

**Outline: Prophecy of Jeremiah**  
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**Message of Jeremiah:**

God is faithful to His covenant and will punish His people for their disobedience as the covenant requires, but because of His everlasting love for Israel, He will provide a new covenant which will provide for a complete change of heart in His people, forgiveness of sin, judgment on and deliverance from nations where they are dispersed restoring them to the land of promise.

▼ **I. Prologue: The Call and Commission of Jeremiah 1:1-19<sup>1</sup>**

- A. Probable date of Jeremiah's birth, 643 BC.
- B. Introduction: Words of Jeremiah, of the priests of Anathoth of Benjamin 1:1
- ▼ C. The date 1:2-3<sup>2</sup>
  - 1. The word of YHWH came in the days of Josiah, king of Judah, in his thirteenth year 1:2. The 13th year of Josiah is 627 B.C.
  - 2. Also the word of YHWH came in the days of Jehoiakim, son of Josiah, king of Judah until Zedekiah's eleventh year, and the captivity of Jerusalem in the 5th month 1:3. The Fall of Jerusalem is 586 B.C.
  - 3. Judeans flee to Egypt after the assassination of Gedaliah 42-43 taking Jeremiah with them.
  - 4. Nebuchadnezzar invades Egypt, 568 B.C. 43:8-13; 46:13-26.
  - 5. Jehoiachin released from prison in Babylon, 561 B.C. 52:31-32
- ▼ D. The Call 1. 1:4-10
  - 1. YHWH ordained Jeremiah to be prophet while he was still in his mother's womb 1:4-5.
  - 2. Jeremiah protests that he is too young for this role 1:6. Note how Moses-like his protests are
  - 3. YHWH tells Jeremiah not to say, he's too young, but to go where YHWH sends him and say what YHWH tells him to say 1:7
  - 4. Jeremiah is not to be afraid of the people to whom he speaks for YHWH will be with him to deliver him 1:8

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<sup>1</sup> The outline is based upon the work of David Dorsey's *The Literary Structure of the Old Testament*, Baker, 1999:244 but mostly is the product of my own study.

<sup>2</sup> Dates from "Jeremiah," Dr. Tom Constable's Expository Notes of the Bible, 2017 Edition, [soniclight.com](http://soniclight.com).

- 5. YHWH “put forth His hand and touched” Jeremiah’s mouth and declared He had put His words in Jeremiah’s mouth 1:9
  - 6. YHWH tells Jeremiah that he will be over nations and kingdoms to root out and pull down, to destroy and to throw down, to build and to plant 1:10
- ▼ E. Two Visions
- ▼ 1. Vision 1: The Almond Tree. 1:11-12
    - ▼ a) YHWH came to Jeremiah and asked him, “What do you see?” Jeremiah answers he sees the branch of an almond tree. 1:11.
      - (1) The almond tree is the first tree to blossom in the Israeli spring. Tom Constable, s.v. “Jeremiah 1:11” TCNEB.
      - (2) “the meaning seems to be that just as the blooming of the almond branch announced that spring was near, so the prophet’s word would herald the imminence of what he predicted.” Constable, “Jeremiah 1:12” Op. Cit..
    - b) YHWH says he sees well and He is ready to perform His word. 1:12
  - ▼ 2. Vision 2: The Boiling Pot. 1:13-13
    - a) YHWH came a second time asking, “What do you see?” Jeremiah replies he sees a boiling pot facing away from the north 1:13.
    - ▼ b) YHWH says to Jeremiah,
      - (1) Calamity is breaking forth from the north on all the inhabitants of the land 1:14
      - (2) YHWH is summoning all the people of the northern kingdoms 1:15ab. They will come against Jerusalem.
      - (3) The kings will set their thrones at the entrance gates of Jerusalem, against its walls, against all the cities of Judah 1:15 cd.
      - ▼ (4) YHWH will utter His judgments against them concerning their wickedness 1:16.
        - i) They have forsaken YHWH.
        - ii) They have burned incense to other gods
        - iii) They have worshiped the works of their own hands.
- ▼ F. The Commissioning: YHWH tells Jeremiah to prepare himself to speak all that YHWH commands him without fear of his audience lest YHWH make him afraid in front of them 1:17-19
- ▼ 1. YHWH tells Jeremiah to prepare himself and speak all that He commands Him 1:17
    - a) He is to arise and speak all that YHWH commands him 17b
    - b) He is not to be afraid of the people so that YHWH will not dismay him before his audience 17c

- 2. YHWH tells Jeremiah that He has made Jeremiah a fortified city, an iron pillar, bronze walls against the whole country, the kings of Judah, its princes, its priests, and against its people 1:18
- 3. YHWH promises that even though the kings of Judah, the princes, and the priests fight against Jeremiah, they will not prevail because YHWH is with Jeremiah to deliver him 1:19

## ▼ II. Oracles Against Judah re. Coming Disaster 2:1-12:17

- ▼ A. Oracle One: YHWH's case against Israel/Judah: Marital Unfaithfulness 2:1-3:5. Israel/Judah has been unfaithful to her covenant vows to YHWH by going after other gods
  - 1. The early days of Israel's relationship with YHWH 2:1-3
  - ▼ 2. Proclamation of the word of YHWH to the house of Jacob and families of the house of Israel 2:4-37
    - ▶ a) Excurses: Use of interrogation .
    - ▼ b) YHWH's just complaint against Israel/Judah's unfaithful ancestors.
 

“What injustice have your ancestors found in Me, That they have gone far from Me, Have followed idols, And have become idolaters?” 2:5-6

      - ▶ (1) They didn't even ask “Where is YHWH, Who brought us up out of the land of Egypt, Who led us through the wilderness, Through a land of deserts and pits, Through a land of drought and shadow of death, Through a land that no one crossed? 2:6 Why is that so strange to YHWH?”
      - ▶ (2) Even the leaders of Israel/Judah's leaders did not seek YHWH” 2:8
    - ▼ c) YHWH will bring charges against Israel/Judah because of their unfaithfulness, evidenced in their idolatry, an unfaithfulness not even found in Gentile lands 2:9-25.
      - ▼ (1) Because of the extent of Israel's sin, YHWH warns the heavens (note the synecdoche, “heavens” for “all Creation”) to fear the desolation bound to happen 2:12-13. This is not the first time sin has had an evil effect on Creation. With YHWH there is always hope. Romans 8:19 “For the creation eagerly waits for the revelation of the sons of YHWH. 20 For the creation was subjected to futility – not willingly but because of YHWH who subjected it – in hope 21 that the creation itself will also be set free from the bondage of decay into the glorious freedom of YHWH's children. 22 For we know that the whole creation groans and suffers together until now. 23 Not only this, but we ourselves also, who have the first-fruits of the Spirit, groan inwardly as we eagerly await our adoption, the redemption of our bodies.



- i) All Israel has rebelled against YHWH in spite of the punishment He brought on them 2:29b-30a.
  - ii) Proof: Like savage beasts they killed their prophets 2:30b
  - iii) Israel/Judah in spite of YHWH's goodness, view YHWH as a dangerous wilderness from which they are free to wander 2:31.
  - iv) One would think that forgetting the God of Creation, the God of deliverance, as more unlikely than a woman forgetting her wedding gown on her wedding day, but they did 2:32.
- ▼ (2) Instead Israel/Judah is caught with irrefutable condemning evidence 2:33-37
- i) Israel/Judah is so hot for their idols they could teach prostitutes a thing or two about chasing down "johns" 2:33
  - ii) Israel/Judah's ruling classes have shed innocent blood 2:34. And yet
  - iii) Israel/Judah is unrepentant, claiming to be innocent of any wrongdoing, and so YHWH will bring judgment upon them 2:35
  - iv) Israel/Judah, unfaithful to their political alliances, will be ashamed and embarrassed, because YHWH will not allow these arrangements to succeed 2:36-37.
- ▼ 3. The Consequences of Broken Marriage 3:1-4:31. Under Mosaic law, once a woman is divorced, remarried, divorced again, , she cannot return to her first husband.
- a) Israel/Judah: The Adulterous Wife 3:1-5
  - b) Israel/Judah "played the harlot with many lovers" 3:1. YHWH says that as an unfaithful wife, why should she be allowed to return to Him after divorce.
- ▼ c) (Excursus: Once divorced, the divorcee cannot return to her first husband 3:1; cf. Deut. 24:1-4. It may be that "some uncleanness or something offensive found in the wife may be her breaking of the marriage covenant as Israel/Judah has broken the covenant with YHWH. It is true that stoning was prescribed for adultery Deut. 22:22. "However, it is debatable whether the Israelites enforced the death penalty for adultery." Thomas L. Constable, "Deuteronomy: 24:1-4," TCENB, soniclight.com. Jesus did not insist on stoning for "fornication" but permitted divorce Matt. 19:7-9)
- (1) To attempt to return to the first marriage would create additional marital instability with emotional ties to two different husbands.

- (2) So there is finality as a consequence of certain actions one takes. The question is how can this possibly be undone?
- ▼ d) So with Israel/Judah, if they have gone after other “lovers” what is the consequence of breaking the marriage vow?
  - (1) During the reign of Josiah, a good king, who instituted reforms and sought to follow the covenant, Judah was a practicing adultery spiritually and physically 3:2
  - (2) Drought and resulting famine are the order of the day as promised in the covenant 3:3; Deut 28:23-24; Lev 26:18-20. This all the result of disobedience to the covenant and the worship of other deities lovers.
  - (3) Will you not from this time cry to Me, “My Father, You are the guide my youth? 3:4
  - ▼ (4) Note above vs. Israel even claims YHWH as his father and yet continues to do evil 3:5.
    - i) The attitude: “YHWH will not punish me.”
    - ii) Will He remain angry forever? Will He keep it to the end? (NKJV)
- ▼ B. Oracle Two: Israel/Judah’s unfaithfulness and refusal to return to YHWH will result in severe judgment 3:6-6:30
- ▼ 1. Nevertheless, YHWH calls on Israel/Judah to Repent and Return to Him 3:6-4:4
  - ▼ a) The Sinfulness of Judah under Josiah 3:6-11. Why did YHWH not prolong the kingdom due to the faithfulness of Josiah?
    - ▼ (1) YHWH reminds Jeremiah of Israel’s immoral behavior resulting in her being handed her divorce papers 3:6-8
      - ▼ i) During the reign of Josiah, a righteous and reforming king, Jeremiah witnessed the sin of the people 3:6
        - (a) Jeremiah witnessed the righteous and reforming reign of Josiah 3:6a
        - (b) YHWH reminds Jeremiah that he has seen all the evil and immoral behavior of Israel 3:6b.
      - ▼ ii) Judah is condemned by his clear understanding of Israel’s sin 3:7-11
        - ▼ (a) Judah had witnessed Israel’s behavior and subsequent judgment divorce papers 3:7-8
          - i) YHWH hoped that Israel might return to him when she saw what Israel did, but she did not. 3:7
          - ii) Judah also saw that YHWH gave Israel her divorce papers and sent her into captivity 3:8







- (5) YHWH says that when the invasion comes the nation's leaders will lose courage 4:9
- ▼ b) Although Jeremiah is not happy with the message YHWH gives him, he faithfully proclaims the devastating judgment that is coming like a sirocco with unbearable heat and dust, like an invading force of cavalry upon very fast horses 4:10-13
  - (1) \*\*Jeremiah complains that YHWH has deceived Judah by allowing influential people to say they will be safe 4:10. Jeremiah's complaint is occasioned by the fact that he's tasked to utter this message. His word will not be appreciated and it could be he's anticipating some push-back from his hearers. It could be also that he's appalled by this revelation.
  - (2) YHWH warns that the invasion will come like a devastating, violent wind 4:11 "They were all too familiar with such devastating winds, or siroccos, that blew almost unbearable heat and dust into Judah from the Arabian Desert (cf. Gen 41:6; Jon 4:8)." Constable, s.v. Jeremiah 4:11-12.
  - (3) Jeremiah, crying out doom with great emotion, describes the unstoppable force of the invading army as "horses swifter than eagles" like a "whirlwind" (tornado?) 4:13
- ▼ c) Jeremiah urges the people of Jerusalem to "purify" their hearts from evil so that they may be saved from impending disaster 4:14-18
  - (1) Because messengers from Dan and the hills of Ephraim apparently have spotted the enemy 4:15-16
  - (2) Because the enemy is coming to besiege the cities of Judah 4:16
  - ▼ (3) Because they will soon surround Jerusalem 4:17
    - i) Because this is all the result of Israel/Judah's wicked way of life 4:18a
    - ii) Because the punishment will be truly painful 4:18b
- ▼ d) Jeremiah lamenting that the severity of judgment on foolish and evil Judah which will leave the country in ruins and host an army of occupation, complains it gives him great anguish of soul 4:19-22
  - (1) Jeremiah states that the result of the severity of impending judgment causes him great anguish of soul 4:19
  - (2) Jeremiah understands that the scope of judgment will leave the country in ruins 4:20
  - (3) Jeremiah laments that he will tire of seeing the constant display of battle flags and hearing the signals of the bugles 4:21

- (4) YHWH answers that this devastation is because the people of Judah are foolish and stupid, skilled in evil-doing, unskilled in doing good 4:22
- ▼ e) Jeremiah envisions, rightly, a land completely devastated, but with a glimmer of hope 4:23-27
  - (1) Jeremiah sees a land completely devastated 4:23
  - (2) The effects are cataclysmic; there is nothing on which the people can depend 4:24.
  - (3) Jeremiah sees a land empty of people, a sky empty of people 4:25
  - (4) He sees a land that has become a desert 4:26
  - (5) YHWH promises that although the land is desolate, He will not completely destroy it 4:27
- ▼ f) YHWH's undeterred purpose is severe judgment on Judah and Jerusalem 4:28-31
  - (1) YHWH says that the severity of judgment is his undeterred purpose 4:28
  - (2) Cities of Judah will be empty because the people of Judah will flee to the countryside to hide in thickets and among the rocks 4:29
  - (3) Although Jerusalem tries to make herself attractive as possible, like a harlot, but her lovers, Gentile nations, will turn on her to kill her 4:30
  - (4) Jerusalem in judgment will cry like a prostitute giving birth to her firstborn child 4:31
- ▼ 3. Destruction will come on Judah because she has turned away from YHWH 5:1-31
  - ▼ a) Reasons Why Judah Deserves Severe Judgment 5:1-13
    - ▼ (1) Because Jeremiah is unable to find one person faithful to the covenant when YHWH challenges him to do so 5:1-6
      - i) YHWH commissions Jeremiah to search out the city to see if there's a single honest man 5:1
      - ii) Israel fails to keep her promises and is therefore a liar 5:2
      - ▼ iii) Jeremiah tells YHWH that Israel is a hard-headed people so much so in fact that when punished they will not change 5:3
        - (a) They feel no remorse
        - (b) Although nearly destroyed they refuse to be corrected
        - (c) They are hard-headed as a rock
        - (d) They refuse to change their ways

- iv) Jeremiah, thinking the poor and ignorant only act like this, goes to the leaders but finds they, well aware of YHWH's demands, refuse to submit to Him 5:4-5
  - v) Consequently, because of Israel's multitude of sins, the beasts of the field symbols for Israel's Gentile enemies will destroy them 5:6 cf. Deut 32:24; Lev 26:22. Note "unfaithfulness"NET /"backslidings" BDB
  - ▼ (2) Because of her immorality and deceit is so blatant, YHWH has no alternative but to punish Judah 5:7-13
    - ▼ i) Judah's moral impurity was blatant 5:7-8
      - ▼ (a) Judah went after other lovers rejecting YHWH even though YHWH continued to take care of her 5:7
        - i) Her people have rejected YHWH and worshiped other gods 5:7a
        - ii) They did this even though YHWH was supplying all her needs 5:7b
        - iii) They were like an unfaithful wife 5:7c
        - iv) They frequented brothels 5:7d
      - (b) Like a stallion that caught the scent of a mare in heat, Judah's men lusted after their neighbors' wives 5:8
    - ▼ ii) YHWH has no alternative but to punish Israel/Judah because the nation is unfaithful and untrue to Him 5:9-13
      - (a) YHWH will use enemies to punish Israel/Judah because He has no other alternative 5:9-10
    - ▼ (b) Israel/Judah have been unfaithful, untrue, to YHWH 5:11-13
      - i) YHWH charges Israel/Judah of being unfaithful to Him 5:11
      - ▼ ii) YHWH charges Israel/Judah of lying about Him by saying He will not fulfill the promised consequences of the covenant 5:12-13
        - (A) Israel/Judah deny that the judgment YHWH promised will actually happen 5:12
        - (B) Israel/Judah claim that the prophets are just windbags 5:13a
        - (C) YHWH declares that judgment the prophets Isaiah, Ezekiel, Jeremiah, et. al. predicted will come upon Israel/Judah 5:13b
- ▼ (3) Because in spite of Who YHWH is Judah does not fear Him, but disobeys Him and consequently has forfeited YHWH's blessing 5:14-31





- (4) They will find no relief when judgment comes
- ii) In spite of what Judah believes about YHWH, He is the Creator of immense power, they do not fear Him, are rebellious, and have since forfeited YHWH's blessing 5:18-25
- ▼ iii) YHWH cites four lines of evidence that prove the people do not fear Him. 5:26-31
  - (a) There are within the population dishonest, rich men who oppress the poor 5:26-29
  - (b) The prophets in Judah prophesy falsely, 31a
  - (c) The priests rule by their own power 31b
  - (d) The people love it 32c
- ▼ b) Judgment and destruction will come to Jerusalem 6:1-30
  - ▼ (1) Inhabitants of Jerusalem warned as foreign armies gather against Jerusalem 6:1-5
    - i) Jerusalem and all Judah warned of disaster coming from the North 6:1
    - ii) Jerusalem compared to a beautiful woman around whom the kings encamped their armies 6:2-3
    - iii) Kings counsel together to make war against Jerusalem while still day, but when night comes they attack 6:4-5
  - ▼ (2) Because of Jerusalem's constant spewing forth of violence, YHWH will use foreign armies to inflict punishment on her 6:6-8
    - ▼ i) YHWH direct the invaders to build siege ramps against Jerusalem because there is nothing but oppression in the city 6:6
      - (a) YHWH directs the invaders to build siege ramps against Jerusalem 6:6ab
      - (b) YHWH says that Jerusalem is to be punished for all the oppression in it 6:6cd
    - ii) Like a spring that pours out fresh water, Jerusalem constantly pours out fresh violence with many casualties 6:7
    - iii) Jerusalem is to take warning that YHWH just may abandon her and make her desolate 6:8
  - ▼ (3) Because Israel/Judah is not likely to change, even those left in Jerusalem after most inhabitants are taken into captivity 6:9-11

- i) YHWH tells Jeremiah that although those who remain in Israel/Judah will be “gleaned” i.e., taken into captivity, perhaps he can save a few i.e., “put your hand back into the branches 6:9
- ▼ ii) Jeremiah protests that they will not listen and will close their ears to YHWH’s message because they do not like it 6:10.
  - (a) “their ear is uncircumcised” = their ears are closed
  - (b) What YHWH says to them is a reproach i.e., is offensive to them.
- iii) So, as a result, says Jeremiah He is furious with the remnant of Israel/Judah and he will vent it on the children in the streets, on the young men gathered together, husbands and wives, and the old 6:11
- ▼ (4) Because from the least of them to the greatest of them all are given to covetousness, deceit, with little compassion and shameless in their sin 6:12-15
  - i) Because they are all greedy for dishonest gain, resident, prophet, and priest 6:13
  - ii) Because they do not have mercy on the poor and unfortunate, offering only superficial help and say “Everything will be all right” when nothing right at all 6:14
  - iii) Because they have no shame for their sinful deeds, YHWH will punish them 6:15
- ▼ (5) Because Israel/Judah stubbornly refuses to obey YHWH or to heed His warnings, YHWH calls on the nations to witness the punishment He will bring on His people 6:16-21
  - i) When challenged by YHWH to search out the old, reliable paths that would lead to blessing rest, Israel/Judah said “We will not follow it!” 6:16
  - ii) When YHWH sent prophets to warn Israel/Judah and urge them to heed the warning, Israel/Judah said, “We will not listen!” 6:17
  - ▼ iii) YHWH addresses the nations to witness the judgment He’s about to bring upon Israel/Judah 6:18-21
    - (a) YHWH asks the nations to witness what will happen to Israel/Judah 6:18
    - (b) YHWH declares to the nations that He is about to severely punish Israel/Judah because they refuse to listen to Him and reject His word 6:19
    - (c) YHWH declares He has no delight in their spices, He does not accept their burnt offerings, and He gets no pleasure from their sacrifices 6:20

- (d) YHWH will make Israel/Judah including parents and children, friends and neighbors stumble so they stumble, fall and die 6:21
- ▼ (6) YHWH declares the result will be that Israel/Judah will be beyond repentance, too set in its ways for YHWH's judgment to have its desire effect 6:22-30
  - i) YHWH will bring a great army from the north, armed with bows and spears, cruel and merciless, with great sound of their voices as the sea, riding horses in battle formation to attack Jerusalem 6:22
  - ii) Because of the overwhelming force of the enemy, terror is everywhere and the people lose heart to resist 6:23-25
  - iii) Jeremiah pleads with his "dear people" to repent of their sin and mourn as though they had lost their only child 6:26. The reason is that a family losing an only child has no power to perpetuate itself. Constable, s.v. Jer. 6:26
  - ▼ iv) Jeremiah, given the task of assayer of his people, reports back they are stubborn rebels, hard, dishonest, corrupt, unresponsive to YHWH's judgment, and rejected by YHWH as rejected silver 6:27-30
    - (a) All of them are the most stubborn rebels
    - (b) They are as hard as bronze and iron
    - (c) They all deal corruptly
    - (d) Regardless of the severity of judgment, there is too much wickedness for it all to be purged 6:29 "The bellows blow fiercely; the lead is consumed by the fire." The translation tries to clarify a metaphor involving ancient metallurgy. In the ancient refining process lead was added as a flux to remove impurities from silver ore in the process of oxidizing the lead. Jeremiah says that the lead has been used up and the impurities have not been removed. NET Bible, Jeremiah 6:29, n.76
- ▼ C. Oracle Three: Trusting Ritual Will Fail Israel/Judah; Ritual is not the same as obedience, Disobedience Will Bring Judgment 7:1-10:25
  - ▼ 1. YHWH Commissions Jeremiah to Tell Israel to Change Her Ways and Live in the Land 7:1-34
    - a) Jeremiah to stand in the temple and declare YHWH's message to the people 7:1-2
    - ▼ b) YHWH's message to the people is that they must change their behavior to do what is right and YHWH will allow them to live in the land 7:3-7



- (1) YHWH says that if Israel/Judah changes her behavior and does right He will allow her to live in the land 7:3
- (2) She must stop putting confidence in the fact that the temple is still standing 7:4
- ▼ (3) Israel/Judah must change its behavior and do what is right 7:5
  - i) Israeli's must change and do what is right 7:5a
  - ii) Treat one another justly 7:5b
- (4) Doing what's right means do not oppress the stranger, the orphan, the widow or shed innocent blood or walk after other gods 7:6
- (5) YHWH will allow Judah to live in the land i.e., enjoy her inheritance, If Israel/Judah stops doing these things, 7:7
- ▼ c) On the contrary, Israel/Judah ignores YHWH's plea to change and will be taken out of the land 7:8-15
  - ▼ (1) Israel/Judah trust in lying words, steal, murder, commit adultery, follow idols and think they are getting away with it 7:8-11
    - i) Israel/Judah trusts in lying words e.g. "The temple of YHWH, etc. 7:8
    - ▼ ii) Israel/Judah sins in the following ways: 7:9 Note these three commands
      - (a) They steal
      - (b) They murder
      - (c) The commit adultery
      - (d) They swear falsely
      - (e) They worship Baal
      - (f) They follow the ways of idols i.e. they behave according to prescriptions of foreign gods
    - iii) Israel/Judah thinks they are safe and can continue to sin like they do 7:10
    - iv) Israel/Judah assumes the temple can be a den of robbers but YHWH has taken note 7:11 cf. Mark 11:17; Matt 21:13; Luke 19:46
  - ▼ (2) YHWH reminds Israel/Judah what He did to Shiloh, a place where He caused His name to dwell and so He will do to His temple and take Israel/Judah out of the land 7:12-15
    - i) YHWH reminds Israel/Judah that at one time Shiloh was a very special place to Him but He let it be destroyed. 7:12. Net note 30 **sn** The place in Shiloh...see what I did to it. This refers to the destruction of Shiloh by the Philistines circa 1050 b.c. cf. Ps 78:60. The destruction of Shiloh is pertinent

to the argument. The presence of the tabernacle and ark of the covenant did not prevent Shiloh from being destroyed when Israel sinned. The people of Israel used the ark as a magic charm but it did not prevent them from being defeated or the ark being captured 1 Sam 4:3, 11, 21–22.

- ii) YHWH says that Israel/Judah continues to do and not repent of the things about which He's confronted them over and over again 7:13
  - iii) YHWH promises to destroy the temple for this people just like He did Shiloh for their ancestors 7:14.
  - iv) YHWH says he will drive Judah out of His sight just like He did the northern kingdom. 7:15
- ▼ d) YHWH forbids Jeremiah to pray for Judah because thinking to provoke YHWH. they insist on serving the "Queen of Heaven" with the result they will bring trouble on themselves 7:16-20
- (1) YHWH forbids Jeremiah to pray for Judah because He will not hear him 7:16
  - (2) YHWH draws the attention of Jeremiah to what the inhabitants of the cities are doing, including in Jerusalem 7:17
  - (3) YHWH points out that entire families are engaged in service to the queen of heaven in order to provoke YHWH 7:18. NET Bible sn42 The Queen of Heaven is probably a reference to the goddess known as Ishtar in Mesopotamia, Anat in Canaan, and Ashtoreth in Israel. She was the goddess of love and fertility.
  - (4) Instead of troubling YHWH the people will trouble themselves and bring shame to their own faces 7:19
  - (5) YHWH says that His anger will be poured out on Jerusalem, man and beast, trees of the field, and all crops with an unquenchable fire 7:20
- ▼ e) YHWH tells Judah that their sacrifices mean nothing, because they are acting just like their ancestors who were disobedient to whom YHWH sent His prophets day by day, year after year and they still disobeyed 7:21-26
- (1) YHWH says that because He has rejected the offerings of the people, they might as well eat the meat of the burnt offering 7:21
  - (2) YHWH says that He did not merely give Judah's ancestors commands about burnt offerings and sacrifices 7:22
  - (3) YHWH told Judah's ancestors to obey Him and live exactly the way He told them to and life would be good 7:23
  - (4) Judah's ancestors did not obey or pay attention to YHWH, but followed the impulses of their stubborn hearts 7:24

- (5) YHWH has sent His prophets to the people with diligence over and over, day by day 7:25
- (6) YHWH says that Judah's ancestors were obstinate, more wicked than their forebears 7:26
- ▼ f) YHWH tells Jeremiah that the people will not listen to him, and he is to tell them that YHWH has rejected them because by their sin they have provoked Him to wrath 7:27-29
  - (1) YHWH tells Jeremiah that the people will not listen to what he says 7:27
  - ▼ (2) YHWH tells Jeremiah to say that because they are disobedient to Him and provoked His wrath, He has decided to reject and forsake this generation 7:28-29
    - i) YHWH tells Jeremiah to say that the nation has been disobedient, neither has accepted correction, is unfaithful, and they don't even profess faithfulness anymore 7:28
    - ii) YHWH tells Jeremiah to say that the time for mourning is here because YHWH has decided to reject and forsake this generation 7:29
- ▼ g) YHWH tells Judah that because they have defiled His temple and offered human sacrifice, He rejects them and judgment will come on Judah with such fury that in the Valley of Hinnom will be so full of corpses there will be no room to bury them 7:30-34
  - (1) YHWH has rejected Judah because they have set up idols in His temple and defiled it 7:30
  - (2) YHWH says Judah has inconceivably offered her sons and daughters as sacrifices in Topheth in the Valley of Hinnom 7:31
  - ▼ (3) YHWH tells Judah that the time is coming when the Valley of Hinnom will be known as the Valley of Slaughter and so full of corpses there will be no room to bury them all 7:32
    - i) YHWH tells Judah to watch out because this very same Valley will become known as the Valley of Slaughter 7:32a
    - ii) YHWH says that there will be so many dead people burial parties will run out of room in Topheth to bury them 7:32b
  - (4) YHWH says that so many corpses will be lying on the ground, birds and wild animals will eat them and there will not be enough people to scare them away 7:33
  - (5) YHWH says there will be no wedding celebrations because the towns of Judah and the city of Jerusalem will be empty 7:34
- ▼ 2. YHWH declares severe judgment on Judah because they have rejected His word and refused to obey it. 8:1-9:2

- ▾ a) YHWH says that the bones of many of the elites of Judah as well as common citizens will be spread under the heavenly bodies like so much fertilizer and those who survive as captives will wish they had died 8:1-3
  - (1) YHWH says that at that time the bones of kings of Judah, princes, priests prophets, and inhabitants of Jerusalem will be brought out of their graves 8:1 Could this be because burial parties must find some place to get rid of the corpses??
  - (2) The bones will be spread out on the ground like fertilizer under the host of heaven whom they worshiped and served 8:2
  - (3) Those who survive and captured will wish they had died 8:3
- ▾ b) YHWH marvels that His people reject His word and behave in a manner that doesn't even compare to dumb animals 8:4-8
  - (1) YHWH asks if a person falls will he not get up? if he makes a wrong turn does he not return? 8:4
  - (2) YHWH asks why the people of Jerusalem apostatize and refuse to return 8:5
  - (3) YHWH says that no one of these people admits to wrongdoing to say nothing of regretting his evil, but doggedly pursues it like a horse running into battle 8:6
  - (4) Even creatures like the stork, the turtledove, the swallow, and the crane obey the laws of nature, but YHWH's people pay no attention to what He requires 8:7
  - (5) Although YHWH's people have His law, those who teach it make it say what it really doesn't mean 8:8
- ▾ c) Because Judah has rejected the word of YHWH and have refused to obey it YHWH will bring upon her the curses of the covenant 8:9-13
  - (1) YHWH says that Judah's wise men will be put to shame, dumbfounded and brought to judgment because they have rejected the word of YHWH and have no wisdom 8:9
    - ▾ (2) Because every one from the least to the most important is greedy for dishonest gain while prophets and priests practice deceit, so YHWH will give their wives and fields to others 8:10
      - i) YHWH says that as a consequence, He will give their wives to others, their fields to new owners 8:10a
      - ii) The reason is because that every one of them is greedy for dishonest gain; prophet and priest both practice deceit 8:10b

NET note. ch. 8, n26. **sn** See Jer 6:12–15 for parallels to 8:10–12. The words of Jeremiah to the people may have been repeated on more than one occasion or have been found appropriate to more



For a similar misguided feeling based on the offering of shallow repentance see Hos 6:1–3 and note YHWH's reply in 6:4–6."

- (4) Jeremiah laments over the "crushing" of his people; he weeps and grieves overwhelmed with grief 8:21
- (5) Jeremiah does acknowledge the healing is available so why haven't his people availed themselves of it? 8:22

NET Jer. 8:22 n59. **sn** The prophet means by this metaphor that there are still means available for healing the spiritual ills of his people, mainly repentance, obedience to the law, and sole allegiance to YHWH, and still people available who will apply this medicine to them, namely prophets like himself.

NET Jer, 8:22, n61. **sn** Jeremiah is lamenting that though there is a remedy available for the recovery of his people they have not availed themselves of it.

- (6) Jeremiah laments that he wishes his head were a well and his eyes a fountain so he could weep incessantly for the slain of his dear people 9:1
- (7) Jeremiah has become so disappointed by Judah's behavior he would rather spend time in a desert lodge a dirty, lonely building with no amenities than spend any more time with them 9:2

- ▼ 3. Although coming judgment from YHWH will be severe and painful because of the people's persistent infidelity to the covenant, YHWH still offers a way Judah can escape judgment 9:3-26
  - ▼ a) Because Judah does not acknowledge YHWH and the people behave so deceitfully and violently to each other, YHWH has no choice but to severely punish Judah 9:3-9
    - ▼ (1) Because they do not acknowledge YHWH, the people of Judah destroy each other with lies, various parties gaining power by deceit and practicing evil. 9:3 cf. Prov 3:5-6
      - i) YHWH says that Judah are like soldiers because they have weaponized their words, shooting lies 9:3ab.
      - ii) YHWH says they have become strong through deceit, practicing evil and they do not acknowledge Him 9:3cd.
    - ▼ (2) Because they do not acknowledge YHWH, all are untrustworthy doing violence to each other as well as deceitful things, even family members and friends 9:4-6
      - i) YHWH says that the people must be on their guard, not able to trust even family members, because they are all looking for a way to cheat him and his friends lie about him 9:4.

- ii) Friends deceive each other, never telling the truth and have practiced this behavior so long, they find it impossible to change 9:5
  - iii) They do violence to each other, one deceitful thing after another, because they refuse to pay attention to i.e. know YHWH 9:6
- ▼ (3) YHWH says He has no choice but to severely chasten Judah because of the damage they do to each other through their lies, their weaponized words, and their duplicity with their neighbors 9:7-9
- i) YHWH says that because of Judah's wickedness, He has no choice but to purify refine Judah with fires of affliction 9:7
  - ii) YHWH says they have weaponized their words, they tell lies, they are duplicitous with their neighbors 9:8
  - iii) As a result, YHWH will punish Judah for her sin and says He will avenge Himself on such a nation as this 9:9
- ▼ b) Because the people of Judah have violated the covenant and worshiped false gods, professional mourners will be busy because of the extent of death and destruction in the land 9:10-22
- ▼ (1) Because the people of Judah have violated the covenant and followed the way of the Baals, YHWH will judge Judah by bringing barrenness on the land, destruction of the cities, and captivity to much of Judah and death to others 9:10-16
- i) Jeremiah laments because the land is empty of livestock and wildlife, the fields are barren and empty 9:10
  - ii) YHWH declares He will make heaps of rubble of Jerusalem and the cities of Judah 9:11.
  - iii) Jeremiah questions why all this has happened so that the land is ruined, a desert through which no one travels 9:12
  - iv) YHWH says it is because the people have violated the covenant 9:13
  - v) The people have followed the way of the Baals, i.e., the stubborn inclinations of their hearts as their ancestors taught them 9:14
  - vi) YHWH says for that reason He will make Judah painfully suffer in judgment 9:15
- ▼ vii) YHWH says that He will scatter Judah among totally unfamiliar foreign nations and will allow many others to be killed by foreign soldiers 9:16
- (a) Furthermore He will scatter Judah among totally unfamiliar foreign nations 9:16a
  - (b) Many of them will be killed by foreign soldiers 9:16b





- ▼ 4. Jeremiah proclaims a message from the YHWH to the people about foreign idols 10:1-25
  - ▼ a) Jeremiah satirizes foreign gods 10:1-5
    - (1) YHWH admonishes the people to reject the pagan practices of the nations e.g., following the movement, alignment of the stars 10:2. See use of the term “way” in scripture.
    - (2) The ways of these pagans is worthless since they center around an image of their own making 10:3.
    - (3) With silver and gold the pagan dresses up his image which he cut from a tree and steadies it so that it will not topple 10:4
    - ▼ (4) They are as effective and as powerful as a scarecrow in a cucumber patch 10:5
      - i) They cannot talk
      - ii) They must be carried; they cannot walk
      - iii) They can't hurt you
      - iv) They certainly can't help you
  - ▼ b) Jeremiah Praises YHWH as the only true God and those who worship idols are foolish 10:6-10
    - (1) Jeremiah's Praise of YHWH as the incomparable One 10:6-7
    - (2) Jeremiah ridicules, as stupid and foolish, idolatrous nations who hammer out and fashion lifeless idols 10:8-9
    - (3) Jeremiah's concluding praise of YHWH, the only true God, King and Judge of all the earth 10:10
  - c) Jeremiah admonishes Israel to testify to the nations of YHWH the only true God 10:11-13. This is a provision of the covenant with Abraham and a purpose of the Mosaic covenant Exod. 19:5-6; Rom 9:4-5; Isa 42:1-4, 6-7, 10-11
  - ▼ d) Jeremiah declares that because YHWH is the Creator, the only true God, people who worship worthless, dead idols are stupid and foolish 10:14-16
    - (1) Idolaters are dull-hearted and ignorant because every idol being a complete lie will shame them by their complete worthlessness 10:14
    - (2) They are worthless, worthy of mockery, and destined for destruction 10:15
    - (3) On the other hand, YHWH, inheritance of Israel is the Creator and as Ruler over all, He claims Israel as His inheritance 10:16
  - ▼ e) Jeremiah declares that the notion that Judah's judgment would be minor and bearable, doubtless due to faulty leadership, will instead be severe, homes destroyed, children taken into captivity

forever. Indeed the news is that the invaders are on the way  
10:17-22

- (1) YHWH says to Judah, “Pack your belongings because I will throw you out of the land and distress you so that you will really feel it 10:17-18
  - (2) Jeremiah cries out Judah is doomed and is wounded severely; they had thought their suffering would be relatively minor and bearable 10:19
  - (3) It is not a “bearable illness” when our houses are destroyed, our children have been taken away forever, and there is no one left to help us put up our tents 10:20.
  - (4) Judah’s “shepherds are “dull-hearted”; they do not seek wisdom from YHWH, resulting in their “sheep” being scattered 10:21
  - (5) News is received that the great invading army is on it’s way to turn the cities of Judah into rubble, a place for jackals to live 10:22
- ▼ f) On behalf of Judah Jeremiah pleads with YHWH to restrain the full venting of His wrath on Judah lest they be exterminated but rather vent on idolatrous Gentiles 10:23-25
- (1) Could be Jeremiah pleading with YHWH on behalf of his people: We know that man does not have the power to control the events of his life 10:23
  - (2) Petition: Do not let your wrath have full sway or else we’re doomed; deal with us justly 10:24
  - (3) Instead, YHWH, vent your anger on the idolatrous nations, especially those who have destroyed your land and your people 10:25
- ▼ D. Oracle Four: The Consequence of Breaking the Covenant Is Severe Judgment But God Will Restore His People and the Nations Will Praise YHWH 11:1-12:17
- 1. YHWH’s message to Judah and inhabitants of Jerusalem through Jeremiah 11:1-2 NET Bible, Jer 11:2, n3. **sn** The covenant I made with Israel. Apart from the legal profession and Jewish and Christian tradition the term “covenant” may not be too familiar. There were essentially three kinds of “covenants” that were referred to under the Hebrew term used here: 1 “Parity treaties” or “covenants” between equals in which each party pledged itself to certain agreed upon stipulations and took an oath to it in the name of their YHWH or gods cf. Gen 31:44–54; 2 “Suzerain-vassal treaties” or “covenants” in which a great king pledged himself to protect the vassal’s realm and his right to rule over his own domain in exchange for sovereignty over the vassal, including the rendering of absolute loyalty and submission

to the great king's demands spelled out in detailed stipulations; 3 "Covenants of grant" in which a great king granted to a loyal servant or vassal king permanent title to a piece of land or dominion over a specified realm in recognition of past service. It is generally recognized that the Mosaic covenant which is being referred to here is of the second type and that it resembles in kind the ancient Near Eastern suzerain-vassal treaties. These treaties typically contained the following elements: 1 a preamble identifying the great king cf. Exod 20:2a; Deut 1:1–4; 2 a historical prologue summarizing the great king's past benefactions as motivation for future loyalty cf. Exod 20:2b; Deut 1:5–4:43; 3 the primary stipulation of absolute and unconditional loyalty cf. Exod 20:3–8; Deut 5:1–11:32; 4 specific stipulations governing future relations between the vassal and the great king and the vassal's relation to other vassals cf. Exod 20:22–23:33; Deut 12:1–26:15; 5 the invoking of curses on the vassal for disloyalty and the pronouncing of blessing on him for loyalty cf. Lev 26; Deut 27–28; 6 the invoking of witnesses to the covenant, often the great king's and the vassal's gods cf. Deut 30:19; 31:28 where the reference is to the "heavens and the earth" as enduring witnesses. It is also generally agreed that the majority of the threats of punishment by the prophets refer to the invocation of these covenant curses for disloyalty to the basic stipulation, that of absolute loyalty.

- ▼ 2. Jeremiah proclaims what YHWH, the YHWH of Israel says; 11:3-5
  - a) Every person who disobeys the Mosaic covenant will experience the curses of the covenant 11:3
  - b) YHWH promised in the Mosaic covenant when He delivered Israel from Egypt, the iron furnace, if they obey all His commands, He will be their YHWH and they will be His people 11:4 NET, Jer. 11:4 n.14. **sn** Obey me and carry out the terms of the agreement...and I will be your YHWH. This refers to the Mosaic law which was instituted at Sinai and renewed on the Plains of Moab before Israel entered into the land. The words "the terms of the covenant" are explicitly used for the Ten Commandments in Exod 34:28 and for the additional legislation given in [BHS]Deut 28:69; 29:8. The formulation here is reminiscent of Deut 29:9–14 [BHS]29:10–15 HT. The book of Deuteronomy is similar in its structure and function to an ancient Near Eastern treaty. In these the great king reminded his vassal of past benefits that he had given to him, charged him with obligations the terms or stipulations of the covenant chief among which was absolute loyalty and sole allegiance, promised him future benefits for obeying the stipulations the blessings, and placed him under a curse for disobeying them. Any disobedience was met with stern warnings of punishment in the form of destruction and exile. Those who had witnessed the covenant were called in to confirm

the continuing goodness of the great king and the disloyalty of the vassal. The vassal was then charged with a list of particular infringements of the stipulations and warned to change his actions or suffer the consequences. This is the background for Jer 11:1–9. Jeremiah is here functioning as a messenger from YHWH, Israel's great king, and charging both the fathers and the children with breach of covenant.

- c) For their faithfulness to the covenant YHWH promised Israel's ancestors the land flowing with milk and honey in which their descendants not live at the time of this prophecy 11:5.
- ▼ d) Jeremiah continues his proclamation from YHWH to Judah and the inhabitants of Jerusalem 11:6-8
  - (1) Jeremiah proclaimed to the inhabitants of Judah and Jerusalem YHWH's command to heed the terms of the covenant and do them 11:6
  - (2) YHWH says that he continually warned their ancestors to obey him from the time of the Exodus onward 11:7
  - ▼ (3) YHWH says that because their ancestors stubbornly refused to obey the terms of the covenant, He brought on them the promised judgments 11:8
    - i) YHWH says that their ancestors did not listen to Him but disobeyed doing whatever they wanted to do 11:8ab
    - ii) YHWH says that as a result of their disobedience He brought on them the punishments promised in the covenant 11:8c
  - ▼ (4) YHWH tells Jeremiah of the people of Judah's plot against YHWH to return to the disobedient behavior of their ancestors and the violation of the covenant 11:9-10
    - i) YHWH tells Jeremiah there is a conspiracy against YHWH in Judah 11:9
    - ii) YHWH tells Jeremiah that Israel/Judah has returned to the disobedient behavior of their ancestors violating the covenant 11:10
  - ▼ (5) YHWH tells Jeremiah not to pray for the people because He will not listen to them when they cry out to escape disaster and when they pathetically seek help from all their dumb idols 11:11-14
    - i) The result of Israel/Judah violating the covenant is that YHWH will bring inescapable disaster on them and He will not listen to their cry 11:11
    - ii) The result will be that Israel/Judah will futilely seek help from their idols which are unable to save them 11:12

- iii) Israel/Judah will not be saved although they had as many gods as cities, and as many altars as streets 11:13.
- iv) YHWH tells Jeremiah to not pray for this people because He will not hear them 11:14
- ▼ (6) YHWH says that because of her spiritual lewdness Israel/Judah has no right to the temple and although at one time a lovely olive tree she will be set on fire and her branches broken 11:15-17
  - i) YHWH says that Israel/Judah have no right to be in the temple because of their spiritual unfaithfulness in which they rejoice 11:15
  - ii) Although Israel/Judah was like a beautiful olive tree bearing beautiful fruit, now with great noise it will be burned and the branches broken 11:16
  - iii) Because Israel/Judah worshiped Baal, YHWH who planted her has declared doom against her 11:17
- ▼ (7) Jeremiah recounts how YHWH informed him of a plot by Anathothites against his life doubtless because they resented his message 11:19-23
  - i) Jeremiah was totally unaware that people were plotting to kill him, get rid of his writings, and make sure all memory of him would be gone 11:19
  - ii) Jeremiah asks YHWH to exact retribution from the conspirators because Jeremiah's cause is vindicated 11:20.
- ▼ 3. In answer to Jeremiah's question regarding the seeming prosperity of wicked men including those from his own family, YHWH says that he will punish the men of Anathoth, all the wickedness of Israel/Judah, and the wicked, marauding Gentile nations, but with compassion return Judah to her land and Gentile nations obedient to the covenant to a place of blessing 11:21-12:17
  - ▼ a) YHWH promises Jeremiah that the men of Anathoth who have threatened his life will be punished to the extent that nothing is left of them 11:21-23.
    - (1) Jeremiah learns from YHWH about men from Anathoth who threatened to kill Jeremiah if he didn't quit prophesying 11:21
    - (2) YHWH assures Jeremiah that He will punish them by killing their young men in battle and their sons and daughters with starvation 11:22
    - (3) YHWH assures Jeremiah that not one of the conspirators will survive 11:23.
  - ▼ b) Jeremiah wonders how long YHWH will tolerate the wickedness of the people of the land 12:1-4

- (1) Jeremiah responds by acknowledging YHWH's righteousness but wondering why the wicked prosper and happy although they are unfaithful to YHWH 12:1-2
- (2) Jeremiah goes on to say that YHWH knows him and his heart, so why not prepare the unrighteous for judgment 12:3. What Jeremiah seems to be saying is that You, YHWH, evaluate every move I make and react accordingly, but the unrighteous seem to get away with everything. Why don't you judge them?
- (3) Jeremiah asks how long judgment on the land will continue while the wicked deny YHWH will judge them 12:4
- ▼ c) YHWH gives Jeremiah a lengthy replay promising judgment on Judah, judgment on the nations, but with compassion restoring uprooted Gentile nations who follow the covenant, to their own lands 12:5-17
  - ▼ (1) YHWH chides Jeremiah for his apparent willingness to give up when circumstances are not that difficult 12:5-6
    - i) YHWH responds by asking Jeremiah how he expects to endure when the going gets really tough if he's having a hard time now when conditions are comparatively easy 12:5
    - ii) YHWH tells Jeremiah that even his brothers are untrustworthy for they have betrayed him, plotting to kill him 12:6
  - ▼ (2) YHWH declares He will abandon His people to foreign enemies who will attack them, destroy their land and take them captive uproot Judah 12:7-13
    - i) YHWH says He will abandon and forsake His people to their enemies 12:7
    - ii) YHWH says that His people have turned on Him so He will turn on them and deliver them to their enemies 12:8
    - iii) YHWH says that His people are hostile to Him and attack Him like wild beasts 12:9
    - iv) So YHWH declares many foreign rulers will spoil the land and lay it waste while no one pays attention 12:10-11
    - v) YHWH illustrates with a destructive foreign army attacking the citizenry of Israel, and yet they vainly plant crops reaping nothing because YHWH is angry with them 12:12-13.
  - ▼ (3) YHWH promises to uproot those nations from their lands that destroyed the promised land, but the surrounding nations who obey the covenant will be blessed in their own lands while rebels are destroyed 12:14-17

- i) YHWH promises that the surrounding nations who have pillaged Israel's land promised as a permanent possession, He will uproot them from their lands and will free the nation of Israel 12:14
- ▼ ii) YHWH promises to show compassion to those Gentile nations 12:15-17
  - (a) YHWH with compassion will return the nations back to their own lands 12:15
  - (b) YHWH promises that if these nations keep the covenant, they will be included among the people YHWH calls His 12:16.
  - (c) Nations that continue to rebel against YHWH will be be uprooted and destroyed 12:17
- ▼ E. Oracle Five: Judah's exile and suffering predicted 13:1-27; The estranged relationship between Judah and YHWH illustrated by the object lessons of the linen shorts and the wine pots, captivity and destruction of the land is inevitable, although restoration is promised, because Judah is so committed for following foreign gods 13:1-27
- ▼ 1. The estranged relationship between Judah and YHWH illustrated by the object lessons of the linen shorts and the wine pots, captivity and destruction of the land is inevitable, although restoration is promised, because Judah is so committed for following foreign gods 13:1-27
  - ▼ a) The illustrations of the linen shorts and the wine pots are given to show that Judah's commitment to doing evil is irreversible rendering her useless for YHWH's purpose as a witness to the nations 13:1-14
  - ▼ (1) The illustration of the linen shorts is given in order to show Judah that although she had a special relationship with YHWH, her devotion to foreign gods separated her from YHWH so that she became completely useless as far as her priestly ministry is concerned 13:1-11

The term here ....ezor has been rendered in various ways: "girdle" KJV, ASV, "waistband" NASB, "waistcloth" RSV, "sash" NKJV, "belt" NIV, NCV, NLT, and "loincloth" NAB, NRSV, NJPS, REB. The latter is more accurate according to J. M. Myers, "Dress and Ornaments," IDB 1:870, and W. L. Holladay, Jeremiah Hermeneia, 1:399. It was a short, skirt-like garment reaching from the waist to the knees and worn next to the body cf. v. 9. The modern equivalent is "shorts" as in TEV/GNB, CEV. NET, Jer. 13:1, n1

The linen shorts Heb "loincloth" were representative of Israel and the wearing of them was to illustrate YHWH's







- iv) If the Ethiopian can change his skin or the leopard its spots, then the one who practices evil can change to do good 13:23.
- ▼ (3) Because of her compulsion to do evil, to follow foreign gods, YHWH will scatter his people to the wind, revealing her shame, and sentencing her to destruction 13:24-27. Note this is not a sentence to annihilation!
  - i) For that reason, says YHWH, He will scatter people like chaff blown by the desert wind 13:24.
  - ii) This result will come upon Judah because she has forgotten YHWH and trusted foreign gods 13:25.
  - iii) As a disgraced adulteress is shamed by pulling up her skirts and exposing her, YHWH will shame Judah 13:26
  - iv) Because YHWH has witnessed Judah's marital unfaithfulness to Him by worshiping foreign gods, Judah, insisting on her uncleanness, is doomed to destruction 13:27
 

“The sentence is rhetorically loaded. It begins with three dangling objects of the verb all describing their adulterous relationship with the false gods under different figures and which are resumed later under the words “your disgusting acts.” The Hebrew sentence reads: “Your adulteries, your neighings, your shameful prostitution, upon the hills in the fields I have seen your disgusting acts.” This sentence drips with explosive disgust at their adulterous betrayal.” NET, Jer 13:27, n72
- ▼ F. Oracle Six: YHWH tells Jeremiah that although He acts as a disinterested stranger or one helpless to deliver Judah from devastating judgment, He will not relieve their suffering, but He will bring a completely restored Israel/Judah back to her land although her sin is written indelibly on her heart. 14:1-17:27
  - ▼ 1. YHWH tells Jeremiah that Judah is mourning because the droughts severely effect townspeople, farmers, livestock, and wild animals 14:1-6.
    - a) YHWH tells Jeremiah that Judah is in mourning because of the severity of the droughts 14:1-2
    - b) YHWH says that the drought even affects the wealthy and powerful 14:3
    - c) The drought has parched the farmer's fields and left them unproductive 14:4
    - d) The drought has caused wild animals hardship because there is no grass 14:5-6

- ▼ 2. Even though YHWH acts as though He were a stranger (i.e., disinterested) or helpless to deliver, Jeremiah pleads with YHWH to deliver Judah from her suffering 14:7-9
  - a) Jeremiah pleads with YHWH to intervene in Judah's suffering although Judah is thoroughly guilty of sin against Him 14:7
  - b) Jeremiah argues that YHWH has delivered Judah even though Judah was guilty of sin, but now He acts as a stranger to Judah 14:8
  - c) Jeremiah pleads with YHWH to deliver Judah and no longer act as though helpless 14:9
  
- ▼ 3. YHWH tells Jeremiah not to pray for Judah because under no circumstances will he listen to prayer for their good 14:10-12
  - a) YHWH responds by saying He will not intervene to deliver but punish them because Judah is bent on being disobedient 14:10
  - b) YHWH tells Jeremiah not to pray for Judah; He will not attend them when they offer burnt offerings, grain offerings, but He will consume them by sword, famine, and pestilence 14:11-12.  
See Lev. 26:25; Deut 28:22
  
- ▼ 4. YHWH in response to Jeremiah's information that the prophets prophesy peace and prosperity says that He has not sent them and they prophesy lies. In fact instead of peace and prosperity Judah will suffer war, famine, and disease 14:13-16
  - a) Jeremiah replies that the prophets have prophesied Judah will not see sword or famine, but peace in their land 14:13.
  - b) YHWH answers Jeremiah that the prophets are telling lies in His name; what they are prophesying is false, worthless, and delusions out of their own heart 14:14.  
Note the singular, "heart" as though there was collective agreement
  - c) YHWH says that He did not send these prophets, but regardless of their prophecies of peace and prosperity, they will die by war and starvation 14:15.
  - d) YHWH says that the people to whom they are prophesying will die of war and starvation, because they deserve it, and their bodies thrown in the streets of Jerusalem with no one to bury them—husbands, wives, sons and daughters 14:16.
  
- ▼ 5. Because there is no other god who can deliver Judah, Jeremiah wonders if YHWH has completely rejected Judah when he hears how deeply YHWH grieves for Judah as He looks on all her suffering 14:17-22

- a) YHWH tells Jeremiah that He will grieve deeply for His dear people as He looks on the slain in the fields, the sick in the cities from hunger, and those who are taken captive 14:17-18.
- b) Jeremiah asks YHWH if He has totally rejected Judah without remedy 14:19
- c) Jeremiah confesses that Judah's sin against YHWH is great, but pleads for YHWH not to forsake Judah for His covenant's sake which? for there is no other god able to help 14:20-22
- ▶ 6. YHWH lets Jeremiah know that the world will be horrified at the devastation of Judah and assures a complaining prophet that He will make him a bronze wall against all his detractors as he feeds on YHWH's word 15:19-21
- ▼ 7. YHWH issues several prohibitions to Jeremiah illustrating the severe judgment on the people because they violated the covenant, but he will repay Israel double for her sin and bring every Israelite back from captivity, free of worthless idols, with all nations acknowledging the YHWH is God. 16:1-21
  - ▼ a) YHWH issues several prohibitions to Jeremiah as an illustration to Judah of the severe judgment coming on the people because of their idolatry and disobedience to the covenant 16:1-13
    - ▼ (1) YHWH issues several prohibitions to Jeremiah as an illustration to Judah 16:1-9
      - i) YHWH forbids Jeremiah to take a wife 16:1-2
      - ii) The reason why Jeremiah is forbidden to marry is that it is better not to have children than to have sons and daughters who will die terrible deaths, unlamented, not buried, killed by war, famine, and left to feed the birds and wild beasts 16:3-4
      - iii) YHWH forbids Jeremiah to mourn, lament, or bemoan the dead because YHWH's peace, lovingkindness and mercies are taken from the people 16:5
      - iv) Both great and small shall die unlamented and unburied 16:6
      - v) YHWH forbids the consumption of comfort food and drink at funerals 16:7
      - vi) YHWH forbids visitation of the bereaved 16:8
      - vii) YHWH gives Jeremiah these prohibitions because they show that YHWH is going to cause joy and gladness to cease 16:9
    - ▼ (2) YHWH tells Jeremiah to tell the people that he is sending them into captivity because they and their fathers have disobeyed YHWH and the covenant 16:10-13

- i) YHWH says that when the people hear these words and ask why, what have we done, or what is our sin, you shall say, “The reason for this devastation is that your Fathers have broken the covenant 16:10-11
  - ii) Furthermore you have done worse than your fathers following the dictates of your own hearts and not obeying YHWH 16:12
  - iii) For these reasons YHWH is casting Judah out of the land into a foreign land where they will serve foreign gods continually 16:13
- ▼ b) YHWH declares that He will search out all Israel and repay her double for her sin but He will also bring every single Israeli back from all the lands of her dispersion to the land of promise 16:14-18
- (1) YHWH, as the One who brought up Israel from Egypt, promises to bring back Israel from all the lands where they are scattered 16:14-15.
  - (2) YHWH will send “fishers of men” and hunters into the world to find every individual son of Jacob 16:16
  - (3) YHWH declares that because not one of them is hidden from Him and neither is their sin, He will pay them double for their sin 16:17-18
- ▼ c) Jeremiah looks forward to the time with both Jew and Gentile will come to know YHWH, He is YHWH 16:19-21
- (1) Jeremiah says that the time is coming when the Gentiles and scattered Israel will acknowledge the sin of their devotion to worthless idols 16:19
  - (2) Jeremiah asks rhetorically will a man make gods which are not gods 16:20. But Israel did.
  - (3) YHWH will show them His might and cause them to know that His name is YHWH 16:21
- ▼ 8. However, Judah’s sin is written indelibly on her heart and she will suffer deserved punishment for breaking the covenant in spite of Jeremiah’s faithful ministry 17:1-27
- ▼ a) Because Judah’s sin is written indelibly on her deceitful heart, the chances are good she will suffer chastening for acting the fool by rejecting YHWH and trusting human wisdom 17:1-11
- ▼ (1) Because of Judah’s indelible sin, her places of worship will be spoil for the invaders, she will be exiled into slavery. 17:1-4
- i) With great irony YHWH says that the sin of Judah is engraved on the tablets of their stone-hard hearts with a

diamond stylus and their children pay attention to their idols and altars on the green hills 17:1-2

- ii) Those high places YHWH will give to the invaders 17:3
  - iii) Judah will lose its inheritance and be exiled to serve enemies in unfamiliar lands because they have provoked YHWH with a fire that will burn forever 17:4
- ▼ (2) While only a fool will put his trust in man and human wisdom rather than YHWH, the human heart is incurably deceitful and will ultimately lead to foolishness and YHWH's chastening 17:4-11..
- ▼ i) YHWH declares it is foolish for man to trust man and not YHWH, for his life will be worthless, but the man who trusts YHWH will enjoy a full life. 17:5-8
    - (a) YHWH declares cursed the man who trusts in man and not YHWH for he will be unproductive, barren as a shrub in salt soil 17:5-6
    - (b) Blessed in the man who trusts YHWH for he will flourish and be fruitful even in times of trouble 17:7-8
    - ii) Although heart of man is incurably deceitful and escapes human ability to understand it, it escapes neither YHWH's scrutiny nor His justice 17:9-10
    - iii) A person may acquire wealth dishonestly but in the end with the reputation of a fool he/she will like a bird who loses her eggs lose his ill-gotten gains 17:11
  - ▼ b) Appealing to YHWH's sovereign power and protection, Jeremiah who has been faithful to his ministry appeals to YHWH to deliver him from his persecutors 17:12-18
    - (1) Jeremiah appeals to YHWH acknowledging His sovereign power and protection as the only person in whom Israel can hope; all who reject Him, the source of life, reap death 17:12-13
    - (2) Jeremiah appeals to YHWH to deliver him 17:14
    - (3) Jeremiah's tormentors ask where the word of YHWH is 17:15
    - (4) Jeremiah declaring YHWH knows he has been faithful to his task, request that YHWH will not cause him dismay but will destroy his persecutors 17:16-18.
  - ▼ c) In an unexpected response to Jeremiah's request, YHWH tells him to declare that much of Judah's future is determined by her observance of the Sabbath: Blessing for obedience; judgment for disobedience 17:19-27
    - (1) In response to YHWH's word to Jeremiah to Judah to rightly observe the Sabbath, Judah ignores the message 17:19-23



- ii) In light of the principle just cited by YHWH, the message to Judah and Jerusalem is turn from their evil ways because He is now “forming” plans to punish them 18:11
  - Heb “I am forming disaster and making plans against you.” The word translated “forming” is the same as that for “potter,” so there is a wordplay taking the reader back to v. 5. They are in his hands like the clay in the hands of the potter. Since they have not been pliable he forms new plans. He still offers them opportunity to repent; but their response is predictable. NET notes, Jer. 18:11, n20.
- iii) But the inhabitants of Judah and Jerusalem say, “We don’t care what you say. We’re going to do what we want to do regardless 18:12
- ▼ (3) So since Israel/Judah insists on disobedience to the covenant, their land will become a horror producing ruin and Israel/Judah will be scattered as dust before the wind. YHWH will not be paying attention 18:13-17
  - i) So YHWH says, “Asks Gentile nations if they ever heard such folly, i.e., Israel like a virgin bride has behaved unseemly 18:13.
  - ii) YHWH poses the question is it unlikely for snow to disappear from the mountains and mountain streams to cease 18:14
  - iii) But is it not just as unlikely that Israel/Judah would forget YHWH, but they have, leaving a life that is smooth and relatively risk free for a life likely to produce trouble 18:14-15
  - iv) Their land has become an object of horrible destruction producing horror in passersby who will be appalled 18:16
  - v) Israel/Judah will be scattered to the nations as dust before the wind, but YHWH will take no heed 18:17
- ▼ b) The determination by some to kill Jeremiah, illustrates Judah’s hard attitude toward YHWH resulting in the same certainty of judgment illustrated by Jeremiah’s prayer of imprecation 18:18-23
  - (1) Some in the nation begin to urge action against Jeremiah 18:18
  - (2) Jeremiah asks YHWH to pay attention to him, remember how faithful he’s been, and deliver him from his enemies 18:19-20
  - (3) Jeremiah’s prayer becomes an imprecation of harsh judgment against his enemies 18:21-23.



- ▼ 2. YHWH tells Jeremiah to take some of the elders of Judah along with a clay pot by which he will illustrate the judgment of YHWH on Judah/Jerusalem by the irreparable shattering of the clay vessel 19:1-15
  - a) YHWH tells Jeremiah to take some of the elders of the people and some of the elders of the priest to the Valley of Hinnom and proclaim the coming catastrophe on Judah and Jerusalem 19:1-3
  - ▼ b) The reason for the catastrophe is because they have forsaken YHWH and made it an alien place 19:4-5
    - (1) they have forsaken YHWH and made it an alien place 19:4
    - (2) they have burned incense to gods unknown to the fathers, former kings 4
    - (3) they have filled the place with the blood of innocents 4
    - (4) they have offered Baal human sacrifice on their high places 19:5
  - ▼ c) Reasons why the Valley of Ben Hinnom will be called the Valley of Slaughter 19:6-9

There are thirteen references to the Valley of Ben Hinnom in the OT: Joshua 15: 8 2x; 18: 16 2x; 2 Kings 23: 10; 2 Chronicles 28: 3; 33: 6; Nehemiah 11: 30; Jeremiah 7: 31, 32; 19: 2, 6; 32: 35. Dillow, Joseph C.. *Final Destiny: The Future Reign of The Servant Kings* p. 874. Grace Theology Press. Kindle Edition.

“Tophet” has an uncertain etymology. At least four possibilities have been proposed: 1 It is derived from “toph” or “drum” and has reference to the drums used to drown the screams of the children offered alive to Molech in the fires. 2 “Tōphet” may be derived from “tophleḥ,” a word of Assyrio-Persian origin meaning contempt or place of burning. 3 If it is closely related to 2, then it means “the place of the YHWH of fire,” HAL, 1781. Or 4 “tōpeḥ” may be formed from tōph, “act of spitting” TWOT, 967 and mean properly a spitting out, then came to refer to that before or on which one spits as in Job 17: 6, an object of deepest abhorrence. Keil and Delitzsch, *Commentary on the Old Testament*, 8: 106. See 2 Kings 23: 10; Jeremiah 7: 31– 32; 19: 6, 11, 14. See also James Fyfe, *The Hereafter: Sheol, Hades and Hell, the World to Come, and the Scripture Doctrine of Retribution According to Law*, 131,32, as noted in Dillow, n. 2709 p. 855

- (1) There will be great loss of life in the country 7
  - i) YHWH will frustrate the plans of Judah/Jerusalem 7a
  - ii) YHWH will deliver Judah/Jerusalem to their enemies who will kill them 7b

- iii) YHWH will make their bodies food for birds and beasts 7c
  - (2) YHWH will make Jerusalem a horror to passersby 8
  - (3) YHWH will reduce the people to cannibalism 9
  - d) YHWH tells Jeremiah to irreparably shatter the clay vessel as an illustration of what He will do to the people and to Jerusalem 19:10-13
  - e) Jeremiah, after his demonstration, returns to the court of the temple where he again declares the certainty of judgment on Judah/Jerusalem 19:14-15
- ▼ 3. YHWH's word of promised exile to Pashhur delivered by Jeremiah, newly released from prison, is the kind of message Jeremiah has been commissioned to give and about which he understandably complains 20:1-18
- ▼ a) YHWH's word to Pashhur, son of Immer, delivered by Jeremiah promises loss of life for many in Judah/Jerusalem and exile for others including Pashhur and his family 20:1-6
    - (1) Pashhur, the priest and chief governor in the temple, once he hears Jeremiah's invective against the temple, has him beaten and put in stocks 20:1-2
    - (2) Even though released the next day Jeremiah does not shrink from telling Pashhur that his name is now, "Terror on every side" / "Surrounding Terror" 20:3
    - (3) Jeremiah says YHWH promises to make Pashhur and his friends terrified of the coming invasion when they will see many die and others will be exiled to Babylon 20:4
    - (4) Jerusalem will be plundered of her wealth and taken to Babylon including Pashhur and his family. They will never return to Jerusalem 20:5-6
  - ▼ b) Jeremiah complains to YHWH about the ministry he's been given 20:7-18
    - (1) Jeremiah complains about his ministry because the word of YHWH is occasion of insult and derision 20:7-8.
    - (2) Jeremiah confesses to YHWH that when he tries to suppress the message it becomes a burning in his heart and he cannot hold it in 20:9
    - (3) Jeremiah's friends, "so-called" are looking for an occasion for his downfall, but YHWH is with him so that no one will prevail over him but will be thoroughly disgraced 20:10-11.
    - (4) Jeremiah recognizing YHWH's sovereignty and His omniscience asks for YHWH to pay back his tormentors and to vindicate his cause in order to elicit praise of YHWH's from His 20:12-13

- (5) Jeremiah returns to his lament, cursing the man who brought word of his birth, saying he should have killed him because he only experiences grief 20:14-18.

### ▼ III. Dated Oracles of Judgment 21:1-29:32

- ▼ A. Oracle Eight: “When Zedekiah sent Pashhur to [Jeremiah].” Jeremiah’s response to King Zedekiah’s request to ask YHWH to perform a miracle and deliver them is that YHWH will oppose the kingdom of Judah and effect her defeat 21:1-14
  - 1. King Zedekiah sends Pashhur, son of Malkijah, and the priest Zephaniah to ask Jeremiah to ask YHWH to miraculously send King Nebuchadnezzar and his army away and leave Judah alone 21:1-2
  - ▼ 2. YHWH tells Jeremiah to tell Zedekiah He will oppose Him to utter defeat 21:4-7.
    - a) YHWH will bring inside the city the weapons Israel is now using against the Babylonians outside the wall 21:4
    - b) YHWH will fight against Zedekiah and Judah 21:5
    - c) YHWH will kill every living thing in Jerusalem with disease 21:6
    - d) YHWH will hand over King Zedekiah and his retinue to King Nebuchadnezzar who will slaughter them without mercy 21:7
  - ▼ 3. YHWH’s expressed will is that the people who believe Him to surrender to Babylon and live lest they die in the judgement He has determined on Jerusalem and the Davidic kings 21:9-14
    - a) YHWH gives the people a choice: Surrender to Babylon and live or resist and die 21:8-9
    - b) YHWH is determined to hand Jerusalem over to Babylon for destruction 21:10.
    - c) YHWH’s message to Davidic kings: rule righteously protecting your subjects or else YHWH will follow-up with severe judgment 21:11-12
    - d) YHWH’s message against Jerusalem who for some reason thought she was invulnerable will not escape the punishment she deserves 21:13-14
- ▼ B. Oracle Nine: Jeremiah prophesies judgment on the Davidic kings but not without hope 22:1-24:10; cf. 2 Kings 24:1-3
  - ▼ 1. Jeremiah brings an indictment against the house of David 22:1-10
    - a) YHWH says that if the house of David reigns with justice and righteousness the kingdom will prosper and continue, but if it is disobedient to YHWH it will come to an end 22:1-6
    - b) YHWH says that even though they, the kings of Judah, flourish like tall trees on the top of the mountains of Lebanon, because they have broken the covenant He will send destroyers who will devastate the kingdom and send many into captivity 22:6-10



called YHWH OUR RIGHTEOUSNESS and all Israel will be restored to her land 23:1-8

- ▼ 4. Jeremiah brings YHWH's charge against the false prophets and the illustration of the two baskets of figs 23:9-24:10
  - ▼ a) The false prophets will be judged because by their false prophecies proclaimed in the name of Baal they have led the people of Samaria and Jerusalem astray and are a cause of their ungodliness 23:9-15
    - ▼ (1) Jeremiah declares a day of reckoning i.e., disaster coming upon the prophets in Jerusalem 23:9-12
      - ▼ i) Jeremiah declares his heart is broken because of the unseemly behavior of the prophets 23:9-10
        - (a) Jeremiah declares great grief because of the prophets, and he has become like a drunken man because the prophecies given him by YHWH send him reeling 23:9
        - (b) The prophets are at least partially responsible for the land being under a curse due to covenant-breaking behavior 23:10. sn The curse is, of course, the covenant curse. See Deut 29:20–21 [BHS]29:19–20 HT and for the specific curse see Deut 28:23–24. The curse is appropriate since their “adultery” lay in attributing their fertility to the god Baal see Hos 2:9–13 [BHS]2:11–15 HT and violating the covenant see Hos 4:1–3. NET, Jer. 23:10 n34
      - ii) Jeremiah declares that because both prophet and priest are “profane” i.e., godless, doing evil in the temple, YHWH will bring disaster reckoning on them 23:11-12
    - (2) YHWH says that the prophets of Samaria prophesied in the name of Baal leading Israel astray but the prophets of Jerusalem are worse being more like the people of Sodom and Gomorrah 23:13-14
    - (3) YHWH promises that the prophets of Jerusalem will be severely judged because they are responsible for the ungodliness of Judah 23:15
  - ▼ b) YHWH promises judgment will come like a storm on the false prophets because they prophesy falsehoods giving their opinions as YHWH's word deceiving the people by telling them that in spite of their disobedience to the covenant they will live in peace 23:16-22
    - (1) YHWH warns the people to disregard the prophecies of these false prophets because they are only giving their opinions, not the word of YHWH 23:16.

- (2) The false prophets falsely assured the people that even though they were disobedient, nothing bad would happen to them 23:17
- (3) But none of these prophets ever paid attention to what YHWH said 23:18
- (4) YHWH's wrath will come like a storm and will not diminish until He has completed His purposes 23:19-20
- (5) YHWH says that these prophets gave their own message not His; if they had given YHWH's message his people would have turned from their evil ways 23:21-22.
- c) YHWH assures His people that He is not some local deity but that He's above all, i.e., He is wholly other, Transcendence, He knows everything, Omniscience, and He is present everywhere, Omnipresence 23:23-24.
- ▼ d) YHWH affirms that He will oppose and punish the prophets who use dreams to lead people away from YHWH and His word 23:25-32
  - (1) YHWH says that prophets are claiming inspired dreams, the delusions of their own minds, to propogate their lies 23:25-26
  - (2) YHWH says that these people use the device of "dreams" to cause the people to forget His word 23:27. Sensationalistic devices often distract people from attention to Scripture.
  - (3) YHWH affirms that compared to these dreams is His word like grain to straw; like fire that will consume dross; and like a hammer that will smash rocks 23:28-29
  - (4) YHWH affirms that He is opposed to the prophets who steal messages from one another 23:30
  - (5) YHWH affirms He is opposed to prophets who dream up lies to confuse people re. His world 23:31-32
  - (6) NET Jer. 23:25 sn To have had a dream was not an illegitimate means of receiving divine revelation. God had revealed himself in the past to his servants through dreams (e.g., Jacob [Gen 31:10–11] and Joseph [Gen 37:6, 7, 9]) and God promised to reveal himself through dreams (Num 12:6; Joel 2:28 [[BHS]3:1 HT]). What was illegitimate was to use the dream to lead people away from the Lord (Deut 13:1–5 [[BHS]13:2–6 HT]). That was what the prophets were doing through their dreams which were "lies" and "the delusions of their own minds." Through them they were making people forget who the Lord really was which was just like what their ancestors had done through worshiping Baal.
- ▼ e) YHWH affirms that because the false prophets had so confused the people by prefacing their own ideas with "The oracle of

YHWH," He will forget them and forsake them and bring everlasting shame on them which the people will never forget 23:33-40. The Hebrew word translated 'oracle' is 'massa' meaning 'a burden.' Jeremiah's messages were so negative they were considered burdensome. So the false prophets would ask Jeremiah, almost tauntingly, "what is the burden from YHWH" he was told to reply, "You are the burden, and I will cast you away." or forsake you.

- (1) YHWH affirms that false prophets who sneeringly ask, "What is the burden of YHWH?" are themselves the burden and YHWH will cast them away and punish any who sneeringly say "YHWH's message is burdensome" 23:33-34
  - (2) YHWH says that the people were confusing their private opinions with YHWH's word and proclaiming their opinion as though they were the word of YHWH 23:35-36. See F. B. Huey, Jeremiah and Lamentations, E. RAY CLENDENEN, ed. New American Commentary, Vol. 16. Nashville, B & H Publishing Group, 1993:219
  - (3) YHWH tells the people to simply ask the prophet, "What does the YHWH say?" and if he replies, "The oracle of YHWH" he's lying. Anyone using this expression will come into judgment because it had lost its meaning through misuse. It had become the hallmark of the lying prophets. 23:37-38
  - (4) YHWH declares He will utterly forget and forsake the false prophets casting them and Jerusalem from His presence and thereby bring shame and lasting disgrace on them which will never be forgotten. The people may have forgotten YHWH but Judah would never forget they'd been deceived by the false prophets. 23:39-40.
- ▼ 5. Jeremiah's vision of the good and bad figs 24:1-10. YHWH shows Jeremiah two baskets of figs after Nebuchadnezzar had taken several captives back to Babylon. One basket had very good figs; the other figs so bad they could not be eaten. YHWH said the good figs represent the people who have gone into captivity and He promises a good future for them. The bad figs represent people who decided to stay in the land and those who decided to go to Egypt. These people will suffer the curses of the covenant: sword, famine, and pestilence.
- a) This vision is dated as occurring after Nebuchadnezzar had deported Jeconiah and leaders of Judah with craftsmen and metal workers to Babylon 24:1.
  - ▼ b) The vision 24:2-3.
    - (1) YHWH shows Jeremiah a basket with very good figs as well as a basket of very bad figs 24:2
    - (2) Jeremiah acknowledged them both 24:3

▼ c) The meaning of the good figs 24:4-7

- (1) YHWH said He would regard the people who had gone into captivity with Jehoiachin to be represented by the good figs 24:4-5
- (2) YHWH said He would watch over these people for good and eventually bring them back to the land 24:6
- (3) To do this YHWH would give them a heart to know Him, that He is God, and would bring them into a covenant relationship with Him. “they shall be my people, and I will be their YHWH”—buzz words of the covenant 24:7

\*As Constable points out this occurred only partially during the exile 29:4-7; 2 Kings 25:27-30. Complete fulfillment is yet future 31:31-34; Ezek. 36:24-32; Matt 24:29-31\*  
TCENB, Jeremiah, 143.

▼ d) The meaning of the bad figs 24:8-10

- (1) The bad figs represent King Zedekiah, the princes, those that remained in the land, and those who went to Egypt. 24:8
- (2) They will be trouble in whatever nation they found themselves; they will be a reproach, a proverbial example of disaster, objects of ridicule, wherever they are 24:9
- (3) YHWH will send sword, famine, and pestilence in the land—the curse of the covenant—until they are consumed from the land. 24:10

- ▼ C. Oracle Ten: “in the fourth year of Jehoiakim.” YHWH declares that because of Judah’s refusal to obey the voice of YHWH captivity at the hands of Babylon is a certainty, the devastation of the land and surrounding nations a marvel, but after seventy years judgment on Babylon. YHWH concludes with the cup of judgment Jeremiah is to give to the nations and they will drink it. 25:1-26:6
- 1. YHWH charges that for years, thirteen with Jeremiah, He has sent warning messages to Judah by the prophets but Judah has refused to listen provoking YHWH to anger 25:1-7
  - 2. Because Judah has refused to listen to YHWH’s word, He will bring the Babylonians under Nebuchadnezzar against Judah and the surrounding nations and they will completely devastate the land so that it is a “a desolation and an astonishment” to all for seventy years 25:8-11
  - 3. YHWH then promises that He will punish the king of Babylon and the Chaldeans and make their land a “perpetual desolation” 25:12-14
  - 4. YHWH then sets up a “bar room” scene where all the nations are given a “cup of fury” to drink including Jerusalem and Judah, Egypt, Uz, Philistines, Edom, Moab, Ammon, Tyre, Sidon, Dedan, Tema, Buz,



Arabia, desert dwellers, the kings of Zimri, kings of Elam, the Medes, all the kingdoms of the world 25:15-26

- 5. YHWH tells the nations through Jeremiah to drink and be drunk, stagger and vomit like drunks in a bar and no one will be exempt 25:27-29.
  - 6. YHWH says that He will roar and give the nations to the sword 25:30-31
  - 7. YHWH says that the carnage will be so great that it will cover the earth like fertilizer. It is time for national leaders to weep and wail because of the His fierce anger 25:32-38
  - 8. YHWH tells Jeremiah to stand in the court of the Temple and proclaim His message so that in the event they should repent He could relent of the calamity He's bringing on them. But if they do not, He will make Jerusalem a curse to all the nations of the earth 26:1-6
- ▼ D. That the message of Jeremiah (chs. 2:1-26:6), that Judah and her leaders refused to listen to the word of YHWH, is proven by the reaction of priests, prophets, and people to Jeremiah's message and their plot to kill him 26:7-23. This happened in the beginning of the reign of Jehoiakim.
- 1. The mounting of opposition to Jeremiah from the priests, prophets, and all the people shows that they refused to believe the word of YHWH 26:7-9
  - 2. The priests and prophets presented their case against Jeremiah to the princes of Judah and urged the death penalty 26:10-11
  - 3. Jeremiah spoke in defense that YHWH had told him to prophesy against Judah and Jerusalem urging all to repent so YHWH will relent of the judgment He had promised. Jeremiah was totally at the mercy of the court, but if they killed him they would be guilty of shedding innocent blood because it is YHWH who sent Jeremiah to preach to them 26:12-15
  - 4. The princes and the people acquitted Jeremiah. Elders arose to remind the people of Micah of Moresheth in Hezekiah's day and Hezekiah repented and Judah was saved 26:17-19
  - 5. On the other hand Jehoiakim had Urijah the prophet killed, but Jeremiah was protected by Ahikam the son of Shaphan 26:20-23
- ▼ E. In the beginning of Jehoiakim's reign, YHWH tells Jeremiah to make bonds and yoke as symbols of servitude and send them to the nations urging them to submit to Babylon and live; he urges Zedekiah to surrender to Babylon and live; he urges the priests to serve the king of Babylon and live with the promise that everything in the Temple will be taken to Babylon 27:1-22
- 1. In the beginning of the reign of Jehoiakim, YHWH tells Jeremiah to make bonds and yokes, symbols of servitude, and send either them

or copies to Edom, Moab, Ammon, Tyre, Sidon with the message that He, YHWH, is bringing Nebuchadnezzar who will subjugate them all and if they want to live they should submit to him. Otherwise YHWH will kill the nation that resists with sword, famine, and pestilence 27:1-11

- 2. Jeremiah urges Zedekiah to surrender to Nebuchadnezzar in order to live contrary to all that the false prophets are saying because YHWH has not sent them 27:12-15
  - 3. Jeremiah urges the priests not to listen to the false prophets who predict that the vessels taken to Babylon from the temple will soon be brought back. Rather serve the king of Babylon and live. If what the prophets say is true, we will see 27:16-18
  - 4. Jeremiah says that YHWH says that what was left in the temple will be taken to Babylon and stay there until YHWH “visits” them to restore them to this place 27:19-22
- ▼ F. Hananiah, the son of a the prophet Azur, prophesies falsely in the name of YHWH that within two years the yoke of Babylon under Nebuchadnezzar would be broken, but because he prophesied falsely, YHWH takes his life. In the process Jeremiah as the true prophet is vindicated 28:1-17
- 1. At the beginning of the reign of Zedekiah, Hananiah the son of Azur a prophet declares that YHWH of hosts (armies) that He has broken the yoke of Nebuchadnezzar and within two years all the treasures taken from the temple will be returned 28:1-4
  - 2. Jeremiah replied to Hananiah’s prophecy saying that he hoped it would come true but the only way to know is to see what happens 28:5-9. cf. Deut. 18:19-22
  - 3. Hananiah takes the yoke Jeremiah wore symbolically on his shoulders and broke it saying that YHWH says within two years He will break the yoke of Babylon 28:10-11
  - 4. YHWH tells Jeremiah to tell Hananiah saying that although you have broken Jeremiah’s wooden yoke, He will replace it with a yoke of iron on the neck of all these nations so that they serve Nebuchadnezzar 28:12-14
  - 5. Jeremiah tells Hananiah that because he prophesied falsely in the name of YHWH and caused the people to believe a lie, Hananiah will die within the year 28:15-16.
  - 6. Hananiah dies within the year 28:17. Point: Jeremiah is the true prophet
- ▼ G. The Letter Sent to the Captives in Babylon 29:1-32
- 1. The letter is sent to the captives in Babylon—to the priests, prophets, elders, and all the people by the hand of Elasah, an appointment of King Zedekiah 29:1-3

- ▼ 2. YHWH directs the captives to do the following: 29:4-7
  - a) Build houses and live in them
  - b) Plant gardens and eat the produce
  - c) Take wives and have children so that their numbers might increase
  - d) Seek the peace of the city where they live for their own peace
- ▼ 3. YHWH gives the captives several reasons for doing so: 29:8-
  - a) Because they cannot believe their prophets because they prophesy falsely; YHWH did not send them
  - b) Because Judah will be in captivity for at least seventy years after which YHWH will cause a return to Jerusalem
  - c) Because YHWH loves His people, and there will be a turning back to YHWH 29:11-14
- 4. Concerning those left in Jerusalem who did not listen to YHWH who told them to surrender to Nebuchadnezzar, YHWH will send sword, famine, and pestilence; they will be like rotten figs. They will be a reproach among the nations 29:15-19
- 5. Concerning Ahab of Kolaiah and Zedekiah of Maaseiah, two false prophets, who conducted themselves corruptly among the captives, YHWH will kill them before all the captives. They will be the subject of the curse: "YHWH make you like..." these two men 29:20-23
- 6. Concerning Shemaiah the Nehelemite who sent a letter countermanding all that Jeremiah had written, Jeremiah wrote to the captives that YHWH would punish Shemaiah by wiping out his family because he prophesied a lie in YHWH's name 29:24-32

#### ▼ IV. Messages of Future Hope (30:1-33:26)

- ▼ A. YHWH promises that although there is great suffering for Israel/Judah to come, He will heal her incurable wound and restore Israel/Judah to the land and to a true covenant relationship with Him 30:1-31:1
- ▼ 1. YHWH through Jeremiah promises that although there is still great suffering to come, He will not forsake them but will bring them back into their land and will make a 'full end' of their enslaving nations 30:1-11
  - a) YHWH instructs Jeremiah to get out paper and pen and take down how YHWH will reverse the plight of His people and give them back their land 30:1-3
  - b) YHWH says there is yet to come a time of terrible suffering (men having birth pangs) known as Jacob's trouble, a time like as never before or after 30:4-7 cf. Matt. 24:21
  - c) YHWH promises there will be a time for Israel to be rescued during which He will rescue them from foreign subjugation, and Israel/Judah will be subject to YHWH their God and David their king whom YHWH will raise up 30:8-9

- d) YHWH encourages Israel/Judah not to fear assuring Israel/Judah that He will save them from captivity, destroying their enslaving nations, and return the people back to their land (rest and peace) although He must follow through with Israel's punishment first 30:10-11 (cf. Jer. 46:1-51:64)
- ▼ 2. YHWH inflicted a serious, incurable wound on Israel/Judah with no healing or comfort available because of all her sin; certainly she is unattractive to her allies but YHWH promises complete defeat of her enemies and healing for her 30:12-17
  - a) YHWH has inflicted an incurable wound on Israel/Judah and there is no one to plead her cause nor heal her wound 30:12-13
  - b) YHWH says that Israel/Judah is no longer attractive to her allies because He has grossly wounded her with no one to comfort her because of all her sins and iniquities 30:14-15 But...
  - c) YHWH promises that all who have afflicted Israel/Judah will be likewise afflicted: as plundered, captive, and prey, but YHWH will restore health and healing to Israel/Judah proving Himself to the nations 30:16-17
- ▼ 3. YHWH promises to bring back the captives of Israel/Judah and restore them to a true covenant relationship with Himself 30:18-24
  - a) YHWH promises that He will bring back the captives and once more they will populate the land and be protected by YHWH 30:18-20
  - b) The leaders of the people will be followers and worshipers of YHWH; the nation will be in true covenant relationship to YHWH 30:21-22
  - c) YHWH will powerfully achieve all His purposes and the entire nation will be in true covenant relationship to YHWH 30:23-24
- ▼ B. YHWH promises He will restore Israel/Judah to her land and cities; He will make a new covenant with Israel in which His law will be on their hearts, their sins forgiven, and all will know Him; Jerusalem will be His special city, and it is possible for Him to reject Israel only if He breaks His covenant with the sun, moon and stars 31:2-40
  - 1. YHWH says for Israel/Judah having found grace, He has loved them with everlasting love and *chesed* 31:2-3
  - 2. YHWH says that Israel at restoration will be dressed in festive apparel to celebrate with dances, to plant vines and eat the fruit because she truly worships YHWH 31:4-6
  - 3. YHWH says that with the shout, "Save your people" He will bring the people back from the "ends of the earth" in whatever physical condition, weeping as they come, with supplications He will lead them, without their stumbling, because He is Father to Israel and Israel is His firstborn 31:7-9

- ▶ 4. YHWH declares because He has redeemed Israel, He will gather them back to their land where they will enjoy the produce of a fruitful land, a land of rejoicing with no sorrow 31:10-14
- ▶ 5. YHWH tells weeping parents to stop because He has heard their petition to return to Him in true repentance; Israel's children will return. Obviously YHWH has great compassion on His people. 31:15-22
- 6. YHWH, the God of Israel Who rules over all says, He will restore Judah to her cities and towns the land will be fully inhabited, and YHWH will satisfy and refresh those who are weary. The weary will look forward to enjoying sleep. 31:23-26
- 7. YHWH says that a time is coming when He will cause people to fill the land contrary to the destruction of judgment now occurring 31:27-28
- 8. In that day people will die for their own sins and it will not be visited on descendants (third and fourth generation). 31:29-30 cf. Exod 20:5-6; 34:7. Note the change has not happened yet.
- 9. YHWH says He will make a new covenant with Israel which will stipulate that He will put His law in their minds and on their hearts and both He and the people will be in a true covenant relationship with sins forgiven 31:31-34. Forgiveness of sins means Israel back in the land.
- 10. YHWH states that His promise to Israel is as certain as the sun rises in the morning and the moon and stars come out at night. He will preserve Israel forever 31:35-37.
- 11. YHWH promises that there is a time coming in which the city of Jerusalem will be His special city with significantly expanded boundaries and it will never be torn down or destroyed again 31:38-40
- ▼ C. Although circumstances do not favor real estate deals in Judah with the armies of Babylon surrounding the city, YHWH assures Jeremiah who is in prison (an illustration of captivity) that just as He is instrumental in bringing this disaster on Israel/Judah He will be just as instrumental in bringing Israel/Judah back into the land where land deals will be made again 32:1-44. So Jeremiah is showing his faith in God's promised restoration of Israel/Judah by purchasing a field from his relative.
  - 1. Jeremiah is shut up in prison apparently for prophesying that unless the inhabitants of Jerusalem surrender to Nebuchadnezzar the outcome would not be good 32:1-5
  - 2. Although Jeremiah is in prison, Hanamel the son of Shallum came and asked him to buy his field in Anathoth in the exercise of Levirate rights. Jeremiah does buy the field 32:6-12

- 3. Jeremiah charged Baruch to take the deeds and store them in a clay jar to preserve them because the time will come when people will be possessed again by Israel 32:13-15
- 4. Jeremiah tells YHWH that He has been more than faithful to an unfaithful Israel and Jeremiah realizes that what is happening now, outside the city, is the result of Israel/Judah's sin 32:16-23
- 5. Jeremiah says incredulously, "The city is surrounded and it's only a matter of time before we succumb to sword, famine, and pestilence 32:24-25. This is not a scenario for a successful land purchase deal.
- 6. YHWH tells Jeremiah that there is nothing too hard for Him. True, he will give Jerusalem into the hands of the Chaldeans because of Israel's sin of idol worship 32:26-35.
- 7. YHWH tells Jeremiah that just as He has delivered Israel/Judah into the hands of foreign powers and scattered Israel to the four corners of the earth, He will one day bring them back into the land and make an everlasting covenant with them so they will not depart from Him 32:36-41
- ▼ 8. YHWH says that just as He has brought all this suffering on Israel/Judah, He will do all the good to them He has promised, including the fields which will be bought, deeds signed and sealed, witnesses witness because He will cause the captives to return 32:42-44
  - a) YHWH tells Jeremiah that just as certain as He is bringing all this disaster on Judah so that the land is empty and barren, fields will again be bought in this land 32:43-43
  - b) Fields will again be bought with cash and deeds signed, sealed, and witnessed, because YHWH swears that He will restore all the land of Judah to the nation 32:44. cf. Heb 6:13-14; 7:18-21
- ▼ D. The immediate future for Jerusalem and her inhabitants does not look good, but YHWH tells Jeremiah that He will keep His covenants with Abraham and David and that if His covenants with sun, moon, and stars can be broken then these covenants can be broken as well 33:1-26
  - 1. YHWH challenges Jeremiah, still in prison, (an illustration of captivity), to call on Him and He will show Him great and mighty things which he does not know 33:1-3
  - 2. YHWH says that the stand the inhabitants and left over soldiers are making against Babylon will end terribly, but YHWH promises to restore fully Israel/Judah to the land who will rebuild their houses; and He will cleanse Israel/Judah of all their iniquity and sin against Him with the result Israel/Judah will be a great testimony to the goodness and greatness of YHWH to the world 33:4-9
  - 3. In Jerusalem the voice of the bride and the voice of the bridegroom will be heard again—wedding celebrations—the wedding party

praising YHWH of hosts for bringing the captives back into the land  
33:10-11

- 4. YHWH says that in the places that are now desolate, empty of every living thing, He will cause them to be dwelling places for shepherds and flocks; cities will be surrounded by them 33:12-13
- 5. YHWH declares that at that time a descendant of David will rule the earth and Jerusalem will be called YHWH OUR RIGHTEOUSNESS 33:14-16.
- 6. The Davidic covenant will be operative and the throne will never lack a descendant of David to occupy it 33:17-18
- 7. YHWH says that if it is possible to break His covenant with the day and His covenant with the night so that they do not follow each other, then His covenant with David can be broken so that he will not have a descendant to sit on his throne, and with Levites, priests, YHWH's ministers. David's descendants will be as the sand of the sea 33:19-22
- 8. YHWH points out to Jeremiah that because of Israel/Judah's current state surrounded by armies some believe God has cast Israel/Judah (two families) away, a misconception He quickly corrects by saying if His covenant with day and night can be broken then He will cast away His people 33:23-26. In other words, it will not happen.

#### ▾ V. Dated Messages of Judgment (34:1-35:19)

- ▾ A. The Davidic kings failed to institute justice, righteousness and faithfulness to the Mosaic Covenant and so Judah suffered the curses of the covenant 34:1-22
  - ▾ 1. YHWH prophesies through Jeremiah the captivity of Zedekiah, his removal to Babylon, but his peaceful and dignified end 34:1-5. Zedekiah failed to enforce the covenant, another testimony to the failure of the Davidic kings to institute justice and righteousness in the land.
    - a) When surrounded by allied forces under the leadership of Nebuchadnezzar, king of Babylon, YHWH through Jeremiah prophesies that Nebuchadnezzar will take and burn the city of Babylon 34:1-2
    - b) Zedekiah cannot expect to escape from Nebuchadnezzar but will be taken to Babylon. 34:3
    - c) Zedekiah can look forward to never returning, but will die in Babylon, be buried and mourned as befits a king 34:4-5
  - 2. The allied armies under Nebuchadnezzar fought against Jerusalem and all the cities of Judah leaving only Lachish and Azekah 34:6-7
  - ▾ 3. Jerusalem and the inhabitants of Jerusalem break the covenant entered into with Zedekiah to liberate all Hebrew slaves 34:8-11

- 4. YHWH declares that resubjecting freed slaves to slavery is the same sin committed by Israel's ancestors, and in so doing they violated the covenant He had made with their fathers 34:12-16
  - 5. YHWH declares that as a consequence, He will bring about the curses of the covenant which in part are embodied by Nebuchadnezzar and the Babylonians who will take and burn the city 34:17-22; 15:2; Lev. 26:23-26. YHWH is being faithful to His end of the covenant.
- ▼ B. On the contrary, the descendants Jonadab the son of Rechab, were faithful to the directives of their ancestor and were an example of covenantal faithfulness to the people of Judah and Jerusalem 35:1-19
- 1. Jeremiah brings descendants of Rechab into the temple, set bowls of wine before them and commanded them to drink the wine 35:1-5.
  - 2. The descendants of Rechab refused to drink stating that until the present invasion they had remained faithful to the directives of their ancestor to drink no wine neither to build houses, sow seed, plant vineyards, but dwell in tents as sojourners 35:6-11
  - 3. YHWH directs Jeremiah to tell the people of Judah that the Rechabites who have faithfully obeyed the directives of their ancestor not to drink no wine, etc., ought to be an example of what faithful obedience to the covenant means 35:12-16
  - 4. So YHWH says because Judah has been disobedient to the covenant, He is bound to bring on them the curses of the covenant 35:17
  - 5. YHWH says that for their faithfulness to their ancestors directives, there shall not fail a man to stand before YHWH forever 35:18-19
- ▼ VI. Judah's Fall and Exile: The "Baruch Document" (36:1-45:5)
- ▼ A. All of Judah, king, princes, and people refuse to hear YHWH and His covenant 36:1-38:28
- ▼ 1. The Baruch Document: the scroll that YHWH tells Jeremiah to dictate to Baruch, which King Jehoiakim burned, and concerning which another copy is made, and Jehoiakim is cursed 36:1-32
- ▼ a) In Jehoiakim's fourth year, YHWH tells Jeremiah to take a scroll and write what He tells him, and maybe Judah will repent and return to YHWH 36:1-3
- (1) The date of writing is the fourth year of Jehoiakim 605/4
  - (2) YHWH tells Jeremiah to take a scroll and write all that He tells him 36:2
  - (3) The hope is that Judah, when they hear of coming judgment, will repent and return to YHWH 36:3





- (3) Those who heard were not afraid in the least, but Elnathan, Delaiah, and Gemariah begged Jerhoiakim not to burn the scroll 36:24-25a.
- (4) The king would not listen (*shema*) and although he commanded his lieutenants to arrest Baruch and Jeremiah, YHWH hid them so they could not be found 36:25b-26
- ▼ g) YHWH tells Jeremiah to write another scroll with the same words as the burned scroll and tell Jerhoiakim that he will have no one from his family to succeed him, neither will he have a traditional royal funeral, and judgment will come on all the inhabitants of Jerusalem and Judah 36:27-32
  - (1) YHWH tells Jeremiah to take another scroll and write all the former words of the burned scroll. 36:27-28
  - (2) YHWH tells Jeremiah to say to Jehoiakim that because he burned the scroll and questioned its contents, he will no one to sit on the throne of David 26:29-30a
  - (3) YHWH says that Jehoiakim will not have a traditional burial, and YHWH will bring on the inhabitants of Jerusalem and all the men of Judah all the doom pronounced against them to which they did not listen (*shema*) 36:30b-31
  - (4) Jeremiah took another scroll, gave it to Baruch the son of Neriah who wrote on it all the words of the first scroll Jehoiakim had burned and many additional words 36:32.
- ▼ 2. YHWH informs Zedekiah and the nation that they cannot escape the destruction of Jerusalem which the Chaldeans will burn with fire 37:1-10
  - a) Zedekiah is appointed “king” of Judah by Nebuchadnezzar, but neither he nor his servants nor the people of the land “listened” (*shema*) to the word of YHWH 37:1-2. The emphasis on “hearing/listening/obeying” is central in this narrative.
  - ▼ b) Zedekiah sends Jehucal to Jeremiah who is not a prisoner at this time to request prayer for the nation. Pharaoh moves against Nebuchadnezzar 37:3-5
    - (1) Zedekiah sent Jehucal the son of Shelemaiah to Jeremiah requesting prayer for Judah 37:3
    - (2) Jeremiah was not yet in prison and was free move about 37:4
    - (3) Pharaoh moves against Nebuchadnezzar which relieves the siege of Jerusalem 37:5
  - ▼ c) YHWH sends Jeremiah to Zedekiah to say that Pharaoh will not help Judah but will return to Egypt and the destruction of Jerusalem by fire is unavoidable 37:6-10

- (1) YHWH sends Jeremiah to King Zedekiah to say that the Egyptians will return to Egypt and the Chaldeans will reestablish the siege against Jerusalem, take it and burn it 37:6-8
- (2) YHWH tells the Judaeans that the destruction of Jerusalem by the Chaldeans is inevitable and unavoidable 37:9-10
- ▼ 3. Jeremiah is wrongfully imprisoned 37:11-21
  - ▼ a) Jeremiah, seeking to claim his property in Benjamin, leaves Jerusalem but is arrested at the Gate of Benjamin, beaten and put in prison 37:11-15
    - (1) Once the Chaldeans had lifted the siege due to the movements of the Egyptians, Jeremiah goes to claim his property in Benjamin 37:11-12
    - (2) Jeremiah is siezed by Shelemiah, captain of the guard, accusing Jeremiah of defecting to the Chaldeans 37:13
    - (3) Jeremiah denies defecting to the Chaldeans but Shelemiah does not “listen” (*shema*) to him. 37:14a.
    - (4) Jeremiah is brought before the princes who beat him and put him in prison 37:14b-15
  - ▶ b) Zedekiah delivers Jeremiah from prison but hears that Nebuchadnezzar will take him captive 37:16-17
  - ▼ c) Jeremiah rightly asks the reason he’s been imprisoned since the court prophets have been dead wrong in their predictions and implores Zedekiah not to send him back to the house of Jonathan 37:18-20
    - (1) Jeremiah asks Zedekiah what he has done to be put in prison 37:18.
    - (2) Jeremiah asks Zedekiah where the prophets are who prophesied that Nebuchadnezzar would not come against him or the country 37:19. Obviously, their predictions were false if not duplicitous.
    - (3) Jeremiah asks that he not be sent back to the house of Jonathan for fear of death 37:20.
  - d) Jeremiah is kept in the court of the prison and given a food allowance until supplies were exhausted 37:21
- ▼ 4. Although Jeremiah is destined for execution, he is wonderfully rescued by Ebed-melech and freed to deliver YHWH’s message to Zedekiah and Jerusalem: Surrender to the Babylonians for the saving of lives and the city otherwise suffer death and destruction 38:1-28
  - ▼ a) Although the princes of Judah conspire with the king to put Jeremiah to death, Ebed-melech, the Ethiopian eunuch, saves Jeremiah 38:1-13

- (1) Princes, Shephatiah son of Mattan, Gedaliah son of Pashhur, Jucal son of Shelemiah, Pashhur son of Malchiah sought the death of Jeremiah because he predicted the death of anyone who remained in Jerusalem and did not surrender to the Chaldeans 38:1-4
- (2) Zedekiah weakly turns Jeremiah's sentencing over to the princes who take Jeremiah, throw him into the dungeon of Malchiah where there was no water, just mire, into which Jeremiah sank 38:5-6
- ▼ (3) Jeremiah is rescued out of the dungeon by Ebed-melech who intercedes for him before the king 38:7-13
  - i) Ebed-melech (*servant of the king*), an Ethiopian eunuch petitions the king on Jeremiah's behalf 38:7-9
  - ii) Zedekiah commands Ebed-melech to take thirty men and take Jeremiah from the dungeon 38:10.
  - iii) Ebed-melech took the thirty men, took old clothes and rags and let them down by ropes to Jeremiah 38:11
  - iv) At Ebed-melech's instruction Jeremiah puts the old rags under his armpits to cushion the ropes and they lifted Jeremiah out of the dungeon 38:12-13
- ▼ b) Jeremiah in answer to Zedekiah's request predicts that 1) if Zedekiah surrenders himself and the city to Babylon, he and his people will live, and the city will not be burned, but if not he will be humiliated, the people of the city lost, and the city burned 38:13-28
- ▼ (1) In answer to Zedekiah's request Jeremiah predicts that if the king and Jerusalem surrenders to Babylon, the people will live and the city will not be burned, but if not Zedekiah can count on being taunted by his harem for weakness and he will cause the city to be burned 38:14-23
  - i) Zedekiah summons Jeremiah and apparently asks him to tell him what the latest word from YHWH is 38:14
  - ii) Jeremiah expresses doubt that Zedekiah will let him live, at worst, and will not listen (*shema*) to him at best 38:15
  - iii) Zedekiah swears by YHWH that he will neither kill Jeremiah nor give him over to men who will 38:16
  - iv) Jeremiah declares that if Zedekiah and the people of Jerusalem surrender to the Chaldeans, their lives will be spared, and the city will not be burned. But if they do not surrender, the city will be burned and he, Zedekiah, will not escape 38:17-18
  - v) Zedekiah expresses his reluctance to surrender afraid of what already captive Jews might do to him. "Abuse" is the

same Hebrew word for how the Levite's concubine was treated (Judges 19:25), and for the effect of the plagues had on the Egyptians (Ex 10:2).

- vi) Jeremiah assures Zedekiah that captive Jews will not abuse him and if he surrenders it will be well with him. But if Zedekiah refuses to surrender the women of his harem will be given over to the princes of Babylon, they will taunt him for his weakness, and the city will be burned 38:20-23
  - (2) Zedekiah extracts a promise from Jeremiah that he will not tell the princes what he has told the king which Jeremiah agrees to do, and he lives in the court of the prison until Jerusalem falls to Babylon 38:24-28
- ▼ B. Jerusalem Falls to the Babylonians 39:1-18
- 1. Babylonian forces lay siege to Jerusalem in the tenth month of Zedekiah's ninth year (December 589/January 588 B.C.), and penetrated the city in Zedekiah's eleventh year (June/July 587) because the food supply was gone and the people had resorted to cannibalism (52:4-6; Lam 4:10) 39:1-2
  - 2. The seating of the princes of Babylon doubtless signify that Babylon is now in control of Jerusalem 39:3
  - ▼ 3. Zedekiah's attempt to escape ends in disaster, the city is burned and all but the poor people of the land are led captive to Babylon 39:4-10
    - a) Zedekiah and the soldiers with him escaped by way of the king's garden toward the East 39:4
    - b) They are caught on the plains of Jereicho and Zedekiah is brought to Nebuchadnezzar. 39:5
    - c) Nebuchadnezzar had Zedekiah's two sons killed and all the nobles of Judah while he watched and then Zedekiah's eyes were put out, he was bound and led off to Babylon 39:6-7
    - d) The Babylonians burned down the royal palace, the temple, and private dwellings and tore down the wall of Jerusalem 39:8
    - e) Nebuzaradan, a leading Babylonian officer, took captive the rest of the people in the city and those who had surrendered to Babylon, led them off to Babylon, but left behind the poor of the land and gave them fields and vineyards 39:9-10.
  - ▼ 4. Jeremiah and Ebed-melech: Two men whose lives are spared because they believed the word of YHWH 39:11-18
    - a) Jeremiah: Nebuchadnezzar orders Nebuzaradan who along with other officials rescue Jeremiah from the court of the prison, is taken home by Gedaliah son of Ahikam and he dwells among the poor people 39:11-14. *Note the contrast between what happens*

*to Zedekiah and what happens to Jeremiah. The point is Jeremiah believed the word of YHWH; Zedekiah did not listen.*

- b) Ebed-melech: Before the city is taken Jeremiah, still in prison, tells Ebed-melech that his life will be spared, he will be delivered from his enemies, because he put his trust in YHWH 39:15-18
- ▼ C. Events After the Fall of Jerusalem 40:1-45:5
  - ▼ 1. *The assassination of Gedaliah.* The governorship under Gedaliah, which is soon destroyed by Ishmael's assassination of Gedaliah and his captivity of the people of Mizpah, soon reversed by Johanan and his army, has put the remaining Judaeans at risk 40:1-41:18
    - ▼ a) Jeremiah is released a second time, and a governorship is set up under Gedaliah by Nebuchadnezzar, but the remnant in Judaea is put at great risk with the assassination of Gedaliah by Ishmael son of Nethaniah 40:1-41:3
      - ▼ (1) Jeremiah is released a second time 40:1-6
        - i) YHWH's word comes to Jeremiah after his release at Ramah, having been carried off in chains from Jerusalem with other captives 40:1
        - ii) Nebuzaradan takes Jeremiah and recounts how YHWH has done to Judah just as He said He would, but from that moment Jeremiah is free to do what he wishes whether go to Babylon or stay in Judah. It's up to Jeremiah 40:2-4.
        - iii) Nebuzaradan encourages Jeremiah to return to Gedaliah son of Ahikam, the governor, or wherever Jeremiah would see fit and Nebuzaradan gave Jeremiah a gift after which Jeremiah went to live with Gedaliah 40:5-6 *NOTE: Two observations: Jeremiah receives kindness from the Babylonian but abuse from his countrymen, and this is continued testimony to the care of YHWH to those who listen and obey His word.*
      - ▼ (2) Gedaliah appointed governor and soldiers in the field, refugees to Moab, Ammon and Edom return to the land 40:7-11
        - i) Judaeans guerilla troop officers hearing that Nebuchadnezzar made Gedaliah governor Judaea, came to Gedaliah at Mizpah (Jerusalem is uninhabitable) 40:7-8.
        - ii) Gedaliah assures them not to fear Babylon, but dwell in the land and serve the king of Babylon and all will be well. 40:9
        - iii) Gedaliah says he will be the intermediary between the remnant and Babylon while they plant crops and harvest and put the produce into vessels 40:10

- iv) Jews in Moab, Ammon and Edom hear of the remnant in Judah and that there is a Judaeen governor they returned to an abundant harvest 40:11
- ▼ (3) Gedaliah falls to an Ammonite-Judaeen conspiracy 40:13-41:3
  - i) Johanan son of Kareah warns Gedaliah that Baalis, Ammonite king, and Ishmael son of Nethaniah have plotted to assassinate Gedaliah, but Gedaliah does not believe him 40:13-14. *(Note: Baalis was hostile to Nebuchadnezzar and Babylon. It would be to his advantage to have instability in Judah to distract Babylon from Ammon. Also, Ishmael, was a descendant of David through Elishama. Some commentators speculate that Ishmael may have wanted to be the ruler in Judah. Gedaliah may not have been aware of the royal connection. It is too bad he didn't consult with Jeremiah to hear from YHWH.) Tom Constable's Expository Notes, "Jeremiah," Soniclight.com 218-219*
  - ii) Johanan offers to kill Ishmael quietly and prevent upsetting the remnant community, but Gedaliah refused 40:15-16
  - iii) In the seventh month of that year (BC 587), Ishmael with ten men met Gedaliah at Mizpah for a meal during which they killed Gedaliah and all the Jews who were with him and whatever Chaldeans were present 41:1-3
- ▼ b) Ishmael commits further atrocities, takes captive the remainder of those alive in Mizpah
  - ▼ (1) The day after Gedaliah's murder, about eighty men arrived in Jerusalem in mourning largely due to the Babylonian invasion/destruction 41:4-5
    - i) Apparently there were still religious observances in Jerusalem in spite of the destruction.
  - (2) "Cutting their flesh was a pagan practice that the Mosaic Law condemned (Lev. 19:28; 21:5; Deut. 14:1; cf. Jer. 16:6)". (TCENB, "Jeremiah" Page 219).
  - (3) Ishmael son of Nethaniah went to meet them weeping (falsely) and inviting them to meet Gedaliah when they were inside the city, Ishmael killed all but ten and threw their bodies into a pit 41:6-7. The pit was one dug by Asa during his wars with Baasha 41:9
  - (4) Ten of the men bargained their stores of wheat, barley, olive oil, and honey for their lives 41:8
  - (5) Ishmael took captive the rest of the people of Mizpah and headed in the direction of the Ammonites 41:10.





- (2) These same men disobeyed YHWH and led the Judaeen remnant, who had come back to live in Judah including Jeremiah and Baruch, off to Egypt 43:4-7. (Tahpanhes was an important fortress city on the northern border of Egypt in the northeastern Nile delta. It is generally equated with the Greek city of Daphne. It has already been mentioned in 2:16 in conjunction with Memphis (the Hebrew name is “Noph”) as a source of soldiers who did violence to the Israelites in the past.) NET Bible, s.v. Jeremiah 43:7, sn10.
  - (3) YHWH tells Jeremiah to take some large stones and bury them in the clay pavement at the entrance of Pharaoh’s residence and tell watching Judaeans that YHWH is sending Nebuchadnezzar who will pitch his royal tent over these stones 43:8-10
  - (4) YHWH declares that Nebuchadnezzar will attack Egypt and people will die of disease, some carried off into exile, others will die in war. Nebuchadnezzar will burn the temples of Egyptian gods and demolish sacred pillars in the temple of the sun, picking Egypt clean like a shepherd picks lice from his clothes 43:11-13.
- ▼ 3. *The Judean exiles refuse to listen to YHWH and are promised severe punishment in Egypt just as surely as Pharaoh Hophra is handed over to his enemies 44:1-30*
- a) YHWH tells Jeremiah that the reason that disaster came upon Judah was because of the rampant idolatry, the breaking of the covenant, in the nation of Judah in spite of all the prophets YHWH sent to warn them 44:1-6
  - b) YHWH asks why the remnant of Judah in Egypt, knowing all that YHWH did to the nation of Judah, insists on breaking the covenant (44:10) and worshiping other gods, doing the things that brought severe judgment on the nation 44:7-10
  - c) Because of the idolatry of the Judaeans in Egypt YHWH will bring disaster on them and destroy them so that all but very few are destroyed by sword, famine, and pestilence 44:11-14
  - d) The great crowd that had assembled to hear what Jeremiah had to say rejected the message from YHWH and instead reaffirmed their worship of the “Queen of Heaven” by sacrificing and pouring out drink offerings to her 44:15-19
  - e) Jeremiah replied that YHWH was well aware of their idolatry back in Judah and that is why they find themselves refugees in Egypt 44:20-23
  - f) YHWH told the women to fulfill their vows to the Queen of Heaven but YHWH swears by His name that “never again will any of them

use it in an oath saying, “As surely as YHWH God lives...,”  
because they will all be dead 44:24-28

- g) To prove that what He declared concerning the remnant will happen YHWH predicted that He would hand Pharaoh Hophra over to his enemies who seek to kill him just as He handed Zedekiah over to Nebuchadnezzar, his enemy seeking to kill him 44:29-30

▼ 4. *YHWH gives Baruch a message of hope* 45:1-5

- a) YHWH responds to Baruch’s depression in which he says that he is worn out by all his grieving. 45:1-3
- b) YHWH reminds Baruch of what He is doing in the world i.e., tearing down what He has built, and plucking up what He has planted 45:4. cf. 1:10; 18:7-10; 31:28. Note the connection with the subject of ch. 44 and the activity found in chs. 46-51.
- c) YHWH promises Baruch his life. 45:5. At that time that was top prize. 21:9; 38:2; 39:18.

▼ VII. **Oracles Against the Nations: Invasion from the the north (46:1-51:64)**

Thomas G. Smothers, Ph.D., was the Donald Williams Professor of Old Testament at the Southern Baptist Theological Seminary. (Now deceased, Nov. 2012) Smothers stated three main purposes of the oracles against nations: 1) “to pronounced doom on a foreign nation for mistreatment of Israel; 2) to serve as a salvation oracle or oracle of encouragement for Israel; 3) to warn Israel about depending on foreign alliances for her security... Thomas G. Smothers, *Jeremiah 26-52*, Word Biblical Commentary series. Dallas: Word Books, 1995: 275, 277. Quoted in *Dr Constable’s Notes on Jeremiah*, 2017 Edition, 232.

▼ A. Against Egypt 46:1-26

- 1. Topic sentence: The word of YHWH came to Jeremiah against the nations, against Egypt 46:1-2a.
- ▼ 2. Defeat of Egypt by Babylon at Carchemish 605 B.C. 46:3-12
  - a) This is concerning the defeat of Egypt at Carchemish in the fourth year of the reign of Jehoiakim 46:2b. (“the fourth year of the reign of Jehoiakim” note 25:1, 36:1; 45:1 This is a major structural marker for the book.)
  - b) Although rising as the Nile to flood the land, she is defeated by the River Euphrates (irony) and severely beaten (605 B.C.) 46:3-12. Note the dismay and terror in 46:5.
- ▼ 3. Defeat of Egypt by Babylon in Egypt 46:13-24
  - a) Topic statement regarding Nebuchadnezzar’s striking the land of Egypt 46:13
  - b) Regardless of their military might, Egypt cannot stand against Babylon because YHWH drives them from the field 46:14-15

- c) From the many fallen the cry: “Pharaoh, king of Egypt is but a noise,” and “He has let the most opportune time go by” 46:16-17 (NET).
- d) Babylon will be to Egypt as Mt. Tabor to her surrounding lowlands and Mt. Carmel to her surrounding lowlands 46:18-19
- e) Destruction comes from the north (cf. 1:13) and Egyptian soldiers cannot stand because of the superior numbers (like grasshoppers, 23) of the Babylonian allied armies 46:20-24.
- 4. Defeat of Egyptian gods, Amon the sun god, and all other lesser gods 46:25-26a
- 5. Glimmer of hope for Egypt: It will be inhabited as in the days of old 46:26b
- ▼ B. Salvation and restoration of Israel 46:27-28
  - 1. YHWH will save Israel from the lands of her captivity and bring her back to dwell in her land in safety 46:27
  - ▼ 2. Israel can be comforted that YHWH will totally defeat all the nations to which Israel was scattered after she has been punished 46:28 cf. 30:7, 11ff.
    - a) The reference to a terrible time of trouble (Heb “that day”) is a common shorthand reference in the prophets to “the Day of the LORD.” The “Day of the LORD” refers to a time when God intervenes in judgment against the wicked. The time referent can be either near or far, referring to something as near as the Assyrian threat in the time of Ahaz (Isa 7:18, 20, 21, 23) or as distant as the eschatological battle of God against Gog when he attacks Israel (Ezek 38:14, 18). The judgment can be against Israel’s enemies and result in Israel’s deliverance (Jer 50:30–34). At other times as here the Day of the LORD involves judgment on Israel itself. Here reference is to the judgment that the northern kingdom, Israel, has already experienced (cf., e.g., Jer 3:8) and which the southern kingdom, Judah, is in the process of experiencing and which Jeremiah has lamented over several times and even described in hyperbolic and apocalyptic terms in Jer 4:19–31. (NET Jer 30:7, **13 sn**)
    - b) Jacob here is figurative for the people descended from him. Moreover the figure moves from Jacob = descendants of Jacob to only a part of those descendants. Not all of his descendants who have experienced and are now experiencing trouble will be saved. Only a remnant (i.e., the good figs, cf., e.g., Jer 23:3; 31:7) will see the good things that the LORD has in store for them (Jer 24:5–6). The bad figs will suffer destruction through war, starvation, and disease (cf., e.g., Jer 24:8–10 among many other references). (NET Jer 30:7, **14 sn**)

- ▼ C. Against Philistia 47:1-7s
  - 1. Topic sentence announcing judgment on the Philistines 47:1
  - 2. The Babylonian armies, like an overflowing flood, descend from the north (1:13), and dispirit the Philistine military (47:2-3)
  - 3. Philistia will thoroughly sacked, plundered, in spite of cultic cuttings on their bodies 47:4-5
  - 4. The judgment (sword) of YHWH will not be quiet i.e., put away in its scabbard 47:6-7
- ▼ D. Against Moab 48:1-47
  - ▼ 1. YHWH God of Israel, who rules over all, declares coming judgment on Moab 48:1-10
    - a) “Nebo and Kiriathaim were both north of the Arnon and were assigned to Reuben (Num 32:3, Josh 13:19). They are both mentioned on the Moabite Stone as having been recovered from Israel.” (NET, Jer. 48:1c, **4 sn**)
    - b) Moab as a nation will be cut off, i.e., destroyed 48:2. “Madmen” is a transliteration of the Hebrew, the name of a town in Moab.
    - c) Moab’s little ones cry out 48:4 (Because adults have run away leaving their children (48:6) or because parents have been killed?)
    - d) Chemosh and his priests will go into exile 48:7. Moab’s god cannot save her. He’s an embarrassment 48:13
    - e) No one escapes; cities are left in ruins 48:8-9
    - f) YHWH utters a special curse for those soldiers who are slack in carrying out His judgment. 48:10
  - ▼ 2. Moab’s complacency will come to an end 48:11-17
    - a) Moab has enjoyed continuous peace (“has settled on his dregs and not been emptied from vessel to vessel” to remove the sediment). 48:11
    - b) There is a nation coming who will “turn over the vessels 48:12, and plunder the country, killed her young men, and get ready to mourn Moab’s calamity 48:13-17
  - ▼ 3. Moab’s cities will be leveled 48:18-25
    - a) Dibon, Aroer will succumb to the plunderer (Babylon) 48:18-20
    - b) Eleven other cities of Moab will suffer destruction (48:21-25)
    - c) The reason Moab will “wallow in his own vomit” is because he exalted himself against YHWH 48:26
    - d) Moab will become a laughingstock, a joke, and object of contempt because he held Israel in derision 48:27-28. This is an example of *lex talionis*, the law of revenge e.g., “an eye for an eye.”
  - ▼ 4. Moab’s pride was especially offensive to YHWH 48:29-39

- a) Moab's pride was excessive 48:29. "loftiness, arrogance, pride, and haughtiness of his heart"
  - b) Moab's anger and lying will make nothing right so that he will be an object of mourning (31), a fruitful country gone barren (32), a country without joy (33), idol worship destroyed (34-36), a cause for lamentation (37-39).
  - c) N. B. 48:26, 42.
- ▼ 5. Moab as a nation comes to an end 48:40-46
- a) Destroyed as a people because of pride 48:42
  - b) Escape from judgment is futile. Those who flee from fear will fall into the pit; those who get out of the pit will be caught in the snare. 48:43-44
  - c) Those who seek refuge in the ancient Amorite capital of Heshbon, will be the victims of a fire set by the invaders 48:45.
  - d) The worshipers of Chemosh are doomed 48:46
- 6. Yet Moab will be restored in the kingdom age 48:47
- ▼ E. Against Ammon 49:1-6
- 1. Ammon, land of the people who worship Milcom (Molech) is accused by YHWH of stealing the land of Gad 49:1
  - 2. Because of this "theft" destruction is promised to Rabbah, the capital and surrounding villages burned to the ground 49:2
  - 3. Ammon's people, worshipers of Milcom, will be objects of mourning 49:3
  - 4. Ammon will lose its power and the citizens will be scattered in every direction 49:4-5.
  - 5. Yet Ammon will be restored in the kingdom age 49:6
- ▼ F. Against Edom 49:7-22
- 1. YHWH says that Edom is bereft of wisdom and good counsel 49:7  
Teman, a descendant of Esau and the name of an Edomite clan, is used for Edom as a whole. This is an example of synecdoche, i.e., a figure of substitution where a part is substituted for the whole, or the whole for the part.
  - 2. Devastation and disaster will be nation-wide with the possible exception of some orphans and widows 49:8-11
  - 3. Destruction and death will be experienced by sinner and innocent alike ("If even those who did not deserve to drink from the cup of my wrath must drink from it,...") because Edom is destined to be a pile of ruins 49:12-13
  - 4. Regardless of Edom's lofty dwellings and the terror Edom inspires in others, YHWH will bring Edom down like Sodom and Gomorrah so that no one will live there 49:14-18

- 5. Because there is no one like YHWH, no one can stand against Him, Edomites will be scattered, and the land completely destroyed, 49:19-20
  - 6. The news of Edom's downfall will cause fear around the world; her cries will carry all the way to the Gulf of Aqaba.
  - 7. Babylon will swoop down on Edom like a great eagle and the soldiers of Edom will be worthless 49:22. Note "Bozrah" a city of Edom is another example of a part substituted for the whole. In this case Bozrah for Edom.
- ▼ G. Against Damascus 49:23-27
- 1. When the invasion comes, the people of Damascus, Syria, will lose heart and panic will seize them 49:23-24
  - 2. Babylon will defeat Damascus, soldiers killed, the city burned, and left vacant 49:25-27
- ▼ H. Against Kedar and Hazor (Arab Tribes) 49:28-33
- 1. "Nebuchadnezzar also defeated Kedar, a prominent Arab tribe (2:10; Gen. 25:13; Isa. 21:16-17; 42:11; 60:7; Ezek. 27:21; et al.), and the tribes around "Hazor," a place in the eastern desert (not the town in northern Galilee). The past tense in this title verse may have been added after Nebuchadnezzar's invasion, but the oracle is a promise of future destruction. Or, this may be a Hebrew prophetic perfect, in which case the prophet spoke of the future as past because it was certain to happen. Yahweh ordered the Babylonian king to devastate these eastern Arabs (cf. Judg. 6:3). (TCENB. "Jeremiah," 2017 Edition, 248).
  - 2. YHWH comments on the Arab kingdoms that Nebuchadnezzar conquered and destroyed 49:28
  - 3. The kingdoms are plundered, people flee, and Hazor becomes a permanent wasteland 49:29-33
- ▼ I. Against Elam 49:34-39
- 1. "Elam was a country on the eastern side of the Tigris River in what is now southwestern Iran. Its capital city was Susa. It was destroyed in 640 B.C. by Ashurbanipal after a long period of conflict with the Assyrian kings. It appears from Babylonian records to have regained its independence shortly thereafter, perhaps as early as 625 B.C., and was involved in the fall of Assyria in 612 B.C. If the date refers to the first year of Zedekiah's rule (597 B.C.), this prophecy appears to be later than the previous ones (cf. the study notes on 46:2 and 47:1). (NET, Jeremiah 49:34, **78 sn** (study note))
  - ▼ 2. YHWH who is sovereign over all declares:
    - a) He will destroy Elam's military might 49:35

- b) The enemy will blow through Elam from the four corners of the earth and scatter the people of Elam to the four winds 49:36
  - c) YHWH will bring disaster on them, sending armies after them until they are completely destroyed 49:37. Not all are killed; many are sent into exile.
  - d) YHWH will establish His rule over Elam, destroying their king and leaders 49:38
  - e) YHWH will restore Elam in the kingdom age 49:39
- ▼ J. Against Babylon 50:1-52:64
- ▼ 1. The word of YHWH against Babylon, the bulk of which is the promised destruction of the Babylonian kingdom, also is the means by which Israel is released and brought back to his land when the new covenant is implemented 50:1-46
    - ▼ a) The overview of Babylon's future: The nation from the north, becomes the victim of the judgment that comes from the north but Israel/Judah, one nation, is restored to her land 50:1-10
      - (1) Theme verse: YHWH's word against Babylon, against the land of the Chaldeans by Jeremiah the prophet 50:1
      - (2) Judgment on Babylon will include the shaming (exposing of the worthlessness) of her gods: Bel, Merodach, and other idols humiliated 50:2
      - (3) A nation from the north will make her desolate so that no human or animal lives in her 50:3
      - (4) When Babylon is destroyed, Israel and Judah as one nation will return to her land and seek YHWH her God, joining in a perpetual covenant 50:4-5
      - (5) YHWH says that until then Israel/Judah have been lost sheep, led astray by their shepherds, devoured by enemies, because they have sinned against YHWH, the habitation of justice and the hope of their fathers 50:6-7
      - (6) YHWH urges Israel to leave Babylon because great judgment is coming against Babylon from the north 50:8-9
      - (7) Babylon (Chaldea) will become plunder for the invaders 50:10
    - ▼ b) Because of YHWH's wrath provoked by Babylon's destruction of Judah and her comfortableness in doing so, Babylon will become desolate causing wonder by all who pass her by 50:11-13.
      - (1) Your mother (Babylon) will be embarrassed and shall become a desert 50:13.
      - (2) The reasons why Babylon will be embarrassed and desolate are because her children destroyed "My heritage" i.e. Israel/Judah and had become fat and complacent 50:12

- (3) The cause of Babylon's destruction will be the wrath of YHWH 50:14
- c) YHWH charges surrounding armies to bombard Babylon with arrows, shout down her walls (Jericho imagery), and cut down the harvesters, then return home 50:14-16
- ▼ d) Israel is like sheep scattered by the lions of Assyria and Babylon, but YHWH will punish Babylon as He punished Assyria and bring Israel back to his land this time with no sin 50:17-20
  - (1) Israel like sheep scattered by the lions Assyria and Babylon 50:17
  - (2) Babylon will be punished like Assyria 50:18
  - (3) When Babylon is punished, Israel will be brought back into his own land, enjoy its benefits and his sin and iniquity will be not be found 5:19-20.
- e) Because Babylon has contended with YHWH (24), and because YHWH is the God of armies, he will bring his hosts against Babylon (21-26) to destroy her completely and kill all her soldiers ("bulls" (27) as though some great sacrifice) as YHWH takes revenge on Babylon 50:21-28
- f) Archers again summoned and charged to let none escape, killing all Babylon's young men in her streets, felling all her proud ones, and burning her cities 50:29-32
- g) Although Israel/Judah was oppressed and held captive, YHWH, Israel's Redeemer is strong and will plead his case and restore him to his land in peace 50:33-34. And as rest comes to Israel...
- h) The sword comes against the Chaldeans, the inhabitants of Babylon, her princes, wise men, soothsayers, mighty men, their horses, their chariots, all mixed peoples will lose heart, treasuries robbed, nation-wide drought because of her idols 50:35-38.
- i) Babylon will become a dwelling for desert beasts, the jackal, the ostrich, but will not have humankind anymore, forever 50:39-40
- j) Destruction will come from a people of the north, a great nation, many kings, with a strong and cruel military force, and Babylon will be like a young girl by contrast 50:41-42. (It should be noted that the Medes and Persians were next door to Babylon and took it by stealth. The raw military force must be for a future time.
- k) Babylon's enemy under YHWH's direction will come out against Babylon and the king of Babylon will wilt under the threat. There will be no withstanding the enemy's force and the earth will quake at the taking of Babylon 50:43-46
- ▼ 2. Babylon's judgment is assured for the following reasons.



- a) One reason judgment is coming to Babylon which will leave her utterly destroyed is that Israel/Judah is not forsaken even though she sinned greatly against YHWH, the Holy One of Israel. 51:1-5
- b) Another reason is that YHWH is taking revenge on Babylon (6) for her role in making all the nations of the earth drunk from the cup of her wrath so they became deranged. When Babylon is destroyed people will mourn but because she cannot be healed they all leave her 51:6-9.
- c) Because the deliverance of Israel is assured 51:10
- d) The means YHWH uses to exact revenge are the archers and overwhelming forces of the Medes. The soldiers of the Medes will overwhelm (and overflow like locusts) Babylon 51:11-14
- e) Because YHWH must show how worthless and useless the gods of the Babylonians are 51:15-19.
- f) Because Babylon overreached her mission in her destruction of Zion 51:20-26
- g) YHWH of hosts is summoning the various national armies which He ultimately controls and commissions them to fight against Babylon's armies which have lost heart. The time of her threshing has come 51:27-33
- h) The inhabitants of Zion call on YHWH to act because of Babylon's abuse of Judah devouring her and setting her aside as an empty vessel or swallowing her like a giant snake and then spitting out what he didn't want 51:34-35
- ▼ i) YHWH answers their prayer, pleads their case, and promises to take vengeance on Babylon so that 51:36-48
  - (1) It becomes a heap, a dwelling for jackals 51:37
  - (2) YHWH will make them drunk and they will sleep a perpetual sleep, Although they are fierce like young lions, 51:38-39
  - (3) They will be like lambs to the slaughter, or like rams with male goats. 51:40-46
  - (4) Babylon will become a cause for mourning because she is desolate 51:41-44
  - (5) Israel/Judah at that time will know to flee from Babylon to escape YHWH's anger; Israelis are to pay no attention to rumors lest they lose heart 51:45-46, cf. Matt 24:6
  - (6) Babylon will be ashamed of her images and the defeat those idols were unable to prevent when the heavens rejoice and plunderers from the north sack the city 51:47-48
- j) Because Babylon's judgment is as certain as Babylon's cause of Israel to fall; when Israelis escape the invasion of the city. When

Israelis in shame remember that strangers have violated temple precincts (a result of Israel's captivity due to her sin) 51:49-51

- k) Because YHWH promises to bring judgment on Babylon's idols, when all her wounded groan, though she were to mount up to heaven (Tower of Babel, Gen 11:1-9) and make herself strong she will be destroyed 51:52-54.
  - l) Because YHWH promises to bring the plunderer against Babylon, her military is broken, and her governmental wise men are drunk with the wine of judgment, sleeping the perpetual sleep of death 51:55-57.
  - m) Because YHWH promises to break down her walls 51:58.
- ▼ 3. Jeremiah commissions Seraiah son of Neriah, son of Mahseiah, in the fourth year of Zedekiah's reign when Zedekiah traveled to Babylon with the final word for Babylon 51:59-64 (possibly coincides with the meeting on the plain in Daniel three, (Charles Dyer, "Jeremiah" John F Walvoord and Roy B. Zuck, eds. *The Bible Knowledge Commentary*, Victor Books Division of Scripture Press, 1983, pp. 1203-1204).
- a) Before Seraiah, son of Neriah, traveled to Babylon with Zedekiah, Jeremiah wrote in a book all the judgment that would come on Babylon and commissioned Seraiah to read it and pray that YHWH will cut off Babylon so that is desolate forever. 51:60-62.
  - b) Seraiah is then to tie a stone to the scroll, toss it into Euphrates River, and declare that Babylon will likewise sink and not rise forever 51:63-64.

#### ▼ VIII. Epilogue: 52:1-34

- ▼ A. Thematic paragraph setting up the chapter 52:1-2
  - 1. Zedekiah became king of Judah at age twenty-one and reigned for a period of eleven years.52:1a
  - 2. His mother was Hamutal, the daughter of Jeremiah of Libnah 5:1b
  - 3. He did evil in the sight of YHWH as had Jehoiakim 52:2
  - 4. The following is an account of what happened in Judah due to YHWH's anger until He drove them out of the land 52:3a
- ▼ B. Zedekiah's Rebellion Against Nebuchadnezzar and the Destruction of Jerusalem 52:3b-23
  - 1. Zedekiah rebelled against Nebuchadnezzare 52:3b
  - 2. Nebuchadnezzar with sufficient military came down from the north and besieged the city. This was the tenth day of the tenth month in the ninth year of Zedekiah until the Zedekiah's eleventh year 52:4-5. Date 588 B.C. to 586 B.C.
- ▼ 3. Zedekiah's ill-fated escape 52:6-11
  - a) By the ninth day of the fourth month the city was out of food (52:6) According to modern reckoning that would have been July 18,

586 B.C. The siege thus lasted almost a full eighteen months.  
NET, Jeremiah 52:6, Note 8, sn (study note).

- b) Apparently it is the soldiers that tried to escape through a concealed gate near the king's garden (cf. 39:4-7) 52:7 TCENB "Jeremiah" 2017 Edition, 270
  - c) The Chaldeans caught up with Zedekiah and his soldiers in the plains of Jericho and his soldiers abandoned him 52:8
  - d) Zedekiah was brought to Nebuchadnezzar who while Zedekiah watched executed Zedekiah's two sons and Zedekiah's officials then put out the eyes of Zedekiah who spent the rest of his life in prison 52:9-11.
  - e) In the fifth month (August 17, 586 B. C.) Nebuzaradan, captain of guard, burned the temple, the king's house, all the houses of Jerusalem, and the army broke down the wall of Jerusalem all around 52:12-14
  - f) He then carried away captive some of the poor, the rest of the inhabitants, and those who had previously defected to the Chaldeans, but the poor he left as vinedressers and farmers 52:15-16
  - g) The Chaldeans broke in pieces the bronze pillars of the temple, the carts, and the bronze Sea, and carried away the utensils, pots, shovels, bowls, trimmers, basins, firepans, lampstands, spoons, cups, and anything gold and/or silver. The author reflects that just the bronze was immeasurable. He then recounts the pillars, the carts, the bronze bulls, the Sea, etc. The sheer size and workmanship was noteworthy 52:17-23
- ▼ 4. What Babylon did with the people left in the city 52:24-30
- a) Nebuzaradan took all the leaders of the city, Seraiah the priest, Zephaniah, next in rank, the three door keepers, the officer in charge of the men of war, seven close associates to the king, the principal scribe of the army, and sixty men of the city. Nebuzaradan brought them to Nebuchadnezzar who had them all executed 52:24-27
  - b) Three smaller, secondary deportations occur in Nebuchadnezzar's seventh year (598 B.C.), his eighteenth year (587 B.C.), and his twenty third year (582 B. C.) amounting to just 4,600 persons 52:28-30.
- ▼ 5. Jehoiachin's Release from Prison 52:31-34
- a) Evil-Merodach, Nebuchadnezzar's son and successor, and in the thirty-seventh year of captivity (561-560 B.C.).
  - b) Apparently as part of the ceremonies at the end of his succession year, E-M released Jehoiachin from prison, treated him kindly,

gave him the most prominent seat at the king's table, i.e., more prominent than any of the other defeated kings, 52:31-32.

- c) Jehoiachin changed his clothes from prison garments to those more fitting a king, at regularly at the king's table all the days of his life 52:31-32
- d) Jehoiachin received an allowance from the king each day until he died 52:33-34
- e) The theological significance of this cannot be over emphasized. Just as Jeremiah's prophecy regarding the captivity and suffering of Israel/Judah came to pass the exaltation of Jehoiachin was an indication that YHWH was already at work fulfilling his promised restoration of His people.