

1:1 – “Hilkiah” – Scholars are not sure this is the Hilkiah of 2 Chron. 34:14.

- “of the priests” – Jeremiah was born into a priestly line.
- “Anathoth” – One of the Levitical cities located about 2-3 miles northeast of Jerusalem.

1:2 – “the thirteenth year of his reign” – That is 627/626 BC.

- Josiah and Jeremiah were roughly the same age. They worked together until Josiah died in 609BC.

1:3 – “Josiah” – He brought about tremendous reform in Judah, but after his death the king’s court turned drastically against Jeremiah and against God.

- Josiah began to reign at 8 years old.
- “carrying away of Jerusalem captive” – That is 586 BC.
- Nebuchadnezzar gave Jeremiah the option to stay in Judah or to go along with the captives during the 1st or 2nd deportation.

1:5 – “Before I formed you in the womb I know you” – God’s foreknowledge. (Rom. 9; Gal. 1:15; Eph. 2:10)

- God not only considers Jeremiah alive before birth, but He already has plans for the rest of his life.
- “I knew you” – This is the same Hebrew word for Adam knowing Eve in the sexual sense. This means to know personally and intimately.
- “I ordained you” – God’s ordination is the only ordination that really matters.
- “nations” – Plural. This refers to more than just Judah.

- 1:6 – “I cannot speak” – So many of those truly called by God resist God’s calling, because in light of a true calling, it is very easy to see your inadequacies.
- God does not call the equipped, He equips the called. The important thing is not that you are eloquent, educated, or qualified, but that you are available and faithful.
 - “youth” – The Hebrew is a broad word that refers to anyone from an infant to a young man.
 - “I am a youth” – Jeremiah is called to ministry in his teens (or early 20’s).
 - “Let no one despise your youth, but be an example to the believers...” (1 Tim. 4:12)
- 1:7 – “whatever I command you, you shall speak” – The power is in the content, not the style. (Truth is more important than great oratory skill.)
- This calling on Jeremiah’s life will become more important to him in the years to come as he endures great hostility and loss because of this call. He will carry a very important message to a very degenerate people, and he will do that virtually alone.
- 1:8 – “Do not be afraid” – God knows our tendency to fear people.
- “I am with you” – The solution to fear is the reality of God’s call and the presence of the Lord.
- 1:9 – “touched my mouth” – God is setting Jeremiah’s mouth apart to Himself and His purposes. (James 3:10; 2 Tim. 4:2)
- 1:10 – “set you over the nations” – This is a remarkable thing for a young man to hear.
- God designates the scope of Jeremiah’s ministry.
 - “root out...to plant” – These are simply the results of Jeremiah faithfully speaking God’s word. Jeremiah cannot focus on the results, but on the source.
 - Casting down must often happen before building up. Many times an old foundation must be torn down so that another foundation can be laid that can be built upon.
 - Jeremiah’s calling doesn’t include a harvest.
- 1:11 – “the word of the Lord came to me” – God is reinforcing Jeremiah’s calling with these initial visions.
- “almond” – The Hebrew for almond means “spring.” The almond tree was the first tree to bud in the spring.
- 1:12 – “ready to perform My word” – The word of God is about to come to pass.
- 1:13 – “from the north” – The idea is “coming out of the north.”
- 1:14 – “Out of the north” – Jeremiah will prophesy in the shadow of the impending invasion of Babylon for nearly 42 years.
- 1:15 – “At the entrance of the gates of Jerusalem” – When Babylon took Jerusalem, the leaders actually set up thrones at the city gates. (Jer. 39:3)
- 1:16 – “other gods” – Archeological excavation has found many idols in the ruins of Jerusalem from the time of Nebuchadnezzar.
- 1:17 – “prepare yourself and arise” – There is no turning back.

- 1:19 – “They will fight against you” – This is not very encouraging as Jeremiah starts his ministry.
 The people that should be with him are against him. (Isa. 6:9-10; Ezek. 2:3; Acts 9:16)
- Jeremiah will be thrown into a pit, put in prison, taken captive, and threatened repeatedly.
 - “I am with you...to deliver you” – Repeated from v. 8.

Chapter 2:

- 2:2 – “I remember you” – Even though Israel no longer remembered Him.
- “the love of your betrothal” – God speaks to Judah as an adulterous wife throughout Jeremiah’s prophecies.
- 2:3 – “holiness to the Lord” – The idea is, ‘separated unto God.’
- 2:6 – “Where is the Lord?” – They have forgotten their first love. (Rev. 2:4)
- 2:8 – “The priests” – Speaking of the religious system.
- “The rulers” – Speaking of the political system.
 - “prophets prophesies by Baal” – Those who are claiming to speak for God are actually prophesying under the influence of Baal.
 - Never let your guard down just because someone says, “Thus says the Lord.”
- 2:9 – “your children’s children” – Despite her adultery, God keeps chasing and pleading with her.
- 2:10 – “Kedar” – Northern Arabia in the area of Kuwait.
- 2:11 – “a nation changed its gods” – God is using the pagan loyalty of the nations to shame the lack of loyalty of His own people.
- 2:13 – “two evils” – They have forsaken God and then invested all the resources that should have gone to God and used them to chase their own dreams.
- “forsaken Me” – The first thing to go is one’s personal relationship with God.
 - “living waters” – The spring, or source, of the water. (John 4:10)
 - “cisterns” – These are holding tanks that would capture and hold runoff water. (Wells are better than cisterns.)
 - Water was very important to the people of the Middle East.
- 2:15 – “cities are burned” – Speaking of the future destruction of Assyria and Babylon against Judah.
- 2:16 – “Noph and Tahpanhes” – Cities of Egypt that Judah is turning to for help.
- The greatest threat to a nation’s national security is its moral standing before God.
- 2:18 – “the road to Egypt” – Political alliances.
- Israel is turning to the world for help.
- 2:19 – “backslidings will rebuke you” – Backsliding has correction built into it.
- Correction is still God’s grace; they deserve to be destroyed.
 - “the fear of Me is not in you” – This leads to immorality.
- 2:20 – “playing the harlot” – This is the fruit of their idolatry.

- 2:21 – “noble vine” – Isaiah speaks of Israel as the vineyard of God. (Isa. 5)
- 2:22 – “lye” – A cleansing agent.
- 2:24 – “in her desire” – God is comparing Judah to a wild animal in heat.
- 2:25 – “no hope...after them I will go” – The idea becomes, ‘I’ve blown it, so I might as well enjoy it.’
- 2:27 – “You gave birth to me” – Evolution teaches that we came from monkeys.
- 2:28 – “Let them arise” – God is calling the idols to action.
- 2:32 – “a bride” – God is taking them back to their wedding day.
- 2:34 – “the blood of the lives of the poor innocents” – They killed their babies in worship to these idols.
- It is one thing to promote and pervade sexual immorality. It is another thing altogether to kill the innocent babies that result from that activity.
 - By 2003, over 40 million abortions have been legally performed in the USA.
- 2:37 – “rejected your trusted allies” – It is God’s mercy to take away from us anything we have put our confidence in apart from Him.

Chapter 3:

- 3:1 – “return to her again” – The Law forbid remarriage to original partner after marrying another after a previous divorce. (Deut. 24:4)
- “Yet return to Me” – God’s grace overrides the principle of the Law.
- 3:2 – “the desolate heights” – Referring to the idolatrous worship on the high places. Under Josiah’s reform, they remove almost everything except the worship on the high places.
- 3:3 – “no latter rain” – “See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.” (James 5:7)
- “a harlot’s forehead” – A prostitute would be marked on her forehead.
- 3:4 – “guide of my youth” – They are recalling their former relationship with God, but it hasn’t been kept current. And therefore, it is of no true benefit to God or the people.
- 3:6 – “The Lord said also to me” – This is the beginning of the 2nd message of God given to Judah through Jeremiah.
- “Israel” – By this time, Israel has already been taken captive by the Assyrians.
 - Assyria couldn’t take Jerusalem.
 - It is good to learn from someone else’s mistakes.
 - “played the harlot” – God considers idolatry to be spiritual adultery.
- 3:7 – “sister” – Ezekiel also refers to Israel and Judah as sisters.
- 3:10 – “pretense” – Any repentance in Judah is really only an outward show.
- Their hypocrisy makes their sin worse than the blatantly idolatrous Israel. (v. 11)

3:11 – “more righteous than treacherous Judah” – Judah was sinning against the light of Israel’s punishment.

3:12 – “not remain angry forever” – God wants to be merciful.

3:13 – “acknowledge your iniquity” – God is looking for repentance.

- It will not be right until there is repentance.
- “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9)

3:14 – “Return, O backsliding children” – Still God’s heart to take Judah back.

- God has gracious plans for Israel and Judah.
- “married” – God has a covenant with them.

3:15 – “according to My heart” – This is a picture of a pastor who mirrors the heart of God.

- “feed you with knowledge and understanding” – The purpose of shepherds.
 - “Preach the word!” (2 Tim. 4:2)
 - “Pastors and teachers.” (Eph. 4:11)
 - “Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly.” (1 Pet. 5:2)
 - “Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd. So He began to teach them many things.” (Mark 6:34)

3:16 – “It shall not come to mind” – They won’t look to the ark of the covenant in that day, but to the Lord Himself.

- The ark was taken in 586Bc, still future to Jeremiah as he make this prophecy.

3:18 – “Judah shall walk with the house of Israel” – Israel hadn’t been combined since 931BC, until the modern return to the land in 1947.

3:19 – “not turn away from Me” – God will have His will done with His people.

3:22 – “I will heal your backslidings” – Mercy!

- “Indeed we do come to You” – Prophesying a future repentance of Israel nationally.
- Judah never turns like this under Jeremiah’s prophecy.

Chapter 4:

4:3 – “Break up your fallow ground” – The idea is, ‘soften your hearts so they can hear the word of God.’

- See Jesus’ Parable of the Sower. (Matt. 13; Mark 4; Luke 8)

4:4 – “foreskins of your hearts” – The circumcision of the heart spoken of by Paul in Romans 2:28-29.

4:7 – “The lion” – Referring to Nebuchadnezzar and Babylon.

4:9 – “priests shall be astonished...prophets shall wonder” – All their leaders will be surprised.

- They have bought the message of “Peace, peace; where there is no peace.” (Jer. 6:14; see also Jer. 5:30-31.)

- 4:11 – “dry wind” – The east wind coming in off the desert was hot and dry and would wither everything.
- 4:15 – “a voice declares from Dan” – Messengers are coming from the north to warn Judah of Babylon’s invasion, and still Judah doesn’t believe it.
- 4:18 – “Your ways and your doings have procured these things for you” – There is a process of sowing and reaping.
 - Modern believers should cry at the alarm of war coming on this world before long.
- 4:19 – “pained in my very heart” – Jeremiah cries with emotion as he hears this prophecy.
- 4:22 – “wise to do evil” – In contrast, the NT instructs believers to “be wise in what is good, and simple concerning evil.” (Rom. 16:19)
- 4:23 – “without form, and void” – A phrase used to describe the creation in Gen. 1:2.
 - Jeremiah is comparing the upcoming destruction with the emptiness and chaos of the creation account.
- 4:27 – “not make a full end” – God always maintains His remnant.

Chapter 5:

- 5:1 – “anyone” – God is looking for one person in Jerusalem who is walking in justice.
 - That would make Jerusalem worse than Sodom and Gomorrah.
 - “judgment” – The idea is “justice.”
- 5:4 – “these are poor” – Jeremiah is ready to dismiss the lack of understanding of God by the poor to the poverty and lack of education.
- 5:5 – “the great men” – The nobles and wealthy of the nation. They don’t know God either.
- 5:6 – “a lion” – Babylon.
- 5:10 – “they are not the Lord’s” – A nation is not protected by its military might, but by its righteousness and relationship with the Lord.
- 5:13 – “wind” – Vanity. The word of the prophets is empty without God’s word.
 - Only God’s word keeps our preaching and teaching from being empty.
 - “To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.” (Isa. 8:20)
- 5:14 – “I will make My words in your mouth fire” – Jeremiah 20:9; 23:29.
- 5:18 – “not make a complete end of you” – It is remarkable that God isn’t just casting them out altogether. His purpose is not just to punish, but to chasten.
- 5:19 – “you shall serve aliens” – This is a just judgment. They want to serve idols, so God will send them to the land of idols.

- 5:21 – “Hear this now” – This is similar to Jesus’ plea for “he who has an ear to hear, let him hear!” (Matt. 13:9)
- 5:22 – “the bound of the sea” – The ocean obeys God better than does God’s people.
- 5:25 – “your sins have withheld good from you” – We typically sin because we believe that what we want is better than what God instructs.
- Sin is pleasurable for a season, but the end thereof is death. (Heb. 11:25)
 - God cannot endorse our sin. He will not bless a backsliding people.
- 5:28 – “The cause of the fatherless” – They have no concern for the poor.
- The sin of Sodom was idle time, a full belly, and a lack of concern for the poor. (Ezek. 16:49-50)
- 5:31 – “prophecy falsely” – The ministers are lying.
- “priests rule by their own power” – The ministers are stealing from the people.
 - “My people love to have it so” – The sin of the leaders is easing the standard of God upon the people.
 - “For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers.” (2 Tim. 4:3)

Chapter 6:

- 6:1 – “Tekoa” – The prophet Amos was from Tekoa.
- “disaster appears out of the north” – The Babylonian invasion.
- 6:2 – “lovely and delicate woman” – They will be as vulnerable as a gentle and pretty woman in the wrong part of town at the wrong time of day.
- 6:3 – “pitch their tents against her all around” – Babylon will set siege against the city of Jerusalem.
- 6:4 – “at noon” – The boldness of Babylon.
- “the shadows” – The warfare will extend long into the night.
 - We would say the Babylonians will fight “night and day;” without rest.
- 6:8 – “Be instructed” – God is still warning and looking for repentance.
- God measures time morally.
- 6:10 – “To whom shall I speak” – Jeremiah wants to know if he can speak to others because those he is speaking to aren’t listening.
- “the word of the Lord is a reproach” – They give no place to the Scriptures.
- 6:13 – “given to covetousness” – They are serving the city for their own gain.
- 6:14 – “healed the hurt of My people slightly” – They are making the people feel better about their lives of sin.
- “Peace, peace” – Positive confession.

6:16 – “Stand in the ways” – The Lord is calling them to turn back.

- “the old paths” – In a culture that is fascinated with the new.
 - “Your word is a lamp to my feet and a light to my path.” (Ps. 119:105)
- “rest” – His rest is found in a relationship with God. (Matt. 11:28-30; Heb. 4:1-10)

6:17 – “watchmen” – The prophets.

6:19 – “The fruit of their thoughts” – God will give them what they want, and it will destroy them.

6:20 – “burnt offerings are not acceptable” – There is no point in outward religion when the heart is not right with God. (Ps. 51:17)

6:22 – “the north country” – Referring to Babylon again.

6:26 – “sackcloth” – The key to their deliverance is confession and repentance.

6:27 – “I have set you” – God is speaking to Jeremiah.

- How the people respond to Jeremiah is an indication of how they are responding to the Lord.
- “assayer” – The one who tests and purifies metal.
 - Our response to the Word of God reveals what we are made of.

6:30 – “rejected” – They’ve rejected God, so He will reject them. (Jer. 2:37; 3:3; 4:30; 5:3; 6:19.)

- All that is left of them is dross.

Chapter 7:

7:2 – “Stand in the gate” – Jeremiah will speak this prophecy openly, knowing the people aren’t going to listen to him or God.

7:4 – “The temple of the Lord” – Under King Josiah, the nation rebuilt the Temple and celebrated the most glorious Passover since the time of Solomon.

- God “does not dwell in temples made with hands” (Acts 7:48). But the people are assuming that since they have the Temple, they are under God’s blessing and protection.
- They have the house of God without the God of the house. They are trusting in the Temple, but not in the Lord.
- Three months after the death of Josiah, his son was deported to Egypt.
- If the Spirit of God was removed from the church, what would change?

7:5 – “your ways and your doings” – What God is looking at.

- True repentance always looks like something.
- “Therefore bear fruits worthy of repentance.” (Matt. 3:8)
- “Let everyone who names the name of Christ depart from iniquity.” (2 Tim. 2:19)

7:8-9 – Summarizes the Ten Commandments.

7:11 – “den of thieves” – Jesus used this verse to refer to the religious leaders of His day. (Matt. 21:13)

7:12 – “Shiloh” – Where the Tabernacle stood in the times of Samuel. (Josh. 18:1; 1 Sam. 1:9)

- Shiloh, in Israel, was presently under the control of the Assyrians.

7:15 – “Ephraim” – Referring to the northern ten tribes that have already been deported by Assyria.

7:16 – “Therefore” – God is speaking to Jeremiah.

- “do not pray for this people” – God’s judgment has already been determined.

7:18 – “children” – God sees the effect the sin of parents has on their children.

- “the queen of heaven” – Ishtar. (The goddess of the Babylonian mystery religion – also called Semiramus, or Isis in Egypt, Aphrodite in Greece, Venus in Rome, Isee in India, Subelly in China, and Ashtoreth in Canaan.)

7:19 – “Do they not provoke themselves” – They are really only hurting themselves.

7:22 – “sacrifices” – God instituted sacrifice as a picture of the substitutionary atonement of the Messiah.

- In contrast, Satan perverted sacrifice by making people think that it is something that appeases God in and of itself.
- “To obey is better than sacrifice.” (1 Sam. 15:22)
- “that it may be well with you” – God’s desire is to bless us for our good.

7:23 – “that it may be well with you” – This is God’s desire for His people.

7:27 – “they will not obey you” – Jeremiah will be faithful, even if unsuccessful. God is telling Jeremiah that his ministry will not bear a lot of visible fruit.

- Rewards are based on faithfulness, not on our results.
- The nation is hearing, but not listening.

7:29 – “lamentation” – A funeral dirge.

7:31 – “burn their sons and their daughters in the fire” – Sacrificing their children in worship of Molech.

7:32 – “bury in Tophet” – The Babylonians will cast dead Jewish bodies into the Valley.

7:34 – “the voice of the bridegroom” – A phrase repeated in Rev. 18:23.

Chapter 8:

8:2 – “spread them before the sun” – The Babylonians will desecrate the land of Judah before the idols the Jews attempted to worship.

- “refuse” – Lit. “dung.”

8:3 – “death shall be chosen...those who remain” – They would rather die.

- Under the Roman invasion, the last of the Jews fled to Masada and then committed mass suicide as the Romans came toward them.

8:4 – “return” – God’s wants His people to return to Him.

8:7 – “her appointed times” – Even the birds know the order of God and follow their migratory patterns.

- 8:8 – “the Law of the Lord is with us” – They are proud of the Law, but not keeping it.
 - “scribe” – Chronologically, this is the first mention of the “scribes” in the Bible.
- 8:9 – “So what wisdom do they have?” – They are rejecting God’s word in favor of their own wisdom.
 - Those who reject the wisdom of God are left without wisdom.
- 8:10-12 – Repeated from Jer. 6:12-15.
- 8:12 – “not at all ashamed” – They have no shame in their sin.
- 8:15 – “We looked for peace” – Because the false prophets were saying, “Peace, peace.” (Jer. 6:14; 8:11)
 - The people were deceived into expecting prosperity when they should have been repenting.
- 8:16 – “from Dan” –Babylon is coming from the north.
- 8:18-22 – This passage is read yearly in Israel on the 9th of Av.
 - On the 9th of Av: Nebuchadnezzar leveled Jerusalem (586 BC), Titus Vespasian burned the Temple (70AD), many were slaughtered in the Bar-Kochba revolt (132 AD), Haradran drug a plow over the Temple mount (135 AD), and there was a massive deportation from the Warsaw ghetto to the concentration camp at Treblinka (1942 AD).
- 8:19 – “Why have they provoked Me?” – The cry of God for His people.
- 8:20 – “we are not saved” – Their unmet expectations only makes this more painful.
 - It seems hopeless; as if all the opportunities for something good have passed.
- 8:21 – “I am mourning” – Jeremiah, in his pain and frustration, chooses tears over anger. His heart comes shining through.
 - Jeremiah is identifying with the suffering heart of God for His people.
- 8:22 – “balm of Gilead” – They made a balm from a certain resin of the Storax tree that grows in the area of Gilead. It served medicinal purposes.

Chapter 9:

- 9:1-2 – “weep....and go from them” – Jeremiah is battling the conflicting emotions of ministry.
- 9:1 – “weep day and night” – Jeremiah can see ahead to what the sin of Israel/Judah will result in for the nation.
 - In the Hebrew Bible, this served as the last verse of chapter 8.
- 9:2 – “assembly” – The Hebrew word for this word is always used elsewhere in the OT in the sense of a solemn assembly.
- 9:4 – “do not trust any” – Relationships in Judah have degenerated because of the lack of integrity and faithfulness in the people.
- 9:6 – “dwelling place is in the midst of deceit” – Even the home is not a place of peace.

9:7 – “refine them and try them” – Not to destroy, but to purify.

9:10 – “they are burned up” – As Nebuchadnezzar came through Israel, he cut down trees and burned up fields.

9:11 – “heap of ruins” – When a land becomes full of sin, it is only a matter of time until it will be full of mourning.

9:13 – “forsaken My law” – God’s Word is to govern our lives.

- When the Word of God is removed, we are vulnerable to anything that will come and attempt to fill that vacuum in our hearts.

9:15 – “wormwood...gall” – Bitterness.

9:17 – “the mourning women” – The professional mourners.

9:22 – “Like cuttings after the harvester” – This is a picture of men being cut down in Israel like stalks of grain.

- This is the picture of the grim reaper.

9:23 – “wisdom” – Lit. “skill, wisdom.”

- Certainly, our present reliance on technology is a leaning towards trusting wisdom.
- “might” – Lit. “strength, bravery.”
 - This would apply to us personally, corporately, and nationally.
- “riches” – Lit. “wealth.”
 - Jesus spoke of making money your god.

9:24 – “understands and knows Me” – To see and perceive God to the extent that you can have some comprehension and understanding of Him.

- They have lost the sense of the manifest presence of God.
- “exercising lovingkindness, judgment, and righteousness” – God will act in these various ways at the appropriate times.
- “judgment” – True justice.
- “I delight” – To know what pleases God is to know God.

9:25 – “circumcised” – Those in Judah were trusting the sign without having a relationship with God Himself.

9:26 – “uncircumcised in the heart” – The hearts of the people of Israel are the same as the nations around them.

Chapter 10:

10:1 – “the word which the Lord speaks” – God is going to challenge Judah/Israel on their idolatry.

- Idolatry is always the by-product of the loss of the personal presence of God. (Jer. 9:24)
When you lose the sense of God’s presence, you don’t lose the need for God’s presence.
Therefore, we are prone to fill that need for God’s presence with other things.

10:2 – “the signs of the heaven” – This is not referring to the Zodiac, but to abnormal stellar activity.

10:3-6 – Jeremiah mocks the practice of idolatry.

- Instead of serving a God who made them and everything else, they are serving gods they themselves have made. It is backwards.

10:9 – “silver...gold...blue and purple” – Luxurious ornaments.

- “purple” – A dye from a shellfish which is found in the Mediterranean.
- The Temple Institute is looking for this shellfish to complete its priestly garments.

10:11 – The only verse in Jeremiah originally written in Aramaic, the rest was written in Hebrew.

- God through Jeremiah is speaking directly to the idolatrous people in their own language.

10:12 – “stretched out the heavens” – God laid out the universe by the span of His hand. (Isa. 40:12)

10:13 – “a multitude of waters” – There are 330 million cubical miles of water on the face of the earth and 1.5 trillion tons of rain fall daily on the face of the earth.

10:14 – “no breath” – No life.

- These gods cannot give what they do not have.

10:15 – “the Maker of all things” – God made the trees they are using to make into idols.

10:19 – “Woe is me” – Jeremiah is speaking again.

10:23 – “the way of man is not in himself” – God and His will must be revealed to us for us to understand it.

- We are not looking for the god inside us.

10:25 – This verse is nearly identical to Ps. 79:6-7.

- This verse is read in the synagogues every Passover in reference to God’s deliverance of Israel from Egypt.

Chapter 11:

There may be as many as 13 years between Jeremiah 10 and 11.

- It seems that Jehoiakim is the king at the time of this chapter.

11:3 – “Cursed is the man who does not obey” – This is repeating the curse of Deuteronomy 27, which was to be spoken as the nation first entered into the promised land.

11:4 – “Obey My voice” – Their sacrifices and acts of worship are empty due to their lack of obedience.

11:5 – “land flowing with milk and honey” – God’s desire was always to bless Israel.

- “So be it, Lord” – Jeremiah wants God to bless Israel too.

11:6 – “Hear the words of this covenant and do them” – God is again calling the people back to their obedience to the Scriptures.

- “For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was.” (James 1:23-24)

- 11:11 – “Therefore” – Because they have broken the covenant.
- God is going to hold them to their part of the covenant they agreed to.
- 11:12 – “cry out to the gods” – God is giving them over to the gods they have chosen to worship.
- 11:14 – “do not pray for this people” – God is telling Jeremiah again not to pray for the people who are nearing judgment. (Jer. 7:16)
- God is turning from His people.
- 11:15 – “My beloved” – God still loves Israel.
- 11:17 – “pronounced doom against you” – God is bringing judgment to His beloved.
- 11:19 – “they had devised schemes against me” – The people of Jeremiah’s hometown are planning to kill him. (v. 21)
- Jeremiah participates in the fellowship of the sufferings of Christ.
- 11:20 – “Your vengeance” – Jeremiah wants God to get the people who want to kill him.
- “‘Vengeance is Mine, I will repay,’ says the Lord.” (Rom. 12:19)
- 11:21 – “Do not prophesy” – They want to silence the Word of God.
- When you don’t like the message, kill the messenger.
- 11:23 – “even the year of their punishment” – God’s vengeance on these people is still going to be delayed for a time.

Chapter 12:

- 12:1 – “Righteous are You” – Jeremiah knows that God is good, but he does not understand what God is doing in all this.
- The goodness of God makes the evil of this world very troubling.
 - “plead” – A Hebrew word from the court system. It implies, “plead my case.”
 - “talk with you about Your judgments” – Jeremiah is questioning the wisdom and timing of God’s judgments.
 - “wicked prosper” – The prosperity of the wicked is troubling. (Ps. 73)
 - If God only blessed the righteous and cursed the unrighteous, then He (and we) would not know if they served Him because they loved Him or if they served Him to get the blessings from Him. This is what Satan challenged in Job’s life and God proved Job’s allegiance to Him by removing everything from him.
- 12:3 – “tested my heart toward You” – The trials have hit Jeremiah very deeply.
- “heart” – Lit. “kidneys.” The KJV translates this word “reins” for the reins are the cords that control the beast.
 - “Pull them out” – Because it was God who originally “planted them.” (v. 2)
 - “prepare them” – Lit. “set them aside.” The idea is like an animal prepared for sacrifice.
 - “slaughter” – Jeremiah doesn’t want God to wait in the judgment of those who are plotting his death. (Jer. 11:20)
- 12:4 – “He will not see our final end” – The people are saying that Jeremiah won’t survive until the conclusion of the matter with the Babylonians.

- 12:5 – “how can you contend with horses” – God is answering Jeremiah’s complaint by telling him that it is going to get worse.
- God will not coddle Jeremiah, but chasten him in an effort to strengthen him for future ministry.
 - “how...how” – By God’s grace. Paul learned it was in his weakness that he was made strong. (2 Cor. 12:9)
 - “the floodplain of the Jordan” – When the Jordan flooded in April-May, the waters would push out the lions who made lairs in the thickets by the waters. (Jer. 49:19; 50:44)
- 12:6 – “the house of your father” – Friends and family are plotting against Jeremiah.
- 12:8 – “against Me” – They have turned on God already.
- 12:9 – “speckled vulture” – Sometimes when a bird is born with an odd coloring, the other birds in the flock will peck it to death.
- 12:10 – “rulers” – Lit. “shepherds.” The spiritual leaders of the nation.
- 12:11 – “no one takes it to heart” – They have become desensitized.
- 12:12 – “the sword of the Lord” – The Babylonian army.
- 12:16 – “learn carefully the ways of My people” – God’s grace to Israel and the Gentiles.
- As the Gentiles once led Israel away from God, God’s people will at some point in the future be instrumental in leading the Gentiles to God. And at that time, He will receive them both. (Zech. 8:23)
 - “be established” – This is translated “prosper” in Mal. 3:15. (NIV)

Chapter 13:

On the heels of God’s strong response to Jeremiah’s frustration in this ministry, God puts the prophet to work once again.

- 13:1 – “linen sash” – or girdle. Typical of the priesthood.
- Israel was to be a priest-nation to all the surrounding nations.
- 13:4 – “go to the Euphrates” – Over 300 miles away from Jerusalem and straight into the enemies’ territory.
- Judah will be carried away captive to Babylon.
- 13:7 – “profitable for nothing” – The lesson is that moral decay precedes physical decay.
- 13:11 – “as the sash clings to the waist” – God created them for close relationship with Himself.
- “for praise, and for glory” – “To the praise of the glory of His grace, by which He made us accepted in the Beloved.” (Eph. 1:6)
- 13:12 – “every bottle will be filled” – They are assuming this is talking about physical prosperity, when in fact God is talking about judgment

- 13:15 – “proud” – In the NT, pride literally means “to see myself above.”
- 13:17 – “weep bitterly” – Jeremiah is heart-broken over the impending judgment of the nation.
 - Jeremiah is bringing a harsh message with a soft heart.
- 13:18 – “queen mother” – Probably Nehushta, the mother of Jehoiachin. (2 Kings 24:8)
 - She dates this scene to 597 BC, about 12 years after Josiah’s death.
- 13:20 – “the north” – Nebuchadnezzar and Babylon.
 - “beautiful sheep” – This is how God still sees them.
- 13:21 – “you have taught them to be chieftains” – Judah turned to Babylon for help at times even showing the emissaries from Babylon the treasures of the Temple. Now God is going to give them over to Babylon.
- 13:23 – “leopard its spots” – God knows Judah is not going to change.
- 13:26 – “skirts over your face” – God will openly uncover their shame.
- 13:27 – “Will you still not be made clean?” – That will change someday.

Chapter 14:

Jeremiah 14-39 starts a new movement, dealing with the time just before Judah falls to Babylon.

- 14:1 – “droughts” – God is preparing Judah to fall.
 - Rain in Israel was always connected with God’s blessing. (Deut. 11:10-12) The drought is a physical indication of the spiritual condition of the nation.
- 14:5 – “deer also gave birth...but left” – Deer are typically loyal to raise their offspring, but even the deer are leaving their offspring for their own survival.
- 14:6 – “Their eyes failed” – Wild donkeys were known for their keen eyesight.
- 14:7 – “O Lord” – Jeremiah is pleading with God on behalf of the people.
 - “our backslidings” – Jeremiah is identifying with the sins of the people.
- 14:11 – “Do not pray for this people” – The third time. (Jer. 7:16; 11:14)
 - God has determined the consequences to come on this nation. Even a man like Jeremiah cannot change the course of this nation.
- 14:12 – “I will not hear their cry” – They are grieving the consequences, not their sin. This is a cry of pain, not a cry of repentance.
- 14:13 – “the prophets say to them” – Jeremiah pleads with God again, this time blaming the message of the false prophets for misleading the people.
 - God holds the people accountable for heeding the message of the false prophets.
- 14:15 – “those prophets shall be consumed” – God will make His true prophets known.

14:21 – “for Your name’s sake” – Jeremiah is pleading on behalf of God’s glory.
- Jeremiah’s prayer is similar to that of Moses (Exod. 32) and Samuel (1 Sam. 7,12).

14:22 – “we will wait for You” – This is what they have not been doing.

Chapter 15:

15:1 – “the Lord said to me” – God is responding to Jeremiah’s prayer that God would return His favor to Judah again. (Jer. 14:19-22)

- “Moses” – Exod. 32.
- “Samuel” – 1 Sam. 7. (See also 1 Sam. 12:23)
 - Moses and Samuel are God’s examples of intercessors. Both men had an ear to hear the Lord and pray according to His will.
- “not be favorable to this people” – There are times when even the greatest of God’s ministers cannot move God to bless the people because of the sin of the people.

15:2 – “death” – This may specifically refer to pestilence as one of the three forms of judgment to come on the nation. (Jer. 14:12)

15:4 – “to trouble, to all kingdoms of the earth” – This may be looking beyond Babylon to the more distant future.

- “Manasseh” – The grandfather of Josiah.
 - The low point of the nation is remembered and judged by the Lord despite the reformation that followed.
 - Manasseh means “forgetting.”

15:7 – “I will winnow them” – Like the chaff from the wheat.

15:9 – “She languishes who has borne seven” – It was typically considered a blessing to have a large family, but in this drought a large family is a greater challenge.

15:10 – “lent for interest” – He has not unduly profited from the people he is serving.

- “lent to me for interest” – He doesn’t owe the people anything.
- “Every one of them curses me” – The prophet telling the truth is often despised.

15:11 – “well with your remnant” – The deported Jews became businessmen, bankers, and investors in Babylon. Many even refused to leave Babylon 70 years later because of the wealth and comfort attained in Babylon.

- “I will cause the enemy to intercede with you” – Nebuchadnezzar will be merciful to Jeremiah and allow Jeremiah to determine where he wants to live. (Jer. 39:11-12)

15:15 – “visit me” – Jeremiah is looking to the mercy of God for himself.

15:16 – “I ate them” – To ingest the Word and make it a part of your life.

- Jeremiah was sustained by the Word of God.
- “the joy and rejoicing of my heart” – To love and delight in the Word of God.

15:17 – “alone” – There is a sanctified loneliness of the believer in the world of unbelievers (even in the congregation of Israel).

15:18 – “unreliable” – Jeremiah is questioning God’s care of him. He is doubting.
- “If we are faithless, He remains faithful; He cannot deny Himself.” (2 Tim. 2:13)

15:19 – “take out the precious from the vile” – Jeremiah must refine his thinking about God.
- This is especially important for those who are speaking of and on behalf of God, so they do not misrepresent Him to the people.
- Chew up the meat and spit out the bones.

15:20 – “I will deliver you” – God promises victory, even though it won’t be easy for Jeremiah.

Chapter 16:

16:2 – “not take a wife” – The impending judgment on Jerusalem is going to make it hard for a man with a young family.
- God will use every aspect of Jeremiah’s life to speak to the nation.
- God is making Jeremiah’s life consistent with Jeremiah’s message. Any inconsistency between the minister’s life and the minister’s message will ultimately ruin the message.
- Hosea was called to marry a prostitute. Isaiah named his children according to the prophetic message of the day.

16:5 – “do not enter the house of mourning” – Don’t grieve what the world grieves for.
- The pagan practices of mourning for the dead have crept into the nation.

16:8 – “not go into the house of feasting” – Not partying with the world in an effort to ignore or deny the pain of what is coming.

16:10 – “show” – This was a visual message.
- “what is our iniquity” – They act like there isn’t any real reason for them to get punished.
- Jeremiah is to clearly confront their sin.

16:13 – “there you shall serve other gods” – God will give them over to their idolatry.
- At Kibroth-Hattaavah, God gave Israel quail until it came out their noses. (Num. 11)

16:15 – “from the land of the north” – The future return of the nation from Babylon.
- The light of God’s plan for Israel shines through this dark prophecy.
- It was estimated at one time that over 3 million Jews would leave Russia for Israel – probably more than escaped Egypt from the Exodus. (Many of those Jews with Christians.)

16:19 – “My refuge” – Jeremiah has re-surrendered to the Lord.
- “Gentiles shall come to You” – Jeremiah is prophesying of a day when the Gentiles will be gathered to the Lord.

Chapter 17:

17:1 – “pen of iron” – A chisel.
- “the tablet of their heart” – Their hearts have become like stone.
- “the horns of your altars” – Their worship has become defiled.

17:2 – “their children” – Their sin has affected the next generation.

- 17:4 – “let go” – Translated “loosed” in Exod. 24 and Deut. 15:2-3. When Israel is loosed from Canaan, they will be in bondage to Babylon.
- 17:5 – “trusts in man” – Judah has forsaken God to worship other gods and make allegiances with foreign nations.
- This loss of trust in God can happen on an individual or a national level.
 - “in man” – Self or others.
 - The Greek word “psuchikos” in the NT refers to human wisdom.
- 17:6 – “a shrub in the desert” – Typically, we have enough wisdom to survive.
- Human wisdom is largely consumed on self-existence. That is why God’s instructions to lay down our lives and crucify the flesh are so hard to follow.
- 17:7 – “trusts in the Lord...whose hope is the Lord” – Trusting and hoping are connected.
- Where do you turn first when you are in trouble?
- 17:8 – “roots by the river” – We grow up by sending roots down - deepening in the Lord – not matter what the circumstances in like become. (Psalm 1)
- “yielding fruit” – The shrub may survive, but the tree thrives and produces fruit.
- 17:9 – “The heart” – The source of the problem.
- “Keep your heart with all diligence, for out of it spring the issues of life.” (Prov. 4:23)
 - “For out of the abundance of the heart his mouth speaks.” (Luke 6:45)
 - “desperately wicked” – Lit. “incurable, or sick unto death.”
 - In believers “the flesh lusts against the Spirit and the Spirit against the flesh.” (Gal. 5:17)
 - It is in the mirror of the Word that our hearts are revealed (James 1:23) and washed (Eph. 5:26).
 - “Who can know it?” – We don’t even know our own hearts. (1 Cor. 4:3-4)
 - Only God knows our hearts. (v. 10)
- 17:11 – “broods” – The idea is she is sitting on eggs that are not her own.
- “riches” – What many of the world are trusting.
 - “Riches certainly make themselves wings; They fly away like an eagle toward heaven.” (Prov. 23:5)
 - “Provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys.” (Luke 12:33)
 - “leave” – Lit. “forsake.”
- 17:12 – “sanctuary” – A place of peace.
- 17:13 – “forsaken the Lord, the fountain of living waters” – Jer. 2:13.
- 17:14 – “Heal me, O Lord” – The only hope our wicked hearts could have.
- Jeremiah needs a touch from God as much as does anyone else in Judah.
- 17:15 – “Let it come now!” – They are mocking the predictions of Jerusalem’s fall that haven’t been fulfilled yet.
- 17:16 – “Nor have I desired the woeful day” – Jeremiah doesn’t want to hurt Judah.

17:21 – “Sabbath day” – An act of faith one day out of every seven.

- A sign of the covenant between God and Israel. (Exod. 31:13-17)
- Israel has forsaken the Sabbaths for 490 years, therefore God is going to send them from their land to recoup the 70 Sabbath years they owe.
- The observance of the Sabbath is not enjoined upon the Church. (Col. 2:16)

17:27 – “kindle a fire” – Nebuchadnezzar will burn Jerusalem to the ground.

- Israel will learn Sabbath observance in Babylon.

Chapter 18:

18:2 – “potter’s house” – Pottery is an inglorious and messy process. (Isa. 45; Rom. 9)

- The hands of the potter that is working on us have nail holes in them.

18:4 – “clay” – It has no beauty in and of itself, only as it is shaped by the hands of the potter.

- We are being formed into the image of Christ.
- “marred” – Because of some flaw in the clay.
- “he made it again” – What God is going to do in Israel with Babylon.
 - God is willing to try 2, 3, or 100 times to make us a usable vessel.
 - God is sovereign in our lives to make the best of us that we will allow. That will either be a peaceful process as we surrender to Him, or it will be a struggle until we do.

18:7 – “to pluck up, to pull down, and to destroy it” – Jeremiah’s call. (Jer. 1:10)

18:8 – “I will relent” – God will give us the best we allow Him to give us.

- God said He would bless obedience and punish disobedience. His response changes based on their response to what is right and wrong.
- “relent” – Lit. “to think aright.”

18:9 – “to build and to plant it” – Also part of Jeremiah’s call. (Jer. 1:10)

18:11 – “I am fashioning a disaster” – God moves the nations according to His sovereignty.

- “make your ways and your doings good” – God is still asking for repentance.

18:12 – “hopeless” – It is only hopeless when repentance is not an option.

18:14 – “Will the cold flowing waters be forsaken?” – God told them earlier that they had forsaken “the fountain of living waters.” (Jer. 2:13)

18:15 – “walk in pathways and not on a highway” – They have left the main path to walk on little side paths that lead nowhere.

18:18 – “the law shall not perish from the priest” – They are saying that Jeremiah is committing blasphemy.

- The priests are affirming what the people believe and saying what they want to hear.

18:21 – “deliver up their children” – Jeremiah is angry and now wants God to get them.

Chapter 19:

19:1 – “jar” – The Hebrew for this word implies a vessel with a narrow neck.

19:2 – “Son of Hinnom” – Where the Hebrew word “gehenna” comes from.

- “the Potsherd Gate” – Located on the west side of Jerusalem.

19:5 – “burn their sons with fire” – Placing newborns on a heated statue in sacrifice to foreign gods.

- Child sacrifice to these idols is a perversion of God’s love, which would offer His only Son as the substitutionary atonement of the world.

19:6 – “Tophet” – means “place of burning.”

- “Valley of Slaughter” – Referring to the Babylonians.

19:9 – “eat the flesh of their sons” – This was predicted in Deuteronomy 28.

19:10 – “break the flask” – Broken pottery cannot be put back together. (v. 11)

Chapter 20:

20:1 – “the priest” – Pashhur was a religious man.

- The greatest of persecutions always seem to come from the religious.
- “governor” – Lit. “overseer.”
- Jeremiah was ordained of God to oversee nations. (Jer. 1:10)

20:2 – “stocks” – Lit. “to be bent over.”

20:3 – “Pashhur” – means “freedom, or prosperity everywhere.”

- “Magor-Missabib” – means “fear on every side.”

20:6 – “prophesied lies” – Pashhur is one of the false prophets Jeremiah has been speaking against.

20:7 – “induced” – Lit. “seduced, enticed.” The Hebrew word has sexual connotations.

- Jeremiah’s humanness shines through.

20:8 – “I shouted, ‘Violence and plunder!’” – Jeremiah doesn’t like his own message.

20:9 – “Nor speak anymore” – Jeremiah wanted to quit his ministry.

- “His word was in my heart like a burning fire” – God’s word wouldn’t allow Jeremiah to remain silent.
- “But Simon Peter answered Him, ‘Lord, to whom shall we go? You have the words of eternal life.’” (John 6:68)

20:10 – “we will report it” – They are looking to turn Jeremiah in to those who would prosecute him.

- “watched for my stumbling” – They are waiting for him to mess up.

20:11-14 – Jeremiah goes from faith (v. 11-12), to praise (v. 13), to despair (v. 14).

- Jeremiah doesn’t have anyone else to lean on but God.

20:11 – “mighty” – or “warrior.”

- “will not prevail” – He knows that God is stronger than his enemies.

20:12 – Repeated from Jer. 11:20.

20:14 – “Cursed be the day in which I was born” – Job also cursed the day of his birth. (Job 3:3)

20:15 – “the man be cursed who brought news to my father” – It was typically a time of rejoicing when news of a newborn son was brought to the father.

20:18 – “Why did I come forth” – This may be the low point of Jeremiah’s prophecy.

- Even Paul and Silas despaired of life itself. (2 Cor. 1:8)

Chapter 21:

21:1 – “The word which came to Jeremiah” – God refuses to accept Jeremiah’s resignation.

- “King Zedekiah” – The final king of Judah; he reigned for 11 years.
 - Zedekiah was attempting to make an alliance with Egypt to stave off Babylon, when Babylon took Jerusalem in 588BC. (2 Chron. 36:13)
 - When the Babylonians broke through the wall of Jerusalem, Zedekiah fled the city. When he was caught by the Babylonian army, they brought him before Nebuchadnezzar who had Zedekiah’s sons killed in front of him and then gauged out Zedekiah’s eyes before carrying him off to Babylon.
- “Pashhur” – This is not the Pashhur of Jer. 20.

21:2 – “inquire of the Lord for us” – Zedekiah goes to the Lord despite having no intention of doing what the Lord would ask.

- “Nebuchadnezzar” – The first mention by name in Jeremiah.
 - God considers Nebuchadnezzar His servant. (Jer. 43:10)

21:4 – “turn back the weapons” – Rather than God turning away the Babylonians (v. 2), God is going to turn back the resistance of Jerusalem.

21:9 – “defects to the Chaldeans” – This is the only way to preserve their lives.

- Jeremiah will be accused of treason and thrown into prison for this prophecy.
- This is God’s way of escape for His people. He is still merciful.

21:12 – “house” – or “dynasty.”

- “Execute judgment” – The king was to be the steward of justice. (Deut. 17)
- “in the morning” – The king and his advisors would meet in the city gates early in the day while it was still cool.

21:13 – “rock of the plain” – Speaking of Jerusalem.

Chapter 22:

22:1 – “there speak this word” – Jeremiah is apparently giving Zedekiah a history lesson of the kings that immediately preceded him.

22:3 – “stranger” – Israel was encouraged to care for the stranger because they were strangers passing through the wilderness at one time too.

- “shed innocent blood” – Killing their newborns in Tophet. (Jer. 19)

- 22:4 – “if you indeed do this thing” – God extends grace once more.
- 22:6 – “the house of the king” – The palace in Jerusalem.
- 22:7 – “your choice cedars” – The king’s palace was paneled in cedar.
- 22:10 – “the dead” – Speaking of Josiah, who was called in war with the Egyptians. (2 Kings 23:28-30)
- Whatever hope they had in the glory of Josiah’s reign returning in the reign of his son is removed.
- 22:11 – “Shallum” – Also called Jehoahaz. The son of Josiah, he reigned 3 months and was deposed by the king of Egypt.
- 22:13 – “builds his house by unrighteousness” – Jehoiakim/Eliakim (another son of Josiah who reigned after Shallum was taken to Egypt) used forced labor to build his house while serving as the vassal king of Egypt.
- 22:16 – “judged the cause of the poor and needy” – Josiah demonstrated God’s concern for the poor. This is in contrast to Jehoiakim, who used the poor of Israel to build him a house while they themselves were paying tribute to the king of Egypt.
- 22:19 – “the burial of a donkey” – 2 Kings 24:6 says Jehoiakim “slept with his fathers.”
- 22:20 – “Lebanon...Bashan...Abarim” – The mountains to the north.
- 22:21 – “in your prosperity” – Sometimes our prosperity makes it harder to hear God.
- 22:24 – “Coniah” – Also called Jeconiah and Jehoiachin. Son of Jehoiakim, he reigned 3 months and was taken in the second deportation of Babylon in 597 BC.
- When God refers to Jeconiah, He simply calls him Coniah, dropping the “Je” which would be a reference to Yahweh.
- 22:26 – “I will cast you out” – Coniah and his family were deported to Babylon in 597 BC.
- Coniah died in Babylon, but before his death he was permitted by Evil-Merodach to eat at the king’s table. (2 Kings 25:27-30)
- 22:29 – “earth, earth, earth” – It is as if nobody else is listening.
- 22:30 – “as childless” – Coniah wasn’t childless; he had 7 sons. (1 Chron. 3:17-18) But none of his descendants were permitted to sit on the throne.
- “none of his descendants shall prosper, sitting on the throne” – Nebuchadnezzar will appoint Zedekiah, the brother of Coniah, to be vassal-king in his place.

Chapter 23:

- 23:1 – “shepherds” – Lit. “leaders.” The word can refer to political and religious leaders.
- “destroy and scatter” – “Thieves and robbers...scatter the sheep.” (John 10:1-5)
- 23:4 – “shepherds over them who will feed them” – This is the heart of God. (Jer. 3:15)

- 23:3 – “gather the remnant” – Partly fulfilled in the return of the captivity by Cyrus and more fully fulfilled by the modern return of Jews to Israel in 1948 AD. There may be another complete fulfillment of this prophecy to come after the Tribulation.
- 23:5 – “a Branch” – A Messianic prophecy.
- Jesus will come from the stump of David.
- 23:6 – “The Lord our Righteousness” – Jehovah Tsidkenu.
- God is the “I Am Who I Am.” (Exod. 3:14)
- 23:8 – “from the north country” – God is already prophesying of Israel’s return from captivity granted by the release of Cyrus. (Ezra 1)
- This prophecy is repeated in Jer. 16:14-15.
- 23:9 – “my bones shake” – Jeremiah seems to be physically shaken at this prophecy.
- 23:10 – “dried up” – This is God’s judgment on Baal worship in Judah. Baal was the god of fertility and prosperity, so famine is the appropriate corresponding judgment.
- 23:11 – “profane” – They have brought the things of the world into the Temple. (Ezek. 8)
- 23:13 – “Israel” – The 10 northern tribes, taken captive by Assyria.
- 23:16 – “Do not listen to the words of the prophets” – Jeremiah is standing alone. All the other prophets are prophesying lies.
- “a vision of their own heart” – They are saying what they think or want.
- 23:17 – “You shall have peace” – A happy message.
- This is similar to the prosperity doctrine of the United States.
- 23:20 – “you will understand it perfectly” – They will see this clearly in hindsight.
- 23:22 – “they would have turned them from their evil way” – If they would have spoken God’s word, the people might have repented from their sin.
- God held Ezekiel responsible for speaking His word, even when the people wouldn’t listen to it.
 - The disobedience and unwillingness of the leaders to sit under and speak forth the Word of God has prevented a possible revival among the people.
- 23:23 – “not a God afar off” – Our God fills the universe. (Ps. 8)
- 23:27 – “My name” – They have lost the nature of God.
- Losing a true knowledge of God is a by-product of forsaking His word.

- 23:28 – “let him tell a dream” – Don’t try to stop him; just ignore him.
- God will use dreams to speak to His people, but they will always correspond to and support what He is also speaking through His Spirit and in His Word.
 - “My word” – God’s Word is to be held above all other experience.
 - “chaff” – The external covering of the wheat. The chaff is empty and cannot help us grow.
 - “wheat” – The part that actually feeds and nourishes.
- 23:29 – “fire...hammer” – God’s word is a double-edged sword. (Heb. 4:12)
- “fire” – Fire has different effects, according as the matter is on which it works. It hardens clay, but softens wax. It consumes the dross, but purifies the gold. So the word of God is to some “a savor of life unto life, to others of death unto death.” (2 Cor. 2:16)
- 23:30 – “steal My words every one from his neighbor” – The prophets have stolen God’s word from His people.
- 23:33 – “oracle of the Lord” – They’re looking to hear (but not do) some heavy revelation.
- They are turning God’s word into a heavy burden. The prophets loved to precede their speeches with “the burden of the Lord” in an effort to seem more important.
 - “forsake you” – Translated elsewhere as “cast you out.” (v. 39)
- 23:38 – “The oracle of the Lord” – God’s burden was for His people, their sin, and their restoration. They had no real concept of the burden of the Lord.
- To see God’s burden, we must look at Christ on the cross.

Chapter 24:

- 24:1 – “figs set before the Temple” – This may be in keeping with the Feast of Firstfruits spoken of in Deut. 26.
- “Babylon had carried away captive Jeconiah” – This was the second deportation of Babylon in 597 BC.
 - Daniel and some of the princes were taken at this time. (2 Kings 24:8-16)
- 24:5 – “for their own good” – The deportation of the princes actually protected them from greater punishment.
- God only ever disciplines us for our good. (Heb. 12:5-11)
- 24:6 – “I will bring them back to this land” – There is probably some more distant fulfillment of this prophecy, as many of the Jews that were taken captive to Babylon chose to stay in their foreign home rather than return to rebuild Israel during the time of Cyrus.
- 24:8 – “the residue” – Those remaining in Judah would assume they were better than those who have been taken captive.

Chapter 25:

25:1 – “the fourth year of Jehoiakim” – Likely 605 BC.

- There are some discrepancies over the dating in this verse. Scholars are somewhat divided in its interpretation.

25:3 – “the twenty-third year” – God has been very patient in an effort to warn and win His people, but the ministry of Jeremiah has born little change in the nation.

- Jeremiah is about 40 years old at this time.

25:5 – “Repent now” – God is calling for His people to return to Him.

25:9 – “My servant” – Nebuchadnezzar is a tool in the hand of God.

25:10-31 – Similar to the description of the final fall of Babylon in Rev. 18.

25:11 – “seventy years” – Israel owed the land 490 years worth of Sabbaths. (2 Chron. 36:20-21)

- Daniel’s prayers in Babylon were informed by the prophecies of Jeremiah. (Dan. 9:2)

25:13 – “My words which I have pronounced against it” – Jeremiah 50-51 contain God’s prophecies to Babylon.

- “this book” – At this point, the Septuagint inserts the material found in Jer. 46-51, though rearranged.

25:15 – “wine cup of fury” – Scanning down to the Great Tribulation. (Rev. 14:9; 16:19; 18:3)

- Jesus took the cup of God’s wrath so we could enjoy the cup of God’s blessing. (Isa. 51; Ezek. 23:32-34; Matt. 26:39-44)

25:16 – “because of the sword” – The Babylonians will respond to the sword as if they are drunk.

25:22 – “Sidon” – The land of Lebanon.

25:23 – “Dedan, Tema” – Saudi Arabia.

25:25 – “Elam” – Persia; modern-day Iran.

- “Medes” – The modern-day Kurds.

25:26 – “all” – The more future fall of worldwide Babylon is also in view here. (Rev. 14)

- “Sheshach” – A veiled reference to Babylon.

25:29 – “the city which is called by My name” – If God punishes His nation when it has turned away, how much more His children when they turn away from Him as Father.

25:30 – “tread the grapes” – See also Isa. 63:1-6.

25:34 – “pleasant vessel” – Like a beautiful piece of pottery shattered on the ground.

25:35 – “no way to flee” – Luke 21:25 speaks of the coming “perplexity” that will leave the people of this world with no way out.

Chapter 26:

Chapter 26 probably gives further detail on the prophecy given in Jeremiah 7.

26:1 – “beginning of the reign of Jehoiakim” – The first year of Jehoiakim was 609-608 BC.

26:2 – “which come to worship” – This message is for people stirred enough to at least come to the Temple in an effort to seek the Lord.

- “Do not diminish a word” – Jeremiah is called to deliver God’s message, so he must deliver it completely and accurately.
 - Jeremiah’s faithfulness to speak the totality of God’s message will get him into trouble.
 - “For I have not shunned to declare to you the whole counsel of God.” (Acts 20:27)
 - “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” (2 Tim. 3:16)

26:3 – “relent” – This word comes from the Hebrew root meaning “to sigh.”

26:6 – “this house” – The Temple.

- “like Shiloh” – The previous location of the tabernacle is now captured by the Assyrians.

26:8 – “You shall surely die” – The priests are threatening to kill Jeremiah.

- At least they were listening to Jeremiah.
- As we near the last days, no doubt we will see more of this reaction to the Word of God.

26:9 – “Why have you prophesied in the name of the Lord” – They are accusing Jeremiah of blasphemy.

26:10 – “the princes of Judah” – The civil authorities.

- “in the entry of the New Gate” – They are looking for a judgment on Jeremiah.

26:11 – “he has prophesied against this city” – Similar to the accusations made against Jesus in His trial before Caiaphas. (Matt. 26:61)

26:13 – “obey the voice of the Lord” – Jeremiah is not backing off his message.

26:16 – “does not deserve to die” – The people are fickle. At first they want to kill Jeremiah (v. 8-9), but this time they want to defend him.

26:18 – “Micah of Moresheth” – This is the Micah of the OT. He ministered about 100 years earlier, around 701 BC.

- Hezekiah heeded Micah’s message (along with Isaiah’s) and Jerusalem and the Temple were spared.

26:19 – “the Lord relented” – Those were glorious days in Judah.

- “we are doing great evil” – They are arguing for Jeremiah and a response to his message.

26:21 – “Jehoiakim” – He is of a different nature than was Hezekiah.

- “Urijah heard it, he was afraid and fled” – Unlike Jeremiah, Urijah ran away and was killed.

26:22 – “Elnathan” – One of King Jehoiakim’s highest officials (Jer. 36:12). He was impressed on another occasion by Jeremiah’s prophecies (Jer. 36:16), he urged the king not to burn the scroll (Jer. 36:25), and he wanted the prophet to hide (Jer. 36:19).

26:24 – “Ahikam” – He served with King Josiah. (2 Kings 22:12)

Chapter 27:

27:1 – “the reign of Jehoiakim” – This may be referring to Zedekiah, Judah’s last king. (See Jer. 28:1)

27:2 – “yokes” – Jeremiah will construct and carry this wooden yoke until Jer. 28:10.

- If this is a double-yoke, it would be lopsided and very difficult to carry.

27:3 – “Edom...Moab...Ammonites...Tyre...Sidon...Judah” – It seems these kings are trying to form an alliance to fight against Babylon.

- The date is around 598 BC. It was at this time that Nebuchadnezzar had to put down a coup in Babylon. This conglomeration of nations may think Nebuchadnezzar is vulnerable.

27:7 – “his son’s son” – Belshazzar is the king at the time of the fall of Babylon.

- “many nations and great kings” – The Medes and the Persians.

27:9 – “prophets...diviners...dreamers...soothsayers...sorcerers” – These different nations all had different gods and spiritual practices.

27:14 – “the words of the prophets” – Jeremiah seems to be one of the only prophets speaking this message of the Babylonian domination of this region. (Jer. 26:20)

27:17 – “serve the king of Babylon” – This sounds treasonous to the people of Judah.

27:18 – “if the word of the Lord is with them” – The false prophets are claiming that the Babylonian threat will be over in 2 years and that the items previously taken will be returned to Judah. (Jer. 28:3)

27:22 – “They shall be carried to Babylon” – In 586 BC. (Jer. 52:17-23)

Chapter 28:

28:1 – “the reign of Zedekiah king of Judah, in the fourth year” – This is 593 BC.

- There are only about 7 years left until the final Babylonian deportation.
- “Hananiah” – means “the Lord is gracious.”
- “Gibeon” – A priestly city established as far back as Joshua.
 - Evidently, Hananiah is of a priestly line.
- “in the house of the Lord” – Hananiah confronts Jeremiah in front of all the people.

28:6 – “Amen” – Jeremiah would doubtlessly prefer this to be true.

28:8 – “prophets who have been before me” – Like Isaiah, Micah, Joel, and others.

28:9 – “when the word of the prophet comes to pass” – A prophet is tested by the fulfillment of his prophecies. (Deut. 18:22)

28:11 – “Jeremiah went his way” – He just walks away.

28:17 – “the seventh month” – Only 2 months later. (v. 1)

- God confirms His word to Judah in Hananiah’s death.

Chapter 29:

29:1 – “the letter that Jeremiah the prophet sent” – Jeremiah is writing to those taken captive by the Babylonians after Nebuchadnezzar’s second deportation in 597 BC.

- Hananiah’s prophecy that the exiles would return within two years was given five to seven years before Jeremiah sent this letter.
- “the elders who were carried away captive” – Daniel is included in those who received this message.
- Daniel’s prayer in Dan. 9 was informed by Jeremiah’s prophecy regarding Judah remaining in Babylon for 70 years. (v. 10)

29:3 – “the letter was sent” – There is at least limited communication between Babylon and Judah, especially between the government of Babylon and what is left of the government of Judah.

- “Elasah...Gemariah” – Emissaries of Judah to Babylon.

29:6 – “sons and daughters” – Looking to the next generation who will be raised up in Babylon.

29:7 – “seek the peace of the city” – God is remarkably asking the Jewish people to pray for Babylon and its government. (See Habakkuk 1:13 for Israel’s opinion of Babylon.)

- NT believers are called to pray for and submit to the political authority He gives to them. (Rom. 13:1-3; 1 Tim. 2:1-4; 1 Pet. 2:13-17)
- “peace...peace...peace” – The Hebrew is “shalom” in all three cases.
- “pray” – This is without a Temple, a sacrifice, or even Jerusalem.
- God removed them from the trappings of religion to restore the relationship.

29:10 – “seventy years” – Jeremiah prophesied of this duration earlier. (Jer. 25:11)

- This means the original generation of captives would mostly all die in Babylon.

29:11 – “to give you a future and a hope” – Spoken to the captives.

- Their circumstances would contradict their faith in God’s love and plan.
- “Peace I leave with you, My peace I give to you; not as the world gives do I give unto you.” (John 14:27)
- “a future and a hope” – The picture is of a harbor or a haven.

29:13 – “when you search for Me with all your heart” – God knows when we are serious about knowing Him.

- They can find fellowship with God despite the loss of Jerusalem and the Temple, the things the nation was counting on for security and protection.

29:15 – “prophets for us in Babylon” – The people are still looking to false prophets.

29:17 – “rotten figs” – Coinciding with Jeremiah’s vision in Jer. 24.

- The people not taken into captivity will suffer more than those who were taken.

- 29:21 – “Ahab...Zedekiah” – Jeremiah names two false prophets.
 - “he shall slay them” – Nebuchadnezzar will treat those prophets like rebels.
- 29:22 – “roasted in the fire” – As Nebuchadnezzar would later try to do to Shadrach, Meshach, and Abednego. (Dan. 3)
 - The Jews of this time were notorious for burning their children in the fires of Tophet. God will pay them back in kind.
- 29:23 – “I know, and am a witness” – God sees all. They aren’t getting away with anything.
- 29:26 – “demented” – Shemaiah’s accusation against Jeremiah.
- 29:27 – “why have you not rebuked Jeremiah” – The false prophets are attacking Jeremiah from Babylon.
- 29:29 – “Zephaniah the priest read this letter” – Zephaniah shows Jeremiah what is being said about him.
- 29:31 – “a lie” – That Judah would soon return to its homeland.
- 29:32 – “rebellion against the Lord” – God sees rebellion against Nebuchadnezzar as rebellion against Himself, because He ordained Nebuchadnezzar for this.

Chapter 30:

The information from Jer. 32:1 may be used to date the entire section to 587 BC, the year before Jerusalem was destroyed by Nebuchadnezzar.

- 30:2 – “Write in a book” – God is recording His dealings with Judah to reveal to them His purpose and plan regarding their punishment and the eventual restoration of the nation.
- 30:4 – “concerning Israel and Judah” – Israel will come back as a combined nation.
 - We are looking to the more future fulfillment and the end of the age. (Jer. 30:24)
- 30:6 – “Like a woman in labor” – The men look like women going through childbirth.
- 30:7 – “the time of Jacob’s trouble” – The Great Tribulation.
 - “For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.” (Matt. 24:21)
 - “he shall be saved out of it” – The Great Tribulation will cause Israel to turn to Jesus and be saved. Then God will again turn His attention to Israel nationally. (Rom. 9-11)
- 30:8 – “his yoke” – Referring to the Antichrist. Israel will no longer be subject to him.
- 30:9 – “David their king” – This either refers to a resurrected David serving as governor of the land during the millennial reign or this refers to Jesus Himself, the Son of David, as He rules the earth from Jerusalem.
 - The Targum here reads “Messiah, the son of David, their king.”

30:10 – “save you from afar” – Gathering the elect from the four corners of the world.

30:11 – “not let you go altogether unpunished” – God is deal with the sins of Israel.

30:18 – “bring back the captivity” – The near fulfillment occurred in the day of Nehemiah and Ezra.
The far fulfillment is still to come.

30:21 – “their governor” – Possibly David. (v. 9)
- “from their midst” – The governor will be Jewish.

30:24 – “In the latter days you will consider it” – This is for us. Study prophecy!

Chapter 31:

31:1 – “At the same time” – Jeremiah has been speaking of the re-gathering and restoration of Israel and Judah. (Jer. 30:7)
- Jeremiah is speaking these promises as Nebuchadnezzar is beginning to assemble the Babylonian army outside of Jerusalem for the final time.

31:3 – “everlasting love” – God doesn’t change (Mal. 3:6), therefore His love is everlasting (Deut. 7:6-8).
- “with lovingkindness I have drawn you” – God wins us with His love.
- “I drew them with gentle chords, with bands of love.” (Hosea 11:4)
- “Your gentleness has made me great.” (Ps. 18:35)
- “The goodness of God leads you to repentance.” (Rom. 2:4)

31:5 – “Samaria” – The modern-day West Bank.

31:8 – “the north country” – The near fulfillment is Babylon; the far might be Russia.

31:10 – “the isles” – This could refer to the United States as a coastland afar off.

31:12-14 – A beautiful description of the Kingdom Age.

31:15 – “A voice was heard in Ramah” – Quoted in Matt. 2:18 of Herod’s slaughter of the innocents.
- “Ramah” – There Nebuchadnezzar had the general encampment of his captives, as appears from Jer. 40:1 where we find him sending Jeremiah back from Ramah.

31:19 – “I repented” – Israel will admit their wrongdoing and repent.

31:20 – “Ephraim My dear son” – This is God’s heart for His rebellious children.

31:21 – “signposts” – They are to set up road signs so they can find their way home.

31:22 – “A woman shall encompass a man” – Many feel this is speaking of Judah turning back to God.
- Some believe this is a reference to Christ and the virgin birth.

31:23 – “The Lord bless you” – What the people of Israel will say to one another in that day.
- “justice...holiness” – These characteristics will mark that time.

- 31:26 – “I awoke” – This vision was coming to Jeremiah in a dream.
 - Jeremiah was sleeping as the Babylonian army was surrounding the city.
- 31:28 – “throw down...destroy...to build and to plant” – Jeremiah’s calling. (Jer. 1:10)
- 31:29 – “fathers have eaten sour grapes” – Blameshifting for one’s sin. (Ezek. 18:2) The captive Jews are blaming their parents and forefathers for their hardship.
 - God told them they were being punished for their false and idolatrous worship.
- 31:31 – “new covenant” – Jeremiah prophesying of the New Testament.
- 31:33 – “write it on their hearts” – This is speaking of the new birth and of God communicating His will to our hearts.
 - Quoted in Heb. 8:10; 10:16.
- 31:34 – “all shall know Me” – Restoring men and women to fellowship with God.
 - “sin I will remember no more” – Fellowship with God is due to the forgiveness of sin.
- 31:35 – “sun...moon...stars” – In God’s eyes, the universe is geo-centric. All these things are made for the people on earth.
- 31:36 – “If those ordinances depart...Then the seed of Israel shall also cease” – God’s purpose and plan for Israel is as secure as the sun rising and the moon appearing at night.
 - This directly opposes all Replacement or Dominion Theology. (Rom. 9-11)
- 31:37 – “If heaven above can be measured” – Scientists effort to measure the universe keeps expanding.
- 31:39 – “Gareb...Goath” – Scholars are unsure of what these are referring to.
- 31:40 – “And the whole valley” – The city will be expanded when rebuilt.
 - “valley of the dead bodies” – Speaking of Tophet in the Hinnon Valley.
 - “not be plucked up or thrown down anymore forever” – This is looking still future, as Titus Vespasian did level the city in 70 AD.

Chapter 32:

- 32:1 – “the tenth year of Zedekiah” – 587 BC. There is less than 1 year until the final Babylonian deportation of Jerusalem.
 - The final Babylonian siege lasted from Jan. 15, 588 BC to July 18, 586 BC.
- 32:2 – “the prison” – Zedekiah had Jeremiah thrown into prison for what he called treason.
- 32:4 – “eye to eye” – Before Nebuchadnezzar gouged out his eyes.
- 32:7 – “field which is in Anathoth” – Anathoth was Jeremiah’s hometown, but at this time it was already under Babylonian control.
 - Jeremiah’s family had previously tried to kill him. (Jer. 11:18-23)

- 32:8 – “the right of inheritance is yours” – Jeremiah is playing the role of the kinsman-redeemer.
- “Then I knew” – Faith becomes sight.
 - It seems Jeremiah was doubting whether or not this instruction was from God until Hanamel arrived.
- 32:13 – “Baruch” – means “blessed (by the Lord).”
- 32:14 – “put them in an earthen vessel” – Instead of registering at the county courthouse.
- This is an official transaction. One scroll was left open to see the parameters of the land while the other was sealed for security and ownership.
 - “many days” – 70 years.
- 32:15 – “Houses and fields and vineyards shall be possessed again” – The field Jeremiah is buying is a testimony of God’s future restoration of the nation.
- God is making Jeremiah put his money where his mouth is.
 - Jeremiah must believe what he says.
- 32:17 – “nothing too hard for You” – The question is not one of ability, but of desire.
- 32:18 – “lovingkindness” – God is not only powerful, He is also good.
- 32:21-23 – “You have set... You have brought... You have given” – Jeremiah is remembering the previous works of God.
- 32:21 – “out of the land of Egypt” – The Passover deliverance from Egypt is constantly remembered and referred to.
- 32:24 – “the siege mounds” – Nebuchadnezzar is making siege against Jerusalem.
- Like Peter looking at the waves as he was walking on the water, Jeremiah’s attention is being turned to the opposition.
- 32:25 – “Buy the field for money” – This purchase seems illogical, even to Jeremiah.
- 32:27 – “Behold, I am the Lord” – God is drawing Jeremiah’s attention back to Himself.
- 32:33 – “turned to Me the back” – They have turned their backs on God.
- 32:35 – “pass through the fire” – God is again recalling their child sacrifices.
- 32:37 – “I will gather them” – God’s mercy follows His judgment.
- 32:39 – “one way” – Jesus.
- 32:42 – “so I will bring on them all the good” – Just as God will fulfill His word to them in punishment, so He will also be faithful to His word to bless them in time.
- One way you can be convinced of God’s faithfulness in the future is to see His faithfulness in the past. God always fulfills His word.
 - “Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.” (Gal. 6:7)

32:43 – “fields shall be bought” – This is an interesting prophecy in light of the current resettlement of the land in which the Jews paid exorbitant amounts for malaria-infested swamp land only to turn it into productive agriculture through inventive land management techniques.

32:44 – “buy fields for money, sign deeds and seal them, and take witnesses” – All things that Jeremiah has done.

- “I will cause their captives to return” – God is again restating His promises.

Chapter 33:

33:2 – “the Lord who made it” – Our God is the Creator, the maker of heaven and earth.

33:3 – “mighty things” – Lit. “inaccessible things.” These are hidden things we would never know without God revealing it to us.

- “However, when He, the Spirit of Truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.” (John 16:13)

33:6-9 – “I will bring it health and healing” – These are the inaccessible things God is revealing to them through Jeremiah.

- Note the progression: From hearing God’s word (v. 6), to rebuilding their land (v. 7), to restoring the people of God in cleanness (v. 8), and finally to elevating the nation in the eyes of the world (v. 9).

33:11 – “For His mercy endures forever” – The captives actually sang this verse upon their return in Ezra 3:11.

33:14 – “the days are coming” – Some of these prophecies are still yet to be fulfilled.

33:16 – “she will be called” – Like a bride, Jerusalem will take His name.

- “The Lord our Righteousness” – (Heb. “Jehovah Tsidkenu”) Repeated from Jer. 23:6.

33:17 – “David shall never lack a man to sit on the throne” – This is fulfilled in Jesus. (Luke 1:33)

- At some point, there will again be a throne established in Jerusalem.

33:18 – “the priests” – Jesus is the High Priest forever, in the order of Melchizedek. (Heb. 7)

- “burnt offerings” – Offerings of consecration. These are fulfilled in the death of Jesus on the cross.

- Ezekiel speaks of sacrifices being offered during the Millennial Reign of Christ.

33:21 – “to reign on his throne” – The Priest-King.

33:26 – “David... Abraham” – God is referring to the covenants made with Abraham and David, two covenants that were established on God’s faithfulness and not on man’s obedience.

Chapter 34:

34:2 – “speak to Zedekiah” – Jeremiah is here speaking to Zedekiah of the current destruction of Jerusalem by Nebuchadnezzar.

34:3 – “your eyes shall see the eyes of the king of Babylon” – Just before Nebuchadnezzar gouged out his eyes. (2 Kings 25:7)

- Jeremiah said Zedekiah was going to be taken to Babylon, while Ezekiel said Zedekiah would never see Babylon. (Ezek. 12:13)

34:5 – “ceremonies of your fathers” – Zedekiah will be given a noble funeral in Jerusalem after he dies in Babylon.

34:7 – “Jerusalem...Lachish...Azekah” – At this time, there are only 3 cities left in Judah.

34:9 – “set free his male and female slave” – Zedekiah humbles himself to release the slaves they have been unjustly keeping. A Jew was only permitted to serve a fellow Jew for a 7-year term. (Lev. 25:39-40; Deut. 15:12)

- Zedekiah may be trying to appease God or he may be hoping the freed slaves fight against the Babylonians.

34:11 – “changed their minds” – They go back on their obedience after the pressure abates.

- They are still using their fellow Jews for their own financial gain, even in the midst of the impending judgment of the Babylonians.

34:13 – “I brought them out of the land of Egypt” – God still sees Israel as the people He released from the slavery of Egypt.

34:17 – “I proclaim liberty to you” – Divine sarcasm. He will be released through death.

- The freedom of the world only leads to death.

34:18 – “cut the calf in two” – This act signifies the severity of the consequences if the vow is not kept.

34:21 – “Babylon’s army which has gone back” – Nebuchadnezzar moved out of Judah to address an Egyptian threat, but they will return. (Jer. 37:5)

Chapter 35:

35:1 – “in the days of Jehoiakim” – Chapter 35 comes about 11 years before chapter 34.

35:2 – “Rechabites” – The faithful remnant of a nation ready to be taken captive.

- Rechab, otherwise known as Jethro, was Moses’ father-in-law. (1 Chron. 2:55; Judges 1:16; 4:11)
- “into the house of the Lord” – Jeremiah is bringing these tent-dwellers into the Temple.

35:6 – “Jonadab” – A contemporary of Jehu (2 Kings 10:15, 23), he made this declaration about 250 years before Jeremiah’s lifetime.

- This is merely a family set apart to God in the midst of a largely pagan nation.
- This family lives largely as nomadic tent-dwellers in the desert; like Bedouins.

- 35:7 – “not build a house” – They are to live as “sojourners and pilgrims” in this world. (1 Pet. 2:11)
- 35:11 – “let us go to Jerusalem” – They have moved from tents into the city because of the Babylonian invasion of Judah.
- 35:16 – “the commandment of their father” – The Rachabites are obedient to the commands of a man, but yet Israel and Judah couldn’t obey the commands of God.
- “but this people has not obeyed Me” – The family of Jonadab stands as a testimony of God before the rest of the nation.
 - The Rechabites take away all the excuses from the rest of the nation.
 - This is clearly an issue of the heart, not of information, ability, or privilege.
- 35:19 – “not lack a man to stand before Me forever” – Their faithfulness to this command will grant them a nearness to God throughout eternity.
- Is there a Bedouin tent somewhere in the desert housing a follower of God that would stand in fulfillment of this promise?

Chapter 36:

- 36:1 – “the fourth year of Jehoiakim” – 605 BC.
- 36:3 – “that everyone may turn from his evil way” – God is looking for repentance. (v. 7)
- Repentance is turning from sin and turning to God.
- 36:5 – “I am confined” – This either means that Jeremiah is in prison or more generally that he is no longer permitted to be present in the Temple. (v. 26)
- 36:6 – “day of fasting” – This is apparently in response to the Babylonian threat as they are besieging the city.
- But fasting means nothing without obedience to the revealed Word of God.
- 36:11 – “Gemariah” – Archeologists have found Gemariah’s house south of the Temple, having unearthed a signet ring there with the name “Gemariah, son of Shaphan” on it.
- 36:13 – “Michaiah declared to them all the words that he had heard when Baruch read the book” – They thought they had these problems taken care of when they threw Jeremiah into prison or excluded him from the Temple.
- 36:16 – “looked in fear from one to another” – There seems to be some conviction here.
- 36:22 – “ninth month” – Around December.
- 36:23 – “cast it into the fire” – Many have tried get rid of God’s Word by burning it.
- 36:24 – “they were not afraid” – Contrast this with the response of Jehoiakim’s father, Josiah, when he heard the Word. (2 Kings 22:11)
- 36:28 – “Take yet another scroll” – Jeremiah is going to rewrite the first scroll and add some additional words specifically directed toward Jehoiakim.

36:30 – “no one to sit on the throne” – Jehoiakim’s son, Jehoiachin, only reigned 3 months.

36:32 – “added to them many similar words” – Cutting God’s Word doesn’t minimize it; it only adds to the requirements and judgments we will walk under.

- You can burn the scroll, but you can’t stop the Word.

Chapter 37:

Jeremiah 37-38 detail the events and prophecies of Jeremiah just months before the fall of Jerusalem.

37:1 – “Zedekiah” – means “the Lord is my righteousness.”

37:3 – “pray now...for us” – Zedekiah wants God to bless his plan seeking Egyptian help to draw the Babylonians away from Jerusalem.

- “One who turns away his ear from hearing the law, even his prayer is an abomination.” (Prov. 28:9)

37:5 – “they departed from Jerusalem” – It looks like Zedekiah’s plan is working.

- This is merely a temporary peace before the final judgment.
- False hope is any hope not based on God’s word.

37:8 – “Chaldeans shall...burn it with fire” – Jeremiah’s message didn’t change. (v. 17)

37:13 – “You are defecting” – Jeremiah is being accused of treason.

37:15 – “prison” – Jeremiah is about 60 years old at this time.

- This is his reward for faithfully ministering to the Lord for 30 years.
- Lamentations may imply that they are throwing rocks down at him while he is stuck in the mud.

37:16 – “dungeon” – Lit. “house of the cistern.” This is a series of cisterns they turned into a prison.

37:17 – “secretly” – Zedekiah is cowardly.

37:19 – “Where now are your prophets” – It is a characteristic of false prophets to lead the people into great trouble and then leave them. False prophets flee to protect themselves when they get the opportunity.

- The difference between a shepherd and a hireling. (John 10:11-14)

37:20 – “do not make me return” – Jeremiah is seeking mercy from Zedekiah.

37:21 – “court of the prison” – This is a much more comfortable incarceration. Here he would access to friends and food.

Chapter 38:

38:4 – “their harm” – Jeremiah is speaking the truth, but it’s not what they want to hear.

- Jeremiah’s good is being evil spoken of.

38:5 – “he is in your hand” – Zedekiah bows to the pressure of whatever crowd he is in at the time. (See also v. 10.)

38:6 – “the mire” – The muck and mud at the bottom of the cistern.

38:7 – “Ebed-Melech” – means “servant of the king.”

- “the Ethiopian” – Racially, ethnically, and economically different from Jeremiah.

38:11 – “under the treasury” – Evidently there is an underground passageway.

38:12 – “rags under your armpits” – To keep Jeremiah from being torn by the ropes.

38:14 – “Hide nothing from me” – As if Jeremiah has been lying to him up until now.

38:15 – “you will not listen to me” – Jeremiah wonders what good it will do to tell Zedekiah the truth. Until now, it has only led to Jeremiah’s harm.

- We don’t speak because they will hear, but because God tells us to.

38:19 – “afraid of the Jews” – Zedekiah is more afraid of his own people than of God’s word and the coming Babylonians.

- “The fear of man brings a snare.” (Prov. 29:25)

38:22 – “Your close friends have set upon you” – Zedekiah’s own people would turn against and mock him.

Chapter 39:

The account of Babylon taking Jerusalem is also given in 2 Kings 25.

39:1 – “ninth year of Zedekiah...tenth month” – Jan. 15, 588 BC.

39:2 – “eleventh year of Zedekiah...fourth month, on the ninth day” – July 18, 586 BC.

- The siege lasted just over 2½ years.

39:3 – “Middle Gate” – The Babylonians are coming through the northern part of the wall.

39:4 – “saw them” – Zedekiah saw the Babylonians breach the wall.

- “by way of the plain” – Through the south-east wall toward Jericho.

39:5 – “Jericho” – The city of Jericho is about 15 miles from Jerusalem.

- “Riblah” – About 200 miles north of Jerusalem.

39:7 – “put out Zedekiah’s eyes” – Zedekiah will never see Babylon, even though he will be deported there.

39:8 – “broke down the walls of Jerusalem” – The fall of Jerusalem was so needless.

- God’s word through Jeremiah is fulfilled.

39:10 – “left in the land the poor people” – The poor Jews who had been oppressed by Judah are released by Babylon. (Jer. 34:8-22)

39:14 – “dwelt among the people” – They kept accusing Jeremiah of treason, yet when he has the chance to flee he chooses to remain with the impoverished in Judah.

39:18 – “I will surely deliver you” – God will sovereignly protect Ebed-Melech because of his faithfulness to Jeremiah.

- “you have put your trust in Me” – That is why he cared for God’s prophet.

Chapter 40:

40:1 – “Ramah” – Located about 5 miles north of Jerusalem.

40:2 – “God has pronounced this doom” – This pagan ruler notes God’s involvement in the destruction of His people.

- When you are getting rebuked by unbelievers, you know you’ve hit rock bottom.
- Nebuchadnezzar may be aware of the prophecies regarding Israel from Daniel who is serving in his court at this time. But it may be more likely that Nebuchadnezzar has read some of Jeremiah’s prophecies in letters he has sent to the captives in Babylon.

40:5 – “Gedaliah” – He was the Jewish vassal-governor put into place by Nebuchadnezzar.

40:6 – “Mizpah” – 6 miles from Jerusalem. This was the new capital.

- Jeremiah is not a hireling; he doesn’t run. (John 10:11-14)

40:7 – “captains of the armies” – The remainder of Judah’s army and the smaller bands of freedom fighters are coming out of hiding and rallying to Gedaliah.

40:9 – “Gedaliah the son of Ahikam” – Ahikam is mentioned in Jer. 26:24.

40:12 – “summer fruit in abundance” – God immediately blesses the poor of the land with a harvest.

40:14 – “Baalis the king of the Ammonites” – Judah had tried to form an alliance with Ammon and some of the other nearby countries against Babylon. Now that Babylon was taken Judah, the king of Ammon is trying to get his portion or influence in Judah.

- Baalis may be trying to create insurrection in Judah that would cause Babylon to focus on Judah and not on Ammon.
- “Ishmael the son of Nethaniah” – Johanan and Ishmael were co-captains of Judah’s newly formed military under the leadership of Gedaliah. (v. 8)

Chapter 41:

41:1 – “seventh month” – Month of the Feast of Tabernacles, Yom Kipper, and the Feast of Trumpets.

- This is 3 months after Zedekiah was deported by Nebuchadnezzar.
- “of the royal family” – Ishmael is of the Davidic line.
- “ate bread together” – This insurrection comes in the guise of fellowship.
 - In that culture, to have a meal with someone came with the assumption of protection. Ishmael uses that hospitality against Gedaliah.

41:4 – “no man knew it” – This is a covert operation.

41:5 – “bring them to the house of the Lord” – They are coming to worship the Lord at the former site of the Temple in Jerusalem.

- They come mourning and grieving before the Lord.

41:6 – “weeping as he went along” – He is feigning concern for the land and for the Lord’s favor.

41:7 – “killed them” – To keep word of their insurrection from getting to Babylon.

41:9 – “the pit” – The cistern that was once used to sustain life is now filled with the dead.

41:10 – “captives” – It seems Jeremiah is one of the captives. (Jer. 42:2)

- “go over to the Ammonites” – Ishmael is defecting to give the authority to the Ammonites.

41:11 – “Johanan” – He was willing to kill Ishmael before he did this. (Jer. 40:15)

41:12 – “the great pool that is in Gibeon” – This is likely the place where Saul and David’s men fought. (2 Sam. 2:13)

41:17 – “Chimham” – David, when he fled from Absalom, crossed the Jordan toward Gilead.

Barzillai worked with David to restore the throne, but chose to forgo his reward from David allowing his son, Chimham, be rewarded in his place. David rewarded Chimham with a city near Bethlehem. (2 Sam. 19:37-40)

- In “The Jewish Church,” there is an account of archeologists who trace a caravansary (an inn) near Bethlehem back to Chimham. They claim it is the inn Mary and Joseph stayed at when she gave birth to Jesus.

41:18 – “they were afraid of them” – Johanan and his comrades will look guilty for doing the right thing.

Chapter 42:

42:2 – “the Lord your God” – This may be a telling phrase. Johanan is Jewish too, but he refers to God, not as his Lord, but as Jeremiah’s.

42:6 – “Whether it is pleasing or displeasing, we will obey” – Surrender is the only way to really know the heart and will of God.

- They are promising to obey.

42:6 – “the Lord our God” – Here Johanan at least claims God as his with the collective group.

42:7 – “ten days” – It took some time to wait on God to hear what He wanted.

42:10 – “If” – This is conditional. God’s blessing is based on their obedience.

- “build you and not pull you down” – Similar to Jeremiah’s call in Jer. 1:10.

42:11 – “Do not be afraid of the king of Babylon” – “The king’s heart is in the hand of the Lord, like the rivers of water; He turns it wherever He wishes.” (Prov. 21:1)

- “I am with you” – God’s presence is always the cure for fear.

42:16 – “overtake you there in the land of Egypt” – God knows that Babylon will go after Egypt next.

- Safety is not found in a special location, but in obedience to the Lord.
- God is asking them to go against their own reason to live in obedience to His word.

42:20 – “hypocrites in your hearts” – They had divided hearts and were intending to do what they wanted to do all along.

42:22 – “you desire” – Desire is one of the most powerful forces in the universe.

Chapter 43:

43:2 – “proud” – These brave men are also proud.

- “You speak falsely” – They are accusing Jeremiah of lying to them.
- The reject Jeremiah’s message so quickly.

43:3 – “Baruch...has set you against us” – They’re blaming Jeremiah’s friend and scribe.

43:7 – “they went to the land of Egypt” – Fleeing to Egypt makes them look guilty of Gedaliah’s death. They are running from Nebuchadnezzar and seeking protection from Egypt.

- This is 900 years after God brought them out of Egypt. Fear and lack of faith are driving them back to their land of bondage.
- “they did not obey” – Obedience places us in the safest place possible.
- Human logic makes us believe that it would be easier under the lordship of Egypt rather than the lordship of God.

43:8 – “the word of the Lord came to Jeremiah in Tahpanhes” – This is an interesting grace. God keeps speaking to them in their rebellion in Egypt.

43:10 – “my servant” – This pagan king is serving God’s purposes.

- “royal pavilion” – Nebuchadnezzar will set up his throne on this very spot.
- The archeologist Petri uncovered these bricks that made mention of Nebuchadnezzar’s throne in the 1920’s.

43:11 – “he shall strike the land of Egypt” – Babylon invaded Egypt in 568-567 BC.

43:13 – “Beth Shemesh” – Lit. “house of the sun.” This is referring to the temple to the sun at On (later called Heliopolis) in Egypt.

Chapter 44:

This is Jeremiah’s final prophetic message to Judah.

44:5 – “they did not listen” – They would not listen to the Word of God.

44:8 – “burning incense to other gods in the land of Egypt” – They have fled from Judah and from Nebuchadnezzar, but have maintained their idolatry.

- God sent Babylon to punish Judah because of its idolatry.

44:10 – “they have not been humbled” – Willful disobedience to God’s word is an evidence of pride. (Jer. 43:2)

44:15 – “men who knew that their wives had burned incense to other gods” – They defend their wives rather than standing in favor of God’s word.

44:17 – “the queen of heaven” – This is the Babylonian mystery religion from Rev. 17. (Jer. 7:18)

44:18 – “since we stopped burning incense” – They are drawing the wrong conclusions.

- Forsaking the Word of God will permit us to draw all kinds of wrong conclusions about life.

44:26 – “I have sworn by My great name” – Because He can swear by none higher, He swears by Himself.

- “My name shall no more be named” – God confirms their decision to not worship Him.

44:28 – “Yet a small number who escape” – More grace.

- “know whose words will stand” – God wins.

44:30 – “Pharaoh Hophra” – He reigned from 589-570 BC. Hophra was killed by Egyptian rivals during a power struggle in the nation.

Chapter 45:

Chapter 45 through the end of the book were written before chapter 44 chronologically, but placed after them as God through Jeremiah set the scroll in order.

45:1 – “Baruch” – The friend and scribe of Jeremiah. (Jer. 36)

- Baruch’s grandfather had been the governor of Jerusalem. Any hope that Baruch would follow in his footsteps is removed by his work with Jeremiah.

45:3 – “You said, ‘Woe is me now!’” – Baruch was afraid for his life when Jehoiakim cut up the scroll he wrote at Jeremiah’s dictation.

45:4 – “break down...pluck up” – God is going to have to punish His people.

- All this is God’s work.

45:5 – “do you seek great things for yourself” – In the midst of a culture that needs to be judged, there is a temptation to try to selfishly avoid that judgment.

- Elisha to Gehazi: “Is it time to receive money and to receive clothing, olive groves and vineyards, sheep and oxen, male and female servants?” (2 Kings 5:26)
- What good is greatness in a land that is wicked?

Chapter 46:

Jeremiah 46-51 contain Jeremiah’s prophecies regarding the Gentile nations.

46:2 – “Pharaoh Necho” – The king who defeated Judah and killed Josiah. (2 Chron. 35:20-24)

- “Carchemish” – Nebuchadnezzar won a tremendous victory over Egypt in Carchemish.
- After Assyria fell, Babylon was largely fighting eastward. So Egypt took the land west of the Euphrates for about 4 years. But they weren’t strong enough to hold it from such a distance.

46:6 – “the north” – Babylon.

46:8 – “he says, ‘I will go up and cover the earth’” – God is speaking to their pride and presumption.

46:9 – “Ethiopians...Libyans....Lydians” – Egypt hired mercenaries to fight Babylon.

46:13 – “Nebuchadnezzar king of Babylon would come” – Babylon invaded Egypt in 571-567 BC.

46:15 – “the Lord drove them away” – God is ultimately responsible for Babylon’s victory.

46:16 – “Let us go back to our own people” – The mercenaries flee to their homelands.

46:17 – “Pharaoh...is but a noise” – All his boasts are coming to naught.

46:20 – “heifer” – One of Egypt’s main gods was “Apis” the bull-god.

46:26 – “Afterward it shall be inhabited as in the days of old” – This is a promise of a future restoration of Egypt.

46:27 – “My servant Jacob” – A word of grace to God’s people.

- “No one shall make him afraid” – Safety is found in obeying God’s word, not by seeking the help of Egypt.

Chapter 47:

47:1 – “Philistines” – Modern-day Palestinians.

47:2 – “out of the north” – Nebuchadnezzar and Babylon.

47:3 – “fathers will not look back for their children” – So terrified, the fathers are running away and leaving the kids behind.

47:4 – “Captor” – Crete. The Philistines originally came from Crete.

47:5 – “Gaza, Ashkelon” – First attacked by Egypt, the Philistines were eventually taken by Babylon in 604 BC.

47:6 – “sword of the Lord” – David was judged by the sword of the Lord. (2 Sam. 24; 1 Chron. 21)

Chapter 48:

48:1 – “Moab” – On the eastern side of the Jordan River, south of modern-day Jordan.

- Ammon was to their north and Edom was to their south.
- “Nebo” – This is not the Mt. Nebo Moses died on.

48:7 – “trusted in your works and your treasures” – Self-effort and wealth; two things many people depend upon.

- “Chemosh” – The Moabite god; equivalent to Molech in Ammon.

48:10 – “Cursed” – This is spoken to those who are brining judgment on Moab.

- “deceitfully” – This may carry the idea of “negligently.”

48:11 – “settled on his dregs” – The dregs were the sediment at the bottom of the wine vat. If the wine settled on the dregs too long, it would rot and become bitter.

- Every 40 days they would pour the wine into a different container.
- Their settling into a comfortable routine has spoiled them.
- “dregs” – These are the impurities naturally found in wine as it develops, but that will ruin the wine if they are not removed at the proper time.

48:13 – “ashamed of Chemosh” – As a result of their defeat.

- “Bethel” – Where one of Israel’s golden calves had been set up.

48:19 – “Aroer” – The river in one of Moab’s boundaries to the south.

- People will be fleeing past Aroer to escape Babylon coming from the north.

48:25 – “horn...arm” – Moab’s strength and power.

48:27 – “Israel a derision” – Moab celebrated Judah’s defeat by the Babylonians.

48:29 – “pride...proud...loftiness...arrogance...pride...haughtiness” – This is the sin of Moab that God is going to judge. (Isa. 16:6)

48:32 – “vine of Sibmah” – Speaking of the people and beauty of Moab.

48:45-46 – “fire...flame...Chemosh” – Chemosh was worshipped by burning their infants in fires to their gods.

48:47 – “Yet” – God’s grace.

- God cares for Moab too. They are related to Israel through Lot and Abraham.

Chapter 49:

49:1 – “the Ammonites” – Located north of Moab. This is modern-day Jordan.

- Ammon and Moab were brothers, both born to Lot as a result of his incestuous relationships with his daughters. (Gen. 19:30-38)
- “Gad” – Ammon displaced the Jewish tribe of Gad when they were made vulnerable by the Assyrians.

49:3 – “Ai” – This is not the Ai of Canaan mentioned in Joshua.

- “Rabbah” – Modern-day Ammon, Jordan.

49:4 – “flowing valley” – Ammon is a beautiful and prosperous area.

- “trusted in her treasures” – The source of Ammon’s pride and downfall.
- “Who will come against me?” – According to Josephus, Nebuchadnezzar destroyed Ammon in the 23rd year of his reign. (582 BC)

49:6 – “afterward I will bring back” – Ammon will be restored as well.

49:7 – “Edom” – Located south of Moab.

- The Edomites were descendants of Esau.
- “Teman” – An area known for its wise men. (Job 2:11)
- Teman is about 3 miles from Petra.

- 49:8 – “Dedan” – Northern Arabia.
- 49:9 – “leave some gleanings” – Edom ruthlessly plundered Judah when Babylon attacked.
- The Nabateans will raid Edom and drive the remaining Edomites to southern Judah where they will change their name to Idumeans. (Herod the Great.)
- 49:10 – “I have made Esau bare” – There is a more severe judgment here because of Israel (Jacob) and Edom (Esau) being brothers.
- 49:11 – “I will preserve them” – God makes a beautiful exception.
- This again reflects God’s heart for the orphans and widows.
- 49:12 – “those whose judgment was not to drink” – God judged other nations less guilty than Edom.
- 49:13 – “Bozrah” – The modern-city of Petra.
- Jesus will come from Bozrah to tread the grapes of His wrath. (Isa. 63:1)
- 49:16 – “Your fierceness has deceived you, the pride of your heart” – Edom trusted in its military strength and their rocky cliff fortresses.
- “the clefts of the rock” – Israel will flee to Petra at the mid-point of the Tribulation. (Isa. 16:1-5; Rev. 12:6)
- 49:19 – “come up like a lion” – The swelling Jordan would push the lions out of their dens and make them very dangerous.
- 49:22 – “Like the heart of a woman in birth pangs” – Edom doesn’t have a promise for future restoration as did Egypt, Moab, and Ammon.
- 49:23 – “Damascus” – The capital city of Syria.
- 49:25 – “the city of praise” – Damascus gloried in its popularity and longevity.
- Damascus is one of the oldest cities in the world.
- 49:27 – “I will kindle a fire in the wall of Damascus” – This may be a yet future judgment.
- 49:28 – “Kedar” – Modern-day Saudi Arabia and Kuwait. (Gen. 25:13)
- Mohammed traces his line through Kedar.
 - Saddam Hussein traced his line through Mohammed of Kedar.
 - “Hazor” – Located in Syria.
 - “Nebuchadnezzar king of Babylon shall strike” – In 599-588 BC.
- 49:31 – “the wealthy nation that dwells securely” – Kedar trusts its own wealth.
- “dwelling alone” – There is no place too isolated for God’s judgment.
- 49:34 – “Elam” – The Persians. Modern-day Iran.
- Elam is first mentioned in Genesis 14:1.

49:35 – “the bow of Elam” – The Persians were famous for their archers. (Isa. 22:6)

49:39 – “bring back the captives of Elam” – Nebuchadnezzar took Elam, but didn’t utterly destroy it. These judgments and prophecies may have a yet future fulfillment.

Chapter 50:

This prophecy was written 65 years before the fall of Babylon.

50:1 – “Babylon” – Modern-day Iraq. (Zech. 5:5-11)

- Babylon and the Babylonian anti-God system have its roots in Genesis 10:8-10; 11:1-9.
- The near judgment of these prophecies is pointing to the Medes and Persians in 539 BC (Isa. 13, 21). However, there are more complete fulfillments of these prophecies still to come. The final fall of Babylon is described in Revelation 17-18.
- “the land of the Chaldeans” – It seems the land of Babylon has a specific judgment spoken against it.

50:2 – “Babylon is taken” – Fulfilled in 539-538 BC.

- Alexander the Great finally destroyed Babylon and left it in ruins in 330 BC.
- “Bel” – The Babylonian god of storms.
- “Merodach” – The Temple of Merodach has been rebuilt.
- “idols” – Lit. “little pellets of dung.”

50:4 – “Israel shall come” – The context of this prophecy has Israel back in its land.

50:5 – “ask the way to Zion” – Most would have been born in Babylon during the 70-year captivity and therefore would have never been to Jerusalem.

50:6 – “My people” – God is still claiming this rebellious people.

50:9 – “arrows” – Israel has named one of their more powerful missiles “The Arrow.”

50:11 – “Because you were glad” – The Babylonians rejoiced at the destruction of Judah.

50:15 – “As she has done, so do to her” – Proper retribution. (v. 29)

50:16 – “flee to his own land” – The captives of Babylon are encouraged to flee to their homelands before the invaders take Babylon.

50:17 – “Assyria...Babylon” – Assyria took Israel in 722-721 BC, and Babylon finally took Judah in 586 BC.

50:19 – “Carmel and Bashan...Mount Ephraim and Gilead” – On both sides of the Jordan.

50:21 – “Merathaim” – means “double rebellion.”

- “Pekod” – means “judgment.”

50:25 – “His armory” – Babylon placed great faith in its military might (Hab. 1:15-17), but God’s might far exceeds theirs.

50:26 – “Let nothing of her be left” – That hasn’t fully happened yet.

50:29 – “she has been proud” – The great problem of Babylon...from beginning to end.

- “against the Holy One of Israel” – God has repeatedly referred to Nebuchadnezzar as “My servant.” But Nebuchadnezzar and Babylon took that too far and assumed they took Judah and the surrounding nations by their own power.

50:38 – “they will be dried up” – Cyrus blocked up the Euphrates to breach the city.

50:44 – “he shall come up like a lion” – God is standing in judgment over Babylon as a lion.

Chapter 51:

51:5 – “Israel is not forsaken, nor Judah” – God still has a plan for Israel.

51:7 – “the nations drank her wine” – Spoken of in Revelation 17:4; 18:3.

51:11 – “the spirit of the kings of the Medes” – This is possibly referring to the spiritual forces behind the Medo-Persian invasion of Babylon.

- “vengeance for His temple” – God is still to repay Babylon for the destruction of the Temple.

51:13 – “many waters” – Especially the Euphrates River.

51:17 – “no breath in them” – Spoken of Babylon’s idols.

51:19 – “The Portion of Jacob is not like them” – God will show Himself far superior to the idols of Babylon.

51:20-23 – “break” – or “shatter.” Used 9 times in 4 verses.

51:27 – “Ararat, Minni, and Ashkenaz” – Three districts in the empire of the Medes.

51:28 – “the kings of the Medes” – Possibly referring to the forces used to destroy Babylon during the Tribulation.

51:32 – “the passages are blocked” – Possibly speaking of the Euphrates River.

51:34 – “He has devoured me” – God is speaking on behalf of Israel.

51:39 – “make them drunk” – This may be referring to Belshazzar’s party on the night Cyrus took Babylon. (Dan. 5)

51:44 – “the wall of Babylon” – It was a double-wall; the outer wall was 12 feet thick and separated from the inner wall which was 21 feet thick by a dry moat of 23 feet.

- Alexander the Great broke down Babylon’s walls.

51:45 – “My people, go out of the midst of her” – Repeated from Jer. 50:4-8. God wants His people to willingly leave Babylon before the destruction comes. (Rev. 18:4)

51:58 – “her high gates” – The famous Ishtar Gate was almost 40 feet high.

51:59 – “Seraiah” – The brother of Baruch. (Jer. 32:12)

- At this time, Jeremiah is being held in Judah. So he sends his message to Babylon with the king’s emissaries.

51:62 – “against this place” – God had said that He would bless those who bless Israel, and He would curse those who curse Israel. (Gen. 12:3)

51:63 – “throw it out into the Euphrates” – Babylon is sunk.

- “Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, ‘Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore.’” (Rev. 18:22)

Chapter 52:

52:5 – “city was besieged until the eleventh year” – The city was under siege about 2 years.

52:8 – “overtook Zedekiah in the plains of Jericho” – Zedekiah tried to run away to the south.

52:11 – “in prison till the day of his death” – Zedekiah is 32 years old at this time. He had been warned by Jeremiah for 11 years to surrender to Nebuchadnezzar.

52:13 – “burned the house of the Lord” – God would prefer the Temple to be destroyed than to have people worshipping there in a merely hypocritical way.

52:16 – “left some of the poor of the land as vinedressers and farmers” – The poor that had been oppressed by Judah is now given freedom by Babylon.

52:17 – “bronze pillars that were in the house of the Lord” – Hananiah, the false prophet, predicted that the articles of the Temple would come back to Jerusalem in 2 years. He was wrong as Jeremiah had said.

52:24-30 – In the lists of the deportations here and in 2 Kings 25, the numbers show some differences. Some scholars speculate that there were subsequent deportations in addition to the main ones. Other scholars believe the lists in Jeremiah only count the men of war who were taken.

52:31 – “Jehoiachin” – The cuneiform writings of Babylon confirm the record of Jehoiachin’s release from prison. In addition, the record from Jerusalem at this time notes that even when Zedekiah is on the throne in Jerusalem that believing Jews considered Jehoiachin the real king.

- Jehoiachin only reigned for 3 months before being held captive for 37 years.
- Jehoiachin (or Jeconiah) was of the official line of the Messiah. (Matt. 1:11-12)
- “Evil-Merodach” – The son of Nebuchadnezzar.

52:34 – “all the days of his life” – Jeremiah ends in grace.