

Jeremiah

MEANING: Jeremiah means “Yahweh throws.”

AUTHOR: Jeremiah (Except for chapter 52)

TIME WRITTEN: The exact year is unknown.

POSITION IN THE BIBLE:

- 24th Book in the Bible
- 24th book in the Old Testament
- 2nd of 17 Books of Prophecy
- 2nd of 5 Major Prophet books
- 23 have preceded it. 42 to follow it.

CHAPTERS: 52

VERSES: 1,364

WORDS: 42,659

KEY WORD: Judah’s Last Hour

TWO KEY PASSAGES:

1. **Jeremiah 7:23-24** - “But this is what I commanded them, saying, ‘Obey My voice, and I will be your God, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.’

Yet they did not obey or incline their ear, but followed the counsels and the dictates of their evil hearts, and went backward and not forward.”

2. **Jeremiah 8:11-12** - “For they have healed the hurt of the daughter of My people slightly, saying, Peace, peace! When there is no peace.

Were they ashamed when they had committed abomination? No! They were not at all ashamed, nor did they know how to blush. Therefore they shall fall among those who fall; in the time of their punishment they shall be cast down, says the LORD.”

KEY CHAPTER: Jeremiah 31

1. Mid all the judgment and condemnation by Jeremiah are the wonderful promises of Jer. 31.
2. Even though Judah has broken the covenants of her great King, God will make a new covenant when He will “put My law in their minds, and write it on their hearts: and I will be their God, and they shall be My people.”

Jeremiah 31:33

3. The Messiah instituted that new covenant with His death and resurrection. Matthew 26:26-29

OBSERVATIONS ABOUT JEREMIAH:

1. The Book of Jeremiah is the prophecy of a man divinely called in his youth from the priest-city of Anathoth.

2. A heartbroken prophet with a heartbreaking message, Jeremiah labors for more than forty years proclaiming a message of doom to the stiff-necked people of Judah.
3. Despised and persecuted by his countrymen, Jeremiah bathes his harsh prophecies in tears of compassion.
4. His broken heart cause him to write a broken book.
5. The Book of Jeremiah is difficult to arrange chronologically or topically.
6. Jeremiah:
 - a. The son of Hilkiah the priest.
 - b. Lived just two miles north of Jerusalem in Anathoth.
 - c. As an object lesson to Judah he was not allowed to marry. (16:2)
 - d. Because of his radical message of God's judgment through the coming Babylonian invasion, he led a life of conflict. He was:
 1. Threatened in his hometown of Anathoth.
 2. Tried for his life by the priests and prophets.
 3. Put in stocks.
 4. Forced to flee from King Jehoiakim.
 5. Publicly humiliated by the false prophet Hananiah.
 6. Thrown into a cistern.
7. The book clearly states that Jeremiah is its author. (1:1)
 - a. He dictated all his prophecies to his secretary Baruch from the beginning of his ministry to the fourth year of Jehoiakim.
 - b. After this scroll was destroyed by King Jehoiakim, Jeremiah dictated a more complete edition to Baruch. (36-38)
 - c. Only chapter 52 was evidently not written by Jeremiah.
 1. This supplement is almost identical to 2 Kings 24:18 - 25:30.
 2. It may have been added by Baruch.
8. Daniel 9:2 alludes to Jeremiah's prophecy of the seventy-year captivity (25:11-14; 29:10)
9. Jeremiah was a contemporary of:
 - a. Zephaniah
 - b. Habakkuk
 - c. Daniel
 - d. Ezekiel
10. His ministry stretched from 627 to about 580 B.C.
11. Josiah, Judah's last good king (640-609 B.) instituted spiritual reforms when the Book of the Law was discovered in 622 B.C.
 - a. Jeremiah was on good terms with Josiah.
 - b. He lamented when Josiah was killed in 609 B.C. by Pharaoh Necho of Egypt.
 - c. By this time Babylon had already overthrown Nineveh, the capital city of Assyria. (612 B.C.)

13. Jehoahaz replaced Josiah as King of Judah, but reigned only three months before he was disposed of and taken to Egypt by Pharaoh Necho
14. Jehoiakim (609-597 B.C. was Judah's next king, but he reigned as an Egyptian vassal until 605 B.C. when Egypt was defeated by Babylon at the battle of Carchemish.
 - a. Nebuchadnezzar took Palestine and deported key persons such as Daniel to Babylon, 900 miles away.
 - b. Judah's King Jehoiakim, previously a vassal of Egypt, now becomes a vassal of Babylon.
 - c. However, he rejected Jeremiah's warnings in 601 B.C. and rebelled against Babylon.
 - d. Jehoiachin became Judah's next king in 597 B.C., but was replaced by Zedekiah three months later when Nebuchadnezzar captured Jerusalem and deported Jehoiachin to Babylon. Ezekiel was also deported along with Jehoiachin.
 - e. Jehoiachin's attempt to form an alliance with Egypt led Nebuchadnezzar's occupation and overthrow of Jerusalem in 586 B.C.
 1. Jerusalem is burned.
 2. Solomon's temple is destroyed.
15. There were three stages in Jeremiah's ministry.
 - a. 1st - From 627 to 605 B.C. he prophesied while Judah was threatened by Assyria and Egypt.
 - b. 2nd - From 605 to 586 B.C. he proclaimed God's judgment while Judah was threatened and besieged by Babylon.
 - c. 3rd - From 586 to about 580 B.C. he ministered in Jerusalem and Egypt after Judah's downfall.
16. The curse on Jehoiachin (Jeconiah, Coniah) in Jeremiah 22:28-30 meant that no physical descendant would succeed him to the throne.
 - a. Matthew 1:1-17 traces the genealogy of Christ through Solomon and Jeconiah to his legal (but not his physical) father, Joseph.
 - b. However, no son of Joseph could sit upon the throne of David, for he would be under the curse of Jehoiachin.
 - c. Luke 2:23-38 traces Christ's lineage backward from Mary (His physical mother through David's other son, Nathan (Jeremiah 3:31), thereby avoiding the curse.
 - d. The righteous branch will indeed reign on the throne of David.
17. In the Book of Jeremiah, God is seen as patient and holy.
 - a. He delays judgment and appeals to His people to repent before it is too late.

- b. As the object lesson at the potter's house demonstrates, a ruined vessel can be repaired while still wet (18:1-4): but once dried, a marred vessel is fit for the garbage heap (19:10-11).
- c. God's warning is clear: Judah's time for repentance will soon pass.
- d. Because they defy God's words and refuse to repent, the Babylonian captivity is inevitable.
- e. Jeremiah lists the moral and spiritual causes for this coming catastrophe, but also proclaims God's gracious promise of hope and restoration.
 - 1. There will always be a remnant.
 - 2. God will establish a new covenant.

SUMMARY OF JEREMIAH

INTRODUCTION:

- A. Jeremiah is a record of the ministry of one of Judah's greatest prophets during its darkest days.
 - 1. He is called as a prophet during the reign of Josiah, the last of Judah's good kings.
 - 2. But even Josiah's well-intentioned reforms cannot stem the tide of apostasy.
 - 3. The downhill slide of the nation continues virtually unabated through a succession of four godless kings during Jeremiah's ministry.
 - a. The people wallow in apostasy and idolatry and grow even more treacherous than Israel was before its captivity (3:11).
 - b. They pervert the worship of the true God and give themselves over to spiritual and moral decay.
 - 4. Because they refuse to repent or even listen to God's prophet, the divine cure requires radical surgery.
 - 5. Jeremiah proclaims an approaching avalanche of judgment.
 - a. Babylon will be God's instrument of judgment.
 - b. Babylon is referred to 164 times in the Book of Jeremiah.
 - c. This is more references to Babylon than is found in the rest of the Bible combined.
- B. For forty years Jeremiah faithfully proclaims the divine condemnation of rebellious Judah.
 - 1. His efforts are rewarded with:
 - a. Opposition.
 - b. Beatings.
 - c. Isolations.
 - d. Imprisonment.
 - 2. His sympathy and sensitivity cause him to grieve over the rebelliousness and imminent doom of his nation.

3. Because of the harshness of his message and its reception, he often desires to resign from his prophetic office. Nonetheless, he preserves to Judah's bitter end.
 4. Jeremiah is the weeping prophet. (9:1; 13:17)
 - a. He is lonely.
 - b. He is rejected.
 - c. He is persecuted.
- B. The basic message of Jeremiah is clear:
1. Surrender to God is the only way to escape calamity.
 2. Judgment cannot be halted, but promises of restoration are sprinkled throughout the book.
- C. The book has four divisions:
1. The Call of Jeremiah. (1)
 2. The Prophecies to Judah. (2-45)
 3. The Prophecies to the Gentiles. (46-51)
 4. The Fall of Jerusalem. (52)

THE CALL OF JEREMIAH. (1)

- A. Jeremiah is called and sanctified before birth to be God's prophet.
- B. **Jeremiah 1:9-10** - "Then the Lord put forth His hand and touched my mouth, and the Lord said to me:
Behold, I have put my words in your mouth."

THE PROPHECIES TO JUDAH. (2-45)

- A. Jeremiah's message is communicated through a variety of:
1. Parables.
 2. Sermons.
 3. Object lessons.
- B. In a series of twelve graphic messages, Jeremiah lists the causes of Judah's coming judgment.
1. The gentile nations are more faithful to their false gods than Judah is to the true God.
 2. The people are condemned for:
 - a. Their empty profession.
 - b. Disobedience to God's covenant.
 - c. Spiritual harlotry.
 3. They have become corrupt and useless.
- C. Jeremiah offers a confession for the people, but their sin is too great.
1. The prophet can only lament for them.
 2. As a sign of imminent judgment, Jeremiah is forbidden to do two things:
 - a. he is forbidden to marry.
 - b. He is forbidden to participate in the feasts.

3. Because the nation does not trust God or keep the Sabbath, the land will receive a Sabbath rest when they are in captivity.
 4. Jerusalem will be invaded and the rulers and the people will be deported to Babylon.
 5. Jeremiah announces the duration of the captivity as being seventy years, in contrast to the messages of the false prophets who insist it will not happen.
- D. Because of his message (2:25), Jeremiah suffers misery and opposition (26-45).
1. He is rejected by the prophets and priests.
 2. The prophets and priests call for his death.
 3. He is spared by the elders and officials.
 4. Since he is no longer allowed in the temple, he sends his assistant Baruch to read his prophetic warnings.
 - a. His scroll is burned by Jehoiakim.
 - b. He is put in prison.
 5. After the destruction of Jerusalem, Jeremiah is taken to Egypt by fleeing Jews.
 6. He prophecies that Nebuchadnezzar will invade Egypt as well.

THE PROPHECIES TO THE GENTILES. (46-51)

- A. These chapters are a series of prophetic oracles against nine nations:
- | | |
|--------------|---------------------|
| 1. Egypt. | 6. Damascus (Syria) |
| 2. Philistia | 7. Arabia |
| 3. Moab | 8. Elam |
| 4. Ammon | 9. Babylon |
| 5. Edom | |
- B. Three of the nine are given a promise of restoration:
1. Egypt
 2. Moab
 3. Ammon

THE FALL OF JERUSALEM . (52)

- A. Jeremiah's forty-year declaration of doom was finally vindicated in an even so significant that it is recorded in detail four times in the Bible.
1. The event has to do with Jerusalem.
 - a. Jerusalem is:
 1. Captured
 2. Destroyed
 3. Plundered
 - b. The leaders are killed and the captives taken to Babylon.
 2. The four records of these events are:
 - a. 2 Kings 25

- b. 2 Chronicles 36
- c. Jeremiah 39
- d. Jeremiah 52