

Jeremiah

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I. Intro

A. The Book - Jeremiah

1. Author - Jeremiah

- a) Name means "exalted by the Lord" or "established by the Lord"
- b) Known as "the Weeping Prophet"
- c) Lived in Anathoth, about 3 mi outside of Jerusalem (Judah)
- d) He was probably about 20 years old when God called him
- e) Son of a priest, believed (though never confirmed) to be a priest
- f) Grew up under the corruption of Manasseh and Amon
- g) Timid man, fearful in spirit
- h) He wept for the sins of the people but eventually becomes angry with injustice
- i) He lamented for the people to the point that God told him to stop
- j) He was despised and considered a traitor by the people
- k) He was never permitted to marry

But he was something else beside the weeping prophet. He was a man of great courage, with the boldness of a lion. In the presence of His Lord he was prostrate and broken, one who trembled at His Word, filled with godly fear. He was a man of prayer and faith in the Lord and faithful in the discharge of his great commission.¹

2. Date: 627 - 580 BC (13th year of Josiah into the Babylonian Captivity)

3. Chapters: 52

B. History

1. Kings of Judah (Taken from A Survey of Israel's History by Leon Wood)

a) Josiah - 32 years

Josiah began his reign at 8 years old. After Hezekiah, there was Manasseh and Amon. They were both bad kings and left a country in the state of terrible sin when Josiah took the throne.

The three decades of Josiah's reign were among the happiest in Judah's experience. They were characterized by peace, prosperity, and reform. No outside enemies made war, the people could concentrate on constructive activity, and Josiah himself sought to please God by reinstating matters commanded in the Mosaic Law.²

Jeremiah began to prophesy during the 13th year of Josiah's reign. Which means Josiah would have been 21 years old. It is likely that Jeremiah would have already had a Godly influence on Josiah. Josiah had 3 sons who later became king. No other king of Judah had the same distinction.

At the age of sixteen, he began of himself "to seek after the God of David his father" (2 Chron. 34:3). At the age of twenty he began to cleanse Jerusalem and Judah of the idolatrous objects his father and grandfather had brought into the land (2 Chron. 34:3-7). Successful in his own land, he even pursued similar activity to the north in Israel, where Assyria now held nominal control, removing altars and images of false deities.³

¹ Arno Gaebelin, *The Annotated Bible*, Loizeaux Brothers, Inc., ©1970, 179-180

² Leon Wood, *A Survey of Israel's History*, Zondervan Publishing House, ©1970, 366

³ Leon Wood, 366 - 367

Assyria's might and kingdom was beginning to wane. Egypt had begun to resist again and came up along the Mediterranean Sea to meet Assyria. Josiah came out to battle with Necho, pharaoh of Egypt at the time, near Megiddo. He died in battle and his body was returned to Jerusalem for burial.

b) Jehoahaz - 3 months

Jehoahaz was Josiah's middle son.

The people bypassed the eldest in selecting him as Josiah's successor at the age of twenty-three.⁴

c) Jehoiakim - 13 years

Pharaoh Necho replaced Jehoahaz after he had only reigned 3 months. He placed Eliakim, the eldest son of Josiah on the throne and changed his name to Jehoiakim.

Jehoiakim did evil before God and was incapable of efficient rule. He may have already shown his failings when the people earlier chose his younger brother as his father's successor. Jeremiah shows disdain for him by declaring that Jehoiakim was to be "buried with the burial of an ass" (22:13-19). The particular act of Jehoiakim which prompted this remark was his construction of a new palace. Apparently he was dissatisfied with that of his father and squandered state funds and used forced labor to build it. Jehoiakim also foolishly cut and burned Jeremiah's book written at the direction of God, apparently thinking that this would in some way offset its dire warnings (Jer 36:23).⁵

d) Jehoiachin - 3 months

Jehoiakim died in Jerusalem and Jehoiachin, his 18-year-old son, succeeded him on the throne. Babylon's 2nd attack was shortly after.

Jehoiachin was taken captive to Babylon, along with queen mother, princes, servants, and booty. The outstanding prophet Ezekiel was taken at this time, too (Ezek. 1:1-3), and with him 10,000 leading citizens, including a thousand craftsmen and smiths (2 Kings 24:11-16)⁶

e) Zedekiah - 12 years

Nebuchadnezzar placed Josiah's third son, Mattaniah, on the throne after changing his name to Zedekiah. The people were never satisfied with him as king and still ascribed kingship to Jehoiachin while he was in captivity.

The surrounding countries, once again begin to attempt to form an allegiance to fight against Babylon. Zedekiah refused to join for a long time.

But five years later, Zedekiah was persuaded. He then did choose to revolt, and he looked to Egypt for support. Details of possible mutual defense agreements with allied countries are not revealed, but some type of pact was made with Egypt at the time...In accordance with Jeremiah's warning, the city fell to the Babylonians in July, 586 B.C. Zedekiah tried to flee but was captured near Jericho and brought to Nebuchadnezzar's headquarters at Riblah. Zedekiah's sons were slain before his eyes, and then his own eyes were put out. He, with many of the people, was taken captive to Babylon, while Jerusalem suffered severe damage at the hands of nebuchadrezzar, and officer of Nebuchadnezzar. Included was the complete destruction of the great Temple built by Solomon, which had stood for four centuries.⁷

f) Governor Gedaliah

Judah was now a province of Babylon. She no longer had her own king, but was ruled by a governor appointed by the foreign authority. The first governor was

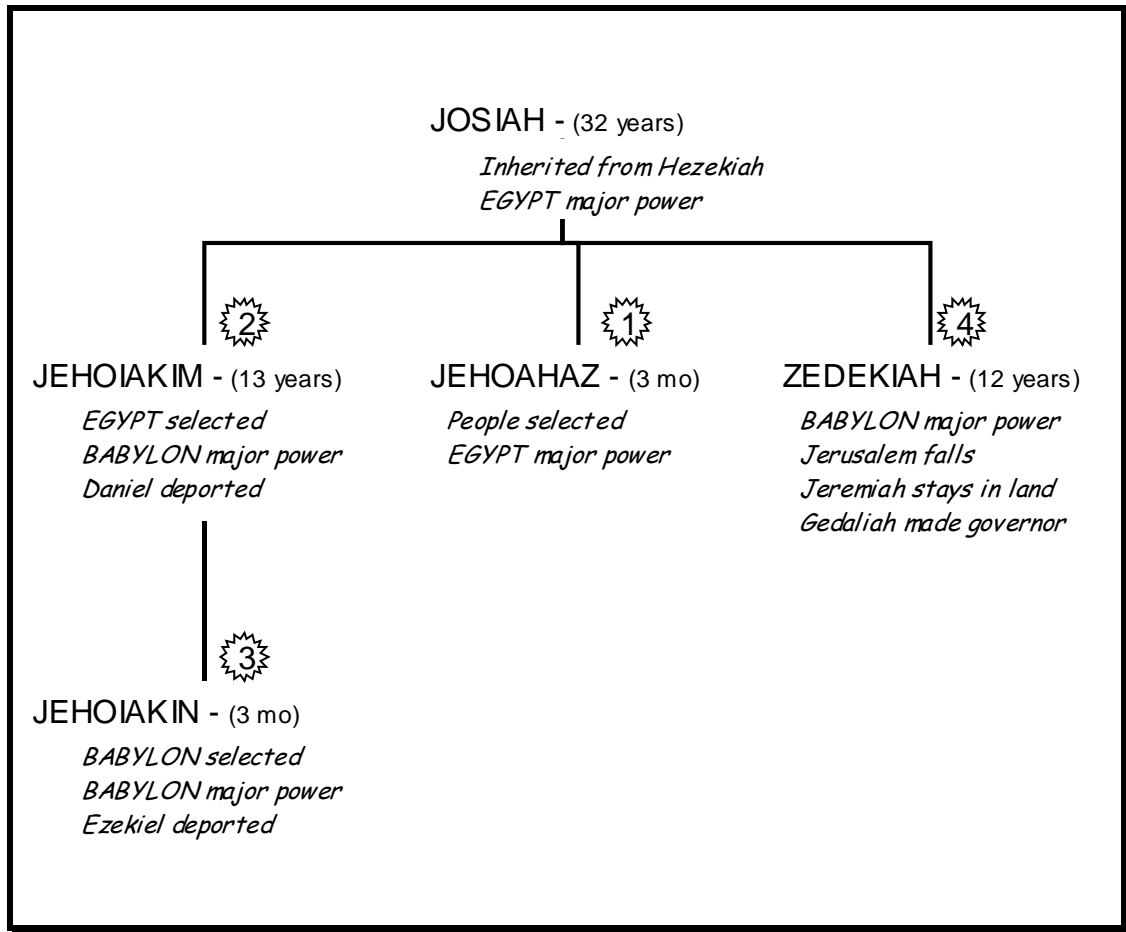
⁴ Leon Wood, 370 - 371

⁵ Leon Wood, 371

⁶ Leon Wood, 374

⁷ Leon Wood, 375 - 376

Gedaliah, son of Ahikam [he saved Jeremiah from death, see Jer 26:24],
*grandson of Shaphan.*⁸



2. Foreign Influences

- a) Assyria (on it's way out)
- b) Babylon (on it's way in)
- c) Egypt (still a nuisance)

3. Contemporary Prophets

- a) Judah
 - (1) Zephaniah
 - (2) Habakkuk
 - (3) Nahum
- b) Captivity
 - (1) Daniel
 - (2) Ezekiel

⁸ Leon Wood, 377 - 378
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C. Audience

1. The Kings and People of Judah
2. The Nations surrounding Jerusalem

D. Theme - Because of the immensity of Judah's sins, God will judge until He can restore.

1. 30:15,16

Why criest thou over thine affliction? Thy sorrow is incurable for the multitude of thine iniquity; because thy sins were increased, I have done these things unto thee. Therefore, all they that devour thee shall be devoured; and all thine adversaries, everyone of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

Context: God is prophesying against Israel and Judah, describing the Judgment of the Day of the Lord (Vs. 7 - Time of Jacob's Trouble). But the promise is going forth that they will be saved through it.

2. 26:12-13

Then spoke Jeremiah unto all the princes and to all the people saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore, now amend your ways and your doings, and obey the voice of the LORD your God, and the LORD will repent of the evil that he hath pronounced against you.

Context: Jeremiah completes a prophecy against Judah and Jerusalem. The people are upset and desire to put him to death. The elders gather at the gate to hear the cause and Jeremiah explains why he is prophesying as he is.

E. Whole Book Analysis

1. Overview Chart

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Focus	Call of Jeremiah		Prophecies to Judah				Prophecies to the Gentiles		Fall of Jerusalem	
	1:1	1:19	2:1			45:5	46:1	51:64	52:1	52:34
Divisions	Prophetic Commission		Condemnation of Judah	Conflicts of Jeremiah	Future Restoration of Jerusalem	Present Fall of Jerusalem	Condemnation of Nine Nations		Historic Conclusion	
	1:1	1:19	2:1 25:38	26:1 29:32	30:1 33:26	34:1 45:5	46:1	51:64	52:1	52:34
Topics	Before the Fall					The Fall	After the Fall			
	Call		Ministry				Retrospect			
Place	Judah					Surrounding Nations		Babylonia		
Time	c. 627–580 B.C.									

⁹ Bruce Wilkin (Nashville: Tho 10/19/2004 4:0

2. Prophecies arranged according to the Kings¹⁰

- a) Josiah - Ch 1-6
- b) Jehoahaz - Ch 22:10-12
- c) Jehoiakim - Ch 7-10; 25-26; 35-36; 46:1-12; 47; 49
- d) Jehoiakin - Ch 22-23
- e) Zedekiah - Ch 21; 24, 27-34; 37-44; 46:13-28; 50-51

3. The Message¹¹

- a) The People have forsaken Jehovah
- b) The sins of the people are uncovered
 - (1) Especially False Worship
 - (2) and Idolatry
- c) Appeals to repent and return to the Lord, promised mercy awaits
- d) God foresees the unrepentant hearts and prophesies judgment
 - (1) Nebuchadnezzar's conquest
 - (2) Tribulation
- e) Only as long as necessary, Restoration will come
 - (1) Righteous Branch, the King will reign
 - (2) Jehovah tsidqenuw (The Lord our Righteousness)
 - (3) New Covenant is promised
- f) Then he prophesies against the surrounding Gentile nations

4. Another Arrangement¹²

- a) Introduction - Jeremiah Commissioned (Ch 1)
- b) Prophecies, General and Undated (Ch 2-20)
- c) Prophecies, Particular and Dated (Ch 21-39)
- d) Prophecies after Fall of Jerusalem (Ch 40-44)
- e) Prophecies upon Gentile Nations (Ch 45-51)
- f) Conclusion - Jerusalem Overthrown (Ch 53)

5. Outline of Book

Note that the book is not laid out in a Chronological Order. It is laid out in a manner that relates to the message of the book.

- a) Jeremiah's Call (1)
- b) Proclamations Concerning Judah (2 - 45)
- c) Proclamations Concerning Gentiles (46 - 51)
- d) Historical Supplement (52)

¹⁰ Arno Gaebelin, 185

¹¹ Arno Gaebelin, 183

¹² J. Sidlow Baxter, *Explore the Book*

II. Jeremiah's Call

(Ch 1)

This first chapter contains the basis for the rest of the entire book.

We will see time period of the Book, the Credentials of the Prophet, the Message of the Prophet, and the Response of the People. In this chapter, we can see a close relationship between God's choosing of Jeremiah for service and God's choosing of us for service.

A. Intro to the Book (1:1-3)

1. Son of Hilkiah, the priest

Not the same as the Hilkiah of Josiah's reign. Josiah's Hilkiah was of the lineage of Eleazar (1 Chron 6:4,13). The Priests of Anathoth were of the lineage of Ithamar (1 Kings 2:26; 1 Chron 24:3,6).

2. Home is in Anathoth

His home was about 3 miles outside of Jerusalem in the Land of Benjamin.

3. Time Frame

He prophesied during the 13th year of Josiah, and from the reign of Jehoiakim till 11th year of Zedekiah and then on into the Babylonian captivity (under Governor Gedaliah).

B. Prophet's Credentials

1. Word of the Lord came, (1:4-5)

When the Word of the Lord comes (and we are not explained how), God begins to place the focus on Himself. He will say:



"I formed thee..."	Service
"I knew thee..."	Precious
"I Sanctified thee..."	Set Apart
"I ordained thee..."	Chosen
"I shall send thee..."	Calling
"I command..."	Authority
"I am with thee..."	Provision

a) Formed in the womb, God set him apart and ordained him to service

This phrase is commonly used to show God's choosing of people to service.

(1) Is 44:2

(2) Is 49:5

(3) Gal 1:15,16

b) Knew him

This is a phrase showing affection to the Hebrews.

Psalm 139:13-18 – Here God shows us his heart towards those he has formed in the womb. He has precious thoughts towards us.

Jer. 29:11 – For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

c) Prophet of the Nations

"I ordained thee..." – In Eph 2:10, we find that God has before ordained good works that we should walk in. We all may have different good works that God has chosen us to walk in but we are all part of the same body. The hand can't judge the eye regarding the position God has appointed, but both are appointed to serve. We have been ordained to serve.

In 1 Cor 1:2, Paul tells us that he is not writing the book to just a handful of Christians but rather to all the Christians at Corinth and all the Christians who call on the name of Christ anywhere (includes us!). Over in verse 26 he says, "For you see your calling brethren...". Is there any Christian who does not have this calling? Jeremiah was called to a ministry to the nations; we will see that we have also been called to a ministry to the nations.

Isaiah's ministry was enlarged to include the nations after he began his ministry, but here we see Jeremiah's ministry starting off to include the Nations.

It looks forward to the time of Captivity, and the judgment's he would proclaim on the nations in the latter part of the book.

C. Jeremiah's Response (Sees Need) (1:6)

We now find that Jeremiah understands Gods calling but he focuses on his inability. This is often true of Christians. We find that we are called and ordained to service, but we focus on our own problems to the point that we never function in the service God has for us.

1. Jeremiah's Focus



"I cannot speak..."	Lack Ability
"I am a child..."	Lack Authority

a) I cannot speak (I can't form words in your behalf.)

Where is the focus and dependence?

b) I am a child (I'm not what you say I am.)

Sees himself as not long out of the womb. He was probably about 20 years old.

c) Compare to Gideon, Mosses, and Jonah

(1) God called and declared

(2) Man rejected, Not proper perspective of need

(3) Man's responsibility, Exercise Faith

God has called us to service. We must recognize our weakness but keep our focus on God.

Looking back at 1 Cor. 1:26, we are told that God has chosen us in our weakness to be His vessels that only He can receive the glory.

2. God's Response (Provision) (1:7-8)

"I shall send..."	God Call
"I shall tell you what to say..."	God's Ability
"I command..."	God's Authority

Get the focus off yourself and back on to God. Dependence is the key.

a) Eph 2:10 - God has preordained the good works we should walk in

b) Mtt 28:19 - I am with you – God will provide

Commissioned - Don't go without seeing Need, Provision, and Faith

God does not send without providing. God has complete provision for our need, we only need to know and appropriate through Faith.

Acts 1:8 Shows God's provision for our calling. He sent the Holy Spirit.

<i>Simplest Summary of Sanctification</i>
1. Man has a need
2. God has a solution
3. Man has a responsibility

3. God's Action (1:9-10)

- a) **Touched his mouth - God took steps to confirm**
- b) **He put His words in Jeremiah's mouth (possibly link to Holy Spirit)**
- c) **Set over Nations**

Important Ministry. Not to be looked lightly on. If he has shirked this ministry, God's message would not have gone out to the nations. What if we refuse to follow our calling? What about our service to the nations? We are precious to God and He has called us and set us apart for service. We have the authority and provision. How seriously do we take the ministry?

<i>The Message</i>	
Negative: <i>Judgment</i>	Positive: <i>Restoration</i>
Root Out	Build
Pull Down	
Destory	Plant
Throw Down	

(1) Negative - Judgment

Judah was to be judged and so were the nations.

- (a) Root Out**
- (b) Pull Down**
- (c) Destroy**
- (d) Throw Down**

(2) Positive - Restoration

We see this in 29:10,11. We see a partial fulfillment of this when Cyrus was used to send Judah back to the land. (Ezra 1:1; Is 44:28; 45:1)

- (a) Build - Material**
- (b) Plant - Spiritual**

These take on the characteristics of the New Covenant, which Jeremiah will define for us later on. There is a material aspect of the New Covenant (Land, Healing, etc.) and a spiritual aspect (New Heart, Everlasting Obedience, etc.).

D. Prophet's Message (1:11-16)

1. Almond Branch - Judgment is just around the corner (1:11-12)

God uses a play-on-words to express the concept that Judgment will not tarry. It is coming.

a) Almond- Awake

8247 $\aleph \beth \psi$ <i>shaged</i> { <i>shaw-kade</i> '} ¹³
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The buds on the almond branch were the first to blossom after a long winter signifying spring was near.

¹³ James Strong, *The New Strong's Exhaustive Concordance of the Bible*, Thomas Nelson Publishers, ©1984
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b) Hasten (Watch) - Alert, sleepless, to be on the lookout

8245 שָׁקַד *shaqad* {*shaw-kad'*}¹⁴

God was watching and hastening His word which would be fulfilled soon

2. Boiling Pot - Babylon will be used in judgment (1:13-16)

God revealed that disaster would come from the north, a reference to the invasion of Babylon as judgment on the people.

Assyria was the waning but dominating power at this time. However, Isaiah had already prophesied many years before, the coming judgment of Babylon, so we don't know which Jeremiah thought it would be. We have the advantage of being able to look back at the result and see it was Babylon. Hindsight is 20/20.

E. Peoples Response (1:17-19)

1. Be not dismayed lest I dismay you.

There is a difference between Humility and Humiliation.

Humility is when we voluntarily see ourselves as needing God's provision.

Humiliation is when God humbles us to show us how much we need His provision.

2. You have nothing to worry about because I'm for you.

Here God repeats what He has already told us that he is with us. We know that we are His messengers for his service but He does not leave us without the provision. We must humbly appropriate it by Faith. If God be for us, who can be against us?

3. However, You will experience physical, and emotional discomfort.

But I will keep you.

In John 17:13-18, Christ's High Priestly Prayer is recorded. He is interceding to the Father on our behalf. Christ is our life and we are the body of Christ. It stands to reason then, that if Christ is rejected by the world, so will we be. But Christ's prayer in our behalf is that God will keep us. Same concept we see in the life of Jeremiah. If God was faithful to His word to Jeremiah, will He not be faithful to us as well?

III. Proclamations Concerning Judah

(2 - 45)

A. *Condemnation of Judah (2-25)*

1. **Messages 1-4: The Situation Proclaimed – Summaries (2:1-12:17)**

a) **1st Message - The faithlessness of Judah (2:1-3:5)**

God asks the question: "What went wrong? You loved me once in the beginning but have now long since forgotten me for other idols and the wickedness of your hearts. I still want you to return to me but if not, you will suffer the consequences of your ways."

Cause: Forsaken Jehovah (Sin of Omission) and Turned to Idols (Sin of Commission) (2:13)

Effect: Enslavement; Young Lions = Assyria, Noph & Tapanhes = Egypt (2:15, 16)

Desire: Return (3:1)

b) **2nd Message - Devotion or Destruction (3:6-6:30)**

The Lord reveals the true heart of Judah, comparing her to her sister Israel. Though this is a time of outward reform, during the reign of Josiah, the hearts of the people really want nothing to do with the truth. Jeremiah continues to expand on the power that will come from the North to destroy this disobedient people. God would raise up shepherds and deliverers if the people desired to walk with Him. There is a brief glance in chapter 3 of a chastised people recognizing their sin at some future point.

Cause: Outward Reform, But Inward Treachery (3:10)

Effect: Desolate Land (4:27)

Desire: True Repentance (4:1-4) (Rom 2:24)

c) **3rd Message - False Religion and It's Punishment, Part 1&2 (7-10)**

Though the people had long since turned their hearts from trusting in the Lord and had turned to all forms of wickedness, they thought that they would be safe because the temple of the Lord was still there. They also claimed to have wisdom because they had God's law. But God rebukes their false trust and their deceitful ways, with a strong warning of destruction. The rituals of their sacrifices were not sufficient if their hearts were turned after false idols. Chapter eight ends with a vivid glimpse of the weeping prophet in anguish over the sin and destiny of the people. The Lord Himself continues to summarize the evil hearts of the people and their lying and deceitful ways. Because of this, God tells them to call for the professional mourners to cry over the people for they will be left ruined and in great shame. The Lord tells them to know Him and His character and then compares Himself to their dumb idols. The senseless shepherds have led the people astray and now judgment is inevitable.

Cause: False Worship (7:2-4)

Effect: Destroy Temple (7:14, 15)

Desire: Know Me (9:23,24)

d) **4th Message - The Broken Covenant (11,12)**

Jeremiah reminds the people of the covenant that God had made with their forefathers, and how they have consistently refused to obey, instead following the stubbornness of their own hearts. The Lord reveals to Jeremiah that the people of Anathoth have conspired against him to take his life. Jeremiah asks the question "Why do the wicked prosper?" God answers that things will get worst before they get better, but eventually Judah will be restored, in the latter days and also any nation that seeks the Lord.

Cause: Broken Covenant (11:3, 10)

Effect: God will not hear (11:14)

Desire: Learn God's ways (12:14-17)

The Situation Chart: Key Issue = Know God (Messages 1-4 [2:1-12:17])			
MESSAGES	CAUSE	EFFECT	DESIRE
1 Faithlessness of Judah 2:1-3:5	<i>Forsaken Jehovah (Omission)</i> <i>Turned to Idols (Commission)</i> 2:13	<i>Enslavement: Assyria</i> <i>Egypt</i> 2:15,16	<i>Return to Lord</i> 3:1
2 Devotion or Destruction 3:6-6:30	<i>Outward Reform but Inward Treachery</i> 3:10	<i>Desolate Land</i> 4:27	<i>True Repentance</i> 4:1-4 (Rom 2:24)
3 False Religion and it's Punishment 7:1-10:25	<i>False Worship</i> 7:2-4	<i>Destroy Temple</i> 7:14-15	<i>Know Me</i> 9:23,24
4 The Breaking of Covenants 11:1-12:17	<i>Broken Covenant</i> 11:3,10	<i>God will not hear</i> 11:14	<i>Learn God's Ways</i> 12:14-17

And so we have the following message from God describing the situation:

"You have forsaken Me and turned to Idols, so I enslaved you. You pretended to have outward reform but you had only treachery inside, and for this I will make the land desolate. You practiced a form of Godliness but it was only false worship so I will remove the temple you trust in more than me. You have broken our covenant causing me to not hear when you cry for mercy.

You should return to your LORD in true repentance. I want you to KNOW me and learn my ways in your practice."

2. Messages 1-4: The Situation Proclaimed – Specifics (2:1-12:17)

a) God Points them back to Fathers

(1) 2:1-8

1st Message

God points them back to His working in their behalf. "When I loved you and brought you to a wonderful land." He charges them with degradation. He has done everything for them but they have defiled all of His blessings. When the going was good, they loved God, but then began to take it for granted and turned to sin.

(2) 7:22-26

3rd Message

God has faithfully, cared for them and encouraged repentance. But they have continually rejected him. (Vs. 27 says they won't change now).

(3) 11:1-10

4th Message

Repeats the earlier statements again. When they were brought out of Egypt, God made a conditional covenant with them. They broke it, so now God will judge. Since they haven't paid their bills, repossession is going to happen.

b) God Reveals their Sins

Sins Revealed		
1. Idolatry	2. Rebellious Hearts	3. Ignorance
Contrasted to Nations	Rejected God's Chastening	Trust in Temple
		Trust in Sacrifices
Compared to Israel	Independent	Hold to False Prophets
	Resist Truth	Wise in Own Eyes
Still Today	Reject God's Prophets	Unashamed
	Deny their Sin	Trust in Man

(1) Idolatry (Harlots)

Judah had shown a long tradition of Idolatry. Much had been done to remove these Idols in the day of Josiah, but God condemns the people for outward reform only. He contrasts their spiritual adultery to the steadfastness of other nations. He compares Judah to Israel and says they are worst for knowing how God dealt with Israel but still playing the harlot.

(a) Contrast Judah and the Nations

2:8-11 - The other nations don't change gods (and they aren't real anyway!), but you who have the real God and the blessings He has shown!

Vs. 13 – Sin of Omission and the Sin of Commission

(b) Compares Judah and Israel

3:1,2 - 1st Message - Played the Harlot

3:6-11 - Israel played Harlot and was judged, you watched and then did the same.

(c) Still going on today in Roman Catholicism

7:18 – Queen of Heaven = St. Mary

<http://www.aloha.net/~mikesch/sunburst.htm>

<http://matu1.math.auckland.ac.nz/~king/Preprints/book/orsin/origsin.html>

In the above link you find a secular work describing the Babylonian connection to the Queen of Heaven.

Sin and Ishtar: Rumbblings of Descent

The relationship between the Moon God and his daughter Inanna of the Sumerians, Ishtar of Babylon, Athirat of Canaan, al-Uzza of Arabia, Hathor of Egypt and Hekate of Greece is complex and holds the key to the gender difficulties that have accompanied the emergence of the monotheism of Yahweh, the downfall from Eden and ultimately the patriarchal tradition of Judaism, Christianity and Islam. Inanna, or Ishtar, although she is Queen of Heaven arose out of the sea as did Aphrodite the Canaanite Athirat and Mari the Goddess of the Sea from Cyprus, Crete and Syria, identifiable with Anath, so Sin is also in this sense God the father of the 'virgin' Mary.¹⁵

The Roman Church maintains that it was not so much the seed of the woman, as the woman herself, that was to bruise the head of the serpent. In defiance of all grammar, she renders the Divine denunciation against the serpent thus: "She shall bruise thy head, and thou shalt bruise her heel." The same was said by the ancient Babylonians, and symbolically represented in their temples. In the uppermost storey of the tower of Babel, or temple of Belus, Diodorus Siculus tells us there stood three images of the great divinities of Babylon; and one of these was of a woman grasping a serpent's head. Among the Greeks the same thing was symbolised; for Diana, whose real character was originally the same as that of the great Babylonian goddess, was represented as bearing in one of her hands a serpent deprived of its head. As time wore away, and the facts of Semiramis's history became obscured, her son's birth was boldly declared to be

¹⁵ <http://matu1.math.auckland.ac.nz/~king/Preprints/book/orsin/origsin.html>

miraculous: and therefore she was called "Alma Mater," "the Virgin mother."¹⁶

The primeval promise that the "seed of the woman should burise the serpent's head," naturally suggested the idea of a miraculous birth. Priestcraft and human presumption set themselves wickedly to anticipate the fulfilment of that promise; and the Babylonian Queen seems to have been the first to whom that honour was given. The highest titles were accordingly bestowed upon her. She was called the "queen of heaven." (Jeremiah 44:17,18,19,25.) In Egypt she was styled Athor-ie., "the Habitation of God," to signify that in her dwelt all the "fullness of the Godhead." To point out the great goddess-mother, in a pantheistic sense, as at once the Infinite and Almighty one, and the Virgin mother, this inscription was engraven upon one of her temples in Egypt: "I am all that has been, or that is, or that shall be. No mortal has removed my veil. The fruit which I have brought forth is the Sun."¹⁷

They had fallen in with the worship of a female idol, so prevalent among the idolatrous nations which surrounded them, like the Phoenicians, the Assyrians, the Egyptians and the Babylonians. The Babylonian Venus, Ishtar, was called by them the queen of heaven. The Assyrian called her Beltis, the female form of Baal; they placed in sculpture a star over her head and called her "the mistress of the heavens." The Phoenicians worshipped this "queen of heaven" under the name of Ashtoreth or Astarte. This wicked worship, with which all kinds of immoral ceremonies were connected, had been adopted by the Jews. The women made cakes to present to this goddess. Jewish tradition tells us that the image of the idol was stamped on each cake. This worship of "the queen of heaven" is perpetuated in the mystical Babylon, Rome, the great whore and mother of harlots (Rev. 17). Mary is called by Romanists "the queen of heaven" and "mistress of the heavens." It can be proven that Mariolatry is but the continuation of the Babylonish worship of the goddess they called "queen of heaven." If the Lord was provoked to anger because the women of Israel brought cakes to this queen of heaven, how much more is He provoked to anger with the idolatries of Papal Rome?¹⁸

(2) Rebellious Hearts (5:23)

The people knew what God's will was, but through these messages, God is revealing their hard hearts. They willfully reject His provision and turn to their own ways claiming they aren't in sin. They reject God's messenger as well as the message.

(a) Rejected God's Chastening

2:30 - 1st Message

(b) Independent

2:32 - 1st Message

8:8-9 - 3rd Message

(c) Resist Truth

5:1,3 - 2nd Message

Can you find one man who deals honestly?

They have totally resisted the correction of the Lord, their faces are harder than a rock

(d) Reject God's Prophet

11:21 - 4th Message - Anathoth sought to kill Jeremiah

5:30,31 - 2nd Message - Trust in False Prophets

(e) Deny their Sin

2:35 - 1st Message - We are innocent

(3) Ignorant

¹⁶ Alexander Hilsop, *The Two Babylons*, Loizeaux Brothers, Inc., ©1916, 75-76

¹⁷ Alexander Hilsop, 77

¹⁸ Arno Gaebelein, 195-196

Ultimately, they are shown to be “stupid”. They foolishly trust in rituals and places rather than the Creator God. They are very smart to sin, but fools at doing good. They don’t “KNOW” God.

http://www.clal.org/disc_torah_talk/00000034.htm is a web site designed to encourage current (non-Christian) Jews in Judaism. It is interesting to note that they call Judah today to recognize God’s message and respond, as they didn’t in Jeremiah’s day.

(a) Trusted in the Temple

7:4,8 - 3rd Message - They trusted in the Temple

(b) Trusted in the Sacrifices

7:31,32 - 3rd Message

(c) Hold to False Prophets

5:30,31 - 2nd Message - Trust in False Prophets

(d) Wise in Own Eyes

8:5 - 3rd Message - Hold fast to deicet

10:14,21 - 3rd Message - They are Stupid

(e) Unashamed

6:15 - 2nd Message

8:12 - 3rd Message

(f) Trust in Men

10:14,21 - 3rd Message - They are Stupid

(g) Don’t Know ME, I exercise ...

9:23,24 – They are shown the Heart of God one more time. It takes us back once again to the reproach, given to them in the first chapter of Isaiah, where he condemns them for their actions. These actions are summed up in the three thoughts God brings out here:

(i) Loving Kindness

This would include thoughts like: taking care of the widows and orphans.

(ii) Justice

Ruling in right manner rather than corrupt and bought off leaders.

(iii) Righteousness

Here you can see the concept of righting wrongs, saving the oppressed, and not being involved in idol worship.

Jeremiah is a prophet to the Nations. He will go on in 18:7-10 to declare that nations

c) God will Judge

God makes it clear in each message that he will judge. He always promises to maintain a seed. He will not utterly wipe them out. As we get into the Situation Illustrated, we will see how this will take place. He claims to judge the land, the people and the leaders.

(1) Chastise but not complete annihilation

4:28-31 - 2nd Message

5:18 - 2nd Message - Will not make a full end

(2) Send to countries of gods they worship

5:19 - 2nd Message

(3) Destruction Coming

7:32-8:3 - 3rd Message

(a) Dead People everywhere

(b) Silent Streets

(c) Graves Dug Up

(d) Death preferred by survivors

11:11-17 - Destruction is coming, and crying out will be to late

d) God will Restore

It is ever God's desire to restore Judah. He will judge but not without promising that their will be a future time of change. His desire is only to judge as necessary to restore.

3:4,5 - Cry to me

3:12-18 - Return to me!

3:19-25 - One day repentance will be true and affect blessing

12:16-17 – If they would respond...

e) Jeremiah's Interaction

Jeremiah was a representative of God. He very much resembles us, in how he deals with these issues. He is burdened but then he abhors the very people he is burdened for. Chances are you will experience this one-day in the tribe. No matter what this seems like, it is truly a privilege to feel God's heart. We have a service, which brings responsibility, which brings heartaches and blessings.

(1) Distraught

4:19 – Notice how this “representative” of God communicates the heart of God. Have you ever felt your heart, literally, hurt? He felt the hurt and heard a sound in his heart. He is very descriptive of God's heart.

(2) Cries

8:18-9:1 - He hurts for his people

(3) Repulsed by his people

9:2-6 - He wishes to live apart from his people

(4) Questions God's Judgments

12:1-17 - Why do you allow them to prosper while they hammer me?

God is long suffering and no trial seems joyous for a time.

Are we not just as weak as this? Lord willing, many of you will one day be in a tribe struggling to learn the language of a people who have no Christian influence. They will make fun of you. They may not like you. They will teach you dirty words instead of the right words. You will find that they are the natural man, fully under the sway of Satan, and you probably won't like them. But God sees them as precious and has a message for them. God has Called us, Ordained us, Provided for us and Promised to go with us. Keep the Focus on GOD!

3. Messages 5-12: The Situation Illustrated - Summaries

a) Message 5 - The Ruined Linen Belt & the Wineskin (13)

As a symbol of Judah's corruptness and worthlessness, Jeremiah was told to buy a linen belt and bury it in a crevice in some rocks in Perath. Later, Jeremiah retrieves the belt, which is now in a ruined condition, and uses it as an object lesson to teach the person that just as the belt has become worthless, so has the nation of Judah. Then Jeremiah uses the illustration of the wineskin to teach the people that God will fill the people with judgment and destroy them.

b) Message 6- Drought & Intercession (14,15)

Jeremiah begins with a description of the drought and then intercedes before the Lord for the People, three times. God answers each of his pleadings with the reasons He rejects the intercessions. The message ends with a lamentation from the prophet and God's assurances that He has raised up Jeremiah for His Purposes.

c) Message 7- Celibacy & Judah's Fate (16,17)

God commands Jeremiah not to marry, not enter a house where there is a funeral meal and not to enter a house where there is feasting (no parties) as illustrations of what will soon happen to Judah. When the people ask, "what sin have we done?" Jeremiah is to respond,

your ancestors forsook me and you are more wicked than they were. Jeremiah then contrasts the folly of trusting in man instead of the Lord and ends with a plea to observe the Sabbath.

d) Message 8- The Potter & the Broken Jar (18-20)

Jeremiah goes to the potter's house and sees the potter molding a pot. The pot has a flaw, so the potter using the same clay pushes it back into a lump and begins to reshape it into another pot. The Lord tells Jeremiah that He is the potter and Judah is the clay and He has the right to do with the clay whatever He deems best. Then the Lord has Jeremiah buy a clay jar and break it in the valley of Ben Hinnom as a symbol of the great destruction that will be brought by Babylon on the people, because they have not turned from their evil ways. Jeremiah is persecuted for his message and complains to the Lord for the treatment he is receiving.

e) Message 9- Rebuking the Kings (21:1-23:8)

Zedekiah sends Pashhur a Prince of Judah and Zephaniah the priest, to Jeremiah to inquire of the Lord. Will the Lord fight for us? Jeremiah's reply from the Lord was; "I have turned against you and will deliver you to the Babylonians. Those who surrender will live, but those who stay in the city will die by sword, famine or plague." Jeremiah then lists rebukes against the three previous Kings of Judah; Jehoahaz, Jehoiakim, and Jehoiachin. The Lord will eventually restore Judah by raising up a righteous King and in that day all Israel will live in safety.

f) Message 10- Rebuking the False Prophets (23:9-40)

Jeremiah expresses his grief when he thinks about how Holy God's word is, and the deceitful messages the false prophets were giving to Judah. The prophet's messages were from their own imaginations and disillusioned minds and not from the Lord. God urges the people not to listen to the false prophets, but they begin to mock the word of the Lord. God is not a God that is far off or blind to these things, and the prophets and people will suffer the consequences for their folly.

g) Message 11- Two Baskets of Figs (24)

Jeremiah has a vision of two baskets of figs - one basket of very good figs and one basket of very bad figs. The Lord says the good figs are those people that were taken captive into Babylon during the first two deportations. The bad figs are the people that are left in the land to be destroyed by the sword, famine, and pestilence, and hunted down if they are in the other nations.

h) Message 12- Rejection Leads to 70 year Captivity (25)

Repeatedly Judah has refused to listen to Jeremiah and the words of other prophets as the persecuted and worshipped other gods. Because they have not listened, God will therefore summon the people of the north to invade their land and destroy it, and place the people under captivity for 70 years in Babylon. While God is judging his own people, the nations around Judah will also feel the wrath of God by His servant Nebuchadnezzar. After the 70 years God will judge Babylon and captives will be set free.

4. Messages 5-12: The Situation Illustrated - Overview

a) Review the Message 1:10 (Use the White Board)

(1) Judgment - Root out, pull down, destroy, throw down

(2) Restoration - Build, Plant

18:7-10 – These verses, pretty much, sum up the message God is giving Judah. He is saying that if I proclaim judgment and the nation responds, I will relinquish my judgment, so let's give it a shot. "Judah, I'm going to judge you. What say you?" "We will do our own will and follow our evil hearts!"

24:6,7 – Restoration promised. He gives the New Covenant in a nutshell.

Land, and Heart

(3) Situation Proclaimed

(a) Reveals Sins

- (i) Idolatry
- (ii) Rebellious Hearts
- (iii) Ignorant

(b) Will Judge

(c) God's Heart is Restoration

(d) Summary

"You have forsaken Me and turned to Idols, so I enslaved you. You pretended to have outward reform but you had only treachery inside, and for this I will make the land desolate. You practiced a form of Godliness but it was only false worship so I will remove the temple you trust in more than me. You have broken our covenant causing me to not hear when you cry for mercy.

You should return to your LORD in true repentance. I want you to KNOW me and learn my ways in your practice."

b) The Linen Belt Illustration - Message 5 (13)

(1) Girdle - Belt used to "Gird" their "Loins"

The Girdle is a sign of service. It is used to serve a purpose to the one wearing it

Israel was God's Elect. This name was like us calling someone "Teachers Helper". Usually that position included responsibilities, but along with those would come times of blessing (exempt from a test, etc.)

Israel carried this special title denoting God's sovereign choice to use them as his servants, but with this service comes blessing and responsibility.

(2) Vs. 1-4 - The belt was once useful - Godly Heritage

(3) Vs. 11 - The house of Israel was once useful - Godly Heritage

(4) Vs. 6-7 - The belt becomes profitable for nothing - Reveals Sins

(5) Vs. 9,10,22 - The house of Israel refuse to be used - Reveal Sins

(6) Vs. 12-14, 19-21, 24-27 - God will Judge

You see the situation revealed in this living parable.

Recognize God's desire for service. But sin affects our ability to exercise service. 1 Cor 9:27; Rom 13:14; 1 Peter 15:8,9

Is sin a choice? What is necessary to stop sinning? Romans chapter 7 says the will is not enough (Rom 7:14-19). The answer is illustrated in the belt. It was dependent on Jeremiah to keep it clean and useful for service. When the belt was independent of Jeremiah, it became useless. - DEPENDENCE – Rom 8:5 tells us that life comes from setting our minds on the things of the Spirit. The Spirit is not given to bring attention to Himself, but rather to point us to Christ. Rom 8:16 tells us that the Spirit is calling out to us that we are the "sons of God" (Gal 4:6). If we will believe and recognize our position as sons of God, joint heirs with Christ, then we understand that we are free from sin and our dependence is in the finish work of Christ, rather than self.

c) The Pot and Potter Illustration - Message 8 (ch 18-20)

(1) Vs. 1-3 - Jeremiah goes and sees the Potter making a pot (Heritage)

A pot is a beautiful work of art used in service!

The potter knows what he desires to make. The potter is intent, and concerned. He is not satisfied with a little mistake. His job is a useful, beautiful pot.

The potter has the power over the clay.

(2) Vs. 4 - The potter sees a flaw and must start over

While the clay is wet and pliable, the potter can continue to remove flaws and restore the clay to a beautiful work of art.

(3) Vs. 5-10 - God can do as he pleases, to destroy and rebuild (Judge)

His desire is to use Israel, but He can choose to use another.

(4) Vs. 11-13 - God reveals their sins (Sins)

(5) Vs. 15-17 - God will judge

(6) 19:1-2 - Jeremiah gets a dry pot. (No longer pliable)

(7) Vs. 3-9 - Terrible Idolatry, and Ignorance

Note the valley of Hinnom. Can you imagine such atrocities occurring today?

This is a sad a picture of Israel, God's servant. Eventually the nation sin will revisit them (Whatsoever a man sows, that shall he also reap). The name will then be changed to "The valley of Slaughter".

(8) Vs. 10-15 - Judgment because of their rebellious hearts. They will be broken.

This points us back to Leviticus 11:33 where they are told that if a pot is defiled it is to be broken, and thus never used again. They would have known this and seen the link. They are defiled and useless servants.

d) The Fig Illustration - Message 11 (ch. 24)

(1) Vs. 2 - Good and Bad figs (Very Good or Very Bad)

(2) Vs. 5-7 - Good figs are those in captivity (God will Restore)

(3) Vs. 8-10 - Bad figs are those in the land (God will judge)

e) The Rest of the section

The other illustrations continue to the same process of taking the message and making it real to the heart of the people.

There are also more of the people hurting Jeremiah, and More of Jeremiah requesting judgment on them.

There is also the prophecy in CH 25 of the literal 70-year captivity. There is a link between those 70 years and the years of Sabbath rest that had been missed. (Lev 25:4-6; 26:34-35) (2 Chron 36:21)

B. Conflicts of the Prophet (26-29)

1. Summaries

a) Conflict - With the Priests & Prophets (26)

Jeremiah is told to stand in the courtyard of the temple and speak to the people as they come to worship. He is to say, "If you do not listen to Me and obey my law, and you do not listen to the prophets I have sent, then I will make this temple like Shiloh and an object of cursing." The people seized Jeremiah and told him he must die for speaking out against the temple. They have a court hearing at the temple gate, and finally Jeremiah is released.

b) Conflict - With the False Prophets (27)

Jeremiah sends a message to five kings through their ambassadors. If they submit to Nebuchadnezzar king of Babylon, they will get to stay in their land, but if they refuse to submit they will be punished with sword, famine and disease. They are not to listen to their prophets and diviners who say, "You will not serve Nebuchadnezzar". Jeremiah also delivers this message to Zedekiah. The prophets in Jerusalem were saying, "the people and vessels that were carried away with Jehoiachin, would soon be returning."

c) Conflict - With Hananiah (28)

Hananiah tells Jeremiah, in the presence of the priests and all the people, that the word of the Lord is, "I will break the yoke of Nebuchadnezzar and within two years Jehoiachin, all the people and the articles of the temple will be returned." Jeremiah replies, "Amen, let it be so, and if it does you will have proved yourself a true prophet. But, let me tell you what the true words of the Lord are, and Iron yoke that cannot be broken will be placed on all these nations, and as for you, you will die within this year."

d) Conflict - With Shemaiah (29)

Jeremiah sends a letter to those who have been taken captive to Babylon in the first two deportations. He encourages them to settle down plant gardens, build houses and have families, because contrary to popular belief; they are going to be there a while. Seventy years as a matter of fact. One of the false prophets taken captive, Shemaiah, sends a letter to Zephaniah, the appointed priest in the temple, to reprimand the madman Jeremiah and put him in the stocks and neck iron. Zephaniah reads Jeremiah, Shemaiah's letter then Jeremiah sends Shemaiah a reply, "The Lord says, 'I will punish Shemaiah and his descendants because he has preached rebellion against me.'"

2. Progression: Call -> Message -> Illustration - Service -> Servant Example

In these 4 chapters, there are some important messages we need to take note of. However, Jeremiah also gives us a great example of someone who has learned to be a servant in trying circumstances.

a) Servant's Message - REPENT / TAKE YOUR MEDICINE

<i>Messages of Conflict</i>	
Reference	Conflict
26:4-6	Obey my laws and listen to my prophets or I will destroy Jerusalem
27:4-11; 12-22	The Creator has chosen to plant and build up Babylon to destroy and throw down Judah
28:12-14, 16	God will make Babylon as strong as Iron to cause other nations to serve Babylon.
29:4-24	God tells captives to settle in, they will be in Babylon for 70 years

b) Servant's Conflicts

(1) 1:17-19 - You face persecution, but don't worry. I will deliver you.

Conflict Summary	
Reference	Description
Chapter 26	Priests and Prohets come against him
Chapter 27	Preists proclaim opposite messages
Chapter 28	Hananiah breaks yoke and proclaims opposite
Chapter 29	Shemiah sends letter encouraging priest to punish Jeremiah

How do we handle persecution?

Jeremiah had many other things actually happen to him. Earlier than this, he is put in stocks and required to sit on public display. He was held in prison and later in a well. He almost starved to death. He faced ridicule and antagonist who attempted to stop his ministry. He was not punished by other nations but the very Elect of God! He wept and prayed for the very people doing this to him, yet at times sought justice.

Who else does this sound like? Is this not exactly how we are supposed to respond?
Rom 12:13,17-21

(2) 2 Cor 11:23-29 - Paul had a similar ministry

If Paul had seen a job description before God had called him to ministry, I wonder if he still would have signed up. He suffered tremendously, but was faithful. How did he make it through his ministry?

(a) Knew God: 2 Tim 1:12 (Heart, Attributes) 1 Peter 4:19

Paul says that he "knew" God who he had committed his life to. He was not trying to save his own life or protect himself. He was not focused on comfort and easy living. He gave his comfort and his life over to God for God to do with as pleased Him. This was a faithful servant. Peter tells us that those who suffer should commit their lives into God's hands. But our first reaction is to see what we can do. Our dependence should always be in God.

This is the same concept that God had been presenting to Judah. He repeatedly tells them to "KNOW" Him.

Know Me!	
Reference	Description
1:5	God knew Him
12:3	God knew Jeremiah
9:23,24	God's Desire, Our Goal
4:22	Rebuke for not knowing God
5:4,5	Rebuke for not knowing God
9:3,6	Rebuke for not knowing God
24:7	God accomplished
31:34	God accomplished
Hos 6:1-3	God accomplished
2 Tim 1:12	Paul knew God and had committed his life to Him
1 Peter 4:19	All who suffer should do like Paul

(b) WE LIVE BY FAITH, NOT BY SIGHT - 2 Cor 5:7

After Martin and Gracia Burnham had been held hostage for about a year, Duane Stous talked to Guy Seir to get an update on where things were at. The following is Duane's summary of Guy's statement. It may be a little shocking at points, but take a minute and really consider what he's saying.

WHAT IS GOD'S PLAN?

If I could answer that one I'd be in great demand. Frankly I don't know. And that has not been an easy answer to arrive at. Some may think that 'I don't know' is a quick default answer but it's taken my almost 10 years to allow myself to say that from a point of knowledge. Before the tree kidnappings that NTM has experienced over the last 10 years, I thought I understood God fairly well. After all, we've all grown up with the Bible stories telling us how God worked then and how we expect him to act now. I thought I knew God and how He could be expected to respond. I was wrong. It took the death of 5 of my brothers and long agonizing and frustrating days of crisis to come to the choice that either God doesn't exist at all or He's not what I'd been taught He was. I knew that God works in mysterious ways and that we can't order God around with our prayers but I guess I always thought I knew how He would likely work. I was wrong. I finally decided that I didn't know God at all. That all that I'd been taught about Him was very limited. God was much more vast and incomprehensible than I'd been led to believe. He is beyond my ability to understand totally and beyond my ability to predict. He is the magnificent God who will do what pleases and glorifies Himself. His ways are so far above my ways that I need to accept that I need to learn by the ministry of His Holy Spirit just who God really is. I have long since quit trying to second guess God. I have settled on a few Biblical facts that have served to preserve my sanity and my faith.

1. *There is a God...and I am not him.*
2. *He will glorify Himself in the earth and heavens.*
3. *God loves His children*
4. *He will do what is just for Martin & Gracia*

Ultimately he has come to the conclusion that we have a faithful creator who is trustworthy. He know that His God is:

Creator = Powerful, Owner, Sovereign
and

Faithful = Loving, No mistakes, Just

I encourage you to begin now to trully consider, KNOWING HIM!

C. Book of Consolations (30-33)

The message in these chapters comes from Jeremiah to Judah in the darkest days she has ever had. It never got so dark that he didn't have a wonderful message of encouragement, however.

This is the situation: the army of Nebuchadnezzar is outside the walls of the city of Jerusalem, and they mean business. This time Nebuchadnezzar will destroy the city and burn the temple. Jeremiah has been arrested and shut up in the courtyard. Literally, he is in jail. It has been seven years since he had his conflict with the false prophets. Events have moved along rather quietly, but every day reveals the accuracy of Jeremiah's message. The false prophet Hananiah had said that the power of Babylon would be broken within two years. Seven years have gone by, and Nebuchadnezzar is outside the city wall. His power is not going to be broken; instead he is about to break Jerusalem. The vessels of the Lord's house are not going to be restored to the temple. Jeconiah will not be returned to the city. Things have gone from bad to worse. They are out of the frying pan into the fire. The life of the nation of Judah has gone down. With Jerusalem already under the shadow of Babylon, God's prophet is held captive by the rebellious spirit of a sinning nation which refuses to hear the Word of the Lord.

Can any hour be darker? Can any circumstances be more calculated to fill the heart with despair? Yet it is at this time that the prophetic note of Jeremiah's message goes all the way from the basement to the top floor of the Empire State Building. He is no longer singing low bass; now he's going to sing high tenor, if you please. He is going to reach the heights. He has come all the way through darkness into the light. The night cometh, but also the morning is coming.¹⁹

1. God's Promises - "I Will"

God makes it clear in this book, His sovereignty. He will accomplish His plans.

"I Will": 278 times in the book; 50 times in Ch 30-33; 11 times in Ch 30

Israel's covenant, however, is new only because it replaces the Mosaic, but the church's covenant is new because it introduces that which is God's mysterious and unrelated purpose. Israel's new covenant rests specifically on the sovereign "I will" of Jehovah, while the new covenant for the Church is made in Christ's blood.²⁰

This covenant—which the prophet says is a new covenant—stands in sharp contrast to the covenant God gave to the nation at Sinai. That covenant (the Law) defined the obedience God required as a prerequisite to blessing, but it provided no enablement (Rom. 8:3). It was a conditional covenant.²¹

2. Jeremiah was told to write down all the prophecies God had given him. (30:1)

Apparently up to this point, Jeremiah had been only speaking the Word of God rather than writing it down.

36:18, we find out that Baruch actually did the writing. Jeremiah dictated.

3. Promised Restoration from immediate captivity (30:2-3)

We are about to enter the hazy theory, where time, as we know it will be time, as someone else will know it. Before he begins the hazy section, we do have a reference to the near future return from Babylonian captivity.

¹⁹J. Vernon McGee, Thru the Bible commentary [computer file], electronic ed., Logos Library System, (Nashville: Thomas Nelson) 1997, c1981 by J. Vernon McGee.

²⁰Lewis Sperry Chafer, Systematic Theology

²¹J. Dwight Pentecost, *Thy Kingdom Come*, Kregel Publications, ©1995, 168

4. The Day of the Lord (Hazy Theory) (30:4-11)

a) Vs. 4 - Israel & Judah - God will preserve and restore all 12 tribes of Israel (Rev 7:4)

b) Vs. 5-7 - Judgment - The Time of Jacob's Trouble - That Great Day

They are so much distressed; it is likened to a woman having a hard struggling labor, where her face becomes pale. At that point you begin to wonder if the woman is going to live through it. It is the time of great tribulation, such as Israel has never seen. Yet many will be saved during and make it out of it. They were referred to as the remnant in Isaiah. (Rev. 7:14)

c) Vs. 8-11 - Restoration - in that day

God promises restoration. He will judge but only so He can restore. Their restoration will include:

(1) Freedom from Captivity for evermore

(2) Right Servants (Serve God and King - David = Christ)

(3) Return to the land (But not unpunished!) (Vs. 12, 14, 15)

5. Restoration Aspect (30:12-24)

a) Incurable wounds will be healed (12-17)

b) Hazy Theory continues with restoration (18-24)

(1) Vs. 18 - City will be rebuilt

(2) Vs. 21 - Governor will come out of their own midst

(3) Vs. 22 - Renewed Relationship

c) God will not stop until He has completed all of the Day of the Lord.

6. God's Heart revealed (31:1-5)

With Loving-Kindness, he has drawn them. This doesn't discount the discipline and suffering that they have gone through, it was because of His love.

Tremendous verse which reminds me of Psalm 139:17,18 (Part of Knowing God)

7. Result in Israel - Great Joy (31:6-14)

The people will return to the land, sing, rejoice, dance, and be filled with the fullness of God's Goodness.

8. God talks with Rachel about her children (31:15-21)

a) She has been crying because they were missing out on the blessing

b) She is to be comforted because Hope remains, they will return

9. New Covenant (31:22-40)

We have alluded to the New Covenant for quite some time, but now we have the definitive section on the New Covenant.

By way of review, to the unconditional Abrahamic Covenant were added conditional blessings. Before the covenant nation could enjoy the covenanted blessings it must walk in obedience to the laws of God. The obedience required was outlined for the nation in the Mosaic Law, which was given alongside the Abrahamic Covenant (Gen. 17:19) to define what God expected as a prerequisite for blessing.

As we have seen, the nation was unable to fulfill the obedience the Law required. For one, the Law was weak because it depended solely on the energy of the flesh (Rom. 8:3). Further, the nation of Israel was characterized by God as being stiff-necked (Jer. 17:23) and hardened and obstinate (Ezek. 3:7). If the nation was to experience the blessings of the covenant they would need forgiveness for sins, a new heart characterized by obedience, and empowerment from outside themselves.

*A covenant that guarantees Israel these divine provisions is given in Jeremiah 31:31-34...*²²

a) Israel & Judah

*Israel only had the first covenant; Israel by grace will have the second. Israel lost their privileges and land under the old; Israel will be restored and blessed more than ever in their land under the new covenant.*²³

*Several important observations need to be made. First, this New Covenant was made “with the house of Israel and with the house of Judah” (Jer. 31:31). It is undeniable that the Mosaic Covenant was made with Israel—and since this covenant supplants the Mosaic Covenant, it must of necessity be made with the same people with whom the original Mosaic Covenant had been made. This is further affirmed in such passages as Isaiah 59:20-21; 61:8-9; Jeremiah 32:37-40; 50:4-5; and Ezekiel 16:60-63; 34:25-26; 37:21-28.*²⁴

b) Future (Mt 5:17)

*The second observation is that from the time of the first announcement of the New Covenant onward was viewed as future (Isa. 55:3; Jer. 31:31; Ezek. 16:60, 62; 20:37; 34:25-26; Hos. 2:18-20). This means that Israel did not enter into the benefits of the New Covenant at any time in its Old Testament experience, and since Israel has not yet entered into the blessings that flow from the New Covenant, its ultimate fulfillment must still be viewed as yet future. In other words, it can only be experienced after Israel’s conversion at the second advent of Christ (Rom. 11:26) and in His thousand-year reign that will follow.*²⁵

c) Different than the Mosaic Covenant

*In fact, one of the major arguments presented by the author of Hebrews is that the New Covenant is a better covenant than the Mosaic Covenant. He thus referred indirectly to Jeremiah 31:31, where the prophet promised the coming of a New Covenant that would supersede the old Mosaic Covenant. Thus the New Covenant has been established through the death of Christ, but Israel’s reception of its benefits awaits that nation’s future repentance. Meanwhile benefits accrue to believers today—by grace through faith—based on the blood of Israel’s covenant.*²⁶

(1) Based on God, Not Man

*Therefore the basis of the hope Jeremiah held out to a nation about to undergo discipline was not that they would become strong in themselves and would be able to obey the Lord, but rather that God would give them a New Covenant that will provide the divine enablement necessary for them to walk in obedience and experience the blessings of the covenant (Jer. 31:31-34).*²⁷

²² J. Dwight Pentecost, 164

²³ William Kelly, *Epistle to the Hebrews*

²⁴ J. Dwight Pentecost, 171-172

²⁵ J. Dwight Pentecost, 172

²⁶ J. Dwight Pentecost, 176

²⁷ J. Dwight Pentecost, 168

(2) Results in Righteousness

(3) Will not end

d) Characteristics

(1) Law written on heart and mind

(2) Will Worship and Be God's People

(3) National Knowledge of God (Know)

(4) Sins will be forgiven

(5) Jerusalem Rebuilt, to never be destroyed again

e) Summary

The New Covenant is a continuation of the Abrahamic Covenant like the other covenants but only in a fuller capacity.

Within the original Abrahamic Covenant were promises concerning land, seed, and blessings. The Palestinian Covenant developed the land promises; the Davidic covenant furthers the seed promises. Now it is the New Covenant that develops and guarantees the blessing promises of the original Abrahamic Covenant²⁸

Abrahamic Covenant	<i>[Elected to be servants with responsibilities and rewards.]</i>							
	1. Land	<table border="1" style="width: 100%;"> <tr> <td style="width: 50%;">Palestinian Covenant -Enlarges upon the Land aspect of the Abe Cov</td> <td style="width: 50%;">Mosaic Covenant <i>If not obedient, cut off from the land without a king.</i></td> </tr> <tr> <td>2. Seed</td> <td>Davidic Covenant -Enlarges upon the Seed aspect of the Abe Cov</td> </tr> <tr> <td>3. Blessings</td> <td>New Covenant -Enlarges upon the Blessing aspect of the Abe Cov</td> </tr> </table>	Palestinian Covenant -Enlarges upon the Land aspect of the Abe Cov	Mosaic Covenant <i>If not obedient, cut off from the land without a king.</i>	2. Seed	Davidic Covenant -Enlarges upon the Seed aspect of the Abe Cov	3. Blessings	New Covenant -Enlarges upon the Blessing aspect of the Abe Cov
	Palestinian Covenant -Enlarges upon the Land aspect of the Abe Cov	Mosaic Covenant <i>If not obedient, cut off from the land without a king.</i>						
2. Seed	Davidic Covenant -Enlarges upon the Seed aspect of the Abe Cov							
3. Blessings	New Covenant -Enlarges upon the Blessing aspect of the Abe Cov							
<i>Meet all conditions, allowing the Abe Cov to be established in its entirety.</i>								

It includes the removal of sin and it's effect. Not stopping there, it will include the imparting of the Holy Spirit, to enable them to keep the conditional requirements of the previous covenants. This will allow them to return to the newly restored land with a righteous king as regenerated children/servants of God.

This New Covenant, then—which is an unconditional, eternal covenant based on the shedding of blood—guarantees the preservation of Israel as a nation and her ultimate restoration to the land originally given by God to Abraham and Abraham's descendants. It provides for forgiveness of sin and the removal of all uncleanness from the nation. It provides for a new mind so that the nation as a nation may love God. It promises the indwelling of the Holy Spirit who will enable them to walk in obedience to the demands of God. And as a result of this covenant, the blessings Israel never found through the Law will at last be experienced.²⁹

²⁸ J. Dwight Pentecost, 169

²⁹ J. Dwight Pentecost, 171

f) Church?

(1) Scriptural Use of the name “Israel”

In Scripture the name “Israel” is only used for one group of people, only the descendants of Abraham. The Church is not Israel, but the covenant was made with Israel.

(2) Similarity does not require equality

There are blessings that the entire world enjoys as a result of the Abrahamic Covenant but they are not participants of it. The Church has received the Holy Spirit, but not for the same purpose. For Israel, it was to create obedience to the Law. For us, it is to manifest the life of Christ.

Is it true to say that any part of the new covenant as promised in the Old Testament has been inaugurated? Putting all the Old Testament passages together one finds these new covenant promises: (1) putting Gods law into Israelites’ hearts; (2) no necessity to teach His people; (3) forgiveness of Israel; (4) Israel restored to favor and guaranteed everlasting existence; (5) God’s Spirit upon the people; (6) material blessing in the land of Israel; (7) peace; (8) God’s sanctuary rebuilt. Of course, none of these promises has been inaugurated for the house of Israel and the house of Judah today. But are any of them similar to what God is doing for the church today?

Yes, forgiveness and the ministry of the Spirit are being experienced today. But as specifically promised in the new covenant passages even these are not being fulfilled today. After all, both these promises (a ministry of the Spirit and forgiveness of sins) were realized by Israelites under the Mosaic covenant, but that in no way connects the Mosaic covenant with subsequent covenants any more than their experience today connects a supposed inauguration of the new covenant with a future, clearly fulfilled new covenant.

What is the relation of the new covenant to the present time? Has it been inaugurated? Does that mean it is operative now? If so, how do we decide which parts are operative and to what extent? How can the church fulfill a promise given to the house of Israel and the house of Judah (Jer. 31:31)? How does the death of Christ relate to the matter?³⁰

The Spirit Poured Out

There are similarities between the Spirit poured out on the Church and Israel but they are to two different purposes.

<u>Spirit Enablement</u>		<u>Spirit Baptism</u>	
Purpose: Produce Good Works in Israelites		Purpose: Conform Church to Christ	
Is 32:15 Is 44:3 Joel 2:28 Acts 2:16	Mt. 5 – Sermon on the Mt. Christ is talking to Israel and in Vs.3 it is obvious He is referring to the Kingdom. He uses the language that we have come to see is familiar to Israel in relationship to “Knowing God”. At that time they will know God and show their “Good Works” (Vs. 16).	John 14:16-18 John 16:13 Acts 1:8 1 Cor 2:12	Christ promised that he would send us His Spirit. He tells us that if we have the Spirit, we have Christ. In 2 Cor. 3:17-18, He tells us that the Spirit is about the ministry of Conforming the Church to the Image of Christ.

³⁰ Charles Ryrie, *Dispensationalism*, Moody Press, ©1996, 171-173
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(3) Our Relationship is to the Mediator of the New Covenant

Our relationship is to the Mediator of the New Covenant, rather than the New Covenant itself. Christ is our Life, the Holy Spirit is revealing this in us, we are ministers of the New Covenant, we are joint heirs with Christ, and our blessings are heavenly rather than earthly. This position (relationship to Christ) necessitates that we have blessings, similar to that of the New Covenant. However, our blessings are above and beyond any of the New Covenant. (2 Cor 3:7,8) Christ is the Mediator of the New Covenant (Heb 8:6, 12:24). We are Ministers of the New Covenant (2 Cor 3:6).

We are come "to Jesus the Mediator of the new covenant - " We are not come to the new covenant, but to Jesus the Mediator of it. I am in living union with Him who is the Mediator; that is a higher thing than if merely come to the covenant. He will make this new covenant with Israel on earth.

Having come to the Mediator, I am come to the prospect of all the blessedness for earth. It is sweet to know earth will have it, but ours is the far better part. We are to be witnesses of whence we are. We come from heaven. In spirit it is true now. What is true in spirit is more real and palpable than what we see. What is passing in our hearts and minds is more what we are really, than what our bodies are occupied in. The Lord Jesus was a carpenter (as really as any other carpenter), but that was not what He was. So with us, we are brought into all these things with our Father. — H.H. Snell

Now look at 2 Corinthians 3, where Paul says, "Our sufficiency is of God; who also hath made us able ministers of the new covenant; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life" (vs. 6). If we were under the new covenant in the letter, we would get into bondage again, therefore Paul says, God "hath made us able ministers of the new covenant; not of the letter but of the Spirit." What is the new covenant? The terms of relationship with Himself into-which God will enter by-and-by with the house of Israel and the house of Judah according to Jer. 31:33, 34.

Israel will then be fitted for the enjoyment of the millennial reign of the King; they will have the forgiveness of sins, and the Holy Spirit will be in them — but their blessing does not include the sense of sonship and union with the glorified Lord Jesus. We have all that they will have, and much more; but we are in the enjoyment of the blessings of the new covenant, through the ministry of it, without being under it. We must always remember that all Israel's blessing by-and-by is on earth, whereas we are blessed with all spiritual blessings in the heavenlies in Christ.

We get the spirit of that covenant, which is grace. Then we are told, "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). That is the characteristic feature of Christianity- -liberty, as there was none under the law, to behold the unveiled glory of God in the face of the Lord Jesus; and the effect of it is to transform us into the same image, for "we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (vs. 18).

But how different was the spirit of Jeremiah! He was a sufferer from his own people, himself owning that the hand of God was stretched out against Jerusalem. Nevertheless, he, on the simple faith of God's word and not having the smallest confidence in his own power, and there being no display of confidence in Zedekiah or the people of the Jews, acted in this calm and striking fashion in the face of the overpowering weight of the Chaldean power that was raised up of God to trample down the proud and rebellious city of Jerusalem - W.T.P. Walston

As Dr. Chafer put it, "The Christian is appointed to manifest the Lord Jesus Christ (2 Cor. 4:11), but the children of the kingdom will be appointed to manifest their good works (Matt 5:16)." (Systematic Theology, IV:219)

The difference between this present dispensation and that of the millennium is very distinct. The Christian is now joined to Christ and is one spirit with Him.

Since I am united to Him, He is my Life; “the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2).

“The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me” (Gal. 2:20). Here I have died, and my life is hid with Christ in God. The future earthly kingdom saint will live here on earth, but he will not be united to the Lord Jesus, he will not be dead to the flesh and the world, and he will be a man living in all the commandments and ordinances of the law blameless.

“This then is the great difference—the heavenly saint has a standing of complete deliverance from the man in the flesh; while the millennial saint will be through grace empowered by the Spirit to do what God requires from man in the flesh. “For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts” (Heb. 8:10). – J.B. Stoney

The Blood of the Cross is for millennial Israel as well as for the Church. But there is a vast difference between their positions, though it be the same Savior who died for both, and the same Spirit who appropriates the result of His death for each. Israel, like the Church, will be born of the Spirit, and yet one is for His glory in heaven. (The Bible Treasury N-3:44) – W. Kelly

Truly He is the Head, but does He class His Bride with the subjects over whom He reigns by God’s anointing? Was Eve in the same relationship with Adam as the creation over which he ruled? No more is the Church in the same relationship with Christ as the other subjects of His dominion. He is Head to the Church, and Head over all things. But to the Church He is Head as the husband is head of the wife; to all things else He is Head as a king is head over his subjects. Adam was head to Eve, but Eve was the partner of Adam in his headship over creation. In like manner Christ is Head to the Body, but the Bride is the consort of Christ in His headship over all things....

The Bride of Christ, then, occupies a higher place than either the Old Testament or the millennial saints. The “just men made perfect,” however blessed their lot, are not brought into that nearness of relationship which is accorded to the “Church of the first-born,” the first-fruits of His redemption toil. The millennial saint, too, surrounded with all that ministers to delight here below, with the law written in his heart, and rejoicing in all the blessings of the new covenant, will never be in the same sacred intimacy, the same hallowed oneness, with the Lord Jesus, into which the feeblest member of His Body is now brought. – T.B. Baines³¹

(4) It is expected at the end of the Tribulation Period

The covenant is not described as happening until after the Tribulation Period when the Millennium begins. (Rom 11:26-27) So it must not be in effect today.

³¹Stanford, Miles Stanford, (Garland, Texas: Electronic edition by Galaxie Software), ©1999.
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10. Jeremiah buys Land (32)

a) Setting

Babylon has begun a new siege. They have entered the land and are building siege banks against the walls of Jerusalem. Jeremiah's home of Anathoth is already Babylonian.

b) God says buy your cousin's land

God tells Jeremiah to buy the land. Jeremiah will obey but doesn't understand why. After all, he knows from the prophecies he has been given that he will not get to enjoy it.

c) God explains why

God will restore them to the land. This is just to show the faith that they know that the land will belong to them again one day. EARTHLY COVENANT. They are earthly but we are heavenly.

*But how different was the spirit of Jeremiah! He was a sufferer from his own people, himself owning that the hand of God was stretched out against Jerusalem. Nevertheless, he, on the simple faith of God's word and not having the smallest confidence in his own power, and there being no display of confidence in Zedekiah or the people of the Jews, acted in this calm and striking fashion in the face of the overpowering weight of the Chaldean power that was raised up of God to trample down the proud and rebellious city of Jerusalem - **W.T.P. Walston**³²*

Romans used a similar example of their confidence, when attacking the Gauls.

Roman Pride Vs. Jeremiah's Faith

It is recorded in Roman history that at the time when the Gauls were encamped around Rome, the very land on which the Gauls had raised their tents was bought and sold, and this was considered one of the greatest proofs of confidence in the future destinies of Rome that was done. There is no event, perhaps, in history, like it....

But there is a weighty difference between the two events. The Roman magnified that deed and recorded it in history as a proof of his iron will. The know right well that there was more toughness in the Roman than in the Gaul, and although the Gaul might gain some little advantage for a time the Roman iron would prove stronger than the Gallic fire. They knew right well that although the Gauls might be impetuous and might gain the victory for the day, Rome would rise again and would repel them and trample them under her feet. And so it was.³³

Makes me think of the recent Microsoft Situation. They were on trial for being a monopoly. The judge ruled that they were a monopoly and their stock dropped more than 25 points. Oh, if I only had some money. I would've invested in that stock as fast as possible. I believed that it would go back up. They aren't going anywhere. The court case will never really hurt Microsoft, and the stock will slowly climb back up, probably even higher. However, this is not the same as Jeremiah's situation. He knows the money is gone but will obey the Lord to show faith in God.

Eph 1:13; 4:30 – Sealed by the Spirit (32:10) – Sign of finished transaction

³² Miles Stanford

³³ William Kelly, *Jeremiah The Tender -Hearted Prophet of the Nations*, Bible Truth Publishers, ©1978

D. Circumstances of the Prophet (34-45)

1. Circumstances - Before the fall of Jerusalem (34-36)

Chapter 34 is written during Zedekiah's early years and rebukes the people for their refusal to honor the Sabbatical year in the proclamation of liberty to the Hebrew slaves. Nebuchadnezzar will come and burn the city. In Chapter 35 there is a short praise to the Rechabites who have remained loyal to the Lord since their father cleansed the land of Baal worship in the reign of Jehu. This is followed up by Chapter 36, which tells us how Jeremiah's prophecies came to be written down. They are read before Jehoiakim and in his rage, he cuts the document up and burns it in the fire. Gemariah continues his family's Godly heritage stemming down from Shaphan.

This section doesn't fit real neatly into any of our outline, but it does list some events prior to the Fall of Jerusalem, so we will attach it to the Circumstances section before the fall of Jerusalem.

a) Dealings with Zedekiah (Ch 34)

This section is just prior to the destruction of Jerusalem. A large portion of the major cities had been taken.

(1) Zedekiah will have nice funeral

(2) God had established that every 7 years all slaves were to be set free.

(3) This had not been followed but for some reason, they decided to set them free this once.

I believe they were looking to bribe God. It was another type of outer obedience, but inner rebellion.

(4) But then (like Pharaoh) they turn right around and re-enslave them

(5) For this they will be judged.

b) Dealings with the Rechabites (Ch 35)

Major contrast here between those who follow their fathers and those who don't. These guys were outsiders, but from the beginning they had decided to follow the Lord. Now they are praised right after Judah is cursed.

(1) They are tested in the temple to drink wine.

(2) They followed their father's will even long after his death.

(3) For this they will be blessed

c) Dealings with Jehoiakim (Ch 36)

In Chapter 26, we see the characters again in the murder of Urijah. Jehoiakim has a real problem with bad messages. No wonder El-Nathan encouraged Jeremiah to go hide. This was God's divine protection and was necessary to continue the preservation of His word.

(1) Judgment pronounced against Jehoiakim

(2) Everyone recognizes the significance of the message.

(3) Jehoiakim cuts it and burns it. (First of the Higher Critics)

(4) God's Word cannot be destroyed. He might as well have tried to cut up and burn God Himself.

(5) For this he will be judged.

He will experience the death of a donkey. No one mourned him.

2. Circumstances - During the fall of Jerusalem (37-39)

This section starts in Chapter 37 at the time that Pharaoh's army has temporarily caused Babylon to postpone the siege of Jerusalem. Jeremiah tells Zedekiah not to be encouraged by this, because the Babylonians will return and city will still be burned. Jeremiah is then imprisoned as he attempted to visit his home of Anathoth to take care of family business. He was suspected of desertion (traitor). In Chapter 38, Jeremiah is cast into prison a second time for his words of surrender, only to be rescued by an Ethiopian eunuch named Ebed-melech. Zedekiah again consults Jeremiah, in a secret meeting, about the future only to be told again the city will be burned. Chapter 39 tells us the city is at last broken up and Zedekiah attempts to flee only to be caught. His sons are slain and his eyes are

put out. Jeremiah and Ebed-melech are both left free under the governor-ship of Gedaliah, set up by Nebuchadnezzar.

Order of Events			
Reference	Event	Where	Jeremiah's Message
37:4	Coming and going in freedom	Jerusalem	God's Judgment is sure.
37:11-15	Angry princes abuse and imprison Jeremiah for believed defection	House of Jonathan the Scribe	False!
37:16-17	Zedekiah talks to Jeremiah secretly	Zedekiah's house	You will be taken by Babylon's king.
37:21	Zedekiah grants limited freedom and food	Prison Courtyard	What have I done to be imprisoned?
38:1-6	Zedekiah allows princes to imprison Jeremiah again for inciting people	Miry Cistern	Better not to fight Babylon
38:7-13	Zedekiah allows Ebed-Melech to pull Jeremiah out of the Cistern	Prison Courtyard	
38:14-28	Zedekiah asks for advice	Third Temple Gate	Surrender
39:11-18	Jerusalem falls and Jeremiah is freed	Jerusalem	God Protects

(What if this chart showed the events of your life, would that be your final message?)

a) Jeremiah's imprisonment in the dungeon of Jonathan (37)

(1) Zedekiah asks Jeremiah to pray for them.

(Superficial) Jeremiah's response is that even though Babylon may pull back to fight the Egyptians, they will return home and then Babylon will return to destroy you. Don't think you are free, just because Egypt makes a move to help.

(2) Jeremiah tries to leave Jerusalem

He may have had some portion of land in relationship to the priests. This may have been why he was returning. This occurs before the events of chapter 32 when he bought the land from Hanamel.

This land transaction probably does not relate to his purchase in chapter 32. By the time of the purchase in Chapter 32 Jeremiah had already been arrested and confined to the courtyard of the guard (32:2). When he started toward Anathoth (chap. 37) he had not yet been arrested (cf. 37:4, 21; 38:13, 28). Therefore the events of chapter 37 took place before the events of chapter 32.³⁴

The guards think he is trying to defect. Jeremiah denies the charges but they will not listen. He is placed in prison where Zedekiah once again seeks a word from the Lord, but this time in secret.

(3) Jeremiah answers Zedekiah

Jeremiah tells Zedekiah, "Yeah, you're going to be captured." Makes you wonder why Zed keeps asking him for a word, until he repents the word won't change. Zedekiah has them move him to the court of the prison.

b) Jeremiah's imprisonment in the cistern of Malchiah (38)

(1) The people don't like the message of Jeremiah

They ask Zedekiah to shut him up. He is discouraging the soldiers and people. They are actually begging to have him killed.

³⁴ Charles H. Dyer, *The Bible Knowledge Commentary*, SP Publications, Inc. ©1985, 1182
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(2) Zedekiah vacillates to the princes and says do with him as you please.

They place him in a miry cistern (man made well, designed to catch rain water, not a natural well) within the court of the prison. He is left to die.

(3) Ebed-Melech goes to bat for Jeremiah before Zedekiah.

Once again Zedekiah vacillates to the person in front of him. In this case it is Ebed-Melech ("servant of the king"). 30 men are sent to help Jeremiah out. Great care is given to help this older man, stuck in the mud, weakened from lack of food.

(4) Zedekiah secretly meets with Jeremiah

Zedekiah again seeks the Word of the Lord. (If you keep asking, do you think the message is going to change?) Surrender and Live, Resist and Die. He holds the fate of the entire city. Zedekiah is afraid that in surrendering, the Jews in captivity would kill him. (Nobody likes me.) This shows his tremendous lack of faith.

c) The fall of the city (39)

(Described more fully in Chapter 52 and also in II Chronicles 36 and II Kings 25)

There is an 18-month (Hebrew months) siege before city finally falls. Zedekiah, true to his chicken character, attempts to flee at night, but is caught. God's word is true.

Using a Western method for reckoning of dates this would seem to give a siege of approximately 19 months (the last 3 months of the 9th year + the first 4 months of the 11th year). However, using the method for reckoning dates employed by the Hebrews, the length of the siege was much longer. For the years of the Hebrew kings were calculated on a Tishri (September-October)-to-Tishri calendar while the months of a year were calculated on a Nisan (March-April)-to-Nisan calendar (see comments on 36:9). Zedekiah's 11 year extended from October 18, 587 to October 6, 586. The 4th month from Nisan that coincided with his 11th year began on July 10, 586. the ninth day of that month was July 18, 586 B.C. Therefore the entire siege lasted just over 30 months, from January 15, 588 to July 18, 586 B.C.³⁵

His family is slain before his eyes, he is put in chains and loses his eyes, and his people are killed or taken in bondage. The poorest people are left. God protects Ebed-Melech and Jeremiah.

It is of importance to note, that Jeremiah was faithful in revealing God's coming judgment throughout this time. He had urged the people to repent and "know" God. But there were never any visible results. The people, consistently, rejected both the message and the messenger. There is a lesson to be learned from this.

**God is more interested in faithful service than visible results.
(PRIMARY SPIRITUAL LESSON OF THE BOOK)**

As we consider our ministries, as missionaries, we must know that even as we are faithful, they may not respond. As parents to our children, we may be faithful, but they still have responsibility to respond. We have no guarantees that just because we are faithful with the message they will respond. The same is true, even as we are faithful to brothers and sisters in the Lord. But God is more interested in our faithful service than our visible results.

3. Circumstances - After the fall of Jerusalem (40-45)

a) Gedaliah's reign as governor – 40

Jeremiah is found in chains amongst the captives and is set free by Nebuzaradan. Gedaliah is made governor of the land by Babylon and reigns in Mizpah. Jeremiah and many of the scattered Jews return to Mizpah to be with Gedaliah. Johanan warns Gedaliah that Ismael is sent there by Baalis of the Ammonites to slay him.

Gedaliah looks like he would have been a good governor. He swears oath of peace. He does not desire to rebel against Babylon. Many people return, including some that would like to continue to fight Babylon.

³⁵ Charles H. Dyer, 1185
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b) Gedaliah is slain by Ishmael – 41

Murder -> Bribe -> Captured -> Rescued -> Escape -> Depart

Ishmael was a mass murderer on the loose. He kills Gedaliah and all the Jews with him. Then he kills Chaldeans and the men of war. Next 80 men come looking for Gedaliah, and he kills all but 10 of them (spared because they bribed him).

REMEMBER that everyone that was taken captive earlier, were considered the good figs. These guys are the bad figs and are being judged as such.

Ishmael now takes captives. When others come to fight, they run and the captives return.

c) The people ask Jeremiah what to do. – 42

The people are now afraid that Babylon will retaliate against them for the slaying of the appointed governor and ask Jeremiah what to do. Jeremiah tells them to abide still in the land and Babylon will not hurt them, but he also knows that their minds are made up to go to Egypt.

Now the people come to Jeremiah and assure him that they will do all that he says. Jeremiah tells them the whole council of God.

They are to abide in the land. God will thus test their dependence (Egypt or the Lord) If they depend on Egypt they will die. God declares that they will not depend on Him, even before they say it.

They never respond to Jeremiah's message but continue downhill. Jeremiah remains faithful!

d) The people flee to Egypt – 43-44

The leaders say he is lying and they go to Egypt. Jeremiah warns them that what they are doing is the very thing that got them in this mess to start with. They had such hard hearts that even in the midst of punishment they thought they could continue in sin and depend on help against God.

Jeremiah reminds them that it was for disobedience to the Lord that all these things had happened to Jerusalem and yet they continue to commit those same sins. They are worshiping the queen of heaven (See note at 7:18). She is supposedly Baal's wife and worship was carried on in adultery. The husbands knew and yet allowed this. They desired to continue in their sins and thus would look to pagans for help rather than God.

They now flee into Egypt, taking Jeremiah and Baruch with them. Jeremiah prophesies that Nebuchadnezzar will come to destroy Egypt too.

e) God's word for Baruch – 45 – Vs. 5=Key (Phil 2:4,7-8)

We now go back and learn about a time when Baruch was discouraged. God tells him not to seek his own glory. He is simply to be a faithful servant. Depend on God (see note at the end of "Conflicts of the Prophet (26-29)" section). **1 Peter 4:19**

**God is more interested in faithful service than visible results.
(PRIMARY SPIRITUAL LESSON OF THE BOOK)**

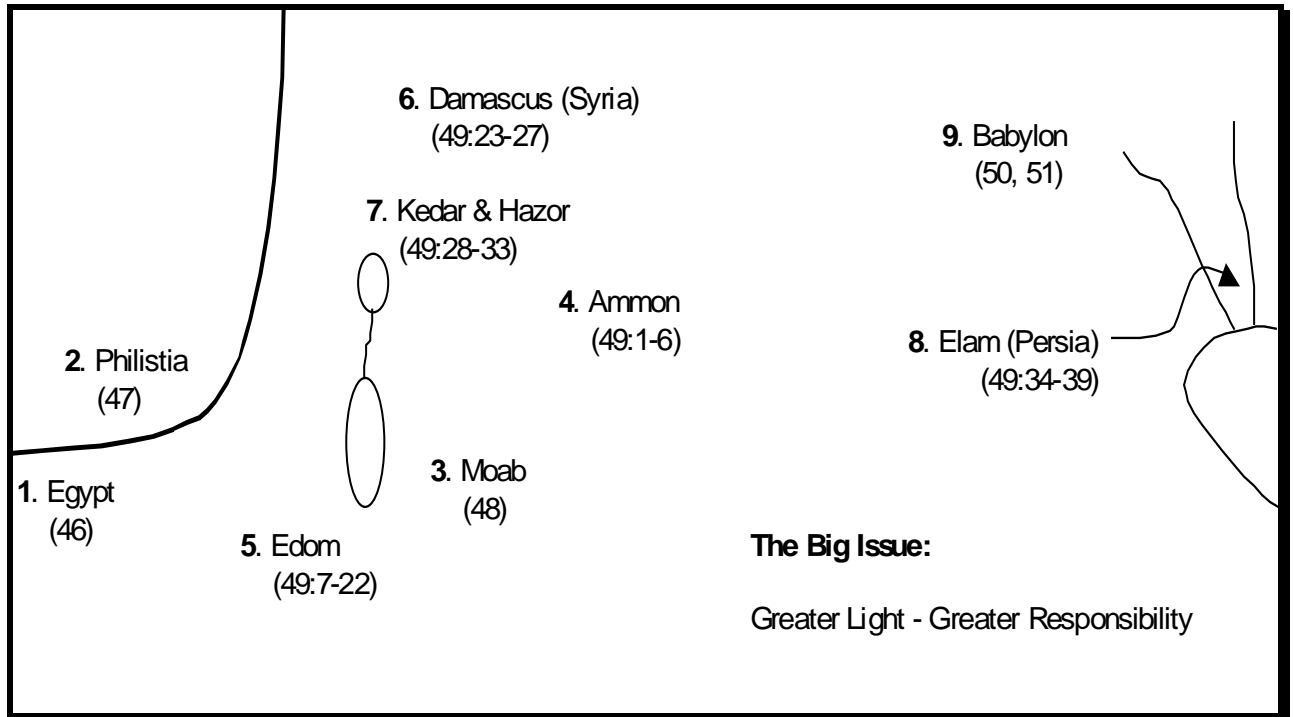
It would be easy to focus our ministry on the desire to be famous missionaries like Hudson Taylor, Paul Fleming, William Carey, or Mark Zook, but is that God's desire? God's lesson for us to learn is that He is more interested in our faithful service than the visible results. And so Jeremiah's challenge to Baruch rings ever true in my own ear, "Do you seek glory for yourself, seek it not!"

IV. Proclamations Concerning Gentiles (46 - 51)

Much from the following chapters carry double fulfillment. Some are still awaiting complete fulfillment. Some will require a resurgence of the nation in future end-time events.

It is important to note that God requires righteousness of all nations. He holds them responsible for the light they have. Israel had a greater responsibility and consumes the larger part of the prophecies, but the other nations will not go unpunished.

We can note that Babylon was not as ignorant as other nations regarding God's program. In 27:6 we see that God has chosen Nebuchadnezzar as his servant and in 40:2-3, we see that his leaders know God's prophecies and program. They consume the largest portion of God's prophecies concerning the gentiles. God is holding them to a greater responsibility as well.



A. Part 1 - The Nations around Jerusalem (46-49)

Five of the nations are repeated from Isaiah. They surround Jerusalem and are judged for their actions against God's people. Each one has a specific judgment regarding their dealings with Judah.

1. Egypt
2. Philistia
3. Moab
4. Ammon
5. Edom
6. Damascus
7. Kedar & Hazor

B. Part 2 - Babylon (50, 51)

A special section is taken to discuss the judgment on Babylon. Even though they were raised up by God to judge Judah, God will not allow them to go unpunished. In Daniel we read of Nebuchadnezzar attempting to

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puff himself up for his accomplishments but God brings him down to earth, where he in turn acknowledges God. However, he and his son go on to work evil against God.

God predicts Medo-Persia will take them over.

Restoration for Judah is anticipated here.

V. Historical Supplement (52)

Some see this chapter as a intro into the book of Lamentations. However, in the Hebrew tradition, these books were part of different sections of scripture. Lamentations was part of the Writings, while Jeremiah was part of the Prophets.

This historical supplement repeats the material of Jer 39 as to what happened to Zedekiah and his family, as the city was broken apart. It summarizes the three deportations of the people to Babylon and lists what was taken from the temple to Babylon. The chief priests were slain along with another 68 of the leading people of the land. During the reign of Evil-Merodach, Jehoiachin was given limited freedom in the city of Babylon and treated with kindness. He continues the royal lineage to the throne as Zedekiah's children were all slain by Nebuchadnezzar.

A. Description of the siege (Vs. 1-16)

B. Description of the temple vessels carried away into captivity (Vs. 17-23)

C. Description of the death of the Priests and officers of the king (Vs. 24-27)

D. Descriptions of the deportations to Babylon (Vs. 28-30)

E. Kindness towards Jehoiachin in prison (Vs. 31-34)

This is probably mentioned to remind us that God is protecting David's lineage. The Scarlet Thread continues to lengthen.

F. Conclusion –

This book ends with a simple conclusion of the judgments prophesied to come. God's word is true. What He says is true. Just as surely as the judgment's here are contained, so the judgments to come will happen. What are you doing, knowing that the day of the Lord is coming like a thief in the night?

In our own day we have the false prophets still with us, men and women, who deny the truth and teach error. They speak of world improvement, world betterment, and world conquest. What God has spoken concerning "wrath and judgment to come" is set aside. Those who preach and teach according to the infallible Word of God, who see not better world, not universal righteousness and peace, are branded as pessimists. The "day of the Lord" and the "Coming of the Lord" are sneered at. But as the Word of God spoken by Jeremiah was vindicated, so the Word of God will be vindicated again, till all the enemies of the written Word, the Bible, and the living Word, Christ, are silenced forever.

- *The Annotated Bible, Arno Gaebelein*

1 Thess 5:2-4

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

How has this book spoken to you?

What are you going to do about it?