

Chronology of Kings of Judah

Jehoiakim 609/8 - 609/8

Jehoiakim (Shallum) 609/8 (3 mo.); removed by Pharaoh Necho

Jehoiakim (Eliakim) 609/8 - 598 (11 yrs.)

Jehoiachin (Jeconiah, Coniah) 598/7 (3 mo.)

Zedekiah (598/7 - 587/6) captured by Nebuchadnezzar, blinded, carried to Babylon in chains

Jer., Ch. 1.

Intro.

1. Son of Kilshiah; a priest in Anathoth in land of Benj.

2³. rec'd msg. in about 628, 13th yr. of Josiah → to fall of the nation 587/6

I. The prophet's call

A. ~~his call to prophet~~

4. Called before Jer's birth - See Gal. 1:15

5. To nations, not just Judah.

11/13

6. I don't know how to speak.

7. God says, I'll give you that which you're to speak.

9. "Behold, I have put my words in thy mouth."

10. Build up new nation only after old is thoroughly cleaned up. (Done by preaching!)

B. Jer. can Trust God's word.

11. God says, Just as surely as you can count on early budding of almond tree, you may count on my judgment on the nation.

(1) Almond-tree symbol of wakefulness, activity

2 Pet. 3:9

13. Message of warning - fleeing children = Babylon. Would come from north.

15. God resp. for bringing armies to destroy Judah. cf. Isa. 10:5.

16. Judgment because (1) forgot God, (2) took up idolatry.

17. Speak to the people all that I command you. Get ready for action.

Don't be afraid of them. If you are afraid, I'll forsake you.

18:19. God's promise.

Kings, priests, princes, the people - none left out.

Ch. 2

II. The impeachment summons. Ch. 2-6 contain summons of nation's steward before God and give account for the same.

A. God remembers

1. Word of Jehovah.

2-3. past tense - what Israel once was.

Israel was faithful unto Jehovah Ex. 19:6; 28:36.

B. The impeachment

4. "Jacet" here used for S.K.

5. God's q. - What has I do to provoke this?

6. no gratitude

7. "defiled," cf. Lev. 18:24-30. heritage - the land given them.

8. 3 classes indicted: priests, rulers, prophets.

9. Because of this, I will still contend w/ the nation.

10. Kittim = Cyprus. Kedar = Arabia. ∴ So west or east...

13. contrast spring water w stagnant cistern water. (sarcasm)

2 sins: (1) farook fountain of living water cf. John 7:37-39; 4:

(2) dug cisterns that wouldn't even hold water.

14. Is he a servant? Yes. etc.

15. Babylonians are young lions.

16. children of Memphis & Tahpanhes. (Egypt) "Laid their heads open." - could refer to death of K. Jorian.

17. Didn't you bring it on yourself?

18. Shihon = Nile. The River = Euphrates.

19. The problem is that you farook God. This brot evil on the nation.

20. "broken their yoke" = when brot out of Egypt.

They said, I will not serve God! played the harlot = turned to Baal-worship

- 20E. planted good vine; got degenerate branches from foreign vine.
22. "eye" - "seap" = parallelism.
23. They could not accept fact that they were defiled, gone after Baal.
Their way is worn smooth, Theirs like camel going its way.
24. wild dancing "in heat" (for other animal) - indication of spir. fornication.
25. Let ~~the hand~~ put shoes on your feet; give you order to drink. But you said No, I want to be wild.
26. Israel like a thief, ashamed of his deed when he's caught.
27. stock/stone = Bel/Ishtar = Baal/Ashtaroth
28. Let your gods save you. You have one in every city.
- charges ^{against them} 30. (1) stubborn (2) fighting against God's prophets ~~the~~
31. (3) ingratitude
32. (4) forgetting God cf. Deut. 22:13-17. re: tokens of virginity.
33. (5) lusted after idols ("trim" = trim wick of lamp to see way to idols.)
34. (6) no pity on the poor.
35. (7) wouldn't recognize own sin. 1 Jn. 1:8, 10
36. "gaddest about" - Trick of God wandered place to place, seemed never to settle down.
Ashamed of alliances.
37. go forth w hands on head = captives.

Ch. 3

B. The call to return to Jehovah.

1. Could not remain first husband, Dt. 24:1-4. But God would accept Israel if they would come back.
2. likens to unfaithful wife. Arabian in wilderness = thief lying in wait on road.
Idolatry; spir. fornication.
3. rainy season and dry season. No rain at normal end of dry season, and crops fail. Harlots forehead - no shame (par.)
- 4, 5. They say, God, we're coming back

C. God compares Judah & Samaria.

6. Israel = N.K. Have you (Judah) not learned anything from N.K.?
7. Judah saw what God had done to N.K.
- 8, 9. Yet Judah committed spir. fornication/whoredom.

Ch. 3

11. Judah had advantages over M.K.
- 12-13. Repent, Israel, and come back to Jehovah
14. add'l plea to return.
15. Jehovah promises triumph.
16. mixed rest. & Messianic prophecy. We today are not concerned w. risk of cov.
17. Jerusalem (spn.) Jer. 12:22
18. One K. under Messiah
19. (God speaking)
21. 2 reasons for scattering: perverted own way; forgotten God.
- 22b. Jer. speaks wds of repentance which Israel should say.
23. help looked for from hills = Baal.

Ch. 4 Repentance will save the na/.

1. Put away idols; return.
2. Swear by Jehovah, not Baal.
3. Call to repentance. hearts like fallow gnd.
4. cf. Col. 2:10-14. Circumcise selves in heart.
5. Judgment by Babylon. trumpet = civil defense alarm.
7. lion = Babylon.
8. sackcloth = symbol of mourning.
9. heart - courage would fail. Priests astonished - thought nothing cd overcome Jerus.
10. the prophets lamented/ cf. 14:13 other prophets lied.
11. God's answer. hot wind - desert winds, "maraccos". Bab. army.
not a useful wind, but.
12. wind of judgment.
13. Jeremiah laments
16. watchers = spies.
17. cf. Rom. 6:23.
19. Jeremiah speaks to God for the people.
20. parallelism
21. standard = ensign of enemy.
22. satirish = foolish.
23. a vision of destruction foreseen.

4:27 - imminent to be spared.

28. Jehorah will not turn back. ~~Jeremiah~~ ^{Jeremiah} had reached pt of no return.

30, 31. You may paint up, dress up all you want - I won't have you, and you won't be fit for any other.

"soul" - usually means life in O.T.

Ch. 5 - Jehorah's challenge -

1. Virtually impossible to find good man.
2. "as Jehorah liveth" - false swearing.
3. Jeremiah speaks - they've become stubborn.
4. Maybe if I leave the poor, go to the leaders, the great men, I'll find people who know better. But leaders even worse.
6. ~~lion = Babylon, wolf = Medo-Persian emp.~~ } - not same synt. as in Daniel. All 3 animals mean same thing - predators to punish Judah; enemies.
7. God asks q. They committed adultery in name of religion.
8. "like fed horses" - hard to catch; also hankering after other horses.
9. Punishment sure!
10. Change to the destroyer. Attack Jerusalem, but don't annihilate.
- 11, 12. Both Jer. & Judah denied Jehorah; Jeremiah, you're foolish - God isn't going to do anything to me.
14. God speaks to Jer. "wards in thy mouth fire" - 2 Sam. 23:2.
- 16-18. Great destr., but not total.
19. As you deserted Jehorah and served foreign gods, you will serve strangers in a land not yours.
20. ~~par.~~ par. - So. Kingdom.
22. Compares Judah to the sea. The sea shows more respect for God.
24. God guesses the rain. Former - Oct., Dec.; latter - Mar., Apr.
26. not catching birds, but men. People are trapped by unethical business men.
28. "waxed fat... shine" - like well-fed horse in spring. ^{cf. Lev. 32:15} They're cocky, unconcerned for any but selves.
- 30, 31. The prophets prophesy falsely, priests getting fat from people, and people love it that way.

Jan.
11/16

Ch. 6.

1. Children of Benj - don't come to Jerus. for safety.
2. Jerusalem as helpless as comely & delicate woman.
3. Shepherds/flocks - Princes of Bab./their armies.
4. attack "at noon" - Jerus. so helpless they could be taken in broad daylight
Jer. says, "we're running out of time".
6. siege ramps.
9. Jehovah will ~~not~~ treat met as 1st harvest but as 2nd, the gleanings.

Ch. 9. Jehovah of the arm of heaven.

Judah to be gleaned as grain for mine.

10. not closed ear - man hears like Gentile.

3 chgs. brought: (1) cannot hear.

(2) God's word a reproach.

(3) have no delight in word.

11. Jer. tired of holding back wrath; wants to really lay it on 'em.

12. God says, "Lay it on 'em!" 11, 12, all to be taken in captivity.

13. all the nation covetous, dishonest, etc.; priests among the worst.

14. Priests & people say everything's just great!

15. couldn't even blush - no modesty or sense of decency.

16, 17 God's chg. to Jer.

(1) stand in the ways, (2) see, ~~and~~ ask for the old paths, (3) Hearken,

(4) When you've made sure, GO!

The "old paths" are the "good way." Man can't improve on God's work.

20. Religious ritual not antedate or substitute for ~~that's~~ obedience.

22, 23. Jehovah shows merciless cruelty to come for Babylon.

24. People's reply, in sarcasm: We've heard you before, Jeremiah. ^{See} our hands tremble, we're caught up in anguish... etc.

25, 26. Jer. repeats warning.

27. Jeremiah comforted -

You won't be harmed.

28. brass & iron - not as valuable as gold & silver.

29. bellows of refining, furnace. Lead refined out of the silver ore.

30. Not enough good silver in the ore to save.

Ch. 7 - the Temple Sermon. (pred in 608, under Jehoiakim; cf. ch. 26)

2. gate - main entrance to temple.

3. Change your ways, Judah, and you may stay here.

4. People put trust in fact that they had the temple.

5. Note "thoroughly."

6. "innocent blood" - has to do w any woman kill,

8-10. Good descr. of Calvinist doctrine.

11. Jehovah condemns it - Has my house become a den of robbers?

Jan. 11/20 0

742. Which was last permanent place of tabernacle; given over to Philistines - cf. Jud. 18:31; Ps. 78:58-60. I've called you, but you didn't come. Now I'll cast you out as I cast out all the N.K.

16. God's will to Jer.

18. "queen of heaven" - Asherah, Astarte, Ishtar. Judah given over to foreign gods.

21. Sacrifices can never replace obedience.

22. Add "only" at end. Ex. 19:4-8; Ex. 29; ^{cf.} Amos 5:25; 1 Sam. 15:22.

24. Turned backs against God.

25, 26 - sent prophets to them, but they wouldn't listen, became stiff-necked.

27, 28. Jer. instructed to preach to them, even tho' it's hopeless.

29. Cut off hair - sign of great mourning.

30. Actually brot idols into temple. 2 Ki. 24:3-8.

31. Topheth - funeral pyre. See Isa. 30:33. These are human sacrifices.

32-34. descr. of destruction.

Ch. 8.

1. Babylon to desecrate graves of Jerusalem, throw bones out to be exposed to the sun, moon, stars (You're worshipping the sun, moon, stars; what good can they do for you?).

8:4-9:1 ~~8:4-9:1~~ Sermon against perpetual backsliding

I.

45. Why are ^{the people of Jerusalem} ~~they~~ determined to be always backsliding? They're impenitent, stubborn.

II. Their false confidence. v. 8

8. How can you brag on your wisdom? - Your prophets are false.

9. Wise men put to shame; They've rejected words of Jehovah, prophets and priests dealing falsely. God will deal with them harshly, take from them all that he had given them.

III. Reaction of the people.

14. We'd better go to the ^{fortified} cities and take shelter, for God has put fear into us.

17. Babylon won't respond to your charm, won't be bought off.

IV. Prophet seeks comfort.

18. Would comfort self if possible. Sorrow for condition of captives.

God says (19) Why have they provoked me with their idolatry? Opportunity past to make preparation (20)
All this is to be remembered?

Jer.
11/20 @

I. Sermon on wisdom of God & foolishness of man

The prophets despair with Judah.

9:2. Need to get away from the people.

3. Shooting falsehoods at prophets.

4. Can't trust anyone. Now living in time of lies & deceit.

II. 7. They leave God no choice but judgment (in Jehoiakim's reign).

9/16. burn crops, etc.

11. dwelling place of jackals - desert scrub & prairie.

II. The call to consider the cause of the ill.

12. Who is the wise man who understands why the land is burned up?

13. God says it is because they have forsaken his law.

17. professional mourners.

21. ^{pest} a plague.

22. the dead wd dot the fields like cow dung. No one to gather them up & bury them.

IV. True wisdom

23. see 1 Cor. 1:26, 29

24. Real wisdom is in know, God.

I. Judah wd b judged as a heathen nation

25, 26. Judah groups w Egypt, Moab, etc. "corners of the hair cut off" - mark of one of the pagan religions. "dwell in the wilderness" - Arabians.

I. Ch. 10 - a sermon on the foolish sin of idolatry.

2. "signs of heaven" - astrology. Pagan religious customs wrong.

3, 4. making of an idol.

12:11. Land made desolate because rulers had led people away from Jud.

12. "sword" - Babylon

II. Gods word to Judah's neighbors

14. evil neighbors - all lands surround, Judah: Philistia, Moab, etc.

15. and his companion an Ammonite.

16. Meriammi

Ch. 13 - Five warnings.

A. Episode of the linen garment.

1-7. May not have actually gone all the way to Euphrates, 400 mi. away
Prob. Jordan or nearby stream to illustrate God's purpose.
Scribe was moved after hiding it.

8-11. Explan/ of parable... (1) God wd man pride by turning them over to
Babylonians (2) God's purpose in saw, then, v. 11.

B. Episode of the broken wine bottles.

13. "drunkenness" - spir. stupor.

14. prob. smashed the bottles

C. Lesson against pride.

15-17. pictures man try, to walk in total darkness.

D. Sermon to the king and his mother.

18ff. K = Jehoiachin. Q-mother = Nehusteta. ^{2 Ki. 24:8} abt. 597 B.C.

Cut down your pride. See Jer. 29:2 on Bab. invasion.

E. Judgment of Babylon on Judah.

20. from the north - travel route from east.

21. taught to be friends - Hezekiah showed treasures to Babylonian ruler.

22. skirts uncovered - as a woman raped; Judah raped by Babylon (fig.)
heels suffer violence - whipped across heels or soles of feet as punish. M.

23. Jews can turn from evil to good as easily as leopard can change spots.

26. uncover skirts upon face - pull dress up over head, exp. nakedness.

27. spiritual adultery.

Ch. 14 - Oracle about the draught. ^(Th. 15:21) (14-17. section on nation's doom + prophets' sorrow)

A. The draught described.

2. gates languish - no business be, transacted; economy going down.

3. even children mourn.

5,6. wild animals starve.

B. The prophets plea for mercy (he continues w God)

7-9. God, don't be like a traveler passing thru; no interest or compassion.

C. God's reply.

10-12. Jeremiah's plea too late; can't let the people off now, for they're gone too far.

14:13. false teachers

14. prophesying lies

15b. false prophets to be consumed by sword & famine.

16-18. people deceived by false proph. also suffer famine, sword, etc.

E. He confesses Judah's sin.

19-22.

21. throne of glory - temple

22. vanities

Ch. 15 F. God's reply - It's too late!

1. They had passed point of no return.

2. some to death/pestilence; some to sword; some to famine; some to captivity.

3. sword will kill; no burial for dogs, birds to eat flesh.

4. Manasseh - idolater

G. No pity for her who didn't learn her lesson.

5. Who is interested any more in Judah?

6. God was weary w their repenting.

7. Had done everything possible, but they wouldn't return.

8. mother has anguish because sons died in war.

9. seven sons - several children. Brightness of her life gone.

H. Dialogue betw Jehovah & Jeremiah.

10. contention w everyone. Hadn't been a money-lender, still all curse him.

11. cf. 21:1-7. Jehovah will strengthen him; people will come to him for help.

I. God's message to Judah. iron from the north - Babylonians. Prob. refers to iron fetters of captives.

12. iron from the north - Babylonians. Prob. refers to iron fetters of captives.

14. God will make it happen.

J. Jeremiah pleads for help against adversaries.

15. feels Jehovah had deserted him, too.

16. I have loved and preached your word.

17. His stand for the Lord had isolated him from the people.

18. Lack of trust in God, sinful doubts, no faith

K. God's response to Jeremiah - You must repent! 19-21

Great promises, but conditional! - IF then return!

19. take precautions for the vile - separate goodness from your negative thinking.

Get rid of negativism. Would then again be God's spokesman.

Ch. 16

I. Jeremiah's loneliness — a message of doom

A. v. 2, change to remain single. cf. 1 Cor. 7: 26. Best to be single in present conditions.

The POTTER and The CLAY

VIDEO: The potter with his clay & wheel he worked his way into the great dirt of the world.

A. Isa. 64:8 B. Rom. 9: 21

C. What did men of inspira/ see in this?

1. Potter is not fate, but God, infinite in wisdom.
2. Clay was man w a will.
3. Wheel was all circumstances & influences by which God seeks to make man his best.

I. The Potter - divine side.

A. The potter's power.

1. Has absolute power over us. 18:6; Ac. 17:28.
2. Not predestination, but sovereignty is taught.
3. Calvinism: "God, from all eternity, did freely and unchangeably ordain whatsoever comes to pass." - Phila. Confession of Faith (Prob.)

B. The potter's pattern.

1. Suppose potter had said, "My work is haphazard; I never work acc. to plan."
2. Pattern is "the image of his son." (Rom. 8:29.)

C. The potter's patience. (v. 4)

1. Israel, though marred in his hand, he could not work w them.
2. Though we become marred in his hand, he does not cast us away. (2 Pe. 3:9)

II. The Clay - the human side.

A. Like clay, man is pliable.

1. Assume various shapes and passes thru many changes.
2. May be molded by potter or by sp. of the world. (Rom. 12:2)
3. Youth is most pliable period.
4. Parents are God's wheels in shape, & form,

B. Clay may become marred in spite of potter's plan. (Lk. 13:34)

1. God's will not always done. (He persuades, woos, but never compels!)
2. Well-mean, people say, "Everything happens for good!" - Not true!

C. Our response to the potter's touch determines the vessel (2 K. 18:3; 21:2; 2 Tim. 2:26)

1. Impenitent hearts man in his hand. v. 10.
 - a. King Saul
 - b. Judas
 - c. Ananias & Sapphira
2. God works wonders w the penitent v. 8.
 - a. Peter (Lk. 1:42)
 - c. John, one of "sons of thunder"

Ch. 10

v. 5-9. Jer. forbidden to participate w people in the mourning.

- (1) could not take wife
- (2) could not mourn
- (3) " " socialize

Funeral customs: (1) mourn at someone's house. ~~2~~

(2) cut ~~self~~, make self bald - pagan customs. Lev 14:1.

(3) breaking bread in mourning.

(4) cups of consolation - strong drink "to drown sorrows."

Voice of wirth, voice of gladness = marriage celebration (parallel)

I. The reason for judgment.

A. 10. The people ask why.

B. 11. God's reply.

- (1) fathers forsok me
- (2) walked after other gods
- (3) served other gods
- (4) worshiped other gods
- (5) kept not my law

C. Their ~~sin~~ sin worse than fathers.

12. will be taken to Bab., serve other gods. (make them sick of idolatry.)

III. Punishment not for destruc / but correc / - restora / 14

II. None w escape judgment 16.

16. fish the pond until no more fish. Hunters to hunt down all. Babylonians.

17. Omniscience of God - he had seen all their iniquities.

18. Double repayment for all they'd done. Likens idols to dead bodies.

I. Jer's confidence; God's justice. 19

Even Gentiles w acknowledge God's justice.

"lies, vanity" - idols

I. A Sermon in the time of Judah

1. Anything other than diamond wouldn't scratch the hard heart.
2. Children learned by observation of parents to worship idols.
3. God will give the substance to conquerors.
4. Not cause Judah to serve the enemies.

II. A psalm against trusting man and blessing those who trust God.

5. "arm" - metonymy for strength.
6. Heath - scrub growth; chaparral.
7. Note contrast w. v. 5
8. God's man will be fruitful.

III. Two proverbs.

A. The heart is deceitful. (like a sneaky dog)

10. heart - reins - kidneys.

B. Riches illegally gained are disappointing.

11. Sits on eggs laid by another bird in her nest.

IV. His prayer.

A. 12. sanctuary - temple; place of the shewbread.

13. Jehovah, Israel's only hope.

14. plea for salvation.

B. 15. ridicule

16. Jer. says he didn't run away from his responsibilities.

17. Lord, don't turn against me; for you are my refuge.

18. Destroy them if you must, but save me.

V. His sermon ^{on} the Sabbath day.

17:24. Conseq. of obedience

25. ⁽¹⁾ David's dynasty remain intact
- ⁽²⁾ inherit. of Jerus. remain secure
- ⁽³⁾ religion secure

27. Conseq. of disobedience.

Chs. 18-20 speak of God's supremacy over the nations

I Episode & lesson of the potter's house.

A. The potter's word. v. 1

B. God's great providence over the nations. v. 5

7. God's std for judging a nat/. Every ^{national} curse or blessing conditional.

People are judged in eternity; nations in time.

↓
church turns sinner

↓
anyone may turn; e.g., Jerry Falwell

C Call for national repentance. 11.

12. Their response - "It is in vain". We will walk our own way."

C. Israel's unfaithfulness. 13.

14. obvious answer - "NO!"

15. walk in bypaths, not hi-way.

16. hissing - contempt

17. east wind - Babylon. God turns his back to them.

D. Plot against Jeremiah

18. Slander campaign

E. His prayer for vengeance

20. "soul" - himself. They tried to trap him.

21-23. pleads w God to destroy the people.

II Sermon on the broken bottle. Ch. 19.

A. The charge.

4. ⁽¹⁾ forsook God, ⁽²⁾ estranged the place, ⁽³⁾ burned incense to other gods, ⁽⁴⁾ filled the place w blood of innocents, ⁽⁵⁾ built high places of Baal.

6. His prophecy; change of the valley of Hinnom.

B. His demonstra / of doom. 10

Break the bottle to show how the city will be broken. Broken clay bottle could not be effectively restored. cf. 2 Ki. 23:10.

13. host of heaven - stars

(over)

C. His message to Judah. 21:8ff.
Surrender! The year only hope.

II. To David's dynasty 11

A. 12 Unjust; not protecting the poor, etc.

B. 22:1 Message at the King's gate.

(1) Execute justice & righteousness - clean up the courts!

(2) Deliver the robbed out of hands of oppressor. - law & order

(3) Do no wrong. or violence to traveler, orphan, widow

(4) Don't shed innocent blood in this place.

If king did not obey, house would become desolation. city wd be like forest that had been levelled.

III. v. 10: He deplores the exile of Shallum (Jehoahaz). - 2 Ki. 23:28-33. Shallum succeeded Josiah in 608 B.C., reigned 3 mo., was deposed by Pharaoh Necho. Shallum & many others would die away from homeland.

IV. v. 13. Reproaches Jehoiakim. (reigned 609-598). - (Same as Eliakim.) 2 Ki. 23:36. Built or remodeled palace by unrighteousness, unpaid labor of neighbors, etc.

v. 17. His indictment

18, 19. Such a vile man that none mourn his loss; taken out and dumped like a dead donkey.

20.

Ch. 22

20. Leaders - pol. + rel. leaders.
21. never grown; had never been faithful.
22. wind shall feed - you get nothing.
23. Jehoiachin - living in house paneled w cedar cf. vv. 14ff.
24. Jehoiachin warned - same as Jehoniah + Caniah.
Even if Caniah were the Lord's signet, ^{mine} He'd throw it away, for
Caniah was such a crook.
Caniah ruled abt 3 mo. in 598. cf. 2 Ki. 24:8-16; 2 Chron. 36:8-10.
25. Nebuchadnezzar - could be just spelling variant, not misspelling.
26. Jehoniah would die in Babylon.
27. Would never return to Judah.
28. cast out fees useless.
30. childless - not barren, but none of his seed would ever reign in Judah.
Significant in light of Mt. 1:12; Jesus was descended from Jehoniah.

Ch. 23

IV

Jer. speaks to Zedekiah about the ideal king, Messiah.

- 1, 2. God's shepherds had scattered his sheep. Jewish pol. leaders.
3. restora/.
4. new leaders.
5. Branch - Christ. righteous, just. 6. Jeremiah makes play on Zedekiah's name and "Jehovah our righteousness".
7, 8. again re: restora/ ~~to~~ for Babylon.

III

False prophets rebuked.

9. Jer's heart broken, he staggers, because of knowledge of God's punishment
to false prophets and the land.
A. 11. Both prophets + priests corrupt.
13, 14. Compares N.K. to Judah.
(1) adultery
(2) walk in lies
(3) back evil-doers
(4) as bad as Sodom + Gomorrah.
B. God did not send these prophets.
16. vain teach,
17. false security

(over)

Ch. 24. Sennan on 2 baskets of figs -

A. "The vision. in days of Jehoiachin; ca. 598/7, ^{same as} ~~after~~ ^{also} Jeremiah was carried away.

B. "Vision explained. good figs carried to Babylon: ~~that Jeremiah~~ will bring good again to the land.

C. "Those left in Jerusalem. Bad figs - to be left to be eaten. Tossed among the men.

Ch. 28, Jeremiah's conflict w Hamaniah.

10. Jeremiah wearing yoke, a "bow", cf. 27:12.

5-9. Prop'h. of peace confirmed only by coming of peace. cf. Deut. 18:20-22.

10-11. Hamaniah prophesies peace! takes bow off Jeremiah's neck.

12-17. Jeremiah's denunciation. Before you believe a prophet, make sure his prophecy comes true.

Ch. 29. ca. 598/7. Letter to the ^{exiles} ~~captives~~ in Babylon.

Rather than plot to escape back to Judah, stay and prepare for long stay.

A. Intro.

1.

3. 2 Ki. 22:8-17 re. Gemariah, Elasah. 2 Ki. 22:4, 8.

B. The letter.

4. accept captivity

7. pray for peace of Babylon

24. Prop'h. re: Shemaiah

Shemaiah would have no male descendant.

Jehoiada 2 Ki. 11:1-20

Ch. 31.

v. 21, 22. Thought to concern virgin birth.

27. ²⁰repopulating Judah after captivity.

29, 30. People die for own iniquity; not that of father.

31. New cov. promised. Paul quotes in Heb. 8. v. 32. Law of Moses.

33. New cov. diff. from old, which was written on stone.

33. (1) law in inward parts, write in hearts - may refer to inward, of HS which Jews did not have.
 (2) I will be their God, and they shall be my people
 (3) no more teach, neighbor that he is already of God.
 (4) forgive iniquity, remember sin no more.

35-37. Speaks of spiritual Israel, not national Israel. cf. Rom. 9:27.

Ch. 35 Judah rebuked by Rechabites

I Lesson from Rechabites cf. I Chron. 2:55; II Ki. 10:15-24.

- A. These Gentiles would not break their vow. If they could keep commitment made to their father years ago, surely Jews could remain loyal to God.
 B. Their example, a rebuke to Judah. 12
 C. His promise to the Rechabites.

Ch. 36

II The cmd to write his msg.

- A. Baruch was actual writer; no effect on idea of inspiration.
 for more insight re: Baruch, see ch. 45
 C. 11. msg. presented to the king.
 19. Princes sympathetic to Jeremiah & Baruch. King wanted them taken.
 D. cmd to rewrite msg.

Ch. 37 Jer's imprisonment & preservation

- A. King's request for prayer. 597
 B. 6. Jer. warns that Egypt shall not save them.
 C. 11. his arrest & detain/ "portion" - priests' share of tithes.

Ch. 38 Jer. cast into miry dungeon (not an abandoned well)

- A. prophecy of city to be given to Bab.
 B. Jer. cast into dungeon.
 C. 14. Jer. interviewed by king.

Ch. 39 collapse of Jerusalem, capture of no! (cf. ch. 52)

589 B.C. - 9th yr of Zed.

- B. 4. capture of Zedekiah
 6, 7. Z's sons slain before his eyes, then his eyes put out.
 C. captivity of the people.
 D. release of Jer.
 E. msg. to Ebedmelech, the Ethiopian eunuch
 18. SA H. ... and save some people.

Chronology of Kings of Judah

Josiah 640 - 609/8

Jehoahaz (Shallum) 609/8 (3 mo.); removed by Pharaoh Necho

Jehoiakim (Eliakim) 609/8 - 598 (11 yrs.)

Jehoiachin (Jechoniah, Coniah) 598/7 (3 mo.)

Zedekiah (598/7 - 587/6) captured by Nebuchadnezzar, blinded, carried to Babylon in chains.

Jer., Ch. 1.

Intro.

1. son of Kiliah; a priest in Anathoth in land of Benj.

2.³ rec'd msg. in about 628, 13th yr. of Josiah → to fall of the nation 587/6

I. The prophets call

A. ~~He is called as prophet~~

4. Called before Jer's birth - See Gal. 1:15

5. to nations, not just Judah.

11/13

6. I don't know how to speak.

7. God says, I'll give you that which you're to speak.

9. "Behold, I have put my words in thy mouth."

10. Build up new nation only after old is thoroughly cleaned up. (Done by preaching!)

B. Jer. can trust God's word.

11. God says, Just as surely as you can count on early budding of almond tree, you may count on my judgment on the nation.

(i) Almond-tree symbol of wakefulness, activity

2 Pet. 3:9

13. Message of warning — bailing children = Babylon. Would come from north.

15. God resp. for bringing armies to destroy Judah. cf. Isa. 10:5.

16. Judgment because (1) forsook God, (2) took up idolatry.

17. Speak to the people all that I command you. Get ready for action.

Don't be afraid of them. If you are afraid, I'll forsake you.

18:¹⁹ God's promise.

Kings, priests, princes, the people — none left out.

Ch. 2

II. The impeachment summons. Chs. 2-6 contain summons of notables stand before God and give account for the sin.

A. God remembers

1. Word of Jehovah.

2+3. past tense - what Israel once was.

Israel was holiness unto Jehovah Ex. 19:6; 28:36.

B. The impeachment

4. "Jacob" here used for S.K.

5. God's q. - What have I done to provoke this?

6. no gratitude

7. "defiled", cf. Lev. 18:24-30. heritage - the land given them.

8. 3 classes indicted: priests, rulers, prophets.

9. Because of this, I will still contend w/ the nation.

10. Kittim = Cyprus. Kedar = Arabia. ∴ Do west or east...

13. contrast spring water w stagnant cistern water. (sarcasm)

2 sins: (1) forsook fountain of living water cf. John 7:37-39; 4:

(2) dug cisterns that wouldn't even hold water.

14. Is he a servant? Yes. etc.

15. Babylonians are young lions.

16. children of Memphis & Tahpanhes. (Egypt) "laid their heads open." - could refer to death of K. Josiah.

17. Didn't you bring it on yourself?

18. Shihor = Nile. The River = Euphrates.

19. The problem is that you forsook God. This brought evil on the nation.

20. "broken their yoke" = when broke out of Egypt.

They said, I will not serve God! played the harlot = turned to Baal-worship.

2:20ff. planted good vine; got degenerate branches from foreign vine.

22. "lye" - "soap" = parallelism.

23. They could not accept fact that they were defiled, gone after Baal.

Their way is worn smooth, They're like camel going its way.

24. wild donkey "in heat." (or other animal) - indicative of spir. fornication.

25. Let ~~the~~ ^{the hard} put shoes on your feet, give you water to drink. But you said No, I want to be wild.

26. Israel like a thief, ashamed of his deed when he's caught.

27. stock/stone = Bel/Ishtar = Baal/Ashtareth

28. Let your gods save you. You have one in every city.

Changes ^{against them} 30. (1) stubborn (2) fighting against God's prophets ~~to~~

31. (3) ingratitude

32. (4) forgetting God cf. Deut. 22:13-17. re: tokens of virginity.

33. (5) lusted after idols ("trim" - trim wick of lamp to see way to idols.)

34. (6) no pity on the poor.

35. (7) wouldn't recognize own sin. 1 Jn. 1:8, 10

36. "gaddest about" - Tribe of Gad wandered place to place, seemed never to settle down. Ashamed of alliances.

37. go forth w hands on head = captives.

Ch. 3

B. The call to return to Jehovah.

1. Could not remarry first husband, Dt. 24:1-4. But God would accept Israel if they would come back.

2. likens to unfaithful wife. Arabian in wilds = thief lying in wait on road. Idolatrous; spir. fornication.

3. rainy season and dry season. No rain at normal end of dry season, and crops fail. Harlot's forehead - no shame (par.)

4, 5. They say, God, we're coming back

C. God compares Judah & Samaria.

6. Israel = N.K. Have you (Judah) not learned anything from N.K.?

7. Judah saw what God had done w N.K.

8, 9. Yet Judah committed spir. fornication/whoredom.

Ch. 3

11. ~~11.~~ Judah had advantages over N.K.
- 12-13. Repent, Israel, and come back to Jehovah.
14. add'l plea to return.
15. Jehovah promises teachers.
16. mixed rest. & Messianic prophecy. We today are not concerned w risk of cov.
17. Jerusalem (spir.) Heb. 12:22
18. One K. under Messiah
19. (God speaking)
21. 2 reasons for scattering: perverted own way; forgotten God.
- 22b. Jer. speaks wds of repentance which Israel should say.
23. help looked for from hills = Baal.

Ch. 4 Repentance will save the na/.

1. Put away idols; return.
2. Swear by Jehovah, not Baal.
3. Call to repentance. hearts like fallow gnd.
4. cf. Col. 2:10-14. Circumcise selves in heart.
5. Judgment by Babylon. trumpet = civil defense alarm.
7. lion = Babylon.
8. sackcloth = symbol of mourning.
9. heart - courage would fail. Priests astonished - thought nothing cd overcome Jerus.
10. the prophet's lamenta/ cf. 14:13 other prophets lied.
11. God's answer. hot wind - desert winds, "maroccos". Bab. army.
not a useful wind, but...
12. wind of judgment.
13. Jeremiah laments.
16. watchers = spies.
17. cf. Rom. 6:23.
19. Jeremiah speaks to God for the people.
20. parallelism
21. standard = ensign of enemy.
22. settish = foolish.
23. a vision of destruction foreseen.

4:27 - remnant to be spared.

28. - Jehovah will not turn back. ^{Judah} Israel had reached pt of no return.

30,31. You may paint up, dress up all you want - I won't have you, and you won't be fit for any other.

"soul" - usually means life in O.T.

Ch. 5 - Jehovah's challenge

1. Virtually impossible to find good man.

2. "as Jehovah liveth" - false swearing.

3. Jeremiah speaks - they've become stubborn.

4. Maybe if I leave the poor, go to the leaders, the great men, I'll find people who know better. But leaders even worse.

6. ~~lion = Babylon; wolf = Medo-Persian emp.~~ } - not same symb. as in Daniel. All 3 animals mean same thing - predators to punish Judah; enemies.

7. God asks q. They committed adultery in name of religion.

8. "like fed horses" - hard to catch; also hankering after other horses.

9. Punishment sure!

10. Change to the destroyer. Attack Jerusalem, but don't annihilate.

11,12. Both Isr. & Judah denied Jehovah; Jeremiah, you're foolish - God isn't going to do anything to us.

14. God speaks to Jer. "wards in thy mouth fire" - 2 Sam. 23:2.

16-18. Great destr., but not total.

19. As you deserted Jehovah and served foreign gods, you will serve strangers in a land not yours.

20. ~~22~~ par. - So. Kingdom.

22. Compares Judah to the sea. The sea shows more respect for God.

24. God gives the rain. Former - Oct., Dec.; latter - Mar., Apr.

26. not catching birds, but men. People are trapped by unethical business men.

28. "waxed fat... shine" - like well-fed horse in spring. ^{cf. Deut. 32:15} They're cocky, unconcerned for any but selves.

30,31. The prophets prophesy falsely, priests getting fat from people, and people love it that way.

Ch. 6.

1. Children of Benj. - don't come to Jerus. for safety.
2. Jerusalem as helpless as comely & delicate woman.
3. Shepherds/flocks - Princes of Bab./their armies.
4. attack "at noon" - Jerus. so helpless they could be taken in broad daylight.
Jer. says, "we're running out of time".
6. siege ramps.
9. Jehovah will ~~not~~ treat not as 1st harvest but as 2nd, the gleaning.

6:9. Jehovah of the armies of heaven.

Judah to be gleaned as grapes from vine.

10. uncircised ear - man hears like Gentile.

3 chgs. brought: (1) cannot hear.

(2) God's word a reproach.

(3) have no delight in word.

11. Jer. tired of holding back wrath; wants to really lay it on 'em.

12. God says, "lay it on 'em!" 11, 12. all to be taken in captivity.

13. all the nation covetous, dishonest, etc.; priests among the worst.

14. Priests & proph. say everything's just great!

15. couldn't even blush - no modesty or sense of decency.

16^r 17 God's chg. to Jer.

(1) stand in the ways, (2) see, ~~ask~~ ask for the old paths, (3) Hearken,

(4) When you've made sure, GO!

The "old paths" are the "good way." Man can't improve on God's work.

20. Religious ritual not antedate or substitute for ~~God's ways~~ obedience.

22, 23. Jehovah shows merciless cruelty to come from Babylon.

24. People's reply, in sarcasm: We've heard you before, Jeremiah. ^{See,} our hands tremble, we're caught up in anguish. . . etc.

25, 26. Jer. repeats warning.

27. Jeremiah comforted.

You won't be harmed.

28. brass & iron - not as valuable as gold & silver.

29. bellows of refining furnace. lead refined out of the silver ore.

30. Not enough good silver in the ore to save.

Ch. 7 - the Temple Sermon. (pred. in 608, under Jehoiachin; cf. ch. 26.)

2. gate - main entrance to temple.

3. Change your ways, Judah, and you may stay here.

4. People put trust in fact that they had the temple.

5. Note "thoroughly."

6. "innocent blood" - has to do w any wanton kill,

8-10. Good descr. of Calvinist doctrine.

11. Jehovah condemns it - Has my house become a den of robbers?

- 7:12. Shiloh was last permanent place of tabernacle; given over to Philistines - cf. Jud. 18:31; Psa. 78:58-60. I've called you, but y didn't come. Now I'll cast y out as I cast out all the N.K.
16. God's wd to Jer.
18. "queen of heaven" - Ashteroth, Astarte, Ishtar. Judah given over to foreign gods.
21. Sacrifices can never replace obedience.
22. Add "only" at end. Ex. 19:4-8; Ex. 29; ^{cf.} Amos 5:25; 1 Sam. 15:22.
24. Turned backs against God.
- 25, 26 - sent prophets to them, but they wouldn't listen, became stiffnecked.
- 27, 28. Jer. instructed to preach to them, even tho it's hopeless.
29. Cut off hair - sign of great mourning.
30. Actually brot idols into temple. 2 Ki. 24:3-8.
31. Topheth - funeral pyre. See Isa. 30:33. These are human sacrifices.
- 32-34. descr. of destruction.

Ch. 8.

1. Babylon to desecrate graves of Jerusalem; throw bones out to be exposed to the sun, moon, stars (You're worshiping the sun, moon, stars; what good can they do for you?).

8:4-9:1

~~##~~ Sermon against perpetual backsliding

I. ↑

4:5. Why are ^{the people of Jerusalem} ~~you~~ determined to be always backsliding? They're impenitent, stubborn.

II. Their false confidence. v. 8

8. How can you brag on your wisdom? - Your prophets are false.

9. Wise men put to shame; they've rejected wds of Jehovah, prophets and priests dealing falsely. God will deal with them harshly, take from them all that he had given them.

III. Reaction of the people.

14. We'd better go to the ^{fortified} cities and take shelter, for God has put fear into us.

17. Babylon won't respond to your charm, won't be bought off.

IV. Prophet seeks comfort.

18. Would comfort self if possible. Sorrow for condition of captives.

God says (19) Why have they provoked me with their idolatry? Opportunity past to make preparation (20)

... All ... it ... recovered?

I. Sermon on wisdom of God & foolishness of men.

The prophets despair with Judah.

9:2. Need to get away from the people.

3. shooting falsehoods at prophets.

4. Can't trust anyone. You're living in time of lies & deceit.

II. 7. They leave God no choice but judgment (in Jehoiakim's reign).

9:10. burn crops, etc.

11. dwelling place of jackals — desert scrub & prairie.

III. The call to consider the cause of the ills.

12. Who is the wise man who understands why the land is burned up?

13. God says it is because they have forsaken his law.

17. professional mourners.

21. ^{prob. a plague.}

22. the dead will dot the fields like cow dung. No one to gather them up & bury them.

IV. True wisdom

23. see 1 Cor. 1:26, 29

24. Real wisdom is in knowing God.

I. Judah will be judged as a heathen nation

25, 26. Judah groups w/ Egypt, Moab, etc. "corners of the hair cut off" — mark of one of the pagan religions. "dwell in the wilderness" — Arabians.

I. Ch. 10 — a sermon on the foolish sin of idolatry.

2. "signs of heaven" — astrology. Pagan religious customs wrong.

3, 4. making of an idol.

12:11. land made desolate because rulers had led people away from God.

12. "sword" - Babylon

II. God's word to Judah's neighbors

14. evil neighbors - all lands surround Judah: Philistia, Moab, etc.

15. wd. to companion or Gentiles

16. Meriammi

Ch. 13 - Five warnings.

A. Episode of the linen garment.

1-7. May not have actually gone all the way to Euphrates, 400 mi. away
 Prob. Jordan or nearby stream to illustrate God's purpose.
 Siddle was mended after hiding it.

8-11. Explana/ of parable... (1) God wd. man guide by turning them over to
 Babylonians (2) God's purpose in sav. them, v. 11.

B. Episode of the broken wine bottles.

13. "drunkenness" - spir. stupor.

14. prob. smashed the bottles.

C. Lesson against pride.

15-17. pictures man try, to walk in total darkness.

D. Sermon to the king and his mother.

18ff. K = Jehoiachin Q-mother = Nehushta. ^{2 Ki. 24:8} abt. 597 B.C.

Cut down your pride. See Jer. 29:2 on Bab. invasion.

E. Judgment of Babylon on Judah.

20. from the north - travel route from east.

21. taught to be friends - Hezekiah showed treasures to Babylonian ruler.

22. skirts uncovered - as a woman raped; Judah raped by Babylon (fig.)
 heels suffer violence - whipped across heels or soles of feet as punishment.

23. Jews can turn from evil to good as easily as leopard can change spots.

26. uncover skirts upon face - pull dress up over head, exp. nakedness.

27. spiritual adultery.

Ch. 14 - Oracle about the draught. ^(Thum 15:21) (14-17. section on nation's doom & prophet's sorrow)

A. The draught described.

2. gates languish - no business be, transacted; economy going down.

3. even children mourn.

5,6. wild animals starve.

B. The prophet's plea for mercy (he contends w God)

7-9. God, don't be like a traveler passing thru; no interest or compassion.

C. God's reply.

10-12. Jeremiah's plea too late; can't let the people off now, for they're gone too far.

14: 13. false teachers

14. prophesying lies

15 b. false prophets to be consumed by sword & famine.

16-18. people deceived by false proph. also suffer
famine, sword, etc.

E. He confesses Judah's sin.

19-22.

21. throne of glory - temple

22. vanity

Ch. 15 F. God's reply - It's too late!

1. They had passed point of no return.

2. some to death/pestilence; some to sword; some to famine; some to captivity.

3. sword wd kill; no burial for dogs, birds to eat flesh.

4. Manasseh - idolater

G. No pity for her who didn't learn her lesson.

5. Who is interested any more in Judah?

6. God was weary w their repenting.

7. Had done everything possible, but they wouldn't return.

8. mother has anguish because sons died in war.

9. seven sons - several children. Brightness of her life gone.

H. Dialogue betw Jehovah & Jeremiah.

10. contention w everyone. Hadn't been a money-lender, still all curse him.

11. cf. 21:1-7. Jehovah will strengthen him; people will come to him for help.

I. God's message to Judah. Men from the north - Babylonians. Prob. refers to iron fetters of captives.

12. 14. God wd make it happen.

J. Jeremiah pleads for help against adversaries.

15. feels Jehovah had deserted him, too.

16. I have loved and preached your word.

17. His stand for the Lord had isolated him from the people.

18. lack of trust in God. sinful doubts. no faith

K. God's response to Jeremiah - You must repent! 19-21

Great promises, but conditional! - IF thou return!

19. take precious for the vile - separate goodness from your negative thinking.

Get rid of negativism. Would then again be God's spokesman.

Ch. 16

I. Jeremiah's loneliness — a message of doom

A. v. 2, charge to remain single. cf 1 Cor. 7:26. Best to be single in present conditions.

Jer.
12/3

M.H. Tucker

The POTTER and The CLAY

INTRO: The potter with his clay & wheel has worked his way into the great lit. of the world.

A. Isa. 64:8

B. Rom. 9: 21

C. What did men of inspira/ see in this?

1. Potter is not fate, but God, infinite in wisdom.
2. Cup was man w a will.
3. Wheel was all circumstances & influences by which God seeks to make man his best.

I. The Potter - divine side.

A. The potter's power.

1. Has absolute power over us. 18:6; Ac. 17:28.
2. Not predestination, but sovereignty is taught.
3. Calvinism: "God, from all eternity, did freely and unchangeably ordain whatsoever comes to pass." - Phila. Confession of Faith (Presb.)

B. The potter's pattern.

1. Suppose potter had said, "My work is haphazard; I never work acc. to plan."
2. Pattern is "the image of his son." (Rom. 8:29.)

C. The potter's patience. (v. 4)

1. Israel, though marred in His hand, He could not work w them.
2. Though we become marred in His hand, He does not cast us away. (2 Pe. 3:9.)

II. The Clay - the human side.

A. Like clay, man is pliable.

1. Assumes various shapes and passes thru many changes.
2. May be molded by potter or by sp. of the world. (Rom. 12:2)
3. Youth is most pliable period.
4. Parents are God's wheels in shap, & form,

B. Clay may become marred in spite of potter's plan. (Lk. 13:34)

1. God's will not always done. (He persuades, wooes, but never compels!)
2. Well-mean, people say, "Everyth, happens for good!" - Not true!

C. Our response to the potter's touch determines the vessel (2 Ki. 18:3; 21:2; 2 Tim. ^{2:20-2})

1. Impenitent hearts man in His hand. v. 10.

a. King Saul b. Judas c. Ananias & Sapphira

2. God works wonders w the penitent. v. 8.

A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. "roar of thunder"

Ch. 16

v. 5-9. Jer. forbidden to participate w people in the mourning.

- (1) could not take wife
- (2) could not mourn
- (3) " " socialize

Funeral customs: (1) mourn at someone's house. →

(2) cut selves, make selves bald — pagan customs. Deut 14:1.

(3) breaking bread in mourning.

(4) cup of consolation — strong drink "to drown sorrows."

Voice of mirth, voice of gladness = marriage celebration (parallel)

II. The reason for judgment.

A. 10. The people ask why.

B. 11. God's reply

- (1) fathers forsook me
- (2) walked after other gods
- (3) served other gods
- (4) worshiped other gods
- (5) kept not my law

C. Their ~~sin~~ sin worse than fathers.

12. will be taken to Bab., serve other gods. (make them sick of idolatry.)

III. Punishment not for destruk / but correc / - restora / 14

IV. None w/ escape judgment 16.

16. fish the pond until no more fish. Hunters to hunt down all. Babylonians.

17. Omniscience of God — he had seen all their iniquities.

18. Double repayment for all they'd done. Likens idols to dead bodies.

V. Jer's confidence; God's justice. 19

Even Gentiles w/ acknowledge God's justice.

"lis, vanity" — idols

Ch. 17

I. A Sermon on the sins of Judah

1. Anything softer than diamond wouldn't scratch the hard hearts.
2. Children learned by observation of parents to worship idols.
3. God wd give the substance to conquerors.
4. Wd cause Judah to serve the enemies.

II. A psalm against trusting man and blessing those who trust God.

5. "arm" - metonymy for strength.
6. heath - scrub growth; chaparral.
7. Note contrast w v. 5
8. God's man will be fruitful.

III. Two proverbs.

A. The heart is deceitful. (like a meeky dog)

10. heart - reins - kidneys.

B. Riches illegally gained are disappointing.

11. Sits on eggs laid by another bird in her nest.

IV. His prayer.

A. 12. sanctuary - temple; place of the shekinah.

13. Jehovah, Israel's only hope.

14. plea for salvation.

B. 15. ridicule

16. Jer. says he didn't run away from his responsibilities.

17. Lord, don't turn against me; for you are my refuge.

18. Destroy them if you must, but save me.

V. His sermon ^{on} the Sabbath day.

17:24. Conseq. of obedience

- 25. ⁽¹⁾ David's dynasty remain intact.
- ⁽²⁾ inhab. of Jerus. remain secure
- ⁽³⁾ religion secure

27. Conseq. of disobedience.

Chs. 18-20 speak of God's supremacy over the nations

I. Episode & lesson of the potter's house.

A. the potter's word. v.1

B. God's great providence over the nations. v.5

7. God's std for judging a nat/. Every ^{national} curse or blessing conditional.

People are judged in eternity; nations in time.

↓
church turns sinners

↓
anyone may turn; e.g., Jerry Falwell

8. Call for national repentance. 11.

12. Their response - "It is in vain". We will walk our own way."

C. Israel's unfaithfulness. 13.

14. obvious answer - "NO!"

15. walk in bypaths, not hi-way

16. hissing - contempt

17. east wind - Babylon. God turns his back to them.

D. Plot against Jeremiah

18. Slander campaign

E. His prayer for vengeance

20. "soul" - himself. They tried to trap him.

21-23. pleads w God to destroy the people.

II. Sermon on the broken bottle. Ch. 19.

A. The charge.

4. ⁽¹⁾ forsook God, ⁽²⁾ estranged the place, ⁽³⁾ burned incense to other gods, ⁽⁴⁾ filled the place w blood of innocents, ⁽⁵⁾ built high places of Baal.

6. His prophecy; change of the valley of Hinnom.

B. His demonstra / of doom. 10

Break the bottle to show how the city will be broken. Broken clay bottle could not be effectively restored. cf. 2 Ki. 23:10.

13. host of heaven - stars

C. His message to Judah. 21:8ff.
Surrender! It's your only hope.

II. To David's dynasty 11

A. 12 Unjust; not protecting the poor, etc.

B. 22:1 Message at the King's gate.

(1) Execute justice & righteousness - clean up the courts!

(2) Deliver the robbed out of hands of oppressor. - law & order

(3) Do no wrong. or violence to traveler, orphan, widow.

(4) Don't shed innocent blood in this place.

If king did not obey, house would become desolation. city wd b like forest that had been levelled.

III. v. 10. He deplores the exile of Shallum (Jehoahaz). - 2 Ki. 23:28-33. Shallum succeeded Josiah in 608 B.C., reigned 3 mo., was deposed by Pharaoh Necho. Shallum & many others would die away from homeland.

IV. v. 13. Reproaches Jehoiakim. (reigned 609-598). - (Same as Eliakim.) 2 Ki. 23:36. Built or remodeled palace by unrighteousness, unpaid labor of neighbors, etc.

v. 17. His indictment

18, 19. Such a vile man that none mourn his loss; taken out and dumped like a dead donkey.

20.

Ch. 22

- 20. lovers - pol. & rel. leaders.
- 21. never grown; had never been faithful.
- 22. wind shall feed - you get nothing.
- 23. Jehoiakim - living in house paneled w cedar cf. vv. 14ff.
- 24. Jehoiachin warned - same as Jeconiah & Coniah.
Even if Coniah were the Lord's signet, ^{ring} He'd throw it away, for Coniah was such a crook.

Coniah ruled abt 3 mo. in 598. cf. 2 Ki. 24:8-16; 2 Chron. 36:8-10.

- 25. Nebuchadnezzar - could be just spelling variant, not misspelling.
- 26. Jeconiah would die in Babylon.
- 27. Would never return to Judah.
- 28. cast out feces useless.
- 30. childless - not barren, but none of his seed would ever reign in Judah.
Significant in light of Mt. 1:12; Jesus was descended from Jeconiah.

Ch. 23

VI.

Jer. speaks to Zedekiah about the ideal king, Messiah.

- 1,2. God's shepherds had scattered his sheep. Jewish pol. leaders.
- 3. restora/.
- 4. new leaders.
- 5. Branch - Christ. righteous, just. 6. Jeremiah makes play on Zedekiah's name and "Jehovah our righteousness".
- 7,8. again re: restora/ ~~to go~~ for Babylon.

VII.

False prophets upbraided.

- 9. Jer's heart broken, he staggers, because of knowledge of God's punishment to false prophets and the land.
- A. 11. Both prophets & priests corrupt.
- 13, 14. Compares N.K. to Judah.
 - (1) adultery
 - (2) walk in lies
 - (3) back evil-doers
 - (4) as bad as Sodom & Gomorrah.
- B. God did not send these prophets.
- 16. vain teach,
- 17. false security

(over)

IX. Ch. 24, Sennan on 2 baskets of figs -

A. "The vision. in days of Jehoiachin, ^{same as} ca. 598/7, ~~after~~ ^{who} Jeconiah, was carried away.

B. "Vision explained: good figs carried to Babylon; ~~bad destroyed~~. will bring good again to the land.

C. "Those left in Jerusalem. Bad figs - to be left to be destr., tossed among the m/s.

Ch. 28, Jeremiah's conflict w Hananiah.

10. Jeremiah wearing yoke, a "bar", cf. 27:2.

5-9. Proph. of peace confirmed only by coming of peace. cf. Deut. 18:20-22.

10-11. Hananiah prophesies peace! takes bar off Jeremiah's neck.

12-17. Jeremiah's denunciation. Before you believe a prophet, make sure his prophecy comes true.

Ch. 29. ca. 598/7. Letter to the ^{exiles} captives in Babylon.

Rather than plot to escape back to Judah, stay and prepare for long stay.

A. Intro.

3. 2 Ki. 22:8-17 re. Gemariah, Elasah. 2 Ki. 22:4,8.

B. The letter

4. accept captivity

7. pray for peace of Babylon.

24. Proph. re: Shemaiah

Shemaiah would have no male descendant.

Jehoiada 2 Ki. 11:1-20

Ch. 31.

v. 21, 22. Thought to concern virgin birth.

27. ³⁰repopulating Judah after captivity.

29, 30. People die for own iniquity, not that of father.

31. New cov. promised. Paul quotes in Heb. 8. v. 32. law of Moses.

33. New cov. diff. fr old, which was written on stone.

33. (1) law in inward parts, write in hearts - may refer to indwell, of HS which Jews did not have.
(2) "I will be their God, and they shall be my people."
(3) no more teach, neighbor that he is already of God.
(4) forgive iniquity, remember sins no more.

35-37. Speaks of spiritual Israel, not national Israel. cf. Rom. 9:27.

Ch. 35 Judah rebuked by Rechabites

I Lesson from Rechabites cf. I Chron. 2:55; II Ki. 10:15-24.

- A. These Gentiles would not break their vow. If they could keep commitment made to their father years ago, surely Jews could remain loyal to God.
B. Their example, a rebuke to Judah. 12
C. His promise to the Rechabites.

Ch. 36

II. The cmd to write his msg.

- A. Baruch was actual writer; no effect on idea of inspiration.
for more insight re: Baruch, see ch. 45
C. 11. msg. presented to the king.
19. Princes sympathetic to Jeremiah & Baruch. King wanted them taken.
D. cmd to rewrite msg.

Ch. 37 Jer's imprisonment & preservation

- A. King's request for prayer. 597
B. 6. Jer. warns that Egypt shall not save them.
C. 11. his arrest & detention "portion" - priests' share of tithes.

Ch. 38 Jer. cast into miry dungeon (not an abandoned well)

- A. prophecy of city to be given to Bab.
B. Jer. cast into dungeon.
C. 14. Jer. interviewed by king.

Ch. 39 collapse of Jerusalem, capture of na/ (cf. ch. 52)

589 B.C. - 9th yr of Zed.

- B. 4. Capture of Zedekiah
6, 7. Z's sons slain before his eyes, then his eyes put out.
C. captivity of the people.
D. release of Jer.
E. msg. to Ebedmelech, the Ethiopian eunuch.

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

Jeremiah-Ezekiel, O2608

2009

Instructor: James Meadows

Course Requirements:

February 9, 11 - First week - Background and Introduction to Jeremiah.

1. Read the books of Jeremiah, Lamentations, and Ezekiel completely through at least one time (twice if time permits).
2. Use these commentaries:
 - a. Jeremiah & Lamentations, Wayne Jackson.
 - b. Jeremiah & Lamentations, Volumes One & Two, Robert Taylor, Jr.
 - c. Ezekiel, Jim McGuiggan.
3. Other helpful books: Beacon Bible Commentary - Isaiah through Daniel, Vol. 4 and Truth For Today Commentary on Ezekiel.
4. Memory Verses:

a. Jeremiah 1:9-10	f. Lamentations 3:22, 25
b. Jeremiah 6:16	g. Ezekiel 3:17
c. Jeremiah 10:23	h. Ezekiel 18:20
d. Jeremiah 31:31-34	i. Ezekiel 34:23
e. Lamentations 1:12	j. Ezekiel 37:24
5. Final grade based on the following:
 - a. The paper that you have prepared. *NOTE - CHOOSE SUBJECT*
 - b. The memory verses.
 - c. Class participation.
 - d. Reading the book.
 - e. Read some in the commentaries.
 - f. Tests – Announced ahead of time.
6. Read and study the handout notes (first half) on Background and Introduction to Jeremiah.

February 16, 18 - Second Week - Introductory material.

1. Read and study the second half.
2. Read the first ten chapters of Jeremiah.
3. Know your memory verses—1:9-10; 6:16.
4. Test Number One (on Introductory material).

February 23, 25 - Third Week - Jeremiah 1-33.

1. Read Handout material.
2. Read and study the chapters.

March 1-4 – Fourth Week – ETSPM Lectures

March 9, 11 - Fifth Week

1. Read and study the chapters.
2. Know your memory verses: Jer. 10:23; 31:31-34.

March 16-20 – Spring Break

March 23, 25 – Sixth Week - Jeremiah 34-52.

1. Read the book.
2. Read and study the notes.
3. Know your memory verses: Lam. 1:12.

March 30, April 1 – Seventh Week - Lamentations.

1. Read and study the Introductory material.
2. Read as much of Ezekiel as possible.

April 6, 8 - Eighth Week - Introductory material on Ezekiel.

1. Read and study the chapters.
2. Read Handout material.
3. Know your memory verses: Ezek. 3:17; 18:20.

April 13, 15 - Ninth Week - Ezekiel 1-32.

1. Read and study the chapters.
2. Read and study Handout material.
3. Know your memory verses: Ezek. 34:23; 37:24.

April 20-23 - Tenth Week - Final Exam Week.
(The final test will be on the Book of Ezekiel.)

A. Guidelines for this paper in Jeremiah-Ezekiel class.

1. Four pages in length (at least).
2. An introduction to your material (which may include brief background).
3. The discussion should note the immediate context, the meaning of the verse/verses or the subject, and some applications.
4. It should include endnotes (if you are quoting points from another).
5. It should draw a conclusion.
6. This paper is due by or before April 13. A late paper will be penalized five points for first day it is late and 1 point for each day following.

B. Subjects for your paper. Make your choice.

Mike 1. Backsliding. Note every verse in Jeremiah dealing with backsliding, its meaning, some causes, and the cure.

Benny 2. Broken Cisterns (Jer. 2:13). What does this mean? What were their broken cisterns? What are some today?

Mike 3. "Ask for the Old Paths" (Jer. 6:13-16). What were the old paths? How had they departed? What are the old paths for which we should plead today?

4. Jeremiah 8:18-22. What is its meaning here? Make application then and now.

John 5. Explain the following verses and make application:

a. Jer. 20:9 - "But his word was as a burning fire shut up in my bones...."

b. Jer. 22:13 - "Woe unto him that buildeth his house by unrighteousness...."

c. Jer. 36:22-23 - "...he cut it with the penknife and cast it into the fire...."

Stu 6. Jeremiah 33:15-16 - The Branch of Righteousness.

Rich 7. Jeremiah 31:31-34 - The new covenant.

Dan 8. Ezekiel 3:17-21 - "Son of man, I have made thee a watchman unto the house of Israel...." What is the meaning? What are some applications?

9. Ezekiel 18:19-21 - "The son shall not bear the iniquity of the father...." Give the meaning. Show how this verse disproves total depravity.

Rob 10. Ezekiel 34:23-24 - "...my servant David...he shall be their shepherd. And I the Lord shall be their God...."

Jim 11. Ezekiel 37:15-17 - The two sticks. What are the meanings? How do the Mormons use these verses? Make application.

John 12. Ezekiel 37:1-14 - The valley of dry bones. What is the meaning? What is the spiritual application?

B. Subjects for your paper. Make your choice.

- Donna*
Michael 1. Backsliding. Note every verse in Jeremiah dealing with backsliding, its meaning, some causes, and the cure.
- Ken H.* 2. Broken Cisterns (Jer. 2:13). What does this mean? What were their broken cisterns? What are some today?
- Jeff A.* 3. "Ask for the Old Paths" (Jer. 6:13-16). What were the old paths? How had they departed? What are the old paths for which we should plead today?
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6. Jeremiah 33:15-16 - The Branch of Righteousness.
- Craig R.* 7. Jeremiah 31:31-34 - The new covenant.
- Michael M.* 8. Ezekiel 3:17-21 - "Son of man, I have made thee a watchman unto the house of Israel...." What is the meaning? What are some applications?
- Ralph C.* 9. Ezekiel 18:19-21 - "The son shall not bear the iniquity of the father...." Give the meaning. Show how this verse disproves total depravity.
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- Kevin B.* 11. Ezekiel 37:15-17 - The two sticks. What are the meanings? How do the Mormons use these verses? Make application.
- Michael M.* 12. Ezekiel 37:1-14 - The valley of dry bones. What is the meaning? What is the spiritual application?

THE KINGDOM OF JUDAH

B. C. 721-586

B. C. 721	Kings		Prophets
720	Hezekiah (29 yrs.)	23 yrs.	Isaiah
697	Manasseh	55 yrs.	Nahum Habakkuk
642	Amon	2 yrs.	
640	Josiah	31 yrs.	Zephaniah Jeremiah
609	Jehoahaz (or Shallum)	3 mo.	Jeremiah
609	Jehoiakim	11 yrs.	Jeremiah Daniel
598	Jehoiachin (or Jechoniah or Coniah)	3 mo.	Jeremiah Daniel
586	Zedekiah	11 yrs.	Jeremiah Daniel Ezekiel

In B. C. 586, the temple was completely destroyed, the city was burned, and the walls were torn down. All the Israelites, except for the very poorest of the land, were carried to Babylon.

The Book of Jeremiah

Introduction

- .. The book of Jeremiah presents the life and work of one of Judah's bravest and tenderest prophets as he preaches to his once mighty nation now teetering precariously on the brink of national disaster. He is constantly torn between his faithfulness and love for Jehovah and his patriotic fidelity to Jerusalem. Yet, for more than forty years Jeremiah preached the unpopular message of God - "*REPENT or PERISH!*"
1. His sermons went unheeded by his countrymen. In fact, they tried more than once to ~~silence~~ the prophet permanently. Opposed, hated, and imprisoned, the heart-broken Jeremiah lives to see the cruel Babylonians devastate Judah's cities and capture her citizens. Sadly, the inspired predictions had come to pass.
 2. Every concerned Christian in America would do well to ponder long over Jeremiah's book for there are striking similarities between his day and ours on nearly every page - a corrupt leadership (23:1-2), a general condoning of immorality among the populous ("*neither could they blush...*" (8:12), and even a spiritual breakdown among the religious leaders - all find their comparisons in our own day. (See 5:30-31).
 - a. And, so, there is a need for a resurgence of Jeremiah's message: "*repent or perish*", "*Seek the old paths...*" (6:16), "*Turn now every one from his evil way...*" (25:5), "*Come forth and save yourselves...*" (51:45) - all are ancient sermons fit for modern times!
- B. Preaching and Politics are inseparable when studying the prophets. These books must be studied *together* with the political background of the times in which they were written. Especially is this true of Jeremiah. The man, the message, and the times are inseparably connected.
1. Eighty years after Isaiah's death Jeremiah began his work, a ministry which continued over forty years and spanned the reign of Judah's last five kings (1:1-3). It all began "*in the days of Josiah*" (vs.2) who was the last godly monarch of Judah. Coupled together - the prophet and the king - they worked hard to bring about a spiritual revival among the people, but it was *too little too late!*
 - a. The young ruler was prematurely killed in battle on the plains of Megiddo (2 Kings 24:29) but the tender-hearted preacher remained on the scene for many more years.
 2. One has but to mention the last four kings of Judah - Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah to realize the wickedness that characterized the prophet's day. These were the darkest of times for the covenant people as they faced the Babylonian invasion. No doubt Jeremiah reflected upon the earlier words of Israel's great commander Joshua, who warned the people that their retention of the land was conditioned upon their faithfulness to Jehovah (Joshua 23:16).
 - a. They had not been faithful. They would not repent. God's patience had ended and the Babylonian captivity was quickly approaching.
 - b. For a study of the times from a political perspective, see the tragic historical record of 2 Kings 22-25 which details the events leading up to, and immediately after, the Babylonian invasion.
 3. So, then, Jeremiah is sent to a people that had already gone too far and who had already refused to listen. Someone has well said that Jeremiah was the prophet of Judah's midnight hour.
- C. Profile of Three Prophets. During this time there were three contemporary inspired prophets. There was the country-preacher-turned-prophet (Jeremiah); an exiled priest (Ezekiel) and a teenager-turned-government-leader (Daniel).
1. Though completely different in their backgrounds, they shared one common goal: to speak fearlessly and faithfully the message which God had entrusted to them. Note the *Who, What, When, Where, and Why* of these courageous prophetic spokesmen:

Profile of Three Prophets

W H O	JEREMIAH Prophet of Tears	EZEKIEL Prophet of Visions	DANIEL Prophet of Dreams
W H A T	Message of Destruction	Message of Reconstruction	Message of Sovereignty
W H E N	Before the Exile (627-575)	During the Exile (597-575)	During the Exile (605-536)
W H E R E	Jerusalem	Babylonia (to the People)	Babylonia (to the Palace)
W H Y	"I myself (God) will fight against you" (21:4-7).	"I will . . . bring you into the land" (37:11-14).	"(My) kingdom shall not be destroyed" (7:13,14).

BODY

I. THE MAN and THE MESSAGE

- A. The Man. It is impossible to study the book of Jeremiah without studying Jeremiah himself. He is a rich character study blending together a degree of feminine tenderness with masculine strength. With an intensity of love and sympathy, he himself lived and felt and suffered in the message he had to deliver. There was no detaching his own feelings from that which he had been commissioned to declare. The man and his message were one. We are impressed with his:
1. *Suffering sympathy*. On the one hand, Jeremiah had a sympathy with God which few men have had, and on the other hand he had a grieving, loving sympathy for his fellow-countrymen which caused him to suffer with them. He loved God and he loved his people, and when the message of God went against the people, God's prophet felt natural mixed emotions due to his dual sympathy.
 - a. See 4:19; 8:20-22; 9:1.
 2. *Patient perseverance*. How would you like to preach all your life and never convert anybody? Most of the other prophets were able to produce at least a measure of spiritual reform - but through forty years Jeremiah never once saw any grateful response.
 - a. He stood alone as God's spokesman - unheeded, humiliated, persecuted - yet, he bravely persisted.
 3. *Complete faithfulness* to his mission. It broke his heart to do so, yet through all the years he faithfully declared the whole counsel of God to his unrepenting generation.
- B. The Message. God has patiently sent warning after warning through his prophetic spokesmen in an attempt to turn Judah from her sinful ways. Now for the last time, God sends an ultimatum through a tender man of steel: Jeremiah. The message? "*Repent or perish!*" (3:25-4:2). But the message went unheeded (6:16-19; 25:4-11; 26:12-13) and Jeremiah went unappreciated.
1. He was slapped in the face, thrown into dungeons, ridiculed, threatened, isolated and despised. Still, the burning fire of duty and the glowing flame of conviction could not be extinguished. Even though he was mocked by king Jehoiakim, taunted by a false prophet named Hananiah (who preached "*peace! peace!*" when there was no peace, 14:13-14), and hated by the people generally, Jeremiah continued to faithfully deliver his God-given message.
 - a. He lived *above* his circumstances, not *under* them. It is often said, "*Sometimes the Lord calms the storm; more often He lets the storm rage and calms the child.*" Such was the case with Jeremiah.

2. The people had to learn the hard way of the *high cost of low living*. And later, rather than basking in the comfort of "I told you so," Jeremiah is sincerely broken-up over the devastation to his city. Jerusalem is in shambles and God's prophet is in tears.
 - a. It gave him no pleasure to see such a calamity. He only regretted that the hardness of his people's hearts had made such calamity and captivity a reality.
 3. Finally, his message echoed hope for the future - 30:11,15-18; 31:1ff.
- C. The Outline. Outlining Jeremiah is extremely difficult for the chapters do not appear in chronological order. Yet, we can say that chapters 1-39 are all *before* the fall of Jerusalem, while chapters 40-52 are concerned with Jeremiah's activity *after* her demise.

REPENT or PERISH

Introduction - Jeremiah's Call and Commission, ch.1

- I. Prophecies Before the Jerusalem Calamity, ch.2-39
- II. Prophecies After the Jerusalem Calamity, ch.40-51

Conclusion - Jerusalem's Fall Described, ch.52

II. JEREMIAH'S LIVING LESSONS

- A. God's prophets were often called upon to be living object lessons for the people. This often called for them to literally act out and demonstrate God's message. There are two such instances in Jeremiah:
 1. *The ruined waistband*, 13:1-11
 2. *The broken jar*, 19:1,10
 - a. The response to Jeremiah's object lessons is predictable. In place of *repentance* there is only *rejection* (20:1-2).

III. IMPLICATIONS AND APPLICATIONS

- A. *"The Burning Fire..."* Read 20:7-9. Here is a man so totally devoted to duty, so totally dedicated to his mission that he could not stop speaking the message of Jehovah.
 1. Jeremiah had been called, commissioned and inspired by God to preach, 1:5-9. In verses 17-19 you have the Old Testament counter-passage-promise of our Lord in Matthew 28:18-20, who said, *"You go preach and I'll go with you!"* I would to God that more Christians believed that! Jeremiah did...
 - a. His *faith* never wavered because his *focus* never wandered! Imprisonment, intimidation, inquisition - nothing could stop Jeremiah from proclaiming the divine message!
 2. After seeing Jeremiah's loyal and reverent disposition toward the word of God, notice the opposite attitude of king Jehoiakim in 36:20-24.
 - a. Times haven't changed after all - 2,500 years later people still "cut out" (or ignore) those sections of scripture which they deem objectionable:
 - People who don't want to be baptized - cut out Mark 16:16 and Acts 2:38.
 - People who want to include the instrument of music - cut out Ephesians 5:19.
 - People who want the church to be named after man - cut out Matthew 16:18 and Romans 16:1
 - People who want to call an earthly man, "Father," in a spiritual sense - cut out Matthew 23:9.
 - People who want to be divorced and remarried for every cause - cut out Matthew 19:9.
 - People who want to sprinkle for baptism - cut out Romans 6:3-4.

The list is endless...

- B. *"But, we go to church..."* See 7:4. Here were people putting more trust in the Temple than in *Who* was there and *What* transpired there. In the verses that follow, God challenged them by asking: *"What good has it done you to come to the Temple for worship? You still live as before: you still reject My counsel!"* Thinking that their

privileged position as God's chosen people would insure their immunity from God's wrath, they continued in a position of worthless worship.

1. *"Worthless worship"* - Can there possibly be an application here for us? Isn't the church the temple of the Holy Spirit (1 Cor. 3:16)? When *we* assemble for worship: do we not have the same general situation as the one mentioned here? The *place* is not holy but the *events* are!
 - a. And...please keep in mind that worship is more than just *"going to church!"*
2. True worship was designed for the purpose of drawing us nearer to God, that we might draw others to Him. Yet, *every congregation has a lot more worshippers than workers!* Why is that?

~~a.~~ Have we really *been* to worship? Or, have we just been to the Temple?

- C. God Wants You To Feel Proud... There is something that God wants you to glory in, to feel good about, to have a sense of pride concerning. Read 9:23-24.
 1. It's your relationship to Him! Your personal relationship with the God of creation should be your greatest source of pride.
- D. Why Do The Wicked Prosper? Read Jeremiah's complaint to God in 12:1. In other words, why do the wicked prosper while the righteous are persecuted?
 1. Long before Jeremiah's day, Job raised the same question. So did Asaph (Psalm 73). So did Habakkuk. And God's answer to each remains the same: *Consider the fate of the wicked!*
 - a. Granted, their lifestyles today and their prosperity are attractive - but in the light of their eternal destiny - are you willing to trade places? Vs.14.
- E. National Sin Brings National Trouble. Chapter two emphasizes that *all national deterioration and disaster is due fundamentally to the disregarding and disobeying of God.* See verses 8,19, and ~~25~~.35
 1. In verse 8 we see the spiritual breakdown among the *leaders* of the nation. In verse 19 we see the inevitable conclusion to such breakdown, namely wickedness. And third, in verse 25 we see the blindness which this process begets: sin gradually ceases to be recognized as such, and innocence is professed amid wrongdoing.
 2. When the national downgrade has set in, it is not easy to check the momentum. The wrong indulged in by those in authority soon becomes the fashion among the people at large. See 5:31 again.
 - a. All eventually leads to national decay and ruin.
 3. You cannot rightly explain the history of any nation and leave God out of the picture. Judah's politicians were busy explaining that the kingdom's troubles were due to a geographical dilemma - Egypt to the south and Assyria to the east; but Jeremiah's message was that the nation's troubles were in reality judgements of God because of their apostasy. Forming alliances with the super-powers would do no good (2:18), only repentance would alter their calamity.
 - a. Sin is still in the world, God is still God and somewhere there is the old adage about history repeating itself. Our politicians (like theirs) are still floundering about among secondary causes. We discuss policy instead of putting away sin. The basic cause of all our trouble is that God is forgotten.
 - b. When will nations realize that national decay is, at root, due to a failure towards God?
- F. Christ Can't Rule On David's Throne On Earth! The premillennial theory teaches that Christ will return to the earth and reign on the throne of David in Jerusalem for a thousand years. Jeremiah 22:28-30 denies that doctrine.
 1. Coniah (or Jeconiah as he is sometimes called) would be childless in respect to the throne of David. No more of his descendants would sit on the throne and rule in Judah. With Coniah, David's earthly throne became extinct -- blotted out forever.
 2. See Matthew 1:1-11. Jesus Christ was a descendant of Jeconiah! If Jesus Christ came from Jeconiah, and if no descendant of Jeconiah would ever sit and rule in Judah on David's throne again - then the premillennial doctrine goes out the window!
 3. The truth of the matter is that Jesus *today* rules on David's throne *in heaven*

(Acts 2:29-36). It is a spiritual throne symbolizing all authority and power (Matthew 28:18) and from which he rules over His kingdom NOW (Col. 1:13-14; Reve. 1:6,9) and that kingdom is the church (Matthew 16:18-19)..

V. FUTURE HOPE, FUTURE GLORY IN THE MESSIAH

- A. Jeremiah's message was basically one of coming judgement because of national sin. To show how dark times were, three times it is said that the people are even past praying for - 7:16; 11:14; 14:11. The sentence of judgement was irrevocable.
- ~~7:16~~ Yet, in the midst of Jeremiah's gloom and doom sermon, there are brief glimpses of future hope in the Messiah, Jesus Christ.
- a. See 23:1-6; 31:31-34.

Conclusion

1. A final word about Jeremiah the man. He was a prophet of tears in a land of sin. See the passages which graphically portray his emotions - 11:19; 13:17; 20:10; 26:11-15; 37:15-16; 38:6.
 - a. No one person in the Bible comes nearer to expressing the sorrowing, patient, gracious, self-sacrificing love of Jesus, who suffered in order to save, than does Jeremiah.
 - b. The prophet cries out: *O that my head were waters, and my eyes a fountain of tears, That I might weep day and night for the daughter of my people!* (9:11)
 - c. Can we find anything to match that? Centuries later we stand on the slopes of Olivet with a man ever more lonier than Jeremiah, looking again at the same city of Jerusalem, once again pronouncing it's doom, and once again weeping as He does so...

O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wing, and you were unwilling... (Matthew 23:37).
2. Yes, the interpretation of Jeremiah's suffering is to be found in the suffering of Jesus!

SURVEY STUDY OF JEREMIAH - Key verse in each chapter.

1. Chapter 1 - Verse 10 - Destroy error; Build Truth
2. Chapter 2 - Verse 13 - Rejecting God always brings error
3. Chapter 3 - Verse 25 - The Depths of Sin
4. Chapter 4 - Verse 22 - Wise in the Wrong Things
5. Chapter 5 - Verse 1 - Seek One Honest Man!
6. Chapter 6 - Verse 14 - No Peace for the Wicked
7. Chapter 7 - Verse 4 - Trusting in Lying Words
8. Chapter 8 - Verse 20 - Waiting Too Late to be Saved!
9. Chapter 9 - Verse 3 - Not Strong for Truth (vv. 23-24)
10. Chapter 10 - Verse 23 - Cannot Guide Themselves
11. Chapter 11 - Verse 14 - Do not pray for them
12. Chapter 12 - Verse 5 - The Swelling of the Jordan
13. Chapter 13 - Verse 15 - The Sin of Pride
14. Chapter 14 - Verse 17 - The Weeping Prophet
15. Chapter 15 - Verse 1 - Even Moses and Samuel Could Not Save Judah Now
16. Chapter 16 - Verse 17 - We cannot hide our sins from God
17. Chapter 17 - Verse 9 - Deceitful hearts
18. Chapter 18 - Verse 6 - The Potter and the Clay
19. Chapter 19 - Verse 11 - The Broken Vessel
20. Chapter 20 - Verse 9 - The Burning Fire in the Heart
21. Chapter 21 - Verse 8 - The Way of Life or Death
22. Chapter 22 - Verse 29 - "Hear The Word of the Lord"
23. Chapter 23 - Verse 29 - God's Powerful Word
24. Chapter 24 - Verse 1 - Two Baskets of Figs
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30. Chapter 30 - Verse 14 - Forsaken by Worldly Lovers
31. Chapter 31 - Verse 31 - The New Covenant Promised
32. Chapter 32 - Verse 9 - Jeremiah Buys Hanameel's Field
33. Chapter 33 - Verse 11 - Return from captivity promised
34. Chapter 34 - Verse 2 - Babylon will take Jerusalem
35. Chapter 35 - Verse 16 - Rechabites More Honorable Than Judah
36. Chapter 36 - Verse 23 - The Fire of God's Wrath
37. Chapter 37 - Verse 16 - In the Dungeon
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39. Chapter 39 - Verse 8 - Burning the King's House
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47. Chapter 47 - Verse 6 - "The Lord's Sword Cannot be Quiet"
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49. Chapter 49 - Verse 8 - The Calamity of Esau
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52. Chapter 52 - Verse 27 - Reaping What We Sow

Chapter Contents In Jeremiah
James Meadows

1. Chapters 1 and 2 – Jeremiah call and courageous beginning.
2. Chapters 3 and 4 – Courageous call to backsliding people.
3. Chapters 5 and 7 – Judah's Transgressions and God's wrath.
 - a. Chapter 5 – Judgment on Judah.
 - b. Chapter 6 – The enemies sent against Judah.
 - c. Chapter 7 – Vain trust in the temple.
4. Chapter 8-11 – Jeremiah's concern for sinful Judah.
 - a. Chapter 8 – Utter desolation.
 - b. Chapter 9 – Not strong for truth.
 - c. Chapter 10 – Cannot guide themselves.
 - d. Chapter 11 – Do not pray for them.
5. Chapters 12-14 – Jehovah's wrath unfolded.
 - a. Chapter 12 – The swelling of the Jordan.
 - b. Chapter 13 – The sin of pride.
 - c. Chapter 14 – The weeping prophet.
6. Chapter 14 brings us to the second section of the book.
 - a. Prophecies before the fall of Jerusalem (14-39).
 - b. Prophecies after the fall of Jerusalem (40-45).
 - c. Prophecies concerning nations (46-51).
7. Chapter 14 – God's determination to punish.
8. Chapter 15-17 – The sin and doom of apostate Judah.
 - a. Chapter 15 – Even Moses and Samuel cannot save Judah.
 - b. Chapter 16 – We cannot hide our sins from God.
 - c. Chapter 17 – Deceitful hearts.
9. Chapters 18-19 – Jehovah, Jeremiah and the potter.
 - a. Chapter 18 – The potter and the clay.
 - b. Chapter 19 – The broken vessel.

10. Chapters 20-21 – God’s Word – A Burning Fire.
 - a. Chapter 20 – The burning fire in the heart.
 - b. Chapter 21 – The way of life and death.
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 - a. Chapter 22 – Seek God with all your heart.
 - b. Chapter 23 – God’s powerful word.
12. Chapters 24-33 – Words of consolation, a fourfold restoration and promise of a better covenant.
 - a. Chapter 24 – Two baskets of figs.
 - b. Chapter 25 – God’s unusual servant.
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17. Chapter 38 – Zedekiah and Jeremiah.
18. Chapter 39 – Jerusalem falls – (vv. 1, 4, 7, 10, 12).
19. Chapter 40-45 – Prophecies after the fall of Jerusalem.
20. Chapter 40 – II Kings 25:22-23 – Gedaliah made king by Nebuchadnezzar.
21. Chapter 41 – Ishmael kills Gedaliah and many others.
22. Chapter 42 – Jeremiah and the obstinate remnant (vv. 1-7).

23. Chapter 43 – Jeremiah in Egypt – What happens to Egypt (vv. 10-13).
24. Chapter 44 – Jeremiah in Egypt – Deserved punishment in Egypt (vv. 7, 14, 16, 17).
25. Chapter 45 – Shortest chapter. Jeremiah instructs and comforts Baruch.
26. Chapter 46-49 – Vengeance on neighboring nations.
 - a. Chapter 46 – Egypt – vv. 10, 27-28.
 - b. Chapter 47 – Philistines (v. 1).
 - c. Chapter 48 – Moab (vv. 1, 7, 10).
 - d. Chapter 49 – Ammonites and Edom.
27. Chapter 50 – Babylon – Vengeance (vv. 11-12).
28. Chapter 51 – Israel and Judah not forsaken (v. 5) – Babylon (vv. 26, 27, 33, 37, 49).
29. Chapter 52 – Historical Appendix – (vv. 1-2, 4, 28, 29, 30, 31).

BACKGROUND AND INTRODUCTION TO JEREMIAH

I. There Were Three Supreme Powers in Connection with Judah's Problems and Jeremiah's Work.

- A. There was Assyria, Egypt, and Babylon.
- B. Babylon overcame Assyria and finally overcame Egypt.
- C. Thus there was Egypt on one side and Assyria on the other. Judah felt like she was caught in the middle and attempted to please both nations in the hope of arraying one against the other.
- D. Then Babylon comes on the scene. After Assyria fell, then Egypt fell, there remained only Babylon.

II. Judah was Under Assyrian Domination

A. In 745 B.C. Tiglath-pileser III came to the throne of Assyria.

- 1. He was interested in building an empire.
- 2. A decisive blow was struck against Israel by Tithlath-pileser in the years 733-732 B.C.
 - a. All the land was overrun and portions of the population deported (2 Kgs. 15:29).
 - b. Israel would probably have been destroyed if Hoshea had not slew king Pehah (2 Kgs. 15:30) and Hoshea rendered tribute to Assyria.
 - ✓ c. Thus both Hoshea, king of Israel, and Ahaz, king of Judah, paid tribute (2 Kgs. 16:1-9).
 - ✓ d. Ahaz was summoned to Damascus to meet Tithlath-pileser where he saw an altar of which he had a duplicate made and placed in the temple at Jerusalem (2 Kgs. 16:10-16).
 - (1) "This was the first step in an apostasy which was to sweep the land of Judah" (Smith).
 - (2) Images to Baalim were erected, incense was offered in high places, and child sacrifice seems to have been a common practice (2 Kgs. 16:1-4; Ch. 17:17).
- 3. Hoshea decided to rebel against Assyria and began to negotiate with So, one of the rival kings of Egypt (2 Kgs. 17:1-4).
 - a. In 724 B.C., Shalmaneser came against Samaria and besieged it three years (2 Kgs. 18:9-12).
 - b. Samaria fell in 722 B.C. and (according to Assyrian record) 27,290 were deported to distant territories.
 - c. With the fall of Samaria the history of Israel, the Northern Kingdom, came to an end.

B. After Israel's fall Judah struggles for independence.

- 1. Hezekiah came to the throne and instituted one of the most thorough-going religious reforms in the history of Judah (2 Chron. 29-31).
- ✓ 2. Following Hezekiah's recovery from his sickness Mero-dach-baladan, the son of Baladan, king of Babylon, sent representatives to Hezekiah (2 Kgs. 20:12).
 - ✓ a. Hezekiah showed them all the wealth and treasures (2 Kgs. 20:13).
 - b. Because of this stupid mistake Isaiah told him that one day Judah

would be destroyed by the Chaldeans (2 Kgs. 20:16-18; Isa. 39:5-7).

- ✓ c. After Sennacherib (705 B.C.) a new Assyrian monarch, came to the throne. Hezekiah rebelled against him (2 Chron. 32:1-8).
 - (1) In 701 B.C. Sennacherib arrived in Syria-Palestine to punish the rebellious vassals. This is mentioned in the Assyrian records.
 - (2) The Assyrians failed to conquer Jerusalem—God intervened and 185,000 soldiers died (2 Kgs. 19:34-35). "This glorious deliverance was long remembered and even became the historical foundation for a false theology against which Jeremiah would constantly do battle. Apparently it was on the basis of this deliverance that the false prophets of the sixth century based their conviction that Jerusalem was inviolable" (James E. Smith, Jeremiah and Lamentations, College Press, 1972, p. 5).
- C. After Hezekiah's death Manasseh, his son, "reigned in his stead" (2 Kgs. 20:21).
 - ✓ 1. Manasseh was without question the worst king to ever sit on the throne of David—he reigned 55 years (2 Kgs. 21:1).
 - 2. Manasseh declared himself a loyal vassal of the Assyrian king who was now Esashaddon.
 - a. Esashaddon, followed by Asshurbanipal (669-672 B.C.) were able to successfully invade Egypt.
 - b. Manasseh is listed in the annals of these kings as one among the 22 kings required to send material to Nineveh.
 - 3. During Manasseh's reign all matters of heathen practices were tolerated and encouraged.
 - a. Manasseh had to pay homage to Assyria deities and he erected altars to them in the Temple in Jerusalem (2 Kgs. 21:4).
 - b. Within the temple precincts sacred prostitution was tolerated (2 Kgs. 21:7; 23:4-7).
 - c. Divination and magic was in Jerusalem (2 Kgs. 21:6).
 - ✓ d. Human sacrifice again appeared (2 Kgs. 21:6).
 - e. During the time of Manasseh the nation of Israel committed sins which could not be forgiven (because they refused to repent) and God decreed that Judah must be punished (2 Kgs. 21:9-15; 24:3-4).
 - ✓ 4. Even though Manasseh later repented (evidently when he was very old) he could not stem the tide of apostasy and abuses (2 Chron. 33:15-17).
 - 5. God, through Jeremiah said, regarding Jerusalem: "I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah, king of Judah, for that which he did in Jerusalem" (Jer. 15:4).

III. Judah Makes a Bid for Independence

~~A. Josiah was eight years old when he began to reign (2 Kgs. 22:1; Cf. 23:25).~~

~~B. At this time Assyria was beginning to crumble.~~

1. The Medes and Babylonians were joining forces against Assyria.
2. Asshur fell to the Medo-Babylonian alliance in 614 B.C.
3. Nineveh fell in 612 B.C. - The Assyrian Empire was in shambles.

C. ~~Egypt was able to regain her independence under Psammetichus I (663-609 B.C.)~~

A.D. Scripture declares that Josiah (in his eighth year—632 B.C.) "began to seek after the God of David his father..." (2 Chron. 34:3a).

1. Very early in his reign he made the decision to make a bid for independence.
2. By 628 B.C. the Assyrians were in no position to interfere and Josiah launched a campaign into Assyrian provinces (2 Chron. 34:6).

B.E. Josiah began a great reformation in the 12th year of his reign (2 Chron. 34:3b). (Remember Jeremiah comes on the scene in the 13th year of his reign (Jer. 1:2).

1. In the 18th year of his reign Hilkiah, the priest, found the book of the law in the temple (2 Kgs. 22:8-11).
2. Josiah's reform (even though great) was shallow in that it did not reach the hearts of the people (2 Kgs. 23:1-25).

D.E. Josiah decided to resist Pharaoh-Necho (609-593 B.C.) and he was slain in the battle at Megiddo (2 Kgs. 23:29-30).

1. Necho had sent Ambassadors to Josiah telling him that "I come not against thee this day" (2 Chron. 35:20-21).
2. "Nevertheless Josiah would not turn his face from him...and hearkened not into the words of Necho from the mouth of God..." (2 Chron. 35:22). This shows that Josiah's action was contrary to the will of God.
3. Josiah reigned 30 years (2 Chron. 34:1) thus this event took place in his 30th year which would have been in the 17th or 18th year of Jeremiah's prophecy.

4. "And Jeremiah lamented for Josiah..." (2 Chron. 35:25).

5. The death of Josiah marked the end of Judah's independence.

IV. Judah Comes under Egyptian and Chaldean Domination

A. After Josiah's death the "people of the land" made Shallum, the fourth son of Josiah, king (1 Chron. 3:15; cf. 2 Chron. 36:1). He took the throne name of Jehoahaz but was able to reign only three months (2 Kgs. 23:31).

1. Pharaoh Necho summoned him to his headquarters and he was deposed and deported in chains to Egypt (2 Kgs. 23:33-34).
2. Many people in Judah thought Jehoahaz would return, but Jeremiah dashed these hopes (Jer. 22:10-12).

B. Pharaoh made Eliakim (the elder brother of Shallum, Jehoahaz) king. Took

the throne name of Jehoiakim (2 Kgs. 23:34-35). He reigned 11 years.

1. He was under a tremendous burden to Egypt.
 2. Despite his poverty he built for himself a fancy new palace and Jeremiah condemns him for it (Jer. 22:13-14).
 3. "Jehoiakim was the villain of the closing years of Judah's history. He was everything that is despicable in a national leader. He was a spend-thrift, a bigot, an arrogant and irreverent tyrant who brooked no criticism, not even when that criticism came from a man of God" (Smith, *ibid.*, p. 12).
 - a. Uriah's bold denouncement of Jehoiakim cost him his life (Jer. 26:20-23).
 - b. Jeremiah's life was in danger on more than one occasion (26:24).
 4. Jehoiakim watched the battles between the Babylonians and the Assyria-Egyptians between 609 B.C. to 605 B.C. until the Egyptian army was destroyed by Nebuchadnezzar at Carchemish on the Euphrates. (The Babylonian Chronicle describes this battle—Documents from the Old Testament, pp. 78, 79). (Cf. 2 Kgs. 24:7).
 5. At that time Nebuchadnezzar also conquered the land of Hatti or Hattiland as he calls Syria-Palestine.
 - a. Daniel describes this assault against Jerusalem (Dan. 1:1-2).
 - b. The third year of Jehoiakim would be 605 B.C. Jeremiah dates the battle in the fourth year (Jer. 46:2).
 6. Jehoiakim became a Chaldean vassal until the third year and he then rebelled (2 Kgs. 24:1). This brought on the first invasion by Nebuchadnezzar (2 Kgs. 24:2-6).
 7. Second Kings 24:6 reports simply that Jehoiakim slept with his fathers but Jeremiah describes it in more vivid language (Jer. 22:18-19).
- C. Jehoiachin, the son of Jehoiakim, became king at his father's death and reigned three months (2 Kgs. 24:8-9).
1. Nebuchadnezzar made his second besieging of the city of Jerusalem (2 Kgs. 24:10).
 2. He took treasures out of the temple, chief men, princes, etc., along with Jehoiachin to Babylon (2 Kgs. 24:12-16).
- D. Nebuchadnezzar then made Mattaniah king and changed his name to Zedekiah (2 Kgs. 24:17).
1. He reigned 11 years (2 Kgs. 24:18-19).
 - ✓ 2. He did evil in the sight of the Lord (2 Chron. 36:12).
 3. He "humbled not himself before Jeremiah the prophet speaking from the mouth of God" (2 Chron. 36:12).
 4. He rebelled against king Nebuchadnezzar (2 Chron. 36:13).
 5. He "stiffened his neck, and hardened his heart from turning unto the Lord God of Israel" (2 Chron. 36:13).
 6. The chief of priest and the people polluted the house of the Lord (2 Chron. 36:14).
 7. God's compassion for his people and his dwelling place caused him to send messengers "rising up betimes" (that is continually and carefully--margin) (2 Chron. 36:15). Cf. Jer. 25:1ff.

8. Their treatment of the messengers (2 Chron. 36:16).
 - a. They mocked them. Cf. Heb. 11:32-40.
 - b. They despised God's words.
 - c. They misused his prophets.
9. "...until the wrath of the Lord arose against his people, till there was no remedy" (2 Chron. 36:16).
 - a. Nebuchadnezzar came the third time and burned the city and the temple, killed young and old alike; took the remaining treasures from the temple, and caused those who escaped the sword to Babylon to be slaves (2 Chron. 36:17-20; 2 Kgs. 25:1; Jer. 52:1ff).
 - (1) While Nebuchadnezzar blockaded Jerusalem he began to systematically eliminate the strong points.
 - (2) The fortified cities of Lachish and Azekah were among the last to fall (Jer. 34:7).
 - b. All of this fulfilled the words which Jeremiah had spoken (2 Chron. 36:21).
- ✓ 10. Zedekiah saw his sons slain "before his eyes," had both eyes put out, and was carried in fetters to Babylon (2 Kgs. 25:7).
11. According to Josephus Zedekiah was kept in prison until he died, and then received a royal burial (Antiquities, X.viii.7).

V. The Jews in Babylonian Captivity

- A. They were not in rigorous bondage like the Egyptian bondage which they suffered earlier. Jehoiachin, it is true, was confined for a while (2 Kgs. 25:27-29).
- ✓ B. For the most part they enjoyed a great amount of freedom.
 1. They built their own houses and cultivated their own land (Jer. 29:5).
 2. They were allowed to correspond with other Jews in Palestine (Jer. 29:24-29).
 3. They could give their sons and daughters in marriage (Jer. 29:6).
 4. They enjoyed religious freedom except on one occasion when there was an attempt to force the Jews to worship a Babylonian god (Dan. 3).
 5. Ezekiel was free to preach the word of God.
 6. The elders frequently visited with Ezekiel (Ezek. 8:1; 14:1; 20:1).
 7. Of course there were limitations on their religious freedom as two renegade prophets learned (Jer. 29:21-23).
 8. The Jews prospered in Babylon, thus many of them rejected the opportunity to return home at Cyrus' decree.

VI. Some Thoughts on the Religious Life of the Jews Under the Last Four Kings of Judah.

- A. Judah had suffered one setback after another (each one worse than the other), so it had an effect on their religious thinking.
- B. Jeremiah and Ezekiel reveal different reactions to the political circumstances of

the day.

- ✓1. Some were actually saying that the reforms of Josiah had brought all this on because he had offended the gods. We must return to the practices of Manasseh's day, they said.
 - a. This attitude is expressed by the Jews who fled to Egypt after Gedeliah's death (Jer. 44:10-19).
 - b. The attitude must have been present even before Jerusalem fell. Ezekiel mentions:
 - (1) Women weeping for Tammuz (8:14).
 - (2) Men worshipping the sun at the altar of the Lord (8:16-18).
 - (3) Elders in dark chambers offering incense before animals (8:7-13).
2. Others were evidently saying we must find better ways to gain God's favor since he sent our misfortune. Thus the temple was crowded with those that wanted to offer sacrifice to God (Jer. 6:20; 7:21; 14:12).
3. Some felt that God does not know or care what has taken place. He has deserted us (Ezek. 9:9).
4. Some felt they were being punished for what their fathers did. God was unjust (Jer. 31:29; Ezek. 18:2, 25).
5. But many were optimistic.
 - a. The Lord is on our side.
 - ✓b. He will not allow the temple and Jerusalem to be destroyed. He rescued Jerusalem when the Assyrian Sennacherib attacked a century before.
 - c. Surely what is happening is a prelude to a glorious recovery.
 - (1) False prophets, in Babylon (Jer. 29:8,9,21-32) and Jerusalem (28:1-4) were predicting that within two years they would go back home.
 - d. In 587 B.C. when the Babylonians were beginning the attack against Jerusalem, Zedekiah "seem to have confidently expected some miraculous deliverance" (Jer. 21:2).
- ✓6. But Jeremiah, Ezekiel and a small number of the people were saying "We are getting just what we had coming. Things are not going to get better. Only a fundamental change of conduct and heart will prevent the fall of our nation" (Jer. 36:2,3; 15:1-4).

VII. The Events, Prophecies, etc., of Jeremiah are not always in Chronological Order.

- A. Chapters 21 and 24 are dated during the reign of Zedekiah (597-586 B.C.).
- B. Chapter 25 is related to Jehoiakim's reign (680-597 B.C.)
- C. Chapters 27 and 28 are also from Zedekiah's reign.
- D. Chapters 35 and 36 also belong to Jehoaichin's reign.
- E. George Adam Smith described it as a "conglomeration of prophecies."

Setting the Stage for Jeremiah's Work

I. Interesting and Important Truths

- ✓ A. Jeremiah means "exalted of Jehovah," "Jehovah establishes," "Jehovah cast down."
- ✓ B. He was the son of Hilkiah of the priestly families (Jer. 1:1). He may be the Hilkiah that found the book (2 Kgs. 22:8ff).
- C. He was from Anathoth.
 - 1. Located in Benjamin.
 - 2. Three miles northeast of Jerusalem—26 miles long and 12 miles wide.
 - 3. It was the city to which Abiathar was banished by Solomon (1 Kgs. 2:26-27).
 - 4. He finally left Anathoth and went to Jerusalem (Jer. 11:6).
- D. He was contemporary with Nahum, Zephaniah, Habakkuk, Ezekiel and Daniel.
- E. Jeremiah prophesied at least 40-1/2 years, possibly as many as 66 years.
 - 1. 18 years during Josiah's reign.
 - 2. 22 years during Jehoiakim and Zedekiah.
 - 3. Six months—reign of Jehoahaz and Jehoiachin.
 - 4. "However he prophesied periodically even after the fall of Jerusalem. The last date mentioned in the book comes thirty-seven years following the capture of Jerusalem (587 B.C.) thus in 560 B.C. (Jer. 52:31). This is twenty-six years beyond Jerusalem's fall.... Accordingly, the whole career of Jeremiah could have been sixty-six years" (Wayne Jackson).
- F. Jeremiah prophesied during the administration of five of Judah's kings:
 - 1. Josiah (639-608 B.C.)--11 years.
 - 2. Jehoahaz (608 B.C.)--3 months.
 - 3. Jehoiakim (608-597 B.C.)--11 years.
 - 4. Jehoiachin (597 B.C.)--3 months.
 - 5. Zedekiah (597-586 B.C.)--11 years.
- G. He is the only prophet of the O.T. that God forbade to marry (16:1-2).

II. Different Outlines of Jeremiah:

- A. The outline might go like this as given by J. B. Tidwell:
 - 1. The prophet's call and assurance (1).
 - 2. Judah called to repentance (2-22).
 - a. Her sins set forth (2-6).
 - b. The call to repentance (7-10).
 - c. The appeal to the covenant (11-13).
 - d. Rejection and captivity foretold (14-22).
 - 3. The book of consolation (23-33).

- a. The restoration of the remnant (23-29).
 - b. The complete restoration (30-33).
 4. The doom of Jerusalem due to the people's wickedness (34-36).
 5. The history of Jeremiah and his times (37-45).
 6. Prophecies against foreign nations (46-51).
 7. Historical appendix (52).
- B. One Outline of Jeremiah (Peloubet's Select Notes, May 28, 1922, pp. 162-169).
1. Chapter 1 - Introduction.
 2. Chapters 2-20 - May be the prophecies written by Baruch after Jehoiakim burned the first roll.
 3. Chapters 21-24 - Brief notes of warning.
 4. Chapters 25-28 - Prophecies of the downfall of Jerusalem.
 5. Chapters 29-31 - Relating to the exile in Babylon.
 6. Chapters 32-45 - Prophecies of the downfall of Jerusalem.
 7. Chapters 46-51 - Prophecies against foreign nations, especially Babylon.
 8. Chapter 52 - The conclusion, relating to the fall of Jerusalem (some think it was written by Ezra).
- C. Another Outline of Jeremiah (The Life Recovery Bible, Tyndale House, 1992, p. 781).
1. Jeremiah's special appointment (1:1-19).
 2. The prophets deliver God's messages (2:1-45:5).
 - a. God's warnings to Judah (2:1-29:32).
 - b. The coming exile and the restoration (30:1-33:26).
 - c. The fall of Jerusalem (34:1-45:5).
 3. God's judgment on the nations (46:1-51:64).
 4. A painful reminder of painful days (52:1-34).
 5. Other thoughts:
 - a. Purpose: To warn the people of Judah to turn from their sin and denial, and to obey God's plan for them.
 - b. Author: The prophet Jeremiah.
 - c. Audience: The people of Judah, before and during the Babylonian exile.
 - d. Date written: The book includes oracles given throughout Jeremiah's ministry (627-586 B.C.).
 - e. Setting: The land of Judah from the initial threats by Assyria and Egypt (627 B.C.) until after their eventual destruction by Babylon (586 B.C.).
 - f. Key Verse: Deut. 15:16.
 - g. Key people and relationship: Jeremiah with God and with the people of Judah.
- D. Professor A. B. Davidson's division:
1. Prophecies of the reign of Josiah (chapters 1-6).
 2. Prophecies of the reign of Jehoiakim (chapters 7-20).
 3. Prophecies of the reign of Zedekiah (chapters 21-38).

4. Events after the fall of Jerusalem (chapters 39-45).
5. Prophecies against foreign nations and historical conclusion (chapters 46-51).

E. Robert Taylor, Jr., Outline:

1. Chapter 1 - The divine call and Jehovah's assurance that divine aid would see him through.
2. Chapters 2-22 - The great prophet's call for Judah to repent, her sins and corruptions delineated, and appeal made to Jehovah's covenant, God's rejection of Judah and captivity foretold.
3. Chapters 23-33 - Words of consolation, a foretold restoration and the promise of a better covenant.
4. Chapters 34-36 - Jerusalem's doom is due to her great wickedness.
5. Chapters 37-45 - history of Jeremiah and his times is treated.
6. Chapters 46-51 - Numerous foreign nations are summarized.
7. Chapter 52 - A historical appendix containing an account of the capture of Jerusalem by the Chaldeans and the exile of Judah's inhabitants."
(Robert Taylor, Studies in Jeremiah and Lamentations, Quarterly Publications, 1992, p. 5).

F. Wayne Jackson's Division:

1. Prophecies concerning Judah and Jerusalem (1-25).
2. Biographical data relating to Jeremiah, and prophecies of redemption in the coming Messianic Age (26-45).
3. Oracles regarding the nations (46-51).
4. A historical appendix.
(Wayne Jackson, Courier Publications, 1997, p. 3).

III. Jeremiah Selected the best places to deliver his message.

- A. The gates of the temple (7:1-2).
- B. The gates of the city (17:19).
- C. The court of the temple (19:14; 26:2; 35:10).
- D. The royal palace (22:1).
- E. The common dwelling of the Rechabites (35:2).
- F. In prison (32:2).
- G. At the city dump (19:1).
- H. In the streets (11:6).

✓ IV. Jeremiah Used Symbolic Language to Get His Message Over (or parables as they might be called).

- A. A girdle hidden in the cleft of the rock by the Euphrates (13:1-11).
- B. Jars of wine (13:12-14).
- C. Potter's vessel (18:1-12).
- D. Bottle broken in the valley of Hinnon (19).
- E. Good and bad figs (24).
- F. Bonds and bars (27:1-15).

- G. The Rechabites (35).
- H. Buying of land and recording the deed (32:6-35).
- I. He was told to take a cup of urine, representing the wrath of God, and cause all the nations of Syria-Palestine to drink from it (25:15-28).
- J. He hid great stones beneath the brick pavement in front of the house of Pharaoh—this marked the spot where Nebuchadnezzar would one day erect his royal pavilion (43:8-11).
- K. One of his faithful followers was told to read a scroll and sink it in the Euphrates River (51:61-64). The ultimate throne of Babylon was portrayed.

V. Jeremiah Alludes to Animals in Many Verses.

- ✓ A. Lions (2:15; 4:7; 56), wolves (5:6), leopards (5:6), and serpents (8:17) are used to compare the enemies of Judah.
- B. In the young camel running helter-skelter in a trackless waste (2:23) and a wild ass in heat desperately searching for a mate (2:24). Jeremiah sees a picture of backsliding Judah.
- C. Adulterers are compared to well-fed stallions neighing after the wives of their neighbor (5:8).
- D. Riches gained by "unjust means are as precarious as the eggs of the partridge which has so many natural enemies (17:11).
- E. It is as impossible for Judah to change her disposition towards God as for a leopard to change her spots" (13:23).
- F. Like a lion in the forest Judah has roared against God (12:8).
- G. A strange speckled bird (Judah) is about to be attacked by other birds of prey (12:9).
- H. The land will be forsake by birds and beasts alike (4:25; 9:10).
- I. "Perhaps the most striking animal figure employed in the book is that of the tender hind forsaking her young and the wild ass desperately sniffing the air for the scent of water during a terrible famine (14:5-6). Even nature suffers when mankind sins against God." (Selected and adapted material about animals—from James E. Smith, Jeremiah and Lamentations, College Press, 1972, pp. 44-45).

VI. What Were The Conditions at the Time of Jeremiah?

- ✓ A. Political instability characterized this period of history.
- ✓ B. Judah, religiously speaking, was bankrupt during the time of Jeremiah. They still performed the outward acts, but a genuine and lasting love for God was absent.
- ✓ C. Jeremiah lived in a very corrupt time. ^{corrupt} The moral conditions were terrible. Jeremiah summarizes the vices of his day in 7:9—stealing, murder, adultery and false swearing.
- ✓ D. Socially, Judah was in turmoil throughout the days of Jeremiah.
 1. The first major upheaval in society was brought about by Josiah's reform.
 2. Pharo Necho placing a vassal king on the throne in Jerusalem brought another socio-economic.
 3. Nebuchadnezzar's deportation in 597 B.C. brought another social

upheaval in Jeremiah's time.

4. The final great social upheaval came during and immediately after Babylon's siege of Jerusalem in 588-587 B.C. The book of Lamentations visibly pictures this.

VII. What Are Some of the Outstanding Features of the Book?

A. Some matters stressed again and again.

- ✓ 1. Judah is a "backsliding" people (13 times). Backsliding mentioned in only two other books (Prov. 14:14; Hosea 11:7; 14:4,16).
- ✓ 2. They have committed iniquity (or sin, transgression, etc.)--53 times.
- ✓ 3. Judah should "return" (47 times) to the Lord.
- ✓ 4. They would be "scattered" (14 times) because of their sins.
- ✓ 5. They would be held "captive" or "in captivity" (51 times) by the Babylonian.
- ✓ 6. "The Babylonians are referred to more often in the book of Jeremiah than all the rest of the Bible combined" (Jackson, *ibid.*, p. 4).

B. It is a powerful book of prophecy.

- ✓ 1. The captivity (70 years) was prophesied (25:11).
2. The captivity would not be a "full end" (5:18), they would return (29:10-14).
3. Babylon will fall (25:12-14).
4. The "righteous Branch" (23:5).
5. A new covenant (31:31-34).

✓ C. Jeremiah is the most persecuted prophet in the Scriptures.

1. Led as a lamb to the slaughter (11:18ff).
2. His brethren dealt treacherously with him (12:1-6).
 - a. He became despondent.
 - b. But he never failed in faithfulness.
3. Confronted by false prophets (14:13).
4. Cursed by his brethren (15:10).
5. Put in prison, cursed, denounced (20:1ff).
6. In derision—"made laughing stock" (ASV) (20:7; 12:10, 15-18).
7. His heart broken (23:9).
8. Threatened with death (26:8,24).
9. Teachings opposed (28:1ff).
10. Imprisoned (32:2-3).
11. Pursued (36:26).
12. Beaten and imprisoned (37:15).
13. Thrown in a dungeon (38:6).
14. Bound in chains (40:1).
15. False accused (43:2).
16. Taken to Egypt (43:6-7).
17. Tradition says he was stoned in Egypt.

D. The Biblical Doctrine of Inspiration is shown.

- ✓ 1. Jeremiah reflects a high regard for earlier Biblical documents. "Some sixty-six passages from Deuteronomy are echoed in eighty-six references in this book from Deuteronomy" (Jackson, p. 4)

Jackson, p. 4

2. Jeremiah claims inspiration over and over.
- ✓ a. "In Jeremiah there are 151 clearly marked prophecies commencing with the prophetic formula, 'The Word of the Lord came'" (Boyd, 1991, p. 286).
 - b. Robert Taylor, Jr. writes: "No writer in either testament laid claim more frequently to Inspiration than did Jeremiah...." "Then the word of the Lord came to me, saying...." "To whom the word of the Lord came...." "But the Lord said unto me...." "Moreover the word of the Lord came to me, saying...." "Saith the Lord" or equivalents occur nearly five hundred times (four hundred, eighty-three by my actual count) in these two prophetic productions" (Taylor, *ibid.*, p. 1) (by the "two productions he means Jeremiah and Lamentations).
 - ✓ 3. He is called "Jeremiah the prophet" in Matthew 2:17 and 27:9.
 - 4. "The Greek text of the United Bible Societies lists about ninety-six concurrences between the book of Jeremiah and the New Testament" (Black, Metzger and Wikgren, 904).
 - 5. "Finally, the uncanny accuracy of the book, as confirmed by archaeology, argues for its inspiration" (Jackson, p. 4).
- 2/14/01 ✓ E. Little phrases that show God's long-suffering—"rising early."
- | | |
|------------|-------------|
| 1. 7:13,25 | 5. 29:18-19 |
| 2. 11:7 | 6. 32:33-34 |
| 3. 25:3-4 | 7. 35:14-15 |
| 4. 26:5 | 8. 44:4 |
- F. Jeremiah's work was primarily with Judah, but it also included other nations (1:5,10). Most important man in nation (cf. Lk. 3:1-2). *But they didn't know it. John John*
- G. The true God vs. idols.
- 1. Jeremiah presents the true God as Creator and loving Savior of his people (27:5; 31:1-3).
 - 2. The idols are delusions (10:1ff).
 - 3. "Yet the people of Judah were about to be destroyed precisely because they had given themselves over to idolatry (32:34; 32:35).
- H. Genuine religion vs. the trappings of religion.
- ✓ 1. The people remained incredibly "religious" even during Judah's decline.
 - 2. Their religion was more of form, appearance, rather than heart.
 - 3. Notice what Jeremiah said:
 - a. Knowledge of the law without obedience is valueless (2:8; 23:9-17).
 - b. The temple and its sacrifice are meaningless apart from surrendered lives (7:4-11).
 - c. Circumcision had to be of heart as well as the flesh (4:4; 9:26).
 - 4. Religion that is only "skin deep" is an abomination to the Lord (cf. Isa. 1:11-15).
- ✓ I. The amazing prophecy about Christianity, Jeremiah 31:31-34; Hebrews 8:6-13.
- ✓ 1. Individuality. "I will put law in their inward parts and write it in their hearts."
 - a. Under Judaism, worship had been primarily a relationship between a nation and God.
 - b. Jeremiah now reveals that every man shall die "for his own iniquity,"

Jeremiah 31:30.

- c. Jeremiah anticipated the motto of individual religion, Matthew 18:20; Acts 17:24.
- d. Bill Banosky wrote: "Even after Jesus made it clear that faith is born not in public ceremony but in individual hearts, there have been many tragic lapses. Modern Christendom is markedly characterized by creedal systems as substitutes for a personal knowledge of the Savior. Religion is corporate, external, and formal rather than individual, internal and intimate. With all our talk of devotedness to the Lord it is still difficult for the individual soul to avoid a burial beneath elaborate church machinery. Faith is measured by the regularity of church attendance, and service is marked by the performance of certain external works. In many quarters family or private worship has been surrendered while the more important public assembly continues to be reversed. Fearing a mystical relationship we have fled the phrase 'Christ is my personal savior' in favor of salvation by congregation. In answer to medieval scholastic logic which attempted to prove God and fit him neatly into the existing ecclesiastical structure, Martin Luther retorted, 'The most important thing about the existence of God is that he exists for thee and me.' The young Christian who knows well church doctrine but has never met God, will have little defense in a moment of temptation. When we are strangers to God six days a week, the service of the seventh day will unavoidably reflect our long-felt worship weaknesses. As we think in brotherhood terms of the church universal, and exist in the atmosphere of a congregation unit, let us cautiously remember that the unit in religion is one soul; and religion is an intimate communion between that soul and God." This is not to de-emphasize public attendance, external work, etc., but to make us realize that mere external acts must have a vital connection with our relation to God.

✓ 2. Universality. "They shall all know me...."

- a. Under the new covenant man must not only know God before he can become a Christian but all can know God.
- b. Jesus emphasized this truth in the great commission, Matthew 28:18-20; Mark 16:15-16.

✓ 3. Remission of sins. "For I will forgive their iniquity, and I will remember their sin no more."

- a. The blood of bulls and goats under the first covenant could not take away sins, Hebrews 10:1-4.
- b. It took the blood of the Son of God (Heb. 9:11-15).

J. They had "hewed them out cisterns..." (2:13).

- 1. There seems to always be a tendency on man to walk after his own devices"—a broken cistern (1:16).
 - a. It is not in man that walks to direct his own steps, but then each one of us thinks he's an exception, Jeremiah 10:23.
 - b. "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord," Jeremiah 17:5.
- 2. The American people of today have hewed themselves out broken cisterns

to fill their lives and make themselves happy.

a. We have the cistern of the highest standard of living.

(1) We are so happy that over 25,000 will commit suicide this year "having everything to live with and nothing to live for."

(2) We are so well-adjusted that over 9,000,000 of us are chronic alcoholics, over 60,000 are advanced narcotic addicts, and over half of our hospital beds are filled with the mentally ill.

(3) We are so happy that morals have become irrelevant—cheating is acceptable, over 225,000 unwed mothers this year, crimes increased.

(4) We are so happy that when more than 770,000 of our teenagers go to jail this year 'we shake our heads in bewilderment' as if we really don't know why.

(5) Jeremiah said "let not the rich glory in his riches," Jeremiah 9:23.

b. We have the cistern of science and education. Jeremiah said, "Let not the wise man glory in his wisdom," Jeremiah 9:23.

3. The problem was greatly increased in Jeremiah's day by false prophets who promised peace when there was no peace, Jeremiah 6:14.

a. They closed the eyes and ears of the people with their "sugar-coated sermons" to the true conditions of the times.

b. In similar vein, there are many today who are trying to do the same thing.

(1) Some are trying to gloss over our spiritual condition by advocating "positive thinking."

(2) Others offer a quick and false peace of mind much like one might take an aspirin for a headache.

(3) This idea of crying peace, peace when there is no peace, is false security.

4. Jeremiah exposed Judah's spiritual condition in language too plain to be misunderstood, Jeremiah 5:30,31.

a. He had reason to cry, Jeremiah 9:1.

b. He even uttered the hopeless moan heard in our day: "Is there no balm in Gilead; is there no physician there?" (8:18-22).

K. The Throne of David and Coniah.

1. When Jeremiah wrote the sun was about to set on the Hebrew nation.

God had sent His servants the prophets to the people, and His judgments upon them, but to no avail. Therefore through the prophet He said, "She that hath borne seven languisheth; she hath given up the ghost; her sun is gone down while it is yet day" (Jer. 15:9). When she should have been in the meridian of her glory as a nation, her sun was setting.

2. **God's Promise to David.** At the close of the period of the Judges when Israel asked for a king, God said to Samuel, "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them" (1 Sam. 8:7). God had been their King, and it was He whom they were now rejecting. Saul was made the first king, later to be rejected by Jehovah because of his stubbornness of heart. When rejected, God then made

Begin
2/11/04
2/13/28
Jer. 22:24-30

David king.

✓ In the midst of his reign David desired to build a house unto Jehovah. He discussed it with Nathan, who agreed to the idea. But God did not agree, and spoke to Nathan the prophet, sending the following message to David: "Moreover Jehovah telleth thee that Jehovah will make thee a house. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son.... And thy house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever" (2 Sam. 7:11-16). Immediately, the prophecy pertained to Solomon; but ideally, it pertained to Christ, for it is quoted by the writer of Hebrews and applied to Christ, "I will be to him a Father, and he shall be to me a son" (Heb. 1:5).

Consider the following points of the prophecy: "(1) Jehovah will make thee (David) a house. (2) When thy days are fulfilled, and thou shalt sleep with thy fathers, (3) I will set up thy seed after thee, (4) and I will establish his kingdom; (5) and I will establish the throne of his kingdom for ever (see also v. 16); (6) I will be his father, and he shall be my son; (7) He shall build a house for my name." David's son should be God's son, raised to sit on David's throne, when David should sleep with his fathers; at which time the son should sleep with his father's at which time the son should build a house to Jehovah, and, at which time, God would establish the son's throne and kingdom forever.

✓ When Peter spoke on Pentecost he affirmed that David was then sleeping with his fathers, "for his tomb is with us unto this day" (Acts 2:29). He affirmed also that God had raised up Christ in fulfillment of promise made to David, and that He had raised him to sit on David's throne. That Jehovah and David's throne are one and the same is clear from the following: "And David slept with his fathers and was buried in the city of David.... And Solomon sat upon the throne of David his father, and his kingdom was established greatly" (1 Kings 2:10-12). But, "Solomon sat on the throne of Jehovah as king instead of David his father, and prospered" (1 Chron. 29:23). Therefore since the throne of David was the throne of Jehovah, when Jesus sat down on His Father's throne (Rev. 3:21), He sat down on the throne of David. Both terms apply to the seat of Jehovah's rule: first, through David and his house, and then through Christ, the seed of David.

3. **Coniah and the Throne of David.** In the book of Jeremiah the kings of Judah are spoken of as "the kings that sit upon David's throne" (13:13); "princes sitting upon the throne of David" (17:25); and "the house of the king of Judah" is addressed as "O house of David" (21:11,12). Hence the kings of Judah, descendants of David, were sitting on the throne of David and ruling in Judah.

The prophet was sent to "the house of the king of Judah" to exhort to right conduct, and to warn against continuing in the wicked way of the past, whom he addressed as, "O king of Judah, that sittest upon the throne of David." Then followed the exhortation to right conduct, with the promise that "if ye do this thing indeed, then shall there enter in by the gates of the house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people" (22:4). This was followed by the warning, "But if ye will not hear these words, I swear by myself, saith Jehovah, that this house shall become a desolation" (v. 5). What house? the house of David! Then followed the curse to come upon them and the reason—"Because they forsook the covenant of Jehovah their God, and worshipped other gods, and served them" (v. 9). Three specific kings of Judah are then condemned—kings of the house of David, who ruled upon the throne: Shallum (called in other places "Jehoahaz"), who "went forth out of this place: He shall not return thither any more; but in the place whither they have led him captive, there shall he die, and he shall see this land no more" (vv. 11, 12). Pharaoh-Necoh put him in bonds and carried him to a foreign city that he should not reign in Jerusalem; there he died (2 Kings 23:31-34). Pharaoh-necoh then appointed Jehoiakim, a brother to Jehoahaz, king in his stead. Of this one Jehovah said, "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (v. 19), whose reign and death are summarized in 2 Kings 21:34-24:5.

Jehoiakim was succeeded by his son, Jehoiachin, who is called by the prophet "Coniah" (see 2 Kings 24:4-15, and Jer. 22:24-30). The reign of this king was short. He was placed on the throne by Nebuchadnezzar in 598, and was carried away by him to Babylon in 597. Jehoiachin, the Coniah of Jeremiah 22, was succeeded by a puppet king placed on the throne by Nebuchadnezzar, who reigned eleven years, till the destruction of Jerusalem and the final captivity, in 586.

The prophecy concerning Coniah is most instructive. "As I live, saith Jehovah, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence.... And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto their soul longeth to return, thither shall they not return.... O earth, earth, earth, hear the word of Jehovah. Thus saith Jehovah, Write ye this man childless, a man that shall not prosper in his days; for no more shall a man of his seed prosper, sitting upon the throne of David, and ruling in Judah" (vv. 24-30).

These points challenge us: "Write ye this man childless," which could not mean that he had no offspring, for "his seed" is specifically mentioned (vv. 28, 30), and Christ came of his lineage (Matt. 1). He was "childless" so far as one "ruling on the throne"; he had no successor to the throne. Another point needing emphasis is, "For no more shall a man

✓ of his seed prosper, sitting upon the throne of David and ruling in Judah." This does not say that no more should one of his seed sit upon the throne of David and rule, but that no more shall one of his seed prosper, sitting upon the throne of David, and ruling in Judah. It is in Judah that no more shall one of his seed sit upon the throne and rule. This is clear. Jesus Christ nor any one else of the seed of David can sit upon the throne of David and rule in Judah without violating this decree of God.

When Coniah was carried away into Babylon, Nebuchadnezzar "made Mattaniah, Jehoiachin's father's brother, king in his stead, and changed his name to Zedekiah" (2 Kings 24:17); "And Zedekiah the son of Josiah reigned as king, instead of Coniah the son of Jehoiakim, whom Nebuchdezzar king of Babylon made king in the land of Judah" (Jer. 37:1). Zedekiah, who was Coniah's uncle, reigned, but only as a puppet king placed on the throne by the king of Babylon. He was not of the seed of Coniah; nor was he a king by the decree of Jehovah. He was a puppet king on the throne of David, destined to be brought to naught. The house of David, ruling in Judah, was being brought to an end.

4. **David's Righteous Branch.** The prophecy of the end of the house of David reigning in Judah (Jer. 22) is followed by a prophecy (chap. 23) of the righteous Branch of David who should reign as king, which prophecy is later repeated with slight variation (chap. 33). "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness...And they shall dwell in their own land" (23:5-8). The promise, as repeated later, was, "Behold, the days come, saith Jehovah, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute justice and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name whereby she shall be called: Jehovah our righteousness. For thus saith Jehovah: David shall never want man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt-offerings, and to do sacrifice 'continually' (33:14-18). This was followed by the assurance that if the covenant of day and night could be broken, "Then may also my covenant be broken with David my servant, that he shall not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me" (vv. 21, 22). Consider the following from the prophecy:

- a. **The Righteous Branch of David.** In this righteous Branch of David, who would reign as king, should be realized all that God had

demanding of the house of David before its end (22:3,4). He should reign as king and deal wisely, executing justice and righteousness in the land. That this righteous Branch is Jesus Christ there can be no question. In the New Testament He is called "the root of Jesse" (Rom. 15:12), which means "descendent, branch of the family or stock." Also, Christ is called "the Root of David" (Rev. 5:5); and said of Himself, "I am the root and the offspring of David" (Rev. 22:16). He is king now (Rev. 17:14); His throne is "for ever and ever," and the sceptre of His rule is "the sceptre of uprightness (righteousness)" (Heb. 1:8). He sits upon the throne of David, for He sits on His Father's throne (Rev. 3:21), which was the throne referred to as "the throne of David" (1 Kings 2:12; 1 Chron. 29:23). Christ fulfills the prediction now.

- b. **Judah saved, Israel secure.** "In his days Judah shall be saved, and Israel shall dwell safely" (26:6a; 33:16a). These things should be while under the rule of the righteous Branch. That the salvation and security here mentioned is of a spiritual nature, and realized today under Christ, is attested by the Holy Spirit in the New Testament. Zacharias, the father of John the Baptist, "filled with the Holy Spirit," declared this fulfilled when he said, "Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people, and hath raised up a horn of salvation for us in the house of his servant David (as he spake by the mouth of his holy prophets that have been from of old), salvation from our enemies, and from the hand of all that hate us....To grant unto us that we are being delivered out of the hand of our enemies should serve him without fear" (Luke 1:67ff). Here is salvation of the house of David, spoken of by the mouth of the prophets, salvation from their enemies, and dwelling safely as they serve without fear. Freedom and security are found in the kingdom of God, under the reign of Jesus Christ, the Root and Branch of David.
- c. **Dwelling in their own land.** "And they shall dwell in their own land" (23:8). Is this the land of Canaan or Palestine? No, it is the land of the redeemed. Paul said, "For our citizenship (commonwealth, defined by Thayer as 'a state, commonwealth: the commonwealth whose citizens we are') is in heaven" (Phil. 3:20). The state or commonwealth, "land," is in heaven, in which commonwealth dwells the redeemed of Israel, and that securely.
- d. **Jehovah our Righteousness.** In the earlier prophecy of the righteous branch of David, it is said, "And this is his name whereby he shall be called: Jehovah our righteousness" (23:6b). In the latter prophecy, of saved Judah and safe Jerusalem, it is said, "And this is the name whereby she (Jerusalem) shall be called: Jehovah our righteousness" (33:16b). The same name, "Jehovah our righteousness," is applied to both the king and to the Jerusalem of the saved.

In discussing the expression, Keil says the expression means "he to whom Javeh deals righteousness," or "he by whom Javeh deals righteousness." He then continues, "We are bound to take the name thus by the parallel passage, 33:16, where the same name is given to Jerusalem, to convey the thought, that by the Messiah the Lord will make Jerusalem the city of righteousness, will give His righteousness to it, will adorn and glorify it therewith.... The unrighteousness of the former kings has brought Israel and Judah to corruption and ruin; the righteousness of the branch to be hereafter raised up to David will remove all the ruin and mischief from Judah, and procure for them the righteousness and blessedness which is of God" (Keil, *Jeremiah*, Vol. I, p. 353).

Of course Christ is nowhere called in the New Testament by the name "Jehovah," for the name does not appear in the New Testament. But Paul affirmed of Christ that He is the righteousness of God, when he said, "But of him are ye in Christ Jesus, who was made unto us wisdom from God and righteousness" (1 Cor. 1:30). And once more, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (2 Cor. 5:21). He is Jehovah our righteousness.

Unto the city of Jerusalem the Lord has given His righteousness, making it the city of righteousness. He has adorned it and glorified it with His righteousness. It is no longer the old Jerusalem of the corrupt kings of Judah, but the "heavenly Jerusalem" of our King, unto which the redeemed had come (Heb. 12:22); which is free, which is our mother (Gal. 4:26). The new Jerusalem is associated with Christ's own "new name," when Jesus said, "He that overcometh ...I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name" (Rev. 3:12, 12).

- e. King and priests. God promised that David should never want a man to sit upon the throne of Israel, nor Levites to minister unto Him. This also is spiritual, and fulfilled now. Christ, the seed of David, sat down on the throne for ever—"thy throne, O God, is for ever and ever" (Heb. 1:8), and the priests today who minister unto God are related to Him, "for which cause he is not ashamed to call them brethren" (Heb. 2:11). Peter says of the Christians, "ye are a royal priesthood" (1 Pet. 2:9), which signifies relation to the royal or kingly house. Their function is "to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. 2:5). These sacrifices of praise, the fruit of lips, doing good, and communicating to others, offered through Jesus Christ, continually, which please God (Heb. 13:15,16). Since Pentecost there has not wanted a king on the throne of David, for Christ has been there; nor has there wanted Levites to offer sacrifices, for the redeemed of the age have been the

1. In the 4th year of Jehoiachin he was told to write down the messages given to him to that point (36:1-4)
2. Jehoiachin destroyed the first scroll - 36: ~~22-23~~ 22-23
3. Rewritten + supplemented with later prophecies 36:27-32

17 years
 11 years
 11 years

 39

Jeremiah's Prophecy

- Jeriah 1. Begun in 13th + reigned till death - 17 or 18 years
2. Jehoshaz - Reigned 3 mo - (2 Kgs. 30-31)
 3. Eliakim - Reigned 11 years - 2 Kgs. ^{24:}34-36
 4. Jehoiachin - Reigned 3 mo - 2 Kgs. 24:5, 8
 5. Zedekiah - Reigned 11 years - 2 Kgs. 24:17-18
 6. Gedaliah - Appointed by King of Babylon Jer. 40:7-~~9~~ 8
41:3

priests ministering before Him.

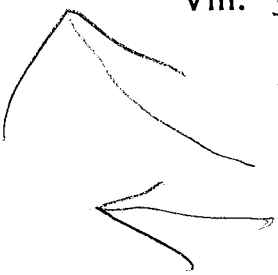
5. Summary.

- a. God made the house of David the royal house, and this by an oath.
- b. With Coniah and his uncle, Zedekiah, this house came to an end in Judah.
- c. He promised that a righteous Branch of David should be raised to sit on the throne, ruling in Israel. This was fulfilled in Jesus Christ.
- d. Under His reign the redeemed should dwell securely; this is spiritual, and is enjoyed now.
- e. David should not want a man on the throne, nor Levites in His kingdom to minister and offer sacrifices. With Christ on the throne and his brethren as priests, the prophecy is fulfilled and shall never fail. Surely, this is the salvation and glory testified by the prophets and now announced by the Holy Spirit (1 Pet. 1:10-12).
Premillennialism is again proved false. (The Preceptor, 1954, Vol. 1, No. 1, pp. 4-5, 17, 19), Homer Hailey.

L. The Prophecies of Jeremiah

1. Fall of Jerusalem (1:14-16; 4:5-9; 5:15-17; 6:1-6; 32:2-3; 38:17-18).
2. Destruction of the temple (7:11-15; 26:6-9).
3. Death of deposed King Jehoahaz in Egypt (22:10-12).
4. Unlamented death of King Jehoiakim (36:27-30).
5. Cutting off of the royal line of King Jehoiachin (22:24-30).
6. Death of a false Jerusalem prophet (28:13-17).
7. Death of two false prophets and punishment of another—all three living in Babylon (29:20-32).
8. Capture and exile of a friend named Seraiah (51:59).
9. Failure of the Egyptian-Judean military alliance against Babylon (37:5-10).
10. Defeat of Egypt by Babylon at Carchemish (48:1-12).
11. Babylonian occupation of Egypt (43:9-13).
12. Seventy year captivity of Judah in Babylon (25:11; 29:10).
13. Restoration to Jerusalem after seventy years (27:19-22; 30:3,10,11,18-21; 31:8-12, 38-39; 33:3-9).
14. Defeat of Babylon after seventy years (25:12; 27:7).
15. Capture of Zedekiah (21:3-7; 34:1-5; 37:17).
16. Kindly treatment of the exiles in Babylon (24:1-7).

VIII. General Outline and Chapter Contents.

- 
- A. Jeremiah has 52 chapters, 1,364 verses, and about 42,659 words in the KJV.
 - B. Jeremiah calls Judah to repentance; he outlines her sins and corruption; he makes an appeal to God's covenant; God's rejection of Judah and the captivity foretold (2-22).
 1. Chapters 1 & 2 - Jeremiah's call and his courageous beginning.
 - a. Introductory words and Jeremiah's prophetic call (1:1-6).
 - b. Preparation for this prophetic work (1:7-10).

Chapter 1 & 2

- c. Two confirmatory visions set before Jeremiah (1:11-16).
 - d. Jeremiah's full preparation for the task at hand (1:17-19).
 - e. The charge to go and preach at Jerusalem (2:1-4).
 - f. God's case against Judah (2:5-8).
 - g. Two great evils committed by Jehovah's people (2:9-13).
 - h. Coming punishment and its why (2:14-19).
 - i. Judah's wholesale idolatry graphically delineated (2:20-30).
 - j. Forgetting God days without numbers (2:31-37).
2. Chapters 3 & 4: A courageous call to a backsliding people.

a. Chapter 3

- (1) Guilty of spiritual adultery (3:1-5).
- (2) Backsliding Israel and treacherous Judah (3:6-11).
- (3) A patient plea for Israelite penitence (3:12-19).

b. Chapter 4--Conditions of Return

- (1) God promises that if they would return they would be established (vv. 1-2).
- (2) He appeals to the people to repent and to "circumcise" their hearts (vv. 3-4).
- (3) Judgment is coming from the north—"the lion (cf. Dan. 7:4) is come from his thicket" (vv. 5-7). *Babylon*
- (4) Jeremiah's lament over their sins (vv. 8-19).
- (5) Total devastation upon the land (vv. 20-31).
- (6) Warren W. Wiersbe describes the Lord's call for them to return under several images:
 - (a) It is like plowing—"break up your fallow ground" (v. 3).
 - (b) It is like performing surgery (v. 4).
 - (c) It is like joining the army (vv. 5-6, 19-21). "The backslider is serving the enemy; but when he hears the trumpet call, realizes he is a traitor and returns to obey his commands."
 - (d) It is like taking a bath (v. 14).
 - (e) It is like growing up (v. 22).

3. Chapters 5-7 - Judah's transgressions and Jehovah's wrath manifested.

a. Chapter 5 - Judgment of God on Judah: Reasons:

- (1) First, the utter corruption of conduct (5:1-9).
- (2) Second, they did not believe God's word (5:10-18).
- (3) Third, the people had a revolting and rebellious heart (5:19-29).
- (4) The whole reason is described as a "wonderful and horrible thing" (5:30-31).

b. Chapter 6 - The enemies sent against Judah.

- (1) A fierce and relentless foe is coming against them (6:1-8).
- (2) Reasons why:
 - (a) They did not delight in the word of God (6:9-10).
 - (b) Materialism (6:10).
 - (c) They believed false promises (6:14).
 - (d) They were unashamed (6:15).
 - (e) They would not hearken:
 - He appealed to the past (6:16).
 - He appealed to the present (6:17).

7:1-7 - The Temple cannot save you

1. Don't listen to words of lying prophets v. 4
2. Amend your ways which involved (5-7)
 - a. Justice & ethical matters
 - b. Care for the needy
 - c. Refraining from violence
 - d. Refraining from idolatry

7:8-11 - Hypocritical worship

1. All sort of immoral conduct
2. They then had the nerve to enter the temple & say no punishment - v. 10
3. Made the temple des & thereof
cf. Mt. 21:12-13

7:16-20 - Too late for prayer - v. 16

7:21-23 - Sacrifices alone are worthless

7:27-34 - Jerusalem to be shown of idolatry & punishment to come

8:1 - Those who have long been dead will be treated with ~~indignity~~ indignity

8:2 - note the five verbs that describe the progressive apostasy of Judah v. 2

8:3 - Those driven away will visit they were dead.

(3) They received the fruit of their thoughts (6:18-19).

(4) The invaders are coming from the north (6:20-30).

c. Chapter 7 - Vain trust in the temple.

(1) He deals with the sins of worship (7:1-7).

(2) He rebukes them for trusting in outward things (7:8).

(3) "He charges them with committing all manner of sins and yet standing before God in His house, imagining that by this external act they would be delivered and set free to continue in abomination" (G. Campbell Morgan). (7:10-11).

(4) He bade them take a lesson from the history of Shiloh (7:12-15; cf. 1 Sam. 4; Josh. 18:1).

(5) He is charged to not pray for them (7:16-20).

(6) Sacrifices to be offered by a reverent and obedient people (7:21-28).

(7) The captivity (7:29-34).

4. Chapters 8-11 - Jeremiah's great concern for sinful Judah.

a. Chapter 8 - Utter desolation.

(1) Idolatry denounced (8:1-7).

(2) This backsliding had been perpetual (8:8-12).

(3) The certainty and imminence of judgment (8:13-17).

(4) Jeremiah pours out his soul in lamentation (8:18-22).

b. Chapter 9 - Verse 3 - Not Strong For Truth

(1) In answer to his question (8:22) Jeremiah expresses grief and complaint against God.

(2) To the cry of Jeremiah God replied in a fivefold declaration.

(a) First, he had no choice but to afflict because of sin (vv. 7-9).

(b) Second, he affirms his own sorrow (vv. 10-12).

(c) Third, he plainly states the reason why (vv. 13-16).

(d) Fourth, he then calls upon the people to lament but it was for right causes and ultimate good (vv. 17-22).

(e) Fifth, the true ground of rejoicing (vv. 23-26).

c. Chapter 10 - Verse 23 - Cannot Guide Themselves

(1) This begins the third movement in the commissioning of the prophet.

(2) The sin of idolatry is first dealt with (vv. 1-20)

(a) He reveals the unutterable folly of idols in a powerful contrast between God and idols.

(b) He describes the vanity of idols. (1-9)

(c) They were the works of man's hands and had to be carried.

(3) He then declares the majesty of Jehovah by continuing the contrast (vv. 10-13).

(a) The weakness of idols.

(b) The test between God and idols be declared to be the test of creation.

(4) Then he suggested another contrast between man and idolatry, and the man and Jehovah (vv. 14-25).

(a) The former becomes brutish, but the portion of Jacob is Jehovah himself (vv. 14-16).

- (1) Five warnings - Jeremiah 13
- (a) 1. First warning, episode of linen garment (13:1-11)
 - (b) 2. Second " , the broken ware bottles (13:12-14)
 - (c) 3. Third " , against pride (13:15-17)
 - (d) 4. Fourth " , to the royal family (13:18-19)
 - (e) 5. Fifth " , of judgment (13:20-27)

Five Warnings

1. Linen garment (pille) - 1-11 - Rotten people
2. Broken wine bottle (12-14) Drunk or Rod's
Couth
3. PRIDE - (15-¹⁷~~16~~)
4. The royal family (18-¹⁹~~20~~) Carried away
5. Judgment (20-27) - Judas's nakedness
exposed.

Jeremiah
Chapter 13:13

- “These things are natural to them, and cannot be altered; so sin, especially your attachment to idolatry, has become a second nature; and we may as well expect the Ethiopian to change his skin, and the leopard his spots, as you to do good, who have been accustomed to do evil” (Alan Clarke, p. 291).

RSV – “Then also you can do good who are accustomed to do evil.”
(Footnote: In her present state she cannot change herself) Hosea 5:4.

ASV – “Then may ye also do good that are accustomed to do evil.”

ESV – “Then also you can do good who are accustomed to do evil.” (Same as RSV)

NIV – “The may ye also do good who are accustomed to do evil.”

KJV – “Then may also do good, that are accustomed to do evil.”

NEB – “And you? Can you do good, you who are schooled to evil.”

W. Jackson – “Just as the black man cannot alter his skin pigmentation, or the leopard change his spots, so Judah’s sin appears engrained that she is beyond changing.”

Life Recovery Bible – “Nor can you who are so used to doing evil now starting doing good.”

St. Joseph New Catholic Edition: As easily would you be able to do good, accustomed to evil as you are.”

Prayer is
 useless. See 1:11-15
 1 John 5:11b

- (b) Judgment pronounced on the sin of idolatry (vv. 17-18).
- (c) Then a wail and a cry of distress (vv. 19-25).
- d. Chapter 11 - Verse 14 - Do not pray for them.
 - (1) He then proceeds to deal with the broken covenant (vv. 1-5).
 - (2) He was then to proclaim in Jerusalem and the cities of Jerusalem how the fathers had broken the covenant and God had punished them (vv. 6-8).
 - (3) The sons were doing the same things (vv. 9-14).
 - (4) Then the tender marriage relationship—she no longer belongs in the house because she hath "wrought lewdness" (vv. 15-17).
 - (5) Jehovah strengthens Jeremiah for perils yet to come—even men of his own city (vv. 18-23).

5. Chapters 12-14 - Jehovah's wrath unfolded.

a. Chapter 12 - Verse 5 - The swelling of the Jordan.

- (1) He then appeals to Jehovah to be his defender and to hear what is determined on his evil neighbors (vv. 1-5).
- (2) They plan to take his life.
- (3) Jehovah's answer shows him that the previous trials are nothing compared to what is coming (vv. 5-6).
- (4) Jehovah declared he had forsaken them (vv. 7-13).
- (5) The evil neighbors would be plucked up with Judah, but there would be a way of deliverance (vv. 14-17).

b. Chapter 13 - Verse 15 - The Sin of Pride.

(1) Jehovah then gives him two signs.

(2) The sign of the girdle (vv. 1-11).

- (a) He was to wear it.
- (b) Then hide it by Euphrates.
- (c) Then to get it again.
- (d) The girdle was the emblem of the house of Israel and the house of Judah.

(3) The second sign "Every bottle shall be filled with wine (vv. 12-14).

- (a) The obvious retort "Do we not know that every bottle shall be filled with wine?" "Empty of spiritual life."

- (b) The answer: The rulers would be filled with drunkenness and dashed one against the other.

(4) The cry of the prophet.

- (a) Hear the last charge of Jehovah.
- (b) Announcement of coming judgment and its cause (vv. 21-22).

(c) Hopelessness of the state (v. 23).

(d) Doom.

(5) Object Lesson:

- (a) The girdle (v. 1-11).
- (b) The bottles (12-14).
- (c) The flock (15-22).
- (d) The Ethiopian and the leopard (v. 23).

c. Chapter 14 - Verse 17 - The weeping prophet.

NOTE MEANING ON
 EXTRA PAGE

Beth

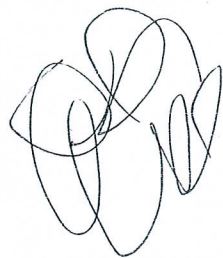
- (1) Chapter 14 brings us to the second section of the book.
- (2) It falls into three sections:
 - (a) Prophecies before the fall of Jerusalem (14-39).
 - (b) Prophecies after the fall of Jerusalem (40-45).
 - (c) Prophecies concerning nations (46-51).
- (3) The first series of messages declares God's determination to punish (14-17).
 - (a) This consists of a parable (vv. 1-6) - A picture of drought. (No hope)
 - (b) Then there is a controversy between Jeremiah and Jehovah (vv. 7-15). (Hope)
 - (i) Jeremiah's plea (vv. 7-9).
 - (ii) Jehovah's answer (vv. 10-12).
 - (iii) Jeremiah's (v. 13).
 - (iv) Jehovah's answer - the prophets lied (vv. 14-16). (False hope)
 - (4) Jeremiah's plea and confession (vv. 17-22).

✓ 6. Chapters 15-17 - The sin and doom of apostate Judah

- Begin 2/26/07* →
- a. Chapter 15 - Verse 1 - Even Moses and Samuel cannot save Judah now.
 - (1) Jehovah declares mercy to be impossible and judgment inevitable (vv. 1-4).
 - (2) The prophet cries out in great anguish and Jehovah promises to strengthen him (vv. 5-14).
 - (3) Jeremiah's resignation and prayer (vv. 15-18).
 - (4) Jehovah promises to bless and deliver him if he be true (vv. 19-21).
 - (5) Jeremiah in several different roles:
 - (a) The mourner (vv. 1-9).
 - (b) The troublemaker (vv. 10-14).
 - (c) The sufferer (vv. 15-18).
 - (d) The separator (vv. 19-21).
 - b. Chapter 16 - Verse 17 - We cannot hide our sins from God.
 - (1) The loneliness of Jeremiah (vv. 1-9) - Not to marry or have sons or daughters. *Because of the Captivity*
 - (2) He was to stand aloof from the people and declare God's judgments.
 - (a) This would cause the people to ask why (v. 10).
 - (b) He was to clearly reveal to them that their sin caused it (vv. 11-13).
 - (c) His purpose in judgment was the ultimate deliverance of his people (vv. 14-15).
 - (3) Man cannot hide his sins from God (vv. 16-18).
 - (4) Jeremiah's confidence in God (vv. 19-21).
 - (5) Four Prohibitions
 - (a) Do not take a wife. *v. 2*
 - (b) Do not mourn. *v. 5*
 - (c) Do not celebrate. *v. 8*

^{18:}
"V. 14 is ambiguous but consider that it may
be a contrast between the dependability
of nature and the fickleness of God's
people. Snows of Lebanon cannot fail and
the cold, flowing waters do not dry up. Nature
is constant, but my people are wholly
unreliable."

Jeremiah's disposition. "But the
difficulty is resolved if one views the
imprecation as up to the call for
divine justice and not personal vindictiveness" (Jer. 18:18-22)
Wayne Jackson cf. Jesus Lk. 19:27
cf. Paul - Gal. 5:12



1/11 - "Just as the partridge that sits on
eggs she has not laid (ASV), will soon
be abandoned by her adopted brood, so
unjust riches will evaporate. Or: Just
as a partridge sits on eggs and hatches
them not (KJV) - because someone
takes them away - so those who
often riches unethically may
have them confiscated by others
(Jackson p. 43)

"Don't count your chickens
before they hatch."

(d) Do not look back.

c. Chapter 17 - Verse 9 - Deceitful Hearts

(1) God further determines his judgment on the people - Their sin "is written with a pen of iron, and with the point of a diamond (vv. 1-4). The engraver.

(2) Then there is a contrast between the man who trusts in man and the "man who trusteth in Jehovah."

(a) The first dwells in the desert of desolation (vv. 5-6). The Farmer.

(b) The second is rooted by the springs of fruitfulness (vv. 7-8).

(3) God searches the heart and the folly of those who do wickedly will be manifest (vv. 9-11). The Doctor

(4) Jeremiah agrees with the words and then appeals for need of help - The place of sanctuary is a right relationship with the throne of God (vv. 13-14).

(5) Jeremiah pleads for vindication in the sight of the people (vv. 13-18). The Worshipper

(6) Warning against failure to observe the sabbath (vv. 19-27).

7. Chapters 18-19 - Jehovah, Jeremiah and the potter.

a. Chapter 18 - Verse 6 - The potter and the clay.

(1) Chapters 18-20 brings us to the second series of messages before the fall of Jerusalem - it consists of a declaration of God's absolute supremacy.

(2) He saw the vessel marred in the potter's hand (vv. 1-10).

(a) The house of Israel was as clay in Jehovah's hand.

(b) Judgment must come (vv. 11-17).

(3) New opposition against Jeremiah (vv. 18-23).

(a) Jeremiah's resentment (vv. 18-22).

(b) Deal with them in the time of my anger (v. 23).

b. Chapter 19 - Verse 11 - The Broken Vessel

(1) Jeremiah is commanded to take a potter's vessel and take the ancients of the people and of the priests to the valley of Hinnon (vv. 1-13).

(a) He was to proclaim all the sins of Judah.

(b) He was to break the bottle to emphasize God's punishment on Judah--in like manner God will break the people and the city (v. 11).

(2) In the court of the Lord's house he is to declare the same judgment (vv. 14-15).

8. Chapters 20-21 - God's Word: A burning fire shut up in Jeremiah's bones.

a. Chapter 20 - Verse 9 - The Burning Fire in the Heart

(1) Pashur, the son of Immer the priest, had Jeremiah arrested, smitten and thrown in prison (vv. 1-2).

(2) On the morrow Pashur brought him out, but Jeremiah repeated his prophecy (vv. 3-6)

(3) Then Jeremiah poured out his soul to Jehovah (vv. 7-10).

(4) Then there is a sudden outburst of confidence (vv. 11-13).

- (5) Then there is an outburst of fear and Jeremiah cursed the day he was born (vv. 14-18).
- b. Chapter 21 - Verse 8 - The Way of Life or Death
- (1) The final series before the fall of Jerusalem covers chapters 21-27 and are messages delivered to Zedekiah.
 - (2) Zedekiah sends messengers to Jeremiah to see if he could hope for inference from Jehovah (vv. 1-2).
 - (3) There is no uncertainty in the prophet's message.
 - (a) He first foretold the disaster in detail (vv. 3-7).
 - (b) He then offers them an alternative—death or captivity (vv. 8-10).
 - (c) His final word was to the house of the king calling it to return to rectitude in government (vv. 11-14).
 - (4) Delivers three messages:
 - (a) To the king (vv. 1-7)
 - (b) To the people (vv. 8-10)
 - (c) To members of the house of David (vv. 11-14).
9. Chapters 22-23 - Predictive Prophecies of Punishment.
- a. Chapter 22 - Verse 29 - Seek God with All Your Heart.
- (1) This chapter contains a prophecy about the end of the house of David. No one to reign on his throne.
 - (2) Jeremiah then goes to the house of the king and what follows occupies the chapters up to and including chapter 27.
 - (3) He then reviews three movements in the history of the three predecessors of Jeremiah.
 - (a) First, he declared there was no need to weep for Josiah, but rather for Jehoahaz (Shallum) who had been carried away to die in captivity (vv. 10-12).
 - (b) Second, he moves on to the reign of Jehoiakim which was characterized by injustice or oppression (vv. 13-19).
 - (c) Finally, he describes the sin of Jehoiachin (Jehoiakim's son) and his doom (vv. 20-31) and rejection (referring to Christ).
 - (4) Addresses four kings:
 - (a) Zedekiah (vv. 1-9)
 - (b) Shallum (vv. 10-17)
 - (c) Jehoiakim (vv. 18-23)
 - (d) Coniah (Jeconiah; Jehoiachin (vv. 24-30)
- b. Chapter 23 - Verse 29 - God's Powerful Word
- (1) In this section he deals with those who had been responsible for the failure of the people.
 - (a) The first section has to do with the kings: Kings scattered.
 - (i) They had destroyed and scattered the sheep.
 - (ii) He then announced God's plan to gather the sheep and set up shepherds who would feed them.
 - (iii) He also announced the coming of a righteous branch of David's line—Christ (vv. 5-8).
 - (b) The second section deals with the prophets (vv. 9-11).
 - (i) Both prophet and priest are profane (v. 11).

Review

1. Josiah - 640-608
(Jeremiah began in 13th year)
2. Jehoahaz (608)
3 mo.
3. Jehoiakim (608-597)
(11 years)
4. Jehoiachin (597)
(3 mo.)
5. Zedekiah (598-582)
6. Leaders after Jer. destroyed
 - a. Gedaliah (582-581)
 - b. Johanan

Begin
2/23/09

- (ii) Folly in the prophets of Samaria (v. 13).
- (iii) A horrible thing in the prophets of Jerusalem (v. 14).
- (iv) Don't listen to the words of the prophets (v. 16).
- (v) Some prophets God did not send (vv. 21-29).
- (vi) God is against the prophets (vv. 30-32).
- (2) The prophets, priests and kings led God's people astray (vv. 33-40). They gave no spiritual guidance.
- ✓ (3) This chapter then is a prophecy of the righteous branch of David who should reign as king.
 - (a) Jer. 23:5-8 - Prophecy concerning Christ on David's throne.
 - (b) Jer. 33:14-18 - Prophecy concerning Christ on David's throne.
 - (c) In this righteous Branch of David, who should reign as king, should be realized all that God had demanded of the house of David before its end (22:3-4).
 - (d) This righteous branch refers to Jesus Christ.
 - (i) He is called "the root of Jesse" (Rom. 15:12) - "descendant, branch of the family or stock."
 - (ii) Christ is called "the Root of David" (Rev. 5:5).
 - (iii) He said of himself "I am the Root and offspring of David" (Rev. 22:16).
 - (iv) He is king now (Rev. 17:14); his throne is "for ever and ever," and the sceptre of his rule is "the sceptre of uprightness (righteousness)" (Heb. 1:8).
 - (v) He sits upon the throne of David, for he sets on his Father's throne (Rev. 3:21) which was referred to as the throne of David (1 Kgs. 2:12; 1 Chron. 29:23).
 - (vi) Christ fulfills the prediction now.
- C. Chapters 24-33 - Words of consolation, a fourfold restoration and promise of a better covenant.
 - 1. Chapter 24 - Verse 1 - Two Baskets of Figs
 - a. Jeremiah is still talking to Zedekiah and repeats three prophecies from the past (ch. 24-26).
 - (1) First, a vision after Jeconiah's (Jehoichin's) captivity.
 - (2) Second, a message delivered in the 4th year of Jehoichin.
 - (3) Third, a message delivered in the beginning of Jehoiakim's reign.
 - b. The first vision after Jehoniah's captivity was two baskets of figs.
 - (1) The baskets of good figs represented the captives taken into Babylon from which God would restore his own (vv. 6-7).
 - (2) The basket of bad figs represented Zedekiah and those who remained in the land under him—evil (vv. 8-10).
 - (3) Firstfruits to be devoted to God. Israel was to be like firstfruits (2:3).
 - (4) The nation was not wholly devoted to God.
 - (5) What life does to us depends on what life finds in us.
 - ✓ (a) The godly experienced good things, but the ungodly consumed by trouble.
 - (b) The godly remnant made the best of a bad situation because

NAS- 27.1 - Zedekiah
NKJ- 27.1 - ~~27~~ Fortitude

1. Jehoiakin reflects one of those rare scribal errors (of mixed name) which should be Zedekiah (ASV; RSV; NIV.)
2. Evidence for this:
 - a. Three Hebrew manuscripts
 - b. 70 ancient versions (Syriac, Arabic)
 - c. Textual Considerations (3, 12, 20; 28:1)
 - d. This would date the prophecy about 594 B.C. — Thus shortly after the exile of Jehoiachin and some 10,000 prominent Jews (2 Kgs. 24:10-17)

Yoke — Symbolic of the fact that God would make certain nations subservient to Babylon

they trusted in God (cf. Rom. 8:28).

(c) You may not be able to control a situation but you can control how you respond to it.

(6) Proverbs 4:23--"Keep your heart with all...."

(7) Believers are a king of firstfruits today, Jas. 1:18.

c. Jeremiah's prophecies of present and coming captivity. ^{vv. 8-10}

Chapter 25 - Verse 9 - God's Unusual Servant

a. This message announced God's judgment against Judah, Babylon, the nations and the world.

b. Judah—Her persistent sin brought God's judgment despite God's constant call (vv. 1-7).

c. Babylon—This foretells the judgment of Babylon after the captivity-- such would ultimately fall on all nations (vv. 8-28).

d. Doom eventually on Jerusalem (vv. 29-38).

e. Preached 23 years and saw no visible results. ^{V. 3}

f. We are judged by faithfulness, not outward success. By man's standard Jeremiah was a failure [Cf. 1 Cor. 4:1-5]. Three bars of judgment. ^{1. MAN'S 2. ONE'S OWN 3. GOD'S}

g. Babylon captivity God's way of punishing.

h. God is longsuffering but eventually he must act.

(1) He will be like a host who makes his guests drunk (vv. 15-29).

(2) A lion that attacks the flock (30-31, 34-38).

(3) A whirlwind (vv. 32-33).

i. Jeremiah's prophecies of present and coming captivity.

3. Chapter 26 - Verse 11 - "This Man is Worthy to Die"

a. Jeremiah repeats a previous message warning the people.

b. The message excited the hostility of the priests, prophets and the people.

(1) The arrest, trial and condemnation (vv. 7-11).

(2) Jeremiah's defense (vv. 12-15).

(3) Jeremiah is released and Uriah is murdered (16-24).

c. Jeremiah: A man of truth, conviction, courage and compliance.

4. Chapter 27 - Verse 13 - "Why Will You Die?"

a. Jeremiah addressed himself again directly to Zedekiah.

b. Jeremiah is charged to put bonds and yokes upon his neck (vv. 1) - He wore one and the others to kings. Yoke became a burden (Lam. 1:14).

c. They were to serve the king of Babylon—Be under his yoke and do not believe the false prophet. Judah must surrender to Babylon.

d. All were to submit to Nebuchadnezzar, God's servant (v. 6).

e. Jeremiah delivered his "yoke sermon" three times:

(1) To some ambassadors who had come to make an alliance (27:1-11).

(2) Then to King Zedekiah (vv. 12-15).

(3) Then to the priests and the people (vv. 16-22).

5. Chapter 28 - Verse 16 - "This Year You Shall Die."

a. Chapters 28-29 have to do with direct relations between Jeremiah and the false prophets.

- 29:4-7 - God instructs His people
1. To submit to his precepts
 2. To seek peace (v. 7)
 3. To show patience (29:8-10)

Chapter 29

vv. 4-7 - Clay tablets discovered at Nippur, southern of Babylon, records contracts, loan certificates, etc. of a Jewish family of the 5th century showing that the Hebrews did literally settle down in Babylon

v. 24 - Shemaiah (used of 28 persons) means "Jehovah has heard"

Chapter 28 - Points To Ponder:

1. Jeremiah proves conclusively that when the going gets rough the tough get going.
2. It was beneath the statue's statue of Jeremiah to run scared as a kid did.
3. A lying prophet claiming to speak God's message was one of the greatest menaces in the O.T.
4. It is serious business when one tries to charge God with a lie.
5. Matthew Henry said we must never take what God says and seek to unsay it or gain say it. (Robert Taylor, Jeremiah, p. 224)

FIRST LETTER
RECORDED IN
THE BIBLE

- b. Incident between Jeremiah and Hananiah.
 - (1) He said Babylon's yoke broken in three years.
 - (2) He took the yoke off Jeremiah's neck and broke it (vv. 10-11).
- c. God's word came to Jeremiah contradicting all that Hananiah said (vv. 12-17).
6. Chapter 29 - Verse 13 - Seek God With All Your Heart
 - a. Jeremiah sent a letter to the exiles who were disturbed.
 - (1) First, the letter instructed them concerning their present position (vv. 1-7).
 - (2) Second, he then declared what the future would be (vv. 8-14).
 - (3) Third, stern denunciation of the prophets (vv. 15-19).
 - b. Shemaiah declared to be a false prophet (vv. 20-32).
 - c. Jeremiah's message relative to captivity and restoration.
 - d. This helps us understand how to make the best of a difficult situation:
 - (1) Accept it
 - (2) Be patient
 - (3) Trust God (v. 11)
 - (4) Avoid false hopes.
7. Chapter 30 - Verse 14 - Forsaken By Worldly Lovers
 - a. Jeremiah commanded to write a book (vv. 1ff). It sets forth two things side by side.
 - (1) First and fundamental was the ultimate determination of God to restore his people.
 - (2) The second was the appalling condition of the people.
 - b. "In setting forth the love that will not let His people go, in spite of all their waywardness and folly, this first movement stands without a rival in all the words of the prophets" (G. Campbell Morgan, p. 331).
 - c. God had to correct Judah in love, but he would not allow her enemies to take advantage--they would return. God is faithful even when his people are not (2 Tim. 2:12-13).
 - d. He chastens us that he might heal us (12-17; Heb. 12:5-11).
8. Chapter 31 - Verse 31 - The New Covenant Promised.
 - a. Now the prophet deals with issues of restoration.
 - b. First, he describes the restoration of the city (vv. 1-9).
 - c. Second, he mentions the surrounding nations (vv. 10-14).
 - d. The passing of sorrow (vv. 15-17).
 - e. Celebration of the new contentment (vv. 18-24).
 - f. Prophecies of restoration and new covenant (vv. 27-40).
 - g. Sin keeps God from being all He wants to be:
 - (1) Our lover (1-6)
 - (2) Our Father (7-9) Ex. 4:22; 2 Cor. 6:14
 - (3) Our Shepherd (10-14)
 - (4) Our Comforter (15-40).
9. Chapter 31 - Verse 31 - The New Covenant Promised
 - a. In this chapter the prophet continues the issues of restoration. He first describes the restoration of the city and the joy thereof (vv. 1-9).
 - b. The surrounding nations were then told that God had ransomed and

Chaldeans

1. Chaldea is located in the southern most part of Babylon —
2. Until the captivity they seem to refer to the people that inhabited the country which had Babylon as its capital, and is itself called Shinar. First mentioned in Genesis 11:28) mentioned 22 times from Genesis 2 through Isa. 48:20
3. Mentioned 44 times in Jeremiah —
4. Daniel 1:4 speaks of the tongue of the Chaldeans
5. The Chaldeans were more educated and were among the magicians and astrologers (Dan. 2:2-9) 4:7
6. Dan. 5:30; 9:1
7. Appears 1 time in N.T. Acts 7:4

redeemed Jacob (vv. 10-14).

- c. He then tells of the passing of sorrow (vv. 15-26).
- d. The new contentment of the people (vv. 27-30).
- e. The new covenant (vv. 31-34).
- f. Further statement of restoration (vv. 35-40).

10. Chapter 32 - Verse 9 - Jeremiah buys Hanamel's Field.

- a. Jeremiah in prison and prophesies the captivity (vv. 1-5).
- b. He buys Hanamel's field - A sign that fields and houses would once again be purchased (vv. 6-15).
- c. He asks God how this would happen (vv. 16-25).
- d. God assures him of the rescue of his people (vv. 26-35).
- e. Prophecies about salvation in Christ (vv. 36-44).

11. Chapter 33 - Verse 11 - Return From Captivity Promised.

- a. Man may shut up God's servant, but he cannot shut out God's word (v. 1; 2 Tim. 2:9).
- b. God sent his imprisoned prophet a message:
 - (1) The "sick" nation would one day have health (v. 6).
 - (2) The defiled nation would be cleansed (v. 8).
 - (3) War would give way to peace (vv. 9-14).
 - (4) Righteousness would reign from the throne of David (vv. 15-22).

12. Chapter 34: (v. 2) Babylon will take Jerusalem.

- a. Bondage to the enemy (vv. 1-7). Zedekiah would try to escape (2 Kgs. 25:6-7).
- b. Bondage to the brethren.
 - (1) The Jews were not to enslave their brethren and every seven years their servants were to be set free (Exod. 21:1-11; Deut. 15:12-18).
 - (2) The people obeyed the law during the seige, but as soon as the Babylonians fled they took their slaves back (v. 21; 37:5-10).
 - (3) They obeyed in difficulty, hoping to appease the Lord, but when things got better they changed their minds (Psa. 66:13-14).
- c. Obedience must come from within us (Eph. 6:6), not just to depend on circumstances.

13. Chapter 35 (v. 16). Rechabites more honorable than Judah.

- a. The founder of the Rechabite family had assisted Jehu in removing Baal worship (2 Kgs. 10:15-17).
- b. When the Babylonian army moved in they had to abandon their nomadic way of life and enter Jerusalem for safety.
- c. They abandoned their tents, but they did not abandon their standards (vv. 3-9).
 - (1) They refused to drink wine.
 - (2) "The Rechabites did not ask others to agree with their tradition, but they would not violate it themselves" (Wiersbe, With The Word, p. 520).
- d. The traditions of men are not necessarily bad unless they contradict or are substituted for God's word (Matt. 15:1-20).
 - (1) One may not agree with the traditions of others, but are you as devoted to God's Word as they are to their traditions.

10 SO NAMED IN THE BIBLE

SONS OF JOSIAH - 1 CHRON. 3:15

- ← 1. JOHANAN 3. ZEDEKIAH - MATTANIAH
2. JEHOIAKIM 4. SHALLUM - 15 SO NAMED

SONS OF JEHOIAKIM - 1 CHRON. 3:16

1. JECONIAH
2. ZEDEKIAH -

- Son of JEHOIAKIM - next to last king of Judah
1. Reigned (597 B.C.) - 3 mo. + 10 days
 2. Jeremiah calls him Coniah three times
22:24, 28; 37:1
 3. He calls him Jeconiah 7 times and in Mt. 1:11-12 the name is "~~the~~ Hellenized to "Jechonias".

(2) The Jews refused to obey the Word of God, but the Rechabites obeyed human tradition.

(a) What an indictment against the Jews who claimed to know the true God.

(b) What an indictment against us.

14. Chapter 36 (Wiersbe breaks the chapter down as follows):

a. God's Word written (vv. 1-4).

(1) The Bible is God's word, inspired of the Spirit (2 Tim. 3:13-17; 2 Pet. 1:19-21).

(2) It can be trusted and must be obeyed.

b. God's word announced (vv. 5-10).

(1) God used a human agent.

(2) God uses human agent (Rom. 10:14).

c. God's word destroyed (vv. 11-26).

(1) The king should have been copying the word for himself (Deut. 17:18-20).

(2) Isaac Taylor says God's Word has survived: "The deathless book has survived three great dangers: The negligence of its friends; the false systems built upon it; the warfare of those who have hated it."

d. God's Word preserved (vv. 27-32).

(1) Jehoiakim is gone and would be forgotten were it not for the book he tried to destroy.

(2) God's Word cannot be destroyed (Psa. 119:89; Matt. 24:35; 2 Pet. 1:23-25).

15. Chapter 37 - Lessons Learned from this Chapter.

a. Expect to be "used" (vv. 1-10).

(1) Zedekiah wanted in intercession of God's servant, but he did not want the instruction of God's Word. He should not have separated the two (John 15:7; Acts 6:4).

(2) "He wanted God to be his servant and deliver the city, but he was not willing to be God's servant and obey his Word" (Wiersbe, p. 521).

(3) Are we the same way?

b. Expect to be misunderstood (vv. 11-15).

(1) He went on an innocent trip, but was arrested, beaten, and put in prison (cf. Acts 16:16-24).

(2) The ungodly look for every opportunity to persecute.

c. Expect to be ignored (vv. 16-17).

(1) It did not worry the king that Jeremiah was in prison illegally and suffering.

(2) The king did not want to be seen with Jeremiah, but he still wanted his help.

d. Expect to be cared for by God (vv. 18-21).

(1) God had promised him years before that he would care for him (1:8, 19).

(2) "Jeremiah did not have an easy life, but he had a good conscience, for he knew he had been faithful to God" (Wiersbe,

GOD'S WORD (v. 1)
JEREMIAH'S MOUTH
BARUCH TRANSCRIPTION

For this chapter through chapter 44 we have little else than a personal history of Jeremiah the Egyptian, the Babylonian, and the Assyrian. It was during this period that this chapter occurs.

Begin
3/1/06

THIRD
IMPRISONMENT

- 1. PASHUR - Ch. 21
- 2. Chap 37
- 3. " 38

Jerusalem
Falls

p. 522).

16. Chapter 38 (v. 7) - Ebed-Melech, another Ethiopian eunuch.
 - a. Zedekiah was a weak king and more interested in pleasing his friends than pleasing God (vv. 1-13). A double-minded man (Jas. 1:8).
 - (1) He allowed some of his friends to arrest Jeremiah and put him in a dungeon (vv. 4-6). *Josephus said "He stood in the mire up to his neck."*
 - (2) He allowed Ebed-Melech and thirty guards to rescue him (vv. 7-13).
 - b. Zedekiah had a private meeting with Jeremiah (v. 14).
 - (1) He asked for help.
 - (2) He should have obeyed.
 - c. Jeremiah sank in the mire (v. 6), but the king was sinking even deeper (v. 22).
 - d. He trusted his friends more than he trusted God.
17. Chapter 39 (v. 8) - Burning the king's house.
 - a. God rewarded Zedekiah for his wickedness.
 - (1) He thought he could escape but the enemy caught him (v. 4).
 - (2) He saw his sons killed and was blinded.
 - (3) He walked by sight and ended up in darkness.
 - (4) He lived to serve himself and lost everything.
 - (5) He learned the lesson--your sins will find you out (Num. 32:23).
 - b. God rewards Jeremiah for his faithfulness (vv. 11-14).
 - c. God rewards Ebed-Melech for his kindness (vv. 15-18).
 - (1) This foreigner rescued Jeremiah because he had put his trust in God.
 - (2) An outsider trusted God, but the Jews would not.
18. Chapter 40 - Consequences of Sin.
 - a. Liberty (vv. 1-6). One of the captains of Babylon offered Jeremiah a choice.
 - b. Authority (vv. 7-12)
 - (1) God has ordained that men live under authority (Rom. 13:1-7).
 - (2) Are you and I praying for those in authority (1 Tim. 2:1-3).
 - c. Treachery (13-16).
 - (1) Gedeliah may have trusted human nature too much.
 - (2) Ishmael's love for Zedekiah was greater than his love for God.
19. Chapter 41 (v. 8) - Ten men who were spared.
 - a. Gedeliah was warned about some that planned to take his life, but he believed them not (40:14). He believed these spake falsely (41:16).
 - b. Ishmael had a great love for Zedekiah (the king taken into Babylon).
 - c. He had a greater love for Zedekiah than for God, others and the nation.
 - d. He was more concerned about revenge than righteousness.
20. Chapter 42 (v. 7) - "Wait Ten Days"
 - a. "Back to Egypt" had been the cry all the way (Ex. 16:3; 17:3; Num. 11:4-16; 14:1-5; Isa. 30:1-5; 31:1-3).
 - b. The cry was the same after the day of the Babylonian conquest (41:17).
 - c. Even though they had already made up their minds to go to Egypt,

a. Carchemish means "Fort of Chemosh," the
god of the Moabites (2 Kg. 23:13).

V. 4 - brigandines

a. means "coats of mail" worn by soldiers and in
time came to mean "soldiers"

The Lord's message (v. 4)

1. He wanted him to know that he did all these things for Baruch.
2. He was concerned about the individual, but his plan was wider than one man -
3. Baruch had too much personal ambition (v. 5)
4. He needed to push these personal ambitions to the background.
5. His life would be spared -

Chapter 43 -

1. Addressed to a private individual - Baruch
2. The depth of his sorrow over impending punishment
 - a. He felt a personal woe
 - b. Grief had been added to his personally felt sorrow
 - c. He was on the threshold of fainting in his sighing
 - d. Nowhere could he turn for rest.
3. He needed the Lord to establish his proper perspective again

they asked Jeremiah to pray for them that the Lord would show them the way (vv. 1-6).

(1) Jeremiah told them he would (v. 4).

(2) They promised to do whatever the Lord said (vv. 5-6).

d. Their words sounded real pious and their promises great (cf. Matt. 15:7-9).

e. God's plan had not changed--remain in the land and don't go to Egypt (vv. 7-22).

f. William Law said: "Solemn prayers, rapturous devotions, are but repeated hypocrises unless the heart and mind be conformable to them."

21. Chapter 43 (v. 10) - God's use of nations.

a. They accused Jeremiah of speaking falsely and "obeyed not the voice of the Lord, to dwell in the land of Judah" (vv. 1-4).

b. Jeremiah is taken into Egypt and prophesies what will happen to them (vv. 5-13).

22. Chapter 44 (v. 3) - Jehovah can be angry.

a. He sent his servants with the word, but they would not listen (vv. 1-5).

b. He sent drought, but they did not repent (vv. 1-5).

c. He sent the enemy to humiliate them, but they still would not obey.

d. Perhaps it would be different in Egypt. No!

(1) The change of geography did not change their hearts.

(2) They even practiced idolatry in Egypt (vv. 7-10). They even defended it--"they had plenty of food, were well-off, and saw no trouble" (v. 17)--as if these things were proof of truth.

e. Jeremiah 44:20-23 has been characterized as Jeremiah's last recorded warning.

f. In his mercy God will save a remnant (vv. 26-28), but the rest would be slain (v. 29).

23. Chapter 45 (v. 5) - The Sin of seeking glory.

a. God sees your work. "When it seems like your work is useless, remember for whom you are doing it."

b. God knows your truth.

c. God hears your words. God heard in his cry a desire for great things.

d. God meets your needs.

24. Chapter 46 (v. 27) - Abraham's seed saved from captivity.

a. Josiah, Judah's last good king was slain at Carchemish when he fought Egypt (2 Chron. 35:20-27), but now Egypt would be defeated at Carchemish by the Babylonians (1-6). *ABOUT 605 B.C.*

b. Egypt thought she was like the Nile, rising up to flood the enemy, but they would fall (vv. 7-12).

c. Jeremiah told them Nebachadnezzar would come and smite the land (vv. 13-19).

(1) God did not see a mighty river, but a heifer bitten by the Babylonian fly (v. 20).

(2) They were like fat bulls headed for slaughter (v. 21; also v. 10).

(3) The army of Babylon was like grasshoppers in number (vv. 23-

*Begin 3/14/07
Neil thinks
this Chapter
should be right
after Chapter 36
Chapters 46,
47, 48 - 2nd
have the prophetic
trust aimed
at Egypt, the
of Hilkiah and
Nahum*

Chapter 48

1. The Moabite Stone mentions a number of names in the chapter
2. Molechism, one of the major sins of Moab. Chemosh, the major god of these people is honored in the Moabite Stone

- 24) and Egypt would flee like a frightened serpent (v. 22).
 (4) Message of peace to his people (vv. 27-28).
25. Chapter 47 (v. 6) - "The Lord's sword cannot be quiet."
 a. The Babylonians would destroy Philistia.
 b. The Babylonian army would be like a rising river (47:2) and a sword in the hand of the Lord (47:6).
26. Chapter 48 (4. 35) - Pagan Idolatry Destroyed.
 a. Moab was known for its pride (vv. 29,42).
 (1) Relied on a false god and wealth--both were destroyed--their defenses gone (v. 7).
 (2) Moab was known for its wine.
 (a) The vessels shall be broken and emptied and the people would be drunk on God's wrath (48:12,26,28).
 (b) The Babylonians would be God's "wine-workers" to give Moab a "new taste."
 b. The bottles were broken (v. 12).
 c. The staff was broken (v. 17).
 d. Their arm was broken (v. 25).
 e. "How she is broken down" (v. 39).
27. Chapter 49 (v. 8) - The calamity of Esau.
 a. The Ammonites and Moabites were descended from Lot (Gen. 19:30-38). Hated the Jews.
 b. The Edomites were recognized for their great wisdom (Obad. 8), but they would not be wise enough to stop the Babylonians.
 c. Their judgment would be like:
 (1) The stripping of a vineyard (v. 9).
 (2) Getting drunk (v. 12).
 (3) The destroying of Sodom and Gomorrah (v. 18).
 (4) The attacking of a lion from the Jordan thicket (v. 19).
 (5) The swooping down of an eagle (v. 22).
 d. There was no escape.
28. Chapters 50-51 (v. 23) - Desolation of Babylon (v. 5). Whole land full of sin.
 a. "This prophecy was given in the fourth year of Zedekiah's reign, and Jeremiah sent it with Baruch's brother, Seraiah, to be read publicly in Babylon (51:59-64)" (Wiersbe, p. 528).
 b. The Persians would come out of the north and defeat Babylon (50:3).
 (1) Babylon had been God's hammer (50:23).
 (2) Babylon had been God's cup (51:7).
 (3) Babylon had been God's battle ax" (51:20-23).
 (4) But now Babylon's sins would be judged (51:34-35).
 c. Throughout this prophecy God gives hope to his people.
 (1) Both Israel and Judah will be united in the land (50:4-5).
 (2) The scattered flock will be gathered (50:6-7, 17).
 (3) The sinful nation forgiven (50:33-34).
 (4) The forsaken wife will be reunited to her husband (51:5).
 (5) The nation will be vindicated (51:10).

- d. All this will happen by the power of God (51:15-19).
- 29. Chapter 52 (v. 27) - Reaping what we sow.
 - a. Jeremiah's prophecy opens with God saying, "I am ready to perform My Word" (1:12) and it closes with evidence that God did what he said he would do.
 - b. "This chapter parallels 2 Kings 24-25 and also Jeremiah 39; and it sets the stage for your reading of Lamentations" (Wiersbe, p. 529).
 - c. The religious leaders who had persecuted Jeremiah were slain (vv. 24-27).
 - d. The temple was plundered despite the promises given by false prophets (27:19-28:4).
 - e. The people were deported to remain in captivity for seventy years (25:1-14).

1. This chapter is virtually the same as 2 Kings 24:18-25:23
2. Divides into Four Sections
 - a. First, the fall of Jerusalem and the capture of the king - vv. 1-16
 - b. Second, the sacking of the temple - vv. 17-23
 - c. Third, the deportation of the people to Babylon - vv. 24-30.
 - d. Fourth, Jehoiachin's release from prison - vv. 31-34. (Lindell Mitchell)
3. "Tablets recovered from the ruined city of Babylon further confirm that Jehoiachin was recipient of the king's favor" (Jamieson, p. 192).

Jeremiah

1. Some thought Jesus was Jeremiah (Mt. 16:14).
2. His personality:
 - a. Sensitivity was one of Jeremiah's personality traits. He was a gentle man.
 - (1) Became the center of controversy.
 - (2) Subjected to criticism and persecution.
 - b. Sympathy was another characteristic.
 - (1) How did he feel when he was uttering threats of doom against his fellow-men?
 - (2) Was he vindictive, self-righteous, even joyful?
 - (3) It was with heavy heart.
 - (4) Tears stained the manuscript when he penned the oracle.
 - (5) He laments for his people (4:19ff).
 - (6) He fervently prays for his people (8:21-22).
 - (7) He acknowledged the need of judgment, but prays it may be tempered (10:24).
 - (8) He pleads with God.
 - (9) He had personal sympathy for those he condemned--"the weeping prophet."
 - (10) "Jeremiah was no weeping willow; he was a stalwart oak."
 - c. Courage was a personality trait.
 - (1) When armed with divine courage he became a "fortified city," iron pillar, and a brazen wall" (1:18).
 - (2) He braved the fury of the people, the princes and the crown.
 - (3) He chose to speak the truth at all costs.
 - d. Faith or conviction was another admirable trait.
 - (1) He had an overwhelming conviction he had been called of God--"spokesman for the living God."
 - (2) He had faith in the future of his people.
 - (a) When Jerusalem was besieged and it looked hopeless he bought a field (32).
 - e. Jeremiah was heir of the prophets before him.
 - (1) He combines the tenderness of Hosea, the fearlessness of Amos, and the stern majesty of Isaiah (Hertz).
 - (2) "He was like a brazen wall, and at the same time soft as wax." He was like a brazen wall in that no power could shake him; he was soft like wax because of his gentle disposition and his broken heart" (Smith).
3. Practical Lessons from the Book - (Read from Jackson, p. 5)

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The Marvelous Book of Jeremiah

The book of Jeremiah is one of the longest books of the Old Testament. It is also one of the most thrilling. In this article, we wish to give the reader an "Introduction" to this remarkable sacred narrative.

The Author - The author of this book is Jeremiah, a prophet (cf. Dan. 9:2; Mt. 2:17) of the city of Anathoth, a priestly community (cf. Josh. 21:18) about three miles north/east of Jerusalem. His father's name was Hilkiah. Some suggest that this was the high priest who found the copy of the law (2 Kgs. 22:4) in the ruins of the temple (Smith, 311-12). Most commentators do not make that connection. The meaning of his name is uncertain; various suggestions have been: *Jehovah establishes*, *Jehovah exalts*, and *Jehovah casts down*. Jeremiah had no immediate family; in fact, he was the only prophet of the Old Testament whom God forbade to marry (16:1,2).

"Jeremiah is an intensely human personality, a man whom we can understand and love, and yet a person endowed with such mysterious power from on high that we at times are overawed by his grandeur. Jeremiah, so humanly weak, and yet so divinely firm; his love so humanly tender, and at the same time so divinely holy; his eyes streaming with tears at beholding the affliction about to come upon his people, yet sparkling with fiery indignation against their sins and abominations; his lips overflowing with sympathy for the daughter of Zion, only to pronounce upon her almost in the same breath the judgment and condemnation she so fully deserved. Truly so remarkable and powerful a personality, at the same time so lovable, that we cannot fail to recognize in him an instrument especially chosen and prepared by the God of grace and strength and wisdom" (Laetsch, 23).

The Recipients - The bulk of the prophetic message is directed to the southern kingdom of Judah—though sometimes referred to as "Israel"—with its capital city, Jerusalem (chapters 2-45). Samaria and the northern kingdom had fallen to Assyria almost a century earlier. Additionally, miscellaneous oracles are aimed at a few other ancient nations (cf. 1:5). Chapters 46-51 address several of Judah's pagan contemporaries, e.g., Egypt, Philistia, Moab, Amon, Edom, Syria, Babylon, etc.

The Historical Time-Frame - Jeremiah prophesied during the administrations of five of Judah's kings:

Josiah (639-608 B.C.) - 11 years
Jehoahaz (608 B.C.) - 3 months
Jehoiakim (608-597 B.C.) - 11 years
Johoiachin (597 B.C.) - 3 months
Zedekiah (597-586 B.C.) - 11 years

The prophet commenced his labor in the 13th year of Josiah (626 B.C.); he concluded his ministry in Judea when the temple was destroyed in 586 B.C. Thus, his work in the southern kingdom spanned approximately forty years. However, he prophesied periodically even after the fall of Jerusalem. The last date mentioned in the book comes thirty-seven years following the capture of Jehoiachin (597 B.C.), thus in 560 B.C. (52:31). This is twenty-six years beyond Jerusalem's fall. If chapter 52 was added by Jeremiah—though not authored by him, (Young, 255), his career could have spanned some sixty-six years.

The Conditions Of The Time - When Judah's good king Hezekiah died, he was succeeded by his son, Manasseh. Under Manasseh, the nation became engrossed in idolatry. Baal was worshipped, pagan alters were built, children were sacrificed to Moloch, worship of the stars was instituted, etc. It was a very bad time. The prophets were persecuted. Tradition has it that Isaiah was sawn asunder in this era (cf. Heb. 11:37). During Manasseh's administration the people of Judah "did more evil" than their heathen neighbors (2 Chron. 33:9). Manasseh was taken as a prisoner to Assyria; there, he came to his senses and repented of his evil. When he returned to Palestine, he tried to undo the spiritual damage he had done, but he could not stem the tide of idolatry. When the ruler died, he was succeeded by his son Amon who quickly re-instituted the wicked practices of his father's early days.

Amon was followed by his son Josiah, Judah's last good king. Josiah began to seek Jehovah when he was but a lad of sixteen years (2 Chron. 34:3). By the time he was twenty, he sought to purge the land of idolatry. One of his projects was to repair the temple. During this enterprise, a copy of the sacred law was discovered. When the king

noted the contrast between the pure religion described in the Mosaic law, and the corrupt practices of the current Hebrews, he initiated a great reformation, which, however noble, was but superficial and temporal. The nation was on a headlong course of destruction: it was just a matter of time. It was during this era—in the thirteenth year of Josiah's reign—that Jeremiah was called to his great prophetic ministry.

Purpose Of The Book - The basic thrust of Jeremiah's ministry is two-fold. Initially, he seeks to bring his people to a state of repentance (cf. 7:2-7). If Judah will turn back to God, she can avoid the horrible destruction that looms like a dark cloud on the horizon (the Babylonian invasion). Eventually, though, it became apparent that the people had no intention of abandoning their apostasy. Accordingly, it was Jeremiah's sad task to warn them of the approaching destruction (see 21:1-10). He informed them that this catastrophe was a judgment from God. They must submit to it and take their punishment. It was this message that provoked livid anger in the Jews. Jeremiah was viewed as a traitor and persecuted more intensely than any other Hebrew prophet ever had been.

Divisions Of The Book - The book is a collection of Jeremiah's prophecies. Scholars outline the book differently, but the main segments appear to be: (a) Prophecies concerning Judah and Jerusalem (1-25). (b) Biographical data relating to Jeremiah, and prophecies of redemption in the coming Messianic age (26-45). (c) Oracles regarding the nations (46-51). (d) A historical appendix (52).

Chronology Of The Book - A careful consideration of the material within the book reveals that events, prophecies, etc. are not always set forth chronologically. For example, chapters 21 and 24 come from the time of Zedekiah's reign (597-586 B.C.), while chapter 25 is related to Jehoiakim's administration (608-597 B.C.). D.J. Wiseman offers the following table, suggesting that some material might be arranged according to the administrations of certain rulers. (817). This involves some speculation.

Josiah (1:1-19; 2:1-6; 30; 7:1-10; 25; 18:1-20:18)
Jehoahaz (none)
Josiah or Jehoiakim (11:1-17:27)
Jehoiakim (25:26; 35:36; 45-48)
Jehoiachin (31:15-27)
Zedekiah (21:24; 27:34; 37:39; 49-51)
Gedaliah (& Egypt) (40-44)

Why is there a lack of chronological sequence? Some suggest the materials of this book were circulated originally in the form of separate scrolls, each of which illustrated a particular teaching. Later, it is contended, these scrolls were assembled to constitute the current book of Jeremiah (Deere, 898). On the other hand, some argue that Jeremiah himself arranged the materials, not in a sequential fashion, but in a logically topical way. Professor Charles Dyer has argued this case in his discussion of this book (Dyer, 1128). It is important to observe, however, that the arrangement of the book does not at all affect the question of

inspiration. The task of the commentator is to deal with the book in the order given without being preoccupied with rearranging the text (Feinberg, 367).

The liberal view—that the book is a collection from various authors, later assembled by an editor (Ash, 22ff)—should be rejected.

Features Of The Book - The book of Jeremiah has several significant features that are worthy of note.

(1) Over and over again the prophet stresses that the nation of Judah is a "backsliding" people (13 times). The Hebrews have "committed iniquity" (or sin, transgression, etc.—53 times) against Jehovah. She should thus "return" (47 times) to the Lord. Because of their sins, the people of Judah would be "scattered" (14 times) and held "captive," or be in "captivity" (51 times) by the Babylonians. The "Babylonians" are referred to more times in the book of Jeremiah than in the balance of the Bible combined.

(2) This is a powerful book of prophecy. For example: The seventy years of Babylonian captivity are foretold (25:11). But the captivity will not be a "full end" of Judah (5:18); rather, the Jews will return from Babylon (29:10-14). Eventually, mighty Babylon herself will fall (25:12-14). The "Righteous Branch" (the Messiah) will come to earth (23:5), and provide a "new covenant" (31:31-34) by means of which all nations may potentially be saved.

(3) Jeremiah is the most persecuted prophet of the Bible. He was led as a lamb to the slaughter (11:18ff); his brethren dealt treacherously with him (12:6); he was confronted by false prophets (14:13); his brethren cursed him (15:10); he was smitten, put in stocks, and denounced (20:1ff); his heart was broken (23:9); he was seized and threatened with death (26:8,24); his teaching was opposed (28:1ff; 29:1ff); he was imprisoned (32:2,3); he was pursued (36:26); he was beaten and imprisoned (37:15); he was thrown into a dungeon (38:6); he was bound in chains (40:1); he was falsely accused (43:2); he was taken to Egypt (43:6,7). Tradition says he was stoned in Egypt.

(4) The book of Jeremiah testifies quite eloquently to the biblical doctrine of inspiration. First, Jeremiah himself reflects a very high regard for earlier biblical documents. For instance, some sixty-six passages from the book of Deuteronomy are echoed in about eighty-six references in this book (Feinberg, 368). Second, this narrative itself claims prophetic inspiration over and over again. "In Jeremiah there are 151 clearly marked prophecies commencing with the prophetic formula, 'The word of the Lord came.'" (Boyd, 286). Third, he is designated as "Jeremiah the prophet" in the New Testament (Mt. 2:17; 27:9—for a discussion of the accuracy of this latter reference, see Jackson, 1995, 18). The writer of Hebrews cites from Jeremiah 31:31ff and attributes the declaration to God (8:8). The Greek Text of the United Bible Societies lists about ninety-six concurrences between the book of Jeremiah and the New Testament (Aland, Black, Metzger, & Wikgren, 904).

Practical Lessons From The Book - The things written aforetime were written for our learning and admonition (Rom. 15:4). We would thus expect that there would be many enduring truths in the book of Jeremiah that can serve us well today (cf. Yates, 148,149).

* The book stresses the omniscience of God. In his foreknowledge, Jehovah knew the character of the prophet, and his fitness for the job, even before he was formed in the womb. The creator will always respect our freedom of choice; yet, he knows. He is God!

* When one is willing to be used in the service of Jehovah, God can take his weaknesses and turn them into strengths. Jeremiah was a timid, sensitive youth—who initially shrunk from the awesome responsibility with which he was challenged. But he became one of the Lord's greatest, most courageous men.

* When one forsakes his covenant vows to God, and pursues religious activity not sanctioned by him, he has committed a grievous evil. He must abandon the false and return to the true.

* External religion, without true devotion of heart, is worthless. Shallow formalism makes the Lord sick.

* Genuine repentance requires a cessation of evil and a turning to God. Either one without the other is void.

* Sin extracts a high price. It ruins internally, externally, and eternally.

* God's righteous cause will eventually triumph over evil. Truth pressed to the ground will rise again.

* The only hope for the world is through the Messiah and his new covenant system.

* Those who uncompromisingly proclaim God's truth, refusing to condone evil, will suffer persecution.

* Every man will ultimately have to stand before the Judge of the Universe and give an account for his life.

Jeremiah And Archaeology - Several archaeological discoveries bear upon the book of Jeremiah. A few examples will suffice at this point.

(1) Between 1935-38, twenty-one pottery fragments (called ostraca), were discovered at the site of ancient Lachish (thirty miles SW Jerusalem). Lachish was one of the last three cities to be conquered by Nebuchadnezzar (cf. Jer. 34:7). These potsherds were in a small guard-room located outside the city gate. Inscribed with Hebrew script reflecting the writing of Jeremiah's time, they are dated from the autumn of 589 B.C., having been found in an ash layer—the remains of Nebuchadnezzar's burning of the city. They are thus contemporary with Jeremiah. Some of the fragments represent letters written by an outpost soldier to his commander at Lachish.

Letter VI complains about certain princes who "weaken our hands" by their defeatist actions. This is almost identical to the charge that some were lodging against Jeremiah: "...he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them, for this man seeketh not the welfare of this people, but the hurt" (Jer. 38:4). Letter IV

states that "we are watching for the signals of Lachish...." Compare this with Jeremiah 6:1, where the same word for "signal" is employed. Letter III contains a reference to a certain "prophet" who had proclaimed a message of "Be-ware." Some have speculated that this may be a reference to Jeremiah, but the identification is not certain. The texts of these communications are found in Pritchard (212-214).

(2) Following the fall of Jerusalem, Gedaliah, grandson of Shaphan (Josiah's scribe), was appointed governor over Judea by Nebuchadnezzar. His administration was centered at Mizpah and was short-lived; he was assassinated (2 Kgs. 25:22-26; Jer. 40:5-41:8). In the ruins of Lachish, a jar handle was found which read: "Gedaliah who is over the house." This may have been the Gedaliah of the book of Jeremiah (see Lewis, 113,114). In the British Museum there is a small stone seal, dating from the 6th century B.C., that contains the inscription: "Belonging to Hananiah, son of Gedaliah." It is also possible that this is a reference to the Judean governor (Mitchell, 76). A seal impression at Mizpah bore the inscription "Jaazaniah, servant of the king." Scholars believe that this is the same Jaazaniah who met with Gedaliah at Mizpah (cf. Jer. 40:8; see Cornfield, 177).

(3) Jeremiah mentions that Jehoiachin, king of Judah, was a captive in Babylon, and that he was treated "kindly" (Jer. 52:31-34). Clay tablets found in the ruins of ancient Babylon confirm that Jehoiachin was treated well by Chaldean officials. He is referred to as "Yaukin, king of Judah," and a list of the provisions (e.g., oil and barley) for the former ruler and his family are detailed. WJ

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SUGGESTED CHRONOLOGICAL ARRANGEMENT OF THE
BOOK OF JEREMIAH

INAUGURAL VISIONS (late in reign of Josiah, 640-609 B.C., or early in reign of Jehoiakim)

- A. Call of Jeremiah, 1:4-10
- B. Vision of the almond rod, 1:11-12
- C. Vision of the boiling pot, 1:13-19

II. REIGN OF JEHOIAKIM (609-598 B.C.)

- A. Lament over King Jehoahaz, 22:10-12
- B. The temple sermon, 7:1-15; 26:1-24
- C. Early messages, 2:1-37; 3:1-5, 12-14a, 19-25; 4:1-8, 11-22, 27-31; 5:1-17, 20-31; 6:1-30; 7:16-9:1
- D. Message against Egypt (605 B.C.), 46:2-12
- E. Dictation of the two scrolls (604 B.C.), Ch. 36
- F. Messages against Philistia, Moab, Ammon, Edom, and Damascus (604 B.C. and later), 47:1-49:27 (in part)
- G. "Confessions" of Jeremiah, 10:23-24; 11:18-12:6; 15:10-21; 17:9-10, 14-18; 18:18-23; 20:7-12, 14-18 (cf. 16:1-13)
- H. Laments at the invasion in 601 B.C., 9:10-11, 17-22; 12:7-13
- I. Use of the Rechabites as an object lesson, Ch. 35
- J. Second arrest of Jeremiah, 19:1-2a, 10-11a, 14-15; 20:1-6
- K. Concerning false prophets, 23:9-33
- L. Second message against Egypt (601 B.C.), 46:13-26
- M. Message against Kedar and kingdoms of Hazor (599-598 B.C.), 49:28-33
- N. Warnings concerning the Babylonians, 13:1-11, 20-27; 17:1-4; 22:6-7; 25:1-13
- O. Condemnation of Jehoiakim, 22:13-19
- P. Messages of uncertain date, probably from this reign, 9:2-9, 25-26; 11:15-16; 18:1-6, 13-17; 21:11-14

III. REIGN OF JEHOIACHIN (3 months, 597 B.C.)

- A. Lament over sufferings of the siege, 10:17-22; 15:5-9
- B. Condemnation of Jerusalem, 22:20-23
- C. Message against Jehoiachin, 22:24-30

IV. REIGN OF ZEDEKIAH (597-587 B.C.)

- A. Lament over Jehoiachin, 13:15-19
- B. Letters to the exiles, 29:1-15, 21-32
- C. Jeremiah's reaction to a proposal of rebellion (594 B.C.), Chs. 27-28
- D. Civil strife in Jerusalem, 13:12-14
- E. The third Babylonian invasion (589-587 B.C.)
 - 1. Warning to Zedekiah, 34:1-7
 - 2. Deputation sent to Jeremiah, 37:1-10
 - 3. Freeing of the slaves, 34:8-22
 - 4. Arrest of Jeremiah, 37:11-15
 - 5. First interview with the king, 37:16-21
 - 6. Purchase of a field at Anathoth, 32:1-15
 - 7. Jeremiah placed in a cistern, 38:1-13
 - 8. Second interview with the king, 38:14-28
 - 9. Fall of Jerusalem, 39:1-14
- F. Messages of uncertain date, probably from this reign, 9:23-24; 14:1-15:4; 16:16-17; 23:1-2, 5-6; 30:5-7, 12-15

V. GOVERNORSHIP OF GEDALIAH (587-582 B.C.)

- A. History of the period, 40:7-41:18
- B. Messages of hope, 31:2-6, 15-22
- C. The new covenant, 31:31-34
- D. Jeremiah goes to Egypt, 42:1-45:5

VI. SECONDARY PASSAGES

- A. Deuteronomic passages which are more or less inconsistent with Jeremiah's message, 3:6-11; 5:18-19; 9:12-16; 11:1-14, 17; 17:19-27; 19:2b-9, 11b-13; 21:1-10; 22:8-9; 24:1-10; 29:16-20; 32:16-44; 29:15-40:6
- B. The "Book of Comfort," chs. 30-31 (except 30:5-7, 12-15; 31:2-6, 15-22, 31-34)
- C. Eschatological predictions, 3:14b-18; 4:9-10, 23-26; 12:14-17; 23:3-4, 7-8; 33:1-26
- D. Psalm-like poems, 10:25; 16:19-21; 17:5-8, 12, 13; 20:13
- E. On the worship of idols, 10:1-16
- F. A proverb, 17:11
- G. The "burden of the Lord," 23:34-40
- H. Message against Elam, 49:34-39
- I. Messages against Babylon, 50:1-51:64
- J. Historical appendix, 52:1-34

BIBLICAL NOTES

*'A personal medium: to uphold the right, to oppose the wrong,
to edify the saints, to teach the Word of God, to reach the lost.'*

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Jeremiah and Gospel Preachers

Roy Deaver

1. Let us — each and all, not preachers only — strive to have the pure, sincere, loving, caring, compassionate heart of Jeremiah. He loved these people to whom he preached, and this love compelled him to preach what God told him to preach. Crying “Peace, peace” when there is no peace would not do. Speaking empty words which would accomplish nothing would be sin. Failure to strive with all his might to bring these to repentance would be unthinkable.

(1) Let us ponder well the great lessons in Ephesians 4:15. Paul refers to “...speaking the truth in love.” “Speaking” — there is God’s method. “The truth” — there is the message. “In love” — there is the manner. “In love” — there is also the motive. It is love — magnificent love — which compels us to preach the truth, the whole truth, and nothing but the truth, without fear, favor, or compromise; but from a heart of love and compassion for the souls of men. In striving to accomplish God’s will, love is that precious ingredient without which you cannot succeed, and with which you cannot fail!

(2) 2. When God first appeared to Jeremiah and explained to him the divine assignment, Jeremiah was hesitant. He said: “Alas! Lord God, I do not know how to speak.” He said further: “...I am but a child.” His humility is evident. He was probably

timid and shy. But, his humility and his timidity and his shyness would not keep him from doing God’s great work. Humility is a noble and necessary characteristic of any and of all who would be pleasing to God. There is no room in the heart of the Christian for haughtiness, arrogance, egotism. There is room for genuine humility. But, true humility does not keep one from doing the work which God wants him to do. If God wanted Saul to be King over his people, it was not right for Saul to hide himself among the stuff (1 Sam. 10:22). True humility causes one to commit himself wholly, entirely, and unreservedly to God, and to the accomplishing of God’s will.

(3) 3. In relationship to the great task which God had indicated, *Jeremiah saw himself* as “but a child.” If this is fear, then it is fear of the right kind. It is the kind of fear which causes one to recognize his own weaknesses and his own limitations, and — consequently — the necessity of depending upon God. Paul said: “...for when I am weak, then am I strong” (2 Cor. 12:10). Paul also said: “Finally, be strong in the Lord, and in the strength of his might” (Eph. 6:10). Paul requested the brethren of Ephesus to pray for him as he prepared to go before Nero

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"...that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak" (Eph. 6:19,20).

Is this not the meaning of Paul's statement in 1 Corinthians 2:3 — "And I was with you in weakness, and in fear, and in much trembling"? He was not afraid of any man, or of any group of men. He was willing to sacrifice his own life for the cause of Christ if need be. He did not shun to declare the whole counsel of God, even when his life was threatened. But, he did his work — as we must do our work for the Lord — in the deep and abiding realization of the seriousness of the situation in which God has committed the sacred message to human instrumentality. Let us have the attitude of Paul, and often say with him: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Any evidence of fear that Jeremiah had *was manifested only in the presence of God himself.* It was never manifested when he had the obligation and the opportunity to speak as God's messenger. He was a man of tremendous courage. Courage is not the absence of fear — but the conquest of it. Courage is doing the job which has to be done, in spite of fear. I read about a woman who — with an axe — killed a bear when the bear attacked her baby. Now, anybody knows that a woman cannot kill a bear with an axe! But, she did! Was she afraid? Did she do the job in spite of fear? That's courage — tremendous courage.

(4) 4. Many years ago I preached a sermon which I called, "I Sat Down Confounded." The people came to Ezra and said: "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing accord-

ing to their abominations...For they have taken their daughters for themselves and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass" (Ezra 9:1,2). Ezra said: "When I heard this, I tore my garment and covering robe, pulled hair from my head and beard, and sat down confounded" (Ezra 9:3, the Berkeley reading).

I know something about how Ezra felt. To see attitudes and conduct in complete disregard of the teaching of the Word of God is frustrating and bewildering. You can preach and teach until you fall down exhausted, but there are people in the church, and out of the church, who pay no attention to what you say. You can preach on the sin of immodest dress until you turn blue in the face, but your hearers — many of them — will keep on dressing immodestly. What do you do? What *can* you do? Often you do just what Ezra did: *You sit down confounded!*

My point is this: Jeremiah was well acquainted with this attitude and this kind of conduct on the part of his hearers. He knew God's message, and he was determined to deliver it. But, he also knew that the people would not listen. Jeremiah said: "O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou has consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return" (5:3). The people said: "Come and let us devise devices against Jeremiah...let us smite him with the tongue, and let us not give heed to any of his words" (18:18). "Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him saying, thou shalt surely die...And

all the people were gathered against Jeremiah in the house of the Lord" (26:8,9).

What did Jeremiah do when people refused to listen? Even when he knew that people would not listen? He kept on preaching what God told him to preach. What must you and I do when people refuse to listen? Even when we know that they will not hear? Answer: just what Jeremiah did — keep on preaching the pure, plain, powerful, primitive gospel of the risen Christ.

Inspiration says: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort with all long suffering and teaching" (2 Tim. 4:1,2). Preach the gospel in season and out of season. Preach the gospel when people like it and preach it when they do not like it. Preach it when men want to hear it, and preach it when they do not want to hear it. Keep on preaching the word!

In this respect, Jeremiah was much like Noah. Noah spent many years of his life preaching God's message, but the people did not want to hear it and the people rejected it. Noah was successful in saving himself, his wife, their three sons and their wives. But, this was marvelous success.

(5) 5. In chapter 1, verse 6, Jeremiah said: "...I do not know how to speak, for I am but a child." God said: "Stop saying you are a child; for wherever I shall send you, you shall go, and whatever I shall command you, you shall speak" (verse 7). Then the Lord extended his hand and touched the mouth of Jeremiah, verse 9. In 5:14 God says: "Because they have spoken this word, see! I am making my word in your mouth a fire, and this people wood, and it shall devour them."

We look at the situation recorded in chapter 20, verses 7-9. Jeremiah says: "Thou

didst persuade me, O Lord, and I was persuaded; Thou art stronger than I, and Thou hast prevailed. I have become a laughing-stock all day long; everyone ridicules me. For whenever I speak, I cry out, I must shout, 'Violence and spoil!' For the word of the Lord has become to me a reproach and derision all day long. If I say, 'I will not think of him or speak in his name again,' then there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in; I cannot continue" (the Berkeley reading).

This is the heart and soul of Jeremiah. This is the heart and soul which produces gospel preachers. This is the compelling force which brother Hardeman had in mind when he would say: "Men, if you can do anything else in the world, and be satisfied in doing it, then don't preach the gospel." Paul said: "For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, according to that which is written, I believed, and therefore also we speak..." (2 Cor. 9:16). The Lord said: "Go...preach the gospel." Paul says: "...woe is unto me" if I do not preach the gospel. What a lesson! Standing between go and woe!

(6) 6. God explained to Jeremiah: "...whatever I shall command you, you shall speak." Jeremiah's message would not be his own message. It would be God's message, and he — Jeremiah — would be the messenger. Gospel preachers now do not speak by miraculous inspiration, as did Jeremiah; but there is an abiding principle: we must be careful to preach and to teach only that which God has charged us to preach and to teach. We must not go beyond what is written (1 Cor. 5:6). We must not go beyond the doctrine of Christ (2 John 9). The gospel

preacher will not preach himself. He will not preach his personal feelings. He will not preach his opinions. He will not preach his likes and dislikes. He will not preach his personal preferences. He will not preach what is popular. Rather, he will preach the gospel of Christ. He will preach the Christ. He will preach Jesus. He will preach the word. He will preach the faith. He will preach what Paul preached. He will preach what Philip preached. He will preach what Peter preached. He will be careful to get to the heart of the matter and address God's message to the needs of the hearers. We do not need a new gospel. We need to preach and to teach the one we have — the only gospel there is!

(7) 7. God said to Jeremiah: "Be not afraid of their faces: for I am with thee." Tremendous words of comfort and strength. When the Lord charged the disciples to "Go ye therefore, and make disciples of all the nations...", he also said: "...and lo, I am with you always, even to the end of the world." The Lord said: You will not go forth alone. You will not work alone. I will be with you. In Mark 16:19,29 we have a beautiful inspired commentary on the book of Acts. The Record says: "So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." The Lord went with them as he had promised.

In principle and application, the Great Commission relates to all God's people and to all mankind. We must work to get the whole gospel to the whole world. While I cannot claim the miraculous powers granted to these men to whom the Lord first spoke the sacred charge, nor the miraculous powers characteristic of certain others in the early church, I can claim and do claim the blessed assurance involved in the great

promise of the Lord: "I will be with you."

I claim that the Lord promised to be with me as I struggle and strive to accomplish his will. **And, I proclaim that this is what makes the difference.** Without this sacred assurance, I, most likely, would have quit a long time ago. The mountain is too high; the road is too narrow; the obstacles are too many and too great for a miserable, bungling human being to have to deal with. But the Lord has said: "I will be with you." "You do not have to travel that road alone." "You do not have to bear the burden and do the job by yourself." Thank God! Blessed Assurance! "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:58). "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). "When you walk through the storm, keep your head up high and do not be afraid of the dark."

(8) 8. It is obvious that God wanted Jeremiah to preach to Judah the impending and inevitable judgment which was to come upon her. Because of her wickedness and her failure to repent, she would be destroyed. The people did not want to hear about their wickedness. They sought to justify their conduct. They even sought to deny that their practices were wicked. They did not want to hear about judgment and about destruction. The preaching affected Jeremiah more than it did the hearers. This is often the case. But, the message must be preached.

Likewise, gospel preachers and Bible teachers must emphasize the Bible teaching about the judgment to come. When Paul had the opportunity to preach to Felix and Drusilla, "...he reasoned of righteousness, and self-control, and the judgment to come." The Record says that "Felix was terrified." On Mars' Hill Paul preached about the one true and living God who

Continued on page 7

demands repentance in view of the judgment to come. Note carefully: "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30,31).

There is coming that "...day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works..." (Rom. 2:6). "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. 5:10). "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). The fact of the judgment has a direct bearing upon our lives upon the earth. Let us not neglect to preach God's word about the judgment.

CONCLUSION

These are some of the great lessons from Jeremiah which have a special relationship to gospel preachers (and to all who teach faithfully the Word of God).

May God help us to write these lessons deeply upon the tablets of our hearts. May God help us always to have the concern, the compassion, the courage of Jeremiah. May God help us to be faithful — as was Jeremiah — in the discharge of our duties. May God help us and bless us that we may truly have the heart of Jeremiah the Prophet, faithful servant of God.

Please address all

BIBLICAL NOTES

Correspondence to:

BIBLICAL NOTES

7401 Glenhaven Path, Austin, TX 78737

A Fervent Plea for Refutation of Error

June 23, 1990

Dear Brother Roy,

In the course of surveying historical volumes covering the early centuries of Christianity one finds the constant charge of liberal theologians and historians that no orthodoxy existed *until* the 4th century (I have written two articles on "orthodoxy and its origins" which are in the mails to FOUR-STATE GOSPEL NEWS). I am convinced our liberals (Pepperdine, Abilene, etc.) have by and large adopted this false view. These men will replicate in our time (if unopposed) the Council of Nicea 325 AD in which men ignored the uniform teaching of scripture and created a church of creeds and human rules. It became very common *after* this Nicean error for huge books to appear about religious topics in which one never found a single reference to what the Scripture itself said on the subject! We must oppose these men and refute their teaching line by line.

We keep your work and life ever in our prayers.

In faith,

Steve Gunter

1202 Royal Dr., Bentonville, AR 72712

Does the Lord's law on marriage, specifically as set out in Matthew 19:9, apply to all men? or to only those in the church?

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JEREMIAH: YESTERDAY'S MESSAGE FOR TODAY

Introduction

1. Jeremiah preached a message of judgement.
2. This message can be broken down into four categories.
 - a. The inadequacy of a merely external religion.
 - b. The reality of apostasy.
 - c. The specific sins of his day.
 - d. The search for meaning apart from God.

I. The inadequacy of a merely external religion.

- A. Men had turned from God's revelation, 6:20; 7:4; 9:25.
 1. The true God was ignored.
 2. The god they served lived only in their minds.
- B. To deal with the God of the Bible man must define Him and His will in Biblical terms.
- C. Religion today, as in the days of Jeremiah, is more emotional and convenient than rational and sacrificial.

II. The reality of apostasy.

- A. When man leaves God's revelation, we must say clearly--not in hate or anger--"You are wrong."
 1. This Jeremiah did, 3:1,6,9.
 2. Since God has revealed Himself to man in the Bible, we must stand for the truth of that revelation.
- B. Further, we must view our situation honestly.
 1. We must not rationalize away reality.
 2. God's people in Jeremiah's day failed to see where they really were, 8:22; 7:10.
- C. Where are we?

III. The specific sins that characterized his age.

- A. Spiritual and sexual adultery, 9:1-2; 5:7-8.
 1. Idol worship prevailed.
 2. Sexual adultery was a way of life.
 3. What are our idols and our morals?
- B. Lying and hypocrisy, 9:3-8.
 1. Because of lying, there was a lack of trust, 22:16-17.
 2. In abandoning truth, our age has created the same feeling of distrust.
 3. The integrity of the church has also suffered.

IV. The search for meaning and security apart from God--materialism.

- A. Trust in material strength, 2:18-19,36-37.
- B. Material comfort and success of first importance, 22:13-17.
- C. Our era is also identified with these sins.
- D. What about the body of Christ?

Conclusion

1. God judged sinful Judah for their sins.
2. Will He do less today if the same sins are present?

The Book Shelf

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Notes From The Margin Of My Bible

There are many who repudiate the prohibitive force of the silence of the Scriptures. Though they concede that an action is forbidden if there is a specific "thou shalt not," they confidently declare that if the Bible is silent upon a particular issue, one is granted the liberty to act. The question thus becomes—*does silence have a negating mood?*

We believe that a careful consideration of numerous biblical contexts will clearly establish that silence *does not* grant permission; rather, it forbids. Let us give thought to the following situation.

In Jeremiah 7:29-31, the great prophet of God censured the citizens of the kingdom of Judah for involvement in the idolatry of its pagan neighbors. The people had worshipped idols (even bringing such into the temple), and had gone so far as to sacrifice their children to heathen gods. These indiscretions belonged to that class of things which Jehovah "commanded not" (31). Underline that phrase for it is very significant.

It is true, of course, that in numerous other Old Testament passages the Lord's people had been strictly charged not to worship other gods (cf. Ex. 20:3). Prohibitions were clear and forceful. However, in the passage at hand (cf. also Lev. 10:1; Dt. 17:3), the issue is not approached negatively; rather, idols were not to be worshipped because the Lord had "not commanded" such. A comparison of these two sorts or contexts, therefore, reveals the following truth. Conduct *forbidden*, and conduct that is *unauthorized*, fall into the *same* category. Both displease God. Let those who are forever quipping: "Where does the Bible say you can't...?" reflect soberly on this point. The issue is this: "Where does the Bible *authorize* your coveted practice?"

Underline, therefore, in the respective passages cited, those telling words "commanded not," and reference Exodus 20:3, or some similar verse. Then note: "*Commanded not*" is the equivalent of a negation; *silence is prohibitive*. WJ

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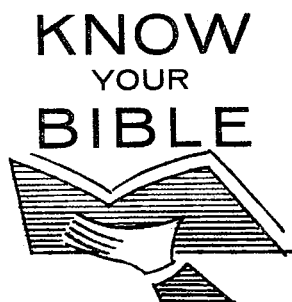
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1. "And Jesus came and spoke unto them, saying, All _____ is given to me in _____ and in _____."
2. "Get thee behind me, _____: for it is written, Thou shalt _____ the Lord thy God, and him only shalt thou serve."
3. "Praising God, and having _____ with all the _____, And the Lord added to the _____ daily such as should be _____."
4. "It is more blessed to _____ than to receive."
5. "Put on the whole _____ of God, that ye may be able to _____ against the wiles of the _____."
6. "All _____ is given by _____ of God, and is profitable for doctrine, for reproof, for _____, for instruction in righteousness."
7. "That the man of _____ may be perfect, thoroughly _____ unto all good works."
8. "Be ye also patient; _____ your hearts: for the _____ of the Lord draweth nigh."
9. "Come unto me, all ye that _____ and are heavy _____, and I will give you rest."
10. "I am the _____ vine, and my father is the _____."

Jeremiah Warns of Captivity

Jeremiah 8: 20-22; 9: 10-16

D. Ellis Walker

JEREMIAH'S CALL

The great prophet Jeremiah was not great when the Lord called him in the thirteenth year of the good king Josiah. He was so young he felt like a child but he accepted the call to duty. The law was found in the temple when he had been prophesying about five years. Josiah inaugurated great reforms and

Jeremiah seems to have played his part in the reformation. Jeremiah was protected during this time by Josiah.

JOSIAH'S DEATH

Josiah died and it soon became evident that his reforms were largely external, backed largely by the force of the throne. Wickedness once again boldly showed its face and Jeremiah's life was often filled with peril. Though he had a few friends, they were outnumbered by his enemies. Nevertheless, Jeremiah continued to warn of the impending doom of Judah if its people did not turn back to God. The great prophet and his friends were unable to turn Judah back to God. Not even the awful fate of their neighbor Israel deterred them from their downward course. They were so indifferent to God's warnings through Jeremiah that none said, "What have I done?" They rushed to their downfall with no more apprehension of it than a war horse has of death when it rushes headlong into battle. (Jer. 8: 6.) Even the birds, which knew what was good for them when they migrated, acted more intelligently than the Judaeans.

A SAD LAMENTATION

"The harvest is past, the summer is ended, and we are not saved." There is a time for sowing and growing and reaping but when the farmer fails to observe these seasons in their order, he has nothing to sustain life. For many long years the Judaeans were called upon to come back to God and his law and save their nation but now said Jeremiah it is too late—they were lost as a nation.

Jeremiah was not happy that these wicked people were getting their just deserts for he said, "For the hurt of my people am I hurt: I mourn; dismay hath taken hold on me."

The downfall of Judah was unnecessary as is evident by the prophet's wail: "Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?" (Jer. 8: 22.) The prophet's third question plainly indicates that there was plenty of balm in Gilead and physicians enough to administer it. That is, figuratively speaking, the faithful prophets had taught and warned, but the Judaeans refused their ministrations and rushed on to their doom.

JEREMIAH LOOKS AHEAD

Jeremiah, inspired by the Spirit of God, looked sadly into the future when Judaea's countryside would be so ravaged by ferocious warriors that both wild and domestic creatures would have to go elsewhere to forage. He saw Jerusalem, the beautiful city, a heap of ruins with no inhabitants but jackals. What happened to Jerusalem was also the fate of the other cities of Judah. It came to pass as the prophet said.

Why did this awful thing happen to Zion and Judah? Because they forsook God's law; they failed to obey his voice; they did not walk in his way but after the Baalim. So, figuratively speaking, because

of their sins they were fed with wormwood and watered with gall. The sword followed after them till they were consumed. If the sins of the fathers had been visited upon the children (Ezek. 18: 20), only a mere handful would have remained.

GOD IS INTERESTED IN NATIONS

The earth's surface is cluttered with ruins left by once mighty nations which seemed too powerful ever to fall. Yet they fell, one after another. Mighty Egypt had a chance to know God had failed. Where is it today? Egypt is where Ezekiel, a man of God, said it would be: "It shall be the basest of the kingdoms; neither shall it any more lift itself up above the nations: and I will diminish them, that they shall rule no more over the nations." (Ezek. 29: 15.) Mighty Nineveh had a chance to know God and failed. Where is it today? Zephaniah said: "And he shall stretch out his hand against the north, and destroy Assyria, and make Nineveh a desolation, and dry like the wilderness. And herds shall lie down in the midst of her, all the beasts of the nations: both the pelican and the porcupine shall lodge in the capitals thereof: their voice shall sing in the windows; desolation shall be in the thresholds: for he hath laid bare the cedar-work. This is the joyous city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! everyone that passeth by her shall hiss, and wag his hand." (Zeph. 2: 13-15.) Where is mighty Babylon? She had a chance to know God and failed. Jeremiah predicted its utter destruction and said after its destruction, "the wild beasts of the desert with the wolves shall be there, and the ostriches shall dwell therein: and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation." (Jer. 50: 39.) Isaiah adds, "Neither shall the Arabian pitch his tent there; neither shall shepherds make their flocks to lie down there." (Isa. 13: 20.) The history of fallen nations is too long for this short paper, so I shall add no more to the list of God-forsaking, fallen nations.

THE QUESTION

The United States of America has had a chance to know and do the will of God. Are we not falling away? I fear that we are. Is there "balm in Gilead" for us? Yes: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them." (Jer. 18: 7-8.)

Has God warned us. Yes, "for whatsoever things were written aforetime were written for our learning." (Rom. 15: 4.) Can we, "the mightiest nation on earth," fall? Surely! I verily fear we are on our way to join the mightiest nations of the past if we do not stem the tide of iniquity and, as a nation, turn back to God.

Nigerian School of Preaching Re-Opens

Rees Bryant

The Onicha Ngwa Bible Training College re-opened with fifty full-time students on Monday, January 11, 1971. Overseen by the Procter Street church of Christ in Port Arthur, Texas, the Bible Training College at Onicha Ngwa offers a three-year program of studies in Bible and Bible-related topics.

Named by the Procter Street elders to serve as Principal of the reactivated school is Stephen Thomas Okoronkwo. A staff of dedicated Nigerian brethren will teach with Okoronkwo. An experienced gospel preacher, Brother Okoronkwo is not only a graduate of the Onicha Ngwa B.T.C., but he is also a graduate of Michigan Christian College and Oklahoma Christian College. He holds the B.A. degree in both Bible and Business Administration from Oklahoma Christian.

An Ibo man by tribe, Okoronkwo is fluent not only in English and his native tongue, Ibo, but also in Efik, a dialect spoken by a million Nigerians in near-by areas. In 1957, Okoronkwo helped J. W. Hicks and James L. Finney establish a two-year B.T.C. at Onicha Ngwa. Since then, he has worked closely with Rees Bryant, Douglas Lawyer, Bill Curry, Jim Massey, David Underwood, and other American missionaries who have served at Onicha Ngwa.

In 1960, the third year of studies was added to the school. Since then, until the out-break of the Nigerian Civil War in 1967, eighty-five Nigerians have graduated from this training program. Most of these brethren are now known to be faithful, and they are rendering valuable service as gospel preachers. Eight or nine of them were killed during the war. One of them lost twenty-six of his relatives. Another one saw his five-year old child bayoneted to death. Many of their children starved. Yet these men have been faithful. They have been tested in fire, and they have come forth as gold. These brethren and graduates of a similar school at Ukpom (overseen by the Concord Road church of Brentwood, Tennessee) have played a major part in stabilizing the churches during the Nigerian-Biafran conflict, and they are actively proclaiming God's word during the current reconstruction era there.

The Onicha Ngwa Bible Training College was in a battle zone during much of the war. Although the major buildings are still intact, some of them have sustained damage from shelling and all of them have deteriorated. Moreover, looters carried away desks, chairs, tables, beds, an electric generator, library books and everything else they could steal.

Brother Okoronkwo and I estimated that \$8,375 will be required initially to repair and re-equip the school. Beyond that, \$335 will be needed monthly for operational expenses. Brother Okoronkwo's salary will be supplied by the Procter Street church and by the Northside church, Lubbock, Texas.

The Downtown church, Lamesa, Texas, has given

THE RECHABITES

Frank Chesser

Jehoiakim was the second son of righteous Josiah to accede to the throne of Judah. He commenced his reign in subjection to Egypt (II Kings 23:35). Several years later, Babylon crushed the Egyptians at the fortress of Carchemish on the Euphrates. Babylon then came against Judah and began the first of three transportations into captivity (II Kings 24:1).

Jehoiakim served Nebuchadnezzar three years and then rebelled when a rejuvenated Egypt defeated Babylon. During the intervening years, until the second carrying away in 597 BC, Nebuchadnezzar sent bands of his own troops, together with those of Syria, Ammon and Moab, to harass Judah and keep them in remembrance that they were "out of his sight," but not out of his mind (II Kings 24:3).

At this point in history, approximately 600 BC, the Biblical record introduces the Rechabites (Jeremiah 35). The Rechabites were of Kenite descent (I Chronicles 2:55). The Kenites are first mentioned as among those nations inhabiting the land of Canaan (Genesis 15:19). Jethro, the father-in-law of Moses,

was of the Kenite family (Judges 1:16).

Subsequently to departing from Mount Sinai, Moses approached Hobab, his brother-in-law, hoping to convince him to join Israel in their journey toward Canaan (Numbers 10:29-32). Though Hobab initially rejected Moses' invitation, he evidently experienced a change of heart, for following the conquest of Canaan, the Kenites are mentioned as dwelling among the tribe of Judah (Judges 1:16).

At some point, Heber and his family severed themselves from their brethren and settled in Northern Palestine near Kedesh (Judges 4:11). It was Jael, Heber's wife, who culminated Israel's victory over Jabin by slaying Sisera, the captain of Jabin's army (Judges 4:15-24).

Saul spared the Kenites prior to his destruction of the Amalekites due to their having befriended Israel (I Samuel 15:6), and David shared with them the spoils of battle (I Samuel 30:29). Jonadab, the distinguished Rechabite, and thus, Kenite of Jeremiah 35, is mentioned in

connection with Jehu's purging of Ahab's house and the worshipers of Baal from the nation of Israel (II Kings 10).

In harmony with God's instructions, Jeremiah brought the Rechabites into one of the temple chambers, placed wine before them and ordered them to drink (Jeremiah 35:2). The Rechabites refused, citing the instructions of Jonadab, their ancestral father. They were not to drink wine, build houses or engage in agricultural pursuits (Jeremiah 35:6-10).

It would seem most probable that the ascetic manner of life which Jonadab endeavored to impose upon his descendants was an effort on his part to insulate them from the influence of Baal and the drunken debauchery associated with the worship of the Canaanite idol. Even though Jonadab had been dead for over two hundred years, the experienced benefits the Rechabites derived from this manner of life obviously encouraged them in the continual pursuit thereof.

God proceeded to contrast the fidelity of the Rechabites to the human judgments of their earthly father with the persistent rebellion of Judah to the divine precepts of their Heavenly Father (Jeremiah 35:12-16). The father of the Rechabites was only a man. Except for his charge regarding wine, his rules for life were merely personal judgments. No prophets accompanied his instructions. There was no guarantee of fulfillment of the promise made and no threat of judgment for refusal to comply with his precepts. Yet, the Rechabites remained devoted to Jonadab's directions, expressing their preference for their life of simplicity and discipline over the transient pleasures of unrighteousness.

The father of Judah was God himself. His rules for life were divine and authoritative. There was a divine guarantee of fulfillment of the promise made and severe judgment was assured for disobedience. God was alive, omnipotent, omniscient and omnipresent. Yet Judah held God's word in contempt while manifesting preference for lifeless wooden stocks and the fleeting pleasures of sin.

The Rechabites were a light to Israel, the very thing God intended for

Israel to be to the pagan world. How ironic that God should hold forth these non-Jews as an example of the basic spirit that should have been characteristic of the nation of Israel itself.

Though Jonadab, the father of the Rechabites, had been dead for two centuries, his descendants remained faithful to his instructions. They faltered not in their convictions when tried by God in the temple chambers. Thus, God used them as a rebuke to faithless Israel and as an example of the submissive spirit that should have characterized the heirs of Sinai.

Though his voice had long been silenced, the spirit of Jonadab continued to course through the veins of his descendants. The spirit of obedience sums up all that God requires of man. The faith that saves is the faith that obeys. God wants "faith that works by love" (Galatians 5:6). God is the author of eternal salvation for a select group, "them that obey him" (Hebrews 5:9). God saves by grace through blood when man responds to his will in the "obedience of faith" (Romans 16:26).

Can there be any doubt that upon viewing the ineffable evil fruits of alcohol in the perverted lives of both

Israel and the pagan nations about them, the wisdom of Jonadab's words was reconfirmed in the minds of each succeeding generation of Rechabites? One might as well attempt to justify adultery as to endeavor to justify the imbibing of alcohol. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise" (Proverbs 20:1). Relative to alcohol, God's will for his people is "do not even look at it" (Proverbs 23:31).

There is much to be said for the simple life. Though there is nothing inherently evil in "houses, vineyards and fields," there are innate spiritual dangers in the multiplicity of material things. While slaves in Egypt, Israel recognized their need of God and called upon him (Exodus 3:7). When filled with the milk and honey of Canaan, they forgot God and bowed in homage to the fruit of their own hands. Agur prayed for just the fulfillment of his needs, "lest I be full and deny thee and say, Who is the Lord?" (Proverbs 30:8-9). The cancer of materialism has corroded the spirituality of many souls.

6273 Sycamore Drive
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EBEDMELECH REVIVES ME!

Hugo McCord

Ebedmelech was an Ethiopian in the 6th century B.C. (Jeremiah 38:7). TV pictures of starving Ethiopians have touched many hearts. The skin of Ethiopians is black, and can no more be changed than a leopard can change its spots (Jeremiah 13:23). Why is the skin of Ethiopians black, while others are white or red or yellow or brown?

I. ORIGIN OF VARIOUS PIGMENTS

What was the color of Adam's skin? His name ('Adam, Genesis 3:17) means that which is "red, ruddy" (Gesenius' HEBREW AND CHALDEE LEXICON). The Hebrew word for the "earth" ('adamah, Genesis 2:7) from which Adam was made also means "red, ruddy," which makes a Mississippi native think of a town called "Red Banks." The hungry Esau, seeing Jacob's stew boiling, used a form of the same word as he begged, "Give me, I beg you, to eat from the red (ha'adom) the red (ha'adom) the this, for I am weary" (awkward but a literal translation of Genesis 25:30). Jeremiah used the same word in Lamentations 4:7 ('ademu), where the color of some people was compared to red corals or rubies. But no one knows the color of the pigment under Adam's skin.

A black preacher student from Nigeria came into my office at Oklahoma Christian College asking if God had cursed the Negro. No, I responded. He said that one of the preacher students had so stated. I asked, "Who?" He said, "Shirley Young." Shirley was an excellent black preacher student from Indianapolis. I called Shirley to the office and asked why he

had said that God had cursed the Negro. He responded, "I learned it in your Bible class." "Mine? How can you say that?" He replied that I had told the students about "Shadrach, Meshach, and a bad Negro." Thus Shirley had made up a joke by changing the name of the third of the Hebrew young men from "Abednego" to "a bad Negro," and the Nigerian student had taken him seriously.

There are several speculations about the origin of various pigments under the skin of human beings. One is that the mark placed on Cain was a black skin (Genesis 4:15). If so, one still has to wonder where today's blackness originated, for all of Cain's descendants were drowned in the flood in the days of Noah.

A second speculation is that, since some descendants of Ham lived in Africa (Psalm 78:51), the curse which Noah uttered against Canaan (Ham's son) was a black skin (Psalm 78:51; Genesis 9:25). However, Canaan's descendants did not live in Africa, but dwelt "along the east coast of the Mediterranean" (Robert Young, CONCORDANCE TO THE BIBLE, p. 140), and apparently their skin was white.

A third speculation is that God, when he scattered the people from the tower of Babel (Genesis 11:8-9), not only confounded languages, but also changed skin pigments. Maybe so, maybe not.

What is not speculation is that "of one blood" God "has made every nation of people" (Acts 17:26), and that every person is precious to Jesus who tasted "of death for every one" (Hebrews 5:9). Accordingly, black or white or yellow or red or brown is

beautiful, for "God didn't make no junk" (statement of a tousled haired 12 year old Alabama boy after he had affirmed, "I am somebody"). God does not look "on the outward appearance" but "on the heart" (1 Samuel 16:7). A Philippine surgeon, after applying mercurochrome to a brown abdomen, remarked, "As soon as I slit the skin, we are all alike."

II. A PROSELYTE

A proselyte is "a person who has been converted from one religion, opinion, or party to another" (Webster). Ebedmelech was a proselyte, changing from Ethiopian paganism in religion to Judaism. Somehow he had learned that there is one true God of heaven and earth, YHWH (Yahweh) by name (Exodus 3:15). He had had the courage to turn away from animism (the belief that "rocks, trees, the wind, etc., are alive and have souls," Webster) or other false religions of his fellow Ethiopians to put his faith in YHWH ("Jehovah," Jeremiah 35:18, ASV). He who dares to change religions or the churches of kinfolks has to be very courageous as well as honest. The more deeply he loves his relatives the more difficult it is for one to make a change.

Paul had the courage to turn against his kinfolks.
Twenty-four years after he renounced Judaism and was immersed
into Christ (33-57 A.D.) he was still painfully grieved that he had been unable to convert his blood-kin (Romans 9:1-2).

Gus Nichols (1892-1975), a member of a Baptist Church in rural Walker County, Alabama, at the age of 17, after learning from C. A. Wheeler that the Lord's church is not any

denomination, was baptized into Christ's one spiritual body, his church (1 Corinthians 12:13, 20), and left the Baptist Church. His Baptist mother called him a "turncoat." but he had learned "the way of God more perfectly" (Acts 18:26). He was hurt that she did not understand, for he loved her deeply.

III. A NAME CHANGE

Berkley Hackett told me in Nairobi, Kenya, that often black people, when they are "baptized into Christ" (Galatians 3:27), change their first names to names of Bible characters. I do not know the first name of brother Tunanakatta in Jakarta, Indonesia, but I know that at his baptism he became "David." Similarly, the Ethiopian black man, who was converted from paganism to Judaism in the time of Jeremiah, changed his name. What name his parents gave him is unknown, but it was not Ebedmelech, which is pure Hebrew, and means "the servant of the king."

IV. A PALACE OFFICIAL

It is not necessary to conclude that Ebedmelech, described as a saris, translated as a "eunuch" (Jeremiah 38:7, ASV), was impotent or unmarried, for it is much more likely that saris in regard to Ebedmelech should be translated "officer" as in the case of Potiphar, a married saris under Pharaoh that is translated "officer" (Genesis 39:1, ASV). If saris properly is translated "officer" in regard to Potiphar, a servant of Pharaoh, then saris in regard to Ebedmelech should be translated as an "officer" of King Zedekiah (Jeremiah 38:7).

4

Similarly, besides Ebedmelech, another Ethiopian convert to Judaism was an officer of Queen Candace, called a eunouchos (Acts 8:27), and there is no reason why the word should not be translated "officer" as in the case of Potiphar. And in the same way one can say that Ebedmelech was a palace officer "who was in the king's house" (Jeremiah 38:7).

V. EXTRAORDINARY COURAGE AND CARING

Four princes of the king (Shephatiah, Gedaliah, Jucah, and Pashur) hated Jeremiah's preaching, and said to King Zedekiah, "Let this man, we pray you, be put to death (Jeremiah 38:1, 4). The spineless king Zedekiah replied, "Behold, he is in your hand; for the king is not he that can do anything against you" (Jeremiah 38:5).

The hateful princes decided on a lingering death for the prophet: they dropped him into a dungeon of mud. Ebedmelech could have kept quiet, lest he offend the princes. But his love for a human being caused him to go to the king begging him to save Jeremiah's life.

The cowardly king yet had some human compassion, for he sent Ebedmelech with three men (some manuscripts say "thirty") to rescue the prophet from the dungeon of mud (Jeremiah 38:10). The thoughtful servant of the king took rags and worn-out garments and ropes and dropped them down to Jeremiah in the mire, saying, "Put now these rags and worn-out garments under your arms to pad the ropes" (Jeremiah 38:12). So Jeremiah was saved!

Then Ebedmelech realized that he faced the anger of the four princes, knowing they would not rest until they had killed

5

him. However, the good Lord was watching, and he determined to save the brave and caring Ebedmelech. The Lord sent Jeremiah, perhaps still muddy, to comfort Ebedmelech, saying:

I will save you; you will not fall by the sword but will escape with your life, because you trust in me (Jeremiah 39:18).

VI. SOMEDAY NO COLOR DIFFERENTIAL

Christians rejoice in Ebedmelech's trust in the Lord, and in the conversion of the other black Ethiopian palace officer (Acts 8:39). In God's plans for the present, despite advanced technology, no Ethiopian "can change his skin" any more than a "leopard" can change "his spots" (Jeremiah 13:23).

But someday the coloring matter (black, white, red, yellow, brown) under human skin will disappear along with the skin itself, for Job has written:

After my skin, even this body, is destroyed, then without my flesh shall I see God, whom I, even I, shall see on my side, and my eyes shall behold, and not as a stranger (19:26-27).

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Penknife Religion

J. J. Turner

"That's not in my Bible!" These words are reportedly to have been uttered by a woman when she was told what Mark 16:16 taught. To this the preacher replied, "Oh, yes it is!" She retorted again, "No, it isn't!" "Let me see your Bible," replied the preacher. He took the lady's Bible and turned to Mark 16:16, and sure enough, it was not there. "See, I told you," replied the woman with a smile. "I took my scissors and cut it out of my Bible," she continued to reply.

I heard a preacher on one occasion tell this story. I do not know if it is true or not; if it is, how foolish for a person to think that he can offset God's word by literally cutting away the paper upon which it is printed.

This story reminds me, however, of Jehoiakim, a man we read about in the book of Jeremiah 36. In verse one of this chapter, Jeremiah was commissioned by God to write his words in the roll of a book. This Jeremiah did by enlisting the aid of Baruch. (Verses 4, 5.) After writing the words, Baruch was commissioned to go out and read the words. (Verses 6-10.) Micaiah heard one of these readings and went and told all the princes what he had heard; and upon their request, Baruch came and read the words for them. (Verses 11-19.) The princes sent Baruch away, and took the roll into the king's court: "So the king sent Jehudi to fetch the roll; and he took it. . . . And Jehudi read it in the ears of the king. . . . And it came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brazier until the roll was consumed." (Jer. 36:20-23.)

Evidently, Jehoiakim thought this act would null and void the words contained in the roll. NOT SO! The Psalmist said, "Forever, O Jehovah, thy word is settled in heaven." (Psalm 119:89.) Burn every roll in the land, and God's word still stands

as the eternal standard and guide bound by heaven upon man to direct his steps.

While many today would not literally cut passages out of the Bible with a penknife or scissors, they would, and do, cut them out with their "mental penknives" or "attitude scissors." They simply ignore or refuse to obey the plain truth of God as revealed in the Bible. Some will obey select passages, but simply ignore others, or cut them away with their mental penknives.

There are men and women today, after having read three or four pages in Genesis, who take out their mental penknives. They do not want to hear, "In the beginning God," or "Six days God created," etc. This is the penknife of atheism.

Then there is the penknife of modern theology and philosophy. This is a very mild and subtle form of atheism. They cut away the Genesis account of creation by saying it is only a myth. Theistic evolution is their main penknife. They would cut away all the miracles with their scissors of antisupernaturalism.

Denominationalism has its penknives, also. They claim they believe the Bible; but, when you point out certain passages to them, like the woman in the story, they cut them away with their mental penknives of rejection. They cut away the one church (Eph. 4:1-4; Col. 1:18); Christ as the head of the church (Col. 1:18); the Lord's supper (Acts 20:7); the command to sing without instrumental accompaniment (Eph. 5:19); they cut away the passages on baptism (Mark 16:16; Acts 2:38), and many others.

Members of the Lord's church also use mental penknives. They do this by rejecting plain passages on a subject or ignoring plain passages as if they did not exist. Church members cut away some of the following things with their mental penknives of disobedience: (1) They cut away the need for faithfulness (Rev. 2:10);

(2) they cut away the need for attendance (Heb. 10:25); (3) they cut away the command to teach others (Mark 16:15); (4) they cut away passages on godly living (2 Pet. 1:3-9); (5) some cut away passages for helping the needy (Gal. 6:10).

Many preachers use their attitude penknives to cut away the passages to preach the whole counsel of God and rebuke sin and ungodliness. (2 Tim. 4:1-5.) They also cut away the passages on having no fellowship with the unfruitful works of darkness. (Eph. 5:11.) Some, evidently, by their language and attitude, have borrowed some denominational penknives and are cutting away the passages on worship, fellowship, salvation, doctrine, etc.

Some elders have wielded their mental penknives, too. They have cut away the passages on withdrawing from the disorderly (2 Thess. 3:6); stopping the mouth of the gainsayer (Tit. 1:9); being qualified as God would have them to be (1 Tim. 3:1-10); the passages that demand pure and virtuous living by each member of their flock, etc.

Yes, we are living in a day of mental Jehoiakimism. This is seen in the attitude of many toward certain passages and doctrines in God's word. You can cut, erase, mar, tear, etc., God's word; but it is still bound in heaven (Psalm 119: 89), and will judge us in the last day (John 12:48); it will never pass away (Matt. 24:35).

May God help us to take the sword of the Spirit and break to pieces the penknives of modern Jehoiakimism. Only the truth shall make us free. (John 8:32.)

Bible Lesson . . .

(Concluded from page 375)

the appointed place, little wonder his apostles worshipped him. It is a great wonder that anyone anywhere doubts him. Because of the import of his resurrection, Christ could claim all power and authority. He could command his followers to go and proclaim the glad message. The resurrection makes it vital that men of every nation must hear and heed the will of the Father as given through his son. The resurrection provides the validity and necessity of the message to be

HOUSEPARENTS NEEDED

The Southeastern Children's Home, Inc., of Sumter, South Carolina, is in need of houseparents to staff a new cottage now under construction. A couple without children is preferred. If interested, contact: Southeastern Children's Home, Inc., 1221 Shawnee Road, Madison, Tennessee 37115.

PREACHER WANTED

Full-time preacher wanted in Louisville, Mississippi. House and utilities furnished. Salary open. Contact Larry Winston, Route 5, Box 266, Louisville, Mississippi 39339. (601) 733-6868.

15:25-32; 1 Cor. 16: 1, 2; 2 Cor. 8, 9.) Two complete chapters in the Second Corinthian epistle are devoted to this great work of giving. There is more concentrated material on Christian giving in these two chapters than any other two chapters in all of the New Testament. What better way was there to end this needed discussion than to remind the Corinthians of Jesus Christ as God's unspeakable gift? Paul wrote so tersely, "Thanks be to God for his unspeakable gift." (2 Cor. 9:15.)

Truly, Jesus is the Father's unspeakable gift of love. An eloquent list of high sounding adjectives could never do proper justice to the fulness of him—God's greatest gift of love to lost humanity. No human tongue or pen could comprehensively portray the fulness of this great gift. If either could, Christ would not be God's unspeakable gift. This gift of love defies human description and finite comprehension.

Love and Giving— Inseparably Linked

A person may give without loving since ulterior motives may prompt his giving. However, a person cannot love without giving. The Golden Text of the Bible declares, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3:16.) The first verb of the "Little Bible" says that God loved. The second verb pictures that love in admirable action and describes God as having given us his only begotten Son. Love and giving are inseparably linked in the Father's relationship to his creation. Inspiration also teaches that Jesus loved and Jesus gave. "Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell. . . . Husbands, love your wives, even as Christ also loved the church, and gave himself up for it. . . ." (Eph. 5:1, 2, 25.) In the royal and rich relationship that the Christ sustains toward us love and giving marvelously meet and majestically merge to become inseparably linked. What a lovely link! Paul desired in 2 Corinthians 8 that saints in Corinth demonstrate the sincerity of their love and present before

the face of the churches the proof of their abiding affection. How were they to do it? The context answers by linking inseparably the loyalty of love and the generosity of giving. If the Godhead does not love without giving, and the Sacred Three do not, neither can Christians love without giving? If so, how? Night is no more certain to follow day than giving—generous giving—will follow love.

The Bible Must Be Taught

G. K. Wallace

Jesus said teach all nations. (Matt. 28:19, 20.) The gospel must be preached to every creature. (Mark 16:15, 16.) The gospel is the power of God unto salvation. (Rom. 1:16.) Conversion is not a convulsion. It is a sane act.

I. *The Bible must be taught because it is the will of God to do so.* Paul told Timothy to "preach the word." (2 Tim. 4:1, 2.) "Woe is unto me, if I preach not the gospel." (1 Cor. 9:16.) The curse of high heaven rests on me if I pervert the gospel of Christ. (Gal. 1:8, 9.)

II. *The Bible must be taught because there is such a wide spread dearth of spirituality and Bible knowledge in the world.* In one of our great universities the following questions were asked. Name the three members of the trinity. What are the Beatitudes? What is "original sin"? What is the transfiguration? What does the personage of the dove symbolize—origin of the symbol? What is the Epiphany? What is the first commandment? Why did the children of Israel go into Egypt? Who is the legendary author of the book of Proverbs? Who visited the witch of Endor? Eighty-six took the examination and the average grade was twenty-five percent. Two students thought that the apostles, John, Paul and Peter constituted the trinity. The Epiphany was said to be "a group

of devout sayings used as a chant." Theodore Dresser was called the author of the book of Proverbs. In one of our colleges, a student replying to the question, "What did God do on the third day of creation?" replied that "God fermented." One student was asked "What is a Papal bull?" and he replied, "A Papal bull, is a cow kept at the Vatican to give milk for the Pope." The lack of Bible knowledge is well illustrated by the often repeated story about two men who got into an argument about their knowledge of the Bible. One said to the other, "I will bet you five dollars that you cannot say the Lord's prayer." The other fellow said, "Now I lay me down to sleep, If I should die before I wake, I pray the Lord my soul to take." The other fellow said, "Here is your money, I did not think you could do it."

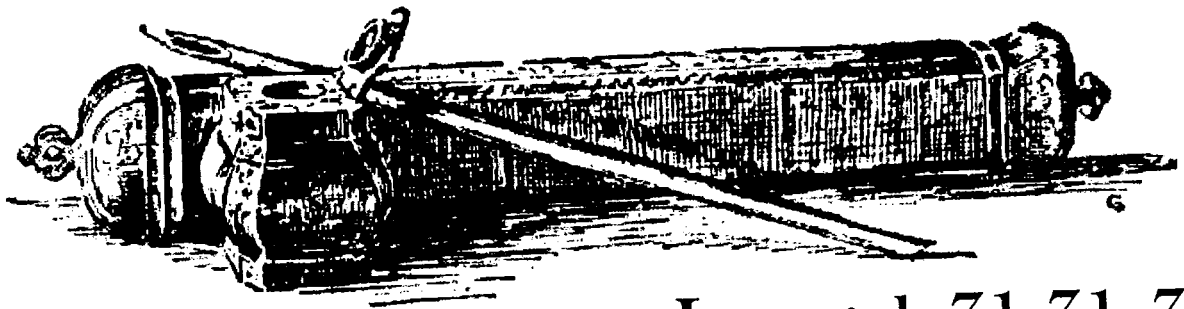
III. *The Word of God must not be set aside for the wisdom of man.* Even the foolishness of God is wiser than man. (1 Cor. 1:25.) The pulpit of the gospel is the pulpit of power. To set aside the word of God for book reviews, discussions of Watergate, Russia, China, Israel and other current political issues is a grave mistake. The meetinghouse in some places is becoming a "concert stage." Services are made of dirt, doggerel hymns, cheap slang, slack and careless order of services, undignified prayer, frivolity in the pulpit and vulgar exhibitionisms. The certainty of truth is replaced with "maybe," "perhaps," "I think so," and "it seems to me." The dogmas of denominationalism are ignored. The acceptance of "total depravity" is evident in high places. If not, how do you account for the "prayer system" of being saved and the "direct operation of the Holy Spirit"? These are fruits of the dogma of "total depravity" and not the word of God.

It is necessary to teach God's word because it is the only safe rule of faith and practice. "Holy Bible, Book divine, precious treasure, thou art mine."

Whatever God does is well,
Whether he gives or takes!
And what we from his hand receive
Suffices us to live.
He takes and gives, while yet he loves
us still;
Then love his will.—B. Schmolck.



The New Covenant



...Jeremiah 31:31-34

Prepared For: James Meadows

Class Number: 02608

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16 April, 1999

The New Covenant - Jeremiah 31:31-34

David B. Smith

Introduction

Much like the fall of Adam and Eve in the Garden of Eden, the spiritual state of Israel during the prophetic tenure of Jeremiah would lend one to believe that no hope existed for this wretched nation. Every effort had been made by a loving father to restore his lost children, but to no avail. Only years early the Northern Kingdom of Israel had fallen to the Assyrians (722 BC), yet Judah refused to learn. Her attachment to the life of idolatry had grown like a malignant cancer since the day she crossed the Jordan to go in to possess the land. Through the providence of God, Judah would fall in a succession of three invasions: 605 BC, 597 BC, and the destruction of Jerusalem and final overthrow in 586 BC. The surgery of God would be successful in removing the malignancy and thus preserving the seed line of the Christ to come.

While it is true that God's prophets spoke of the encroaching armies and impending destruction, it is just as true that they spoke of the restoration to come. Due to the length of his prophetic mission, Jeremiah was afforded the opportunity to speak of coming destruction and later the future hope in Jesus. It is out of Jeremiah's restoration oracles that the tremendous prophecy of the New Covenant comes, as recorded in Jeremiah 31:31-34. This prophecy is considered to be the most valuable contribution to mankind from the prophetic pen of Jeremiah; and, when all things are considered, the validity of such a statement rings true.

Jeremiah's marvelous prophecy of the New Covenant is backed with the authority of our sovereign and August God. As it is the word of Jehovah, no man has the invested authority to change, manipulate, wrest or exclude even the smallest word of the passage. Overall context of

the Bible, as well as the immediate and remote contexts of the passage, must be considered when setting forth the meaning of the prophecy. Preconceived ideas, or biased opinions, must be placed in a secondary position, so that one may view the prophecy from an honest and upright heart. Only then may the beauty and splendor of Jehovah's New Covenant be seen. May this study be as beneficial to you the reader as it has been for the author of this material.

Exegesis Of The Passage

Consideration Of The Context

Jeremiah 31 finds itself in the second main division of the book, a section devoted to the discussion of the restoration of Israel. Within this discussion are found words of comfort and prophecies of the redemption made available through Jesus. Chapter 31 is indeed quite Messianic, as he begins in verses 1-6 to discuss the reign of the Christ over spiritual Israel. The attention moves in verses 7-9 to the remnant, where provisions for the needs of the people are there discussed. The discourse of provisions and blessings continues through verse 20, and in the two following verses emphasizes to the remnant their great need to "mark" the way out. Verse 23-26 constitute a revelatory dream, with verses 27-30 picking back up with the Messianic era and the prosperity to be enjoyed under that economy. Verses 31-34 speak of the New Covenant, the topic at hand, and verses 35-37, the continuity of the covenant. This tremendous chapter closes with a view of Spiritual Jerusalem, which "shall not be plucked up, nor thrown down any more for ever" (Jeremiah 31:40).

Grammatical Highlights

When one endeavors to explore the grammatical features of Jeremiah 31:31-34, he must consider as well the Greek construction as found in Hebrews 8:8-12. Though the Greek and Hebrew languages are similar by no means, both accounts are the inspired message of the Holy Spirit of God; and, one must not be considered to the negation of or independent from the other.

Both passages open the account with emphatic terms [*hinneh* in the Hebrew, corresponding to the Greek *Ιδου*], indicating that what is being said is to be noticed, as if with surprise. The rendering of the second phrase is identical in the English translation from both Hebrew and Greek, “the days come.” The Hebrew *bow*’ here finds itself as a Hebrew verbal adjective in the Qal Participle Active. Ultimately this renders a continued, simple action though not accomplished. The Greek *ερχονται* (deponent) exists in the Present Active Indicative also denoting a continuous action although not yet accomplished. Such language can only refer to the Christian dispensation not yet manifested, and that God was working so as to bring this period to its fullness (cf. Gal. 4:4). The direct object of “make” in both passages is “covenant,” and modified by the adjective “new.” The Hebrew *beriyth* [i.e., covenant] indicates a compact (made by passing between pieces of flesh) or an alliance. The significance of this word is seen in Joseph Thayer’s definition of the Greek *διαθηκην* [the corresponding word]. He states that it is a “new and far more exceeding bond of friendship.”¹ The newness of this covenant (*chadash* - Heb.) is more appropriately affirmed in the Greek *καινην*, indicating that it will be new in kind and previously nonexistent. The Hebrew *kiy*, beginning verse 33 (Jer. 31), functions as a conjugation indicating a contrast between the covenant of Sinai and the covenant new to the days to come. The Greek *οτι* (v. 10)

¹ Joseph Henry Thayer, *Greek English Lexicon Of The New Testament*, (Grand Rapids: Baker), 1977, p. 136.

functions in the same capacity, and “justifies the differentiation of this covenant from the Sinaitic.”² The action of the Lord continues in v. 33 in putting and writing His law (*torah* - Heb.) into the inner man. The Greek νομους is masculine plural, indicating that the individual components of God’s new law are to be put into the heart. Two expressions of locality are given, as to the place of these components: the inward parts, and the heart. The first locality is referred to as the “inward parts” (Jer. 31:33). The Greek την διανοιαν better describes this location as the mind or the faculty of understanding. R.C.H. Lenski has properly observed that διανοια is “the whole thinking power of man which directs his acts from inside of him.”³ The second locality is the heart, which has been variously defined as the inner man, the center and seat of spiritual life and/or the intellect and will. Lenski, in observing καρδιας [corresponding Greek word for the Hebrew *leb*], noted that it is “the very seat of personality.”⁴ It is the judgment of this writer that no real distinction be made between them, for any appeal to man must be made through the inner man - intellect, will and emotion. The conjunction “and” indicates further activity of God, which here is God’s act of forgiveness. The Hebrew *calach* appears in the Qal Imperfect which indicates an incomplete and future event [the Qal Imperfect conveys capability, possibility and obligation]. This incomplete action is so indicated by the corresponding Greek ιλεως εσομαι, appearing in the Future Active Indicative. The object which is the recipient of the action is “iniquity” [Heb. - *avon*; Grk. - ταις αδικιαις], meaning their misdeeds, violation of law, and faults. The proceeding phrase “will not remember” indicates action within the same period of time as the forgiveness. The recipients of this action are the sins and iniquities of the people. Sin [Heb. - *chatta'th*; Gk. -

² W. Robertson Nicoll, *The Expositor's Greek Testament*, (Grand Rapids: Eerdmans), n.d., vol. IV, p. 325.

³ R.C.H. Lenski, *The Interpretation of the Epistle To The Hebrews And Of The Epistle of James*, (Hendrickson Publishing), 1998, p. 266.

⁴ *Ibid.*

αμαρτιων] indicates a missing of the mark; whereas, iniquity [Gk. - ανομιων] establishes the blatant disregard for law.

Expanded Exposition

Though many of the oracles of Jeremiah fall into the realm of “forth-telling,” the prophecy of the new covenant falls into the realm of “foretelling.” In no sense does Jeremiah here speak of some event in the immediate future, as no small number of commentators suggest. Rather, it is a prophecy that crosses the bridge of time, some 600 years to be exact, into the Messianic economy. The identity of the Messianic era is made evident by speaking of the ‘days’ to come. Already Jeremiah has referenced this same period of time beginning in v. 27, where he there speaks of the prosperity to be enjoyed under the economy of the Christ. One would do well to study Jeremiah’s ‘days’ in light of Isaiah’s ‘last days’ (Isaiah 2:2; cf. Micah 4:1 ff.), as both refer to the same period of time.

Having noted the reference to ‘days,’ a logical question might be asked, when was this New Covenant made effective? Jeremiah 31 and Hebrews 8 serve as the boundaries between which one must look for fulfillment. In Jeremiah 31 it is yet future. In Hebrews 8 it has already been established (Hebrews 8:6,7). What then of the “days?” The answer lies in its connection to other grand themes of the “last days.” This New Covenant is identified as the law of God (Jer. 31:33), which Isaiah said would accompany the establishment of the Kingdom (Isaiah 2:2,3). When the Kingdom was established, so also would be the law or the New Covenant of God. A Kingdom is not a kingdom until it contains a king, a law and citizens to constitute it. In addition, it must be ever remembered that the king of this kingdom would also be High Priest (Zech. 6:12,13).

Therefore, to seek the period of time in which the New Covenant became effective, one must seek the time in which the Kingdom was established, the King became King, the High priesthood would be fulfilled by that King, and citizens of that Kingdom would be evident. The grand summation to all of these lies in Acts 2. Here: Jesus begins His reign as King (Acts 2:33) and thus High Priest (cf. Zech. 6:12,13; Hebrews 8:1); the Kingdom began (cf. John 3:3-5; Acts 2:41) and citizens certainly were evident (Acts 2:47). Therefore, at this period of time the New Covenant was established. Arranged syllogistically, one might properly conclude that this New Covenant came into effect on the first Day of Pentecost, AD 29:

Major Premise: At whatever period of time the Kingdom would be established, and the Christ would become King and High priest and citizens would be in the Kingdom, so also would be the New Covenant.

Minor Premise: All of these things (Kingdom established, Jesus became King and High Priest, and citizens were present in the Kingdom) took place in Jerusalem on the first day of Pentecost (Acts 2).

Conclusion: Therefore, The New Covenant was brought into effect on the first day of Pentecost.

In addition to the prophecy of the time in which this covenant would be established, Jeremiah records the power and authority behind this new covenant. This power and authority is seen in the recorded words, "saith the Lord," and emphasized throughout the remainder of the passage by use of an active first person singular, "I will." Such language only assures the reader of the similarity between the nature of this covenant, and the Suzerainty Treaties of the Ancient Near East, treaties imposed by strong kings upon their vassals. This feature of God's covenant(s) reflects a twofold conclusion: (1) The parties of the covenant are not equal [i.e., God and man], and (2) The obligations within the covenant to both parties are not equal [i.e., man can in no sense bind God to anything because he is unequal to Him]. The Mighty Voice of Jehovah has spoken,

and that settles it.

Emphasized repeatedly, both explicitly and implicitly, is the newness of the covenant to come. Such a description is applied because of both its intended design and outcome. It must be remembered from the previous section that the Greek *καινην* denotes that this covenant would be new in kind and previously nonexistent. Both design and outcome are said to be “not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt.” One is quick to realize that the contrasted covenant is the Law of Moses established and given at Sinai (Exodus 19ff.). How then was this New Covenant to be different?

It was first to be different in design. Under the Mosaic economy individuals were born into the covenant relationship with Jehovah, for “all of Abraham’s natural descendants [viz., through Jacob-DBS] were true subjects and properly qualified members of the Jewish church [assembly, congregation - DBS].”⁵ Those who stood outside of the camp of Israel, i.e., “strangers,” must have proselyted themselves to Israel, in order to partake of the provision of salvation from God, and enjoy His fellowship. Whether of the fleshly stock of Israel, or a Gentile in search of God’s favor, the formula was the same: enter first, knowledge later. But, the design of the New Covenant stands in the exact antithesis of the former. Such a contrast is indicated in v. 34 of Jeremiah 31, “And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.” Regarding this, Wayne Jackson has succinctly stated, “Under the new regime, a reciprocal relationship between God and his child is dependent upon the law of God being in one’s heart (intellect/emotion) from the very commencement of the association.”⁶

⁵ A.W. Pink, *The Divine Covenants*, (Grand Rapids: Baker), 1973, p. 281.

⁶ Wayne Jackson, *Jeremiah & Lamentations*, (Stockton: Courier Publications), 1997, p. 85.

It was also to be different in its outcome. The Jewish state had forever divorced attitude from action, but such was far from God's intent. It may be well said that God has never approved of any action of man that does not flow from a grateful heart filled with a sense of absolute obligation to the goodness of God. One must never allow the Judaistic twisting of the Mosaic Law to hinder his perception of what God intended for it to be from its inception. It was to be a law which was kept in responsive obligation to an August God (Deut. 6:4; 10:16; 30:4; cf. Micah 6:6-9). However, Israel had erred grievously from God's intent. The New Covenant sought the solution to this problem, as Jeremiah recorded, "I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:33). The promise not only denotes that the adherents to this new covenant would have "the clearest knowledge of their duty and of the way of salvation,"⁷ but that a premium is placed upon the attitude with which these elements are carried out. When the totality of the New Covenant is considered, as well as the means by which that covenant was ratified, one must readily affirm that adherence to that covenant must be motivated by the love of the Christ for man (Romans 5:6-10; cf. II Cor. 5:14). Such is the intended outcome of Jeremiah's prophecy.

Having reviewed many marvelous facets of the New Covenant, one must be careful not to overlook the tremendous promise of the forgiveness of sins, "for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34). Such a grand declaration has been misconstrued by no small number of individuals to mean that no forgiveness existed under the Mosaic [even Patriarchal] economy. Several items must be considered to arrive at the logical answer to this discrepancy. First, the forgiveness spoken of is related to a future time and people, i.e., to the period of time in which the New Covenant will be active and to those who submit to that

⁷ James Macknight, *The Apostolic Epistles*, (Indianapolis: Faith and Facts), 1994, vol. V, p. 169.

covenant; it says nothing of those who lived under a different economy. Second, one would have to deny every reference to the forgiveness of sins in the Old Testament (Leviticus 16; 19:22; et.al.). Third, no purpose could have ever been gained in priesthood and sacrifice if there was no forgiveness. Fourth, those who died unforgiven are perishing unto this day. Fifth, God could not overlook sin and still maintain that He was just. Sixth, the retrospective efficacy of Jesus' work at Calvary was just as available in the Garden of Eden as it is for men today. What then is the significance of the promise?

Keeping in mind the events surrounding the establishment of the New Covenant, it becomes apparent that implicit within this prophecy is the atoning work of Jesus. In fact, it would be appropriate to state that anytime the word forgiveness (or its equivalent) is employed, a reference (whether explicit or implicit) is made to the sin-offering of the Christ. More light may be shed upon the prophecy of Jeremiah by a comparison to the Hebrews' account in which it is affirmed that God will be "merciful to their unrighteousness" (Hebrews 8:12). The word 'merciful' from the Greek *ιλεως* would be more appropriately rendered "propitious," "emphasizing the fact that it is not absolute mercy without any satisfaction having been made to justice, but rather grace exercised on the ground of propitiation (Rom. 2:24,25; 5:21). Christ died to render God propitious toward sinners (Heb. 2:17), and in Him and through Him alone is God merciful toward the sins of His people."⁸ The significance of the promise is seen in the propitiatory work of the Christ to the forgiveness of sins, though not limited to one covenant as all men in every dispensation have had access to the retrospective efficacy of Jesus' blood.

One final point must be considered. That a new covenant was both needed and anticipated does not lessen or prove the Old Covenant valueless. There was purpose in the Law, and it may

⁸ A.W. Pink, *op. cit.*, p. 285.

be well summarized in five distinct areas: (1) It was the purpose of the Law to reveal man's sinfulness, Romans 3:19,20; (2) It was the purpose of the Law to illustrate the hideous nature of sin, Romans 7:8-13; (3) It was the purpose of the Law to reveal essentially the basis of biblical law, to include: the holiness of God (Lev. 11:44; 19:2; et.al.), the oneness of God (Deut. 6:4,5), and the immutability of God, Malachi 3:6, et.al. (4) It was the purpose of the Law to restrain the sinner, so as to help him come to the Christ, Galatians 3:24; and (5) It was the purpose of the Law to restrain wrong behavior, so as to protect the integrity of the moral, social and religious institutions of Israel. The insufficiency of the Law, i.e., its inability to save man within itself (Hebrews 10:1-14), in no way lessens its value and place in the wonderful scheme of redemption.

Applications Of The Passage

As the emphasis of this research is upon the exegesis of the passage under consideration, a formalized treatment of the following applications will be reduced into list form with some comment. Though many more applications of this text exist, these should suffice in provoking the thought necessary to the ascertaining of many more.

1. The prophecy emphasizes a distinct difference in the design of the covenant, that men must first come to a knowledge of God and His ways before they enter. The physical entrance enjoyed by the Jews no doubt was abused by many, causing them to become stagnant in their evangelistic efforts (Deut. 4:1-9). The evangelistic efforts of the Church today must never become like those of the Jewish nation. The luxury of covenant relationship from birth is no longer available; and, unless the voice of God is heard today through his people (Matthew 28:18-20) the world will die in ignorance.

2. It has ever been the practice of Christendom as a whole to appeal to the Old Testament for justification, especially as it relates to the employment of instruments with the singing of the Church. Jeremiah's prophecy forever lays to silence any attempt at such an appeal. Incumbent within the idea of the words "new" (Jer. 31:31; Hebrews 8:8) and "make" is the passing of one covenant and the establishing of another. To appeal to a dead law (covenant) would cause one to commit spiritual adultery (Romans 7:1-4) and fall from the grace of God (Galatians 5:4).
3. The nature of the New Covenant [i.e., its similarity to the Suzerainty treaties of old] indicates its objectivity rather than subjectivity. It is given by God to man, and such is the case with all of God's covenants [old and present]. They are not up for discussion and must be followed without the slightest hint of reservation. Our subjective New Age would do well to awe at God's objective New Covenant.
4. Humanism, which has ever tried to infiltrate the Church in mass, has now gained a lethal footing in the New Hermeneutics. One facet of the New Hermeneutics is the presentation of the New Testament as a "love letter." Its says "all love no law." But, Jeremiah's prophecy of the New Covenant provides the crushing death blow to this damnable doctrine, for it was the law, Jer. 31:33; Heb. 8:10 (equivalent to the New Covenant), that would be placed into the minds and hearts of obedient men and women.
5. Because of the nature of the New Covenant [viz., its intended outcome], one must ever seek to ensure that each act of obedience is motivated with a sincere heart by the love of God (II Cor. 5:14; John 3:16; 14:15). Sincerity without obedience is vain, just as obedience without sincerity is vain also. The earnest desire of each child of God should be to serve the Lord in sincerity and in truth (cf. Joshua 24:14).
6. Constant thanksgiving should be raised unto the Holy Father through the Christ for the

marvelous blessings enjoyed under the New Covenant. Prayer should be filled with thanks for God's ability to bring about the fullness of times, the kingship and priesthood of Jesus, and the New Covenant.

Conclusion

Though this study is by no means exhaustive, it is the fervent prayer of the author that your appreciation for and knowledge of the New Covenant has grown herein. Mortal men are incapable of the vocabulary necessary to exalt and describe the splendor of the prophecy of the New Covenant. It was a message of hope, for the contemporaries of Jeremiah, and still that same message of hope for the world today. For within it lies regeneration, sanctification, reconciliation, and justification. In it there is no difference in men or the blessings to be enjoyed by it; in it we live and avoid eternal separation from the Lord. By our submission to it we exalt the Lord, proving our love to Him and showing the world the way to life. It has been established, far excelling anything the world has ever known or will know. May it ever be the desire of the reader to give thanks always for the New Covenant spoken of so long ago and which men now enjoy.

Jeremiah

A Chronological Reading Guide and Historical Orientation

A Chronological Reading Guide

- Overview and Background
 - Chapters 1-18.
 - Probably within the reign of Josiah (640-609).
 - The Reign of Jehoiakim
 - 609-598
 - Chapters 26; 47; 48; 49:1-33; 46; 25; 36:1-8; 45; 35; 36:9-32
 - The Reign of Jehoiachin
 - 598-597 (3 months)
 - Chapters 22; 23
 - The Reign of Zedekiah
 - 597-586
 - Chapters 24; 29; 27; 28; 49:34-39; 51:59-64; 50; 51:1-58; 19; 20; 21; 37; 34:8-22; 34:1-7; 38; 30; 31; 32; 33; 39:15-18; 39:1-14; 52
 - Governor Gedaliah until Departure to Egypt
 - 586
 - Chapters 40; 41; 42
 - Jeremiah in Egypt
 - 586 to c.562
 - Chapters 43; 44
-

Historical Orientation

Judah

- Josiah 640-609
- Jehohaz 609 (3 months)
- Jehoiakim 609-598
- Jehoiachin 598-597 (3 months)
- Zedekiah 597-586

Babylon

- Nabopolassar 626-605
- Nebuchadnezzar 605-562

Assyria

- Ashurbanipal 668-626

Egypt

- Necho II 609-593
- Psamtik II 593-588
- Hophra 588-569

Additional Scripture Associations

- II Kings 22:1-25:30
- II Chronicles 34:1-36:23
- Nahum 663-612
- Zephaniah 640-609
- Habakkuk 612-606
- Daniel 605-536 (1st phase of captivity, 605)
- Ezekiel 593-571 (2nd phase of captivity, 597)

The Divided Kingdom 931-722

The Early Divided Kingdom					
Judah (south)			Israel (north)		
931-606 B.C.	the Davidic line of succession.				1 Chr 3:10-16
931-913 B.C.	the reign of Rehoboam.				1 Kgs 14:21-24; 2 Chr 11:1-23
931 B.C.	Rehoboam's foolishness causes the northern tribes to revolt.				1 Kgs 12:1-24; 1 Chr 10:1-19
c. 926 B.C.	the birth of Asa.		930 B.C.	Jeroboam introduces idolatry and is condemned by prophets.	1 Kgs 12:25-14:18
925 B.C.	Pharaoh Shishak (r. 945-924) invades Judah.	1 Kgs 14:25-28; 2 Chr 12:1-12.			
915-910 B.C.	Tabrimmon reigns in Aram.				
913-911 B.C.	the evil reign of Abijam in Judah.	1 Kgs 14:29-15:7; 2 Chr 12:13-13:19, 13:21-22			
911-870 B.C.	the good reign of Asa in Judah.	1 Kgs 15:8-15; 2 Chr 14:1-8	910 B.C.	Jeroboam succeeded by his son Nadab.	1 Kgs 14:19-20; 15:25-26; 2 Chr 13:20
911-891 B.C.	Adad-nirari II reigns in Assyria.				
910-860 B.C.	Ben-hadad I reigns in Aram.				
			909 B.C.	Baasha murders and succeeds Nadab	1 Kgs 15:27-31
909-886 B.C.	continual hostility between Asa and Baasha.				1 Kgs 15:16, 32-34
908 B.C.	the birth of Asa's son Jehoshaphat.				
c. 900 B.C.	the Ethiopian invasion of Judah	2 Chr 14:9-15			
896 B.C.	the prophet Azariah warns Asa to enact reforms.	2 Chr 15:1-19			
895 B.C.	the alliance of Judah and Aram against Israel.				1 Kgs 15:17-22; 2 Chr 16:1-11

890-884 B.C.	Tukulti-Nunurta II reigns in Assyria and strengthens it.				
			887 B.C.	Jehu prophesies against Baasha.	1 Kgs 16:1-4
			886-885 B.C.	Baasha's son Elah reigns in Israel.	1 Kgs 16:5-8
			c. 886 B.C.	the birth of Elisha	
			885 B.C.	Zimri kills Elah and rules 7 days; Omri seizes power.	1 Kgs 16:9-20
			885-880 B.C.	Omri and Tibni rule as rival kings.	1 Kgs 16:21
883-859 B.C.	Asshur-nasirpal II reigns in Assyria.				
880 B.C.	the birth of Jehoshaphat's son Joram.	2 Kgs 8:17	880-874 B.C.	Tibni dies; Omri's evil reign.	1 Kgs 16:22-26
873 B.C.	Jehoshaphat begins a dual reign with Asa	1 Kgs 22:42	874-853 B.C.	the evil reign of Omri's son Ahab.	1 Kgs 16:27-33
872 B.C.	Asa's foot disease	1 Kgs 15:23; 2 Chr 16:12			
870 B.C.	Jehoshaphat succeeds Asa in Judah	1 Kgs 15:24; 22:41; 2 Chr 16:13-14			
870-848 B.C.	the good reign of Jehoshaphat.	1 Kgs 22:41-47; 2 Chr 16:15-16:6, 12-19; 2 Chr 20:31-34	c. 870 B.C.	Hiel refortifies Jericho.	1 Kgs 16:34
867 B.C.	the reforms of Jehoshaphat	2 Chr 17:1-11			
864 B.C.	Jehoshaphat's son Joram marries Ahab's daughter Athaliah.				2 Chr 18:1
863 B.C.	the birth of Joram's son Ahaziah.	2 Kgs 8:26			
860-841 B.C.	Ben-hadad II reigns in Aram.				
			860 B.C.	the prophet Elijah predicts a drought.	1 Kgs 17:1-6
			859 B.C.	Elijah's mission and	1 Kgs 17:7-24

				miracles in Zarephath.	
858-824 B.C.	Shalmaneser III reigns in Assyria.				
			857 B.C.	God demonstrates superiority to Baal at Carmel; the drought ends, but Elijah's life is threatened; Elijah commissions Elisha.	1 Kgs 18:1-19:21
			857-856 B.C.	Ben-hadad of Aram attacks; Ahab is temporarily victorious; Elisha aids the Shunammite woman.	1 Kgs 20:1-43; 2 Kgs 4:1-17
			855 B.C.	the incident of Naboth's vineyard.	1 Kgs 21:1-29
853 B.C.	Jehoshaphat and Ahab join against Aram; Ahab dies, as Micaiah has prophesied.				1 Kgs 22:1-39; 2 Chr 18:2-34
853 B.C.	destruction of the ships of Tarshish.	1 Kgs 22:48-49	853-852 B.C.	the reign of Ahab's son Ahaziah.	1 Kgs 22:40, 51-53
			853 B.C.	Ahaziah's messengers seek out Elijah and receive his rebuke.	2 Kgs 1:1-16
			852-841 B.C.	Jehoram succeeds Ahaziah in Israel.	2 Kgs 1:17-18; 2 Kgs 3:1-3
			852 B.C.	Moab rebels against Israel.	2 Kgs 3:4-27
			852 B.C.	Elisha raises the Shunammite woman's son and aids the sons of the prophets.	2 Kgs 4:18-44
850 B.C.	Moab and Ammon invade Judah.	2 Chr 20:1-30; Psa 33, 44, 83	852-845 B.C.	a famine strikes Israel.	2 Kgs 8:1-6
848-841 B.C.	Jehoshaphat's evil son Joram reigns in Judah	1 Kgs 22:50; 2 Kgs 8:16-19; 2 Chr 21:1-7	847 B.C.	the healing of Naaman, Ben-hadad's captain.	2 Kgs 5:1-27
			847 B.C.	Elisha's miraculous ministry continues.	2 Kgs 6:1-23

845 B.C.	Edom gains independence from Judah.	2 Kgs 8:20-22; 2 Chr 21:8-11	845 B.C.	Elijah's last prophecy.	2 Chr 21:12-15
			844 B.C.	Elijah is taken to heaven.	2 Kgs 2:1-25
842 B.C.	the birth of Ahaziah's son Joash.		841 B.C.	Ben-hadad besieges Samaria.	2 Kgs 6:24-7:20
841 B.C.	Philistine-Arab attack on Judah; Obadiah's prophecy against Edom.	2 Chr 21:16-17; Obad. 1-21			
841-801 B.C.	Hazeal succeeds Ben-hadad II in Aram.				2 Kgs 8:7-15
841 B.C.	Joram's evil son Ahaziah reigns in Judah.	2 Kgs 8:23-29; 2 Chr 22:1-5			
841 B.C.	Jehu assassinates Ahab's family, including the kings of Judah and Israel.				2 Kgs 9:1-37; 2 Chr 22:6-9

The Late Divided Kingdom					
Judah (south)			Israel (north)		
841-835 B.C.	Queen mother Athaliah apparently wipes out the Davidic line.	2 Kgs 11:1-3; 2 Chr 22:10-12	841-814	Jehu rules Israel.	2 Kgs 10:1-31
835 B.C.	Athaliah is overthrown, and 7-year-old Joash is brought out of hiding.	2 Kgs 11:4-21; 2 Chr 23:1-21	837-836 B.C.	Hazeal of Aram harasses Israel.	2 Kgs 10:32-33
835-796 B.C.	Joash's mostly good reign in Judah.	2 Kgs 12:1-3; 2 Chr 24:1-2			
830 B.C.	the prophecy of Joel (early date)	Joel 1:1-3:21			
822 B.C.	Joash takes two wives.	2 Chr 24:3			
821 B.C.	the birth of Joash's son Amaziah.	2 Kgs 14:2	814-798 B.C.	Jehu's son Jehoahaz reigns in Israel.	2 Kgs 10:34-36; 13:1-3, 6-8
813-812 B.C.	Joash has the temple repaired.	2 Kgs 12:4-16; 2 Chr 24:4-14	814-806 B.C.	Hazeal harasses Israel.	2 Kgs 13:22-23
810 B.C.	the founding of Carthage.				

810-783 B.C.	Adad-nirari III reigns in Assyria.				
806 B.C.	Joash bribes Hazael not to attack Judah; the birth of Amaziah's son Uzziah.	2 Kgs 12:17-18; 15:2			
805 B.C.	war between Assyria and Aram.				2 Kgs 13:4-5
803 B.C.	the death of Jehoiada, and backsliding of Joash.	2 Chr 24:15-19			
801-770 B.C.	Ben-hadad III reigns in Aram.				2 Kgs 13:24-25
800-797 B.C.	Jehoiada's godly son Zechariah instructs Uzziah.	2 Chr 26:5	798-782 B.C.	Jehoahaz's son Jehoash reigns in Israel.	2 Kgs 13:9-12
797 B.C.	Joash murders Zechariah.	2 Chr 24:20-22	797-796 B.C.	the end of Elisha's ministry.	2 Kgs 13:14-21
796-767 B.C.	the assassination of Joash and the reign of his son Amaziah.	2 Kgs 12:19-21; 14:1-6; 2 Chr 24:23-25:10			
796 B.C.	Assyria subdues Aram.				
794 B.C.	Amaziah re-conquers Edom.	2 Kgs 14:7; 2 Chr 25:11-16	793 B.C.	Jeroboam II begins a dual reign with Jehoash.	2 Kgs 14:23
790 B.C.	Judah forces a dual reign between Amaziah and his son Uzziah.	2 Chr 26:1			
783 B.C.	Amaziah makes war with Israel.				2 Kgs 14:8-14; 2 Chr 25:17-24
775 B.C.	the birth of Uzziah's son Jotham.	2 Kgs 15:33	782 B.C.	Jehoash's evil son Jeroboam reigns; God graciously restores Israel's territory..	2 Kgs 13:13; 14:15-16, 23-28
773 B.C.	Aram suffers a great defeat from Zakir of Hamath.				
772-755 B.C.	Asshur-dan III reigns in Assyria.				
770 B.C.	the first Olympic games take place in Greece.				
767-740	Amaziah's 16-year-old son Uzziah (Azariah) reigns in Judah.	2 Kgs 14:17-22; 15:1-4; 2 Chr 25:25-			

		28; 26:2-4, 6-15			
c. 765 B.C.	the birth of Isaiah; a serious plague strikes Assyria's capital, Nineveh.				
763 B.C.	a total solar eclipse causes panic in Assyria.				
			762 B.C.	Amos prophesies against Israel.	Amos 1:1-9:15
761 B.C.	the Great Earthquake rocks the Middle East.				Amos 1:1
760 B.C.	Jonah prophesies against Nineveh; the Assyrian capital repents.				Jon. 1:1-4:11
			760-757 B.C.	Hosea's marriage symbolizes God's relationship to Israel.	Hos. 1:1-4:19
755 B.C.	the birth of Uzziah's son Ahaz.	2 Kgs 16:2	753-752 B.C.	the reign of Jeroboam's son Zechariah.	2 Kgs 14:29; 15:8-9
			752 B.C.	Shallum kills Zechariah and rules in his place for one month; Menahem kills Shallum and takes over.	2 Kgs 15:10-16
750 B.C.	Jotham begins a dual reign with Uzziah.	2 Kgs 15:32-33; 2 Chr 27:1-4	752-742 B.C.	Menahem and Pekah rule as rival kings.	2 Kgs 15:17-18, 27
750-732 B.C.	Rezin reigns in Aram.				
746 B.C.	God strikes Uzziah with leprosy.	2 Kgs 15:5; 2 Chr 26:16-21			
745-727 B.C.	Tiglath-pileser III reigns in Assyria.				
			745 B.C.	Israel begins paying tribute to Assyria.	2 Kgs 15:19-20.
740 B.C.	the birth of Ahaz's son Hezekiah.	2 Kgs 18:2	742-740 B.C.	Pekahiah reigns over most of Israel	2 Kgs 15:21-24
740 B.C.	Jotham succeeds Uzziah at his death.	2 Kgs 15:6-7, 34-36; 2 Chr 26:22-23	740-732 B.C.	Pekah kills Pekahiah and rules alone in Israel.	2 Kgs 15:25-28
740 B.C.	the call of Isaiah	Isa. 6:1-13			
738 B.C.	Jotham makes Ammon a tributary.	2 Chr 27:5-6			
735 B.C.	Ahaz begins a dual reign with Jotham;	2 Kgs. 16:1-4; Isa. 1:1-			

	Isaiah's early prophecies	5:30			
735 B.C.	Rezin of Aram and Pekah of Israel join against Judah.				2 Kgs 15:37; 16:5-18; 2 Chr 28:5-19; Isa 7:1-10:4
		734-732 B.C.	Assyria begins taking Israel's territory.		2 Kgs 15:29; 1 Chr 5:23-26; 2 Chr 28:20-21; Psa 42, 43, 77, 78
732 B.C.	Assyria conquers Aram, Moab, and Edom.				
		732-722 B.C.	Hoshea kills Pekah and rules Israel		2 Kgs 15:30-31; 17:1-3
731-715 B.C.	Ahaz succeeds Jotham.	2 Kgs 15:38; 2 Chr 27:7-28:4, 20-25;	732 B.C.	Hosea's later prophecies.	Hos. 5:1-14:9
730 B.C.	Micah's early prophecies	Mic. 1:1-2:13			
730-715 B.C.	Pharaoh Osorkon IV (So) reigns in Egypt.				
729 B.C.	Hezekiah begins a dual reign with Ahaz.	2 Kgs 18:1			
727-722 B.C.	Shalmaneser V reigns in Assyria.				
		725-722 B.C.	Shalmaneser imprisons Hoshea for conspiracy and besieges Samaria.		2 Kgs 17:4-5; 18:9
		722 B.C.	the fall of Israel.		2 Kgs 17:6-41; 18:10-12; Psa 80
722 B.C.	Isaiah prophesies against Assyria.				Isa 10:5-12:6

The Kingdom of Judah 722-586

The Kindgom of Judah		
722 B.C.	Sargon II reigns in Assyria.	
717 B.C.	the fall of Carchemish sends Assyria into turmoil.	
717-715 B.C.	prophetic ministries of Isaiah and Micah	Isa 13:1-19:25; 28:1-35:10; Mic 3:1-12; Psa 82
715-686 B.C.	Hezekiah succeeds Ahaz in Judah.	2 Kgs 16:19-20; 18:2-7; 2 Chr 28:26-29:2
715 B.C.	Hezekiah enacts reforms and drives back the Philistines.	2 Kgs 18:8; 2 Chr 29:3-31:21; Psa 50, 81
712 B.C.	Assyria conquers weakened Philistia	
712-710 B.C.	Isaiah goes stripped and barefoot to prophesy Assyria's humiliation of Egypt and Cush.	Isa 20:1-6
710 B.C.	Isaiah prophesies against the nations.	Isa 21:1-27:13
709 B.C.	the birth of Hezekiah's son Manasseh.	2 Kgs 21:1
705-681 B.C.	Sennacherib reigns in Assyria.	
c. 705 B.C.	Simeon's conquest of Gedor.	1 Chr 4:34-43
702 B.C.	Hezekiah's illness and miraculous recovery.	2 Kgs 20:1-11; 2 Chr 32:24-26; Psa 69; Isa 38:1- 22
702 B.C.	Hezekiah meets with Babylon concerning the Assyrian threat.	2 Kgs 20:12-19; Isa 39:1-8
701 B.C.	Assyria conquers Ammon and besieges Judah; an angel slaughters the enemy forces.	2 Kgs 18:13- 19:36; 2 Chr 32:1-23; Psa 46, 48, 75, 76, 84; Isa 36:1-37:37
701-686 B.C.	Hezekiah prospers and forgets God in his last years	2 Chr 32:27-32
c. 700 B.C.	Isaiah's prophecies for future generations.	Isa 40:1-66:24
697 B.C.	12-year-old Manasseh begins a dual reign with Hezekiah.	2 Kgs 21:1
c. 690 B.C.	Micah's later prophecies	Mic. 4:1-7:20
686-642 B.C.	Hezekiah's evil son Manasseh reigns in Judah.	2 Kgs 20:20-21:9; 2 Chr 32:32-33:9
681-669 B.C.	Esarhaddon reigns in Assyria	2 Kgs 19:37; Isa 37:38

c. 680 B.C.	Isaiah completes his prophecies and is martyred by Manasseh.	2 Chr 32:32; Heb 11:37
668-627 B.C.	Ashurbanipal reigns in Assyria.	
664 B.C.	the birth of Manasseh's son Amon.	2 Kgs 21:19
663 B.C.	the fall of Egypt's supposedly invincible city Thebes	Nah. 3:8
660 B.C.	the founding of Byzantium	
c. 650 B.C.	the birth of Jeremiah.	
648 B.C.	the birth of Amon's son Josiah; Assyria carries Manasseh into captivity.	2 Kgs 21:10-16; 22:1; 2 Chr 33:10-11
646 B.C.	Manasseh's repentance and return from captivity.	2 Chr 33:12-13, 18-19
645 B.C.	Nahum prophesies against Assyria, emboldening Manasseh to rebel.	2 Chr 33:14-17; Nah 1:1-3:19
642-640 B.C.	Manasseh's evil son Amon reigns in Judah.	2 Kgs 21:17-22; 2 Chr 33:20-23
640 B.C.	Amon is assassinated, but the people make his son Josiah king.	2 Kgs 21:23-26
640-609 B.C.	Josiah reigns as Judah's best king.	2 Kgs 22:1-2; 2 Chr 34:1-2
634 B.C.	the birth of Josiah's son Eliakim (Jehoiakim)	2 Chr. 36:5
633 B.C.	Josiah begins seeking God	2 Chr 34:3
633-621 B.C.	Ahur-etil-ilani reigns in Assyria.	
632 B.C.	the birth of Josiah's son Jehoahaz.	2 Chr 23:31
c. 630 B.C.	Zephaniah urges reform.	Zeph. 1:1-3:20
629 B.C.	Josiah's early reforms.	2 Chr 34:4-7
627 B.C.	<u>the call of Jeremiah</u>	Jer 1:1-3:5
626-605 B.C.	Nabopalassar rules and strengthens Babylon.	
c. 625 B.C.	the birth of Daniel	Dan 1:4
624 B.C.	<u>the early prophecies of Jeremiah</u>	Jer 3:6-7:15
623 B.C.	the birth of Ezekiel; Josiah rediscovers the Torah and begins major reforms	2 Kgs 22:3-23:21; 2 Chr 33:29-33; 34:8-28; Psa 119; Ezek 1:1
622 B.C.	Judah celebrates the Passover.	2 Kgs 23:22-27; 2 Chr 35:1-19
621-612 B.C.	Sin-shur-ishkun reigns in Assyria.	
618 B.C.	the birth of Nebuchadnezzar's uncle Mattaniah (Zedekiah).	2 Chr 36:11
615 B.C.	the birth of Jehoiakim's son Jehoiachin (Jeconiah).	2 Chr 36:9
614 B.C.	Asshur falls to Cyaxares the Mede and is taken by Nabopalassar.	

612 B.C.	Nineveh is destroyed.	
612-609 B.C.	Ashur-ubalit reigns as the last king of Assyria.	
609-594 B.C.	Pharaoh Neco II reigns in Egypt.	
609 B.C.	Josiah and Neco fight Assyria; Josiah is killed in battle. His son Jehoahaz succeeds him.	2 Kgs 23:28-33; 2 Chr 35:20-36:3
609 B.C.	Neco imprisons Jehoahaz; he makes Eliakim king and renames him Jehoiakim.	2 Kgs 23:34; 2 Chr 36:4
609-539 B.C.	Judah's seventy years of service to Babylon.	Jer 25:11-12
609-598 B.C.	the evil reign of Jehoiakim in Judah.	2 Kgs 23:35-37; 2 Chr 36:5
608-605 B.C.	<u>Jeremiah's prophecies</u>	Jer 7:16-20:18; 25:1-26:24
605 B.C.	the deportation of Daniel and others to Babylon	Dan 1:1-2
605-560 B.C.	Nebuchadnezzar reigns in Babylon; he expels the Egyptians from Palestine and brings final destruction to Assyria.	Hab 1:1-3:19
605-602 B.C.	Nebuchadnezzar controls Judah.	2 Kgs 24:1
605-604 B.C.	<u>Jeremiah's ministry continues.</u>	Jer 36:1-32; 45:1-51:64
604 B.C.	Babylon destroys Philistia; the testing of Daniel and his friends.	Dan 1:3-2:49
604 B.C.	the birth of Lao-tze in China.	
602 B.C.	the birth of Darius the Mede.	Dan 5:31
602 B.C.	God sends hordes of Arameans, Moabites, and Ammonites against Judah.	2 Kgs 24:2-4
600 B.C.	the obedience of the Rechabites contrast with Judah's disobedience.	Jer 35:1-19
598 B.C.	Jehoiachin succeeds Jehoiakim and reigns for three months.	2 Kgs 24:5-9; 2 Chr 36:6-9
597 B.C.	Nebuchadnezzar deports Jehoiachin and 3,022 others; he makes Mattaniah king and changes his name to Zedekiah.	2 Kgs 24:10-17; 2 Chr 36:10-11; Psa 88, 89, 102; Jer 52:28
597-586 B.C.	the reign of Zedekiah.	2 Kgs 24:18-20; 2 Chr 36:12; Jer 52:1-2
597 B.C.	<u>Jeremiah prophesies captivity.</u>	Jer 21:1-24:10; 27:1-31:40
593 B.C.	the early prophecies of Ezekiel in Babylon.	Ezek 1:1-4:17
592 B.C.	Ezekiel prophesies desolation for Judah.	Ezek 5:1-19:14
591 B.C.	Ezekiel's continued prophecies.	Ezek 20:1-23:49; 25:1-17

589-587 B.C.	Zedekiah rebels against Babylon.	2 Kgs 24:20; 2 Chr 36:13-16; Jer 52:3
589 B.C.	Jerusalem's fall is immanent.	Jer 34:1-7
588 B.C.	as the siege of Jerusalem begins and more Jews are deported, Ezekiel tells the parable of the boiling pot.	2 Kgs 25:1; Jer 52:29; Ezek 24:1- 27.
588-586 B.C.	<u>Jeremiah's and Ezekiel's final warnings.</u>	Jer 32:1-33:26; 34:8-22; 37:1- 39:18; Ezek 26:1- 31:18
586 B.C.	<u>the fall of Jerusalem; Jeremiah remains behind.</u>	2 Kgs 25:2-21; 1 Chr 9:1; 2 Chr 36:17-21; Jer 39:1-14; 52:4-27; Lam 1:1-5:22

The Exile and Return of Judah 586-135

Exilic and Post-Exilic History		
586 B.C.	Gedaliah is made governor of Jerusalem but is murdered; many Jews flee to Egypt against Jeremiah's warnings.	2 Kgs 25:22-26; Jer 40:1-44:30
586 B.C.	Ezekiel's lament for Pharaoh.	Ezek 32:1-32
c. 586 B.C.	the birth of Jehoiachin's sons Shealtiel in Babylon.	1 Chr 3:17-18
585 B.C.	Ezekiel prophesies ultimate restoration.	Ezek 33:1-39:29
582 B.C.	the final deportation of Jews to Babylon.	Jer 52:30
573 B.C.	Ezekiel's vision of the temple.	Ezek 40:1-48:35
571 B.C.	Ezekiel's last prophecy.	Ezek 29:17-21
570 B.C.	Nebuchadnezzar erects an image, but three Hebrews refuse to worship it.	Dan. 3:1-30
570-562 B.C.	the madness and conversion of Nebuchadnezzar.	Dan 4:28-33
c. 566 B.C.	the birth of Shealtiel's son Zerubbabel; later adopted by Pedaiiah.	1 Chr 3:19-24
562 B.C.	the testimony of Nebuchadnezzar.	Dan 4:1-17, 34-37
562-560 B.C.	Evil-Merodach reigns in Babylon.	
562 B.C.	Jehoiachin is released from prison after 24 years.	2 Kgs 25:27-30; Jer 52:31-34
c. 560 B.C.	the death of Jeremiah.	
560-556 B.C.	Neriglissar reigns in Babylon.	
559-530 B.C.	Cyrus II creates the Persian Empire.	
c. 556 B.C.	the birth of Mordecai; Labashi-Marduk rules Babylon for a month.	
555-539 B.C.	Nabonidus reigns in Babylon; captivity psalms.	Psa 74, 79
550 B.C.	Nabonidus retires and gives functional reign to Belshazzar; Daniel's vision of four beasts.	Dan 7:1-28
547 B.C.	Cyrus defeats Croesus of Lydia.	
547 B.C.	Daniel's visions of the ram, the goat, and the horn.	Dan 8:1-27
539 B.C.	Babylon falls to Cyrus and Darius; Daniel's vision of 70 weeks	Dan 5:1-31; 9:1-27
538 B.C.	Cyrus orders the Jews to return to their land and rebuild the temple with Persian funds.	2 Chr 36:22-23; Ezra 1:1-11
537 B.C.	Daniel in the lions' den, and his final prophecies.	Dan 6:1-28; 10:1-12:13
536 B.C.	Jehoiachin's grandson Zerubbabel returns to Jerusalem and begins restoration.	Ezra 2:1-3:13; Neh 12:1-21; Psa 137
535 B.C.	Zerubbabel and high priest Jeshua face opposition; work ceases	Ezra 4:1-5; 7:24
530-522 B.C.	Cambyases II rules the Persian Empire.	

526 B.C.	Cambyases conquers Egypt.	
522 B.C.	Gaumata the impostor rules the Persian Empire.	
522-486 B.C.	Darius Hystaspes rules the Persian Empire.	
521 B.C.	Darius moves the Persian capital to Susa.	
520 B.C.	the prophecies of Haggai and Zechariah to rebuild the temple; work resumes.	Ezra 5:1-12; Hag 1:1-2:23; Zech 1:1-6:15; Psa 85
520-516 B.C.	the temple is rebuilt.	Ezra 5:13-14
518 B.C.	Zechariah's encouragements to Israel.	Zech 7:1-8:23
516 B.C.	the rededication of the temple.	Ezra 5:15-6:22; Neh 12:22-26
516 B.C.	post-exilic temple psalms: Psa 1, 49, 66, 67, 73, 111-118, 121, 125, 126, 134, 135, 136, 146-150.	
c. 510 B.C.	the birth of Zerubbabel's son Abiud.	Matt 1:13
509 B.C.	the Roman Republic is established.	
c. 500 B.C.	the birth of Ezra.	
490 B.C.	Greeks defeat Persia at the Battle of Marathon.	
486-465 B.C.	Xerxes (Ahasuerus) rules the Persian Empire.	
485 B.C.	Israel's enemies send an accusatory letter to Ahasuerus.	Ezra 4:6
483 B.C.	Ahasuerus' queen rebels.	Est. 1:1-22
480 B.C.	Ahasuerus chooses the Jewish Hadassah, or Esther, as his queen.	Est. 2:1-18
479 B.C.	Esther's relative Mordecai saves the king's life.	Est. 2:19-23
478 B.C.	Greeks form the Delian League to defeat the Persians.	
474 B.C.	Esther exposes Haman's plot to destroy the Jews.	Est. 3:1-9:32
473 B.C.	Ahasuerus exalts Mordecai.	Est. 10:1-3
470 B.C.	the birth of Socrates.	
470? B.C.	the later prophecies of Zechariah.	Zech 9:1-14:21, Psa 87
464-424 B.C.	Artaxerxes I rules the Persian Empire.	
460-429 B.C.	the Age of Pericles in Greece.	
460? B.C.	the birth of Zerubbabel's grandson Eliakim.	Matt. 1:13
457 B.C.	Ezra returns to Jerusalem and begins rebuilding the city, but work on the walls is halted by a letter from Israel's enemies to Artaxerxes.	Ezra 4:7-23; 7:1-10:44; Psa 130
451-450 B.C.	the Roman Twelve Tables.	
444 B.C.	Nehemiah rebuilds the walls of Jerusalem; Ezra reads the Torah, and the people pledge to follow it.	1 Chr 9:1-34; Neh 1:1-5:13; 6:1-11:36; 12:27-13:3; Ps 105, 106, 107

444-433 B.C.	Nehemiah's governorship in Judah and return to Persia.	Neh 5:14-19
433 B.C.	the prophecy of Malachi.	Mal 1:1-4:6
432 B.C.	Nehemiah returns and reforms Judah's worship.	Neh 13:4-31
c. 400 B.C.	Genealogy of God's people.	1 Chr 2:1-8:40
c. 400 B.C.	the completion of the Old Testament; the birth of Eliakim's son Azor.	Matt 1:13
399 B.C.	the death of Socrates.	
384-322 B.C.	the life of Aristotle.	
350? B.C.	the birth of Azor's son Zadok.	Matt 1:14
c. 330 B.C.	Alexander the Great conquers Palestine.	
300? B.C.	the birth of Zadok's son Achim.	Matt 1:14
c. 250 B.C.	the Torah is translated into Greek.	
240? B.C.	the birth of Achim's son Eliud.	Matt 1:14
190? B.C.	the birth of Eliud's son Eleazar.	Matt 1:15
168-167 B.C.	the persecution of Antiochus IV leads to the Maccabean revolt.	
146 B.C.	Carthage is destroyed in the Third Punic Wars.	
142 B.C.	the Jews gain independence from the Seleucids.	
c. 135 B.C.	the Pharisees emerge as a religious party; the birth of Eleazar's son Matthan	Matt 1:15

The Kingdom of Judah and Captivity

II Kings 18:13-25:30; II Chronicles 29:1-36:21

Isaiah, Nahum, Zephaniah, Jeremiah, Habakkuk, Daniel, Ezekiel

At the beginning of this era Judah was barely able to survive the Assyrian threat that took Israel captive. As a small kingdom Judah managed to survive some 150 years before falling to Babylonian captivity. The fall of Jerusalem to Babylon was a terrible event both in terms of human suffering and in its theological importance. The prophetic activity associated with this time is of greatest significance, each of the Major Prophets making an important contribution.

JUDAH ALONE

II Kings 18:13-23:33; II Chronicles 29:1-36:3

1. Hezekiah's Reign And Reformation (II Kg. 18:13-20:21; II Chron. 29-32).
 - a. Folly that would later lead to destruction.
 - b. A sincere repentance.
2. Manasseh—Idolatry And Reform (II Kg. 21:1-18; II Chron. 33:1-20).
 - a. Too little too late.
 - b. An influence on his son that could not be erased.
3. Amon—Apostasy (II Kg. 21:18-26; II Chron. 33:20-25).
4. Josiah—Judah's Most Godly King (II Kg. 22:1-23:30; II Chron. 34:1-35:27).
 - a. A restoration movement.
 - b. A last opportunity for Judah to turn from sin.
5. Jehoahaz—A Brief Time Of Independence (II Kg. 23:31-33; II Chron. 36:1-3).

THE BABYLONIAN CAPTIVITY

II Kings 23:33-25:30; II Chron. 36:4-21

1. Jehoiakim—Removed To Babylon Along With Members Of The Royal Family (II Kg. 23:33-24:6; II Chron. 36:4-8).
2. Jehoiachin—He And Many Jews Removed To Babylon (II Kg. 24:6-17; II Chron. 36:8-10).
3. Zedekiah—The Last Earthly King For Judah (II Kg. 24:17-25:7; II Chron. 36:10-17).
4. The Fall Of Jerusalem And Final Stage Of Captivity (II Kg. 25:7-30; II Chron. 36:17-23).

The history of the decline and fall of Judah leading to the Babylonian Captivity was a time of missed opportunity and eventual destruction. Warning upon warning that Judah would fall seemed to fall on deaf ears. Neither gallant prophets nor courageous kings could prevent the judgment due an unfaithful people. Even the Holy City, Jerusalem, could not stand if the people would not themselves be holy.

ISAIAH

1. Isaiah served as a prophet in the Divided Kingdom era as well as that of Judah Alone.
2. Isaiah chapters 36-39 point to a future Babylonian threat (39:1-8).
3. The remainder of Isaiah deals with the coming Babylonian destruction of Judah, a return from captivity, and the coming Messiah.
4. Babylon would conquer Judah, but God would raise up Cyrus to free her from bondage (44:28).
5. Jesus would come to bring true freedom – freedom from sin (52:13-53:12).

NAHUM

1. Judah's old enemy, Assyria, would fall as to a flood (1:7-8).
2. In 612 Nineveh fell to Babylon.
3. What repentance had prevented in the days of Jonah, sin allowed later (3:18-19).

ZEPHANIAH

1. Writing before the captivity of Judah, Zephaniah writes of Judah's coming destruction (1:1-4, 12; 2:1-3; 3:1-2).
2. But a remnant would be saved (3:12-13, 20; cf. Rom. 2:28-29; 9:27).

JEREMIAH

1. Jeremiah shared in the reforms of Josiah as well as the fall of Judah (1:1-2; cf. II Kg. 22-23; Jer. 39:1-14).
2. Jeremiah details the reasons for the fall of Judah (6:9-17; 7:1-11).
3. Jeremiah also gives attention to the coming Messiah and the New Covenant He would bring (30:1-11; 31:29-34).
4. Babylon would be punished for their destructive ways (50:1-3; 51:41-43).
5. Prophets giving the people what they wanted to hear rather than what they needed to hear was a great problem faced by Jeremiah (5:30-31; 6:14; 8:11; cf. Jn. 5:43-44).

HABAKKUK

1. Habakkuk pled for God to judge his sinful people (1:1-4).
2. When God reveals that the Chaldeans (Babylon) will be the instrument of His wrath, Habakkuk protests (1:12-13).
3. After God has a talk with Habakkuk, the prophet puts his trust in God (chs. 2-3).
4. Rather than trusting in might as Babylon did, God's people must trust in Him (2:4; 3:16-19).

DANIEL

1. Daniel was carried into captivity in the first of three phases of Babylonian captivity in 605 BC (1:1; II Kg. 24:1; Jer. 25:1).
2. Daniel chapters one through six deal primarily with Daniel's life in captivity under Babylon and later Persia.

3. Chapters seven through twelve address visions of the future.
4. Jesus would set up the ultimate kingdom (7:13-14).

EZEKIEL

1. Ezekiel was taken captive in the second phase of Babylonian Captivity in 597 BC (1:1-2).
2. Ezekiel spoke of Judah's sins that had led to captivity (chs. 13-15).
3. However, individuals were judged on their own faithfulness (ch. 18).
4. Ezekiel directed the attention of the people to a future day when the Messiah would come (Ezek. 21:25-27; 37:24-28).
5. A vision of a restored Israel pictures the Messianic reign in terms relating to the Mosaic dispensation (chs. 40-48).

OLD TESTAMENT CHRONOLOGICAL STUDIES

EVENT	TIME
Terah born (Gen. 11:32; 12:4; Acts 7:4)	2291
Abraham born (Gen. 12:4)	2166
Abraham enters Canaan (Gen. 12:4)	2091
Ishmael born (Gen. 16:16)	2080
Isaac born (Gen. 25:26)	2066
Sarah dies (Gen. 23:1)	2029
Isaac marries Gen. 25:20)	2026
Jacob and Esau born (Gen. 47:9)	2006
Abraham dies (Gen. 25:7)	1991
Jacob to Haran (Gen. 30:24-26; 31:41)	1929
Joseph born (Gen. 50:22)	1915
Jacob returns to Canaan (Gen. 31:41)	1909
Joseph to Egypt (Gen. 37:2)	1898
Isaac dies (Gen. 35:28)	1886
Joseph elevated (Gen. 41:54; 45:11)	1885
Jacob to Egypt (Ex. 12:40)	1876
Jacob dies (Gen. 47:28)	1859
Joseph dies (Gen. 50:20)	1805
Hyksos enter Delta (Hammurabi in Babylon 1792-1750)	1780
Hyksos dynasty	1710 - 1570
Moses born (Ex. 2:2)	1527
Thutmose III	1590 - 1450
Moses to Midian (Acts 7:23)	1487
Amenhotep II	1450- 1425
Moses return to Egypt (Ex. 7:7; Acts 7:30)	1447
Exodus	April 1446

WILDERNESS

Arrival at Sinai	1446
Tabernacle (Ex. 40:17)	March / April 1445
First numbering (Num. 1:2)	April / May 1445
Departure from Sinai (Num. 10:12)	May 1445
Arrival at Kadesh (Num. 13:26)	August 1445
Final departure from Kadesh and death of Aaron (Num. 33:37)	July / August 1407
Moses' address (Deut. 1:3)	February / March 1406

CONQUEST

Jordan crossed (Josh. 4:19; 5:6,10)	April 1406
Division of Canaan (Josh. 14:7,10)	1400
Death of Joshua (Josh. 24:29)	c. 1390
Death of surviving elders (Josh. 24:31)	c. 1375

JUDGES (Exact dating impossible)

Mesopotamian Oppression (Jud. 3:8)	1375 - 1367
Othniel (Akhenaten, Egypt 1367 - 1350)	1367 - 1327
Eglon	1327 - 1309
Ehud (Raamses II 1290 - 1224)	1309 - 1229
Jabin (Merenptah 1224 - 1214 c. 1220 "Israel Stele")	1229 - 1209
Deborah	1209 - 1169
Midian	1169 - 1162
Gideon	1162 - 1122
Abimelech	1122 - 1119
Tola & Jair	1119 - 1096
Eli	1116 - 1076
Ammonites	1096 - 1078
Jephthah	1078 - 1072
Ibzan, Elon, Abdon	1072 - 1062
Philistines	1091 - 1051

KINGDOM

Saul (Israel and Judah)	1051 - 1011
David's first anointing	c. 1025
Goliath killed	c. 1020
Ish-Bosheth (Israel)	1005 - 1003
David (Judah)	1010 - 1003
David (Israel and Judah)	1003 - 971
Absalom revolts	c. 979
Solomon	971 - 931
Temple completed	960

Rezon of Syria
Shishak of Egypt

955 - 925
950 - 929

Judah

Rehoboam
931 - 913

Abijam
913 - 910
Asa
910 - 869
Jehoshaphat
872 - 842

Joram
848 - 841
Ahaziah
841

Ataliah
841 - 835
Joash
835 - 796
Amaziah
796 - 767

Uzziah
791 - 740
Jotham
750 - 732

Ahaz
742 - 726
Hezekiah
726 - 696

Israel

Jeroboam
931 - 910

Nadab
910 - 909
Baasha
909 - 886

Elah
886 - 885
Zimri
885

Omri
885 - 881

Ahab
874 - 853
Ahaziah
853 - 852

Joram
852 - 841

Jehu
841 - 814
Jehoahaz
814 - 798

Jehoash
798 - 782
Jeroboam II
793 - 753

Zechariah
753

Shallum
752

Menahem
752 - 741

Pekahiah
741 - 739

Pekah
739 - 731

Hoshea
731 - 722

Osorkon I of Egypt

929 - 893

Elijah 874 - 841
Benhadad of Syria 860 - 843
Obadiah 844
Hazeal of Syria 843 - 791

Benhadad III of Syria 796 - 770
Jonah 782 - 753
Amos 765
Hosea 760 - 725
Tilgath-Pileser of Assyria 745 - 727

Rezin of Syria

750 - 732

/ Shalmaneser V 727 - 722
Assyria Sargon II 722 - 705
\\ Sennacherib 704 - 681

	Nubians Conquer Egypt	725	
	Israel falls	722	
	Isaiah	740 – 690	
Manasseh	Micah	730 – 700	
696 – 642			
Amon			
642 – 640			
	Nahum	660	
	Esarhaddon of Assyria	681 – 668	
Josiah			
640 – 609			
Jehoahaz			
609	Egypt/	Psamtic	633 – 609
Jehoiakim	\	Necho	609 – 593
609 – 598	Jeremiah	626 – 585	
	Zephaniah	640 – 621	
	Habakkuk	612 – 606	
	Assyria falls to Babylon	626 – 609	
	1st captivity of Judah	605 (Daniel taken)	
Jehoiachin			
598 – 597	2nd captivity of Judah	597 (Ezekiel taken)	
597 – 586	3rd captivity of Judah	586	
Zedekiah	Jerusalem and temple fall		
	Nebuchadnezzar	605 – 562	
	Daniel	605 – 534	
	Ezekiel	593 – 571	
	Psamtic of Egypt	593 – 588	
	Hophra of Egypt	588 – 569	
	Cyrus of Persia	559 – 530	
/ Awel-Marduk	562 – 560		
/ Neriglissar	560 – 556		
Babylon Labosarchad	556		
\ Nabonidus	556 – 539		
\ Belshazzar	549 – 539		
Babylon falls to Persia	539		
First return from Babylonian captivity	538		
Zerubbabel and Jeshua leaders			
Haggai & Zechariah	520		

Temple rebuilt	515	
/ Cambyses	530 – 522	
Persia Smerdia	522	
\ Darius I	522 – 486	
Egypt falls to Persia	525	
Esther chosen	476	
Battle of Marathon	490	
Xerxes I	486 – 465	
Artaxerxes	494 – 425	
	Malachi	c. 460
Socrates	470 – 399	
Ezra leads second return	457	
Nehemiah leads third return	444	
Darius #	424 – 404	
Plato	428 – 348	
Artaxerxes II	404 – 359	
Aristotle	384 – 322	
Philip of Macedon	359 – 336	
Alexander the Great	336 – 323	
Persia falls to Greece	332	
Greek empire divides into four parts		
I Punic War	264 – 242	(Rome and Carthage)
II Punic War	218 – 202	
Septuagint	c. 250	
Maccabaen Revolt	167	(Temple desecrated 171)
Antiochus IV	175 – 163	
Judas	166 – 161	(Temple cleansed 164)
Jonathan	160 – 143	(III Punic War)
Simon	143 – 135	
John	135 – 104	
Aristobulus I	104 – 103	
Alexander	104 – 76	
Division	76 – 63	
Pompey conquers Judah		63
Herod the Great	40 – 4	
Birth of Christ	6 – 4	

for those who are cut off, nor seek the young, nor heal those that are broken, nor feed those that still stand. But he will eat the flesh of the fat and tear their hooves in pieces" (Zech. 11:16). Where grace is removed, strife and dissension reign. As the wise old maxim states, "Where grace is ne'er spoken, brotherhood is broken!"

Conclusion

"For the whole Law is fulfilled in one word, in the statement, 'You shall love your neighbor as yourself.' But if you bite and devour one another, take care lest you be consumed by one another" (Gal. 5:14-15). Whether the advice comes from the writings of the Old Covenant or the New, the wisdom for the people of God remains constant -- It is better to live under the umbrella of God's GRACE, than to fall from it! When we lose our union with Christ, we also have lost our tie with His favor (Gal. 5:4).

Brethren, we are the One Flock of the Good Shepherd. Let's act like it!! As His sheep, it matters not whether our folds are exactly the same, what matters is that we are part of the One Flock under the leadership of the One Shepherd. Our Lord has many folds, but only one flock (John 10:16), and the sooner His sheep grasp this concept of grace the sooner we'll begin behaving as a single flock, not as feuding folds. A sure sign that those who profess to be the sheep of His flock are NOT is when they shun grace in favor of law, and break union with their brethren. When lambs in the flock are killing other lambs in the flock, we know for a certainty that the Good Shepherd has been replaced with worthless shepherds who could care less and, indeed, who probably applaud such carnage, as it gives them more meat for the table and more fleece for their garments.

Where grace abounds, so does love and union! And where all of these are in evidence, the Good Shepherd is visibly leading the flock, and His many folds accept one another as fellow sheep in the One Flock of God. Zechariah 11 is a message of warning for Christendom today! Our Lord seeks to be the Shepherd of His sheep. That is a truth never in doubt. The question is: do we desire to be His sheep? If so, the worthless little lords who would tyrannize the flock, and their mangy watchdogs, must be driven out ... and quickly. The folds must tear down their barriers of exclusion and isolation, and they must begin acknowledging and accepting their fellow sheep. We must learn to love, glory in our freedom, appreciate His grace, and unite with one another. When we do so, He will dwell among us; when we won't, He will deliver us over to the consequences of our choice. And, frankly, brethren, we have been suffering under those horrid consequences long enough. Fellow sheep, beloved lambs, come to the One Shepherd, and let us enjoy together the blessings of Favor and Union. Those two shepherd's staffs have been broken long enough. It's time to put the pieces back together!

Reflections from Readers

From a Minister in Florida:

A Prophet's Tragedy!

1:17-19

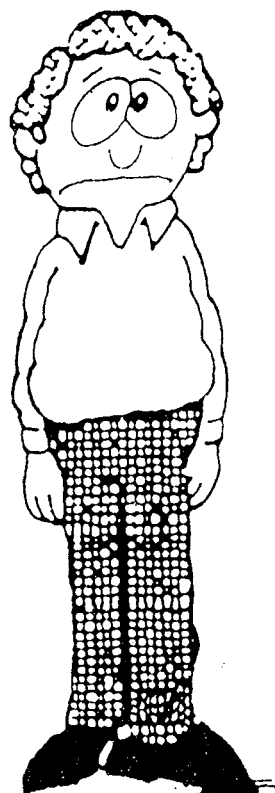
15:19-21

12:1ff

20:8,14,18

26:9-19

38:4



DEMONSTRATIONS Of Tragedy!



TRIALS

11:21; 16:1-9; 12:5; 20:1-2

OPPOSITION

12:1ff; 11:20

ENEMIES

12:6; 18:18-23; 37:2; 20:7-18; 44:16-26

DEPRESSION

20:7-18

CONFRONTATION

18:15; 19:4-5; 44:16-26; 13:27

SLANDER

29:26; 37:11-15; 20:1-5; 38:4; 12:6; 15:10

ENEMIES TEMPTING TRAGEDY

Devise Harm
12:6; 26:8

**Attack
Reputation**
18:18



Depreciate Message
37:2; 43:2; 44:16-17

Curing Depression

Absolute Trust

20:11

**Encouraging
Association**

35:2ff



Encouraging Prevention



Absolute Truth

13:1-7; 15:16

Immovable Faith

26:12-15

**Uncompromising
Obedience**

27:9,10-17; 28:15-16

Undaunted Trust

16:19

SWEET VICTORY!



Stated as fact:

John 17:9; Ps 37:24,28;

Mk 13:13;

Hb 10:23,35,36; 12:4

2 Pt 1:10-11

Rv 3:5; 21:7

Viewed with

perspective:

Col 3:2; 1 Ths 4:13-18

TRIUMPH PORTRAYED In God's Assurances!

God assures us that . . .



God's task is "do-able"!

1:5-7, 17-19; 15:20-21

god's Word is powerful!

5:14; 23:29; 42:21,22

God's rule is sovereign!

17:14; 6:15b; 36:31

God's compassion is protecting!

17:19-21; 12:15; 33:1-9,11

God's hope is strong!

14:22; 17:13; 31:17; 33:14-26

God's knowledge vindicates!

**24:6-7; 29:11; 15:15; 16:17; 17:10;
23:9-32,36;28:15-17; 29:21,32; 37:19**

TRIUMPH PRESENTED By God's Deliverance!

**The plot
in Anathoth
11:21; 12:6**

**The judgment
of God
16:17-18; 17:4-6, 18**

**The vindication
from slander
18:18-23**



**The rescue from persecution
26:16-24**

**The eternal deliverance
31:1-33:26**

TRIUMPH PREDICATED By God's Requirements!



OBEY!

26:2; 6:27-30; 10:23; 11:1-4; 22:1-5

LIVE!

7:2-10,23,24; 9:13; 18:11; 35:18-19

HONOR!

7:28; 9:5; 13:25; 15:16

TRUST!

17:7,17; 9:23-24; 16:19; 20:11-13

BE STEADFAST!

26:12-15; 48:10

2000 Freed-Hardeman University Lectureship
SHORT SKETCHES "Preaching From Jeremiah" (Day One)

John L. Kachelman, Jr.

3) 1:5-7 – Three commands, Three duties"

- a. "I consecrate you" – BE HOLY!
- b. "I appointed you" – BE WILLING!
- c. "I command you" – BE OBEDIENT!

- b. Abominations (2:7)
- c. No profit (2:8, 11)
- d. Contention (2:9)
- e. Broken Cisterns (2:13)

6) 1:6-8 – "Challenges to the youth"

- a. Recognize your great role! (1:7a)
- b. Respond willingly to God's commands! (1:7b)
- c. Do not be intimidated! (1:8a)
- d. Trust in God's protection! (1:8b)

26) 2:5-36 – "Foolish Questions"

The folly of sin is seen in the questions asked:

- a. Where is injustice in God? (5)
- b. Why has Judah become prey? (14)
- c. Which way is your life going? (18)
- d. How could you pollute the Lord's will? (21)
- e. How can you deny your sin? (23)
- f. Where are your gods? (28)
- g. Why do you contend with God? (29)
- h. Why do you think you are free of restraints? (31)
- i. How could you forget God? (32)
- j. Why do you constantly change? (36)

11) 1:16 – "Judgement For What Acts?"

- a. Wickedness
- b. Forsaking God
- c. Self-centered worship

28) 2:36 – "What's Wrong with Change?"

Many who clamor for change in religious practices are an imitation of erring Judah.

- a. They turn away from God (27)
- b. They contend with the clear commands of God (29)
- c. They cast off God's restraints (30-31)
- d. They forgot God (32)
- e. They profess innocence but are guilty (34-35)
- f. They face a future of shame (36b)

14) 1:17 – "Girded Loins"

This term refers to preparations one has made in order to be able to make haste. What was Jeremiah to make hast in doing?

- a. Speaking God's commands (1:17,16,7).
- b. Refusing to be dismayed (1:17,8).
- c. Live a consecrated life (1:5).
- d. Trusting God for deliverance (1:19).

6) 1:19 – "The Enemy's Assault"

- a. Ridicule (1:7)
- b. Fear (1:8)
- c. False Religion (1:16)
- d. Discouragement (1:17)
- e. Bold attacks (1:19)

30) 2:20-25 – "Stubborn Devotion"

Judah was stubborn in her refusal to follow God. God did all He could to persuade Judah to be devoted to righteousness, but the nation was devoted to Self!

- a. Stubborn refusal - "I will not serve" (20)
- b. Stubborn practice - "You turned" (21)
- c. Stubborn stain - "Stain is before Me" (22)
- d. Stubborn course in life - "hopeless" (25)

18) 2:1 – "Personal Accountability"

- a. The AUTHORITY binding accountability – "the word of the Lord"
- b. The SPHERE of accountability – "to me"
- c. The MOMENT of accountability – "now"
- d. The URGING of accountability – "saying"

19) 2:1-37 – "IMAGES OF SINNERS"

- a. An unfaithful wife (1-8)
- b. A degenerate vine (9-25)
- c. A caught thief (26-37)

31) 2:26 – "It's A Crying Shame"

Jeremiah was the "Weeping Prophet." His sorrow was heightened by the shameful action of Judah.

- a. The whole population were rebels (26b; 28b)
- b. They turned their backs to God (27)
- c. They resisted God (29)
- d. They followed a false freedom (31)
- e. They forgot all that God had done (32)

20) 2:2-3 – "Precious Memories"

How wonderful it is for God to say, "I remember ..."

- a. Devotion in youth (2)
- b. Love of betrothed (2)
- c. Following after God (2)
- d. Holy Consecration (3)

35) 3:1-5 – "Tragic Fruits of Unfaithfulness"

Judah had turned from God. What would result? A series of tragic fruits.

- a. Tragic alienation (1)
- b. Tragic violation (2)
- c. Tragic depravation (3)

3) 2:13 – "Fruits of Apostasy!"

Judah had turned from God. What resulted?

- a. Emptiness (2:5)

SHORT SKETCHES, Jeremiah Page 2 Day One

- d. Tragic stubbornness (3b)
- e. Tragic delusion (4)
- f. Tragic destiny (5)

43) 3:11-14 – "Who Are the Lost?"

- a. Those who need to "return" to God (12)
- b. Those who are "faithless" (12,14)
- c. Those who are subjects of God's "anger" (12)
- d. Those who have committed iniquity and transgressions (13)
- e. Those who have behaved disobediently (13)
- f. Those who have rebelled against God's sovereignty (14)

44) 3:15-19 – "Blessed Assurance!"

- a. Comes from proper understanding (15)
- b. Comes from proper security (16)
- c. Comes from proper submission (17)
- d. Comes from proper identification (18-19)

45) 3:20-25 – "Disobedience Described"

- a. As treacherous actions (20)
- b. As the perversion of good (21)
- c. As the forgetting of blessings (21b)
- d. As a wasting disease (22)
- e. As a deception and tumult (23)
- f. As a consuming shame (24-25)

47) 4:1-2 – "Yours For The Choosing!"

Jeremiah's words invite Judah to choose to follow God. In so doing the nation will find blessings.

- a. Choose to return to God (1a)
- b. Choose to put away all "detestable" things (1b)
- c. Choose to be steadfast (1c)
- d. Choose to be consecrated to God (2)

48) 4:3-4 – "Worldly Ways Confronted"

The prophet was confronting Judah's worldliness.

- a. The Lord's command (3-4a) "Break up"
- b. The Lord's reaction to worldliness (4b) "Wrath"
- c. The Lord's justice in actions (4c) "Evil deeds"

50) 4:5-9 – "Somber Warnings of God's Love"

- a. God's love seeks to warn those in danger (5-6a)
- b. God's love sends punishment (6b)
- c. God's love strives to find a response (7-8)
- d. God's love shocks the disobedient (9)

52) 4:10 – "Looking Through Rose Colored Glasses"

Jeremiah's words have announced doom but the false prophets have announced peace (23:16-21). The people preferred to believe the lie instead of Truth.

- a. Religious lies profess God's authority.
- b. Religious lies are deceptions.
- c. Religious lies are popular.

- d. Religious lies bring destruction.

54) 4:16-18 – "Payday for Perversity"

Judah's stubborn sinning leads only to judgment. Such is true today – sin has a pay day! (Rv 18:6)

- a. A day of renown – "announce!"
- b. A day of defeat – "besieges"
- c. A day of retribution – "rebelled"
- d. A day of regret – "bitter"

55) 4:19-22 – "The Art of Doing Wrong!"

What a tragic compliment! It is opposite of all God expects (Ep 5:17; Ro 16:19).

- a. Brings a shattering destruction (19-20)
- b. Results from foolishness (22a)
- c. Refuses to use minds as God designed (22b)

57) 4:28b – "God's Immutability"

- a. His word is unchanging - "spoken."
- b. His plans are unchanging - "purposed."
- c. His intentions are unchanging - "mind."
- d. His objectives are unchanging - "turn."

59) 5:1-6 – "God's Ideal Man"

- a. Does justice (1)
- b. Seeks Truth (1)
- c. Speaks honestly (2)
- d. Accepts discipline (3)
- e. Thinks wisely (4)
- f. Rests securely (5-6)

62) 5:7-17 – "Pardon Prevented"

- a. By ACTIONS - forsaken, dealt treacherously, lied
- b. By TEACHINGS - false teachers led many astray
- c. By SELFISHNESS - "each one neighing"
- d. By DELUSION - "misfortune will not come"
- e. By LOYALTIES - "not the Lord's"

63) 5:18-19 – "Consequences of Sin"

- a. Destruction but still hope (18)
- b. Ignorance of accountability (19a)
- c. Service that is servitude (19b)

65) 5:31 – "Felt Needs Folly!"

The prevailing attitude in Jeremiah's day was to give religion a popular appeal. Such was a foolish choice!

- a. It is "appalling" to God - dare mortals amend the Almighty's decree?
- b. It is "horrible" to God - totally repulsive for the holy is polluted
- c. It is "perverted" - mortals take the divine and put their spin on such so it becomes appealing.
- d. It is "popular" - the people "love" it; it does suit their needs.
- e. It is "folly" - such fail to contemplate what "the end" will be! (Cf Pr 22:3; 27:12; La 1:9)

SHORT SKETCHES, Jeremiah Page 3 Day One

66) 6:1-8 – "The Destruction Awaiting Sinners"

- a. Fierce - it causes great alarm (1)
- b. Great - it brings total devastation to all held as secure (1)
- c. Merciless - it will show no partiality (2)
- d. Constant - it will have no break (4-5)
- e. Divine - it will be directed by Jehovah God (6)
- f. Vindictive - it will repay evil (7)
- g. Foretold - it will not be a surprise, God had warned (8).

71) 6:19 – "A Planned Failure"

Judah planned without considering God. This led to total failure.

- a. A plan without God is a plan for disaster.
- b. A plan without God refuses God's Word.
- c. A plan without God rejects God's Law.
- d. A plan without God brings a harvest of tragic fruit!

73) 6:27-30 – "God's Assayer"

- a. TESTS God's people
- b. KNOWS those who are evil or good
- c. DISTINGUISHES those who rebel
- d. RECOGNIZES those rejected by God
- e. JUDGES by the Lord's authority.

75) 6:10-17 – "Problems Confronting Preachers"

- a. Indifference (10)
- b. Divided loyalty (10b)
- c. Consternation (11)
- d. Emotional weariness (11b)
- e. Sin's entrapment (13)
- f. Superficial devotion (14)
- g. Callous hearts (15)
- h. Obstinate minds (16-17)

76) 6:19-21 – "Wrong Worship"

Biblical worship rises from godly attitude (Jn 4:29). Judah had offered worship from ungodly attitudes. It was wrong because...

- a. Their worship please man, not God (5:30-31)
- b. Their worship was by their plans, not God's (19)
- c. Their worship was marked by external not internal desires (20)
- d. Their worship led to "perishing" (21)

80) 7:1-7 – "Positive Negatives!"

Many today decry "negative preaching." Jeremiah is a good example of how the "negatives" of this generation are really positive commands.

- a. "Do not trust" in deception (2,4)
- b. "Do not oppress others" (3,5,6a)
- c. "Do not walk after other gods" (6b)

5) 7:12-15 – "Shiloh: The Destiny of the Doomed"

The once religious center had been destroyed. Its destruction warned erring man...

- a. That religious hypocrisy is not acceptable to God (11,12)
- b. That "wickedness" by religious people is a sin (12)
- c. That all who do not obey are damned (13)
- d. That trusting in religious practices is not enough (14)
- e. That all religious hypocrites will be doomed (15)

87) 7:15 – "The Destiny of the Damned"

The tragic phrase "I will cast you out" reveals...

- a. Some are lost!
- b. Some are lost when they think they are saved!
- c. Some are lost even though they are sincere!
- d. Some are lost and they will spend eternity with others who are lost!
- e. NOTE: The reason for those being lost - they refused to obey God's Word (7:13).

88) 7:16-20 – "Those to Exclude in Prayer"

God's command is shocking. Do not pray for...

- a. Those who persist in sin (17)
- b. Those who act to spite God (18)
- c. Those who act shamefully (19)
- e. Those who act to anger God (20)

90) 7:21-26 – "When Additions Subtract!"

Judah had added to God's commands. Now she was to face punishment.

- a. Adding to worship loses God's blessings (21,22)
- b. Adding to worship usurps God's authority (22)
- c. Adding to worship removes God's commands (23)
- d. Adding to worship shows stubborn rebellion (24, 25)
- e. Adding to worship brings greater curses (26)

95) 7:27-28 – "The Apostate"

- a. Adamant rejection of God's Word (27)
- b. Constant disobedience of God's Will (28a)
- c. Angry spurned God's correction (28b)
- d. Shocking absence of Truth (28c)

96) 7:29-34 – "Fruits of Apostasy"

What happens when one decides to ignore God's commands and fashions religion to suit personal tastes?

- a. A separation from God (29)
- b. Replacing God's commands for man's wishes (30,31)
- c. An unbelievable destruction awaits (32,33)
- d. Utter desolation and ruin (34)

98) 8:17 – "Payday Some Day!"

The wages of sin will definitely be paid. Jeremiah speaks of the grievous payday awaiting sinners.