

Lesson 30 Jeremiah

Background material is found in I Kings, chapters 22 -25 F chapters 13,711,16,20,24,26,31

STUDY QUESTIONS:

1. *Why is Jeremiah, the most important prophet of his time, also the most despised. His close associate and secretary, Baruch, wrote Jeremiah 26-29, also the Book of Baruch from exile. What is the significance of chapter 31? When are these days fulfilled? Jeremiah says that those who live in the latter days will understand the intent of God's anger; do we?*
2. *Jeremiah 37-44 covers the last days of Jerusalem. After the events of the fall of the city where does the prophet's life end? Why?*
3. *Though Egypt is decisively beaten at Carchemish by Babylon in 605, by 588 Egypt sends an army to lift the siege of Jerusalem. What do the people assume this means? What is Jeremiah's response? What is he accused of?*
4. *"Jeremiad" is a word that describes what kind of a song or poem?*
5. *Note the race of Ebedmelech who rescues Jeremiah from death. What NT. story does this prefigure? How is Ebedmelech rewarded?*
6. *Why would Nebuchadnezzar be careful of Jeremiah's safety? Later what does Jeremiah prophesy concerning Babylon? Has it happened?*

Psalm 79 and prayer.

Jeremiah is called by God to a prophetic work. Of all of the Old Testament prophets, Jeremiah stands out dramatically as a person. We have more information about him than any of the other prophets. He bridges the Old Testament's impersonal approach and the New Testament's elevation of the person to new dignity and importance. The call of Jeremiah to prophetic work begins this disorganized collection of prophecies. The opening paragraph describes the historic situation, mentioning Anathoth, the city of priests, which was Jeremiah's home town. Four hundred years earlier, Solomon exiled the priest Abiathar, David's friend, to Anathoth for his complicity in Adonijah's attempt to seize the kingdom. Evidently his family continued the tradition of

Levitical priests of whom Abiathar was the only survivor, Jeremiah was then related to this priestly Aaronic family. He began prophesying during the reign of Josiah. Through the last years of the realm to its final destruction by Babylon, he also prophesied to Josiah's second son, Jehoiakim, and to his son, Jehoiachin, and to Josiah's third Son, Zedekiah. Josiah's first son, Jehoahaz, was taken hostage to Egypt after Pharaoh Neco killed Josiah. The young man was held to ensure obedience in Jerusalem under Jehoiakim. The vassalage of Jehoiakim soon switched from Egypt to Babylon as Babylon became master of the world.

He was called before he was conceived. This first chapter has the well-known verse which makes clear the crime against God and against Man that abortion is. Jeremiah is told that he was known before he was formed in the womb, that he was consecrated a prophet before he was conceived. This gives us insight 'into the origin of every person's soul, a sacred soul before conception.' Jeremiah protests the call of God just as others before him; we remember Moses saying, "I cannot speak." But God tells him He will put His words in his mouth. He will make him a fortified city, an iron pillar, a bronze wall against the kings, the princes, and the people of Judah. Then follows Jeremiah's early prophecies: God remembers His people's devotion in their youth how they loved Him as a bride loves her groom, how they followed God in the desert like a beloved follows her lover.

This prophetic Word will cause him personal sorrow and suffering. The people of Anathoth, his own home city try to kill him, 11:18, so unpopular is his message. It is reminiscent of Jesus when the people of Nazareth turn against him. In chapter 15 he laments that he is a man of strife and contention to the whole land. Even though the words of God were a joy to him, they forced him to stay away from social intercourse, from either funerals, where he was not to sympathize with anyone, or from weddings, where he was not to rejoice with those who rejoice. He was alone, cut off from all human companionship in the pain of loneliness. He was not even sure that God was always there for him.

God promises to be with him. God does give him assurance, but tells him that he may not marry; he is not to bring sons and daughters into a time that will be dreadful for all those living in Jerusalem. His continuing words against the people make it impossible for him to find peace in the community which plots against him. His advice that the King surrender to Babylon, makes him judged to be a traitor. “They have dug a pit for my life.” Jeremiah does not, however, take this opposition in the way that Jesus will. He wants vengeance on his enemies. “Remember how I stood before thee to speak good for them. Therefore, deliver up their children to famine and give them over to the sword. . .” After a beating from the priest, Pashur, he laments that God has deceived him, he has become a laughingstock. All along he has had false prophets to contend with, those who tickle the king’s ears and tell him what he wants to hear. Jeremiah’s life becomes a burden to him. In the 20th chapter he speaks bitterly about the day he was born, and laments that his mother’s womb did not become his grave. All his days, he cries, are spent in shame, toil, and sorrow. He decides then not to speak God’s words again. After this time of doubt and anguish, he recovers his trust, praising God for his deliverance. 20:13.

Josiah’s reform is too shallow. The background of Jeremiah’s early life and teaching is the reign of King Hezekiah followed by the worst of all Judah’s kings, Manasseh and his son, Amon. Their long anti-Yahwehistic reign almost obliterated faith in Judah. Not only did Manasseh further false religions, but he actively persecuted those who worshipped Yahweh. He probably caused the death of Isaiah who had prophesied during Hezekiah’s time, seventy-five years prior to Jeremiah’s prophetic work. Josiah became the greatest of reforming kings. The crumbling, four hundred year old Temple was refurbished. During the cleaning, a scroll, probably the book of Deuteronomy, was found in the rubble. The contents of this scroll revealed to Josiah how far the people had deviated from their religious roots. When it was read to the king and princes, deep consternation arose among them. They were in line to receive from the hand of the Lord all the curses that had been outlined by Moses for the disobedient. They had not kept the Law. Josiah with the encouragement of the prophets Zephaniah and

Jeremiah began his reform in earnest. He read the contents of the scroll to an assembly of all the people and recovenanted them to God and to His Law. He then began to systematically remove from Jerusalem and Judah every vestige of false religion, their priests, and their high places, their images and sacred poles. Though complex economic and political interests were vested in all this, it did not deter him. He went against the powerful, corrupt people, and against the entrenched institutions that had much to gain from the continuance of apostasy. Jeremiah realizes how entrenched paganism is and soon sees that the reform can bring only a light healing. See 8:11,6:14,11:1-14.

Davidic hopes are dashed with Josiah’s death. Josiah visualizes himself as that Davidic king who can restore the fortunes of God’s people. There is a definite lessening of control by Assyria during these years and its demise is just a matter of seven years away with the fall of Nineveh in 612 B.C. The end of Assyrian power is decisive in 605 with its defeat by Babylon. Josiah therefore campaigns successfully to take back lands in Samaria. There is revived hope that God’s people will regain their place in the world under this “son of David.” Jeremiah has hopes of this, but when it becomes evident that the reform cannot go deep enough, he begins to see that only punishing trouble at God’s hand will do the job. See chapter 11. The king himself, however, vigorously goes about his work to reunite north and south, and reform the people. When Pharaoh Neco comes with a force out of Egypt to regain his own hold on the Way of the Sea, Josiah leads the army to stop him: The hope of Davidic glories is crushed when he is killed by Neco at Megiddo. This is a stunning blow to those who believed that the reform led the way to regaining the Davidic kingdom and political power in the larger world.

Jeremiah tries to get Jehoiakim’s attention. Neco takes Josiah’s son, Jehoahaz, to Egypt as hostage, and sets up Jehoiakim, a second son, king in Jerusalem. Jehoiakim might have been humbled by his vassalage but he gains much prestige and comfort for himself as possible under the conditions. He is closed to Jeremiah’s words of warning. Those words, poetic yet graphic images, draw out the horrors that will repay disobedience. Hardness of hearts and closed ears, along with generations of folly will bring the worst of miseries, which Jeremiah prophesies are coming soon. In the court, he stands at the Temple doors

and continues to speak for God against the people despite the gnashing of teeth that his condemning words cause in his hearers - chapter 7 . He is forbidden to go to the Temple, but arranges with Baruch, his secretary, to carry the written words on a scroll to the Temple court and continue to read them before the people. The princes ask if this not Jeremiah's condemned scroll, and the two must hide because Jehoiakim may ask for their deaths. The scroll is taken to Jehoiakim who has it read to him. He contemptuously cuts off sections, throwing them into the fire. 36:22 For this arrogance, a dire prophecy is given concerning Jehoiakim - he will die and no one will bury his dead body. There is no record of his death; he may have been murdered.

Don't look for a political solution; just trust God. At this point the king of Egypt no longer comes out of his land 24:7, because the king of Babylon has taken everything that once belonged to him. Nebuchadnezzar has conquered the combined forces of Egypt and Assyria at Carchemish in 605, and is besieging Jerusalem. Three months after Jehoiachin, Jehoiakim's son, has taken the throne on Jerusalem, he must surrender to Nebuchadnezzar - perhaps at the counsel of Jeremiah. And Nebuchadnezzar carries off all the king's treasures, all the treasures of the Temple. As well as the cream of society, numbering about 10,000 persons. Nebuchadnezzar puts Zedekiah, the twenty-one year old son of Josiah, on the throne as his vassal. Sometimes inclined to listen to Jeremiah, and other times disregarding his words, he will rule for ten years. At one point he allows the angry princes to lower Jeremiah into an empty cistern to die. His life would have ended there had not Ebedmelech intervened with the king and gained permission to rescue him - chapters 36-44. Jeremiah's consistent advice, even under personal persecution, is to surrender to the Chaldeans, not to look for help from other political powers. But Zedekiah turns to Egypt for help against his masters, and on their encouragement rebels against Nebuchadnezzar. This perfidy brings the Babylonian forces back for an intense siege. When Zedekiah tries to escape he is caught; his sons are killed, and he is blinded. Then with other exiles he is taken to Babylon where he dies.

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Nebuchadnezzar levels Jerusalem and the Temple. A governor, Gedaliah, is put in charge of the ruined countryside. He is a decent man, and encourages the survivors to make the best of it, to gather the harvest and go on with their lives. Nationalists, angry with such sage advice, rise to murder him. All order breaks down. Jeremiah is asked what to do next. "Trust God. Don't flee to Egypt. Be peaceful and Babylon will let you live untroubled." Such is his advice. At first pledging to heed Jeremiah, they all ignore his advice. The nationalists force Baruch and Jeremiah to accompany them to Egypt. As idolatrous as ever, they demonstrate that they have learned nothing from their recent miserable experience. Lamenting that ever since they stopped worshipping the Assyrian goddess, Queen of Heaven, things have gone badly for them, now as refugees, they will take care of that lack by worshipping her again. During these distressing years, Jeremiah died - can we speculate of a broken heart?

But a Davidic king still lives. The only hopeful sign is that after thirty-seven years in prison, Jehoiachin is brought out to sit at the king of Babylon's table. All the conquered kings sat at the table of the king of Babylon, who in their presence fancied himself the King of Kings. This historical record was substantiated when in 1933, the archaeologist, Weidner, in Berlin, examined 2500 year old cuneiform tablets which had been brought there from Assyria and found receipts for stores issued to Jehoiachin of Judah. All hope for the fulfillment of David's Messianic promises now rest on this descendant of David.

It is for love that God punishes. The doom and gloom of Jeremiah's message is broken by his awareness of the love of God for His people, and how love is the motivation for doing what must be done. Could God have allowed them to go on as they were? Not if He desired them to continue to be His people. If they had repented by a thorough going conversion to God's Word, they could have been saved from the destruction of Babylon. God had turned away the powerful Assyrians from Jerusalem upon Hezekiah's faithful trust. Drastic measures, however, had to be taken to save the revelation that God had already given to the world. Exile to Babylon was the answer. In exile they would draw together, refine their faith and reform their lives. They would begin to live according to the Law and would pass it on with sincerity to

their children. Rededicated to God, they would see in retrospect how important spiritually were to a dark world. Though they were unimportant in a physical, material - they saw that better now - they were still a people God, had invested with His love, so that knowledge and love of Him would cover the face of the earth. Jeremiah projects his positive feelings about all this. God promises the people good and not evil. They can trust Him for a future and a hope. They will call Him and pray to Him and He will hear them, bringing them back to their homes. The apex of the prophecy of the future is in chapters 30 and 31. Here Jeremiah translates the covenant into New Testament terms. New light is shed on fortunes of Israel. A new covenant is promised that will be written on hearts.

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**GOD'S WORD THROUGH HIS PROPHET
JEREMIAH**

Personal Life His origins chapter 1:1 Sensitivity 4:19-21, 8:18-23,14:17-22 Depression 20:7-11, 23:9 Isolation 16:1-8
 His call 1:4-10, 1:15-19 10:19-22, (anguish of God and Jeremiah) Vengeance 1:20, 15:15, 17:18, 18:21, 19
 Celibacy required 16:1-9 Spiritual suffering 15:10-21

JOSIAH	JEHOAHAZ	JEHOIAKIM	JEHOIACHIN (CONIAH)	ZEDEKIAH	JERUSALEM DESTROYED	EGYPT	MESSIANIC PROMISE
31 Years Evil Legacy: Manasseh and Amon II Kings 21 Reform Restoration Decline of Assyria High Hopes	SON OF JOSIAH 3mths Pharaoh Neco's Hostage Dies in Egypt	SON OF JOSIAH 11 years Neco's vassal until Egypt conquered Then Babylon's vassal.	SON OF JEHOIAKIM 3mths, Surrender to Babylon, FIRST EXILE	ZEDEKIAH vassal of Babylon Turned to Egypt for help against them. Siege for 2 yrs.	Babylon destroys the city and the temple. EXILE and DEATH	Jews disobey, still idolatrous. Jeremiah dies	Jeremiah's strong prophecies of a new future—a new covenant, a faithful shepherd of God's sheep.
II Kings:22-23 Evils - child sacrifice 2:23, 7:30 Idolatry - 2:27 Oppression of poor - 2:34, 5:26 Reform shallow—8:15 Covenant unheeded- 11:1-10 Peace, peace, but there is no peace. 6:13-15, 8:11 False prophets 5:12, 14:13, 23:17 Evil comes from the north. 4:5, 6:1, 8:16, 10:22	Death of Josiah in his attempt to secure Israel's land in new Davidic Kingdom Hopes dashed for renewal. Crown broken -2:16 Jehoahaz dies in captivity 22:11	King condemned 22:13-16 built himself a house no care of the poor The temple condemned Priests bring Jeremiah to trial 26:1-12 Don't pray for this people 7:16, 11:14, 14:11 Condemnation at the gate of the Temple 7:1 and the Benjamin gate 17:19 Sermons bring beating and confinement in stocks 20:1 ff Forbidden in court - dictates a scroll to be read to all—the king destroys it chapter 36 Parables in chapters 13,18,19, 35	After the exile of 10,000—Jeremiah's vision of good and bad figs, 24:1-10 Jecooniah take to Babylon -imprisoned for 38 years, then elevated to the King's table. 52:31-34	The king inquires of Jeremiah 37:3-10 37:17, 38:14 "Surrender and your life will be spared." Egypt interferes, Babylon retreats, Jeremiah leaves the city. Arrested 37:15, thrown in dungeon Accused of demoralizing words. Thrown into a cistern -rescued by Ebedmelech 38:9-13 Jeremiah's letter to exiles 29:4 ff	The siege 33-34 Jeremiah is imprisoned Walls breached 39-52 Zedekiah caught 39:4, 52:7 City demolished 39:8, temple demolished 52:17 Nebuchadnezzar command Jeremiah be taken care of 39:11 Gedaliah appointed governor 40:7 Plot against him—killed 40:9 Ishmael 40:17 Johanah 41 What to do? Jeremiah's counsel ignored 43:2	Jeremiah forced to Egypt Prophecies 43:10 Prophecies to Jews in Egypt 44:1ff Idolatry continues 44:16 Judgment on nations 47-49 Doom to Babylon 50-51	A faithful shepherd will come after my own heart 3:15, 30:3, 33:13 All nations will gather in Jerusalem 3:17 Exiles returned to their own land 16:14 No evil found there 50:17 A new exodus 23:7 31:8-10 A new covenant 31:31ff One heart and one way 32:29 In time to come you will understand 23:20 Davidic King saved 52:31 God's love is everlasting 31

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| <p>1. Jeremiah is called by God he is young and not ready but he's chosen from the womb The Lord tells him it will be hard but do not look at their faces</p> <p>2. Judah's early devotion the case against the people they refused to serve God they run to Egypt, to Assyria it is harlotry, lust</p> <p>3. wicked women have taught you they are playing the harlot Israel was faithless, now its Judah return faithless children, I will give shepherds after my own heart to feed knowledge, understanding</p> <p>4. If you return, O Israel, and swear "As the Lord lives," nations will bless themselves in Him sow not thorns, circumcise hearts doom is coming to Jerusalem from the north comes devastation cry, unfaithful daughter Zion</p> <p>5. God will pardon if one is just wise and poor alike have sinned destroyed when thought safe foolish, senseless, they say "He will do nothing" the destroying nation comes hear this, "Do you not fear?" injustice, false prophecy are loved</p> <p>6. so evil looms out of the north Jerusalem is wicked, won't listen God is weary of holding in wrath everything turned over to others</p> | <p>7. sermon at gate of Lord's house repent, do justice, I'll let you stay you do abominations in my house not listening, you'll be like Shiloh Jeremiah, don't pray for idolaters disobedience provokes my anger my first command wasn't sacrifice yet built high places, burn children bones brought out of tombs treated like dung before the idols death will be preferred to life they hold deceit, refuse to return wives and land given to others they cry peace, peace, when there is no peace no fruits to be gathered only terror, not healing snorting of horses, land quakes my grief is beyond healing I mourn in dismay</p> <p>8. there is no balm in Gilead oh, that my eyes were a fountain oh, that I could leave Jerusalem put no trust in anyone all is deception, I punish what else can I do? Jerusalem will be a heap of ruins call the women to mourn death has come into our windows I punish uncircumcised in heart the customs of the people false idols are made with axe from wood the true God is everlasting King</p> | <p>11. I, the Creator, made heaven, earth the shepherds are stupid later, wrath comes on the nations commendation on Josiah's reform If hear the words of the covenant proclaim the words to Jerusalem commanded, but they did not obey, do not pray for them words against Jeremiah men of Anathoth seek his life</p> <p>12. why do the wicked prosper? desolation, the destroyer comes sword of the Lord devours the land if they listen, [I'll have compassion and give them back their heritage enactment of the linen loincloth he buried at the Euphrates it rotted like the pride of Judah meant to cling to God, they are good for nothing like rotted cloth I won't spare or have compassion all Judah taken into exile, asking why has this come upon me? it is for the greatness of iniquity can an Ethiopian change his skin? or a leopard his spots? woe to Jerusalem, to be scattered her shame will be seen</p> <p>14. a drought is for Jerusalem's sin they say, O Lord, don't leave us but they wander, I punish sin don't pray, I'll consume them prophets lie in my name cry for virgin daughter, smitten prophecy of famine and sword</p> <p>15. some are meant for pestilence some for sword, or captivity God is weary of relenting</p> | <p>16. Jeremiah takes reproach, why? • for His sake he bears it he doubts, God asks him to return he recommits himself to God God asks celibacy of Jeremiah because of the horrors to come don't mourn for them why do you say hard words? your fathers have forsaken me they will be brought back fishers, hunters will catch them and make them know my power son of Judah, write with pen of iron cursed is the man who trusts man blessed the man who trusts God man's heart is deceitful heal me, oh Lord hear the Word, O kings keep the Sabbath holy if refused, afire in Jerusalem if heeded, great reward</p> <p>17. Jeremiah visits the potter's house this clay is to be reworked the Lord makes a plan against you because of your false gods mend your ways, calamity comes a plot against Jeremiah Jeremiah condemns his enemies Jeremiah buys a pot as sign takes elders out and warns them God to void the plans of Judah Jerusalem's cannibalism in siege breaks the pot, thus it'll be broken unmended, defiled like Topheth Pashur the priest beats Jeremiah because of his dire predictions he is put in stocks for overnight a dire prophecy against Pashur</p> |
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21. Jeremiah complains against God who seduced him to be a prophet the grief and confusion of his life a prophetic word to Zedekiah Nebuchadnezzar is making war Babylon will crush them go and surrender to them
22. tell the king, do justice and right heed, but if not, desolation comes city will be leveled, don't mourn Shallum (Jehoahaz) to die in Egypt Jehoiakim to be buried with an ass Coniah (Jehoiachin) to Babylon he'll die in exile
23. woe to the shepherds who scatter the good shepherd is the Messiah there are ungodly prophets and wickedness in God's house false prophets in Samaria burden of their lies pervert words "thus says the Lord" a play on word "burden" (34-40) Nebuchadnezzar exiles Jeconiah baskets of good and bad figs those taken to exile are good and those who remain are bad
24. the word to Jehoiakim he is spoken to consistently but he has not listened provoked the Lord to anger there will be no gladness Nebuchadnezzar will destroy he is my sword to destroy days of wrath for the nations drink, be drunk, vomit the slain from ends of the earth wail, the Lord despoils
25. the word at beginning to Jehoiakim priest and prophet hear Jeremiah you shall die, Jeremiah princes on his side, Micah quoted Jeremiah not given over to death
26. the word comes to Zedekiah parable of the yoke bars Edom, Moab, Ammon, Tyre, Sidon given to Nebuchadnezzar bring your necks under the yoke serve him and live do not listen to false prophets wrong to think the exile over soon all will go into exile Jeconiah is already gone
27. the word comes to Zedekiah Hananiah, false prophet, breaks the yoke, Jeremiah curses him the letter written to the exiles tells them to settle down it will be seventy years God has plans for you in exile lying prophets committed folly roasted in fire by Nebuchadnezzar Shemaiah, lying prophet punished write in a book to Israel and Judah the Messianic promise sins incurable, guilt great but healing is promised remnant multiplied in latter days you'll understand, be my people I will be your God
28. the restoration and return mourning will turn to merriment God loves Ephraim new covenant written on hearts
29. the word comes to Zedekiah during the siege of Jerusalem Jeremiah imprisoned for prophecy
30. God tells Jeremiah to buy afield in Anathoth after the siege to show confidence in the future Baruch to keep the deed in a jar Jeremiah praises God's deeds trusts for the future even though Jerusalem to be destroyed for sin
31. Jeremiah shut up in guards' court the city is prophesied to fall it will be cleansed and restored but first It will be a waste but a Davidic king will come gladness will be restored again during the siege, to Zedekiah the city will be burnt with fire you shall escape and be captured Lachish and Azekah also seized slaves freed, but then re-enslaved did not listen to God about slaves Judah a desolation without people
32. word to Jehoiakim Rechabites obeyed their fathers about drink and their ways of life they're now living in Jerusalem why haven't God's people listened to him and obeyed him?
33. word to Jehoiakim a scroll is written to Judah Jeremiah forbidden to go speak so Baruch goes to the Temple he reads a scroll of God's wrath word to Zedekiah no one listened to Jeremiah he's not yet in prison Egypt comes up to lift siege Jeremiah warns it won't help Jeremiah went to Benjamin he is seized, accused of desertion
34. beaten and imprisoned Zedekiah questions him you shall be delivered into hand of Nebuchadnezzar Jeremiah released from dungeon sent to court of guards given bread till there was no more Jeremiah says, surrender to the Chaldeans thrown into a cistern to die rescued by an Ethiopian eunuch lifted from the cistern kept in court of guards Zedekiah questions him promises he will not be killed surrender says Jeremiah Zedekiah afraid Jeremiah promises not to tell about their meeting
35. word to Zedekiah the siege goes on, walls breached city taken, Zedekiah flees captured in the Arabah taken to Nemeth, his sons killed his eyes are gouged out the king's house burned Jerusalem's walls thrown down King taken to Babylon all into exile, poor given lands Jeremiah entrusted to Gedaliah allowed to remain with the people Ebedmelech promised his life because of his faith in God Jeremiah given a choice by Nebuchadnezzar of what to do given a gift of food and money dwelt in Mizpah with Gedaliah serve the Chaldeans, it will go well
36. 37. 38. 39. 40.

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| | gather in summer abundant fruits
remnant of others return to Judah
Gedaliah warned about assassins
wouldn't let Ishmael be killed | 47. Philistia |
| 41. | Gedaliah is killed by Ishmael
and all Jews surrounding him 80
men from Shechem killed their
bodies cast into a cistern
Johanan fights Ishmael, rescues
hostages on the way to Ammon
Johanan and his party go near
Bethlehem planning to flee to
Egypt for fear of retribution | 48. Moab
49. Ammon, Edom, Damascus, Keder
Hazer, Elam |
| 42. | Johanan asks Jeremiah
what is God's will?
don't go to Egypt, if you go
the sword will follow you
0 remnant, don't go to Egypt | 50. Babylon
Persia is rising
Israel |
| 43. | Johanan replies, insolent man!
you are telling a lie!
Johanan does not obey
Jeremiah, Baruch forced to Egypt
Egypt will fall to Babylon
Jeremiah prophesies | 51. destroyer against Babylon
fall of Babylon |
| 44. | apostasy of men and women
to worship Assyrian goddess
Queen of Heaven in Egypt this
is an abomination
Judah to be punished in Egypt
they've not humbled themselves
before the Lord God the people
will not listen all the men of
Judah shall be consumed by
the sword, famine | 52. word to Zedekiah
the ruin of the city
the bronze sea, utensils broken
as loot, people taken into exile
3,023 in the 7th year, 832, 18th yr
745 in the 23rd year
altogether 1600
head people killed in Riblah
Evilmerodach took Jeconiah out
of prison, seated at his table and
provided for |
| 45. | word to Jehoiakim
Baruch writes dictation in a book | |
| 46. | words to Egypt
words to nations | |

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Lesson 30 Jeremiah Outline

I. Historical Background to Jeremiah's Prophecies

- A. see outline on II Kings 22-25
- B. Jeremiah's contemporaries: Zephaniah, Habakkuk, Ezekiel

II. Jeremiah, the man

- A. His origins 1:1
 - 1. from city of Anathoth, in Benjamin
 - a. where Abiathar, the last Aaronic priest was exiled by Solomon
 - b. Abiathar prematurely supported Adonijah over Solomon
 - 2. from an Aaronic priestly family
- B. His call by the Lord
 - 1. in the thirteenth year of Josiah, he was in the Temple
 - 2. he heard God telling him he was chosen from the womb
 - a. He appointed him a prophet to the nations
 - b. he declined because he was too young and could not speak
 - c. "do not be afraid, I will deliver you from them"
 - 1) go where I send you
 - 2) speak what I command
 - 3. God touches his mouth
 - a. behold I have put my words in your mouth
 - b. I set you over nations
 - 1) to pluck up and to break down
 - 2) to destroy and overthrow
 - 3) to build and to plant
 - 4. God shows him object lessons
 - a. a *shaqed* (almond rod) pun for *shoqed*, (watching) over my word to perform it
 - b. a boiling pot in the north - Scythians or Babylonians coming against Jerusalem and cities of Judah
 - 1) for Jerusalem's wickedness in forsaking me
 - 2) these warriors are for judgment
 - 5. have courage against them (princes, priests, kings and people of the land) I will make you: a fortified city, an iron pillar, bronze walls
 - 6. they shall fight against you, but not prevail
- C. God directs him to celibacy 16:1
- D. He has sensitivity to God's love for His people
 - 1. his anguish at the alarm of war 4:19 (reflected as God's anguish)

- 2. mourning and dismay 8:18 God's tears for His people 9:1, 14:17
 - 3. the affliction God feels because of His faithless people 10:19
 - 4. bitter weeping because the flock is taken captive 13:17
- E. He suffers spiritually
- 1. correct me, O God, but in just measure 10:24
 - 2. I am like a gentle lamb led to slaughter 11:19
 - a. schemes against him
 - b. he has committed his cause to God who must avenge him
 - 3. men of Anathoth seek to kill him if he continues to prophesy
 - 4. lament that he was born - a man of strife and contention 15:10
 - a. every one curses him
 - b. he has been concerned for them
 - c. cursed be the day I was born 20:14
 - 1) why didn't I die in the womb 20:17
 - 5. God, don't forget me 15:15
 - 6. Jeremiah loved God's words 15:16
 - 7. his isolation 15:17
 - a. now will you fail me God 15:18
 - b. I will save you and deliver you from the hand of the wicked
 - c. he is forbidden social contacts
 - 1) funerals, he must give no comfort for the mourners
 - 2) feasts, no weddings, all mirth shall cease
 - 8. heal me, and I shall be healed 17:14 be my refuge
 - a. he has not asked God to send evil
 - b. he has not desired the day of destruction
 - 9. God you deceived me 20:7
 - a. I have become a laughingstock
 - b. the word of the Lord has become a reproach and derision all day
 - c. if I try to stop speaking - I cannot hold it in 20:9
 - d. denounced on every side, my friends watch for my fall
 - 10. what is it like to be a prophet 23:9
 - a. my heart is broken
 - b. like a man overcome by wine because of God's words
- F. He wants revenge, God's vengeance 11:20, 15:15; 17:18, 18:21, 20:11
- 1. give their children over to famine 18:21 to the power of the sword
 - 2. their wives widowed
 - 3. death comes to them by pestilence
 - 4. youths slain by the sword
 - 5. don't forgive them 18:23

- G. The plots of his enemies (11:21- the men of Anathoth)18:17, 18:22
 1. they will still have priests, counselors, and prophets
 2. they don't listen to him, dig a pit for his life 18:20

III. Early Prophecies under young Josiah 2:1-6:30, _

A. Influences of Amos, Hosea (3:1ff), Isaiah and Mica, Habakkuk (12)

B. In the hearing of Jerusalem he preaches

1. remember God's love when you were a bride 2:1
2. brought to a plenteous land, you forgot the Groom, 2:4ff, 3:19ff
3. therefore I contend with you
4. there are two evils
 - a. you have forsaken me - fountain of living water 2:13
 - 1) forgotten days without number 2:32, 5:7
 - 2). all who forsake me shall be put to shame 17:13
 - b. you hewn **out** for yourselves broken cisterns
 - c. seeking lovers everywhere 2:33, 3:1ff inhibits fruitfulness

C. Reflecting the continuing evils instituted by Manasseh 15:4 and Amon

1. Topheth - child sacrifice 2:23, 7:30, 19:4 dire prophecy of the future 7:30ff - bones and dung 8:1ff
2. all forms of idolatry go on 2:27 ff
3. in God's many trials, they have not taken these as corrections
4. the oppression of the poor 2:34, 5:26
 - a. rich set traps for the poor
 - b. do not judge with justice
 - c. do not defend the rights of the needy

D. Israel is guilty first, her false sister Judah also 3:6

1. God divorced Israel into exile under Assyrians
 - a. return faithless Israel - God will bring you back to Zion
 - b. (Josiah was reaching out to regather Israel at this point)
 - c. Israel's sons pleading
 - 1) God says, "return" 3:22, 4:1ff
 - 2) they have learned that the hilltop orgies are delusion
 - 3) repentance for all the shameful waste of idolatry 3:24
 - d. Israel's idolatry under Assyria 10th chapter
 - 1) don't learn these foreign ways 10:2 ff
 - 2) God 's wrath - the nations cannot endure it 10:10
 - 3) and the true God's creation - **His** power 10:11 ff
2. Judah did the same, they did not return to me, only in pretense a. Josiah's reform did not go deeply, just broadly 8:15

- 1) they cry, "peace peace - but there is no peace, too light a healing 6:14, 8:11
- 2) recovenanting referred to in 7:21
- 3) hear the words of this covenant 11:1
 - a) cursed be the man who does not heed this covenant
 - b) Jeremiah **told** to proclaim covenant words in the streets
 - c) warn those who do not obey
- 4) covenant continually broken 11:10
- b. Judah, circumcise your hearts 4:4 from evil doings
- c. she is faithless like a harlot 4:30 continuing theme
- d. the word of God an object of scorn 6:10, disobedience 6:16 -19
- e. false prophets 5:12, 5:31 - later time 14:13, 23:10 ff
 - 1) saying, God will do nothing
 - 2) no evil will come upon us
 - 3) worthless divination 14:13
 - 4) on slippery paths, they will fall 23:12
 - 5) in Samaria prophesied by Baal
 - 6) but in Jerusalem commit adultery **and** walk in lies 23:15
 - a) I will feed them wormwood and poisoned water
 - b) they give vain hopes, speak visions of their own minds
 - c) it shall be well with you, no evil they say - False! 23:17.
 - 7) God fills heaven and earth, there are no secret places 23:23
 - a) I dreamed say false prophet - they will not profit 23:32
 - b) let them tell dreams - but he who has it speak my word
 - c) God's word like hammer and fire
 - d) punishment for those who say "burden of the Lord" ?
- f. priest, prophet, king, and prince are evil
 - 1) try to find a man who does justice and seeks truth 5:1
 - 2) they swear falsely and refuse to repent
 - 3) neither poor nor great know the way of the Lord 5:41
 - 4) every one deals falsely 6:13
- g. offerings and sacrifices rejected 6:20

E. Evil comes on Judah from the north 4:5, 6:1ff, 6:22ff, 8:16ff, 10:22 ff, 13:20

1. it is coming, flee
2. the land will become a waste, cities a ruin 10:22
3. king, prince, priest, prophet astounded 4:9 shall be overthrown 6:15
4. people are deceived - they think it is well with them 4:10
5. the description of Babylon 4:13 - doom is coming a. because you have rebelled against me 4:18

- b. further description 5:15 ff - they shall eat up everything
 - c. further description 6:22 ff - terror on every side
 - d. God speaks to Babylon, "I made you a tester of my people" 6:27
6. visions of destruction 4:23, God's wrath displayed 6:11
- a. cities in ruins, no inhabitants
 - b. fruitful land a desert
 - c. noise of horseman and archer
 - d. trees cut down for siege ramps 6:6

F. Exile is coming

- 1. there will not be a full end of you
- 2. you shall serve strangers in a land that is not yours 5:19
- 3. you will prefer death 8:3
- 4. in latter days you will understand 23:20

IV. Prophecies after Josiah's Death, when Jerusalem is under Egypt

- A. The men of Egypt have broken the crown - Josiah's death 2:16
 - 1. this brought upon them because of wickedness
 - 2. this began long ago in faithlessness as lust 2:20ff
- B. Jehoahaz reigns three months, taken as hostage to Egypt
 - 1. he shall return here no more 22:11
 - 2. he shall die in captivity
- C. Egypt will put you to shame 2:36 just like Assyria
- D. Egypt better not touch Israel 12:13
- E. Already in Samaria - mixed people learn my ways 12:15ff

V. Prophecies under Jehoiakim

- A. Jehoiakim, first a vassal of Egypt, then of Babylon
- B. When Jehoiakim takes the kingship - vassal of Egypt 22:13
 - 1. yet he builds himself a great house
 - 2. your father (Josiah) was just and took care of the poor 22:16
 - 3. but you - shall die buried with an ass 22:19
- C. Beginning of the reign of Jehoiakim this word 26:1
 - 1. Jeremiah to stand in the court
 - 2. he speaks to all the cities of Judah
 - a. repent of evil doing
 - b. I will make this house like Shiloh
 - 3. priests and prophets want to kill Jeremiah 26:8
 - 4. princes judge Jeremiah for prophecy against the city in the New Gate a. priests accuse him saying he deserves death

- b. Jeremiah's defense 26:12
 - 1) the Lord sent me
 - 2) amend your ways and obey
 - 3) if you kill me, innocent blood on yourselves and this city
- c. this man does not deserve death for speaking in the name of God
- d. Micah prophesied against Zion and was not killed
- e. another prophet fled Jehoiakim's wrath because of his prophecy - Uriah extradited and killed 26:20
- f. Ahikam supported Jeremiah and he was not killed

D. In the fourth year of Jehoiakim 25:1ff, Jeremiah continues 23 years

- 1. you have not listened
- 2. therefore I send the tribes of the north
- 3. banish all happiness 25:10
- 4. the whole land a waste
- 5. after seventy years then I will punish Babylon make it a waste 25:12
- 6. all nations shall drink my wrath - Egypt, Philistia, Edom, Moab, Ammon, Phoenicia, Asia Minor, Arabia, Elam, Greece, Babylon 25:17
 - a. drink, be drunk, vomit
 - b. the Lord shall roar from on high; evil is going forth 25:33
 - c. those killed by the Lord are from one end of the earth to the other
 - d. no refuge or escape for the shepherd

E. Proclaimed at the gate of the Temple 7:1 and at the Benjamin Gate 17:19

- 1. hear men of Judah - kings of Judah
- 2. amend your ways - and I will let you dwell in this place
- 3. execute justice one with another
- 4. because of bad practices, this house is a den of robbers 7:11
- 5. remember what happened to Shiloh, it will happen here
- 6. take heed for the sake of your lives 17:21
- 7. keep the Sabbath 17:21 - disobeyed, so fire shall devour Jerusalem

F. Jeremiah told not to pray for this people 7:16, 11:14, 14:11

- 1. false worship of whole families to Assyrian Queen of Heaven
- 2. breaking of the covenant - vile deeds - Baal

G. The Deuteronomic document that was found by Josiah

- 1. it is the heart of the matter 7:22
- 2. it hasn't affected them - too shallow, discipline not accepted 7:28
- 3. they say the Law is with them 8:8
- 4. but there is no real repentance 8:41f
- 5. they are unable to do it by nature 13:23
 - a. can a leopard change his spots, an Ethiopian his skin

- b. if so, the people can do good - but they can't either
 - c. the heart is deceitful above all things - corrupt 17:1,17:9
- 6. keeping the Sabbath 17
- H. Rejection of God 8:9
 - 1. wives will go to others, fields to conquerors
 - 2. many themes from earlier repeated - references given above
 - a. all adulterers 9:2- 13:27 etc.
 - b. Babylon coming etc.
 - c. uncircumcised in heart 9:25
 - d. detestable idolatry 16:18
 - 3. they do not glory in God, but in might, riches and wisdom
 - 4. you keep going backward 15:6 God is tired of relenting
 - 5. you are worse than your fathers, and they were bad 16:10
- I. Trust no one (but God) 9:4
 - 1. none are trustworthy
 - 2. they speak peacefully, but in heart is ambush 9:8
 - 3. cursed the man who trusts man 17:5 : blessed the man who trusts God
- J. Destruction and exile are coming
 - 1. Jerusalem will be a heap of ruins 9:11
 - 2. scattered with the sword after them 9:16
 - a. hunters and fishers are coming 16:16
 - b. there will no place to hide
 - 3. mourn you women 9:17
 - 4. the destruction before the first exile - sword and famine 14:18
 - a. beg for relief, four kinds of destroyers - sword, dog, bird, beasts
 - b. acknowledging wickedness
 - c. God says - though Moses and Samuel plead for His people I will not change my mind 15:1
 - 5. you will be hurled into a land you do not know 16:14, 17:4
- K. Parables Jeremiah enacts 13:1
 - 1. the loincloth
 - a. wear it unshrunk
 - b. hide it in rock at Euphrates
 - c. after many days found ruined
 - d. so shall the pride of Judah and Jerusalem be
 - e. as God's loincloth, they are good for nothing
 - 2. the wine jars 13:12
 - a. the inhabitants filled with drunkenness
 - b. dashed against each other
- 3. the potter's house
 - a. a vessel spoiled in the potter's hand - like Israel
 - 1) has done a horrible thing 18:13
 - 2) scattered before their enemies 18:17
 - b. shaping evil against Judah 18:12
 - 1) following their own plans
 - 2) acting according to stubbornness of evil heart
- 4. he buys a potter's earthen flask 19:1
 - a. go to Valley of Benhimmon
 - b. preach - I am bringing such evil upon this place .. 19:3
 - 1) against all the false worship - Baal, burning of sons
 - 2) this place called Valley of Slaughter
 - 3) death - the city a horror to be hissed at 19:7ff
 - 4) cannibalism during the siege 19:9
 - c. then he breaks the flask
 - d. so shall it be - never mended 19:10 defiled like Topheth
- 5. offering the Rechabites alcohol (who don't drink) 35:2
 - a. Jeremiah brings them into a chamber of the house of the Lord
 - b. offers them wine though their father Jonadab pledged them to abstinence and to live in tents
 - c. they now are living in Jerusalem because of Babylonian armies
 - d. Jeremiah uses them as an object lesson of obedience 35:12
 - 1) this people has not obeyed its God like they obey their father
 - 2) because they have obeyed, Jonadab, son of Rechab shall never lack a man to stand before God. 35:19
- L. The drought is preliminary to what is coming 14ff
 - 1. no water, no rain, no herbage, no grass
 - 2. oh, God leave us not
 - 3. God says, " I will not accept them, but will punish"
 - 4. do not pray for this people
- M. Persecution of Jeremiah
 - 1. after his sermons he is beaten by Pashur, priest 20:1 if
 - a. he is put in stocks overnight
 - b. Jeremiah prophesies over him 20:3
 - 1) God will make him a terror to himself
 - 2) his friends will die in his sight
 - 3) all the city's treasures given to enemies
 - 4) Pashur shall go to Babylon captive and die
 - 5) you have been a false prophet

2. still in the fourth year 36:1 - Jeremiah forbidden in the court
 - a. he dictates a scroll for Baruch to read 36:4
 - b. to be read to all the men of Judah who are out of their cities
 - c. probable above condemnations are part of that scroll
 - d. Baruch reads the scroll in the fifth year when all the people proclaim a fast 36:9 in the house of the Lord
 - 1) Micaiah hears the scroll -tells the princes
 - 2) they send Jehudi to bring Baruch with the scroll
 - e. Baruch reads the scroll to the princes 36:15
 - 1) they must be read to the king
 - 2) tell us, did Jeremiah dictate this? 36:18
 - f. princes tell Baruch and Jeremiah to hide
 - g. they report the words to the king
 - h. Jehudi sent for the scroll and he read it to all
 - 1) the king sits before a fire in a brazier
 - 2) as Jehudi reads the king cuts off pieces and burns them
 - 3) some princes urged him not to burn it
 - i. king commands Jeremiah and Baruch be seized 36:26, but God hides them
3. Jeremiah takes another scroll , writes the former words again 36:27
 - a. say to Jehoiakim you have burned the words of warning 36:32 ff
 - b. therefore, none of his offspring will sit on the throne of David (What about Jeconiah who will go to Babylon?)
 - c. God will punish him 36:31
4. Baruch has a word from the Lord - he is weary 45:2, but promised his life no matter where he goes
- N. Prophecies against Pharaoh Neco defeated at Carchemish in 605 46:1ff for what he did to Judah
- O. Prophecies against Philistines 47 Promise of restoration
- P. Prophecies against Moab 48
- Q. Prophecies against Ammon 49
- R. Prophecies against Edom 49:7
- S. Prophecies against Syria 49:23
- T. Prophecies against Kedar
- U. Prophecies against Elam

VI. Prophecies under Jehoiachin

- A. Coniah 22:24 is like a ring to be torn off
 1. he will be given into the hand of Nebuchadnezzar

2. he will hurl you and your mother into another land, to die (he did die in . Babylon)
 - a. he is a broken pot no one cares for
 - b. write him down as childless 22:30 (contradicted by I Chr 317-18,- yet, might as well have been)
 - c. none of his children shall succeed in taking the throne (none do, but they are figureheads of messianic hope)
- B. After Jeconiah had been taken to Babylon 24:1
 1. all the craftsmen taken with him - the princes etc.
 2. Jeremiah's vision two baskets of figs, one very good, one very bad
 - a. the exiles sent away God will consider good 24:4
 - 1) I will bring them back
 - 2) I build them up and plant them
 - 3) I will give them a heart to know I am the Lord
 - b. Zedekiah and those left behind are the bad figs
 - 1) a horror to all the earth
 - 2) a byword, a taunt a curse
 - 3) they shall be utterly destroyed from the land
 3. Zedekiah made king after Coniah 37:1 neither he nor the people listen

VII. Prophecies under Zedekiah

- A. First inquiry by Zedekiah of Jeremiah
 1. Pashur (another man) comes to inquire of the Lord 21:1ff
 - a. Nebuchadnezzar is making war against us
 - b. will the Lord will make him withdraw? 37:6 another inquiry 37: 3
 - 1) will Egypt save us?
 - 2) don't deceive yourselves 37:9
 - 3) eventually the Chaldeans will conquer 37:10
 2. thus you shall say to Zedekiah
 - a. Babylonians will win
 - b. God will fight against His people in anger and fury 21:5
 - c. I will strike everyone with pestilence
 - d. those who survive shall be given to Nebuchadnezzar
 - 1) stay in the city and die
 - 2) go out, surrender and live 21:7
 3. further words to Judah 21:13 do justice, I am against you
 4. more about this first inquiry in 37:1
 - a. the king asks for prayer 37:3
 - b. this is before Jeremiah is put in prison

- c. because of approach of Egypt, Nebuchadnezzar retreated 37:5
- 5. Jeremiah sets out to go to Anathoth
 - a. while Babylonians are away for a while
 - b. sentry stops him as a deserter 37:11
 - c. taken to the princes
 - 1) beaten and imprisoned 37:15
 - 2) kept in the house of Jonathan the secretary
 - d. in a dungeon many days 37:16
- B. Zedekiah sends for Jeremiah for a second inquiry
 - 1. is there any word from the Lord? 37:17
 - 2. you shall be delivered into the hand of the king of Babylon
 - 3. why am I in prison? 37:18
 - 4. do not send me back to the dungeon, I will die there 37:20
 - 5. put in the court of the guard and fed till all bread is gone 37:21
- C. does Zedekiah turn to Egypt and rebel against Babylon 52:3? 1.
 - princes are upset at the words of Jeremiah 38:1
 - a. let this man be put to death
 - b. he is demoralizing the soldiers and the people 38:4
- D. Zedekiah puts Jeremiah in their hands
 - 1. they cast Jeremiah into the cistern 38:6
 - 2. Ebedmelech goes to the king
 - a. begs for his release 38:9
 - b. commanded to lift Jeremiah out of the cistern 38:13
- E. Zedekiah calls for Jeremiah for a third inquiry
 - 1. hide nothing from me 38:14
 - a. if I tell you the truth you won't do it but will have me killed
 - b. Zedekiah swears not to put him to death 38:16
 - 2. Jeremiah repeats his message 38:17
 - a. surrender and your life will be spared
 - b. the city will not be burned
 - c. if you do not surrender, all will be destroyed, and you will be delivered into the hands of Babylon
- F. Zedekiah afraid to surrender because of abuse - Jeremiah says no 38:19
 - 1. if not wives and sons led out to Chaldeans 38:23
 - 2. don't tell the princes I have spoken to you
 - a. say you were asking not to go back to the dungeon
 - b. Jeremiah said this when asked 38:27
 - 3. Jeremiah in the court of the guard until Jerusalem was taken
 - a. Jeremiah goes to Ebedmelech
- b. promises he will not be given into hands of enemies 39:18
- G. Go to the house of the king of Judah 22:1 if you would have the Davidic house continue 22:4
 - 1. do justice and righteousness
 - 2. do no wrong to the alien 22:3
 - 3. if not your house a desolation
 - 4. people passing by will ask why? - because they worshipped other gods and forsook the covenant
- H. At the beginning of Zedekiah's reign, Jeremiah enacted a parable 27:1
 - 1. he put on yoke-bar and thongs
 - 2. tell envoys of nations - God has give all nations to Nebuchadnezzar
 - 3. if any won't put their neck in N.'s yoke, they will be punished
 - 4. don't listen to your false prophets
 - 5. if you surrender, you will stay on your own land
 - 6. to Zedekiah the same message is given 27:12
 - 7. the same to the priests - don't listen to lying prophets 27:16
 - a. if they are prophets, intercede that sacred vessels not taken
 - b. they will be carried away and restored later 27:22
- 8. Hananiah is a false prophet
 - a. prophesies that the yoke will be broken in two years 28:2
 - b. Jeconiah will return and the exiles
 - c. may these words be true! says Jeremiah - yet the true prophet is he whose words come true
 - c. Hananiah breaks off the yoke from Jeremiah 28:10
 - d. then God's word comes
 - 1) tell Hananiah, you broke a wooden yoke, I will make iron one
 - 2) Hananiah has made the people trust in a lie 28:15
 - 3) you will die for rebellion against the Lord, dies that year 28:17
- I. Jeremiah's letter to the exiles 29:4 ff
 - 1. build houses and plant gardens
 - 2. take wives and have families
 - 3. further the welfare of the city in which you live
 - 4. you will be there seventy years
 - 5. do not listen to false prophets:God says:
 - a. I will fulfill my promise
 - b. my plans are for good not evil
 - c. I will give you a future and a hope
 - d. when you pray I will hear
 - e. when you seek me you will find me

- f. I will bring you back from exile
- 6. false prophets are named and their fate 29:21
- 7. especially Shemaiah who wrote against Jeremiah to Zephaniah
 - a. he has made people trust in a lie 29:29
 - b. he will be punished for rebellion
- J. Doom for those in Jerusalem left 30:12
 - 1. the wound is incurable
 - 2. lovers have deserted you
 - 3. guilt is great, sins flagrant
 - 4. I have done these things - will punish those who prey on you

VIII. The tenth year of Zedekiah, Siege and razing of Jerusalem

- A. The siege is on - near the end 32:1 ff
 - 1. Jeremiah is shut up in the court of the guard - imprisoned
 - a. Zedekiah- stop prophesying fall of Jerusalem, his capture, death
 - b. the prophecy to Zedekiah 34:1 ff while the siege is going on he will not die by the sword but in peace 34:4 (he does, in Babylon)
 - 2. a cousin of Jeremiah comes offering to sell a field as foretold
 - a. he buys the field for seventeen shekels of silver 32:9
 - b. the deed given to Baruch to be safely put away for a long time
 - 1) demonstration of faith in the future
 - 2) prayer to God reminding of their history 32:16
 - 3) the siege is on with famine, pestilence, and sword
 - 4) yet - "buy the field and get witnesses"
 - 3. God's words about the state of things in the city
 - a. the sons of Israel and Judah have done only evil since their youth
 - b. the city continually evil
 - c. therefore - this destruction
 - 4. a second word while Jeremiah is shut up
 - a. houses being torn down to make the counter siege ramp
 - b. assurance of the future 33:6ff
 - c. Davidic promises 33:14 ff
 - d. firmness of the promise 33:19
 - 5. about the manumission of slaves 33:8
 - a. decree of Zedekiah is first obeyed
 - b. then people took slaves back into subjection
 - c. Jeremiah restates the law about slavery - 34:13
 - 1) their disobedience will be punished by the sword
 - 2) what will happen will be what happened to the calf that began

- the whole covenant (Abraham) 34:18
- 6. ninth year - 2 year siege; 11th year, the walls breached 39:1
- B. Jerusalem is taken 39:3, 52
 - 1. Princes of Babylon sat in the middle gate
 - 2. Zedekiah fled in the night 39:4, 52:7 toward the Arabah
 - 3. he is pursued and overtaken
- C. Zedekiah is taken to Nebuchadnezzar
 - a. sentence is passed
 - b. his sons are slain and all the nobles of Judah 52:24 c, his eyes put out, bound in fetters, he is taken to Babylon 39:7
- D. Jerusalem is demolished 39:8
 - a. the king's house burned
 - b. the walls broken down
 - c. everyone exiled 39:9
 - d. some poor people given vineyards and fields - left behind
 - e. the Temple destroyed 52:17 ff
 - 1) the bronze sea
 - 2) utensils all carried away
 - 3) all gold and silver
 - 4) the great bronze pillars of Solomon 52:21
- E. Nebuchadnezzar's command about Jeremiah
 - 1. look after him well, let him come to no harm 39:11
 - 2. deal with him as he tells you
 - 3. taken from the court of the guard
 - 4. entrusted to Gedaliah 39:14
 - 5. to dwell among the people
- F. the Exile - numbers of peoples
 - 1. first -seventh years 3,023
 - 2. 18th years - 832
 - 3. 23rd year - 745
 - 4. total 4,600 people

IX. Events and Prophecies after the Razing of Jerusalem A.

- Nebuzaradan, captain of the guard is in charge
 - 1. tells Jeremiah why this destruction has happened they sinned against the Lord 40:2
 - 2. Jeremiah taken in chains with other captives to Ramah
 - 3. then they let him go
 - a. a choice - come to Babylon, I will take care of you 40:4

- b. or stay here with Gedaliah or stay wherever you want
- 4. gave him allowance and food 40:5
- B. Those survivors in the country gather around Gedaliah 40:7
 - 1. among them -Johanan
 - 2. Gedaliah promised them do not be afraid 40:9 serve the king of Babylon and all will be well
 - 3. Gedaliah will live at Mizpah to be the buffer with Chaldeans
 - 4. go and gather the summer fruits and oil, dwell in remains of the cities
 - 5. other Jews, dispersed earlier, gather around Gedaliah 10:11
- C. Johanan warns Gedaliah of possible assassination by Ishmael sent by king of Ammon 40:14
 - 1. Gedaliah doesn't believe it
 - 2. Johanan would kill Ishmael - Gedaliah will not allow it 40:16
- D. Gedaliah killed by nationalists - related to the king 41:1ff
 - 1. other Jews and Babylonian soldiers also killed 41:3
 - 2. next day 80 others are killed coming with offerings 41:4
 - a. ten of them spared for the provisions they had hidden
 - b. the rest thrown dead into a cistern
 - 3. Ishmael took captives, and set out to Ammon 42:20
- E. Johanan takes over
 - 1. went after Ishmael 41:12
 - 2. Ishmael escaped, but captives rescued 41:14
 - 3. they all went to stay near Bethlehem afraid of reprisal from Babylon
- F. Jeremiah asked what to do 41:2 he gives a prophecy
 - 1. they promise to obey the word of God 42:6
 - 2. if you will remain in this land - I will build you up 42:10
 - 3. I will grant you mercy if you remain in your own land
 - 4. if you disobey and go to Egypt, the sword will follow you. 42:15, the famine too - you shall die
 - 5. God's wrath will be poured out if you go to Egypt 42:18
 - 6. oh remnant, do not go to Egypt 42:19
- G. Azariah, Johanan and the others rebel 43:2
 - 1. "you are telling a lie"
 - 2. they did not obey
 - 3. the remnant of people left with Gedaliah and go to Tahpanhes

X. Prophecies in Egypt

- A. Jeremiah prophecies in Tahpanhes

- 2. Nebuchadnezzar will put his throne on these stones 43:10
- 3. he will come and smite Egypt
- 4. pestilence, captivity and doom - sword 43:10
- 5. he will burn the Egyptian temples - cleanse the land 43:12
- B. Prophecy to the Jews in Egypt 44:1ff
 - 1. wrath and anger poured out in Jerusalem for disobedience
 - 2. why do you commit evil burning incense to other gods in Egypt? 44:8
 - 3. remnant in Egypt shall be consumed 44:12
 - 4. men whose wives had offered incense rebuke Jeremiah
 - a. we won't listen to you 44:16
 - b. ever since stopping worship of Queen of Heaven we have lacked women have their husband's approval 44:19
 - 5. it is because of these things that evil has come upon you 44:20
 - 6. God is watching and will repay
 - 7. only a few will return to Jerusalem from Egypt 44:28

XI. Doom of Babylon at a later time Chapter 50 written when ? Zedekiah was called to Babylon in 4th year of reign 51:59

- A. Babylon will be taken
- B. Gods of Babylon will be put to shame 50, 51:44
- C. Captives will be released and come back to Zion 50:5
- D. Great nations are coming against Babylon from the north 50:8, 51:1 ff
- E. Everyone passing Babylon will be appalled at its ruin 50:14 ff
- F. Babylon has been God's instrument, but must be humbled 50:24, 51:7
- G. Babylon forever deserted 50:39, 51:37
- H. Kings of Medes mentioned 50:28 (beginnings of Persia)

XII. The Messianic Age

- A. Consummation of God's Promises
 - 1. House of Israel joined back to Judah 3:18, 30:3
 - a. Ephraim chastened and penitent 31:18
 - b. Ephraim my dear son, my darling child 31:20
 - 2. a faithful shepherd will come after my heart 3:15, 23:4
 - a. there will be knowledge and understanding
 - b. no need for the ark - it will not be remade
 - c. a shepherd who will care for them 23:4 not bad ones
 - 3. all nations shall gather in Jerusalem 3:17
 - a. I will bring them back to their own land 16:14
 - 1) planted in faithfulness 32:41

- 2) restored, pardoned, no evil found there 50:17 ff
 - b. the Lord will be credited for a new Exodus 23:7
 - 1) he will lead with consolations by brooks of water 31:8
 - 2) on straight paths they will not stumble 31:9
 - 3) they will be gathered as a shepherd gathers a flock 31:10
 - c. Jacob and Israel returned from captivity 30:10
 - d. I will restore your fortunes with compassion again 30:18 ff
 - e. the city shall be rebuilt 30:18;
 - 1) 31:38 larger than before
 - 2) and never overthrown again
 - 3) brought to health and healing 33:6
 - 4) an abundance of prosperity and security 33:7
 - 5) the name of the city will be a joy to me 33:9
 - 6) all the earth shall tremble because of the good I provide for Jerusalem. 33: 9
 - 7) Jerusalem - a woman, protects men 31:22
 - 8) her name "The Lord is our righteousness" 33:16
 - f. songs of thanksgiving will be heard maidens 31:13 bridegroom and bride 33:11
 - g. I will build you
 - h. again shall you plant vineyards 31:27
 - i. the remnant is saved 31:7
 - j. mark the roads by which you went for your return
4. idols will be spurned 16:19
5. the Sabbath will be kept
6. peoples will come from all over bringing offerings and sacrifices
7. the Davidic king will rule and the city inhabited forever 33:17
- a. if you can break the covenant of God with universe then promise to David can be broken 33:20
 - b. descendants of David like the sand, and Levitical priests 33:22
 - c. people have lost faith in chosenness, but God has promised 33:24
 - d. a righteous Branch raised up 23:5; 33:15
 - e. reign wisely, execute justice 23:6, 33:16
 - f. Judah saved, Israel secure
 - g. called "the Lord is our righteousness" h, a ruler shall come forth from their midst 30:21
 - i. you shall be my people and I will be your God 30:22
 - j. a shepherd who counts his sheep 33:13
8. the yoke will be broken 30:8

- 9. in latter days you will understand this
 - 10. each person responsible for himself, no longer all judged for one's act
- B. The promised New Covenant 31:31
- 1. the days are coming when a new covenant made with Israel and Judah
 - 2. not like the old covenant
 - a. which they broke, though I was their husband
 - b. this one everlasting 32:40 I will always be good to them 32:41
 - 3. this law will be within them
 - a. written on the heart
 - b. I will be their God, they my people
 - c. I will give them one heart and one way 32:39
 - d. the fear of me will be within their hearts 32:40
 - 4. no more will men say, "Know the Lord." 31:34
 - a. all shall know me from least to greatest
 - b. their sins will be forgiven, remembered no more 31:34
- C. God's love is everlasting 31:3, 31:35

XIII. Jehoiachin brought out of prison to the king's table. 52:31

- A. Jehoiachin's descendant led the people back to Jerusalem, I Chr 3:16-19
- B. His grandson, Zerubbabel, will be King in Jerusalem after the exile