

PREFACE TO THIS JEREMIAH COMMENTARY: WORKBOOK

Keith A. Mosher, Sr.

It is the case that my workbooks are somewhat slanted toward preacher's needs, but it is my hope that any or all of my writings will be found useful in studying God's Holy Word. After all, I have been privileged to teach preaching students for nearly forty-five years and I often think of them when examining God's divine truths.

This workbook, like those before it on James, Job, and 1 Peter, has fill-in-the-blanks study sheets at the end of each section of comments on the text and the design is intended for Sunday school usage. The answers to be placed on the empty lines are located within the text and it will require studious effort to find them.

I have dedicated all of my writing efforts to my true yoke-sister, and special friend, and wife of over sixty-one years, Dorothy Carol Mosher, who has stood by me in all times of joy and sorrow, and through fifty-seven years of preaching and teaching. She, herself, taught student wives for over twenty-five years at Memphis School of Preaching and held numerous ladies' days around the brotherhood. Her children adore her and will rise up and call her blessed and sweet at any time she is mentioned.

Jeremiah is often called the "weeping prophet," and for good reason, for he bemoaned with running tears the apostate condition of his beloved nation of Judah in the late seventh and early sixth centuries before Christ. May the study of his message encourage all not to backslide from God, and may all the faithful feel remorseful when brothers or sisters in Christ leave the faith, as Jeremiah wept when

his brethren walked away from the Lord. Jeremiah did not quit when confronted with such sinfulness in others he loved, but he did think about ceasing from his prophetic work; but he could not, for God's words were "fire in his bones" (Jeremiah 20:9).

A PORTRAIT OF JEREMIAH

Keith A. Mosher, Sr.

INTRODUCTION

A study of Jeremiah that purports to be a portrait of him is problematic at best, for he was a person who appeared to be brave, for when Jerusalem was besieged, he bought a field to demonstrate his faith that God would again bless the land (Jer. 32:6-7, 9, 14-15; KJV). Yet, he is forever known as the “weeping” prophet (cf. Lamentations), and his account is filled with tragedy after tragedy. In short, Jeremiah was a complex human being. His name means either “Jehovah establishes” or “Jehovah is high” or “exalted of God” (Lockyer 2). The themes of Jeremiah’s writings contain stern warnings to Judah to turn from idolatry or the southern kingdom would face the inevitable situation of Babylonian captivity for seventy years (cf. Jer. 1:14-16). Jeremiah’s message that his nation should trust in God and not in other nations or in idol gods, was true then and is even applicable to America today because of the latter nation’s trend to evil.

The approach of this study will include a look at the “weeping prophet,” at his early life, his calling, his persecution, his conflicts with the false prophets of his day, some of his prophetic parables that indicate his personality, and his similarities to Jesus. Jeremiah was brave, sensitive, and transparently simple and an actual portrait of him would have to be done in many colors because of the complexity of the man.

JEREMIAH: THE “WEEPING” PROPHET

Jeremiah is known as one of the major writing prophets because of the length of his scroll and he is traditionally credited with authoring the books of Jeremiah,

Lamentations, and First and Second Kings (Wikipedia 1). Jeremiah also used a scribe or amanuensis (secretary) named Baruch son of Neriah to whom the prophet dictated (Ibid.). One of Jeremiah's most admired, by Christians, is his accomplishment of insisting upon the "primacy of the individual's relationship with God" (Ibid.).

Baxter insisted:

I know of no man who reveals a truer heart-likeness to Jesus Himself than does Jeremiah, in his suffering sympathy both with God and men, in his unretaliating (sic) forbearance, his yearning concern for his fellows, his guileless motive, his humility, his willingness for self-sacrifice, and his utter faithfulness, even to the point of unsparing severity in denunciation. All disappointed, disregarded, misunderstood, misrepresented, and persecuted Christians today, sticking on at their work, but with a leaden heart and a choke of grief in the throat, should turn aside again and again to commune with the heroic great heart of these pages. Indeed, we cannot properly study this Book of Jeremiah without studying Jeremiah himself; for the man is as much the book as the prophecies which he uttered (260).

Curry remarked that Jeremiah was from a wealthy family and the son of a priest named Hilkiah and that the prophet was a "sympathetic, emotional man" who was about twenty years old when commissioned to be a prophet of God (Class notes, 1975). It is of no little interest that of all of the prophets, Jeremiah related more of his character than any of the others did. Baxter noted that: "Jeremiah's nature was such that he simply could not be merely a *transmitter* (sic), able to detach his own feelings from that which he was commissioned to declare" (260).

Jeremiah's message and his manhood were one. Note what God said to Jeremiah: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:5). Now note how Jeremiah responded to Jehovah's claim of

knowing and calling the prophet: "Then said I, Ah, Lord God! behold I cannot speak: for I am a child" (Jer. 1:6). Jeremiah, according to God, was especially fitted for his task, but obviously Jeremiah even "cried" about that.

JEREMIAH'S LINEAGE AND EARLY LIFE

Jeremiah was a *kohen* (Jewish priest) from a wealthy, landowning family (Jer. 1:1; 32:9). Jeremiah seems to have had a joyful, early life (cf. Jer. 8:18), and his difficulties as a prophet and his Lamentations scroll have prompted most Bible students to label him, as was done above, as the "weeping prophet." The prophet even said of himself: "Oh that my head were waters, and mine eyes fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. 9:1). Because of his being enabled by God to see Judah and Jerusalem already "slain," the pain of the vision caused great suffering for Jeremiah.

Jeremiah's call to the prophetic ministry occurred around 626 B. C. (Wikipedia 2). According to the very first verse of Jeremiah, he was from the village of "Anathoth in the land of Benjamin." Therefore, the prophet was quite aware of the dire straits into which the southern kingdom had sunk, by her idolatrous activities, for he lived among them. Note the content of God's call that Jeremiah must preach:

"If thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings. Declare ye in Judah and publish in Jerusalem: and say, Blow ye the trumpet in the land: cry, gather

together, and say, Assemble yourselves, and let us go into the defenced cities. Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction (Jer. 4:1-6).

What a burden Jeremiah bore in having to take a message of destruction to his own people. The “evil” God would bring would be in the form of the Babylonian army from the “north.” The first attack occurred in 606 B.C., a second took place in 597 B.C., and the last took place in 586 B.C. when the Babylonian king, Nebuchadnezzar, destroyed the city of Jerusalem and the temple (Wikipedia 3). One should keep in mind the reason that the southern kingdom faced war and captivity: “Thine own wickedness shall correct thee, and thy backsliding shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts” (Jer. 2:19). The children of Judah and Benjamin had even gone as far as erecting altars to Baal in order to burn their children as offerings in fire: “They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded them not, nor spake it, neither came it into my mind” (Jer. 19:5).

Jeremiah’s task of trying to turn the southern kingdom back to God would prove to be fruitless, but the prophet had to carry on, even when it all seemed hopeless: “Then said I, I will not make mention of him, nor speak any more in his name. But, his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay” (Jer. 20:9). One would have thought that the conditions of that time in Judah and Jerusalem would have demanded a strong, blunt, steel-minded individual, but God chose a sympathetic

sensitive youth, for God put the treasure of His message in an "earthen vessel" to show that the power to save is in the Lord and not in man (cf. II Cor. 4:7).

JEREMIAH'S CALL

God called Jeremiah to his task of prophetic ministry about one year after "Josiah, king of Judah, had turned the nation toward repentance from the widespread idolatrous practices of his father and grandfather. Ultimately, Josiah's reforms would not be enough to preserve Judah and Jerusalem from destruction" (Wikipedia 3). Note the following:

They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them; the house of Israel and the house of Judah have broken my covenant which I made with their fathers. Therefore, thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them (Jer. 11:10-11).

The southern kingdom's return to idolatry was very sudden after the death of Josiah, who was the grandson of the wicked Manasseh (II Kin. 23:26-27). Note the historical report of the immediacy of the idolatrous practices in Judah during the reign of the son of Josiah, Jehoahaz: "And he did that which was evil in the sight of the Lord, according to all that his fathers had done" (II Kin. 23:32). Jeremiah had to preach to a people who were bent on idol worship and would not let God's commands or family connections stop them.

In a striking contrast to Isaiah, who quickly agreed to go and preach after being given a vision of the Second Person of the Godhead when Isaiah was commissioned (Isa. 6:1-8) and similar to Moses who was reluctant to do God's bidding (Exo. 4:1-17), Jeremiah resisted the call by complaining that he was just a "child" and did not know how to talk (Jer. 1:6). But, God insisted that Jeremiah go

and then Jehovah put His Word in Jeremiah's mouth" (Jer. 1:7-9). Jeremiah was not to be afraid, was to stand and speak as he was told, and was to go where he was sent. The prophet was not to rely on the people (Jer. 15:19) and was not to marry nor father children (Jer. 16:2). He was not allowed to attend funerals nor weddings; he was never to attend a feast of the people and never go to a party (Jer. 16:5; 16:8). [There is an interesting, if hard to prove, suggestion that since Jeremiah was acquainted with the Shaphan family, the prophet may have attended the scribal school in Jerusalem where Shaphan was the head (II Kin. 22:8-10; Jer. 26:24)] Nevertheless, Jeremiah was fully trained, by God, for the prophet's mission.

JEREMIAH'S PERSECUTION

Because Jeremiah's mission was to preach to an evil generation, there were many plots laid against him. Even the residents of his home town of Anathoth sought to kill him: "Therefore, thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the Lord, that thou die not by our hand" (Jer. 11:21). One is reminded of the Lord's statement that: "A prophet is not without honour, save in his own country, and in his own house" (Mat. 13:57b). Jeremiah complained about the attacks on him from Anathoth and the answer from the Lord was that the attacks would get worse and if Jeremiah could not "run with the footmen" how would he "contend with horses" (Jer. 12:5)? Too many, when the work of the Lord becomes difficult, want to complain, when all the time they are actually being prepared for bigger battles!

A later persecution for Jeremiah occurred when Pashur, son of Immer, a priest put the prophet in "stocks" for a day and then brought him out to be mocked

(Jer. 20:1-3, 7). Jeremiah told Pashur that he should be named Magormissabib, loosely translated a "trap" or the "enticing one" because of what he had done to the prophet. At this point in his ministry, Jeremiah tried to quit, but God's Word, as noted above, was too much of a burning fire in him (Jer. 20:9).

It is of no little interest that Jeremiah, after such persecution, made a most remarkable accusation against God: "O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me" (Jer. 20:7). But, after his cry of despair, that was not answered immediately by God nor reproved by Him, Jeremiah admitted: "But the Lord is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed: for they shall not prosper: their everlasting confusion shall never be forgotten" (Jer. 20:11). Jeremiah seems to have thought that since he was preaching God's Word that a victory would be achieved, when in fact there was none (cf. Jer. 20:8). God's people should take note that God is very gracious to His children, even when they accuse Him of deception. But, then, they must repent and admit that He was with them all along!

JEREMIAH'S CONFLICTS WITH THE FALSE PROPHETS

Several of Jeremiah's prophecies were particular and even dated. The first is to the puppet king, Zedekiah (Jer. 21-23). The third took place after the first deportation in 606 B.C. (Jer. 24). The third is said to have occurred in the fourth year of Jehoiakim and the second deportation to Babylonian captivity (Jer. 25). The fourth, out of chronological order, was in the early reign of Jehoiakim (Jer. 27-28). The fifth prophecy is to some of the captives of the first deportation (Jer. 29-31).

The sixth was given in the tenth year of Zedekiah and the seventh during the Babylonian siege (Jer. 32-34). The eighth occurred sometime during the reign of Jehoiakim and the ninth in the latter king's fourth year (Jer. 35-36). The last dated prophecy was during the Babylonian siege (Jer. 37). During all that time, Jeremiah told the southern kingdom that her captivity would last for seventy years (Jer. 25:11), but the false prophets said otherwise:

And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hannaniah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the Lord, in the presence of the priests and of all the people, saying, Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again to this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon. And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon (Jer. 28:1-4).

Jeremiah mocked the nonsensical statements from the false prophet, Hannaniah, who uttered everything that was fin error in front of all the priests and many of the people who were present, by "hoping" that God would do such a thing (Jer. 27:6). Jeremiah then added that the only way Hannaniah could be a true prophet was if what he said came to pass (Jer. 27:7-9). Per God's orders, Jeremiah had been wearing a yoke to symbolize the message of captivity to Judah, and Hannaniah took the yoke from off of Jeremiah's neck and broke the yoke in an effort to illustrate the false message and then threatened Jeremiah's life for the second time (Jer. 26:8, 23-24).

Is it any wonder that Jeremiah wrote:

A wonderful and horrible thing is committed in the land: The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof (Jer. 5:3-31)?

Jeremiah's life was a constant alternation between the need to preach God's Word and his sensibilities at the reaction of his nation, including her leaders. In fact, this compassionate prophet was so overwhelmed by the unbelief of the people that he cried out: "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter (city of Jerusalem, K.M.) of my people recovered (Jer. 8:22)? Through it all, including death threats, rejections, lies, and false prophecies, Jeremiah endured and kept telling the people: "Thus saith the Lord of Hosts, the God of Israel, Amend your way and your doings, and I will cause you to dwell in this place" (Jer. 7:3).

JEREMIAH'S PARABLES

Some of the unusual instructions that God told Jeremiah to accomplish also give one an insight to the man and his prophetic work. Isaiah had to walk stripped and barefoot, and Ezekiel had to lie on his side for 390 days on a diet (Isa. 20:2; Eze. 4:4), and in like manner, Jeremiah was told by God to "perform" a number of parables including buying a clay jar and smashing it to illustrate how Judah would be crushed by the Lord (Jer. 19:1-2, 10).

On one occasion Jeremiah was told by the Lord to purchase a belt of linen and to wear it around the waist, making sure that the sash did not come into contact with water (Jer. 13:1). Jeremiah was then told to take the belt to Perath (near the Euphrates river) and to hide it in the crevice of a rock (Jer. 13:2-5). God told the prophet, after "many days" to dig up the "girdle" (KJV) and Jeremiah reported that it

was worthless (Jer. 13:6-7). The symbolic lesson was that God had bound Judah with a covenant, but it was ruined by Judah's pride and idolatry and was now useless (Jer. 13:8-11).

One time Jeremiah announced that God had compared the filling of wineskins to the filling from spiritual drunkenness of all who lived in Judah (Jer. 13:12-14). Even Judah's kings along with parents and their children came under God's charge and Jeremiah was told by the Lord not to intercede, for: "Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth" (Jer. 15:1). Given Jeremiah's compassion, how such rejection of His people by God must have hurt the prophet to hear.

On another day Jeremiah was at a potter's house and watched while a craftsman shaped a bowl from clay on the wheel (Jer. 18:3-4). The lesson for Jeremiah was that he should envision the reshaping of Judah (Jer. 18:5-17). Jeremiah must have drawn some small encouragement on that day.

LaSor, in commenting on Jeremiah's skill as a writer and teacher penned:

No Old Testament prophet used a wider variety of literary forms or showed more artistic skill than Jeremiah. In his remarkable marriage of form and content, Jeremiah's poetry has both power and pathos. Given what Jeremiah was called to say—in his message of doom and hope, his pleas for repentance, his confessions of personal struggle—it would be difficult to have said it better. Like his fellow prophets, Jeremiah used literary patterns familiar to his hearers, but in fresh and striking combinations that gave his oracles a vitality, a vividness, and an urgency unsurpassed in the Bible (418-419).

If LaSor is correct, then Jeremiah's "parables" are further indications of the magnificent effort made by a very young prophet as he pleaded for his country to

turn back to God. The parables are also evidence of Jeremiah's use of familiar things to teach spiritual lessons and that is a talent that also belonged to Jesus.

JESUS AND JEREMIAH: SIMILARITIES

Baxter asked: "What is it that impresses us first about Jeremiah as we read through these chapters? It is his *suffering sympathy* (sic)" (260). Jeremiah was not the first nor was he the last to be torn between love for God and the terrible sin condition that caused his neighbors and friends to be alienated from Jehovah. Jesus, too, felt the pangs of such sympathy and said about His people: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chicks under her wings, and ye would not (Mat. 23:37)!"

Most of the time Jeremiah exhibited a "*patient perseverance*" and only true love for God and one's fellow man could have caused that child of God to finish such a long and forlorn ministry (Baxter 261). "Through forty years of ministry Jeremiah never once saw any grateful response" (Ibid.). Only real love can keep one going in such a manner, and Jeremiah's passion for the people is similar to that love shown by Jesus for He never failed in His mission, though cruelly rejected by those He came to save (cf. John 1:11-12).

One other characteristic of Jeremiah resembles the Lord's and that is the *utter faithfulness* of the prophet (Baxter 262). Even though Jeremiah poured out his heart in an appeal against having to preach some of his message (for he had become the message), yet through all the years Jeremiah did faithfully proclaim what God's

Word was to Judah. It is no secret that Jesus' ministry was rejected by the majority of the Jews of His era, but the Lord never wavered in His mission (cf. Luke 19:10).

CONCLUSION

LaSor wrote concerning the Jeremiah text: "What seems clear is that a prophet who ministers over a lengthy period of time amid changing circumstances and who is thoroughly steeped in the messages of his fellow prophets should be allowed considerable variety in what he says and how he says it, without any narrow limitations as to tone or message" (410). It is the case that even Jeremiah's finished scroll bears the literary marks of a much internally troubled prophet.

Jeremiah started as a youth and preached for about forty years. He faced false prophets and his own passion and pathos as obstacles to the mission that God gave the prophet (Jer. 1:9). His legacy as the "weeping prophet," however, demands study by God's children who face a world very much like Jeremiah's and who must not quit teaching the whole counsel of Jehovah.

Baxter quoted G. Campbell Morgan, a teacher of expository preaching, as writing the following about the book of Jeremiah:

We have read this prophecy very carelessly if we have simply seen in it the sorrows of a man, 'Oh that my head were waters, and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people!' Can we find anything to match that? We have already done so. We have travelled through the centuries until we have stood upon the slopes of Olivet with a Man more lonely than Jeremiah, and have seen Him looking at Jerusalem, and have heard him pronounce its doom, weeping as He did so. That is the fulfillment of the prophecy of Jeremiah. . .The interpretation of Jeremiah's suffering is to be found in the suffering of Jesus; and the interpretation of the suffering of Jesus is to be found *in the suffering of God*" (sic)(276).

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AN INTRODUCTION TO JEREMIAH'S MESSAGE

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The good king, Hezekiah and the prophet Isaiah, were followed by fifty-five years of corrupt leadership under Manasseh, during which time Judah had apostatized into idolatry, and even though Josiah had tried to reform the nation, the people returned time after time to their idols. And so, Jeremiah is often called the “weeping prophet” because of his seeming remorse concerning Judah (Jeremiah 14:17). Jeremiah was called by God to be a prophet (Jeremiah 1:1, 4-5, and served from about 627 [or 626 per some commentators]-586 B.C.) in Judah, and then for several more years in Egypt, for a total of nearly half a century of prophesying. The prophet’s name means “Jehovah is high” or “Jehovah is exalted.” Jeremiah wrote his prophecy, Lamentations, and according to tradition, the Kings. His message contains great examples of endurance during trials. Certain destruction for Judah was central to the prophet’s preaching.

Jeremiah was the son of Hilkiyah, a priest (Jeremiah 1:1), and in my judgment the prophet emphasized God’s sovereignty and stands out as a great example of moral and militant faithfulness to the Lord. Jeremiah forsook marriage and social activity to serve God (16:1-9), and even under siege bought a piece of land in order to demonstrate his trust in God’s promise of a return from captivity (32:6-7, 9, 14-15). ***Jeremiah was a man of faith.***

In contrast to his message of harsh justice from God, Jeremiah showed great sympathy for his condemned brethren (11:19; 8:18, 21-23; 23:9; 4:19; 13:15-17). ***Jeremiah was a gentle man.*** Even though he was threatened with abuse,

imprisonment, and death (26:8-9; 38:2-6); accused of being a traitor (37:13-15); false prophet, and troublemaker (29:24-29); and called a fanatic by his family and friends (11:19-23); the prophet complained, but did not quit. ***Jeremiah was a courageous man.***

Jeremiah the prophet (1:4- 9) as to his ***message***, denounced sin, announced justice, and assured a future restoration from captivity for a remnant of Judah (1:16; 16:10-13; 29:10; 46:27-28). As to his ***manner***, Jeremiah was urgent in his preaching (20:9); decisive in saying what God knew needed to be heard (37:16-17); and consistent in that his life matched his sermons (1:1, 5; 16:1-9). Jeremiah exercised his ministry nearly one hundred years after Isaiah had preached. Moorehead, a denominational commentator wrote:

It was Jeremiah's lot to prophesy at a time when all things in Judah were rushing down to the final and mournful catastrophe; when political excitement was at its height; when the worst passions swayed the various parties; and the most fatal counsels prevailed; . . . to see his own people, whom he loved with the tenderness of a woman, plunge over the precipice into the wide, weltering ruin. Baxter added: "Jeremiah was the prophet of Judah's midnight hour" (Both of the latter quotes are from J, Sidlow Baxter, *Explore the Book*, Grand Rapids, MI: Zondervan, fourteenth printing, 1977; 259).

Jeremiah's family lived in Anathoth, a village about five miles north of Jerusalem in the tribal area of Benjamin (Jeremiah 1:1). Some have pinpointed the beginning of Jeremiah's work as in the thirteenth year of Josiah's reign around 629 B.C. when the prophet was about twenty-years old. In any case, Jeremiah preached during the reigns of the last five kings of Judah. (Another, Shallum, only lasted for three months, right after Josiah died. Jeremiah prophesied Shallum's doom [22:11-17]). Those rulers were: Josiah, Jehoahaz, Jehoakim; Jehoachin, and Zedekiah, who

was placed in power by Babylon. During the fourth year of Jehokim's eleven year reign, Nebuchadnezzar defeated Pharaoh-neco at Charchemish (606 B.C.) and begin transporting Jews to Babylon. Such captivity was forecast by Isaiah and Jeremiah (2 Chronicles 36:31; Isaiah 39:6; Jeremiah 29:1ff.). Jehochin only reigned three months before his capture by Babylon (Jeremiah 22:24-30); Jehoahaz died in Egypt as an escapee and Jehoakim died outside the gates of Jerusalem and was buried without ceremony.

After the "puppet king" Zedekiah had reigned for a time, he suddenly got up enough courage to stop paying tribute money to Nebuchadnezzar and the Jewish monarch then sought an alliance with Egypt, even though Jeremiah had urged Zedekiah to remain faithful to Babylon (Jeremiah 27:12-22). Nebuchadnezzar then came and took Jerusalem, after a long siege, which time was filled with great suffering for Jeremiah, for he was thrown into a dungeon when he tried to flee Jerusalem. Zedekiah let the prophet go from the dungeon, but put Jeremiah into the king's court prison. But, since Jeremiah kept on preaching, he was thrown into a cistern and had to be rescued by, of all people, Ebed-melech, a eunuch under service to Zedekiah. Finally, when Jerusalem fell, Zedekiah was blinded and sent to Babylon. Nebuzaraddon, a Babylonian general, freed Jeremiah, probably because Jeremiah had urged Zedekiah to pay the tribute money.

A puppet leader named Gedeliah, was then placed by Babylon to rule over the remainder of the population in Palestine, most of whom were vinedressers and farmers. But, a fanatic named Ishmael murdered Gedeliah (Jeremiah 41:12) and many Jews went against God's orders, and fled to Egypt (Jeremiah 41:17-18).

Jeremiah protested, and he was made to go with the fleeing populace (Jeremiah 42:9-22; 43:1-7). The prophet continued to preach to those Jews at Thapanhes [in northern Egypt] (Jeremiah 43:8ff.).

Any student of the message of the prophet Jeremiah and of his biographical information, cannot keep from being impressed with the prophet's pure love, graciousness and goodness, since, for nearly half a century, he had never once seen a gracious response. Baxter wrote: "He stood alone, as God's spokesman, unheeded, humiliated, yet bravely persistent. Love alone keeps a man thus persevering in the face of such discouragements" (Ibid. 261).

COMMENTARY: CHAPTERS ONE AND TWO

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The divine call of Jeremiah is recorded in verses one through nine of chapter one, and at verse ten is the record of the call itself. In verses eleven through nineteen the *how* of the call is related as coming in a vision. At least eleven times in the first chapter there is an allusion to the “word of the Lord” through a phrase like “saith the Lord,” or through the actual words; and one time through the pronoun “it” (verse three). Jeremiah was born and sanctified to his task (Jeremiah 1:5). God did not accept any excuses from Jeremiah (Jeremiah 1:7) and was the prophet was told not to be afraid of “their faces” or attitudes of evil (Jeremiah 1:8). Jeremiah would have to attack their evil ways before any rebuilding of the nation of Judah could begin (Jeremiah 1:9-10).

Jeremiah was asked by God what a certain vision was, and the prophet answered that he saw “a rod of an almond tree” (Jeremiah 1:11). A rod (Hebrew, *shakad*) from an almond tree meant that the tree had already flowered and the fruit was ready for picking. Therefore, the judgment to come on Judah was to be swift for the nation was “ripe for the picking.” God told Jeremiah that he had seen the vision correctly, for God would quickly perform His Word (Jeremiah 1:12). The next vision Jeremiah was shown was of a “boiling pot” (Jeremiah 1:13). This play on words is an emblem of war and pictures flesh boiling or seething in destruction. The destruction would come from the north, or Babylon (Jeremiah 1:14). Babylon would besiege Jerusalem and use battering rams against her walls (Jeremiah 1:15).

Judah was to be destroyed because of her rebellion against God and Jeremiah must “gird up his loins” for the task (Jeremiah 1:16-17). God would also give Jeremiah the strength of a “strong city,” an “iron pillar,” and a “brass wall” in order to face his people with God’s message of justice, for the people would fight against the prophet (Jeremiah 1:18-19). God never has sent His messengers to their works without the assurance that He would be with them (cf. Matthew 28:19-20).

Chapter two deals principally with Israel as a warning for Judah. In their “youth,” that is when the new nation of Israel left Egypt [or perhaps while yet in Egypt] and came to Sinai she was “espoused” to God as His people at the giving of the law (Jeremiah 2:1). Israel was the “first fruit” or initial example of how God deals with His people, but she did not remain faithful (Jeremiah 2:2-4). It is most revealing about God’s graciousness in that He is said to wonder if He were to blame for Israel’s rebellion (Jeremiah 2:5)!

Israel’s sin defiled the land and even their priests, kings, and leaders never called on God (Jeremiah 2:6-8). No other nation could be said to be as evil as Israel; [referencing the northern part of the divided kingdom in this text] for when God’s people sin [the very ones who are special to Him] they are obviously worse than the heathen who had/have no such relationship with the Lord (Jeremiah 2:9-11). The sin of Israel was so great that even the heavens were said to be astonished at the extent of their evils (Jeremiah 2:12).

Israel was God’s servant, but she committed two great sins; she made alliances with heathen nations rather than trusting to God for protection, and also turned to the “broken cisterns” of idolatry (Jeremiah 2:13-14). When Assyria came

against Israel [eighth century B.C.] she had tried to ally with Egypt (Jeremiah 2:15-18) and since Israel had decided to ignore and forsake God, Israel would bear bitterness and rotten fruit; God had always “broken the yoke” and “burst the bands” of Israel [that is, God had always protected her] but she, in turn, had always rebelled and turned to idolatry (Jeremiah 2:19-21)

Even the strongest lye soap could not remove Israel’s sins (Jeremiah 2:22). Why? Israel had worshipped Baalim (the false god of the heathen) and Israel had acted like a wild donkey in heat in going after those idols (Jeremiah 2:23). Her idolatrous practices were like someone lusting for a stranger (Jeremiah 2:24). Israel was only ashamed, if discovered worshipping pieces of wood and stone (Jeremiah 2:25-27). She had to be illogical for worshipping a god they created instead of the God Who had made them (Jeremiah 2:28). She had not been corrected by God’s discipline over the ages and had no right to ask God for anything (Jeremiah 2:29-30).

In the conclusion to chapter two God is pictured as lamenting over such forgetfulness of Him and over the violence [“blood of thy skirts”] of a nation that He had chosen for His purpose of bringing the Messiah to the earth (Jeremiah 31-37). All of the statements recorded in what we call chapter two were designed as a warning to Judah to heed what was done to Israel because of her sins. Judah did not listen.

JEREMIAH: CHAPTERS 1-2: WORKSHEET

Keith A. Mosher, Sr.

CHAPTER ONE

1. Chapter one, verses one through nine describe the _____.
 2. Chapter one, verse ten is the record of how Jeremiah was _____.
 3. Chapter one verses 11-9 add to how the prophet was called by a _____.
 4. How many times in the first chapter are the terms: "the word of the Lord?" _____.
 5. Jeremiah was _____ to his task (1:5). Can you think of other prophets or apostles who were said to be called by God in sanctification? See Galatians 1:15; Luke 1, 1 Kings 3:7; Exodus 4:10; Isaiah 6:5; etcetera.
 6. God did not accept what from Jeremiah (1:7)? _____.
 7. What is meant by the phrase, "their faces" (Jeremiah 1:8)? _____.
 8. What is Jeremiah's task in preaching (Jeremiah 1:10)? _____

- (See Isaiah 6:10.)
9. What did it mean that a "rod of an almond tree was seen" (Jeremiah 1:11)? _____

 10. Jeremiah's vision included a "boiling pot" (Jeremiah 1:13). This figure of speech is emblematic of _____.
 11. From what direction would the invading army of Babylon come (Jeremiah 1:14-15)? _____. The army of the empire of _____ is meant.
 12. Why will God allow Judah to be punished (Jeremiah 1:16)? _____

 13. What will God supply to Jeremiah so that he can finish his task of preaching (Jeremiah 1:16-19)? _____

CHAPTER TWO

1. This chapter deals primarily with _____ as a warning to _____.

2. What is the meaning of the reference to "youth" (Jeremiah 2:1)? _____

3. Israel was the "first fruit," but did not remain _____, for she often asked, "where is the Lord," meaning that she often _____ Him (Jeremiah 2:3-5).

4. Their _____ defiled the land and even their _____ never called on God, as did not their kings [pastors] nor did their lawyers [scribe] (Jeremiah 2:6-8).

5. Even the other _____ were not as evil as Israel (Jeremiah 2:9-11).

6. Even _____ was amazed at how wicked Israel was (Jeremiah 2:12).

7. Israel was God's " _____," but she made _____ with the heathen nations (Jeremiah 2:13-14).

8. When _____ came against Israel, she had tried to ally with _____ (Jeremiah 2:15-18). And, when Israel forsook God, Israel bore _____ and _____ fruit; she would not be _____ to God, and _____ God's blessings (Jeremiah 2:19-21).

9. Even the strongest _____ would not remove Israel's sins (Jeremiah 2:22).

10. Israel worshipped _____, but was never _____ (Jeremiah 2:23-24).

11. What was their idolatry like (Jeremiah 2:24-33)? _____

12. Describe their idolatrous history (Jeremiah 2:34-37).

COMMENTARY: CHAPTERS THREE AND FOUR

Keith A. Mosher, Sr.

Moses had prophesied that Israel (Judah in the text here) would apostatize and need to repent at later times in her history (Deuteronomy 24:4-5). Jeremiah asked Judah to return even though she had "many lovers," which latter terms refer to Judah's idolatrous practices (Jeremiah 3:1; cf. 4:1 and Zechariah 1:3). All of the foregoing were fulfillments of Moses predictions. God, because of his great love, would take Judah, the spiritual harlot, back, since he had never given her a "bill of divorcement" (Isaiah 50:1).

Judah was, however, fully intent on idolatry and Jeremiah likened the nation to Arabians lying in anticipating ambush (Jeremiah 3:2). God even had withheld the latter rain (around November of our year, since the seasons are reversed in the near East) which was needed to grow crops, but Judah remained stubborn and refused to repent (Jeremiah 3:3-4). Judah preferred going hungry in order to worship her idols (cf. Ezekiel 3:7 and Zephaniah 3:5). The unjust know no shame, just as people today who live in sin without shame. Jeremiah pictured God as asking Judah why He should not be angry, since He is just and the people have refused to repent (Jeremiah 3:5).

A new section of Jeremiah's prophecy begins here at verse six, and probably was written during the eighteenth year of Josiah's reign; God asked Judah to take another look at what happened to Israel and the Assyrian captivity; Judah's refusal to stop sinning made her sins worse than Israel's, because Judah had an example of God's punishment right in front of her (Jeremiah 3:6-9). Judah's indifference toward

punishment from God is the first step in her apostasy (Jeremiah 3:10-12). By following idols, Judah had cheated on her spiritual "husband," God (Jeremiah 3:13-14).

Jeremiah chapter three, verses fifteen through nineteen seem to me to be Messianic: new shepherds were needed in Judah; the law of Moses would end and God would be a special "Father" to His children. [Judah was the tribe through whom the Christ came (Hebrews 7:14).] So, Jeremiah is right to call ancient Judah to repentance, for He is their God and there is no salvation from the "hills" (idols were worshipped there) and their sin was destroying them (Jeremiah 3:20-25).

Chapter four begins with a specific prophesy concerning Judah and the Babylonian invasion. God called to Judah time after time to repent so she was not allowed, then, to plead ignorance of the consequences of her idolatry (Jeremiah 4:1-2; cf. Acts 17:30). Judah was called upon to prepare for the invasion from the "north" (Babylon) and to wait in fear as her leaders were killed (Jeremiah 4:3-9). Jeremiah lamented over this vision of complete destruction (Jeremiah 4:10).

The Babylonian invasion is envisioned as an incoming, hot, dry desert wind which would destroy everything in its path (Jeremiah 4:11-12). The Babylonian army could kick up huge clouds of dust as her horses and chariots approached (Jeremiah 4:13). Judah's only hope was repentance (Jeremiah 4:14). However, she remained idolatrous and the vision of the Babylonian invasion was of utter destruction, and Judah would receive only bitterness of soul (Jeremiah 4:15-18). Note that the Babylonian invasion would involve a siege of Jerusalem by "watchers" who would be as "keepers of the field" waiting for a harvest (Jeremiah 4:16-17).

Jeremiah's lament over this vision of destruction of his beloved nation, and especially of Jerusalem, is recorded in verses nineteen through twenty-nine of this chapter four. The prophet's agony reached to his innermost soul and his tears flowed at a constant rate as he was allowed by God to see the demolition of even individual tents of the people (Jeremiah 4:20). The prophet even asked God how long he would have to see the standard of Babylon in the vision, for it was a war flag (Jeremiah 4:21). He even complained to God that, as a prophet, he could not deal with the "sottish" or spiritually drunken nation and seemed to be saying that he should not have to view such a horrible vision, since the incoming invasion was not his fault (Jeremiah 4:22).

The vision of such complete removal of a once thriving nation of God's own people is somewhat softened by the fact that a *remnant* would survive to allow for the Messiah to come (Jeremiah 4:23-29). The best earthly alliances would not help Judah to survive (Jeremiah 4:30). Judah was asked as to what she could do about such violent punishment, and the only thing would be to suffer from weariness, fear, and the unknown (Jeremiah 4:31). Perhaps Jeremiah's weeping over such a vision should remind God's people today about the future of their fallen brethren and that destiny of the lost in the world.

JEREMIAH: CHAPTERS 3-4: WORKSHEET

Keith A. Mosher, Sr.

1. See Deuteronomy 24:4-5. God asked His people to _____ (Jeremiah 3:1). See Jeremiah 4:1 and Zechariah 1:3.
2. Israel was fully intent on _____ (Jeremiah 3:2).
3. God withheld the _____, but Israel was _____ and refused to _____ (Jeremiah 3:3-4).
4. A new discourse here as the 18th year of Josiah's reign begins (Jeremiah 3:6-9).
5. The first step to apostasy is _____ (Jeremiah 3:10-12).
6. God was Israel's _____ (Jeremiah 3:13-14).
7. Jeremiah 3:15-19 seems to be _____.
8. Why should Israel return to God (Jeremiah 3:20-25).
9. Chapter four is the beginning of Jeremiah's prophecy to _____>
10. God called for Judah's _____, again and again, and God describes her as _____ ground (Jeremiah 4:1-10).
11. The Babylonian invasion would be like a _____ (Jeremiah 4:11-13).
12. What was the way of salvation for Judah (Jeremiah 4:14)? _____

13. What would Babylon do to Jerusalem (Jeremiah 4:15-18)? _____

14. What did Jeremiah feel when seeing the vision of Jerusalem's ruins (Jeremiah 4:19-29)? _____
15. The very best _____ could be of no help to Jerusalem (Jeremiah 4:30).
16. What causes the "pain of the unknown" (Jeremiah 4:31)? _____

COMMENTARY: CHAPTERS FIVE AND SIX

Keith A. Mosher, Sr.

Chapter five covers the causes that called down destruction on Judah and those causes had resulted in spiritual whoredom (immorality) and depravity. God challenged Jeremiah to look in the streets and the "broad places" (their markets) for just one person in Judah, besides the prophet, who would execute justice (Jeremiah 5:1; cf. Hosea 4:1; Genesis 18:27ff. [Abraham and Sodom] and Psalm 14:1). God would pardon Judah if just one such person could be discovered and none could! [Think of the fact that Christians are the "salt of the earth" (Matthew 5:13) and thus are the preserving force in any nation. Suppose no Christians were around!]

Judah lied when she exclaimed that the Lord did live, for they honored God only with their lips and were not bound by their vows (Jeremiah 5:2; cf. Leviticus 19:12). [Think of how many marriage vows are broken today!] God demanded sincerity and obedience, but there were no such virtues existing in the people in Judah and any chastising from God did no good at all (Jeremiah 5:3). Jeremiah responded to God's charge by admitting that there was a lack of faith even among the poorer classes as well as those of higher rank (Jeremiah 5:4-5). Usually the poorer classes accept the gospel today (1 Corinthians 1:26; Mark 12:37). The rich are often opposed to the self-denial involved in Christianity. But in Judah all of the classes of people deserted God!

When the "lion out of the forest" (king Nebuchadnezzar of Babylon) comes as a "wolf" (cunningly), he will come as quickly as a "leopard" and pounce on Judah

(Jeremiah 5:6). God cannot go against His own justice and pardon Judah, His own people (Jeremiah 5:7-9). Judah was a well-fed horse who had no more to do but to satisfy her own desires (Jeremiah 5:8).

Verses ten through eighteen of chapter five contain the record of God's telling Babylon how to plan the attack against Judah! God gave her permission to sack Jerusalem, but to leave a few (Jeremiah 5:10). Judah's false prophets had been proclaiming peace, and the people decided that the true prophets were just "full of hot air" (Jeremiah 5:11-12). The false prophets would "eat their own words" and Jeremiah's words would become fire to devour them (Jeremiah 5:13-14). Babylon would come from afar as a nation whose language was foreign to Judah, just as God's message from His prophets had been "foreign" to His people (Jeremiah 5:15).

Babylon would bring large numbers of archers, hungry soldiers who would devour everything in their paths (Jeremiah 5:16-17). However, because of His promise to Abraham of a coming Messiah, God would maintain a remnant of Judah (Jeremiah 5:18). It is somewhat amazing that such an evil nation as Judah was, she could still wonder why she was being punished (Jeremiah 5:19).

Then, Jeremiah was given his "sermon" for Judah (Jeremiah 5:20-24). They were to be told they were stubborn, rebellious, revolting, and without understanding and that they did not realize that they had "placed the sand for the bound of the sea by a perpetual decree" (Jeremiah 5:22). That is, they had made the decision that their conditions in life would never be threatened or changed! How wrong they were. They were so evil that they were beyond redemption and had no thought of being grateful to God (Jeremiah 5:23-24). They were notorious sinners

who had profited from their sins (Jeremiah 5:25-30). They were led in their efforts by their own prophets and priests (Jeremiah 5:31).

Chapter six is the continued record of the Babylonian threat to Judah. [Tekoa was twelve miles south of Jerusalem (Amos 1:1) and was the town where Joab sought a woman who told a “tear-jerker” to David, trying to get him to reconcile with Absalom.] Bethhaccerem was a small village between Tekoa and Jerusalem and was a “beacon station” or place a fire would be kindled to announce the approach of an invading enemy (Jeremiah 6:1). In his vision Jeremiah sees Babylon already approaching.

Jeremiah personified Jerusalem as a beautiful “woman” who is like a pasture where shepherds would bring their flocks to feed (Jeremiah 6:2). The princes of Babylon did besiege and sack Jerusalem, and were described by Jeremiah’s vision as coming at “noon” and at “night” (Jeremiah 6:3-5). There would be no lack of eagerness in Babylon’s attack on the city. Babylon would use “trees” (battering rams and catapults, or perhaps arrows) against the city (Jeremiah 6:6). Judah deserved this, for she was “scabbed” over with sin (Jeremiah 6:7). Jeremiah then preached to them and included a long list of their rebellious sins (Jeremiah 6:8). The nation, from the cradle to the grave was to be destroyed (Jeremiah 6:9-11).

Judah’s cherished possessions would be taken by Babylon, and all the while Jeremiah would have to preach and be reminded what damage the false prophets had done to Judah (Jeremiah 6:12-13; cf. 8:10 and Zephaniah 1:13). The false prophets had left Judah’s “wounds” [sins] “wide open” (Jeremiah 6:14). In fact, Judah was so calloused by sin that she could no longer blush at the perversions (Jeremiah

6:15). Jeremiah begged his people to return to the “old paths” of the law of Moses [much like we call people back to the New Testament pattern today}, but even though a return to the Mosaic code was the “good way,” the nation refused to walk there (Jeremiah 6:16). The prophets of God or “watchmen” had preached such a return to the law during Judah’s long history, and she had heard “the sound of the trumpet” [the truth], but had a long habit of not caring to heed the messages (Jeremiah 6:17).

Judah’s sins take quite a while to describe as Jeremiah told any who would listen (Jeremiah 6:18-25). The consequences of such a litany of iniquity would be unbearable grief in war and captivity and useless existence equivalent to the worthless slag from an iron furnace; yet God’s grace still caused Him to call on Judah to repent (Jeremiah 6:26-30).

JEREMIAH CHAPTERS 5-6: WORKSHEET

Keith A. Mosher, Sr.

CHAPTER FIVE

1. Chapter five covers the _____ and utter _____ of Judah.
2. The "broad places" are Judah's _____ (Jeremiah 5:1).
3. What did God want found and why ask (Jeremiah 5:1)? _____

4. What did Judah say; but what did she really mean (Jeremiah 5:2)? _____

5. What was Jeremiah's response (Jeremiah 5:3)? _____

- What was Jeremiah's response and how did he describe the army of Babylon (Jeremiah 5:4-6)? _____

6. God cannot do what for Judah (Jeremiah 5:7-9)? _____
Why cannot God do so? _____
Explain the phrase "fed horses." _____
7. Describe the Babylonian attack as God planned it (Jeremiah 5:10-18). _____

8. Can an evil nation still wonder why it was being punished (Jeremiah 5:19)? _____
9. What was Jeremiah to preach to Judah (Jeremiah 5:20-24)? _____

10. What did God say was the underlying cause of Judah's evil (Jeremiah 5:25-31)? _____

Who were the leaders of Judah's evil? _____
Who profited from the leader's evil? _____

CHAPTER SIX

1. What pastoral picture did Jeremiah paint of Judah's destruction (Jeremiah 6:1-5)? _____

2. What military advice did God give Babylon (Jeremiah 6:6-8)? _____

3. God had Jeremiah write a long description of Judah's _____
(Jeremiah 6:9-25). Included in the description is Jeremiah's _____.
4. God, in His mercy, still called on Judah to _____ (Jeremiah 6:26-30).

COMMENTARY: CHAPTERS SEVEN AND EIGHT

Keith A Mosher, Sr.

The theme of chapters seven and eight is that “righteousness is the principal thing.” Note that righteousness is God’s **solemn demand** (Jeremiah 7:1-2). In fact, Jeremiah was charged to proclaim it as God’s Word! Righteousness is also God’s **perpetual demand** and such a demand called for Judah to amend her ways and, thus, calls on all for all time to do the same (Jeremiah 7:3). Righteousness (obeying God’s commands; Psalm 119:172) was the first command to Adam and Eve and is always primary (cf. Jeremiah 7:22-23; the moral law was given **before** the ceremonial).

Jeremiah thus taught the truth that religion was given for the sake of righteousness and the reverse concept is, therefore, never true (Jeremiah 7:4). Religion aids righteousness by providing the best motives to obey; by furnishing the very best example (Jesus); and by the proper ordinances for worship. False religion can flourish, as it did in Judah and such opposes righteousness (Jeremiah 7:5-9, 18). False religion provides a false confidence, and the Jews had even reached the point where they believed that just because they had the temple they were saved (cf. Jeremiah 7:4).

Judah wrested the truth for her own evil purposes (Jeremiah 7:10). The word, sacrilege, is said by some to define a disregard of ritual in worship. Others say it describes unauthorized persons administering sacred things; still others say it means robbing churches. But, what did God say counted as sacrilege? Sacrilege, to God, describes those who get full comfort in their sins because they observed a few

religious acts (Jeremiah 7:11). God called on Judah to remember what He did at Shiloh (in Ephraim, ten miles north of Bethel) when He allowed the Philistines to destroy that village and to capture the ark of the covenant (Judges 18). God will also destroy Jerusalem and the temple in the same way (Jeremiah 7:12). It is also the case that God has always given fair warning, for He is longsuffering (Jeremiah 7:13-14).

Israel and Judah needed to know that God's patience was at an end (Jeremiah 7:15-16). Their disregard for God's history of care had been willfully despised! They had so apostatized that God told Jeremiah not to pray for them and added that their sins were so great that nothing would help (Jeremiah 7:17). Idolatry had led Judah to provoke God in her worship of the male and female gods and goddesses of that era (Jeremiah 7:18-19). Even those not involved in the idol worship were being and would be affected (Jeremiah 7:20). [Was not Jesus the innocent victim of sin?]

God was so displeased with the idol worshippers that He said that He would no longer bless the animal sacrifices and their constant perverseness into sin would have to lead to captivity (Jeremiah 7:21-24). Jeremiah was told to tell his people of God's decision, but the prophet was also told that they would not listen (Jeremiah 7:25-27). Judah [and Israel] had proof of God, promises from God, His covenant and law, but had become deliberately disobedient; this latter fact proves that man is not born a sinner, but man grows into such a condition (Jeremiah 7:28).

Jeremiah personified Jerusalem as a woman shaved bald; that is, her crowning glory would soon be gone (Jeremiah 7:29). A horrible act by king

Manasseh is mentioned by Jeremiah to illustrate the perverseness of idolatry (cf. 2 Kings 21:4; 2 Chronicles 33:4). Manasseh had placed idol altars in the temple of God (Jeremiah 7:30)! Tophet, in the valley of Hinnom [2 Kings 23:10; Isaiah 30:33] was a place used for idolatry and the place where thousands of Jewish bodies would be cast as justice for their sins; horrible sins require a horrible punishment (Jeremiah 7:31-34).

Babylon would desecrate Judah and the nation would be “ashamed” (Jeremiah 8:1-12). Jeremiah grieved for Judah, for with his own pen he had to write of her demise (Jeremiah 8:13). Jeremiah’s vision transported him into the fulfillment of his prophecy, and the bitterness of the scene was hard to bear (Jeremiah 8:14-16). God spoke of the Babylonian army as serpents, and highly venomous ones (Jeremiah 8:17).

In the vision Jeremiah even hears the cries of his countrymen as they learn the very hard lesson that they had caused God to “anger” (Jeremiah 8:18-19). Judah’s “harvest” [of God’s blessings] was over and she would bear the fruit of destruction (Jeremiah 8:20). Jeremiah became black with sorrow at the vision and realized that the physician or balm that could cure his countrymen was there [God], but the punishment was due, for they had gone to the wrong “doctor” for relief—idols (Jeremiah 8:22). Judah sinned against the only remedy she had, and this problem for sinners is observed throughout history. Weighted down with their own cares and wants, the majority fail to seek God and many doubt that God can even help them. In fact, some believers get out of the habit of going to God with their needs (cf. Matthew 7:3-14).

JEREMIAH CHAPTERS 7-8: WORKSHEET

Keith A. Mosher, Sr.

1. The theme of chapters seven and eight is _____
2. Righteousness is God's _____ demand (Jeremiah 7:2).
3. Righteousness is God's _____ demand (Jeremiah 7:3). Righteousness was, at first, God's _____ command (Jeremiah 7:22-23). "Religion" was thus given for the sake of righteousness, and not vice-versa, to furnish the proper motive, the perfect example, and the ordinances of worship that stem from being righteous.
4. "Religion," as it did in Israel, may often _____ without righteousness (Jeremiah 7:5-6, 9, 18).
5. Sometimes religion and righteousness may _____ each other (Jeremiah 7:4-10).
6. Note how Jeremiah viewed his own _____ (Jeremiah 7:5; cf. 7:12).
7. Judah needed _____ (Jeremiah 7:7) for she got _____ from her _____ (Jeremiah 7:8-11). God said He would _____ with Judah's sins (Jeremiah 7:12-15) because His _____ was worn out (Jeremiah 7:16).
8. Jeremiah needed to _____ for his people (Jeremiah 7:17) because of their _____ (Jeremiah 7:18). A constant theme in the Bible is that sin _____ (Jeremiah 7:19) and sin affects even the _____ forms of life (Jeremiah 7:20).
9. God would no longer accept their _____ (Jeremiah 7:21-27).
10. Judah faced a great _____ (Jeremiah 7:28-34).
11. _____ would desecrate Judah (Jeremiah 8:1-8) and Judah will be _____ (Jeremiah 8:9-12).
12. Jeremiah _____ for Judah (Jeremiah 8:13) for with just a stroke of his pen, he could write of their _____ (Jeremiah 8:14-16).
13. God spoke of the _____ of Babylon (Jeremiah 8:17-21).
12. No cure, _____, could be found in Judah (Jeremiah 8:22).

COMMENTARY: CHAPTERS NINE AND TEN

Keith A. Mosher, Sr.

Jeremiah continued his lament over Judah's unfaithfulness and her total corruptness (Jeremiah 9:1; cf. Lamentations 3:48 and Psalm 6:6). Jeremiah even thought he would get away from his people, and that all of his weeping was doing no good (Jeremiah 9:2). The people's tongues were as a "bow" of falsehoods, shooting "arrows" of lying words (Jeremiah 9:3; cf. 1 Samuel 2:12). Because Judah was so corrupt, no one could trust his neighbor or even his closest friend (Jeremiah 9:4; cf. Micah 7:5-6). Jeremiah, by inspiration, pictured the Judeans as being as ignorant of their corruption as cattle are who are being fattened for slaughter (Jeremiah 9:5).

Compare Jeremiah 9:6-7 with verses 28-30. God wanted a pure nation, but such cleansing would require total destruction of the existing country. God had wanted Judah to be pure as silver, but she would not (cf. Malachi 3:3 and Isaiah 48:10). Judah, the hypocrite, would think a thing and say another and in a figure of speech called *personification*, Jeremiah used the mountains to picture the desolation coming to Judah; the nation would be a place only fit for wild animals (Jeremiah 9:8-11; *dragons is the translation but the word actually means jackals*). Judah would become a place of bitterness after Babylon attacked (Jeremiah 9:12-15; cf. Hosea 14:9; James 3:13; 2 Corinthians 10:4-5).

God would "feed" Judah "wormwood and gall" [i.e. bitterness] by scattering her among the heathen [predicted by Moses, Leviticus 26:33] and God would send the "sword" until Judah was destroyed (Jeremiah 9:15; also predicted by Moses, Deuteronomy 28:64). The Judeans would greatly mourn their fate (Jeremiah 9:17-

20). Death would come as a thief through the windows and spare no one (Jeremiah 9:21). The people mistakenly believed that God would interpose and save them as a period of refreshment after a “harvest” (Jeremiah 9:22). All that the people possessed had come from God—might, prosperity, and wisdom, and when the time of death came from Babylon, what good would their possessions be then (Jeremiah 9:23)? God is lovingly kind, just, and righteous, but he will only tolerate a rebellion for just so long for those who are uncircumcised in heart (Jeremiah 9:24-25).

Chapter ten, as we call it, is filled with descriptions of idols and idol makers (Jeremiah 10:1-9; cf. 1 Samuel 40:19-20; 30:22; 1 Kings 18:17-40; 8; Romans 1:20-25; Jeremiah 41:7; 45:20). God, on the other hand, is true, living, and everlasting (Jeremiah 10:10; cf. Acts 17:28; 1 Timothy 6:15-17; Exodus 3:6; and Matthew 22:32). Idols will “perish,” and are worthless to Judah [or anyone] (Jeremiah 10:11).

God is omnipotent, and He knows how “brutish” idol makers are, for His power is sensible and theirs is not, for they put all their time and talent into nothing (Jeremiah 10:12-15). God, the true “portion” of Judah is nothing like an idol (Jeremiah 10:16). Therefore, since the captivity by Babylon is imminent, Judah needs to get ready to go and she will throw away her idols, of course, trying to escape when God “slings” her out of the land (Jeremiah 10:17-18). Judah can mourn for herself, but she deserves her punishment (Jeremiah 10:19-20). Her leaders, or “pastors,” from kings to priests, were corrupt, and Judah will suffer from having followed such (Jeremiah 10:21). Babylon is coming, “for the noise of the bruit” [Old English for report] is heard, and the desolation will be immense (Jeremiah 10:22).

Judah had, for a long time, tried to get along without God. Judah [personified here as *man*] should have learned that mankind cannot direct its own steps (Jeremiah 10:23). Only God knows how to direct man, and His Word is the "guide book!" Man needs God's mercy, but justice may come (Jeremiah 10:24). God's justice has even come to those who were His "tools" in punishing His people (Jeremiah 10:25).

JEREMIAH CHAPTERS 9-10: WORKSHEET

Keith A. Mosher, Sr.

1. Chapter nine starts with a _____ over Judah's _____ (cf. Jeremiah 9:1).
2. Jeremiah wants to _____ from his people because his weeping is doing no good (Jeremiah 9:2). Jeremiah knows that all of the people are _____ (Jeremiah 9:3) and they cannot _____ anyone (Jeremiah 9:4). They are like cattle being led to the _____ (Jeremiah 9:5).
3. God wants to _____ Judah (Jeremiah 9:6-7) for they are _____ (Jeremiah 9:8), but all will be _____ (Jeremiah 9:9-14).
4. God wanted to heal His people, but will have to give them _____ and _____, or _____ instead (Jeremiah 9:15). In the past it was usual for God to send _____ to punish His own. The categories of such punishment were _____, _____, _____, and _____.
5. There was some mourning when Jeremiah's message came to the people, but mostly they imagined that God would interpose and _____ them (Jeremiah 9: 16-20).
6. Death personified is the image Jeremiah used to speak of the upcoming captivity in Babylon for Judah, meaning that _____ would be spared (Jeremiah 9:21-22a).
7. When the "death" of the captivity came, what good would their _____ do at that time (Jeremiah 9: 22b-23)?
8. God was not at fault in bringing on their punishment, for He is _____, _____, and _____ (Jeremiah 9:24).
9. But Judah was _____ in heart (Jeremiah 9:25).
10. Chapter ten contains a description of _____ and _____ (Jeremiah 10:1-9). But God is _____ (Jeremiah 10:10).
11. All idols will _____ (Jeremiah 10:11), but God is _____ (Jeremiah 10:12-13) and cannot fail.
12. The Jews spent much time in making their _____ (Jeremiah 10:14-15), which efforts caused them to forget their "portion," who is _____ (Jeremiah 10:16).

13. Since the _____ was coming, the Jews are told to get _____ (Jeremiah 10:17). [The certainty of Jeremiah's prophesy is affirmed here.]

14. God can _____ Judah into Babylon (Jeremiah 10:18).

15. Judah _____, somewhat, over the thought of captivity, but not over what she had done to God (Jeremiah 10:19-20).

16. Their "pastors" [_____] were corrupt (Jeremiah 10:21).

17. The _____ of Judah will be massive when Babylon comes (Jeremiah 10:22).

18. Judah was trying to get along without _____ (Jeremiah 10:23).

19. Wicked Judah wanted _____, but not _____ (Jeremiah 10:24-25).

JEREMIAH: COMMENTARY: CHAPTERS 11-12

Keith Mosher, Sr.

Chapter eleven begins with the recording of Jeremiah's commission as a prophet of God (Jeremiah 11:1-2; cf. 2 Kings 23:3). It is always the case that God keeps His part of any covenant with man, and it just as obvious that, in the case of Judah, she did not keep hers (Jeremiah 11:3-4). God ordained Jeremiah to proclaim the doing of His covenant by their obeying His voice, but the people of Judah rebelled (Jeremiah 11:6-8). God had Jeremiah write that their rebellion was a "conspiracy" or evil plot against Him, and it had also become a national event and a "war" against Him (Jeremiah 11:9-10). People in error never do bring every thought into the "captivity" of God (cf. 2 Corinthians 14:1-6; Paul's statement about what he intended to do with God's Word against the Judaizers). See Judges 2:11 and Ezekiel 20:18.

When anyone, and especially when an entire nation is involved in rebelling against God, there comes a time when God has had enough (Jeremiah 11:11). Their idols could not protect Judah from God's wrath at that point of their apostasy, for they had gone too far into sin (Jeremiah 11:12-13). Therefore, Jeremiah was told not to pray for such people, for if he did it would do no good anyway (Jeremiah 11:14)! [If such a statement from the Lord about not praying for another seems strange to a modern Christian, it may be that he has forgotten Romans 11:22 and the "severity" of God. Sin can make a human heart so hard that it is past redemption!]

Judah, God's "beloved" nation had become immoral, even in her worship, for God required "holy flesh" as an offering and they had brought "lewdness, whoredoms, and harlotry" instead (Jeremiah 11:15). God's "bride" [Judah] was cheating on him with her idols! See Psalm

52:8 and recall that a “flourishing fruit tree” represents or signifies the righteousness of faith that is supposed to characterize the true worshipper (Jeremiah 11:16). The term, *evil*, in this context, describes the act of God in bringing punishment to His own people, for such is certainly a terrible thing to have to happen (Jeremiah 11:17). God’s people turned against Him, and Jeremiah suffered the same fate and should have had no complaints (Jeremiah 11:18-21).

When Jeremiah learned that his own family wanted to kill him to stop his preaching about a seventy-year captivity, the prophet asked the age-old question as to why the wicked prospered (Jeremiah 12:1 cf. Psalms 37 and 73). Jeremiah complained that the wicked are hypocrites and that he was sincere, so how could they seem to be winning (Jeremiah 12:3). After all, the people had challenged Jeremiah with the idea that a captivity could not happen to them, implying that since Jeremiah had taught God’s truth, should not the Lord stop them; He would, but in His time, not the prophet’s (Jeremiah 12:4). God chastised Jeremiah for his pettiness, for if he could not handle criticism and threatening, how would he survive the invasion by Babylon and the opposition’s growing attempts to stop the prophet; attempts that will become like the “swelling of Jordan” or flood-like in their actions (Jeremiah 12:5). God did see the fact of Jeremiah’s own family wanting him dead as an overwhelming problem, for God had to do what Jeremiah was doing, and speak against His own family (Jeremiah 12:6-8).

God would exile His nation to Babylon where Judah would be a “speckled bird” [one of diverse colors] who would stand out in Babylon as a strange site as Jews would be in a foreign setting (Jeremiah 12:9-11). See Jeremiah 6:3 and recall Jeremiah’s constant prophecy of doom for Judah, which was a *reversal* of what they had hope; they had to reap what they had sown (Jeremiah 12:10-14). There would be a remnant save (Jeremiah 12:14-17).

JEREMIAH CHAPTERS 11-12: WORKSHEET

Keith A. Mosher, S

1. Jeremiah recorded his _____ (Jeremiah 11:1-2).
2. God kept His _____ (Jeremiah 11:3).
3. Judah did not keep her _____ (Jeremiah 11:4).
4. God ordained Jeremiah to _____, but Judah will walk in her own _____, so God will _____ her (Jeremiah 11:8-10).
5. Judah's _____ had become widespread and became an evil _____ (Jeremiah 11:9-10).
6. There had come a time when God had had _____ (Jeremiah 11:11-13).
7. Jeremiah might _____ for them, but it would not do any good (Jeremiah 11:14), and the sad part is, Judah was God's _____ (Jeremiah 11:15).
8. A "flourishing fruit tree" signifies the _____, which the people ought to have _____ (Jeremiah 11:16).
9. The Bible labels as _____ the acts of God in punishing His people when using a heathen nation (Jeremiah 11:17; cf. Isaiah 45:7).
10. Jeremiah's own _____ turned against him, but the prophet still called for righteous _____ (Jeremiah 11:18-21).
11. As did king David [Psalm 73], Jeremiah asked, " _____" (Jeremiah 12:1), for the wicked are _____ (Jeremiah 12:2).
12. Jeremiah even compared his _____ to their wickedness (Jeremiah 12:3-4).
13. God explained to Jeremiah that the wicked were only enjoying the _____, for a terrible _____ awaited (Jeremiah 12:5).
14. At that point in his life, Jeremiah's own _____ had turned against him (Jeremiah 12:6), and since God's own _____ had rebelled against Him, Jeremiah should realize that he had no room for _____ (Jeremiah 12:7-8).
15. Judah would be a strange _____ in Babylon (Jeremiah 12:9-11).
16. Jeremiah repeats his prophesy of _____ (Jeremiah 12:12-13).

17. The punishment of Judah by Babylon would be _____, for Judah had plundered many others (Jeremiah 12:14).

18. God is always _____ toward the penitent (Jeremiah 12:15).

19. And, whoever taught Judah to swear by Baal (Jeremiah 12: 16-17)?

JEREMIAH: COMMENTARY; CHAPTERS 13-14

Keith A. Mosher, Sr.

The symbolic literature of this chapter bespeaks of an introduction to later apocalyptic writings of later Hebrews. Chapter thirteen has a *marred girdle* as illustrative of the humiliation that Judah is facing because of her pride. The setting is during the reign of Jehoachin again and others who have corrupted the nation. Even the king's mother is among the ones committing evil. Since Jeremiah writes of a *linen girdle* the significance is that Judah was supposed to be a priestly people (Jeremiah 13:1). Had Jeremiah used a leathern girdle as his illustration, his readers would have known that he was writing about the common people. Jeremiah is told to put on the linen girdle, then remove it and put it in water symbolizing how filthy the Judeans had become.

Some commentators wonder if Jeremiah really did take the long trek to Babylon, or was this just his vision, but the context has him going (Jeremiah 13:2). The trek to Babylon symbolized the nation of Judah's trip when captured by the Babylonian armies. Note that Jeremiah was to hide the linen girdle in a hole (Jeremiah 13:3-4; cf. 18:1-10). God's people are thus pictured by the linen girdle in a hole, now stinking and filthy, as having gone far into corruption (Jeremiah 13:5-6). God was describing for Jeremiah the end state of Judah in captivity (Jeremiah 13:7). Captivity would *mar the linen girdle*, and this was the result of their punishment (Jeremiah 13:8-9). The Judeans had become good for nothing (Jeremiah 13:10). The girdle (Judah) had once been close to God, but she was so corrupt that He had to remove her far away (Jeremiah 13:11).

The cup of God's wrath (wine) would cause Judah to reel as a drunkard (Jeremiah 13:12-14, cf. Isaiah 51:17). All through Judah's history she had been walking in those places where it was easy to fall and the *darkness* [an emblem here of adversity] had overtaken her (Jeremiah 13:15-16). Jeremiah again wept over the situation (Jeremiah 13:17). Two of Judah's leaders, Jehoiachin and Nehushata, will lose their positions and become slaves; later history will reveal that Jehoiachin was carried Babylon along with the sacred vessels of the temple as the king was made to "sit down low" or be humbled (Jeremiah 13:18). The vision for Jeremiah that even the leaders would be captives indicated the totality of the destruction of Judah (Jeremiah 13:19). As with all the proud who die, nothing can be taken; a lesson to be learned from the captivity of Judah (Jeremiah 13:20-21). God asked Jeremiah if Judah dared ask why she was being punished and a rhetorical question concerning Judah's desire to sin (Jeremiah 13:22-23). Judah will be carried into captivity as a woman being ravished (Jeremiah 13:24-27).

The fourteenth chapter (see the outline toward the front of this booklet) is the section [from 14:1 through 17:21] that is the fifth discourse in the prophecy. The historical setting is Jehoiakim's reign and there is deep mourning set forth in the passages. The situation is "black unto the ground," that is, it is filled with grief (Jeremiah 14:1). The cisterns, designed to hold water from the rainy season, were empty; that is, the nobility all the way to the lowest peasant would be affected by the captivity (Jeremiah 14:2-3). The land would become "chapt" or cracked from drought ordered by God, and there would be no need to plow; even their cattle would be barren (Jeremiah 14:4-5).

When Jeremiah saw such a vision of desolation he began in urgent intercessory prayer for Judah, and even confessed his own sins (Jeremiah 6:6-9). God answered this prayer from

Jeremiah, but He pointed out to the prophet that Judah's unbridled lust for idols and her habit of wandering away from God required punishment (Jeremiah 14:10). Note that in verse eight that God was pictured as a "wanderer" in Judah; the only time Judah turned to God had been in those days when she had some deep need (Jeremiah 14:11). [God is always depicted in scripture as not wanting "lip service" from His children.]

Jeremiah was to expose the lies of the false prophets for God never sent them, nor commanded them, nor spoke to them (Jeremiah 14:13-14). When the punishment came, the very words of the false ones would be repaid in full (Jeremiah 14:15; cf. Galatians 5:7). Babylon's siege of Jerusalem would bring about all the terrible things prophesied by Jeremiah (14:16). [Jeremiah explained his intercessory prayer later: Lamentations 3:49; 4:6-7).]

JEREMIAH, CHAPTERS 13-14: WORKSHEET

Keith A. Mosher, Sr.

1. God, through the use of a " _____ " showed Jeremiah how _____ Judah was (Jeremiah 13: 1-6). God was dealing with the _____ of Judah.
2. God described for Jeremiah the _____ of Judah (Jeremiah 13:7).
3. The Babylonian captivity of Judah would mar the linen _____ of Judah (Jeremiah 13:8-9).
4. The _____ (Judah) had once been close to God (Jeremiah 13: 10-11).
5. The use of the word _____ illustrated the cup of God's _____ (Jeremiah 13:12-14).
6. Jeremiah _____ over the darkness of sin shadowing God's people (Jeremiah 13:15-17).
7. The first _____ are shown to Jeremiah in a vision (Jeremiah 13:18-21).
8. Judah would go into captivity. Dare they ask _____? (Jeremiah 13:20-22).
9. God asked a _____ question as to how far Judah's desire to _____ had remained (Jeremiah 13: 23).
10. Judah will be carried into captivity like a _____ in _____ (Jeremiah 13:24-27).
11. Jeremiah's account is out of _____ order, for the Holy Spirit instructed the prophet to write of the time of the drought to come during Jehoiakim's reign (Jeremiah 14:1).
12. The people _____ over the drought; _____ cisterns; affected _____; _____ land; lack of _____ (Jeremiah 14:2-6).
13. Jeremiah began to _____ urgently (Jeremiah 14:7-9).
14. God _____ Jeremiah's first prayer (Jeremiah 14:10-12).
15. Jeremiah _____ the false prophets (Jeremiah 14:13-15).
16. Jeremiah _____ again (Jeremiah 14:16; cf. Lamentations 3:49; 4:6-7).

17. Jeremiah made a _____, but Judah would not _____ (Jeremiah 14:17-22). [The second prayer recorded in chapter 14 is a strong indication of Jeremiah's deep concern for his people, for he had been told by God not to pray for the people.]

JEREMIAH: COMMENTARY: CHAPTERS 15-16

Keith A. Mosher, Sr.

Chapter fifteen is the record of the theological fact that God will not be intreated when His justice is asked to be changed or that His mind needs to be changed. God is omniscient and does not make mistakes. Even Moses and Samuel were not allowed to intreat Him and none of His greatest prophets would be allowed to do so (Jeremiah 15:1; cf. {Psalm 99:6; Ezekiel 14:14; 1 Samuel 2:18-20}). [This verse implies that Moses and Samuel could have appeared; their bodies were dead, but they were not!] Everything was set and Judah was appointed to judgment; “death for death” is a phrase expressing a *certified* judgment was coming (Jeremiah 15:2; cf. Zechariah 11:9; Ezekiel 14:21). God’s fourfold judgment was in place; sword, famine, pestilence, and beasts (Jeremiah 15:3).

Manasseh reigned from twelve years old and died at sixty-seven; he was highly idolatrous and even built an idol altar in the temple at Jerusalem (Jeremiah 15:4 cf. 2 Kings 23:26). God’s longsuffering would end, and no one would pity Judah (Jeremiah 15:5-6; cf. Hosea 13:14). The “chaff” [the wicked Judeans] would be separated from Palestine and fly all over the place (Jeremiah 15:7). There will be many widows in Judah when Babylon arrives, and mothers [commentators are divided as to whether Jeremiah meant Jerusalem or literal mothers] will see terror (Jeremiah 15:8). “Seven” is perfection, which Jerusalem had once been, but the sun was going down on her (Jeremiah 15:9; cf. Amos 8:9).

Again, Jeremiah mourned, for Jerusalem would perish; but vindication awaited the prophet (Jeremiah 15:10-14; cf. 39:11f.). Jeremiah complained to God and accused God of not being honest with the prophet; God’s response to such was full of mercy, for He just told

Jeremiah to go back to work (Jeremiah 15:18). He did reprimand the prophet by ordering him to separate his blessings from his problems and then to return to God's work of prophesying the punishment of Judah (Jeremiah 15:19). The prophet had gone too far in his complaint, but one wonders how a modern Christian would react when one's whole immediate family sought one's life. Jeremiah was reminded that only God could deliver him (Jeremiah 15:20-21).

Judah's destruction is next typified by a barren desert (chapter sixteen). Jeremiah was not married because of the "present distress" [cf. 1 Corinthians 7:26], and marriage was nearly obligatory for an ancient Jew (Jeremiah 16:1-4). The destructions awaiting Judah were so great that they would not have time to cry over lost children, and God would remove all mercy as the valley of Hinnom would become the "valley of slaughter" (Jeremiah 16:5; 25:33; Lamentations 4:10). Recall that God had predicted their punishment (Leviticus 26:29; Deuteronomy 28:53-57). No one would mourn Judah's demise, for she was just another idol-worshipping cult, and God intended to bring all such heathen practices to a halt (Jeremiah 16:6).

No death "feasts" (funeral banquets) as practiced by pagans would take place and all the joy in Judah would come to an end when Babylon conquered her (Jeremiah 16:7-9). Of course, Judah would question the prophet [as many today do in attacking those who teach the truth of God's Word], and such attacks on Jeremiah could be expected from a people who had a history of not learning from their ancestor's punishments (Jeremiah 16:10-12). Judah, and all who have ever been born or will be, are punished for their own sins and not that of others (Jeremiah 16:13; cf. Ezekiel 18:20; Joshua 23:14-16).

In the time of the Babylonian invasion and the consequent desolation, Judah would imagine that God was "dead" (Jeremiah 16:14)! But God still lived, and it was the people who

would have no place to worship Him in foreign captivity; note the latter ironic twist as Judah reaped what she sowed (Jeremiah 16:15). Babylon was pictured by the prophet as using a "dragnet" to gather the captives; Judah had not kept her sabbaths so God would give them no "rest" (Jeremiah 16:16-18; cf. 2 Chronicles 36). There is no place to hide from God (1 Peter 3:12). Jeremiah closed the latter thoughts with the observation that he had to turn to God for strength to continue prophesying (Jeremiah 16:19-21).

JEREMIAH CHAPTERS 15-16: WORKSHEET

Keith A. Mosher, Sr.

1. There would be no _____ in Judah's punishment (Jeremiah 15:1).
2. Judah was _____ to her judgment (Jeremiah 15:2).
3. God had set a _____ - _____ judgment (Jeremiah 15:3).
4. See 2 Kings 23:26. What kind of leader was Manasseh? _____
_____ (Jeremiah 15:4).
5. God's _____ would end and no one would _____ Judah (Jeremiah 15:5-6).
6. God will "winnow" so powerfully against Judah that the " _____ " would fly all over the floor (Jeremiah 15:7)!
7. Multitudes of _____ will die when Babylon attacks (Jeremiah 15:8).
8. Jerusalem had been a "seven" or a place of _____ (Jeremiah 15:9).
9. However, Jerusalem would then _____ (Jeremiah 15:10).
10. The _____ awaited (Jeremiah 15:11-14).
11. Jeremiah _____ to God and accused God of _____ to him (Jeremiah 15:15-18). Note, carefully, God's response _____
_____ (Jeremiah 15:19-21).
12. Judah's destruction was typified by a _____ (Jeremiah 16:1ff.).
13. Jeremiah was not _____ (Jeremiah 16:1-2). [There are some good reasons given in Jeremiah 16:3-4 for not marrying.]
14. All _____ practices would stop in captivity (Jeremiah 16:6-8).
15. All _____ would end in captivity (Jeremiah 16:9).
16. The Jews would come to think that God was _____ in their time of bondage (Jeremiah 16:10-15). They will have no place to _____ for they had failed to keep God's ordinances and had failed to recognize God's _____ (Jeremiah 16:16-21).

JEREMIAH: COMMENTARY: CHAPTERS 17-18

Keith A. Mosher, Sr.

Chapter seventeen is the record of the absolute truth that "God is the only hope for Judah." Judah's sins were indelibly written on her heart; they were written with a pen of iron; they were written with the point of a diamond; that is her heart was so hard that God would have needed a chisel of steel or diamond to write anything, for her sins were so habitual that she did not want them erased (Jeremiah 17:1; cf. Proverbs 3:3; 7:3). The female goddess was ***Asheroth*** [a female Canaanite idol] also known as ***groves*** (Jeremiah 17:2). The ***high places*** usually had a phallic or male idol there, and such practices brought fire or God's wrath on them (Jeremiah 17:3). God's "heritage," that is, His people were spiritual adulterers (Jeremiah 17:4).

All earthly things, called the flesh, are not real powers, and those in Judah who counted on foreign alliances to aid against Babylon were doomed to become a "salt land" where nothing beneficial grew (Jeremiah 17:5-6). Judah had grown cold toward God, but God, who is the heart searcher, was still in charge of this rebellious people (Jeremiah 17:7-10). The proverb of a bird foolishly sitting on eggs that will not hatch is descriptive of how inane Judah was for depending on material things to survive (Jeremiah 17:11). Judah had forsaken the sanctuary of Zion, that is she had left God, her only hope, and as a name written in sand is easily erased, so Judah would be "erased" from Palestine (Jeremiah 17:12-13). Jeremiah cried out, as if he were Judah, and pleaded with God to heal (Jeremiah 17:14).

Jeremiah did not, personally, desire Judah to be hurt, but he did expand his plea to God that those desiring to hurt the prophet be confounded and that he should not be dismayed (Jeremiah 17:15-17). Judah had a history of persecuting the true prophets and would receive

“double” or “severe” punishment; she also had not kept the Mosaic commands about the sabbaths or rest times (Jeremiah 17:18-24). True obedience would have brought Judah blessings instead of destruction (Jeremiah 17:25-27).

THE POTTER AND THE CLAY

Because of the special message of chapter eighteen, I have given it the above isolated title. This section may have also been written during Jehoiakim’s reign, for he ruled for eleven years. All of Judah would know what a potter’s house was and what the wheels were when clay was worked (Jeremiah 18:1-3). God worked the “wheel,” but Jeremiah’s prophecy is centered on the fact that there was something wrong with the “clay,” representing Judah of course; for the “clay” had gotten out of shape (Jeremiah 18:5-6). Judah was marred by sin, so the “clay” had a defect, but God has the power to work His will on defective nations as on any others (Jeremiah 18:7; cf. Jeremiah 1:10).

Judah needed to repent or be cursed (Jeremiah 18:8-10). As God had done to Israel, so He would do to Judah, but Judah was too stubborn to return to God, making her a nation worse than a heathen one (Jeremiah 18:11-13). Snow did not forsake Lebanon, in the natural course of things, and Judah should not have forsaken God, making her sins out to be illogical and unnatural (Jeremiah 8:14). Judah had reached the point that there was no possible way for her to survive, for the path was “not cast up” when idol worship was practiced (Jeremiah 18:15). Jeremiah could only feel pity for a people cast off by God and burned by an “east wind” or Babylon (Jeremiah 18:16-17).

Judah’s solution was to kill the preacher to “stop the tongue;” sometimes the ancients would drive a bodkin through the tongue or beat it with leather to stop one from speaking

(Jeremiah 18:18). Jeremiah cried to the Lord and pleaded for Jehovah to see what the enemies were doing, and the prophet added that he had given up on Judah (Jeremiah 18:19-21).

Babylon was coming, for Judah had rejected God, Jeremiah, and all else that was right (Jeremiah 18:22-23).

JEREMIAH: CHAPTERS 17-18: WORKSHEET

Keith A. Mosher, Sr.

1. Chapter seventeen could well be called: "_____."
2. Judah's sins were indelibly written on their _____ (Jeremiah 17:1).
3. Judah worshipped the _____ or female goddesses called _____ (Jeremiah 17:2). She often had idols on the _____ (Jeremiah 17:3) which activity "kindled a fire" or brought _____ from God (Jeremiah 17:4).
4. Trusting in flesh or _____ is a spiritual _____ (Jeremiah 17:5-6). Nothing good will grow in such a place!
5. Judah should not have grown _____, but it is the _____ of man known only to God who tries the _____ or inner man and Who should be in charge (Jeremiah 17:7-10).
6. Jeremiah 17:11 is a _____. Man is as foolish as a bird trying to hatch eggs she did not lay, if man trusts in _____.
7. Man should put his trust in _____, for if not their names will be _____ as easily as if they were written on sand. Man should want his name written in the _____ of life (Jeremiah 17:12-13).
8. Jeremiah spoke as if he were _____, and the people asked for ____; meanwhile, Jeremiah did not desire Judah's _____, and even expanded his _____ to God (Jeremiah 17:14-17).
9. Judah persecuted the _____ prophets and would receive "double" or _____ destruction (Jeremiah 17:18). Judah had _____ the Sabbaths (Jeremiah 17: 19-25).
10. The result of true obedience by Judah would have been _____ for all (Jeremiah 17: 26), but Judah would not (Jeremiah 17:27).

THE POTTER AND THE CLAY

1. In, perhaps, the fourth year of king _____ reign, Jeremiah spoke of God and Judah as Potter and clay (Jeremiah 18:1-2). God worked the _____, but there was something wrong with the _____ (Jeremiah 18:3-4).
2. God has the _____ to do His will with any nation (Jeremiah 18:5-7; cf. Jeremiah 1:10).

3. Judah must _____ or a curse will come (Jeremiah 18:8-10).
4. Judah would be treated as _____ had been, when Judah rejected God, and this would show that Judah was a worse nation than any _____ one, which would prove how _____ Judah was (Jeremiah 18:11-14).
5. Judah chose _____ instead of God, and were to be _____ (Jeremiah 18:15-16).
6. The east wind or _____ would come said Jeremiah, so Judah decided to _____ the messenger (Jeremiah 18:17-18).
7. Jeremiah cried to the _____ because of the schemes against him; he gave up on Judah and noted that all the days of God's _____ were gone (Jeremiah 18:19-23).

JEREMIAH: COMMENTARY: CHAPTERS 19-20

Keith A. Mosher, Sr.

Chapter nineteen could be entitled the “potter’s broken bottle,” for the message foreshadows, as every message before, the final doom of Judah. Judah would “break,” but the Word of God would stand, and as a vessel of clay, baked in fire, and broken is incapable of being reshaped, and must be discarded, so Jeremiah [in his vision] would carry broken Judah to the valley of Hinnom and in this act portray the final destruction of Judah by Babylon. The earthen bottle, or flask, also represented the elders and priests who should have truthfully informed Judah, but God had to send Jeremiah to proclaim the terrible news (Jeremiah 19:1-2). Jeremiah’s message would cause the king’s ears to tingle, because the news was so horrible (Jeremiah 19:3). Jerusalem would be sacked because she had forsaken God and had burned incense to idols in the temple itself; Judah had also not listened to her forefathers; she had burned her children in the fire of Molech; she had shed innocent blood without any semblance of justice (Jeremiah 19:4-5). [Baal is a generic term for all idols.] Pashur was the name of a priest, perhaps the high priest, during Jeremiah’s time (Jeremiah 19:6; cf. 7:32).

The counsel of the depraved leaders would come to nothing because of the conquest by Babylon, and the siege of Jerusalem would last so long that the inhabitants would be dining on their children (Jeremiah 19:7-9)! Jeremiah was told by God to break the bottle in front of all the sinful, idol-worshipping leaders of Judah and to tell them that there would be so many killed that they would run out of places to bury the dead; the doom of Judah was set by God, and no one could put the “bottle” back together (Jeremiah 19:10-11). God meant what He said, and He had Jeremiah repeat the doom-filled message in the temple area (Jeremiah 19:12-15).

The priesthood was so corrupt that Jeremiah was inspired to devote a lengthy message to Pashur, the priest (Jeremiah 20:1-6). Pashur, the son of Immer, served in the sixteenth course at the temple (1 Chronicles 24:11; There were 24 courses altogether; cf. Ezra 2:37-38). Pashur hit Jeremiah [because of his preaching the truth] and put the prophet in stocks in which the body was twisted in a distorted position, making escape impossible (Jeremiah 20:1-3a; cf. 2 Chronicles 16:20; Deuteronomy 25:3; 2 Corinthians 11:24; Acts 16:24). Pashur was said by Jeremiah [after a full night in the stocks] to be known by heaven as *Ma-gor-mis-sa-bib*; a “terror on all sides” (Jeremiah 20:3b). That is, God would make Pashur a terror to himself and to all his evil friends who would die under the swords of Babylon (Jeremiah 20:4). Pashur, and all the false teachers, would pay the ultimate price for lying to the people (Jeremiah 20:5-6).

After Jeremiah’s ordeal in the stocks, he complained that God had *persuaded* [ASV; the King James unfortunately has *deceived*] him to be a prophet and since God was stronger, Jeremiah just moaned that he went along with the challenge, but all he got was mocking, death threats, and abuse (Jeremiah 20:7-8). The prophet then said he had decided to quit, but he could not, for God’s Word was within his heart *as a burning fire, shut up in my bones* (Jeremiah 20:9). The Word of God acted on his whole nature and, as any gospel preacher could say, the prophet *had* to preach God’s Word.

Many plotted against Jeremiah, even reporting him to the authorities as a dangerous man (Jeremiah 20:10). But God was with him, and the prophet was learning to lean on Jehovah, and praise Him for His help (Jeremiah 20:11-13). As did Job, Jeremiah’s self-pity had reached the point of wishing he had never been born, but at least he really knew that his only solace was with God (Jeremiah 20:13-18).

JEREMIAH: CHAPTERS 19-20:WORKSHEET

Keith A. Mosher, Sr.

1. Chapter nineteen could be entitled the “_____”; since Jeremiah was told to break one in the valley of _____ as an illustration of Judah’s impending _____ (Jeremiah 19:1-2).
 2. The royal house or the _____ would have tingling _____ because the news of their destruction would be so stunning (Jeremiah 19:3).
 3. Jerusalem would be _____ because she had _____ God (Jeremiah 19:4-9).
- Note: From verses four and five of chapter nineteen, list the four abiding sins of Judah: _____

4. Note the statements about idolatry in 19:6-9 and compare Jeremiah 7:32; 18:16; Deuteronomy 28:26, 53-57; Isaiah 9:20; Leviticus 26:22, 29; 1 Kings 9:8; Revelation 19:18; Psalm 79:2 and Lamentations 4:10.
 5. The doom of Judah is _____ and no man can put it _____ (Jeremiah 19:10-11).
 6. Judah will _____ as “Tophet” had _____ (Jeremiah 19:12-13; cf. 2 Kings 21:3; 23:5ff. and Zephaniah 1:5).
 7. Jeremiah, the preacher, did God’s _____ (Jeremiah 19:14-5; cf. 17:23; 7:26; and Acts 2:37 with Acts 7:51-54).
 8. Chapter twenty is the record of _____ doom; he was a false _____ who heard all of Jeremiah’s preaching (Jeremiah 20:1). He “_____” Jeremiah and put him in “_____” (Jeremiah 20:2).
 9. Pashur will be “ma-gor misa-bib” or a “_____” to himself and his friends because of his _____ and Jeremiah still preached after a full _____ in the stocks (Jeremiah 20:3).
 10. Pashur’s judgment to come is that he will _____ in captivity (Jeremiah 20:4-6).
 11. Jeremiah was required by inspiration to register his _____ he made to God (Jeremiah 20:7-8).
 12. Jeremiah wanted to quit as a prophet, but he could not for “_____”

_____” (Jeremiah 20:9).

13. Jeremiah’s enemies even wanted to report him to the authorities as a _____ man (Jeremiah 20:10).

14. But God is _____ him (Jeremiah 20:11-13). [Note that some commenters feel that verses fourteen through eighteen are out of order in the copied text and think they may belong after Jeremiah 15:10 or before verse seven here. The Pulpit Commentary reads that the verses “stand in no connection to the consolatory close of verse 13.] In response, such statements were made of Judas and even Job lamented his birth (Matthew 26:24; Job 3:3).

JEREMIAH: COMMENTRY: CHAPTERS 21-22


Keith A. Mosher, Sr.

The long siege of Jerusalem by Babylon is foretold. [Some label chapters 1-20 as the first section of this book, and chapters 21-32 as the second section.] Chapter 21 is special in that the predictions are specific and include some Messianic implications of how Christ would face Pilate, since the Lord was innocent. At the time Jeremiah wrote this chapter, Zephaniah had succeeded Pashur as high priest, and Zedekiah, a sort of puppet king placed by Babylon, was on the throne in Judah (21:1; again not in chronological order). Jeremiah had to have courage to tell a king of his death and in that sense prefigured the Christ. The foregoing leaders asked Jeremiah what would happen to them and that he was to ask God about such; for as with most, those people seemed to call on God only when in trouble (Jeremiah 21:2).

The recorded first answer from God is for Zedekiah and is that God will not stop the invasion (Jeremiah 21:3-4). Judah cannot win and the innocent will have to die with the wicked as 1,240,000 will perish in the siege (Jeremiah 21:5-6; 14:12; 32:24). God gave them a choice, but their decisions meant that the king and all his house and all the houses of Jerusalem would be destroyed, and the best thing they could have done was to surrender (Jeremiah 21:7-14). Judah's government was a den of thieves, and her people were evil (cf. Lamentations 3:59).

Jeremiah, by God's command, also related the judgments on the three kings, Shallum, Jehoiakim, and his son, Jehoiachin [Coniah] and the prophet's rebukes began during the reign of Jehoiakim (Jeremiah 22:1). Kings had to execute justice and righteousness to receive God's blessings, and the three had not (Jeremiah 22:2-3). The "if" in verse four shows that such blessings are always conditional.

God took an oath on Himself that He would execute Justice by making the land of Judah a barren place void of trees and the trees represented the kings of the people (Jeremiah 22:5-7). Jeremiah then proclaimed that when the heathen nations saw the destruction, even they would wonder why the Jew's God could not save them (Jeremiah 22:8). The reason God did punish Judah is that she had *forsaken the covenant of the Lord* (Jeremiah 22:9). Her kings had lied to her, and his are mentioned in the entire prophesy, but not always in chronological order: Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekia, and Shallum. They had all, at one time or the other, disobeyed God and some had acted cruelly (Jeremiah 22:10-29).

At Jeremiah 22:30 there is found a statement from Jeremiah concerning a king named Coniah who is Jehoiachin. He was so cruel that God said that his descendants would never again sit on the throne of David *in Jerusalem*. The future was prophesied by Nathan, in a statement to king David, showing that the Messiah would one day occupy David's throne (2 Samuel 7:11-12). According to the Psalmist, David's "throne," the one prophesied by Nathan, had been placed in heaven by God who had made the initial promise to David through Nathan (Psalm 89:3-4; 34-37). The false doctrine of premillennialism teaches that when Jesus returns, He will sit on a physical throne in Jerusalem, David's throne, and that the Christ will rule the world from there for 1,000 peaceful years. Jesus is a descendant of David, and thus a descendant of Coniah, through Mary and He cannot, therefore be allowed to sit on a physical throne in Jerusalem according to Jeremiah's prophesy here in 22:30. Premillennialists would have to say that Jeremiah was wrong in order to establish their position and that means that they would be in the same place that Jeremiah's contemporaries were hating Jeremiah!

There remains here a wonderful theological concept that needs mentioning. God promised that the seed of Abraham (the Christ, Galatians 3:8-16) would come to earth in Palestine (Genesis 12:3; f. Micah 5:2). The Jews were headed for Babylonian captivity and had they remained there the Messiah could not have been born in Bethlehem. When one reads in the prophets that God would not totally consume Judah the connection is to His promise to Abraham. There would remain a remnant of the faithful who would return to Palestine in fulfillment of the Lord's promise. See Matthew 1:1-17 and note the progression of the genealogy from Abraham to Jesus.

JEREMIAH: CHAPTERS 21-22: WORKSHEET

Keith A. Mosher, Sr.

1. The _____ by Babylon is foretold (Jeremiah 21:1ff.) as the second section of Jeremiah begins and lasts through chapter 32.
2. Chapter 21 is _____ as is Jeremiah's custom.
3. In accordance with human nature's tendency call on God when humans are in trouble, the Judeans asked Jeremiah " _____ (21:2). The answer to Zedekiah and the others is found in verses _____.
4. In verses _____ the record is that God gave Judah a _____.
5. In verses _____ the record is that God would punish the _____ and his _____.
6. Chapter twenty-two lists the judgments on three kings: _____, _____, and _____. The judgments actually began in the reign of _____ (Jeremiah 22:1).
7. For an Israeli king to be blessed, he had to execute _____ and _____ (Jeremiah 22:2-4).
8. God took an oath on _____ because He could swear by no greater, that He would make the land barren of trees; and the trees represent the _____ (Jeremiah 22:5-8).
9. Why did God do this? The answer is in verse _____.
10. Six kings are mentioned in the entire Jeremiah prophesy. They are _____, _____, _____, _____, _____, _____ The two major sins of those kings were: _____ and _____.
11. Note Jeremiah 22:13 and find the sin of king Jehoichiin that is listed as his publically known cruelty: _____
12. What is the "wind" mentioned in Jeremiah 22:22? _____
13. Note Jeremiah 22:30 and the seed line of "Coniah" who is Jehoichin. What does this verse tell us concerning the false doctrine of premillennialism? _____

JEREMIAH: COMMENTARY: CHAPTERS 23-24

Keith A. Mosher, Sr.

Jeremiah continued to rebuke Judah's leaders (Jeremiah 23:1). Those shepherds had not "visited" [had not helped the needs of the people] and thus those "pastors" would be "visited" by the wrath of God (Jeremiah 23:2; cf. James 1:27). Despite the horrible conditions led by the evil priests, kings, and elders of Judah, God would still be able to bring back from captivity in Babylon a remnant, under better pastors or leaders through whom would come the Christ (Jeremiah 23:3-4). [It seems that verse four is involved in pointing to Messianic prophesy, for verse five is explicitly about His coming.]

Despite Judah's long history of rebellion and the need to deal with four, violent world empires [Babylon, Persia, Greece, and Rome] God would work out his purpose of sending Messiah in accordance with His promise to Abraham and then David (Jeremiah 23:5a; Genesis 12:3; 2 Samuel 7:11-12; Psalm 89:3-4; 34-37). The Messiah would be a "righteous Branch" (Hebrew, *nazir*, compare Nazarene) and sit on David's throne, and rule the world from there (Jeremiah 23:5b; cf. Acts 2:33; Matthew 28:19). The Messiah's work will be salvation and He will earn the title of "THE LORD OUR RIGHTEOUSNESS" (Jeremiah 23:6; cf. Luke 19:10; Romans 5:21). Messiah's earthly appearance will become a much stronger argument for the existence of Deity than even the historical fact of the ancient Israelite's escape from Egypt under Moses' leadership (Jeremiah 23:7). But, God will have to ensure in history that the Jews return to the land where Messiah was promised to come (Jeremiah 23:8).

Jeremiah's knowledge of God's purposes in history, and His need to correct His own people with a time of captivity so there would be a faithful remnant eventually in Palestine for Messiah's coming, caused the prophet to be broken hearted over the false prophet's lies of a very brief time of Babylonian exile (Jeremiah 23:9). The false prophets are described as immoral, liars, profane, and darkness personified (Jeremiah 23:10-14). God had decided to send bitterness to all the false teachers who spoke

from their own thoughts instead of from God's Word (Jeremiah 23:15-22). God was never out of touch with such liars (Jeremiah 23:23). God was "against" the self-made prophets of lies who had caused the people to "err" (Jeremiah 23:24-32). Those liars had complained that God was too strict, and they would be punished (Jeremiah 23:34-40).

TWO BASKETS OF FIGS

As Jeremiah continued to warn against listening to the false prophets, and he preached to the king as well as the people, the true prophet was given a vision of how the king and the skilled people would be the first ones taken, and the strange picture he saw was two baskets of figs (Jeremiah 24:1). One of the baskets represented very good figs, and one represented very bad figs; the difference being that from the good ones would come those who would return from captivity as a faithful remnant, and the bad ones were those who would not come back (Jeremiah 24:2; cf. 24:6). [The first "basket" were exiled with Jehoiachin [Jeconiah], and the second group were captured with Zedekiah. First ripe figs were considered a delicacy in the ancient near east.]

Of the "good" figs were those who returned, although one must be candid enough to report that in later history not all who returned wanted to do so (Jeremiah 24:3-6; cf. Ezra 3:10-13). It is the case that the nation of Israel never again suffered captivity (Jeremiah 24:7). The "bad figs" under Zedekiah also were some who escaped or fled to Egypt, while some even remained in Palestine (Jeremiah 24:8). God intended to disperse those who had fled from Babylonian persecution to all places of the earth (Jeremiah 24:9). These latter folks would suffer sword, famine, and disease for displeasing God and usurping His plans (Jeremiah 24:10).

JEREMIAH: COMMENTARY: CHAPTERS 25-26

Keith A. Mosher, Sr.

Chapter twenty-five is written in three parts: verses 1-11 contain the judgment of God on Judah; verses 12-14 are the record of God's judgment on Babylon; verses 15-38 are statements concerning God's judgments on all the surrounding nations. Jeremiah wrote these facts in the fourth year of the puppet king, Jehoiakim's reign and the first year of Nebuchadnezzar's (25:1). This era was also the tenth year of Jeremiah's work as a prophet (Jeremiah 25:2-3). God's "servants, the prophets" is a reference to those who attended the school of the prophets begun by Samuel and during Ahab's reign there were three such institutions at Bethel, Gilgal, and Jericho; God's prophets were said to be "rising early" meaning that they brought their messages to God's people at the best and most appropriate times (Jeremiah 25:4). The prophet's message was always the same: repent and stop practicing idolatry (Jeremiah 25:5-6). Of course, the people rejected their instructions (Jeremiah 25:7; and the judgment for such rebellion on Judah's part was captivity in Babylon where there would be no "mirth" or joy (Jeremiah 25:8-11).

God's "tool" would be the armies of Babylon and they would be used to punish God's people for seventy years (Jeremiah 25:12a). However, when that period of history would end, God would bring justice on Babylon for her cruelties and sins; a feat accomplished by the Persians under king Cyrus in 539 B.C. (Jeremiah 25:12b). The Judeans were sentenced to seven decades in Babylon, but Babylon would be "sentenced" to utter obliteration from history itself (Jeremiah 25:13-14).

God's "fury" or wrathful justice in a legal sense was to be meted out to all the nations who went against His will (Jeremiah 25:15; cf. Nahum 3:11). Nations that rebelled would "drink of the cup of God's wrath" and stagger as drunken men (Jeremiah 25:16-17). The nations are pictured as falling under Babylon's decades-long invasion of the ancient near east (Jeremiah 25:18-22). If God's own people were to be punished, how did the nations expect to go free (Jeremiah 23-29)? The

power of God is that all nations past and present are under His authority, control, and command (Jeremiah 25:30-38).

Jeremiah was next inspired to write of a speech he made in which he *vindicated* his [God's] message of punishment of Judah and the nations (chapter 26). The king, Jehoiakim, had been given his throne by Pharaoh-nechoh of Egypt who change the Judean's name to Eliakim (Jeremiah 26:1-2; cf. 2 Kings 23). Jeremiah was ordered by God to preach the message of a seventy-year captivity in the court of the temple in Jerusalem and the people, who are said to be free, moral agents in that they could choose to agree or not, were to hear (Jeremiah 26:3-5). If they chose not to repent, God would make them like "Shiloh:" [this is a reference to the time when the ark of the covenant was at Shiloh and the Philistines captured it (1 Samuel 4-5) and that city became a curse] (Jeremiah 26:6-7).

The people rejected the message, preached by Jeremiah in the "new gate" [built by Jotham; 2 Kings 35], and they did so, knowing what they really wanted, since the law of Moses demanded stoning of one who delivered a false message (Jeremiah 26:8; cf. Deuteronomy 18:20). The people said that Jeremiah should die ([cf. Deuteronomy 19:6], for his "truth" did not agree with their "truth" and that meant he was a false prophet; they had the temple, after all, and God would surely not send them to captivity (Jeremiah 26:9).

JEREMIAH: WORKSEET: CHAPTERS 25-26

Keith A. Mosher, Sr.

1. Chapter 25 is divided into _____ parts: _____: _____
2. Jeremiah had been preaching for _____ years at that time by "rising early," meaning at the _____ (Jeremiah 25:1-3).
3. Samuel started the _____ during _____ reign; there were three such schools at _____ (Jeremiah 25:4).
4. The prophet's message was always _____ and no _____ (Jeremiah 25:5-6).
5. The people always _____ the message (Jeremiah 25:7).
6. God's judgment for not heeding the message was _____ (Jeremiah 25:8-11).
7. Judah faced _____ in Babylon (Jeremiah 25:12-14).
8. God's fury would cause Judah to _____ like a drunken man; along with many others who were defeated by Babylon (Jeremiah 25:15-26).
9. Jerusalem would not go _____ and neither would all the other nations (Jeremiah 25:27-29).
10. God's _____ has always extended to every nation (Jeremiah 25:30-38).

VINDICATION!

11. The captivity will last for _____ years; one king who will be captured was Jehoiakim who had been made king by _____ who changed the Judean's name to _____ (Jeremiah 26:1-2).
12. The people of Judah were _____ and they could choose to obey the prophet's message or not (Jeremiah 26:4-9).
13. Jeremiah preached often in the new _____ which had been built by _____ (Jeremiah 26:10; cf. 2 Kings 15:35). What could have happened to Jeremiah if he preached error? _____
14. Jeremiah preached the _____, but the people said that he _____ and was worthy of _____ (Jeremiah 26:11).
15. Jeremiah defended or _____ his message by saying it was from _____ and that if they killed him they would be slaying _____ blood (Jeremiah 26:12-16).
16. Another prophet, _____, had preached the same message and they had not tried to kill him; righteous _____ had told them to repent, as well as the good prophet _____ (Jeremiah 26:17-20).
17. The king _____ had sought _____ life and he fled to _____ (Jeremiah 26:21).
18. Jehoiakim was really a _____ king who was so _____ he sent men to _____ to arrest God's prophet (Jeremiah 26:22).
19. See 2 Kings 22:12. Who were the evil men who went to Egypt to arrest God's preacher? _____ Who stood with Jeremiah (Jeremiah 26:23-24)? _____

JEREMIAH: COMMENTARY: CHAPTERS 27-28

Keith A. Mosher, Sr.

Chapter twenty-seven contains prophecies concerning some of the nations that adjoined Judah; the puppet king, Zedekiah, is mentioned along with the priests and the people. God had laid on all the foregoing the “yoke” of Babylon. Jeremiah put on a literal yoke, under instruction from God, to illustrate the pending captivity (Jeremiah 27:1-2; cf. 28:10-12). The Jews’ ancestors were said to have been under a “yoke” as slaves in Egypt (Leviticus 26:13). Note that the adjoining nations would be in the path of the Babylonian army (Jeremiah 27:3). Again, the sovereign God would display His power in controlling history (Jeremiah 27:4-6).

God knew, as an omniscient Being, with all power, that even Babylon would one day fall (Jeremiah 27:7; cf. 50:31). So, God, through Jeremiah, urges the nations to surrender to Babylon, or perish (Jeremiah 27:8). At the same time, Judah is again warned not to heed the false prophets, the diviners, dreamers, enchanters, and sorcerers who were bold in their lies that Judah would never serve the king of Babylon (Jeremiah 27:9). [Common sense alone should have been enough to cause Judah’s leaders to reject such nonsense; they had heard of the recent [to them] victories by Babylon.] So, Judah is also urged to surrender or die (Jeremiah 27:10-15). Zedekiah had to learn, in a very hard way, how right Jeremiah was, for that king had rejected Jeremiah’s messages and would later see his children murdered, then blinded, and deported to Babylon. The false prophets not only lied about captivity, but said that the golden vessels of the temple, taken by Babylon during Jehoiachin’s reign, would be returned (Jeremiah 27:16-18; cf. 2 Kings 25:13). Babylon would actually take all the remaining vessels when she returned in 586 B.C. to sack Jerusalem (Jeremiah 27:19-22; cf. 52:17-23).

A false prophet is named in the start of chapter twenty-eight, and is told of his death by Jeremiah when Hananiah tries to rebut the true prophet's message; in fact, God's pronouncement on the false prophet is that he would die in the very year he prophesied. Hananiah was from Gibeon [a village of priests northwest of Jerusalem where Samuel anointed Solomon as king; 1 Kings 3] and this priest had the audacity to tell his lies to Jeremiah, the temple priest, and the people in the sanctuary itself (Jeremiah 28:1). His lie was that God had *already* defeated Babylon (Jeremiah 28:2). But then, as all liars eventually do, he said that the return would take two full years, but then all the stolen golden vessels and the captured kings would be returned (Jeremiah 28:3-4). According to 2 Kings 24:15, Jehoiachin [Coniah] would never return!

Jeremiah replied to Hananiah, in the sanctuary, where he could be heard by the priests and the people (Jeremiah 28:5). The true prophet wished it could be as Hananiah said, but it would not be for Hananiah was at odds with the truth (Jeremiah 28:6). God's prophet tells Hananiah to "listen up," and he will hear the truth (Jeremiah 28:7). If a prophet told the truth, the thing would happen, and the history of the true prophets of God bore witness to this fact (Jeremiah 28:8-9). As all liars, Hananiah stuck to his story and broke the illustrative "yoke" off Jeremiah's neck as symbolic of Hananiah's lie of the removal of the Babylonian yoke by God (Jeremiah 28:10-11). Jeremiah is told by God to tell Hananiah that the wooden yoke that had been broken from Jeremiah's neck would be replaced by God with a "yoke of iron" put on by Babylon, and the consequence of Hananiah's false teaching would be that he faced the "death penalty" for his efforts (Jeremiah 28:12-17).

JEREMIAH: WORKSHEET: CHAPTERS 27-28

Keith A. Mosher, Sr.

1. Chapter twenty-seven has prophecies concerning the _____ nations around Judah.
2. Jeremiah is told by God to make a _____ for around the prophet's neck to symbolize the Babylonian _____; the prophet is also to send some to the nearby _____ (Jeremiah 27:1-3).
3. The message to go along with the yokes is that _____ is in charge of this earth (Jeremiah 27:4-5).
4. The One Who would send Nebuchadnezzar would be _____, and all the _____ would end up serving the Babylonian _____ (Jeremiah 27:6-7).
5. If they refused to serve Babylon, the nations would receive more punishment from _____ (Jeremiah 27:8).
6. To whom should the nations never listen? _____ (Jeremiah 27:9).
7. Judah and the nations should serve Babylon or _____ (Jeremiah 27:10-12), but the false prophets said no one would ever _____ Babylon (Jeremiah 27:13-15).
8. The false prophets lied and said that the _____ of the temple would also be returned (Jeremiah 27:16-18).
9. The truth was that all the remaining vessels would be taken to _____ (Jeremiah 27:19-22).
10. One of the false prophets was _____, a man from the priestly city of _____ (Jeremiah 28:1).
11. Two facts give away the false prophet's lie. They are _____ (Jeremiah 28:2-4).
12. Jeremiah said that the true test of a prophet was that: _____ (Jeremiah 28:5-9).
13. The false prophet broke the wooden yoke on Jeremiah's neck. Why? _____ (Jeremiah 28:10-11). What did God prophesy about Hananiah (Jeremiah 28:12-17). _____

JEREMIAH: COMMENTARY: CHAPTERS 29-30

Keith A. Mosher, Sr.

Chapter twenty-nine is the copy of a letter Jeremiah wrote to the captives in Babylon.

The way that the prophet wrote of those Nebuchadnezzar carried captive seems to indicate the first deportation in 606 B.C. when the "seed royal" were captured (Jeremiah 29:1). Two more "carrying-aways" occurred in 597 and 586 B.C. respectively; one could conclude that verse two is about the second deportation, and it is interesting to note that Jeremiah named the ones who would carry his letter to the captives, perhaps indicating that the prophet did not feel his letter carriers would be injured, for they had already carried a message from Zedekiah to Nebuchadnezzar (Jeremiah 29:2-3).

Jeremiah, as he had in his oral presentations, insisted that the captivity was for seventy years, not two (Jeremiah 29:4-14). Jeremiah further wrote that there remained one more deportation for those in the land, inclusive of Zedekiah (Jeremiah 29:15-19). Most of the false prophets would perish, per Jeremiah, including two, Ahab and Zedekiah [not the king] who were Palestinian Jews; thus indicating to Jeremiah's readers how widespread the destruction would be because of the Jews' and the false prophet's corruption (Jeremiah 29:20-22). Not only were they false teachers, but they were also immoral (Jeremiah 29:23). [The subtle message to his captured people was that they should dwell quietly while in captivity (cf. Jeremiah 29:4-7-8).]

The two false prophets named, Ahab and Zedekiah, would be burned to death by Babylon's leaders when those pagans found out that the Jewish liars had done their dirty work for political reasons; Babylon could not abide such rebellion; roasting someone in a fire was

thought by the ancients as the definition of a curse (Jeremiah 29:21-22). Note the list of sins committed by the false prophets, including villany, adultery, and lying (Jeremiah 29:23; cf. Amos 2:1).

Jeremiah found out about another letter, written by Shemaiah the Nehelamite to a false high priest, Zephaniah, in which missive Shemaiah asked as to why Jeremiah was not reproved for teaching a seventy-year captivity and for advising the captives to build houses and to live peaceably for the duration; Shemaiah also knew of Jeremiah's letter; Jeremiah "made himself a prophet," according to Shemaiah and should be made to cease speaking (Jeremiah 29:24-28). Zephaniah, for some reason known only to God, read Shemaiah's letter to Jeremiah (Jeremiah 29:29). Jeremiah is told by God what to write next concerning Shemaiah. Jeremiah penned that Shemaiah would will have no children and would die in captivity (Jeremiah 29:30-32).

Even though the false prophets, in fact the whole nation of Judah, had ignored Jeremiah's verbal inspiration from God, He still commanded the prophet to write on a scroll (the King James has book) a very encouraging message concerning Judah's return from captivity (Jeremiah 30:1-2; cf. 1:9-10). The timing of the return would be known as "the end of Jacob's trouble," which was a metaphor for the nation's having been in captivity the full seventy years and having finished her punishment (Jeremiah 30:3-7). At that time God would "break his yoke from off thy neck;" a reference here to the fall of Nebuchadnezzar's defeat by Cyrus of Persia; Judah would be free (Jeremiah 30:8). The purpose of the return of the Jews to Palestine was so that "they shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jeremiah 30:9). God had promised David that One would come Who would sit on that throne forever (2 Samuel &:11-12). David's throne is now in heaven (Psalm 89:3-4, 34-37). Jesus is now

the occupant of that throne (Acts 2:33). The returned Jews would also be able to serve the Lord again and not serve the pagans of Babylon. God would accomplish all the blessings for the Jews (Jeremiah 30:10-11).

God promised a return, and Judah had no right to complain about the coming captivity for she had earned her punishment [*her wound was incurable*] as well as had seen all her *lovers* [the nations who dealt with Judah] gone in defeat (Jeremiah 30:12-14). In the usual style for Jeremiah, he repeated the claim from God that Judah had earned her punishment and God had been the prosecutor of the other wicked nations (Jeremiah 30:15-26).

God alone could heal Judah, and He added that the nations that abused Judah had also earned the wrath of God (Jeremiah 30:17). God's mercy would eventually extend to the rebuilding of Jerusalem, the increase of the Jewish population, and to justice for Judah (Jeremiah 30:18-20). The leaders of the returnees would again be Jews instead of pagans, and God would reclaim His people (Jeremiah 30:21-22). The just God would still be able to punish Judah, even though His plan was to show them mercy after the seventy-year captivity (Jeremiah 30:23-24).

JEREMIAH: WORKSHEET: CHAPTERS 29-30

Keith A. Mosher, Sr.

1. Jeremiah wrote a _____ to the _____ in Babylon (29:1).
2. There had been at least _____ deportations by the time Jeremiah wrote (29:2)
3. Jeremiah also sent _____ to Nebuchadnezzar (29:3).
4. Jeremiah advised the captives to _____ (29:4-6).
5. What was Jeremiah's advice about the false prophets (29:8-9)? _____
6. The truth was that the captivity would be for _____ years (29:10).
7. God really wanted to give Judah _____ and _____ (29:11-14).
8. Chapter 29 verses 15-18 is about _____
9. God sent Judah into captivity because _____ (29:19).
10. The false prophet's end would be _____ (29:20-23).
11. Shemaiah, a false prophet, wrote about Jeremiah to _____ and demanded _____ (29:24-28). Zephaniah read Shemaiah's letter to _____ 29:29.
12. God told Jeremiah to _____ (29:30-32).
13. Jeremiah was inspired to write his messages in a _____ so that Judah would realize, after the fact, that God had promised their _____ (30:1).
14. At the return, the Jews would serve _____, instead of the Babylonians, and would be preparing for the coming of _____, who would sit on "David's throne (30: 2-9).
15. Because Judah _____ her punishment, God's promise of a return would still be preceded by _____ for seventy years (30:10-17).
16. The city of _____ would be rebuilt when the Jews came back (30:18).
17. God's people would have _____ again when they returned (30:19-24).

JEREMIAH: COMMENTARY: CHAPTERS 31-32

Keith A. Mosher, Sr.

God expected to be the God of all Israel when she returned from captivity, which fact clearly shows that all twelve tribes would return, which truth is contrary to the premillennial concept of “ten lost tribes” (Jeremiah 31:1). Assyria had left Judah as a “wilderness” and God had given those Jews “rest” until Babylon attacked and carried those Jews away in 606 B.C., 597 B.C., and 586 B.C. (Jeremiah 31:2). Samaria, the capital city of the ten northern tribes called Israel, was taken by Assyria in 722 B.C., but God would restore that city so that the returning Jews would be able to enjoy their “common things” (Jeremiah 31:3-5; cf. Leviticus 19:23-25). [The idea of “common things” is that the things eaten were lawful in the sight of God.]

The Jews who returned were expected to be jubilant over all the restoration by God with loud celebrations, and prayers to God in thanksgiving for His grace; there would be great things to sing about then (Jeremiah 31: 6-10). Without God’s help, the Jews would have been utterly helpless (Jeremiah 31:11-14; cf. Isaiah 49:4). Ramah was a fortress village in the southern tribe of Benjamin [cf. Jeremiah 40:1] and was the place where Jeremiah was parted from captive Jews, and the prophet used Rachel’s weeping as a symbol of the grief felt by the parting and the capture; but there was the hope of a return that remained (Jeremiah 31:15-17). The tremendous anxiety of the captivity is pictured as “I smote upon my thigh;” however in this context Ephraim is said to have been moved to repent because of the experience (Jeremiah 31:18-19). God is pictured as pleased over the change of heart of His son, Israel (Jeremiah 31:20-21).

The great purpose for the punishment of Israel and Judah by pagan nations was to remove idolatry from the land where the virgin would give birth to the Messiah (Jeremiah 31:22; cf. Genesis 3:15; Isaiah 7:14; Matthew 1:18-25). [Some commentators try to say that all that is meant here is that “there will be a new arrangement of life for the Jews.” But the latter forms no strong reason for Israel’s return, which Jesus said was part of His history (John 5:39).] The phrase “compass a man” means “lovingly care for” in the Hebrew language, and implies a new covenant or agreement from God, and thus means that God would be in a new arrangement with His people (cf. Jeremiah 31:31ff. in the context).

Until Messiah came, however, it would be “business as usual” for the returning Jews, which was a “sweet” thought for Jeremiah (31:23-26). When Messiah brought the new covenant, Israel and Judah would again be one (Jeremiah 31:27-30; cf. Galatians 3:28). The new covenant’s dynamic would be different from the Mosaic code and would have to be taught *before* one entered it (Jeremiah 31:31-34). [Such a distinction did not exist when the Jews returned from captivity, which gives credence to the interpretation above for verse twenty-two.] The new covenant or law of the Christ [Hebrews 8:8-11] is the last one God will ever make with the world and is an enduring one (Jeremiah 31:35-37). True Zion, the church of Christ, cannot be destroyed for it is always in “seed form,” but the physical Jerusalem was burnt to the ground in A.D. 70 (Jeremiah 31:38-40).

THE PURCHASE OF A FIELD

The thirty-second chapter is centered on the theme of one’s buying a piece of ground. An explanation is then given as to how this purchase relates to the Chaldean captivity of God’s people; the answer coming from the Lord, Himself, and there is also a connection given to the

Lord's bringing His people home to Palestine. The siege of Jerusalem began in the ninth year of Zedekiah's reign (Judah's last king;) and the trouble lasted for eighteen months and twenty-seven days; Jeremiah was in jail at the time for preaching the truth (Jeremiah 32:1-3). Zedekiah would be captured (Jeremiah 31:4-5). The son of Shallum [Jeremiah's uncle) named Hanameel, was seen in a vision from God as coming to Jeremiah with an offer to sell the prophet a field (Jeremiah 32:6-7). The foregoing is a symbol of redemption, for it was lawful to purchase land belonging to a kinsman (Leviticus 25:23-28). Jeremiah knew that God's Word was in the transaction (Jeremiah 32:8). The offer was for "seventeen shekels of silver" or about \$10.20, since historians feel that a shekel was worth about sixty cents each (Jeremiah 32:9).

There was a deed, even then, and two copies [one of which was sealed in a jar], were made; the one not in the jar was for public recognition (Jeremiah 32:10-11). Jeremiah handed the deeds to his secretary, Baruch, and the purchase symbolized the fact that the Jews would return from captivity (Jeremiah 32:12-15). Jeremiah then prayed about the situation (Jeremiah 32:16-25). The Lord answered the prophet's prayers with the same message that Judah was being punished for her sins, but there was a bright future to come (Jeremiah 32:26-44).

JEREMIAH: WORKSHEET: CHAPTERS 31-32

Keith A. Mosher, Sr.

1. _____ was Israel's capital (31:1-4). She was captured by _____.
2. What are "common things?" _____ (31:5).
3. What two things would be expected of returning captives (31:6-9)? _____

4. The Israelites would be _____ without God (31:10-14).
5. Where did Jeremiah part from some of the captives (31:15)? _____
6. "Rachel, weeping for her children" represented what that God did not want (31:16-17)? _____
7. What did Ephraim do because of the captivity (31:18)? _____
8. What did Jeremiah mean by "I smote upon my thigh" (31:19-20)? _____

9. What did Jeremiah mean that a "woman would compass a man" (31:21-30)? _____

10. How does the new covenant of Christ differ from the Mosaic covenant (Jeremiah 31:31ff.)? _____

11. How long did Babylon besiege Jerusalem (32:1-5)? _____
12. What did the "purchase of a field represent" (32:1ff.)? _____

13. What relationship did Hanameel have to Jeremiah which made his offer of a field for purchase lawful (32:6-12)? _____
14. The purchase of the field represented what blessing (32:13-14)? _____
15. Jeremiah prayed, and what was God's answer (32:15-44)? _____

JEREMIAH: COMMENTARY: CHAPTERS 33-34

Keith A. Mosher, Sr.

Chapter thirty-three is the record of a second emphasis from God that there will be a return from Babylonian captivity and that joy will again prevail. The chapter is introduced by a reference to Jeremiah's imprisonment and a promise from God that He will answer Jeremiah's prayer (Jeremiah 33:1-3). The Jews, who did not believe that they would be captured, actually tore down their houses to fortify the city walls (Jeremiah 33:4). Their true victory and happiness would only come from God, not military efforts (Jeremiah 33:5-8). God's hand would bring the victory and much joy in heaven (Jeremiah 33:9). The return *would come* (Jeremiah 33:10-14).

As before, Jeremiah was inspired to pen the ultimate purpose of the captivity and return as preparation for the eventual coming of the Branch Who would reign from David's throne (Jeremiah 33:15; cf. Isaiah 4:2; Zechariah 6:12; 2 Samuel 7:12). Salvation would come in that time and the Lord's righteousness [a name Jesus was called] would be made known (Jeremiah 33:16; cf. Romans 3:25-27). Only the Christ would fulfill being both priest and king (Jeremiah 33:17-18; cf. Ezekiel 36-37). The new kingdom of Christ would be [and now is] eternal (Jeremiah 33:19). The new kingdom would contain Jew and Gentile and no earthly king would ever rule it (Jeremiah 33:20-26).

Jeremiah, an eyewitness to the siege of Jerusalem by Nebuchadnezzar, wrote next of the history of that time (Jeremiah 34:1). The "puppet" king Zedekiah was to be told that he would be captured (Jeremiah 34:2). That earthly king would die in captivity, but would "see" Nebuchadnezzar, an indication that king Zedekiah was not blinded by the enemy until he was in their city (Jeremiah 34:3, cf. 52:9-11; Ezekiel 12:13). Zedekiah's death was prophesied to be

natural and would even include the “burnings” of the fathers; that is, there would be incense burned at the funeral ceremony (Jeremiah 34:4-6; cf. 2 Chronicles 16:14). For some reason, Jeremiah also wrote that two villages would survive the Babylonian onslaught: Lachish [fortified by Rheoboam] and Azekah [a nearby lowland village, once besieged by the Assyrian Sennacherib]; perhaps this was to give some hope for a return (Jeremiah 34:7; cf. 2 Chronicles 11:9).

God wanted slavery of one’s fellow Jews to cease [a sabbatical year law, not often obeyed by the rebellious nation; Exodus 21:2] (Jeremiah 34:8-9). The Jews, almost out of character, let the slaves go (Jeremiah 34:10), but then turned around and subjected them again (Jeremiah 34:11). God reminded Jeremiah of His covenant law concerning slavery, and then He told the prophet that He knew that the Jews had gone back on their word and had enslaved their fellows again (Jeremiah 34:12-16). God’s wrath of justice was further incensed by this latter, terrible action of His people and He iterated His decree that He would use Babylon to punish His nation (Jeremiah 34:17-22).

JEREMIAH: WORKSHEET: CHAPTERS 33-34

Keith A. Mosher, Sr.

1. God performs all that He _____ (33:1-3).
2. Rather than trusting God, the Jews even tore down their _____ to fortify the walls of the city (33:4).
3. Judah's personal _____ was assured for the future by _____ (33:5-9).
4. _____ will come, for God blesses the _____ (33:10-14).
5. The "Branch of David" is a reference to _____ (33:15).
6. _____ is the "Lord our righteousness" (33:16).
7. Christ is both _____ and _____ (33:17-18)
8. Christ's _____ is eternal (33:19-22).
9. Jerusalem will be _____ per God's order (34:1-2).
10. Zedekiah's fate is: _____ (34:3-7).
11. All Jewish slaves should have been set _____ (34:8-11).
12. Judah's _____ is the reason for her punishment (34:12-16).
13. God pronounced a " _____ " on Judah, in response to their re-enslaving their brothers, Go would set _____ a sword on Judah (34:17).
14. God's people had been rebellious since the times of _____ (cf. Genesis 15:10; Jeremiah 34:18).
15. To "pass between the parts of the calf" is a reference to _____ (34:19).
16. God would send many from Judah to their _____ (34:20).
17. Even king _____ would go into captivity (23:21).
18. _____ will be commanded by God to return to Jerusalem ["this city] to perform the justice God required (34:22).

JEREMIAH: COMMENTARY: CHAPTERS 35-36

Keith A. Mosher, Sr.

A certain family or tribe of the Jews, the Rechabites, was put to a “test” by the commandment of God to Jeremiah; he was to go to that family and offer them wine to drink (35:1-2). Jeremiah brought the Rechabites to the temple area and offered those family members the wine (35:3-5). The Rechabites refused the drink, for they said: “We will drink no wine; for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever” (Jeremiah 35:6-7). Their “father” [think ancestor here; K.M.] had also said that they should always live a nomadic lifestyle; the Rechabites claimed obedience to their ancestor (Jeremiah 35:8-10). All the foregoing sounds like that tribe consisted of some very good people; they even added that they were in the city of Jerusalem only because they had fled from the Babylonian army (Jeremiah 35:11).

God’s Word to Jeremiah, however, was that He wanted His message of obedience to be repeated in the city of Jerusalem (Jeremiah 35:12-13). God knew that the Rechabites had obeyed their ancestor, **but they had not obeyed God** (35:14). God had, repeatedly sent messengers to the Rechabites, and they had never listened to God about not worshipping idols or of not dwelling where God had not placed them (Jeremiah 35:15). As so many today, who claim they are religiously what their parents were, the Rechabites obeyed family rules, but not God’s rules (Jeremiah 35:16-17). Therefore, Jeremiah took God’s Word to the Rechabites, and informed them that they had lost their place with God forever (Jeremiah 35:18-19).

Jeremiah was told, again, to record all of God’s messages to Israel on a scroll; the prophet was to add all the history of God’s warnings since the days of Josiah (Jeremiah 36:1-2).

God's written word would be available [as it is today] for any rebellious Jew who cared to read it (Jeremiah 36:3). Jeremiah called for Baruch, the prophet's "amanuensis" or secretary to come and Jeremiah began dictating God's message to his aide (Jeremiah 36:4). Jeremiah, who had been imprisoned by king Zedekiah, could not go and read the scroll to the city, so the prophet sent Baruch to the temple on the "fasting day" to read to the people (Jeremiah 36:6). Jeremiah hoped that the people would heed the reading and repent, for the prophet knew that God's legal wrath was hot against the idolatrous, hypocritical nation that still came to the temple (Jeremiah 36:7).

Baruch obeyed Jeremiah and read to the people on the "fasting day" that had been proclaimed by the evil Jehoiakim; a huge gathering from all over the southern kingdom came for the event (Jeremiah 36:9). Baruch read the Jeremiah scroll to the crowd, and one Michaiah asked for a private reading of the scroll that would be heard by most of the Jewish leaders (Jeremiah 36:10-14). Baruch agreed and sat down among all the elders and read God's Word (Jeremiah 36:15). The leaders listened and then told Baruch they would have to tell the king what they had heard, and then asked Baruch how he got the message (Jeremiah 36:16-17). Baruch informed them that Jeremiah had dictated the words from God, and the leaders give Baruch a strange order that he and Jeremiah should hide themselves (Jeremiah 36:18-19)

The leaders went to the king, having placed the scroll with a royal scribe, and told the king what they had heard (Jeremiah 36:20). King Jehoiakim sent for the scroll, and Jehudi read the scroll to the king and his court in the king's winter residence where a fire was burning (Jeremiah 36:21-22). When the king heard God's Word, he ordered the scroll to be thrown into the fire, after Jehudi cut the writings into pieces; he only read part of the message before the

king's anger erupted and the scroll was destroyed (Jeremiah 36:23). The reaction of the royal court was not fear of having destroyed the written message from God, but was one of indifference; the latter reaction is typical of the majority today who say: "I know what the Bible says, but" (Jeremiah 36:24). Two in the royal court had begged the king not to have the scroll burned; they were not heeded (Jeremiah 36:25). The king, as many do today who hate what the gospel preacher brings from the Bible, ordered Jeremiah and Baruch to be arrested (Jeremiah 36:25).

God, however, told Jeremiah to write another scroll, and in it [the one we are studying now], the prophet was to proclaim that Jehoiakim would have no offspring who would be the next king, and he and the royal court would be punished (Jeremiah 36:26-31). Of course, Jeremiah did exactly what God told him (Jeremiah 36:32).

JEREMIAH: WORKSHEET: CHAPTERS 35-36

Keith A. Mosher, Sr.

1. God put the _____ to a "test" (35:1-2).
2. Jeremiah offered them _____ (35:3-5). What reason did that tribe give for not drinking (35:6-11)? _____
3. What did God say was the tribe's real problem (35:12-19)? _____

4. Jeremiah was ordered to _____ God's Word on a _____ (36:1-2).
5. The _____ Word would be available all the time for the Jews (36:3).
6. Jeremiah used an amanuensis named _____ to do the actual writing (36:4).
7. Jeremiah, who was in _____ told Baruch to read the _____ to the people who would be gathered for a _____ day ordered by king _____ (36:5-10).
8. A Jewish leader named _____ asked for a reading by Baruch in a private meeting with the royal leaders; Baruch did this (36:11-15).
9. The Jewish leaders heard the words, were _____ and told Baruch that they would have to tell king Jehoiakim (36:16).
10. They asked Baruch how he got the message and were told that Jeremiah had _____ the message (36:17-18).
11. The leaders told Baruch to _____ himself and Jeremiah (36:17-19).
12. When the king finally heard the scroll read, he ordered it _____ and he ordered that Jeremiah and Baruch be _____ (36:20-26).
13. God told Jeremiah to write _____ scroll and this one would contain the message of _____ fate (36:27-31).
14. Jeremiah did what _____ commanded (36:32).

Before you read the next chapter, ask yourself what possible reason could the Jewish leaders (whom we know are corrupt) have had for telling Baruch to "hide" himself and to tell Jeremiah to do the same.

JEREMIAH: COMMENTARY: CHAPTERS 37-38

Keith A. Mosher, Sr.

Chapter thirty-seven is out of chronological order, as is customary for Jeremiah, and he wrote of how Nebuchadnezzar placed Zedekiah on the throne in Jerusalem (Jeremiah 37:1). [This latter fact may be the reason Zedekiah thought he would not be sent as a captive to Babylon.] None of the royal court heeded Jeremiah's messages; yet they had the audacity to ask Jeremiah to pray for them (Jeremiah 37:2-3). Pharaoh had been besieging Jerusalem at a time when Jeremiah was free to go anywhere (Jeremiah 37:4-5). God told Jeremiah to tell king Zedekiah that Pharaoh would retreat, but Babylon would return and capture the king of Judah (Jeremiah 37:6-10). When Pharaoh heard that the armies of Babylon were again approaching Jerusalem, the king of Egypt fled (Jeremiah 37:11).

Jeremiah decided to take advantage of the lull in fighting and travelled to Benjamin (Jeremiah 37:12). When the prophet arrived at the gate of Benjamin, he was immediately accused of being on the side of Babylon, probably because of his prophecies concerning her victories (Jeremiah 37:13). Jeremiah denied the charges, but was arrested, anyway, and taken to a makeshift dungeon as a prisoner (Jeremiah 37:14-15). After some time in that prison, king Zedekiah had him removed, for the king wanted an answer from Jeremiah about the monarch's fate (Jeremiah 37:16-17). Jeremiah, in defending himself, asked the king two things: the prophet wanted to know how he had offended Zedekiah, and where the false prophets were who were lying to the king (Jeremiah 37:18-19). Jeremiah then asked the king not to send the prophet back to Benjamin (Jeremiah 37:20). Zedekiah did not answer Jeremiah, the king just imprisoned the prophet in the court jail, to live on bread and water (Jeremiah 37:21).

Chapter thirty-eight contains the record of Jeremiah's being thrown into a muddy pit, and the prophet's last interview with Zedekiah. Several of the leaders had heard Jeremiah preach to the people that Jerusalem would be destroyed and that many would die; they also heard that Judah would be better off if she surrendered (Jeremiah 38:1-2). Jeremiah never relented from that truth (Jeremiah 38:3). A politically weak Zedekiah gave in to the demands of the leaders for Jeremiah's death (Jeremiah 38:4-5). The prophet was taken from the court prison and the dungeon into which Jeremiah was lowered was nothing more than a mudhole into which he sank (Jeremiah 38:6).

In the worst prison there could be, Jeremiah did not know that someone cared about him (Jeremiah 38:7). Obed-melech [Obed of the king, a court worker], an Ethiopian, asked Zedekiah to release Jeremiah who would starve to death if left in the pit (Jeremiah 38:8-9). Zedekiah, in an impulsive moment of care, ordered Obed-melech to take thirty men and rescue the prophet (Jeremiah 38:10). The prophet was taken out of that dungeon and returned to the court prison (Jeremiah 38:11-13).

Jeremiah's last sermon to Zedekiah is that Jerusalem would be burned; the king would lose his wives and his harem; his friends would betray him (Jeremiah 38:14-23; cf. Obadiah 7). [Zedekiah was also afraid that those already in captivity would harm him (Jeremiah 38:19).] The king ordered Jeremiah not to reveal this last conversation to the princes; when the latter came to ask Jeremiah what he had told the king, Jeremiah did not relate that message to the princes (Jeremiah 38:24-28). [Why the prophet obeyed Zedekiah is not given. Perhaps Jeremiah felt that the leaders already should have known what he preached.]

JEREMIAH: WORKSHEET: CHAPTERS 37-38

Keith A. Mosher, Sr.

1. Chapter thirty-seven is out of _____ order.
2. _____ placed Zedekiah on the _____ in Judah (37:1).
3. The corrupt royal court asked Jeremiah to _____ for them (37:2-3)!
4. Zedekiah was told that _____ would retreat, but the Judean king would go into _____ (37:4-11).
5. Jeremiah travelled to _____ (37:12).
6. At the gate of the tribe Jeremiah was accused of _____; the prophet denied such, but was immediately _____ (37:13-15).
7. After some time in the dungeon, king Zedekiah removed Jeremiah and placed him in the _____ (37:16-17).
8. Jeremiah asked two things from the king: _____
_____, but the king just _____
_____ (37:18-21).
9. Jeremiah always preached the truth that _____
and he was hated for his message by _____ (38:1-3).
10. The king gave in to the leaders and they threw Jeremiah into a _____ (38:4-6).
11. Someone named _____ cared for Jeremiah and that court worker asked king Zedekiah to _____ (38:7-9).
12. The king rescued Jeremiah and returned him to the _____ (38:10-13).
13. Discuss Jeremiah's last sermon to king Zedekiah: _____

_____ (38:14-23).
14. King Zedekiah told Jeremiah not to: _____
_____ (38:24-28). What possible reason would Jeremiah have had for obeying the king's order? _____

JEREMIAH: COMMENTARY: CHAPTERS 39-40

Keith A. Mosher, Sr.

The historical record from Jeremiah that Jerusalem fell is the message contained in chapter thirty-nine. The siege by Babylon began in Zedekiah's ninth year, the tenth month [Tebeth; about our December-January] (Jeremiah 39:1). The siege lasted until the fourth month [Tammuz; about our June-July] and the eleventh year of Zedekiah; the city is said to be "broken up" at that time (Jeremiah 39:2). The Babylonians occupied the city (Jeremiah 39:3).

Zedekiah tried to flee by night and got as far as the "plains of Jericho," which lie east of the Jordan river, but he was followed and captured and taken to Nebuchadnezzar (Jeremiah 29:4-5). Nebuchadnezzar slew Zedekiah's children in the king's presence and all the nobles of Judah were murdered; adding injury to his grief, the Babylonians blinded Zedekiah so that his last vision was of his children's murder; most likely after he was taken to Babylon (Jeremiah 39:6). The Babylonians then burned the palace and broke down the city walls; they carried away captive any who would be of use to them (Jeremiah 39:8-9). The poor in the city were given houses and lands to use and left behind (Jeremiah 39:10).

Nebuchadnezzar had to know of Jeremiah's prophetic work concerning the seventy years of captivity, and thus may have looked at the prophet as a helper; in any case, the Babylonian king told his soldiers to take special care of Jeremiah (Jeremiah 39:11-12). The pagan soldiers released Jeremiah from the court prison and delivered him to one Gedaliah, who had been made "governor" of the conquered Judah by Nebuchadnezzar (Jeremiah 39:14).

While Jeremiah had still been in the court prison, God told the prophet that He would not allow

Obed-melech to be taken captive, since the Ethiopian had aided Jeremiah and had trusted God (Jeremiah 39:15-18).

Nebuchadnezzar released Jeremiah from his chains at Ramah (a northern border village) and gave him three choices: he could go to Babylon; he could go where he wanted, or he could go to the new governor, Gedeliah; Jeremiah chose the latter (Jeremiah 40:1-6). [Note that Nebuchadnezzar knew of Jehovah, but as most pagans, most likely assumed He was no more than a national god whom he often defeated.] Gedeliah, put in place by Nebuchadnezzar to rule the conquered territory, ruled at Mizpah, and he was visited there by some who were of the royal seed (Jeremiah 40:7-8). The very "political" Gedeliah told the remaining Jews to serve Babylon (40:9-10). Many of the Jews came from their hiding places to Mizpah, thinking they would be safe, and for a while they were prosperous (Jeremiah 40:11-12).

One of the Jews named Johanan, a soldier who had escaped, came to Mizpah [along with several other soldiers] and told Gedeliah that one Ishmael was a traitor who intended to kill the new governor and so Gedeliah should allow Johanan to kill Ishmael (Jeremiah 40:13-14). Gedeliah forbade such (Jeremiah 40:15).

JEREMIAH: WORKSHEET: CHAPTERS 39-40

Keith A. Mosher, Sr.

1. When did the Babylonian siege begin (39:1)? _____
2. What happened to the city (39:2-3)? _____

3. What did Zedekiah do and what happened to him (39:5-7)? _____

4. Jerusalem was _____ and the people with skills were led _____ (39:8-9).
What kind of people were left behind and what were they given? _____ (39:10).
5. Jeremiah was treated favorably by Nebuchadnezzar (39:11-14). What could be a possible reason for such? _____

6. While Jeremiah was still in prison, he was given a message about _____ (39:15-18). What was the word from God and why did God bless the Ethiopian? _____

7. Where was Jeremiah released from his chains (40:1-4)? What reason did Nebuchadnezzar give for releasing the prophet? _____
What can be made from the fact that Nebuchadnezzar knew of Jehovah? _____
8. What three choices did Nebuchadnezzar give Jeremiah (40:5-6)? _____

9. Who visited Gedeliah at Mizpah (40:7-12)? _____
Note that those who had escaped the Babylonians were gathering at Mizpeh.
10. Who was Johanan (40:13)? _____
11. What did Johanan want to do (40:14)? _____
12. What was Johanan's charge against Ishmael (40:15)? _____

JEREMIAH: COMMENTARY: CHAPTERS 41-42

Keith A. Mosher, Sr.

Ishmael, whom Johanan had accused of being a traitor (Jeremiah 40:13-15), came to Mizpah, along with other of the “seed royal” who had not gone into captivity, to visit Gedaliah; Ishmael came in the seventh month [Tisri, month of the feast of tabernacles] and acted as if he were a friend to Gedaliah, for they “did eat bread with him” (Jeremiah 41:1). Ishmael was truly a traitor, for at the meal he and ten others rose and slew Gedaliah whom Nebuchadnezzar had “made governor over the land” (Jeremiah 41:2). The traitors also slew all the Jews who were with Gedaliah in Mizpah (Jeremiah 41:3). The evil deeds were kept secret for two days; how the secret was kept is not told in the text (Jeremiah 41:4).

Eighty more Jews arrive in Mizpah from Shechem, Shiloh, and Samaria, and they are said to have had “their beards shaven and their clothes rent;” a sign that they were mourning over the loss of Jerusalem (Jeremiah 41:5). [The Jews who came home from the seventy-year exile in Babylon began to keep the third day of the first month [Nissan] in memory of Gedaliah.] Ishmael, weeping as if he mourned Gedaliah, went out to meet the eighty arriving Jews and invited them to come and visit the governor who, of course, had been slain by the traitor (Jeremiah 41:6). Ishmael and his ten partners threw seventy of the visiting Jews in a pit after killing them (Jeremiah 41:7).

The ten who survived had attempted to buy their lives by offering Ishmael “treasures in a field, of wheat, barley, and oil” [quite a bit of food for people in a land decimated by war]; Ishmael took their offer and “slew them not” (Jeremiah 41:8). The pit where Ishmael threw all of the seventy slain had been constructed by king Asa [1 Kings 15:22] as a cistern during the

time king Asa of Judah was at war with Baasha, king of Israel (Jeremiah 41:9). Ishmael then proceeded to take prisoners all the rest of the Jews who remained in Mizpah under the protection of Gedaliah who had been made governor by Nebuchadnezzar (Jeremiah 41:10). Ishmael will have to face justice for his evil acts.

Johanen, who was still alive along with his squad of soldiers, heard what Ishmael had done, and went out to fight the traitor (Jeremiah 41:11-12). All the prisoners with Ishmael saw Johanen and his forces coming, "and were glad" (Jeremiah 41:13). The prisoners escaped from Ishmael and fled to Johanen (Jeremiah 41:14). Ishmael fled to Ammon, but he had lost his captives; meanwhile Johanen and the rest camped at Chimham, very near the border of Egypt (Jeremiah 41:15-18).

Chapter forty-two is the record of the escaping remnant and their approaching flight into Egypt. The escaping former captives, who were then safe, approached Jeremiah [who happened to be near or in the crowd itself; the text does not say] and asked the prophet to pray for them (Jeremiah 42:1-2). Their request leaves out an important point, because they asked Jeremiah to pray that God would show them what to do, when all the while they intended to enter Egypt (Jeremiah 42:3; cf. 43:2). Jeremiah granted the request for prayer and related to the people that he would hold nothing back as to what God's answer would be (Jeremiah 42:4). The people, still not filled with integrity, reply as to how they will obey God no matter what (Jeremiah 42:5-6).

Ten days later, God's Word comes to Jeremiah that the Jews are to remain in southern Judah and not go into Egypt, and God would protect and bless them (Jeremiah 42:7-12). If they do not obey and do what they intended, they would die by the sword in Egypt (Jeremiah 42:13-

17). [It seems probable that God's strong message had to do with the idolatry in Egypt and that to go there meant they did not trust Jehovah to protect them.] If they go to Egypt, they will become an excration [unholy, compare consecration], an astonishment [people will be amazed at their deaths], a reproach [by God], and a curse [not blessed] (Jeremiah 42:18). Those hypocrites were actually known as such to Jeremiah, and he told them that he knew they were not truthful when they asked him to pray (Jeremiah 42:19-20; cf. verses 5-6). They had never really obeyed God and Jeremiah told them of their upcoming fate of death by the sword in Egypt (Jeremiah 42:21-22).

JEREMIAH: WORKSHEET: CHAPTERS 41-42

Keith A. Mosher, Sr.

1. Who came to "visit" Gedaliah in the seventh month (41:1)? _____
2. What did the visitors do to Gedaliah and the Jews with him (41:2-4)? _____

3. What were the eighty arrivals mourning (41:5)? _____
4. What did Ishmael do to seventy of the visiting Jews (41:6-7)? _____
5. Why did ten of the eighty survive (41:8)? _____
6. Where did Ishmael throw the dead (41:9)? _____
Who had constructed the pit and why? _____

7. Johanan found out what Ishmael had done and then what happened? _____

- Where did the escaped prisoners go and what was their reasoning (41:10-18)?

- Where did Ishmael go (Jeremiah 41:15)? _____
8. The remnant that had escaped Ishmael asked Jeremiah to _____ for them (42:1-4).
9. What did they say they would do in answer to the prayer (42:5-6)? _____
10. God's answer came _____ days later (42:7-12).
11. They are told to stay in _____ and not go to _____ (42:13-17). What seems to be the reasons God told them to stay? _____

12. What four things did God say they would become in Egypt and what does each mean (42:18)? _____

13. What did Jeremiah really know about the people (42:19-22)? _____

JEREMIAH: COMMENTARY: CHAPTERS 43-44

Keith A. Mosher, Sr.

The Jews who escaped from Ishmael attempt to discredit Jeremiah's message that they were to remain in Judah. It is the case that the account begun in chapter 40 continued. The reaction of the Jews to God's answer that came to Jeremiah, led by Azariah, Johanan, [the same soldier who went after Ismael] and all the "proud men" was that the prophet lied (Jeremiah 43:1-2)! The rebellious Jews claimed that Jeremiah's secretary, Baruch, had enticed the prophet to lie, and that Baruch intended to betray the remnant to Babylon; which was a made-up story (Jeremiah 43:3). The prophet then wrote that those Jews would not obey God (Jeremiah 43:4).

Johanan then led all the remnant, who had originally come to Mizpah to be under Gedaliah's protection, to Egypt and took the prophet with him (Jeremiah 43:5-6). (I believe that their fear had lent to their determination to "save" themselves rather than trusting God, which was a tendency of generations of the ancient Jews [cf. Numbers 13-14].)

Jeremiah was taken by the crowd to Taphanes [near Heliopolis, the city of priests in lower Egypt] where Helios, the Egyptian sun-god was pictured as driving a chariot across the heavens (Jeremiah 43:7). God spoke to the prophet in his new location and told him to take some very large stones and hide them in the "clay of the brick kiln" which was right in the entry way to Pharaoh's palace and the prophet was to make sure that he did so in "the sight of all the men of Judah" (Jeremiah 43:8-9)! [Jeremiah was not "hiding" them in the sense of a secret, but in the idea of burying the stones; all Judah need to see this symbol.] Jeremiah was told by God that when the prophet buried the stones, he was to make a speech to the Jews who had fled to Egypt that Nebuchadnezzar would build his own pavilion right on top of the stones in Pharaoh's

doorway when the Babylonian king came to defeat Egypt and slay the Jews who had fled there (Jeremiah 43:10-13)! Bible students should recall that God had already warned those Jews of what would happen if they entered Egypt (cf. Jeremiah 42:16).

As chapter forty-four opens the reader is told that the Jews who had fled there were located in Migdol [in lower or northern Egypt, a fortress town], Taphanes [already mentioned above], Noph [Memphis, fourteen miles from Cairo, and Memphis had been the ancient capital], and Pathos [a district in upper or southern Egypt; note Isaiah 11:11] (Jeremiah 44:1). Jeremiah will get his message from God to all of them.

Jeremiah relayed God's message that started with a reminder of what Jehovah had already done to Judah and Jerusalem and why (Jeremiah 44:2-3). God's message also carried the reminder that He had sent many prophets to them carrying His warnings, which were not heeded by the corrupt Jews in Judah (Jeremiah 44:4-5). Jeremiah reported that the actions in Judah had aroused God's fury (Jeremiah 44:6). [I do not suppose that Jeremiah was at all popular at that time.] God's fury over the remnant's flight to Egypt had a connection to their not leaving anyone in Judah, which made things much worse (Jeremiah 44:7). Also, the Jews were already practicing Egyptian idolatry (Jeremiah 44:8). God was fed up with His people who had followed wickedness for generations (Jeremiah 44:9-10). Jeremiah repeated the message that the remnant would perish in Egypt (Jeremiah 44:11-14).

The response from the Jews is a classic example of what happens when people do not intend to obey God's Word (Jeremiah 44:15-19). They first said they would not obey the word (verse 16); then they said they would do their own thing, just as they had always done, including what their ancestors always did, as well as their leaders (verse 17); then they argued

that God's way was too hard and they were better off as idolators (verse 18); and finally they just said that everybody was doing it (verse 19).

Jeremiah's response was a reminder of their past sins and those consequences; they had lost their homes and their country and were then about to die in Egypt (Jeremiah 44:20-23). Not only were they paying a high price for their iniquities, but in the future no Jew would be able to claim any relationship with God in the country of Egypt; for they had taken vows to serve the idols there (Jeremiah 44:24-26)! The Jews in Egypt would be slain by the sword or die of starvation; only a few would escape (Jeremiah 44:27). The very few who made it back to Judah would be witnesses of who was right, God or the remnant (Jeremiah 44:28). At the end of this chapter there is again the record of what God would do to the ones who had fled to Egypt as well as to Egypt itself (Jeremiah 44:29-30).

13. Discuss Jeremiah's response to the remnant (44:20-23). _____

14. The Jews had actually _____ to serve the idols of Egypt (44:24-25).

15. Therefore God "swore," that is, He took an oath to do what (44:26-27)? _____

16. Would any of the remnant escape to Judah and why (44:28)? _____

17. What would happen to Egypt (44:29)? _____

JEREMIAH: WORKSHEET: CHAPTERS 43-44

Keith A. Mosher, Sr.

1. The Jews decided that Jeremiah had _____ to them about God's answer to their prayer (43:1-2).
2. The Jews also claimed that _____ had enticed Jeremiah to lie (43:3a). Then they said that _____ was a traitor who wanted to deliver the remnant of Jews to the _____ (43:3b).
3. _____ led the Jews in rebellion against God (43:4). He also led the remnant into _____ (43:5-7).
4. Jeremiah received a _____ from God (43:8). What was the prophet to do and what did his action signify (43:9-10)? _____

5. Whom did God want to see Jeremiah's action and hear his speech? _____
6. What Babylonian king would come and smite Egypt and the remnant (43:11)? _____
7. God, as He had done in Judah, intended to punish _____ in Egypt (43:12-13).
8. In what four areas had the Jews settled in Egypt (44:1)? _____

9. Jeremiah reproved their idolatry already practiced toward the Egyptian sun-god by reminding the remnant of their past _____ 44:2-6).
10. God's fury was kindled even further in Egypt by the remnant's burning _____ to the Egyptian gods (44:7-8). What had the remnant forgotten (44:9-10)? _____

11. What did God promise the remnant, again (44:11-14)? _____
12. Discuss the response of the remnant to Jeremiah's rebukes (44:15-19). _____

JEREMIAH: COMMENTARY: CHAPTERS 45-48

Keith A. Mosher, Sr.

Chapter forty-five is directly connected to the events of chapter thirty-six and is chronologically out of order. The text is about Baruch who thought he would be killed when Babylon came. God promised him life (Jeremiah 45:5). Chapter forty-six contains a prophecy against Egypt; in fact, chapters forty-six through fifty-one are the records of Jeremiah's prophecies against nations: [chapter 47 is an oracle about Philistia; chapter 48 is an oracle against Moab; chapter 49 contains oracles against Edom, Syria, Arabia, and Elam; chapters 50 and 51 are oracles against Babylon]. In chapter forty-six discussed here, a progressive destruction against Egypt is prophesied.

In 605 B.C. Pharaoh-necho was defeated by Babylon at Charchemish, near the Euphrates river (Jeremiah 46:1). [The overthrow of the Egyptians was subsequent to the thirteen-year siege of Tyre by Nebuchadnezzar (Ezekiel 29:18-19).] Jeremiah pictured Egypt's battalions as well armed and as a "flood" headed for Babylon; the only trouble was Egypt was not strong enough to win the battle (Jeremiah 46:2-10). In a statement dripping with irony, Jeremiah wrote that there was no "medicine" that could cure Egypt's defeat (Jeremiah 46:11). All the other nations would hear and know of the shame of Egypt's losing the war (Jeremiah 46:12).

Jeremiah then reiterated his theme that Babylon would come into Egypt itself and slay the remnant of Jews as well as defeat the rest of Egypt (Jeremiah 46:11). The very cities where the Jewish remnant settled are singled out as targets for Babylon (Jeremiah 46:12). The why of the Babylonian victories is that God had orchestrated the outcome because of the idolatrous iniquity of the Jews in Egypt (Jeremiah 46:13-19). Jeremiah used a "heifer" (a virgin cow) to

represent the fact that Egypt had not been violated as she would be by Babylon (Jeremiah 46:20). Babylon's army was so huge, Jeremiah described it as "more than grasshoppers" and Egypt's army were just like fat bulls who ran when frightened (Jeremiah 46:21-22). Babylon will "cut down" Egypt (Jeremiah 46:23). The "people of the north" (Babylon) will even take No (No-ammon, or Jupiter in the Roman pantheon of gods] which was a city with one-hundred gates. Later in history, [81 B.C.] Ptolemy will destroy NO-ammon (Jeremiah 46:24-26). God's mercy was given to the remnant in that there would be a return of a number of Jews from Babylonian captivity (Jeremiah 46:27-78).

Jeremiah, by inspiration, wrote next of some of the nations that God would punish. The prophet started with Philistia; a flood of armies would come against this ancient enemy of the Jews; the Philistines worshipped the part man, part fish god, Dagon (47:1-7; 25:20; cf. Isaiah 30:28). Next, Jeremiah wrote an oracle against Moab as did Isaiah (Jeremiah 48; Isaiah 15). The major cities of Moab would fall to Babylon [although Assyria had also gone through Moab a century before (Jeremiah 48:1). The false god, Chemosh, worshipped in Moab, brought the fury of God on that nation (Jeremiah 48:2-10). In a figure of speech called personification, Jeremiah pictured Moab as a lazy person from his youth who never wanted for anything (Jeremiah 48:11).

But Moab will be brought to her knees and will need everything; she will become "ashamed" of her god, Chemosh who, of course, cannot help against the invading army (Jeremiah 48:12-13). Great slaughter of Moab's young men awaited her, and anyone who knew her would bemoan her fate (Jeremiah 48:14-17). Moab was a nation trans-Jordan [eastern side] and nearer to Babylon than the major seaports and land areas of Israel (Jeremiah 48:18-20).

Moab had "laughed" at Israel, but Moab would soon feel the full vengeance of God (Jeremiah 48:21-27). The last part of chapter forty-eight is a picture of deep distress, destruction, and desolation that awaited (Jeremiah 48:28-47). Since the Moabites were "cousins" of the Jews through Lot's incestuous relationships with his daughters [Genesis 19:30-38]; Jeremiah pictured himself as howling over her destruction (Jeremiah 48:28-32). Moab would be joyless, her idolatry would cease, and her riches would perish (Jeremiah 48:33-36). Moab would be slaves in captivity (Jeremiah 48:37). Moab's populace would be in misery; and the army of Babylon [I assume. K.M.] would cover her like a predatory eagle (Jeremiah 48:38-40). Moab's pagan pride had brought her nothing except destruction (Jeremiah 48:41-46). Jehovah had passed judgment on the idolatrous, humanly proud Moabites (Jeremiah 48:47).

JEREMIAH: WORKSHEET: CHAPTERS 45-48

Keith A. Mosher, Sr.

1. To what chapter in Jeremiah is chapter forty-five connected? _____
2. Jeremiah's first oracle against the nations concerns _____ (46:1-28).
3. Jeremiah's next oracle is against _____ (47:1-7).
4. Jeremiah's next oracle is against _____ (48:1-47).
5. What is the fate of each nation and why did God punish them? _____

6. Find an ironic statement in Jeremiah forty-six. _____

7. What is the relationship, if any, with the gods of all the nations? _____

8. Find a figure of speech called personification in Jeremiah forty-eight. _____

9. How was Moab related to Israel? _____

See Genesis 19.
10. When did Moab "laugh" at Israel? _____

[Such a thing happened more than once in history.]
11. Assyria, Babylon, Medo-Persia, and Rome all sent armies through Israel. See Matthew 4:16 and see if you can tell what the "darkness" was. _____

JEREMIAH: COMMENTARY: CHAPTER 49

Keith A. Mosher, Sr.

Chapter forty-nine contains a continuation of Jeremiah's oracles against the nations that surrounded or had dealings with Israel. The first six verses concern the Ammonites, who were [as Moab] descendants of Lot's incestuous relationship with his daughters (Jeremiah 49:1; cf. Genesis 19:37ff.; Psalm 83:6-7). Rabbath was the capital city of Ammon [north of Moab, trans-Jordan; it was later named Philadelphia because Philadelphus conquered it; today it is Amon, Jordan]. Ammon would become nothing more than a stable for camels after God was finished punishing her for her idolatry and evil treatment of Israel (Jeremiah 49:2; cf. Ezekiel 25:5).

[The city of Rabbath, on the Jabbok river, was often occupied by very barbarous kings who often took the name Nahash (cf. 1 Samuel 11:1ff; cf Judges 11:12). The Ammonites often murdered pregnant women in their attempts to conquer (Amos 1:13-15). One of Ammon's kings, also named Nahash, was somewhat of a different nature for he showed kindness to king David (2 Samuel 10:1-2). That Nahash's son, one Hanun, mistreated David's envoys, however and lived up to the Ammonite's normal character (2 Samuel 10:3-5). David sent an army against that Hanun (2 Samuel 10:6ff.)] God, through Jeremiah, promised captivity for Ammon (Jeremiah 49:3-6).

In verses seven through twenty-two of chapter forty-nine is the record of Jeremiah's oracle against Edom; the Edomites were descendants of Esau (cf. Obadiah 3). The Edomites are forever known in history as the primary symbol of evil pride (cf. Obadiah 4). The name, Teman, can sometimes refer to the whole territory of Edom or just to the capital city itself, and with

sarcasm Jeremiah asked if she had lost her “wisdom” she was so proud to have (Jeremiah 49:7).

[Teman was the name of the grandson of Esau (Genesis 36:9-11).]

During Israel’s exodus from Egypt, Edom was one of the countries that had not allowed the fleeing Israelites to pass through (Numbers 20:17ff.). Her punishment was due, and God would not allow anything to remain of Edom except the children and the widows of those slain (Jeremiah 49:8-11). The isolationist policies of Edom were distasteful to God and He would see that Edom became fully involved in her punishment (Jeremiah 49:12). A leading, and quite large city, Bozrah, would, as all the other cities, become a wasteland (Jeremiah 49:13; cf. Amos 1:12). Jeremiah was referencing an invasion by Babylon against all of the nations (Jeremiah 49:14), but Edom’s pride, her idolatry, her mistreatment of Israel all led to her downfall, as does the iniquity of any nation (Jeremiah 49:15-16). Edom would become as desolate as the sites of Sodom and Gomorrah, which areas are yet to be known (Jeremiah 49:17-18). Babylon would come against Edom as a “lion,” under God’s control of course [verse 19], and Edom would be conquered; much to her surprise (Jeremiah 49:19-22).

Verses twenty-three through twenty-seven contain Jeremiah’s oracle against Syria, and especially Damascus, a city one-hundred forty-five miles northeast of Jerusalem (Jeremiah 49:23a). The citizens of Syria would first hear the reports of the oncoming Babylonian invasion and become “fainthearted” (Jeremiah 49:23b). Many of the citizens of Damascus would attempt to flee, but most would “fall in the streets” (Jeremiah 49:24 and 26). Archeologists say that Damascus is one of the oldest, if not the oldest, cities in the world, and Jeremiah, speaking for God, called her the “city of my joy” (Jeremiah 49:25). But her king, Benhadad, and the citizens had to be punished for their sins (Jeremiah 49:27).

Jeremiah next turned his attention to Arabia and pronounced her punishment (Jeremiah 49:28-37). God ordained Babylon to conquer this section of the ancient near east even though it was mostly made up of nomadic peoples (Jeremiah 49:28-29). God's message warned the Arabians to flee for Babylon was coming (Jeremiah 49:30). In an ironic statement, Jeremiah told the Arabians to flee to a "wealthy nation" [King James Version; the Hebrew can mean "that is at ease"] in her escape; during the rampages of the Babylonian armies there was no such place (Jeremiah 49:31-33).

The last oracle to be found in chapter forty-nine is against Elam (Jeremiah 49:34-39). The Elamites lived near the Tigris-Euphrates rivers in Mesopotamia, very near to Babylon, and they were still not conquered when Nebuchadnezzar placed Zedekiah on the throne in Judah (Jeremiah 49:34). However, God had a plan to punish Elam (Jeremiah 49:35). Elam would cease to exist as a nation as God brought "evil" [from a human point of view, God's justice seems evil] against her (Jeremiah 49:36-37). Elam, as all nations that have or ever will exist, was under God's laws (Jeremiah 49:38-39).

JEREMIAH: WORKSHEET: CHAPTER 49

Keith A. Mosher, Sr.

1. Ammon was a descendant of _____ by the latter's daughter (Genesis 19:37).
2. The capital of Ammon was _____ (49:1-2).
3. Exekiel wrote that Ammon would become a " _____ " (25:5).
4. The name of a king of Ammon was often _____ (1 Samuel 11:1-2).
5. What kind of people were the Ammonites (2 Samuel 10)? _____

6. The primary god of the Ammonites was _____.
7. The Edomites were descendants of _____ and they were a people filled with _____ (Obadiah 3-4).
8. Teman was either the _____ or the whole _____ (49:7).
9. Edom had a long history of idolatry and of not being kind to _____ (Numbers 20:17ff.).
10. The capital city of Edom was _____ (49:13; cf. Amos 1:12).
11. The nation of _____ would come as an _____ against Edom (49:22).
12. Damascus may be the _____ city in the world and was a great _____ to God (49:25).
[Note here something not mentioned in the commentary section of this workbook, and that is that Syria was David's foe [2 Samuel 8:5-6] and Syria was confederate against king Asa [1 Kings 15:20]. Assyria took this city in 722 B.C. (2 Kings 16:7-8). There was enough left for Babylon to come as well as Persia, Greece, and Rome later in history!]
13. The Arabians were mostly a _____ people (49:29).
14. What sarcastic challenge did Jeremiah give Arabia (49:31)? _____

15. The Elamites were located where (49:34)? _____
[What huge point of doctrine is learned from these oracles against the nations?]

JEREMIAH: COMMENTARY: CHAPTERS 50-51

Keith A. Mosher, Sr.

The record of what we call chapters fifty and fifty-one of Jeremiah contains messages of the prophet's [thus God's] oracles about and against Babylon (Jeremiah 50:1). The first threat from God was of utter defeat for that nation (Jeremiah 50:2; cf. 46:1). Jeremiah's messages about such a powerful nation were to be published to the known world, and Jeremiah was to add that Babylon's gods, Bel, and Merodach had been defeated (Jeremiah 50:2). [To announce the destruction of a nation's gods, to that pagan world, was the same as informing of its end, for the "gods" were imagined to be the warriors and protectors of such people.] The town of Belus was the location in ancient Babylon of the god Bel; while Merodach was often worshipped at the gate of Ishtar, and Nebuchadnezzar erected his own image as a "god" in Dura; that huge idol was ninety feet high and nine feet broad (cf. Daniel 3:1-2).

When studying the fall of Babylon, the student can parallel Jeremiah and Isaiah, for both prophets spoke of her destruction (cf. Isaiah 13). The enemy that would destroy Babylon would come from the "north," a reference to the invading Medo-Persian armies (Jeremiah 50:3; cf. 51:11). At the same time Babylon was destroyed, the Jews would be mourning in Babylonian captivity, and would be yearning to return to Zion [Israel] as the heirs of God's covenant (Jeremiah 50:4-5; cf. Daniel 9; The Jews would not return until Persia came to power; Ezra 1:1-2). The leaders of Israel had caused her captivity, and her punishment was because of her having "sinned against the Lord" (Jeremiah 50:6-7). Jeremiah prophesied of the return from captivity for the Jews as if it were a command from God (Jeremiah 50:8).

As for Babylon, the “spoiler would become the spoiled” (Jeremiah 50:9-10). Babylon had aroused the wrath of God against her because, even though she was God’s tool for justice against His own people, she had rejoiced in her cruelties (Jeremiah 50:11). The people of Babylon faced shame, desolation, and shock from God and from all because of her sins (Jeremiah 50:12-13). In fact, God commanded the other nations to attack Babylon (Jeremiah 50:14-16). [Persia attacked Babylon in 539 B.C. and just as Assyria had fallen in 612 B.C. under Babylon’s forces, the powerful kingdom of Nebuchadnezzar would be decimated by the next empire.] For emphatic purposes, Jeremiah repeated again and again the facts of Babylon’s defeat and Israel’s return (Jeremiah 50:17-20).]

Again, for emphasis, Jeremiah continued his injunctions against Babylon (Jeremiah 50:21-27). [The Hebrew language has no grammatical sense of the comparative and superlative as English does. English has, for example, good, better, best, but Hebrew relies on repetition to give the same effect. This Hebrew construction is called parallelism, and is a style found throughout the Old Testament, K.M.] Jeremiah is allowed to “hear” a “voice” of triumph from the Jewish returnees from exile in Babylon (Jeremiah 50:28), but then the prophet returns to his picture of Babylon’s destruction (Jeremiah 50:29-32).

God is the One who provided for the Jew’s return (Jeremiah 50:33-34). God is the One Who pronounced doom on Babylon, and He is the One Who decided that the city of Babylon would be erased from the face of the earth and never again rebuilt, just as Sodom and Gomorrah were (Jeremiah 50:35-40). The people who would come from the “north” [as above, the Persians] would be the destroyers and the king of Babylon would hear of their coming (Jeremiah 50:41-46; cf. Daniel 5).

At one time a Babylonian king had been “taught” about God’s having put him in power [Daniel 2 and Nebuchadnezzar; cf. Daniel 4:25], but now God would show His power by destroying Babylon (Jeremiah 51:1-5). Babylon would be “repaid” for all her cruelties (Jeremiah 51:6). One time, when Babylon was in God’s hand, she was powerful, but since she was still in God’s hand, she would be punished (Jeremiah 51:7). There could have been a healing from God, but heaven saw her as still idolatrous, cruel, and without redemption (Jeremiah 51:8-9). Jeremiah, evidently, was still in Judah when he wrote this oracle (Jeremiah 51:10). The prophet finally named the conquerors of Babylon as being the Medes (Jeremiah 51:11). When any of God’s prophets named a future event, the concept of proving God’s power to control tomorrow was proven when the thing actually came to pass.

There was no military effort that could stop God’s vengeance on Babylon (Jeremiah 51:12). The idolatry of the nations had always stirred Jehovah’s wrath (Jeremiah 51:13-18). God [said here to be the “portion of Jacob”] is no idol (Jeremiah 51:19). God’s people would be a partner in His vengeance (Jeremiah 51:20-26). God called the Persian army [made up of many conquered people] to the task, and the new empire would enjoy a feast of victories village by village (Jeremiah 51:27-43). Again, Jeremiah prophesied the end of the idols of Babylon, and that she would also be punished for violating the temple in Jerusalem (Jeremiah 51:44-51).

Jeremiah asks “wherefore?” and God’s answer is related to idolatry (Jeremiah 51:52). [One should recall here that the first of the Ten Commandments was, “thou shalt have no other gods before me,” and that law applied to the Gentiles as well.] Babylon would never be strong enough to fight against God (Jeremiah 51:53). Her wailing would be loud as God brought His wrath to bear on Babylon, and all her leaders would “reel” as drunken men from the attacks by

the Persians (Jeremiah 51:54-56). The Persians went under the walls of Babylon through tunnels used for water, and Babylon's walls fell as Jeremiah predicted (Jeremiah 51:58).

Jeremiah taught his message first to the Jews still in Judah, and then sent one of them, Seraiah, to Babylon with a written record [we are reading in chapters fifty and fifty-one] of the prophet's message for the empire of Nebuchadnezzar (Jeremiah 51:59-60). Jeremiah insisted that Seraiah read every word to the king of Babylon and then Seraiah was to add that the true God of Judah was the One pronouncing the destruction of one of the world's great empires (Jeremiah 51:61-64).

JEREMIAH: WORKSHEET: CHAPTERS 50-51

Keith A. Mosher, Sr.

1. Chapters fifty and fifty-one contain oracles against _____.
2. Jeremiah would publish his messages to the _____ known world (50:2).
3. Since God condemned the idolatry of all the Gentile nations, including Babylon, the latter fact means that the Gentiles were amenable to the _____ of God.
4. _____ also prophesied nearly 140 years earlier that Babylon would fall.
5. Who were the Israelites who were a leading cause of Judah's captivity (50:6-7)?

6. Why did Jewish writers often repeat themselves? _____

7. Who provided for Israel's return from captivity in Babylon (50:33-34)? _____
8. What empire would defeat and destroy Babylon (50:35-40)? _____
9. What Babylonian king had been "taught" that God was in control of all nations (51:4-5; cf. Daniel 4:25)? _____
10. Jeremiah named the conquerors of Babylon as being the Medes (51:11). Why would the prophet take on such a task of naming futuristic events? _____

11. What military effort could stop Babylon's destruction (51:12)? _____
12. What "religious" activity always stirred God's wrath (51:13-18)? _____
13. Besides idolatry, what other horrific sin had Babylon committed (51:44-51)? _____

14. Babylon, nor any other nation, would ever be strong enough to fight against _____ (51:53).
15. Jeremiah predicted that the _____ of Babylon would fall (51:58). The historical record is that Medo-Persia went _____.

JEREMIAH: COMMENTARY: CHAPTER 52

Keith A. Mosher, Sr.

Since Jeremiah was living during the actual events of the destruction of Jerusalem by the Babylonian hordes, the record of chapter fifty-two is not only inspired by the Holy Spirit (2 Peter 1:20-21), but the final chapter contains the account of an eyewitness (cf. 2 Kings 25). The city fell, totally, in 586 B.C., but Babylon had taken captives from Judah in 606 B.C. and 590 B.C. The impetus for the invasion recorded in this chapter was the rebellion of Zedekiah against his nephew Nebuchadnezzar (Jeremiah 52:3). The king quit acting as if he were submissive to Jehovah as Nebuchadnezzar had demanded of him (2 Chronicles 36:13; Jeremiah 52:1). Zedekiah, formerly Mataniah, rebelled against the very king, Nebuchadnezzar, who had placed Zedekiah in power (Jeremiah 52:2-3); [The careful Bible student will also note from verse three of Jeremiah fifty-two that God was also fed up with Judah at that time. Zedekiah was a Babylonian and the uncle of Nebuchadnezzar; (2 Kings 24:17).] The Babylonian siege of Jerusalem lasted for about two years (Jeremiah 52:4-5).

Because of the long siege, starvation occurred in Jerusalem, and when Babylon began to break down the walls many of the Jews fled, one of whom was Zedekiah (Jeremiah 52:6-7). The Jews tried to circle around the Babylonians through a plain, but the pagan soldiers pursued and captured Zedekiah and the rest of the Jewish soldiers were scattered (Jeremiah 52:8). Zedekiah was taken to Nebuchadnezzar who was encamped at Riblah, and there the Babylonian king had Zedekiah's sons slain in front of him and had the eyes of Zedekiah put out so that his last sight would be the death of his offspring; Zedekiah became a prisoner in Babylon (Jeremiah 52:9-11).

The city of Jerusalem and the temple were then destroyed by Nebuchadnezzar's army (Jeremiah 52:12-14). The Babylonians then carried captive most of the remaining Jews from Jerusalem, although some were left to till the land (Jeremiah 52:15-16). The pagans then took all the spoil they could find from the temple and the city (Jeremiah 52:17-23). In an unexplained further act of cruelty, Nebuchadnezzar took the remaining priests and leaders and slew them (Jeremiah 52:24-30). Coniah, however, was removed from prison, sent to Babylon, and treated favorably (Jeremiah 52:31-34).

CONCLUSION

As did all of God's true prophets, Jeremiah tried to teach his fellow Jews the moral and spiritual laws of God. The "weeping" prophet of Judah dealt with the consciences of the people, and not with the rituals of the law of Moses. He was a true watchman for the people (cf. Ezekiel 33:1-6). The ancient prophets were not teaching new laws, but were seeking to call the people back to the law of Moses as they were warning of future calamities for those who did not obey (Jeremiah 6:16). [Those prophets, as did Jeremiah, usually spoke of three kinds of events: those occurring in their own lifetimes; those fulfilled after their lifetimes; those concerning Messiah (cf. John 5:39).

Jeremiah, himself, was a man who is a rich subject for study (cf. J Sidlow Baxter, *Explore the Book*, Zondervan, 1966; 259ff.). Baxter described Jeremiah's character as one of "striking fineness, feminine tenderness with masculine strength, nervous sensitiveness with transparent simplicity, so that his nature reveals its reactions to outside goings on as sharply as the limpid waters of Alpine lakes reflect every mood of the changeable skies above them" (259-260). I

would add that I know of no man who reflects the heart of Jesus more than Jeremiah did, for he had great sympathy for the trials of his fellow Jews.

In comparing Jeremiah to Jesus, one should note that both were prophets and priests (Jeremiah 1:5; Acts 3:22; Hebrews 3:1). Both had personal sorrow for the victims of sin (Jeremiah 15:18; Isaiah 53:3). Both wept over sins (Jeremiah 9:1; Luke 19:41). Both were despised and rejected (Jeremiah 20:19; Isaiah 53:3). Both knew sacrifice (Jeremiah 16:1-9; Hebrews 10:12). Both were intercessors (Jeremiah 18:20; Hebrews 7:25). And, finally, both spoke the truth without reservation (Jeremiah 20:7-9; John 12:49).

Jeremiah's harsh message of judgment, even though delivered with tears *never won a convert*. "Such a message was not only unwelcome to the nation of Judah, whose seventy years of captivity were insisted upon by Jeremiah, but the truth was totally rejected by a backsliding people. Yet the grandeur of Jeremiah's character shows through in his fearlessness and faithfulness and passion toward and for his lost nation. Jeremiah faced lies, persecution, dungeons, and death, but would not keep back one word of truth" (Lockyer, *All the Chapters of the Bible*, 177).

JEREMIAH: WORKSHEET: CHAPTER 52

Keith A. Mosher, Sr.

1. Jeremiah was an _____ of the events recorded in chapter fifty-two.
2. Jerusalem fell in what year? _____
3. Babylon took captives in two other years; they were: _____.
4. The impetus for the pagan invasion for the third time was the _____ of Zedekiah (52:1-3).
5. What did Zedekiah refuse to do? _____

6. What relationship did Zedekiah have to Nebuchadnezzar? _____

7. When the pagan armies broke through the walls of Jerusalem, what did Zedekiah do (52:6-7)? _____
8. What did Nebuchadnezzar do to Zedekiah (52:8-11)? _____

9. After the city of Jerusalem and the holy temple were destroyed by Babylon, what did Nebuchadnezzar have done with most of the population that remained (52:12-15)? _____

10. Were any Jews left in the land, and if so, what were they to do (52:16)? _____

11. In an unexplained and unexplainable act of cruelty, Nebuchadnezzar did what to the remainder of the Jewish leaders? _____
12. What would be your description of the character of Jeremiah? _____

13. What are some of the similarities between Jeremiah and Jesus? _____

