OVERVIEW OF JEREMIAH

Summary

Object Lessons in Jeremiah:

The almond rod	Jer. 1	(1:11–12)
The boiling caldron	Jer. 1	(1:13–16)
The Marred Girdle	Jer. 13	(13–1–11)
Pride brought down, marred		
The full bottle	Jer. 13	
The draught (or dearth)	Jer. 14	
The unmarried prophet	Jer. 16	
The Potter's vessel	Jer. 18	
The broken bottle	Jer. 19	
Two baskets of figs	Jer. 24	
Bonds and bars	Jer. 27 – 28	
Sign of the yoke		
Buying a field	Jer. 32	(32:6–18)
The hidden stones	Jer. 43	(43:8–13)
Book sunk in the Euphrates	Jer. 51	(51:59–64)

Christ is Pictured in Jeremiah as:

Fountain of Living Waters	Jer. 2:13
The Great Physician	Jer. 8:22
The Good Shepherd	Jer. 31:10; 23:24
The Righteous Branch	Jer. 23:5
David the King	Jer. 30:9
The Redeemer	Jer. 50:34
LORD our Righteousness	Jer. 23:6; 33:16

Outline of Jeremiah

Jeremiah is the book which emphasizes that sin has consequences (2:19; 13:9–10; 30:15). The Babylonian captivity took place because of Judah's sin (25:8–9). Jeremiah speaks of their return from that seventy year captivity (29:10), and tells of the eventual establishment of God's new covenant with His people Israel (31:31–34).

The chapters in Jeremiah's prophecy are not arranged in chronological order. [See the Introductory notes.] In order to fully understand this book, we must familiarize ourselves with the history of Judah during Jeremiah's time. We will try to refer back to those historical events as much as is possible. Jeremiah expands greatly on the events recorded in II Kings 23 through 25 and II Chronicles 34 through 36. Although, he has practically nothing to say about the days of Josiah.

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"Salting the Oats"

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Jeremiah 1 — How does Jeremiah's call and commission relate to God's working in our lives today?

1. Jeremiah's Call and Commission —Jer. 1

• *Jeremiah 1:*

(1) The man Jeremiah and his period —1:1–3

• Son of Hilkiah, who is none other than the man who found the Law, the High Priest (II Kings 22:8) —1:1
– Jeremiah "the son of Hilkiah, of the priests" —II Kings 22:4, 8–14; II Chron. 34:14–27; II Kings 23:4.

• Anathoth — in the land of Benjamin —1:1
– 3 mi. north of Jerusalem — one of the priestly cities — Josh. 21:8 (read vv. 13–19)

• "In the days of Josiah the son of Amon king of Judah" —See II Kings 21:24; 22:1—23:30. A *good* king. —1:2
– About 50 years had elapsed since the end of Isaiah's ministry and the reign of good king Hezekiah. The kings which followed Hezekiah:
  • Manasseh (695–642 B.C.) (very wicked, but later repented) II Kings 21:1–18; II Chron. 32:32 — 33:20
  • Amon (642–640 B.C.) (also wicked) II Kings 21:19–26; II Chron. 33:21–24
  • Josiah (640–609 B.C.) (a very good king) II Kings 22:1 — 23:30; II Chron. 33:25 — 35:27[1]
– The prophets during this time were Nahum (663–612 B.C.), Zephaniah (c. 625 B.C.), and Habakkuk (607 B.C.).

• The Word of the LORD came in the thirteenth year of Josiah's reign —1:2, 4

II Chron. 34:32

1. Josiah began to reign at age 8 — II Chron. 34:1
2. In his 8th. year (age 16) "he began to seek after the God of David his father" —II Chron. 34:3a.
3. In his 12th. year (age 20) he began to purge Judah and Jerusalem from idolatry —II Chron. 34:3b
4. *In his 13th. year* (age 21) *the Word of the LORD came to Jeremiah* (Jer. 1:2)
5. In his 18th. year (age 26) he began to repair the Temple
6. He was 39 years old when he was killed in the 31st. year of his reign. *Jeremiah mourned Josiah* —II Chron. 35:25.

• The Word of the LORD also came —1:3
– In the days of Jehoiakim, son of Josiah (609–597 B.C.) —Followed by:
–Jehoiachin (597 B.C.)

[1] For further chronology, see the Appendix to Jeremiah, pages 95-98.

[2] For details of Josiah's reforms, see the Appendix to Jeremiah, pages 95 - 98.

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– **Unto** the 11th. year of Zedekiah, son of Josiah (597 to 586 B.C.) "unto the carrying away of Jerusalem captive in the 15th month" (586 B.C.) —Jer. 1:3

— The order of the prophecies of Jeremiah (He did not write chronologically):

- Josiah — Jer. 2 — 12
- Jehoiakim — Jer. 13 — 20
  Jer. 25:1 — 27:11
- Zedekiah — Jer. 21 — 24
  Jer. 27:12 — 38:18

(2) His reluctance and God's reassurance —1:4–10
(1:6, 7–10)

–1. His call —1:4–5

- "Then" —1:4
  – This was the 13th. year of Josiah's reign (1:2) —627 B.C.
  – The choice of Jeremiah was prenatal (before birth) —1:5
  – The time of Jeremiah was a chosen time:
    - "sanctified" — He was devoted or separated to the LORD by the LORD's own special choosing, rather than by a ritual or ceremony, as in the case of the Levites under the Levitical laws. He was thus recognized as belonging to the realm of the sacred.
    - "ordained" — To *give* (*put*, *make*, etc.). The word means: (1) *give* (Jeremiah was *given* to them), (2) *put* or *set* (God *put* him, or *set* him, in the place of prophet), (3) *make* or *constitute* (God *made* him a prophet). All three are most certainly true of Jeremiah.

–2. His reluctance —1:6

- "I am a child" —Cf. Matt. 11:25

–3. God's reassurance —1:7–10

(1) "Thou shalt" –
"go" —where I send
"speak" —whatever I command you

(2) "Be not afraid" —"for I am with thee" —1:8

(3) God touched his mouth —Cf. Isa. 6:6–7 —1:9a
Not the touch of cleansing here, but of imparting.

(4) God Words were put in his mouth —Cf. Ex. 4:11–16 —1:9b

(5) Purpose of his call: A ministry of destruction [four expressions of judgment, and but two of construction]:

- "root out" –to tear away —Cf. I Kings 14:15; Deut. 29:28; Job 18:14; "roots" II Chron. 7:20
- "pull down" —to tear down —See 18:7
- "to destroy"
- "to throw down" —to pull down or pull in pieces, break, destroy —Cf. 18:9; 22:14; 24:6; 29:5, 28; 31:4; 28; 33:7; 35:7, 9; 42:10

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Jeremiah 2 — In this chapter how does God describe Israel and her rebellion against Him?

How does this apply to us today?

–"to build" —Cf. 18:9; 24:6; 29:5, 28; 31:5, 28; 32:41; 35:7; 42:10 — II Sam. 7:10; I Chron. 17:9

– "to plant"

• **Note:** Jeremiah's harsh message of judgment was delivered with tears. He saw little fruit, if any—not many "converts." His message was almost totally rejected. The nation did not turn from sin and judgment.

(3) Prepared through visions —1:11–19
(1:11–12, 13–16, 17–19)

–1. The sign of the "rod of an almond tree" —1:11–12
• The LORD would hasten His Word to do it.

–2. The sign of the "seething pot" —1:13–16
• "The families of the kingdom of the north" (Babylon) shall come and invade.
• This will be a judgment against the wickedness and idolatry of Judah.

–3. Jeremiah, the "defenced city" —1:17–19
• He was to be "a defenced city," "an iron pillar," and "brasen walls" against them …
• Notice the 4 groups: Kings, princes, priests, and people —1:18
• They would fight against him but not prevail.

2. Early Messages and Signs in the Land —Jer. 2 — 20

• First five years of Jeremiah's ministry, before the finding of the Book of the Law —Jer. 2—6

(1) Message of strong reproof to idolatrous Judah —2:1 — 3:5
(2:5, 13, 26–28)

• *Jeremiah 2:*

–1. Divine reasoning —2:1–13 (Espec. vv. 11–13)
• Israel was (2:3):
-1. Holiness
-2. Firstfruits [Cf. Ex. 4:22, "firstborn"]
• What God did and what they did —2:7
And why —2:8
(Notice the three groups of disobedient in 2:8)
• Their exchange —2:11–13
-1. Changed their glory —2:11 (cf. 2:32)
-2. Two things: (2:13): (1) "forsaken me the fountain of living water," and (2) hewed them out broken cisterns that can hold no water.

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–2. Reminder of Divine goodness —2:14–37
(vv. 26–28)

- Israel was not a home born slave, but rather a purchased one. He redeemed them from Egypt —2:14.
- The seed of God's judgment lies in the very sin that they commit —2:19.
- He planted a noble vine —Jer. 2:21, cf. Isa. 5:1–7 again.
- Their idolatry —2:27–28
  (Cf. Ezek. 8:16)
  How many idols have they? –v. 28
- He was their glory; they forgot Him —2:32.
- There was blood in their skirts (cf. II Kings 21:16; 24:4 — It was innocent blood) —2:34.

• *Jeremiah 3:*

(2) Message of appeal to Israel and warning to Judah
—3:1— 6:30
(3:6–7, 11–12, 22; 4:4, 6, 26–27; 5:14–15; 6:22–24)

–1. Spiritual adultery —3:1–25

•1. The polluted land —3:1–5
- Read 3:1–3.

•2. The chastening of the northern tribes did not warn Judah —3:6–11
- The time of this prophecy —3:6
- Israel has shown herself more righteous than Judah —3:11

•3 An appeal to proclaim to north and south alike
—3:12–13
- A call to repentance
- He is married to them; He will bring them to Zion —v. 14 (and following)

•4. The promise of restoration and blessing
—3:14–19
- Shepherds ("pastors") to feed —3:15
- His presence (no more the Ark, but His throne in Jerusalem) —3:16–17
- Reuniting of Judah and Israel —3:18
- A pleasant land —3:19

•5. He calls to repentance a treacherous and confused people —3:20–25
- They have dealt with Him as an unfaithful wife —3:20

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Jeremiah 3:1–5 — In the last part of this first message how does God describe Israel and her rebellion against Him?

Jeremiah 3:6–25 — How does God in Jeremiah's second message begin His appeal to Israel and especially Judah?

How does this apply to us today?

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Jeremiah 4 — In this chapter how does God describe Himself and the future judgment of Judah?

Jeremiah 5 — As Jeremiah's second message continues what are the charges God specifies against Judah?

- If they return He will heal —3:22
- They look in vain to the hills —3:23
  Cf. Ps. 121:1–2
- Their shame and confusion —3:24–25

• *Jeremiah 4:*

–2. The invader from the north —4:1–31

- "Israel" —cf. 5:11 —4:1
- Circumcise —4:4
  Deut. 10:16; 31:6; Jer. 9:26; 31:31–33; Rom. 2:26–29; Col. 2:11
- The Babylonian invader from the north —4:5
  - Evil from the north —4:6
  - The "lion" (Cf. Dan. 7:4) —4:7
  - Fearful leaders —4:9
  - Jeremiah's misunderstanding —4:10
  - A stormy wind —4:11–13
  - Ruin, spoiling —4:23–31

• *Jeremiah 5:*

–3. Specific charges against Judah —Jer. 5

•1. To seek among the common people —5:1–4

- The picture of Judah's helplessness —5:1
  (See Gen. 18:23–33)
  "If ye can find a man … I will pardon her"
- False swearing —they only profess to worship Him —5:2
- "Judgment" = Law —5:4, 5

•2. To seek among the great —5:5–6

- Cf. 4:7

•3. No ground for pardoning them —5:7–9

- Their sins:
  — Idolatry —5:7a,
  —Adultery (the prevalent sin –Cf. Jer. 29:23; Ezek. 22:11) —5:7b–8
- God's vineyard destroyed (cf. Isa. 5:1–7) —5:10

•4. Call to the destroyer —5:10–18

- Their sin: Denial. Their idea is that God will do nothing, they will get by —5:12
- Their prophets are wind (empty) —5:13
  "Wind" can also be thought of as "Spirit."
- The words of the prophet were as fire to wood —5:14
  Compare Jer. 6:11; 20:9
- He will bring a nation upon them from afar, and they will not understand (tongues!) (Cf. Isa. 28:11; I Cor. 14:21–22) —5:15

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- He will not make a "full end" with them —5:18

•5. Why God's "visit" —5:19–31

- Another sin: No fear of God —5:22–24
  Revolting and rebellion —5:23
- Another sin: Wicked rich who entrapped people —5:26–28
  Houses full of deceit —5:27
  Misjudging —5:28
- "A wonderful and horrible thing" (5:30–31):
  1. The prophets prophesy falsely
  2. The priests bear rule by their means
  3. "My people love to have it so" (see 6:13 and 2:8)

• *Jeremiah 6:*

–4. Siege against Jerusalem —6:1–17

•1. Siege against the "comely and delicate woman," Jerusalem —6:1–5

- Warning to "children of Benjamin" to flee —6:1
- Her likeness (comely, delicate woman) —6:2
- Babylonians likened to shepherds with their flocks coming against her —6:3–5

•2. Warning to Jerusalem —6:6–8

- She will be judged for her wickedness —6:7

•3. Judah would be thoroughly harvested, and even gleaned —6:9–17

- The vineyard of the LORD (Isa. 5:1–7) —6:9
- Why? They would not hear (Cf. Isa. 6:9–10; Mt. 13:14–15) —6:10
- All shall be taken and destroyed —6:11–12 (*for*)
- All are guilty (Cf. 5:31; and 8:10) —6:13
- "Peace, peace; when there is no peace" (cf. 8:10) —6:14
- Not ashamed, so they shall fall (cf. 8:12) —6:15
- They refused the old paths —6:16
- They would not heed the watchmen of the LORD —6:17

–5. Reason for God's punishment —6:18–26

- They refused His Word —6:18–25
  - Consider 6:19 in light of Josiah's "revival."
  - They worshiped in hypocrisy —6:20
  - The fearful Babylonian invasion —6:22–26

–6. Jeremiah's position —6:27–30

- Jeremiah, a fortress and a tower (cf. 1:18) —6:27
  He will "try" (test, assay) their way.
- They are tested (assayed) by Jeremiah and found to be all "reprobate silver" —6:28–30

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Jeremiah 6 — What stands out in this conclusion of Jeremiah's second message concerning:

• The siege against Jerusalem? – 6:1–17

• The reason for God's punishment? – 6:18–26

• Jeremiah's position? –6:27–30

How does this apply to us today?

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Jeremiah 7 — Note the hypocrisy, lies, and idolatry which are condemned in the beginning of Jeremiah's message in the temple gate.

Jeremiah 8 — In the continued message of the temple gate how does Jeremiah describe Judah and her relationship with God?

(3) Message in the Temple gate —Jer. 7 — 10
(7:3–4, 23–27; 8:11–12; 9:5, 15–16; 10:3–7, 25)

- Jeremiah 7—9 have to do with the cleansing of the Temple and finding of the Book of the Law.

- *Jeremiah 7:*

— *Judah's problem is religious hypocrisy:*

–1. "Lying words" (hypocrisy) —7:1–7
- Jeremiah's proclamation —7:1–2
  He is standing in the gate of the LORD's house as he utters these words —7:2.
- Their trust in the Temple of the LORD —7:4
- God's promise if they "amend" their ways —7:5–7

–2. "Lying words" (they that trust in them) —7:8–16
- They trusted in the Temple of the LORD while defiling it —7:8–11
- They are reminded of Shiloh (I Sam. 4:3–ff). There, the Ark was their "charm" to save them. The Ark did not save Shiloh, neither would the Temple save Jerusalem at this time —7:12–14
- He would judge them as He judged Ephraim —7:15–16
  Jeremiah is not to pray for the people (7:16).

–3. Their acts of crass idolatry —7:17–34
- The "queen of heaven" is worshiped in our day —7:17–18
  The entire family is involved. His anger is poured out —7:19–20
- His command and their refusal —7:21–28
- He calls them the mourning for their evil —7:29–34
  Their idolatry included the building of the high places of Tophet (cf. 19:5) to sacrifice their children to Moloch —7:31
  Tophet will be called the "valley of slaughter" because of His judgment —7:32–34

- *Jeremiah 8:*

–4. Irony: The host of heaven, which they had served, could not save them —8:1–3

–5. Aimless, wandering, lost Judah —8:4–22
- See 6:13 and compare with 8:10.
- False message of peace (cf. 6:14; 8:15) —8:11
- They had lost their power to blush at sin — no shame (cf. 6:15) —8:12
- No peace, but judgment —8:13–17
- Jeremiah's inner feelings —8:18–22
  Notice v. 20
  Also consider v. 22.

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• *Jeremiah 9:*

–6. Emphasis in the Word of the LORD —Jer. 9

- Emph. 9:3, 6, 9, 13, 16, 17, 20, 22, 23, 24, 25 —Notice the statements of the LORD.
- The weeping prophet —9:1
- The wailing women —9:17–20
- In what should men glory? —9:23–24
  See I Cor. 1:31.

• The revival after the finding of the Book of the Law is covered in Jeremiah 10—12.

• *Jeremiah 10:*

–7. A satire against idolatry —10:1–18

- This is "a scathing denunciation of idolatry." —Ryrie
- Nothing can be compared with the LORD —10:6–8, 10–16
- He will judge them for their idolatry. —10:17–18

–8. His hurt —10:19–25

- The wounding and desolation of Judah described (cf. 8:21) —10:19–20 [Esp. 10:19]
- Their Pastors and flocks —10:21
  See Matt. 9:36
- Man cannot direct his steps —10:23
- Plea to the LORD to correct —10:24

(4) Message on the LORD's covenant —Jer. 11 — 12
(11:2–4, 8, 17, 21–23; 12:1–2, 14–17)

• *Jeremiah 11:*

–1. Israel's broken covenant —11:1–17

- See Exod. 19:3–8; 24:3–8
- Then see Deut. 5:27–29
  [Note the lament in Deut. 5:29]
- Jeremiah is calling to attention the covenant of Deuteronomy 29—30 (etc.)

–2. Plots against Jeremiah —11:18—12:6

• *Jeremiah 12:*

- Jeremiah's question: Why do the wicked prosper — 12:1–4
- God warns him of even greater opposition —12:5–6

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Jeremiah 9 — What further insight into God's dealing with Judah (and us) do we gain in this continued message at the temple gate?

Jeremiah 10 — In this conclusion of the message at the temple gate:

• vv.1–18 — How is the LORD God set above

• vv.19–25 — What insight for our own walk with God do we gain from Jeremiah's prayer?

Jeremiah 11 — Relate Jeremiah's message on the broken covenant to our keeping God's word today.

Jeremiah 12:1–4 — How does Jeremiah's question to God relate to God's dealings with us today?

Jeremiah 12:5–17 — How does God's answer relate to God's working even today?

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Jeremiah 13:1–11 —- How does God's purpose for Israel relate to the church today?

Jeremiah 13:12–27 — Relate God's dealings with Israel to how we are to respond to God's dealing with us.

Jeremiah 14:1–6 — What occasion brings this prayer and response?

Jeremiah 14:7–22 — How can we relate Jeremiah's prayer and God's response to our nation to-

Jeremiah 15:1–9 — What stands out about God's continued response to Jeremiah's intercession?

Jeremiah 15:10–21 — Relate Jeremiah's remorse and God's comfort to our own concern for our nation.

–3. God's forsaking and restoration of His House —12:7–17

- See Deut. 28:63–68 and 30:1–10 (Jer. 12:**7** and **15**)

- *Jeremiah 13:*

(5) Sign of the linen girdle — Jer. 13
(13:9–11, 13–14, 18–19)

- The living parable — the belt
  - – Marred belt = marred pride —13–7–9 [Read vv. 9–11.]
  - – Profitable for nothing —13:7, 10
  - – Symbolism of the belt —13:11
    (Cf. Exod. 19:5–6)
    ["that they might be unto me for a people, and for a name, and for a praise, and for a glory" —See how the Church fills this role today —Eph. 3:10.]
    [See Eph. 1:12 and read 1:12–23.]
- Their real problem is seen in 13:23

(6) Message on the drought —Jer. 14 — 15
(14:4, 7–9, 11, 13–14, 18–19)

- *Jeremiah 14:*
  - Jeremiah is more the priest than the prophet in these two chapters. He is seen here as an intercessor.
    - – The occasion —14:1–6
      See 14:2 and compare Jer. 2:13.
    - – His pleas are in 14:7–9
      14:13
      14:19–22
  - God's response to his priestly supplications —14:10; 15:1
    God would not repent 14:10–12 (v. 11)
  - Jeremiah's tears 14:17
    15:4–6 (Final rejection, 15:1–9)

- *Jeremiah 15:*
  - Notice the selectivity of God's judgment —15:2–3
    Four kinds of judgment: (1) sword, (2) dogs, (3) fowls, and (4) beasts of the earth.
  - Jeremiah's great remorse —15:10–18
    God's promise to Jeremiah —15:11
  - God's comfort and instruction —15:19–21
    What God would make Jeremiah —15:19–20
  - Jeremiah's attitude toward the Word of God —15:16
    - Job had stated centuries earlier: "Neither have I gone back from the commandment of His lips; I have esteemed the Words of His mouth more than my necessary food." —Job. 23:12

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- David said —Psalm 19:7–11
  Also, Psalm 119:72, "The Law of thy mouth is better unto me than thousands of gold and silver."
  Psalm 119:97
  119:101–103
  119:111

(7) Sign of Jeremiah's bachelorhood —16:1 — 17:18
(16:2, 6, 13–15; 17:1, 9–10)

•TWO FULL CHAPTERS ! ! !

• *Jeremiah 16:*

–1. Jeremiah, the unmarried prophet —16:1–9
- Jer. 16:1, compare I Cor. 7:32–33
- See Psalm 137:8–9
  Matt. 24:19

–2. Israel's question —16:10

–3. God's answer —16:11–21
- (HE WILL RESTORE THEM —16:14–15. Notice the new message —16:15)
- He sees their sins —16:17
- They will know His hand, might and name —16:21

• *Jeremiah 17:*

–4. Judah's sin —17:1–18
[Notice 17:1]
- •1. Curse —17:5–6
- •2. Blessing —17:7–8
- •3. The heart of man —17:9–10
- Jeremiah's prayer —17:14–18

(8) Message concerning the Sabbath —17:19–27
(17:19–21, 27)

- They were violating the Law of the Sabbath by doing commerce on that day. He calls on them to hallow the Sabbath as a sign of repentance.

• *Jeremiah 18:*

(9) Signs of the potter —18:1 — 19:13
(18:4–6, 23; 19:10–11)

- Three events in these two chapters:

–1. The Potter and the clay —18:1–17
- •1. To the "House of Israel" —18:6
- •2. Emphasizing the nature of the clay, the power of

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Jeremiah 16:1–9 — How is Jeremiah's being unmarried used to warn Judah?

Jeremiah 16:10–21 — How has Judah sinned against the LORD? How does this relate to us, as God's people, today?

Jeremiah 17:1–18 — What word pictures are used here to describe Judah's sin and how do they relate to us today?

Jeremiah 17:19–27 — How does God relate the keeping of the Sabbath to His blessing, and how does that relate to us today?

Jeremiah 18 — How does God's analogy of the potter and the clay relate to us today?

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Jeremiah 18 — How does rebellious clay - Israel - respond to her Potter?

Jeremiah 19 — How does this message of the broken vessel relate to people and nations today?

Jeremiah 20 — What stands out in Jeremiah's persecution, response to God, and response to the persecution?

the Potter —18:4
- It was not lack of skill in the part of the Potter, but it was the elements in the clay which resisted the Potter's design.

•3. Encouraging repentance —18:8, 10
- But showing that whatever God sets out to do, His completion is based upon the nature and responsiveness of the people.

–2. The plot against Jeremiah —18:18–23

• *Jeremiah 19:*

–3. The broken vessel —19:1–15

•1. To "Kings of Judah, inhabitants of Jerusalem" —19:3
- The "potter's earthen bottle" (19:1), then broken (19:10) …

•2. Emphasizing the breaking of the vessel (Judah) —19:10–11

(10) Jeremiah's first persecution —19:14 — 20:18
(19:14–15; 20:2–3, 9, 18)

•3. The assurance of judgment —19:15
(Positive judgment)

• *Jeremiah 20:*

–4. Jeremiah's persecution —Jer. 20

•1. Brought on by message of the broken vessel in 19:1–15 [vv. 14–15] —20:1

•2. The persecution —20:2–3a
His persecution was to be made a spectacle before the city.

•3. Specific prophesy against Pashhur —20:3b–6

•4. Jeremiah wanted to stop. —20:7–9
He could not stop prophesying. He would resign. [Someone said that Jeremiah first resigned, then he re-signed].
Notice how Jeremiah's burdened spirit is described in v. 9.

•5. The LORD is with Jeremiah —20:11–13
His enemies are watching him. —20:11
Since the LORD is with him, his persecutors stumble. —20:11
He has opened his cause to the LORD, and he sings a song of deliverance. —20:12–13

•6. Jeremiah's lament —20:14–18
[Really grieving —vv. 17–18]

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3. Later Messages and Signs in the Land —Jer. 21 — 29

(1) Message against Judah's last four kings —Jer. 21 — 22
(21:1–2, 4–7,10–12; 22:3–5. —22:11–12. —22:18–19. 22:24, 26, 29–30)

- The last four kings following Josiah, who had a great reformation, were as follows:
  - –1. Jehoahaz (609 B.C.) [Shallum]
  - –2. Jehoiakim (609–597 B.C.) [See II Ki. 23:34—24:7]
  - –3. Jehoiachin (597 B.C.) [Jeconiah, or Coniah]
  - –4. Zedekiah (597–586 B.C.)
- But Jeremiah does not follow the order of their reigns.

• *Jeremiah 21:1—22:9:*

–1. Zedekiah (597–586 B.C.) —21:1—22:9
- The last of the final four kings of Judah. Was reigning when the final deportation and destruction of Jerusalem and its Temple took place.

• *Jeremiah 22:10–30:*

–2. Jehoahaz (609 B.C.) —22:10–12
- [Shallum] He was a son of Josiah and the first of the final four kings of Judah. He reigned 3 months.

–3. Jehoiakim (609—597 B.C.) —22:13–19
- Another son of Josiah, about 2 years older than Jehoahaz, and the second of the final four kings. His name was Eliakim until Pharaoh-neco changed it. He reigned 11 years.
- Jehoiakim's burial (Note II Kings 24:6) —22:19

–4. Jehoiachin (597 B.C.) —22:20–30
- This lament begins in 22:20 and extends to 22:27.
- [Coniah, Jeconiah] A son of Jehoiakim, and thus a grandson of Josiah. He was the third of the final four kings of Judah. See Jer. 36:30 where he and his descendants are rejected. Joseph, husband of Mary, was one of this king's descendants. Mary descended from David through his son Nathan rather than Solomon.

(2) Message against false pastors and prophets —Jer. 23
(23:1–6, 16, 31–34)

• *Jeremiah 23:*

- The subject of this chapter is the shepherds (rulers, not preachers), and the matter of faithfulness to the Word of God.

"Salting the Oats"

Jeremiah 21 — What stands out in this message against Zedekiah?

Jeremiah 22 — What common factors do we see here in these messages against these four kings?

Jeremiah 23 — In this chapter how does God set forth the need to minister His word accurately?

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"Salting the Oats"

Jeremiah 24 — How does the sign of the two baskets relate to God's people today?

–1. Restoration and the "Righteous Branch" —23:1–8

- "Pastors" (shepherds) See Ezek. 34 —23:1
  – "THE LORD OUR RIGHTEOUSNESS" —23:6
  See Rom. 10:3–4 and I Cor. 1:30
- Remarkable prophecy —23:7–8

–2. False prophets —23:9–22

- See II Peter 2:1–2 (Read vv. 1–22 concerning false teachers in our day)
- Jer. 23:1–2 | —II Pet. 2:2–3
- Jer. 23:10–11 |
- Jer. 23:13–14 | —II Pet. 2:13–14
- Jer. 23:16–18 | —Not God's Word
- Jer. 23:21–22, 25–27 | —He hadn't sent them.
- Jer. 23:30 | —Liberals today
- Jer. 23:31–32 | —II Pet. 2:1

–3. The omniscient, omnipresent God —23:23–27

- Where is He? —23:23–24
- What had He heard? —23:25

–4. The Word of God —23:28–31

•1. The prophet should speak it faithfully —23:28
"chaff" is waste; wheat is food

•2. His Word, like a fire and a hammer —23:29
"fire" —Jer. 5:14; 20:9
"hammer" —Hard hearts are broken.

•3. Where the prophets get their message —23:30

•4. They say, "He saith," giving the LORD credit, but not bringing His Word —23:31
See Deut. 18:20; Jer. 29:8–9

–5. "The burden of the LORD" —23:32–40

- Burden, a weighty message of judgment. Notice what it says about it (23:33, 34, 36, 38).

• *Jeremiah 24:*

(3) Sign of the two baskets of figs —Jer. 24
(24:1–2, 5–7, 8–10)

–1. Time of the vision —24:1

- After Nebuchadnezzar had carried away Jeconiah, or Jehoichin (597 B.C. —second deportation)

–2. The figs: Good and "naughty" —24:2–3

- The good were very good.

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- The "naughty" were so bad that they could not be eaten.
- Figs here are figures of Judah. See Matt. 24:32–35, the sign of the fig tree, representing Israel.

–3. The good figs —24:4–7
- They represented those who had been taken to Babylon.
- The exile was "for their good" —cf. Zech. 13:9.
- He will do them good and will bring them again.

–4. The evil figs —24:8–10
- Those left in the land. Will be scattered, be a reproach and **a proverb**.

• *Jeremiah 25:*

(4) Prophecy of the seventy years —Jer. 25
- Babylon's dominion, and subsequent judgments upon Babylon and on the world.
(25:3–4, 8–11, 12–14, 29–33)

–1. The time —25:1
- The fourth year of Jehoiakim (605 B.C. —The first deportation [When Daniel was taken —Cf. Dan. 1:1, which gives the date from Babylonian reckoning].
- Cf. Jer. 36:1 for another event on the same date. And see Jer. 46:2.
- This was the first year of Nebuchadnezzar.

–2. Twenty three years of warning —25:2–7
- From the thirteenth year of Josiah to that day —25:3
- They were warned but would not listen —25:4–7

–3. The duration of the captivity —25:8–11
- Seventy years —25:11
- Daniel 9:2 and II Chron. 36:20–21

–4. The punishment of Babylon —25:12–14
- At the end of the 70 years the LORD will punish Babylon (see 29:10) —25:12
- See Dan. 5
- Jeremiah passes the test of a prophet as seen in Deut. 13:1–5.

–5. The wine cup of God's fury against the nations —25:15–33
- Note the list of nations which will share the same fate as Judah (25:18–26).
- No doubt the verses from 29b through 33 look beyond Nebuchadnezzar's invasion to the last days.

"Salting the Oats"

Jeremiah 25 — What does this prophecy tell us about our Lord and His dealings with His people?

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"Salting the Oats"

Jeremiah 26 - In this account of the message in the Temple court what qualities of Godly character are demonstrated by the different people involved?

–6. Call and warning to the shepherds —25:34–38

- They will also experience the judgment, with no way to escape.

• *Jeremiah 26:*

(5) Message in the Temple court — attempt to kill him —Jer. 26

(26:1–2, 4–6, 8–9, 14–16)

–1. Jeremiah's Prophecy in the Temple Court —26:1–7

- The purpose of the prophecy — v. 3

  That they would turn from their evil ways so the LORD might repent of His judgment —v. 3

  Note: When was this (26:1). Jehoiakim reigned with but a 3 month interval following the death of his father Josiah. Josiah saw a great reformation. Notice the attitude of the leaders to follow the prophecy.

- The nature of the prophecy —26:4–6

  Pay attention to me or —v. 6:

  –1. I will make this house like Shiloh

  –2. I will make this city a curse to all nations of the earth

–2. The threat against Jeremiah's life —26:8–11

- Threat from: priests, prophets, and people—26:8

  "Thou shalt surely die."

- "Why hast thou prophesied …?" —26:9
- The princes join them —26:10–11

–3. Jeremiah's response to their threats —26:12–15

- He refuses to change —26:12–13

  "The LORD sent me to prophesy …"

- He submits to them —26:14
- He warns them against killing him —26:15

–4. The defense of Jeremiah, and his temporary deliverance —26:16–24

- Jeremiah is saved —26:16–24

  – The intercession of the princes —26:16

  - One of the elders warns —26:17–23

    – What happened to the 2 prophets mentioned here?

    - Micah —26:18–19
    - Uriah —26:20–23

      Uriah was killed, probably because he fled. Jeremiah did not flee (see vv. 14–15).

  - Ahikam, son of Shaphat, was with Jeremiah to save his life —26:24

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(6) Sign of the yokes —Jer. 27 — 28
(27:1–7, 12–13, 16; 28:1–4, 9–11, 13–17)
– THE SIGN OF THE YOKE —27:2 and 28:10

• *Jeremiah 27:*

–1. The time of the prophecy —27;1, 3, 12

- When the prophecy came —27:1
  To Jehoiakim, son of Josiah (609–597 B.C.)
- To which king of Judah it was sent —27:3, 10
  To Zedekiah (597–586 B.C.) [Jehoiachin reigned 3 months between the two.]

–2. Message to foreign kings —27:2–22

- Those Kings had evidently sent messengers to Jerusalem, probably to conspire against Nebuchadnezzar —27:3
- The message to those kings —27:2, 8, 11
  – Jeremiah's yoke (27:2). He is still wearing it in 28:10).
  – Judgment is inevitable —
    - The place of Babylon in God's plan —27:4–8
      God had given these to Nebuchadnezzar —27:6
      —Cf. Dan. 2:37–38
      —"my servant" —vv. 5–6
      —Cf. 28:14
    - Either surrender willingly and remain in your own land (27:11 —Obey and stay), or …
    - Be carried away into captivity (27:10).
  – This message is to all these nations —27:7–8
  – False prophets —27:9–10, 14–18
    - False prophets of the nations —27:9–11
    - Zedekiah warned against the False prophets of Judah —27:12–18
- The warning about the furniture and the vessels of the Temple —27:19–22
  – This had to do with the vessels that remained following the first deportation (when Daniel was taken in 605 B.C. —see Dan. 1:2).

• *Jeremiah 28:*

–3. The opposition of Hananiah, the false prophet —28:1–17

- He challenged Jeremiah's prediction of 70 years captivity —28:1-4
  – He said, "Within two full years …"
- Jeremiah wished that it might be so —28:6
  – We have many "Hananiahs" today. They say, "No judgment," and "No hell." According to them, man can live as he wishes. It comes back to situation ethics (see Judg. 17:6; 21:25 "… every man did that which war right in his own eyes").

"Salting the Oats"

Jeremiah 27 —What reasons are given for Judah to submit to Babylon's rule? How do they apply to God's working in nations today?

Jeremiah 28 —In this chapter, how does God demonstrate the importance of accurately preaching and living His Word?

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"Salting the Oats"

Jeremiah 29:1–14 — How does Jeremiah's message to those already in a foreign land relate to us today?

Jeremiah 29:15–32 — What is the result of not hearing God and giving a false message?

- The proof of the true prophet —28:9
- He took the yoke from Jeremiah's neck and broke it. (Cf. 27:2) —28:10–11
- God will make yokes of iron in place of the yoke of wood. —28:12–14
- The proof of Jeremiah as a prophet —28:15–17

(7) Message to leaders and people of the deportation —Jer. 29

(29:1–2, 4–10, 16–18)

• *Jeremiah 29:*

- This is Jeremiah's message to the Jews of the First and Second Deportations.

  INTRODUCTION: The deportation into Babylon came in 3 parts, the first having taken place in 605 B.C., the second in 597, and the third in 586 B.C. (See II Kings 24:10–16; 25:1–7).
- Those first captives were being made restless by prophets who said they would soon be set free. Jeremiah told them differently. He told them the truth.

–1. Letter from Jeremiah to the captivity —29:1–3

- This is after the captivity of Jeconiah –597 B.C. (Coniah see –22:24. This was Jehoiachin who reigned but 3 months —II Kings 24:8.) —29:2
- Sent by Ela´sah, son of Sha´phan (see II Chr. 34:8), and Gemari´ah, son of Hilkiah (the High Priest in the days of Josiah –II Chr. 34:9). These men were sent by Zedekiah to Nebuchadnezzar —29:3

–2. Instructions to the captivity —29:4–9

- They were to settle down there —29::5–7
  Compare v. 7 with I Tim. 2:1–4. This world is not our home, this life is but a sojourn. Our instruction is similar to that given to the captives.
- Don't be deceived by your prophets. The LORD had not sent them —29:8-9

–3. Duration of the captivity —29:10–14

- After 70 years are accomplished —29:10
  – God's thoughts toward them —29:11
  – He will be found when … —29:12–13
  – He will regather them —29:14

–4. Three false prophets named and reproved by Jeremiah —29:15–32

- Their sin —29:23
- Their punishment —29:21c–22

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•1. Ahab, son of Koli´ah —29:21a

•2. Zedeki´ah, son of Maasei´ah —29:21b

•3. Shemai´ah the Nehel´amite —29:24–32

– Sent a letter to Zephani´ah, the priest, at Jerusalem. It was a letter against Jeremiah —29:25–29

He pretended to speak on behalf of the LORD, saying that Zephani´ah was to replace Jehoi´ada the priest..

– He called on Zephani´ah to reprove Jeremiah for his prophecy —29:27–28

Compare 29:28 with 29:4–7, 10.

– He taught rebellion against the LORD —29:32

What did the LORD ask? —29:4–7
What then was the rebellion? —Cf. I Sam. 15:22–23

4. Miscellaneous Messages and Signs in the Land —Jer. 30 — 36

(1) Israel's great Tribulation and restoration —Jer. 30 — 31

(30:7–9, 17–18; 31:20, 31–34)

• *Jeremiah 30:*

–1. Restoration —30:1–3

- Most of Jeremiah is concerned with judgment, there are some refreshing predictions in these chapters.
- Both Israel and Judah will be restored —30:3

–2. Tribulation —30:4–9

- The "Time of Jacob's Trouble" (v. 7) —30:4–7
  Whose trouble? Jacob's, not the Church's.
- He will break the yoke of bondage —30:8
- David (Christ) will be raised from the dead to reign over them —30:9

–3. Rest and healing —30:10–17

- Reassurance —30:10–11
  The return from exile —30:10
  The indestructibility of Israel (Jer. 46:28)—30:11
- Their condition is hopeless —30:12–15
  He has done those things to them —30:15
- He will devour their enemies and restore health to them —30:16–17

–4. God's future blessing on all Jacob —30:18–24

- Restoration of the people and the city —30:18
- Restoration and justice —30:19–24
  Compare 30:22 with Ex. 6:7 (Deut. 4:20)
  He will not stop until He has completed it —30:24

"Salting the Oats"

Jeremiah 30 — What does this prophecy of Israel's great tribulation and restoration teach us about God Himself?

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"Salting the Oats"

Jeremiah 31:1–30 — Relate God's working with His people Israel as given here, to His working with His people the church today.

Jeremiah 31:31–40 — What key factors of the New Covenant are given in this passage?

• *Jeremiah 31:*

The Northern Kingdom (31:1, 4–6, 10, 22) —31:1–22

–5. He will bring them —31:1–9
- His love, everlasting —31:3
- They will be reestablished and built —31:4–5
  Notice, "Samaria" – leaving no question as to Israel being addressed in this section (see above for more).
- They will go to the Temple in Jerusalem —31:6
- How they will come —31:9

–6. He shall bring them – they will rejoice —31:10–14
- He, the Great Shepherd, will gather them —31:10
- He has redeemed —31:11
  As He redeemed Israel from Egypt. Only this time it will be the redeeming Blood of the Saviour.
- Joy and plenty —31:12–14

–7. He quiets their weeping with hope —31:15–17
- Weeping (31:15) (Triple reference):
  •1. In the Babylonian captivity (Jer. 40:1)
  •2. See Matt. 2:18 for the prophetic fulfillment in connection with the birth of Christ.
  •3. In the Great Tribulation (probably)
- Hope to replace weeping —31:16–17

–8. The repentance of Ephraim —31:18–22
- Their words of repentance —31:18–19
- The LORD will have mercy on Ephraim —31:20–21
- Prediction of the virgin born Son —31:22
  •1. The "new thing in the earth" —unprecedented
  •2. And "created" indicates God's power
  •3. That He says "woman" speaks of a person, not a nation.
  •4. Shall "compass a man," Christ (See Isa. 9:6; 7:14)

The Southern Kingdom ("Judah," v. 24) —31:23–26

–9. He will also restore Judah —31:23–26
- Restoration and comfort

Both Kingdoms —31:27–40

–10. He will repopulate the land —31:27–30
- He will sow the land with people —31:27
- He will build and plant (cf. Jer. 1:10) —31:28
- They will quit blaming their fathers for the judgment —31:29

–11. Covenant (cf. Heb. 8:6–13) —31:31–37
  •1. A new covenant —31:31
  With the house Israel and the house of Judah
  •2. On the heart —31:33–34

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•3. The permanence of the covenant —31:35–37
Never changed or done away — permanence guaranteed by the cycle of nature (31:35–36) and by the unlimited, immeasurable creation (31:37).

–12. The whole city shall be built and sanctified —31:38–40

- The extent of the rebuilt city is described.
- It will never again be destroyed —31:40b

• *Jeremiah 32:*

(2) Sign of the field of Hanameel —Jer. 32
(32:1–2, 6–7, 25–29, 36–38, 42–44)

–1. The time of this prophecy —32:1–5

- Tenth year of Zedekiah, and eighteenth year of Nebuchadrezzar —32:1
- Nebuchadnezzar's army besieged Jerusalem —32:2a
- Jeremiah is shut in prison by Zedekiah —32:2b–3a
  He is in the court of the prison which was in the king's house. It was because of his prophecy that the LORD was giving the city to Babylon, and that Zedekiah would not escape —32:3b–5

–2. The sign of the purchased field —32:6–15

- This event occurred when the Babylonians were besieging Jerusalem (32:2a). The LORD told him that Han´ameel, his uncle's son would come offering to sell him a piece of land. Why should this man pick this specific time to do this? Was it in face of Jeremiah's prophecies? (Han´ameel by this testing whether or not Jeremiah really believed what he was predicting.) Or was it simply that the LORD prompted him to do this? This would illustrate Jeremiah's confidence in the LORD's message through him.
  Jeremiah had the right of redemption (Cf. Lev. 25:25). [The book of Ruth also illustrates this.]

  Notice how the transaction was carried out (32:9–15).
- Jeremiah showed faith in God's promise by buying this field (Though he later prays).
- Notice what he does with the deed —32:13–14
  His words of faith —32:15

–3. Jeremiah prays —32:16–25

- Notice Jeremiah's exaltation of the LORD —32:16–22
  List the various examples of God's greatness that Jeremiah gives in these verses.

  "[T]here is nothing too hard for thee" —v. 17; cf. v. 27.
- Israel failed, therefore judgment is upon them —32:23–25
  The "mounts" are the mounds of siege built against the walls of the city. The siege was on, and Jeremiah knew the city would be given to the Babylonians,

"Salting the Oats"

Jeremiah 32:1– 15 — In this passage Jeremiah demonstrates his faith in God by two courageous actions. What are they?

Jeremiah 32:16–25 — Various examples of God's greatness are given in these verses. What are they?

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"Salting the Oats"

Jeremiah 32:26–44 — The very character of God Himself is set forth in His answer to Jeremiah. What examples of His character does He give?

Jeremiah 33 — In this chapter God makes a number of powerful promises which cannot be broken. Name as many as you can.

–4. The LORD's answer —32:26–35
- Again, consider v. 27 in light of v. 17.
- "I will give" and why —32:28–35

–5. The LORD then promises to restore —32:36–44
- He will gather them —32:37
- He will be their God (cf. 30:22; 31:1, 33; 24:7 —Dt. 26:17–19; Ps. 144:15) —32:38
- He will rejoice over them —32:41
- Fields shall be bought in the land [Re. Jeremiah's purchase of the field] —32:43–44

• *Jeremiah 33:*

(3) The LORD's guarantee of ultimate restoration —Jer. 33

(33:1, 7, 14–17, 25–26)

- This will include all Israel.

–1. The time —33:1–5
- This is the second message to Jeremiah while he is still in prison —33:1
- The GREAT PROMISE TO JEREMIAH —33:3
  It is also a promise that we can claim.
- They will fight, but only to fill their houses with the dead bodies of their own —33:4–5

–2. He again promises to restore —33:6–13
- The restored kingdom —33:6–
  – Cure, health —33:6
  – Restoration ("as at the first") —33:7
  – Cleansing, pardon —33:8
  – The nation will be "a name of joy" —33:9
  – Normalcy: joy, gladness, etc. —33:10–13

–3. The Messiah will reign —33:14–26

•1. The Messiah, the Branch of righteousness (cf. 23:5–6) —33:14–16
- Will grow up unto David
- He will execute judgment and righteousness in the land (a righteous reign) …

•2. He will keep His promises —33:17–18
- David shall never want (lack) a man to sit on the throne —33:17
- The priests, the Levites, shall never want (lack) a man —33:18

•3. The certainty of His covenant —33:19–26
- As certain as the covenant of night and day — 33:20–21
- He will multiply the seed of David and the Levites (cf. vv. 17–18) —33:22

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- What the people were saying —33:23–24
- The certainty that He will not cast away the seed of Jacob, and David's seed to rule —33:25–26

[A group of powerful promises!!]

- *Jeremiah 34:*

(4) Prophecy of Zedekiah's captivity —Jer. 34
(34:1–4, 21–22)

- The setting of this chapter is still in the siege of Jerusalem —34:1

–1. The message to Zedekiah, the king —34:2–7

- Zedekiah would see Nebuchadnezzar, and he would go to Babylon —34:3
  Ezekiel said he would never see Babylon (Ezek. 12:13). Why? See II Kings 25:6–7 and Jer. 39:6–7.

–2. Jeremiah instructed to rebuke the people —34:8–22

- Their action of releasing their slaves —34:8–11
  They let their slaves go free —34:8–10
  They then brought them to be slaves again —34:11
- Jeremiah reminds them of the LORD's covenant —34:12–22
  The covenant (cf. Ex. 19:8; 24:3, 7–8) concerning their slaves (Ex. 21:1–6).
  God would proclaim liberty to them —34:17–22
  —To judgment —34:17–21
  —The covenant ratified (cf. Gen. 15:9–17) —34:19
  —Then Zedekiah's fate —34:21–22

- *Jeremiah 35:*

(5) Sign of the Rechabites —Jer. 35
(35:1–2, 6, 16–17)

–1. The obedient Rechabites —35:1–11

- This began with Jonadab, son of Rechab, back during the days of Jehu (841–814 B.C.) For this man see II Kings 10:15–23. They honored their father's command, though it was given in generations past.

–2. They are an object lesson to Judah —35:12–19

- The Rechabites faithfully obeyed their human father's command —35:12–14a, 16a
- Judah rejected her Heavenly Father's commands —35:14b–16
- The LORD will judge Judah for her disobedience —35:17
- The LORD's promise to Jonadab, the son of Rechab —35:18–19

"Salting the Oats"

Jeremiah 34:1–7 — What specific message does God give to Zedekiah through Jeremiah?

Jeremiah 34:8–22 — In these verses what specific violation is given here for God's judgement?

Jeremiah 35 — How does this message of the Rechabites relate to God's people today?

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"Salting the Oats"

Jeremiah 36 — From this chapter what different truths do we learn about God's Word and our response to it?

• *Jeremiah 36:*

(6) Jehoiakim's defiant unbelief —Jer. 36
(36:1–3, 5, 10, 22–24, 30–32)

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But God not only wants the Bible in our hands — open and being read. He wants it stored away in our minds and in our hearts. What do you do with your Bible?

"Maw, I found an old, dusty thing high upon the shelf, just look!"
"Why, that's a Bible, Tommy dear, be careful. That's God's Book."
"God's Book?" the young one said, "Then, Maw, before we lose it
We'd better sent it back to God, 'cause you know we never use it."

—From *Jeremiah and Lamentations*, By J. Vernon McGee, 1978, Through the Bible Books

–1. The time —36:1

- The 4th year of Jehoiakim (605 B.C.) See Jer. 25:1 and 45:1 for events of that same year.

–2. The writing —36:2–7

- The LORD told Jeremiah what to write —36:2
  Notice the period of time and the nations covered.
- Expected result —36:3
- Baruch was his secretary (scribe) —36:4
- Baruch commanded to read it in the House of the LORD —36:5–6
  Jeremiah was "shut up" (imprisoned) –v. 5
  [The Law of God had been read in the days of Josiah]

–3. Baruch read the Book in the LORD's house —36:8–10

- A fast is called in the 5th year of Jehoiakim, in the 9th month —36:9
  [Jeremiah had been commanded to write in the 4th year.]
- Baruch read it in the Temple —36:10

–4. The princes show interest in the Scroll —36:11–19

- They have Baruch read it to them –36:11–15
- They are convicted —36:16

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- They inquire about the Scroll —36:17–18
- They warn Baruch and Jeremiah to hide —36:19

–5. The Scroll read before king Jehoiakim —36:20–26
- He cuts the Scroll in pieces with his penknife and burns it … —36:23
- He then sends for Jeremiah and Baruch … the LORD hid them —36:26

–6. Jeremiah commanded to write another scroll —36:27–31
- The command —36:28
- Jehoiakim is rejected —36:30–31

–7. Jeremiah writes another Scroll —36:32
- He adds "many like words" —Scofield mentions that this verse explains the arrangement of Jeremiah's prophecy (all cut up). He reproduced the contents of the first Scroll and then added other things.

5. Imprisonment until the Fall of Jerusalem —Jer. 37 —39

• *Jeremiah 37:*

(1) Put in prison in the house of Jonathan the scribe —37:1–15

(37:3, 7–8, 13–15)

–1. Zedekiah feared the wicked princes —37:1–2
(See Jer. 38:4-5)
- Zedekiah reigned in place of Coniah —37:1
- He reigned, but he did not pay any attention to the Words of the LORD spoken by Jeremiah —37:2

–2. Zedekiah asks Jeremiah to pray for them —37:3

–3. Pharaoh's army had drawn the Babylonians away —37:4–5
- Pharaoh Hophra (Jer. 44:30) came to help Zedekiah against Babylon (Ezek. 17:11–21). He retreated without a fight

–4. Jeremiah's message —37:6–10
- It is not a comforting message:
  – Pharaoh will return to Egypt —37:7
  – The Chaldæans shall return and take the city —37:8
  – Notice how sure God's judgment was —37:9–10

–5. Jeremiah is falsely accused and is imprisoned —36:11–15
- He was on his way to the land of Benjamin —37:12
- He was accused of deserting to the Chaldæans and put in prison —37:13–15

"Salting the Oats"

Jeremiah 37 — In this account of Jeremiah's imprisonment what character do we see in his life?

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Jeremiah 38:1–13 — From this account of Jeremiah's imprisonment and rescue who stands out as examples of courage?

Jeremiah 38:14–28 — Jeremiah asked two question of Zedekiah. Zedekiah answered only one. Which one did he answer?

How does the second question apply to us today?

(2) Removed to the court of the prison —37–16–21
(37:17, 20–21)

- Zedekiah again consults with Jeremiah secretly, and Jeremiah is released to the court of the prison.
  – Where are your prophets now? —37:19

• *Jeremiah 38:*

(3) Put in the miry dungeon —38:1–6
(38:5–6)

–1. Jeremiah again speaks —38:1–3
- He is overheard —38:1
- He calls on them to surrender —38:2

–2. He is thrown into a pit (cistern) to die —38:4–6
- They say that his message will weaken the hands of the men —38:4
- Zedekiah releases Jeremiah to them —38:5
- They let him down by cords into a pit and sunk into the mire —38:6

(4) Brought up again to the court of the prison —38:7–28
(38:10, 13, 28)

–1. A foreigner (Ethiopian) rescued him —38:7–13
- E´bed-mel´ech, though not familiar, it is a name that has gone down in history. Only this foreigner cared enough for Jeremiah to rescue him from the miry pit and certain death.

–2. Zedekiah again consults Jeremiah —38:14–23
- Again it is in secret. Jeremiah urges him to surrender, to cease resisting.
- Two questions (38:15). Zedekiah only answered one. Which one?
- Jeremiah gives Zedekiah the plain Word of the LORD —38:17–18
- What excuse did Zedekiah give for disobeying God's Word? —38:19–21
  – Is there ever a valid reason?
  – Do we today make excuses? Do you?
  – The kind of men who were conversing here:

    "The wicked flee when no man pursueth, but the righteous are bold as a lion" (Prov. 28:1).

    "The fear of man bringeth a snare; but whoso putteth his trust in the LORD shall be safe" (Prov. 29:25a).

  – The actual consequences of Zedekiah's disobedience —38:17–20 and 39:4–10

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–3. Jeremiah, in prison when Jerusalem falls —38:28
- Freed by the enemy!

• *Jeremiah 39:*

(5) Released when the Chaldæans take the city —Jer. 39
(39:1–2, 7–10, 14)

–1. Jerusalem's fall —39–1–10
- The siege – from the 9th year, the 10th month of Zedekiah's reign to the 11th year, the 4th month, 9th day, when the city was broken up —39:1–2
- Imagine how the people of Judah would react to the event of 39:3.
- Zedekiah's disobedience punished —39:4–7
- Destruction and deportation follow —39:8–10
  They only left the poor in the land —39:10

–2. Jeremiah is released from prison —39:11–14
- How did Nebuchadrezzar know Jeremiah?
- He sent a very important delegation to bring Jeremiah to him —39:11–13
- He was committed to Gedaliah, son of Ahikam, who would later be made governor by Nebuchadnezzar. —39:14

–3. Jeremiah's Ethiopian rescuer rewarded —39:15–18
- This is the Word of the LORD to E´bed-mel´ech.

6. Events in the Land after the Final Deportation —Jer. 40 — 42

• *Jeremiah 40:*

(1) Jeremiah and others gather to Gedaliah —Jer. 40
- Included Jews from Moab, Ammon, Edom, etc.
(40:1, 6, 11–12)

–1. Jeremiah is given two choices —40:1–6
- He chose to minister to the people that were left in the land —40:6

–2. The wise government of Gedaliah —40:7–12
- He encouraged them to serve the Chaldæans and live peaceably —40:9–10
- Other scattered Jews returned —40:11–12

–3. Gedaliah is warned of a threat —40:13–16
- Joha´nan, son of Kare´ah warned him —40:13–14
  ° Ishmael was "of the seed royal (41:1) —Was he jealous of Gedaliah?

"Salting the Oats"

Jeremiah 39 — What factors here demonstrate the sovereignty of God?

Jeremiah 40 — How does God demonstrate His care for his people even though they are under His judgment?

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"Salting the Oats"

Jeremiah 41 — What results of further rebellion are demonstrated in this passage?

Jeremiah 42 — Throughout Scripture, dwelling in the Promised Land compared with being in God's will. In this chapter what warning and instruction is given about dwelling in the land?

How does this apply to us today?

• *Jeremiah 41:*

(2) Ishmael murders Gedaliah and many others —Jer. 41
(41:2–3, 7, 10, 15)

–1. Ishmael's treason and murder —41:1–10

- He, with ten men, slew Gedaliah —41:1–3
  - This was in the 7th month. The city fell in the 4th month and the 9th day.
  - He also slew all of the Jews that were with Gedalilah —41:3
- By treachery he slew all but 10 of a group coming to Jerusalem to mourn in the Temple —41:4–9
  - Notice, they had cut themselves (v. 5). See Deut. 14:1 and also I Kings 18:28.
  - He feigned sorrow —41:6
  - He cast their bodies in a pit —41:9
- Ishmael took the rest captive and fled for Ammon —41:10

–2. Joha´nan leads a remnant —41:11–18

- He pursued Ishmael and rescued his captives —41:11–14
- Ishmael fled to Ammon —41:15
- Joha´nan fled with the people to Chimham prepared to go to Egypt for fear of the Chaldæans —41:16–18

• *Jeremiah 42:*

(3) Remnant asks God, through Jeremiah, what to do —42:1–6
(42:3, 6)

- The captains, Joha´nan, Jezani´ah, and the people asked Jeremiah to seek the will of the LORD for them.
  - That He would show the way —42:3
  - Jeremiah would declare it faithfully —42:4
  - They promised to obey the Word —42:5–6

(4) God answers them through Jeremiah —42:7–22
(42:10–12, 13–14, 17, 19)

- Remain in the land and I will bless you. If you go down to Egypt, you shall die.
- He warns them against Egypt – urges them to stay in the land
  - Their reason for not wanting to stay in the land —42:11, 16
  - God's answer —42:16–18
  - Jeremiah said that they were not honest when they came to him —42:20
  - They will die in Egypt —42:22

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7. Jeremiah's Ministry in Egypt —Jer. 43 — 44

• *Jeremiah 43:*

(1) People go down into Egypt taking Jeremiah along—43:1–7
(43:2, 5–7)
- Jeremiah is accused of speaking falsely –43:2
- Baruch is accused of telling Jeremiah what to say —43:3
- They go to Egypt —43:7

(2) Jeremiah prophesies concerning Egypt —43:8–13
- They will be in subjection to Nebuchadnezzar.
(43:8–9, 10–11)
- The "brickkiln" —They are back in the brickyards of Egypt, back where they started.
- Jeremiah's sign: Nebuchadnezzar would conquer Egypt —43:10
  – What had they been told through Moses about returning to Egypt? —Deut. 17:16
  – What does God's Word tell us about the world (of which Egypt is a type)?
  I John 2:15–17 — Don't love it.
  Rom. 12:2 — Don't be conformed to it.
- Nebuchadnezzar's throne would be upon the stones which Jeremiah hid (vv. 8–10). He would continue the judgment (v. 11 —cf. 15:2; Ezek. 5:2, 12).

• *Jeremiah 44:*

(3) He rebukes the people for their idolatry —Jer. 44
- He prophesies their destruction, with the exception of a small remnant.
(44:7–8, 16–17, 27–30)

–1. Jeremiah's last message (in Egypt) —44:1–14
- Egypt — Type of the world —44:1
  – Migdol —cf. Ex. 14:2
  – Tahpanhes —Jer. 2:16
  – Noph (Memphis) —Isa. 19:13; Jer. 2:13; 46:14; Ezek. 36:13
  – Pathros —Isa. 1:11; Jer. 44:15; Ezek. 29:14
- Though Jerusalem was devastated for idolatry, those few Jewish refugees continued in it —44:2–5, 7–8.
- Those who fled to Egypt would die there—none would return but a remnant (44:14, 28) —44:11–14

–2. Their perverse answer to Jeremiah —44:15–19
- It was when we ceased to worship the queen of heaven that judgment came (vv. 17–19). What perversity!! See Jer. 7:18.

"Salting the Oats"

Jeremiah 43 — Throughout Scripture Egypt has been compared to the world. In this chapter what warning and instruction is given about living "in the world"?

How does this apply to us today?

Jeremiah 44 — Note God's continued rebuke of idolatry, Israel's perverse response, and His stern warning.

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"Salting the Oats"

Jeremiah 45 — Through this short message to Baruch how does God show His special insight and care for each of His people?

Jeremiah 46 — In this prophecy against Egypt, what do we learn about our great God?

Jeremiah 47 — In this prophecy against Philistia, what do we learn about our great God?

–3. Jeremiah's response (v. 26) —44:20–28

8. More Miscellaneous Prophecies and Events —Jer. 45 — 52

• *Jeremiah 45:*

(1) Reassurance to Baruch —Jer. 45
(45:1, 5)

- Time — The 4th year of Jehoiakim (36:1) (605 B.C.) At the time of the first deportation.
- Baruch (Jer. 36) was Jeremiah's secretary. He wrote the Scroll during this time.
- The LORD would not give him great things, but his life would be spared —45:5

(2) Prophecies against Gentile nations —Jer. 46 — 51

• *Jeremiah 46:*

–1. Egypt —Jer. 46
(46:1–2, 13)

•1. Pharaoh-necho —smitten at Carchemish in 605 B.C. —46:1–12
- –Bid for power —46:3–6
- –Defeat at Carchemish —43:7–12
  - •Before the battle —46:7–8
  - •During the battle —46:9–10
    God said He was going to have a sacrifice "in the north country by the River Euphrates —46:10
  - •After the battle —46:11–12

•2. Introduction to part 2: Nebuchadnezzar should smite Egypt —46:13–26
- 46:25 — see Ezek. 30:14–16; Nah. 3:8

•3. Message of comfort to Israel —46:27–28
- This has a near and a distant fulfillment.

• *Jeremiah 47:*

–2. Philistia —Jer. 47
(47:1, 4)

- This was before Pharaoh smote Gaza —47:1
  - –That was in 609 B.C.
  - – Other words against Philistia: Isa. 14:28–31; Ezek. 25:15–17; Amos 1:6–8; Zeph. 2:4–7
- *Babylon* shall come against these Philistines —46:2
  - – The *flood,* this time from the north!
- Caphtor (Crete), the original home of the Philistines —47:4
- 47:5 (see Lev. 19:28)

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- *Jeremiah 48:*

–3. Moab —Jer. 48
(48:1, 4, 16, 46–47)

•1. Prophecy against Moab ' —48:1–6
- Descendant of Lot's eldest daughter —Gen. 19:37

•2. What Moab trusted —48:7–10
- Chemosh (48:7) —The national god (idol = nothing) of Moab —Isa. 46:1–2; I Kings 11:7,33; II Kings 23:13
- "Ashamed of Chemosh" —48:13
"as the house of Israel was ashamed of Bethel, *their confidence*: —See I Kings 12:25–33; and 13:32–34

•3. They have never been disturbed —48:11–13 (never conquered)
- "lees" —48:11

Lees were the sediment in the bottom of a container of wine. In wine making the wine would be "fined" by being poured from one container to another through a strainer. Moab had never been "fined," and was like wine with "lees," or sediment.

Moab's straining would result in the jars being broken. They would be destroyed. They have ceased to exist as a nation. But a *remnant of Moab* will be found in the Kingdom of God (48:47).

•4. The calamity of Moab —48:14–25

•5. The pride of Moab —48:26–46
- Magnified himself against the LORD —48:26
- Israel was a derision to them —48:27
- He is "exceeding proud" —48:29
- Wrath and lies —48:30
- Shall be destroyed from being a people because he magnified himself against the LORD —48:42
- Chemosh again —48:46

•6. Moab's restoration in "the latter days" —48:47

- *Jeremiah 49:*

–4. Ammon, Edom, etc. —Jer. 49
(49:1–2, 7–8, 23, etc.)

•1. Ammon —49:1–6
- Descendant of Lot's younger daughter (Gen. 19:38)
- Other prophecies against Ammon: Ezek. 21:20; 25:1–7; Zeph. 2:8–11. Their relations with Judah: II Kings 24:2; Jer. 40:11–14

"Salting the Oats"

Jeremiah 48 — In this prophecy against Moab, what do we learn about our great God?

Jeremiah 49 — In the prophecies against these nations, what do we learn about our great God?

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"Salting the Oats"

- Rabbah, present day Amman in the kingdom of Jordan was their capital (same attitude today) —49:2–3
- They gloried in their flowing valleys —49:4
  Trusted in their treasuries
  Their boast: "who shall come unto me?"
- They will be scattered —49:5
- He will restore their captivity —49:6

•2. Edom —49:7–22

- These were descendants of Esau, who was also called Edom. Bad blood had long existed between Edom and Israel.
- Edom means "red" —see Isaiah 34:6. Also see Isa. 63:1–2 (a prediction still future, see pages 41–42 of these notes).
  "grapegatherers" (vv. 9–10, 13 "Bozrah"), cf. Isa. 63:1, "Bozra," which means "grape gatherer." Cf. Rev. 14:18–20; 19:13–15.
- "O thou that dwellest in the clefts of the rock" —49:16

Note: *Petra —* "Edom, or Idumea, was a nation that was located next to the Jews in Palestine. Although the Edomites were descended from Esau and were thus related to the Israelites, they were extremely idolatrous and treacherous and were constantly warring with the Hebrew nation. Their land was very rugged and their capital city, Petra, had a seemingly impregnable position in the rocks of the mountains. It was a very great and rich city, being the terminus of one of the great trade routes of the East; and even today its ruined buildings and palaces, carved out of the solid rock, are most imposing and magnificent. But in Ezekiel 35:3–9; Jeremiah 49:16–18, and other places, there were predictions of this ultimate overthrow of Edom. Edom was to be an utter desolation, her trade was to cease, and all her inhabitants were to disappear. For many centuries after they were written these prophecies remained in the Scriptures without being fulfilled. Even for some 600 years after Christ, Edom and Petra remained great and prosperous. But somehow, sometime, a change came. Seemingly no one knows the story. Now the whole land of Edom, as far as the city of Maan, a town on the east of Edom and the Teman of Scripture, has escaped the desolation. But this is precisely what was predicted in Ezekiel 25:13: 'I will make it a desolation from Teman.'" —Dr. Henry Morris, *The Bible and Modern Science*, Moody Press, Chicago, 1956, p. 114.

The Maccabees successfully warred against the Edomites and forced those who remained to become Jews. Herod was an Edomite.

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•3. Damascus (Syria) —49:23–27

• One of the world's oldest cities. It was destroyed many times. At that time it was the chief city of Syria.

– Hamath — A city on the Orontes River, about 110 miles north of Damascus

– Arpad — A city still farther north yet.

•4. Arabia —49:28–33

• Kedar — One of the Arab tribes (Gen. 25:13; Isa. 21:16; 60:7; Ezek. 27:21— descendants of Ishmael).

• Hazor ("the kingdoms of") — A desert region east of Palestine.

• Their camels and cattle —49:32

• Hazor will be a dwelling place for dragons and a desolation for ever —49:33

•5. Elam —49:34–39

• Little is known about Elam in the days of Jeremiah.

– They were located beyond the Tigris River east of Babylonia.

– Four winds (Dan. 7:2; 8:8; Rev. 7:1) —49:36

– The LORD will set His throne in Elam (?) Note that there were Elamites in Jerusalem on Pentecost day (Acts 2:9).

– They will be brought again (restored) in the latter days —49:39

–5. Babylon and Chaldæa —Jer. 50 — 51
(50:1–3, 17–19, 23, 39–40; 51:5–8, 11, 64)

• *Jeremiah 50:*

• See 50:1–3, 17–19, 23, 39–40 —

•1. Their fall to Persia —50:1–3

• Bel — Baal, speaks of Merodach or Marduk the chief deity of Babylon (See Isa. 46:1) —50:2

• Babylon was the world power in that day, yet it shall be overthrown from the north —50:1–3

•2. Return of the lost sheep of Israel and Judah —50:4–8

• Their shepherds caused them to go astray —cf. 23:1

•3. Total destruction of Babylon —50:9–16

• An "assembly of great nations from the north country" (v. 9). Totally desolate (v. 13). Why? Notice 50:11.

"Salting the Oats"

Jeremiah 50 — In this prophecy against Babylon, what do we learn about our great God?

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"Salting the Oats"

Jeremiah 51 — In this continued prophecy against Babylon, what do we learn about our great God?

•4. He shall punish Babylon —50:17–20

- Nebuchadnezzar afflicted Israel, therefore the LORD will punish the king of Babylon and his land —50:17–20, 28
- No iniquity shall be found in Israel and Judah, for it shall have been pardoned —50:20

•5. Why God's judgment upon them —50:21–32

- *Meratha´im* = "double rebellion" — *Pekod* = "punishment" or "visitation" —v. 21
- Babylon was the hammer of the whole earth (cf. 51:20–24) —50:23
- The LORD's armory —50:25
- He will avenge His Temple (cf. II Chron. 36:18–19; Dan. 1:2; 5:1–4) —50:28
- Pride ("proud against the LORD") —50:29–31
- Missiles?? —50:29

•6. Their Redeemer —50:33–34

- Speaking of Christ —cf. 15:21:31:11 (the LORD)

•7. Further description of the fall of Babylon —50:35–46

- Totally destroyed —50:39–40
- Cyrus —50:44

Note: "Babylon was conquered in 538 B.C., having been one of the greatest, if not the greatest cities of all times. Its walls were 90 feet thick and 300 feet high, with towers rising much higher. The length of the walls was about 14 miles on each side of the city. A river flowed through the city guaranteeing its water supply. There was enough land within its walls to supply the city with food. It had no fear of a siege." —Peter Stoner, *Science Speaks*, Moody Press, Chicago, 1958, page 91.

In recent years Saddam Hussein has undertaken to restore the ancient city of Babylon, so its complete desolations must still be future.

• *Jeremiah 51:*

- See 51:5–8, 11, 64 —

•1. God will send this judgment —51:1–5

- Israel and Judah have not been forsaken of their God, of the LORD of hosts —i.e. the LORD of the armies of heaven (cf. II Kings 6:17) —51:5

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•2. His call to the remnant —51:6–10
- Command to flee Babylon —51:6
- Babylon, "a golden cup in the LORD's hand" —The nations have drunken of her wine and they are mad (booze makes one crazy). What was in the cup? "The wine of the wrath of her fornication" (Rev. 14:8), "abominations and filthiness of her fornication" (Rev. 17:4). Idolatry. Babylon, the seat of idolatry of the world.

•3. The power of God exalted in His judgment of Babylon —51:11–19
- The kings of the Medes (see Dan. 5:30–31) —51:11
- The omnipotence of God —51:14–16
- Their idols (falsehood, vanity) shall also perish —51:17–18
- Israel, the rod of His inheritance, shall be saved —51:19

•4. Cyrus and the Medes are God's instrument of judgment —51:20–33
- He addresses Cyrus —51:20–23
- Total destruction, however, future — Iraq has used materials from Babylon —51:24–26
- The nations with the kings of the Medes —51:27–28
- Description of the battle and the helplessness of Babylon —51:27–33
- Her sea, her springs — Babylon was in a plain between the Tigris and the Euphrates. They had many irrigation canals (called "the desert of the sea" in Isa. 21:1) —51:36

•5. The inhabitants of Zion —51:34–40
- The inhabitants of Zion speak —51:34–35
- The LORD responds —51:36–40

•6. The utter destruction of Babylon described —51:41–58
- *She´shach* = Babylon (cf. 25:26) —51:41
- He will punish Bel (Baal —cf. 50:2 and notes) —51:44
- He commands His people to leave (cf. Rev. 18:4) —51:45
- Judged for their treatment of Israel —51:49
- Consider her Ziggurats reaching to heaven (cf. Gen. 11:4) and her great fortifications. Neither idolatry nor strong walls would save her from God's judgment! —51:53, 58

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"Salting the Oats"

"Salting the Oats"

Jeremiah 52 — In this final retrospective account of the captivity of Judah, what do we learn about God and His care of His people?

•7. The Book in the Euphrates —51:59–64

- Serai´ah was the brother of Baruch (cf. 32:12). He was "a quiet prince" (i.e. quartermaster) —51:59
- Jeremiah wrote in a book (or scroll) all the evil that should come upon Babylon —51:60
- Serai´ah was to read it in Babylon —51:61–63a
- He was then to cast it into the Euphrates River bound to a stone (cf. Rev. 18:21) —51:63–64

(3) Historical items —Jer. 52
(52:27–31)

• *Jeremiah 52:*

–1. Zedekiah's rebellion —52:1–3

- When he began to reign and his evil reign (cf. II Kings 24:17–18; II Chron. 36:11–12) —52:1–2
- His rebellion (cf. II Kings 24:19–20; II Chron. 36:13) —52:3

–2. The fall of Jerusalem —52:4–23

- The siege and fall of the city —52:4–7
- The arrest and judgment of Zedekiah —52:8–11
  - Judgment was passed on Zedekiah (v. 9), because he had made a treaty with Nebuchadnezzar which he violated (II Chron. 36:13) —52:9
  - He put out the eyes of Zedekiah (39:6–7) —52:11
- The destruction of the LORD's House —52:12–23
  - Some of the poor people were carried away, and some surrendered to the Babylonians —52:15
  - Some were left to care for the land —52:16
  - Descriptions of the parts of the Temple that they took away —52:17–23

–3. Nebuchadnezzar executes certain men—52:24–27

- He took the leaders who opposed Jeremiah's message —52:24
- He took the military leaders —52:25–27

–4. The number carried to Babylon —52:28–30

- In the 7th year (586 B.C.) —3,023 Jews —52:28
  Carried by Nebuchadrezzar.
- The 18th year (575 B.C.) —832 persons —52:29
  Also carried by Nebuchadrezzar.
- The 23rd year (570 B.C.) —745 persons —52:30a
  Carried by Nebu´-zar-ad´an, captain of the guard
- Total number carried away = 4,600 —52:30b

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–5. Jehoiachin is set free in Babylon —52:31–34

- In the 37th year of the captivity (±560 B.C.). See II Kings 25:27–30. He was carried captive in 597 B.C. E´vil-mer´odach, son of Nebuchadnezzar reigned from 562–560 B.C.
- He lifted him up above the other kings which were in captivity —52:32
- Then he took complete care of Jehoiachin's needs —52:33–34

— Who wrote this? —Compare 51:64b, "Thus far are the words of Jeremiah."

• Compare the following passages:

–1. Jer. 52:3	—	7:15
–2. Jer. 52:6	—	14:15–18
–3. Jer. 52:8–11	—	34:3
–4. Jer. 52:13	—	7:14; 9:11; 19:13; 32:28–29
–5. Jer. 52:15	—	16:9–13; 21:9
–6. Jer. 52:18–19	—	27:19–22

END OF JEREMIAH

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