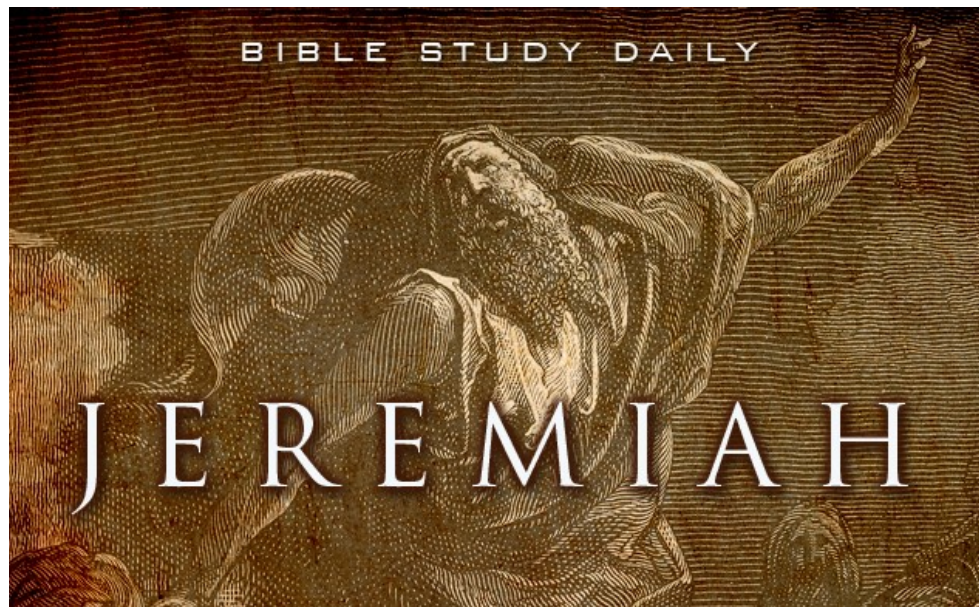




BIBLE STUDY DAILY



This document contains the introduction to the book of Jeremiah as well as my study notes for the book.

Name

The meaning of the name of “Jeremiah” is debated by scholars. Suggested meanings include “Yahweh establishes,” “Yahweh exalts,” and “Yahweh hurls down.”

Author

Jeremiah, son of Hilkiah, identifies himself as the author of the book of Jeremiah (v. 1). Jeremiah was a priest from the town of Anathoth in the land of Benjamin. Anathoth was a small town approximately 3 miles northeast of Jerusalem allocated by Joshua to the priests ([Josh. 21:15-19](#)).

Genre

Prophecy

Literary Form

Primarily poetry, with some transitional prose between chapters, as well as significant prose sections in chapters 23-29, 32-45, and 52.

Time Frame

Jeremiah’s prophetic ministry lasted approximately 41 years from about 627 BC (Josiah’s thirteenth year, 1:2), to 586 B.C. (the eleventh year of King Zedekiah’s reign when Jerusalem fell and the people were exiled to Babylon).

A timeline of the major events during Jeremiah’s time from *The Expositor’s Bible Commentary* include:

- 627 B.C. Call of Jeremiah
- 612 B.C. Fall of Nineveh (Assyrian capital)
- 609 B.C. Death of King Josiah (at Megiddo)
- 605 B.C. Fall of Assyrian Empire
- 605 B.C. First siege of Jerusalem by Nebuchadnezzar (Daniel exiled to Babylon)
- 597 B.C. Second siege of Jerusalem
- 588-586 B.C. Final siege of Jerusalem (and the Babylonian Captivity)

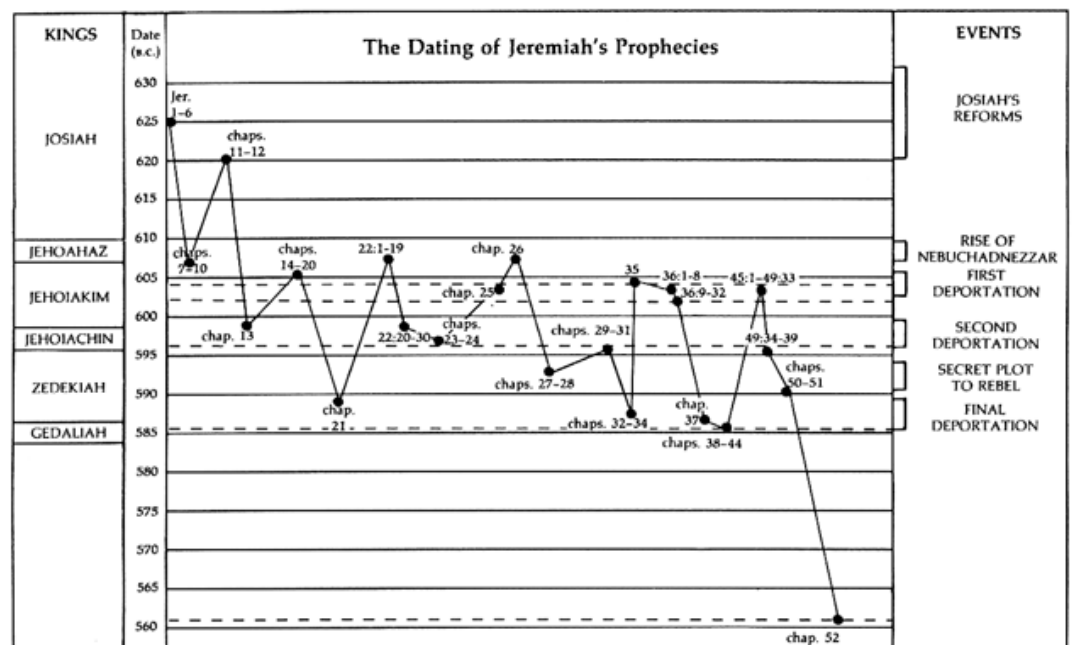
Emphasis

Jeremiah’s prophetic ministry is directed to the southern kingdom of Judah and specifically to Jerusalem. Jeremiah calls on the people of Judah to repent of their sins and return to God. Without this repentance Jeremiah prophesies that God will judge the people of Judah, the Gentile nations, and describes the fall of Jerusalem to the Babylonians.

Outline

- 1) Jeremiah is called to his prophetic ministry by the Lord (1:1-1:19).
- 2) Jeremiah calls Judah to repent (2:1-25:38).
- 3) Jeremiah remains strong despite harassment (26:1-36:32).
- 4) Jeremiah prophesies the destruction of Judah (37:1-45:5).
- 5) Jeremiah prophesies against foreign nations (46:1-51:64).
- 6) Jeremiah describes the fall of Jerusalem (52:1-52:34).

The book of Jeremiah and Jeremiah's prophecies are not arranged in chronological order. The chart below from the *Bible Knowledge Commentary* provides a depiction of the chronology of Jeremiah:



What I Noticed Today (Jeremiah 1-3)

Jeremiah 1

In verses 1-3 Jeremiah begins by introducing himself as a priest, the son of Hilkiah who was also a priest from the town of Anathoth in the land of Benjamin (approximately 3 miles northeast of Jerusalem). He became a prophet in the 13th year of Josiah king of Judah (627 B.C.), and continued until the eleventh year of King Zedekiah (586 B.C.), a total of approximately 41 years.

In verses 4-10 God issues His call on Jeremiah saying He had chosen Jeremiah before he was born, set him apart, and appointed him to be a prophet to the nations. Jeremiah resisted God's appointment saying he didn't know how to speak well and was too young. God restated His command for Jeremiah to go where He was sending him and be His messenger. God stressed that He would deliver Jeremiah, and touched his mouth giving him the words to speak.

Note: The Hebrew word for "deliver" is the same word the Lord used when He promised to deliver Moses (Exodus 3:8), and Daniel (1 Samuel 17:37).

In verses 11-16 God gives Jeremiah two visions: one of an almond branch and a boiling pot tilted from the north to the south. The almond branch represents the Word of God that the Lord watches over. The boiling pot represents the disaster that would spill from the north to the south over Israel and Judah (Probably referencing the coming invasion from Babylon. Though Babylon is east, their armies approached Israel from the north.).

In verses 17-19 the Lord exhorts Jeremiah to get ready to stand against those who would oppose him because God promised to stand with him and give him strength.


Jeremiah 2-45

Jeremiah 2-45 contain 13 oracles of judgment against the nation of Judah (Jeremiah 2-25), a description of conflicts as people rejected Jeremiah's message (Jeremiah 26-29), God's reassurance to Israel and Judah (Jeremiah 30-33), and the fall of Judah to Babylon (Jeremiah 34-45).

Jeremiah 2

In verse 1 the word of the Lord comes to Jeremiah describing Jerusalem's unfaithfulness.

In verses 2-20 the Lord describes the early days of faithfulness (Exodus), up to the period of unfaithfulness (Mt. Sinai).



In verses 4-8 Israel was described as faithful in the beginning but they ended up following worthless idols. The priests, the shepherds (leaders), and prophets were each accused of leading the people away from God.

In verses 9-13 God challenges them using courtroom language (“I still contend with you,” or “I will bring a case against you”) saying they have forsaken him to follow worthless idols. God accuses Israel of having committed two sins: they had abandoned Him, and they had replaced Him with the worship of foreign idols.

In verses 14-19 the Lord asks Israel six rhetorical questions that describe the consequences of their apostasy: they will no longer be safe, their land will be ruined, and they will seek alliances with nations who will be no help.

In verses 20-25 the Lord uses four images to describe their apostasy: 1) their spiritual adultery (the worship of the Golden Calves at Mt. Sinai), 2) they were a choice vine who became like a wild vine, 3) they had become like a stain that could not be cleaned, and 4) they were like a wild animal in heat lusting after foreign gods.

In verses 26-28 the Lord describes the disgrace as a result of Israel’s chasing after false gods.

In verses 29-37 the Lord asks why the Israelites continue to contend with Him. He accuses them of skillfully pursuing their illicit relationships (vv. 31-33), they had shed innocent blood (vv. 34-35), and they attempted to build alliances with other nations rather than with God (vv. 36-37).

Jeremiah 3

In verses 1-5 Jeremiah’s first oracle against Judah ends as he describes a spiritual divorce. Judah had separated from God and lived as a prostitute chasing after foreign gods, and in so doing had defiled themselves. God judged them by withholding rain, yet they refused to be ashamed. They called out to God for help but at the same time continued to do all the evil they could.

In verses 6-11 the Lord describes two sisters: Israel and Judah. Israel committed adultery with foreign gods and refused to return to God. God gave Israel a divorce. Judah saw all this but didn’t learn anything from observing what happened to Israel. They committed the same sin of adultery with foreign gods.

In verses 12-18 Jeremiah called on Israel to repent, return to God, and He would forgive them. In verses 15-18 Jeremiah describes how God will care for His people during the Messianic period of Christ’s rule (the reference to “In those days”).

In verses 19-20 the Lord reinforces His desire to bless His people (a pleasant land), but they continue to reject Him.

In verses 21-25 Jeremiah describes the entire nation repenting and confessing their sin. They finally recognize how far they had fallen away from

God, realizing that salvation comes from the Lord.



What I Noticed Today (Jeremiah 4-6)

Jeremiah 4

In verses 1-4 God promises that IF the people of Israel will repent, return to him, and demonstrate their commitment by getting rid of their idols, THEN He will bless them. Jeremiah uses two metaphors (one of a farmer, and one of circumcision) to describe the need for repentance: God does not sow seed in unrepentant hearts, and God demands the confession of their hearts align with their outward profession (walk the talk!).

In verses 5-9 Jeremiah describes the disaster that will come from the north for the people do not repent. People will seek out the safety of the city, but the land and the cities will be in ruins. Their leaders (kings, officials, priests, and prophets) will be filled with fear.

Verse 10 is a difficult verse to interpret. On the surface, it appears that Jeremiah is complaining that God has deceived the people. However, this cannot be right because it does not match the nature and character of God. In all likelihood, Jeremiah is complaining that God has allowed false prophets to proclaim peace rather than judgment (Jeremiah 6:14, 14:13-14, 23:16-17).

In verses 11-18 Jeremiah continues the prophetic announcement of the coming judgment. He calls on Jerusalem to repent and to warn the nations of the impending judgment. The judgment they face was brought on by their own actions.

Verses 19-21 are the first of at least eight of Jeremiah's laments (confessions) to God. Jeremiah cries out to God in anguish as he realizes what is about to happen to Judah. The people, he says, are fools continuing to do evil, not even knowing how to do good.

In verses 23-28 Jeremiah describes the coming devastation like a reversal of creation: rather than creating from the formless and void, the land would become formless and void, light would be replaced with darkness, and the fruitful land would become barren.

In verses 29-31 Jeremiah describes the beginning of judgment against Judah as the people flee to avoid being killed by the approaching army. Jerusalem, he says, will cry out like a woman in labor, seeking assistance that will not come.

Jeremiah 5

In verses 1-3 the Lord sends Jeremiah into the city to find just one righteous man that He might save the city. But the people refused correction and hardened their hearts, refusing to repent.



In verses 4-6 Jeremiah thinks perhaps he has only talked to the poor people who don't know any better, so he seeks out the leaders and to his dismay they have also rejected God.

In verses 7-9 God asks two rhetorical questions: why should I forgive them when they have forsaken Me, and why shouldn't He punish them for their sin?

In verses 10-19 Jeremiah describes Judah as God's choice vine who had become a wild vine. The wild branches needed to be pruned (face judgment), leaving only those who remained true to God. The judgment will come in the form of another nation who will bring devastation but God will save a remnant who will be taken away and end up serving their conquerors.

In verses 20-31 God tells Jeremiah to proclaim a warning to the foolish and senseless people who have ears but do not hear and eyes but do not see. They are stubborn and rebellious. Jeremiah lists some of their sins saying they are wicked, oppressing the fatherless and the poor, the prophets were prophesying falsities, and the priests followed their own path instead of God. And in all this sin, the people love it just that way!

Jeremiah 6

In verses 1-5 Jeremiah warns the people of Bethlehem of the impending destruction. The destruction will be so severe shepherds will graze their flocks where the city once stood. The invading army is so anxious to attack they cannot wait for the next day; they will attack at night.

In verses 6-8 Jerusalem must be punished because of her wickedness. Unless the people repent the judgment will devastate the city.

In verses 9-15 Jeremiah expresses surprise that no one heeds his warnings of judgment. God's wrath is coming to everyone: the children and the young men, the husbands and wives, the elderly and the very old. Everyone was corrupt including the priests and the prophets. None of them were ashamed of their sins. Therefore, they must be punished.

In verses 16-21 the Lord instructs the people to find the ancient paths (when the people walked with God). If they walk with God, they will find rest. But the people rejected God and the watchmen (true prophets) He set over them. Outwardly they had followed rituals but inwardly had not been obedient to God.

In verses 22-26 warns them again about the destruction that will come from the north. They will show the people no mercy and the people will be in mourning.

In verses 27-30 refers to Jeremiah as a tester of metals and the people were the ore. They were stubborn and rebellious and could not be refined (purified), so God's judgment would come.

Note: The reference to lead and rejected silver alludes to a process by which lead and silver were heated together and the impurities

would adhere to the lead leaving pure silver. In the case of Judah, despite the attempt to refine them, they remained impure.



What I Noticed Today (Jeremiah 7-10)

Jeremiah 7-10

Jeremiah 7-10 jumps forward approximately 18-20 years from the start of Jeremiah's prophetic ministry to about 607 B.C. These four chapters are known as Jeremiah's Temple address or sermon in which Jeremiah prophesies God's judgment because of the people's false religion.

Jeremiah 7

In verses 1-8 God directed Jeremiah to stand at the temple gate and exhort the people to amend their ways and deeds and He would allow them to continue to live there. The people believed that nothing bad would happen to them because this was the temple of the Lord.

To mend their ways, they were to execute justice; not oppress the sojourners, fatherless, or the widows; not to shed innocent blood, or go after others Gods.

In verses 9-15 Jeremiah lists their sins: they steal, murder, commit adultery, swear falsely, and have other gods. They had violated the first, second, sixth, seventh, eighth, and ninth commandments. After all these sins they came into the temple saying they were delivered.

The reference to Shiloh is given as an example to the people. The Ark of the Lord had stopped there yet it was destroyed by the Philistines (Joshua 18:1, 1 Samuel 4:1-11).

In verses 16-20 God told Jeremiah not to attempt to pray for the people of Judah because God would not listen because of their idol worship.


Note: The Queen of Heaven is Ishtar the Babylonian goddess of love and fertility).

In verses 21-29 God says that to obey is better than sacrifice. The people described in Exodus offered sacrifices but God's command at Mt. Sinai was to obey Him. God warned Jeremiah that he should not expect these people of Judah to be any different.

In verses 30-34 God continues with His charges against the people describing how they had brought foreign idols into the temple of God, they had built high places to worship other gods, and they had even burned their own children in the fire (to the god Baal or Molech).

Jeremiah 8

Verses 1-3 continue from Jeremiah 7. God says that even the dead will face God's judgment. They will be removed from their graves, and their bones



spread out in the sun because of their sin against God. They would remain there like dung.

In verses 4-7 Jeremiah asks three questions: When someone falls down don't they try to get up again? If someone turns away don't they try to return? Why do they not learn from their mistakes? Every man follows his own path. They don't have as much sense as a bird that at least knows to return to its nest (migration).

In verses 8-13 the people believe they are wise because they have the law of the Lord, but the scribes have made it into a lie, and the wise men put it to shame. Prophets and priests have dealt falsely with God's law claiming peace when there was no peace.

In verses 14-17 Jeremiah describes what will happen when God's judgment begins. The people will flee to the cities thinking they are safe but the army (Babylonians) will devour the land.

In verses 18-22 Jeremiah grieves for the people of Judah. The people think God is no longer there but the judgment came because they had provoked God to anger with their sin and rebellion.

Jeremiah 9

Verses 1-3 continue Jeremiah's statement of grief from Jeremiah 8. Jeremiah cries out for the people of Judah and longs for a place of rest but there is no rest because the people refuse to repent and do not know the Lord.

In verses 4-6 Jeremiah warns the people not to trust their neighbors or brothers because everyone is a deceiver, they all speak lies, and they all oppress one another because they refuse to repent and do not know the Lord.

In verses 7-9 Jeremiah says because of the people's deceit the Lord will refine them (a refiner places metal into a crucible and heats it to melting in order to separate the impurities from the pure metal).

In verses 10-16 Jeremiah again weeps for the land of Judah that will be laid waste because of God's judgment. Jeremiah asks the wise men why this will happen, but God answers that it is because the people had rejected Him, and stubbornly refused to repent and return to Him.

In verses 17-24 the Lord gives Jeremiah three pronouncements for the people: 1) wailing women are to lament for Jerusalem (vv. 17-21), 2) the bodies of the slain would be like cut grain in the field with no one left to gather them (v. 22), and 3) the wise man will not boast in his own wisdom, but will boast in what he knows of the Lord: steadfast love, justice, and righteousness (vv. 23-24).

In verses 25-26 God declares that there will come a day when He will bring judgment on those who are only circumcised outwardly and not in their hearts.

Jeremiah 10

In verses 10-16 Jeremiah addresses the whole house of Israel (all the tribes) describing the nature of God and the foolishness of their worship of idols.

In verses 1-5 Israel is commanded not to follow in the idolatry of foreign nations. These idols are made out of wood and metals, they have to be carried about, and are as lifeless as a scarecrow.

In verses 6-16 Jeremiah says there is no one like the Lord. Idols are worthless images made of wood or metal, but the Lord is true, the creator of all things.

Note: verse 11 is the only verse in the book of Jeremiah written in Aramaic, and directed to the pagans in the area who believed in false gods and did not know the Lord.

In verses 17-22 Jeremiah moves on to discuss the coming judgment on the people of Judah and their exile. The people will gather up their belongings and be carried into captivity (by the Babylonians).

In verses 23-25 Jeremiah concludes this temple address by praying to the Lord. A person's life, he says, is not his own. Though he may direct his own steps only those who walk according to God's ways are blessed. He concludes by asking God to pour out His wrath on those who had destroyed the people of Judah.

What I Noticed Today

(Jeremiah 11-14)

Jeremiah 11-12

Jeremiah 11-12 jumps backward in time from Jeremiah 7-10 about 17 years to approximately 621 B.C. These chapters contain Jeremiah's fourth message and are focused on how Judah had broken their covenant with God.

Jeremiah 11

In verses 1-5 God tells Jeremiah to listen and report to the people of Judah the covenant established between the people and God when He brought them out of Egypt. The covenant was a promise that God made to bring the people to the Promised Land IF they did all that He commanded them.

In verses 6-8 Jeremiah reminds the people how God had warned them but they did not obey. They were stubborn and rebellious.

In verses 9-13 King Josiah had forced the people to conform to God's Laws but after he died they returned to the sins of their forefathers to serve other gods. Therefore, God promised to bring judgment upon them and would not listen to their pleas.

In verses 14-17 God again tells Jeremiah not to pray for the people because the Lord had determined to judge them for the evil they had done in making sacrifices to Baal.

In verses 18-23 the people who oppose Jeremiah set out to kill him. The men who plotted against Jeremiah were from Anathoth, his hometown. Jeremiah asked God to take out His vengeance upon them and God promised that they would be punished for their actions against Jeremiah.

Jeremiah 12

In verses 1-4 Jeremiah inquires of the Lord asking why the wicked remained prosperous, especially since God was angry with them for their sin.

In verses 5-6 the Lord answers Jeremiah's question. The metaphor is difficult to interpret. If the "runners" are false prophets who the Lord did not send, how could Jeremiah expect to compete with horses (the horses of the Babylonian army)?

In verses 7-13 God resumes his pronouncement of judgment that began in Jeremiah 11. God refers to my house, my heritage, and my soul as He describes how the people had abandoned Him. The devastation that would come was like flocks trampling a vineyard; what was once productive would lie in ruins.

In verses 14-17 Jeremiah concludes his fourth message by relating God's

promise that the wicked nations who had come against Judah would also be defeated and scattered and the people of Judah would eventually be restored to their land.

Jeremiah 13

Jeremiah 13 jumps forward in time from Jeremiah 12 about 22 years to approximately 598 B.C.

In verses 1-11 God uses a symbolic act with Jeremiah in hopes of getting the people to pay attention. Jeremiah was to buy a linen loincloth (undergarment) and wear it around his waist but to not let water touch it. After several days of wearing the loincloth, God instructed Jeremiah to place the loincloth in a rock crevice. Again, after several days, God instructed Jeremiah to remove the loincloth from the rocks and he found it was ruined.

Note: Most translations say that Jeremiah took the loincloth to the Euphrates (vv. 4-5). The Euphrates would have been about a 700-mile round trip. The Hebrew word for Euphrates is *pareth*. There is also a small place near Anathoth named *pareth*.

God's interpretation of this (vv. 8-11) is judgment will come on the wicked people who refuse to listen to God. The loincloth represents Israel and Judah. As long as they remained wrapped around God they were to be praised, but when the loincloth was removed and placed in the rocks it became useless, just like the people of Israel and Judah when they rejected God.

In verses 12-14 Jeremiah used a parable of wine jars to describe how wine jars should be filled with wine, but the people were like empty wine jars, so God would judge them and destroy them by smashing them against each other.

In verses 15-17 Jeremiah warns the judgment is coming and the people should give glory to God. If they do not, their stubborn pride will be the end of them.

In verses 18-19 Jeremiah addressed the king and queen directly (Jehoiachin and Nehushta) exhorting them to lead the people by humbling themselves before the judgment began and all Judah was carried away to exile by the Babylonians.

In verses 20-27 Jeremiah exhorted the people to look to the north to see the approaching armies. Their pain would be like a woman in labor. They would ask why this was happening and God let them know it was because of their sins against Him. They would be scattered in every direction because they had trusted in false gods and other nations would see and know about Judah's detestable acts.

Jeremiah 14-20

Jeremiah 14-20 jump back about seven years to 605 B.C.

Jeremiah 14

In verses 1-6 Jeremiah warns that one of the curses from God would be drought. The people would look for water and find none. Even the land would be affected by the drought. With no rain, the grasses would wither and the animals would suffer.

In verses 7-10 the people cry out to God admitting their sin and backsliding. They speak of God as the hope of Israel, its savior in time of trouble. But God rejects their pleas and is determined to punish their sins.

In verses 11-12 God again tells Jeremiah not to pray for the people. Even though they cried out and offered sacrifices they must face God's judgment.

In verses 13-16 Jeremiah describes the prophets who lie to the people telling them it will be alright; there will be no famine and no armies when in fact God did not send these prophets. These prophets, said God, would also perish by the sword and those who escaped the sword would endure the famine.

In verses 19-22 the people once again pleaded with God to save them. They admitted their wickedness and guilt and suggested that it would bring dishonor to God if He broke His covenant. They admitted that their false gods could do nothing and that the Lord alone could save them.

Some thoughts for additional consideration:

- *Do these people really mean to suggest that God is the one who has broken a covenant with them when they are the ones who just admitted they and their fathers were following idols and had rejected God for years and years?*

What I Noticed Today (Jeremiah 15-18)

Jeremiah 15

Verses 1-4 provide God's answer to the people's confession and pleas in Jeremiah 14:19-22. The Lord says that even if Moses and Samuel pleaded for the people the Lord would not turn away from His judgment this time. When the people asked where they should go the Lord said they were destined for pestilence, the sword, famine, or captivity.

In verses 5-9 God asked the people of Jerusalem who would have pity on them now that they have rejected God? Therefore, says the Lord, He will judge them (vv. 7-9) because they did not turn from their evil ways.

In verse 10 Jeremiah laments (woe is me) his own birth because all the people curse him.

In verses 11-14 the Lord answers Jeremiah saying, He will protect him in his time of distress but the people of Judah would not be able to stop the judgment of the Lord that was coming (from the Babylonians).

In verses 15-18 Jeremiah prays to the Lord to save him saying that his suffering was for the Lord, the words of the Lord were a delight to him, and he was alone because he never joined with those who rejected God.

In verses 19-21 the Lord answers Jeremiah telling him to stop the pity party, to return to Him, and speak noble words. When Jeremiah does this the people will return to God and the Lord will deliver and redeem him from the power of the evil people.


Jeremiah 16

In verses 1-4 the Lord put the first of three restrictions on Jeremiah that were to serve as examples for the people of Judah. The Lord told Jeremiah he was not to marry and have children because wives and children would die of deadly diseases. Those who escaped disease would die either by being killed or through famine. So many would die they would lie on the ground eaten by wild animals.

In verses 5-7 the second restriction the Lord placed on Jeremiah was not to enter a house of mourning or to grieve with them because the Lord had removed His peace from the people and pronounced judgment upon them.

In verses 8-9 the third restriction the Lord placed on Jeremiah was to not enter a house where there was feasting because there should be no feasting as they faced a time of judgment.

In verses 10-13 the Lord warns Jeremiah that the people will ask what sin they have committed that is causing God's harsh judgment. Jeremiah is to



tell them the judgment is coming because their fathers abandoned God, they followed other gods, they were even more wicked than the nations they conquered, and they stubbornly refused to obey God.

In verses 14-15 God promises to restore the exiled people to their land from which they had been banished.

In verses 16-18 the Lord continues to describe the impending judgment on the people of Judah. God metaphorically described the Babylonian invaders as fishermen who would catch the people in their nets, and then as hunters who would capture those in hiding. God affirms that He sees everything and will repay the people for all of their iniquities and their sins.

In verse 19-21 Jeremiah confirms his trust in the strength of the Lord, his refuge. The Lord responds saying He will make them see His power and might, so they will know He is the Lord.

Jeremiah 17

Jeremiah 17 is a description of the sins of Judah and instructions from God for how to live.

In verses 1-4 the Lord describes the sins of Judah as written on their hearts by an iron stylus with a diamond point.

Note: Iron and diamonds were very hard and used to engrave stone, so the suggestion is their hearts were as hard as stone.

The people had even made their children practice idolatry.

Note: The phrase “relinquish their inheritance” is a reminder of their impending judgment when they would have been exiled from their land.

In verses 5-8 Jeremiah contrasts the wicked (vv. 5-6) with the righteous (vv. 7-8). The man who trusts in himself who rejects God will dwell in inhabitable land, whereas the man who trusts in God will be blessed by living in a fruitful land.

In verses 9-13 the Lord states the heart of man is deceitful, that He searches the heart and tests the mind, and rewards man according to his deeds. The Lord describes those who get rich by unjust means like a bird who hatches another’s eggs. Jeremiah says the Lord is the hope of Israel and all who have forsaken Him have forsaken the Living Water.

In verses 14-18 Jeremiah prays to the Lord asking Him to save him saying he has been a loyal shepherd who has not run away. He concludes asking God to put his persecutors put to shame and bring judgment upon them.

In verses 19-27 the Lord instructs Jeremiah to stand at the People’s Gate and issue a proclamation to them regarding their sin in not keeping the Sabbath day holy.

Their forefathers failed to keep the Sabbath day holy; they did not honor God’s command to rest from their work. But, says the Lord, if they would be



faithful to the Law, they would be blessed. If they refuse they will face severe judgment that will consume them.

Jeremiah 18-20

Jeremiah 18-20 is Jeremiah's ninth message to the people of Judah and concludes the first main section of the book.

Jeremiah 18

Jeremiah 18 contains the parable of the potter.

In verses 1-4 the Lord instructs Jeremiah to go to the potter's house and watch as he makes pots out of clay. As the potter worked he saw a flaw in the pot so he formed the clay back into a lump and started making it into another pot.

In verses 5-12 the Lord compares the potter and the clay to his relationship with Israel. The Lord can tear down any nation or kingdom any time He wants if they do evil and stop listening to Him. The Lord warns them they are bringing judgment upon themselves but He will relent if they repent and return to Him. The people, however, are stubborn, following their own ways with an evil heart.

In verses 13-17 the Lord condemns the sin of Israel. They have forgotten Him, they have turned to false gods and idols. They have made their land a horror and a scorn to all who pass by.

In verses 18-23 certain people make plans to discredit and reject the words of Jeremiah. Jeremiah responds by asking the Lord to listen to their claims and remember his faithfulness to the Lord. Jeremiah has changed his mind about the people. At first, He asked the Lord not to judge them, but now, Jeremiah says it is time for the Lord to judge them, to deal with them in His time of anger.

What I Noticed Today (Jeremiah 19-22)

Jeremiah 19

In verses 1-6 the Lord directs Jeremiah to buy a clay jar (or flask), gather some of the elders and priests together, and go to the Potsherd Gate to make a proclamation.

Note: The Potsherd Gate, on the south side of the city of Jerusalem, was where the broken clay pots and other garbage were taken out of the city.

The Lord's proclamation directed to the Kings of Judah and the people of the city was that He was about to bring a disaster upon the city because of their idolatry.

In verses 7-9 Jeremiah described the coming disaster saying the people would fall by the sword, their bodies would be eaten by wild animals, and those who survived would resort to cannibalism during the siege of the city.

In verses 10-13 the Lord now tells Jeremiah to smash the clay jar as a symbol of how He would smash the nation of Judah. Jerusalem would become unclean and the Lord would no longer stay there because of the people's sin.


In verses 14-15 Jeremiah went to the temple court to give the message previously given to the elders and priests regarding the judgment that was to come against Jerusalem and the surrounding villages because the people refused to listen to Jeremiah and his warning for the people to repent and return to God.

Jeremiah 20

In verses 1-2 Pashhur, son of Immer, who was a chief officer in the temple heard Jeremiah prophesy, seized him, beat him, and put him in stocks near the upper gate of Benjamin where he was ridiculed by the public.

In verses 3-6 Jeremiah was released the following day. Jeremiah told Pashhur that God's new name for him was "Magor-Missabib" (Terror on every Side). Jeremiah prophesied that he would see God's judgment as his friends were killed by the sword and Judah would be conquered by the king of Babylon. Pashhur would see all the wealth of Judah carried off and he would be taken captive and go to Babylon where he would die because he had prophesied falsely.

In verses 7-10 Jeremiah pours out his heart to the Lord in prayer. It seems Jeremiah is accusing the Lord of "deceiving" him but this word in Hebrew "pathah" means to seduce. So Jeremiah is saying God seduced him into the prophetic ministry where the people ridiculed and rejected him. But when he



considered not speaking, the Lord's words burned inside him and he couldn't hold it in. His distress is because the people he trusted the most are now watching and waiting for him to fail.

In verses 11-13 Jeremiah feels a sudden surge of confidence expressing his trust in God knowing that God will avenge him and their dishonor will never be forgotten.

In verses 14-18 Jeremiah plunges back into despair cursing the day he was born as he realizes that the vindication he is hoping for will only come when the people and the city he loves are destroyed

Jeremiah 20-25

The previous chapters relate nine prophecies in which Jeremiah denounces Judah's sin, and issues a call for the people to repent and return to God. Jeremiah faced opposition several times (11:18-23, 12:6, 15:10, 17:18, 18:19-23) but it did not include physical persecution until Pashhur (Jeremiah 20).

In these next five chapters, Jeremiah's prophecies take on a decidedly more personal note as he directs his prophecies against specific groups. Judah's opportunity to repent has passed. God's judgment is now certain.

Jeremiah 21

Jeremiah 21 jumps forward some 18-years from Jeremiah 20 to about 588 B.C.

In verses 1-2 King Zedekiah sent Pashhur son of Malkijah (also spelled Malchijah, different Pashhur than the Pashhur in Jeremiah 20), and Zephaniah son of Maaseiah to Jeremiah to ask about Nebuchadnezzar king of Babylon who was making war against Judah. They hoped Jeremiah's answer would be positive, that the Lord would save them from Nebuchadnezzar.


In verses 3-7 Jeremiah's response was that their own weapons would be turned against them. God himself would fight against them striking down the people of the city. The people who survived the battle, the pestilence (disease), and famine would be taken by Nebuchadnezzar to Babylon.

In verses 8-10 Jeremiah presents the people with two choices: either surrender to Nebuchadnezzar and live or be killed (the way of life and the way of death).

In verses 11-14 Jeremiah directs his prophecy to the king and his household. The king said Jeremiah, was supposed to uphold justice but since he had rejected God and Jeremiah's warnings he would face God's judgment.

Jeremiah 22

Jeremiah 22:1-19 jumps backward in time from Jeremiah 21 about 20 years to 607 B.C.



In verses 1-5 the Lord instructed Jeremiah to go to the house of the king with a warning to the king and his household to do justice and righteousness for the oppressed, and do no wrong to the foreigners, widows, and orphans. If the king obeyed, he would continue to be blessed but if he refused his house would be destroyed.

In verses 6-9 Jeremiah says the king's house is like Gilead or the summit of Lebanon. The king's palace in Jerusalem was known as "Palace of the Forest of Lebanon." After God's judgment, the palace will be cut up and become desolate. Those passing by will wonder why this happened. It happened because they had forsaken the Lord and worshiped other gods.

In verses 10-12 Jeremiah's next message is directed to Shallum, son of Josiah (Shallum is another name for Jehoahaz).

Note: Shallum will be taken captive and die in that land (2 Kings 23:34).

In verses 13-14 Jeremiah pronounces a woe upon Jehoiakim who built himself up at the expense of his people.

In verses 15-17 Jeremiah compared Jehoiakim with his father King Josiah, saying Josiah had been just and righteous, but Jehoiakim was dishonest, shed innocent blood, and oppressed the people.

In verses 18-19 Jeremiah says because of these things, Jehoiakim will die and no one will mourn his passing. He will be dragged outside the city and dumped.

In verses 20-23 (jumping forward about 10 years to about 598 B.C.) Jeremiah called on the city to repent and to cry out to God. The cry from Jerusalem will reach Lebanon in the north, Bashan in the northeast, to Abarim in the southeast. Judah's allies will all be crushed by the Babylonian army.

In verses 24-27 Jeremiah says that Jehoiachin (aka Jehoiakim) will forfeit his kingdom because of his sins. His son, Coniah, will not follow him to the throne because the Babylonians will capture Jehoiachin and take he and his mother (Nahushta) to Babylon.

In verses 28-30 Jeremiah says Jehoiachin and his sons will be removed from their positions and taken to Babylon. People will consider him childless because none of his sons will ascend to the throne of Judah.

What I Noticed Today (Jeremiah 23-25)

Jeremiah 23

In verses 1-4 Jeremiah pronounces a woe to the shepherds (priests, prophets, leaders) who have not cared for God's flock. These shepherds deserve punishment for scattering the sheep. God promises that He will gather the remnant Himself and raise up new shepherds who will care for the people properly.

In verses 5-6 the Lord declares He will raise up a righteous ruler who will be king. The "Branch of David" is a reference to the Messiah. In those days Judah and Israel will be saved.

Note: This promise is filled by Jesus Christ who came as Messiah in his first advent and will deliver the kingdom when He returns for His Millennial reign (second advent).

In verses 7-8 the restored people (of verses 6) will no longer look back to the time of Exodus when God brought them up out of Egypt because they will now be united and restored to their land.


In verses 23:9-40 Jeremiah's focus switches from the kings to the prophets who spoke falsely about God.

In verses 9-12 Jeremiah describes the Word of the Lord as central to his life. Yet all around, there are priests and prophets who are ungodly and evil. They adulterate the Word of the Lord. Therefore, says the Lord, He will bring disaster upon them.

In verses 13-15 Jeremiah compares the prophets of Baal in Samaria who led the people astray, with the prophets in Jerusalem who committed adultery, lied, and supported evildoers. God promised to bring judgment upon them (I will feed them bitter food and give them poisoned water) for all their ungodliness.

In verses 16-22 the Lord warns the people not to listen to the prophets who speak of vain hopes (visions), they make up instead of speaking God's words. The Lord said he would bring judgment upon them and then the people would understand that He had not sent them. If they had taken counsel from God and proclaimed His words to His people, they would have turned from their evil ways.

In verses 23-32 the Lord asks three rhetorical questions about his attributes and character. He is a God who is present, man cannot hide from God. His presence fills the heaven and earth. The prophets say they have dreams from God but they are lies, just like the earlier prophets who caused the people to forget God's name and follow Baal. Because the words were not from God,



these prophets stole each other's words passing them off as God's. God is against these prophets who have led His people astray with their false prophecies.

In verses 33-40 the prophets, priests, and people were asking what is the "burden of the Lord." Prophets, priests, and people were to answer "the burden of the Lord is..." as if they were receiving and speaking God's word to the people. They were claiming divine authority. They misused the phrase so much that the Lord commanded them not to use it, and anyone who did, would be cast away in shame and disgrace as a false prophet.

Jeremiah 24

In verses 1-3 Nebuchadnezzar had taken the people of Jerusalem captive exiling them to Babylon. (This would be while Zedekiah was king in Jerusalem, around 597 B.C.). After this, the Lord gave Jeremiah a vision of two baskets of figs in front of the temple. One of the baskets of figs was very good and the other basket was filled with bad figs.

In verses 4-7 the Lord said the good figs represented the good people who were taken away into exile. He promised to protect them, restore them to Jerusalem, and build them up, because they will return to God with all their hearts.

In verses 8-10 the Lord said the bad figs represented Zedekiah, his officials, and the remnant who dwelled in Jerusalem and Egypt. The Lord said He would judge them with the sword, pestilence, and famine until they are all destroyed.

Jeremiah 25

The 70-year captivity of the people in Babylon is described in Jeremiah 25.


In verses 1-3 the importance of the event involving all the people of Judah was delivered in the fourth year of Jehoiakim, the first year of Nebuchadnezzar, approximately 605-604 B.C.

Jeremiah had been prophesying consistently to the people for 23-years but they had not listened to him.

In verses 4-7 the Lord had sent other prophets over many years who warned the people to turn from their evil ways and live for God. They had served and worshiped other gods and crafted false idols. Because the people had not listened to God or His prophets, they had provoked Him to anger.

In verses 8-11 the Lord summoned the peoples of the north (Babylonians) and specifically Nebuchadnezzar, who was referred to as God's servant here because he was doing what God had willed. God used the Babylonians to bring judgment in the form of destruction on the land of Judah, and exile the people to serve the Babylonians for 70-years (605 – 536 B.C.).

Note: Why 70-years? God's law decreed that the land was to enjoy a Sabbath rest one year in every seven (Leviticus 25:3-5). If the people did not



obey, God said He would enforce the Sabbath rest (Leviticus 26:33-35). Scholars believe the 70-years of exile represents God's enforcement of the Sabbath rest.

In verses 12-14 God promised to punish the Babylonians after the 70-year period because they had made slaves of God's people (God's judgment on Babylon is recorded in Jeremiah 50-51).

In verses 15-26 Jeremiah receives a vision of the Lord holding a cup of His wrath. Jeremiah was to make the people of all nations drink of the cup of God's wrath beginning with Jerusalem and the people of Judah. Other nations that were to drink of the cup included Egypt, Uz, Philistia, Edom, Moab, Ammon, Tyre, Sidon, Dedan, Tema, Buz, Zimri, Elam, and Media. After all these, then Babylon will drink of the cup of God's wrath.

Note: Some translations say the king of Sheshach (v. 26). Sheshach is a cryptogram code for Babylon.

In verses 27-29 all the nations who drink of the cup of God's wrath will become drunk, vomit, and fall. This is a metaphorical description of the sword of destruction that God is sending. No nation will go unpunished.

In verses 30-38 Jeremiah continues his description of God's judgment in poetic form rather than prose.

In verses 30-33 Jeremiah describes God's shout from heaven bringing judgment on the people like a lion who will roar so loudly it will be heard to the ends of the earth. Those slain by God's judgment will be scattered all over the earth, they will not be lamented nor buried.

In verses 34-38 the remaining leaders will weep and cry out in ashes (mourning) but there will be no place of refuge for them, no place to escape God's judgment.

What I Noticed Today

(Jeremiah 26-28)

Jeremiah 26-29

In Jeremiah 1-25 Jeremiah's focus was on proclaiming God's Word and warning of the judgment that would certainly come if the people failed to repent and return to God. In these next four chapters (Jeremiah 26-29), Jeremiah describes how the leaders and people rejected his message.

Jeremiah 26

Jeremiah 26 was likely written in 609-608 B.C. since it is directed to Jehoiakim in the beginning of his reign.

In the temple address in Jeremiah 7-10, Jeremiah proclaimed God's word of coming judgment. In Jeremiah 26, Jeremiah records the people's response.

In verses 1-3 the Lord directs Jeremiah to the temple to proclaim His word in the hopes that the people will listen.

In verses 4-6 Jeremiah conveys God's warning that if the people will not listen, repent, and return to Him He will most certainly bring judgment upon them.

In verses 7-11 the priests, prophets, and the people responded to Jeremiah's warning by seizing him and demanded that he die for speaking these words. Their claim was that Jeremiah was guilty of being a false prophet. The leaders took Jeremiah to the entrance of the New Gate (see Jeremiah 36:10) for a trial, claiming his crime was he had prophesied against the city of Jerusalem.

In verses 12-15 Jeremiah's defense was 1) that the Lord had sent him to speak the message they heard, 2) that the warning was conditional: if they repented the Lord would withdraw His judgment, and 3) if they killed him they would be guilty of shedding innocent blood.

In verses 16-19 the city officials and people sided with Jeremiah against the priests and prophets. One of the leaders even quoted the prophet Micah (Micah 3:12) who prophesied during Hezekiah's time (70 years earlier) and Hezekiah had listened to Micah's warning. As a result, God did not bring disaster upon the people at that time.

In verses 20-23 Uriah, son of Shemaiah, also prophesied against Jerusalem and King Jehoiakim planned to kill him but Uriah escaped to Egypt. Jehoiakim sent soldiers to Egypt, brought him back to Jerusalem, and killed him.

In verse 24 Ahikam, son of Shaphan (the scribe during King Josiah's reforms, 2 Kings 22:3-14), supported Jeremiah, preventing the people from

putting him to death.

Jeremiah 27

Jeremiah 27 describes events “in the beginning” of the reign of King Zedekiah which started in 594 B.C.

Note: The Septuagint reads “in the fourth year of Zedekiah” so it could be 590 B.C.

In verses 1-7 the Lord commands Jeremiah to make a yoke (like those used to harness two animals together) and send word to the Kings of Edom, Moab, Ammon, Tyre, and Sidon who were in Jerusalem to speak to Zedekiah. The word from the Lord was He had given these nations over to His servant Nebuchadnezzar the king of Babylon, then after a time, they would become Babylon’s master.

In verses 8-11 the Lord warns that any nation that does not serve Nebuchadnezzar will be destroyed by the sword, famine, and pestilence. However, if they serve Nebuchadnezzar, they will be allowed to stay in their land. The Lord concluded with a warning to not listen to the false prophets who were saying this would not happen because the Lord had not sent them.

In verses 12-15 Jeremiah delivers the same message to the Zedekiah, king of Judah. They must serve Nebuchadnezzar but if not, they would be destroyed. He also issued a warning not to believe the false prophets who were saying this judgment would not come upon them.

In verses 16-22 Jeremiah presents his message to the priests and the people. He warned them not to listen to the false prophets who said the articles taken by Nebuchadnezzar from the Lord’s house would soon be returned, when in fact, they would not be returned until God’s judgment upon Judah was completed.

Jeremiah 28

In verses 1-4 the exact time of the response to Jeremiah’s message was the fifth month of the fourth year of King Zedekiah (August-September 593 B.C.). Hananiah, a prophet, and son of Azzur said to Jeremiah in front of the priests and the people, the Lord had told him that the Lord would restore the articles taken from the house of the Lord within two years, and Jehoiakim and the exiles would also be returned.

In verses 5-11 Jeremiah said he hoped the words of Hananiah were true. However, said Jeremiah, the test of a prophet was whether the words they spoke came true. Hananiah took Jeremiah’s yoke and broke it in two, claiming that God would break the yoke of Nebuchadnezzar from all the nations within two years.

In verses 12-14 shortly after Hananiah broke Jeremiah’s yoke, the Lord spoke to Jeremiah telling him to tell Hananiah that he had broken a wooden yoke but the Lord would replace it with an iron yoke and all the nations would



serve Nebuchadnezzar, king of Babylon.

In verse 15-17 Jeremiah spoke to Hananiah saying he was a false prophet, that he had lied, and made the people believe his lies. Therefore, the Lord would judge him. He would die that very year because he rebelled against the Lord. Hananiah died in the seventh month (just two months later).



What I Noticed Today

(Jeremiah 29-31)

Jeremiah 29

In verses 1-3 Jeremiah identifies Jeremiah 29:1-23 as a letter he sent to the priests, prophets, and people who had been exiled to Babylon.

Note: This letter was likely written shortly after the deportation which occurred in 597 B.C.

In verses 4-9 Jeremiah tells the exiles to prepare for a long stay in Babylon, to build houses and plant gardens, and to marry and have children. He even told the people to pray for the welfare of Babylon and warned them once again not to listen to the false prophets who claimed to speak in the name of the Lord.

In verses 10-14 Jeremiah tells them they will be in Babylon 70-years and then the Lord would come and fulfill His promise to restore them to Judah. God's plan was to give them a future and a hope, that they would call on Him, and seek Him with all their hearts. Then he would gather them together and restore them to their land.

In verses 15-19 prophets among the group of exiles led the people astray telling them not to believe Jeremiah. The Lord warned them not to believe these false prophets, that He would send them to the sword, pestilence, and famine if they rejected His word. The image of two baskets of figs is used again with the poor figs needing to be judged and thrown away.

In verses 20-23 Jeremiah called out two false prophets by name; Ahab son of Koliah, and Zedekiah son of Maaseiah. They were prophesying lies and committing adultery.

Note: Scholars believe they may have been prophesying Nebuchadnezzar's fall so when God handed them over to Nebuchadnezzar, he put them to death by roasting them in a fire (A common form of punishment in Babylon. See Daniel 3:6, 11, 15, 17, 19-23).

In verses 24-29 Shemaiah sent a letter to Zephaniah who was the priest in charge of the temple in Jerusalem claiming that Jeremiah was a madman acting like a prophet. Shemaiah said Jeremiah should be punished. However, Zephaniah read the letter to Jeremiah who responded with a letter of his own to Shemaiah.

In verses 30-32 God's word to Jeremiah regarding Shemaiah was written in this second letter. God said He would punish Shemaiah and his descendants because he had lied and made the people believe the lies, rebelling against God. Because of this, he would not live to see the blessings the Lord would bring to the people.

Jeremiah 30-33

Jeremiah 30-33 are referred to as “The Book of Consolation” because these chapters contain a collection of prophecies of a time when Israel and Judah will be restored to their land, reunited as one nation, and reunited with God.

Jeremiah 30

In verses 1-3 the Lord told Jeremiah to write His words in a book because the day was coming when He would restore the people of Israel and Judah.

In verses 4-7 the time prior to the people’s return is described as being a time of panic, terror, and no peace. Yet the Lord promises the people will be saved.

In verses 8-11 the Lord promises to break the yoke of bondage and free the people so they can serve the Lord. The Lord tells the people not to fear, he would save them, and discipline the nations where they had been scattered.

In verses 12-15 the Lord describes Israel’s condition as incurable. Their allies have abandoned them; no one is left to uphold their cause. Judgment from the Lord is coming because of their guilt.

In verses 16-17 the Lord promised to punish those who came against Judah and Israel. He will heal them and restore them to health.

In verses 18-22 the Lord describes the restoration. He will restore their fortunes and their buildings. The people will once again be thankful and God will punish those who have oppressed them.

Note: The Messiah is in view in verses 20-21: their leader will be one of them, who will draw near to God, and he declares “you shall be my people and I will be your God.”

In verses 23-24 Jeremiah repeats much of Jeremiah 23:19-20, which is a warning that before God’s blessing He will judge the people

Jeremiah 31


In verse 1 Jeremiah describes the result of the Lord’s judgment “at that time” they will be His people and he will be their God (referring to all of Israel and Judah).

In verses 2-6 the Lord promises to restore Israel because of His everlasting love for them. They will take up their tambourine, they will dance, and they will plant their vineyards and enjoy the fruit.

In verses 7-9 the people will sing songs of joy and praise because the Lord has restored them. Everyone, even those far away, will be gathered together.

In verses 10-14 the Lord describes the redemption and restoration of Israel’s people. Their mourning will turn into dancing.

In verses 15-20 the lament of the people will turn to joy. The Lord promises



there is a hope for their future, they would be restored after they have been disciplined.

Note: Rachel was Jacob's favorite wife. Ramah is a small town 5 miles north of Jerusalem where the exile of the people began.

In verses 21-22 the Lord told them to set up road signs/markers as they traveled to Babylon so they would know the way back home.

In verses 23-26 the Lord promised that He would also restore Judah.

In verses 27-30 the Lord said he would plant Israel and Judah and build them up after a period of judgment.

Note: The reference to fathers having eaten sour grapes and the children's teeth set on edge suggests that the children were being punished for the sins of their fathers, but this is not the case, God will judge each person for their own sin.

In verses 31-37 the New Covenant with the people of Israel and Judah is announced. This new covenant will not be like the old one (the Mosaic covenant) which the people broke. The New Covenant will have His Law placed in their minds and on their hearts (as opposed to Mosaic covenant written on stones). They will not teach each other the Law because they will already have it and their sins will be remembered no more. The Lord says this covenant is permanent; it will not depart from Him any more than the sun will not shine by day or the moon and stars by night.

In verses 38-40 the Lord describes the new city which will be built. It will be sacred to the Lord and it will never be uprooted or overthrown.

Note: After the Babylonian captivity the city was destroyed again by the Romans in A.D. 70. Since Israel is not united today and the city remains unholy, the fulfillment of these promises will not come until the Millennial reign of Christ.

What I Noticed Today (Jeremiah 32-33)

Jeremiah 32

In verses 1-2 Jeremiah records the time of the events as the tenth year of Zedekiah which was the eighteenth year of Nebuchadnezzar (sometime between April 23 and October 17, 587 B.C.). King Nebuchadnezzar was besieging the city of Jerusalem and Jeremiah was being held prisoner by Zedekiah in the palace.

In verses 3-5 Jeremiah states Zedekiah had imprisoned him because of his prophecies against the king and the city of Jerusalem.

In verses 6-9 Jeremiah describes a word from the Lord that came to him saying his cousin, Hanamel, son of Shallum, would come to Jeremiah and ask him to purchase a field. So Jeremiah measures out 17 shekels of silver and pays his cousin (that was about 1-1/2 year's wages for a laborer).

Note: This follows the kinsman redeemer principle (Leviticus 25:25-28). However, the field was in Anathoth which was already under Babylonian control so it would be foolish for Jeremiah to purchase it except for the fact that God had told him to do it.


In verses 10-12 Jeremiah describes signing two copies of the deed that had been witnessed. One copy was sealed and the other copy left unsealed. Jeremiah gave both copies to Jeremiah's scribe Baruch.

In verses 13-15 Jeremiah instructed Baruch to place both copies of the deed in a clay pot to preserve them for a long time. The reason to preserve the deeds, said Jeremiah, was that the land would someday be bought and sold again (after the Babylonians were expelled and the land was returned to the Judeans).

In verses 16-25 Jeremiah prays to the Lord describing the Lord's majesty in creating the heavens and earth, in loving the people, delivering them out of Egypt, bringing them to the Promised Land, all despite the fact that the people rejected Him and did not walk according to His Law. Jeremiah didn't understand why the Lord wanted him to buy this field that was under Babylonian control. Yet because the Lord had commanded Jeremiah to buy this field from Hanamel in front of witnesses, he did as the Lord commanded.

In verses 26-35 the Lord assured Jeremiah nothing was too hard for Him. He would indeed give the city of Jerusalem into the hands of Nebuchadnezzar who would destroy it because the people of Israel and Judah had done evil and provoked the Lord by rejecting Him and worshipping false gods.

In verses 36-41 the Lord continues saying the city will be given to the king of



Babylon by the sword, famine, and pestilence. However, the Lord also promised that He would eventually gather the people from all the lands where they had been dispersed and bring them back to the city where they would live once again. In this time, the people will worship the Lord as their God and they will be His people.

In verses 42-44 the Lord concludes His response to Jeremiah saying even though He was bringing this judgment upon the nation of Israel because of their sin, He would restore them and fields will once again be bought and sold, and the Lord will restore their fortunes.

Jeremiah 33

Jeremiah 33 concludes “The Book of Consolations” and is a continuation of Jeremiah 32.

In verses 1-3 the word of the Lord comes to Jeremiah a second time while he is being held captive in the palace of King Zedekiah. The Lord tells Jeremiah to call on Him and He will reveal things about the future previously hidden from Jeremiah.


In verses 4-5 the Lord describes the futility of the inhabitants in tearing down their house to fortify the city walls against the Babylonian siege. The Lord will not deliver the people from the Babylonians because of their evil.

In verses 6-9 the Lord promises to restore the people and the city after the time of judgment. He will bring health and healing, prosperity and security, and restore the fortunes of the people. The city will become a place of joy, and praise to God as the people’s sins are forgiven, and surrounding nations will fear and tremble at all the prosperity the Lord brings to the people of Jerusalem.

In verses 10-13 the Lord uses two metaphors to describe the contrast between the current judgment and the future blessings to Judah. Even though the siege is underway, the Lord describes the situation as though the siege has ended and Jerusalem is already destroyed. In each of the metaphors, Jerusalem is described as a desolate wasteland devoid of man or animals. In the first metaphor, the Lord uses a description of a joyful bride and groom to describe how the people will bring thank offerings to the Lord. In the second metaphor, the Lord uses shepherds and sheep as a metaphor for the return of the leaders and the people of Judah.

In verses 14-16 the Lord describes a future time (the Millennium) in which Israel and Judah will be reunited and a righteous Branch (Jesus Christ) will rise up in the land. Judah will be saved and Jerusalem will be secure. Jerusalem will be known as “The Lord is our righteousness.”

In verses 17-18 the Lord emphasizes in this future time, the covenant includes the royal line of David and the Levitical priests. The Lord promised David would never fail to have a man sit on Israel’s throne (2 Samuel 7:8-16). Likewise, the Levitical priests would always have a man to offer sacrifices before the Lord (Numbers 25:12-13).



In verses 19-22 the Lord assures Jeremiah that His promises in this covenant would stand, and could only be broken if a man could break God's covenant with the day and the night.

In verses 23-26 the Lord assures Jeremiah a second time since some people were doubting that the Lord would indeed restore the people. Only if the Lord's covenant with the day and night were broken would his promise to Abraham, Isaac, and Jacob be broken.

So, only if the laws of nature ended and the earth stopped spinning around the sun, would this covenant end. The Lord again promised to restore their fortunes and have mercy on them.

What I Noticed Today

(Jeremiah 34-36)

Jeremiah 34-36

Jeremiah spoke of the future hope of Judah in Jeremiah 30-33. He now returns to focus on their present judgment in Jeremiah 34-36.

Jeremiah 34

In verses 1-3 Jeremiah speaks of Nebuchadnezzar's army conquering Jerusalem, burning it with fire, capturing King Zedekiah, and taking him to Babylon.

In verses 4-5 the Lord said Zedekiah would not be executed but live in peace and be honored in his death.

In verses 6-7 Jeremiah delivered this message to Zedekiah while Nebuchadnezzar was attacking Jerusalem. Only two other fortified cities in Judah, Lachish and Azekah, had not been conquered.

In verses 8-11 we see that King Zedekiah had issued a proclamation that the enslavement of their own people should stop and the slaves should be set free.

Note: Hebrews having other Hebrew slaves and keeping them beyond seven years was a violation of God's Law (Exodus 21:2-11).

However, the people took their slaves back after releasing them.

Note: We'll see the reason for this change of heart in Jeremiah 34:21-22.

In verses 12-16 the Lord reminded the people of the covenant He made with them, when He brought them out of Egypt and the requirement that the slaves be released every seven years. They had done well to repent and release the slaves but they profaned the name of God when they took the slaves back because the promise was made before God in the temple.

In verses 17-20 the Lord condemns all those who revoked their covenant to release the slaves. They will die by the sword, pestilence, or famine at the hand of the Babylonians.

Note: The covenant between the people and God involved splitting a calf in two and walking between it before God in the temple to signify their agreement to the covenant.

In verses 21-22 the army of Babylon had withdrawn from Jerusalem, but because the leaders and the people had broken their covenant with God, God would bring the Babylonians back to Jerusalem and they would burn the city with fire.

Jeremiah 35

Jeremiah 35 jumps back in time from Jeremiah 32-34 about seventeen years to 604 B.C. to the reign of King Jehoiakim (609-598 B.C.).

In verses 1-5 the Lord speaks to Jeremiah commanding him to go to the Recabites (some translations spell the name Rechabite), and bring them into the temple and offer them some wine. So Jeremiah gathered the whole Recabite family together and brought them into a chamber in the temple and gave them wine to drink.

In verses 6-11 the Recabites refused to drink the wine because it was prohibited by Jonadab, their forefather. Jonadab had also prohibited them from building a house or planting crops so they had always lived as nomads. However, because of the invasion of the Babylonian army they sought refuge in the city of Jerusalem.

In verses 12-16 the Lord contrasts the obedience of the Recabites to the instruction of Jonadab with the rebellion of the people of Jerusalem. The Lord had sent His prophets to them persistently telling them to repent and turn back to God but they had ignored God's messengers.

In verse 17 the Lord will bring judgment upon Jerusalem because they have ignored Him and not listened to Him.

In verses 18-19 the Lord promised to reward the faithful Recabites because they had obeyed Jonadab. They would always have a descendant who would stand before the Lord.

Note: There are two common interpretations of the phrase "Stand before the Lord:" 1) they would always have someone who would serve the Lord as a prophet (1 Kings 17:1), or as a priest in the temple (Deuteronomy 4:10), or 2) they would always have descendants who would worship the Lord.


Jeremiah 36

In verses 1-3 the fourth year of Jehoiakim (605-604 B.C.), the Lord tells Jeremiah to write all the words He has given the people on a scroll from 627 B.C. to now in hopes that the people would hear about the disasters God intended to bring on them and they might repent and God would forgive them.

In verses 4-8 Jeremiah dictates all the words of the Lord to Baruch, his scribe. Since Jeremiah cannot enter the temple he sends Baruch into the temple to read all the words on the scroll after a day of fasting. The hope was the people would hear the words and repent of their sins.

In verses 9-10 in the ninth month of the fifth year, a fast was called by the leaders and Baruch read the words of Jeremiah in the temple in the chamber of Gemariah, son of Shaphan the secretary.

In verses 11-19 Gemariah's son, Micaiah heard the words as Baruch read



them. Afterward, he went to the officials in the palace (Elishama, Delaiah, Elnathan, Gemariah his father, Zedekiah, and other officials) and reported to them what he heard. The officials sent for Baruch and asked him to read the words of the scroll to them. They were fearful because they knew they had to report the contents of the scroll to King Jehoiakim. Before they did, they told Baruch that he and Jeremiah should go and hide and not tell anyone where they were.

In verses 20-26 The officials reported what they had heard to the king and Jehoiakim ordered the scroll brought to him and read to him. As it was read, he would cut off portions of the scroll and burn them in the fire over the objections of some of his officials who did not want the scroll burned. Jehoiakim had no fear of the Lord nor did he tear his clothes and repent. Jehoiakim ordered Baruch and Jeremiah arrested but the Lord hid them.

In verses 27-31 the word of the Lord came to Jeremiah telling him to write the words on another scroll because Jehoiakim had burned the first scroll. The Lord passed judgment upon Jehoiakim for his refusal to listen and heed the words of the Lord saying he would have no descendants to sit on the throne, he would not receive a king's burial, and his children would be judged for their wickedness.

In verse 32 Jeremiah dictated the words of the Lord to Baruch a second time and added more words to the scroll (probably the judgment on Jehoiakim in Jeremiah 36).

What I Noticed Today

(Jeremiah 37-40)

Jeremiah 37-39

These chapters are arranged chronologically following Jeremiah's ministry during the siege and fall of Jerusalem.

Jeremiah 37

In verses 1-2 Zedekiah had been made king in Jerusalem by Nebuchadnezzar, king of Babylon but he did not listen to or heed Jeremiah's warnings.

In verses 3-10 Jeremiah had not yet been put in the palace prison. Zedekiah sent for Jeremiah asking him to pray for the Lord to rescue Jerusalem. Nebuchadnezzar lifted the siege on Jerusalem because the Egyptian army was marching toward them. The Lord's response to Jeremiah's prayer was not good news. The Egyptian army would be crushed by the Babylonians. The Babylonians would return to Jerusalem, capture the city, and burn it down.

In verses 11-16 as the Babylonians left Jerusalem to face the Egyptians, Jeremiah thought he would return home for a visit. But just as he started to leave, he was arrested and accused of deserting to the Babylonians. He was beaten and imprisoned in the house of Jonathan the secretary.


Note: The dungeon cells referred to in verse 16 are likely underground cisterns that were converted into prison cells.

In verses 17-21 Zedekiah sent for Jeremiah and spoke to him in secret asking if there was any word from the Lord. Jeremiah answered that Zedekiah would be captured by the Babylonians. Jeremiah asked Zedekiah what crime he had committed that he was imprisoned and where all the prophets were who said Nebuchadnezzar would not attack Jerusalem? Jeremiah asked Zedekiah not to send him back to the house of Jonathan so Zedekiah turned him over to the palace guard.

Jeremiah 38

In verses 1-3 Jeremiah repeats the word of the Lord in front of a group of officials and people of the city saying the city shall die by the sword, pestilence, and famine but whoever surrenders to the Babylonians will live.

In verses 4-6 the officials demanded Jeremiah be killed for treason and the weak Zedekiah handed Jeremiah over to them to do as they see fit. They took Jeremiah to the house of Malkijah's house and lowered him into a cistern by ropes and Jeremiah sank into the mud at the bottom.



In verses 7-13 only one official, Ebed-Melech, a Cushite (some translations say Ethiopian) eunuch, a gentile, went to the king saying that these officials had acted wickedly by putting Jeremiah into the cistern where he would die. Zedekiah ordered Ebed-Melech to take men and remove Jeremiah from the cistern and hold him in the guard's courtyard.

In verses 14-16 Zedekiah sent for Jeremiah for another secret meeting telling the prophet not to hide anything from him. Jeremiah was hesitant but the king guaranteed his safety.

In verses 17-23 Jeremiah repeats the judgment from the Lord. Zedekiah needed to surrender to the Babylonians. If he did, he would save the city and his life. If he refused, the city would be taken and burned and Zedekiah would be taken captive. Zedekiah was more worried about the Judeans who had already deserted to the Babylonians but Jeremiah assured him his life would be spared. However, if he refused to surrender, his wife and children and he would be taken captive by the Babylonians and the city burned with fire.

In verses 24-28 Zedekiah refused to listen to Jeremiah once again and told him not to tell anyone about their conversation. If anyone did question him he was to simply say he had pleaded with the king not to send him back to prison in Jonathan's house. Officials did question Jeremiah and he told them what the king told him to say. Jeremiah remained in the guard's courtyard prison until the day that Jerusalem fell to the Babylonians.

Jeremiah 39


In verses 1-4 the Babylonians began their siege of Jerusalem in the tenth month of the ninth year of Zedekiah (January 15, 588 B.C.), and lasted until the ninth day of the fourth month of Zedekiah's eleventh year (July 18, 586 B.C., a siege of about 30 months). The city walls of Jerusalem were broken through and took control of the city. Zedekiah tried to escape with his family

In verses 5-7 the Babylonians chased after Zedekiah and captured him. Nebuchadnezzar forced Zedekiah to watch as his sons and nobles were killed. Then Zedekiah's eyes were put out, he was put in shackles, and taken to Babylon.

In verses 8-10 the Babylonians set fire to the city and broke down the city walls. Nebuzaradan, the commander of the imperial guard, took captive the remaining people in the city and those who had defected and carried them off to Babylon. He left only some very poor people behind to tend the vineyards and fields.

In verses 11-14 Nebuchadnezzar was aware of Jeremiah, sent for him, and turned him over to Nebuzaradan with instructions that no harm should come to him. Jeremiah was turned over to Gedaliah who was appointed the governor of the Judah. Gedaliah was the son of Ahikam and grandson of Shaphan

In verses 15-18 we jump back in time from before the city fell when the word



of the Lord came to Jeremiah regarding Ebed-Melech. Because Ebed-Melech had spoken up for and rescued Jeremiah, and because he trusted in the Lord, the Lord saved his life from the Babylonians.

Jeremiah 40-45

Jeremiah 40-45 records events after the fall of Jerusalem. Even though the people had witnessed the fall and all of Jeremiah's prophecies came true the people still refused to trust God.

Jeremiah 40

In verses 1-6 Jeremiah had been taken in chains with other captives to the city of Ramah. Nebuzaradan acknowledged Jeremiah's prophecies saying he knew God had brought this disaster on the people of Judah because they had sinned against Him! Nebuzaradan released Jeremiah and told him he was free to go wherever he wanted; if to Babylon, Nebuzaradan promised to look after him, if back to Jerusalem, Nebuzaradan suggested Jeremiah stay with Gedaliah. Jeremiah returned to Gedaliah and stayed with him.

In verses 7-12 when the people, including the remaining army, heard that Gedaliah was appointed governor they began to return and met Gedaliah at Mizpah.

Note: We're not sure where Mizpah was, but presume that it was fairly close to Jerusalem. It became Gedaliah's headquarters.

Gedaliah assured the army officers that they would be safe if they surrendered and he encouraged them to settle in the land and harvest the summer crops. News of Gedaliah's appointment as governor reached Jews who had scattered to Moab, Ammon, Edom and they all returned to Judah.

In verses 13-16 trouble begins to surface in Judah. Johanan son of Kareah (v. 8) reported to Gedaliah that Ishmael son of Nethaniah (v. 8) was plotting to kill Gedaliah. Gedaliah did not believe them so Johanan met secretly with Gedaliah and offered to kill Ishmael. Gedaliah could not believe the accusation made against Ishmael and he forbid Johanan from killing him.

What I Noticed Today

(Jeremiah 41-44)

Jeremiah 41

In verses 1-3 Ishmael came in the seventh month with ten men and assassinated Gedaliah and all the men who were with him, including some Babylonians soldiers.

Note: Scholars debate what year this assassination occurred. If it was the same year as when Jerusalem fell (587 B.C.) it would be only about two months later. This seems very fast for the Babylonians to have rounded up the Judeans and exiled them to Babylon, established a new government (the appointment of Gedaliah), and have the army leave. Most scholars agree the assassination probably occurred four-five years later in 583-582 B.C.

In verses 4-9 the next day, before anyone had found out about Gedaliah's assassination, 80 men from the Northern Kingdom (Shechem, Shiloh, and Samaria) came in mourning (shaved beards and torn clothes) to worship the Lord at the temple. The temple had been destroyed but it was still a sacred place to make grain and incense offerings.

Ishmael met them and feigning mourning he invited them to meet Gedaliah. Once inside the city, Ishmael and his men murdered 70 of the men and threw their bodies into a cistern. The cistern that Ishmael used had been built by King Asa nearly 300 years before as a defense against the advances of the King Baasha of Israel (1 Kings 15:16-22).

Ten of the men were able to keep from being killed by saying they had additional stores of food hidden in the fields.


In verses 10-15 Ishmael captured the rest of the king's family and others (including Jeremiah) living in Mizpah and sent them to the Ammonites (his ally Jeremiah 40:14). When Johanan heard about what Ishmael had done he assembled his army and went after Ishmael. Johanan rescued the captives near Gibeon. Ishmael escaped with eight of his men and went to Ammon.

In verses 16-18 Johanan led the group away from Jerusalem for fear of retaliation from the Babylonians. They went toward Egypt stopping first at Geruth Kimham (about 13 miles from Gibeon).

Jeremiah 42

In verses 1-3 the people Johanan had rescued asked Jeremiah to pray to the Lord inquiring what they should do and where they should go. Jeremiah agreed to pray but demanded the people do whatever the Lord said and they agreed to obey.

In verses 7-12 Jeremiah prayed to the Lord and ten days later the Lord



answered. The Lord said if they would stay in the land He would build them up. They did not need to be afraid of the Babylonians, that even Nebuchadnezzar would show them mercy.

In verses 13-18 the Lord said, however, if you do not stay in the land, reject God, and go to Egypt they would die by the sword, famine, or plague. No one would survive to see the land of Israel again.

In verses 19-22 Jeremiah repeated the Lord's warning not to go to Egypt. While their future was assured by God, they could be sure that if they went against the Lord's command and went to Egypt they would die by the sword, famine, or plague.

Jeremiah 43

In verses 1-3 Azariah (called Jezaniah in Jeremiah 42:1) and Johanan and other arrogant men rejected Jeremiah saying he was lying, that God had not prohibited them from going to Egypt, but that Jeremiah was setting them up to be killed by the Babylonians.

In verses 4-7 the leaders and officers along with the entire remnant that had returned to Judah along with all those entrusted to Gedaliah went to Egypt and settled in Tahpanhes (on the border of northern Egypt). They forced Jeremiah and Baruch, his secretary, to accompany them.


In verses 8-13 the word of the Lord came to Jeremiah instructing him to bury some stones beneath the pavement at the entrance to Pharaoh's palace. These stones, he said, marked the spot where Nebuchadnezzar would spread his royal canopy when he came and attacked Egypt. Nebuchadnezzar would burn the Egyptian temples with fire, and the people would either be taken captive or would die by the sword, or pestilence.

Jeremiah 44

In verses 1-10 the word of the Lord came to Jeremiah a second time while he was in Egypt. It was directed to the Jews in Lower Egypt (the northern area) and Upper Egypt (the southern area). The Lord reminds them of the great disaster He brought on Judah for provoking Him to anger. Now they have also provoked God to anger by abandoning Judah when He told them to stay there.

In verses 11-14 the Lord continues saying He will bring disaster on the remnant who have fled to Egypt just as He brought disaster on Judah. Only a few fugitives will return to Judah. The rest will not return to Judah but will die by the sword, famine, or pestilence.

In verses 15-19 those who heard Jeremiah's message responded saying they would not listen to him. They said when they were in Jerusalem making offerings to the queen of heaven they had plenty of food, and since they stopped worshipping the queen of heaven things had gotten worse, so they were resuming their worship and offerings to the queen of heaven. The women acknowledged that their husbands knew what they were doing.



In verses 20-23 Jeremiah reminded the people that the judgment and desolation that came to Jerusalem was because they had been worshipping foreign gods and the Lord had had enough of it.

In verses 24-28 the people responded that they fully intended to continue to worship and make an offering to the queen of heaven. God told them to go ahead and swore an oath that none of them except a few refugees would return to Judah, they would all die in Egypt by the sword or famine.

In verses 29-30 The Lord said this would be a sign to the people that His word was true. Pharaoh Hophra would be defeated by his enemies just as Zedekiah was defeated by Nebuchadnezzar.

What I Noticed Today (Jeremiah 45-48)

Jeremiah 45

Jeremiah 45 jumps back in time from Jeremiah 44 about 18-years to 605-604 B.C.

In verses 1-3 Jeremiah spoke words of encouragement to Baruch in the fourth year of Jehoiakim, after Baruch had recorded the first scroll (Jeremiah 36:1-8). Baruch felt like God had added sorrow to his pain, he was worn out, and could find no rest.

In verses 4-5 Jeremiah reported the words of the Lord to Baruch. The Lord intended to fulfill His judgment; He would overthrow what He built, and uproot what He planted. The Lord cautioned Baruch not to seek great things for himself because disaster was coming, but the Lord promised to save Baruch's life.

Jeremiah 46-51

In Jeremiah 1-45 Jeremiah's prophetic focus was on Judah. In Jeremiah 46-51 his focus shifts to pronounce God's judgment on the heaven nation surrounding Judah.

Jeremiah 46


Jeremiah 46 contains the Lord's word through Jeremiah regarding Egypt.

In verses 1-6 Pharaoh Neco was defeated by Nebuchadnezzar king of Babylon in the fourth year of king Jehoiakim of Judah (605 B.C.).

The Lord describes the battle which took place at Carchemish as the Egyptian soldiers were defeated by the Babylonians. Many of the Egyptian soldiers attempted to flee but in the confusion, they stumbled and fell.

In verses 7-12 the Lord says, Egypt was trying to imitate the Nile river by spreading their armies over the earth. Though Egypt was strong the battle would belong to the Lord and He would take vengeance on Egypt and destroy her. The nations around Egypt would hear of her shame.

In verses 13-19 the Jeremiah describes how the Babylonians would come to attack Egypt. The attack warning would be sounded in Migdol, Memphis, and Tahpanhes (see Jeremiah's description in Jeremiah 44:1). The soldiers hired by the Egyptians were unable to stand because the Lord came against them, so they decided to retreat to their own homelands to avoid the sword of the Babylonians. Pharaoh Hophra bragged that he would defeat the Babylonians but his words were just noise. God warned the people to pack for exile because Memphis would soon be laid waste.



In verses 20-24 Jeremiah used similes and metaphors to describe how Egypt would fall to Babylon. Egypt was a beautiful heifer bitten by a gadfly from the north. Egypt's mercenaries were like fattened calves ready for slaughter. Egypt was like a fleeing serpent who could do nothing to avoid the woodcutter's axe. Babylon's army is like a swarm of locusts, too numerous to be counted.

In verses 25-26 the Lord confirms He will bring punishment to Amon of Thebes and Pharaoh of Egypt and all those who trust in him. They will all be delivered into the hands of Nebuchadnezzar.

In verses 27-28 the Lord concludes by reassuring Judah and Israel that, while He will punish them, He will not destroy them completely.

Jeremiah 47

In verse 1 Jeremiah directs his next prophecy against the Philistines before Pharaoh defeated Gaza (the date is uncertain, but 609 B.C. is likely).

In verses 2-7 Babylon is described as a rising water from the north that will overflow all the land of the Philistines and cut off Tyre and Sidon from receiving help from the Philistines. They will shave their heads and cut themselves (signs of mourning) because of the destruction from God's sword (Babylon).

Jeremiah 48

The next prophetic judgment is against Moab.


In verses 1-5 Nebo (Numbers 32:37-38) and Kiriathaim (Joshua 13:19) cities of the tribe of Reuben were both captured by the Moabites but now would be captured by others. Other cities that would fall include Madmen, and Horonaim, as people fled weeping to Luhith.

In verses 6-10 the people of Moab will flee to escape the coming judgment and destruction. Their riches will be taken and Chemosh (their god, 1 Kings 11:7) will not be able to save them. The destruction will come upon every town, valley, and plateau throughout the land. Nations appointed to destroy Moab would be cursed if they were lax in completing their work.

In verses 11-13 Jeremiah describes Moab as having enjoyed peace but the days were coming when they would become ashamed of their god Chemosh, just as Israel was ashamed when they had trusted in Bethel (one of the golden calves).

Note: The dregs ((v. 11) refers to the practice of allowing wine to rest and then pouring it into a fresh container leaving the sediment (dregs) behind.

In verses 14-17 Moab was confident in the ability of their soldiers but the Lord declared their defeat was at hand. Jeremiah called on the people of nearby nations to grieve for defeated Moab.



In verses 18-25 Jeremiah lists eleven Moabite cities that will be destroyed. They are cities on hills and in plateaus. The general movement of the list goes from north to south. Jeremiah described two symbols of strength that would be broken, the animal's horn and the arm, to illustrate how Moab's power would be broken.

In verses 26-28 Jeremiah described Moab like a drunken man who wallowed in his vomit and is now to be ridiculed by others. The scorn Moab had directed to Israel would now come upon her.

In verses 29-33 Jeremiah describes the issue with Moab being her pride, arrogance, and haughtiness of heart. Moab, once a land known for its fruitful vineyards would be laid waste and the flow of wine and shouts of joy would cease.

In verses 34-39 Jeremiah mentions another seven towns in Moab, again moving from north to south that would be devastated. The Lord will bring an end to the worship of foreign gods and high places. The riches of Moab have perished and the people have shaved their heads and cut off their beards, cut themselves, and wore sackcloth (all signs of mourning). There is wailing throughout the land. Moab is in shame and a horror to all that surround them.

In verses 40-44 Jeremiah describes Moab's enemy like an eagle that will spread its wings against Moab seizes its town. The soldier's hearts will melt. Moab will be no longer because they opposed the Lord. Terror, the pit, and the snare await the people. He who flees in terror will fall into the pit. He who escapes the pit will be trapped in the snare. None will escape the Lord's punishment.

In verses 45-47 Jeremiah quotes verses from a song of Heshbon (Numbers 21:27-29) that describes the destruction of Moab, the people of Chemosh. Depending on the translation, "In the days to come" or "In the latter days" (the Millennial reign of Christ) the Lord promised He would restore the fortunes of Moab.

What I Noticed Today (Jeremiah 49-50)

Jeremiah 49

Jeremiah 49 contains Jeremiah's prophecies against several nations surrounding Israel & Judah: Ammon, Edom, Damascus, Kedar & Hazor, and Elam.

In verses 1-3 Jeremiah asks parallel questions: Has Israel no sons? Has he no heirs? Ammon thought Israel had no sons or heirs so they took the land for themselves.

Note: Milcom is the god of the Ammonites. Milcom was known to the Jews as Molech. Jews substituted an "o" and "e" in Milcom pronouncing it as Molech. Milcom means "king" but Molech means "shame."

The Lord pronounces judgment on Rabbah which was the capital of Ammon. The people will be in mourning and their god, Milcom will go into exile with their priests and officials.

In verses 4-6 their issue was pride. They boasted of their treasures. The Lord will drive them out leaving no leaders to gather them back together but in time, He will restore the Ammonites.

In verses 7-22 Jeremiah proclaims the judgment of the Lord against Edom. Edom is descended from Esau the brother of Jacob.


In verses 7-13 the people of Esau are known for their wisdom. Teman is the grandson of Esau. The city of Teman is later known as Petra. God asks if their wisdom has vanished. The Dedanites, known for their trading, will turn and flee the destruction. Unlike grape harvesters and thieves who leave some things behind, the Lord would strip Esau bare sparing only children and widows. God said Edom deserved to be punished because of their sin against a brother nation (Jacob/Israel).

In verses 14-18 Jeremiah describes sending an envoy to nations near Edom telling them to be ready to attack Edom. Edom would be destroyed like Sodom and Gomorrah with no man left living there or even visiting.

In verses 19-22 Jeremiah describes God as a lion who would chase Edom from their land. No shepherd would be able to protect them. God was also described as an eagle who would spread his wings against Bozrah (a city in northern Edom). The soldier's hearts would like a woman's giving birth (fearful).

Note: Unlike several other nations, Edom was not given a promise of restoration in the future.

In verses 23-27 Jeremiah proclaims the Lord's judgment against Damascus,



the capital of Syria (also known as Aram). Hamath and Arpad are other cities in Syria. They have heard the news of the Babylonian's advance. They are afraid and panicking. The city will be taken and the soldiers will fall. The stronghold of Ben-hadad will be destroyed. Ben-hadad means "son of the god Hadad."

In verses 28-33 Jeremiah proclaims the Lord's judgment against Kedar and Hazor. The Lord brought Nebuchadnezzar to attack and destroy their tents and animals, along with all their possessions. Everything will be laid waste and the people scattered.

Note: Kedar was a nomadic tribe of Ishmaelites known for shepherding, trading with Tyre, and archery. The reference to Hazor is not to the city of Hazor in Israel (Joshua 11:1-13). This Hazor is an unknown place in Arabia.

In verses 34-39 Jeremiah proclaims the Lord's prophecy against Elam (east of Babylon in modern day Iran). The prophecy came early in the reign of King Zedekiah (around 597 B.C.). The Lord said He would break the bow of Elam, which is significant because they were known for their archery skills. Their attackers would come in all four directions and no nation would come to rescue Elam. But the Lord promised in the days to come to restore Elam's fortunes.

Note: Elam was Shem's first son (Genesis 10:22).

Jeremiah 50-51

These two chapters contain the prophecy against Babylon and are as long as the prophecies against all the other nations combined.

Jeremiah 50

In verses 1-5 Jeremiah proclaims the Lord's prophecy against Babylon. Babylon would be captured and their god, Bel (also known as Marduk or Merodach), would be put to shame. The nation that attacks Babylon will come from the north (presumably Persia). The people of Israel and Judah will unite, return to their land, and establish an everlasting covenant with God.

In verses 6-10 The people of Israel and Judah are described as having been lost sheep wandering in the hills because they sinned against God. They are to flee Babylon because the Lord is bringing a country from the north who will destroy her.

In verses 11-13 the Babylonians are being judged by God because they were proud of the conquest of Judah. The Lord promised to make Babylon an uninhabited, desolate city.

In verses 14-16 Babylon's enemies will take up positions surrounding the city. When they surrender, the city walls will be torn down and the sword of God will come down on all who remain.



In verses 17-20 Israel (referring to both Israel and Judah) were like scattered sheep.

Note: The northern kingdom of Israel had been conquered by Assyria in 722 B.C. and the southern kingdom of Judah was conquered by Babylon in 586 B.C.

The Lord promised to punish both Assyria and Babylon and restore His people to their land. In those days, there will be no guilt in Israel because God will forgive the remnant that lives there.

In verses 21-28 Merathaim and Pekod (cities in Babylon) are devoted to destruction. God had set the trap and now Babylon was caught. Babylon's enemies will come from far away in every direction and bring total destruction as vengeance for the Babylonians destroying the temple of God.

In verses 29-32 archers will surround the city to keep anyone from escaping. Babylon's pride will bring about their destruction.

In verses 33-34 the people of Israel and Judah who had been taken captive would be redeemed by God and given rest in their land, while He brought unrest to Babylon (judgment).

In verses 35-38 the unrest God brings will be the sword of judgment (sword used five times), which will be followed by drought.

In verses 39-40 Babylon will be taken over by animals and will not have people inhabiting the city ever again. The destruction will be like that of Sodom and Gomorrah.

Note: this prophecy against Babylon will be fulfilled in the Tribulation period.

In verses 41-46 the army that conquers Babylon will come from the north, from many nations, well equipped with bows and spears. They will be cruel without mercy. The king of Babylon will be helpless and in anguish.

Jeremiah concludes (similar to the judgment on Edom) saying the Lord will come like a lion who will attack quickly and no shepherd will be able to protect the flock. The earth will tremble at the cry of Babylon in the midst of the Lord's judgment.

What I Noticed Today (Jeremiah 51-52)

Jeremiah 51

In verses 1-10 The Lord will stir up a destroyer against Babylon and the people of Leb-qamai who will winnow her (winnow is a farming reference to separate the wheat from the chaff: the good from the waste). They will come against Babylon on every side and destroy Babylon's army.

Israel and Judah have not been forsaken. They are to leave Babylon before the destruction begins. Babylon had been the golden cup of the Lord's judgment upon other nations but now they face His judgment.

Note: "Leb-qamai" is a Jewish figure of speech called Atbash, where one letter is substituted for its opposite. For example, in English an "A" would be substituted by a "Z", and a "B" for a "Y." Leb-qamai becomes Kasdim or Chaldea which is Babylonia.

In verses 11-14 Jeremiah repeats the destruction of Babylon but this time he identifies the nation that will attack Babylon as the Medes (today's northern Iran). The Lord will bring judgment on Babylon because they destroyed His temple in Jerusalem. The army the Lord brings will be like a swarm of locusts descending on Babylon.

In verses 15-19 Jeremiah speaks of the sovereignty of God (similar language to Jeremiah 10:12-16) in creating the earth and everything in it.

In verses 20-26 Babylon is described as the hammer and weapon of war that the Lord used to shatter other nations (shatter used nine times in vv. 20-23). But the Lord promises to repay Babylon for the evil they had done in Jerusalem.

In verses 27-33 the Lord, for the third time, calls on nations to lift up their banners against Babylon (50:2, 51:12). In addition to the Medes the attacking army will include the kingdoms of Ararat, Minni, and Ashkenaz.


Note: Ararat is in present day Armenia, Minni is in western Iran, and Ashkenaz was between the other two.

The Lord compared Babylon to a threshing floor.

Note: This is another farming reference the threshing floor was where stalks of grain were taken to be trampled before winnowing it.

In like manner the people of Babylon will be trampled by the invaders and then they will know God's judgment is upon them.

In verses 34-35 Jeremiah describes how Nebuchadnezzar had devoured Judah, crushing them.



In verses 36-44 The Lord uses courtroom language in His promise to avenge Judah. Babylon will become a heap of ruins without an inhabitant. The Lord will prepare a feast for them to make them drunk as they drink from His cup of judgment. They will be like lambs led to the slaughter. He will punish Bel (a Babylonian god) by making him vomit out the wealth he had acquired and destroy the city walls.

Note: Some translation use “Sheshach” in verse 41, which is an atbash for Babylon, other translation use “Babylon.”

Note: The city of Babylon had two fortified walls. The outer wall was 12-feet thick, the inner wall was 21-feet thick, and there was a lane between them that was 23-feet wide, for a total of 56-feet (about the width of 4 wide freeway lanes).

In verses 45-48 the Lord repeats His order for the people of Judah to flee from Babylon to avoid the coming destruction. They were not to be afraid when they heard rumors of violence in the land. At that time, heaven and earth will sing with joy at the destruction of Babylon.

In verses 49-50 the Lord declares Babylon must fall because of they were responsible for killing so many of the people of Israel.

In verses 51-53 the exiles in Babylon remembered the holy places of the temple defiled because foreigners had entered in and they were disgraced and full of shame. But the day is coming when God will destroy Babylon’s idols. No matter how well fortified her cities Babylon would fall.

In verses 54-58 the Lord is laying Babylon a waste, her warriors taken, and the officials judged by God. Babylon will be leveled. Even the broad city walls and the gates of the city burned with fire. (This complete destruction has not yet taken place.)


In verses 59-64 Jeremiah gives a message to Seraiah an officer of king Zedekiah. Jeremiah says Seraiah was a son of Neriah, son of Mahesiah (Jeremiah 32:12), so Seraiah was a brother of Baruch his scribe. In this message Jeremiah recorded on a scroll all of his prophecies and ordered Seraiah to take them to Babylon with him. When he got there, he was to read the words of the scroll aloud, then tie a rock to the scroll and throw it into the Euphrates river. After that, he was to announce that Babylon like the scroll would sink and never rise again.

With that, the words of Jeremiah end.

Jeremiah 52

Jeremiah 52 was written sometime after 561 B.C. The language is very similar to 2 Kings 24:18-30.

In verses 1-11 the days of king Zedekiah’s reign are recounted. He became king when he was 21-years old and reigned for eleven years. He rebelled against Nebuchadnezzar in his ninth year, and Nebuchadnezzar began his final siege against Jerusalem in his eleventh year. The famine in the city was



severe and the people surrendered. Zedekiah was taken captive, forced to watch the execution of his sons, was blinded, and taken in shackles to Babylon.

In verses 12-16 the city was cleared of its inhabitants, valuables pillaged, and then set on fire. The temple, royal palace and all the other important buildings in the city were burned. The people were carried away to Babylon as exiles and only a few of the poorest people were left behind in Jerusalem.

In verses 17-23 describes all the furnishings and elements of the temple that were carried away to Babylon fulfilling Jeremiah's prophecy (Jeremiah 27:19-22).

In verses 24-27 the remaining 74 leaders of the city of Jerusalem were brought before Nebuchadnezzar at his headquarters in Riblah and executed.

In verses 28-30 a count of the exiles taken to Babylon included Jews and other people for a total of 4,600 people.

In verses 31-34 the release of King Jehoiachin from prison in his 37th year of exile was announced by Evil-Merodach king of Babylon. After his release, Jehoiachin ate at the king's table.